

A STUDY OF THE LEADERSHIP STYLES OF JESUS  
[MATTHEW 20:26-28] AND THAT OF LEADERS OF CHRIST  
APOSTOLIC CHURCH INTERNATIONAL (CACI)

KNUST

BY

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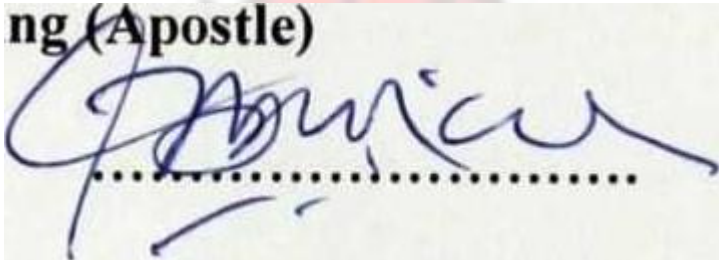
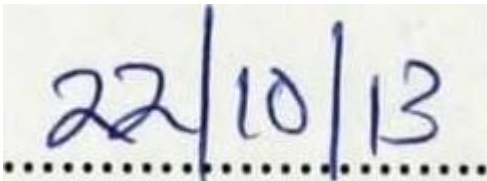
A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE  
STUDIES, KWAME NKRUMAH UNIVERSITY OF SCIENCE  
AND TECHNOLOGY KUMASI, IN PARTIAL FULFILLMENT  
OF THE REQUIREMENT FOR THE AWARD OF

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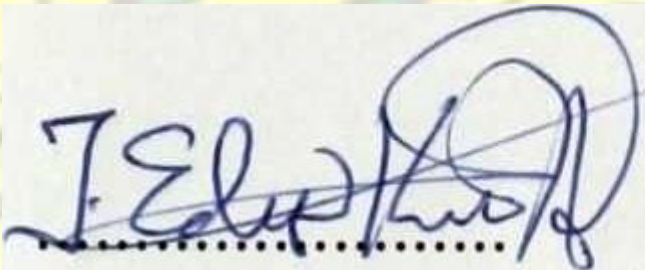
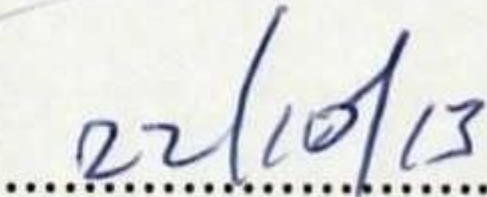
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DECLARATION

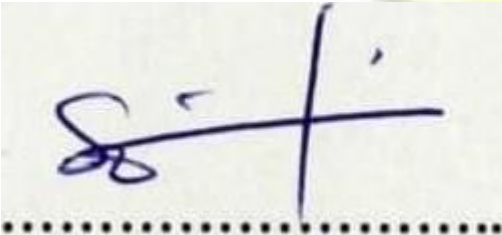
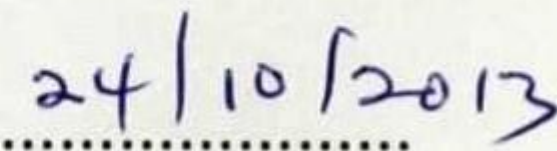
I hereby declare that this submission is my own work towards the M.Phil and that, to the best of my knowledge, it contains no material previously published by another person nor material which has been accepted for the award of any other degree of the university, except where due acknowledgement has been made in the text.

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## DEDICATION

This project is dedicated to the Christ Apostolic Church International. I also dedicate it to the Religious Studies Department, Kwame Nkrumah University of Science and Technology. And, finally to my wife, Janet and my children, Joseph, Daniel, Joseph, Isaac, Samuel and Emmanuel for their support in diverse ways to make this research work a reality.



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Finally, to the National Executive Council (NEC) members of the Christ Apostolic Church International who supported me throughout the two year course. Thanks for your help. May the Good Lord bless all of you.



## ABSTRACT

Many churches have suffered from series of major secessions since their establishment and Christ Apostolic Church International (CACI) is not an exception. With these secessions, a number of leaders have come to manage CACI with different leadership styles. This research focused on how these various leaders adopted and adapted biblical principles in their tenures of office. It analysed the impact both positively and negatively of their various leadership styles and compared them to Jesus' leadership style as indicated in Matthew 20:26-28.

Primary data was collected through interviews and one hundred (100) questionnaires were administered to hundred members of eight large assemblies in three regions of Ghana. The research found out that of all the leadership styles discussed in the work two of the leaders of CACI exhibited Servant-leadership whereas three of them exhibited autocratic (dictatorial) leadership styles and one was very passive and shifted all responsibilities to the General Secretary. It recommends that those who are likely to take up leadership roles should be educated on biblical leadership and the servant leadership style should be adopted by the church. Seasoned and reputable men of God should take the potential leaders through a process of deliverance to mitigate the problem of leadership deficiencies as result of the human nature and sin nature in humanity.

CACI - -

NEC	-	Church International
RSV	-	General Council
CRC	-	National Executive Council
NIV	-	Revised Standard Version
MC	-	Christ Revival Church
CA	-	New International Version
UK	-	Ministerial Council
CC	-	Church Administration
NIV	-	United Kingdom
n.d.	-	Church Constitution
Matt	-	New International Version
TUC	-	No Date
et al	-	Matthew
USA	-	Name of a suburb in Kumasi possibly coined from Trade Union Congress
GIMPA	-	And Others
CARC	-	United States Of America
FMCM	-	Ghana Institute Of Management And Public Administration
	-	Christ Apostolic Reformed Church
	-	Formal Management Committee Member BantãÕGÅVernent
	-	Committee
CAC	-	Christ Apostolic Church
CPIC	-	Christian Praise International Church

LIST OF  
ABBREV  
IATIONS

Christ  
Apostoliic



n.p.

No Page

ICGC

International Central Gospel Church



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## CHAPTER ONE

### BACKGROUND TO THE STUDY

#### 1.0 Introduction

Pentecostalism in Ghana began in the early eighteen century. The Movement has gained much root in Ghanaian Christianity by widening its scope of operations all over the country. However, considering its spiritual and physical contributions to Christianity in Ghana, it is clear that it has also shown some sort of shortfalls in its management and leadership. The Christ Apostolic Church International (CACI) as a denomination is not exempted from this phenomenon.

The Christ Apostolic Church International has experienced some form of phenomenal growth since its inception. It has however gone through a series of crises within this period. Some of these crises seem to centre around some personalities in leadership. This research therefore seeks to examine the various aspects and styles of leadership in the Christ Apostolic Church International (CACI). Furthermore, the study will compare the servant-leadership style of Jesus to that of leaders of CACI.

According to Appiah-Kubi (2012: 1), Jesus described his style of leadership as that of a servant. As a servant, he consistently put himself at the service of others. He taught on a frequent-basis-gave ideas, inspired and encouraged as many people as he could reached, prayed for others for spiritual healing as well as working miracles in diverse ways. In other words, he was a servant-leader. As a servantleader, he led and served by encouraging and shaping future leaders of the church.

Appiah-Kubi expresses further that, Jesus also served by feeding His followers food of all kinds. He left some indicators as to his style of leadership when he said, "For

the Son of man also came not to be served but to serve, and to give his life as a ransom for many". (Mark 10:45, RSV).

With the style of leadership that Jesus exhibited, the researcher will like to examine those of the leaders of Christ Apostolic Church International (CACI) and compare them to that of Jesus to find out whether the leaders of CACI really practised servant-leadership styles or different leadership styles and how these styles they practised have impacted on the church.

### 1.1 Statement of the Problem

For a church like Christ Apostolic Church International to experience growth and development, there is the need for both the leadership and the entire members to cooperate in unity. The Psalmist says, "Behold, how good and pleasant it is when brothers dwell in unity" (Psalm 133:1, RSV). Jesus also said, "I and the father are one" (John 10:30, RSV). Even in the secular society like Ghana, unity is advocated by both politicians and non- politicians alike with the aim of moving the nation forward to a 'middle income level.' If this is possible in the secular society, should it also not be possible in a church like CACI?

But, why is it that, the Christ Apostolic Church international has suffered from series of major secessions since its establishment in 1917 instead of uniting for growth and development? To be precise, some of these secessions syndrome seemed to centre on some personalities in leadership position. For example, some key personalities who were in the church such as: Brefo, Mckeown, Saforo, Amanful and Annor-Yeboah



all seceded from Anim's organisation. The researcher is embarking on the study of the leadership styles of these past leaders as well as the present ones to examine how the secession have helped to develop the church positively or negatively.

## 1.2 Objective of the Study

The objective of the study is to compare the servant-leadership styles of Jesus with that of leaders of Christ Apostolic Church International to see whether these leaders followed Jesus' principles of leadership exhibited in Matthew 20: 26 — 28.

## 1.3 Research Questions

Research questions were as follows:

1. Who were the earlier leaders and the present leaders of CACI?
2. What were their backgrounds?
3. How did they become leaders of Christ Apostolic Church International (CACI)?
4. What were their leadership styles?
5. Did their leadership styles compare with that of Jesus in Matthew 20: 26-28 —help the growth of the church?

The research seeks to find answers to these questions.

## 1.4 Scope of the Study

The study focuses on the Christ Apostolic Church International. It examines its organisational structure, leadership formation, if any, and how leaders emerge or are appointed. Indeed, previous secession attempts of some key leaders of the church and their impact on the church will inform the study.

## 1.5 Methodology

In this thesis, the qualitative approach will be used. The researcher will use both primary and secondary sources of data. In the primary sources, information will be gathered through interviews and questionnaire as well as available published and unpublished works. Some members of the Council of Elders and the family members of the founding fathers of the church will be consulted and interviewed. This will assist in gaining information about the leaders' background that might have informed their leadership styles. Twenty-three (23) people in top and lower positions in the church will be interviewed as Executive Members/Principal Ministers, Senior Pastors, as well as some members of the church. For the secondary data, the researcher will use information from the library, books on leadership, encyclopedia, commentaries, the print media and the internet. In addition to this, the church's Constitution, and other records will be consulted. Sampling techniques will be used in selecting a population for the research.

## 1.6 Significance of the Study

The significance of this work is to enable the current leaders of Christ Apostolic Church International realise the impact of secession in the church. It will also serve as a guide to other Pentecostal churches in Ghana.

## 1.7 Problems Encountered

The researcher was faced with the difficulty in reaching the sources of data as well as receiving the cooperation of both the leadership and members of CACI. However, as a principal minister and a staunch member of the church, the researcher was able



to overcome such difficulties. The problem of finance could not be overlooked. But, in spite of all these problems, the researcher was able to finish the work on time.

## 1.8 Literature Review

Larbi (2001 :n.p.) traces the origin, development and spread of Ghanaian Pentecostalism. He shows how the major churches arose, particularly the big three: the Apostolic Church, the Christ Apostolic Church International and the Church of Pentecost. He explains their continuity with the Ghanaian primal religious imagination, their interconnectedness and their differences. He examines the new conditions of the 1970's and 1980's, where a new wave of charismatic churches emerged—the established players. He exemplifies this shift by analyzing the growth and significance of Mensa Otabil's International Central Gospel Church (ICGC). He devotes also, a special section on the deliverance or prayer camp phenomenon. He further discusses some historical origin, the background of the founder, Peter Newman Anim and what he held on to. Even though, Larbi did well to give a historical account of Pentecostalism in Ghana and the emergence of a new wave of Charismatic Churches, he did not deal with the leadership aspect of it. The researcher's focus is based on what he has left undone such as: the emergence, formation and style of leadership in Christ Apostolic Church International. The research will emphasize on the leadership styles and contributions made by successive leaders of CACI.

Omenyo (2002:94) also reveals that, "the root of Pentecostalism in Ghana can be traced to the Faith Tabernacle Church (1917) later known as Christ Apostolic

Church. Mr. Anim, the founder, who was later known as Apostle Peter Newman Anim, is generally regarded as father of Pentecostalism in Ghana." Omenyo also cites Atiemo who established the fact that in 1927, five years prior to the advent of the first Pentecostal missionary from Europe (September, 1932), some Ghanaians, including Anim were believed to have experienced baptism in the Holy Spirit. The Christ Apostolic Church International refers to this event as the dispensation of the Holy Spirit in Ghana. Omenyo also did well to write on some aspects of the history of the Christ Apostolic Church International. However, he did not expand his work to cover the leadership aspect of the church. Omenyo's work even though is on Pentecostalism, his emphasis is on the phenomenon in the Main Line Churches. He did not discuss leadership. The research will focus more on leadership in the Christ Apostolic Church International (CACI) and examine the styles of the past and present leaders since its inception.

Oladapo (2008:154-155) also examines leadership in the Nigeria Pentecostal Movement. He emphasizes how leadership dynamics have influenced the formation, growth and the global expansion of Nigeria Charismatic and (Pentecostal) organisations. He explains further, that from the twentieth century, Africa Christianity has become potentially the representative Christianity of the twenty-first century. He asserts, that it is a widely recognized phenomenon in the field of missiology and African church history, that there has been a demographic shift, with Africa playing a leading role in world Christianity. Oladapo expresses, that amongst other issues of interest, a major development has validated the formation and advancement of Pentecostal Movements. Two of these prominent Pentecostal



Mission Movements randomly selected in this study include Calvary Ministries and the Deeper Life Ministry. He argues that it is the leadership dynamics in terms of vision, team work, and interest among others that has brought into being the global expansion of Nigeria Pentecostalism. The researcher agrees with the writer, that leadership dynamics brings about global expansion. It implies that, to work effectively and efficiently, groups and organisations including the church need good leaders who can demonstrate good leadership styles to achieve better results. The research therefore seeks to examine leadership dynamics and leadership styles in Christ Apostolic Church International to find out whether or not these are being demonstrated in the church.

Akowuah (2008:142) discusses the rulership of king Jehoiakim. According to him,

King Jehoiakim was a wicked ruler in the Old Testament (2 Kings 23:35).

However, he did not state the king's style of leadership. It implies that, he did not come out with a particular style of leadership of Jehoiakim. This is a weakness of his paper; because every leader is identified with the type of style which he leads his people. The research will focus more on the leadership style of a spiritual leader which the writer failed to spell out.

Anum (2008:137) suggests that "the very act of submission to others is in itself a test of the nature of an individual leadership style: if he would not submit, the reason may be that he is power hungry rather than being a true servant leader.' The researcher shares the view with the writer, that a true leader is a servant leader. However, some African leaders do lord it over the people they lead. This thesis

therefore seeks to research into the views of Anum on servant leadership to find out how the leaders of CACI were practising servant leadership.

Asamoah Gyadu (2008:40) states that, leaders according to charismatic theology are anointed and appointed to the 'throne' by God. This is an understanding of leadership often supported by a literal interpretation of Romans 13:1-2.

Let every person be subject to the governing authorities:  
for there is no authority except from God, and those  
authorities that exist have been instituted by God.  
Therefore, whoever resists authority resists what God has  
appointed and those who resist will incur judgment.

This understanding agrees with the Old Testament theology of sacral leadership. The researcher shares the same view with the writer and will examine the leaders of Christ Apostolic Church International to find out whether they consider the leadership as sacred or not.

Niboi (2004:4) examines leadership as very important in a church or an organisation.

He states that, leadership is the measuring rod of the true organisation. Everything rises and falls with the leadership; whatever happens to the leadership will happen to the organisation. Niboi expatiates further, that no wonder, the cry for good leadership is heard everywhere in the world and the church is no exception. The church deserves to have good leadership. God is looking for honest and dedicated leaders who will take up the challenge and stand before him in the gap for the people (Ezekiel 22:30, NIV).

The writer is of the view that this must be the reason why most organisations and churches are seeking good leaders to manage the affairs of their institutions. The researcher agrees with the writer that, good characters and behavioural patterns are crucial to leadership formation. This thesis seeks to bring to light, the behaviours of



successive leaders of CACI and whether these have helped the growth of the church positively or negatively.

Adei (2004:26) in discussing the functions of leadership asserts that one function of leadership among others is that, leaders multiply themselves. Effective leaders develop other leaders. The writer further discusses, that it is a leader's function to develop other leaders, because for one leader to be at the top, several, even hundreds of other leaders are needed below to carry out the functions of nation building. This will be in the form of Vice Presidents, Ministers (sectoral leaders), Chief Directors, and Managing Directors of state institutions, among others. The researcher agrees with Adei that, "it is a leader's function to develop other leaders." The research seeks to find out whether the leaders of CACI are able to develop other leaders to enhance the work of the ministry. With regard to this aspect of the research, the researcher will find out whether the Christ Apostolic Church International has caught up with this vision of developing leaders.

According to Stott (2002: n.p.), 'Leadership' is a word shared by Christians and non-Christians alike, but this does not mean that the latter's concept is the same as the former. On the contrary, Jesus introduced into the world, a new style of servant-leadership. He quotes Mark 10:40—42: "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercised authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all." Stott stated that, "on the contrary, Jesus introduced into the world, a new style of servant-leadership."

The researcher will do an exegesis of Matt.20: 26-28 which talks about servant-leadership and compare that with what happens in the Christ Apostolic Church International.

Foli (2006:73), a well known church growth scholar refers to the Christ Apostolic Church International as one of the prominent Pentecostal churches resulting from the missionaries activities of Pentecostal missions that started work in the country in the early 1930s. Foli has discussed some aspect of CACI origins. Even though the writer has done some good work on the Christ Apostolic Church in terms of how the church was originated, he did not deal with the emergence of its leaders and-their leadership styles. The researcher is focusing on what he has left undone, namely the leadership styles of the various leaders of the church (CACI).

Bolden R. and Gosling J. (2006) dealt with a review of leadership competency frameworks and analysis of participant reports from a reflexive leadership development programme. Bolden and Gosling considered how the transfer of the concept of management to the assessment and development of leaders can be considered as a repeating refrain that reinforces particular ways of thinking and behaving that ultimately limits the ability of organisations to engage with and embed more inclusive and collective (post- heroic) forms of leadership. Bolden and Gosling did well to discuss leadership competencies but did not talk about leadership styles. The researcher's focus is based on what they have left undone that is, leadership styles. In connection with leadership styles mentioned above, the study will make reference to the leadership styles of both the past and the present leaders of Christ Apostolic Church International (CACI).



Tim Waters and eds (2003), discussed a balanced leadership framework for school leaders. They stated that, our balanced leadership framework, move beyond abstraction to concrete responsibilities, practices, knowledge, strategies, tools and resources that principals and others need to be effective leaders. Tim Waters and eds. continue to state further that, their leadership framework also is predicated on the notion that effective leadership means more than simply knowing what to do — it is knowing when, how and why to do it.

Similarly, effective leaders understand how to balance pushing for change while at the same time, protecting aspect of culture, values and norms worth preserving.

They know which policies, practices, resources and incentives to align and how to align them with organisational priorities. They know how to gauge the magnitude of change they are calling for and how to tailor their leadership strategies accordingly. They concluded that, the combination of knowledge and skills is the essence of balanced leadership.

The writers did very well to work on 'balanced leadership- the effect of leadership on student achievement.' However, the researcher will work on leadership styles in general which their work did not cover, with particular reference to the past leaders and the present leaders of Christ Apostolic Church International.

To lead in its simplest term is to know the way, go ahead to show the way and to inspire other people to follow suit. Stott (2009:9) states that a leader according to its simplest definition is someone who commands a following. Maxwell (2007:20) says that, "he who thinks he leads but has no followers, is only taking a walk". Boapeah (2005 :72)

states that, "Christian leadership is growth-oriented leadership. It involves raising the vision, principles, values, beliefs and attitudes of not only the leader but also more importantly the followers to new and higher horizons. Wright (2003:41) submits that, "Leadership that provides opportunities and the means for the followers to use the knowledge and skills acquired to serve others is the leadership that we seek in Christian development or (growth)." No institution could be organised in this world without a leader. It is good to know that in any society, there should be a leader. One may ask this question, how do we find a leader? Or in other words, how do we determine who a leader is? Stott (2002:9) states, that a leader according to its simplest definition, is someone who commands a following. Susan Ward ([sbinfo.ca/abou..com/.od/leadership/g/leadership.htm:30/1/10](http://sbinfo.ca/abou..com/.od/leadership/g/leadership.htm:30/1/10)) says that, "leadership is the art of motivating a group of people to act towards achieving a common goal". Put even more simply, the leader is the inspiration and direction of the action. He or she is the person in the group that possesses the combination of personality and skills that makes others want to follow his or her direction. Maxwell (2007:13) seem to say the same thing when in "The 21 Irrefutable Laws of Leadership," he sums up his definition of leadership as "leadership is influence - nothing more, nothing less." This moves beyond the position of defining the leader, to looking at the ability of the leader to influence others — both those who would consider themselves followers, and those outside that circle. Indirectly, it also builds in leadership character, since without maintaining integrity and trustworthiness, the capability to influence will disappear.

Dale (1986: 14) seems to affirm the stand of Maxwell when he defines leadership as "an action-oriented, interpersonal influencing process." The understanding here is



that, the leader is the inspiration and director of the action. He or she is the person in the group that possesses the combination of personality and skills that makes others want to follow his or her direction. We seem to agree with the definition which says—that-leadership is the ability of one person to influence others. Aboagye-Mensah (2005: v) considers leadership as one of the sacred privileges God confers on a person. He continues that, whether in the religious secular arena, leadership should have to do with someone acting on behalf of God



for the good of fellow human beings. Leadership involves the taking and implementation of vital decisions which could have serious repercussions on the constituents that leader is called to serve. Maxwell (2007:20) says that, "he who thinks he leads but has no followers, is only taking a walk." If one cannot influence others, they will not follow such a person, and if they will not follow, such a person is not a leader. From the above definitions, we can infer that leaders are people who are able to express themselves fully, know what their followers want, why they want it, and how to communicate what they want to others, in order to gain their co-operation and support. Also, they know how to achieve their goals.

Beeko (2000:205) expresses that, every group of people or institution or society needs a person who sees what his people see, feels as they do, weighs the relevant faces, crystallizes them into effectiveness, and puts them into operation. Because of the trust repose in that person, he/she is able to direct his/her people to turn to the left or right or ask them to wait a while before moving forward. The person who assumes this role is often described as a leader. Such a person is an ordinary human being, chosen or elected, appointed, called or who automatically emerges from the people to perform the task of leadership.

Fernando (1988:15) argues strongly that, leadership should be examined in terms of "people" rather than "position." That is leadership should be viewed first of all as the influence for good one has on another. A leader's first task is not to keep the machinery of an organisation, moving and fulfilling its goals but to help those under him to live and serve in obedience to the will of God.



The researcher is of the view, that to lead is to go ahead, to show the way and to inspire other people to follow suit. According to Dunham and Pierce (1989:556), the leader is the person who takes charge and guides the performance or activity. Adei (2001:21) stresses, that the difficulty of defining leadership arises from the fact that leadership is often a function or the product of "the whole situation and not something that resides in a person." In this respect, he explains the leadership process as both interactive and dynamic. Leaders influence followers, followers influence leaders, and all parties are influenced by the context in which the exchange takes place. Now, the question that one may be tempted to ask is, how does one identify a leader in a New Testament church? In this regard, the Bible gives examples of various leaders who-God chose to lead and send message of salvation to the world.

In the New Testament, God himself appointed John the Baptist, the forerunner and also designate (John 1:6: 13ff) and he constantly reminded them that, he is the one who chose them; "you did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should

abide.. (John 15:16, RSV). Elders were appointed to the church in Lystra, Iconium and Antioch by Paul and Barnabas. "And when they had appointed elders for them in every church with prayer and fasting, they committed them to the Lord in whom they believed" (Acts 14:23, RSV). In Acts 6:6, seven deacons were appointed to lead the church in various sections for its smooth administration.

However, according to Nii Boi (2004:14) . founders may arise and select a core leadership group to run the affairs of the church. These leaders are expected to exhibit a type of character that the Bible demands. Apostle Paul states this clearly in the

Book of first Corinthians. "Be imitators of me, as I am of Christ" (1 Corinthians 11:1, RSV). This implies that Apostle Paul, being a church leader, imitated Christ. Therefore, every subsequent church leader is expected to do likewise. This brings to mind, a leader who demonstrates servanthood attitude. Gangal (1997:71) states that, some leaders may serve the word and some may serve tables — but all leaders serve. In assessing the worldly and Christian leaders, Nii Boi (2004:84) writes: worldly leaders take first position in privileges, they occupy the best offices, use the best furniture and other facilities fully paid by their organisations.

Lenski (1961:79) expresses that, the idea of one who wills to be "great" and to be "first" is carried to the climax. One will with a holy will to be "first" above even those who are "great" in the Kingdom. The way in which to attain this height is to be "a slave." *δοῦλος* (doulos). The humblest and lowest of all

servants who actually become a slave for others in the kingdom and who despite all his slaving, is ready to remain without praise and honour. According to Lenski (1961: 792) a flood of light is cast on what Jesus says about his own example, *ὡςπερ* (hósper) "even as," means that Christ addresses his own example as a pattern of profound humility. Lenski (1961:793-794) explains that, the *λύτρον* (lutron) or its plural (lutra), is the price paid to effect the (luein) (release; the loosing) of who is held in some kind of bondage. This meaning is extended to the payment for release from guilt and penalty. The ransom becomes a payment by expiation. Jesus uses the singular because the ransom he lays down is his life; he could not have used the plural to designate the kind of *λύτρον* (lutron) ransom he made. Whether *λύτρον* (lutron) ransom is a price in money or an act of expiation, an expiatory sacrifice, is decided by the context. Here, the ransom is his life, that is, the life of Jesus given into death, the ransom is effected by the sacrifice of his life, the shedding of Jesus' blood. "For



this is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:28).

According to Hagner (1993:n.p) the very center of the Son of man's work, indeed, (diakonëthēnai) "not to be served" ἅΡὰ (alla) expresses further that, the "Son of man" who as such will come in apocalyptic glory and who then will indeed be in the



humble service of others. In this sense, Jesus is a model for the disciples, who are also called to serve. It further suggests that, anyone who aspires to lead must follow this example of Jesus Christ. According to Hagner (1993:n.p.) "Ransom, „although drawn from the background of purchasing the freedom of a slave or captive (that is, to free by payment), is here used in a metaphorical sense for setting free from sin and its penalty at the cost of sacrifice of Jesus. This is the service performed by the suffering servant of Isaiah 53 where the servant gives himself up to death as an offering for sin and bears the sin of "many". "Yet it was the will of the Lord to bruise him; he has put him to grief when he makes himself an offering for sin..." (Isaiah 53: 10, RSV).

In reference to Jesus giving himself a ransom for many, this is what Gaebelein (1984:433) has to say: the Son of man came "to give his life a ransom for many." Gaebelein cites Deissmann who points out that, "ransom" was most commonly used as the purchase price for freeing slaves, and there is good evidence that the notion of "purchase price" is always implied in the New Testament. "You were bought with a price, so glorify God in your body" (ICorinthians 6:20, RSV).

## 1.9 Organisation of the Study

The study is divided into five chapters. Chapter one is the introduction that deals with the background of the study, statement of problem, objectives of the study, research questions, scope of the study, study approach and methodology, significance of the study, problems envisaged, literature review and organisation of the study. Chapter two is an exegesis of Matthew 20:26-28. which talks about



servant-leadership. Chapter three consists of the history of Christ Apostolic Church International, the leadership and organisational structure and leadership styles of past and present leaders of the church. Chapter four consists of data analysis, interpretation and discussion. Chapter five concludes the study. It consists of summary of findings and recommendations.

### 1.10 Conclusion

In this chapter, the focus has been the background study, statement of problem, objective and significance of the study, the scope, methodology and the problems which are likely to be confronted with, in the course of the study. Also, some available literature in this work has been reviewed. The next chapter deals with the leadership style of Jesus, exegesis of Matthew 20:26-28.

## CHAPTER TWO

### LEADERSHIP STYLE OF JESUS: EXEGESIS OF MATTHEW 20: 26-28

#### 2.0 Introduction

The previous chapter dealt with the background of the study, statement of problem, objectives of the study, scope of the study, significance of the study, research

questions, research methodology, literature review and organisation of the study. In this chapter, the leadership style of Jesus as shown in Matthew 20:26-28 is dealt with. A study of Matthew 20: 26-28 is very significant for one to

understand the role of a leader as patterned by Jesus in the New Testament. This chapter is based on the background, exegesis and hermeneutics of the chosen text. There is also mother—tongue interpretation of the text based on the Akuapim-Twi Bible. The biblical passage is examined exegetically to bring out what the text means in the context before it is applied.

## 2.1 The Content of Matthew 20: 26 -28

Before Jesus went to Jerusalem to be crucified, he predicted his death three times. Firstly, "from that time, Jesus began to show his disciples, that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised" (Matthew 16:21-22, RSV). Jesus' disciples were not in favour of his dying and leaving them alone. In v. 22, Peter rebuke him saying, "God forbid, Lord! This shall never happen to you."

In a similar manner, he predicted his death for the second and the third time in (Matthew 17: 22, 23 and 20:17-19, RSV).

"...They will condemn him to death and will deliver him to the gentiles to be mocked, scourged and crucified. The two sons of Zebedee, being mindful of the statement of Jesus concerning his death, might have approached their mother who in turns lobbied Jesus by putting forward a request to 'own' leadership positions for her sons. Gaebelein (1984:43-45) expatiating on the suffering and service of Jesus, discusses the requisition of the two sons of Zebedee and their mother as an opportunity to clamour for leadership positions. Gaebelein continues to express further, that despite Jesus' repeated



predictions of his passion, the two disciples and their mother were still thinking about privilege, status and power. Lenski (1961 : 784) posits that, James and John belonged to the inner circle of three apostles who were distinguished by Jesus himself. "And after six days Jesus took with him Peter,

James and John his brother, and led them up a high mountain apart" (Matthew 17:1 , RSV). Lenski expressed further that, perhaps it was for this reason that their mother conceived the idea of having her two sons placed above the rest hence, her lobbying attitude towards Jesus was a clear indication.

According to Adeyemo (2006:1153), Jesus used the opportunity to give his disciples another lesson on the qualities of leadership in the kingdom of heaven. In the world, leaders are served and can command people to do their bidding. This leadership is about power and the exploitation of power. But in Jesus' kingdom, leadership means service to those led. It is quite the opposite of what is common in human society. A leader in Jesus' kingdom must be a helper in the biblical sense of the word; that is, a person who comes alongside to enable others to achieve what they need to achieve.

## 2.2 The Greek Text; Transliteration, Translation (RSV)

The Greek text of Matthew 20:26 -28

2Q)ðx ouTwg ev ðuiv, ôg èav DéÀ(7 ev {41iv péyag yevéaeat CãTa1 ð/lôv ôlâKovog, Kai ðg av DéÀ17 èv bpiv etvat TrpôToç ¿ETctL úpôv ôoûÄog•

28M

warrep (5 viòç TOû avepdmov ouc QÄÐEv ô¿aK0L.'İ79ûva1 cžÄÀà ôtarovâaat Kat' ôoûvat Tàv Wvxàv ađT0û ,lúTpov cžVTì TTOÀAÔV. (Aland, Kurt, Black, Matthew, Martini, Carlo M. , Metzger, Bruce M., and Wikgren, Allen, The Greek New

Testament, (Deutsche Bibelgesellschaft Stuttgart) 1983.)

### Transliteration of Matthew 20:26-28

26 ouch houtōs estai en humin alla hos ean thelē en humin megas genesthai estai humōn diakonos; 27 Kai' hos an thelē en humin einai prōtos estai humōn doulos; 28 hōsper ho huios tou anthrōpou ouk ēlthen diakonēthēnal alla diakonēsai Kat dounai tēn psuchēn autou lutron anti pollōn.

Translation of Matthew 20: 26 -28 (Revised Standard Version (RSV) 1971) 26 It shall not be so among you; but whoever would be great among you must be your servant, 27 And whoever would be first among you must be your slave; 28 Even as the Son of man came not to be served but to serve, and to give his life as a ransom for many.

### 2.3 An Exegetical Analysis of Matthew 20:26-28

Using the literary critical method we considered the text chosen and also considered some analysis of the text by some scholars. According to Kuwornu-Adjaottor (2012:576), Biblical exegesis involves the examination of a particular text of Scripture in order to interpret it properly. Good biblical exegesis is commanded in Scripture. "Study [be diligent] to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). According to him, what this verse means is that, we must handle the Word of God properly, through diligent study. If we do not, we have reason to be ashamed.



Before we move on to discuss an exegetical analysis of the text, Walwood and Zuck (1984:281-283) claim that, the ambitious request of the mother of Zebedee's sons gave rise to the principles of servant-leadership. It could, therefore be that, the two disciples presented their own request to their mother earlier on, as a result of the earlier predictions of Jesus that he was going away. Their mother in turn led them to Jesus to present their request. The request was that, Jesus should allow her two sons to sit at his right and left hand in his Kingdom.' Gaebelien (1984:431) says that, the 'right hand' and 'left hand' (v. 21, RSV); suggest proximity to the King's palace and so, a share in his prestige and power. It implies that, such positions increaseAs-the-King-is esteemed and has absolute power.

Jesus then called the disciples to him and said, "You know that the rulers of the Gentiles lord is over them and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:25-28, RSV). The leadership style recommended by Jesus is in contrast to what the Gentile officials exercise over their subjects. In this pericope, one identifies three contrasting pair of words two of which are an adjective and a noun. The last pair deals with infinitive aorist passive and infinitive aorist active.

The first contrast is between péyag (megas), and ôlárovog (diakonos). The Greek word géyaç (megas) is adjective masculine singular, meaning great. This is in relation to leadership. ôlfrovog (diakonos) could be translated as a servant, administrator or a deacon. The word ôlâKovog (diakonos) is a noun nominative masculine singular and

it contrasts péyag (megas) which is an adjective, a state that one aspires to. Therefore in contrast, one who is great or aspires to be great must come so low to serve even the lowest in society. Furthermore, 013Tos

ἔσται (ouch houtós estai) meaning, it shall not be so among you (v. 26, RSV) implies that, the disciples should not come "down" with power and authority on those beneath them as it was in the case of the heathen rulers and their great men — the Gentile governors and rulers who lord themselves over the people they lead.

In Messiah's kingdom—a-Cöñtiary rule applies. There, the governing rule is solely for the good of the flock, with no self seeking, and serving no private interest. But whoever would be /léyag (megas) "great" among you must be your ôláKovog (diakonos) "servant. "

Gaebelein expressed that, greatness among Jesus' disciples is based on service. Anyone who wants to be great must become a ôtárovoç (diakonos) "servant" of all. Here ôldrovog (diakonos) does not mean "deacon" or "minister" as the King James Version of the Bible puts it, but ôoû,loç (doulos), "slave." Gaebelein explains further that, the Gentile idea of greatness is inverted; turned upside down, the pyramid resting on its apex, the great man not sitting atop the lesser men, but the great man bearing the lesser men on his back. Thus, greatness in the Kingdom is measured of blessed services rendered to Christ's people. It makes no difference whether they reward and exalt them for this service or not. Taking for granted that, there will be ranks and gradations of office in the church, Christ lays down the rule that men become governors in order that they may serve their brethren, and be the ministers for those who are subject to them. Greatness is measured by service and not by the power and authority arrogated and assumed.



The second pair is *zpōroç* (protos) and *ôöloç* (doulos). *ltpōroç* (protos) means first or one who leads. It is an adjective masculine singular. It contrasts with *δοῦλος* (doulos) which is a noun nominative masculine singular, which means a slave. The slave in its nominative case implies that, it is the subject who does the service. The slave serves under obligation and does not expect a reward. A slave renders selfless service or recognises himself or herself as the servant among the people he or she leads. More also, *K(lð (3; àv ÐéÀ1,7 ev i'/lîv etvaL 7TpÔTog ïÆTa1 ð/lôv ôouÂog* (Kathos an thelë en humin einai protos estai humon doulos) meaning and whoever would be first among you must be your slave (v.27, RSV).

The third pair in the pericope is *ôlÆov09ûva1* (diakonëthënai) and *ôlÆovâaa1* (diakonëσαι). The former is a verb infinitive aorist passive meaning, not to be served. The Greek passive indicates that, an action is done unto the subject; which implies service is rendered onto the person who might not be actively involved. By this, Jesus emphasises his active service even as their leader.

*ôta/covûcyat* (diakonëσαι) is a verb infinitive aorist active meaning, to serve. It is infinitive hence, his service is timeless. Here, Jesus as a leader does not receive service. Rather, he serves and this should be an attitude of those seeking to lead others. It means that, the leader's service must not have any ending. The leader's time of office may end but his service to people does not end.

The comparison between these pairs of words by Jesus implies that, leadership is service. The text can therefore be understood in terms of the leader being active in rendering selfless service. More also, if all are servants, the leader becomes the first or the chief servant actively participating in all that they do, and even going beyond but not to be passive. The exegesis of the above text indicates that, Jesus proposes servant-leadership as against lordship leaders of the Gentiles officials.

This provides a paradigm of leadership expressed in Jesus' own perspective. Therefore, Christian leadership rendered in the Latin word ministerium and the Greek διάκονος (diakonos) is simply to serve.

In addition, ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἵκεν ἵνα ᾧ διακονῇ ἀλλὰ ἵνα διακονῇ καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ὑπὲρ πολλῶν (hosper ho huios tou anthropou ouk ethen diakonēthēnai alla diakonēsai Kai dounai tēn psuchēn autou lutron anti pollon) meaning, "even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (v.28, RSV) give further insight. Gaebelin (1984:432) explains that, Jesus presents himself the Son of man as the supreme example of service to others.

Leaders and all who aspire to lead should give their lives to serve. And Jesus said to him, "foxes have holes, and birds of the air have nests, but the Son of man has nowhere to lay his head" (Mathew 8:20, RSV). Lenski says that, the Son of man" was man and yet far more than man, God's incarnate Son. Although omnipotent, to lord it over all, he came (in his incarnation) on a mission that was very opposite. He could



have compelled all men to be his diavkonoi (diakonoi) "servants" even his dou loi (douloi) "slaves" but he came not "to be served," on the contrary, but "to serve."

Finally, Jesus' statement in Matthew 20:23 " these places belong to those for whom they have been prepared by my Father," meant that, one does not enter into church leadership by lobbying oneself into that position. Rather, it is God who chooses those he wants into leadership. Therefore, Jesus' lesson of: not to "lobby" for leadership position, not "to lord it over" people, to "serve" and not "to be served," must be the ultimate goal of any person or group of persons who may aspire for leadership positions

#### 2.4 Akuapem Twi translation of the text (my Translation)

Matthew 20: 25-28

25: Na Yesu free win baa ne nkyen, na osee se, mo nim se amanaman mu atitiriw di mamfo so, na a w)ye kese no di tumi w) win manfo so. 26: enye se yete wei mo ntem, Dabi da: Momu nipa biara a, Dpe se Dye kese no, )nye akoka na )nsom

mo. 27: na mo mu biara a 'pe se Dye kandifo no, Dnye se akoa a ye at) no. 28: se nea onipa ba no bae, se ire besom na mmom enye se som no, na Dde ne kra aye agyede ama nipa nyinaa.

## 2.5 Mother-Tongue Hermeneutics of the Text

According to Kuwornu-Adjaottor (2011:14), Bediako, Quarshie and Ekem are proponents of mother-tongue theology and biblical hermeneutics in Ghana. Mother-tongue biblical hermeneutics or interpretation method according to Ekem (2009:188) is a discipline that endeavours to interpret the bible using a language that people can identify with right from infancy. Ekem (2009: 188) cites Quarshie (2002: 7) who defines mother-tongue as a

person's native language, the language that one is born into, as it were, and grows up with. It is a person's first language as compared to other languages one might learn in life. The mothertongue is not the same as vernacular, the common language of a region or group, no matter how naturally such language and its usage may come.

Nonetheless, a mother-tongue can also become a people's vernacular, depending on its-Wide usage across geographical boundaries.

"And Jesus called his disciples to himself, and said to them, thus; you know that the world's rulers lord it over their subjects, and those who are mighty exercise authority over their subjects. (Matthew 20:25, English autography of the mothertongue translation). However, this must never happen among you. But whoever among you that wants to be great, should be like an ordinary servant. And, whoever among you that wants to be first or chief, should be like a slave. This is because, the son of man came to serve, not to be served and gave his life as a ransom for many. "



In verse 26, Jesus says that, it is not wrong for anyone to desire to become great. However, such a person must become a servant. Here, instead of the use of the word kumaa (youngest) the word akoa (servant) should have been used. Kumaa (youngest) does not suggest that one is a servant. This is because; one could be the kumaa (youngest) in a town or in a family and yet, be the chief and would be served by the mpanyinfo (elders). Akoa ye akoa is an adage meaning, a servant is a servant. Therefore, so long as one remains a servant, one is expected to serve. The kumaa (youngest) however, is not expected to serve always. Therefore, the word kumaa (youngest) in the Akuapem-Twi Bible should be substituted with akoa (servant).

In verse 27, the wofúññoios is translated as akoa. And δοῦλος (doulos) has been translated as akoa aye at) no (literally meaning, a bonded slave). Akoa does not fully represent the meaning of the Greek word δοῦλος (doulos) slave. And, there is a seeming difficulty in the Akuapem Twi text as δοῦλος (doulos) slave is translated as akoa. The intense meaning of the text is therefore lost to the mothertongue hearers of this translation. There should be a distinction between διάκονος (diakonos) akoa and δοῦλος (doulos) akoa a ye at) no. This is because in our contemporary world, διάκονος (diakonos) servant, is regarded as akoa, one who serves but not to connote w'afa no nnomum Dko mu (that is, a bonded slave or a person who has been taken captive from war). Therefore, a new translation of the words, διάκονος (diakonos) servant should be given as slave and δοῦλος (doulos) bonded slave to make the distinction clear for a modern day usage of the two words.

In verse 28, na 'de ne kra ayl agyede, is the translation used in the Akuapem Bible. However, in the contemporary usage of, na Dde ne kra aye agyede (to give his life as a ransom) does not bring out the full meaning of Jesus giving his life as a ransom for many. To conclude our mother-tongue hermeneutics of the text, Jesus appears to be saying that, whoever, wants to be a leader among us should be like a bond slave to all of us. This suggests service not according to one's own whims, but service according to the dictates of the people that one leads. Therefore one should humble himself and assume the status of being a bond slave to all.

## 2.6 Servant-Leadership

Effective Christian—grs-however, are expected to be primarily servants. The world's system of leadership is very different from leadership in God's kingdom. Some worldly leaders are often selfish and arrogant as they push their way to the top, but among Christians, the leader is to be the one who serves best.

There are different kinds of leaders who are appointed to office according to their leadership skills and abilities, but every Christian leader needs a servant's heart. A good servant is always at the beck and call of the one he serves. So, servant leadership sounds paradoxical. It implies that, a leader should demonstrate qualities of leadership such as: humility, integrity, diligence, and discipline and at the same time, show qualities of servanthood.

In another development, Pierce and Newstorm (2000:12) note, "one important legacy of Robert Greenleaf (1997:13) is that, he lifted the concept of servant leadership from the realm of religion (Jesus had characterized himself as a servant and a leader) to

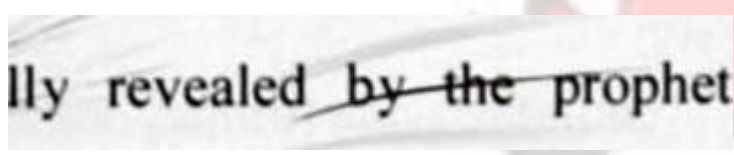


the corporate floor. In a nutshell, servant-leaders are motivated more by service to others than a grand vision or personal grandeur. Pierce and Newstrom reveal that, "by focusing on the need of others and seeking to meet them, the servant-leader is hardly noticeable but when absent everyone notices it." In addition, the servant-leader tends to be self-effacing, has high personal level of integrity and moral standards and very interested in the people he influences.

Referring to the words of Covey (1990: 17) that says "these leaders tend to be "principled-centered," that is, propelled by primary greatness rather than secondary greatness; of fame, power and wealth Furthermore, as they put it, "the distinguishing characteristic of this kind of leader is that, he is first and foremost a ~~ant and~~ secondÆ5—a4eader." Again, pierce and Newstrom examines another side of a servant-leader. They remark that, the downside of the servant-leader is the tendency to bear undue personal cost in leadership as well as those close to him — friends and family. Jesus, the greatest leader, on the night he was betrayed, bearing the weight of his imminent crucifixion and at the same time stood up and wash the feet of the twelve (12) disciples and forever modeled servant-leadership (John 13: 1-17).

According to Asante (2007: 1 18-119) a servant-leader has a great capacity to serve the needs and interests of others. He cites Paul Cedar who quotes Robert Saucy with reference to a leader having a selfless interest. He portrays a servant-leader as one totally dedicated to the good of other people. The source of his selfless dedication is the condition of the heart. Cedar maintains that, servant-leadership begins with the heart that is with one's heartfelt inclination or motive. Asante continued to express further that, because Jesus is the foremost example and pattern of servant-leader, a

true servant's heart can only be cultivated through a deep and abiding relationship with Him, Christ the anointed one. Such relationship always becomes the source of spiritual strength and emotional vitality. He intimated that, servants who are diligent in following instructions and serving their masters wholeheartedly receive rewards or special favours which deserve for dedicated service. Indeed, a true disciple of Christ demonstrates a servant's heart by helping others in redemptive, meaningful and practical ways.

Asante (2007:51) continues further that, the leadership style of Jesus was originally lly revealed by the prophet Isaiah in 52:13-53:12 as the "Suffering Servant." He was identified as the "Servant-Messiah" through whose suffering many would be forgiven, justified, redeemed and healed. Also, Isaiah indicated that His servanthood demeanor and training would lead to His exaltation and glory. This humble attitude and submissive spirit were instrumental in shaping Jesus servant-leadership life style.

In this regard, Ogden (1994:15-151) argues that, though the developmental process of the servant-leader is sometimes despised by certain elements within the secular cultures, yet the servant model of Jesus always transforms lives positively, both within and across cultures. He rebuffs the secular cultural mentality which suggests that "servant-leadership abandons leading because, a servant cannot lead. He claims that servant-leadership is a Christ-like style of leading that reflects significant strengths, by enumerating these traits. Servant leaders:



- a. Are secure — while God values them, they are able to meet the needs of others, because he empowers them to utilize their potentials;
- b. Find joy in encouraging and supporting staff and team members - they facilitate the development of gifts and create a healthy atmosphere for mutual sharing within a ministry context;
- c. Do not need credit for their ideas or visions - their main preoccupation is to ascribe glory to God for their overall growth of the kingdom;
- d. Tend to highly esteem relationships as they express relatively low interest in human control and coercion;
- e. Shun trappings, labels or inscriptions of authority and status and
- f. Truly derive their strength and authority from character, but not positional fulfillment, for their perspective, moral authority arises from a person's integrity and consistency before Christ.

With additional insights into a true servant nature, Marshall (1991:71-72) notes these characteristics of Servant-Leaders: Firstly, they tend to accept an obligation very willingly. They have no problem with obligation to duty. An obligation to duty could be seen during transfer of ministers from one station to another station. And, those with servant-leadership characteristic traits honour it without complaining. However, those without servant-leadership characteristic trait fail to honour such transfers.

They complain a lot and try to convince other ministers to break away to form their own churches. The willingness to accept obligation is one of the hallmarks of servant-leader. Secondly, they are accountable and have a desire to maintain such accountability. Thirdly, they have a caring love for those they lead. Care is love, not

of the emotions but of the will; it is expressed in action and it has regard for people's needs, their sensibilities, their convenience and their best interest. Furthermore, they are willing to listen. Servants listen because they have to find out what is expected of them and to be done by them. They listen to God. They have also learned that, God does not only speak directly, but he also speaks indirectly through people. Therefore, they are open to receive constructive criticism and pieces of advice.

Moreover, they have genuine humility of heart. As such, they have a realistic and sound judgment as to their capabilities and deficiencies. They know things they can do well and those they cannot do. More also, they are willing to share power with others so that they are also empowered. So as earlier stated, servant-leaders are always passionate in offering their best serving qualities primarily to benefit others.

However, because servant-leaders also care for the needs of God's flock, their caring and nurturing services blend with shepherding. Hence, Peter the Apostle, admonishes very clearly and directly: "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock". (1 Peter 5:2,3,RSV).

According to Appiah-Kubi (2012:1), Christians naturally look to Jesus as the model of good leadership with good moral life. We study the examples of how he lived to find direction for ourselves. As Christian leaders, what kind of leadership qualities can we expect from Jesus' words and teachings? Jesus left some indicators as to his style of leadership when he said, "Even the Son of man came not to be served but to



serve, and to give his life as a ransom for many (Matthew. 20:28, RSV). This is how Jesus described his style of leadership — that of a servant. In reading the accounts of his relationships with others, we cannot but notice-how Jesus consistently put himself at the service of others. As a leader, he consoled his friends at the loss of a loved one; he taught on a frequent basis, gave new ideas, inspiration and courage; he healed in many different ways — physically, spiritually, relationally; he prayed for others. Jesus also served by feeding his followers, food of all kinds. Jesus led and served by encouraging and shaping future leaders. In other words, He was a servant-leader.

Adei (1984:33) intimates, that the model of leader par excellence is Jesus, who in John 13 demonstrated leadership attitude by washing the disciples' feet. He then said, "If you know these things, blessed are you if you do them" (John 13:17). It implies that one should practice the servant leadership style the one has been taught. Agreeing with Adei, Sanders (1994:23) notes Jesus' teaching on servant leadership and suffering was not intended merely to inspire good behaviour. Rather, he wanted to impart the spirit of servanthood, the sense of personal commitment and identity. He expressed this when He said, " But I am among you as one who serves" (Luke 22:27). It connotes that Jesus was a servant leader himself and exemplified servant leadership to his disciples.

Mere acts of service could be performed with motives far from spiritual. Sanders (1994:28) reveals further, the attitudes and inner motives that Jesus Christ

demonstrated in His earthly ministry. Therefore, the principles of His life have become a pattern for us and Christian leaders. These are as follows:

a. Dependence:

Jesus emptied himself of divine prerogative; "But emptied himself, taking the form of a servant, being born in the likeness of men" (Philippians 2:7). This text suggests that, He surrendered the privileges of His Godly-Nature and became dependent on His heavenly Father. This further suggests that He fully identified Himself with our humanity. Therefore, as we become "empty" of self and depend on God, we would be closer to fulfilling the ideals of servant leadership. It implies that any New Testament Church leader is expected to depend on God, so as to be able to execute every duty in the framework of servant leadership. This also denotes that such a leader's attitude conforms to that of Jesus.

b. Approval

God took great delight in His servant Jesus. (Luke 3:22, RSV). And that delight was reciprocal. (Psalm 40:8, RSV). It implies that the leadership style adopted by Jesus was approved of by the father. In this regard, every church leader should always practice a leadership style that God approves of. This phenomenon would also enable church members to appreciate the leadership style of the leader. The people outside the church should be able to appreciate the leadership style of the leaders in the church as Paul indicates to Timothy. "Moreover, he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil. "

c. Modesty



Sanders (1994:24) quoted, "He will not cry or lift up his voice, or make it heard in the street" (Isaiah 42:2). -This suggests that this leader is neither strident nor

flamboyant. God's servant conducts a ministry that appears almost self-effacing. He remarks further that, this modesty attitude is a contrast to the arrogant selfadvertising of so many hypesters today, both in and out of the church. It is a fact now as one could see all sorts of affluence and opulence paraded by church leaders in most of the contemporary Churches. Some church leaders have become "little gods" in their churches.

According to Pringle (2005:302—303), servant leadership, as exemplified by Jesus is what every Christian leader is called to. This ultimate leadership style is one of humility and self-sacrifice. Paul discussed this when he wrote about the mind-set and heart attitude we, as leaders need to develop:

Have this mind among yourselves, which is yours in Christ Jesus who though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross (Philippians 2:5-8 NIV).

Pringle expressed further that, just as Christ humbled himself by taking on the form of a man — a bondservant, or a slave, no less - and gave up his life for the human race, we likewise are to humble ourselves, set aside our desires, and pour out our lives in service to others and for the sake of God's kingdom.

He who is greatest among you shall be your servant; whoever exalts himself will be humbled and whoever humbled himself will be exalted. (Matthew 23: 11- 12).

To become a great leader, each of us must first become humble enough to serve others without any thought of self.

d. Empathy

Sanders posit that the Lord's servant is empathetic with the weak, and mercifully understanding towards those who err. The ideal servant does not run over the weak and failing. He brings healing to those who are bruised and inspires strength to those who are weak and faint. Many of us, even Christian leaders, do not want to be involved in serving the bruised, weak and faint, but want to be in the spot light. We seek a ministry more rewarding and worthy of our talents than bearing up the frail of the people we serve. It is noble work to serve and reclaim the world's downtrodden people. Empathizing with people enables one to serve well as a servant leader.

e. Optimism

According to Sanders (1994:25), pessimism and leadership are at opposite ends of life's attitude. Hope and optimism are essential qualities for the leader who wishes to serve. God's ideal servant is optimistic until the task of leadership is accomplished. Being optimistic helps one to overcome the entire negative tendencies that militate against leadership.

f. Anointing

In Sanders (1994:25) view, none of these leadership qualities or principles— dependence, approval, modesty, empathy or optimism is sufficient for the task.



Without the touch of the supernatural, these qualities are as dry as dust. And so, the Holy Spirit comes to rest upon and dwell in the ideal servant. "How God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good..." (Acts 10:38, RSV). Sanders conclude with these questions: "are we greater than our Lord?" Can we do effective ministry without the Spirit of God working through us at every step? God offers us the same anointing.

Again, Niboi (2004:19) authenticates that in the Old Testament, leaders dominated the scene as God's Spirit came upon individuals to lead his people. For example, he cites Abraham, Moses, Samuel, David among others. However, in the New Testament, ministries took place almost always in groups as individuals share and participated in ministry. This is true of churches in the Book of Acts where leadership was broad. Jesus typifies Christian leadership at its best.

2.6 Implications of Matthew 20:26-28 for Contemporary Church Leaders The scenario in the gospel of Matthew has implication for contemporary church leaders. Commenting on Matthew 20:26-28, Jesus contrasts the world's greatness as is represented by power and authority. It means that, the rulers are over and above the others. The contrast Jesus draws is what one has to exhibit in the New

Testament church. ~~Here, Jesus~~ is dwelling on servant-leadership in the church. One becomes a servant thereby abandoning power and authority in order to serve God and others. To expatiate further, one is among others and not above them in the church. The servant chooses to minister to others with love and humility. The

servant in the New Testament church, however, must not magnify his own importance but should emphasise the importance of others. For example, if one is appointed to administer the Lord's Supper that does not put him above the church members. More importantly, the person should not carry the idea that he is very much more important than the other people that is why he is serving in that capacity. Rather, one is expected to carry the idea that, he is ministering because; he is a servant of the church and, God.

In reference to John 13:5, "He then poured water into a basin, and began to wash the disciples' feet and to wipe them with the towel with which he was girded" (RSV) By this, Jesus showed humility to give us an example of the attitude that is expected from any leader in a New Testament Church. It implies that, leadership is not about competition in the church. Rather, it is about who can better serve others in a humble way. For example, in some New Testament Churches, it appears leadership is understood as being above others and being served by people. Some leaders seem to be unapproachable and may not want to listen to their subordinates. Throughout his earthly ministry, Jesus listened to people and answered them very well in a vivid and clear manner.

Therefore, if the New Testament Church leaders of today are able to emulate Jesus' example, the Kingdom of God would be glorified and more converts would be added to the church. Furthermore, it appears the world rejects serving as a model of leadership. The Christian or the New Testament Church should affirm servant-hood as a principle of leadership. "Even the Son of Man came not to be served but to serve, and give his life a ransom for many" (Matthew 20:28).



## 2.7 Conclusion

Matthew 20:26-28 used in this work reveals a demonstration of Jesus' leadership in the New Testament. Quality leadership has been a major challenge in some business organisations, be it secular or religious. Very often people who are put into leadership positions, either through election or by appointment, may not have recognised themselves as leaders who are to serve the people they lead. For this reason, some leaders 'lord' it over those they oversee instead of serving in humility. According to Adeyemo (2006: 1105), Matthew presents Jesus as the perfect teacher and leader. Those who seek to follow him must place the needs of those they lead over and above their own needs.

In the church, leadership must be characterised by service. Moreover, it could be seen that, the exploitation of power has caused havoc to the continent of Africa. Powerful overseers have had little regard for the people over whom they oversee and have enriched their own pockets and that of their close relatives at the expense of other people. The lifestyles of the overseers are vastly different from the lifestyles of those they oversee. In most cases, the saying that 'absolute power corrupts absolutely' has been more than fulfilled! Leaders should not use their position of trust to amass wealth for themselves. Instead, they must put the needs of those they lead ~~over and above~~ their own needs and seek to make the lives of others not just tolerable but pleasurable. From the aforementioned information, it is evidently clear, that Jesus demonstrated servant-leadership style in his earthly ministry. In their quest to lead at any opportune time, leaders of today be it secular or religious, are urged to emulate the style of leadership exhibited by

Jesus.

# KNUST



CHAPTER THREE

HISTORY OF CHRIST APOSTOLIC CHURCH INTERNATIONAL, THE  
LEADERSHIP AND ORGANISATIONAL STRUCTURE AND STYLES  
OF LEADERS OF THE CHURCH SINCE ITS INCEPTION



### 3.0 Introduction

In chapter two, the discussion centered on the leadership style of Jesus. Chapter three deals with the leadership styles of the various leaders of Christ Apostolic Church International. But, before the researcher discusses the leadership styles of the various leaders of CACI, the history of CACI and its organizational structure will first be dealt with. The leadership style recommended by Jesus in Matthew 20: 26-28 is in contrast to what the Gentile officials exercised over their subjects. In the above stated scripture, Jesus proposed servant-leadership as against lordship leaders of the Gentile officials. In this chapter, the researcher focus on more on the leadership of CACI to know whether they practised and are practicing servant-leadership style of Jesus as against the leadership style being practised by the Gentile officials.

#### 3.1 History of Christ Apostolic Church International (CACI)

Adomako-Mensah (2010) says that, the Christ Apostolic Church which was later known-as the Christ-Apostolic Church International (CACI) was founded by Peter Newman Anim in the year 1917 at Asamankese in the Eastern Region of Ghana.

According to Foli (2006:41), the church traces its root from the True Faith Prayer Group formed by Anim, and that prayer group became the Faith Tabernacle

Church in 1922. CACI has about three thousand, three hundred (3,300) Assemblies and four hundred and thirty eight thousand, two hundred and forty two (438,242) members throughout the ten regions of Ghana according to the church's Administrative Report for 2011 read to the General Council in March

2012. The church has branches in the USA, UK, Canada, Germany, Italy, Holland, Spain and other parts of Africa including Tchad, Togo and Cote d'Ivoire.

### 3.1.1 Birth and Family of Anim

Larbi (2001 : 100-102) establishes that, the founder, whose name was Kwaku Anim Mensah or Kwaku Manasseh, was later called Peter Newman Anim. He was born on 4<sup>th</sup> February 1890 to Simon Appiagyei and Madam Hannah Lartebea of Boso in the Eastern Region of Ghana. He completed his elementary education at Anum Basel Mission in 1908. He left for Pakro in 1911 to work with the Basel Mission Factory as a weighing clerk. He married Madam Dora Sakyibea in 1916. The couple had four daughters. Three of them died in their infancy. In 1920, his wife died after a short illness and the remaining child also died long afterwards. He later married Madam Osimpo, and out of that marriage was born Moses Appiah Anim, the only son and the only surviving child of Peter Newman Anim.

### 3.1.2 Formation of Christ Apostolic Church International

According to Adomako-Mensah, Larbi (2001:99) reports that, the church was formed as a result of Anim's fraternization with A. Clark, founder of the Faith Tabernacle Church in Philadelphia, USA. Clark was the editor of a Christian magazine called the Sword of the Spirit which Anim read regularly. It was through this magazine that Anim came into contact with Clark. Peel (1968:64) states that, Clark's Faith Tabernacle Foundation teachings include:

Personal holiness; contrast between wickedness of this world and the godly community of sect; wrongfulness of litigation; Nonparticipation in national celebrations; Persecution as a mark of sanctity; Belief in the imminence of the Millennium; A distaste for acquiring property



because of the imminence of the Second Advent; Glossolalic (Speaking in tongues) experiences regarded as satanic; Non usage of medicine for healing.

Larbi (2001 : 100) again postulates that, this kind of emphasis seemed entirely different from anything Anim's Presbyterian upbringing had taught him. Nevertheless, Anim was led to the establishment of the Faith Tabernacle Church in Ghana. Larbi continues to express further that, in 1920, following the death of his wife, he was converted "into the faith". Peter Newman Anim had been suffering from chronic stomach trouble for his whole life. In 1921, he also developed guinea worm disease. He then decided to put into practice, Clark's teachings on divine healing. To his delight, he was simultaneously healed from the guinea worm attack as well as his chronic stomach disease. Anim therefore resigned from the Presbyterian Church after his divine healing in 1921 and went

to settle at Asamankese in the Eastern province. Healing a lot of people in this faith, he adopted the name Faith Tabernacle in 1922. Anim's Faith was heightened during a revival meeting. After the close of the revival in May 1923, it was reported that, several

Christians and non-Christians saw what was believed to be the glory of God in the form of a 'pillar of fire' that sat on the top of the church building at Asamankese. They were entirely unacquainted with operations of the Holy Spirit. Therefore, not only did they not know what to do but also would not have anything to do with the teachings as recorded in I Corinthians 12:1-12, 28-31 respectfully. Finally, Anim separated from the Faith Tabernacle in 1930 and adopted the name

"The Apostolic Faith" in the same year.

### 3.1.3 Holy Ghost Outpouring (The Glossolalic Phenomenon)

Atiemo (1993:20-21) establishes the fact that in 1927, five years prior to the advent of the first Pentecostal Missionary from Europe (September 1932), some Ghanaians were believed to have experienced Baptism in the Holy Spirit. Larbi (2001:104) also says that, a major event which increased the publicity of Anim's organisation was the outbreak of this phenomenon referred to as "Holy Ghost" outpouring. Anim's faith was buttressed when a member of his organisation experienced the phenomenon of the spirit baptism in 1932. Stephen Owiredi, a member of Anim's group went into the bush at his Brekumanso village farm which is near Asamankese to pray for one of his twin babies who was seriously ill. It was during the prayers that he had the extraordinary experience which the Pentecostals

~~tals referred to as Baptism~~ of the Holy Spirit. When this news got to Anim at Asamankese, he and two brothers, Danso and Abokyi and two sisters, Comfort Nyarkoah and Oparebea went to the village. A prayer meeting was held at the village during which two sons of Owiredi and the two sisters who accompanied Anim, received the experience. Another revival meeting was held at Asamankese after this encounter at Brekumanso from 31<sup>st</sup> August to 12th September, 1932. Anim recounts, "At this meeting, a great number of our sisters received mighty baptism of the Holy Ghost, speaking in tongues, prophesying together with the manifestations of all other signs of Apostolic promises in Acts

1:1-4; 10:44 - 46... Since that date, continuous tarry meetings were held and many people received marvelous healing (by Divine Power) and God confirmed his word with signs following".

### 3.1.4 Affiliation with Apostolic Faith



Anim, according to Larbi (2001:103), had an affiliation with a foreign missionary movement. He established his spiritual movement with the name, "Apostolic Faith". A controversy developed among the Faith Tabernacle believers when Clark was excommunicated in 1926 for alleged adultery. Meanwhile, Anim had been receiving copies of another religious magazine published by a Pentecostal movement based in Portland, Oregon, U.S.A., known as "The Apostolic Faith". After carefully considering the teachings on the Holy Spirit espoused in this magazine, Anim (n.d.) states:

I was faced with the necessity of contending for a deeper faith and greater spiritual power than what my primary religious experience was able to afford, and I began to seek with such trepidation to know more about the Holy Ghost.

This developed a \_\_\_\_\_ doctrinal issue, for not all of Anim's pastors accepted the teachings on speaking in tongues. He writes:

This doctrine brought about the total exclusion from the Faith Tabernacle and the First Century Gospel in that, they were entirely unacquainted with the operations of the Holy Spirit, not only did they not know but would not have anything to do with the teachings as recorded in I Corinthians 12: I-12, 28-31.

This however did not derail Anim from his course for he "continued to give careful study to the Apostolic Faith Teachings". Anim therefore separated from the Faith Tabernacle in 1930 and adopted the name "The Apostolic Faith" in the same year.

### 3.1.5 Affiliation with U.K. Apostolic Church

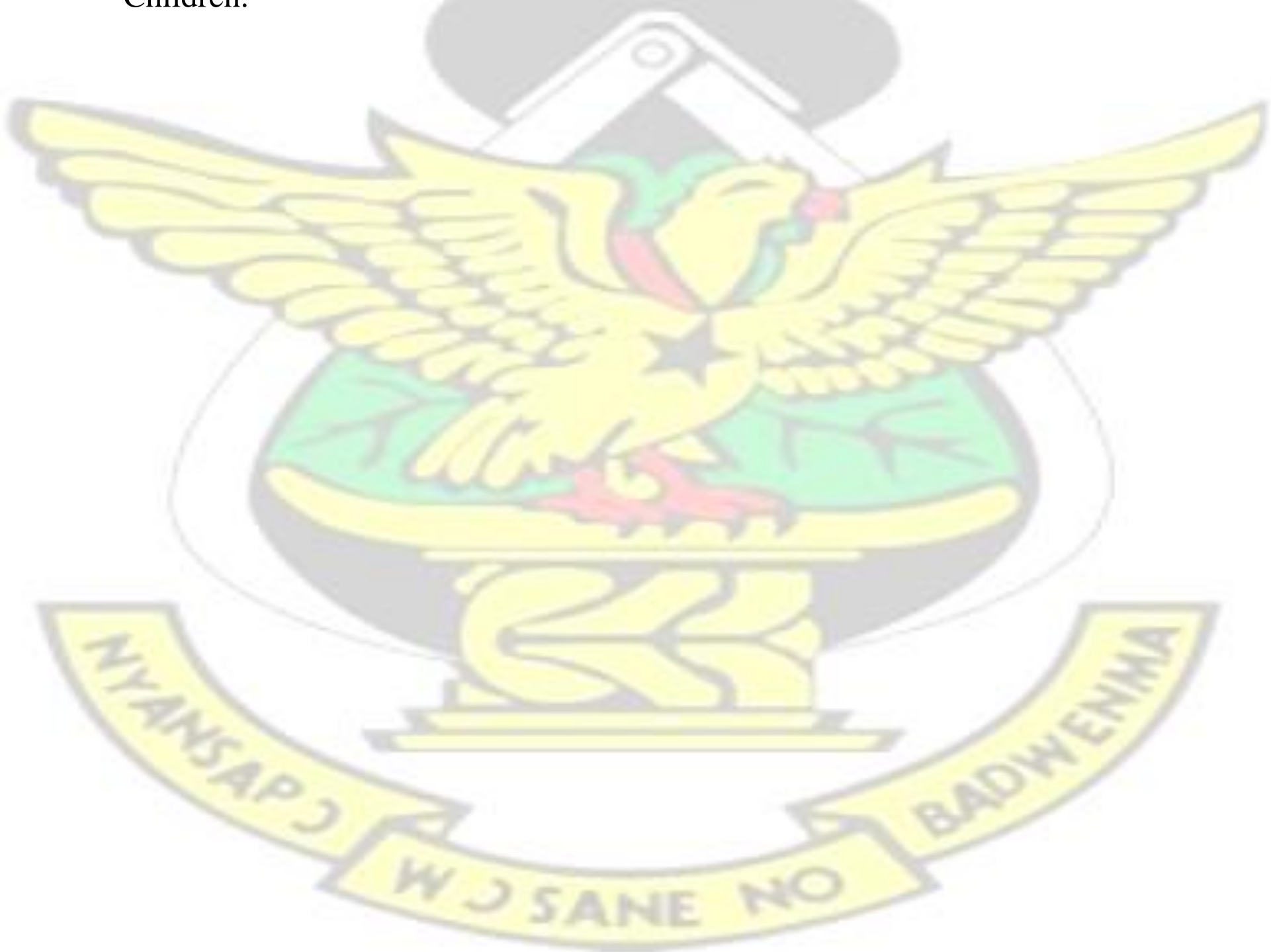
In another development, Larbi (2001:106-109) discloses an affiliation between Anim's Apostolic Faith and that of UK Apostolic Church, Bradford. Anim requested the Bradford Apostolic Church to bring a missionary to assist in the work. The Bradford missionary headquarters therefore sent James McKeown as their first resident missionary in 1937. Before the affiliation with McKeown, Anim and his church assumed the following characteristics:

Strong emphasis on prayer, strong believes in divine healing with recourse to any form of medicine, preventive or curative. In addition to these, the experience of Glossolalia was also an established phenomenon among the group and finally, strong evangelistic ethos.

### 3.1.6 Separation between Anim and McKeown

After sometime as Larbi (2001 : 108) puts it, McKeown contracted malaria in 1937 and became very ill. The then District Commissioner in Kibi accompanied by Anim, took McKeown to the Ridge Hospital in Accra, the then European Hospital. A theological problem developed for Anim followers. Enyonam (2004) reports that:

Before his arrival, Anim's group relied strongly on divine healing. Other forms of medication was considered demonic to the extent that wounds were not dressed; women in labour were not helped and only esorted to prayer, resulting in the death of many mothers and their Children.





According to Amanor:

The "no medication" stance of Anim's church was an overstretching of the doctrine of divine or faith healing to an uncomfortable extreme. The group considered the medical profession as devilish and any Christian who took medication was considered as a candidate for hell who was subject to the same discipline as one involved in sexual immorality or even demon worship. Sores were not to be dressed. Wearing glasses for sight or reading was considered a sin. It was like worshipping the god of sand out of which the glasses were made. If one broke his leg, splints were forbidden. Women in labour were told that, their faith alone was sufficient and should not allow anyone to assist them to give birth. This resulted in the preventable deaths of many women and their babies ([www.pctii.org/cyberj/cyberi13/amanor.html](http://www.pctii.org/cyberj/cyberi13/amanor.html) (accessed 27th June, 2011)).

Larbi (2001:108) states that, this doctrinal issue created a theological problem, Anim emphasizes, "in fact, this proved a severe blow to the faith of the church members, who had been taught that, in the case of sickness, believers should trust God only for their healing." Larbi continue to state that, McKwoen was discharged from the hospital on the eleventh day after admission. He resumed his gospel work" at Asamankese. It later became clear that McKeown's theological perspective on divine healing was different from the position espoused by Anim's organisation. According to Larbi (2001 : 109), Anim's stresses that, "as time went on, we were convinced that he was deviating from the doctrine of divine healing evidenced by his teachings, which were conflicting with those of Divine Healing, that our teaching on Faith/Divine Healing had gone to the extreme. McKeown not wanting to jeopardize the faith of the believers in June 1938, freely expressed a wish to a change of station and he left Asamankese for Winneba with his wife and two native girls: Abena, and Jane and a steward boy.

This move was of course against the decision of the Asamankese elders.

Notwithstanding, there was no split in the movement at that time.

Larbi (2001 : 109) states further that, McKeown requested a meeting to be held at Asamankese at the end of 1938. Here, two main points were addressed. Firstly, he informed the members of his proposed leave of absence and wanted to know if the church had any case against him so that it could be settled. Secondly, he wanted to know those who wanted to rely on prayer only for healing without the use of any form of medicine. The church had no case against McKeown but the most important matter that came up for discussion was divine healing. Though, the whole membership affirmed the teachings on the matter, just a day after the meeting, some of the members dissented as McKeown had predicted. A letter was given to McKeown on his departure from the UK addressed to the missionary headquarters of the Apostolic Church, Bradford. Larbi (2001 : 109).

Larbi (2001:110-117) expresses, in which we drew the Apostolic Missionary Committee's attention to the fact of our beliefs and views regarding divine healing — Our Lord's work on Calvary is complete saving power for our Spirits, Souls and Bodies and that we have found to be true and faithful to our practical experience. While McKeown was in Britain, the authorities in Bradford wrote to Anim stressing the need for unity, referring them to Roman 5:1-7." When McKeown arrived from leave, Anim visited the Winneba Assembly and took the opportunity to visit McKeown. He welcomed him and discussed further issues regarding faith healing.

However, McKeown was firm and rather warned Anim that his uncompromising and extreme views on the use of medicine would lead to the expulsion of his group from the Apostolic Church. From the foregoing evidence, it is clear that McKeown was not dismissed by Anim's organisation as Beckman (1975:40) alleges. Anim conveyed the information about the separation of his movement from McKeown's organisation.



Anim gave the reason that, "during our conversation, McKeown expressed that, owing to the unpleasantness of the teachings on healing... I could not hold the name Apostolic Church since the name . . . has been registered in UK... and my failure to cooperate would mean applying pressure. He sent the information to the assemblies and a meeting was convened at Pepeade, where Anim's organisation finally ended its affiliation with the Apostolic Church in June 1939. It was prophesied at a prayer meeting that, we should prefix "Christ" to the name Apostolic Church, thus becoming "Christ Apostolic Church" (CAC) now known as Christ Apostolic Church International (CACI) with branches in many countries. It became significant therefore, that people living around or from the nearest villages who saw the miraculous sign rushed to the scene. This however, became the starting point of Ghanaian Pentecostalism.

## 3.2 Leadership and Organisational Structure of Christ Apostolic Church International

### 3.2.1 Church Constitution

The "1989 Revised Constitution" of the Christ Apostolic Church International has set up a statement outlining the agreed formal basic principles for the church ranging from the National level to the Local level. It has established the structure and purposes of the church and the rights, beliefs and practices of its members. It has also defined the powers of officers, how they are to be selected but kept silent on how long they are to stay in office. The constitution is to guide, govern, control and regulate the activities of the church to carry out the Lord's great commission.

### 3.2.2 Constitutional establishment and registration of Christ Apostolic

#### Church International (CACI)

According to the CACI, is "Draft Constitution" preamble, the church started as True Faith Prayer Group (1917 — 1922), Faith Tabernacle Church (1922 — 1930), The Apostolic Faith (1930 — 1935), The Apostolic Church (1937 — 1939), and finally the Christ Apostolic Church International (1939 till date). The church was registered in 1960 under the Land Perpetual Law Cap. 13, with the name Christ Apostolic Church (International). The certificate of incorporation ordinance, cap 137 was signed on the 10<sup>th</sup> day of November 1960 with its headquarters in Accra.

### 3.2.3 Polity or Government of the Church

Church polity or church governance is all about line of authority within the church and who is to exercise it. There have been several basic forms of church government.

Conner (1982:79-91) has enumerated some of them. These are:

Episcopal Polity, Congregational Polity, and Presbyterian Polity. O'Donovan (1995:169) expresses that, there are three main forms of church government among Christian churches. Most churches use a combination of, or variation on these three types of government. They are:

Episcopal form of church government: This form of church government comes from the Greek Word ἐπίσκοπος (episkopos), meaning bishop or overseer. The Episcopal form of government is based on a well-defined structure of church officials. In this form of government, there is usually a clear line of church authority from leaders to church members. At the top is an individual leader, called a pope,



archbishop, bishop, or some other title. There is an order of leaders from the highest ranking down to the local church members.

In churches which have this form of government, the ordinary church members do not usually have administrative authority, although they may exercise their spiritual gifts in various ways. There is sometimes, a distinction made between the clergy (the paid officials) and the laity (the ordinary church members). Denominations which use this form of government include the Catholic, Anglican and Methodist Churches.

**Congregational Form of Government:** O'Donovan states that, this form of church government has a strong association with the political idea of democracy. In the congregational form of church government, administrative business is carried out in congregational meetings in Presbyterian form of church government. This form of church government comes from the Greek Word  $\pi\tau\epsilon\alpha\beta\Delta\epsilon\rho\omicron\varsigma$  (Presbuteros) which means elder. This form of government relies on the leadership of a group of elders in each local church. These elders are either appointed or elected, and they represent the interests of the rest of the congregation in church business meetings. Often, these churches are associated into larger groups in a particular geographical area. This form of church government has a strong association with the political idea of democracy. In the congregational form of church government, church administrative business is carried out in congregational meetings in which everyone has an equal vote. Each local church is usually independent of other churches, except for loose types of association for fellowship. Congregational type churches usually form their own policies without reference to other churches or associations. Groups which use this

form of government include the Baptism Church and most Independent Bible Churches.

The Presbyterian Form of Church Government: O'Donovan states further that, be called a district church council, a local church council, a synod or a presbytery. The Africa Inland Church, the Presbyterian Church and

—the Christian Reform Church have church governments of this kind. Furthermore, in this system of governance, it seems no Presbyterian has authority over a presbytery. Besides, the power of the local church resides in a group, the elders and not in just one minister or a bishop (Asiedu-Amoako, 2002: 15 — 16).

The governance of Christ Apostolic Church International seems to bear a resemblance to that of the Presbyterian polity. Christ Apostolic Church International "Draft Reviewed Constitution" (2008:14) indicates that, the government of Christ Apostolic Church International shall comprise of the General Council, Executive Council, Ministerial Council, Territorial Council, Area Council, Circuit Council and Local Council or as many as may be determined by the General Council and the Church Administration.

#### 3.2.4 General Council (GC)

The Christ Apostolic Church International "Draft Reviewed Constitution" (2008:14) indicates that the GC shall be the highest law and policy making body of the church vested with the final authority to deliberate and make broad policies for the administration of the Church in accordance with the constitution. It shall comprise of the National Executive Council Members, all Ministers, Territorial Management Members, three representatives from each area who shall be nominated by the Area



Management, two representatives from each fellowship at the national level, and observers who may be invited by the church. The functions of the GC are to examine, treat, approve and endorse annual field and ministerial reports including memoranda sent to it by the National Executive Council (NEC) or any other relevant body of the church. It shall have powers to appoint committees to advice on policy formulation or investigate matters of importance.

The General Council shall have the final powers of amending, promulgating and ratifying the constitution by two-thirds (2/3) majority of the eligible members of the council at a meeting for that purpose.

The General Council shall have the final authority to vet and approve annual financial statements, budget proposal from the NEC, and also approve Audit reports, which the council shall compel NEC to submit to it. The General Council shall appoint Internal and External Auditors to audit the accounts of the church in accordance with the constitution. The General Council shall meet once every year and shall discuss all matters affecting the church in general; however, emergency meetings may be convened when the need arises.

### 3.2.5 Qualification and Tenure of Office of NEC Members

According to the Christ Apostolic Church International "Draft Reviewed Constitution" (2008: 19), the Chairman, the Field Supervisor, the General Secretary and the other elected members of NEC must have at least a First Degree in Theology and a good secular Education or its equivalent. An elected NEC member shall hold office for four years and shall be eligible for re-election and serve for two or more terms provided that, they are nominated by the Ministerial Council. However, the Chairman shall not qualify to be re-elected after serving two terms and also shall not

qualify to be elected to any other Executive position even after serving for one-term.

——The Christ Apostolic Church International Revised Edition Constitution (1989:26)

states that, the Chairman shall always be a serving Principal Minister and shall be elected for a term of four years. He shall be eligible for re-election. He shall be nominated by the Ministerial Council and elected by the General Council. However, this section of the constitution does not specify the number of terms the chairman and the elected NEC members should stay in office.


### 3.2.6 National Executive Council (NEC)

The Christ Apostolic Church International "Draft Reviewed Constitution" (2008:16) states that, the powers and authority of the church shall be vested in the NEC and it shall exercise it in accordance with the provisions of the constitution. The National Executive Council shall have managerial and disciplinary powers and authority to implement the body of the church's policies in accordance with the constitution. It shall comprise of the Chairman, Field Supervisor, General Secretary, four other Principal Ministers elected by the General Council and two other members who are not ministers but are Deacons or Deaconesses or Elders and they shall be appointed by the Chairman in consultation with the other elected members of the NEC.

### 3.2.7 Church Administration (CA)

The Christ Apostolic Church International "Draft Reviewed Constitution" (2008:28) states that, the Administration of the church shall be run by an Administrative Committee which shall implement the decisions and policies of





the NEC. The Administrative Committee shall be headed by the Chairman and see to the day to day administration of the Church. The Administration shall comprise the Chairman, Field Supervisor, General Secretary and the Directors or Heads of the various departments.

The researcher is of the view that, although, the polity of Christ Apostolic Church International is similar to Presbyterian system, it is perceived to be a centralized system of governance where major decisions are taken by the General Council. The Christ Apostolic Church International also respects those who practice any of the polities because, none of the polity remains the best for all places at all times.

Prempeh (2006:21) states that;

The emerging church is always sensitive to its culture and environment in deciding on polity. It is possible to remain a growing New Testament Church whether Episcopal, Presbyterian or Congregational depending on the nature or culture of the community.

(See Appendix A for the leadership and organisational structure of Christ Apostolic Church International)

### 3.3 Leadership Styles of Leaders of Christ Apostolic Church International

#### 3.3.1 Peter Anim (1917-1984)

Larbi (2001:99) states that, the founder of Christ Apostolic Church International whose name was Kwaku Anim Mensah or Kwaku Manasseh, was later called Peter Anim. He was born on 4<sup>th</sup> February, 1890 to Simon Appiagyei and Madam Hannah Lartebea of Boso in the Eastern Region of Ghana. He completed his elementary education at Anum Basel Mission in 1908. He left Pakro in 1911 to work with the

Basel Mission factory as a weighing clerk. He was married to Madam Dora Sakyibea in 1916 and was blessed with four daughters. Three of them died in their infancy. In 1920, his wife died after a short illness and the remaining child also died long afterwards. He later married Madam Osimpo, and

out of that marriage was born Moses Appiah Anim, the only son and the only surviving child of Peter Newman Anim.

Anim led the church from its inception in 1917 until his death in 1984. Anim, even though could not attain a higher level of education, was able to pull a large following in his leadership mandate. According to an administrative report for

1987 read to the General Council in March 1988, Anim left behind, a congregation close to twenty six thousand at the time he was called to eternity. Anim, demonstrated participative style of leadership. His style of leadership was seen from the way he handled issues in the ministry. He allowed other leaders and members to share their views on various issues and aired their grievances as and when necessary. As a participative leader, he used the gifting of God to serve the church in a more humble way.

Like Jesus as a model of leadership who served and not to be served, Anim put himself at the service of others. He taught on a frequent basis, gave ideas, inspired and encouraged as many people as he could reached, prayed for others for spiritual healing as well as working of miracles in diverse ways. In other words, he was a servant-leader. As a servant-leader, he led and served by encouraging and shaping future leaders of the church. His principles, values, beliefs and visions were brought to bear and a mutual sharing with the people he worked



with, within a ministry context. And the Lord answered me "Write the vision; make it plain upon tables, so he may run who reads it" (Habakkuk 2:2 RSV).

In reference to Marshall (1991:71-72), some characteristics of true servant-leaders are that, they are accountable and have the desire to maintain such accountability. They are listening leaders who open to receive constructive criticisms and pieces of advice. They have regard for people's interest as against their personal interest. Also, they are passionate in offering the best serving qualities primarily to benefit others. As a result, they care for the needs of God's flock as Peter the Apostle puts it. "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock "(1 Pet. 5:2-3, RSV). Anim was therefore seen as a leader who portrayed the aforementioned characteristics of a true servant. For example, according to Asare, one of the Ex-Chairmen of CACI, Anim did the work of God in Christ Apostolic Church International up to the time he became old and weak without the use of either official car or a private car. This is because; Anim allowed the money that could have been used to purchase such a vehicle to be used to conduct evangelism in the church to save souls for Jesus. Asare continued to express further that, anytime Anim was given money for official spending he rendered accounts faithfully because he realized that, he was accountable and has the desire to maintain such accountability.

According to Dickson (2012: 889), one is not born a leader. He may be born with abilities that are valuable in making a good leader. But, these abilities are useless unless they are channeled into effective leadership. They are useless unless one is challenged to put leadership principles into practice. One is certainly not born a Christian leader. One may have the talents of leadership but never understand the

concept of servanthood leadership that is typical of Christianity. Jesus came with a concept of servant leadership. Jesus' concept of leadership is so different; human's ignorance of God's word produces fertile soil in which the leadership styles of the world can be sown in the leadership of the church. Any good leadership principles that is beneficial in encouraging people to excel in doing that which is good should be used in our lives.

Dickson continue to express further that, leadership skills that are not based on the fundamental principles that Jesus taught and practised, will often lead the leader into an unfortunate behaviour of leadership. In reference to Dickson's assertion, even though Anim was not born a leader, the leadership style exhibited by him revealed that, he practised a servant-leadership style. By this, he put into practise, the fundamental principles of leadership; humility, love, care, service to others that Jesus taught and practised.

### 3.3.2 Peter Tettey Garna (1982-1986)

The brochure of his farewell service (1994) states that, Peter Gama was born in the year 1917 to Joseph Agbamahodjo of Somanya and Madam Sarah Osayo of Dodowa both of the Eastern Province of the then Gold Coast now Ghana. According to Christ Apostolic Church International, Dairy for 2012, Gama began his primary school ed>Lon-in-1928 at Obawale near Huhunya, continued at the Bana Hill Senior School at Odumase Krobo and finally completed Standard Seven in 1937 at Teshie Presbyterian Boys School. He was ordained as a Pastor of Christ Apostolic Church International in 1949 where he worked until his



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election as the chairman of the church in 1982. He retired from active service in the year 1986 and was called to eternity in 1994.

Peter Gama was the next leader of the church who succeeded Peter Anim. Gama was elected to office as the chairman by the General Council in 1982 because Anim became very old and physically weak at the time. However, Anim was called to eternity two years after Gama was sworn into office as the head and leader of the church. Eladaileh (1989:19) describes leadership styles in three ways. He says that, autocratic style of leadership emphasizes that power, control, decision and policy making are centralized and flows from the top leader. Eladaileh continues further, that participative style of leadership emphasizes that responsibilities are shared with the group, participation in open communication and decisions made by consensus are encouraged. And, laissez-faire emphasizes that, full responsibility is exercised by a group with very limited restrictions from the leader.

Using Eladaileh's categorization of leadership styles Gama can be described as a leader who functioned as an autocratic leader. This was made known to me in an interview with Asare, one of the Ex-Chairmen of the church. Asare said that, Gama's commands are always final. It implies that, he did not allow other views to override his views. Moreover, he overruled decisions taken by the Executive

Council and always wanted his decisions only to stand at meetings. Unlike a

———participative and a servant who puts himself at the service of others and serves in a more humble way like Jesus as a model of leader did, Gama led the church as a



boss. A boss as he was, he deterred many people to approach him to share their views on issues concerning the church and aired their grievances. Furthermore, as a boss, he gave commands instead of being a leader who listens. His unreceptive attitude as the head and leader of the church made many people, including some members of the National Executive Council (NEC), disliked him as a person and failed to give respect to the office as the chairman of the church. Asare concluded that, Gama's autocratic style of leadership earned him only one term, that is, a four year term of office and his uneasiness with the people he led did not allow him to offer himself for re-election for a second term (another four year term of office). (Personal Interview with Asare in Accra on Saturday, 7 January, 2011).

According to Dickson (2012:891), the disciples disputed among themselves on the road to Capernaum concerning who was the greatest. Jesus responded with instructions on not following after the example of the world. On the way to Jerusalem, James and John sought positions of leadership in the supposed physical kingdom to come. Jesus responded by saying that, they would not lead among one another as the world lorded over one another. During the last few hours, Jesus was with the disciples before his crucifixion, they rivaled among themselves concerning who was the greatest. Jesus responded by saying that, those who would be great among his disciples would be those who served. From the occurrences of these situations where leadership struggles were manifested in the disciples' thinking on

different occasions throughout Jesus' ministry, at least, one thing is apparent. Jesus' concept of leadership is difficult to put into practise by those who would persist in lording over men. It is easier to understand, but

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hard to put into behaviour.

However, for some, it may be hard just to understand. After all, Jesus was talking about a behavioural pattern of leadership that seemed to be completely contrary, to what the world in which the disciples lived dictated what one must do to lead people. If one does not understand the principles of Jesus' teaching on leadership, then certainly the principles will not be carried out in one's life. When one considers the principles of Jesus' teaching on leadership, it could be seen from the leadership espoused by Gama that, he functioned contrary to what Jesus taught and practised. Jesus taught in the Gospel of Matthew that, the disciples should not lord it over the people they lead.

But Jesus called them to him and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant (Matthew 20:25-26, RSV).

During the tenure of office of Gama as the leader of Christ Apostolic Church International, he spoke and nobody dared to challenge him or brought out his views. It implies that, instead of receiving and sharing views from members of his cabinet or, of people from other quarters, he gave commands instead of being a leader who listens. Asare concluded in a previous interview with him (Saturday, 7<sup>th</sup> January, 2011). By this, the researcher is of the view that, leaders and more especially—Christian leaders, should understand and put into practise, the



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leadership style that permeated the very teaching of Jesus that he gave to change the behavioural pattern of the lives of the disciples. That is, a servant-leadership style.

If the leadership styles and behaviours of leaders of CACI are typical to

what is being practised in the world, then, there should be a paradigm shift.

Dickson (2012:893) emphasised that, the lording and ruling that is characteristic of the leadership that is in the world must not characterize leaders among the disciples of Jesus. Jesus said, "Such would not exist among his people" and must not exist either among Christian leaders of God's church. Therefore, leaders of the church should not have the desire to lord it over their fellow human beings. Rather, they should make it a point to serve in a more humble way.

### 3.3.3 Samuel Asare (1987-2002)

The next leader of CACI after Peter Gama was Daniel Boi Amoani. In an interview with Obour, the Field Director of the church, (Saturday, 11 February 2011), Amoani, who was voted into office in February 1986, got involved in a fatal accident in August the same year and died afterwards. Asare acted as chairman from September 1986-January 1987. Asare was then nominated by the Ministerial Council in February 1987 and elected by the General Council within the same period into office as the head and leader of the church according to the requirement of the church's constitution.

According to a brochure of his farewell service (2002), Asare was born in April 1941 at Ateibu, a village in the Suhum District to the Late Opanin Sampson

Kwasi Láóey and the late Mad Rosina Asabea, both farmers and natives of Boso. He had his elementary school education at Suhum where he obtained the Middle School Leaving Certificate. After school, he joined his parents as a farmer and moved with them to Kwae for a fortune in a newly developing cash crop oil palm plantation project.

Obour says that, Asare functioned as a passive leader. Though, he was elected as the chairman of the church, he lost control of it. He allowed the General Secretary in the person of Annor-Yeboah to 'work' as the Chairman cum General Secretary. According to Stogdill (1974:81), a successful leader portrays the following trait profile:

A leader is characterized by a strong drive for responsibility and task completion, vigor and persistence in pursuit of goals, venturesomeness and originality in problem solving, drive to exercise initiative in social situations, self-confidence and sense of personal identity, willingness to accept consequences of decision and action, readiness to absorb interpersonal stress, willingness to tolerate frustration and delay, ability to influence other persons' behaviour, and capacity to structure social interaction systems to the purpose at hand.

In reference to the above leadership trait profile, Asare could not exhibit and could not function in any of them. He failed to be responsible and task-oriented because, he could not be of himself. Rather, he relied solely on Annor-Yeboah's pursuit of goals and drives to exercise initiative in social situations. Again, because he could not be of himself, he did not have confidence in himself to solve problems and portrayed lack of willingness to take decisions and to bear consequences in decision-making. For instance, in his period of leadership he failed to discipline a leader who flouted the constitution of the church by committing an immoral act. He always shifted responsibility of taken decisions to his secretary, which was not supposed to be so.





Furthermore, he did not have the boldness and courage to influence other persons' behaviour and to command a following. In this regard, Asare could not put himself at the service of other people. He could not share his views and did not allow other leaders and members of the church also to share their views on various issues and also air their grievances. It implies that, his doors were always closed for people to enter to seek counsel as and when necessary. Unlike Anim, who could also not attain a higher level of education, but was able to pull a large following and put himself at the service of other people, Asare shifted every bit of his participative leadership style unto Annor-Yeboah and became a passive leader instead.

#### 3.3.4 Augustine Annor-Yeboah (2002 — 2003)

According to a citation in a brochure for a national appreciation service organised in his honour by the church, Annor-Yeboah was born on 22<sup>nd</sup> November, 1950 at Dormaa Ahenkro in the Brong Ahafo Region of Ghana. He is the son of the late David Kwasi Wianor and the late Madam Mary Yaa Bosomaa. He was baptized into the Christ Apostolic Church International in 1969 by the late Daniel Boi Amoani. He started elementary school at Dormaa Local Council now Agyeman Badu Primary and later moved to Dormaa Roman Catholic Primary, then to Chiraa Methodist Primary within the Kobedi Local Council Area. He continued his education at Dormaa Catholic Middle School and later, to Government High Street Middle School in Sunyani.



He moved to Dormaa Secondary School for seven years and entered into the University of Ghana, Legon in 1976 and graduated with B.A (Honours) Economics in 1979. He is married to Cecilia Annor-Yeboah and is blessed with five female children. He joined the ministry of CACI in September, 1986. After completing his National Service, he moved to Nigeria to teach.

Annor-Yeboah, came back to Ghana from Nigeria in 1986 after he had taught there for some years. On his arrival, he was appointed the church's secretary for Osu Assembly in the same year. According to Asare (an Ex-chairman) of the church interviewed on (Saturday, 7th January, 2011), Annor-Yeboah was appointed as a secretary to serve on a committee set up by the then National Executive Council (NEC) to plan for a befitting funeral for the then chairman Apostle Daniel Boi-Amoani and the General Secretary Samuel Attuah Kona who were involved in a fatal accident and lost their lives. Asare said further that, Annor-Yeboah discharged his duties diligently and faithfully to the amazement of the NEC members. He gained much recognition in the church from that time onwards and was admired by some section of the clergy as well as some members of the laity.

By dint of hard-work coupled with his faithful behaviour as the secretary to the committee, he gained the opportunity to vie for the general secretary's position of the Christ Apostolic Church International. In February 1987, a national election was conducted to elect leaders to steer the affairs of the church. In accordance with the revised constitution, nominations were carried out and those who were nominated



among Annor-Yeboah were presented to the General Council for election. Annor-Yeboah emerged the winner after the election. He became the General Secretary of Christ Apostolic Church International (CACI) the same year.

In an interview on 17 June, 2012 with Nagetey, the Local Elder of the Osu Assembly, Annor-Yeboah performed very well as far as the administration aspect of the church was concerned. His first two terms of office as the General Secretary were superb. He succeeded in doing that through some financial and administrative policies that he put in place. In addition, he instituted a half yearly and quarterly assessment as a means of assessing the performances of the clergy. During this period, members of the clergy whose performances were shown to be below average were sanctioned and those whose performances were outstanding were rewarded. It was believed that, the method of assessment and the measures put in place to check laziness and laxity and to encourage hardworking ones, energised the system and brought about increased in productivity. During this period, Annor-Yeboah tried to function as a participative leader during his first two terms in office but failed completely for his third and fourth terms. However, in the midst of all these things, Annor-Yeboah still could not work to improve his character "from the inside out" and could not radiate positive views hence he failed completely during his third and fourth terms.

According to Lewin (1939), participative leadership is generally the most effective leadership style. Participative leaders offer guidance to group members, but they also participate in the group and allow input from other group members. Participative leaders encourage group members to take part in decision making, but retain the final say over the decision-making process. Group members feel engaged in the

process and are more motivated and creative. Lewin, in defining the most effective leadership style among the other styles, states that, participative

leaders offer guidance to group members, but they also participate in the group and allow input from other group members.

However, Annor-Yeboah demonstrated a leadership style that was contrary to the participative style in his third and forth terms. This was made known to me by Nagey who said that, in 2001, he began to show signs of swollen—headedness and someone who was hungry for power. As a result, he maneuvered his way out by 'pushing' Asare out of the chairmanship seat and became the Acting Chairman of the church.

Annor-Yeboah's failure in leadership as the Acting Chairman lies in the fact that, he did not offer guidance to group members, let alone participate in the group and allow input from other group members. As a result, group members were left out of decision-making processes and were not encouraged to be creative. Within this period, decisions were taken by the Acting Chairman alone without inviting views from other people. From that time onwards, Annor-Yeboah became an authoritarian leader. According to Lewin (1939) authoritarian leaders make decisions independently with little or no input from the rest of the group. The authoritarian style of leadership exhibited by Annor- Yeboah led him to a stage when, he spoke, no one dared to challenge him. Before his acting chairmanship

position,  the chairman and controlled the various



departments of the church. By this, he did not allow the other directors who headed the various departments to operate and account for their stewardship. He transferred pastors based on his sole decisions. He went on missionary trips,

preached at mega crusades and conventions as the principal speaker. He became a 'tingod' to the Executive Council members and the congregation at large. Reference to Lewin (1939), Leadership style <http://psychology/about.com/od/leadership/a/leaderstyles.htm> (assessed 10<sup>th</sup> October, 2012), authoritarian leaders make decisions independently with little or no input from the rest of the group. In regard to the above, an interviewee, in the person of Nagetey expressed that, Annor-Yeboah did not allow decisions by consensus to take place when cases are brought to the National Executive Council (NEC) for redress. Rather, he 'stamped his feet' and gave final verdict on issues that needed a collective decision to be taken by the NEC.

However, Annor-Yeboah played a major role in giving a face-lift to the church and made a significant impact for Christ Apostolic Church International CACI during his tenure of office as the General Secretary and Acting Chairman. Somewhere along the line, it was perceived by the then Executive Council members that, Annor-Yeboah had wanted to amend the constitution for selfish interest so as to become life chairman of the church. Dickson (2012: 890) states that, whenever the accepted leader of a group announces his departure, there is an interesting feeling that occurs among the followers. The follower's began to wonder and often manipulate one another concerning who will fill the vacancy of leadership. This is human nature in almost every social structure of every society.

Tension often develops as a corporation seeks a new chairman. Tension occurs among employees concerning who will fill the vacancy of the departing supervisor.

In reference to the above, similar tensions occurred among the disciples

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when Jesus talked to them about his death and departure. They did not understand the nature or purpose of his death, but they did perceive that he would eventually depart. From his statement to them in the context of Matthew in the Gospels:

And as Jesus was giving up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, "Behold, we are going up to Jerusalem; and the son of man will be delivered to the chief priests and scribes, and they will condemn him to death, and deliver him to the Gentiles to be mocked and scourged and crucified, and will be raised on the third day" (Matthew 20:17-19, RSV).

Here, the disciples assumed that, something was up. He was leaving. In this assumption, they perceived that leadership structures after the world must be established among themselves in order to carry on his work to establish an earthly kingdom.

In the year 2000, Asare became indisposed. His ailment did not allow him to continue to serve the church up to the end of his fourth term of office. In May 2001, Asare announced his departure home to rest from active service for the rest of his life. So, in 2002, a farewell service was organised in his honour to see him off out of active service and a brochure of his farewell service (2002) attest to this fact. Osafo said in an interview with him (20<sup>th</sup> April, 2012) that, "tension started to brew in the leadership of the Christ Apostolic Church International during this period" as was experienced among the disciples when Jesus talked to them about his death and-depart—re:

Osafo continued to express further that, Annor-Yeboah hurriedly summoned the General Council to an emergency meeting to appoint someone to lead the church

until a substantive leader is elected. According to him (Osafo), Annor-Yeboah managed to have his way through and was appointed to act as the chairman and leader of the church whilst Nimo was also appointed to act as the General Secretary, pending a general election to elect a substantive leader for CACI.

### 3.3.5 Michael Nimo (2003 - 2007)

The brochure (2003) of his induction service into office as the next chairman of the Christ Apostolic Church International (CACI) in 2003 states that, Nimo was born on 24<sup>th</sup> March, 1954 at Bamboi in the Northern Region of Ghana. He is the son of the Late Opanin Kwabena Tankyega Nimo and the Late Madam Afia Amina. He attended the Boys Boarding School at Bole from 1968 to 1972. On completion, he was employed as a Pupil Head Teacher for the Roman Catholic Primary School at Jugboi. Within that period, Nimo, wanting to respond to his master's call decided to enter into the Christ Apostolic Church Bible Training Institute in Kumasi instead of Pusiga Training College to be trained as a professional teacher. He graduated from the Bible Training Institute with a Diploma in Theology, two years later. In 1978, he entered into the full-time ministry of CACI as an overseer and stationed at Wamfie in the Brong Ahafo Region. He is married to Dorcas and blessed with, two boys, Theophilus and David.

However, in June 2003, Nimo was nominated by the Ministerial Council (MC) and elected by an overwhelming majority decision of the General Council as the next chairman to succeed Asare. In an interview with Osafo on Friday, 20<sup>th</sup> April,



2012, an Area Head Pastor of the Church at Odorkor in Accra. Nimo was both a participative and autocratic leader. As a participative leader, he started well as a listening chairman by opening his door ajar to welcome as many people as could call on him and he listened to them. Even though, Nimo started well as a participative leader, the characteristics of a servant leadership style were not found in him.

Marshall (1991: 71-72) noted the characteristics of servant-leaders as follows: First, they tend to accept an obligation very willingly. They have no problem with obligation or duty. The willingness to accept obligation is one of the hallmarks of servant-leaders. Second, they are accountable and have desire to maintain such accountability. Third, they have a caring love for those they lead. Care is love, not of the emotions but of the will; it is expressed in action and it has regard for people's needs, their sensibilities, their convenience and their interests. Also, servant-leaders are willing to listen. They listen because; they have to find out what is expected to be done by them. They listen to God because they have also learned that God not only speaks directly but also speaks indirectly through people. Therefore, they are open to receive constructive criticisms and pieces of advice.

Marshall expresses further that, servant-leaders have genuine humility of heart. As such, they have realistic and sound judgment as to their capabilities and deficiencies. They know things they can do well and those they cannot. Last, they are willing to share power with others so that they are also empowered. Thus, they

become freer, more autonomous, more capable and ultimately more powerful. Therefore, it is worthy of note, that servant-leaders are always passionate in offering their best serving qualities primarily to benefit others.

Humility is the hallmark of any leader be it secular or religious. According to Sanders (1994:61-62), a leader's humility should grow with the passing of years, like other attitudes and qualities. Sanders continued by citing William Law who writes in his devotional classic *Serious Call*:

Let every day be a day of humility; condescend to all the weaknesses and infirmities of your fellow creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, receive their friendship, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to do the lowliest offices of the lowest of mankind.

The spiritual and for that matter, the Christian leader of today is the one who gladly works as an assistant and associate, humbly helping another achieve great things, Sanders added. Vroom (1973: n.p), suggests that leaders should be flexible in their behavioural approach, analyze each leadership situation, and then select an approach that best fits the situation.

In reference to Sanders in connection with humility as the hallmark of a leader, Nimo, even though, started to lead Christ Apostolic Church International as a servant, changed some where along the line. He therefore failed to exhibit a leadership quality of humility in his leading. Osafo when interviewed (20<sup>th</sup> April, 2012) said, "He started to show signs of autocracy." With this, he always gave commands and tried to force issues on the people that he led.



As mentioned earlier on, Nimo, a leader and head (Chairman) of the Christ Apostolic Church International started to operate as a servant-leader. As a servant-leader, he was willing to listen and did listen. He listened because he had to find out what was expected to be done. More also, he was open to receive constructive criticisms and pieces of advice. However, as time went by, Osafo said that, "his attitude changed." During that period, he failed to receive genuine criticisms wholeheartedly and fired back at any person who made the attempt to offer suggestions at General Council and other council meetings.

Osafo further says that, Nimo's commands were always final and that, he did not allow other views to override his views. Like Gama who succeeded Anim, Nimo's unreceptive attitude as the head and leader of the church made many people, including some members of the National Executive Council (NEC) and the Ministerial Council (MC) made up of the clergy, disliked him as a person and failed to give respect to the office of the chairman of the church.

More also, his dictatorship style of leadership made certain decisions to come to a halt at certain points in time when all other workers, including the clergy, had wished that, that decision would have been passed on. A decision like the payment of Annual Bonuses for the year ending 31<sup>st</sup> December 2006, to all workers—Of the church brought to a halt because he alone wished that, payment should be effected in January 2007 (Osafo lamented). Unlike a participative and a servant-leader who puts himself at the service of others and serves in a more humble way like Jesus as a model of leadership did, Nimo led

the church as a manager who is always described as a 'boss'. A boss as he became, his ears were closed to suggestions as well as obtaining information from subordinates for important decision-making. Amoani, a former Executive Council member and the current Chairman interviewed in Accra on 6<sup>th</sup> May, 2012 said that, his bossy attitude was seen in one of his nomination of some ministers for ordination into the ministry of apostle. The issue was that, he alone selected the names for the said ordination without consulting the rest of the Executive Council members with whom he worked and took decisions. Osafo concluded that, Nimo's dictatorial style of leadership earned him only one term in office as the chairman of the church. The reason being that, the clergy and most of those people who are qualified to vote him back into office found his leadership style unhealthy and uneasy to cope with.

### 3.3.6 Stephen Amoani (2007 — Date)

According to a brochure for an induction service for the National Executive Council in June 2011, Amoani was born in Koforidua on 5 May, 1962 to the Late Apostle Daniel Boi Amoani and Mrs. Comfort Aso Amoani. He started his elementary education at the Christ Apostolic Church Preparatory and completed at Koforidua Presbyterian Middle School in 1980. He proceeded to Ghana Secondary Technical College from 1980 to 1984 and later enrolled at Hope Institute of Theology where he came out with a Diploma in Theology in 1986. Amoani was the next person who succeeded Nimo on the Chairmanship roll. In March 2007, he was nominated by the Ministerial Council and elected by an overwhelming majority by the General Council as the Chairman of the



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Christ Apostolic Church International.

An interview with Amoako on Sunday, 5 August, 2012, the Human Resource Officer of the church reveals that, Amoani has demonstrated and still demonstrating transformational, participatory and servant-leadership styles. According to Lewis (1996:43), transformational leaders inspire others to excel, give others individual consideration and stimulate people to think in new ways. Bass (1985:26-40) also states that, a Transformational leader is one who is experienced as engaging in a particular set of behaviours — one who is a model of integrity and fairness, sets clear goals, has high expectations, encourages, provides support and recognition, stirs the emotions of people, and gets people to look beyond their self-interests and to reach for the improbable. Bass expresses further that, trust, loyalty and respect are common byproducts of a transformational leader.

Pierce and Newstrom (2000:219) cite Miller and Monge who suggest that "participation fulfills needs, fulfilled needs lead to satisfactory, satisfaction strengthens motivation and increased motivation improves workers' productivity. Maxwell (1999: 136, 137) believes that servant-leadership is not about position or skill. Rather, "it is about attitude". According to him, a servant-leader puts others ahead of his own agenda and possesses the confidence to serve. He initiates service to others. Also, he is not position-conscious and serves out of love.

Amoako says further that, the leadership styles demonstrated by Amoani as stated earlier, inspired most workers, both the clergy and the laity to excel in the areas like infrastructural development, massive soul winning drive, increased in financial output among others. His humility coupled with his best serving qualities primarily to benefit others, opens the door for many people to offer themselves willingly to serve in any capacity that they may be called to serve. The serving attitude such as: teaching the scriptures, rendering service, giving ideas on both personal and church development basis, inspiring and encouraging as many people as came to him to move forward in both secular and Christian lives but not to retreat, and praying for others for spiritual healing as well as working of miracles in diverse ways by this great leader of Christ Apostolic Church International pushed some professionals forward to work for the church.

Some of the professionals who moved forward to work for the church as a result of Amoani's counsel are: Isaac Tettey, Kwame Osam, Stephen Donyinah and Owiredo Yeboah. According to Isaac Tettey, a Cooperate Affairs Manager of the State Insurance Company (SIC), headquarters in Accra and a deacon of Odorkor Central Assembly of Christ Apostolic Church International interviewed on Sunday, 30<sup>th</sup> December, 2012. Amoani's respect for intellectuals, his openness in bringing people with special expertise on board as well as hiYall inclusive\_character-and constant invitation to him to give out his best to support the Kingdom business, gingered him up to respond to the invitation to work for the church. Furthermore, an interview on Friday, 14

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December, 2012 with Lawyer Kwame Osam of Adansiman Chambers in Kumasi states that, respect for intellectuals, constant meeting with them to know where the church is being directed to in this present time, the need to help Management to achieve their vision of lifting the church to a higher height in terms of setting a higher standard for education, and seeing to the implementation of the various structures, moved him forward to use his expertise to contribute his quota to support the work of the church.

Another professional who also pulled up to use his technical know-how to support the growth of the church is Dr. Stephen Donyinah, a lecturer at the Engineering Department of the Kwame Nkrumah University of Science and Technology and Elder of Ayigya No. I Assembly of Christ Apostolic Church International in Kumasi. When interviewed on Wednesday, 19<sup>th</sup> December 2012 he expressed the fact that, Amoani's respect for intellectuals and the need to use educationists to reshape both the church members and the clergy, made him come out to stretch out his hand of fellowship to support the church. For this reason, the aforementioned professionals have served and are still serving on some committees such as: Financial Management Committee, Constitutional Review Committee, University Implementation Committee, Legal Team

Committee, and Conditions of Service Committee among others. Professor Yeboah, a former Elder of Christ Apostolic Church International, Taifa in Accra has also showed up to use his expertise to support the growth of the church,

—Dr: Donyinah added. That, professor Yeboah the current President, in other words, the Vice Chancellor of the Christ Apostolic University College based at

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Kwadaso in Kumasi attests to the unique leadership style of Amoani.

According to Amoako, Amoani regards leadership as ordained by God to function in a special way to benefit humankind. He therefore does not allow the positionconsciousness nature of some leaders to override his entire being, or to make him arrogant. Rather, he serves out of love. The reason being that, failure to recognize the fact that, it is God who makes and unmakes a leader leads a person to fall in his or her leadership position. As a servant-leader, Amoani presents himself to the church as a man of integrity. By this, he makes himself accountable and has a desire to maintain such accountability. He has the church at heart as well as regard for people's interest as against an interest of extorting monies to amass wealth for personal gains. He is a listening leader who opens his door ajar to receive people and listen to them at any time of the day. Moreover, he is ever ready to receive constructive criticisms and pieces of advice from whoever approaches him. However, a major challenge of Amoani's leadership is that, he does not have the boldness and 'political will' to stamp his feet on decisions that need his authority. Rather, he allows other members of his cabinet to convince him to take a final decision on some issues that may or may not be of much interest to the church, Amoako expressed.

Amoani serves and is still serving the Church (CACI) in a more humble way. ever, in performing-hiÇTëäGship functions, Amoani lacks the 'boldness' to take final decisions when his authority is tested. Procrastination is another bench mark, of Amoani. It implies that, decisions that need quick implementation are

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sometimes delayed thereby, affecting the general performance of work in the church.



Dickson (2012:897-898) states that, the needs of the people of the kingdom would be upon the shoulders of the servant leaders. As servant, the leaders would respond to the needs of people with service. By their service, therefore, the leaders would lead those they serve. This "position" of leadership is certainly different from what the disciple had conceived in their minds. Instead of being "on top of the situation," they were to bear the burden of the needs of the group. Leaders of the church would not be seen to be rulers over the people. Jesus said, "it shall not be so among you..." (Matthew 20:26, RSV). The burden of leadership in the church would be no chiefs who would rule with dictatorial authority. There would be only servants who ministered to the needs of others.

In considering the words of Dickson in regards to servant-leadership style, Amoani is found to be a "servant" of such a leadership style even though he had one or two flaws. According to Amoako, when interviewed (Sunday, 5<sup>th</sup> August (2012) had this to say, that, "Amoani's servant-leadership style coupled with some good qualities of leadership such as discipline, vision, wisdom, humility, integrity among others made him performed very well. According to Appiah-Kubi (2012:4-5), in touching on some qua

qualities of leadership, states that, a leader is a person who has learned to obey a discipline imposed from without, and then has —taken on a more rigorous discipline from within. Those who rebel against authority and scorn self discipline, who shirk from the rigors and turn from

sacrifices, do not qualify to lead. Touching on vision as another quality of a leader, he expressed that; a leader must be able to see the end of the tunnel of the policies and methods he or she advocates. In explaining what wisdom is all about, he said, "if knowledge is the accumulation of facts, and intelligence is the development of reason, wisdom is heavenly discernment. It is insight into the heart of things. Wisdom involves knowing God and the subtleties of the human heart. According to him, decision is when all the facts are in; swift and clear decision is the mark of a true leader. A visionary may see, a dreamer may dream but a leader must decide.

He expressed that, God calls leaders to be of good courage. "Have I not commanded you? Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go" (Joshua 1:9, RSV). He continues to express further that, courage is the quality of mind that enables people to encounter danger or difficulty firmly, without fear or discouragement. Again, he states that, Christ told his disciples to turn away from the pompous attitudes of the oriental despots, and instead take on the lowly bearing of a servant. It implies that, his disciples must humble themselves to the lowest degree and serve. He continued to express further that, the tomorrow's leader should choose the hidden path of sacrificial service and approval of the Lord over the flamboyant self advertising leadership style of the world. Therefore,

there is no doubt that, Amoani's leadership style coupled with the qualities —espoused by Appiah-Kubi made it prudent for the ministerial and the General Council's to elect him to stay in office for a second four year term.



Dickson (2012:891) states that, somehow, I do not think there was any difference between the disciples then and men today who scramble for position in leadership in the church when the accepted leader indicates his departure. Before we are too hard on the disciples for their test for power and control, we should look out ourselves. They were no different than we are today. Our urge to be considered great and to rule over our fellow men (human being) is strong in our nature. The beginning to understand Jesus' concept of servanthood leadership is first to understand ourselves if we do not first understand our own thirst for power, then we will never understand what Jesus was trying to convey to the disciples when they manifested in their lives, the same thirst for power. When we understand our own carnal nature in this area of human behaviour, then we will begin understanding what Jesus said to the disciples on occasions when they disputed among themselves concerning who was the greatest or who would be in position of control.

### 3.4 Conclusion

The various discussions on the lives and styles of leaders of Christ Apostolic Church International (CACI) bring out some vital information. During the tenure of office of the autocratic leaders, Christ Apostolic Church International experienced a lot of challenges. Some of the challenges were that, the church could not-grow to the level expected. This happened because some members left the church because of fear of intimidation. The period saw the National Executive Council (NEC) failing to take good decisions for the betterment of the

church for the simple reason that, they were not united as a body. Rather, they were divided into factions. The finances of the church were seriously affected. This could be attributed to some pastors' who were being harassed because they did not align themselves to the leaders in authority at the time to accept their directives be them good or bad. This means that, those pastors worked with fear instead of working with ease to increase productivity.

Again, the spiritual level of the church at the time got dwindled. The reason was that people were not able to express their God-given talents in the church for fear of being pinned down instead of being encouraged to do more exploits for the Kingdom business. Notwithstanding, the tenure of office of the participatory and servant-leaders, paved the way for the church to expand. With this, people were allowed to express their views and allowed to use their God-given talents to operate in the church and that brought about growth. Though, Peter Anim was not educated as some of the autocratic leaders had it, yet, he was able to raise the spiritual level of the church. This was because, he allowed people who were endowed with spiritual gifts to operate constantly in the church. Amoani also working as a participatory and a servant-leader, contributed immensely to the church more than any other leader. As chairman of Christ Apostolic Church International, his leadership style is being admired by both the clergy and the laity of the church Under his leadership, there is an atmosphere of consensus building through which a Univ Sity College known as Christ Apostolic University College has been established. Compared to some periods of some of the autocratic leaders, the only Bible Training Institute (BTI) was closed down.

Apart from Anim who served as life chairman of the church, only Amoani and Asare have been elected to steer the affairs of the church for two consecutive times, that is,



two 4 years terms. Peter Anim and Stephen Amoani are the leaders of Christ Apostolic Church International who have exhibited the servantleadership style in the church as Jesus did in the New Testament.

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— CHAPTER FOUR

FINDINGS AND DISCUSSION

4.1 Introduction

In the foregone chapter, the history of Christ Apostolic Church International, the leadership and organisational structure and leadership styles of past and present leaders were discussed, In this chapter, the study analyses, interprets and discusses the data gathered to answer the research questions posed at the beginning of the study.

## 4.2 Data Collection

Under the collection of data, eight (8) large assemblies of Christ Apostolic Church International in the Greater Accra, Ashanti and Eastern Regions were visited by the researcher to gather information on the CACI leaders being studied. These assemblies were chosen because, the CACI leaders have pastored and visited there before. The assemblies are the headquarters Assembly at Osu, the Teshie Central Assembly, Tema Central Assembly, Odorkor Central Assembly, Kwadaso Central Assembly and Bantama Central Assembly, both in Kumasi, Akim Oda Central Assembly and Koforidua Central Assembly respectively. Elders from other assemblies like Suame and Ayigya No.1 were also visited to gather some vital information in relation to the research work. Questionnaires were distributed to one hundred (100) members by random sampling in these assemblies. This was to find out their assessment of the various aforementioned leaders. In all, twenty (23) people were interviewed.

## 4.3 Findings and Discussions

### 4.3.1 Leaders of Christ Apostolic Church International and their Leadership Styles

In chapter three, the leadership styles of the past and present leaders of CACI were discussed. In the discussion, it was revealed that, Anim, the founder and first leader of the church exhibited a servant-leadership style. As a servant-leader, he used his



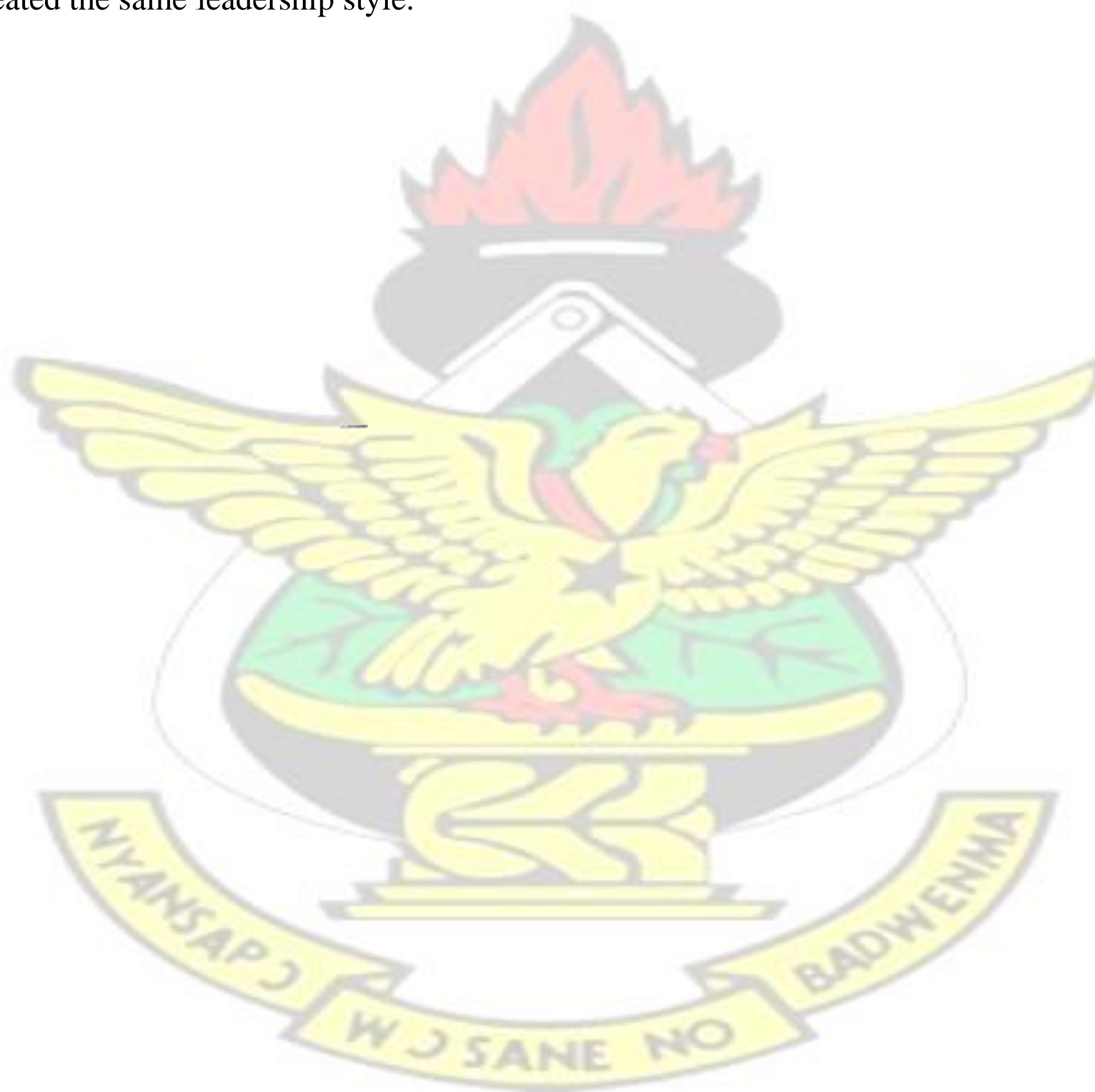
God-given talents and gifts to serve the church in a more humble way. He also demonstrated a participatory style of leadership in that, he allowed both the clergy and the laity to share their views on various issues and aired their grievances as and when necessary. Like Jesus as a model of leadership who came to serve and not to be served, Anim put himself at the service of others. He taught biblical principles on frequent basis gave ideas, inspired and encouraged as many people as he could reached and prayed for others. Anim made himself accountable to the people he served and had regard for people's interest as against an interest of amassing wealth for himself.

The next leader who succeeded Peter Anim was Peter Tettey Gama. Gama was described as an autocratic leader by Asare, a respondent and one of the exchairmen of the church. Autocratic as he became, his decisions were final. It implies that, he overruled decisions taken by the Executive Council and always — wanted his decisions only to stand at meetings. Unlike a servant-leader who puts himself at the service of others, Gama led the church as a boss. His bossy attitudes

deterred many people from approaching him to share their views on issues concerning the church and to air their grievances. He gave commands instead of being a listening-leader.

Samuel Asare was the next leader after Gama. An interview with Obour one of the respondents and a field Director of the church in (February 2011) revealed that, Asare functioned as a passive leader. By this, he shifted all his responsibilities to Annor-Yeboah, the then General Secretary of CACI and allowed him to function as the head and leader of the church. Asare lost control of his leadership at the time. He also did not have the boldness and courage to influence other people behaviour and to

command a following. He could not be himself let alone putting himself at the service of other people. The doors of Asare were always "shut" for people to enter and to seek counsel as and when necessary. An interview on (September, 2011) with Asamoah Gyawu, another respondent and a member of Bantama Central Assembly asserts that, Asare lost control of steering the affairs of the church at Bantama because; he could not be himself but allowed views from other people to override his views. Therefore, there is no doubt that, when he became the leader of CACI, he repeated the same leadership style.







Annor-Yeboah, the General Secretary of Christ Apostolic Church International, took over from Asare as the 'Acting Chairman' after he had served the church for a four consecutive terms as the General Secretary and leader of the church. Annor-Yeboah acted as the Chairman of CACI for a period of two years pending election for a substantive leader for the church. In an interview with Nagetey, an Elder of Osu Central Assembly in (June 2012), Annor-Yeboah functioned as an autocratic leadership style. With this kind of leader, his decisions were always final.

He did not allow contributions from either individual or group members. More also, when he spoke, no one dared to challenge him. During this period, AnnorYeboah controlled the various departments of the church and did not allow the heads of those departments to operate and account for their stewardship. He went on missionary trips, preached at mega crusades and conventions as the principal

speaker. He became a 'tin god' to the Executive Council members and the congregation at large. He set up his own court and judged every case that came to the Executive Council. According to Nagetey, the doors of Annor- Yeboah were opened only to those who always sang his praises and hailed him as the best of all the other pastors. That is, he was always surrounded with sycophants who protected



him when he is either right or wrong. It was a reminiscent of the leadership style of Peter Tettey Gama

Michael Nimo became the next leader of the Christ Apostolic Church International by an overwhelming majority decision of the Ministerial Council and General Council through ordination and election in 2003. According to Osafo, an Area Head Pastor of Odorkor Central Assembly (interviewed on April 2012), Nimo functioned as a servant-leader but became autocratic somewhere along the line. As a servant leader, he was willing to listen and did listen. He did listen because he had to find out what was expected to be done. More also, he was open to receive constructive criticisms and pieces of advice.

Osafo continued further that, Nimo "started to show signs of autocracy". During such period, he failed to receive genuine criticisms whole heartedly and fired back at any person who made the attempt to offer suggestions at General Council and other council meetings. More also Nimo's commands are always final and that, he did not allow other views to override his views. His dictatorship style of leadership made certain decisions to come to a halt at certain points in time when all other workers, including the clergy had wished that, that decision would have been passed on. Cynthia Frimpomaah, a member of Tema Central Assembly when interviewed on the same day (July, 2012) also agreed to the ideas of Osafo concerning the leadership style of Nimo. This style is just like that of Peter Tettey Game and Augustine Annor-Yeboah.

Stephen Amoani, the current Chairman of Christ Apostolic Church International, is the next person to take over from Michael Nimo. An interview with Amoako (August, 2012), the Human Resource Officer of the CACI headquarters at Osu reveals that, Amoani has demonstrated and is still demonstrating transformational, participatory and servant-leadership styles. As a transformational leader, he is able to inspire people to excel, give others individual consideration and stimulate people to think in new ways. On the issue of participation, he allows people both individual and groups to make contribute to decision-making. Amoako continue to express further that, Amoani's servant-leadership style put him at the service of others. That is, he has a caring love for those he leads. "The welfare of the people he leads is paramount and do not take advantage of the people he serve for selfish gains", Amoako added. Simon Bio, a member and chief usher of Akim Oda Central Assembly when interviewed (October, 2012) also confirmed Amoako's view on Amoani's servant-leadership style because, he served the church in a more humbly way and put himself at the service of others.

#### 4.3.2 Comparison of the Leadership Styles of Christ Apostolic Church

##### International (CACI) Leaders with one Another

Anim, the founder and first leader of the Christ Apostolic Church International, as discussed in chapter three revealed that, he exhibited a servant-leadership style. Upon an interview conducted on the field during the research work, two interviewees, Fianko, a former Pastor of CACI and Kojo Nkansah, the current Director of Estate (Sunday, 15<sup>th</sup> May, 2011) said that, "Anim was humble, put himself at the service of others, cared for the needs of God's flock by feeding some



of his pastors from the produce from his cocoa farm in the form of wages and salaries; listened to people in time of need and offered counsel as and when necessary". Anim pastored the headquarters church when it was at Teshie between 1970 and 1980. Views from other members, Yaw Agyei, Elizabeth Offei and Kwabena Gyadu, all of Teshie Assembly, when contacted in an interview (Wednesday, 18<sup>th</sup> May, 2011) commented that, Anim was very humble, full of the Holy Spirit, taught on frequent basis, committed himself to prayer and healing in many different ways. Again, he served the congregation by feeding them with the Word of God by preaching and teaching for a period of three hours some of the times. However, Anim was only a Standard Seven graduate and took to ironing dresses for some of his pastors at the early stages of his ministry in CACI, Fianko added.

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Fianko, continued to express further that, apart from feeding some of his pastors from produce from his cocoa farm, Anim, somewhere along the line in the early stages of the ministry, gave two rooms of his house at Asamankese, one room to each of his two colleague workers (leaders) to live in and work without paying any amount. According to him (Fianko), this kind gesture energised the two workers to put in their maximum effort to expand the kingdom business by opening two branches of the church within the Asamankese environs. Another point worth noting is that, Anim and his pastors sacrificed a lot in doing the ministry work. The reason being that, in the olden days especially during the Gold Coast time, technology had not increased as we have it today. Cars for travelling were on the lower side, telephone for transmitting messages were not available so much for individuals as of now; desktop and laptop computers were not in use as we have them today.

However, Anim and his group of pastors some of time walked from far distant places of about 100km or more to propagate the gospel message of Jesus and opened churches. Also, with their low level of education at the time, they were able to prepare and print document such as workers manual, church constitution among others for use by the church, Fianko concluded.

According to Kwadwo Nkansah, who was also interviewed on the same day with Fianko (Sunday, 15<sup>th</sup> May, 2011), during the tenure of Anim, Gama and part of Asare's tenure of office, salaries of workers were paid on installment basis.

He said, "they sacrificed for the installment payment of salaries until the finance's of the church improved during Asare's first term of office.

Gama, who had the same posture as Anim, became the next leader. He pastored the Koforidua Central Assembly. In an interview with Samuel Asare, who was by then an Elder in the Koforidua Assembly and Asomadu Caleb, a former Deacon of the same church at the time, (both interviewed on Saturday, 18<sup>th</sup> June 2011) said, "Gama was a Holy Spirit-filled leader, quiet, meek, humble and transparent". Also, he fed the congregation with the Word of God. He had a caring love for the people and put himself at the service of others. Views from other people, like Kwasi Bediako, Dora Afari and Kwabena Kesse of the same church in Koforidua, when interviewed (Friday, 24<sup>th</sup> June 2011) said that, "Gama became autocratic leader somewhere along the line. Autocratic as he became, he did not open up for people, including his cabinet, to share their views and air their grievances. Also, when he said 'yes', nobody dared



say 'no'. According to the interviewees mentioned above, his decisions were final and did not allow other views to override his views. His leadership style is the same as Annor-Yeboah. Gama was only a Standard Seven Graduate, Kesse added.

The two leaders, Anim and Gama, when compared and contrasted both demonstrated servant-leadership. Yet, Gama added autocratic leadership style to his leadership. Even though, they all exhibited godly attitude before they became leaders, Anim was able to maintain that godly attitude throughout his leadership

time, but Gama failed to exhibit that godly attitude because, he became an autocratic leader. The researcher is of the view that, Anim, though a servant leader, his servant-leadership style did not help the growth of the church in terms of memorial growth. Finance and infrastructural development also became stranded because of the stringent measure of 'no medication' syndrome during his tenure of office. It implies that, the 'no medication' syndrome did not attract people and more especially the prominent ones in the society to join the church. That doctrine became a hindrance for a lot of people to join the church. It therefore deprived the church of finances and memorial growth.

In the case of Gama, who succeeded Anim, his tenure of office experienced a 'tortoise' growth of the church. Autocratic as he became, he deterred some members of the church to offer their God-given talents, gifts and technical knowhow to help the growth and development of the church. Therefore, when the two leaders, Anim and Gama are compared, it could be deduced that, Anim exhibited servant-leadership style whilst Gama exhibited autocratic style of leadership.

Asare, who succeeded Gama was a passive leader. He became a passive leader because he "passed the bulk" of his responsibility to Annor-Yeboah, the then General Secretary of Christ Apostolic Church International (CACI). Asare allowed Annor-Yeboah to function as the head and leader of the church. At that stage, Asare lost control to lead and steer the affairs of CACI. As passive as he became, he did not allow him to take decisions for the progress and development

of the church. It implies that, he was neither on the side of the Executive Council

nor the congregation because, he could not be himself.

Asare became indisposed around the year, 2002 and Annor-Yeboah took over as the Interim Chairman of the Church. An interview with Laryea, a Sunday School Teacher of Osu Assembly (April 2012) revealed that, Annor-Yeboah started very well by building the church on sound finances, good moral and high spiritual levels. He was really blessed and had a good vision for the church. But somewhere along the line, he started building 'walls' rather than 'bridges', that is, he surrounded himself with sycophants. Some few selected pastors could approach him for discussion on issues. He was always expecting 'praises' from the church members. He abhorred opposition and one becomes an enemy if such a person does not share his views. He only promoted his favourites and sycophants. He caused division among the pastors and other departmental heads because he wanted to consolidate his position and power. He became a dictator and his style of leadership was contrary to the teachings of Jesus in the Gospels.



In comparison, when the two leaders, Asare and Annor-Yeboah are compared, it could be said that, Asare functioned as a passive leader and Annor-Yeboah also functioned as an autocratic leader.

In chapter three, Nimo and Amoani's leadership style were discussed. The discussion revealed that, ARroañTüñõtioned as a servant-leader. A servant-leader as he became, he offered his best serving qualities to benefit others. He had regard for people's interest as against an interest of amassing wealth for personal gains. Also, Amoani has genuine humility of heart, willing to listen and did listen. He made himself accountable and has a desire to maintain such accountability. His doors were always opened for people to approach him with issues of much interest to the church and were also allowed to air their grievances as and when necessary.

In reference to the same chapter three, Nimo functioned as a participative leader in the beginning of his leadership as the head and leader of CACI. As a participative leader, he allowed people both the clergy and the laity to share their views and air their grievances. Again, he opened his door ajar to welcome as many people as could call on him. He was open to receive constructive criticism and pieces of advice. He also had a caring love for the people he led. However, as time went on, Nimo started to show signs of autocracy. During that period, he failed to receive genuine criticisms whole heartedly and fired at any person who made the attempt to offer suggestions at various council meetings. His commands were final and did not allow other views to override his views. At this point, his ears were closed to suggestions as well as obtaining information from subordinates for important decision-making. In comparison, when the two leaders, Nimo and Amoani are compared, it could be

deduced from the information given above that, Nimo functioned as an autocratic leader whilst Amoani functioned as

a servant-leader.

#### 4.3.3 Comparison of Leadership Style of Jesus to that of Leaders of Christ

##### Apostolic Church International

In chapter two, Jesus could be described as a model of servant-leader. He left some signs as to his style of leadership when he said, "Even the Son of man came not to be served but to serve and to give his life as ransom for many" (Matthew 20:28, RSV). It implies that, a servant-leader has a great capacity to serve the needs and interest of others as against his own interest. Also, Jesus was committed to teaching his followers and feeding them with food as and when necessary. Then Jesus called His disciples to him and said,

"I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way". And the disciples said to him, "Where are we to get bread enough in the desert to feed so great a crowd?" And Jesus said to them, "How many loaves have you?" They said, "Seven, and a few small fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied and they took up seven baskets full on the broken pieces left out. Those who ate were four thousand men, besides women and children (Matthew 15:32-38, RSV).

Jesus was wise, humble, tolerant, loving and caring. He faced a lot of challenges but never gave up. He suffered to deliver humankind from bondage by giving his life as a ransom for many. By this, he shed his blood on the cross for the remission of sins of humankind. In effect, he paid a price to release us from death penalty of sin. He became humble and showed a sign of that humility when he girded himself and washed the disciples feet.



Jesus, knowing at the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with towel. Then he poured water into a basin, and began to wash the disciples' feet and to wipe them with the towel with which he was girded (John 13:3-5, RSV).

Jesus' humble attitude and submissive spirit were instrumental in shaping his servant-leadership style. Furthermore, he consistently put himself at the service of others. He was active in rendering selfless and timeless services. In exercising his servant-leadership style, Jesus could be seen as showing sympathy to the weak as well as many people and understanding to those who err. Again, he abandoned power and authority as a tool for lording it over his people. Rather, he was opened to all and sundry and lowered himself to serve the needs of others in every capacity that he found himself.

In comparing the leadership style of Jesus to that of leaders of CACI, it could be said from the aforementioned that, some of the leadership styles of Jesus on one side and the leadership styles of the other leaders of CACI are different. The leadership style of Jesus as recorded by the researcher in this research work has to do with servant-leadership. It implies that, Jesus, in exercising his servant leadership style, exhibit humility, commitment, love, care, integrity, diligence, accountability, passion and compassion among others.

A clear and similar leadership style of Jesus to some of the former leaders of CACI like Anim is that of a servant-leader. Like Jesus who served the needs and interest of his followers as against his own interest by feeding them with seven loaves of bread and a few small fish, Anim also fed some of his leaders with

proceeds from his cocoa farm in the form of wages and salaries because the church was in financial crisis at the time. The feeding of some of Anim's leaders as stated above, was made known to me by Fianko one of the interviewees and a former Pastor of CACI. Again, the servant-leadership style of Jesus portrays that, he was humble and submissive. His humble attitude and submissive spirit were instrumental in shaping his servant-leadership style. Jesus became humble and showed a sign of that humility when he rose from supper, laid aside his garment and girded himself with towel, washed the disciples feet and wiped them with the towel with which he was girded as recorded in the book of John in the Gospels.

Anim, in a similar manner, took to ironing dresses for some of his junior pastors at the early stages of his ministry in Christ Apostolic Church International. Report from the field in an interview with the same person, Fianko, a former pastor of CACI revealed this. This humble attitude and submissive spirit of Anim is in consonance with that of Jesus as described in the Gospel of John by the footwashing episode. On the other hand, the leadership styles of some other leaders of CACI were in sharp contrast to that of the leadership style exhibited by Jesus as shown in Matthew 20: 25-28. In this scripture, it is clearly stated that, the rulers of the Gentiles lord it over them and their great men exercise authority over them. In the same manner, only Anim and Amoani did not lord it over and exercised authority over the people they led. It implies that, those leaders failed to put themselves at the service of others, let alone encouraging and shaping future leaders to take up the mantle of leadership in the future.



In Matthew 20: 26-28, Jesus said, "it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many". The emphasis of Jesus in regard to this scripture is that, whoever wants to or aspires to be a leader must be a servant. Also, whoever would be first among you must be your slave. It implies that, whoever wants to lead must render a selfless service even to the lowest in society. Again, Jesus said, "even as the Son of man came not to be serve..." also implies that, the service of a leader's leading must be timeless and must not come to an end. It also means that, a leader must serve in every capacity that, that leader finds himself or herself and not to receive service instead.

Jesus was seen to be a servant-leader according to Matthew 20:28. His servantleadership style was demonstrated when he put himself at the service of others by feeding his followers with food and with the word of God. He also demonstrated humility and submissiveness. His humble attitude and submissive spirit was seen by washing the feet of the disciples. In comparison, it could be deduced from the above scenario that, all but Anim and Amoani, leaders of Christ Apostolic Church International exhibited autocratic (dictatorial) leadership style as against a servant-leadership style exhibited by Jesus in the Gospel of Matthew. The dictatorial leadership style of those leaders of CACI made them lord it over and exercised authority over the people they led.

#### 4.3.4 Discussion

In this section, responses have been discussed to ascertain the level of conformity of the leadership style of Jesus and that of leaders of Christ Apostolic Church

International, as captured in Matthew 20: 26-28. In discussion, some factors like the various backgrounds and the educational levels of leaders of CACI have to be considered. To begin with, the educational background of some of the foremost leaders was very low. According to the field report, the founder, Peter Anim was only a Standard Seven graduate. He did not have any pastoral training. Though he was a servant-leader yet, there was some sort of lapses in his life and a lack of leadership about the ministry and administration. This problem is the result of lack of leadership training in any institution. It means leadership skills could be learnt in addition to imitating Jesus as a leader. In effect, the low level educational background of Anim did not allow him to administer the church up to a higher height because he lacked administrative skills to put the needed administrative structures in place to bring about exponential growth.

Aboagye-Mensah (2005:5) explicitly states that, leadership is one of the sacred privileges God confers on a person whether in the religious or secular arena. Furthermore, leadership involves the taking and implementation of vital decisions which could have serious repercussions on the constituent that leader is called to serve. It implies that, one could lead; but without leadership principles such a person could fall short in his leadership style. Anim was very humble, full of the -Holy-Spirit and power, taught on frequent basis, committed himself to prayer and healing in different ways as espoused by one of the interviewees at the Teshie Assembly, yet he did not embrace education into the system let alone, encouraging and sponsoring those who were prepared to further their education at the time. Christ Apostolic Church International did not have training programmes for its personnel to equip them for the work of the



ministry. The church concerns itself with fasting and prayer as against acquiring knowledge for greater works of expanding the kingdom business. For this reason, the growth of the church was not forthcoming.

In the case of Gama who succeeded Anim, he was described in an interview with Caleb that, he was a Holy Spirit-filled leader, quiet, meek, humble and transparent. Yet, he had a low level education. His level of education did not allow him to bring people with expertise on board to contribute their quota towards growth and development of CACI. According to Caleb, Gama thought that, service in the house of God was purely spiritual and did not see the need to worry himself to allow secular knowledge to creep into the church. Again, he thought that, the acquisition of secular knowledge is worldly and must not be mingled it with spiritual things.

The discussion comes down to the current leaders in the person of Asare, Annor — Yeboah, Michael Nimo and Stephen Amoani. They came on the scene when

Pentecostalism is on the ascendancy in the Christian religious circles. Annor — Yeboah was a University graduate from Legon and has had theological training in a Bible School in Nigeria. Asare is a Standard Seven graduate such as the aforementioned leaders. Nimo, as a pupil teacher, had a Bible School Training in Kumasi and later had leadership training in Ghana Institute of Management and Public Administration (GIMPA). Stephen Amoani had a Technical School

Education and proceeded to Hope Institute of Theology in Accra. He holds a

Bachelor of Theology Degree, Master of Theology and Doctor of Philosophy in Theology from Northwestern School of Theology in the United States of America (USA).

The role of training church leaders differed from one leader to the other. Taking these various leaders into account, some of them allowed church leaders to have further training. But others did not allow such training to occur. In this aspect, leaders like Anim, Gama and Asare, because of their low educational background, did not see the necessity of making other leaders of Christ Apostolic Church International have further education. Annor-Yeboah, Nimo and Amoani gave opportunities for further training to leaders of CACI. When these three aforementioned leaders are evaluated in terms of making room for further education, they are not equal. Taking the leaders one-by-one, Annor-Yeboah allowed leaders to be trained by organising School of Ministry in the church. As one may say, leaders were trained just to function as pastors.

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Nimo, during his tenure of office as the leader of CACI, allowed people — both ministers and the laity to pursue higher theological education as well as courses in Administration and Management. For this reason, some ministers in the person of Amaning, Baffour-Awuah, Attafuah, Abeka and Safo were allowed to pursue further education at both Central University College in Accra and All Nations University College at Koforidua.

In regards to Amoani's tenure of office as the current leader of CACI, not only has he approved of higher education; he has helped to establish a tertiary institution from certificate level to a degree level where various programmes are pursued. This has



given opportunities to some of the leaders of the church to have further education from the certificate to the degree level. Also, under Amoani's leadership, a tertiary institution has been established Christ Apostolic University College at Kwadaso in Kumasi. The school is affiliated to the University of Cape Coast in Cape Coast, Kwame Nkrumah University of Science and Technology in Kumasi respectively and accredited with the National Accreditation Board based in Accra.

From the statement of problem as stated in this research work, the leadership styles of some of the leaders of Christ Apostolic Church International with special reference to Annor-Yeboah could be said to have adverse affect on the church's growth and development. In this regard, Annor-Yeboah stayed as the longest serving officer in administration. Yet, he posed a very serious problem to the CACI more than anyo who came in to serve before him. However, he contributed immensely to the growth of CACI at both local and international levels. His contribution is observed in the financial and the development projects of CACI. He increased the balance of the church's account at bank which was almost depleted before his tenure. He helped built a number of mission houses for the pastors and also managed to remove a lot of the local assemblies from rented houses and classrooms. These local assemblies were able to build their own chapel, on their acquired church lands. Also, the population of the church was tremendously increased. With all these contributions as stated above, AnnorYeboah fell short of administrative competence and created a lot of administrative lapses in the latter stages of his tenure of office. Though, he started as a good participative leader in the office as the General Secretary yet, he became an authoritarian leader in his latter stages in office. This was due to his quest for the position of a Chairman in the church. Due to this motive, he selected and

surrounded himself with those who could help him achieve his goal. He devised so many ways during elections period that could have helped him become the chairman but could not succeed; when one compares this action to that of his predecessors it was different.

In Christ Apostolic Church International, elections for various executive positions are conducted free and fair with prayers. But Annor-Yeboah made voters to write and sign their names on pieces of papers, fold them before they are cast as votes. With this strategy when ballots were counted, he was able to detect those who did not want him become the leader of the church. He lost the General Secretaryship election. Thereafter, in his bid to contest for the position of the chairmanship position, he lost. He had only seven votes out of over three hundred vote cast. His failure to win majority of the votes infuriated him to seceded from the church.

In his secession, he took almost half of the membership from the Osu Assembly and one of the largest local churches in Nima. Some ministers also followed him. He founded a new church in the name of Christian Praise International Church (CPIC). It affected the church (CACI) heavily, because membership was reduced at this various centres. Again, these assemblies contribute a lot to the finances of the general church. He was able to withdraw a heavy amount from the accounts of CACI to form this new church. It also affected the accounts of the church (CACI).

Jesus' command in Matthew 28:18-20 is also being fulfilled in Annor-Yeboah's action as one could understand. But the outcome is very necessary for it affected a lot of



already saved members. Many members became frustrated because of the turmoil they experienced from the secession and therefore, they backslided. Some of the ministers who went with him could not work under this new organisation. Therefore, they left to plant their own individual churches. Nonetheless, some of these churches could not stand the test of time and collapsed. It is worthy of note that, unbelievers were heard commenting and castigating the church of God because of selfishness and uncompromising attitude of Annor-Yeboah and his followers. Christian Praise International Church (CPIC) has been established yet, the way it started was far from how one reads in the book of Acts.

#### 4.4 Conclusion

The forgone discussions on the leadership style of Jesus compared to that of the aforementioned leaders of Christ Apostolic Church International show that, Biblical principles of leadership is very important for any leader in leadership position. Any shortfall within the biblical principles of leadership can affect the leadership style of any leader since the church is expecting every leader to exhibit the attitude of Christ in their leading.

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## CHAPTER FIVE

### CONCLUSION: SUMMARY OF FINDINGS AND RECOMMENDATIONS

#### 5.1 Introduction

In the previous chapters, we stated the problem, research questions, objective of the study, and methodology. We also discussed the leadership style of Jesus in an exegesis of Matthew 20:26-28 and that of leaders of Christ Apostolic Church International (CACI). This chapter concludes the thesis. It gives the summary of findings and recommendations.

#### 5.2 Research Questions

- Who were the earlier and the present leaders of Christ Apostolic Church International?
- What were their backgrounds?
- How did they become leaders of CACI?
- What were their leadership styles?
- How do their leadership styles compare with that of Jesus as found in Matthew 20:26-28 help the growth of the church?

#### 5.3 Summary of Findings—

Peter Anim, the founder of Christ Apostolic Church International made himself accountable and had the desire to maintain such accountability. He exhibited and



demonstrated a Christ-like servant leadership style. Anim fed some of his pastors from produce from his cocoa farm. In addition, he gave out two rooms of his house at Asamankese, one room to each of his two colleague workers to live in and work without paying any amount. This kind gesture energized them to put in their maximum efforts to expand the kingdom business by opening two branches within Asamankese and its environs. Again, Anim and his pastors at a point in time walked to distant places of about 100kms or more to propagate the gospel of Jesus and open churches. Furthermore, Anim, together with some of his pastors, were able to prepare and print documents such as "Workers Manual", "Church Constitution", "Hymn Book" among others, for use by the church even though they had lower educational background.

The next after Anim was Peter Tettey Gama. Though he was a committed Christian just like his predecessor yet, he deviated with regards to his leadership style. When he succeeded Peter Anim, he was expected to exhibit the same style of leadership as his predecessor did. But, somewhere along the line, he functioned as an autocratic leader. According to one interviewee, Gama's commands were always final. This implies that, he was not allowing other views to override his views. Also, instead of acting as a participative and a servant leader who puts himself at the service of others just like his predecessor, Peter Gama led the church as a "boss" just like some "secular managers" do. With that attitude, his leadership style was opposite to that of

— Jesus who was a servant leader.

The third person who succeeded Peter Gama was Daniel Boi Amoani. He was elected into office in February 1986 but unfortunately he died the same year in

August through a car accident. This paved a way for Samuel Asare to take over as the next leader of the church. For a leader, there should always be a strong drive for responsibility, task completion and some other leadership traits. When all these are put together, one could be considered as effective and efficient leader. But, unfortunately, Asare could neither exhibit nor function in any of these. He totally failed. This made him lose his position to the General Secretary of the church in the person of Augustine Annor-Yeboah who later became an "unofficial" elected leader of the church.

Annor-Yeboah, who took up the leadership position from Asare, discharged his duties diligently and faithfully, and was appreciated by members of the church. He started well within the first two terms of his office and functioned as a participative leader. However, he failed in his last two terms. The reason being that, Annor-Yeboah demonstrated a leadership style that was contrary to a participative leadership style. He showed signs of swollen headedness and also as someone who was hungry for power. One thing that contributed to his failure in leadership was that he did not offer guidance to group members let alone allow inputs from them. He took decisions alone without allowing views

from other-areas. This-made-tfiiWbecome an authoritarian leader which is opposite to the leadership style of Jesus as discussed in this study.

After Annor-Yeboah has been voted out of office, Michael Nimo was elected to become the next leader of the church. From the findings, he started well just like his predecessors. As a participative leader, he welcomed everybody and listened to people's views. Though he was a participative leader, he lacked the



characteristics of a servant. Therefore, as time went by within his tenure of office, he started to show signs of autocracy. This was seen in the way he rebuffed genuine criticisms during some General and Ministerial Council Meetings. He acted just like Peter Gama at his latter stage in office. His attitude incurred the displeasure of the National Executive Council and a greater percentage of the congregation. Therefore, he was voted out and was not given a second chance. This shows that, his style of leadership was just opposite to that of the leadership style of Jesus.

Stephen Amoani was elected to succeed Nimo as the next leader of the church.

In the first four years in office, he exhibited a participative, transformational and servant-leadership style. Though he demonstrates a Christ-like leadership style yet, he is deficient in certain qualities. This could be seen in his lack of "boldness" and "political will" to take final decisions when his authority is needed. In this aspect, he allows other members of the National Executive Council (NEC) to bring out certain

decisions that may or may not auger well for the church. Some examples are, when it comes to transfers and promotions, some decisions are brought out by some members of the NEC which should have been taken by the leader. It sometimes results in putting "round pegs in square holes." It implies that, some ministers are put at places where they could not function efficiently and effectively. This sometimes promotes agitations and rancor from members of the church. In the final analysis, Amoani's leadership style as compared to Jesus' could be somewhat similar. The difference here

is that, Jesus being divine and at the same time human is perfect in exhibiting his leadership style, but Amoani who is human can be said to be imperfect.

In conclusion, one could see that, these various aforementioned leaders, impacted both positively and negatively on the church. Some of their attitudes and their leadership styles especially their participative styles helped the growth of the Christ Apostolic Church International. With the exception of the secession of Annor-Yeboah, CACI has experienced some sort of numerical, spiritual and financial growth. One can say that, some of their autocratic (authoritarian) leadership styles, impacted negatively in terms of spiritual, numerical and financial growth.

#### 5.4 Recommendations

The problem-of secession syndrome that has plagued the growth, development and the smooth running of Christ Apostolic International since its establishment in 1917 should be a major concern of finding an antidote to curb it by the current leadership of the church. Therefore, in order to militate against the issue of secession in CACI I recommend that, the following steps should be taken:

- a. Structures of the church should be strengthened and be made operational to serve as a check on the leaders of CACI.
- b. The leadership of CACI is to develop other leaders to take up the mantle of leadership so that, one person do not stay in leadership position for a very long time.
- c. Leaders of CACI are to cultivate an attitude of servant-leadership but not to lord it over the people they lead.



- d. Education on leadership should be given to those who are likely to take up leadership roles in CACI.
- e. Self-sacrifice should gain the attention of leaders who are likely to take up leadership positions in CACI.
- f. The adage goes, "Procrastination is the greatest thief of time." The leadership of CACI should take note of this and try to act promptly to implement decisions taken by the General Council so that, the delayance does not affect the general performance of work in the church.

## 5.5 Conclusion

In conclusion, I wish to state here that, since leadership is practiced by human beings and since their leadership styles go a long way to affect the lives of

others, there should be a way of instituting some disciplinary measures to check  
—some behaviours that go contrary to Christ-like attitude. A lot of Christian

leaders exhibit leadership styles that are contrary to that of Jesus. Most of the time, when some of these Christian leaders misbehave, because of a certain quotation from the Bible, "touch not my anointed ones and do my prophets no harm" (Psalm 105: 15, RSV), they are left undisciplined. This laxity is having an adverse effect on local, national and international churches. The people of a nation are God's people and some percentage of these people are Christians and their responsibilities are managed by the government of that nation. Therefore, if some leaders misbehave, for example they are caught up in financial malfeasance in the church; the rulers of that nation should act because the Bible says,

Let every person be subject to the governing authorities for there is no authority except from God, and those that exist have been instituted by God... For the same reason, you also pay taxes for the authorities are ministers of God attending to this very thing. Pay all of them, their dues, taxes to whom taxes are due, revenue to whom revenue is due, respect to whom honour is due. (Romans RSV)

With these inter-relationship between authorities of the state and its citizenry which includes church leaders, the former is bound to interfere and discipline any Christian leader who misbehaves or show a "leadership style which is contrary to the biblical principles of leadership when such behaviour comes into the public domain. The church needs good leaders who can co- operate with authorities of a nation in terms of worship and service. But, if Christian leaders are not able to exhibit Christ-like leadership style, there is no way they can affect the lives of leaders of a nation. If God blesses a nation through its leaders also, then it behoves on such leaders to lead well. How can nations



receive God's blessings through church leaders? This is another question for further research

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Fianko Emmanuel	Former Pastor, Christ Apostolic Church International, Teshie Central Church	May, 2011
Yaw Agyei	Member, Christ Apostolic Church International, Teshie Central Church	May, 2011
Kwabena Gyadu	Member, Christ Apostolic Church International, Teshie Central Church	May, 2011
Kwadwo Nkansah	Director of Estate, Christ Apostolic Church International Headquarters, Osu	May, 2011
Offei Elizabeth	Member, Christ Apostolic Church International, Teshie Central Church	May, 2011
Kwasi Bediako	Member, Christ Apostolic Church International, Koforidua Central Church	June, 2011
Asare Joshua	Former Deacon, Christ Apostolic Church International Headquarters, Osu	June, 2011
Asamoah Gyawu	Member, Christ Apostolic Church International, Bantama Central Church	September, 2011 \
Osafo Enoch	Area Head/Senior Pastor, Christ Apostolic Church International, Odorkor Central church	April, 2012
Amoani Stephen	Current Chairman/Executive Member, Christ Apostolic Church International Headquarters, Osu	May, 2012
Afari Dora	Member, Christ Apostolic Church International, Koforidua Central Church	June, 2012
Kwabena Kesse	Member, Christ Apostolic Church	



		June, 2012
Asomadu Caleb	International, Koforidua Central Church Former Deacon, Christ Apostolic Church	
Interviewee	International, Koforidua Central Church Rank/Position/organization	June, 2012 Date(s)
Obour John Jeroham	Field Director/Executive Member, Christ Apostolic Church International Headquarters, Osu	July, 2012
Kofi Nageyey	Elder, Christ Apostolic Church International Osu	July, 2012
Laryea Gabriel	Sunday School Teacher, Christ Apostolic Church International, Osu	July, 2012
Frimpomaah Cynthia	Member, Christ Apostolic Church International, Tema	July, 2012
Amoako Samuel	Human Resource Officer, Christ Apostolic Church International Headquarters, Osu	August, 2012
Tettey Isaac	Co-operate Affairs Manager (SIC)/Deacon, Christ Apostolic Church International, Odorkor Central Church	October, 2012
Bio Simon	Member/Chief Usher, Christ Apostolic Church International, Akim Oda	October, 2012
Osam Kwame	Lawyer, Adansiman Chambers Kumasi/Elder, Christ Apostolic Church International, New Suame Assembly	December, 2012
Donyinah Stepehn	Lecturer, Engineering Department of Kwame Nkrumah University of Science and Technology Kumasi/Elder, Christ Apostolic Church International, Ayigya No.1 Assembly	December, 2012

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APPENDIX A

KWAME NKRUMAH UNIVERISTY OF SCIENCE AND  
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FACULTY OF SOCIAL SCIENCES  
DEPARTMENT OF RELIGIOUS STUDIES

The purpose of this questionnaire is to solicit the views of respondents concerning "A study of the leadership style of Jesus in Matthew 20: 26-28 and that of leaders of Christ Apostolic Church International." This is an academic exercise, so please, answer truthfully; as the response given will affect the findings and hence, the final result of this intellectual activity. Thank you.

a. Bio-Data

- 1. Name  
(optional). . . . .
- 2. Gender: Male [ ] female [ ]
- 3. Age: 18-34 t I 35-40 [ ] 41-50 [ I

- 51-60 [ ] 60-65 [ ] 65 and above [ ]
4. Marital status: Single [ ] Married [ ] divorced [ ]
5. Educational level: JHS [ ] O'Level [ ]

A 'Level [ ] University [ ] Teacher- Training College [ ]  
Polytechnic [ ]

Other (s) .....

6. Church/ denomination .....
7. Position in church .  
.....

b. Questions

Tick one with the best option from the following:

1. Who was the founder of Christ Apostolic Church now Christ Apostolic Church International?
- a. Peter Anim [ ] b. Peter Tettey Gama [ ]  
c. M.C. Owusu- Fofie [ ] d. DK. Saforo [ ]
2. In which year was he born?
- a. 4<sup>th</sup> February, 1840 [ ] b. 18<sup>th</sup> December, 1880 [ ]  
c. 6<sup>th</sup> February, 1890 [ ]
3. In which year was CAC now CACI established?
- a. 1920 [ ] b. 1932 [ ] c. 1917 [ ] d. 1924 [ ]
4. How did he emerge as the leader of Christ Apostolic Church International?

Give an answer. ....

5. Who were the successive leaders after Peter Anim from:



a. 1982- 1986? a. D.B. Amoani [ ] b. P.T. Gama [ I

c. S.K. Asare [ ] d. DK. Saforo [ ]

c Percy Konotey [ ] d. SK. Amoani [ ]

6. 1987-2002? a. s.K. Asare [ ] b. Michael Nimo [ ]

8. — Augustine"7Woah [ ] d. A.J. Yanful [ ] 2007

—date a. c. SK.

Amoani [ ]b.

Daniel

2003-2007? a. Michael Nimo [ ] b. S.K. Asare [ ]

Owiredu [ ]

c. J.J. Obour[ ] d. J.A. Gama [ ]

9. What was the leadership styles of the leaders of Christ Apostolic

Church now Christ Apostolic Church International?

i.Peter Anim

a. Autocratic [ ] b. Participative and Servanthood [ ]

c. Laissez-Faire [ ] d. Not Certain [ ]

ii. Peter Tettey Gama

a. Autocratic [ I b. Servanthood [ ]

Participative [ ] d. Not Certain [ ]

c.

iii. Samuel Asare

a. Participative [ ] b. Passive [ ]

c. Autocratic [ I d. Servanthood [ ]

iv. Augustine Annor-Yeboah

a. Servant [ ] b. Autocratic [ ]

c. Participative and Servanthood [ ] d. Laissez-Faire [ ]

Michael Nimo

- a. Autocratic [ ]      b. Participative and Autocratic [ ]  
c. Servant and Autocratic [ ]      d. Laissez-Faire [ ]

vi. Stephen Amoani

- a. Autocratic [ ]      b. Passive [ ]      c. Laissez-Faire [ ]  
d. Participative, Transformational and Servant [ ]

10. According to Matthew 20:26-28, what was the leadership style of Jesus?

- a. Autocratic (dictatorial) [ ]      b. Laissez-Faire [ ]  
c. Servant [ ]      d. Not Certain [ ]

11. Did Jesus lord it over his disciples as the rulers of the gentile did to their subjects in Matthew 20:25?

- A Yes [ ]      b. No [ ]      c. Not Certain [ ]      d. None of the above [ ]

12. Jesus, the son of man came to serve and not to be served. Do you agree to this assertion?

- a. Yes [ ]      b. No [ ]      c. Not Certain [ ]      d. None of the above [ ]

13. If yes, in reference to question eight (8) above, give a brief explanation.

.....

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.....  
.....



14. In comparing the leadership styles of Jesus to that of the leaders of Christ Apostolic Church International, do you realise similarities and differences?

- a. Yes [ ]      b. No [ ]    c. Not Certain [ ]    d. None of the above [ ]

15. If yes, give two (2) examples each for similarities and differences:

a. Similarities..

.....

\_\_\_\_\_

b. Differences.... ..

\_\_\_\_\_

16. How are leaders elected/appointed in CACI?

- a. By nomination and election [ ]      b. By election only [ ]  
c. By nomination only [ ]      c. By bribing one's way through [ ]

17. The CACI has suffered some series of crises leading to some major schisms. Do you agree to this assertion?

- a. Yes [ ]    b. No [ ]    c. Not Certain [ ]    d. None of the above [ ]

18. In reference to question fourteen (14) above, do you think that, the secessions occurred as a result of the leadership styles of the leaders at the time?

- ☒ a. Yes [ ]    ☐ b. No [ ]      c. Not Certain [ ]    d. None of the above [ ]

19. What Administrative Structures have the current leadership of CACI put in place to run the administration of the church?





researching on "A Study of the Leadership Style of Jesus in Matthew 20: 26-28 and that of leaders of Christ Apostolic Church International." Could you please spare 20minutes of your time to answer the following questions? The information gathered from your end would be treated with the maximum confidentiality and for the purpose it is gathered. Thank you.

a. Bio-Data

1. Name: Rev. Professor ☐ b. Rev. Dr. ☐ c. Apostle Dr. ☐  
d. Rev. ☐ e. Prophet ☐ f. Evangelist ☐ g. Pastor ☐ (optional)  
2. Gender: Male ☐ female ☐  
3. Church/Denomination.....  
4. Position/Rank. . . . .

b. Questions:

1. —Who was Peter Anim? And what leadership style(s) did he exhibit in leading the CACI during his tenure of office?  
How long did he stay in office as the leader of CACI?  
3.In what ways did he serve the church?  
4.Anim was said to have retired prematurely, who were the engineers of that decision andwhy?  
5.How did Peter Gama become the leader of CACI? And in which year?

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6.What leadership style(s) did he exhibit?

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7.Did the leadership style(s) he exhibit helped the church to expand?

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8 Who was the next leader that took the mantle of leadership to lead CACI after Peter Gama?

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9.Among which of the leadership styles did he function?

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10. Who is Annor-Yeboah? And, what role did he play in the history of CACI?

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11. What leadership style(s) did he exhibit?

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12. What opinion will you form, by comparing the leadership style of Jesus in Matthew 20:26-28 to that of Annor-Yeboah?

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13. Did the leadership style(s) he exhibit helped the church to grow positively or negatively?

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14. Who is Mjibae Nimo?

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15. How long did he stay in office?.....

16. In your opinion, what might be some of the reasons why he stayed in office for a very short time?

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17. What was his leadership style(S)?

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18. In comparing the leadership style of Jesus in Matthew 20:26-28, to that of Nimo, what is your opinion?

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19. Who is the current leader of the CACI?

20. How long has he stayed in office?

21. What is his leadership style(s)?

22. How can his leadership style(s) be compared to that of Jesus in Matthew 20:28?

23. In comparing the educational background of the leaders of CACI with one another, what do you have to say?

24. Who were the secessionists at the early stages of Anim's organisation?

25. In your opinion, why do you think they seceded?



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## APPENDIX C

### LEADERSHIP AND ORGANISATIONAL STRUCTURE OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL

# KNUST



