

KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY

COLLEGE OF ART AND SOCIAL SCIENCES

DEPARTMENT OF RELIGIOUS STUDIES

**THE GROWTH OF THE CHRIST APOSTOLIC CHURCH
INTERNATIONAL**

(CACI), GHANA FROM 1980 TO 2008

Adomako-Mensah, Paul (Bachelor of Theology)

August, 2010

SELECTED BIBLIOGRAPHY

Primary Sources (Interviews)

Presiding Bishop Professor Emmanuel Kwaku Asante. (September 2009). Methodist Diocesan Office, Kumasi.

Arch Bishop Emeritus Peter Kwasi Sarpong. (March 2009). Residence, Christian Village, Kumasi.

Apostle Stephen Kwame Amoani. CACI Chairman, (June 2009). CACI National Office Osu-Accra.

Apostle Emmanuel Osei Kwabena Donkor. CACI General Secretary, (June 2009). CACI National Office Osu-Accra.

Apostle Jeroham John Obour. CACI Field Director or Supervisor (June 2009). CACI National Office Osu- Accra.

Apostle Michael Nimo Former CACI Chairman from 2003-2007. (September 2009). Residence, Takoradi.

Apostle Augustine Annor Yeboah. Former Acting Chairman of CACI from 1987-2003. (June 2009). Residence, Accra:

Apostle Emmanuel Asamoah Larbi. Former Fourth General Secretary during Anims period. (June 2009). Residence, Asamankese

Apostle Stephen Douglas Kwame Larbi. Formerly National Executive Council Member. From 2003-2007. (July 2009). TUC Assembly Premises. Kumasi:

Apostle Percy Konortey. CACI Christian Education Director, (June 2009). CACI National Office Osu-Accra.

Apostle Mensah Abrampa. CACI Evangelism Director, (June 2009). CACI National Office Osu-Accra.

Prof. Philip Yeboah. CACI National Men's Fellowship Leader. (August 2009). On phone, Accra.

Mr. Oduro Kwarteng. CACI General Deacon. (July 2009). Office at Lands Commission, Kumasi.

Rev. Samuel Owiredi. CACI Resident Pastor of Tabora Assembly, (May 2009). On phone, Accra:

Rev. Sakyi Joseph. Minister in charge of the CACI Youth, (October 2009). Residence, Kumasi.

Rev. Asamoah Gyau. Former Management Committee Member of Bantama CACI Assembly. (July 2009). Residence, Kumasi

Pastor Peter Oracca-Tetteh. CACI Children's Coordinator. (June 2009). National Office Osu-Accra.

Pastor John Donkor, former General Deacon of the CACI in the time of Apostle Anim. (July 2009). TUC Assembly premises. Kumasi:

Pastor Emmanuel Asumah. Former Pastor of Harvesters Evangelistic Ministry. (July 2009). Kumasi.

Madam Mercy Owiredu (alias Yaa Atta) Kwao-Yeboah, Brekumanso. (June 2009). Asamankese.

Mr. Kwadwo Agyemang Nkansah. CACI Property Officer (July 2009). On phone, Accra.

Mr. Boakye Antwi. Director of CACI Media. (March 2009). During the General Council Meeting at Adwumako, Cape Coast.

Deacon Peter Osei. CACI National Chief Usher (September 2009). On phone, Accra.

Mrs. Ernestina Afranie. CACI National Good Women Fellowship Leader (July 2009). On phone, Accra.

Mr. Samuel Bennet Ntiamoah. CASA Management Member CACI (September 2009). On phone Legon-Accra.

Secondary Sources

Abamfo, Atiemo O. (1993). *The Rise of Charismatic Movements in the mainline Churches*. Accra: Asempa Publishers.

Adei, Stephen. (2004:14). *Leadership and Nation Building*. Accra: Challenge Enterprise

----- (2007). *Called to Lead*. Accra: Oasis International Ltd.

Adubofour, S. B. (1996). *Evangelism and Church Growth*. Kumasi: Christian Service College.

Anim, Newman P. (1960). *The history of how Full Gospel Church was founded in Ghana*. Accra: CAC

Anquandah, James. (1990). *The Ghana Independent/Pentecostal Movement, in the Rise of Independent Churches in Ghana*. Accra: Asempa Publishers.

Atkinson, David J., ed. (1995). *New Dictionary of Christian Ethics and Pastoral Theology*. Leicester: Inter Varsity Press.

Barker, Peter and Boadi-Siaw, Samuel. (2005). *Changed by the Word, the Story of Scripture Union Ghana*. Accra: Asempa Publishers.

Berkley, James D. (2003). *Leadership Handbook of Outreach and Care*. Grand Rapids, Michigan: Baker Book House Company.

Bloesch, D.G. (1987). *Freedom for Obedience*. San Francisco: Harper & Row.

Blume, F. (1995). *Protestant Church Music*. London: Inter Varsity Press.

Boapeah, Samuel N. (2005). *Christian Approach to Development. A Guide for Practical Christian Ministry in Development*. Accra: Challenge Enterprise of Ghana.

Cecil, Rees A. (1983). *Living the Responsible Life*. El Paso, Texas: Baptist Spanish Publishing House.

Christine, Leonard. (1989). *A Giant in Ghana: 3000 churches in 50 Years-The Story of James McKeown and the Church of Pentecost*. Chichester: New Wine Press.

Cook, Barbara. (1988). *Ordinary Women-Extraordinary Strength*. Lynnwood: Aglow Publication.

Conner, Kevin J. (1982). *The Church in the New Testament*. Portland, Oregon: BT Publishing.

Cory, Catherine A. (1996). *The Christian Theological Tradition*. Massachusetts: Simon & Schuster Custom Publishing.

Cox, Harvey. (1995). *Fire from Heaven: The Rise of Pentecostal Spirituality and the Reshaping of Religion in the Twenty-first Century*. New York: Addison-Wesley.

Tom, Daniels. et al. (1997). *Perspectives on Organizational Communication (4th Edition)*. New York: Mac Graw Hill.

Debrunner, Hans W. (1967). *History of Christianity in Ghana*. Accra: Waterville Publishing House.

Deegbe, Fred. ed. (2005). *Growing & Developing Healthy Churches*. Accra: Calvary Baptist Church

Donald, G. B. (1987). *Freedom for Obedience*. San Francisco: Harper & Row,

Donovan, Wilbur O'. (2000). *Biblical Christianity in African Perspective*. Carlisle: Patemoster Press.

Dowley, Tim. (1990). *A Lion Hand Book: The History of Christianity*. Oxford: Lion Publishing Plc.

Falola, Toyin. and Salm, Steven. J. (2002). *Culture and Customs of Ghana*. Westport: Greenwood Press.

Foli, Richard. (2001). *Church Growth in Ghana*. Accra: Methodist Book Depot Ghana Ltd.

----- (2006). "Christianity in Ghana. A Comparative Church Growth Study". Accra: Trust Publications.

Fisher, Robert B. (1998). *West African Religious Traditions: Focus on the Akan of Ghana*. New York: Orbis Books.

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

Grudem, Wayne. (1994). *Systematic Theology*. Leicester: Inter-Varsity Press.

Gyekye, Kwame. (1998). *African Cultural Values An Introduction*. Accra: Sankofa Publishing Company.

Hadaway, C.K. (1991). *Church Growth Principles: Separating Fact from Fiction*. Tennessee: Broadman Press.

Hatch, Jo. Manj. (1997). *Organization Theory. Modern, Symbolic and Postmodern Perspectives*. Oxford: Oxford University Press.

Jakonda, S.Z. (2001). *Your Kingdom Come. A Book on Wholistic Christian Development*. Jos: Rurcon.

Jenkins, Philip. (2002). *The Next Christendom: The coming of Global Christianity*. Oxford: Oxford University Press.

Kato, Byang H. (1985). *Biblical Christianity in Africa: Theological Perspectives in Africa*. Achimota, Accra: African Christian Press.

Koduah, Alfred. (2008). *Who is Disturbing the Nation?* Accra: Advocate Publishing Limited.

Kreitner Robert and Kinicki, Angelo. (2004). *Organizational Behaviour*. New York: Mac Graw Hill Co. Inc.

Larbi, Kingsley Emmanuel. (2001). *Pentecostalism, The Eddies of Ghanaian Christianity*. Accra: Centre for Pentecostal and Charismatic Studies.

- Leas, Speed. (1967). *Mastering Conflicts and Controversy*. Oregon: Multnomah Press.
- Mbiti, John. (1969/1982). *African Religions and Philosophy*. Guildford: Brigglafl Ltd.
- McGavran, Donald. and Arn W. (1973). *How to Grow a Church*. California. Michigan: Regal Books,
- McGavran, Donald. (1970). *Understanding Church Growth*. Michigan: William B. Eerdmans Publishing Co.
- Miles, D. (1995). *Church Growth, A Mighty River*. Tennessee: Broadman Press.
- Miller, R. C. (1963). *Education for Christian Living*. Englewood Cliffs: Prentice-Hall.
- Odamtten, S. K. (1966). *The Missionary Factor in Ghana's Development*. 1820 – 1880. Accra: Universities Press.
- Omenyo, Narh. Cephas. (2002). *Pentecost Outside Pentecostalism*. Zoetermeer: Uitgeverij Boekencentrum.
- Osei, Kwadwo. (2002). *A handbook on Asante Culture*. Kumasi: Cita Press Ltd.
- Peel, J.D.Y. (1968). *Aladura. A Religious Movement among the Yoruba*. London: IAI.
- Pointer, Roy. (1984). *How Do Churches Grow?* London: Marshal, Morgan & Scott.
- Prempeh, Samuel Kyei. (2006). *Covenantal Administration*. Kumasi: Prempeh Publishers.
- (2007). *Cases for Relevant Worship*. Kumasi: Prempeh Publishers.
- Rees, Tom. (1972). *Money Talk*. England: Hildenborough Hall.
- Samwini, Nathan I. (2006). *The Muslim Resurgence in Ghana since 1950 Its Effect upon Muslims and Muslim-Christian Relations*. Berlin: Lit Verlag.
- Sarpong, Peter. (1974). *Ghana in Retrospect, Some Aspects of Ghanaian Culture*. Accra: Ghana Publishing Cooperation.
- Schwarz, Christian. (1936). *Natural Church Development*. Carol Stream: Church Smart Resources.
- Sider, R.J. (1999). *Good News and Good Works: A Theology for the Whole Gospel*. Grand Rapids: Baker Books.

Smith, Ebbie C. (1984). *Balanced Church Growth. Based on the Model of Servanthood*. Tennessee: Broadman Press.

Stewart, Tubbs L. (2004). *A System Approach to Small Group Interaction (8th Edition)*. New York: Mc Graw Hill.

The New Encyclopedia Britannica (2007) Volume (5). Chicago: Encyclopedia Britannica Inc.

Tracy, Brain. (2003). *How to Get Everything You Want-Faster Than You Ever Thought Possible*. San Francisco: Berret-Koehler Publishers.

Turner, Harold W. (1965). *Profile through Preaching: A study of the Sermon Texts used in a West African Independent Church*. London: Edinburgh House.

Vine, W.E. (1996). *Vine's Complete Expository Dictionary of Old and New Testament Words with Topical Index*. Nashville: Thomas Nelson, Inc.

Warren, Rick. (1995). *The Purpose Driven Church*. Grand Rapids: Zondervan.

Wright, W.C. (2003). *Relational Leadership. A Biblical Model for Leadership Service*. Carlisle: Paternoster Press.

Yamamori, T. et al, (2004). *Serving with the poor in Africa*. Monrovia: MARC.

Yonggi Cho, Paul. (1989). *Church Growth Manual No.3*. Seoul: Church Growth Int. Publication.

Journals

Asamoah-Gyadu, K. J. (2004: Vol.95 Nos. 370/371 July/October). "Abstract, Mission to "set the captives free": Healing, Deliverance, and Generational curses." *Ghanaian Pentecostalism*.

Lochte, Bob. (2008: Volume 15, issue 1st January, pages 59-75). "Department of Journalism and Mass Communication, Murray State University. Murray, Kentucky." *Journal of Radio and Audio Media, Christ Apostolic Church International*.

Wyllie, Robert W. (1974: VL: 2). "Pioneers of Ghanaian Pentecostalism: Peter Anim and James McKeown." *Journal of Religion in African*.

Newspapers

The New Ghanaian. (2009 March-April) “Dr, Annor Yeboah Speaks at last”.

The Ghanaian Chronicles. (1998, 6-8th March Vol.6 No.70), “Annor-Yeboah Bribes Castle”.

The Ghanaian Chronicles. (1998, 18-19th March Vol. 6, No 75), “Church members demand disgraced Gen. Secretary’s head. Annor-Yeboah is Disgracing Body of Christ. Government asked to step in”.

Daily Graphic. (2009, 4th June, No.17934) “Christian women urged to make positive impact on society”.

Archy Gilbert, (1990: March, Vol. 1) CAC Newsletter, Accra.

Dairies

Christ Apostolic Church International Dairy (2008 and 2009). Dubai: Farook International Stationary.

Unpublished papers

Amoani, Kwame Stephen. (2009). “The Importance of Men’s Fellowship in the Church. Address delivered at CACI Men’s Fellowship Leadership Conference.” Osu-Accra.

Annor, Yeboah Augustine. (10th July, 1989:4). “A letter written to Asantehene Otumfour Opoku Ware II ‘Rebels can never be taken back’.”

Asante, Emmanuel. (29th April, 2009 at 2.00pm). “MPhil lecture notes on the course: Historical Development of Christian Tradition.” Kwame Nkrumah University of Science and Technology. Kumasi: Dept. of Religions.

Asiedu-Amoako Samuel. (2002). “Leadership Structure in the Presbyterian Church of Ghana: A Reformed Appraisal.” Bachelor of Divinity Degree, submitted to Trinity Theological Seminary, Legon.

Christ Apostolic Church International, (2003 and 2008). “Administrative Report”. Osu: CACI National Headquarters.

Christ Apostolic Church International. (2008). “Report on the re-opening of the Bantama Church.” Submitted to the National Executive Council by the General Deacon”.

Enyonam, Q. (2004). "The role of Women in the Church of Pentecost." MPhil Thesis submitted to University of Ghana –Legon.

Fosu, Kwasi John. (2007). "History and Growth of Calvary Baptist Church Sunyani." Bachelor of Theology Degree, Long Essay Presented to the Faculty of the School of Theology and Ministry, Ghana Baptist University College, Kumasi.

Asamoah, Nyamekye George. (2008). 'The Crises that occurred in the Christ Apostolic Church International from 1989 to 2004.' Bachelor of Arts in Theology Degree, Long Essay Presented to the Christian Service University College, Kumasi.

Kumuyi, W.F. (1993). "The marks of a Growing Church." A paper presented at the National Consultation on Evangelism in Accra: 1st-4th June.

Internet

Can Christianity Dialogue with African Traditional Religion?
<http://www.afrikaworld.net/afrel/sarpong.html> (Accessed 2009 April 8th).

Chatfield, J. (2002). African Independent Churches: Friends or Foes? An Exercise in Doctrinal Dialogue, <http://www.teenet.net/vol4p8.htm> (Accessed 2009 April 8th).

Pentecostalism in Ghana: An African Reformation
<http://www.pctii.org/cyberj/cyberj13/amanor.html> (Accessed 2009 April 8th).

APPENDIX A

LEADERSHIP AND ORGANIZATIONAL STRUCTURE OF THE CHRIST

APOSTOLIC CHURCH INTERNATIONAL

GENERAL COUNCIL



EXECUTIVE COUNCIL



MINISTERIAL COUNCIL



TERRITORIAL COUNCIL



AREA COUNCIL



CIRCUIT COUNCIL



LOCAL COUNCIL



CHURCH MEMBERS

APPENDIX A1

KWAME NKRUMAH UNIVERSITY OF SCIENCE AND TECHNOLOGY, KUMASI. SCHOOL OF GRADUATE STUDIES, COLLEGE OF ART AND SOCIAL SCIENCES DEPARTMENT OF RELIGIOUS STUDIES

MASTER OF PHILOSOPHY IN RELIGION PROGRAM

Research topic: The Growth of the Christ Apostolic Church International (CACI) from 1980 to 2008

Research questionnaire (for opinion sampling)

Note to the Interviewee:

Please answer the following to the best of your knowledge. Information given would be kept secret and confidential. Kindly underline/tick/write the appropriate answer to the following questions.

Section A

1. Title/Name: (Apostle/Rev./Dr./Pastor/Elder/Deacon/Leader).....
2. Position in the church.....
3. Region.....Territory.....Area.....
4. Circuit.....Local.....
5. How long have you been in this church? 1-10 years ☐ 11-20 years ☐
21-30years ☐ 31years and over ☐

Section B

(A) Political, economic and religious atmosphere in the period 1980-1992

1. Do you think that, the political and economic hardship situation at the early 1980s during the Rawlings regime had an effect on the growth of CACI either positively or negatively? (a) Yes (b) No (c) I don't know
2. Do you believe that, the political and economic hardship situation at that time turned the heart of most people to seek the Lord and join CACI churches?
(a) Yes (b) No (c) I don't know
3. Over 1.2 million Ghanaian immigrant workers were expelled from Nigeria to Ghana in 1982/83. Do you have some of them as members in your church?
(a) Yes (b) No
4. If yes to question (4), can you tell us how many converts?
(a) 1-10 ☐ (b) 11-20 ☐ (c) 20 and over ☐

5. The 1980s marked the emergence of most charismatic churches in Ghana. Examples are ICGC, Deeper life, Holy Fire, CCC and others. Did some of your church members defect to these churches and therefore had a negative impact on the numerical strength of CACI? (a) Yes (b) No (c) I don't know

(B) Frequent conflicts in CACI from 1988 to 2003

6. Did the defection of the Bantama Assembly (Asanteman) during the crisis time have an effect on the numerical growth of the church?
(a) Yes (b) No (c) I don't know
7. What was the financial situation of CACI like from 1988 to 2003?
(a) Poor (b) Good (c) Very good
8. What was the attitude of pastors and members towards members of the breakaway groups and CACI in general? (a) Poor (b) Good (c) Very good
9. Did the defection of Annor Yeboah with some members affect the numerical growth of CACI? (a) Yes (b) No (c) Normal
10. Did Annor Yeboah's breakaway affect the finances of the church? (a) Yes (b) No

(C) Crisis resolved in the period 2004 and 2008

11. How was the conflict or crisis between the Bantama Assembly (Asanteman) and CACI resolved? (a) Through mediation and dialogue (b) Through the use of force (c) Voluntary rapprochement
12. When Bantama Assembly (Asanteman) and CACI resolved their conflict, did the Church grow and expand in any way? (a) Yes (b) No
13. If yes to question how was the growth? (a) Normal (b) Phenomenal increase
14. What about the financial situation as compared with the conflict period?
(a) Poor (b) Good (c) Very good
15. In your estimation, can you say the conflict between Bantama (Asanteman) and CACI have yielded some fruits in terms of numerical and financial growth?
(a) Yes (b) No
16. If yes to Question can we then say that, conflicts and crisis are agents of growth? (a) Yes (b) Yes, if handled with care (c) No they retard growth
17. Has the CACI made an effort to mediate or to dialogue to bring Annor Yeboah and members back to boost further growth? (a) Yes (b) No (c) Effort under way

(D) Growth patterns of CACI

18. What are the growth methods of CACI in terms of establishing churches? (Tick the appropriate ones) and kindly give any example you know
- (a) Through evangelism and crusades ☐
- (b) Through conventions.....☐

- (c) Through foreign missions..... ☐
- (d) Through home cell..... ☐
- (e) Through prayer centers..... ☐
- (f) Through house fellowships..... ☐
- (g) Through prison ministry..... ☐
- (h) Through inter school/college/university work..... ☐
- Any other..... ☐

19. What is your impression about the evangelism and mission effort of the CACI

- (a) Effective (b) ineffective (c) Need for improvement

(E) Christian education

20. Do you believe that the Sunday School Ministry can help the church to grow in terms of quality? (a) Yes (b) No
21. What is your thought about the Sunday School Ministry of the CACI?
(a) Helpful and meet needs (b) Lukewarm and does not meet the required needs
(c) Needs improvement
22. Do you think the Sunday school teachers need to be trained intermittently to meet the needs of CACI members? (a) Yes (b) No
23. What would you say about members' attitude towards Sunday school classes in CACI? (a) Very encouraging (b) Encouraging (c) Not encouraging
24. Does the CACI have a standard teaching material for all its assemblies?
(a) Yes (b) No
25. How do you rate the content of Sunday school materials in terms of quality?
(a) Very inspiring (b) Inspiring (c) Normal
26. What language do the teachers use in Sunday school classes?
(a) Local dialect which the members understand (b) Mixture of languages
(c) English
27. Are the members able to read and understand the scriptures in their preferred languages? (a) Yes (b) No (c) I don't know

(F) Worship services and prayer

28. What would you say about CACI members' attitude towards Sunday Worship Services and Friday prayer meeting in the church? (a) Very encouraging (b) Encouraging (c) Not encouraging
29. What is your opinion about the length of time used in the Sunday morning Service of the church? (a) Too long (b) Too Short (c) Moderate
30. How would you describe the spiritual atmosphere of the CACI at Worship Services? (a) Joyful (b) Boring (c) Normal
31. What language(s) do pastor and members in your assembly use for Worship Services? (a) Akan (b) Ga (c) Ewe (d) Damgbe (e) Dagomba (f) Frafra
(g) English (h) Others.....

32. Are the preaching and teachings in the church meeting the needs of members? (a) Yes (b) No (c) Not sure
33. How would you rate CACI members' participation during the week's activities or Midweek Services? (a) Encouraging (b) Not encouraging (c) Normal
34. What would you say about the local leadership responding to the holistic needs of CACI members? (a) Effective (b) Ineffective (c) Normal

(G) The church finance

35. Do you agree that payment of tithes and offerings, midyear/annual harvest are sources of church income? (a) Yes (b) No
36. How would rate the mode of fundraising in the CACI? Match each mode with the following evaluating criteria – (a) Over emphasized (b) Less Emphasized (c) Averagely emphasized
- | | | | |
|---|-----|-----|-----|
| (a) Silver/seed offering: | (a) | (b) | (c) |
| (b) Tithe: | (a) | (b) | (c) |
| (c) Midyear harvest: | (a) | (b) | (c) |
| (d) Annual harvest: | (a) | (b) | (c) |
| (e) Thanksgiving: | (a) | (b) | (c) |
| (f) Others, (name them): | | | |
| (g) Arrange the sources of income in order of importance..... | | | |
-
37. Have your territory/area/circuit/local been able to exceed your tithe and offering assessment to the CACI National Office? (a) Yes (b) No
38. Is there any reward for you and your church when you exceed the financial target set by CACI National Office? (a) Yes (b) No
39. If yes to question (38) kindly state the type of reward.....

(I) Auxiliary groups

40. Do you believe that the auxiliary groups are the core pillars of the church? (a) Yes (b) No
41. What would you say about the level of commitment of members of the auxiliary groups and their activities in the church? (a) Encouraging (b) Discouraging (c) Normal
42. How would you rate their activities in terms of evangelism and social issues?
- | | (a) Encouraging | (b) Discouraging | (c) Normal |
|-------------|-----------------|------------------|------------|
| GWF | | | |
| Men's | | | |
| Youth | | | |

(J) Children ministry

43. What is the impact of the children' ministry in the church?
 (a) Encouraging (b) Not encouraging (c) Normal
44. Do they have standard prepared learning materials for their studies? (a) Yes
 (b) No
45. Does the church have a trained pastor in charge for the children ministry?
 (a) Yes (b) No

(K) Music ministry

46. Have the church choir, praises and adoration team, other individual and singing groups been effective in their activities? (a) Very effective
 (b) Unsatisfactory (c) Effective
47. Does the church have some members who have come out as 'music stars' in the public domain? (a) Yes (b) No
48. If yes mention some you know.....

49. How do you rate the lifestyle of members in music ministry in terms of their attitude to Christian maturity? (a) Spiritual/matured Christians (b) Carnal Christians (c) Normal

(L) Welfare

50. Does the welfare ministry in the church meet the needs of the members in terms of supporting members in funeral, sickness, marriage or naming ceremony? (a) Yes (b) No
51. What is your view about farewell and welcome for pastors in the church?
 (a) Very good (b) Good (c) Unacceptable
52. Are there any supplementary incentives for pastors and workers in the church apart from their salaries? (a) Yes (b) No
53. If yes what are the incentives.....

54. Are pastors satisfied with their remunerations and other benefits in the church? (a) Yes (b) No
55. If yes or no to question (54), kindly state the reasons.....

(M) Prayer, healing and deliverance ministry

56. Does the church have prayer, healing and deliverance centers for its members? (a) Yes (b) No
57. Are these centers meeting the spiritual, emotional, psychological and other needs of its members? (a) Yes (b) No

58. Are the members of the church aware of these places for spiritual consultation? (a) Yes (b) No
59. Is there anybody in the church who has been healed, delivered or had any positive Supernatural interventions through these prayer centers? (a) Yes (b) No.
60. If yes to question (59) kindly mention any one you know who have such testimonies and his or her local church
-
-

(N) Ushers

61. What is your impression about the ushers' activities in your church?
(a) Good (b) Very good (c) Unsatisfactory
62. Do you think the ushers need intermittent training for effective performance?
(a) Yes (b) No
63. What is their attitude towards church members and visitors in the church?
(a) Friendly (b) Hostile (c) Unconcerned

(O) Christ Apostolic Student and Associate (CASA)

64. What do you think of CASA? (a) Progressive (b) Not progressive
(c) I don't know
65. What would you say about the CASA activities in the church?
(a) Useful (b) Not useful (c) Not sure
66. Is there any scholarship scheme for members of CASA who are students?
(a) Yes (b) No
67. Does the church have a pastor/leader responsible for CASA students in terms of counseling; monitor the activities and programs in their various schools? (a) Yes (b) No

(P) Open questions

68. What do you like about CACI.....
.....
69. What problem(s) have you identified in the church?.....

Please make any additional comments, which you think could be of help to this study on the space below. Thank you very much for your time and your purposeful contribution

B1

Section B (A) of (Appendix A1 Questionnaire) Political, economic and religious atmosphere in the period 1980-1982.

Table 1. Members view about the political and economic hardship situations at the early 1980s during the Rawlings regime if it had either positively or negatively effect on the growth of the CACI (Responses from question 1 to 5 of Appendix A1).

Options	Number of responses	Percentages
Yes	67	67%
No	24	24%
I don' know	9	9%
Total	100	100%

Table 2. Members view about the political and economic hardship situation at that time if it turned the heart of most people to seek the Lord and joined the CACI

Options	Number of responses	Percentages
Yes	76	76%
No	18	18%
I don' know	6	6%
Total	100	100%

Table 3. Members view about 1.2 million Ghanaians immigrant workers expelled from Nigeria to Ghana in the 1982/83 if they have some of them as members in their churches.

Options	Number of responses	Percentages
Yes	94	94%
No	6	6%
Total	100	100%

Table 4. Member's response about the number of converts that joined the CACI

Options	Number of responses	Percentages
1-10	45	45%
11-20	14	14%
20 and over	41	41%
Total	100	100%

Table 5. The 1980s marked the emergence of most charismatic churches in Ghana. Member's response if some of their members defected to charismatic churches and therefore had a negative impact on the numerical strengths of the CACI

Options	Number of responses	Percentages
Yes	41	41%
No	46	46%
I don't know	13	13%
Total	100	100%

Section B (E) Christian education

Table 6. Members view about the Sunday School Ministry if it can help the CACI to grow in terms of quality.

Options	Number of responses	Percentages
Yes	100	100%
No	-	-
Total	100	100%

Table 7. Members thought about the Sunday School Ministry in terms of meeting needs.

Options	Number of responses	Percentages
Helpful and meet needs	38	38%
Lukewarm, not meet needs	1	1%
Needs improvement	61	61%
Total	100	100%

Table 8. Members needs about Sunday school teachers if they need to be train intermittently to meet the needs of CACI members.

Options	Number of responses	Percentages
Yes	99	99%
No	1	1%
Total	100	100%

Table 9. Member's response about the attitude of members towards Sunday school classes.

Options	Number of responses	Percentages
Very encouraging	17	17%
Encouraging	59	59%
Not encouraging	24	24%
Total	100	100%

Table 10. Member's response if the CACI have standard materials for all its members.

Options	Number of responses	Percentages
Yes	82	82%
No	18	18%
Total	100	100%

Table 11. Members view about the content of the teaching material in terms of quality facts.

Options	Number of responses	Percentages
Very inspiring	36	36%
Inspiring	45	45%
Normal	19	19%
Total	100	100%

Table 12. Member's response about the language the teachers uses in Sunday school classes.

Options	Number of responses	Percentages
Local dialect	58	58%
Mixture of languages	41	41%
English	1	1%
Total	100	100%

Table 13. Member's response if church members are able to read and understand the scriptures in their preferred languages.

Options	Number of responses	Percentages
Yes	90	90%
No	6	6%
I don't know	4	4%
Total	100	100%

Section B (F) Worship services and prayer

Table 13. CACI members attitude towards Sunday Worship services and Friday prayer meetings.

Options	Number of responses	Percentages
Very encouraging	37	37%
Encouraging	55	55%
Not encouraging	8	8%
Total	100	100%

Table 14. Member's opinion about the length of time used in the Sunday worship services.

Options	Number of responses	Percentages
Too long	15	15%
Too short	4	4%
Moderate	81	81%
Total	100	100%

Table 15. Member's opinion about the spiritual atmosphere during Sunday Worship services.

Options	Number of responses	Percentages
Joyful	86	86%
Boring	-	-
Normal	14	14%
Total	100	100%

Table 16. Member's opinion about preaching and teachings if it meets needs in the CACI.

Options	Number of responses	Percentages
Yes	100	100%
No	-	-
Not sure	-	-
Total	100	100%

Table 17. Member's opinion about church members' participation during the midweek services.

Options	Number of responses	Percentages
Encouraging	21	21%
Not encouraging	54	54%
Normal	25	25%
Total	100	100%

Table 18. Opinion about local leadership responding to the holistic needs of CACI members.

Options	Number of responses	Percentages
Effective	49	49%
Ineffective	5	5%
Normal	46	46%
Total	100	100%

APPENDIX B2

The tables below show statistics of the growth and the extent (percentage %) of the growth. The formula for calculating the growth and the percentage % or extent of growth is (New-Old growth, over Old growth x100 over 1).

Table 1. Growth in Membership: Statistics of CACI Membership from 1980 to 2008.

Year or period	Membership	Year difference	Membership increase	Percentage increase %
1980 to 1987	26,000	7 years	-	-
1987 to 2003	52,700	16 years	26,700	102.7%
2003 to 2008	217,810	5 years	165,110	313.3%
1980 to 2008	217,810	28 years	191,810	737.73%



Table 2. Growth in Churches or Assemblies: Statistics of CACI Churches from 1980 to 2008

Year or period	No. of churches	Year difference	Churches increase	Percentage increase %
1980 to 1987	300	7 years	-	-
1987 to 2003	2,223	16 years	1923	641%
2003 to 2008	2496	5 years	273	12.2%
1980 to 2008	2496	28 years	2196	732%

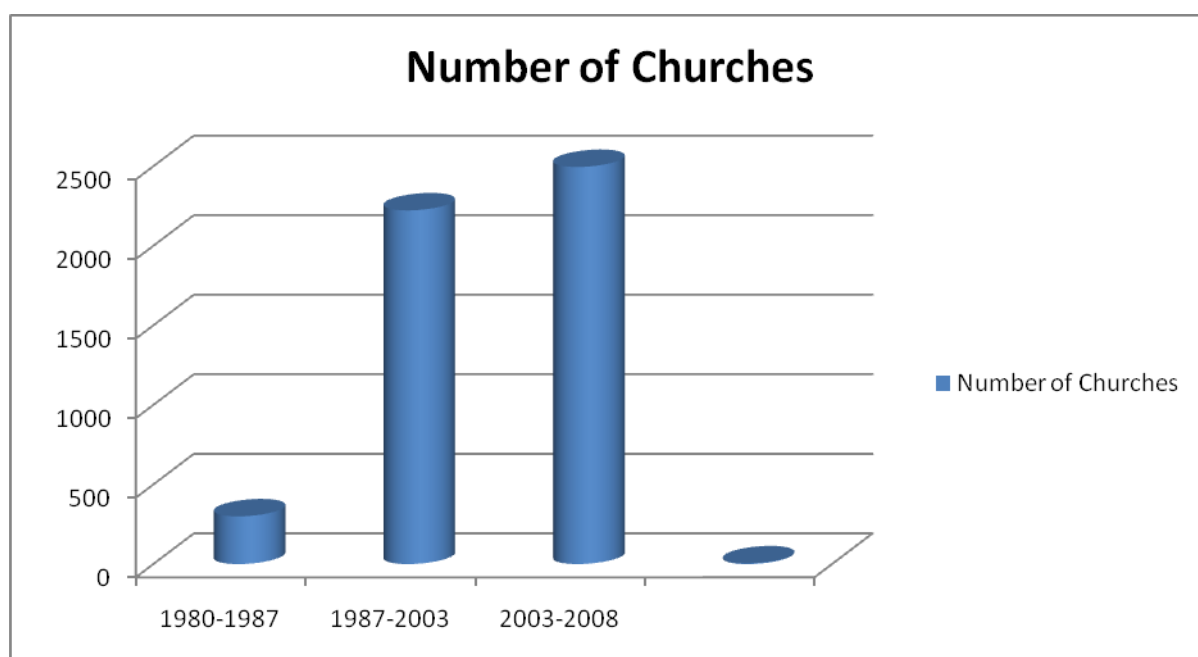


Table 3. Growth in personnel: Statistics of CACI Personnel from 1980 to 2008

Year or period	Clergy and laity	Years difference	Increase in clergy and laity	Percentage increase %
1980 to 1987	67	7 years	-	-
1987 to 2003	367	16 years	300	447.7 %
2003 to 2008	433	5 years	66	17.9 %
1980 to 2008	433	28 years	366	546.3%

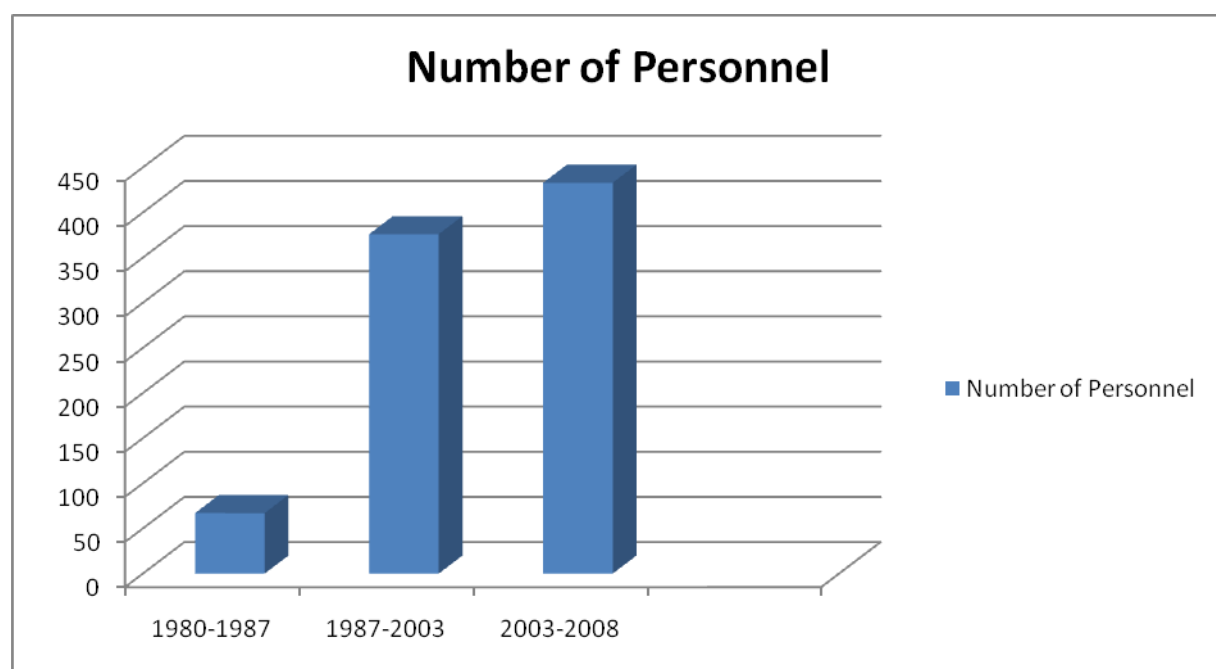


Table 4. Growth in Chapels: Statistics of CACI Chapels from 1980 to 2008

Year or period	Permanent chapel	Years difference	Increase in chapels	Percentage increase %
1980 to 1987	20	7 years	-	-
1987 to 2003	125	16 years	105	525 %
2003 to 2008	215	5 years	90	72 %
1980 to 2008	215	28 years	195	975%

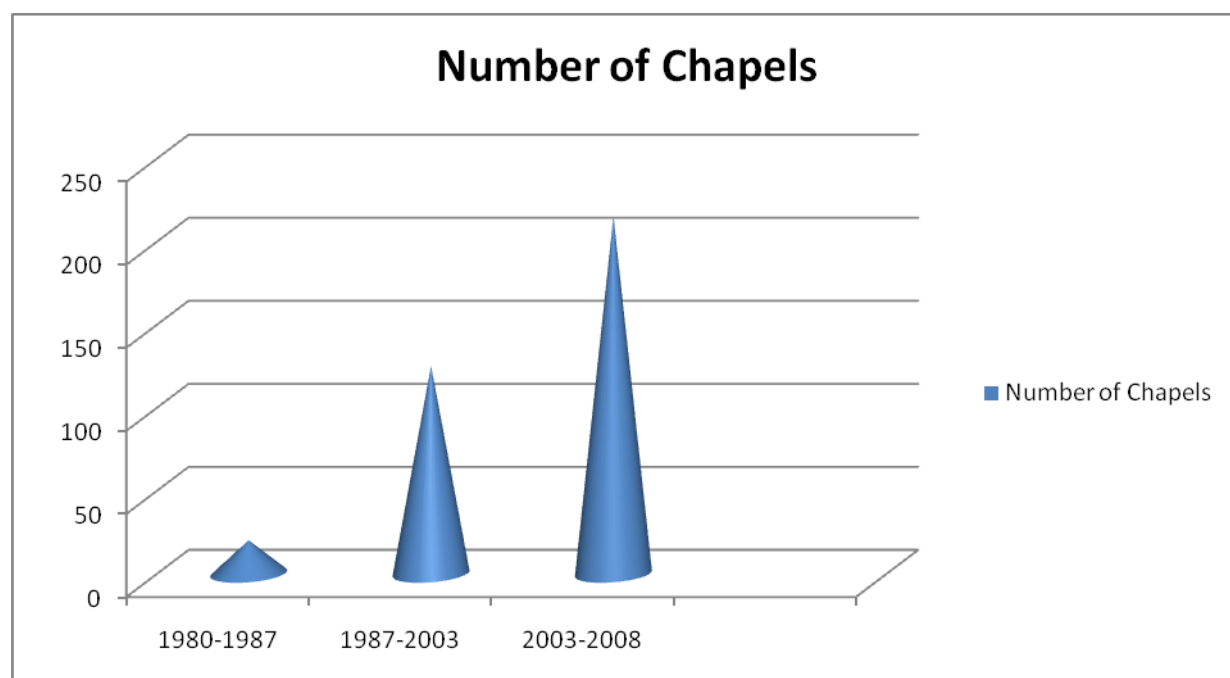


Table 5. Breakdown of CACI membership into gender for the year 2008

Gender	Total number	Percentage
Adult-Women	93,142	42.8%
Adult-Men	47,769	21.9%
Young Girls	37,840	17.4%
Young Boys	25,936	11.9%
Children (boys & girls)	13,113	6%
Overall total	217,810	100%



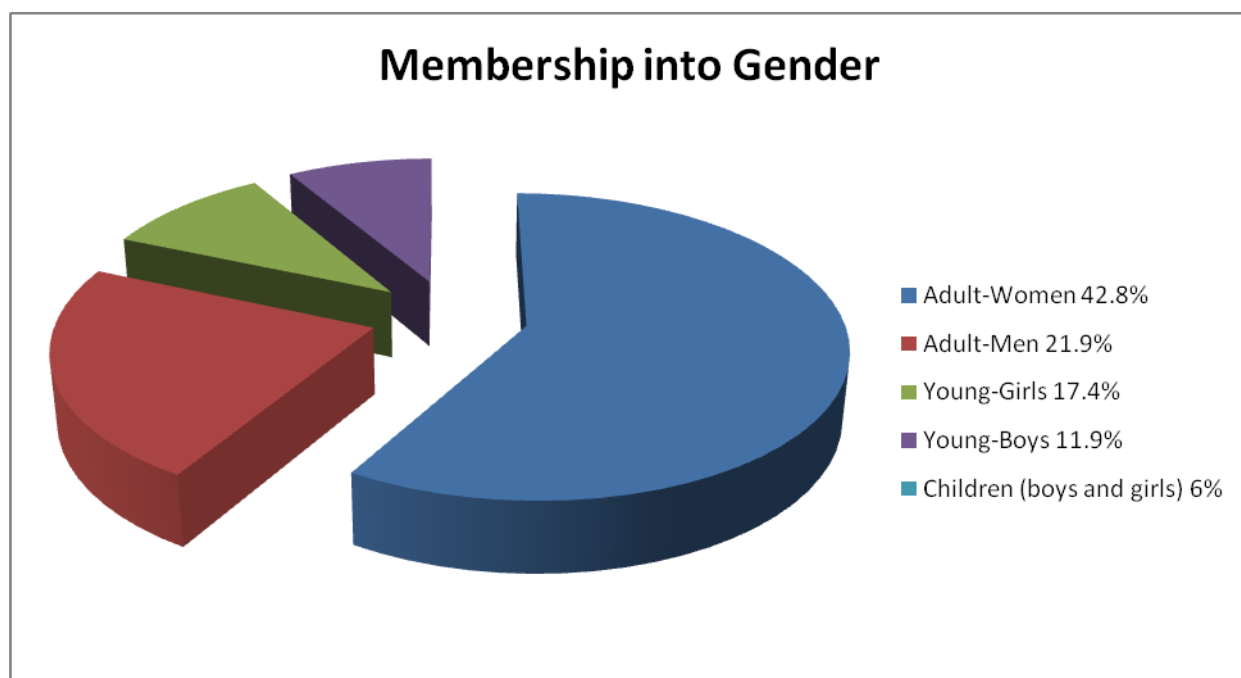


Table 6. Growth in finances of CACI from 1980 to 2008

Amount as at 1980	Amount as at 2008	Year difference	Amount increased	Percentage increased %	
GHc 19.85	Ghc 4,564,176.52	28 years	Ghc 4,564.156.67	22,993.24%	

APPENDIX B3

THE SUMMARY OF THE FINANCIAL STRENGTHS OF THE CACI FROM 2005 TO 2008

FINANCIAL HIGHLIGHTS FOR LAST FOUR YEARS

The finance of the Church has been growing steadily over the past four years. Income increased at an average rate of 27.88% per annum over the period. At the same time expenditure has been rising at an average of rate of 30.93% per annum.

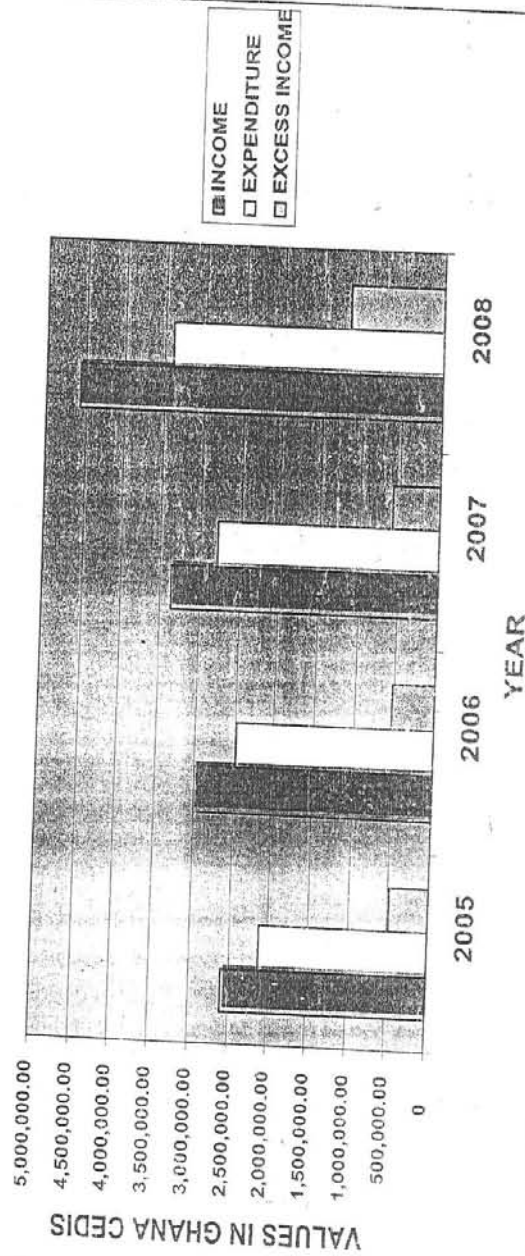
The table and bar chart depicts the financial performance over the last four years.

FOUR YEAR FINANCIAL SUMMARY

GROSS INCOME	2008 GH¢	2007 GH¢	2006 GH¢	2005 GH¢
Tithes	3,499,209.73	2,672,217.67	2,333,528.11	1,793,703.38
Silver Collection	183,335.63	126,434.22	181,739.23	265,829.59
Harvest	319,228.74	243,157.88	203,663.89	158,675.26
Conventions & Conferences	156,429.51	118,702.10	84,767.85	120,315.03
Activity Tithes	29,240.79	39,460.25	38,017.25	33,889.72
Revivals & Tarries	35,073.81	26,872.55	23,306.15	15,827.77
Anims Day	52,678.93	2,257.89	1,072.13	1,431.42
Missionary Week	27,520.87	15,074.45	16,737.65	-

Interest Income	132,139.99	86,380.45	77,586.48	172,874.99
University fund	42,934.05			
Evangelism Fund		50.00	1,579.68	3,413.46
Other Incomes(13)	<u>86,384.47</u>	<u>27,954.62</u>	<u>35,927.70</u>	<u>28,159.96</u>
<u>EXPENDITURE</u>	<u>4,564,176.52</u>	<u>3,358,562.08</u>	<u>2,997,926.11</u>	<u>2,594,120.59</u>
Administrative Expenses	1,099,234.08	804,186.16	712,539.00	716,737.50
Staff Cost	2,093,631.99	1,777,266.90	1,597,594.11	1,240,156.41
Depreciation	156,139.33	156,237.07	111,025.65	110,397.09
TV Programme	42,190.90	37,385.45	43,785.30	42,143.00
Radio Programme	<u>7,195.73</u>	<u>4,561.67</u>	<u>6,990.00</u>	<u>7,137.20</u>
	<u>3,398,392.03</u>	<u>2,779,637.24</u>	<u>2,471,934.06</u>	<u>2,116,571.20</u>
Excess Income Over Expenditure	1,165,784.49	578,924.84	525,992.05	477,549.40
Staff Cost To Income	45.87%	52.92%	53.29%	47.80%
Total Expense To Income	74.46%	82.76%	82.45%	81.59%
Excess Income Over Expenditure	25.54%	17.24%	17.55%	18.59%

FOUR YEAR FINANCIAL SUMMARY



APPENDIX (C)

Re-opening of Bantama Assembly

The report on re-opening of the Bantama Christ Apostolic Church International (CACI) (May 2008:2) submitted to the National Executive Council (NEC) by the General Deacon of CACI Oduro-Kwarteng discloses the following: In September, 2004, reconciliation meeting was convened between the two feuding parties that emerged out of the litigation, CACI and Asanteman CAC, at the National Headquarters in of CACI at Osu- Accra during the Chairmanship of Apostle Michael Nimo. The process for the vacation of the injunction and eventual re-opening of the Bantama Assembly was commenced by CACI Solicitor, Kwame Agyapong Boafo but to no avail. Terms of settlement prepared by him for endorsement by the parties failed to secure the support of most of the defendants who refused to sign this document. (See appendix C1 for details).

Vacation of interim injunction and re-opening of the Bantama Assembly

Report on re-opening of the Bantama Assembly (May 2008:2) indicates that upon the election and assumption of office of a new NEC chaired by Apostle Stephen Kwame Amoani, on 16th March, 2007 and April, 2007 respectively the General Deacon Stephen Oduro-Kwarteng and Deacon Kwame Ossam, a Lawyer by profession, were mandated by NEC to see to the re-opening of the Bantama Assembly. The first assignment was to replace or amend the plaintiffs and for that matter the trustees of the church in court with a motion (See Appendix C2 for details of plaintiffs' amendment') which was granted on 6th February, 2008 (please see Appendix C3 for approval). Through the instrumentality of the two-member committee a 'Motion for Discontinuance of Action' with a supporting affidavit was

filed by the Solicitor and granted by the High Court in Kumasi presided over by Mr. Justice Frank Amoah on Tuesday, 8th April, 2008. (See appendix C4 for details of discontinuance of court case).

Inspection of Bantama Assembly premises

The report on reopening of Bantama Assembly (May 2008:3) states that, consequent to the vacation of the interim injunction, the General Deacon led a delegation which included Apostle P.K. Nartey, the Territorial Apostle for Ashanti East Territory, Apostle S.G. Oduro, Territorial Apostle for Western 'B' Territory, Rev. Augustine Bugyei, Bantama Area and Local Pastor, some members of the Bantama Management Committee (BMC) and other members to enter the chapel for the first time in nineteen years on 9th April, 2008. Highly elated as they were, the delegation praised the Almighty God and thanked Him for His victory for the Bantama Assembly. The inspection of the Chapel building revealed that, the superstructure including the ceiling and roof was strong except that all the electrical fittings including ceiling fans had been removed. The floor was also partly damaged. A few cracks were identified on the walls due to lack of maintenance over the years. The building was also generally dirty and the surroundings weedy and untidy. (See Appendix E for some pictures of the Bantama Chapel its surroundings)

Removal of the squatters from Bantama Assembly Premises

According to the report on re-opening of the Bantama Assembly (May 2008:3), there were some squatters who have occupied the Chapel premises over the years. The squatters were served with a notice to quit the premises by 30th April, 2008 (See appendix C5 for notice). In order to assist them to relocate, a decision taken by the

Bantama Management Committee in consultation with the Territorial Apostle (Apostle Nartey) to offer a parting gift to them (the squatters) was supported by the General Secretary of CACI and the Area Pastors of the Territory. Under the instruction of the Territorial Apostle, the Areas within Ashanti East Territory were levied to pay various amounts of money for that purpose and for the provision of temporary lighting for the premises. Following the payments made, the General Deacon and the Bantama Area Pastor together with the Bantama Elder, Abraham Amankwah gratuitously gave five hundred Ghana cedis (GH¢500.00) to the squatters on Tuesday, 6th May, 2008 and this was dully acknowledged by their leader Madam Ayampaga Agana, the elder widow of the deceased night watchman who was engaged to take care of the premises after its closure, with the younger widow and daughter of the deceased as witnesses. (See appendix C6 for the receipt and acknowledgement). The squatters have since vacated the premises.

Retrieval of seized musical instruments and equipment from the Kumasi High Court

The report on reopening of Bantama Assembly (May 2008:5) further states that on 29th April, 2008, the General Deacon assisted by Agyare Mensah who was a member of the Court Committee for the Asanteman CAC to retrieve the seized musical instruments and equipment. The musical instruments and public address gadgets were seized by the Court in compliance with the interim injunction order of the High Court. Unfortunately, only twelve (12) of the items out of the twenty-one (21) seized were found in the store room of the court and received, with the hope that retrieval of the remaining items would be pursued later. (See Appendix C7 for details of items retrieved from Kumasi high Court).

APPENDIX C1

IN THE HIGH COURT OF GHANA
KUMASI/ASHANTI

SUIT NO. CS.453/89
SUIT NO. TRS.2595/92

1. APOSTLE S.K. ASARE
2. APOSTLE D.C. ADDO
3. REVEREND A. ANNOR YEBOAH
4. DEACON J.K. AMPONSA
5. DEACON QUARTEY OFORI,
TRUSTEES OF CHRIST APOSTOLIC
CHURCH OF GHANA, PO BOX 1315,
ACCRA

...PLAINTIFFS

VRS.

1. REVEREND JOE DE-GRAFT AMANFU
2. G.K. AWUAH
3. PETER MENSAH
4. J. AGYARE MENSAH
5. ASAMOAH GYAU
6. E.K. OSEI
7. SAMPSON ANOKYE BOATENG
8. CLEMENT SOWAH
9. BEN KUFFOUR
10. DAVID OSEI MENSAH
11. T.Y. OKRAH

...DEFENDANTS

TERMS OF SETTLEMENT

Please take notice that the Plaintiffs herein have settled this suit in terms of the following terms of settlement:

1. The parties herein acknowledge and agree that the Plaintiffs are trustees of the Plaintiffs' church.
2. The parties further agree that the Plaintiffs' church, Christ Apostolic Church of Ghana was duly registered under the Land (Perpetual Succession) Ordinance Cap 137 on the 10th day of November 1960.
3. The parties agree also that the Christ Apostolic Church International was established by the Plaintiffs' church as an umbrella body grouping all Christ Apostolic Church of Ghana churches in Ghana and those opened outside Ghana.
4. The parties agree therefore that all Christ Apostolic Church of Ghana members are also members of Christ Apostolic Church International.
5. The parties agree that the National Executive Council members and officers of the National Headquarters are also the National Executives and officers of the Christ Apostolic Church International, with both the Christ Apostolic Church of Ghana and Christ Apostolic Church International having the same Headquarters/Head Office at Osu, Accra.
6. The parties agree that the Christ Apostolic Church of Ghana Constitution of 1989 is the constitution that governs and binds the church and the parties.

7. The parties agree that all properties of the church, whether movable or immovable, are properties of the Plaintiffs' church and that the same are held by the trustees of the church in trust for the church whether the properties were acquired at the National, Regional, or Local level.
8. The parties agree that the National, Regional, or local level of the church are part and parcel of the same church.
9. The parties aver and agree that the Bantama Local Assembly of the Christ Apostolic Church of Ghana i.e. The Kwashie Temple and the Mission House appurtenant thereto as well as the Sunday School Block known as the Faith School Block of the church are part of the Plaintiffs' church, the said Christ Apostolic Church of Ghana and that same belong to the said church and as such the same are held by the Plaintiffs in trust for the church.
10. The parties agree that Bethel Preparatory School, Kumasi belongs to the Christ Apostolic Church of Ghana and the same is held by the Plaintiffs in trust for the church.
11. The Defendants have been accepted by the Plaintiffs back into the fold of the Plaintiffs' church with the constitution of the church governing the church and all the parties.
12. The parties therefore agree that the Defendants are members of the church.
13. That these terms of settlement be consent judgement of the court.
14. There should be no order as to cost.

DATED AT KUMASI THIS 13TH DAY OF SEPTEMBER 2005.

.....
1st PLAINTIFF

.....
2nd PLAINTIFF

.....
3rd PLAINTIFF

.....
4th PLAINTIFF

.....
5th PLAINTIFF

.....
SOLICITOR FOR PLAINTIFF

1st DEFENDANT

2nd DEFENDANT

3rd DEFENDANT

[Signature]
4th DEFENDANT

5th DEFENDANT

6th DEFENDANT

7th DEFENDANT

[Signature]
8th DEFENDANT

[Signature]
9th DEFENDANT

10th DEFENDANT

[Signature]
11th DEFENDANT

SOLICITOR FOR DEFENDANT



Christ Apostolic Church

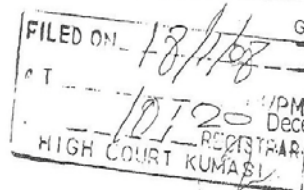
INTERNATIONAL

Branches Throughout Ghana, Côte d'Ivoire, Chad, Germany, Italy, Togo, Israel, South Africa, & U.S.A

Bankers:
Standard Chartered Bank
and Days Bank Ghana Ltd.

Tel: Accra 772497
Fax: 772590
E-mail: cacint@ghana.com
Website: cacinternational.org.gh

CAC/HDQ.18/SF.1
Ref No.....



GENERAL HEADQUARTERS
P. O. Box GP 1315
Accra - Ghana

December 13, 2007.

The Registrar,
Registrar-General's Dept.,
Accra.

Dear Sir,

CHANGES OF NATIONAL TRUSTEES OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL

We write to inform you that following changes in the National Executive Council as a result of elections held on 16th March 2007, the need to also review the Trustees of the Church in line with our Constitution has arisen.

Consequently, by a resolution passed by the Executive Council on Thursday, 13th December 2007, the following persons have been appointed as the new Trustees to replace the old members with immediate effect:

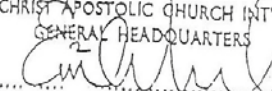
1. Apostle Stephen Kwame Amoani, Chairman
2. Apostle Emmanuel Osei Kwabena Donkor, General Secretary
3. Apostle Jeroham John Obour, Field Director
4. Deacon Stephen Oduro-Kwarteng, General Deacon

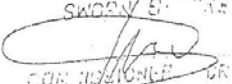
We would, therefore, be grateful if their names could be registered accordingly.

We count on your kind and favourable response.

Thank you.

Yours faithfully,

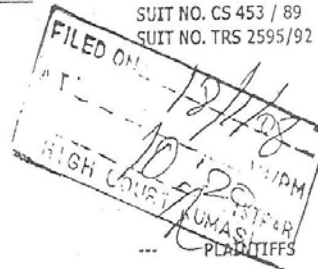
CHRIST APOSTOLIC CHURCH INT'L
GENERAL HEADQUARTERS

Apostle Emmanuel Osei Kwabena Donkor
GENERAL SECRETARY

THE EXHIBIT REFERRED TO
IN THE OATH OF S. K. Amoani
SWORN BY ME

COMMISSIONER OF OATHS

IN THE HIGH COURT OF GHANA
KUMASI / ASHANTI

SUIT NO. CS 453 / 89
SUIT NO. TRS 2595/92

1. APOSTLE S.K. ASARE
 2. APOSTLE D.C. ADDO
 3. REVERED A. ANNOR YEBOAH
 4. DEACON J.K. AMPONSAH
 5. DEACON QUARTEY OFORI
- TRUSTEES OF CHRIST APOSTOLIC
CHURCH OF GHANA,
P.O. BOX 1315
ACCRA



VRS.

1. REVEREND JOE DE-GRAFT AMANFU
2. G.K. AWUAH
3. PETER MENSAH
4. J.A AGYARE MENSAH
5. ASAMOAH GYAU
6. E.K. OSEI
7. SAMPSON ANOKYE BOATENG
8. CLEMENT SOWAH
9. BEN KUFFOUR
10. DAVID OSEI MENSAH
11. T.Y. OKRAH

--- DEFENDANTS

AFFIDAVIT IN SUPPORT OF MOTION

I, Stephen Kwame Amoani of House No. 610/1, Angola Road, Osu-Accra make oath and say as follows:

1. That I am the deponent herein.
2. That I am the Chairman of the Plaintiffs' Church.
3. That I have the consent and authority of the other applicants to depose to this affidavit on their behalf and on my own behalf
4. That the facts deposed to are within my personal knowledge and belief.
5. That the Plaintiffs as Trustees of the church issued the writ of summons against the defendants.
6. That however, there have been changes in the list of Trustees of the Church are as follows: Apostle Stephen Kwame Amoani (Chairman), Apostle Emmanuel Osei Kwabena Donkor (General Secretary), Apostle Jeroham John Obour (Field Director) and Deacon Stephen Oduro-Kwarteng (General Deacon).
7. That I attached herewith a letter notifying the Registrar General's Department of the changes accordingly as Exhibit S.K.A 1.
8. That therefore we have been advised and verily believe the same to the true that as the interests of the Plaintiffs have devolved and transmitted to us, we ought to apply for the Plaintiffs' names to be substituted with our names as Plaintiffs.
9. That in the premises, I swear to this affidavit in support of the motion.

Sworn at Kumasi this 11th day of January 2008

DEPONENT

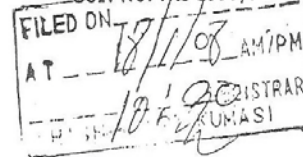
MOSES REBERTSIWAH
COMMISSIONER FOR OATHS
COMMISSIONER FOR OATHS
HOUSE NO K 51,
ASAWASHI-KOL

APPENDIX C2

IN THE HIGH COURT OF GHANA
KUMASI / ASHANTI

SUIT NO. CS 453 / 89

SUIT-NO. TRS 2595/92



1. APOSTLE S.K. ASARE
 2. APOSTLE D.C. ADDO
 3. REVERED A. ANNOR YEBOAH
 4. DEACON J.K. AMPONSAH
 5. DEACON QUARTEY OFORI
- TRUSTEES OF CHRIST APOSTOLIC
CHURCH OF GHANA,
P.O. BOX 1315
ACCRA

--- PLAINTIFFS

VRS.

1. REVEREND JOE DE-GRAFT AMANFU
2. G.K. AWUAH
3. PETER MENSAH
4. J.A AGYARE MENSAH
5. ASAMOAH GYAU
6. E.K. OSEI
7. SAMPSON ANOKYE BOATENG
8. CLEMENT SOWAH
9. BEN KUFFOUR
10. DAVID OSEI MENSAH
11. T.Y. OKRAH

--- DEFENDANTS

MOTION ON NOTICE

MOTION ON NOTICE by KWAME AGYAPONG BOAFO ESQ. Counsel for and on behalf of the Applicants praying this Honourable Court for an order substituting the Plaintiffs' names with the names of the applicants Apostle Stephen Kwame Amoani, Apostle Emmanuel Osei Kwabena Donkor, Apostle Jeroham John Obour and Deacon Stephen Oduro-Kwarteng in terms of the accompanying affidavit.

And for such further order, or orders as this Honourable Court may seem fit.

Court to be moved on *from* the *18th* day of *FEBRUARY* 2008 at 9 O'clock in the forenoon or so soon thereafter as Counsel can be heard.

DATED AT NYAME ADOM CHAMBERS, KUMASI THIS 11TH DAY OF JANUARY 2008.

SOLICITORS FOR APPLICANTS
BANKRUPT, US, SOLICITORS & NOTARIES PUBLIC
HIGH COURT OF GHANA
NYAME ADOM CHAMBERS
KUMASI

THE REGISTRAR
HIGH COURT
KUMASI

AND COPY FOR SERVICE ON THE DEFENDANTS HEREIN OR THEIR SOLICITORS ADUMOAH BOSSMAN, ESQ. ACCRA.

APPENDIX C3

IN THE HIGH COURT OF GHANA
KUMASI/ASHANTI.

SUIT NO. TRS 2595/92

APOSTLE S.K. ASARE & ORS.

-PLAINTIFFS

VRS:

REVEREND JOE DE-GRAFT AMANFU -DEFENDANT

ORDER FOR SUBSTITUTION

UPON READING the affidavit of STEPHEN KWAME AMOANI of Angola -Road, Osu-Accra sworn to and filed on 18th day of January, 2008 in support of Motion on Notice for order for substitution.

AND UPON HEARING KWAME AGYAPONG BOAFO ESQ., Counsel for the Plaintiff/Applicant herein.

IT IS HEREBY ORDERED that the names of the original Plaintiffs be Substituted by APOSTLE STEPHEN KWAME AMOANI (Chairman) APOSTLE EMMANUEL OSEI KWABENA DONKOR (General Secretary) APOSTLE JEROHAM JOHN OBUOR (filed director) and deacon STEPHEN ODURO-KWARTENG in both suits.

GIVEN UNDER MY HAND AND THE
SEAL OF THE HIGH COURT AT
KUMASI THIS 6TH DAY OF FEBRUARY,
2008.

CHIEF REGISTRAR
(SGD.)(M.W.K. KWARA)



(SGD.)
FRANK AMOAH
JUDGE OF THE HIGH COURT



APPENDIX C4

IN THE HIGH COURT OF GHANA
KUMASI / ASHANTI

SUIT NO. CS 453 / 89
SUIT NO. TRS 2595/92

1. APOSTLE STEPHEN KWAME AMOANI
 2. APOSTLE EMMANUEL OSEI KWABENA DONKOR
 3. APOSTLE JEROHAM JOHN OBUOR
 4. DEACON STEPHEN ODURO-KWARTENG
- PLAINTIFFS

VRS.

1. REVEREND JOE DE-GRAFT AMANFU
 2. G.K. AWUAH
 3. PETER MENSAH
 4. J.A AGYARE MENSAH
 5. ASAMOAH GYAU
 6. E.K. OSEI
 7. SAMPSON ANOKYE BOATENG
 8. CLEMENT SOWAH
 9. BEN KUFFOUR
 10. DAVID OSEI MENSAH
 11. T.Y. OKRAH
- DEFENDANTS

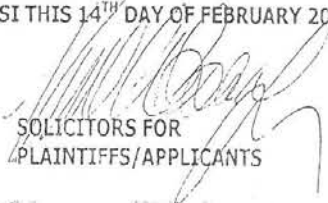
MOTION ON NOTICE

MOTION ON NOTICE by KWAME AGYAPONG BOAFO ESQ. Counsel for and on behalf of the 1ST Plaintiff/ Applicant praying this Honourable Court for leave to Discontinue the action against the Defendants with liberty to bring fresh action and to strike the Counterclaim for want of prosecution.

And for such further order or orders as this Honourable Court may seem fit.

Court to be moved on Thursday the 14th day of April 2008 at 9 O'clock in the forenoon or so soon thereafter as Counsel can be heard.

DATED AT NYAME ADOM CHAMBERS, KUMASI THIS 14TH DAY OF FEBRUARY 2008.


SOLICITORS FOR
PLAINTIFFS/APPLICANTS

THE REGISTRAR
HIGH COURT
KUMASI

AND COPY FOR SERVICE ON THE DEFENDANTS HEREIN OR THEIR SOLICITOR ADUMOAH BOSSMAN, ESQ. ACCRA.

IN THE HIGH COURT OF GHANA
KUMASI / ASHANTI

SUIT NO. CS 453 / 89
SUIT NO. TRS 2595/92

1. APOSTLE STEPHEN KWAME AMOANI
2. APOSTLE EMMANUEL OSEI KWABENA DONKOR
3. APOSTLE JEROHAM JOHN OBUOR
4. DEACON STEPHEN ODURO-KWARTENG

--- PLAINTIFFS

VRS.

1. REVEREND JOE DE-GRAFT AMANFU
2. G.K. AWUAH
3. PETER MENSAH
4. J.A AGYARE MENSAH
5. ASAMOAH GYAU
6. E.K. OSEI
7. SAMPSON ANOKYE BOATENG
8. CLEMENT SOWAH
9. BEN KUFFOUR
10. DAVID OSEI MENSAH
11. T.Y. OKRAH

--- DEFENDANTS

AFFIDAVIT IN SUPPORT OF MOTION

I, Stephen Kwame Amoani of House No. 610/1, Angola Road, Osu-Accra make oath and say as follows:

1. That I am the 1st Plaintiff/Applicant and Deponent herein.
2. That the suit has been pending since 1989.
3. That the 1st Defendant has ceased to be a member and pastor of the church and abandoned his claims to the same and absconded to the United States of America for good.
4. That the 2nd and 3rd Defendants have died.
5. That the 4th, 8th and 11th Defendants have renounced his claims against the Plaintiffs and settled their differences with them.
6. That the 5th and 9th Defendants have left the Church and formed their own separated Church.
7. That the 6th Defendant has also left the Church and ceased to be a member of the same and abandoned his claims against the Plaintiffs.
8. That the 7th Defendant has also abandoned his claims against the Plaintiffs.

IN THE HIGH COURT OF GHANA HELD AT KUMASI ON TUESDAY
THE 8TH DAY OF APRIL, 2008 BEFORE HIS LORDSHIP
MR. JUSTICE FRANK AMOAH.

SUIT NO. CS.453/89

APOSTLE STEPHEN KWAME AMOANI & 3 ORS. -PLAINTIFFS

VRS:

REV. JOE DE-GRAFT AMANFU & 10 ORS. -DEFENDANTS

4th Plaintiff present

All other Parties absent

Kwame Boafo for Plaintiffs present

Mrs. Margaret Acheampong for Defendants absent.

BY COURT: Suit struck out as discontinued with liberty to come back.
No order as to costs. The Counterclaim is also struck out.
The Interim Injunction granted by this Court in respect of
the property the subject of the suit is hereby vacated. All
documents seized or deposited in the Registry should be
returned to their owner- the Plaintiffs.



(SGD. (FRANK AMOAH
JUSTICE OF THE HIGH COURT

APPENDIX C5

CHRIST APOSTOLIC CHURCH INTERNATIONAL

BANTAMA CENTRAL

Bankers:

The Trust Bank Ltd.
First Allied Sav. & Loans Ltd.

Addresses

P. O. Box KS 7537
Adum - Kumasi
Tel.: 051-39082
051-22467



Our Ref.:

Your Ref.:

Date: 9 April, 2008

ALL SQUATTERS ON
CHRIST APOSTOLIC CHURCH PREMISES
BANTAMA
KUMASI

NOTICE TO QUIT

By a High Court Order issued in Kumasi on Tuesday, 8th April, 2008, the interim injunction placed on the Bantama Church building of the Christ Apostolic Church International for its closure in 1989 has been removed.

Consequently, all squatters currently living or residing on or within the premises of this church are requested to quit the premises by 30th April, 2008.

Please take note that should you fail to quit by this date we shall have no alternative than to evict you with any legitimate means at our disposal.

I count on your cooperation.

Thank you.


GENERAL DEACON
(DEACON S. ODURO-KWARTENG)

cc: The General Secretary
CAC International
Accra

The Territorial Apostle
Ashanti East
Kumasi

APPENDIX C6

RECEIPT/ACKNOWLEDGEMENT

I, Ayanwaga Ayana 90 Baptist Church, Box 1450, Bantama

7m 6/5/08 Acknowledge receipt of the sum of Five hundred Ghana cedis (GH¢500.00) being a parting gift/donation presented to me by the General Deacon, Stephen Oduro-Kwarteng and Rev. Augustine Bugyei of the Christ Apostolic Church International on behalf of the church to enable me relocate from the Bantama church premises for good.

I consider this amount as full payment of any compensation due me from the church for taking care of the premises during the period of its closure.

Dated 6/5/08

Recipient R
T
P

Witnesses

R 1. Asomba Ayana
90 Baptist Church
Box 1450 Bantama, Accra

R 2. Grace Ayana
Baptist Church
P.O. Box 1450
Bantama, Kumasi

024-8377837

Interpreted to Recipient
by Grace Ayana in the
Akan language

Received From:

Stephen Oduro-Kwarteng 6/5/08
Deac. Stephen Oduro-Kwarteng
Augustine Bugyei
Rev. Augustine Bugyei

Witness

Abraham Amakwah
Elder Abraham Amakwah

APPENDIX C7

IN THE HIGH COURT KIMALI

APOSTLE S.K. ASARE & 4 ORS. PLAINTIFFS

versus:

REV. JOE de GRANT INAREU & 10 ORS. DEFENDANTS

INVENTORY TAKEN IN THE MORNING

ON 23-5-89 AT 7.30 A.M. IN THE ABOVE-NAMED CASE

1. (4) Four Loud Speakers ✓
2. (2) Two Guitars
3. (5) Five Microphones ✓
4. (2) Two Standing Drums
5. (1) Microphone Stand
6. Set of Drums (Two big, 3 small size) ✓
7. (2) Two microphones in a box ✓
8. (14) Fourteen Tompkins
9. (3) Three broken Tompkins
10. (1) One AC converter (Apollo Type)
11. (2) Amaja Amplifier ✓
12. (1) One Amplifier (Amaja Type) small size ✓
13. (1) One Amplifier (Amaja Type) big size
14. (1) One Amplifier (Karsult) brand
15. (1) One Karsult Amplifier Model 13 ✓
16. (1) One Jazz (Invader Type) with 3 plates ✓
17. (2) Two Drums Set
18. (3) Speakers in boxes ✓
19. (1) Organ (Yamaha Brand) in box ✓
20. (1) Mike stand (small size)
21. (1) One speaker (old) big size ✓

APOSTLE DANIEL CHRISTIAN APPA

MAY 24 1989

*In case of reply the
number and date of this
letter should be quoted*

Our Ref. No: TRS.2595/921.4.18/0/8

Yours Ref. No:.....



REPUBLIC OF GHANA

JUDICIAL SERVICE

P. O. BOX 3

KUMASI.

29TH APRIL 2008.


APOSTLE S. K. ASARE & ORS.

VRS:


REV. JOE DE-GRAFT AMANFO & ORS.

This is to inform you that the under-listed items have been released to the Plaintiffs as per the Order this Court dated 8th of April, 2008 by Justice Frank Amoah:-

1. (4) Four Loud Speakers
2. (5) Microphones
3. Set of Drums (Two big, 3 small size)
4. (2) Two Microphones in a box
5. (2) Two Ahuja Amplifier
6. (1) One Amplifier (Ahuja Type) small size
7. (1) One Farfisa Amplifier Model 13
8. (1) One Jazz (invader type) with 3 plates
9. (3) Speakers in boxes
10. (1) Organ (Yamaha Brand) in box
11. (1) Speaker (old) big size
12. (10) Drums stand (one)

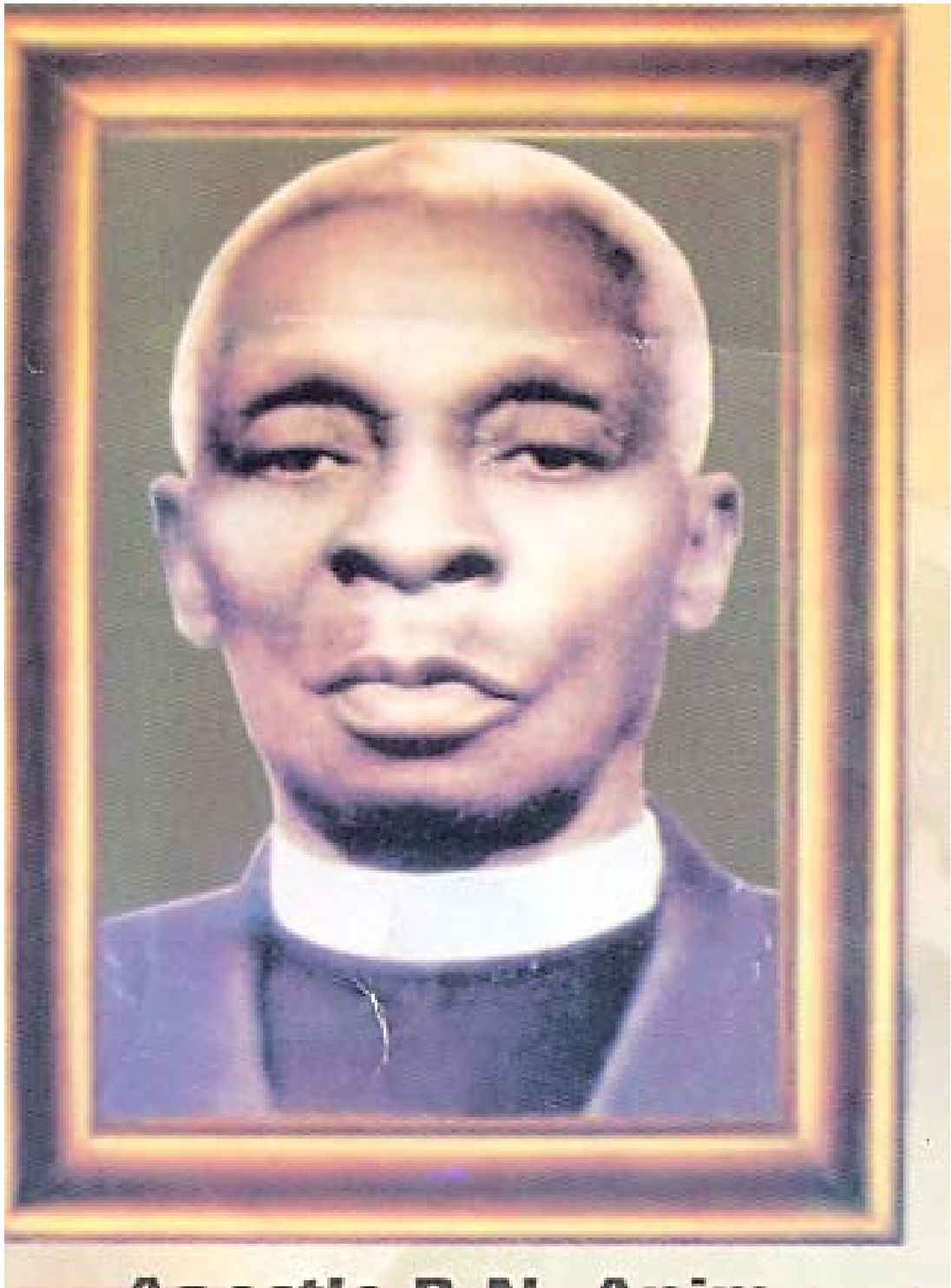

STEPHEN ODURO KWARTENG
(RECEIVING OFFICER,
REPRESENTING PLAINTIFFS)

mea/

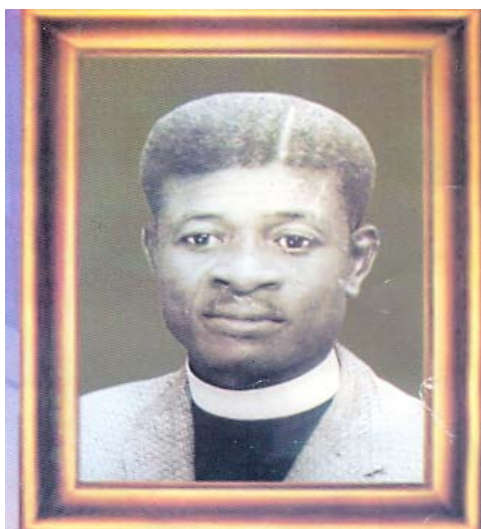

(F. K. ADUTWUM)
OFFICER HANDING OVER

APPENDIX D

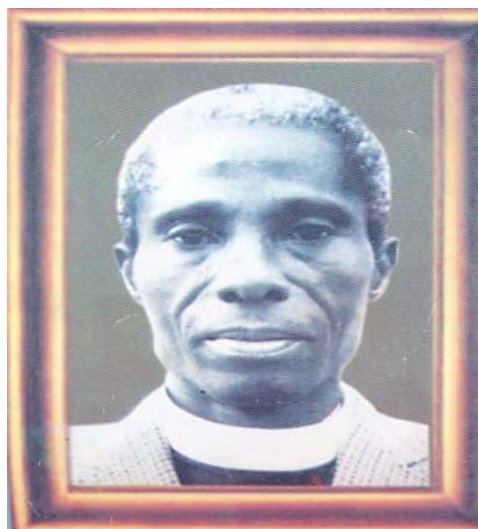
PICTURES OF THE PAST AND PRESENT CHAIRMEN OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL



**THE LATE APOSTLE PETER NEWMAN ANIM FOUNDER OF THE CHRIST
APOSTOLIC CHURCH INTERNATIONAL 1917 TO 1984.**



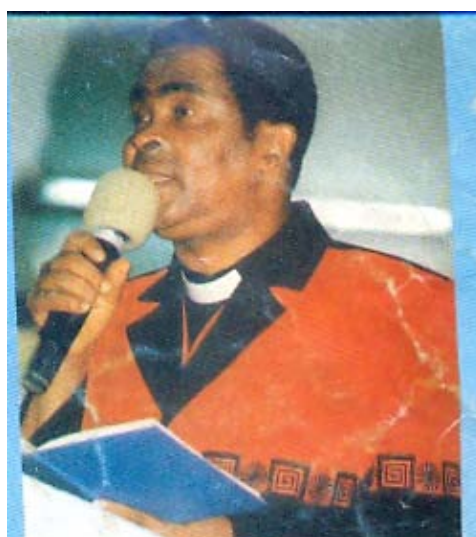
Apostle Peter T. Gama 1984 - 1986



Apostle D. B. Amoani 1986 - 1987



Apostle S.K. Asare 1987 - 1995



Apostle A. Annor Yeboah 1995- 2003



Apostle M Nimo 2003 – 2007



Apostle S.K. Amoani 2007 till date

APPENDIX E
PICTURES OF THE RESEARCHER (RS) AND SOME OF THE PEOPLE
INTERVIEWED WITH REGARDS TO THIS RESEARCH



The Researcher and Most Rev. Professor Emmanuel Kwaku Asante Presiding Bishop of Methodist Church Ghana.



The Researcher and Most Rev. Dr. (Emeritus) Peter Kwasi Sarpong Arch Bishop of Roman Catholic Diocese Kumasi:



The Researcher and Apostle Dr. Stephen Amoani the Chairman of the Christ Apostolic Church International: Interviewed on the National Executive Council's contribution towards the growth of the CACI.



The Researcher and Apostle Dr. Emmanuel Osei Kwabena Donkor, General Secretary of the CACI. Interviewed on infrastructural development towards CACI growth



The Researcher and Apostle Dr. Michael Nimo, former chairman of CACI. Interviewed on his contribution towards the CACI growth during his tenure of office.



Apostle Jeroham John Obour, the Field Supervisor of the CACI. Interviewed on the welfare issues of the Pastors with regards to CACI growth.



The Researcher and Apostle Emmanuel Asamoah Larbi (4th General Secretary of the CACI during the time of Anim) in front of the CACI chapel at Asamankese. It was on the roof of this particular church building which appears that the Holy Spirit literally manifested himself and settled like a pillar of fire during one of the intense prayer sessions by the men of God.



The first prayer house of Apostle Anim and his group and McKweon's Residence he put up at Asamankese.



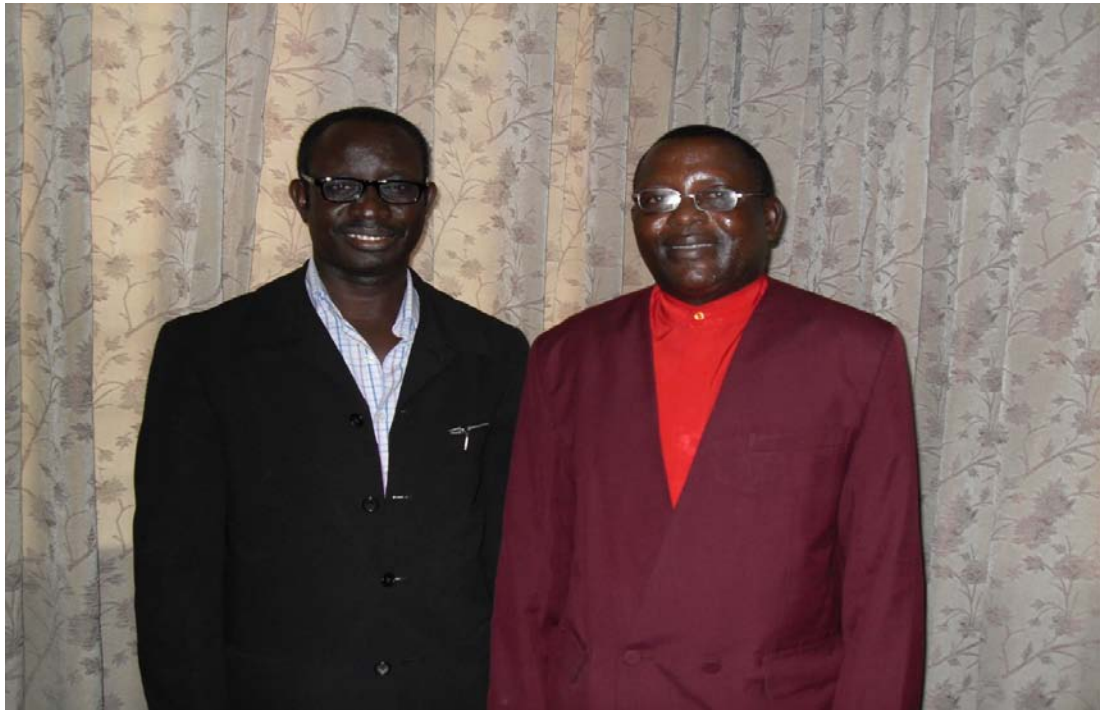
This was the hill which was perceived Mr. Stephen Owiredi, a member of Anim's group, went to pray for one of his twin babies who was sick at Brekumanso a village farm which is near Asamankese, and had the extraordinary experience which Pentecostals refer to as the Baptism of the Holy Spirit.



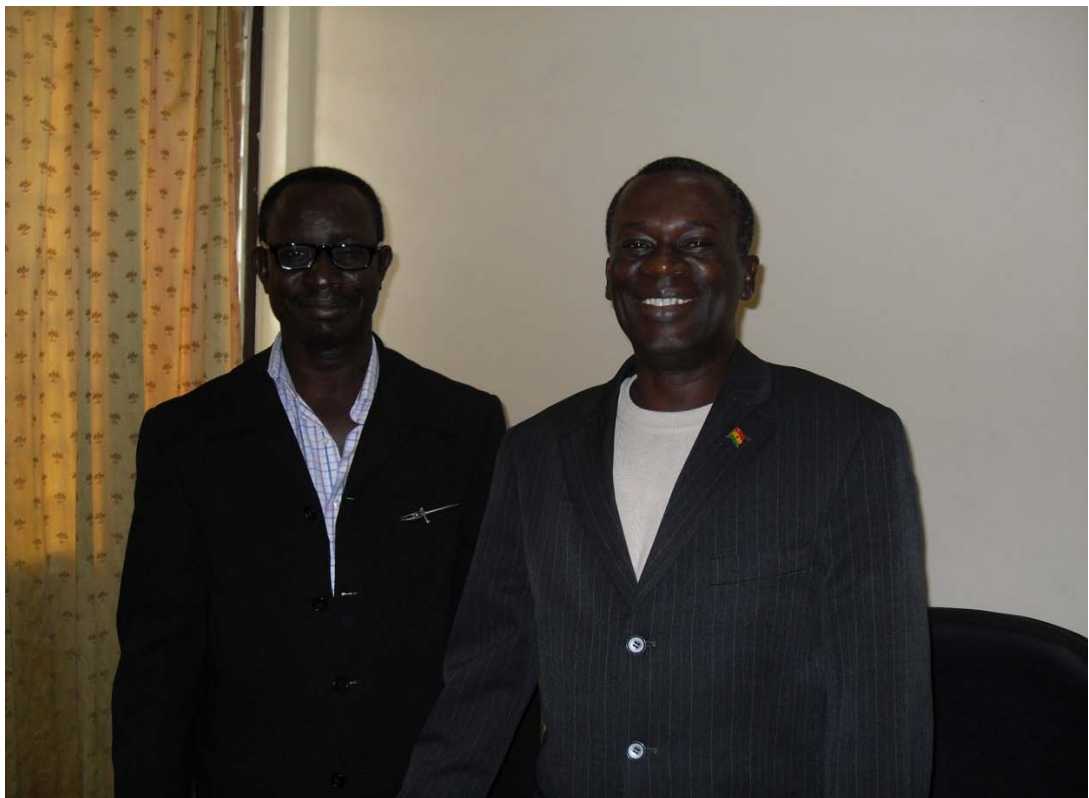
Mercy Owiredi (alias Maame Yaa Attaa) the surviving twin daughter of Brother Owiredi who was at the center of the Holy Ghost phenomenon.



The Researcher, Apolistle Emmanuel Asamoah Larbi and Madam Mercy Owiredi (alias Maame Yaa Attaa) at Kwao-Yeboah Brekumanso a village near Asamankese: Interviewed Yaa Attaa on what led to her father's Baptism of the Holy Spirit phenomenon.



The Researcher and Apostle Mensah Abrampa, Director of Evangelism. Interviewed on his outfit contribution towards the growth of CACI



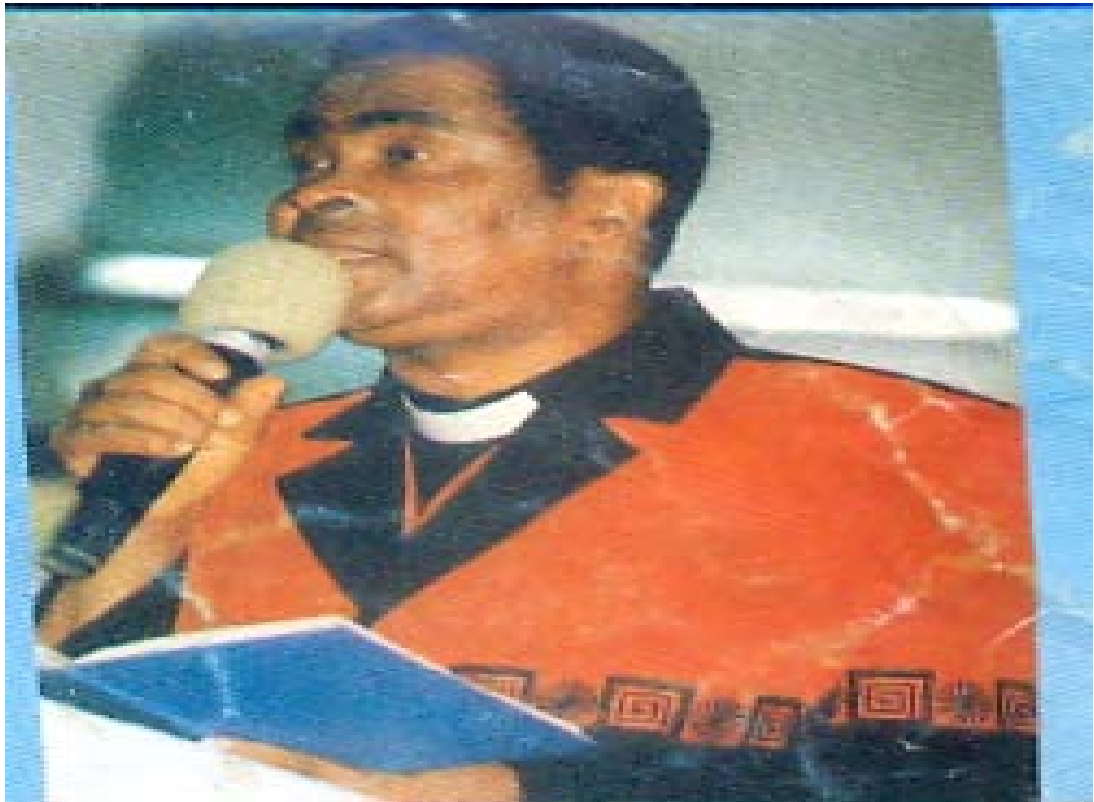
The Researcher and Apostle Percy Kornotey, Director of Christian Education: Interviewed on his outfit contribution towards CACI growth.



The Researcher and Pastor Oracca Tetteh, Director Children's Ministry: Interviewed on his outfit contribution towards the growth of CACI.



The Researcher and Elder Andoh, the Principal Executive Officer of the CACI: The Researcher collected Annual reports and other information from him.



Bishop Augustine Annor-Yeboah. Former Acting Chairman of CACI: Interviewed on, his contribution in the tenure of office, Bantama and NEC conflict and why he left CACI.



The Researcher and Apostle Stephen Douglas Kwame Larbie, Ashanti West Territorial Apostle of the CACI. Interviewed to find out why Annor Yeboah left CACI and other sources of information with regards to CACI growth.



The Researcher and Pastor John Donkor, one time general Deacon in the time of Apostle Anim: Interviewed on “no medication stand” during the time of Anim.



The Researcher and Pastor Asamoah Gyau, former Management Member of the Bantama Assembly in the time of Rev. Amanful. Interviewed on the Bantama or Asanteman conflict with the NEC and Rev. Gregory Ola Akin’s secession.



The Researcher and Deacon Boakye Antwi, Director of Media CACI: Interviewed on the media's contribution towards the growth of CACI.



The Researcher took the opportunity to administer the research questionnaires to the Church leadership during the General Council meeting of the CACI held at Adwumako in the Central Region of Ghana in March 2009.



The Researcher and Mr. Stephen Oduro Kwarteng, General Deacon CACI. Interviewed on settlement of Asanteman and the NEC conflict and re-opening of Bantama Chapel as far as court cases are concerned.



Pictures of the surroundings of Bantama chapel premises after re-opening for the first time over 19 years of closure. The pictures show part of the elevation, part of the dilapidated ceiling and the ground floor.



Pictures of the Tema general hospital chest clinic which was put by the CACI Good Women Fellowship as part of their social responsibility in the 1990's.

**THE GROWTH OF THE CHRIST APOSTOLIC CHURCH
INTERNATIONAL (CACI), GHANA FROM 1980 TO 2008**

BY

ADOMAKO-MENSAH, PAUL (BACHELOR OF THEOLOGY)

**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

MASTER OF PHILOSOPHY IN RELIGIOUS STUDIES

August 2010

DEDICATION

This research work is dedicated to the Christ Apostolic Church International. I also dedicate it to the Religious Studies Department, Kwame Nkrumah University of Science and Technology. Finally to my wife Susana and my children Nathaniel, Emmanuel and Susan.

DECLARATION

I hereby declare that this submission is my own work towards the MPhil 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 acknowledgment has been made in the text.

Paul Adomako-Mensah

(20066033/PG2489408)

.....

.....

Student Name & ID

Signature

Date:

Certified by:

.....

.....

.....

Supervisor(s) Name

Signature

Date:

Certified by:

.....

.....

.....

Head of Dept. Name

Signature

Date:

ABSTRACT

This research, *The Growth of the Christ Apostolic Church International (CACI), Ghana from 1980 to 2008* traces the growth of the church and factors that led to its growth. The researcher's interest for embarking on this study was motivated by the fact that, the Christ Apostolic Church International has no written historical documents with regards to its growth. This research discusses the historical development of the institution with emphasis on its growth, and has given some recommendations for its future development. Primary data was collected through interviews and questionnaire administered to some executive members, territorial apostles, pastors and other auxiliary leaders of the church. Again, relevant literature and records on CACI and church growth were consulted. The findings of the research have shown that the church has grown from 1980 to 2008. In terms of growth in membership, there was an increase from 26,000 in 1980, to 191,810 in 2008; that is, 737.73%. In terms of branches, from 300 in 1980 to 2,196 in 2008 - 732%. Other areas of growth were chapels, personnel (both clergy and laity) and finances. The researcher recommends that, CACI should strengthen the existing patterns of growth, such as evangelistic activities and Christian education programmes; establish her visible presence through social services in the communities; and examine critically the type of ministers the church recruits to enhance her growth. The recommendations given will not only help the church under consideration to grow, but also, they will serve as model for other churches that desire holistic growth.

LIST OF ABBREVIATIONS

AIC-	African Independent Churches
ARMC-	Ashanti Regional Management Council
BMC-	Bantama Management Committee
CACI-	Christ Apostolic Church International
CPIC-	Christian Praise International Centre
CASA-	Christ Apostolic Students Associate
CAUC-	Christ Apostolic University College
CM-	Children's Ministry
CD-	Compact Disc
DVD-	Digital Video Disc
EVD-	Electronic Video Display
FM-	Frequency Modulation
GC-	General Council
GPC-	Ghana Pentecostal Council
GWF-	Good Women Fellowship
GCYC-	Ghana Catholic Youth Council
GNAT-	Ghana National Association of Teachers
GTV-	Ghana National Television
HET-	Harvesters Evangelist Team
KMA-	Kumasi Metropolitan Assembly
KNUST-	Kwame Nkrumah University of Science and Technology
LAM-	Local Assembly Management
MC-	Master of ceremony
MF-	Men's Fellowship

MM-	Music Ministry
NEC-	National Executive Council
NHO-	National Head Office
NT-	New Testament
OT-	Old Testament
PHDM-	Prayer, Healing and Deliverance Ministry
SSB-	Social Security Bank
TV-	Television
UM-	Ushering Ministry
WM-	Welfare Ministry
YF-	Youth Fellowship

ACKNOWLEDGEMENT

For this work to be completed successfully my sincere gratitude goes to the Almighty God for all His mercies and grace which is abundant to His people at all times. I wish to express my special thanks to my supervisor, Rev. Jonathan E.T. Kuwornu-Adjaottor, by whose guidance this research has been crystallized. God bless him.

Special thanks go to Rev. Dr. R. Foli Senior Lecturer (Methodist University College) for reading through the content and also Rev. Joseph Kwaku Arhin, Master of Arts in English (University of Ghana) for editing the English language of this research.

I cannot consider this acknowledgement as complete without showing my appreciation to Most Rev. Prof. Emmanuel Kwaku Asante (Presiding Bishop of The Methodist Church Ghana) and Most Rev. Dr. Peter Kwasi Sarpong (Arch Bishop (Emeritus) of Catholic Diocese, Kumasi). Again special words of thanks and appreciation go to all the National Executive Council Members of CACI especially Apostle Dr. Stephen Kwame Amoani (Chairman CACI), and Apostle Dr. Emmanuel Osei Kwabena Donkor (General Secretary CACI).

I am also indebted to Apostle Dr. Michael Nimo, and Apostle Dr. Annor Yeboah both (Ex-Chairmen of CACI) respectively. Many thanks go to Apostle Stephen Douglas Kwame Larbie (Asante West Territorial Head, CACI), Apostle Emmanuel Asamoah Larbie and Pastor John Donkor for granting me the audience to interview them. I am also grateful to all CACI workers, members and leaders of the auxiliary

groups and other non CACI members especially those who availed themselves to respond to my interviews and questionnaires which has helped to produce this research. Special thanks go to Pastor Thomas Baiden for the driving support he gave me in attending to interviews and administering questionnaires at Adjumako, Accra, Takoradi, and Asamankese.

Finally, I wish to register my sincere appreciation and thanks to both lecturers and non-lecturing staff of the Religious Studies Department of KNUST, especially Rev. Dr. Nathan I. Samwini, (Head of Religious Studies Dept.), Rev. Dr. Opuni Frimpong (Asante Presbytery Chairman of the Presbyterian Church of Ghana). May God richly bless them for their enormous contribution towards my studies.

TABLE OF CONTENT

Title Page	Page i
Dedication	ii
Declaration	iii
Abstract	iv
List of Abbreviations	v
Acknowledgement	vii
Table of Content	ix

CHAPTER ONE: GENERAL INTRODUCTION

1.0 Background to the Study	1
1.1 Statement of Problem	5
1.2 Objectives of the Study	6
1.3 Research Questions	6
1.4 Significance of the Study	6
1.5 Scope of the Study	7
1.6 Methodology	7
1.7 Problem Envisaged	8
1.8 Literature Review	8
1.9 Organization of the Study	12

CHAPTER TWO: HISTORICAL DEVELOPMENT AND POLITY OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL (CACI)

2.0 Introduction	14
2.1 Brief History of Christ Apostolic Church International	14
2.1.1 How the Church was formed	15
2.1.2 Holy Ghost Outpouring (The Glossolalic phenomenon)	18
2.1.3 Affiliation with UK Apostolic Church	20
2.1.4 Separation between Anim and McKeown	21
2.2 Beliefs and Practices	24
2.2.1 Membership of CACI	25
2.2.2 The logo of the Church	26
2.2.3 Belief in the Bible	26
2.2.4 Belief in God	26
2.2.5 Belief in Jesus Christ	27
2.2.6 Belief in the Holy Spirit	27
2.2.7 Belief in Salvation or Eternal Life	28
2.3 Church Constitution and Leadership Structure	28
2.3.1 Constitutional Establishment and Registration of CACI	29
2.3.2 Polity or Government of the Church	29
2.3.3 General Council (GC)	30
2.3.4 Qualification and Tenure of Office of the NEC Members	31
2.3.5 National Executive Council (NEC)	32
2.3.6 Church Administration	32

2.4 The Result of Frequent Conflicts in the Church	33
2.4.1 Three major secessions that occurred in CACI between 1980 and 2008	34
2.4.2 Secession led by Gregory Ola Akin	34
2.4.3 Secession led by De-Graft Amanful	36
2.4.4 The case started with a marital issue	37
2.4.5 Query and demotion of Amanful by NEC	38
2.4.6 First closure of Bantama Assembly	38
2.4.7 Indefinite injunction and closure of Bantama Assembly by NEC	40
2.4.8 Intervention by Ghana Pentecostal Council (GPC), Bantamahene and Asantehene	41
2.4.9 Formation of Asanteman CAC	43
2.4.10 Secession by Apostle Annor Yeboah	44
2.4.11 How the conflict between Bantama/Asanteman CAC and National Executive Council was settled	50
2.4.12 Integration of Asanteman CAC into CACI system	53
2.5 Conclusion	54

CHAPTER THREE: SOME FACTORS INFLUENCING AND IMPACTING THE GROWTH OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL

3.0 Introduction	56
3.1 Growth patterns of CACI	56
3.1.1 Conventions	57
3.1.2 Crusades	57
3.1.3 House fellowship and home cell meetings	58
3.1.4 Leadership training	58
3.2 Christian Education Program (Sunday school)	60
3.3 Worship and Prayer Life of the Church	62
3.4 Social-economic Involvement of CACI	68
3.5 Educational establishment	69
3.6 Numerical Strength of the Church from 1980 to 2008	69
3.7 Property/assets	73
3.8 Church Finance	74
3.9 Auxiliary Groups and other Ministries in CACI	76
3.9.1 The Good Women Fellowship (GWF)	78
3.9.2 The Men Fellowship	79
3.9.3 The Youth Fellowship	80
3.9.4 The Children Ministry	81
3.9.5 The Music Ministry	83
3.9.6 The Welfare Ministry	84
3.9.7 The Prayer, Healing and Deliverance Ministry	85
3.9.8 The Ushering Ministry	87
3.9.9 Christ Apostolic Students and Associate (CASA)	88
3.10 The Impact of Media on the Growth of CACI	89
3.11 Conclusion	91

CHAPTER FOUR: ANALYSIS OF THE GROWTH OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL

4.0 Introduction	93
4.1 Analysis of CACI Constitution	93
4.2 Analysis of the Secession by Gregory Ola Akin	94
4.3 Analysis of the Secession by De-Graft Amanful	95
4.4 Analysis of indefinite injunction and closure of Bantama Assembly by NEC	96
4.5 Analysis of intervention by Ghana Pentecostal Council (GPC), Bantamahene and Asantehene	97
4.6 Analysis of the Formation of Asanteman CAC	98
4.7 Analysis of Annor Yeboah's Secession	99
4.8 Analysis of how the conflict between Asanteman CAC and NEC was settled	99
4.9 Analysis of the Growth Patterns	101
4.10 Analysis of the Christian Education Programme (Sunday school)	103
4.11 Analysis of Worship and Prayer Life of the Church	104
4.12 Analysis of the Social-economic and educational Involvement of CACI	106
4.13 Analysis of Numerical Strength of the Church from 1980 to 2008 (Membership, Assemblies, Personnel and Chapels)	107
4.14 Analysis of Property/assets	108
4.15 Analysis of the Auxiliary Groups and other Ministries in CACI	109
4.16 Analysis of the Impact of Media on the Growth of CACI	111
4.17 Conclusion	112

CHAPTER FIVE: CONCLUSIONS: SUMMARY OF FINDINGS AND RECOMMENDATIONS

5.0 Introduction	114
5.1 Summary of findings	114
5.1.1 The extent of growth of CACI from 1980 to 2008	114
5.1.2 What constituted the growth?	115
5.1.3 Was the growth holistic or partial?	117
5.2 Recommendations to CACI	119
5.3 Recommendations for further research	126
5.4 Conclusion	127

BIBLIOGRAPHY

APPENDICES

Appendix (A) Leadership and organizational structure of CACI
Appendix (A1) Questionnaire for sampling opinion on the growth of CACI
Appendix (B1) Analysis and interpretation of some of the data
Appendix (B2) Tables showing statistics of the growth and the extent (percentage %) of the growth; bar chart in membership, churches, personnel, chapel and membership into gender
Appendix (B3) Summary of financial strengths of CACI from 2005 to 2008
Appendix (C-C7) Re-opening of Bantama Assembly and legal matters
Appendix (D) Pictures of the past and present chairmen of CACI
Appendix (E) Pictures of people interviewed and historical sites of CACI

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Background to the Study

Over two thousand years ago Jesus Christ of Nazareth declared his intention to build his Church (See Matthew 16:18). Although Jesus was put to death on a cross during the time of the Roman Empire, he resurrected and today, the worldwide faith in the risen Christ is growing as never before. It is spreading throughout the world.

Dowley (1990:15) perceives Christianity as an old religion established by God. He states that, “Christianity is essentially a historical religion. God reveals Himself to His people, not in doctrinal statement nor in theoretical studies, but in action, in the outworking of story of relationships.” Based upon the above statement, the researcher is of the view that, Christianity that was founded upon the life and teaching of Jesus Christ has existed for over two thousand years and now claims over a billion followers around the globe. According to the Gospel of Matthew:

And Jesus came and spoke to them, saying, all authority has been given to me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. (28:18-20 NIV).

It can be deduced from the above passage that Jesus wanted His disciples to reach out to the lost souls under the sun, win them to the Church, and let them grow in quantity and in quality so far as kingdom business is concerned. The Political and Economic Climate in Ghana in the 1980s marked a period of political instability and serious economic crises in Ghana. On the political scene Larbi (2001:48) states that:

Rawlings soon felt that Liman’s government was inept and corrupt. He again staged a coup d’état on 31 December, 1981. He was hailed again by a cross-section of the population, especially the youth. The early part of his reign undermined one of the long established traditional values of the country: respect for the elderly. There was no improvement in the living standards of the people. The hardships

seemed to have become more acute and desperate. The hospitals became grave yards. The protracted drought of 1983 compounded the situation. A spate of bush fires took some human lives. Hunger, starvation and deprivation became the lot of the people. This situation was again compounded by the expulsion of about 1.2 million [one million two hundred thousand] Ghanaian immigrant workers from Nigeria in 1982/83 in what has been rightly referred to as an 'atmosphere of massive brutality.

On the economic atmosphere in the 1980's Larbi (2001:49) again states that:

The desperate need for foreign exchange brought the International Monetary Fund (IMF) and the World Bank into the picture. Severe economic measures were imposed. The devaluation of the cedi became a regular pattern. The Economic Recovery Program initiated at the institution of internal funding agencies, private overseas banks and governmental agencies, was meant to stimulate domestic production in the export sector, to revitalize basic industrial production, and restore some value to the cedi. Whereas at a point there were positive signs that the recovery of the economy from years of mismanagement and exploitation was on the way, the effects of the program on the majority of the people were debilitating.

Barker and Boadi-Siaw (2005:96) have this to say with regards to the political and economic situation at the time.

Jerry Rawlings' 31st December revolution which ushered in the year 1982, attempted to control corruption, but imposed hardships in other ways, by cutting petrol supplies to a minimum and removing food subsidies. The national economic crisis culminated in the early 1980s when it became a daily struggle in Ghana's towns and cities just to get food to eat, or to travel to work. One had to queue for bread and every necessity of life.

It can be inferred from the above statements that the political and economic atmosphere at the time was difficult. In fact the situation at that time seemed to make most of the people cry for a change in the national direction. The researcher was a victim of the hardship condition in such a way that, he queued for uncooked balls of kenkey at Dakodwom, a suburb of Kumasi. Those balls of kenkey were later to be cooked!

The Religious Climate in Ghana in the 1980s was the period when most Pentecostals and Charismatic churches emerged. As a result, there was a paradigm shift. Many members of African Independent Churches (AICs) left their original churches to join

Pentecostal and Charismatic churches. According to Gifford (1998:62-63), the Ghana Evangelism committee survey has established that, the Classical Pentecostal and neo-Pentecostal churches are the fastest growing Christian movements in Ghana while the AICs are losing members. This fact is confirmed by Omenyo (2002:38), who postulates that:

The newest and fastest growing stream of Christianity in Ghana is the [Pentecostal] charismatic ministries or churches. The early brands were initially non-denominational Christian fellowships, which later became distinct independent denominations with their leaders assuming clerical titles. These churches, which were on the periphery of Christianity in Ghana in the 1980s, are currently moving gradually to the centre.

Again other charismatic churches emerged in the 1980s. Among those in Accra were Christian Action Faith Ministries led by Duncan Williams, International Central Gospel Church led by Mensah Otabil, Word Miracle Church international led by Agyin Asare and a host of others. Those in the Kumasi metropolis were the House of Faith Church led by Alfred Nyamekye, Deeper Life Bible Church led by a Nigerian pastor called Gyide, Calvary Charismatic Centre led by Ransford Obeng, Harvesters Church led by Ola Akin, Christian Outreach Church led by Douglas Frimpong and others. Mention could also be made of Fountain Gate Church in Bolgatanga led by Eastwood Anaba, Holy Fire Ministry led by Ofori Twumasi, Living Praise Ministry led by the late Laing all in Takoradi and others across the country.

Moreover, this was also the period when dancing in the Holy Spirit, praying in tongues, shouting hallelujah, praise the Lord and amen in response to preaching became prominent. Again claiming and receiving one's possession by faith and prosperity messages were very prominent within the Pentecostal and Charismatic

circles. The researcher was an eye witness to some of these events. With regards to the Christ Apostolic Church International (CACI) which is the focus of this study, the 1980s was the period when a number of local and international conferences and programmes were held at the Church's premises especially at the Bantama Assembly of the Church in Kumasi. Some of these conventions were Faith Conventions, Maranatha Conventions, Acts Conferences, Harvest Conferences, Morris Cerullo School of the Word Ministry and others.

In the later part of 1988 there was a great crisis between the National Executive Council (NEC) of CACI, Ghana and Bantama Assembly CACI, Ghana on a transfer issue concerning the then De-graft Amanfo, who was both the local Pastor of the Bantama Assembly and also the Ashanti Regional Pastor of CACI. The Bantama Assembly was also the Ashanti Regional Headquarters of CACI, Ghana. The transfer of Amanfo from Bantama to Akyim Oda CACI brought a lot of misunderstanding which developed from one stage to another till it culminated in the closure of the Bantama Assembly in the early part of 1989. However the case which existed for almost 15 years, has been settled amicably within the last 5 years.

Furthermore, in 2003, Annor Yeboah, the then acting Chairman of the church, defected with a number of members and pastors to form Christian Praise International Church. The outcome of this research appears that his defection affected the growth of CACI negatively. With regards to the above issues that have been raised, it seems the political and economic situations that arose within the period in the country and the religious atmosphere at the time as well as the internal problems of CACI, affected CACI negatively with regards to its growth. Christ's

message to the seven local churches existing in Western Asia Minor during the time of the Apostle John (Revelation 1-3) is an indication that Christ is concerned about the affairs of churches in general or Christian institutions. Christ rebuked some of the churches and commended others with regards to the kind of life those churches were living. He also loves and values that his children write about what has happened, what is going on and what should be done in order to find out the state of affairs of churches or Christian institutions.

1.1 Statement of Problem

The Christ Apostolic Church International (CACI) is one of the earliest Pentecostal churches in Ghana founded in 1917. The church has no written historical documents with regards to its growth. The researcher is embarking on the study of historical development of the institution in terms of assessment of its growth, and the factors that led to its growth from 1980 – 2008, in order to document CACI's growth. The researcher's main reason for choosing 1980 – 2008 was that, the 1980s saw the emergence of most charismatic churches in Ghana with the emphasis on faith, healing and prosperity messages which attracted most of the Pentecostal and Mainline church members into their fold.

Again, in 1989, CACI (NEC) members had a conflict with the Bantama/Asanteman CACI which lasted for about 15 years. In the year 2003 Annor Yeboah broke away from the church with a number of members and some pastors. Between 2004 and 2008 there was a reconciliation of the NEC of CACI, and the Bantama/Asanteman CACI. These occurrences presupposed that the growth of CACI might have been affected either positively or negatively.

1.2 Objectives of the Study

The main purpose of this research is to trace the growth of CACI and factors that led to the growth from 1980 to 2008, and to critically examine its growth in order to suggest some ways forward or give appropriate recommendations.

1.3 Research Questions

Has the Christ Apostolic Church International grown at all from 1980 – 2008? If so, to what extent? What constituted the growth? Is the growth holistic or partial? The researcher is of the view that, the outcome of the research will help to establish the true state of affairs of the church with regard to its growth

1.4 Significance of the Study

The significance of this study cannot be overemphasized. In the first place, this study will be of great benefit to CACI in that it will serve as a document for the church so far as its growth is concerned. The analysis of the growth and the appropriate recommendations that were given in this study will go a long way to help the leadership and the members of the church to grow healthily. The research will add to the existing body of knowledge for students who are pursuing church planting and church growth courses as well as those who will like to conduct a similar research in Universities and other higher institutions. It will also serve as a guide for pastors and individuals who are interested in embarking on church planting and church growth especially in the village and urban settings. In addition, the document will also serve as a training manual for the leadership of CACI and a guide to other local Assemblies on how to function and grow holistically in the communities in which they exist.

1.5 Scope of the Study

This work traces the growth of CACI from 1980-2008 and factors that led to the growth. The scope of the study focuses on CACI history (in brief), the Church's constitution and leadership structure, its beliefs and practices, frequent conflicts in the church and the results, the growth patterns of CACI, its Christian education programme, numerical strength, spiritual strength (worship and prayer), its social involvement, property/assets, finance, the impact of auxiliary groups, healing and deliverance ministry, and other ministries in the church. It will also discuss the impact of the media on the church's growth.

Again the impact of the church on education, socio-economic activities will be examined. These factors will be analyzed and the results used to assess the strength and weakness of the church. As with all research works, one major limitation is that this work does not capture everything about CACI. This implies that, there is room for future research into other years and areas of CACI.

1.6 Methodology

In this thesis, the qualitative approach is used. The primary sources of information about the topic will be obtained through interviews and questionnaire. Questionnaire will be administered to some CACI leaders to obtain information about the growth of the church. Some executive members and territorial apostles will be interviewed. Purposive sampling will be used. This involves the selection of units or respondents from the population that are best suited to answer the researcher's questions. Questionnaires will be administered to one hundred (100) members who are at the leadership position of the church; these will include some of the area pastors, pastors

in charge of the local Assemblies and other auxiliary leaders. However, in few cases especially where statistics were gathered, quantitative method will be employed. Because of limited time and problem of availability on the part of interviewees, random sampling method will be used until the chosen sampling size of one hundred (100) is obtained. Relevant documents or records of CACI including the Constitution, annual reports on membership, leadership training, finances, outreach, social concerns, Christian education, auxiliary groups, properties/assets, and others will be consulted to help assess the growth of the church.

The researcher's knowledge and understanding of events due to his personal involvement in CACI will also served as useful source of information. The researcher will also review other available secondary literature on church growth.

1.7 Problems Envisaged

The researcher will encounter some difficulty in getting some people to make time to interview. Some of the information which could have been useful for the task will not be available. Financial constraints cannot be left out. In spite of those problems the researcher will be able to finish the work on time.

1.8 Literature Review

Larbi (2001: foreword page) has done some aspect of research work on CACI. He began with the very origins of Ghanaian Pentecostalism, and traced its development and diffusion. He showed how the major churches arose (particularly the big three) the Apostolic Church, the Christ Apostolic Church International, and the Church of Pentecost. He explained their continuity with the Ghanaian primal religious imagination, their interconnectedness and their differences. He also examined the

new conditions of the 1970s and 1980s where, a new wave of charismatic churches emerged to join the established players. He further discusses issues related to CACI, historical origin in general, and some aspects of the life and faith of the founder, Peter Newman Anim. Larbi did not discuss the factors that led to the growth of CACI from 1980 to 2008. However, our task is to critically examine the holistic growth of CACI from 1980 to 2008.

Omenyo (2002:94) also discusses some aspects of CACI history. He traces the root of Pentecostalism in Ghana to the Faith Tabernacle Church which started in 1917 and became known later as the Christ Apostolic Church International. He recognized Peter Anim, as the founder, who was later known as (Apostle) Peter Anim. He gave him the title 'the Father of Pentecostalism in Ghana'. Abamfo (1993:20-21) also writes about some historical aspects, of CACI and established the fact that in 1932 some Ghanaians, including Anim were believed to have experienced baptism in the Holy Spirit. CACI refers to this event as the dispensation of the Holy Spirit in Ghana. The above scholars were silent whether CACI has grown in quality or quantity from 1980 to 2008, and that is the area the researcher seeks to study.

Foli (2006:73) a well-known church growth scholar in Ghana, 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; he did not mention its growth from 1980 to 2008. His work will give the researcher more insight as far as holistic growth is concerned.

Although the above mentioned scholars have done some good work on the Christ Apostolic Church International and Ghana, it is clear that they have not dealt with the historical development of the institution in terms of assessment of its growth, and the factors that led to its growth. The researcher is focusing on what they have left undone, namely the growth of the Christ Apostolic Church International. The researcher's emphasis will be on the growth of CACI from 1980 – 2008. This is due to the various events that took place in the church and the country within the period.

Yonggi Cho (1989:274), the president of Church Growth International defines church growth as, “An increase in size, a differentiation in structure, and a change in form.” With regards to the above statement, the researcher is of the view that, there are distinguishing characteristics and special features in terms of church growth. According to Pointer (1984:25-30), the British Church Growth Association has adopted the definition that, “Church Growth investigates the nature, function, structure, health and implication of Christian churches as they relate to the effective implication of Christ's Commission to ‘Go’, then, to all people everywhere and make them my disciples.”

Miles (1995:50) also sees church growth as all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with Him and into responsible church membership. Smith (1984:50) is of the view that, “Church Growth is concerned about biblically appropriate and biblically based strategies that relate to the numerical increase and spiritual development of all churches and Christians through fulfilling the mandate of evangelizing, discipling, incorporating, and evaluating to ensure continued progress and ministry.” From the

above definitions, it can be said that church growth refers to the application of methods and strategies to further the numerical and qualitative growth of individual Christians, local congregations and denominations as well as other Christian institutions.

Other scholars describe church growth in terms of dimensions growth. McGavran's (1970:98-99) has come out with four major types or dimensions of Church Growth. These are internal, expansion, extension and bridging. Internal growth is the growth in grace. In other words it is the growth of the individual into Christian maturity. Expansion growth is the growth of a congregation or a local church through evangelism (with emphasis on conversion growth). Extension growth is the growth through planting daughter churches in the same homogenous group and geographical area. In other words, it is considered as home, state and local missions. Bridging growth is establishing churches over cultural and geographical barriers. It is more of foreign missions.

In chapter two of Pointer's book (1984:25-30), Orlando Costas offers a different system of dimensions of Growth. Costas suggests that 'holistic expansion' is a suitable term to describe the multidimensional growth of the body of Christ. He contends that the 'holistic expansion' of the church encompasses the four major areas of numerical, organic, conceptual and incarnational growth. By numerical expansion it means "the recruitment of persons for the kingdom of God" and "their incorporation into a local community" of Christians. Essentially, this growth is what McGavran calls 'Expansion Growth' that is, growing more in numbers. By organic expansion it meant "the internal development of a local community of faith that is

the system of relationships among its members.” This dimension of growth would correspond closely to McGavran’s internal growth type. Also, Costas sees conceptual growth as dealing with issues such as depth of fellowship; quality of worship; training of new members; discovery of gifts and exercise of ministry; appointment and role of leaders; practice of corporate prayer; celebration of ordinances or sacraments and all that relates to the corporate organization and activity of the local church. By incarnational growth, Costas means the Church’s participation “in the life and problems” of her social environment. Costas has in mind of the Church’s prophetic function that is intercessory and liberating function on behalf of the weak and the destitute; and the intensity of preaching to the poor or the broken hearted.

It can be said from the above discussion that Church growth must be total or holistic. The New Testament Church demonstrated all these areas of growth--Internal (Qualitative) Growth, Expansion (Quantitative) Growth, and Extension/ Bridging (Quantitative) Growth (Acts 2:41-47). In this research, the researcher will apply what the above stated scholars have said in general about church growth. The researcher thinks, that Church growth must be total in the sense of involving all the aspects of growth. He is also of the view that Church growth must be qualitative and quantitative in order to be total or holistic.

1.9 Organization of the Study

The study is divided into five main chapters. The first chapter introduces the research. This is where the background to the study, statement of problem, objectives of the study, research questions, significance of the study, scope of the

study, methodology, and problems envisaged are discussed. In addition some literature about CACI and church growth will be reviewed, and organization of the study is also stated.

Chapter two deals with the Christ Apostolic Church International history (in brief), the church's constitution and leadership structure, the beliefs and practices of the church (in brief), and the results of frequent conflicts in the church. Chapter three covers the growth patterns of CACI, the Christian education program, worship and prayer life of the church, its social involvement, property or assets, finance, the impact of auxiliary groups and other ministries in the church. The impact of the media on church's growth will be discussed in this chapter.

Chapter four analyzes the growth of CACI and also identifies some of its strengths and weaknesses. Recommendations and conclusions will be given in the last chapter of the essay, followed by bibliography and appendices.

The next chapter of this research discusses the historical development and polity of the Christ Apostolic Church International (CACI).

CHAPTER TWO

HISTORICAL DEVELOPMENT AND POLITY OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL

2.0 Introduction

This chapter discusses in brief, the history of the Christ Apostolic Church International, the Church's constitution and leadership structure, beliefs and practices of the church, and the results of the frequent conflicts of the church.

2.1 Brief history of Christ Apostolic Church International (CACI)

There is an Akan adage which states that, *se wowere firi wo krom hene aben a, woyera wo dwabo ase*. This adage literally means when one forgets how the horn of one's chief sounds one gets missing at gatherings. The 'horn' in this adage could be substituted for history. If one forgets one's history, one finds it difficult to trace one's roots. Roots could serve as a launching pad for development and progress.

History as defined by the *New Encyclopaedia* (2007:949) is "The discipline that studies the chronological record of events based on a critical examination of source of materials and usually presenting an explanation of their causes." The record of events and the explanation of their causes are indeed important for people's development and progress. The traditional adage cited above is a reminder. That was probably why God told Moses in the Old Testament to instruct the fathers of Israel to have a story ready as an answer to their children's enquiries. (See Exodus 12:26-27 NIV).

The Christ Apostolic Church International 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 roots from the True Faith Prayer Group formed by Anim. This prayer group became the Faith Tabernacle Church in 1922. CACI has about two thousand two hundred (2200) Assemblies and two hundred thousand (2000) members throughout the ten regions of Ghana, with its Head office at Osu, Accra-Ghana. The church has branches in the USA, UK, Canada, Germany, Italy, Holland and other parts of Africa including Togo and Cote d'Ivoire.

2.1.1 How the Church was formed

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 the wickedness of this world and the godly community of sect; Wrongfulness of litigation; Non-participation 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 (2001:99) 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. Anim's first temptation came when he had guinea worm infection, and for three weeks he experimented on divine healing. He communicated to Clark who referred him to God's promise in His word to encourage him. (See 2Chronicles 16:9;

Psalm 34:15-18). In an interview with Emmanuel Asamaoh Larbi, (June 2009) the fourth General Secretary of the church during the time of Anim and currently in charge of CACI prayer center at Asamankese, with regards to Anim's sickness, he said:

When Anim received the Bible verses, Anim put his faith into action which yielded a wonderful dividend in resulting in the total healing for both the guinea worm and the chronic stomach disease. Anim started to testify to his friends and won four of them who were in a prayer group already functioning at Anum-Asamankese namely Brother Alex Amoah, Timothy Obese, Kofi Akyeampong and Timothy Aidoo. These were the first converts of Apostle Anim in 1921 at Asamankese.

It can be deduced from Anim's testimony, that he trusted the Word of God, leaned on the Word and applied the Word to his situation and the Word worked for him. After his healing he began to testify to others what God had done for him and as a result won others for the Lord. This implies that testimonies of healing and deliverance could be one of the factors that can promote church growth. Anim (1960:1-2) affirmed his own words, "This was my first experience and victory over sickness. My chronic stomach trouble from infancy which had lasted over thirty years miraculously disappeared. Thanks to God."

Larbi (2001:100) discloses that, Anim therefore resigned from the Boso Presbyterian Church after his divine healing and subsequently went and settled at Asamankese in the Eastern Province of Ghana. Many people joined Anim's group through healing. After the healing of the first sick person, Daniel Osei and several sick people were brought to the group for healing because the news spread fast and the testimonies about these healings spread throughout the regions. Anim, at this point, having been convinced of the truth of the teachings of Clark, adopted the name Faith Tabernacle for his organization in 1922. In October 1923, Anim was issued a certificate of

ordination by Clark assigning him to the service of God and the right to baptize and appoint workers.

The *Christ Apostolic Church Annual Dairy* (2008) states that, the first building of the Faith Tabernacle Church was cited on a plot of land donated by the then chief of Asamankese, the late Nana Kweku Amoah I. This donation was prompted by the miraculous healing of his son through prayers by Anim's prayer group. It was on the roof of this particular church building that the Holy Spirit literally manifested himself and settled like a pillar of fire during one of the intense prayer sessions by the men of God. People in the community who thought the building was on fire, rushed with buckets of water to quench it, only to experience the power of God.

The membership of the Faith Tabernacle Church grew rapidly when the power of the Holy Spirit manifested through divine healing and deliverance from evil spirits. While this expansion was going on, another periodical, this time Pentecostal, *The Apostolic Faith*, published by the Apostolic Faith Evangelistic Organization, of Portland Oregon, USA was deepening Anim's desire for greater spiritual experiences. The teaching on the Holy Spirit was that which caught his attention the most. His interest in the Apostolic Faith teachings on the Holy Spirit and speaking in tongues did not go down well with some of his pastors. Undaunted by this, Anim continued to study from the "Apostolic Faith" and eventually resigned from the Faith Tabernacle in 1930 and adopted the name "Apostolic Faith" for his group.

With regards to the above historical account, the researcher believes that, the manifestation of God's power during Anim's time seems to serve as a source of

bringing unbelievers to Christ as well as increasing the faith of Christian leaders. He is also of the view that, one thing that can be noticed in the life of Anim was his interest in reading and always yearning to know more about the Scriptures.

2.1.2 Holy Ghost Outpouring (The Glossolalic phenomenon)

The Christ Apostolic Church Annual Diary (2008) states that major event which increased the publicity of Anim's organization was the outbreak of the phenomenon referred to as "Holy Ghost Outpouring". Anim's faith was buttressed when a member of his organization experienced the phenomenon of 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 sick. It was during the prayers that he had the extraordinary experience which Pentecostals refer to as the baptism of the Holy Spirit. According to Omenyo (2002:87),

The origin of the modern Pentecostal Movement is usually identified with either (a) the outpouring of the Holy Spirit in Charles Fox Parham's Bible Collage in Topeka, Kansas, in 1901 or (b) with the revival which began in William James Seymour's Apostolic Faith Mission on the Azusa street in Los Angeles , California, in 1906.

The researcher had the opportunity to interview Mercy Owiredi (alias Maame Yaa Attaa) the surviving twin daughter of Owiredi who was at the center of the Holy Ghost phenomenon. She said:

My father told me that he had an intermittent death of about ten of his children. We were twins and my sister died. He told me I also lost consciousness intermittently for about one month. My father was very desperate and decided to commit suicide. He tried three times and fortunately the rope he used tore and he fell from the tree and hit a hill under the tree. He came home after the unsuccessful suicidal bid, picked a Bible, read and asked God to heal me. According to my father, he told God that if God were alive He should heal me or else my father would cut me into pieces, and throw my flesh into the forest for animals to eat. According to my father, he picked me to the place where he had wanted to commit suicide and put me on the hill. While in agony praying and desperately shouting at the top of his voice, my father told me that his tongues turned and began to speak a different language which he did not understand.

He heard a voice telling him to dip his Bible into water, use some to bath me and give some to me to drink. He rushed me home and did what the voice told him to do and immediately I vomited and eased myself and I began to recover and had my healing. After that, my father intermittently spoke the language and the family members thought he was getting crazy. They sent delegates to Anim and his group at Asamankese on three occasions before Anim and his group came to see what was happening to my father. When they came and began to pray with my father, one of the women who came with Anim began to speak in another language and prophesied that, what my father had received was what Anim and his group had been yearning and praying for. The Holy Spirit baptism with the evidence of speaking in tongues and not craziness as some of them perceived. (Interviewed with Mercy Owiredi on June 2009, at Brekumanso-Asamankese).

Anim (1960:6) confirmed that, when this news got to him at Asamankese, he and two brothers, Danso and Abokyi, and two sisters, Comfort Nyakoah 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. After this encounter at Brekumanso, Anim and his entourage returned to Asamankese to launch one of their greatest revivals from 31st August to 12th September 1932.

Abamfo (1990:20-21) indicates that, this period was known as the Holy Ghost Dispensation among Anim's group in Ghana, then Gold Coast. Anim (1960:6) indicated that the revival of 1932 spread to Ashanti, Togoland, Anlo (Awuna), Fanti, some towns in the Eastern Region, and many other parts of the country. Larbi (2001:16) asserts that at this point in time, Anim is said to have "received sanctification". Larbi failed to tell us about the meaning of Anim's 'sanctification' which he claimed to have received. According to Vine (1996:545) sanctification in Greek is *hagiasmos* means separation to God, the course of life befitting those so separated. It is also the process of purification of the sinful nature of man and filthiness of the flesh. This starts at the moment one is saved, and should be a daily experience of washing by the Word. This was probably the sanctification Anim

received. From the above description, the researcher is of the view that Anim and his group appears to have received a resemblance experience that happened in the time of the Apostles in Acts 2. It is also clear from the descriptions that, the Holy Ghost experience with signs and wonders helped to spread Anim's church to other parts of the country. Notwithstanding, the researcher also thinks that the Holy Spirit assisted Anim and his group in putting away the things that displeased God the Father. It can be inferred from the discussion that the power and outpouring of the Holy Ghost brings about church growth in the areas of quality and quantity.

2.1.3 Affiliation with UK Apostolic Church

There was a new turn in Anim's ministry. Debrunner (1967:324) states that, Anim's movement later linked up with the Apostolic Church in the UK. Through a fellow Faith Tabernacle pastor, David O. Odubanjo of Nigeria, Anim got into contact with missionaries of the Apostolic Church of Bradford, UK. Through an understanding between the two parties, George Perfect (Apostle) visited Asamankese. His ministry made such an impression on Anim and his Church that before he returned after two weeks stay, the decision to become affiliated with the UK Apostolic Church had been taken by Anim and his Church. Anim then requested Bradford to send a resident missionary to Ghana to assist in the work. Christine (1989:77) discloses, that in 1937, James McKeown was sent out as the first Pentecostal missionary from the UK to Asamankese in the then Gold Coast. His wife Sophia, afterwards in May of the same year, joined him. McKeown's diligence attracted the admiration of all. He fully participated in the construction of the mission house, which was to house him.

2.1.4 Separation between Anim and McKeown

Larbi (2001:108) again states that, McKeown's contraction of malaria created a battle between him and Anim's followers, which eventually ended in their separation. The trekking District Commissioner, seeing the seriousness of his condition, sent him to the nearest European Hospital, the Kibi District hospital for treatment, an action, which was considered theologically incorrect for Anim's followers. Enyonom (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 labor were not helped and only resorted 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 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 labor were told that their faith alone was sufficient and so 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/cyberj13/amanor.html. Accessed 8th April, 2009).

In an interview with John Donkor (May 2009) the former General Deacon of CACI at the time of Anim with regards to the no medication doctrinal issue, this was what he said:

The faith of Anim, the executives at that time and some of the members was so strong that there was no compromise of our faith. People called us '*kyiribentoa*', literally meaning 'no medication'. We believed in divine healing and it worked for us. We also believed that if a member lives a life of righteousness, there will be no sickness. There was a meeting in 1954 at Nsuta Beposo. Anim realized that some of the members were taking medication and others were defecting to other churches on the 'no medication doctrine'. Therefore to avoid members defecting to other churches Anim pronounced that, those who believe in faith healing can depend on their faith in the Lord for divine healing and those who wanted to attend hospitals and clinics could do so. Anim did not take any medication till he went to glory in 1984 when he was 94 years old. All what we were using was hot water to heal wounds and massage when one got sick.

It can be deduced from the above discussion, that even though Anim and his group had the needed faith to receive their healing, however, the researcher thinks that they may have been too stern on their doctrinal stand. This appears to have led some of his members to defect to other churches.

Larbi (2001:108) postulates that, McKeown responded very well to treatment at the Kibi District Hospital and on his discharge, after eleven days of hospitalization, returned immediately to Asamankese to continue his work. However, he faced hostility because the Church felt betrayed by their missionary who had gone against their teaching to receive medical treatment. McKeown requested a transfer to a new station. Without the approval of the executive, he, nevertheless, moved to Winneba, a town along the coast. After he settled in Winneba, he requested a leave of absence and returned to the UK.

Christine (1989:34) further states that, the Apostolic Church, UK did their best to request cooperation with the missionary but without much success, because their stand on “no medication” was to them non-negotiable. McKeown returned from the UK and at a meeting with Anim at Winneba, threatened Anim and his group with expulsion from the Apostolic Church if they did not modify their uncompromising stand on prayer alone for healing.

Unwilling to “compromise,” Anim and his group separated from the Apostolic Church and instead prefixed “Christ” to their original name and adopted the name ‘Christ Apostolic Church’ (CAC) presently called [CACI] at a meeting in 1939. However, McKeown continued to use the name ‘Apostolic Church of the Gold

Coast' for his group, which was headquartered in Winneba. Anim's CAC began to organize and establish herself as a Classical Pentecostal denomination in Ghana.

It can be deduced from the report that, the main causes of Anim and McKeown separation was doctrinal controversy which was "no medication." Doctrinal controversies have been one of the problems since the inception of the Christian church. Example, Paul in his time was battling with some doctrinal issues with regard to Jews on adherence to Moses' Laws and on the part of the Gentiles as a requisite for salvation (See Gal. 3 and 4). According to Catherine, (1996:277) in 1054 AD the "Great Schism" divided the Eastern Byzantine Church from the Western Roman church. One of the issues that brought about the eventual separation was a doctrinal issue about the relationship of the Holy Spirit to the Father and the Son.

According to Asante's Master of Philosophy (MPhil) lecture notes on the course: "Historical Development of Christian Tradition" at Kwame Nkrumah University of Science and Technology (KNUST), Religious Studies Department in April 2009, the church fathers were also battling with doctrinal issues on Christological controversy of how the human and divine co-exist in one person in a *hypostatic union*.

The researcher is of the view, that doctrinal issues shall continue unabated till Christ comes because of individual differences, level of human understanding and experiences. He also thinks if Anim had been a little bit flexible on his doctrinal beliefs, possibly there would not have been a separation between him and McKeon.

But since God knows best, probably that might have been God's way of expanding His kingdom.

2.2 Beliefs and Practices

Every person, society, community, organization has a system of beliefs and practices, which either positively or negatively affects people's lives here and even in eternity. Therefore the critical question is what will be the outcome of a particular belief? Will that belief result in eternal salvation or eternal death? The interesting thing is that in most cases belief and practices may start as an idea with an individual and spread through space and time to followers, who in turn carry the message or the idea until it becomes a norm. Unfortunately, sometimes those who start the beliefs might have been deceived themselves and did not know the truth. The end result will be like a blind man leading another blind person (See Matthew 15:14). It is the primary responsibility of the leadership of every church to examine periodically, the beliefs and practices of the followers if they are based on sound biblical principles.

The word "belief" according to the *New Oxford Dictionary* is "An acceptance by the mind that something is true or real, often underpinned by an emotional or spiritual sense of certainty." The word "practice" on the other hand is "The actual application or use of an idea, belief, or method as opposed to theories about such application or use."

Tracy (2003:70) quotes William James of Harvard who said in 1905:

Perhaps the most important of all mental laws is the law of belief. This law says that whatever you believe with conviction becomes your reality [practice]...Belief creates the actual fact [practices].The greatest revolution of my generation is the discovery that individuals, by changing their inner attitudes of mind can change the outer aspects [practices] of their lives.

O'Donovan (2000:13-14) also submits that,

Many years ago medical doctors believed sicknesses were caused by something in the blood. Although this is true, doctors in those days did not understand how to cure what was wrong in the blood. Because of this they believed that when a person got sick, enough blood should be removed from the person to take away the sickness! This was actually done by a medical doctor to George Washington, the first president of the United States. Washington had a sickness in his old age. The doctor who treated Washington wanted to save his life but he eventually killed him by bleeding him to death because what he believed was wrong.

From the above statements it can be understood, that what one believes and practises as true is imperative because a person's belief is a matter of life and death. The researcher also thinks that, correct beliefs lead to proper response and appropriate behaviour in life.

2.2.1 Membership of CACI

The Christ Apostolic Church International's "Draft Reviewed Constitution" (2008) states that, where any person or group of persons are seeking admission into the membership of CACI, the person or group of persons shall unequivocally accept Jesus Christ as their personal Savior and shall be members of a particular Assembly of CACI at any particular period of time. A person who continues to be a member of CACI shall participate in the activities and programmes of the particular Assembly where the person or group of people belongs and shall also support the Assembly with tithes and offerings. The Constitution further states that, children who have been dedicated by CACI, and those who have not been dedicated but their parent(s) are members are automatically members of CACI.

2.2.2 The logo of the church



The church has a logo with a symbol of baptism with a dove and three colors. It is like John the Baptist baptizing Jesus in the River Jordan with the Holy Spirit descending on Jesus Christ. The baptism signifies being born again by both water and Spirit and the dove represents the Holy Spirit. (See Matthew 3:16-17). The Blue color stands for “peace with one another” (See Heb. 12:14). The Red color symbolize the “blood of Christ that sanctifies and cleanses the sin of humanity” (See Heb.9:13-15). The White color denotes “imputed righteousness” which Christ himself has given to believers. (See 1Peter 2:9, 10). The following outlines some of the basic beliefs of CACI.

2.2.3 Belief in the Bible

The Bible is the Christian’s rule for faith and practice. It is the inspired Word of God, a revelation from God to man, the infallible guide of conduct and faith, it is superior to conscience and reason, but not contrary to wisdom. (See 2 Tim. 3:15, 16). Christians believe that the whole Bible, both the Old and New Testaments, is the pure Word of God that cannot be changed, added to, or taken away from, without serious consequences.

2.2.4 Belief in God

GOD is ONE in three Persons: the Father, the Son and the Holy Ghost. God is Eternal, Omniscient, and Omnipotent among others. God created the whole universe out of nothing. (See Gen. 1:1).

2.2.5 Belief in Jesus Christ

Jesus Christ, the Son of the Living God, came in the flesh, born of the Virgin Mary, begotten by the Holy Spirit, and took on Himself the form of man to be able to redeem mankind from their sins, and deliver mankind from the powers of Satan. (See John 1:2-14). For the salvation of men and consecration from sin, Jesus Christ suffered under Pontius Pilate, was crucified, died and was buried and rose triumphantly the third day from the dead, ascended into heaven from Mount Olive in the presence of many witnesses, and today, is sitting on the right hand of the Throne of God interceding for mankind from whence he shall come again to raise the dead and judge the world. (See 1Thess. 4:13-17).

2.2.6 Belief in the Holy Spirit

The Holy Spirit is the third person of the Trinity: Sent from the Father to ‘guide’ mankind into all truths, “Convict the world of sin, of righteousness, and of judgement to come; to comfort, lead and teach the believers in Jesus Christ... to anoint, inspire and empower believers to continue the work Jesus began, both to do and teach.” (See John 16:7-15). The Holy Spirit is the promise of the Father: All believers in Jesus Christ are entitled to receive, and should earnestly seek the Baptism of the Holy Spirit Fire, according to the command of our Lord. This was the normal experience of the early Church. With this experience come the power to preach and the bestowment of the Gift of the Spirit (See Acts 1:4, 8). Evidence of Holy Spirit Baptism: When the believer is filled with the Holy Spirit, there is a physical sign of “speaking in other tongues as the Spirit of God gives the utterance.” This is accompanied and followed by a burning desire and supernatural power to witness to others of God’s salvation and power (See Acts 10:44-47). The Gifts of the

Holy Spirit: - The Church believes in the operation of the Gifts of the Holy Spirit for the edification, exhortation, and comfort of the Church, which is the Body of Christ (See 1Cor.12).

2.2.7 Belief in Salvation or Eternal Life

Repentance: This is a genuine demonstration of sorrow and remorsefulness for one's sins and complete decision to turn away from all forms of known sins in the person's life. Confession: Repentance is accompanied by confession of our personal sins to God, who only forgives sinners and changes our hearts and lives. God is ready to forgive all who confess and forsake their sins. God will never remember their sins against them any more (See 1John 1:9). Confession may be made to man for intercession to God, in times of Baptism, Holy Communion, sickness or affliction. True repentance changes the life of a man to righteousness (See Luke 19:9). Faith in the Lord Jesus Christ is a condition of salvation (See Acts 2:21). Evidence of salvation: The inward evidence to the believer of his salvation is the direct witness of the Spirit of God to one's own spirit. The outward evidence to all men is a life of righteousness and true holiness (See Matt. 5:16).

2.3 Church Constitution and Leadership Structure

The Christ Apostolic Church International "Draft Reviewed Constitution" 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 selected and how long they can 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.

2.3.1 Constitutional Establishment and registration of CACI

According to CACI "Draft Reviewed Constitution" preamble, the Church started as True Faith Prayer Group (1917 to 1922), Faith Tabernacle Church (1922 to 1930), The Apostolic Faith Church (1930 to 1935), The Apostolic Church (1937 to 1939), and finally the Christ Apostolic Church (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 were signed on the 10th day of November, 1960 with its headquarters in Accra.

2.3.2 Polity or government of the church

Church polity or generally church governance; it is about the 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: In this form of church government authority resides in the Bishops. In other words, it is the bishops who govern the church. Congregational Polity: In this system power resides in the local congregation. Two concepts that are basic to the congregation scheme are autonomy and democracy of the local church.

Non-Government: those who practise this system have virtually eliminated all government structure and insisted on the inner workings of the Holy Spirit who influences' and guides individual believers. Presbyterian Polity: In this kind of government, authority is exercised in a series of governing assemblies. On the local level it is the Session which is the decision-making group. The Presbytery is made

up of one elder from each session and all the ministers in the area. The next grouping is the Synod made up of an equal number of elders or Clergy chosen by each Presbytery. At the highest level the presbytery is governed by a General Assembly composed of lay and Clergy representatives from the Presbyteries. 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 CACI seems to bear a resemblance to that of the Presbyterian polity if not the same. CACI “Draft Reviewed Constitution” (2008:14) indicates that, the government of CACI shall comprise the General Council, Executive Council, Ministerial Council, Territorial Council, Area Council, Circuit Council and Local Council or as may be determined by the General Council and the Church Administration.

2.3.3 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 NEC 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 NEC or any other relevant body of the Church. It shall have powers to appoint committees to advice on policy formulation or investigate matter. 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 proposals from the NEC, and also approve Audit reports, which the Council shall compel NEC to submit to it. The General Council shall appoint 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 meeting may be convened when the need arises.

2.3.4 Qualification and tenure of office of the NEC members

According to CACI “Draft Reviewed Constitution” (2008:19), the Chairman, the Field Supervisor, the General Secretary and the other four 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 shall also not qualify to be elected to any other Executive position even after serving for only one term.

2.3.5 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 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.

2.3.6 Church Administration

The Christ Apostolic Church International “Draft Reviewed Constitution” (2008:28) submits 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 it shall see to the day to day administration of the Church. The Administrative Committee shall comprise the Chairman, Field Supervisor, General Secretary and the Directors or Heads of the various departments.

The researcher thinks that although the polity of CACI 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 above 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 whilst Episcopal, Presbyterian or Congregational depending on the nature or culture of the community.

(See Appendix A for the leadership and organizational structure of CACI).

2.4 The Result of Frequent Conflicts in the Church

Kreitner and Kinicki (2004:508) states that: “A conflict is a process in which one party perceives that its interests are being opposed or negatively affected by another party. Conflict is inevitable but not necessarily destructive.” Daniels et al. (1997:268-269) submits that:

Classical theorists regarded conflict as an anomaly, an abnormal occurrence that was not supposed to happen. Contemporary organizational theorists stress the point that conflict is an inevitable and even necessary aspect of group and organizational processes. It should not be suppressed and avoided; instead, it should be confronted, managed, and resolved.

The researcher seems to side with the contemporary view that conflicts are bound to happen as far as human and institutions continue to exist. If conflicts are well attended to and managed appropriately, they will go a long way to bring cooperation and harmony among humanity and organizations. The Christ Apostolic Church International has experienced frequent conflicts from the time Anim started the church. The outcome of some of the conflicts has resulted in a number of secessions which has affected the growth of the church either positively or negatively. For the purpose of this study we shall discuss the following secessions which seem to fall within the scope of this research (1980-2008).

2.4.1 Three major secessions that occurred in CACI between 1980 and 2008

Between 1980 and 2008 which is the focus of this study, there have been three major secessions within CACI. They are secessions led by (i) Gregory Ola Akin to form Harvesters Evangelistic Ministry in 1987, (ii) De-Graft Amanful to form (Asantemen CAC) and (iii) Annor Yeboah's secession to form the Christian Praise International Centre in 2003. The following discussions will give us the historical accounts and the causes of the secessions.

2.4.2 Secession led by Gregory Ola Akin

Strenuous effort was made by the researcher to interview Gregory Ola Akin with regards to his secession from CACI, but all attempts to get his audience proved futile. Those that were interviewed with regards to Ola's secession were his close associates who were present at the time of the event. The researcher seems to believe, that what the close associates said would be the true reflection of affairs at the time. Asamoah Gyau was a Deacon and a member of the Bantama CACI Management Committee and a close associate of Ola in 1987 when he left CACI to form Harvesters Church.

An interview with Asamoah Gyau (July 2009), revealed that Gregory Ola Akin was the National Evangelist for CACI at that time. Ola consulted with Anim the founder of CACI to officially resign from pastoring a church. His main aim was to concentrate and embark on outreach work – evangelism. His request was granted by Anim and his Executives. Anim instructed him not to leave the Bantama mission house but stay there to use his gift of evangelism to help the growth of CACI. Ola established the Harvesters Evangelist Team (HET) as an evangelistic wing of CACI

based at the Bantama Local Assembly. Mensah Bonsu (interviewed July 2009) was then the financial secretary of Harvesters Evangelistic Team and another close associate of Ola. He said:

The harvester's team made a lot of contributions by organizing crusades and opening churches in Techiman, Tamale, Kumasi, Sunyani, Koforidua and other places for CACI. Through Ola's leadership abilities he was able to mobilize most Pentecostal and Charismatic Pastors in the Kumasi metropolis to organize Faith conventions and other prayer retreats to promote church growth in Kumasi and Ghana as a whole. Through Faith conventions and other programmes, CACI especially Bantama Assembly had a face lift among the many churches in the Kumasi Metropolis.

Asamoah Gyau further states that in 1987 Degraft Amanful was posted to Bantama as both local and Ashanti Regional Pastor to succeed Kwasi Asare who had resumed the chairmanship of CACI. It came to Amanful's notice that the Harvesters Evangelistic Team headed by Ola Akin was having their fellowship meetings outside the Bantama Assembly premises even though members of the team were Bantama Assembly members. The HET members were not attending the midweek church services and sometimes during Sunday worship services the HET choir left the services to attend non church programmes. The situation developed into misunderstanding, confusion, and controversy between Ola and HET members on one side, and Amanful the new Regional and Bantama local Pastor and Bantama Assembly management members on the other side. This state of affairs also made Amanful's work as a local Pastor of Bantama Assembly difficult.

As hostilities heightened, the situation was reported to the NEC at Osu and a letter was issued by then General Secretary, Annor Yeboah, and was delivered by D.C. Addo who was then the Field Director of CACI to tell the entire church members that those who want to join harvesters should go and those who want to stay as CACI members should remain. About two hundred (200) members out of about

seven hundred (700) members of the Bantama Assembly left to join Ola to form Harvesters Church. Later on a letter was sent to Ola Akin from the National Headquarters of CACI to leave the Bantama mission house which he had occupied after five years of his official resignation from being a worker of CACI. With regards to the issue under discussion, Emmanuel Asumah (interviewed July 2009) was a close associate of Ola and a former Pastor of one of the Harvesters Churches at Sunyani. He said:

Ola was becoming powerful and gaining much popularity at that time. He was being invited to minister in other parts of Africa and overseas. People were supporting him financially and materially so far as kingdom business was concerned. Some of the Bantama Church Management Committee members and CACI Pastors at the Bantama mission house were envious of his achievement which brought about the whole confusion and subsequently led him to establish his church and subsequent ejection from the Bantama mission house.

From the above discussion, it was realized that Ola Akin made a lot of contributions to the growth of CACI in terms of establishment some Assemblies for CACI and also gave a face-lift of the Bantama Assembly of CACI. It was also noticed that the new Pastor, Amanful probably thought Ola and the Harvesters' meetings posed a threat to his work. The new 'Pharaoh' who came after Anim did not know 'Joseph' and his contributions. It seems the results of the defection may have affected the church in terms of quantity and other potential members. The researcher thinks that the decision taken by the National Executive Council of CACI seems to be a prudent one to restore sanity at the Bantama Assembly.

2.4.3 Secession led by Amanful

In 1989 there were some misunderstandings between CACI National Executive Council members and the Bantama Assembly in Kumasi. This degenerated into a court suit against the Bantama Assembly. Consequently an injunction was granted

by a Kumasi High Court on 20th March, 1989 for the closure of the Bantama Assembly, which was then headed by Joe De-Graft Amanful. According to Gilbert (1990:21) the musical instruments and other equipment of the church were also seized upon an *ex parte* motion filed by the NEC then presided over by S.K. Asare and supported by Augustine Annor Yeboah, the then General Secretary of CACI. The case lasted over fifteen years before it was settled amicably. The researcher conducted an interview (July 2009) with Asamoah Gyau who was then a management member of the Bantama Assembly and knows much about the case to find out what led to the closure of the Bantama Assembly. At the time of this research, Amanful was out of Ghana for over 15 years now.

2.4.4 The case started with a marital issue

According to Asamoah Gyau, the NEC members saw that Amanful was not performing his pastoral responsibilities as anticipated. This was as a result of a marriage he blessed at the Bantama Assembly between Owusu Asare who came from the USA and one Vivian Antwi (alias Maame Nkansah). It was later found out that Asare had already married in the USA and as a result, Vivian Antwi's father, Antwi, charged Amanful to dissolve the marriage.

Amanful told him, that the couples had already married and had received their marriage certificate from the Kumasi Metropolitan Assembly (KMA) and, that he, Amanful only presented the certificate as a formality to them during the wedding ceremony. The issue developed into some controversy and as a result Antwi wrote a letter to the NEC through his lawyer on the issue at stake.

2.4.5 Query and demotion of Amanful by the NEC

Asamoah Gyau said, that the National Executive Council members sent a query letter to Amanful for blessing a marriage without making a thorough investigation and also not informing the National Headquarters. After Amanful had gone to the National Headquarters to answer his query, another letter came from the NEC demoting him from a Regional Pastor to a District Pastor, and to be transferred to Akim Oda CACI. Amanful then told his Bantama Management Committee (BMC) members about the matter. A delegation of the BMC members including Asamoah Gyau, Peter Mensah, Agare Mensah, Sampson Anokye and Amanful went to Accra to find out the cause of the demotion.

Tempers rose high between NEC members and BMC members when the issue was discussed. One of BMC members spoke rudely to the Executives as follows: *dee mooye no nye Onyame Adwene* literally meaning “what you are doing is not the mind of God,” and it generated into a fracas. After tempers had cooled down BMC members asked for forgiveness, prayers were said and they came back to Kumasi with the view that the case had been settled.

2.4.6 First closure of Bantama Assembly

Moreover Asamoah Gyau said, that after barely one month, BMC planned to organize a welcome service for Amanful which was his one year after he had been transferred from Sunyani to the Ashanti Region as Regional Pastor and Bantama Local Pastor. The Bantama Management Committee members were informed that a delegation of NEC led by Annor Yeboah (General Secretary) would come and grace the welcome service of Amanful. Upon some investigations by BMC members it

was realized that Annor Yeboah and some of NEC members who had come to grace the occasion had a hidden agenda: to suspend some of BMC members from their position due to the insubordinate behaviour they showed up towards NEC members in Accra about the Amanful demotion and transfer to Akim Oda. The Bantama Management Committee decided to lodge a complaint at the Kumasi Central Police Station to restrain NEC members from entering the Bantama Church premises on that welcome service.

Consequently, Asamoah Gyau explained, that, when BMC members went to the Kumasi Central Police Station they were informed by the police on duty that Annor Yeboah and some NEC members had gone ahead of BMC members to the same police station to lodge a complaint, that there were some members of the Bantama Assembly who had planned to assault NEC members on their mission to grace Amanful's welcome service, therefore NEC needed Police protection. When the information reached the Police Commander he issued a directive, that for the purpose of peace to prevail at the Bantama Assembly, the church should be closed until NEC and BMC members had resolved their differences. (This was the first closure of the church).

The welcome service did not come on that Sunday. According to Asamoah Gyau, after NEC had gone to Accra, a delegation from the Bantama Assembly went to see the Police Commander and the chapel was opened for the usual church activities. Later on Antwi, Vivian's father dropped the case against Amanful.

2.4.7 Indefinite injunction and closure of Bantama Assembly by the NEC

Asamaoh Gyau further said, that when the National Executive Council members realized that the demotion and transfer of Amanful had been thwarted, NEC members saw no reason why their orders had been flouted by Amanful whom they had transferred from Sunyani to Kumasi. The National Executive Council members had no other option than to ex-communicate him from the Church. The National Executive Council members wrote letters to that effect.

The National Executive Council members also went on to ex-communicate some key members of the Bantama Assembly because they were the influential people behind Amanful, and also a stumbling block preventing the National Executives to enter the Bantama Church premises. Those excommunicated members were Elders Peter Mensah, Owusu Appiah (all of blessed memory) and T.Y. Okrah. Also excommunicated were the following deacons and deaconesses: John Agyare Mensah, Asamoah Gyau, and Sampson Anokye and Owusu Appiah and a few others. That move by the NEC also failed because it could not be implemented. Consequently NEC resorted to a secular civil action.

The National Executive Council members instituted a court action against Amanful and six others mentioned above at the Kumasi High Court. The National Executive Council members moved a motion for the judge to place an injunction on the chapel. In January 1989, an injunction from the court was placed on the Bantama chapel indefinitely. The state of affairs compelled members of the Bantama church to go and worship at the church's school, the Bethel Preparatory School, which is situated at North Suntreso.

2.4.8 Intervention by Ghana Pentecostal Council (GPC), Bantamahene and Asantehene

The case was characterized by adjournments. Meanwhile, some of the defendants were contemplating out-of-court settlement of the case. The Ashanti Regional Executives of the GPC got involved to help solve the problem but it was also unsuccessful. The defendants in the court case petitioned the late Bantamahene, Baffour Awuah Amankwatia III to intervene and settle the case out of court. But this proved futile. The defendants of the case petitioned the then Asantehene, the late Otumfour Opoku Ware II to intervene and settle the case out of court.

The two factions were summoned at Otumfour's Palace, on an agreed date, but the National Executives did not turn up. According to Asamoah Gyau, Annor Yeboah (1989:4) wrote a lengthy letter to the Asantehene's Secretary. In the letter, he added that, "Rebels can never be taken back..." He said the CACI could not accept the Bantama Assembly excommunicated rebels back into the church. He claimed one of the so-called excommunicated rebels [Peter Mensah was one of the people who broke away with Brifo to form Christ Revival Church in 1959] and had since 1959 used all means possible to cause the collapse of the church.

After reading the letter, Asantehene realized that NEC had made it impossible for him and others to settle the case out of court. All those who were present to witness the settlement of the church case at the Manhyia Palace left disappointed. In an interview with Annor Yeboah (June 2009) on the closure of the Bantama Chapel, what he said was not different from what Asamoah Gyau had recounted. Annor states that:

There was a marriage blessing of one Antwi's daughter. Antwi was a very good man and has helped the church immensely. Amanful did not notify the headquarters of the impending marriage. It is the church policy that the headquarters must be notified three weeks (21) before blessing any marriage within the church. A letter was sent to the headquarters by Antwi's lawyer to take a legal action against the church for illegal blessing of a marriage between Antwi's daughter and one gentleman from the USA. Amanful was called to answer why he did what he did. We found out that he did not take his time to investigate the marriage before blessing. The head office decided to discipline Amanful for his negligence of duty, thus paying no attention to the church policy with regards to marriage issues. Letters were written to transfer him to Akim Oda as a District Pastor and this led to a whole lot of confusion. He came to the headquarters with some of BMC members to insult NEC members.

One of BMC members, the late Peter Mensah insulted the Executive members that *dee mooye no nye Onyame Adwene*. Which implied that NEC did not know what they were doing and for that matter did not have the right to discipline our own worker. The National Executive Council members decided not to tolerate anybody to separate the church. Peter Mensah was one of the troublesome people who supported Pastor Brifo to break CAC to form Christ Revival Church in 1959. The Bantama Management Committee members did not allow us to discipline our worker. The National Executive Council members had no option than to put an injunction on the church. It was so unfortunate that the case lasted for a number of years. For some time back, before I left CACI, some concerned members came to the National Office to discuss the case. I learnt Nimo and his Executive have settled the case and now the Bantama Church has been opened, thank God.

It is understood from the above narration that the secession by Amanful started with a marital issue. The researcher thinks, that probably there seems to be lack of groundwork investigation in that respect. The action taken by then NEC members of CACI to transfer and demote Amanful appears to have fuelled the case. It also seems unfortunate for BMC members to stand by their pastor and restrained NEC members from disciplining their own worker which appears to be seen as total insubordination. Tom Daniels et al. (1997:268), states that, "While organizational action depends on the exercise of power, the exercise of power often leads to conflict." The researcher thinks that if people of leadership position should try as much as possible to exercise maximum patience in such dicey cases recurrent conflicts could be avoided to a minimum.

2.4.9 Formation of Asanteman CAC

Asamoah Gyau states, that while the case was in court, other Assemblies of CACI in Ashanti Region threw their weight behind the Bantama Assembly, because most of the Assemblies were either established or supported by Bantama Assembly. Stewart (2004:288) states that:

Conflicts are often hard to keep under control once they have begun. There is a definite trend towards escalation and polarization. Once conflict escalates to a point at which it is no longer under control, it almost always yields negative results. In this same vein, one conflict tends to lay the groundwork for further conflicts at a later time.

A few days after the indefinite injunction and closure of the Bantama Assembly, the Ashanti Regional Management Council (ARMC) of CACI had an emergency meeting to deliberate on Amanful's and six others' excommunication; injunction and closure of Bantama Assembly and NEC's new financial policy which states that all money including Sunday offerings and tithes were to be sent to the National Headquarters in Accra.

A resolution was made by some of the ARMC of CACI members that with effect from that time, they were going to be autonomous. None of their offerings, harvest, tithes and other incomes of their Assemblies would be sent to the National Headquarters. Signatures were appended to that effect. More than twenty (20) Assemblies with about three thousand (3000) members initially joined the Bantama Assembly. New interim Executives were appointed to steer the affairs of the defected group. Later on other CACI Assemblies from other Regions, especially those who did not like the new financial policy and were against the court action taken by the NEC joined the group. They include some Assemblies from Koforidua, Sunyani, Takoradi, Accra, and Cape Coast. The name Asanteman CAC surfaced as

hostilities heightened between the plaintiffs and defendants of the court case. The plaintiffs assumed the name CACI, while the defendants took Asanteman CAC.

From the above discussion, it seems to imply that the misunderstanding or conflict between Bantama Assembly and NEC resulted into separation, and for the solidarity of Bantama Assembly, other CACI Assemblies in the Ashanti Region joined them to form their group. According to Leas (1967:95) “Church conflicts do not usually emerge from a single cause and understanding the variety of causes is crucial to dealing with conflict.”

2.4.10 Secession by Annor Yeboah

Augustine Annor Yeboah was the former General Secretary and Acting Chairman of CACI respectively. In 2003 he left CACI to form Christian Praise International Centre (CPIC). It was alleged from some members of CACI quarters that Annor Yeboah got himself involved in some financial misappropriation and immoral or adulterous scandal which some of NEC members stood against. The National Executive Council members had wanted to interdict him for such behaviour which Annor Yeboah resisted and as a result led to his secession.

There were some publications of Annor Yeboah’s bribery and misuse of church funds with regards to influence the Castle to acquire land at Tema for the Tema CACI Assembly by *The Ghanaian Chronicle*, Vol.6 No.70 6-8th March 1998. The title of the news report was “Annor-Yeboah Bribes Castle.” In another publication by *The Ghanaian Chronicles*, Vol. 6, No 75. 18-19th March 1998. “Church members demand disgraced Gen. Secretary’s head. Annor-Yeboah is Disgracing Body of

Christ. Government asked to step in.” A section of the Teshie Assembly members of CACI demonstrated against Annor Yeboah and dispatched a petition to President Rawlings calling for a probe into the affairs of CACI. The Teshie CACI members petitioned and cited Annor Yeboah’s multiple sex scandals, which they claimed had disgraced CACI, and the numerous houses and vehicles he had acquired from church funds and demanded his immediate interdiction as enshrined in the church’s constitution. In the petition the demonstrators stated that:

The Executive has become carnal, unspiritual, a gang of crooks, full of lies, fornication and adultery. They have become profane and cannot lead God’s people...we want to join the crusade mounted by His Excellency the President [John Jerry Rawlings] to fight all forms of corruption in the church and in the society.

The Teshie CACI demonstrators finally demanded the appointment of a commission of enquiry to investigate the scandals affecting CACI, which had been suspended from the Ghana Pentecostal Council (GPC) following the National Executive Council members’ unwillingness to allow GPC to investigate the charges against Annor Yeboah. They further called on government to intervene to avoid future violence and bloodshed.

In an interview with Annor Yeboah (June 2009) with regards to why he left CACI, he said that one of CACI’s visions was to establish a University and also to plan towards saving money for Poverty Alleviation Programme for the church members which NEC carried out. The savings yielded much income towards the intended vision. The National Executive Council members commended the then Chairman Kofi Asare and Annor Yeboah, then General Secretary for the good work done. The National Executive Council members proposed to give the Chairman and the Secretary an award. A storey building with an outhouse was bought for the

Chairman and the Secretary was given a plot of Land and a Toyota Land Cruiser. Later NEC members decided that since they had given an award to both the Chairman and the Secretary the rest of the money should be shared among all NEC members which Annor Yeboah strongly opposed.

In an interview conducted by *The New Ghanaian* (2009:13), “Dr, Annor Yeboah Speaks at last,” Annor Yeboah submits:

Out of greed and the covetousness that had caught up with the Executive Council members, they proposed that the monies be shared among us with each council member taking a specified amount and the Acting Chairman that is me and the Acting general Secretary also taking a bigger sum. But I totally disagreed to the proposal emphasizing that, the power I had was to lead the people and not amass and dissipate wealth therefore I will not be part of such a move.

Annor Yeboah again said that, he went to America to visit some of CACI Assemblies and when he returned NEC members had a meeting in his absence and had decided to retire him. He said he was very surprised by the decision of NEC members because he was forty-nine (49) years and had not reached retiring age. The issue developed into a whole lot of misunderstanding, confusion, and controversy between NEC members and Annor Yeboah. According to Annor Yeboah, NEC members called him a whole lot of names like, ‘evil person’, ‘church destroyer’, ‘power drunk’, ‘not a man of God’, and others. Annor Yeboah said, that he had wanted to take NEC members to court but the Holy Spirit told him to exercise patience and be careful in order not to destroy what God had used him to achieve. He again said that, during one of the sittings when the case was being settled, “I had to crawl on my feet to beg the members for forgiveness.” As hostilities heightened GPC executives were invited to help restore peace and harmony between NEC members and Annor Yeboah.

In an interview (July 2009) with Douglas Stephen Kwame Larbi, who was one of the Executive Council members at the time of Annor Yeboah and currently the Territorial Head of Ashanti West of CACI, this was what he said with regards to Annor Yeboah's secession:

Annor Yeboah performed very well as far as the administration aspect of the church was concerned. He served as the acting Chairman for quite a number of years. He became very famous and powerful within the Church. Sometimes when he spoke no one dared challenge him. The church administration became centered on Annor Yeboah. The bone of contention was that Annor had wanted to become the life Chairman of the church which the constitution of the church does not allow. The National Executive Council members were against his power-drunk position and selfish plans. This developed into controversy, confusion and misunderstanding between him and the other executive members. The Ghana Pentecostal Council and other prominent people came to help solve the situation to bring peace between him and NEC members. Initially there was a problem with the church's constitution, and when all the anomaly of the constitution was rectified, NEC decided to organize an election to nominate a permanent Chairman and other Executive members to run the affairs of CACI. Annor Yeboah vied for the Chairmanship position and at the end of the elections it did not go in his favour. Losing an election and also about to forfeit all the privileges as a Chairman and also as executive member, he decided to retire from the church.

In an interview (September 2009) with Michael Nimo the Ex-Chairman of CACI who took over from Annor Yeboah in 2003, with regards to Annor Yeboah's secession he said that:

There were a lot of financial misappropriation and alleged immoral misconduct in Annor Yeboah's life. The National Executive Council members tried as much as possible to save the situation as well as the integrity of the church. Irrespective of his actions, Annor Yeboah still had a hidden agenda. He saw some of NEC members as threat to his administration. He secretly picked and convinced nine of the Area head pastors, made a resolution geared towards having a control over the church to become the life chairman of CACI. His intention was to remove NEC members and substitute the nine area pastors as executive members in order to succeed in his agenda. So he called for a consultative meeting which comprised the Area Administration and National Administration. Annor Yeboah made a lot of charges against NEC members that they were greedy and incompetent and as a result he could not work with them, so the consultative members should remove NEC members from their positions.

The National Executive Council members told the consultative members that, Annor had no constitutional right to eject NEC members, because the General Council, which is the highest decision body of CACI, voted them there. Again the other issue was that, NEC members raised an objection against Annor Yeboah towards Nyinako's insufficient retirement benefit of six hundred Ghana cedis (600,00). Also Annor Yeboah wanted CACI to buy the Land cruiser that the church bought for him and still used it as his personal car which NEC objected. The meeting developed into a lot of hostilities as tempers rose high. An emergency General Council meeting was scheduled; members were briefed about the case. Kofi Asare (Ex CACI Chairman) and Kwamena Battels then (Minister for

Housing) came to help solve the situation. When Annor Yeboah realized that he was guilty he began to render apology to NEC members, knelt on his knees, crying and begging them to forgive him.

Nimo further said that, Annor Yeboah again schemed and had a meeting with the same nine Area pastors in his house for three days when NEC members decided to impeach him and his schemers. He eventually succeeded to get the Tema, Nima, Odorkor official town, and Sunyani pastors to follow him. He used these pastors and some members of the above mentioned Assemblies to make a demonstration against NEC members at the National Headquarters at Osu. Some of the words they wrote on placards read thus, 'No Annor Yeboah no CACI; 'NEC members you are corrupt; and many more. The situation was so appalling that NEC members had to call Nana Nsiah the then Inspector General of Police (IGP) to dispatch police to calm the situation. Ghana Television and some media people were there to cover the scene.

Michael Ntumi then (GPC) Chairman and his leadership came to help settle the case. The incident was close to CACI General Council meeting which was scheduled to elect new NEC members but the meeting had to be postponed to June 2003 because of the case. In June 2003, the General Council had the elections and GPC came to supervise it as well as the handing over. Annor Yeboah lost the elections as an Executive member.

Nimo again states, that afterwards Annor Yeboah submitted his retirement letter. The National Executive Council members told him, that the constitution does not permit him to go on retirement as at that time because he had not reached his retiring age, but he insisted on going on voluntary retirement. He wrote his retirement letter to the NEC of CACI after serving as an Executive member for 17 years and Osu local Pastor of CACI for 20 years respectively and left in July 2003. Annor Yeboah

left CACI and succeeded in taking more than one thousand four hundred (1400) members out of one thousand five hundred members (1500) from Osu and other branches to open his church. He later went to Sunyani, Kyiraa, Dormaah and Dormaah villages (because he hailed from that area), Swedru, Nima and other places to persuade CACI pastors and members and promised to give sewing machines and salon equipments to some ladies to join his church. Some of the members joined his church and others later came back to CACI Assemblies. The National Executive Council members found out that Annor Yeboah took about two thousand (2000) members from CACI to form his church.

From the above discussion, it should be realized that irrespective of Annor Yeboah's misuse of funds and immoral conduct he made a significant impact for CACI during his tenure. There are also some inconsistencies in what Annor Yeboah said as compared to Michael Nimo and Stephen Kwame Larbi. Annor Yeboah perceived the then Executives as corrupt and lacked a sense of integrity. The then Executives also perceived Annor Yeboah as power drunk and wanted to change the constitution for his selfish interest so as to become life chairman. The issue turned into a blame game.

The researcher thinks that people in higher positions should not take advantage of the people they serve for their selfish interest. The welfare of the members or followers should be paramount. They should also bear in mind that one day, they will give an account of their stewardship. Moreover, the researcher thinks that the defection of Annor Yeboah might have affected CACI in numbers and potential members.

2.4.11 How the conflict between Bantama/Asanteman CAC and National Executive Council was Settled

Oduro Kwarteng is an Elder of Bantama Assembly of CACI, and one of the people who spearheaded the settlement of the case. Presently, he is the General Deacon of CACI. In an interview with him (July 2009) with regards to how the conflict between Asanteman CAC and NEC was settled, he said that some concerned members of Asanteman CAC thought that the court case had been long overdue and even if the court were to give its judgment, there would still be hatred between the two factions. Therefore some concerned members thought it would be prudent and appropriate to find a way of settling the case harmoniously. Oduro Kwarteng states that some concerned people including: Asiedu, Anthony Mensah, Boakye-Yiadom—Elders; Edward Appiah and Oduro Kwarteng—all Deacons of Asanteman CAC teamed up and acted as a conciliation team with the aim of reconciling both NEC and Asanteman CAC.

Oduro Kwarteng said that, the concerned members went to meet the NEC members at the National Headquarters of CACI at Osu, Accra. At that time Annor Yeboah had assumed the position of Acting Chairman of CACI. The conclusion of the meeting was that since the concerned members went on their own, they should go back to seek the consent of Asanteman CAC Executives if they were prepared to apologize for their actions. The concerned members came back and met with Asanteman CAC and told them what had transpired when they met with the NEC of CACI in Osu. After the Asanteman CAC executives had given the concerned members the mandate to mediate between the two opposing sides, the concerned members went the second time.

According to Oduro Kwarteng, the meeting took place at the National Headquarters at Osu. At that time Annor Yeboah had left the church after losing the election organized by CACI to elect new NEC members. That time, Michael Nimo and Percy Konotey were the Chairman and General Secretary respectively. At the meeting, the National Executive Council of CACI demanded an apology from the leaders of Asanteman CAC. Initially, those who represented Asanteman CAC did not see eye-to-eye with the NEC members of CACI with regards to the issue of apology. After some time, the then interim Chairman of Asanteman CAC, Emmanuel Osei Kwabena Donkor (presently the General Secretary of CACI), said, "If you say we have offended you then we apologize." The statement from Osei Kwabena Donkor did not go down well with the NEC members of CACI.

Later on Philip Adomako Boakye, the then interim Field Supervisor of Asanteman CAC said, "If I have to be dismissed from the church for unity to prevail, I am prepared to suffer as such." He used the opportunity to advise the leaders of NEC members to forgive and forget. Finally, the apology was accepted and prayers were said to that effect; a peace pipe was smoked to bring the fifteen-year-old conflict to an end. Afterwards both executives met to find a way of integrating the Asanteman CAC workers into CACI and also looked at the possible way of terminating the case at the High Court in order to open the Bantama Assembly on which the Kumasi High Court had placed an injunction.

In an interview with Michael Nimo (September 2009) on how NEC members and Asanteman CAC case was settled this was what he said:

The National Executive Council members realized that the members in the Europe churches comprised both Asanteman CAC and CACI and were very much concerned about the settlement of the case. The only problem NEC had was Annor

Yeboah; he was then the Acting Chairman at that time and insisted that there would never be any reconciliation. Annor Yeboah usually said, that: *Se Satan sakyera nadwene na Onyankopon de kye noa, na yen nso de won bone bekye won*. Literally meaning if Satan repents and God forgives him then we shall also forgive them. The reconciliation began after taking over from Annor Yeboah as Chairman of CACI in the 2003.

Nimo states that, after the first National Tarry Camp meeting at the Trade Fair Site when NEC took over from Annor Yeboah, some concerned members who spearheaded the Asanteman CAC to seek for reconciliation came to meet NEC members at Accra. After hearing their plea NEC told them to go back until they hear from them. The General Council meeting was convened and NEC told them about the case.

After a lengthy deliberation and persuasion of the members NEC advised the members to look at the problem from the Biblical point of view, to forgive and forget, even though some of NEC members were hurt especially, Stephen Larbie. His properties were destroyed when hostilities heightened at Krofrom in Kumasi because of the Bantama case. In the same way some Bantama members were also put in cells by NEC for some days due to the case. Nimo again said that, the General Council members understood the need for reconciliation and therefore gave NEC the mandate to make the reconciliation.

The National Executive Council members called the concerned members from Kumasi and set up a committee from both sides to see to the settlement of the case. The committee found out that there were a lot of legalities involved in the case which was going to cost CACI. The National Executive Council members made the next step to tell the court to stop the case.

2.4.12 Integration of Asanteman CAC into CACI system

On the issue of how CACI integrated the Asanteman workers into CACI system, Nimo states that, CACI was running a centralized system or policy where all income, especially tithes, Sunday silver or seed offerings, tithes of harvest and other programmes were sent to the National Headquarters, and from National Headquarters monies are disbursed to the Territorial, Area, Circuit and Local Assemblies. The Asanteman CAC was also running an autonomous system. The National Executive Council members gave all the Assemblies under Asanteman CAC an assessment of seventy thousand Ghana Cedis (GH¢70,000) for one year as a test case.

After one year the Asanteman CAC Assemblies had contributed one hundred and forty thousand Ghana Cedis (GH¢140,000) twice as much as the assessment the NEC gave them. Nimo also observed that the assessment report proved that there have been some improvements in terms of Asanteman CAC membership. The National Executive Council members also decided to maintain the ranks of the Asanteman CAC pastors, for example apostles, senior pastors and others. Nimo states that even though some workers' ranks would have been reduced considering the time they were employed compared with those in CACI, for the purpose of peace and unity, NEC maintained it.

After one year NEC made a general transfer of both the CACI and Asanteman CAC pastors. The challenge NEC faced was that, the Asanteman Assemblies came with about sixty eight (68) workers, four (4) of which had reached their retirement age. The National Executive Council members retired them and gave them the needed

benefits, even though they had not contributed into the Church's provident fund, for the sake of peace, unity and on humanitarian grounds. Those pastors were Stephen Appiah, Nkansah, Awuah, and Asamoah Larbie. The National Executive Council members moreover paid the Asanteman CAC lawyer a huge sum of money amounting to twelve thousand Ghana Cedis (GH¢12,000) for her legal services.

According to Kreitner and Kinicki (2004:500) one of the principles of managing conflict is to adopt obliging or smoothing style. "An obliging person neglects his or her own concern to satisfy the concern of the other party. Its primary strength is that it encourages cooperation." This principle seems to be what Nimo and his administration used to manage and integrate the workers of the Asanteman CAC to achieve cooperation. (See Appendix C) for details of the reconciliation and re-opening of Bantama Assembly as far as court matters are concerned.

2.5 Conclusion

This chapter has discussed the brief history of the Christ Apostolic Church International which seems to be very paramount to every institution or church, the Church's constitution and leadership structure which guide the church in the course of its functioning, the beliefs and practices which distinguish the church from others, and the results of frequent conflicts which appear to have taken a major part of this chapter.

From what had been said so far, it is quite clear, that the conflict between the National Executive Council and the Bantama Assembly as well as the re-opening of the Bantama Church took approximately nineteen (19) years. The researcher

believes that, there seems to be a lot of sacrifices on both sides in terms of time and financial resources. He further thinks that many of CACI members were lost due to the ‘stigma’ of litigation, and also these ‘dark years’ brought in its wake polarization and disunity in the church which adversely may have affected the church’s image and its growth. However, the re-opening should however gladden the heart of every individual member of the Christ Apostolic Church International.

Further, the researcher is of the view, that Christians should be mindful of the fact that disputes among brethren in whatever form they take, grieve the Holy Spirit, and therefore, striving to live in peace with one another should be the Christian’s cardinal principle. The next chapter of this research will discuss some of the factors that influence and impact the growth of the Christ Apostolic Church International.

CHAPTER THREE

SOME FACTORS INFLUENCING AND IMPACTING THE GROWTH OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL

3.0 Introduction

This chapter focuses on the growth patterns of the Christ Apostolic Church International (CACI), Christian education programme, and numerical strength of the church. It will also discuss the worship and prayer life of the church, social involvement of the church, property or assets of the church, the church finance, auxiliary groups and other ministries. Further, the impact of media on church growth would be discussed.

3.1 Growth patterns of CACI

According to Odamtten (1966:33) the early Missionary Societies used some pattern of ministry to establish missions in the Gold Coast in the propagation of the gospel. Some of these patterns of ministry include the promotion of western education, agriculture, trade, linguistic studies, architecture and general improved standards of living.

The Christ Apostolic Church International has over the years employed some patterns in respect of its growth. Responses from the questionnaire (Appendix A1 question 18 A-H) which was administered to CACI leaders indicate that some of the growth patterns used are conventions, crusades, house fellowships, home cells, leadership training and foreign missions to win souls, and establish Assemblies in Ghana and abroad.

3.1.1 Conventions

The Christ Apostolic Church International organizes Easter and Christmas conventions every year on National, Territorial or Area levels. The purposes of CACI conventions are to bring the members together for fellowship as one people, win souls for Christ and also to establish Assemblies. During CACI conventions the members are encouraged to witness to people in the vicinity where the convention is taking place. This is done through personal evangelism, dawn broadcast, and distribution of tract or Christian literature.

In an interview with Mensah Abrampa (June 2009), CACI Director in-charge of evangelism and some responses from the questionnaire, some of the Assemblies which have been established through conventions for the past five years are Agona Kisi in the Central Region, New Takoradi in the Western Region, Koraso-Berekum in the Brong Ahafo Region, Asubone in the Eastern Region, Abuakwa Assembly in the Ashanti Region, Ho Assembly in the Volta Region and others.

3.1.2 Crusades

Crusades are other patterns CACI has used in reaching others and establishing many Assemblies within the country and also to advertise herself. Gifford (2004:31) submit that, “All Ghana’s new churches [Pentecostals and charismatic’s] have crusades and national conventions as a way of portraying themselves in Ghana.” According to Mensah Abrampa (interviewed June 2009), and some responses from the questionnaire, some of the Assemblies which have been established through crusades for the past three years are Axim Assembly in the Western Region, Kintampo Assembly in the Brong-Ahafo Region, Gbetsile Abodom Assembly in the

Volta Region, Appiah Krom in the Ashanti Region, Agona Nyarkrom in the Central Region among others.

3.1.3 House fellowship and home cell meetings

The house fellowship and home cell meeting constitute another pattern CACI has used to win souls and establish Assemblies. This is done through CACI members who live in the same area or vicinity. Gifford (2004:30) states that, “Cell groups can often add the intimacy of a close circle of friends.” The Christ Apostolic Church International members usually come together to share fellowship during morning devotions and Sunday evening Bible studies at an Elder, a Deacon, a member’s house, or an open area in the vicinity.

When the fellowship grows up with about twenty to thirty members, preparations of a permanent place are made and the group turns into an Assembly of CACI in that vicinity or area. According to Mensah Abrampa (interviewed June 2009), and some responses from the questionnaire, some of the Assemblies which were established through house fellowship, home cell or morning devotions for the past five years are Kusi near Kade in the Eastern Region, Abelemkpe and North Legon Assembly all in the Greater Accra Region and Himan in New Edubiase of the Ashanti Region.

3.1.4 Leadership training

Leadership is one of the vital issues so far as the growth and development of institutions are concerned. It is needed in nation building, for example in politics, education, industry, sports, traditional governance, families, churches, non-governmental organization and other formal or informal set-ups. There is a wise

saying in Akan that, *Okandifo papa ye sene akyidefo apem*; literally meaning, a good leader is better than thousand good followers. This implies that if one has thousand good followers without better leadership to guide and lead the affairs of the people or organization to attain the desired goal, the efforts will be in vain. Niboi (2004:4) states that, “Leadership is the measuring rod of the true state of the organization. Everything rises and falls with the leadership, whatever happens to the leadership will happen to the organization.” The National Executive Council (NEC) usually organizes leadership training and seminars for pastors, management members and auxiliary leaders of the church.

In an interview with the Chairman of CACI, Stephen Kwame Amoani (June 2008) on leadership training he said:

The trainings are geared towards the enhancement of quality leadership skills for its members to perform their duties in their respective Assemblies successfully. Leadership training is a yearly affair in CACI. It usually takes three days starting from Thursdays and ends on Saturdays within the first or the second week of the month of March. During the training session a forum is created to allow members to ask general questions in relation to problems envisaged in their various churches. Members make suggestions and also give vital contributions towards the growth of the church in general.

The researcher believes that leadership training appears to have helped in terms of quality growth. He also thinks that for every human activity or organization to succeed or prosper, leadership is a critical factor that needs to be considered. It can be inferred from the preceding discussion that conventions, crusades, house fellowship and home cell meetings and leadership training programmes are patterns that seem to have helped CACI to increase quantitatively and qualitatively.

3.2 Christian Education Programme (Sunday school)

Miller (1963:53-54) states that, “Christian education is the effort to make available for our generation—children, young people, and adults—the accumulated treasures of Christian life and thought, in such a way that God in Christ may carry on his redemptive work in each human soul and in the common life of man.” The Christian education programme of CACI refers to the general teachings of the church especially the Sunday school ministry. One of the desires of the founding fathers of the church was to make the members strong in the faith through Biblical teachings of the Sunday school ministry. In an interview with Percy Konortey (June 2009) the director in charge of Christian Education of CACI, he said, that whenever there is a problem among the members of CACI and was reported to Anim, his usual response was *twere no si den?* Meaning what does the Bible say with regard to the issue at stake?

The “Draft Reviewed Constitution” of CACI (2008:67) has outlined that: “There shall always be a Sunday school class preceding the Sunday Divine Services to teach the Word of God.” Percy Konortey, further states that:

Christian education prepares the individual Christian for heaven because those who will go to heaven are those that have been taught by the scriptures. The wisest man king Solomon said knowledge is power for anybody who seeks it irrespective of race, sex, gender and others. Genesis chapter two tells people about how God schooled Adam to dress the land and keep it. God called Moses, had an interaction with him and taught him what to do at all times. Jesus taught his disciples for three years and the disciples continued their master’s work after Jesus had gone to heaven. These are examples and the importance of Christian Education. Christian education helps Christians to do the will of God, not to backslide and also to get God’s favour.

On the issue of teaching materials, Konortey states that, CACI has over the years been using the *Assemblies of God Church Sunday School Manual* for their Sunday School Bible studies. For the last two years CACI has printed her own Sunday

school books to teach both its adult and children members. The Christ Apostolic Church International has also prepared other manuals for men, youth, women and children to help in their various group meetings. He again said that, CACI is yet to develop a manual for the Christ Apostolic Students and Associate (CASA) group to be used at their various schools and institutions. The Sunday school of CACI in general starts at 8.00 a.m and ends on 9.00 a.m, preceding the Sunday Divine service. The Sunday school is run in classes according to age, language, and level of maturity. According to age, there are children, young adults and adult classes. On language, there exist the mother-tongues and English classes. Also there is the pre-baptism class. With the exception of the pre-baptism class the rest of the classes use materials prepared by the Christian Education Department of CACI. Currently the materials are prepared in English and Twi.

In CACI if a member does not attend a Sunday school class, it presupposes that, such a member does not have a good standing in the church so far as Christianity is concerned. A member can be identified through the Sunday class that he or she belongs.

The Sunday school teachers meet for preparatory classes on Saturday evenings towards Sunday classes. Percy Kornotey's interview (June 2009) states that, there have been reports from some CACI Sunday School superintendents, that there are not enough Sunday school teachers. Also some of the members cannot read the materials because of illiteracy; few members have the means to buy copies of the materials.

These are the challenges facing the teaching ministry of some of CACI Assemblies. Irrespective of the challenges facing some CACI Assemblies, Percy Kornotey submits that, reports from the Sunday school superintendants of CACI Assemblies indicated that the Sunday school teachings are helping to meet the needs of most of the members and also help them live lives worthy of emulation.

From the discussions, it seems to the researcher that, through Christian Education, CACI members would be able to study, understand and get to know God better in order to relate to Him well. He also sees Christian Education as a progressive discovery of the believer's ignorance as far as the word of God is concerned. Furthermore, the researcher is of the view that, if appropriate measures and attention are given to the Sunday school ministry, it will go a long way to help the qualitative growth of CACI members.

3.3 Worship and Prayer Life of the Church

Worship seems to be the supreme Christian activity of most churches in the world so far as Christianity is concerned. To worship God is to recognize His worth or worthiness, and acknowledge Him in all appropriate ways worthy of His value. Prempeh (2007:1) submits that: "To worship is to quicken the conscience by the *holiness of God*, feed the mind with the *truth of God*, purge the imagination by the *beauty of God*, open the heart to the *love of God*, and devote the will to the *purpose of God*." From the above statement the researcher is of the view that, worship means to surrender holistically the individual being to give reverence to God. With regards to CACI, worship is one of the vital elements as far as the church is concerned. The worship and prayer life of CACI covers almost the entire week.

The Sunday Divine Worship Service starts at 9.00 a.m across the entire country, except where an individual CACI Assembly conducts two or more services which might change the timing to suit their situation. Usually the church choir processes with ministers and elders with a hymn. A liturgist is usually assigned to see to the conducting of the service. The liturgist is usually a deacon, an elder or any of the time-tested leaders of the church. The liturgy begins with the church's anthem—"The Lord is in His holy temple: let all the earth keep silence before him" (See Habk. 2:20), followed by opening prayer by the Pastor or Elder in charge of that Assembly. After that the liturgist welcomes the members and asks members to greet each other. This is usually done with a song like "*we are together again, let's praise the Lord...*" or any familiar song which the entire members can sing.

A hymn is sung, followed by praises and adoration. If there is a dedication either of a child or a gift to the church, that is done. After that the first Scripture is read usually in the mother-tongue of the area but during occasions like harvest, conventions or special gatherings the Scripture is read also in English. Next is the time for testimony and vows. About five to ten people will give a testimony of what the Lord has done for them and others will also make a vow to petition the Lord to meet their needs. Those making vows usually sow some seed offerings. Thanksgiving offerings are given alongside with celebration of praises of songs in the mother tongues or foreign language accompanied by drumming of modern musical equipments, clapping, dancing, and jubilating to God's glory. Emmanuel Asante Presiding Bishop of Methodist Church Ghana interviewed (September 2009) postulates:

Music is the food for the soul and inspiring music with lyrics as used in the church has the capacity for making people forget their problems and their spirits are lifted. There are also people who are hymn lovers and participate in it very much, but

when it comes to drumming and dancing people explode and dance to the tune, which one way or the other relieves people of their problems and pressures. The youth of today enjoy music, drumming and dancing and as a matter of fact motivates them to come to and are retained in the church.

It can be inferred from the above statement that, celebration of praise of songs, drumming and dancing is making a great impact on the growth of the church. The researcher thinks that if songs, drumming and dancing are encouraged and practised in Christian churches they will go a long way to promote growth both in terms of quantity and quality.

The singers like the choir, gospel singers or soloists minister in songs before the Word of God is preached. The word of God is mostly preached in the mother tongues except where the Assembly conducts an English service. The local languages help members to understand the sermon very well in order to respond appropriately.

Peter Kwasi Sarpong, Arch Bishop (emeritus) interviewed (March 2009) state that:

Mother tongue use in church service gives members a sense of belonging; contribute to Bible discussions and study, and also understanding of the sermon. They see the church as theirs, they become participators in every activity and not spectators, and they are able to apply or respond effectively to the message preached and moreover help members to share fellowship in their individual auxiliary groups.

From the above statement it can be realized, that mother tongues used in church services help in qualitative church growth. The researcher believes that, when activities are contextualized, members of the church would understand the service in their own languages; they would become part and parcel of the church, and also contribute their experience towards the church's growth. After the Word of God has

been preached and congregational prayers have been said, the minister in-charge makes an altar call to find out if someone wants to give his or her life to God. The minister again calls for people who are in need and intercedes for them, especially those who are sick and need divine healing. If that Sunday falls within the first Sunday of the month, then the Lord's Supper will be officially administered.

In an interview with the field director of the church, John Jerroham Obour, (August 2009) he remarked that reports reaching them indicate that for the past five years attendance at the Lord's Supper as well as the payment of tithe have been encouraging across board at CACI Assemblies. After the Lord's Supper members are called to bring their tithes, followed by the second offering called "seed offering" with songs and dancing. Announcements are made followed by the acknowledgment and welcoming of visitors who have come to worship on that day. Visitors are usually called to the front and prayed for. The closing hymn is sung, followed by closing prayer and benediction. The service usually closes at 12.00 noon followed by fraternization of members. Others who want to see the ministers personally on personal issues do so till all of them disperse to their individual destinations.

Mondays are earmarked for the Youth and Men fellowship of the church for their weekly meetings. They meet at 6.00 p.m and close at 8.00 p.m. The women fellowship also meets on Tuesdays to study the Word of God and study things relevant to women. They meet at 5.00 p.m and close at 7.00 p.m. Wednesday is meant for the entire Church's mid week service. Wednesday morning is scheduled for those who are in need of personal counseling from the Minister in-charge. It

starts from 9.00 a.m to 2.00 p.m. The evening service starts at 6.00 p.m and closes at 8.00 p.m. This is the time the church meets to study the word of God. The service starts with an opening prayer. Praises and adoration are made, followed by a solo sung by a member. Teachings are done by a Pastor, Elder, Deacon or any leader who has been appointed to teach on that day.

After the teachings members are allowed to ask questions related to the topic for better understanding. Next is midweek offering and announcement, followed by closing prayer and benediction. Attendances on midweek services are not encouraging as those of the Sunday divine services. The church choirs usually have their rehearsals on Thursdays and Saturdays from 6.00 p.m to 7.30 p.m respectively. The founder of the church instituted what he termed as “power house of prayer” in CACI Assemblies. Larbi (2001:108) states that: “This house of prayer should never be empty of praying men at any time.” In the light of this, there is a whole service on Friday mornings devoted to prayer. The prayer meeting of the church is held at every Assembly of CACI. One of the challenges of CACI is that some Assemblies are located in classrooms. Most of the members that attend Friday prayer meetings are CACI members but there are non members too. Most of them are self employed. Majority of these members are women, a few are men.

The Friday prayer meetings begin at 9.00 a.m and ends at 12.00 noon. The service begins with an opening prayer followed by praises and adoration. Testimonies are given for what the Lord has done for members followed by an offering. A song is given by either a gospel singer or a soloist preceding the message. After the message, prayer session begins for an hour. Some of the members pray in tongues

and others in their languages. During the prayers the minister in-charge calls people with special problems to the front. The minister and sometimes the prayer tower leaders lay their hands on these people and intercede for them.

In the course of an intensive intercessory prayer the pastors usually lay their hands on some of the members and some of them usually fall violently on the floor and some of them also scream with loud voices. When the minister detects that there is a demon operating in a particular person, the minister will pray and cast out the demon from the person to be set free. Those that are sick and others that have varied problems are prayed for so that their needs will be met. After the prayer session, those who feel that they have been healed are called upon to give testimonies. After that, a second offering will be given followed by the announcement and welcoming of visitors. The prayer and benediction are said to close the service.

After the service has been closed some of the members and visitors who want to see the minister in-charge for special counseling and prayers are given the chance before all disperse to their individual destinations. Saturday 5.30 p.m is meant for the Sunday school teachers to have their preparatory class towards Sunday school classes. The choir and other singing groups also have their final rehearsals prior to Sunday Divine service at 6.00 p.m. In most of the churches the prayer tower and the church managements also meet on Saturday evening to pray for the Sunday worship service and the entire church in general.

3.4 Social–economic Involvement of CACI

The Christ Apostolic Church International involves herself in social activities as its contribution to national development. In the words of Sider (1999:143), “Preaching and ministering to physical needs of people were both central in Jesus’ life and work. He preached and healed. He satisfied both sick hearts and sick bodies.” Jakonda (2001:5) also writes that, “This good news is brought as Christians preach the gospel and intervene in the lives of the members of the society through serving them by empowering them to alleviate poverty and oppression, which often are the causes of poverty.” In the light of CACI social responsibility, the church has instituted a ‘mission week’ every year to raise funds to support the needy in the society.

Those that benefit every year from the fund are widows, orphanages in the country, the handicapped and the needy in the society. A presentation of used clothing, food and other items were made to the flood victims in the North in 2007. The Christ Apostolic Church International has a sorghum farm at Lassi, Atebubu, in the Sene District which has employed over twenty workers in that community as part of its social responsibility to that community. The Christ Apostolic Church International through the Good Women Fellowship (GWF) has put up a chest clinic for the Tema General Hospital in the 1990’s as part of their social responsibility (See appendix E for pictures of the building).

In the year 2007 the Christ Apostolic Students Associate (CASA) embarked on an outreach programme at Amasaman in Greater Accra Region to evangelise the community. As part of the programme they gave some donations to the Burili Ulcer

department of the Amasaman hospital as part of her social services. In the year 2008 the group went to Asamankese on an outreach to revive and strengthen some of CACI feeble churches in the area. At the end of the programme a clean-up exercise at the Asamankese Government Hospital was undertaken as part of CASA social services. In June 2009, the group went on an outreach to Techimantia in the Brong Ahafo Region to evangelise that community, opened a church for CACI and donated used cloths to needy people in the community as part of her social services.

3.5 Educational establishment

Education is one of the most important foundations upon which human life could be suitably ordered in all areas of life. It could be economic, political, social, religious, vocational, and technical. According to Odamtten (1966:33), “The Missionaries regarded provision of schools as part of their principal aim of evangelism and to bring about a change in their way of life and to promote social change.” Samwini (2006:62) states that, “The mission schools which were established by the early missionaries were also the “nurseries” for evangelization and increasing membership in some churches.” In the light of this CACI has established a Business College at Dormaa, Preparatory and Junior High Schools at Berekum, all in the Brong Ahafo Region; a Primary School at Akim Oda and New Jejeti Station in the Eastern Region; Bethel Preparatory and Junior High Schools and the Christ Apostolic University College (CAUC) is underway in the Kumasi Metropolis.

3.6 Numerical Strength of the Church from 1980 to 2008

With regards to the numerical statistics from 1980 to 1987 the researcher could not lay hands on any annual reports to find out the numerical strength of CACI from the

National Office in Osu-Accra. The source of information on the numerical strength for that particular period was based on the researcher's interview he conducted with Annor Yeboah who had assumed office as the General Secretary of CACI in 1987. Annor Yeboah (June 2009), stated that, when he assumed office as General Secretary, the total membership of CACI between 1980 and 1987 was 26,000 after 70 years of existence. There were 300 branches of CACI across the country. The number of both pastors and other administrative workers was 67. Between 1987 and 2003 when Annor Yeboah was leaving office as the Acting Chairman of CACI, the membership had grown to 52,700 with a total number of assemblies of 2,223 branches all over the country. The workforce—both clergy and lay workers—was 367.

In an interview conducted by *The New Ghanaian* (March-April 2009) with regards to some of the contributions Annor Yeboah made on the growth of CACI he submits that:

Indeed, after 70 years of existence, CACI had a total membership of 26,000. But at the end of nearly 18 years of my stewardship, there were about 52,700 souls in the church with average church membership growing from 150 to 250 in the rural areas and from 300 to 500 in the urban centres. In terms of branches, CACI grew from 300 to 2,223 during my stay in office. For the first time, the church opened international branches under my leadership. We had 6 branches in Cote D'Ivoire, Chad 6, Togo 2, Germany 2, Israel (Tel Aviv) 1, Italy 3, USA 3 and began a London branch when I handed over.

With regards to strategies Annor Yeboah and his administration used to help increase the numerical strengths and putting up of chapels for the church, this is what he said:

Pastors, auxiliary groups, and church members were encouraged to win souls for the Lord. Pastors and leaders of the church were told to preach and teach soul winning oriented messages. Evangelism seminars were organized at all the Area levels to teach the members the need for soul winning to fulfill the command of Christ in (Matt. 28:19-20). Crusades, rallies, house to house evangelism were organized by the individual Assemblies to increase their numbers. Prizes were given to pastors who were able to double their numbers at convention levels.

Annor Yeboah again said that, the National Executive Council (NEC) of CACI declared a four year policy that the Assemblies should not continue to be in classrooms and under sheds but have permanent chapels. The National Executive Council encouraged the Assemblies without chapels to start putting up structures and upon reaching the roofing level, NEC would support to roof the chapels. By so doing NEC was able to put up more chapels and mission houses.

The Christ Apostolic Church International Annual Administrative Report (2008) indicates that, between 2003 and 2008 the total membership of the church grew from 52,700 to 217,810 nationwide and internationally. In 2007 the total assemblies were 2300 with 196 new assemblies opened in 2008, making the total church assemblies 2,496. Both the clergy and administrative workers were 433.

In an interview with Michael Nimo (September 2009) the former chairman of CACI between 2003 to 2007, with regards to his administration's contribution towards the growth of CACI in terms of membership and Assemblies he said,

The National Executive Council organized church growth conference at the territorial levels throughout CACI in Ghana after he had taken over from Annor Yeboah in 2003. The National Executive Council introduced the one member one soul concept in all the Assemblies. Members were mobilized to organize crusade, house to house evangelism to win souls for God. Funds were raised by NEC in that respect. An award of the first ten Assemblies that would win more souls was introduced by NEC. Financial assessment for the Assemblies to be paid to National Headquarters was reduced as a way to mobilize enough funds for evangelism. An internal mission in places where CACI has not been able to penetrate was focused by NEC.

Some of the places were Volta Region, the three Northern Regions, part of Brong Ahafo Region, for example Drobo, Sampa, Banda, and Dormaa Ahenkro, Axim in Western Region and its environs. Workers that were posted to these places were given incentives of food for themselves and their families, each receiving fifty Ghana cedis aside their salaries every month, and 100 dollars from missionary friends from abroad every year. This motivated the ministers to work very hard. Also, used clothing and food items were supplied to the converts that were in need to motivate them to worship the Lord. In Annor Yeboah's time, posting to such places was seen as punishment. With the introduction of the incentives, the ministers saw that they were not punished but were sent for a good cause.

Michael Nimo further stated, that apart from the souls won for the Lord, CACI was able to build chapels at Axim, Tamale, Wa, Bolgatanga, Bawku and also bought a property at Ho. The property was converted into a chapel and mission house. Above all, the reconciliation of Asanteman CAC brought growth in CACI in terms of numerical strength and Assemblies. The report from the Asanteman CAC indicated nine thousand seven hundred and eighty seven members (9,787) with one hundred and thirty one local Assemblies (131). Asanteman CAC also had landed properties of Assemblies comprising of forty-seven (47) buildings including chapels, mission houses and a school which is up to the Junior High Senior School. Forty-three (43) plots of lands with varied sizes up to four acres had also been acquired by various local Assemblies of Asanteman for development.

In an interview with the current General Secretary, Emmanuel Osei Kwabena Donkor (June 2009) with regards to infrastructure development as far as church growth is concerned, this was what he said:

When the new NEC assumed office as at 2007 it noticed that lack of infrastructure, especially construction of chapel, was a problem to the growth of CACI. Some of the Assemblies were in classrooms and most prominent people don't like to go to church in classrooms. We realized that some of CACI Assemblies had already started their chapel building, some have reached the foundation, others lintel and roofing levels respectively. The National Executive Council decided to use some of the workers provident funds as a loan to support the work of the chapels under construction. The National Executive Council allocated between 1,500 to 2,000 billion cedis to support chapel projects. Years back it took the church about 15 years to complete a church building, but when NEC started to support the Assemblies within a couple of years some Assemblies had completed their projects.

It can be inferred from the above discussions that awareness creation, incentive to members, reduction of assessment, has helped CACI in general to reach the focused mission places with the gospel of Christ. The support of NEC in terms of finance helped the construction of chapels. The reconciliation between NEC and Asanteman CAC also brought a significant growth.

The researcher is of the view that even though there are a lot of stigmatizations when Christian churches get involved in a conflict which sometimes leads to separation, yet it seems that might be another way God uses to enlarge His Kingdom business as far as growth is concerned. (See appendix B2 for the breakdown of membership, Assemblies, chapels, personnel and membership into gender).

3.7 Property/assets

The nature of the Christian Church as both spiritual organism and structural organization require a meeting place for worship. The Christ Apostolic Church International embarks on building projects and also acquires some properties to enable her function. According to CACI *Draft Reviewed Constitution* (2008:48), all CACI Assembly properties shall be lawfully acquired by CACI; and such properties shall be held in trust for the CACI by the trustees and shall be managed by NEC. Properties acquired by the Head Office, Territorial, Area, or Assembly shall be used for the furtherance of the objectives of CACI. Also all properties movable or immovable donated by individuals or groups to CACI shall become CACI's property and it shall merge with the general CACI property and the donor shall not have any direct control and or ownership of the said property.

Again all CACI properties must be labelled and recorded in a CACI property register at all levels. Under no circumstances should any Assembly, group or individual who wants to leave the body of CACI be permitted to leave with any property of CACI.

In an interview with Annor Yeboah (June 2009) with regards to his administration's contribution towards acquiring properties for CACI, he said:

During my tenure of office the NEC bought a lot of instrumental equipment such as speakers, amplifiers and other gadgets for the CACI. The equipment were capable to take care of about forty thousand (40,000) people during gatherings. Over one thousand rooms (1000) canopies were bought for conventions including ten thousand (10,000) chairs. Computers were purchased for the church administration. Before 1987, the church had only one wooden lorry (Boneshaker). My administration bought a fleet of cars (4x4)-for both visitation of CACI Assemblies and supervision of workers at the rural areas. Yet again, plot of lands for educational facilities and other purposes in Accra, Kumasi, Sunyani and other places were purchased for CACI especially a land at Labone for a multi-purpose school, Atebubu for sorghum farming, and Dormaa Ahenkro for preparatory and Business schools.

According to Kwadwo Agyemang Nkansah CACI property officer, interviewed (July 2009), the total plots of land acquired by CACI across the country is about 2,279 plots and some have been developed for Schools, Chapels, Mission houses and the rest are for future development.

3.8 Church Finance

As a Church that propagates support and governs itself, CACI taught and practised financial giving from its beginning. According to CACI *Draft Reviewed Constitution* (2008), CACI shall run a financial system and policy totally consistent with the word of God and also observe legitimate financial obligations to the state. The sources of income for CACI are as follows: Tithes: The tithes consist of one tenth (1/10) part on one's gross income (weekly, monthly or annually). It is God's portion or share and it is therefore obligatory in its nature to be contributed by every member. It is also incumbent on every member to faithfully obey God in tithing for it is a command. (Gen.14:20; Malachi3:8-12). According to Cecil (1983:98)

Tithing was a common practice all over the ancient world. Records show that tithing was practised in Babylon as early as the sixth century B.C and in Syro-Palestine in the fourteenth century B.C. Tithing has also been traced to the Carthaginians, Greeks, Phoenicians, Arabians, Chinese, Romans, Silicians, Britons and Saxons.

Rees (1972:18-19) has this to say on the early Church's practices on tithing:

The early Church according to Origen and Jerome following the example and teaching of our Lord and the Apostles both taught and practised tithing. The Council of Trent (1545), not only enjoined payment of tithes but also went so far as to excommunicate those who withheld them. Also students of Church history prove that tithing has been practised widely in the Christian Church since New Testament [times].

With regards to the above assertions, it seems that tithing is timeless and that it is for every Christian in every age and dispensation. It was neither instituted by the dispensation of law nor terminated by the dispensation of grace. The Christ Apostolic Church International Constitution (2008:43) states, that the tithes shall be collected by every local Assembly on every Sunday and proper records kept by the Local Assembly Management (LAM). The church also collects seed or silver offering during Sunday morning worship services. (1Cor.16:1-2).

These are voluntary contributions made by members any time CACI meets and proper records are kept. Vows and thanksgiving offering are also collected. Thanksgiving seems to be at the heart of worship. In the Old Testament one of the important sacrifices at the sanctuary was a thanksgiving offering (2Chron.29:31). In response to God's great acts in an individual's life, they would give a token of their appreciation by sacrificing an animal or giving money to God. In the New Testament worship, Christians thank Jesus Christ for the wonderful things he does in their lives (1Tim. 1:12). The Christ Apostolic Church International gives a voluntary contribution made by members to express their appreciation to God.

According to CACI Constitution, each local Assembly shall organize two harvests each year; the mid-year and annual harvest to show their appreciation to God. (Deut16:16). The Management of CACI at all levels also reserves the right to raise a

special fund in support of projects embarked upon by the church (1Chron. 29:1-9). Apart from what has been mentioned, there are other income which come from convention dues, activity tithes, Anim's day contributions, missionary contributions and welfare funds. The policy of CACI is such that, all tithes collected by the local Assemblies shall be paid to the National Head Office (NHO) every month, including One-tenth (1/10) of mid-year, annual harvest, and income from other activities and the silver offering of every last Sunday of the month. The incomes paid to NHO are used to meet the Church's major expenditure such as developmental projects, salaries and donations to needy individuals and for the payment of other utilities. However, welfare dues, conventions dues, Anim's day contributions and missionary contributions go directly into meeting what they are intended for.

With regards to the financial strengths of CACI, Annor Yeboah interviewed (June 2009) states that, cash that was handed over to him by his previous administration was sixteen cedis, eighty five pesewas GH¢16,85. Cash at Social Security Bank (SSB) was GH¢3,00 and Barclays Bank was GH¢6,00. At the time he was leaving office, both banks savings were one hundred and fifty two thousand, two hundred and twenty cedis GH¢152,220. The summary of the financial strengths of CACI from 2005 to 2008 is shown. (See Appendix B3 for details).

3.9 Auxiliary Groups and other Ministries in CACI

As CACI continued to grow numerically, the development of auxiliary groups and ministries came into being. The CACI Constitution (2008:49) states that, there shall be established fellowships or movements which shall organize the various groups in CACI to promote their welfare at all levels. The Constitution again states that, there

shall be a five or seven member auxiliary group or ministry management comprising a leader, secretary, financial secretary, evangelism secretary, and organizing and prayer secretary at the National, Territorial, Area, Circuit and Local levels. The National Executive Council shall appoint a Minister who shall have general supervision over the activities of the auxiliary groups or ministers who will serve for four years and shall be eligible for reappointment.

The existing Church auxiliaries are: the Good Women Fellowship (GWF), the Men Fellowship (MF), the Youth Fellowship (YF), the Children Ministry (CM), the Music Ministry (MM), the Welfare Ministry (WM), the Prayer, Healing and Deliverance Ministry (PHDM), the Ushering Ministry (UM) and the Christ Apostolic Students and Associate (CASA). According to CACI constitution each and every member of CACI should belong to at least one of these organizations in CACI.

The Management functions of the aforementioned auxiliaries and ministries in the church are to train their respective members to acquire skills for the future so as to take up leadership responsibilities in CACI and the society. Again, they shall mobilize their members for mass evangelism and soul winning; encourage members to participate in programmes and activities of CACI and to further expose them to the various ministries within CACI. They also promote fellowship among the members and train them in the doctrines, values and practices of CACI in order to lead a victorious and successful Christian life. They organize seminars, symposia, lectures and talks to help their members develop their talents for the enhancement of their physical, social, spiritual and mental development and also expose members to

the rich history of CACI. They promote the welfare of the sick, the aged, widows and the needy both in CACI and the society.

3.9.1 The Good Women's Fellowship (GWF)

The membership of GWF comprise of all the women in the church. Apart from the broad objectives of GWF, they are also trained to understand marriage, child care, wife responsibilities, entrepreneurship, basic business and home management skills to prepare them for the challenges of life and also to become responsible wives and parents. Good Women Fellowship has some unique features that distinguish them from other women. Their slogan is *Zion mmabea* to which they respond, *sore na hyeren*, that is, "Daughters of Zion: Arise and Shine" (Isa. 61:1). Their anthem is *yeye mmaa Nyame abode nyinaa ara, dee edi akyire koraa ne yen mmaa, nso Nyame ahyira yen na wahye yen animonyam na wayeyen fofro se mmaa*. ("We are the last of God's creation but He has honored us and made us holy women"). According to Barbara Cook (1988:185), "A woman who knows who she is cannot pretend she is nothing, she knows she is valuable." In an interview with CACI National leader of GWF, Ernestina Afranie (July 2009), on the contribution of GWF towards CACI's growth, she said:

Good Women Fellowship also attaches great importance to conventions. Conventions bring the women together to worship and witness to get souls for the church. Conventions are done on rotational bases in every two years. It moves from one territory to the other for the sake of fairness. Normally, it starts from Friday evening and ends Monday morning. During convention period, the programme is structured such that it gives room for prayer, Bible study, testimony, praise and worship, general forum, counseling, family planning talks, and others. The women displayed their talented gifts, art works like earrings, beads, flower, and winners receive gifts. The last meetings are always devoted for home affairs to bring their minds to their responsibilities as wives, mothers and potential wives. They return home very sober and well refreshed. The major challenge that faces the group is that, most of the young ladies do not attend GWF meetings in the church.

Ernestina Afraine again states that GWF usually tidy the mission houses and CACI Assemblies premises prior to Sunday worship services and other meetings. They also support the Pastors of CACI in terms of food items and toiletries. As part of their broad objectives as far as hospitality is concerned, GWF Taifa Area branch of CACI ended their quarterly women's week programme and made a presentation to the Achimota Hospital as part of their social responsibility. See *The Daily Graphic*, (4th June, 2009) "Christian women urged to make positive impact on society."

3.9.2 The Men's Fellowship

The Men Fellowship (MF) comprises all the men in the church. One of their functions as stated in the CACI Constitution (2008:58) is to discuss matters brought to them by the Executive Council or their initiatives and report to the Executive Council through the Minister in-charge of the Men Fellowship. As part of MF activities, they meet on Mondays from 6.00 p.m. to 8.00 p.m. to have their meetings. Their meetings also center on things that are relevant to their spiritual and physical development. They study the Word of God for their spiritual upliftment and also life issues like how to be successful in business, handling family issues and others. In an address by Stephen Kwame Amoani (June 2009), current chairman of CACI to the Men Fellowship Leadership Conference on the theme "The Importance of Men's Fellowship in the Church" he said:

Seeing you at this conference, aimed at resuscitating and strengthening the Men's Fellowship which from all indications "failed to live up" to its optimum expectation indeed gladdens my heart. It is heart-warming that the current leadership has taken this bold step to re-organize and re-engineer this ministry to take up its leadership role in the church.

The statement seems to imply that, MF is not vivacious compared to GWF of CACI. In an interview with Philip Yeboah (August 2009) who is CACI National Leader of

the Men's Fellowship, to find out why MF has not been able to organize themselves for the past years, he said:

The Men's Fellowship was just on paper in the Church's constitution. Several attempts were made during the previous administrations to establish it but we did not succeed. The previous administration thought it was a threat to their administration, because they saw it to be a pressure group in the church. The National Men's Fellowship (NMF) was officially inaugurated in June 2008 when they had their maiden National Congress at Osu-Accra. One hundred and twenty six (126) members came from Obuasi, Koforidua, Accra, Tema, Kumasi and other areas to attend the programme. It was at the meeting that it was found out that the Tema and Bantama branches of the church had already formed MF.

Philip Yeboah put forward that the NMFE members have sent letters to all the Assemblies in the country to organize and mobilize the men to establish MF in all the Assemblies. Further, he said that the Executives have started preparing MF manuals to be used at the various Assemblies. He submits, that the MF is prepared to work hand in hand with NEC of CACI and not become a threat to their administration as the previous administration thought. Again, NMFE is planning to meet the National Executives of the Women, Youth and other fellowships in CACI to work together to promote the growth of CACI. The Men's Fellowship greets "Men of God" and the response is "Arise and build" and their favorite song is CACI hymn 105.

3.9.3 The Youth Fellowship

The membership of the youth fellowship comprise all the youthful members of the Church and the Christ Apostolic Students and Associate (CASA) who are at the various educational establishment and institutions. The youth of CACI has some distinctive features that differentiate them from other youth. Their slogan is "soldiers of Christ" and the response is, "March forward". As part of their activities, the youth meets every Monday from 6.00 p.m. to 8.00 p.m. at every Local Assembly for their

activities or programmes. The youth meet to worship and study the word of God and discuss issues relevant to their situation. Some of the things they study are basic Christian doctrines; examples, God, Christ, the Holy Spirit, sanctification, holiness. Others are day to day life issues that challenge the young person of today; examples, drug abuse, fashion, sex and others. The youth also attach great importance to conventions and camp meetings because they bring them together. Conventions are organized on rotational bases every two years. The venue moves from one territory to the other for the sake of fairness. Normally, it starts on Friday evening and ends on Monday morning. At convention, the programme is structured in such a way that it gives room for prayer, Bible study, testimony, praise and worship, general forum, counseling, games and others. In an interview with Sakyi Joseph (October 2009), the Minister in charge of CACI youth, to find out the youth contributions towards CACI's growth, he said:

The youth of CACI are between 18 to 35 years of age. The youth are used to organize rallies, like conventions, crusades, church seminars and other programmes. For the past nine years they have established at least two Assemblies for CACI. The Twifo Mampong in Central Region in 2001, and Daban CACI, a suburb of Kumasi in 2007. They support CACI in terms of finance through tithes, annual and midyear harvests. They also contribute to support the welfare of the elderly, needy and the handicapped. The youth have made the church to be abreast with modern system of technology and ICT through the use of computers, laptops, overhead projectors for sermons, seminar presentation, and teaching of choir songs. As part of their social activities, the youth in conjunction with the Church GWF, had built a chest ward block for the Tema General Hospital in 1998 at the cost of three thousand Ghana cedis GH¢ (3,000).

3.9.4 The Children's Ministry

Compelled by Jesus' love for children, CACI from its inception has not and never neglected her children. In an interview with the National Children's Pastor, Peter Oracca-Tetteh (June 2009) about CM in CACI and its contribution towards church growth, he said that:

Children constitute an integral part of the church so far as church growth is concerned. The scripture says we should train the child the way he should go so when he grows up he will not depart from it. They are the future ones that will hold leadership positions in the church and take over after the leaders are dead and gone. Stephen Kwame Amoani [Chairman], John Gama [Director of Missions], Emmanuel Osei Kwabena Donkor [General Secretary] and other pastors are evidence of children of the founding members and leaders of the church. They are now part of the people that are holding the leadership position of the church now.

With regards to the training of children ministry teachers he put forward that, they have children teachers the Assemblies have trained. The teachers are responsible for the upbringing of children in the Lord. The National Executive Council has scheduled a three-day programme in every year to organize training programme at the Territorial level to equip and strengthen the skills of the teachers to take good care of the children. The Christ Apostolic Church International has printed its own Sunday school materials that are used to teach the children at their individual Assemblies. As part of CM activities CACI organizes camp meetings every year at the Territorial level for the children to come together, worship, have Bible quizzes, fraternize, and also participate in games for both their spiritual and physical growth.

Oracca-Tetteh again states, that CACI has also instituted children's week in the church called "Anim's week" in memory of Apostle Anim, the founder of CACI which is celebrated in all the Assemblies throughout the country and abroad. During the climax of the week celebration the Assemblies organize parties and the children are encouraged to invite their friends to attend. After the Word of God is preached to the children and their friends some are won for the Lord. Oracca-Tetteh states, that CACI has about fourteen thousand (14,000) children country-wide who are members of CACI with the ages between one to twelve (1 to 12) years. He remarked that the challenges facing the children ministry is the lack of committed teachers and finance.

3.9.5 The Music Ministry

Music is as old as the human race, and from the earliest days it has been employed in the service of religion. The Israelites regarded music as a proper vehicle for the expression of their gratitude and devotion which they felt to God. (Exd.15:1-3) According to Blume (1975:10) Martin Luther reflected on the powerful use of music in the reformation and declares,

Next to theology, I give first and highest honor to music [drumming and dancing]. It deserves the highest praise. She is a mistress and governess of those human emotions which control men or more often overwhelm them. Whether you wish to comfort the sad, to subdue frivolity, to encourage the despairing, to humble the proud, to calm the passionate, or to appease those full of hate...what more effective means than music [dancing and drumming] could you find.

The above assertion seems to the researcher that for theology to make the right impact in the lives of people, its tenets and doctrines must be reduced into music to attract the attention of the targeted masses formally and informally. When a concept or study is framed into music it can hardly be forgotten. The Christ Apostolic Church International does not have national management in charge of the music ministry. But in every CACI Assembly there are church choirs, praise and worship (adoration) teams, gospel and solo singers who minister in songs during church programmes at National, Territorial, Area and Local gatherings. Many of the choir groups minister songs in mother tongues and foreign language during church services.

There are also other individual singers in the church who have come out as music stars in the country. Responses from the questionnaire administered (Question 48K) indicate that some of them are Diana Asamoah, of *ogyao, ogyao* fame, Sofo Maame Bugyei of *megyae Nyame a mehwe ase* fame, The Angels of *kae me Awurade enye saa matamfo besereme*, Betty Baiden of *wakae me na wayi me afri nsohwe nyinaa*

mu fame and others. These musicians are people who are impacting the society and the Ghanaian public with their powerful gospel songs or music.

3.9.6 The Welfare Ministry

There is no formal welfare management of CACI at the National level. It is the individual Assemblies which have set up some committees at the local Assembly levels that are responsible for the welfare of the members. Most of the welfare committees have set specific amount of money to be paid by every church member with spelt-out modalities and benefits. The main purpose of the welfare scheme in the Assemblies is to assist the church members in times of joy, bereavement, disaster and severe ill health. The church has also established a credit union where members can access loans for personal or economic needs. In an interview with Jeroham John Obour (June 2009), the National Field Director of CACI with regards to the welfare of the pastors aside their salaries, he said:

The church has instituted some packages that are given to the pastors over the years. These packages include 10% from the midyear and annual harvest of the church, and any activity or programmes initiated by the pastor in charge of the Assemblies as their benefits. There is also an educational package for pastors' wards during the academic year in September and an outstanding performance package. This is based on increase of numerical strength of their Assemblies, financial strength, planting of new Assemblies. Percentage increases of salaries of every year, welcome and farewell services, pastor's appreciation day every year by their respective Assemblies, and the church's support of the health insurance registration to take care of their health needs.

On the end-of-service package, Obour states, that after twenty five (25) years of active service or when a pastor is due for retirement at the age of 65years, the church puts up a befitting house for the individual pastor apart from the provident fund or contribution made. The type of house will depend on the position or the rank of the pastor. If he is the chairman, he receives a five-bedroom house. National Executive Council member receives a four-bedroom house. Pastors at Area leadership are

entitled to three-bedroom house and local pastor's two-bedroom house. The houses are built on the plot of land that the individual pastor has bought on his own. It is not the church that buys the land. The church will see to it that the papers on the said plot are genuine before the construction takes place. The construction of the building usually begins a year to the pastor's retirement. These packages have been of help to pastors and as a result pastors feel very comfortable working in the church.

3.9.7 The Prayer, Healing and Deliverance Ministry

Most churches in Ghana especially the Mainline, Pentecostal and Charismatic seem to have increased in membership. Asamoah-Gyadu (2004:390) has spelt out some of the factors that have led to the increase.

In Africa, as elsewhere in the third world, the growth of Pentecostalism [and Charismatism] in its various streams has become the visible evidence of the phenomenal expansion of Christianity [especially in Ghana]...In Africa [Ghana], testimonies of healing from sickness and deliverance from supernatural evil, tend to be the major theological themes that draw people into Pentecostal Christianity.

Omenyo (2002:237) adding to the assertion of Gyadu states that:

Most scholars of African religions hold the view that the most important single reason why people join the various Pentecostal types of movements in Africa is the search for divine or faith healing. Africans vigorously seek after healing because health is often viewed as wholeness.

Furthermore in an interview with Emmanuel Asante (September 2009) on the issue at stake he said:

Protection of life and property from evil is vital so far as people's worldview are concerned. Most people go to church for the purpose of seeking protection from Christ for their lives, family members, their work, marriage, children, properties and others. This is seen with most people attending prayer services in some churches in the country. Others sometimes locked their shops and working places to attend prayer services in their churches and other prayer centres. For Africans or Ghanaians some people perceived reality as unknown. People believe that the problems they face in life have both physical and spiritual causes; Christ is seen as deliverer of mankind from misfortunes, calamities, diseases, tragic deaths and fear of the enemy therefore, people are compelled to seek protection for their lives and property from Christ and as a result encourage them to flock to the churches for prayers in their numbers, and in that sense contribute to church growth. Again

people gain faith as they receive prayers and hear God's Word preached to them, which help people to manage the stresses of life better since they have hope.

The CACI Constitution (2008:80) has stated that prayer, healing and deliverance centers should be established in the Territorial as well as the Local levels of CACI to promote prayer and the operation of the gifts of the Holy Spirit for the spiritual development of CACI. In an interview with Emmanuel Asamoah Larbi, (June 2009), who is in charge of the CACI prayer center at Asamankese on how prayer, healing and deliverance centers of CACI are contributing to the growth of CACI he submits that:

Jesus Christ told His disciples to pray without ceasing. The foundation of CACI was built on prayer. Anim received his healing and deliverance from guinea worm diseases through prayer. The plot of land on which the first building of the Faith Tabernacle Church was situated was donated by the late Nana Kweku Amoah 1 as a result of the miraculous healing of his son through prayers by Anim and his prayer group at Asamankese. Through prayer the Holy Spirit came on this first building as a pillar of fire. Owiredue's daughter received her healing and is alive today through prayer. Owiredue received the Baptism of the Holy Spirit through prayer. Through prayer, deliverance and healing, many people have joined CACI.

According to Emmanuel Asamoah Larbi interviewed (June 2009), and some of the responses from the questionnaire administered (Appendix A1 Question.18D) some CACI Assemblies have developed because of the activities of the prayer, healing and deliverance centers. The prominent ones are Kwao Yeboah – Asamankese in the Eastern Region, Kokoase--Prestia in the Central Region; Tanoso--Kokoase in the Brong-Ahafo Region, Taifa in the Greater Accra Region and others.

He also said that, at the prophetic conference which was held by CACI at the Trade Fair Centre in Accra in August 2008, blind people received their sight, the lame walked, demons were cast out and people were set free.

Furthermore, apart from the prayer, healing and deliverance centres, there are prayer towers in almost every CACI in the country that are supporting their Assemblies in terms of prayers, healing and deliverance work.

3.9.8 The Ushering Ministry

In an interview with the National ushers' leader of CACI, Peter Osei (September 2009) with regards to the ushers' contribution towards the growth of CACI he states that:

The ushering ministry in CACI acts as a link between the management and the congregation, sees to the orderliness in the house of God during worship services, and makes sure that anyone who comes to the house of God with a problem has the attention of the minister.

On the issue of recruitment of ushers in CACI, Peter Osei again states, that the usher must be able to read and write, very humble and obedient, be serviceable and ready to go the extra mile at all times. The usher must not be quarrelsome and be above blame; he or she must be baptized in water and with the Holy Spirit, and should have attended CACI for at least six months and shown loyalty in tithes and offerings.

He further states that the challenges facing the ushers are the lack of understanding of some members with regards to specific places members want to sit in chapel, using of mobile phones, sleeping during church services, and sometimes transparent and "naked" dresses the ladies put on disturb a lot. Again, some of the ushers do not have the extra-mile patience to cope with and handle certain situations and therefore need intermittent guidance and training.

3.9.9 Christ Apostolic Students and Associates (CASA)

The Christ Apostolic Church International Constitution (2008:56) states, that the Christ Apostolic Students and Associates (CASA) shall comprise all the Church members who are students in the Senior High Schools and Tertiary Institutions. Students from other churches can join as associate members. All CASA alumina shall be associate members. The Christ Apostolic Church International has CASA groups at the campuses of University of Cape Coast, University of Ghana Legon, Kwame Nkrumah University of Science and Technology, University of Development Studies, University of Education, Sunyani, Kumasi and Accra Polytechnics and most of the Senior High School across the country.

As part of CASA activities, the group meets at their various institutions for worship services to develop their Christian life, through bible studies, prayers, all-night services, conventions, camp meetings and others. In an interview with CASA President of CACI, Samuel Bennet Ntiamoah (September 2009) he said, CASA has been able to organize and mobilize themselves to go on an outreach in the Northern Regions of Ghana to evangelise and give used clothes and other items to the needy people in the year 2006.

In the year 2007, CASA embarked on an outreach programme at Amasaman in Greater Accra to evangelise to the community and render some donations to the Buruli Ulcer Department of the Amasaman Hospital as part of their social services. In the year 2008, the group went to Asamankese on an Outreach to revive and strengthen some of CACI feeble churches in the area. At the end of their programme a clean-up exercise at the Asamankese Government Hospital was organised as part

of CASA's social services. In June 2009, the group went on an outreach to Techimantia in the Brong Ahafo Region to evangelise the community. Schwarz (1936:35) submits, that evangelism is the task of each Christian. They opened an Assembly for CACI and donated used clothes to needy people in the community as part of their social services.

3.10 The Impact of Media on the Growth of CACI

The Christ Apostolic Church International has adopted all kinds of methods by which she can reach out to people everywhere with the Good News, and one of the methods is the media. Atkinson (1995:580) states that: "The media controls and processes masses of information, and provide education and knowledge, as well as entertainment." Koduah (2008:107) states that:

The media is undoubtedly the most significant tool as far as dissemination of information is concerned. The media informs, educates and entertains the public. Without the media, life would be very boring as it would be difficult to know what is happening around us.

The researcher is of the view that, the media is an avenue for spreading information. The media is classified in three categories: The print media which involve all printed materials including books, articles, journals, magazines, Bible tracts, stickers, handbills, posters, banners and others. The electronic media, which also involve Radio, Frequency Modulation (FM), Television (TV), Audio cassettes, Compact Disc (CD), Digital Video Disc (DVD), Electronic Video Display (EVD), and internet.

The impact of media on church growth is vital for CACI's growth. Gifford (2004:30-31) established that there are a number of churches that are prominent on the Ghana National Television (GTV), TV3, Metro TV and other TV channels that

broadcast their Christian programmes especially messages, teachings, healing and deliverance, and singing of gospel songs as a way of propagating the Christian gospel to the general public. Most of these programmes are made in Ghana and consist of sermons delivered at services in Ghana. These include, Otabil's 'Living Word', Duncan-Williams' 'Voice of Inspiration', Heward-Mills 'Mega Word', Agyin Asare's two series 'Your Miracle Encounter' and 'God's Miracle Power', Korankye-Ankrah's 'Power in His Presence', Isaac Anto's 'Let the Prophet Speak', Christie Doe-Tetteh's 'Solid Rock', Gordon Kisseih's 'Treasures of Wisdom' and Christ Apostolic Church 'Apostolic Hour' and others. According to Boakye Antwi (interviewed March 2009), director in charge of CACI media department,

The Christ Apostolic Church International has a programme on Ghana Television (GTV) called "Apostolic Hour". For over fifteen (15) years to date, CACI has been preaching and teaching the word of God on this medium. The chairman of the church has most of the time handled the preaching and the teachings on the Television. Thirty (30) minutes has been booked on (GTV) from 7.00 a.m to 7.30 a.m every Sunday morning and each 30 minutes costs the church about nine hundred cedis GH¢900,00. Apart from what the members hear on the TV, the messages are also produced on CD,s and are sold to members at reasonable cost to be used at their individual houses.

Gifford (2004:30-31) submits that: "The mainline churches utilize their considerable funds, gained both locally and from overseas, in development; it is the newer churches, which are hardly at all involved in education or development that sink a large part of their resources in media." Boakye Antwi again states that, the other media the church uses are the FM Radio stations to preach and teach the Word of God and the FM programme is called 'Apostolic Voice'.

The church started with Adom FM, formerly called Groove FM and presently moved to Happy FM. The General Secretary of the church has been in charge of the Radio FM and sometimes other pastors also support him. During 'phone in' people

call for prayer requests, and the pastor in-charge prays for them. Others come to CACI especially Osu which is the National Headquarters for counseling. The church has also printed some stickers that are sold to the church members with biblical quotations depending on the theme for that particular year. The sticker for 2009 reads “breaking your fallow grounds”. On the issue of the impact CACI has made as concerning church growth, Boakye Antwi said that, the TV programme has advertised CACI to some extent. Also between two and five people every Sunday visit the Osu branch of the church as a result of the TV and Radio programmes and give their lives to God. Lochte: (2008: 59) states that, “There is no segment of the broadcasting industry growing as rapidly as Christian radio has since 1990.”

The assertion implies that the Radio Ministry seems to make a lot of impact in Ghana because Radio appears to be accessible to many and can also be used at places where there is no electricity. The challenges facing the media department of CACI are that, the print media has not been all that effective compared to the TV and Radio programmes. There is also the lack of finance for the media ministry.

3.11 Conclusion

With regards to what has been discussed so far in this chapter, the growth patterns of CACI, which include conventions, crusades, house fellowships and home cell meetings, these methods are used to organize the church for the purpose of reaching souls and the establishment of Assemblies as far as quantitative growth is concerned. Leadership training programmes are patterns that help the church in qualitative growth. Its Christian education programmes, worship and prayer life seem to be the source of member’s Christian maturity.

Social-economic involvement of the church appears to be the church's contribution to its immediate environment. Property or assets, and the finance of the church show that the church is a living organism which is capable of supporting herself as well as the Kingdom business mandate. The auxiliary groups and their activities demonstrate the fact that each sector of the church or the organization is contributing its quota for the betterment of the whole.

The welfare ministry which serves as a channel of motivation for the ministers and the church members in times of joy and bereavement appears to enhance growth. Prayer, healing and deliverance activities seem to draw people to the church, since some people perceive that healing or health is viewed as wholeness. The impact of media gives one an idea that the church is reaching people far and near with the Good News. These programmes and activities seem to be the factors influencing and impacting the growth of CACI in quantity and quality.

The next chapter shall analyse some of the issues that have been raised and some aspects of the questionnaire which were administered to those in the leadership position of CACI to find out if the Christ Apostolic Church International has grown at all from 1980 to 2008, and the extent of growth. It would also discuss the factors that contributed to the growth and moreover, to find out if the growth is either holistic or partial.

CHAPTER FOUR

ANALYSIS OF THE GROWTH OF THE CHRIST APOSTOLIC CHURCH INTERNATIONAL (CACI)

4.0 Introduction

This chapter seeks to analyze the growth of CACI and also identify some of its strengths and weaknesses. It examines the findings derived from some of the issues that were raised from the preceding chapters, some aspects of the questionnaire administered, and interviews conducted and their implications thereof. In order to analyze the growth of CACI, special references are made to chapters two and three to draw appropriate conclusions.

4.1 Analysis of CACI Constitution

With reference to the tenure of office of National Executive Council members in chapter two (2.3.4) it was realized that, 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 shall also not qualify to be elected to any other Executive position even after serving for only one term.

The strength that the researcher observed was that, being in the office for an appreciable number of years allows those in the leadership position to accomplish their long term vision. 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.” The researcher thinks that, this can be realized where there is

consistency in pastoral leadership. The weakness that the researcher perceives with regards to the Chairmanship position was what will be the fate of the ex-chairman if the person has not reached his retiring age of sixty five (65) years after serving his two terms? This seems to imply that, such people are going to be out of work with their skills or experience being underutilized.

The researcher is of the view, that CACI should create a special office for such people such as; committee of elders or counsellors to advise the Church's leadership; or to co-opt such people at NEC meetings to tap their skills and experience; or to appoint such people to become heads in charge of CACI in other nations such as America, Europe or Great Britain. Their potentials and expertise are needed for the expansion of the kingdom business.

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]." We also think, that since the fate of such people has not been captured in the constitution, the leadership of CACI should amend the constitution to include some of the above suggestions.

4.2 Analysis of the Secession by Gregory Ola Akin

From the discussion of the secession by Gregory Ola Akin in chapter two (2.5.2) it has been established that, Ola made a lot of contribution through the establishment of many Assemblies for CACI and also made a face-lift for the Bantama Assembly. It seems to the researcher that, he had an intention of establishing his church or

ministry, but may be for the reverence that he had for Anim, he obeyed Anim and stayed at the mission house till an opportune time. Three years after Anims death, Ola defected to establish his church due to some misunderstanding between his team and the Bantama Management Committee (BMC) members. This is what Aduborfour (1996:46) termed as “Spontaneous Schismatic Out-step. It occurs when frustrated Christians in a local Church are desiring to...withdraw (reluctantly) to start a new fellowship. Sometimes it may be the product of personal conflict...”

This is seen as an obstacle to Church growth. The analysis of members that left during the secessions led by Gregory Ola Akin to form Harvesters Evangelistic Ministry in 1987 were about two hundred members (200) from the Bantama Assembly, which implied that CACI lost quality potential members and as a result affected the growth quantitatively and qualitatively.

4.3 Analysis of the Secession by De-Graft Amanful

On the issue of Amanful and Asanteman CAC defection, it was noticed from chapter two (2.5.3) that, there seemed to be inefficiency in the discharge of Amanful’s duties as a leader with regards to a marriage he blessed. It was also realized that, BMC members showed insubordinate behaviour towards NEC members during the deliberations of the Amanful case at CACI headquarters. The National Executive Council had wanted to exercise the necessary discipline to both Amanful and BMC members but it proved futile. Atkinson (1995:310) sees discipline as, “Sanction[s] associated with keeping order.” Also the refusal of NEC to enter the Bantama Assembly premises led to the closure of the Assembly for over fourteen years. This occurrence seems to imply that, lack of leadership abilities and ineffectiveness can

lead to disaster in a church or an organization. Myles Munroe in his book “Becoming a Leader” cited by Adei (2004:14) states that, “Whenever a nation [Church] has lack of quality, legitimate and just leaders, national or [Church] deterioration occurs. Quality leadership is a key to a prosperous and peaceful life of the [Church] and nation.” The researcher thinks that, Amanful as a pastor and leader of the Bantama Assembly as well as BMC members should have humbly submitted themselves to their superiors for the necessary discipline.

Adei (2007:55) states that, “These days discipline seems a dirty word. Leaders are responsible for disciplining of others. Discipline is the bedrock of habits formation and the striving for excellence.” This seems to imply that, discipline is a hallmark of effective leaders as well as followers. We also think that, people in authority and subordinates should allow discipline to prevail in churches and organization to enhance growth.

4.4 Analysis of indefinite injunction and closure of the Bantama Assembly by NEC

It appears from chapter two (2.5.8) that the indefinite injunction and closure of the Bantama Assembly by NEC seem to have been motivated by fear, that Amanful, BMC members and the Bantama Assembly might defect from CACI to form another church. This could be noticed from the researchers interview he had with Annor Yeboah that the late Peter Mensah who was one of the management members of BMC was previously involved in the secession led by Brifo from CACI to form Christ Revival Church in 1959. This could imply that, probably Annor Yeboah and NEC took that decision to safeguard the Bantama Assembly due to the earlier

historical experience to avoid future secession. This view is supported by Dowley (1990:14) that, “History...has to do with the study of the ‘otherness’ of the past. It involves trying to allow that ‘otherness’ to speak to us. If we are to be liberated from the confines of what we call ‘present’, we must try to see life with the eyes of other centuries than our own. In that way we embrace the past in the present.” It could appear from the above statements that, history helps in the appropriation of a church, organization or one’s footstep into the future and other diverse situations. It seems from the discussion that defections affect the quantitative and qualitative growth of a church and other institutions, therefore leaders in authority should be awake to their leadership responsibility to minimize rampant conflicts which usually lead to defections.

4.5 Analysis of intervention by Ghana Pentecostal Council (GPC), Bantamahene and Asantehene

It was noticed from chapter two (2.5.9) that, the case was characterized by adjournments and the defendants were contemplating out-of-court settlement. The defendant of the Bantama Assembly petitioned the above mentioned authorities to intervene to help solve the case. Kreitner and Kinicki (2004:500) perceive such a situation as “a conflict triangle.” It occurs “when two people are having a problem and, instead of addressing the problem directly with each other, one of them gets a third person involved.”

It is quite clear from the discussion that, NEC did not succumb to the defendant’s petition, which made all efforts prove futile. This seems to imply that, NEC did not show the due respect to the above authorities which could have an adverse effect on

the Church in future so far as it continues to exist and operates within the Ghanaian society. The National Executive Council sticks to their guns without any sympathy or consideration whatsoever. Kreitner and Kinicki (2004:500) termed such situation as “dominating or forcing” as far as conflict handling is concerned. Dominating or forcing in conflict handling means when there is “high concern for self and low concern for others—“I win, you lose’ tactics—the other party’s needs are largely ignored, because it relies on formal authority to force compliance.” We perceive that, the primary weakness of this domineering style of handling conflict will often breed resentment and would not promote church growth.

4.6 Analysis of the formation of Asanteman CAC

It was perceived from chapter two (2.5.10) that, for the solidarity of Bantama Assembly, other Assemblies of CACI joined them to form Asanteman CAC. According to Mbiti (1969:106), the individual African can only say “I am because we are and since we are therefore I am.” The researcher’s understanding is that the concept of “we feeling among Africans” can never be ruled out even in churches. The initial members and Assemblies that followed De-Graft Amanful to form Asanteman CAC were about three thousand (3000) members and twenty Assemblies (20) respectively. This also appears that probably the defection of the Asantemen CAC may have affected CACI in terms of quantity and quality potential members and most likely the Church finance as well.

4.7 Analysis of Annor Yeboah's Defection

It was observed from chapter two (2.5.11) that the factors that led Annor Yeboah to defect to form his church were some financial malpractices, immoral life and power drunkenness. We think that, probably the factors may be true, because his defection happened after losing an election as chairman and also as an executive member. Another factor was that he was trying to change the constitution to become life chairman of CACI which the National Executive Council did not give in to. This seems to imply that, church constitutions should be respected at all times and not tampered with without the consent of the appropriate authorities. Some people in authority usually appear to take power into their own hands and manoeuvre things to their own interest when there are loop holes in an organization's or a church's constitution. Constitutions serve churches and institutions as a guide for smooth running.

It was also realized from chapter two that, the number of members that followed Apostle Annor Yeboah's secession to form the Christian Praise International Centre in 2003 was about two thousand (2000). The secession implied that CACI was affected negatively in terms of quantity and quality potential members and probably financial resources.

4.8 Analysis of how the conflict between Asanteman CAC and NEC was settled

It was noticed in chapter two (2.5.12) that there were some concerned members that spearheaded the settlement from Asanteman CAC. This seems to imply that the concerned members used the 'Ombudsman' approach in resolving the conflict. According to Kreitner and Kinicki (2004:502), Ombudsman approach is a situation

where “someone who works for the organization, and is widely respected and trusted by his or her co-workers, hears grievances on a confidential basis and attempts to arrange a solution.” This appears to imply that, the concerned people who spearheaded the Asanteman conflict resolution were members, who were respected and trusted by the Asanteman CAC members. It was also realized that, the settlement worked when Nimo took over from Annor Yeboah as Chairman of CACI in 2003. Nimo made the necessary consultation with the General Council of CACI which is the highest body of the Church, to forgive the Asanteman CAC which they did. Forgiveness is one of the hallmarks of Jesus’ teaching and practice; He used it to reconcile people to God. It is important in resolving conflicts between people, churches and other organizations. It was also realized that it cost NEC in terms of finance for the settlement of the conflict due to some legalities and settlement of some pensioners. The ranks of the Asanteman CAC integrated workers were also maintained even though some of them would have been reduced compared to other colleague workers in CACI. This seems to imply that conflict settlement probably demands some sort of sacrifice.

It was again noticed that, the Asanteman CAC had grown in quantity in terms of members and Assemblies compared to the time they defected. Before defection they were three thousand (3000) members with twenty (20) Assemblies. After the settlement the numerical strength of the Asanteman CACI indicated nine thousand seven hundred and eighty seven members (9,787) with one hundred and thirty one local Assemblies (131). Asanteman CACI also had landed properties of Assemblies comprising forty-seven (47) buildings including chapels, mission houses and a school which is up to the Junior High School. Forty-three (43) plots of land with

varied sizes up to four acres had also been acquired by various local Assemblies for development. This seems to imply that, the conflict between Asanteman and NEC has yielded some fruit as far as church growth is concerned. Hatch (1997:323) states that:

An organizational [Church] level conflict is frequently defined in opposition to cooperation, reflecting cases in which the negative manifestations of conflict undermine cooperation by destroying trust and closing channels of communication. However, in its positive behavioural manifestations, conflicts can provide the benefits of innovation and teamwork and can thereby encourage future cooperative acts and build value for diversity.

The researcher is of the view that, conflict and cooperation are only opposed when conflict is defined as destructive. When its constructive aspects are in focus, conflict and cooperation are seen as complementary processes and the end result is growth and development. Foli (2000:25-30) quoted Bartel and states that “a growing Church faces and deals with obstacles or [conflicts] to growth.”

4.9 Analysis of the Growth Patterns of CACI

As far as the growth of CACI is concerned it was realized from interviews in chapter three that, some of the growth patterns CACI has been using over the years are conventions and crusades to establish daughter Assemblies. McGarvan (1970:98-99) observed that, “Extension growth [occurs] through planting daughter churches in the same homogenous group and geographical area.” It is considered as home, state and local missions. House fellowship or home cell meetings are another method CACI has used in planting churches. McGarvan and Arn (1973:34) consider this method as one of the principles of church growth. They state that, “The New Testament Church was an Assembly of House Churches.”

In addition leadership training has been one of the methods CACI has been using. Fosu (2007:13) cited Fred Deegbe when he submitted that, “Empowering leadership and well organized laity are vital signs which constitute a church that is growing and developing in quality and in quantity.” It was also found that, CACI encourages and trains its members to witness to non-believers individually and in groups. Foli (2001:42) states that, a church that grows in speed and vigor is one that is focused and trains its members for evangelism, commitment to prayer and Biblical teachings.

The researcher thinks that, the above methods employed by CACI imply that, she is concerned about biblically appropriate strategies that relate to the numerical increase through the carrying out of Christ’s command of evangelizing and discipling of all nations to ensure constant growth in the ministry. He is also of the view, that if CACI shall continue to intensify and use the above mentioned methods, it will go a long way to plant more Assemblies and increase in numerical growth.

The Christ Apostolic Church International should look at other patterns such as chaplaincy work in the military, hospitals, prisons, police and schools and also try to establish chaplaincy among teachers and in orphanages. Other areas that CACI can establish chaplaincies are among transport unions, hairdressers, seamstress and tailors, mechanics, chiefs and queen mother’s associations. Berkley (2003:447) states that, “Chaplains serve as prophetic voices, bringing a “word from the Lord” to the most secular of discussions.” The statement seems to suggest to the researcher that, the key factor for establishing chaplaincy is that all people need ministry, even those in unusual circumstances. The researcher believes that if this suggestion is considered it will go a long way to help the growth of CACI.

What the researcher noticed as weakness of CACI was that she has not been able to open Assemblies among other language groups such as the Frafra, Dagomba or French within the same homogenous environment. It is a fact that there have been a lot of migrants from other parts of Ghana and around to the urban and city centers in Ghana. These groups of people are distinguished by ethnicity, language, worldview, socio-economic factors, and lifestyle preferences. The Christ Apostolic Church International can take the opportunity to reach out to such people with the gospel and establish churches for them, like the way the Catholics, the Presbyterians and the Baptist have established Frafra, Dagomba, and Yoruba Churches in Ghana. In such Assemblies, people can have the opportunity to culturally express themselves in the worship of God in their own languages. They can sing their home songs with drums, dance their cultural dances and speak their languages to enrich the worship services. This view by the researcher seems to correspond to Bridging growth as stated by McGavran (1970:98-99).

4.10 Analysis of the Christian Education Programme (Sunday school)

(Appendix A1, Section B (E), Table 6-13. 100% of the leaders who responded to the questionnaire said the Sunday School Ministry has helped CACI to grow in terms of quality; 38% said it is helpful and meets needs, 1% said it is lukewarm and does not meet needs, and 61% said it needs improvement; 99% indicated that the teachers need to be trained intermittently to meet the needs of CACI members; 17% and 59% said the attitude of members towards Sunday School classes is very encouraging and encouraging respectively; 24 % said it is not encouraging. 82% said CACI has standard materials for all its members and 18% said “no”. 36% and 45% said the content of the teaching material in terms of quality facts are very inspiring and

inspiring respectively and 19% said it is normal. 58% said the language the teachers use in Sunday School classes is the local language. 41% used a mixture of languages and 1% said they used English. 90% of church members are able to read and understand the scriptures in their preferred languages. Kumuyi considers regular systematic study of the word of God as a sign of church growth. (Kumuyi, cited in Foli 2001:27). It can be said from this statistics that majority of all the members say, that the Sunday school system of CACI appears to be effective and meet their needs. The church needs to be commended in this regard.

The implication of this to the growth of the church can be related to its fulfillment of the purpose of the church in the area of edification of members through bible teachings as presented by Warren (1995:49). Irrespective of the commendations, the researcher thinks that, there is the need for the leaders in-charge to examine critically all the short-falls of the Sunday School Ministry and take the appropriate actions to enhance its growth.

4.11 Analysis of Worship and Prayer Life of the Church

Appendix A1, Section B (F) Table 13-18. 37% and 55% of the leaders who responded to the questionnaire said the members' attitude towards Sunday Worship services and Friday prayer meetings are very encouraging and encouraging respectively and 8% said it is not encouraging. This implies that, majority of the church members have positive attitude to prayer and affirms that the church members pray. This is an indication of spiritual growth of the church. (Foli 2000:25). 15% said the length of time used in the Sunday worship services is too long, 4% said is too short, and 81% said it is moderate.

This implies that, most of the members of CACI have no problem with the duration of Sunday service and prayer meetings. 86% said the spiritual atmosphere during Sunday Worship services is joyful and 14% said it is normal. Here it can be said that, the fact that most of the members express joy at worship services indicates that there is an element of growth in fellowship (Warmth) as Warren (1995:49) put it. 100% said the preaching and teachings meet the needs of CACI members.

This seems to imply that the ministers and leaders who are responsible for the preaching and teaching of the Word prepare well before the delivery of the messages. Thus, ministry appears to meet the needs of people. 21% said the church members' participation during the midweek services is encouraging. 54% said it is not encouraging and 25% said it is normal. Here the majority are saying the mid-week service participation is not encouraging. This can probably be attributed to some programmes which may not meet the needs and interest of some members in the church. 49% said the local leadership responds effectively to the holistic needs of CACI members. 5% said the responses to their needs are ineffective and 46% said it is normal.

The above analysis implies that the message of the gospel should interact with specific human situations as far as growth is concerned. (Yamamori, et al, 1996:204). The researcher is of the view that, to make the midweek services more effective, there should be diversity of programmes. The leaders of the church should introduce other social topics such as teachings on marriage and divorce, health, land matters, business and the discussion of other timely issues. The leaders should also be a little bit open to time tested professionals and gifted people in such areas

mentioned above to share what they have with CACI to enhance her growth. He also thinks that the Friday prayer time (9.00.am to 12.00 noon) seems not to be benefiting government and other private workers because most of them would be at work during that period. Therefore, the researcher is of the view that if the leaders of CACI should have an early morning session (between 5.30 a.m to 7.00 a.m) to take care of such workers' spiritual needs it will go a long way to help in their qualitative growth.

4.12 Analysis of the Social–Economic and Educational Involvement of CACI

It can be inferred from chapter three (3.5 and 3.6) that the CACI is contributing her quota to national development through its socio-economic and educational activities. This means that, CACI is not neglecting her social responsibility but adhered to what has been stated in CACI draft Reviewed Constitution. Costa suggested in Pointer (1992:25-30) that “Incarnational Growth” is one area of “holistic expansion” in the area of church growth. By Incarnational Growth, Costa means the Church's participation “in the life and problems” of her social environment. The New Testament Church demonstrated all these areas of growth. (See Acts 4:34-35). The Christ Apostolic Church International, by her involvement in the socio-economic and educational life of people has also demonstrated that she is growing incarnationally.

The researcher realized that, even though CACI is trying her best to make an impact as far as socio-economic and educational activities are concerned, the impact is minimal compared to the over ninety (90) years of its existence. There is more room for improvement especially in the areas of providing (portable water) bore holes for

needy communities, health facilities, Senior High Schools, Tertiary Institutions and other viable economic ventures. Meeting the socio-economic and educational needs of the people seems to bring qualitative growth to CACI.

4.13 Analysis of the (Membership, Assemblies, Personnel and Chapels) from 1980 to 2008 of CACI

Appendix A1 Section B (A) Table 1-5. 67% of the leaders who responded to the questionnaire said the political and economic hardship situations in the early 1980s during the Rawlings regime had a negative effect on the church; 24% said it had no effect; and 9% said they did not know. This implies that, since hardship of such nature brings about hostility, fear, and intimidation people felt insecure to worship God in peace and harmony. (See 1Tim. 2:1-3). 76% said the political and economic hardship situation at that time turned the heart of most people to seek the Lord and joined CACI. 18% and 6% said “no” and did not know respectively.

The implication here is that hardship appears to be a motivating factor for church growth. Tables 3 and 4, confirmed that majority of some of the 1.2 million Ghanaian immigrant workers expelled from Nigeria to Ghana in 1982/83 joined CACI Assemblies. 41% said that, some of CACI members defected and joined most charismatic churches in Ghana in the early 1980s. 46% and 13% said “no” and did not know respectively.

Thus, a fair number of CACI members joined the charismatic churches and it appears it affected the quantitative and qualitative growth. This movement can be interpreted as transfer growth, where there is an increase in one church and decrease

in another (Adubofour, 1996:44). With reference to Appendix B2, Table 1-4. It was realized that, from 1980 to 1987 the total number of membership was 26,000. The number grew to 52,000 from 1987 to 2003. From 2003 to 2008 the total membership has grown to 217,810. The number of Assemblies in Ghana from 1980 to 1987 was 300. It grew to 2,223 from 1987 to 2003. From 2003 to 2008 the number rose to 2,496 nationally and internationally. The pastors and other church personnel were 67 from 1980 to 1987. The personnel increased to 367 from 1987 to 2003. From 2003 to 2008 the personnel increased to 433. From 1980 to 1987 the permanent chapels were 20 in number. The Chapels were increased to 125 from 1987 to 2003. From 2003 to 2008 the chapels increased to 215. The above figures imply that CACI has grown in quantity from 1980 to 2008. This growth can be described as “dimensions or areas of growth” (Warren, 1995:49).

4.14 Analysis of Property/assets

It can be inferred from chapter three (3.8) that CACI has acquired a lot of property especially land. This implies that, CACI is thinking about the present and future development of its institution. The Christ Apostolic Church International should be commended for such steps because properties seem to enhance growth. The Christ Apostolic Church International should make good use of the properties acquired and also help put up chapels on some of these plots of land for the Assemblies that are using government classroom and premises for worship services. There is a perception that some prominent people do not want to go to church in classrooms, and that can retard growth.

4.15 Analysis of the Auxiliary Groups and other Ministries in CACI

It was realized from (3.10.1) to (3.10.9) in chapter three that the auxiliary groups and other ministries such as Good Women Fellowship, the Youth Fellowship, Men's Fellowship, Children Ministry, and the Music Ministry, the Welfare Ministry, the Prayer, Healing and Deliverance Ministry, the Ushering Ministry, and the Christ Apostolic Students and Associate's (CASA) commitment to work in CACI are encouraging. The groups' contribution towards CACI's growth needs to be commended. This seems to imply that the auxiliary groups have been performing their role as expected of them. With regards to the GWF, it was realized from the discussion that, most of the young ladies do not attend the GWF meetings. This may probably mean that the young ladies do not see themselves as women even though the constitution states so. It could also mean that may be their needs were not met when they joined the adult women. The researcher is of the view that, the National Executive Council should separate the young ladies from the GWF to form another fellowship which would comprise the young ladies ranging from 17 to 30 years and give them a name such as CACI Young Ladies Fellowship or Anim's Ladies, from the National to the local level.

The reason is that, the needs of such young ladies are different from the adult or married women. The Men's Fellowship seems to be lagging behind compared to the other groups, but this could be attributed to their late official establishment and inauguration. With regards to the welfare of the members, it was clear from the discussion that the pastors enjoy a lot of benefits which is quite good. This implies that, the leadership of CACI have a good intention for the well-being of workers.

The weakness that the researcher has observed was that, there are some Elders and Deacons who are helping immensely towards CACI's growth, especially in the Assemblies where there are no permanent pastors, but it seems there is no package for them as far as their retirement is concerned. We are of the view that CACI should organize packages for such people at the end of their sacrificial services. This will serve as motivation and inspire them to work efficiently to enhance the qualitative and quantitative growth of the church. It was deduced from the discussion that the ages of the Children are from 1 to 12 years while the Youth are from 18 to 35 years. This seems to imply that the 13 to 17 year olds are not part of CACI, which is impossible. The researcher thinks that, even though the ages 13 to 17 people are not adults, they do not see themselves as children, also; they are teenagers. We believe that these young ones need special attention because of their age group and if CACI should establish a department for them it will go a long way to enhance the quantitative and qualitative growth of the Church.

Foli (2001:25-30) indicates that, "A church that multiplies and utilizes the number of meaningful groups or [diversified ministries] in the congregation promotes growth." It was realized that prayers, healing and deliverance centers are also contributing in the establishment of Assemblies for CACI. The church needs to be commended. This implies that CACI is still holding on to the traditional legacy of the founding fathers. Kumuyi says that, "Prayer, supplication with the implicit faith in God, and infilling with the Holy Spirit accompanying power for service" are marks which contribute to church growth (Kumuyi, cited in Foli 2001:27).

The researcher is of the view that if CACI should develop the Asamankese prayer center where the Holy Spirit literally manifested Himself as a pillar of fire on the roof of the Chapel, and Kwao Yeboah prayer center where brother Owiredi was believed to have received the baptism of the Holy Spirit as prayer tourist centers; they will go a long way to advertise and provide some income for the Church.

With regards to the ushering work, it appears they are doing well, but due to individual differences and attitudes of some church members some of them become intolerant. It is being suggested that during recruitment of members to such a position the leadership should look out for members who have extra patience; also, training should be organized for ushers to enable them handle diverse people. This suggestion agrees with what Hadaway (1991: 191-203) says that “proper staffing for growth and proper treatment of visitors in friendliness is the helping factor of Church Growth.”

4.16 Analysis of the Impact of Media on the Growth of CACI

It can be realized from chapter three (3.11) that aspect of the media which are the TV and Radio programmes are helping CACI to advertise itself as well as preaching, teaching and converting people to God. This implies that the church is using all available means, methods and strategies to propagate the gospel as postulated by Smith (1984:19). It was also found out that, for the past 15 years CACI had paid about nine hundred Ghana cedis (Gh¢ 900,00) for every programme of 30 minutes on GTV weekly. Thus CACI had spent forty-six thousand eight hundred Ghana cedis (GH¢46,800) yearly and seven hundred and two thousand Ghana cedis (GH¢702,000) on television programmes for the past 15 years, if only nine hundred

Ghana cedis (GH¢ 900,00) for every programme of 30 minutes has not been increased for the period stated. This confirmed what Gifford (2004:33) submits that: “The mainline churches utilize their considerable funds, gained both locally and from overseas, in development; it is the newer churches, which are hardly at all involved in education or development that sink a large part of their resources in media.” The researcher thinks that even though CACI is doing well to reach others for God and also advertise herself on the TV and FM programmes, more funds should be channelled into social services to reach souls for Christ. These services are also a good means of advertising.

It appears that, the mainline churches such as the Roman Catholics, Presbyterians, Methodists and Anglicans are rarely seen on the airwaves but their social services such as from basic schools to the tertiary institutions, technical institutions, scholarship for needy but brilliant children, bore holes for deprived and needy communities, hospitals and clinics, agricultural facilities, relief agencies, entrepreneurship training for people, job creation for its members and support for various orphanages advertise and serve as a platform for them to reach people for God. The Christ Apostolic Church International can learn from them. Jakonda (2001:5) adds that, “Christian development or [growth] therefore takes place through the sharing of the good news, the gospel in words and deeds or proclamation and demonstration of the gospel.”

4.17 Conclusion

From the above analysis of the strengths and weaknesses of the Christ Apostolic Church International, some inherent potential for growth can be identified. On the

strengths, one can say that CACI, to a large extent, has the necessary human, material, financial and spiritual resources that could be mobilized for greater numerical, leadership training, construction of chapels, and mission houses to enhance her growth. The interest of CACI members in prayer, Sunday school and their joy at services, and some social services and the reconciliation of the Bantama or Asanteman CAC and NEC are indications that the leadership and members are growing spiritually.

On the weaknesses it can be said that not much is being heard about CACI impacting society in terms of identifiable permanent social services. Finally the welfare package scheme for workers especially ministers does not take care of Elders and Deacons who are handling churches after their pension.

Based on the analysis, CACI needs to be commended for her strengths in the area of numerical and spiritual growth. However, there are other areas of growth that need to be strengthened. The next chapter will discuss the summary of the findings, recommendations to the church and for further research and conclusion.

CHAPTER FIVE

CONCLUSIONS: SUMMARY OF FINDINGS AND RECOMMENDATIONS

5.0 Introduction

This chapter seeks to discuss the summary of findings of Christ Apostolic Church International and to find out if CACI has grown at all from 1980 to 2008, and the extent of growth. It also discusses the factors that constituted the growth and moreover to find out if the growth is either holistic or partial. In the light of the research findings, the researcher again wishes to make some recommendations which will be helpful in the qualitative and quantitative growth of the Christ Apostolic Church International. It will also make some recommendations for further research and conclusion.

5.1 Summary of findings

The main research questions which the researcher sought to find answers to were that: Has the Christ Apostolic Church International grown at all from 1980 – 2008? If so, to what extent? What constituted the growth? Was the growth holistic or partial?

5.1.1 The extent of growth of CACI from 1980 to 2008.

From the study it has come to light, that the Christ Apostolic Church International has grown from 1980 to 2008. The extents of growth are: From twenty six thousand (26,000) members in 1980, membership had increased to One hundred and ninety one thousand, eight hundred and ten (191,810) in 2008, that is 737.73%. From three hundred (300) Assemblies in 1980, the number of Assemblies had increased to two thousand, one hundred and ninety six (2,196) in 2008, that is 732%. From sixty

seven (67) Clergy and Lay Workers in 1980, the number of Clergy and Lay Workers had increased to three hundred and sixty six (366) in 2008, that is 546.3%. From twenty (20) permanent chapels in 1980, the number of permanent chapels had increased to one hundred and ninety five (195) in 2008, that is 975%. From nineteen cedis and eighty five pesewas (Gh¢19,85) in 1980, the finance had increased to four million, five hundred and sixty four thousand, one hundred and fifty six cedis, sixty seven pesewas (Ghc 4,564,156,67). (Please see appendix B2).

5.1.2 What constituted the growth?

Awareness was created in the church for pastors, auxiliary groups and individual members to win souls for God as part of their Christian responsibilities. The one member, one soul' concept was introduced in the church. So also was the Mother church establishing nursery churches concept; and the introduction of awards for churches that would win more souls. Financial assessment for CACI Assemblies was reduced by NEC to get enough funds to carry out more evangelistic activities.

The National Executive Council focused on internal missions to places in Ghana where CACI had not been able to penetrate. Workers posted to mission fields were given incentives such as food, money and material support for example, used clothing and food items to the converts who were in need, to motivate them to worship the Lord. Conventions, crusades, prayer and deliverance centers, house fellowships, home cells or morning devotions were used as patterns to establish assemblies.

Other areas such as the Media (TV and FM programmes). The ‘Apostolic Hour’ and ‘Apostolic Voice’ made a lot of impact on the church. It has made the public to know the church (CACI). At least between two and five people every Sunday visit the Osu church as a result of the TV and Radio programmes to give their lives to God. Funds were released from the National Headquarters to support construction and completion of chapels which helped the growth of CACI.

Above all, the reconciliation of Asanteman CAC also brought a significant growth in the church in terms of numerical strength and Assemblies. Moreover, Asanteman had landed properties of churches comprising forty-seven (47) buildings including chapels, mission houses and a school which is up to the Junior High School. Forty-three (43) plots of land with varied sizes up to four acres were acquired by various local Assemblies for development.

Furthermore, leadership seminars and training sessions were organized for pastors, management members and auxiliary leaders of the church. The Christian education programme of the church—the Sunday school made a lot of positive impact on the life style of church members. The use of mother-tongues in church services help members to understand the sermon and teachings well in order to respond appropriately.

Attendance and Participation at the Lord’s Supper and payment of tithes had been encouraging in the Church. Counseling was sought by members for directions in times of need. Prayer sessions and CACI tower activities helped members in terms of intercession and deliverance from satanic activities and influences.

5.1.3 Was the growth holistic or partial?

The purpose of the church is to meet the needs of people. James said: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (See James 1:27 NIV). Boapeah (2005:28-29) states that,

Christian development [growth] is a process initiated by the church in identifying and addressing within a biblical framework, the causes and consequences of poverty to enable people made in the image of God realize positive physical, social, intellectual, and spiritual change in their lives, to empower them for the service of God and others.

With regards to the above statements the researcher believes that, holistic growth appears to be seen as meeting the spiritual, socio-economic, and physical needs of its members. In the light of these discussions the following will help us to know if the growth of CACI is either holistic or partial.

The Christ Apostolic Church International supported the widows, the handicapped and the needy in the society and orphanages in the country. A presentation of used clothing, food and other items was made to the flood victims in the North in 2007. The Church has a sorghum farm at Lassi, Atebubu, in the Sene District which has employed over twenty workers in that community as part of its social responsibility to that community. The Taifa Area branch of Christ Apostolic Church International GWF ended their quarterly programme of women’s week and made a presentation to the Achimota Hospital as part of their social responsibility. In the year 2007 the CASA made some donations to the Burili Ulcer Department of the Amasaman Hospital as part of her social services.

In the year 2008, CASA did a clean-up exercise at the Asamankese Government Hospital as part of CASA social services. In June 2009, the group went on an outreach to Techimantia in the Brong Ahafo Region, opened a church for CACI and donated used clothing to the needy people in the community as part of their social services. The church has also established a CACI Business College at Dormaa, CACI Preparatory and Junior High School at Berekum, all in the Brong Ahafo Region; CACI Primary Schools at Akim Oda and New Jejeti Station in the Eastern Region; Bethel Preparatory and Junior High School in Kumasi in the Ashanti Region. The Christ Apostolic University College is underway in the Kumasi Metropolis to take care of members and the general public's tertiary educational needs.

Welfare scheme has been set up in the Assemblies to assist the church members when bereaved, in times of disaster or severe ill health. Members also benefit from the welfare schemes during marriages. The church has also established a credit union where members can assess loans to improve their lots. With regards to pastors' welfare they are given 10% of the amount from the mid-year and annual harvests of the church, and any programme initiated by the pastor in charge of the Assemblies as their benefits. There is also an educational package for their wards at the beginning of the academic year every September. The pastors have an exceptional performance package every year—welcome and farewell service packages, and pastors' appreciation day every year by their respective Assemblies. Also there is free health insurance scheme for every pastor and a befitting house for pastors on retirement.

Based on the discussions given so far the researcher is of the view that irrespective of the strengths of CACI that have been enumerated, there is more room for improvement as far as church growth is concerned. In that case the researcher thinks that there has been partial growth in terms of quantity and quality. Thus, there are other areas of growth that need to be strengthened. The researcher wishes to suggest some recommendations that should be adopted to ensure greater degree of holistic growth.

5.2 Recommendations to CACI

The CACI should be encouraged to publish a handbook containing the history, beliefs and practices of the church for the study of its members especially the children's ministry and new convert classes. This will help the members to know the historical roots of CACI, because there is a belief that history helps people to know the origin of reality. Reading the history of the Church will encourage members to be motivated as they study the contributions of the founding fathers of the Church. Studying the beliefs of the church will also affect the behaviour of members, since that will help them to appreciate the Word of God.

The Church leadership should create special offices for the ex-chairmen. They could become committee of elders or counsellors to advise the Church's leadership; or to co-opt such people at the National Executive Committee meetings to tap their skills and experience; or to appoint such people to become heads in charge of foreign missions.

Age, educational status, being a wealthy person or a member of the church for a long time should not be the only criteria for choosing church leaders. Every leadership position in the church from the national to the local level should be thoroughly examined to ascertain the person's level of spirituality and maturity in the Lord before appointment. A novice should not be allowed to handle leadership position in the church. Again if a person has not got leadership and moral qualities he should not be appointed or elected to hold a leadership position in the church.

The Christ Apostolic Church International leadership should practise election of people to leadership positions rather than appointing and imposing them on the church, because election is in line with democracy.

The leadership of the church or people of God should not take rushed action when there is a crisis. As an alternative, they should bear such state of affairs with patience and open-mindedness and endeavour to exercise their God-given shrewdness.

People of God should resort to God through prayer against the emergence of certain situations that plunge the church into litigation. The leadership of the church should see to it that, the General Council and the Local Councils should exercise the highest authority of the church to preclude dictatorship.

Responsibility of leaders at all levels should be well defined. Leaders should act in accordance with established norms, and proper checks and balances should be put in place in the church to prevent leaders from doing their own thing. Taking entrenched positions usually seems not to help when litigations emerge in institutions or

churches; that practice must be discouraged. A compromise should rather be reached and encouraged with regards to church issues.

The Christ Apostolic Church International should have a well defined conflict resolution mechanism in place and strictly adhere to solve future conflicts when they resurface.

The Church should organize workshops and seminars to sensitize members on the task and priority of evangelism. The various auxiliaries such as the youth, the women and men fellowships should be strengthened and trained to serve as a dynamic force for evangelism. This was what the Church of Pentecost practised and saw rapid numerical growth from the 1940s (Foli, 2001:42). The church should also strengthen the existing patterns such as the conventions, crusades, house fellowships and the children ministry in the church or home cells to enhance her growth.

The Church should get involved in the existing chaplaincy work by the mainline churches for the military, hospitals, prisons, police and schools. She should also establish or organize chaplaincies for teachers, orphanages, transport unions, hairdressers, seamstresses and tailors, mechanics, chiefs and queen-mothers' associations.

The Christ Apostolic Church International should establish at least one English Assembly in the major cities in the country to take care of those who cannot communicate in the local languages. The world has become a global village where people move to and fro to other places of interest. English language has become the

lingua franca—commonest and official language of—communication in Ghana. Therefore, those who do not understand the local languages clearly would find it most appropriate to attend services conducted in English. This will also help maintain and minimize CACI brain drain.

The Christ Apostolic Church International should establish Assemblies in other ethnic languages such as Frafra, Dagomba or Hausa. This will take care of the other ethnic migrants within the same homogenous environment. Such people would have the opportunity to feel at home and culturally express themselves in the worship of God.

The Church should organize regular workshops for the Sunday ministry especially the teachers so that they can be more abreast with modern methods of teaching and learning. This will help members to be able to teach well to meet the needs of their students, and the students will in turn respond appropriately.

The church should also try as much as possible to translate the Sunday School material into other languages apart from the Twi and English for the benefit of other ethnic groups. She should also establish a non-formal school for members who cannot read in the Assemblies to help them read and also study the Bible and the Sunday school material for their spiritual development which would help in the church's qualitative growth.

The church should organize social programmes to discuss issues such as marriage and divorce, health, land matters, business and other timely topics. The church

should invite time-tested professionals and gifted people in the areas mentioned above to share what they have with CACI to enhance her growth.

Friday prayer sessions should be organized for the government and other private workers between the hours of 5.30 a.m to 7.00 a.m to take care of such workers Christian needs.

The Christ Apostolic Church International should establish her visible presence in the country especially in drilling bore holes for needy communities, providing health facilities, Senior High Schools, tertiary institutions and other viable economic ventures. There should also be an effort to address some social vices such as drug addiction, rape, immorality, crave for money, streetism and unemployment in the society. This will serve as a good channel to advertise the church to the general public and also serve as a platform to reach people with the gospel for God.

The church should try as much as possible to construct befitting chapels for her Assemblies which worship in classrooms and other temporary structures. This will attract people to join the church.

The church should focus on mission fields, do a lot of evangelism, and put up infrastructure for the converts to worship. Incentives should be given to workers to motivate them to work very hard. Where the mission fields demand means of transport the church should try as much as possible to provide some.

The headquarters should also support the city churches especially the Area Heads to be strong in order for them to support the locals that are weak because the Area Administrations are where most of the financial resources are mobilized. Jesus said, that the disciples should start from Jerusalem [capital city] to Judea [urban town] and to Samaria [village] and then to the ends of the world (See Acts 1:8).

The church should also appoint the right types of ministers to handle the city churches. This is very important because we are in the computer age and such ministers should be able to meet the needs of the members spiritually, physically, socially and intellectually.

There is need for continuous leadership development. Leadership seminars and training must be organized for the pastors, church councils and auxiliary management members of the church. As part of the training, there should be a course on church growth. This is because churches grow as they discover church growth principles (McGavran & Arn, 1977:29). Moreover, the leaders of the church should be constantly open to change and management of change required by the Holy Spirit in order to stay current and fit into the contemporary situation of the church in the societies.

The church should form young ladies fellowship which would comprise ladies from 17 to 30 years from the National to the local levels. They could be called CACI

Young Ladies Fellowship or Anim Ladies. The reason is that, the needs of such young ladies are different from the adult or married women.

The church should come out with a befitting retirement package for the Elders and Deacons that are helping immensely, especially in the Assemblies where there are no permanent pastors. This will serve as a motivation and also to inspire them to work efficiently. This will result in qualitative and quantitative growth of the Church.

The church should establish a department such as the Teens Fellowship for ages 13 to 17 years. This is because the teens are not adults and yet they do not see themselves as children; they are teenagers. It is at this stage in life that the problems of life and good moral character begin. Examples are teenage pregnancy, stealing, armed robbery, drug abuse, rape and other vices. The good aspects are respectfulness, humility, good morals, seriousness in education and others. These young ones need special attention. (See Prov. 22:6).

The church should recruit people that have patience and train them as ushers to handle diverse people. This is because they are the first line of contact to the church and the impression they leave on first attendants and members have lasting effects.

The church should develop the Asamankese prayer center where the Holy Spirit literally manifested Himself as a pillar of fire on the roof of the Chapel and Kwao Yeboah Prayer Center where Owiredue was perceived to have received the baptism of the Holy Spirit as a prayer tourist center for Christians. This can also help to advertise and provide some income for the Church.

The Church should establish diverse groups such as the health related association comprising doctors, nurses, midwives, and pharmacists and laboratory technicians; security and law related association such as the police, military, fire service, judges and lawyers; business executive association comprising of hard-time business individuals; teacher association comprising those in primary to tertiary institutions; self employed association, tradesmen association, and farmers association. This will help CACI in various fields of specialization in times of need and can enhance church growth.

5.3 Recommendations for further research

Since this research did not exhaust all the possible areas of church growth, further research into these areas are recommendable. Further research should be conducted using comparative research design to compare the growth of Christ Apostolic Church International, and the growth of other churches like The Methodist Church Ghana or Church of Pentecost.

5.4 Conclusion

This research has been an attempt to study the historical development of the Christ Apostolic Church International in terms of assessment of its growth, and the factors that led to its growth from 1980 – 2008, and also to give appropriate recommendations for future development of the church.

The researcher made an attempt to discuss the historical development and polity of the Christ Apostolic Church International, of which he talks about the brief history of CACI, the Church's constitution and leadership structure, the beliefs and practices and the results of frequent conflicts.

He also examined some factors influencing and impacting the growth of CACI—Christian education programme, worship and prayer life, social involvement, property or assets, the finance of the church, auxiliary groups and their activities, and the impact of media. Again, motivations of pastors and members, creating of awareness of the church public as far as soul winning is concerned, the support and hard work of the entire members and good leadership of CACI leaders both present and past.

It must be noted that though the church is the body of Christ, it comprise human beings, and as such we cannot talk of a perfect church here on earth. Notwithstanding her weaknesses, the result of the analysis of the growth of CACI showed that the church has grown and progressed steadily in terms of quantity and quality from 1980 to 2008 compared to the last seventy years of her existence.

The researcher has also attempted and made some recommendations, which in his opinion can ensure holistic growth. It is important to note that the principles that have been suggested, as a way of moving the church forward is not limited to CACI but can be applied by other churches. Even though these principles have been given, it can be highlighted, that the sovereignty of the Holy Spirit and prudent human planning are rudiments for growing healthy churches.

On the whole CACI can be commended for its steady growth in terms of quality and quantity; she should continue to pursue her aims and objectives for a holistic growth and this calls for a commitment on the part of the church as a whole.