UNIVERSITY OF GHANA


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JULY, 2015
DECLARATION

I hereby declare that this thesis is the result of my own research work carried out in the department of Religions, University of Ghana, Legon under the supervision of Rev. Prof. Cephas Narh Omenyo and Rev. Dr. Abraham Nana Opare Kwakye.

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ABSTRACT

Scholars have studied some African Initiated Churches in Ghana; notable among them are Christ Apostolic Church, The Apostolic Church of Ghana, and Church of Pentecost. Most of these churches emerged from the eastern part of Ghana and have spread across the whole country and even beyond the borders of Ghana. The Lord’s Pentecostal Church is one of the first indigenous churches established in Peki in the Volta Region of Ghana and has spread across the country and beyond. However there has not been much study on this church. The objective of this study, therefore, is to examine the origins, and mission of The Lord’s Pentecostal Church over its fifty years of existence from 1961-2011.

The research was conducted using the historical approach. Primary and secondary sources were used in collecting the data. The primary sources include interviewing some church leaders both past and present. Minutes, memoirs and other correspondence of the founder and his assistant were used. Secondary sources such as books, journals and online articles was used and the data gathered were analyzed and conclusions made. The study highlights the early beginnings, features and changes in an African Initiated church.

The study found out that The Lord’s Pentecostal Church International began with features that were similar to that of AICs. These practices included removal of footwear, segregation of women, use of florida water, wearing of long robes amongst others. However the study revealed that the introduction of several changes in their practices brought about relevance and significant growth.

The study concludes that it is possible for AICs to become relevant at every given point in time if these churches become more receptive to change without necessarily losing their Africanness.

The research will contribute to the existing body of knowledge on African Independent churches. Again, it will serve as reference for further study on African Initiated Missions in general and how The Lord’s Pentecostal Church has developed over the years. It will also help in making projections for future policies for the church and other African Independent Churches.
DEDICATION

I dedicate this work to Apostle Richard Amegbor Buafor, the General Overseer of the Lord’s Pentecostal Church International whose inspiration and encouragement birthed this study. God richly bless you.
ACKNOWLEDGEMENT

I am most grateful to the Lord for His mercies and grace that has brought me this far. I wish to express my profound gratitude to my supervisors Rev. Prof. Cephas Narh Omenyo and Rev. Dr. Abraham Nana Opare Kwakye for the excellent working relationships. I appreciate their professionalism, patience, tolerance and support to bring the study to this level. I appreciate Rev. Fr. Dr. George Ossom-Batsa, the Head of Department for the Department for Study of Religions, University of Ghana for the enormous help offered me. I am grateful to all the lecturers in the Department for the Study of Religions, University of Ghana for the diverse assistance I have enjoyed throughout this study. I wish to thank all my colleagues at the department for their encouragements and the time spent together.

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<td>AICs</td>
<td>African Initiated Church (es)</td>
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<tr>
<td>CAC</td>
<td>Christ Apostolic Church</td>
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<tr>
<td>CoP</td>
<td>Church of Pentecost</td>
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<tr>
<td>EP</td>
<td>Evangelical Presbyterian</td>
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<td>NEC</td>
<td>National Executive Committee</td>
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<td>TLC</td>
<td>The Lord’s Church</td>
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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

During the 19th century, various missionary societies were formed in Europe and America. One of these societies was the North German Mission Society which later came to be known as the Bremen Mission. The formation of the Mission Society dates back to 11th April, 1836 in the north German town of Bremen.¹ The Mission was a private society, constituted under civil charity law comprising Reformed and Lutheran Christians. It was one of the many societies formed in the early part of the 19th Century, inspired by the Pietist Movement and the Christian Awakening of the 17th and 18th Centuries. John K. Agbeti asserted that due to the change in the attitude of German Protestants to the evangelization of non-Christian communities, the pietism of the time was understood in relation to evangelization: leading others also into living holy lives. This resulted in the formation of missionary societies by German Protestant Christians. Most of the mission societies formed in the northern part of Germany merged and constituted the North German Missionary Society with the aim of sending missionaries to non-Christian lands.²

Compared to other foreign mission societies, the North German Missionary Society was late in doing mission in Africa. Agbeti advanced two major reasons for this delay. Firstly, because of the lack of theological basis for evangelizing non-Christian lands from the beginning among German Christians.³ The second reason was that of domestic instability; there were struggles between the German Protestants and the Roman

³ Ibid.
Catholics because of human power. Therefore, they were not stabilized to engage in mission. Four members from this society namely Lorenz Wolf, Luer Bultman, Karl Flato and James Graff landed in Cape Coast in the Gold Coast now Ghana on 5th May, 1847 to explore the possibility of establishing a mission field. On their coming to the West Coast of Africa in 1847, the leaders of the society planned to do mission in Gabon in West Africa as a way of extending their mission to the West Coast of Africa. Hans Debrunner also argued that it was due to a report published by Freeman on missionary possibilities in Gabon that moved the head of the Bremen Mission to begin work there.

Upon recommendations by the Basel Mission Society which was already in the Gold Coast before their arrival, the Bremen Mission under the leadership of Lorenz Wolf went to Peki. This was at the invitation of Prince Nyangamagu, a son of Kwadwo Dei II, King of Krepi in the Volta Region of Ghana. Their intention was to start missionary work in the Ewe land. In the midst of initial challenges, the Bremen Mission established a mission church which later became the Evangelical Presbyterian Church (hereafter known as the EPC). There were some schisms in the EPC which resulted in the establishment of some AICs. One of such churches was The Apostle’s Revelation Society led by an indigene from the Volta region in 1949. Another of such groups was The Lord’s Church (Agbelengor), now The Lord’s Pentecostal Church International established in 1961 by Apostle John Sam Amedzro from Peki.

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4 Agbeti, West African Church History, 80.
5 Rebecca Yawa Ganusah, Christ Meets the Ewe-Dome of Ghana: A Theological and Ethical Reflection on the Rites of Birth and Initiation into Womanhood (Accra: Asempa Publishers, 2008), 35.
The Church started as a prayer group in the EP Church until they were excommunicated and began to function as a Church. The group has metamorphosed over the period from a small prayer group with some characteristics of African Independent Churches (AICs) to become one of the Pentecostal Charismatic Churches in Ghana registered as a company by guarantee with the Registrar General Department of Ghana. It is also a member of the Ghana Pentecostal and Charismatic Council.

It has over 100 branches both within and outside Ghana specifically in Togo, Nigeria, Liberia, Gambia and United Kingdom. It has been under the leadership of four different leaders in respective tenures and has not experienced any secession since its establishment.

Even though The Lord’s Pentecostal Church is one of the first African independent churches to be established in Peki in the Volta Region, there has not been much study on it. This Church initially exhibited some characteristics of AICs, but later on manifested features that could be described as being in line with those of classical Pentecostal and Charismatic churches discussed by Cephas Omenyo and Abamfo Atiemo.⁸

1.2 Statement of the Problem

The EP Church is one of the mainline churches that has experienced a number of schisms. Extensive studies have been conducted on Apostles Revelation Society⁹ and Global Evangelical Church¹⁰ which are all churches that came out of the EP Church.

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However, much study has not been done on The Lord’s Pentecostal Church which also came out of the EP Church and is one of the first indigenous churches to be established in Peki in the Volta region of Ghana. This study becomes imperative because it is a church that has evolved from AIC to a Pentecostal Church.

1.3 Aims and Objective of the Study

The objective of this study is to examine, the history and mission of The Lord’s Pentecostal Church, and also to investigate changes that have taken place in the Church as it transitioned from a prayer group into a Pentecostal and Charismatic Church.

1.4 Research Question

The research question that guided the study was what are the changes that have occurred in The Lord’s Pentecostal church from 1961 to 2011 and what factors contributed to those changes?

1.5 Literature Review

Literature reviewed was categorized into three. These were literature on AICs, Pentecostal and Charismatic movements, and Missions. This categorization was necessary because the church under study has metamorphosed, and at particular stages manifested features of one of the various categories in its activities.

In their book *African Indigenous Churches*, Deji Ayegboyin and Ademola Ishola discussed some problems with the use of various terminologies that are used for African Indigenous Churches. According to them the World Council of Churches tried to categorize churches in Africa into two that is the mainline churches and African Independent Churches. They identified some terminologies which were used for the
African Independent Churches such as Separatist, Ethiopian, Zionist, Spiritual, Prophetic Movements, Praying Churches, Pentecostal Churches and others. Each of these terminologies was used with reference to some features peculiar to the churches and in some cases common to all\(^\text{11}\).

AIC stands variously for African Independent Churches, African Instituted Churches, African Initiated Churches and African Indigenous Churches. These terminologies generally refer to Churches or religious movements that are of African strand. For the purpose of this study AICs will refer not to all churches and movements of African strand but those ones which exhibit certain unique characteristics such as removal of footwear at places of worship, using of candles and Florida water, wearing of long robes etc. and are usually referred to as ‘spiritual churches’ as espoused by Kofi Asare Opoku in his article “A Brief History of Independent Church Movements In Ghana Since 1862”\(^\text{12}\). This distinction became necessary for this study because it helped to put the church in a definite category during a particular time in the church’s life when some of these features were exclusively present in the church.

According to Ayegboyin and Ishola the AICs have some peculiar features. Among them is the emphasis on prayer to the extent that the Yorubas refer to them as Aladura which means praying churches. They also lay emphasis on the spiritual and so give spiritual interpretations to virtually everything that happens to them especially misfortunes. They do not encourage the use of orthodox medicine and depend largely on divine healing. There is also the absence of elaborate administrative structures.

In *Translating the Devil*, Birgit Meyer sought to bring to the fore the emergence of local Christianity in Peki in the Volta Region and how the devil was translated to them by the missionaries and now receives more attention in the Pentecostal churches. She mentions the fact that The Lord’s Church now known as The Lord’s Pentecostal Church (TLPCI) was one of the first AICs to be established in the 1960s through secessions from the EP church. Meyer attempted to discuss some of the practices of this church in the early beginnings such as emphasis on divine healing, abstinence from sexual intercourse on the night before Sunday, the use of Florida water, oil, candles, holy water, wearing of necklace with a big cross all with the hope that these objects will drive away evil spirits.

It is some of these practices that put TLPCI into the spiritual church category and therefore relevant to the study. However according to the memoir of the founder and his assistant, some of these practices such as abstinence from sexual intercourse on the night before Sunday, the use of Florida water and holy water were not part of their practices.

In his book *Prophetism in Ghana*, Christian Baeta posits that there are a group of churches who are generally known as Separatist churches and these are described by Geoffrey Edward Parrinder as sects which have split away from or sprung up in a relative independence of the older mission churches. However, the leaders of these bodies dislike this designation and would prefer to be known as “spiritual churches.”

In discussing some of these groups in Ghana, such as Musama Disco Christo Church (MDCC), Apostles Revelation Society (ARS), The Church of The Twelve Apostles, he underscored certain practices and teachings which seemed to be common with all of them; the wearing of gowns, emphasis on divine healing, emphasis on dreams, visions

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and revelations. Some of these features were also prominent in TLPCI at an early stage in its development.

The second category of books reviewed includes *An Introduction to Pentecostalism: Global Charismatic Christianity* by Allan Anderson. In this book, Anderson attempted to provide perspective on the Holy Spirit movement in the world today which is not limited to only the Pentecostal and Charismatic groups but the larger Christian world. He also discussed the historical context and theological emphasis of the worldwide Pentecostal and Charismatic churches and outlined their distinctiveness. One of the features which characterize Pentecostalism and Charismatism is Spirit-filled congregations with the physical manifestations and gifts such as speaking in tongues.\(^{14}\) However, he further argued that speaking in tongues as the initial physical evidence of Spirit baptism is not a universal Pentecostal or Charismatic doctrine. Besides, the Holy Spirit and other manifestations which are described as Pentecostalism have been with the church since the early days of the Church in the book of Acts even though some scholars argue that it was not frequent in the early church. Anderson observed that Pentecostalism is not a new phenomenon. He also made reference to Walter Hollenweger in his attempt to categorize Pentecostalism into three strands with its challenges. He suggested that the baptism of the Holy Spirit with the manifestations of gifts could be the hallmark of Pentecostalism\(^{15}\).

However, Anderson admitted that there were similarities in those movements and therefore it was difficult to have a clear cut definition. Sometimes the global nature of this phenomenon contributes to the difficulty in trying to define Pentecostalism. This is because almost all the various continents see Pentecostalism and Charismatism in a

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\(^{15}\)Anderson, *An Introduction to Pentecostalism*, 103.
different way. In the midst of all these difficulties, Anderson could also not come out with any clear distinction. The Holy Spirit Baptism with the evidence of speaking in tongues is one of the signs of Pentecostalism which was a common practice in The Lord’s Pentecostal Church.

Some of the issues in Paul Gifford’s *New Christianity: Pentecostalism in a Globalizing African Economy* made it relevant for review with regard to the study. In his book, he attempted to investigate why Pentecostal and charismatic churches were so appealing to Ghanaians. According to him one of the main issues which is common to them and makes them differ from the main line churches is that, their gospel focuses on gaining divine favor for wealth and success in the here and now, unlike the mainline churches that emphasize salvation in the afterlife. In his book *Pentecostalism: The Eddies of Ghanaian Christianity*, Kingsley Larbi also attempted to explain this phenomenon by attributing it to the worldview of the Akan and most Africans. According to him, the Akan’s understanding of salvation has to do with the existential needs of people such as peace, prosperity, security, and wellbeing. In his attempt to discuss this preposition against the mainline traditional position or Western Missionary approach which also has a different worldview, he touched on some of the features of Pentecostalism in Ghana such as Holy Spirit baptism with the evidence of speaking in tongues, prayer and belonging to the same ecumenical Council (Ghana Pentecostal Council) among others. It is some of these features that make it relevant for the study because it helped in the categorization process of TLPCI as a Pentecostal church in a later period of its development.

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In *African Charismatics*, Kwabena Asamoah-Gyadu discussed a specific form of Christianity, described as the religion of the Holy Spirit, otherwise known as Pentecostal Christianity. The book focused on major historical and socio-theological developments that have occurred within Ghanaian independent indigenous Pentecostalism.

Asamoah-Gyadu also examined the key themes associated with the theological orientation of this type of Christianity. Various topics such as divine healing and deliverance, the outpouring of the Holy Spirit and the role of gospel music are discussed in his book. He discussed how salvation is perceived as prosperity and understood as God wanting to give good health and success, but more especially material sufficiency to the believer.18

As TLPCI evolved over the period it manifested some of these characteristics discussed by Asamoah-Gyadu such as emphasis on the Holy Spirit, gospel music among others.

Cephas Omenyo and Abamfo Atiemo in their article “Claiming Religious Space: The Case of Neo-Prophetism in Ghana”, attempted to draw up various typologies of Christianity in Ghana. According to them, other scholars have attempted to do some classification of African Initiated Churches. They did this by using the churches’ origins, historical period, geographical location and theology. They noted that one of such scholars, Philomena Mwaura strictly used the historical category for her classification. In the light of this, she put Church of Pentecost, Musama Disco Christo Church, and The Church of the Twelve Apostles together as ‘aladura’ or spiritual churches. According to Omenyo and Atiemo even though all these churches emerged

during the same period, it becomes problematic to add Church of Pentecost to the others as spiritual churches so far as their theology and other practices are concerned. They therefore proposed a typology which took into consideration both historical and theological aspects of the categorization namely; African Independent Churches, Classical Pentecostals, Neo-Pentecostals and Neo-Prophetic. Some of the features of AICs were evident in TLP CI at its early beginnings before it assumed some features of classical Pentecostals.

The third category of books reviewed focused on the missionary activities of the Christian church. One of such books is David Bosch’s Transforming Mission: Paradigm Shifts in Theology of Mission by David Bosch. Bosch attempted to redefine the concept of mission. He took it from the understanding of missions as the spreading of Christianity or programs for church expansion or conversion to focus on the mission of God, with God as the sender. For him, mission is simply the participation of Christians in the liberating mission of Jesus Christ. He further expounded this point by describing the church as being missionary in nature, quoting a former Archbishop of Canterbury, Dr. Rowan Williams when he said “it is not the church of God that has a mission, it’s the God of mission that has a church”.  

TLPCI in its efforts to engage in mission activities embarked on planting of churches under various leaders. In the light of this, the study was guided by the thoughts of Bosch. Following Bosch’s view on mission, Ken Gnanakan addressed the first of the five marks of global mission in the book Mission in the Twenty-first Century: Exploring the Five Marks of Global Mission. The five marks are enumerated as proclaiming the good news of the kingdom, to teach, baptize, and nurture new believers, to respond to human need by loving service, to seek to transform unjust structures of society and to strive to safeguard the integrity of

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creation and sustain and renew the life of the earth. Accordingly, any global missionary endeavor including The Lord’s Pentecostal Church must focus on the five marks in balance.

Gary L. McIntosh admitted in *Biblical Church Growth* that church growth is perceived in terms of techniques, methods, and models, by some scholars. Even though other scholars believe that church growth is just a methodology used to equip people into church to increase its numbers, they do not understand the true nature of church growth.

For McIntosh, the methodologies and strategies, though well-liked, are transitory and location specific, whereas the biblical principles span culture and time. He also presented the elements essential for a healthy, growing church: the right premise, priority, process, power, pastor, people, philosophy, plan, and procedure. McIntosh does not leave the discussion at the point of authority but addresses the need for a passionate proclamation of the Scriptures. He asserts as follows:

A church that is committed to the authority of God's Word and is passionate in articulating its beliefs and behaviours has increased potential for biblical church growth.

For him, Church growth is not a formula with automatic results. A church leader requires wisdom in evaluating his church’s health and blending the appropriate amounts of each principle to promote church growth.

In TLPCI’s bid to expand, it engaged several methods such as proclamation of the scriptures. This was expressed at funerals, crusades and other social functions. This approach or strategy is in line with some of the thoughts of McIntosh.

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Ed Stetzer in his book *Planting New Churches in a Post-modem Age*, built from both experience and research a methodology for planting new churches that is simultaneously educational in teaching the method, intriguing in example, and faithful to the biblical paradigm of establishing new works. He does this by a careful “grouping of principles related to the task at hand.”

He noted that the basics involved in planting a church must have biblical basis and models. Stetzer turned from what one might call the "basics of a church plant," to consider the multifaceted "paradigm of culture." He laid a groundwork that allows the modern-day church planter to incorporate methods for reaching different people groups living in the same geographical area. Stetzer again gives a workable outline that allows an inexperienced planter to put in place for the foundation of a new church. Touching on subjects such as focus, evangelism, core groups, small groups, finances, and choosing a name and logo, which provides a paradigm designed for success. Stetzer’s models were relevant to the study in the light of the church planting activities of TLPCI over time.

Thom Rainer’s book, *The Book of Church Growth: History, Theology and Principles* is also dedicated to showing how fundamental principles of church growth such as pragmatism, accountability, receptivity and the homogenous unit principle, among many others have been formulated, tested and modified in the States and abroad in different cultures. Other significant factors related to church growth are also discussed and illustrated such as the importance of prayer, the role of church leaders, evangelism

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and church planting, corporate worship and the importance of planning and goal setting.²²

Some of these principles enumerated by Rainer, were used to evaluate the practices of TLPCI. In TLPCI’s attempt to expand, it established an educational fund to help in the training of its leaders. It also improved on its evangelistic activities through the setting up of an evangelistic team. The Purpose Driven principles developed by Rick Warren in the States were introduced and contextualized to help in the growth agenda of the church.

1.6 Methodology and Methods of Data Collection

The research was conducted using the historical approach. The historical method was used to analyze the origins, events and processes that led to the changes and developments in The Lords Pentecostal Church. Archival materials such as Minutes, Memoirs, and Correspondences which were examined provided the historical foundations of the church and helped to unearth the various developmental changes in the period under consideration.

Again, the historical method was employed for the study because it also aided an objective analysis of the data collected since the study did not only involve the narration of the history of the church but also identified different features in the different periods of the church in order to classify each period under a particular typology. The researcher identified the significant events that took place during each period.

Both primary and secondary sources were employed to collect data for the study. The primary sources included the Church’s Constitution, bye-laws and General Conference records as well as interviews of some of the pioneers and current leaders. Memoirs of the founder and his assistant were also analyzed. Secondary sources such as books and journals were used. The data gathered from these sources were analyzed through content analysis and the researcher attempted to do a periodization based on the tenure of office of various leaders of the church. The researcher examined each period with its features, categorizing it under the typology of Omenyo and Abamfo.23

1.7 Theoretical Framework

The theory of adaptation was used in this study. According to Theodosius Dobzhansky,

> Adaptation is the evolutionary process whereby an organism becomes better able to live in its habitat or habitats and the adaptive trait is an aspect of the developmental pattern of the organism which enables or enhances the probability of that organism surviving and reproducing.24

According to George C. Williams, “The process of adaptation makes organisms better suited to their habitat”.25 Williams noted that, adaptation is anatomical, physiological or behavioral trait that contributes to an individual’s ability to survive and reproduce in competition with co-species in the environment in which it evolves. This theory brings to light how both organisms are able to be successful in a particular environment in a given time or period. In other words they undergo changes which are suitable for their survival in any given environment.

Although this theory relates to living organisms, it is applicable to organizations and institutions. This is revealed in Linda Hutcheon’s assertion that adaptation is a bit like redecorating. She also used this theory in her work on the changing phases in the media landscape. According to her, new paint and selective staging have the ability to revitalize homes to suit different occasions. She also revealed that bestselling novels have revisited familiar characters and settings without their original authors. Film narratives have also moved from the screen to the stage then back to the screen in a few short years. With an understanding of this new terrain, Hutcheon identifies a new approach to evaluating the adaptation that considers not only narrative strategies, but also the mediums in which they are presented.

This theory was adapted to the study by examining the church and its features from its early beginnings which were similar to that of AICs. The study revealed how the church shed off those features and took on new features that were similar to Pentecostal Churches in order to remain relevant. The theory of adaptation was therefore appropriate for the study because the church went through significant changes over the period of its existence in order to survive.

1.8 Scope of the Study

The study covered the period from 1961 to 2011. It took a panoramic view of the whole church and focused mainly on Teikrom prayer camp, where the founder and his assistant indicated that they had the religious experience. The Peki branch which was the first branch of the church was considered. Finally the Headquarters in Kwashieman, Accra was also included since it is the administrative center of the whole church.

1.9 **Significance of the Study**

Work has been done concerning most of the African Initiated Churches in Ghana by various scholars in terms of their history, mission and growth. However, very little work has been done on The Lord’s Pentecostal Church which is one of the first African Initiated Churches at Peki in the Volta Region but has grown over the period to assume a national character and beyond. The study serves as an example of how churches in their desire to remain relevant go to great heights to adapt features or traits of other churches in their environment. This is evident in the Lord’s Pentecostal church which evolved from an AIC to a Pentecostal church over time. The study brings to light how it has adapted relevant features at various points in time. Consequently the study provides the basis for further research into this area and also contributes to the body of existing knowledge in this field.

1.10 **Structure of the Study**

The study is divided into five chapters. The first chapter looks at the background, statement of the problem, aims and objectives of the study, literature review, research questions, theoretical framework, methodology and methods of data collection, scope of the study, structure of the study and relevance of the study.

Chapters Two, Three and Four are classified under three periods or eras. This is because, each of these eras was under different leadership and there were significant issues in each period. In chapter Two, the study examined the origin and early beginnings of the church (1961-1972). At this stage, the researcher also examined the features that were peculiar to the church at its initial stages in the area of church polity, liturgy, ministerial training, place of women and other practices and categorized it under a typology.
In chapter three, the study took into consideration the second period of the church (1973-1995) under a different leadership. It looked at its features and the changes that occurred in such areas as church polity, liturgy, and place of women among others and also categorized the church during this period under a typology. The study also discussed what could have accounted for the changes in the church during this period.

In chapter four, the study examined the third period of the church (1996-2011), and again discussed the features that were visible and attempted to categorize them under a typology. The circumstances and factors leading to the changes in this period were also examined. Finally, the state and the future of the church during its fifty years of existence were discussed.

The final chapter is the conclusion, summary and recommendations.
CHAPTER TWO
THE LORD’S CHURCH (1961-1972)

2.0 Introduction

This chapter focuses on the era of the Church under the leadership of Apostle John Sam Amedzro who was the founder of the Church. It discusses the features which characterised the church during this era. The research also classifies the Church under a typology taking into consideration the changes that took place during this era under Amedzro’s leadership of the church. It also highlights the developmental stages of the church from its inception. This era spans from 1961, the year the Church was founded till the demise of the founder in 1972. He is survived by a widow, Ellen Amedzro.27

2.1 Founder (Apostle John Sam Amedzro)

His Early Days

John Samuel Amedzro28 was born on 27th December, 1929 to Mr. Amedzro Koto and Madam Hannah Abba both from Peki Blengo in the Volta Region. He had his basic education at Blengo Senior School after which he continued to Somanya Commercial Technical School, now Somanya Secondary Technical School at Somanya in the Eastern Region of Ghana.

Family Life

According to Ellen Amedzro, her late husband had a large nuclear family. He was married to three wives with eight children. Even though his mother was a member of the Apostolic Church, he was a nominal member of the EP Church.

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27 See picture in plate 2
28 See picture in plate 3
His Sickness

Apostle John Sam Amedzro fell ill on the 12\textsuperscript{th} of October, 1958 while living with his father at Koto Kwanta in the Volta Region. He resorted to self medication from various chemical shops but there was no relief for him. He then proceeded to the EP hospital at Worawora in the Volta Region for professional medical care but he still did not recover from his ailment. He resorted to native medicine from various native doctors but his situation grew worse until his mother sent him to a prayer camp at Teikrom in the Volta Region of Ghana.\textsuperscript{29}

2.2 Teikrom Prayer Camp

Teikrom is a small village which is about 7 km from Golokwati in the Volta Region. It is also about 85 km from Ho, the regional capital, and is primarily a farming community. Most of the inhabitants are people who have migrated from Agortime Kpetoe also in the Volta Region of Ghana. Pastor Timothy Borkumah who was the leader and founder of the Teikrom Prayer camp was a native of Agate also in the Volta region and was a member of the Evangelical Presbyterian Church. In an interview with his son Bishop Sylvester Borkumah, who is presently, the leader of the Teikrom Prayer group, (now known as Peaceful Healing Church) his father was engaged in farming activities at Teikrom but pests and rodents constantly attacked the farm produce to the extent that he became very frustrated and discouraged. It was in his state of discouragement that one day he lamented to God in prayer on the farm and the Lord revealed a tree to him called, ‘forget me not.’ He therefore planted the tree in the farm and from that time the animals ceased destroying the farm produce. This experience made him to develop a more intimate relationship with God and he started organizing

\textsuperscript{29} Ellen Amedzro, Interview, 25 December, 2014, Nsawam.
prayers in the town from a veranda to a shed till they moved into their chapel. According to him the Lord did a lot of miracles through his father together with one woman popularly known as Petri-no meaning Petri’s mother, who also had the gift of prophecy. They were used by God to heal the sick and cast out demons. He therefore formed a prayer group known as the Teikrom Prayer Group. They met every day in their chapel for fasting and prayers and on Thursdays at their prayer grounds in the bush where they had healing and deliverance services. However members were allowed to attend their respective churches on Sundays.

Some of the practices in this group among others were removal of sandals when going to the place of worship, use of elements such as candles, incense, olive oil, Florida water among others. These practices are usually associated with the AICs such as ARS, MDCC, and Twelve Apostles as discussed by Baeta.30

They believed that some of these elements drove away evil spirits and others for healing. This assertion is in line with an observation made by Birgit Meyer in her book Translating the Devil. According to Meyer, the devil was given prominence in the local Christian community as a result of the interpretation they received from the missionaries.31 They also made use of herbs through revelation. When asked about the source of the usage of these elements, Borkumah said it came by revelation to his father and they were efficacious for them.32 Women who were in their menstruation period were separated from the general gathering. He stated further that, there was emphasis on prayer and fasting to the extent that at every given point in time, there was someone praying and fasting in the chapel. This is also a distinct feature of AICs which earned

them the name “aladura” (meaning praying church) as stated by Ayegboyin and Ishola. Their main dress code to their services was long robes. However the leader wore white robe with a red turban to distinguish him from the others.

2.3 Establishment of Peki-Teikrom Prayer Group

Amedzro recovered from his ailment at Teikrom after some months. He was later ordained as a leader who could undertake certain ministerial duties at the camp. In 1959 he returned from Teikrom to Peki Blengo where his entire household together with him began to organize prayer meetings in his sitting room. According to him, this sitting room was hitherto where he and his close friends used to drink alcoholic beverages. He also stated that, his apostolic work started with the laying on of his hand on the sick and those suffering from evil spirits whilst praying for them. He also anointed them in the name of the Lord. The text below was used to support his actions.

And these signs will accompany those who believe in my name they will drive out demons, they will speak in new tongues they will pick up snakes with their hands and when they drink deadly poison it will not hurt them at all they will place their hands on sick people and they will get well (Mark 16:17, 18).

From that moment on, his hall was always packed with the sick any time they had prayers in the evening. Before the end of 1959 those who had been coming to his house for prayers numbered more than 200 people. This new development gave them confidence so they celebrated the Teikrom Prayer Group anniversary at Peki in 1959.

2.4 Ex-Communication of Peki-Teikrom Prayer Group

The prayer group experienced serious challenges after the anniversary. Some of the established churches and members of the community opposed their activities by
questioning the source and authenticity of their authority. Derogatory comments were made against the group due to the polygamous status of some of the leaders.  

In the midst of all these challenges both the members and leaders of the prayer group continued to attend their mother churches namely, The EP Church and Methodist Church. According to Emmanuel Wuaku (successor to the founder), they went to EP Church on one Easter Sunday and the Prayer group requested for an opportunity to sing which was granted. But before the end of the service the minister of the church at the time Rev. Edmund Tawiah announced that the church has received a circular from their headquarters that a prayer group had emerged known as the White Cross which the EP Church does not endorse and therefore no member of the church should be associated with that group.

The leadership of the EP Church at Peki also used the opportunity to inform their headquarters about the Teikrom Prayer group at Peki. After this event they were directed to inform members of the church at Peki to disassociate themselves from the prayer group, otherwise they would lose their membership in the EP Church. This announcement was made again at an EP Church mammoth anniversary celebration at Peki. The following sanctions were spelt out for anyone who continued to associate with the Teikrom prayer group. The EP Church would no longer bury any member of the Prayer Group, their children would no longer be baptized in the EP Church, and they would be forbidden from taking the Holy Communion.

The Minister also formed an alliance with the local Methodist Church against the Prayer Group because the assistant leader and some of the members of the prayer group were Methodists. Hitherto, there had not been any alliance between them. He stated that

36 See Brief History of The Lord’s Church (Agbelengor) in Appendix B.
the situation resembled the sort of relationship that developed between Caiaphas and Pilate in their dealings with Jesus Christ.\textsuperscript{37}

However, the Prayer Group kept meeting until 19\textsuperscript{th} December 1959, when an incident occurred. Mr. Christian Sai Kwadzo a member of the Prayer Group who was previously a drunkard and a rowdy man lost his child. According to the founder’s biography, he informed some of the Presbyters of the Blengo EP Church in the persons of W. K. Afrim, Simon Leh, and Amoakoatia since the Minister was not around. However, they were ready to carry out the Minister’s sanctions so they were prepared to bury the child on condition that the child’s father Christian Sai Kwadzo will renounce his membership with the Teikrom Prayer Group. But the father said “he would like to throw the child onto a rubbish ground and go to heaven rather than allow the EP Church to bury the child and he would go to hell”. He added that “he would do only what he was sure of.”

The leader of the prayer group immediately ordered that they should ring their bell for a wake – keeping. They kept wake, preaching the sermon and singing beside the dead child. On the following day at 7am they buried the child with confidence and from that day they ceased to be members of both the EP and Methodist Churches respectively. This move by the leaders of the Teikrom Prayer Group is in line with what H. W. Debrunner posits in his book \textit{History of Christianity in Ghana}. According to him AICs such as ARS and MDCC under the leadership of Prophet Wovenu and Prophet Jehu Appiah respectively were prayer and healing groups that seceded from mainline churches during the first half of the twentieth century.\textsuperscript{38}

\textsuperscript{37} See Brief History of The Lord’s Church (Agbelengor) in Appendix B.

2.5 Establishment of the Lord’s Church (Agbelengor)

On 25th December, 1959 the Teikrom Prayer Group in Peki had its first service. They sent word to Pastor Timothy Borkumah the founder of the Prayer group at Teikrom to come to their aid by establishing them as a church since they could not administer certain sacraments such as baptism, communion, burial and others to their members. In an interview with Wuaku,39 he said Pastor Borkumah promised to come and set them up as a church, but he kept postponing for about three years until finally he asked them to go back to the EP Church. Amedzro recorded in his brief history that, this directive did not go down well with the prayer group at Peki because they felt Pastor Borkumah did not empathize with them since the group at Teikrom was not going through the same or similar opposition from the EP Church like them.

They then decided to establish the church on their own. The three leaders of the group at the time went to a Church of Pentecost Pastor at Peki to baptize them so they could also in turn baptize the members. However, the Pastor gave them the condition that if he baptized them they would all become members of Pentecost which they declined. Emmanuel Wuaku recounted that after fasting, prayers and studying of the Bible, the Lord instructed them as leaders that they could baptize themselves first, and then subsequently baptize the rest of the members.

They carried out this instruction on 29th October, 1961. They baptized 35 people which marked the beginning of the church. The leader, Amedzro named the church The Lord’s Church and after that they started performing all the other sacraments and functions that depicted them as a church.

With the passage of time, the message they preached had to do with the afterlife or life after death. A man in the community who hailed from Togo in his attempt to ridicule the church referred to them as “Agbelengor” in Ewe language, which literally means there is life ahead. The church members also accepted it and it therefore became their nickname. The activities and practices of the church during this era are discussed below.

2.6 Church Polity

According to Kevin Conner, church government is one of the most controversial areas in the church. He posits that almost every church recognized that there must be some form of government, but what form it should take is a point of much contention and divergence. Robert S. Paul in his book *The Church In Search of Itself* advances three basic systems of Civil government, which also manifest in ecclesiastical rule namely Monarchical (Episcopal), Oligarchic (Presbyterian) and Democratic (Congregational). The church today faces the challenge of remaining relevant in an ever changing world while seeking to stay faithful to scripture.

Leadership and church governance are important considerations in this process. In introduction to Church Government, Wayne Grudem wrote “it must be said that the form of church government is not a major doctrine like the Trinity, the deity of Christ, substitutionary atonement, or the authority of scripture.” There is no doubt that the form of church government is not an essential doctrine of the Christian faith in that it does not impart one’s eternal destiny. However, Steven Cowan pointed out:

> It is evident that the form of church government a church adopts will have a direct impact on the lives of church members and the course of the church’s life

and ministry. How a church is structured and what officers it ordains (and who
ordains them) impacts who does what in the ministry of the church as well as
how it is done. Moreover, the form of church government determines what
problems a church will face and how they will be solved.\footnote{Steven B. Cowan, \textit{Who Runs The Church?: 4 Views on Church Government} (Grand Rapids, MI: Zondervan, 2004), 135.}

Since the Teikrom Prayer Group in Peki became a church, it needed a system of
governance or polity that could help in the administration of the church. At the very
beginning, the Founder of the Church, Amedzro, together with six other leaders drafted
a constitution of The Lord’s Church (Agbelengor). This was to guide them in the
smooth and effective administration of the Church. These leaders were:\footnote{See The Lord’s Church Constitution, Appendix F.}

1. Emmanuel Wuaku (Assistant President)
2. Bernard Alexander Menka (District Pastor)
3. Edward Annan (District Pastor)
4. Ellen Akosua Amedzro (Chairman, Women Section),
5. E.K Bediako (Senior Presbyter)
6. John Koomson (Secretary)

The document addressed various issues such as the name of the church and its aims. In
the document, a motto was crafted for the church as “Christ our Lord, the Bible our
Guide”. It also had in it what qualified a person to be a member of the church and
various meetings that the church could have. For example dawn services, Tuesday
evening services, Thursday prayer services and Sunday services. Rules on issues like
marriage, drinking of alcoholic beverages, food and meat, with its accompanying
disciplinary measures were also addressed in the document.

According to the \textit{Constitution} the local pastors were supposed to have local church
council members. The local pastors selected capable members who assisted in the
administration of the local branches. The local pastors in turn reported directly to the
district pastors and then the district pastors to the President of the church. The leaders who drafted the constitution became the national leaders of the church with the founder as the President.

This polity did not fall under any of the known systems of church governance such as Episcopal, Presbyterian, and Congregational. The Teikrom Prayer Camp experience influenced the church polity of The Lord’s Church in many ways. There were no guidelines for election of leaders. The document also did not have any succession plan for the future of the Church in terms of leadership. In addition, all the powers with regards to decision making was vested in the President, which is characteristic of most AICs. 45

2.7 Faith Healing and Herbal Medicine

Faith healing is healing achieved by religious belief and prayer, rather than by medical treatment.46 Historically speaking, the early churches regarded healing ministry as essential to the life and work of the church. Justin Martyr spoke of the gift of healing as one of the charismata still received in the church and refers to the early Christians responsibility to care for the sick at their own expense.47 Charles Harris also remarks that “in early times the Christian churches were referred to as temples of healing.”48

In the view of Wuaku, when The Lord’s Pentecostal Church started, one of the main practices was faith healing.49 This practice meant that members of the Church who fell sick were not supposed to go to the hospital or take any orthodox medication. They

were required to resort to only prayer and herbal medicine. In her book “Translating the Devil” Birgit Meyer discusses the practice as one of the features of TLPCI. Wuaku also admitted that this was one of the practices at the early beginnings of the Church. He said it was a practice which the founder introduced because he felt the members were not exercising enough faith with regards to their health. However, as stated earlier in the discussion this practice pertained at Teikrom where the founder received healing. Thus it could be that the founder learnt this practice from Teikrom Prayer camp. Another factor which could have influenced him was his mother’s belief in faith healing as an Apostolic.\(^{50}\)

With regards to the use of herbs, Apostle Wuaku made reference to the Bible as the basis for this practice. Ezekiel 47:12 which says:

Fruit trees of all kinds will grow on both banks of the river. Their leaves will not wither, nor will their fruit fail. Every month they will bear, because the water from the sanctuary flows to them. Their fruit will serve for food and their leaves for healing.\(^{51}\)

He added that the administration of the herbs was done by the prophetesses among them. They gave direction as to which herb to take for the cure of any sickness or disease through prayers and revelations. This practice is also recorded in some of the Church’s chronicles in its early days.\(^{52}\) In Baeta’s discussion on AICs, he mentioned faith healing and the use of herbs as one of the features of AICs in Ghana, which is also a reflection of The Lord’s Church during its formative years. Baeta further observes that request for health from God is one of the things that fully endorse the African religion. As a result of this, most of the leading men of all the ‘Spiritual churches’ showed familiarity with the Scripture passages which appear to have anything to do

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\(^{50}\) Deji & Ademola . African Indigenous Churches, 152.

\(^{51}\) The scripture quotation is from the New International Version of the Bible (Sydney: The Bible Society of Australia, 1998), 672.

\(^{52}\) See Records of Dreams, Prophecies and Revelations of The Lord’s Church Appendix D.
with healing. They also made use of elements and procedures for healing, which are named in the New Testament, among some of which are handkerchiefs and aprons, the laying of hands with prayers and anointing with consecrated oil.53

Ayegboyin and Ishola also testify to the fact that faith-healing forms a central part of the life of many AICs and in most cases they discern the causes of illness and diseases through prophecies, visions and dreams.54

In an interview with Wuaku, he explained that in the case of TLPC, when a sick person is brought to them, the minister lays his hand on the person and prays for him or her. The prophetesses are engaged during the prayer session and they are able to tell the minister the cause of the sickness. This is done during or after the prayer session. At times, they prescribed herbal medication for the sick person. They also gave other directions for the sick person which sometimes included fasting.

2.8 Dressing

L.B. Arthur remarks that “the principles of a world are found woven into the fabric of its clothing.” He added that a person’s clothing can be a vehicle to express his/her conformity or defiance.55 A. D. Gaines makes the comment that “faith determines fashion”.56

According to Karecki, there is a relationship between the way people dress and their faith.57 A uniform is a religious aspects of worship. Theology is therefore always

53 Baeta, *Prophetism in Ghana*, 139.
57 M. Karecki, *Patterns of Mission Praxis* (Pretoria: University of South Africa, 1999), 112-120
coloured and influenced by circumstances and context. If not, it would be irrelevant and abstract.⁵⁸

According to Baeta, most AICs such as the MDCC which is one of the AICs in Ghana wore long robes. They attached some significance to the colour of the gowns they wore for worship. For instance, the white gown is regarded as a sign of victory and the red as a reminder of the blood of Christ. They also attached some sacredness to the apparel in the sense that as soon as it was worn by a member, it was presumed that the member had left the ordinary secular sphere and has entered the realm of the spiritual. The member was expected to take on a serious attitude to refrain from doing any unworthy act and from all frivolous talk and to concentrate his mind upon holy thoughts.⁵⁹

According to Meyer, a feature of TLPCI which depicted it as an AIC had to do with their way of dressing. According to her, the members wore long robes and removed their sandals before entering their place of worship. Women also had to cover their hair anytime they came to the place of worship.⁶⁰ Wuaku also testified that this was a practice of the Church during its early stages. This he said was a practice they learnt from Teikrom Prayer Camp. Borkumah, the leader of the Teikrom Prayer Camp also testified that this was their practice.⁶¹

For TLPCI, the significance of the gown worn by the church members was more hierarchical than spiritual. The colours of the gown determined the member’s rank in terms of authority and also differentiated the prophetesses from the other members of the church. The prophetess wore blue robes and the leaders wore black, purple and

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⁵⁹ Baeta, Prophethism in Ghana, 50.
⁶⁰ Meyer, Translating the Devil, 113.
⁶¹ Sylvester Borkumah, Interview, 3 December, 2014, Agate.
green depending on their rankings. During Easter and communion services members wore red long robes and white long robes for other services.

2.9 Liturgy

This refers to the people’s coming together in a certain place at a certain time on Sunday for active participation in communal prayer. In the Catholic Church this is the Mass, the celebration of Christ’s death and resurrection. Andrew Ciferni also wrote as follows:

Liturgy has a special and unique place in the life of Christians in the local churches, their communities of faith. Each church gathers regularly to praise and thank God to remember and make present God’s great deeds, to offer common prayer, to realise and celebrate the Kingdom of peace and justice. That action of the Christian assembly is Liturgy.

According to Wuaku, when the Church begun they did not have any elaborate liturgy. He said, in an interview, that they were familiar with the practice at Teikrom Prayer Camp. This was not documented and that was what they were using even though they had now become a church. Their services normally began with prayer, songs of praise, testimonies, sermon, closing prayer and benediction. The services were conducted by the founder under the inspiration of the Holy Spirit. This way of conducting church services is also one of the features of AICs, which puts The Lord’s Church in this category during the era under discussion. As a church, they had their Sunday services in the mornings and evenings. In addition, they met on other days like Thursdays for prayers, healing and deliverance services, which saw people coming from all walks of life and other churches.

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At this stage, the liturgy of the church was not elaborate. From my observation, the church was at its early beginnings and therefore had little experience in church life so there were no detailed procedures for ceremonies like marriage, induction of church leaders, ordination of pastors and dedication of babies. Teikrom was a prayer camp and not a church. Activities at the camp were mainly on healing and deliverance so there was little room to gather experiences on how a church was run.

2.10 Prophecies, Dreams and Revelations

Stuart Douglas describes prophecy as an experience in which a person receives a message from God and transmits the same to the targeted audience. This message may be for him or her personally, for another person or be a glimpse of some wider form of information such as the national visions of the Biblical Prophets. Prophecy occurs in three ways: the first is foretelling, that is, saying it long before it happens, second, forthtelling which has to do with coming events and finally by inspiration that is the inward stirring and inner conviction a prophet experiences. 64

A prophet is basically a spokesman for God, a person chosen by God to prophesy. Prophecy can be defined as the proclamation of a message revealed by the Holy Spirit, suited to the specific needs of the moment, in the language of those who hear it. In the Bible, there are a number of occasions where prophets were called to deliver personal messages. John Calvin also commenting on 1Thessalonians 5:20 wrote — By the term prophesying “I do not mean the gift of foretelling the future, but as in 1 Corinthians 14:3 the science of the interpretation of Scripture is given to the prophet as the

interpreter of the divine will. Prophesying here is understood to mean the interpretation of Scripture applied to the present need”. 65

Prophecies, Dreams and Visions were common to TLC as exhibited in the Church’s book. 66 Records of these phenomena were kept at every service and the leadership made reference to them to determine the course of events. For instance, at every morning service or devotion, opportunity was given to members to narrate their dreams, which were recorded for further consideration. This was also a practice in Teikrom and characteristic of most AICs. 67

The act of recording prophecies, dreams and visions was a useful exercise for them. It served as a reference for them in the subsequent times. Nevertheless this could be dangerous if the information was not kept confidential. This is because most of the prophecies, dreams and vision were related to individual members in the church.

2.11 Polygamy

According to Baeta almost all the ‘Spiritual Churches’ regard the Old Testament as equally the Word of God with identical weight of authority. In the light of this, polygamy is allowed in the ‘Spiritual Churches’ as a matter of principle but not intended as an attraction. For them the apparent approval of the Old Testament and the absence of any definite prescription of plural wives anywhere in the Bible are enough prove that the teaching of monogamy was based on European custom. These churches such as the MDCC, ARS and Memeda Gyidifo endorsed polygamy among its members

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65 John Calvin, Calvin's Commentaries: The First Epistle of Paul the Apostle to the Corinthians. (Grand Rapids: Eerdmans, 1960), 231.
66 See Records of Dreams, Prophecies and Revelations of The Lord’s Church Appendix D.
67 Baeta, Prophetism in Ghana, 139.
with some variations in the way it was practiced. Some of them had no limits to the number of wives one had, provided he could provide and maintain them and also ensure peace and harmony among them.

Both Amedzro and Wuaku had more than one wife. This was also the case with the founder of the Teikrom Prayer camp. According to the founder of TLPCI, their polygamous status was not based on religion but it was common to them as Africans. As to why they did not maintain only one wife after their conversion and also allowed their members to practise polygamy, he quoted 1 Corinthians 7:20 which says

“Let every man abide in the same calling wherein he was called.” 68

However, according to Wuaku many people did not want to associate or join with the church due to their polygamous status.

It was an issue that the pioneers of the church had to contend with. Much as they tried to justify their status with scripture, most people were not attracted to the church. In my opinion, they should have justified themselves from the point that their backgrounds as Africans permitted them to marry more than one rather than using the scriptures to defend themselves.

2.12 Music

Music has a way of speaking to the soul of man and affecting his attitude and relationship with God unlike any other form of worship. 69 One author states, “Music elicits from deep within a person the sense of awe and mystery that accompanies a meeting with God. In this way music releases an inner, non-rational part of our being

68 The scripture quotation is from the KJV.
that mere words cannot set free to utter praise.”²⁰ Because of this, all people within congregational worship can actively participate in it.

According to Wuaku, music formed an integral part of The Lord’s Pentecostal Church International during its early days. It was always part of their church services. He indicated that the songs they sang during this period were mainly local songs. In other words they had local lyrics and they also used locally made musical instruments like the banjo, drums, and tambourines. Most of their songs also came out of inspiration and were sung spontaneously with clapping of hands and simultaneous dancing. This was another feature of AICs as stated by Baeta. He stated that most of these AICs used local instruments such as rattle and sang local songs amidst clapping and dancing. It was during such times that the Spirit was evoked.²¹

2.13 Language

According to Anthony A. Olaoye, language is the key to the heart of a people. If we lose the key, we lose the people. If we treasure the key and keep it safe, it will unlock the door to wealth or affluence, thus bringing about national development. This development ranges from growth in education, religion, politics, economy, science and technology. Language forms part of the culture of a people and it is a catalyst in the propagation of the gospel.²² Omenyo also posits that language is critical in the spreading of the gospel. He makes reference to Luther and all the early Reformers and Protestant mission, who were also of the view that an individual’s mother tongue is the only appropriate medium for the insight that produces conversion and salvation. He also said the Reformation and its subsequent renewal in intellectual and spiritual life and

²¹ Baeta, Prophetism in Ghana, 139.
activity in Europe can partly be attributed to the European rediscovery and repossession of the Gospel through European vernacular languages.

Against this background, Basel Missionaries such as Christaller and Zimmerman with the assistance of their local agents devoted themselves to the study of the vernacular and culture of the people in order to understand them better. These people devoted their time on the Akan and Ga-Adangme ethnic groups which served as a tool for the extension and advancement of the work of the Basel Mission. Thus the emphasis on the use of vernacular became a key feature of the Basel Mission work in Ghana. The mother tongue policy was contrary to the approach of local colonial governments, who wanted the locals to learn European languages, to make sure they would easily adjust to western ways of living.

The use of vernacular somehow affirmed the African culture and served as an important step towards the indigenization of the Christian faith in Ghana. Kwame Bediako affirmed this in his book *Christianity in Africa* as follows:

> Accordingly, in the African Christianity of the post-missionary era, the extent to which a church can be said to possess a viable heritage of Christian tradition in its indigenous language is the extent of that church’s ability to offer an adequate interpretation of reality and a satisfying intellectual framework for African life.

For the Presbyterian Church of Ghana, this has meant repossessing the heritage of the Basel Mission in order to enhance and develop it. The legacy of the vernacular Scripture left behind by the Basel Mission in Ghana was a major contributory factor for the substantial growth of Christianity in Ghana, particularly among Akan and Gas of Ghana who very early had their vernaculars reduced into writing mainly because they understood the Gospel in their own languages and took it seriously. Omenyo indicated that the legacy of the Basel Mission in Ghana is therefore a vivid demonstration of

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Kwame Bediako’s observation that: “African Christianity in the twentieth century, therefore, far from signifying an acute Westernisation of African life, may rather be the evidence of how much African peoples feel at home in the Gospel of Jesus Christ”.  

The Presbyterian Church of Ghana has over the years continued the policy of building vernacular churches. The Bible therefore is translated into various languages to be meaningful to each particular group of people in a given culture.

Wuaku submits that, when the church started, the main medium of communication was Ewe which was the local language of the people where the church began. This contributed immensely to the growth of the Church in the Volta Region because the people could identify with the language and hence, their understanding of the gospel became easier. When the church began to spread into other communities they observed that the people could not identify with the Ewe language. Hence they adopted the local language of the communities through interpretation for effective communication in their activities. In my observation, the practice of listening to the gospel and reading the Bible in one’s mother tongue minimizes the possibility of cultural rejection.

2.14 Holy Spirit

The gifts of the Holy Spirit were not given much prominence during this era because members were not taught on this subject. However, the founder and some of the leaders demonstrated the power of the Holy Spirit in diverse ways. Wuaku mentioned that the founder demonstrated the gifts of healing and prophecy.

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75 Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
According to Asamoah Gyadu, in *African Charismatics*, it is observed that in African religious movements or AICs, the leader or founder is perceived to be a man or woman of sacred power and is held in awe. More often than not much of the religious activity revolves around such a person.\(^76\)

Anderson also stated that the involvement of the Spirit in AICs or ‘Sumsum Sore’ is particularly evident in the person of the leader who is pre-eminently a person of the Spirit\(^77\). On account of this Wilson refers to these African religious leaders or prophets as ‘thaumaturge’\(^78\) translated into English as ‘Wonderworker’. Asamoah-Gyadu argues that, leaders often cast themselves in the image of Old Testament priests and prophets with exclusive access to God’s counsel, some presenting themselves as the sole interpreters of the dreams and visionary experiences of members. Even though he stated that there are instances where some leaders of AICs offered to fast for members who were not in the position to do so themselves, it was not so with Amedzro’s era. He encouraged all members to participate in all fasting programmes organized by the church especially on Thursdays which was a day set aside for fasting by the whole church.

Asamoah-Gyadu describes most of the leaders of ‘Sumsum Sore’ or AICs as maintaining a very strong theology of the ministry of mediation, a pyramidal style of ministry that can be compared closely with the Traditional African Priesthood, where the priest or priestess acts as a mediator and medium. The Old Testament also records especially in the book of Judges where the Spirit of God rested on only one or few


individuals. However, this is in sharp contrast with Paul’s writing in the New Testament.

According to Paul, God’s Spirit has been poured out on all flesh in order that each member will assume his rightful place in the body of Christ:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. 4:11-13).

Amedzro was also perceived to have exceptional power from the Holy Spirit. According to his assistant, he was gifted in visions, dreams, prophecies and performing miracles. Much as this was said about him by his assistant, these gifts did not end with his demise. This obviously did not make him the embodiment of the gifts of the Holy Spirit.

According to Baeta, all the groups show a great fondness for uniforms, distinctive bands and various other insignia which he believes is a trait shared by many societies within the ‘historical church’ where these groups emerged. The church during this period under Amedzro developed a logo which had an image of a dove with an opened bible looking heavenwards. He explained this as the Holy Spirit being in charge of the church.

2.15 Ministerial Training

Even though the founders did not have any theological training, they trained themselves on the job and from the scriptures. Amedzro maintains that anytime they took the Bible to read, the Holy Spirit gave them some special understanding of the scriptures which

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80 The Lord’s Church Logo See In plate 7
they also imparted to their followers\textsuperscript{81}. They therefore started bringing the various leaders together for meetings and seminars especially when they started opening branches. At such gatherings they provided training for the leaders in the areas of homiletics and pastoral ethics among others. This boosted their confidence and that of their followers.

This is a reflection of what Baeta posits about ‘Spiritual Churches’ in Ghana. In his view, the ‘Spiritual Churches’ neglected theological studies but possessed some level of education which enabled them to read and write. For him this had the tendency to exalt faith is not based on knowledge. Their Sermons showed little sign of careful preparations, although many meetings were organised for exhortation and prayer. There was no provision for systematic religious instructions. Their training was almost always at the elementary level and consisted mainly of ‘copy or learning by doing’ method. This was similar to the case of Amedzro and puts him in the category of AIC leaders.

The ‘copy’ or ‘learning by doing’ method reflected in most of the practices of TLPCI at the beginning as stated by Wuaku. He said they did not understand why they did most of the things they practiced but they only copied it from Teikrom as they saw them do it for example the wearing of long robes and the removal of sandals at the place of worship.

In my observation, it was evident that the pioneers of the church had confidence in the activities of Teikrom to the extent that they were influenced by them. They did not see it necessary to question the rationale behind their practices.

\textsuperscript{81} Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
2.16 Place of women

Women were given various roles to play during this period in the church. Some served on the synod committee as treasurers and others were in charge of congregations. For example, a branch at Hodzo in the Volta Region was led by Madam Anacentia Agbesi. Some also functioned as prophetesses. This practice was also common with ‘Spiritual Churches’ in Ghana according to Asamoah-Gyadu. According to Adrian Hastings, the nineteenth-century Western Christianity allowed virtually no public role for women. However, he noted that the situation began to change in the 1950s. The ‘Sumsum Sore’ for that matter ‘Spiritual Churches’ initiated a shift in the significant number of women who were possessed by the Holy Spirit and eventually ending up as prophetesses.

From the account given by Wuaku, women were given various roles to play in the church. However, it was obvious that they were not given leading roles. It was only one woman who was in charge of a congregation at the time. The rest were playing mainly auxiliary roles.

2.17 Church Planting

In order for the Church to carry out its mission in the world, it has to be a living expression of the community. According to Hibbert Snyder

> Witness and community go together. A concept of evangelism, which sees isolated individuals independently scattering the Word throughout the world, without regard for the life and witness of the Christian community, is truncated and self-defeating.

Snyder emphasizes and stresses the primary importance of planting churches as part of God’s mission. He continues by writing, “The church is, then, not only an instrument of

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82 Asamoah-Gyadu, African Charismatic, 56.
83 Ibid., 57.
God’s purposes, but an end itself, and even the central goal of what God in Christ is doing in the world”.

Establishment of branches of the church in other areas was a major concern for TLPC from the very beginning. After the establishment of the branch at Peki, they decided to open branches of the church in other parts of the Volta Region. The first branches were established at Danyi, Betel Guaman, Bowiri Odumasi, and Wawanu.

Church planting which was one of the main activities of the church from the beginning was also a practise at Teikrom where they embarked on planting of prayer camps at various places in the Volta Region of Ghana. During this period the church began planting churches in a similar fashion as witnessed at Teikrom. Initially they did not have any strategy for church planting. It was based on invitations from people who had come to experience healing from their ministry. For example some of such branches that were established out of invitations were Asutuare, Toh-Kpalime and Hodzo. Other branches that were established during this period also happened as a result of migration by some of the members to those places. For example the Accra branch which later came to be known as the Kwashieman Branch and the one at Ho. The church therefore did not have elaborate plan for a systematic approach to church planting from the beginning. Though they had the desire to open branches all over the country, the spread was not rapid.

During this period, the church exhibited a feature typical of AICs as observed by Richard Foli in his book Christianity in Ghana. According to him the AICs relied on the preaching of the gospel of Jesus Christ with signs and wonders rather than relying on building of schools, colleges and the provision of social amenities to win members.

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85 Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
in contrast to the Mission Churches.\textsuperscript{86} They also embarked on outdoor preaching that is, on the streets, and at funerals in the Peki community and other localities. The focus of their message was primarily on heaven or the after-life which earned them an accolade 'Agbelengor' meaning 'there is life ahead' as stated earlier in the discussion.

2.18 Prayer and Healing Centre

J. B. Ngubane noted that most AICs have holy places and those churches that do not have these holy places find ways of creating sacred spaces for healing because from their African religious background accessing a higher concentration of the divine requires specially marked out place. Once the right place has been properly prescribed the participants experience salvation “here-and- now” in the context of the salvific dimensions of traditional African ritual systems.\textsuperscript{87}

During this era, the founder also established a prayer and healing centre at a place called Tokokoe about 25 kilometres from Ho the regional capital of the Volta region. The purpose of the place was to serve as a rehabilitation centre for people suffering from all kinds of spiritual ailments. This concept is also similar to that of Teikrom Prayer Camp and so it had some of the practices such as dawn prayers every morning, Thursday morning healing and deliverance service and evening services. However, the difference was that this place belonged to the church so church services were organised on Sundays where members attended and engaged in all church activities as was the case in other branches.


This practice is also common to most AICs in Ghana for example ARS, MDCC among others. Apart from having branches in other parts of the country, they had a designated place where people suffering from all kinds of ailments go for healing and sometimes stayed at the place until they recovered.  

2.19 Finance

Wuaku noted that in the matter of finance, the church did not receive money from members in the form of offerings and tithes during this era. The leaders took this step because they were afraid of criticisms from the town folks that they were into the ministry to extort monies from the members. Again the church did not get any financial support from any external source or body. This was similar to what was pertaining in almost all the AICs such as ARS, MDCC, and The Saviour Church among others that were studied by Baeta.

In the case of the AICs studied by Baeta, he observed that they did not levy or receive any regular contribution from members as do the Historical Churches but rather the churches depended on the irregular voluntary gifts from members which usually came in the form of thanksgiving for blessings received or expected. Sometimes, they received monies or incomes from special occasions such as harvest, ‘silver collection’ and anniversary celebrations. The result of this is that no advance budget could be prepared or have any fixed salaries for the church workers or even pay them sometimes.

In the case of TLPCI, the leaders themselves used their own resources to finance the activities of the church. This approach was changed later in this period. It happened

89 Ibid., 129.
after an Assemblies of God minister by name Reverend Naaman who was a friend to one of the leaders Mr. Darkey visited them and counselled that the members should be encouraged to give in order for them to be blessed making reference to Luke 6:38,

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\text{Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.}^{90}
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The church began to change from the approach of depending only on the leaders for financial support. Each member was encouraged to take part in supporting the church financially per the individual’s strength and faith. This response to change by the leaders is a reflection of the theory of adaptation where an organism drops off some of its features to take on new ones in order to survive.

### 2.20 Menstrual Segregation

This was a practice where women who were in their menstrual period were segregated from the gathering of the church. This was a practice in TLPCI during this era as stated by Birgit Meyer.\(^{91}\) It was also confirmed by Wuaku that this was a common practice in the church. According to him it was a practice emulated from Teikrom Prayer Camp.

Menstrual uncleanness is a major issue that creates ambivalence for women in AICs.\(^{92}\) Baeta asserts that this was the practice of most AICs in Ghana who considered it as a taboo for a woman menstruating to be found in the assembly of the people in the church.\(^{93}\) According to Brigid Sackey, some women during menstruation would not

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\(^{90}\) King James Bible


\(^{93}\) Baeta, *Prophetism in Ghana*, 133.
want to participate in any sacrament. Even though it is not a rule in most churches in Ghana, sometimes society expects them to exclude themselves during such times.\textsuperscript{94}

The groups did not practise it as an African custom, but in conformity with an Old Testament practice.\textsuperscript{95} This practice was changed during this era of the church. As has been stated earlier, the visit of the Assemblies of God minister did not only bring a change in the financial issues of the church, but also in this aspect. Wuaku indicates that, during the visit of the Assemblies of God minister, he questioned why a group of women were seated outside during the time of service. Amedzro responded that they were in their menstrual period and so were impure. He drew the attention of the leaders to the fact that when the Holy Spirit moved in their midst in the room, the women outside also experienced the Holy Spirit. The Holy Spirit did not exclude them during the visitation. This occasioned the change of the practice of segregating women who were menstruating.\textsuperscript{96} The leaders after recognising that other churches allowed their women into their gathering though menstruating took a clue from there. To remain relevant as a church, they stopped the segregation of women menstruating and allowed them to fellowship with the whole congregation. The theory of adaptation, was again revealed in the attitude of the leadership of the church.

\textbf{2.21 Removal of Footwear}

The removal of footwear was a practice in TLC, where members of the church were not allowed to wear footwear to the place of worship. It was one of the issues Rev. Naaman brought to the attention of the leaders of the Church. In an interview with Wuaku, they could not give any reason to Rev. Naaman why they practiced the removal of footwear

\begin{flushleft}
\textsuperscript{95} Baeta, \textit{Prophetism in Ghana}, 128.
\textsuperscript{96} Emmanuel Kwaku Wuaku, \textit{Interview}, 2 December, 2014, Peki Avetile.
\end{flushleft}
to the place of worship. He indicated that they copied it from Teikrom Prayer Group just like other practices.\textsuperscript{97} However, from his explanation, one could infer that they attached some spiritual significance to the practice. The reason being that, they only removed their footwear when going to the place of worship. However they could wear them to other places. This practice is also evident in some AICs who explained the significance of the practice in relation to the encounter of Moses with the burning bush in Exodus 3:1-6. There Moses was commanded to remove his sandals because the ground on which he was standing was holy. They affirmed that it was a sign of honour to come into God’s presence without footwear.\textsuperscript{98} However, they were made to understand that it was a misinterpretation of the Exodus experience of Moses because honour to God does not reside in the removal of footwear.

2.22 Alcoholism

According to Baeta all the AICs he studied abhorred the drinking of alcoholic beverage. He noted that some of the groups even took more definite and uncompromising stand\textsuperscript{99}.

Drinking of Alcoholic beverage was also prohibited in TLPCI. According to Wuaku, it was an act which was contrary to scriptures. He made reference to Galatians 5:19-21 which states:

\begin{quote}
The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.
\end{quote}

The stance of the church on this practice was enshrined in their bye laws, with sanctions for those who indulged in this act.\textsuperscript{100}

\textsuperscript{97} Emmanuel K. Wuaku, Interview, 2 December, 2014, Peki Avetile.
\textsuperscript{99} Baeta, Prophetism in Ghana, 131.
In my opinion, the stance of the church may appear good to the leaders. However, it might be difficult to ensure considering the fact that, they may have to monitor the private lives of their members.

2.23 Other Practices

Some other practices in this era included the following as espoused by Meyer; use of Florida water and abstaining from sexual intercourse on the night before Sunday Service. According to Wuaku, this practice was not a rule in the church but it was the idea of certain individuals who did this as a way to remain holy before the service.\(^{101}\)

2.24 Conclusion

From the foregoing this era spans from 1961 and 1972 when the church was established till the demise of the founder. The church started with certain practises which were not peculiar to them. Some of these practices were also found in other AICs that were in existence such as ARS, MDCC, and the Saviour Church among others. Some of the practices were, wearing of long robes, faith healing, and dependence on prophecies, visions and dreams, use of vernacular, polygamy among others. It is observed that the church copied most of these practices from Teikrom where the founder went to seek for healing.

In his pursuit to establish a church, the founder and his colleagues established a system of governance to guide them though not very elaborate. They had a form of liturgy and engaged in church planting activities. The founder, in his relatively short stay in office, was open to change in some of their practices. This was shown in the area of finance, removal of footwear and segregating of women who were menstruating. These practices

\(^{100}\) See The Lord’s Pentecostal Church Int., Bye-Laws In Appendix E.

\(^{101}\) Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
were changed when a minister from Assemblies of God visited them and made suggestions for changes to the leadership.

It is significant to note that the practices that were taking place in the church during this period, such as removal of sandals, use of herbs by revelation among others, were copied from Teikrom by the founder and his assistant. These practices placed the church under AICs as espoused by Omenyo and Atiemo in their article *Claiming Religious Space*\(^{102}\).

Meyer in her book, *Translating the Devil*, made reference to some of these practices from the perspective that some of these practices were meant to drive away evil spirits or prevent someone from being attacked by them. She said this to buttress the point that a lot of emphasis was placed on the devil by the African Christian because of the way the devil was translated by the missionaries to them.\(^{103}\)

The founder passed away in the year 1972 after a short illness. At the time, the church did not allow its members to seek orthodox medications and so relied solely on faith healing. The founder was bound by this directive of the church and so could not be sent to the hospital during that time.

\(^{102}\) Omenyo & Atiemo, *Claiming Religious Space*, 58.

\(^{103}\) Meyer, *Translating the Devil*, 113.
CHAPTER THREE

THE LORD’S PENTECOSTAL CHURCH (1972-1993)

3.0 Introduction

This chapter focuses on the period from 1972-1993 under the leadership of Apostle Emmanuel Wuaku. It was the period after the demise of the founder. During this period, some significant changes took place. Some of the personalities through whom these changes came about were John Timpo, Richard Buafor, Victor Addom, Matthias Agbley, and John Darkey among others. Some of these ministers were university graduates who joined the church. This was a great milestone because hitherto, the church had been portrayed as a church for the less educated and illiterates. Moreover when these men joined the church, they helped in doing away with some of the practices that the church had learnt from Teikrom such as wearing of long robes, not going to the hospital, covering of head, among others. Some of these men happened to be leaders in various Christian fellowships while on campus and so they came on board with some of the ideas from these fellowships. Some of the changes that took place during this era are discussed as well as the circumstances leading to these changes.

3.1 Apostle Emmanuel Kwaku Wuaku

Early Life

Apostle Emmanuel Wuaku was born on 20th September 1922 at Peki in the Volta Region of Ghana to Mr. Tsrifo Kwami Wuaku and Madam Courtaxia Adzoa Glante-Wuaku. Mr. Tsrifo Wuaku had four wives who were members of the African

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105 See Picture In Plate 4.

Episcopal Church at Peki.\textsuperscript{107} According to Wuaku, his parents believed in the importance of moral laws and other virtues. This he said had a great influence on him. Even though formal education was not a priority of parents at the time, he had the opportunity to start his education at the African Episcopal School in 1930. Two years later, he continued his education at the Methodist School in Peki where he completed ‘Standard 7’ in 1940.\textsuperscript{108}

Family Life

Wuaku had two wives and nine children. According to him, this was an acceptable practice at the time.\textsuperscript{109} And besides he also had a polygamous family background.

His Sickness and Healing

In 1952, he was attacked by an ailment. After several failed attempts to regain his health, his friend Amedzro whom he had not seen for a long time narrated to him how he was miraculously healed at a prayer camp in a village called Teikrom.\textsuperscript{110} Amedzro therefore recommended the prayer centre to him and promised to send him there so that he could regain his health. On 8th February, 1958 he set off to Teikrom in the company of his friend Amedzro and one of his wives Mercy Wuaku who was also sick. It was at this prayer camp that he witnessed for the first time in his life the casting out of demons, healing and prophesies. Pastor Timothy Borkumah who was the leader of the prayer camp exorcised demons, prayed for people to receive their healing, and also gave directions through prophecies and revelations for people to embark on fasting and prayers. It was through his involvement in these processes that he also got healed.

\textsuperscript{107} See Autobiography of Emmanuel K. Wuaku In Appendix C, 1.
\textsuperscript{108} See Autobiography of Emmanuel K. Wuaku In Appendix C, 2.
\textsuperscript{109} Emmanuel K. Wuaku, Interview, 2 December, 2014, Peki Avetile.
\textsuperscript{110} Emmanuel K. Wuaku, Interview, 2 December, 2014, Peki Avetile.
His Ministry

Wuaku spent some time in the camp and since he happened to be the most educated person among the patients at the time, he was asked to read and explain the scriptures to his colleagues. It was in one of such discussions that Pastor Borkumah overheard him and was impressed that he appointed him to prepare and preach that evening. In his struggle to prepare a sermon to preach, he remembered a phrase in the Bible where the Lord encouraged his disciples not to think of what to say but that the Holy Spirit would speak through them. He was encouraged by this phrase. After the service, Pastor Borkumah was so impressed that he gave him the opportunity to preach in all subsequent evening services. This practice laid the foundations of his theological training.111

Five months on, he was ordained as an Evangelist of the prayer group at the camp. They had a number of mission posts across the middle belt of the Volta Region and his duty was to visit each branch at least once every three months.112 After about eight months stay at the camp, he returned to Peki in September 1958. Upon his arrival, he started a prayer group in his parlour at Avetile – Peki. Amedzro had earlier established a group in another town of Peki called Blengo. On Thursdays, they congregated at Blengo and laid hands on the sick and exorcised demon oppressed people who were suffering from different forms of afflictions. Their numbers started increasing at every prayer meeting because those who visited them received answers to their prayers.113

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111 See Autobiography Of Emmanuel Kwaku Wuaku In Appendix C, 12.
113 Emmanuel K. Wuaku, Interview, 2 December, 2014, Peki Avetile.
3.2 Church Polity

Emmanuel Wuaku who was the assistant to the founder became the President of the church. After the demise of the founder, the whole group agreed to appoint him as their President. He led the church for twenty three years that is from 1972 to 1995. During his era, the church went through changes in the area of governance. It is important to note that prior to Wuaku’s era of leadership, the Church was guided by a Constitution in its administration. This was drafted by the founder, his assistant and other six leaders of the church as discussed earlier in the previous chapter.

However, during this era professional legal services were sought for from Kom Chambers in Accra in the Greater Accra Region to assist in the writing of a new Constitution. Some of the changes had to do with terminologies. For example whereas the term church administration was used in the old constitution, the new had it as church structure with other modifications which were more elaborate in the new Constitution than the old one. The power of decision making in the previous era resided solely in the purview of the President of the church, but in the new Constitution power resided in the synod which was the governing body of the church, the highest and final decision making body both in spiritual and temporal matters. The composition of the Synod was the President, the General Secretary, all Pastors and Overseers formerly Deacons acting as Pastors of Branch Churches. Other members also were five Deacons and five Deaconess’ including the Senior Deacon and Senior Deaconess elected by the Deacons and Deaconess’, one representative each from all approved groups, the Accountant, the Financial Secretary and the recorder. Any officer

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114 See The Lord’s Church Synod Minutes Book, 2nd September, 1972. In Appendix L.
116 See Constitution Of The Lord’s Church, In Appendix F.
117 See The Lord’s Pentecostal Church International Constitution in Appendix F, 4.
or member of the church could attend the Synod without voting rights.\textsuperscript{118} The new Constitution made room for more committees which were not in the old constitution. The committees created were in the areas of Development, Social and others as may be necessary to help Synod in the performance of its duties. The Synod at any point in time would specify the composition and functions of such committees.

The first Constitution did not make room for election of new President which created an impression of lifetime presidency. However, for the office of the General Secretary it was by election through the Synod committee.\textsuperscript{119}

In the new Constitution, provision was made for the election of both the President and the General Secretary. The constitution stated the required qualifications and the length of stay for each of these officers. It also introduced the church's hierarchy as from the lowest to the highest that is the Branch, District, Region and the Headquarters. The branch was made up of one congregation under the leadership of a Pastor or an Overseer and the branch church was under the responsibility of a District pastor as shall be assigned by Synod committee.\textsuperscript{120}

The district comprised a number of branches as shall be conveniently determined by the Synod Committee. A District according to the new constitution shall be responsible for all the Branches under it in all matters. A district Pastor shall be appointed by the Synod from time to time as and when needed\textsuperscript{121}.

The National headquarters of the church was proposed to be in Accra. At the time of putting the Constitution together the headquarters was at Ho, the Regional Capital of the Volta Region. The leaders thought it was more convenient to have the Headquarters
in Accra since it happened to be the national capital of the country where most ecumenical meetings took place.

Other areas which were introduced into the new constitution included issues concerning the pastorate. When a pastor was ordained he had to serve two years of probation and his title would be an Assistant Pastor. This Assistant was to serve under the supervision of a Pastor or Senior Pastor of the church. After successfully serving the two years of probation, the Assistant Pastor would have the full privileges and responsibilities as a pastor of the church. Some of the privileges of the pastor included accommodation, utilities and medical care whilst some of the pastor’s responsibilities included preaching, naming ceremony, baptism, blessing of marriages and burying the dead. The Pastor shall also be qualified for promotion as a Senior Pastor after serving at least eight years as a Pastor and at most ten years after ordination. After at least five years as a Senior Pastor, a Pastor will qualify for a promotion to the position of a Superintendent Pastor. All promotions within the Pastorate would be done by the Synod Committee.¹²²

Concerning the retiring age of pastors in the new constitution, a pastor of the church would proceed on a compulsory retirement at the age of seventy years. The Synod committee could however assign specific duties from time to time to the retired pastor. Notwithstanding the position of the constitution, a pastor could retire earlier than the retirement age based on health grounds.¹²³ Most of the changes that took place during this era such as choosing of leaders by election, demarcation of the church into district, areas and region were similar to that of some classical Pentecostals like the Church of Pentecost and Christ Apostolic Church as found in their respective constitutions.¹²⁴

Most of the issues that characterized the polity of most AICs as discussed in the previous period were changed to suit what pertained in most Pentecostal churches. It was observed as part of the study that the governance system during this period was more elaborate than the previous era. It was tilted towards the Presbyterian polity.\textsuperscript{125} The issue of lifetime presidency was addressed and the situation where a child succeeds the father as the leader of the church was also addressed with a clear succession plan through election by qualification.

3.3 Faith Healing

The church accepted the use of herbal medicine through revelations from the Prophets and Prophetesses. They also continued to trust God through prayer and fasting for divine healing. During this era, at one of the Synod meetings, the issue of seeking healing from hospitals and other orthodox medication was presented by Rev. John Darkey for consideration. He had some association with Assemblies of God at Tamale in the Northern Region of Ghana. After deliberations by the house, the church came to the conclusion that resorting to orthodox medication was no longer prohibited. The reason given was that it was the Lord who gives insight to medical practitioners for the well-being of humanity. Reference was made to Luke, a physician, who was one of the gospel writers in the New Testament. This posture of the church reflects the theory of adaptation where it is ready to change in order to remain relevant.

3.4 Dressing

Dress code forms one of the integral part of religious movements, and for AICs wearing long robe was one of their characteristics. Wuaku observed that, during the first era of

\textsuperscript{125} See The Lord’s Pentecostal Church International Constitution In Appendix F, 3.
the Church, members used to wear robes as their dress code for church services. These dresses were very long, reaching their feet and had long sleeves and they were loose on their bodies. The women also put on scarf with the intention of having their hairs covered. In addition to this, both male and female members of the congregation removed their footwear before entering the place of worship. There was a common colour for all the members, which were red and white. But the leaders wore different colours to show distinction in terms of hierarchy or in some cases wore turbans of different colours. According to Wuaku, one of the first things he changed during his era was the colour differences in the leadership robes, because it created some sense of superiority in some of the leaders over their colleagues. Later on during his tenure, the wearing of long robes was abolished. This happened in the year 1985 when the church was preparing to hold a convention at Nsawam a town in the Eastern Region with the aim of establishing a new branch of the church. The host minister, Rev John Darkey pointed out to the leadership of the church that there were some ‘spiritual churches’ in the town. Some of these churches included the Twelve Apostles Church and African Faith Tabernacle. His concern was that, these churches were becoming unpopular in the town and they also wore the same long robes as TLPC. He therefore advised the leaders of the church to prevent the wearing of the long robes in order not to be seen as one of those churches, which they accepted. After the convention the wearing of long robes was abolished and members could wear their ordinary attires. The new style of dressing did not depict that of AICs any longer but rather classical Pentecostals.

126 See Minutes of The Lord’s Pentecostal Church International, 13th April, 1986. In Appendix L.
In the following year at the church’s Synod meeting, one of the ministers Rev. Richard Buafor also brought up the issue of covering of head by women to the fore for consideration as stated by Paul in 1 Corinthians 11: 3-6,

But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.\textsuperscript{127}

His argument was whether the covering of head was an essential requirement for salvation, and besides whether the practise as stated by Paul did not have any cultural implications. Again, he queried whether it was the covering that made one acceptable before God. And finally, whether it was only at the meeting place that God dwelled?

After extensive deliberations by the house, and critical analysis of the text, the house came to the conclusion that it was no longer a rule for women to cover their head when coming to church and this decision was accepted by the church. This was not a practice of most Pentecostal churches at the time, for example Church of Pentecost. However it became their practice after some years as indicated in a communiqué that was issued by the Church in May 7, 2011.\textsuperscript{128}

3.5 Liturgy

The liturgy of the church also evolved during this period. Wuaku recounted that when they returned to Peki from Teikrom, they practiced the kind of liturgy they saw there. This was limited to the type of services organised there, such as Evening Services, Prayer and Healing Services because they were not functioning as a church. The order of service had to do with Opening Prayer, Songs of Praise, Testimonies, Sermon and

\textsuperscript{127} The scripture quotation is from the King James Version.
\textsuperscript{128} See Church Of Pentecost Communiqué In Appendix J.
Closing prayer. However, during this era an elaborate liturgy was developed to cater for other aspects of the church services such as The Lord’s Supper, Baptism, Marriage, Ordination, Burial, Induction, and Dedication of children. The order of service for Sunday services was also revised to include other activities like offertory, announcement, and introduction of new friends among others. Apart from the elaborate nature of the new liturgy, the element of spontaneity was also reduced as compared to the previous era. From that time, the services were very organized, controlled and time bound compared to what was done previously.

With regard to the songs they sang, there was no distinction between praise and worship at the early beginnings of the church. The songs were sung spontaneously and could come from any member in the congregation. There was no consideration for tempo of the songs and the lyrics, so long as it was theological or Bible based. However in 1986, the leadership of the church decided to modify this aspect of its liturgy after some of its ministers attended a Church Growth Conference in 1985 at the University of Ghana, Legon in Accra. The new trend now became praise songs and worship songs where the praise songs had to do with thanksgiving and the worship songs had to do with adoration. The praise often preceded the worship because according to them praise leads one into worship, this was supported with Psalm 100:4,

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. The praise was often in high tempo and was accompanied by clapping of hands and dancing. The worship was slower in tempo as compared to the praise. It was observed that this development brought some orderliness into the services of the

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130 The scripture quotation is from the King James Version.  
131 Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
church. Much as the leaders were greatly influenced by their Teikrom experience, they did most of the things without much understanding as discussed earlier. They were therefore ready to change to anything that they were convinced of and will make them relevant.

3.6 Prophecies, Dreams and Revelations

The practice of Prophecies, Dreams and Revelations continued to form a very important part of the church. It will be recalled that this was a practice of the church during the founder's time which was also copied from the Teikrom Prayer Camp. This was a main medium in addition to the Scriptures that the leadership of the church and members used in taking major decisions. The practice of the leaders was that they recorded the prophecies, dreams and revelations that were given and later references were made to them when they became necessary to determine the outcome of an event.\(^\text{132}\)

In Wuaku’s view, even though the practice continued with the church its mode of administration changed. For instance in the past the act of prophesying was accompanied by frenzy and ecstasy. This was significantly minimized if not totally eradicated in his era. The change was accomplished through conscious and systematic education from the leadership to the Prophets and Prophetesses as to how best they could utter whatever the Lord wanted them to communicate to the church without necessarily shaking and screaming or doing anything of the sort.\(^\text{133}\) In my opinion this change was in line with the church’s bid to adapt in order to remain relevant.

\(^{132}\)See Records of Dreams, Prophecies and Revelations of The Lord’s Church Appendix D.

\(^{133}\)Apostle Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
3.7 Polygamy

Though Wuaku and the founder had more than one wife, they did not allow new members who joined the church with one wife to marry more. Those who already had more than one wife before joining the church were also not asked to divorce any of them. This perhaps might be a result of the founder’s intention to educate members to keep to the biblical ideal of monogamy as against the polygamy they indulged in before becoming leaders of the church. It might also be a result of the founder’s realization of the challenges of polygamy. Nevertheless, this position became part of the church's policy on marriage and was enshrined in their constitution.\(^\text{134}\)

As discussed in the previous chapter, they used 1Corinthians 7:20 to justify their status and those who joined the church in that same category. Nevertheless, those who were single before joining the church were not asked to remain same but encouraged to marry. This could suggest that the text was suitable only for polygamists.

3.8 Music

The aim in worship is to express interior acts of intelligence and will. These included praising, thanking and glorifying God. By our adoration, we acknowledge God as our creator and greatest benefactor to whom we owe everything and to whom we will return.

Wuaku recalled that music formed an integral part of their service. The form of music in the church prior to his era was purely indigenous. They used local musical instruments like banjo, bells, local drums etc. These instruments encouraged them to do their vigorous dance in worship both in praise to God and expressing their Africanness. Most of their songs also came through the inspiration of the Holy Spirit. This was

\(^\text{134}\) See The Lord’s Pentecostal Church International Constitution In Appendix F,10
spontaneous in nature and also a feature of AICs. He also mentioned that the lyrics of the music emphasized salvation and comfort to those who were in need. These were all forms of attempt to make Christianity meaningful to them as Africans. As they sang in their own language and used their own local instruments, it heightened their expressions as Africans and yet Christians. \(^{135}\)

However, Robert E. Webber noted that some advocates of contemporary music believe that traditional music is monotonous, unfashionable, and non-relevant for today. One of the main factors that contributes to this thought is that traditionalist themselves resist change. Most of them are so deeply committed to a particular historical model of worship that the thought of incorporating new styles of worship is intolerable. \(^{136}\)

Contemporary worship distinguishes itself from the worship of God that has sought ways relevant within the present culture. It is the reformation of worship that connects with today’s generation by understanding worship history and development. It involves the quest for worship to be culturally relevant especially in the areas of music, architecture, and language.

Contemporary worship is characterized by using music as a means to appeal to the present culture. Therefore, Christians must find effective ways to carry this out. This brings to the fore the nature of contemporary music. However, this is accompanied by its own challenges. On the subject of challenges of contemporary music Barry Liesch has this to say:

> In our era, people equate worship with music: if the music is good, then the worship is good. We are in danger of becoming neglectful of their worthy activities such as prayer and Scripture reading. \(^{137}\)

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\(^{135}\) Emmanuel K. Wuaku, Interview, 2 December, 2014, Peki Avetile.


The challenge to church music today is its quest for being contemporary, traditional, or a mixture of both. Contemporary music today is one of the new reforms that churches have undertaken to revitalize worship. With most new reforms instituted by mankind, there are both strengths and weaknesses to be found. Some of the challenges in promoting contemporary music are not necessarily wrong, but, when over-emphasized, it can lead the Christian away from God-centered worship.

Wuaku also noted that the introduction of contemporary music into the church could lead members to move away from God-centred worship.\(^\text{138}\)

However, over a period of time especially during his era, Western musical instruments such as piano, guitars, jazz drums and trumpets among others were introduced. The church adopted western lyrics for some of their songs. This was primarily in an attempt to maintain the youth membership of the church who at the time seemed to identify with such western instruments and songs than the local ones. Also because some Pentecostal churches at the time were all using such instruments and songs in their worship. The innovation seemed to make service interesting and attractive to people. Wuaku, however, admitted that the introduction and implementation of these changes came with some challenges. Maintaining biblical order in worship and avoiding worldliness were their concerns.\(^\text{139}\)

In my opinion, the church’s attempt to adapt contemporary music in order to remain relevant is critical. However, the leadership of the church must not lose sight of the fact that their members are predominantly Africans. They still share African thoughts and therefore indigenous songs as part of their worship cannot be done away with completely.

\(^{138}\) Emmanuel K. Wuaku, Interview, 2 December, 2014, Peki Avetile.

3.9 Language

In an interview, Wuaku noted that the original medium of communicating the gospel to the members was Ewe. This was because the church started from Peki in the Volta region, and almost all the members were Ewe speaking people. But as they began to open branches in other parts of the country, interpretation into other languages became necessary. Interpreters were however, used depending on the particular community and at national conventions where the gathering was made up of people from diverse ethnic groups.

The local language continued to thrive in rural communities since that was the way by which the gospel was able to reach them meaningfully. However, the situation changed in the urban churches. The leaders realized that most of the youth did not want to identify with the local languages. Therefore the English language was introduced into the conducting of the church services. By this, interpretations from the English language to other local languages were done to help those who did not understand the English language. These came with its associated challenges because the translation of the message was not presented in its entirety as it lost its intended meaning in some cases. From my observation, the church kept changing the language in its bid to be relevant. An attempt to retain the youth should not do away with the local language. For language is an identity of a people. Efforts should rather be made to revive the interest of the youth in the local languages.

3.10 Holy Spirit

Prior to this period, Wuaku noted that the church believed in the working of the Holy Spirit, but much attention was not given to this area. Moreover the manifestations of the

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140 Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
Holy Spirit were also limited to some few individuals mostly among the leadership. This was one of the characteristics of AICs. However during this period a lot of teachings were done on the personality and manifestation of the Holy Spirit and His baptism with the evidence of speaking in tongues and other gifts. This made it possible for almost all the members to be aware of the work of the Holy Spirit in the believer and experience him as well.\footnote{141 J.K Asamoah-Gyadu, \textit{African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana} (Leiden: Brill, 2000), 96.}

Asamoah-Gyadu explains that, it is the situation in which every believer is considered a potential recipient of the gifts of the Holy Spirit. This follows the New Testament principle evident in Pauline thought that participating in Christ is like functioning as a member of the human body. Each part of the body has a function within the body as Paul says:

\begin{quote}
For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way\footnote{1 Corinthians 12:12-31, King James Version.}.\end{quote}
Thus all the gifts were allowed to function and this de-legitimizes the concentration of spiritual powers in the leader. It is a principle which accepts all believers to belong to the holy priesthood and qualified to act as stewards of God’s grace as found in 1 Peter 2:9-10:

> But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.\(^{143}\)

These gifts or ministries were allowed to function without taking cognisance of other ministries as in Ephesians 4:11-12

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.\(^{144}\)

According to Allan Anderson one of the main marks of Pentecostalism is the emphasis on the Holy Spirit with the evidence of speaking in tongues.\(^{145}\) In the words of Wuaku, the church had now become a complete Pentecostal church but no longer a spiritual one, referring to AICs.\(^{146}\) This was also in line with the theory of adaptation in order to remain relevant.

### 3.11 Ministerial Training

As discussed in the previous chapter, most of the ministers did not have any form of formal theological education. Their training was basically informal and in-house, so the church continued to build upon the training concept introduced by the founder where all pastors and leaders came together from time to time for training. Wuaku indicated that

\(^{143}\) King James Version  
\(^{144}\) Asamoah-Gyadu, *African Charismatics*, 98.  
\(^{146}\) Apostle Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
during this period the training became more regular. It was organised at least twice in a year. One of such training programs lasted for seven days and others three days. These normally took place at Tokokoe the church’s Prayer and Healing centre in the Volta Region of Ghana.

In addition, some ministers who joined the church had received training from the Universities in the area of religious studies and other disciplines. Some of the pastors also had the opportunity to go to Bible Schools such as Fountain Gate Bible School in Accra, Ghana Bible Institute in Kumasi and Mahanaim Bible College in Tema. Some leaders and pastors who did not go to school also had the opportunity to attend other related ministerial Conferences and Seminars. The topics that were treated include Bible exposition, church administration, and ministerial ethics among others. One of such Conferences was dubbed ‘Africa 85’ at the University of Ghana’s campus. During this conference the participants from the church learnt a lot of lessons which brought about massive transformation to themselves and the church as a whole. Wuaku indicated that he was also invited to take part in ‘Africa 86’ where he embraced most of the teachings at the Conference which also contributed to changes in the church especially in the area of praise and worship. These training and conferences augmented the practical training in enhancing their theological foundations. Bible expositions and interpersonal relationships all contributed to the development of the church during the period under consideration.

However, I observed that there were no clear cut policies as to the designated schools the ministers to be, were supposed to attend. The church did not have its own school. This was enough grounds for the leaders to designate specific schools for the training of its ministers.
3.12 Approved Groups

According to Wuaku, most of the groups such as the Youth fellowship, Children fellowship and Men fellowship were institutionalized and became operational during this period. These groups began to have their conventions and Camp meetings. These gatherings brought together members from all over the world where branches of the church existed.

He also indicated that, even though women fellowship existed, their activities became more prominent during this era. Their involvement in leadership increased, they were given opportunities to serve in the synod committee. The Women Fellowship was the first group to come together as a fellowship because they were in the majority. They had their national executives and also had the opportunity to organize their own national conventions from time to time.

This was in an attempt to be relevant with regards to other classical Pentecostal churches such as the Church of Pentecost as espoused by Asamoah-Gyadu. He submits that the Church of Pentecost emerged as one of the thriving Pentecostal denominations which had a diversified ministry including provision for children and youth, with a strong women’s movement.

In my opinion, it could be that the formation of these approved groups emerged with the members. The groups were formed as and when the number of people in a particular category increased. This could give opportunity to every member in the church to identify with people of their kind and engage on issues that are of mutual concern and interest.

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147 Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
3.13 Church Planting

Church planting which was one of the main objectives of the church from the beginning continued to thrive during this period. According to Wuaku, about twenty branches of the church were planted. He indicated that, the cross was so significant for them to the extent that wherever they planted a church, they also mounted a cross to register their presence. The cross did not only represent their presence but also they believed it had some supernatural powers. This is because during their stay in Teikrom, there was a time when his child fell ill and was at the verge of dying. The child was placed under the cross at the camp by the mother and she recovered. However, during his era they came to realize that people began to have some negative perceptions about the cross. To the extent that they thought the crosses were mounted over some charms and objects which was the source of their power. They therefore decided to remove all the crosses from their places of worship or where they had established branches.\footnote{Apostle Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.}

According to the minutes of the church, in its effort to establish more branches, they formed a national evangelistic team. This team helped in planting branches of the church at Balai in the Northen Region, Asabi in the Ashanti Region, Agou-nyogbo in Togo and also strengthened other existing branches. The church also used its conventions to plant churches, according to Wuaku. Some of the churches that were planted from this approach were Nsawam and Asamankese branches all in the eastern region of Ghana. Other approaches the church used to establish branches included home cells, film shows and crusades. For instance, most of the branches in the Greater Accra region were opened through home cells. He also mentioned that the concept was introduced to the church by Buafor one of the ministers in the church who learnt it from
David Yongi Choo, the founder and pastor of Yoido Full Gospel Church in Seoul Korea.\textsuperscript{150}

Church planting from my perspective around this time looked focused, organised and intentional unlike the early beginnings of the church. The approach used by the leaders at this time, has some linkages with Stetzer and Rainer modules for church growth. This was discussed earlier in the first chapter of the study.

3.14 Finance

One of the things introduced into the new Constitution during this period was sources and application of church funds. This required the preparation of proper financial records such as budgets, balance sheets, income and expenditure statements, which used not to pertain in the previous period. During this same period, Buafor also proposed at a synod meeting that in order to ensure accountability of the church’s resources, all branches should prepare financial report to be read to members of their congregations at the end of every year. After deliberations by the house, the leadership agreed to this proposal. This position does not reflect the practices of AICs as indicated by Baeta and discussed in the previous chapter. The step is also evident of the theory of adaptation where the church keeps changing some of its practices in order to survive and remain relevant.

In my opinion, this posture of the leadership of the church could allow for transparency. This could go a long way to increase the confidence of members in the financial management of the church. The good thing about this is that the members’ contributions financially could be enhanced.

\textsuperscript{150} For a discussion on how home cells work as church growth approach, see David Yonggi Cho, \textit{Successful Home Cell Groups} (ReadHowYouWant.com, 2010), 20-35.
3.15 Name and Association

At the 1985 synod meeting of the church, a motion was put across by Buafor. The motion had to do with the name of the church, which was registered as The Lord’s Church (Agbelengor). The argument was that the name was similar to that of a ‘spiritual church’ called The Church of the Lord (Aladura) which they did not see themselves to be, but rather a Pentecostal.\textsuperscript{151} For them, one of the things which would distinguish them from being a spiritual church was a change in name among other things. Buafor therefore proposed The Lord’s Pentecostal Church and this was accepted by the gathering under the leadership of Wuaku. This can be found in the 1985 Conference minutes. It was also during this period that the church was formally registered with the Ghana Pentecostal Council now Ghana Pentecostal and Charismatic Council, a Christian body in Ghana for all Pentecostal and Charismatic Churches.

3.16 Other Practices

Prior to this period the church had been engaged in certain practices that were borrowed or copied from Teikrom that put it into the AIC category, but during the era of Wuaku, most of these practices were abolished. They stopped the use of candles, Florida water and the use of small crosses as pendant on their necklaces. For him they did not know why they practised some of those things but rather they just saw it being practiced at Teikrom.\textsuperscript{152}

I observed from the study that the pioneers of the church wanted a shift from AIC to a Pentecostal church. As a result, efforts were made to bring into being practices that will depict them as Pentecostals. Whilst on the other hand, eliminated practices that will put them into the category of AICs


\textsuperscript{152} Apostle Emmanuel Kwaku Wuaku, Interview, 2 December, 2014, Peki Avetile.
3.17 Conclusion

By way of conclusion, the church underwent several changes during this period in line with the theory of adaptation which brought relevance to the church. These changes took place in areas such as polity, liturgy, ministerial training, dress code, and numerical growth as a result of the opening of new branches. For instance the change in dress code and colour differentiations was brought about as a result of the way the AICs that wore long robes like that of the TLPCI had become unpopular. In addition, the breeding of superiority among church leaders because of colour differences in their robes.

The church also changed the practice of polygamy by members to monogamy. The chapter revealed that though the first two leaders and some members had more than one wife, they taught and insisted that the new members who joined the church kept to the biblical ideal of monogamy. This decision was informed by their understanding of the biblical teaching that each man is entitled to one wife.

It will suffice to know that, Wuaku had the opportunity to lead the church for a relatively longer period and was able to stabilize the church after the death of the founder with the help of God and other leaders. He allowed for other people to contribute their ideas and suggestions in the development process. This posture made it possible for numerous changes to take place during his tenure. As the assistant to the founder, he also did not perpetuate his stay in office as a lifetime President of the church, but rather permitted the enforcement of the new constitution which allowed for the election of leaders for various positions in the church including that of the president.
CHAPTER FOUR
THE LORD’S PENTECOSTAL CHURCH (1994-2011)

4.0 Introduction
This chapter focuses on the period when John Timpo served as President of the church. It also considers some of the significant changes and developments that took place in the church during this era. The chapter discusses the period after Timpo and some of the changes and advancements that occurred in ministerial training, church planting, and place of women under the leadership of Richard Buafor.

4.1 Apostle John Timpo 1994-2004

His Early Life
John Timpo was born on 17th May, 1934 into a traditional family at Peki Dzake in the Volta Region. They had ‘voodoo’ in their home which was called Dzake, a name that was synonymous with the name of their community, Peki-Dzake. His elder brother was the priest in charge of the ‘voodoo’. Through the efforts of Timpo’s mother he had the opportunity to attend school. He had his elementary education at the EP Basic schools at Peki and continued to Mawuli Secondary School at Ho also in the Volta Region for his secondary education and finally graduated from the University of Ghana where he studied Religions.

Family Life and Ministry
Timpo became a teacher after graduating from the University of Ghana, Legon. He got married and was blessed with five children. Recounting his call to ministry, Timpo noted that he got converted to Christianity during his first year at the University of Ghana. He then became a teacher and later a pastor. He left his teaching career and became a full-time pastor. His ministry expanded rapidly and he became the head of the Northeast Region of the church. He was later appointed as the President of the church.

See Picture In Plate 5

John Timpo, Interview, 3 December, 2014, Tokokoe.

University of Ghana http://ugspace.ug.edu.gh
Ghana, Legon. He was involved in the activities of the Scripture Union to the extent that he played the role of a camp commandant at all camp meetings held in his days. When he started teaching after school, he acted as Chaplain in almost all the schools where he taught. Some of the schools in which he taught were Swedru Secondary School, Apam Secondary School, Kejebi Secondary School and finally Mawuli Secondary School where he was made an official Chaplain. He taught for thirteen years and also worked in the Education office as an inspector for eight years until he went on voluntary retirement in order to go into full time church work.\footnote{John Timpo, Interview, 3 December, 2014, Tokokoe.}

He was also involved in the Volta Evangelistic Association. This was an association in the Volta region that was engaged in various evangelistic activities primarily in the Volta Region of Ghana. During this period, he remained a member of the EP Church. According to him, due to certain occurrences in the EP Church he started looking for a different church to attend. One of his preferences was the Assemblies of God church, but all this while he had been associating with The Lord’s Pentecostal Church because his sister was a member of the church and he also knew the founder and some of the leaders.

During one of the conventions of The Lord’s Pentecostal Church which was held at Tanyigbe in the Volta Region in 1980, Apostle John Timpo visited the convention and it was at this convention that he made a decision to join the church. In his opinion, the decision was informed more especially by the ordination of some four men. Two of them were young men, one a graduate from the University, and the other a student in
the University. He was deeply touched by the commitment of the two young men and decided to join the church.156

In 1982, thus two years after his visitation to the convention, he was ordained as a pastor in the church. In the following year, due to the absence of the substantive General Secretary of the church, he was appointed as the General Secretary of the church. He served in this capacity for eight years under the leadership of Wuaku who was the President of the church at that time. Timpo was elected into the office of President of The Lord’s Pentecostal Church after Wuaku’s tenure and he served in that position for ten years that is two terms in office.

As an educationist, Timpo was very passionate about education especially in the rural communities. He therefore helped in the establishment of two basic schools at Adaklu in the Volta Region. He also facilitated the provision of good drinking water by the sinking of a bore-hole for the community which was financed by World Vision.157

His association with EP Church, Campus Christian Ministry, Volta Evangelistic Association and experience as a graduate of religion and a chaplain helped him to introduce reforms in the church’s polity, liturgy, organization of youth camps and Bible study materials for discipleship.

### 4.2 Social Services

Thomas Schirrmacher believes the Church has a social responsibility towards its members and the larger society but it must clearly distinguish the two. The church must distinguish clearly between its social obligations toward fellow Christians and its social responsibility for others.

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156 John Timpo, Interview, 3 December, 2014, Tokokoe.
157 John Timpo, Interview, 3 December, 2014, Tokokoe.
Schirrmacher believes that the provision for the socially weak was also considered a matter of course in the Early Church, which universally reserved special funds for social purposes. Its provision for widows was exemplary.\(^{158}\)

Molefe Tsele, commenting on the role of the church in poverty alleviation, stated:

Many Christians see development as a dangerous thin edge of the social gospel. They worry that before long, the church will have deviated from the real issue, which is saving people for the Kingdom. They counsel those who busy themselves with matters of poverty alleviation to tread with care lest they forget the real prize.

Tsele goes on to counter this position by stating that Human, social and economic development is not alien to the Christian concept of mission, even though it is true that mission cannot be reduced to poverty alleviation. A holistic understanding of the mission reaffirms that God is not only concerned with the supernatural, but is active in the wellbeing of humankind.\(^{159}\) In the view of Tsele, the Church should see human development work as an integral part of its core business.

In the light of this, The Lord’s Pentecostal Church under the leadership of Timpo engaged in social services such as building of schools and provision of good drinking water for the people of Adaklu in the Volta Region. He stated in an interview that, but for the provision of social interventions, by the EP Church such as schools; he could not have been educated. He was therefore committed to ensure the provision of social services by TLPCI to the community.\(^{160}\)


\(^{160}\) John Timpo, Interview, 3 December, 2014, Tokokoe.
4.3 Church Polity

During this era, the church continued to use its constitution. However, there were few changes in the polity. During this time, the name or terminology 'Synod' which was used for the highest decision making body of the church was changed to General Conference. The argument for the change was that, the designation of the leader of the church which was 'President'. This did not match with the term Synod as being practised by other churches. Therefore either the term Synod changed or the title 'President'. The Synod members present at the meeting decided to settle for the name General Conference in place of Synod and maintained the title President for the leader of the church. It can be observed that this was similar to what pertained in the Methodist Church, which was the mother church of Wuaku. However they did not become fully Episcopal like the Methodist Church. This did not affect any functions of any of the groups in the constitution. According to Timpo, it was part of efforts in attempt to eliminate inconsistencies with regards to other traditions in the ecumenical fraternity. For instance in the EP Church the highest decision making body was the Synod with the Moderator as the leader, but not President.  

4.4 Liturgy

Another significant development during this period as stated by Timpo was the introduction of the church’s liturgy book. This was referred to as the Ministers Hand Book. It contained various types of services in the church and how to conduct them. Some of them were Sunday church services, Naming ceremony, Wedding, Burial, Ordination, Induction and Communion. This approach brought orderliness and uniformity in the church’s liturgy. By this, it prevented both the laity and the clergy.

161 John Timpo, Interview, 3 December, 2014, Tokokoe.
from using their discretion to conduct services. It also served as a guide for liturgist in order to make things easier and straightforward. By this innovation, worshipers were able to have an idea of the order of service and got along with the liturgist.\footnote{162}

In my observation, Timpo’s background contributed immensely to the changes in the liturgy of the church. As an educationist, a former chaplain, a student of religions and a former member of the EP church, he brought a lot of experience to the church.

4.5 Prophecy

Timpo stated that the phenomenon of prophecy continued to be part of the church's practices to the extent that it was enshrined in the church's constitution. Prophecies continued to play very important role in the church, because it served as a means of divine guidance to the church especially when it came to choosing and electing of leaders for the church.\footnote{163}

He noted that further education and training through seminars and conferences were organised twice in a year for the prophets and prophetesses. At such meetings they were given biblical teachings and guidelines regarding the administration of their gifts. This practice was similar to one of the classical Pentecostal Churches, Christ Apostolic Church as stated in their constitution.\footnote{164} However, the introduction of these teachings and guidelines had some challenges. He stated that one of those challenges had to do with adjusting to the new teachings, especially where prophesies had to be examined before accepting as contained in the bible,

\begin{quote}
When a prophet speaketh in the name of the LORD, if the thing follows not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. Deut. 18.22.\footnote{165}
\end{quote}

\footnotetext[162]{John Timpo, Interview, 3 December, 2014, Tokokoe.}
\footnotetext[163]{See The Lord’s Pentecostal Church International Constitution in Appendix F, 7.}
\footnotetext[164]{See Constitution of Christ Apostolic Church in Appendix G, 47.}
\footnotetext[165]{King James Version.}
I observed that the church was trying to be relevant through adaptation. Nevertheless, they did not do away with all the practices. In some cases like prophecy, dreams and visions, they rather tried to modify its administration.

4.6 Approved Groups

During this period, Timpo stated that another group was established called the Students Fellowship. The leadership of the church at this period realised that they were losing their students to other Pentecostal churches such as the Church of Pentecost, Apostolic and Assemblies of God. These churches had student fellowships on the various university campuses which attracted their members. As a result, the students’ fellowship, TELPSAM (The Lord’s Pentecostal Students and Associates Ministry) was established in 2002.¹⁶⁶

I could observe from the study that, the church wanted to draw the possible future elites into their fold by establishing an association for students. One of the setbacks of the church at its early beginnings was, there were not many literates in the church and therefore the church could not attract certain class of people in the society.

Apostle Richard Buafor 2004 – 2011

4.7 Introduction

This era marked the end of the church’s first fifty years of existence. It was under the leadership of Richard Amegbor Buafor. He was the General Secretary for the church for ten years under the leadership of John Timpo and was elected by the 42nd General Conference to be the leader which is the General Overseer of the church. During this era, the Church continued to improve upon its activities and also changed some of them.

¹⁶⁶ John Timpo, Interview, 3 December, 2014, Tokokoe.
His Early Life

Richard Amegbor Buafor was born in Keta in the Volta Region of Ghana on 11th October 1956 to Mr. William Boafor and Mrs. Vivian Boafor who were members of the Roman Catholic Church. However Richard Buafor joined the EP Church and got baptised after living with an aunt at Aflao in the Volta Region of Ghana. He had his basic education at the Accra New Town Experimental School and continued to Saint Thomas Aquinas Secondary School where he served as the Vice President of the Scripture Union. He had his tertiary education at the University of Cape Coast where he studied Religion, History and Education. He was a member of the Christian Fellowship on campus and also one of the founding members of the Pentecostal Movement on campus and an evangelistic singing group by the name Echoes of Calvary. He was also in charge of a philanthropic project dubbed Operation Help Nima a deprived suburb in the Greater Accra Region of Ghana where he acquired some leadership skills

Family Life and Ministry

Buafor got married after school and was blessed with five children. He joined The Lord’s Pentecostal Church in the year 1973 through a friend and was baptized in the year 1974. He was ordained as a pastor of the church in 1980 while he was still a student at the University of Cape Coast. He played an oversight responsibility over the branch of the church at Takoradi at the time. He became the pastor in charge of the Bubuashie Branch of the church in 1984 after completing his education from the University. Under his leadership the branch later moved to Kwashieman also in Accra in the Greater Accra Region of Ghana. He was appointed as a member of the National Executive Committee in the year 1985 and served in different roles on the committee.

167 See picture in plate 6
168 Richard Buafor, Interview, 18 February, 2015, Kwahieman, Accra.
169 Richard Buafor, Interview, 18 February, 2015, Kwahieman, Accra.
till he was elected as the General Secretary of the church in 1994. He served in the church as a General Secretary for ten years until he was finally elected to the highest office in the church as the General Overseer in 2004. After five years of service, he was re-elected to continue a second term.

According to Wuaku, Buafor was one of the people who played very significant roles in most of the changes that took place in his era and subsequent eras and considering the fact that he had the opportunity to serve on the National Executive Committee for many years it offered him the chance to contribute his quota. Buafor opined he read a lot about Evangelicals, and some of the people who influenced him in his ministry were Morris Cerullo, Yongi Choo, Billy Graham, Kenneth Hagin and Oral Roberts among others. His driving force in ministry was a vision he had concerning the second coming of Jesus Christ and its accompanying Judgement. One of his desire or purpose for the church when he joined was to help bring it into line with any fully fledged Pentecostal church. He indicated that what kept him in the church was the humility, openness and readiness to learn by the early leaders and the way they used the bible to teach at all times also gave him a lot of inspiration in the church.

4.8 Church Polity

At the 43rd Synod meeting of the church in 2004 according to Buafor, the constitution of the church was amended after it had been in use for over ten years. Some of the changes that were introduced included creation of directorate and executive committee. These include Director for Media and Inter-church relations, Director for finance, Director for Christian Education, Director for Missions, and Director for Projects. Together with the General Overseer, General Secretary, two other representatives for pastors, two women and two men who are lay persons also constituted the National
Executive Committee (NEC). The term ‘Synod committee’ was changed to National Executive Committee. This change became necessary because the name for the highest decision making body which was Synod, changed to Conference. Their association with the Ghana Pentecostal Council also partly influenced these changes. This was an attempt to become relevant with the Pentecostal Movement.170

During this period, the Church was demarcated into Region, Area, District and Branch as was the case in some Pentecostal Churches in Ghana such as Christ Apostolic Church and Church of Pentecost. The table below shows how the church was demarcated.

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The Greater Accra Region which happened to be the only region created, had three Areas namely Kwashieman Area, Ashaiman Area and Kasoa Area. Eight other Areas were also created namely Ho Area, Peki Area, Kumasi Area, Asutuare Area, Nsawam Area, Northern Area, Togo and other African countries Area, United Kingdom Area.

The total number of Areas created at that time was eleven with twenty six districts and one hundred and seventeen branches.

Considering the trend of growth in the church, the leadership of the church saw it necessary to decentralize its responsibilities thus, giving the Pastors and other leaders of the church the opportunity to make some decisions with reference to the church’s constitution and practices.

However, major decisions which needed to be taken at the branch level were to be done in consultation with the Headquarters of the church. For example at the branch level the Pastor or leader had the authority to oversee the formation and smooth running of small groups like the singing, prayer, and ushering among others.
In order to improve upon the leadership of the church, the qualification for the office of the General Secretary and the General Overseer was raised higher than what pertained in the previous Constitution. For the position of General Overseer, a person was qualified if he had served as a pastor in the church for at least twelve (12) years and with good educational background of at least first degree or its equivalent. This was not the case in the previous Constitution. In the previous Constitution there was no minimum educational qualification. In the case of the General Secretary, the new Constitution requirement was seven (7) years with at least first degree or its equivalent. This was also not the case in the previous Constitution which had no minimum educational qualification.

During this era, there was the introduction of new titles and designations. The new title for the leader of the church changed from President to General Overseer. The reason given for this change was that the title Overseer was biblical and could be found in 1Timothy chapter 3:1, unlike the title President. The church also introduced some ministry designation as stated in Ephesians 4:11 which were not in use previously that was Apostles and Prophets. These designations were also characteristic of some Pentecostal and Charismatic churches. Another significant introduction or change in the new constitution was the reduction of the retiring age for pastors and other leaders from 70 to 65 years. These changes reflect the theory of adaptation which was adopted for the study.

171 See The Lord’s Pentecostal Church International Constitution in Appendix F, 8.
172 Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task.
173 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.
175 See The Lord’s Pentecostal Church International Constitution in Appendix F, 12.
4.9 Health

According to Buafor, the issue of health continued to be a major area of concern for the church and therefore the various mediums for healing such as prayers, herbs and orthodox medicine continued to be in use and modified in the bid to be relevant in line with the theory of adaptation. For example in the area of herbal medicine, the church came up with a programme for herbal plantation at their Prayer and Healing Center at Tokokoe. In the past when the herbs were revealed through the prophecies, they had to go into the forest to search for it. But over time, some of these herbs were getting extinct therefore they had to preserve them. The church also sent some of its Ministers to the United Kingdom to be trained at Ellel Ministries in Inner Healing. Inner healing is a ministry which basically addresses the issues of the soul which include the emotions, will, and mind of a person.\textsuperscript{176} This is to ensure a holistic approach to health issues of those who patronize the Healing Centre.

In my observation, the church had a national policy for holistic health care in the church. The individual ministers would therefore require the skills that would help them to handle almost all the aspects of health care.

4.10 Dress Code

Dressing of church members especially to church services continued to be an issue in the church discourse as to what was acceptable to wear and not to wear. Buafor stated that during this period the church took a position on dressing for the members. They were required to dress decently and appropriately. This is found in the new member’s manual.\textsuperscript{177} In my opinion, the position of the church on dressing could be problematic.

\textsuperscript{176} Peter Horrobin, \textit{Healing Through Deliverance} (Lancaster: Sovereign World, 2008), 32.

\textsuperscript{177} See New Members Manual of The Lord’s Pentecostal Church Int., 19.
Members would have to define what is decent and appropriate. These are quite subjective.

### 4.11 Ministerial Training

During this era, much emphasis was placed on improving the educational experience of the Ministers. For example some of the Ministers attended seminaries and other training institutions, such as Trinity Theological Seminary, Maranatha University College and Ellel Ministries. This development was a shift from what used to be the practice of the church in the past. The training these ministers received greatly impacted the church as a whole especially in the area of healing and deliverance.

He said the church also established its own training centre known as Christian Leadership Bible Training School which collaborated with the International School of Ministries in the United States for the training of people who wanted to be ordained as Pastors and other lay leaders in the church. At the 49th General Conference, a Pastors' Educational Fund was established with the objective of providing financial support for Pastors who wanted to further their education or upgrade themselves in line with their pastoral duties.

### 4.12 The Place of Women in the Church

The place of women in the church continued to be of significant importance to the leadership of the church during this period. The wives of Ministers in the church were allowed by the 46th General Conference to come together to form an association of their own. Despite the challenges that confronted women in leadership as stated by Jane
Soothill, the church during this era approved the ordination of women as Pastors as per the 46th General conference decisions in 2007. Ordination of Women as pastors was not a peculiar feature of classical Pentecostals like the Church of Pentecost, Christ Apostolic Church and Apostolic Church. Buafor however stated that women in the church form the majority of the congregation and besides some of those who supported Jesus Christ and the early church fathers in their ministries were women. Therefore women can equally serve in the same capacity today. To buttress his argument Buafor made reference to Estrela Alexander who stated that, “the beginnings of the Pentecostal movement in the early 20th century, women were free to exercise their potentials.” The argument proposed by Buafor impressed conference members which they accepted.

From my observation, bringing of women to the limelight was long overdue. The earlier leaders tried giving them a place but the masculine domination was still evident. As at this period there was no ordained female minister in the church.

4.13 Approved groups

Ageing is a broad concept that includes physical changes in our bodies over adult life, psychological changes in human minds and mental capacities, social psychological changes in what humans think and believe, and social changes in how humans are viewed, what we can expect, and what is expected of us. This stage of life is often characterized with challenges such as social neglect, health, lack of financial support amongst others. Buafor noted that it was in reference to these challenges that the

179 Richard Buafor, Interview, 18 February, 2015, Kwashieman, Accra.
181 Richard Buafor, Interview, 15 February, 2015, Kwashieman Accra.
Church established the Senior Citizens Association which was an association for the aged in the church from the age 65 and above.

Another group that was established during this era was Professional Association which was made up of Professionals in the Church. This was a measure that was put in place to keep them in Church. This in a sense is an exhibition of the theory of adaptation.

### 4.14 Church Planting

As noted by Stetzer, planting of new churches was not a novel or unique concept for zealous believers. Rather, church starting was normal expression of New Testament missiology. A recent work by Christopher Wright, The Mission of God: Unlocking the Bible’s Grand Narrative, has expanded this idea of mission. The church is engaged in God’s greater mission. When we plant churches, we are participating in God’s ultimate purpose. So when the church is doing “missions,” it is simply doing the work of God.

Bosch said that “it is not true that there is a mission because there is a Church; rather, there is Church because there is mission”. The mission of the Church is to redeem the world for Jesus and the most effective, lasting means of accomplishing this goal is to plant healthy, vibrant churches in every town and village of the world, and to be a living, on-going witness to the redeeming power of Christ in the world.

Hence TLPCI continued to plant churches during this era. About fifty branches of the church were planted. The church came up with a strategy for church planting. The strategy was to move from the urban communities to the rural. The Church established

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183 Stetzer, Planting Missional Churches (Nashville, TN: Broadman & Holmann, 2006), 52.
branches in all the Regional Capitals of Ghana. A number of pastors were also ordained during this period in order to help with the expansion drive. The church also adapted the Purpose Driven Church concept espoused by Rick Warren. According to Warren, what the church existed to be and to do could be summarised in two statements by Jesus Christ found in Matthew 22:37-40 and Matthew 28:19-20.186

The church tried to contextualize these concepts in all the branches of the church in order to have a similar pattern for all of them. In addition to these concepts, the church subscribed to some challenges that were enumerated by Rick Warren. The activities of the church were structured in such a way that it could address those challenges in order to make the church relevant. Some of the challenges were Breakdown in Families, Bad Leadership, Poverty, Sickness and Disease, Illiteracy and Environmental degradation. This has a linkage with the five marks of mission edited by Walls and Ross. According to Buafor, the church put in place various themes for each month in the year to guide the leadership of the various branches. This prevented the Pastors, and leaders of the various branches of the church from using their own discretion in their line of duties.187

This concept introduced a systematic plan and programme for new members who joined the church. The programme ran from level 100 to 400. This was in line with the system of progressing students in most Universities in Ghana. Level 100 was for new members and had to do with Discovering Membership. Level 200 had to do with Discovering Spiritual Maturity whiles level 300 had to do with Discovering Spiritual Gifts, and level 400 had to do with Discovering One’s Mission.

187 See The Lord’s Pentecostal Church International, Church Roster 2009 In Appendix H
4.15 Music

The period under consideration experienced development in the music pattern of the church. Buafor asserted that during this period the music of the church continued to improve as some of the old songs of the church which they sang at the early stages were put together into writing and with their staff notations. This became the official hymn book of the church from which a song was sung at all services of the church. This aspect of the music was similar to that of some Pentecostals, like the Christ Apostolic Church. In creating services that was attractive to the lost, Buafor also said the music of the church was intentionally designed to be appealing, attractive and relevant to the un-churched which was in line with Rick Warren’s proposition. The church therefore kept adapting in line with the theory of adaptation in order to remain relevant.

4.16 Liturgy

In an interview with Buafor, he revealed that the introduction of new offices like Prophets and Apostles made it necessary to effect changes in the liturgy book of the church. The induction of Apostles, Prophets and other Directors became part of the services in the liturgy book, which was not the case in the past. This was similar to some classical Pentecostal churches like Church of Pentecost and Christ Apostolic Church as stated earlier in the discussion. Buafor also stated that, congregational Bible reading and singing of church hymns were also introduced into the church’s Sunday services.

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188 See The Lord’s Pentecostal Church International Hymn Book In Appendix L, 64.
189 See Christ Apostolic Church Hymn Book In Appendix M
190 Warren, The Purpose Driven Church, 253.
191 See The Lord’s Pentecostal Church International Hymn Book in Appendix L, 64.
4.17 Social Services

Buafor also mentioned that the church continued to engage in social services. He said the church partnered with Compassion International, an NGO to provide Child Development Centers in some of the branches. At these centers, needy children in the community converge, and are taught and fed every Saturday. Their medical bills, school fees and sometimes shelter are provided.

He also stated that at the 50th General Conference of the church that, every branch in the church in the year should make donation to orphanages, widows and the aged in various communities. The branches that did not have schools were also tasked to establish one. A scholarship scheme for students in the Second Cycle and Tertiary Institutions was also instituted to support needy students.\footnote{Richard Buafor, Interview, 15 February, 2015, Kwashieman Accra.} According to him this was to make the church responsible socially in order to be relevant.

It was evident from the study that, the aspect of social services was not prominent in the early beginnings of the church until this period. It was also observed that, Buafor’s background as leader of a philanthropist group could have influenced him in this regard.

4.18 Conclusion

In conclusion, the era under discussion witnessed significant changes in various areas. The leadership continued in their effort to make the church relevant in adopting some practices and developments that were relevant for growth and survival in light of the theory of adaptation. The areas that witnessed changes leading to the Church becoming a Classical Pentecostal included: Church Polity, Liturgy, Prophecy, Dress Code, Place of Women, Approved Groups, Church Planting, Ministerial Training, Music and Social
Services. Though some of these practices existed already, the period under review brought some innovations and additions due to the educational level of the pastors and leaders as well as proper administrative structures of the time.

In addition, it is worth noting that these changes emerged as a result of the church’s effort to be ecumenical by associating with the Ghana Pentecostal and Charismatic Council. Finally, the background of the leaders during the period also contributed to the changes. Their diverse experiences as Students of Religion, involvement with campus fellowships amongst others were pivotal in the church’s drive towards becoming relevant. The readiness of the leaders to adapt to the changes on the religious scene was also another contributing factor.

However, as some people are inimical to change, the implementation of some of these changes encountered some challenges. For instance ordination of women as pastors generated a lot of debate among the pastorate and members as recorded in the minutes of the 46th General Conference in 2007.
CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction

This chapter presents the summary of the whole study. It focuses on the findings that were gathered from the research and the conclusion. Some recommendations have also been made based on the findings of the study for future study on the church and for the church’s own future development programmes.

5.1 Summary

The study sought to look at the first fifty years of The Lord’s Pentecostal Church International (1961 to 2011). It also examined the church as an AIC that has metamorphosed into a Pentecostal church. It identified the changes that have taken place in the Church over the period. The researcher employed the use of both primary and secondary data. The primary data included interviews of Ellen Amedzro, Apostle Emmanuel Kweku Wuaku, Apostle John Timpo, Apostle Richard Amegbor Buafor, and Bishop Sylvester Borkumah. It also included examining Minutes of the church and other correspondence within the period. The secondary data included journals and books which are related to the study. The Church started as a prayer group in the EP Church and at a point in time had features of AICs. The church later evolved and adapted features of Pentecostal and Charismatic churches. Literature on AICs, Pentecostalism and Charismatism were reviewed for the study. Some literature on missions were also reviewed to cater for the missionary activities of the church.

The researcher adopted the theory of adaptation as the framework for the study. This theory was used because the church is like a living organism that is able to survive in the midst of changes that occur in its environment and still remain relevant.
The study revealed that The Lord’s Pentecostal Church started as a prayer group in the EP Church after John Samuel Amedzro had gone to Teikrom for healing. His attempt to practice what he experienced at Teikrom resulted in the formation of a prayer group. The activities of the prayer group were not approved by his mother Church, the EP Church. Eventually, the group was excommunicated from the Church after they failed to comply with the directive of the EP Church to stop their activities.

The prayer group started functioning as a church under the leadership of John Samuel Amedzro in the year 1961. Their activities from the beginning depicted features that are descriptive of AICs. Some of these had to do with their dressing, liturgy, polity and music. It operated in this form for some time but kept adapting to the changes on the religious scene. Finally, it began assuming some features of classical Pentecostal churches as espoused by Atiemo and Omenyo. The Church maintained its basis of faith as stated in its constitution but some of its features kept changing. This nature of the church makes the Theory of Adaptation relevant to the study because it suggests that the Church kept evolving in order to be relevant. The changes continued even after the founder and leader John Sam Amedzro died.

The study further revealed that successor Emmanuel Wuaku was also open to changes. He embraced suggestions from members and other well-wishers of the Church as long as those suggestions were not contrary to the scriptures and would make the Church relevant. According to him, he was guided by the Church's motto, ‘Christ is our Lord and the Bible our guide.’ Because of his attitude towards change and suggestions, his era witnessed a lot of changes which led to tremendous growth of the Church.
5.2 Conclusion

From the findings of the study, some of the changes that occurred were in the area of Church Polity. A new Constitution was drawn, which allowed for the choosing of leaders by election. The new constitution allowed the involvement of other stakeholders which is the Synod in the process of decision making. Another area which experienced change was dress code. During this era the church stopped wearing long robes to their services. This helped in the establishment of a branch of the church at Nsawam, where the people were not receptive to churches that wore long robes. The formation of various groups in the church during this era also contributed to the growth of the church. Some of these groups were the children fellowship, youth fellowship, women fellowship and men fellowship. This was similar to what was pertaining in one of the thriving Pentecostal churches in Ghana. The formation of evangelistic team during this period, also contributed immensely to the church planting drive of the church. It can be construed that the Church kept on adapting to the times and seasons.

Emmanuel Wuaku, who was the assistant to the founder was still alive at the time of the research. He did not become a stumbling block for further changes initiated and implemented by his successors. He exited his position as the leader of the Church and this act strengthened the succession plan in the constitution, which allowed for continuity and changes when it became necessary. John Timpo who was the General Secretary during Emmanuel Wuaku’s era, succeeded him as President of the Church, through an election at a Synod of the Church. He was also receptive to changes. His association with Emmanuel Wuaku, his background as an educationist and someone who had studied Religions at the University of Ghana, Legon

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must have accounted for his receptiveness to change. During his tenure of office, the Church continued to experience changes in various areas such as the liturgy, church planting, ordination of pastors, and ministerial training among others. After serving ten years in office, he was succeeded by Richard Buafor through elections.

Buafor also served as a General Secretary under the leadership of Timpo. He also had a background in education and studied Religions at the University of Cape Coast. A lot of improvement and changes also took place when he assumed the reins of leadership of the Church.

One of the major changes that took place during his tenure was the review of the church’s Constitution, which had been in use for over fifteen years. The General Conference saw the need to review the constitution and therefore put together a committee of experts to review the Constitution.

Another significant change that took place during this era was the systematic plan and programme adapted from Rick Waren’s Purpose Driven church concept. The mission strategy at this period of the Church shifted from Rural-Urban to Urban-Rural. This made it possible for the Church to have branches in all the regional capitals of the country most of which did not have branches earlier. The next target per the strategy was to reach out to all the district capitals where the church was not. During this period, women were given the opportunity to be ordained as pastors, which was not the case in the past. As a result, two women namely Mrs. Vida Agbo and Mrs. Edem Sorkpor were ordained as pastors. The church also celebrated its 50th Anniversary during this period. According to statistics gathered during the celebration which took place in the year 2011, the population of members came up to ten thousand from over one hundred branches compared to about 35 members in 1961. The Church currently has branches in
Togo, Gambia, Nigeria, Liberia and the United Kingdom. Meanwhile the church has its headquarters at Kwashieman, in the Greater Accra Region in Ghana.

The changes resulted from the readiness of the founder and subsequent leaders to accept change anytime it came up. They were receptive to things that will let them grow and also make the Church relevant at any given point in time. The changes came about from suggestions from both members and non-members of the Church. The leaders were exposed to many practices by other Pentecostal and Charismatic churches both local and international. This influenced the leaders to inculcate these practices into TLPCI. In the church’s response to changes, it has not lost its identity of ‘Africanness’. The church ensured this by the continuous use of local language, local musical instruments and dance in their church services. In addition to this, a day is set aside to promote African dressing, music, and dance among others at all national gatherings.

The founder having spent some time at the Teikrom prayer camp saw the practices of this prayer group and learnt them. When he started the Church he copied most of the practices. The Church operated in these practices over a period of time. It kept doing away with some of them whenever it came up for consideration. The Church gradually did away with all the practices that depicted them as AIC. It is now regarded as one of the Pentecostal and charismatic churches in Ghana.

In light of the decline of AICs in recent times as stated by Asamoah-Gyadu, this study concludes that churches which have AIC features can survive and be relevant. This can happen if the church is ready to adapt to the changes that have taken place on the religious scene over time. TLPCI, which had AIC features at its initial stages kept

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shunning off these features with time and has adapted features of classical Pentecostal church and this has kept it relevant.

According to the study, the following factors accounted for the changes that occurred. Firstly, the educational background of some of the leaders and their experiences with some Christian organizations on campus contributed to the changes that occurred. The theological education of some of the leaders had as well as the training some of them received and their formal education among others gave them some insights which contributed to these changes.

Secondly, the revision of the churches constitution was another factor that led to changes in TLPCI. This is because the new constitution changed the seat of power from the President to the Synod. As a collective body of leaders, the synod took decisions that were very helpful because each member had the opportunity to contribute new ideas in decision making which contributed to some of the changes that occurred over the period.

Thirdly, another change that occurred was the dress code and colour differentiations. The change was brought about as a result of the way the AICs that wore long robes had become unpopular.

Furthermore, the church also changed the practice of polygamy by members to monogamy. The study revealed that though the first two leaders and some members had more than one wife, they taught and insisted that the new members who joined the church kept to monogamy. This decision was informed by their understanding of the biblical teaching that each man is entitled to one wife.
Finally, the menstrual segregation and removal of footwear were also changed following the intervention of a minister from Assemblies of God church. He indicated that the Holy Spirit does not discriminate among people on basis of ritual uncleanness that is why the Spirit moved among the women they saw to be unclean because of their menstrual condition. On the removal of footwear, though the church copied it from Teikrom and attached some form of spirituality, the Assemblies of God minister indicated that it was misinterpretation of scripture. He indicated that honour to God does not reside in the removal of footwear. By this understanding, the position of the church changed and members were allowed to wear their footwear to church. We can infer from the study that these factors aided the spread of the church to all the regional capitals of Ghana and beyond and also helped in its changing from an AIC to a classical Pentecostal church.

5.3 Recommendation

In view of the findings from this study, the following suggestions and recommendations are made. This research has demonstrated that AICs are capable of experiencing significant growth if their leaders are accommodative to change. The study has also shown that AICs rely extensively on Prophecies, Dreams and Visions for directions. It is therefore recommended that a study be conducted on the contribution of these three spiritual gifts to the development of TLPCI and AICs. Such a study will help account for the role these gifts have played in the growth and sustenance of the church and AICs in general.

Another significant change that took place in TLPCI in most of the eras was the development of church polity. The study showed that the various leaders made effort to
revise the governance system of the church. These changes went a long way to contribute to the transformation of the church into its current state as a Pentecostal church instead of the previous AIC. It would be interesting to see a comparative study of the church polity of TLPCI and any existing AIC or spiritual church to establish this assertion since the change in church polity had positive effect on the transformation of the church.

In the attempt to become relevant, the worldview of the African should not be relegated to the background. It is the recognition of this aspect that will make the AICs to continue to thrive in Africa. Nevertheless, since the Church is also striving to penetrate other continents, it will have to understand the worldview of those cultures and try to contextualize in order to be globally relevant. The adaptations of TLPCI can be a reference for other AICs to emulate. By way of suggestion, the leaders of AICs should be open to other suggestions, which may not necessary come from their predecessors. They should be receptive to change in order to remain relevant in the contemporary world.

The research underscored the relevance of education in the growth and development of TLPCI as all the leaders who had some level of formal and theological education brought significant changes in the church. Therefore, a study on the impact of formal theological training on church growth will be very important. It is further recommended that formal theological training is made more attractive for ministers in AICs with some level of financial assistance.

Finally the study revealed that TLCLI abandoned several practices of the AICs in the bid to remain relevant in contemporary times. The researcher recommends a further study on theologies that underpin aspects of the practices of AICs. Such a study holds
the potential to unearth in-depth knowledge for AICs to take a critical look at the subject of adaptation in order to remain relevant in the light of the ever changing contemporary global Church trends.
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APPENDICES

Appendix A: Interview Guides

Interview Guide 1

For Ellen Amedzro

What do you know about John Samuel Amedzro?
What can you say about the events that lead to the formation of the Lord’s Church?
Can you recount some of the practices of the Lord’s Church?
What was the place of women at the time in the church?
Did your position as the founder’s wife have any influence in the church?

Interview Guide 2

For Apostle Emmanuel Wuaku, Apostle John Timpo and Apostle Richard Boafor

Personal Life History:
Can you tell me about yourself? (Parents, early life, education, family, etc)

About The Lord’s Church

What do you know about John Samuel Amedzro?
When did you become a pastor?
What lead to the formation of The Lord’s Church?
When was your church established?
What were some of the practices of the church?
What/who informed/influenced your practices?
What has been the focus of your preaching/teaching?
What was the form of church governance during the tenure of the founder?
What accounted for the changes that occurred during your tenure and that of the founder?
Did you have any form of rules and regulation/ constitution? If yes, how did you develop it?
What associations did you belong to as a church?
Are there things you wished you would have done but unable to do?
Interview Guide 3

For Apostle John Timpo

Personal Life History:

Can you tell me about yourself? (Parents, early life, education, family, etc)

About The Lord’s Pentecostal Church Int.

When did you become a pastor of the Lord’s Pentecostal Church?
What were some of the practices of the church before you joined?
What significant changes occurred during your tenure as President?
What/who informed/influenced these changes?
What was the form of church governance during your tenure as President?
What were some of the challenges that you faced in your attempt to become relevant over the period?
Are there things you wished you would have done but unable to do?

Interview Guide 4

For Apostle Richard Buafor

Personal Life History:

Can you tell me about yourself? (Parents, early life, education, family, etc)

About The Lord’s Pentecostal Church Int.

When did you become a pastor of the Lord’s Pentecostal Church?
What were some of the practices of the church before you joined?
What significant changes occurred during your tenure as President?
/who informed/influenced these changes?
What were some of the challenges that you faced in your attempt to become relevant over the period?

Prospects and challenges

What do think about the future African Initiated Churches in Ghana?
Would you advice other AICs to emulate TLPCI in their quest to be relevant? Why?
Appendix B: Brief History of the Lord’s Pentecostal Church

IV. THE BEGINNING OF JOHN SAM AMEDZRO’S MINISTRY AT PEKI

In 1959 I returned from Teikrom to Peki Blengo where my entire household together with me began to organise church services in my “hall” i.e. sitting room. I must confess that this hall was hitherto where my close friends and I used to drink expensive types of alcohol. But the hall had now become a chapel. We constantly prayed and worshipped here. Surprisingly other people began to join our group.

I started my apostolic work by laying hand on the sick and those suffering from evil spirits. I also anointed in the name of the Lord, “and this signs will accompany those who believe; in my name they will drive out demons, they will speak in new tongues they will pick up snakes with their hands and when they drink deadly poison it will not hurt them at all they will place their hands on sick people and they will get well”. (Mark 16:17, 18). The Lord indeed worked wonders through me. From that moment my hall got full with the sick and spectators any time we had prayers in the evening. No wonder those who despised others were among the gathering. Before the end of 1959 those who had been coming to my house for prayers numbered more than 200. This new development gave us confidence so we celebrated the Teikrom anniversary at Peki. After the celebration the church grew in strength in the name of the Lord. We healed the sick cast out evil spirits and anointed the sick, cast out evil spirit and anointed people. “They went out and preached that people should repent; they drove out every demon and anointed many sick people with oil and healed them.” (Mark 6:12, 13).

V. THE EX-COMMUNICATION OF THE TEIKROM PRAYER GROUP FROM THE PRESBY CHURCH

The church experienced a serious persecution after the anniversary. People opposed the church and said all manner of contemptuous things about it with special reference to my marriage affairs. Ministers, Presbyters teachers and even pagans hated me but the Lord was with me and the church.” Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me rejoice and be glad because great is your reward in heaven, for in the same way they persecuted the prophets who were before you”. (Mark 5:11, 12). They summoned me to arbitration twice before Rev. E.Y. Tawia. On each occasion I was directed and delivered by the Holy Spirit later on they threatened me and my associates with excommunication.

During an anniversary celebration of the E.P. Church at Peki Tsame Rev. Tawia warned me that anyone found associating himself with the Tekrom prayer group would be expelled from the E.P. Church. In fact the gospel would not be distorted. So Rev. Tawia made it possible for John 9:22 to be fulfilled.” His parents said this because they were afraid of the Jews had decided that anyone who acknowledges that Jesus was the Christ would be put out of the synagogue”. Contrary to expectations the threat of excommunication gingered us up the more. On 18th April 1960 Rev. Tawia of Peki Tsame resumed his dreadful persecution of our Prayer group.

“You too should be on your guard against him because, he strongly opposed our message”. (II Tim.4: 15) he caused our excommunication from the E.P. church and this was announced throughout the entire Peki district. He thought he had achieved something great for the Lord.

“All this I have told you so that you will not go astray. They will put you out of the synagogue in
Appendix C: Autobiography of Emmanuel Kwaku Wuaku

BIRTH OF A SERVANT OF CHRIST

The most important humans in the life of every person are parents. The position, role and relevance of parents are incomparable in the personality development of all of us. It is all the more important in the contemporary era where parents have the capacity either by virtue of moral impropriety or by unforeseen calamities to determine which of their foetus is borne into this world. Exodus 20: 12 is a synopsis of the responsibility of children to their parents. It is thus imperative that this unconditional honour be given as they have gone into eternal sleep. The piece you are reading today is made possible partly by the lovely children that God has given me and who are really living the twelfth verse of Exodus 20. Hailing from the Volta Region, I am a proud member of the Wuaku family. My father, Tsrifo Kwami Wuaku; and my mother Courtacia Adzoa Glante-Wuaku belong to the Lemenyigbe clan of Avetile-Peki. All told, my father had issues with four women. Though illiterates, my parents were Christians and members of the African Episcopal Church and had an abiding belief in the importance of moral laws and courtesy which virtues they have instilled in me since September 20, 1922.
Appendix C: Autobiography of Emmanuel Kwaku Wuaku

EDUCATION

Formal education was not a priority of parents during my time as a growing boy. The reasons are not far-fetched. Parents were simply scared of losing their children to city centres in search of white colour jobs and thereby abandoning their revered occupation, peasant farming. Moreover, it was a pride of fathers to have their male children around them as an indication of a guaranteed succession. It is significant to note that, at least in the case of male children, some were given the opportunity to study up to Standard 7. I was one of such lucky chaps. I started school at the African Episcopal School in 1930. Two years on, I continued at the Methodist School-Peki where I was made to repeat Class Two and subsequently sailed through to Standard Seven in 1940. Tsrifo Kwami, as an added personality, combined an air of humility with a deep-seated confidence in self independence. He was a man of patience and fortitude and approached life as though every word was of equal importance. He was not necessarily against educating his children, but that, his ultimate philosophy of farming, his most favoured occupation was always embodied in the allegory that: “If you hide behind the cutlass, you will never go bankrupt in life”. And so it was that even though I sat for the secondary school entrance examination and passed I never saw the four walls of a

Every human being created by God is adorned with a unique talent and mine found expression in music and sports. At school, I associated myself with the school band (i.e. Band Boys as we were called) and excelled in the act of handling
Appendix C: Autobiography of Emmanuel Kwaku Wuaku

PASTORAL TRAINING

Having attained the position of a leader at the camp, only then did I have time to fast with my colleagues. As fate would have it, in spite of my stumpy education, it turned out that I was the best educated patient at the time. The mantle obviously fell on me to read the Bible and explain it to my colleagues. One day, Pastor Timothy came to a house close to the prayer ground where we usually congregated for fasting and eaves-dropped on us discussing the Bible under my guidance. He popped-in and said *"Alevito"*, the accolade I earned as the leader of my colleague patients, “you are preaching at tonight's evening service. Get ready!” I lost touch with myself for the rest of that day for I was so engrossed in pondering over whether or not I could make sense to the congregation as a preacher. Then I remembered a phrase in the Bible where the Lord encourages us not to think about what to preach for the Holy Spirit will speak through us. I had no option than to brace myself up for the task. The text for the sermon was Isaiah 59:1-2 titled: “Ignorance of God, the cause of our problems”. At the close of the service, the Leader could not but made me the preacher for all subsequent evening services. That was how I cultivated the habit of reading the Bible and also acquired the skills and eventually mastered the art of preaching.

*Which literally means the father of the lamb*
Appendix C: Autobiography of Emmanuel Kwaku Wuaku

COMMENCEMENT OF MY MISSIONARY WORK

Five months on, I was ordained an Evangelist of the Prayer Group. Indeed, the first among my peers. We had a number of mission posts dotted across the middle belt of the Volta Region. My duty was to visit each of the many branches, at least, once every three months. I would spend a night with each station I visited and take them through evening

Often times, God saves us together with our entire household, but one thing that always beat ones understanding is the circumstances and the processes through which we eventually find our salvation. As noted earlier, I entered Pastor Timothy's Prayer Camp in the company of my beloved wife and some other brethren. Mercy did not just accompany me to Tekrom but she also arrived there with her own challenges. She was equally besieged by evil spirits and received her share of the spiritual treatment and healing. The three-month old baby she took along was taken seriously ill at one time. She was full of desperation, having lost two kids previously in similar circumstances. Typical of mothers, she quickly forgot all about her own condition and walking across the praying field with the baby in her arms, she was heard chanting repeatedly: “Oh Lord, heal your little lamb!” This is how Mercy also earned the great compliment Alevino. Mercy and our daughter were miraculously healed thereafter. The little lamb, Comfort Wuaku, is now happily married to Pastor David Nimo currently resident in Ho. Not only was little Comfort healed, but also Mercy ended up with the gift of prophecy and has since been one of the
MY LEADERSHIP OF TLPCI

On my assumption of office as President of The Lord’s Pentecostal Church International (TLPCI), my objective was primarily geared towards nurturing the church along strict pentecostal principles and teachings. To this end, I was poised for effecting drastic changes that would lead me to accomplish those goals although I had no idea how the transformation would come about. Once again, God revealed His supremacy in much the same way as He anointed Moses and added Aaron as His assistance. Educated young men were scarce in Pentecostal churches at the time and it was almost unthinkable to imagine that seasoned graduates, who were not even enough to fill vacancies in very lucrative jobs, could make time for the work of God under the leadership of a man of my caliber. Here again, the favour of God was manifest in the appearance of three young and energetic graduates namely: John A. K. Timpo, Victor Addom and Richard Buafor. I prefer to name them as “The Big Three”. These three lovely and dedicated young men symbolized the fulcrum of our foundation as an emerging church at the time and solid church today. They were incredibly instrumental in effecting the needed changes as they were involved in drafting a constitution and bye-laws for the church as a way of streamlining our organizational structure as a contemporary church. Some of the changes included, but were not limited to, the modification of uniform types for Pastors, Prophets, Prophetesses and church members, the law which prohibited members from attending hospital and so on.
PERSECUTION

Polygamy was quite fashionable during my time. Samuel and I had three and two wives, respectively, before we went to Tekrom; and had no issue with any facet of society. However, following the success of the convention all manner of contemptuous accusations were leveled against us with specific reference to our polygamous marital status. Notwithstanding all the detractions, we remained steadfast and resolute and fought a good fight insofar as it was for the glory of God. Our determination was anchored in the fact that, our marital status aside, it is gratifying to God to use us for His work.

It is imperative to note that all this while, we had not denounced our membership of the E. P. Church. The most phenomenal persecution came on the hills of our triumph in saving the life of a sick person who for many days sought relief in a fetish shrine but to no avail. The fetish priest could just not comprehend the power of the Lord working through us. The next followed from the Elders of the Evangelical Presbyterian Church, Ghana. They called us all kinds of names: wizards, witches, magicians and what have you. Some went to the extent of referring to us as false prophets and young chaps engaged in organizing young ladies and gentlemen ostensibly for purposes of fornication and adultery. The climax of our hounding was on the 18th day of April, 1960. Rev. E.Y. Tawia, the resident Pastor of the E. P. Church, Ghana announced the excommunication of any member of the E.P. Church with any kind of association with the Prayer Group.
Appendix D: Record of Dreams, Visions And Revelations

6/4/78 Kesia: dreamt that a swift whirlwind wind storm attacked the healing station and the Peke branch building roof was blown off and the kitchen of old lady Koro Salomey was fell victim to the wind storm and it was alleged one of the sticks from the fallen kitchen went through the old lady’s sleeping room to the back of the room, but due to the severity of the storm she could not go to look at the horrible scene when she awake.

8/4/78 Salomey Kra: dreamt and was informed that Emmanuel Kwadwo Dzarah should report at the healing station, Takoradi when she awake.

10/4/78 Cicilia Wukru: dreamt that Mabel Chekoche brought into chapel some kenkey and placed them on the table before the TKU Leader and said these were the balls of kenkey which brought about gave chance 15 people to talk about her and when the Leader
Appendix E: Bye-Laws of The Lord’s Pentecostal Church

2. IMMORAL BEHAVIOUR
   a) Adultery/Fornication/Homosexuality/Lesbianism
   b) Abortion
   c) Drunkenness, smoking or any general use of Tobacco, and any other misconduct.

DISCIPLINARY ACTION

The culprit shall be excommunicated. Consideration for re-admission into the Church shall be at least after a year.

MARRIAGE

i) Members contemplating on contracting marriage shall as first step seek premarital counselling with the local Pastor(s) even before making a formal approach to parents. This shall be the case whether both are members or even, if only one party is a member. After this stage has been gone through, then, Article 12 of the Constitution of the Church.

ii) The Church encourages couple(s) already in the Church to complete their marriages customarily and seek blessing from the Church. Likewise those who had already completed the customary rites are advised to have their marriage blessed.

4. FOOD AND MEAT

Members shall eat any food or meat except blood and strangled animals.

5. TRADITIONAL RITES

i) BIRTH

Naming ceremony. There shall be no ritual during this ceremony such as pouring of libation, presentation of alcohol as naming drink etc. There shall be no rituals for twins.

ii) PUBERTY RITE

There shall be no puberty rites e.g Dipo, Gbotoworwor Nutata etc.
Appendix F: Constitution Of The Lord’s Pentecostal Church International

CONSTITUTION OF THE LORD’S PENTECOSTAL CHURCH - GHANA
FORMERLY THE LORD’S CHURCH (AGBELENGOR)
REGISTERED IN GHANA AS A CORPORATE BODY
UNDER THE TRUSTEES INC. ACT 1962 - ACT 106

CERTIFICATE OF REGISTRATION NO. X0361
OF 20TH OCTOBER, 1975

MOTTO: CHRIST OUR LORD THE BIBLE OUR GUIDE

Article 1 - NAME OF THE CHURCH
The Church shall be known and called THE LORD’S PENTECOSTAL CHURCH - GHANA (Formerly The Lord’s Church (Agbelegenor) hereinafter referred to as the Church.

Article 2 — AIMS

(a) i. It shall be the aim of the Church to accomplish the Great Commission by our Lord Jesus Christ by preaching the full gospel to every creature and teaching them to observe all that the Lord Jesus Christ has commanded. Mat 28:19-20 Mark 16: 15 - 16

ii. In furtherance of (a) (i) above the Church shall set up Schools, Training Institutions, Clinics and Hospitals, Agri Ventures and any other such ventures as shall be determined by Synod from time to time for the effective propagation of the full gospel.

(b) The Church further aims at helping every member to:-

i. Love God with his or her whole heart and to trust Him in all his or her ways always remembering the divine order of Faith, Hope and Charity. 1 Cor. 13: 13.

ii. Be fully grounded in the work of God and trusting Him even in times of distress, hardship, ailment, trials, temptations, etc. etc.

iii. Deepen the spiritual lives of individual members and to be well equipped for the accomplishment of the Great Commission.
Appendix F: Constitution Of The Lord’s Pentecostal Church International

(k) The second coming of our Lord Jesus Christ.

Article 4 — MEMBERSHIP
(a) Membership of the Church shall be open to anyone who shall declare before a Leader of the Church his or her personal faith in the Lord Jesus Christ and fully subscribe to the basis of faith as in Article (3) above.

(b) Any person who is a full member of a recognised Pentecostal Church and has been baptised by immersion and makes a declaration as shall be directed by the Church.

(c) All children who have not been baptised by immersion shall be blessed and accepted as children of the Church until such time that they are of age and can confess Christ as Lord and personal Saviour and accordingly baptised. Mark 10:16.

(d) Persons who attend Church regularly but have not been properly admitted as members as in Article 4 (a), (b) and (c) above shall be considered as ‘Friends’ of the Church but shall not have any rights in the Church.

Article 5 — CHURCH STRUCTURE
(1) Governing Body
The Governing Body of the Church shall be the Synod which shall be the supreme and final decision making body both in spiritual and temporal matters.

i. Composition
The Synod shall be constituted by:-
(a) The President
(b) The General Secretary
(c) All Pastors
(d) Overseers (Formerly Deacons acting as Pastors of Branch Churches)
(e) 5 Deacons and 5 Deaconesses including the Senior Deacon and the Senior Deaconess elected by the Deacons and Deaconesses
(f) One Representative from each of the approved Groups as in Article 13 below
(g) The Accountant, The Financial Secretary, The Recorder. Any such officers shall attend Synod but without voting rights.
Appendix F: Constitution of The Lord’s Pentecostal Church International

2. Synod Committee

There shall be a Synod Committee which shall be the executive body of the Church. It shall be the body responsible for implementing Synod decisions, carrying out functions assigned by the Synod, drawing up Agenda and Programmes for all Synod Meetings and any other functions that may be found necessary.

Composition

Synod Committee shall be composed of:

(a) The President

(b) The General Secretary

(c) 2 Pastors of at least 5 years service to be chosen by the Pastors.

(d) 3 Lay people chosen by the Synod on recommendations from the President.

Meetings

The Synod Committee shall meet at least twice in a year to carry out its functions.

(3) The President

There shall be a President who shall be the overall Administrative and Spiritual head of the Church working under the authority of Synod. He shall preside over all Synod Meetings as well as Synod Committee Meetings.

(4) Election of President

The President shall be elected by the Synod through the process of secret balloting. The candidate with a simple majority shall be declared elected.
Appendix F: Constitution of The Lord's Pentecostal Church International

(b) Nomination

All Synod members shall nominate a person of their choice for the post of President. This nomination shall be sent to the Electoral Board who shall select the first three highest nominees and present these to Synod for election.

(c) Qualification for President

A person qualifies to be President if he has been a Pastor in the Church for at least 10 years after ordination as a Pastor and has shown exemplary leadership qualities and with good educational background.

(d) Length of Office

Each term of office for the President shall be five (5) years. The President may be re-elected for one more term only. That is, the President shall serve a maximum period of ten (10) years. However, the incumbent President shall continue in office until he retires as a Pastor of the Church or otherwise.

(5) The Vice President

The office of the Vice President is hereby abolished. Whenever the need arises, the most Senior Pastor on the Synod Committee will act as President.

However, the incumbent Vice President shall continue in office until he retires as a Pastor of the Church or otherwise.

(6) General Secretary

(a) There shall be a General Secretary who shall be Secretary to both Synod and the Synod Committee. He shall be the head of administration under the supervision of the President.

He shall be generally responsible for the day to day administration of the Head Office of the Church. Among other things it shall be the General Secretary’s duty to:

(a) Handle the overall secretarial requirements of the Church.

(b) Responsible for general correspondence of the Church and taking of minutes at all Meetings.

(c) Prepare and keep all such statutory records of the Church.

(b) Election

The General Secretary shall be elected as the President as in Article (5) clauses (4) and (b) above.

(c) Qualification

To qualify as a General Secretary one has to be a Pastor of the
Appendix F: Constitution Of The Lord’s Pentecostal Church International

Church for at least five (5) years and must have shown exemplary leadership qualities and with good educational background.

(d) Length of office

The General Secretary shall serve for a period of four (4) years and is eligible for re-election for a further two terms of four (4) years each, serving a maximum period of twelve (12) years.

However, the present General Secretary shall begin his first term of office from the promulgation of this Constitution.

(7) Electoral Board

There shall be an Electoral Board which shall be responsible for conducting elections to various posts as in this Constitution.

The Electoral Board shall be made up of:

(a) The Senior Deacon
(b) The Senior Deaconess
(c) The Youth President

Article 6: CHURCH HIERARCHY

(a) The Church shall be organised as follows

i. A Branch Church comprising of one congregation only.

ii. A Branch Church shall be under the leadership of a Pastor or Overseer.

iii. A Branch Church shall be responsible to a District Pastor as shall be assigned by Synod Committee.

(b) District

A District shall comprise a number of Branches as shall be conveniently determined by Synod Committee. A District shall be responsible for all the Branches under it in all matters. A district Pastor shall be appointed by Synod from time to time as necessary.

(c) Regional

For the time being there shall be no Regional Set Ups. However, whenever the need arises, Synod may set up a Regional Administration and this Regional Set Up will have the responsibility assigned to it by Synod.

(d) National Headquarters

There shall be a National Headquarters of the Church in Accra, for the time being, however, at Ho.
Appendix F: Constitution Of The Lord’s Pentecostal Church International

(c) Meetings
The National Executive Committee shall meet at least twice in a year to carry out its functions. The General Overseer shall preside over all National Executive Committee meetings.

3. General Overseer

(a) There shall be a General Overseer who shall be in charge in all spiritual and administrative matters. He shall work under the authority of the General Conference.

(b) The duties of the General Overseer shall include the following:

(i) He shall make sure that the Church as a whole runs in accordance with the provisions of this Constitution.

(ii) He shall summon and preside over all General Conference Meetings as well as National Executive Committee Meetings.

(iii) He shall sign all documents or authorize the General Secretary or in his absence the Pastor at the International Headquarters to sign on behalf of General Conference or National Executive Committee.

(iv) He shall be a principal signatory to the bank account of the International Headquarters of the Church.

(c) Election of the General Overseer

(i) The General Overseer shall be elected by an Electoral College through the combined process of spiritual direction and secret balloting. The candidate with the simple majority shall be declared elected.

(ii) Nomination and Electoral Process
All General Conference members shall nominate any person who is qualified under paragraph (3) (d) of this Article below for the post of the General Overseer.

(iii) These nominations shall be sent to the Electoral Committee which shall select the first three persons with the highest nominations and present these to a Vetting Committee comprising the Council of Elders and any other persons nominated for that purpose.

(iv) The Vetting Committee shall vet the nominees and determine their eligibility for the post of the General Overseer on the basis of the Scriptural qualifications laid down in 1 Timothy 3 and Titus 1. Where there is any disqualification during the vetting process the person that was fourth in the nominations shall be vetted and if
Appendix F: Constitution Of The Lord’s Pentecostal Church International

found ineligible the person who was fifth in the nominations shall be vetted and in that order.

(v) On completion of the vetting process the approved eligible nominees shall be presented to the Electoral College who shall elect through secret ballot the General Overseer.

(d) Qualification for General Overseer
A person is qualified to be the General Overseer if he has served as a Pastor in the Church for at least ten (10) years, that is twelve years after ordination, and has shown exemplary leadership qualities, proven character as in I Timothy 3 and Titus 1 and with good educational background at least (First Degree or its equivalent).

(e) Length of Office
The term of office for the General Overseer shall be for five (5) years provided that the General Overseer may be re-elected for one more term only. That is, the General Overseer shall serve a maximum period of ten (10) years and no more.

4. Acting General Overseer
The General Secretary shall act in the absence of the General Overseer and in the absence of both the General Overseer and the General Secretary the Pastor at the International Headquarters shall act.

5. General Secretary

(a) There shall be a General Secretary who shall be the Secretary to General Conference, the National Executive Committee and the Board of Trustees. He shall be the head of administration under the supervision of the General Overseer and shall be generally responsible for the day-to-day administration of the International Headquarters of the Church. In particular, the General Secretary shall:

(i) Handle the overall secretarial requirements of the Church
(ii) Be responsible for the general correspondence of the Church and taking of minutes at meetings.
(iii) Prepare and keep all such statutory records of the Church.
(iv) Be a signatory to the Bank accounts of the International Headquarters of the Church.

(b) Election
The General Secretary shall be elected in the same manner as the General Overseer as provided under paragraph (3) (c) of this Article above.
Appendix F: Constitution Of The Lord’s Pentecostal Church International

(b) Divorce
In accordance with scriptures, the Church does not encourage divorce.

(c) Polygamy
The Church, in accordance with scriptures, accepts monogamous marriage. However, he who is a polygamist before conversion to Christ shall not be obliged to divorce any of the wives but such a person shall not be allowed to marry any more wives and such a person shall not hold any leadership position in the Church.

Article 13 — APPROVED GROUPS
The following Groups are hereby recognised within the Church:

(a) Men Fellowship
(b) Women Fellowship
(c) Youth Fellowship
(d) Child Evangelism Fellowship
(e) Church Choir
(f) National Evangelistic Team and any other Group that may be approved by the Church from time to time.

Article 14 — AMENDMENT
This Constitution shall be amended from time to time as the need arises. Any proposals for amendment shall be sent to Synod Committee at least three (3) months before Synod. The Synod Committee shall send the proposal to the various Branches at least six weeks before Synod. Synod shall consider the proposal for amendment and take a vote on it. The amendment shall be effective when approved by 75% of Synod members present and voting.

Article 15 — EFFECTIVE DATE
This Constitution becomes effective this 4th day of March, 1989 having been so approved and adopted by Synod hereby assembled and it hereby supersedes all previous Constitutions of the Church.
Appendix F: Constitution Of The Lord’s Pentecostal Church International

Article 9 – RETIRING AGE OF PASTORS
(a) A Pastor shall retire as a Pastor of the Church compulsorily at sixty-five (65) years of age.

(b) The National Executive Committee can assign specific duties to a retired Pastor from time to time.

(c) A Pastor may be retired before sixty-five (65) years of age on health grounds or on the recommendation of the National Executive Committee.

Article 10 – TRUSTEES

(a) There shall be a Trustees Board of the Church.

(b) The National Executive Committee shall be the Body responsible for appointing members to serve on the Board of Trustees from time to time.

(c) Each member of the Trustees Board shall remain in office till such time that he or she ceases to hold the office by virtue of which he or she became a trustee or resigns or retires as a member of the Board or otherwise.

(d) The present Board of Trustees of the Church shall be made up of:

(i) The General Overseer
(ii) The General Secretary
(iii) The Most Senior Pastor
(iv) The Senior Deacon
(v) The Senior Deaconess
Appendix F: Constitution Of The Lord’s Pentecostal Church International

(d) Persons who attend Church regularly but have not been properly admitted as members as in paragraphs (a) and (b) of this Article above shall be considered as ‘Friends’ of the Church but shall not have any rights in the Church.

Article 5 – CODE OF CONDUCT

(a) All members of the Church shall be required to maintain the following standards:
   (i) A lifestyle that is consistent with Christian conduct and doctrine.
   (ii) Regular attendance at the activities of the Church.
   (iii) Provide financial support to the Church by tithe and freewill offerings.
   (iv) Voluntary submission to the spiritual oversight of the Church.

(b) Conduct contrary to the Scriptures as determined by the leadership of the Church shall be sufficient grounds upon which any person may be disciplined or disqualified as a member. Rom. 16: 17; 18: 1; 1 Cor. 5: 11; Gal. 1: 18; II Thessa. 3: 6-15; Titus 3: 10; and II John 9-11.

(c) The steps of discipline of members shall always be consistent with the instructions given in Matt. 18: 16-20 and Gal. 6: 1. The purpose of discipline is restorative and remedial. Any person who is dismissed may be reinstated if such a person genuinely repents of the offence, which must be attested to by the Pastor or the Elder and confirmed by the Church Council.

Article 6 – CHURCH STRUCTURE

1. General Conference
The General Conference shall be governing body of the Church and shall be the supreme and final decision-making body both in spiritual and temporal matters.

(a) Composition
The following shall constitute the General Conference:

(i) The General Overseer
(ii) The General Secretary
(iii) All Pastors
(iv) All Elders
(v) Members of the National Executive Committee
(vi) Five Deacons and five deaconesses including the Senior Deacon and the Senior Deaconess elected by the Deacons and Deaconesses.
(vii) One representative from each of the Approved Groups as in Article 16 below.
Appendix F: Constitution of The Lord’s Church

CHURCH ADMINISTRATION:

(a) There shall be a President who will solely be responsible for the over-all running of the Church with his Deputy President both within, external and foreign. Always keeping the administrative structure both pastorally and economically on a strong foundation in order to brighten the frame work of the Church in general.

(b) There shall be the General Secretary who will permanently take his seat in the President’s Office. This will never-the-less be elected with the Synod Committee In-Council through a written application whereby the successful person will be so appointed.

(c) There shall also be a Financial Secretary who will also take up his seat permanently in the same Office with the President whose assigned duties shall from time to time be so directed by the President as the sole architect of the financial structure of the Church.

(d) Branch, Districts and Regional Pastors shall be ordained on members on the strength of, their Spiritual integrity both within and without based on the sense of approach fore-sight, dutiful and all round deserving.

(e) All other selections or appointments such as Presbyters Presbyterians, Women Leaders and any other appointments which may from time to time be selected shall be determined by the Branches, Districts, Regional or National Committees with the approval of the President and the Synod Committee In-Council.

(f) There shall be Sunday Morning and Evening Services through the year and will be conducted by the Branch Pastors in Charge.

(g) There shall be Morning Service at 5 a.m. every day except Thursdays and Sundays.

(h) There shall be Fasting on Thursdays throughout the year with prayers.
Appendix G: Constitution of Christ Apostolic Church

SEC 1 - CHURCH GOVERNMENT

PART ONE - COUNCILS

ARTICLE 44 - GENERAL COUNCIL

The General Council 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 Church aims and objectives. It shall play the role of a Synod. Areas of policy making shall cover Church Expansion, Administration, Finance, Social and Welfare matters.

FUNCTIONS

1. Church Expansion and Administration

(a) It shall examine, treat, approve and endorse Annual Field and Ministerial Reports including Memoranda sent to it through the National Administration and make policies to stimulate Church growth and expansion.

(b) Shall be vested with the power to elect clean members of integrity for the Executive Council and have power to withdraw any Executive Council member after receiving recommendations from Ministerial Council and for a proved misconduct.

(c) Shall have power to appoint Sub-Committees to advise on policy formulation and run other matters in furtherance of the aims and objectives of the Church.
Appendix G: Constitution of Christ Apostolic Church

9. It shall exercise Administrative power and Control of other National bodies, Regional, District and Local Councils and officers (which shall be responsible to it) and direct their actions.

10. It shall appoint Regional Officers forming the Regional Management Councils, acting on recommendations from its relevant bodies.

11. It shall be responsible for recruiting, posting and transfer of workers.

12. It shall pension or retire workers as demanded by the Constitution and as the situation may demand.

13. It shall be concerned with promotions as well as demotions.

COMPOSITION

The Executive Council shall be composed of the following:

1. Chairman
2. General Secretary
3. Field Supervisor
4. Director of Missions
5. Director of Evangelism
6. Director of Christian Education
7. Director of Prophets
8. General Financial Secretary
9. General Deacon.

They shall meet regularly and ensure that their decisions are carried out by the National Administration. Five of these shall form quorum.

ARTICLE 46 - MINISTERIAL COUNCIL

(a) The Ministerial Council shall meet to consider and prepare such recommendations as are scriptural and proper in all matters for the welfare of the Church. Such recommendations shall be presented to the General Council through the Executive Council, for final approval.

(b) It shall be the responsibility of the Ministerial Council to nominate all National Officers for election to the General Council.
Appendix G: Constitution of Christ Apostolic Church

ARTICLE 47 — REGIONAL COUNCIL
(a) The Regional Council shall discuss matters affecting the Church in the Region. It shall also forward necessary recommendations in the interest of Church growth to the General Council through the General Secretary. This Body shall also deal with all financial, evangelistic, educational matters and other reports in the Region to promote Church welfare and as directed by the Executive Council and in consonance with Church Financial and Administrative policies and practices. It shall be responsible to the Executive Council.

(b) The Regional Council shall be composed of:
1. All Field Workers in the Region
2. All Elders
3. All Members of Regional Management Council
4. District Deacons and/or Secretaries

The Regional Pastor shall be the Chairman and Regional Secretary be the Scribe.
They shall meet twice a year. Two-thirds majority of representatives shall carry a decision.

ARTICLE 48 — REGIONAL MANAGEMENT COUNCIL
(a) The Regional Management Council shall be responsible for the Managerial Administration of the Region, responsible to the Regional Council and the Executive Council. It shall deal with important matters affecting the Church in the Region which require prompt attention. It shall also submit such recommendations as are scriptural and in the interest of the Church to the Regional Council and the Executive Council.

(b) The Regional Management shall consist of the following.
Appendix G: Constitution of Christ Apostolic Church

ARTICLE 49 — DISTRICT CHURCH COUNCIL

(a) The District Church Council shall discuss matters affecting the Church in the District. It shall submit such recommendations that are scriptural and in the interest of the Church to the Regional Church Council through the Regional Management Council.

(b) The District Church Council shall consist of the following:

1. All Field Workers in the District
2. All Members of the District Management Council
3. All Circuit Officers
4. All Elders in the District

ARTICLE 50 — DISTRICT MANAGEMENT COUNCIL

(a) The District Management Council shall take up managerial functions of the District and deal with important matters affecting the Church in the District which need prompt action. It shall be responsible to the Regional Administration. It shall also submit recommendations towards the welfare of the Church to the District Church Council.

(b) The District Management Council shall consist of the
Appendix G: Constitution of Christ Apostolic Church

PART SIX – INSTITUTIONS OF LEARNING

ARTICLE 93 – BIBLE TRAINING INSTITUTE

(a) Pastoral Training

The Bible Training Institute of the Church is established to train Ministers for work in the Church. Therefore, anyone wishing to do God’s work as a full-time Worker in the Church must enter the ministry through the Bible Training Institute.

He must not be a new convert. He must have received the Holy Spirit baptism, and obtained satisfactory report about his conduct from members. He must understand the rules and regulations of the Church very well. It is desirable that he possesses the qualities of a Minister before he is ordained. (1 Tim. 3:1-7)

Anyone trained in any other place other than the Bible Training Institute of the Church shall undergo a short course for a few months at the Bible Training Institute to examine his personal christian character and his teachings before being employed in the Christ Apostolic Church.

(b) Prophetic Training

Members with the gifts of prophecy shall be placed under careful observation as to whether the Holy Spirit has endowed them with spiritual gifts that qualify them for that ministry. Their character and conduct must be commended by the Local Management Council of the Assembly. Such members shall then be sent to the Bible
Appendix G: Constitution of Christ Apostolic Church

ARTICLE 149 — VOLUNTARY RETIREMENT
A Worker is entitled to retire from active service after 15 years continuous service after which he shall be entitled to all benefits, otherwise all benefits may be forfeited.

ARTICLE 150 — COMPULSORY RETIREMENT
A Worker shall retire from the Service at the prescribed age of 65 (sixty-five) years. This shall be compulsory. (Nu. 14).

ARTICLE 151 — PREMATURE RETIREMENT
No Worker shall be allowed to retire prematurely, unless on medical reasons recommended by a qualified and accredited Medical Practitioner. Any Worker over-looking this clause shall lose all entitlements save his Provident Fund contributions.

ARTICLE 152 — RETIRENG AWARDS
1. Pension Scheme
   (a) The Church shall pay a pension fund or gratuity benefits, taking into account, number of years of service and salary grade to a worker who retires by reaching super-annuation.

   This Scheme shall be worked out by the Executive Council on the advice of the Finance Board. The Scheme shall be improved as and when the financial position of the Church improves.

2. Provident Fund Scheme
   (a) The Church shall establish a Provident Fund Scheme and create a fund into which a reasonable percentage of a worker's salary shall be paid from monthly deductions. To the amount contributed monthly by a Worker, the Church shall also contribute reasonable percentage of the workers' contributions to constitute a form which a Provident Grant shall be paid to the Worker on retirement.
Appendix G: Constitution of Christ Apostolic Church

THE NAME OF BOARDS/COMMITTEES AND THEIR TERMS OF REFERENCES

ARTICLE 81 – THE MISSIONARY BOARD

Seven persons shall form the Board and the Missionary Director shall be the Chairman. Any of the members can be appointed as Secretary.

1. They shall discuss policies and matters concerning the Missionary Department and submit their proposals, resolutions, and memoranda through the Missionary Director to the Executive Board.

2. And such matters as submitted to them from time to time by the Executive Council.

3. They shall help the Missionary Director to manage the Missionary Department by planning how to establish Churches in abroad and how to co-ordinate missionary activities, but their decision shall not be final; every decision by the Board shall be subject to approval by the Executive Council.

ARTICLE 82 – THE PROPHETICAL BOARD

Shall be composed of Seven (7) persons, and shall be chaired by the Director of Prophets. Any of the members may be the Secretary.

1. They shall serve as fact-finding wing, to ensure that no prophecy or move is made on presumption.

2. To see to it that mistakes in spiritual matters and actions would be cut down to a minimum.

3. Seek to advise the Executive Council on how the various prayer groups in the Church can be controlled and their activities well co-ordinated to avoid duplication of efforts.

4. They shall work on conflict prophecies and revelations, that shall be referred by the General Secretary and report the findings to the Executive Council.

5. Their decisions are not the final authority. It shall be their obligations to submit all their proposals, resolutions and memoranda to the Executive Council.
Appendix H: Ministers’ Handbook of The Lord’s Pentecostal Church Int.: 

SUNDAY SERVICE

1. Opening Prayers
2. Group Bible study
3. Words of greetings by Minister
4. Exchange of greetings with a song by congregation
5. Praise and Worship
6. Congregational Bible Reading
7. Song by Choir/Singing Group
8. Announcements
9. Tithes and Offerings
10. Song
11. Sermon
12. Ministration (Prayer, Altar call, Re-dedications, etc. as the Holy Spirit leads)
13. Introduction of new friends
14. Closing prayer & Benediction

Sunday services are to last two and half (2½) hours in duration. Where other activities need to take place within the service – e.g. receiving of new members, Installation of Officers, Blessing of Children etc., it may take place before or after the sermon depending on the Minister’s discretion. However the Minister may decide to do it in the course of the service.
## Appendix I: Annual Roster, The Lord’s Pentecostal Church International

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<td>2 Services, Faith Seed Offering</td>
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<td>BUSINESS MEETING</td>
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<td>9th - 10th</td>
<td>Youth Fellowship Delegates Seminar - TKK</td>
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<td>10th</td>
<td>Financial Secretaries Seminar - TKK</td>
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<td>16th - 17th</td>
<td>Women’s Fellowship Delegates Seminar – Kasoa</td>
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<td>18th</td>
<td>2 Services</td>
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<td>25th</td>
<td>2 Services</td>
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<td>28th - 30th</td>
<td>3 DAYS POWER PACKED REVIVAL</td>
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<td>31st</td>
<td>INDUCTION SERVICE - KWASHIEMAN</td>
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<td>6th - 7th</td>
<td>Children’s Ministry Delegates Seminar – Kwashieman</td>
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<td>7th</td>
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<td>13th – 14th</td>
<td>Men’s Fellowship Delegates Seminar – Ashaiman</td>
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<td>15th</td>
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<td>17th – 21st</td>
<td>Inner Healing Conference – Tokokoe</td>
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<td>22nd</td>
<td>2 Services</td>
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<tr>
<td>25th - 27th</td>
<td>3 DAYS POWER PACKED REVIVAL</td>
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<td>28th</td>
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Appendix J: Communiqué of Church of Pentecost

THE CHURCH OF PENTECOST - GENERAL HEADQUARTERS
COMMUNIQUE ISSUED BY APOSTLES, PROPHETS AND EVANGELISTS OF THE
CHURCH OF PENTECOST AT THE END OF THEIR ANNUAL PRAYER
MEETINGS
HELD AT THE PENTECOST PENSION GUEST HOUSE, GBAWE, ACCRA, FROM
JANUARY 19 – 21, 2010

We, members of the College of Apostles, Prophets and Evangelists of The Church of
Pentecost, after deep reflections in the above-stated meeting, on trends in the
contemporary Church globally, and in The Church of Pentecost, in particular, have
collectively agreed on the following decisions to retain the Church’s growing youth and
adult membership as well as open the Church’s doors to people of different socio-
economic and cultural backgrounds to have unhindered access to the total gospel in its
churches worldwide:

a. that, the issue of head covering, which has been the source of embarrassment to
female visitors to the Church over the years, has no categorical biblical foundation as a
requirement for salvation and should, as such, not be imposed on church members or
visitors to the Church’s worship services;

b. that, having fully examined the women head covering passage of 1 Corinthians 11:2-
16, it has become obvious that what Paul wanted to put across is not clear;

c. that, a critical examination of the historical records, such as circulars of successive
Chairmen of the Church from 1953 to 2007 revealed that the forefathers of the Church,
particularly the Founder, Rev. James McKeown, did not discourage or encourage the
covering of the head by women; but that he had rather admonished the Church through
a circular letter of August 7,1967, that the leaders should not meddle in the private
affairs of church members by prescribing dress codes for them. He had taught that
church members dress decently and modestly;

d. that, the practice of head covering might have crept into the Church’s practices from
the fact that it was traditionally required of women in Ghana to cover their head before
speaking to their kings and this might have led foundational women of the Church to
insist on appearing before the Lord, the King of kings, with their head covered;
e. that, it had been observed from a study of the socio-cultural situation in the country, that even though women in the country were traditionally expected to cover their head when they came of age, that practice is no longer tenable in the country.

The College of Apostles, Prophets and Evangelists, realising that many denominations in Ghana are also confronted with the same theological dilemma posed by the issue of head covering by women, therefore, directs:

a. that, the entire membership of the Church consider the issue of the covering of head by women in the spirit of Christian maturity so as not to offend anybody with regard to this controversial matter, which appears to have defied theological and hermeneutical agreement;

b. that, female visitors who attend church services without a head covering should be accepted as they are, without being either turned back or offered a head covering, since head covering does not subtract from a person’s salvation;

c. that, females in the Church who may or may not want to cover their head during church services should not be seen as sinners or being less spiritual;

d. that, women should fashion their hairstyles in a decent, modest and appropriate manner to the glory of God;

e. that, church members appreciate the progressive changes in the socio-cultural environment in which the gospel is preached in order to make the gospel relevant to its hearers;

f. that, the wearing of seductive or sexually-provocative dress should be discouraged in the church;

g. that, women must avoid the practice of cleavage (the partial exposure of breasts) as that does not glorify the Lord.

The College of Apostles, Prophets and Evangelists further directs that female visitors in decent trousers and Rastafarians or persons in dread locks be accepted in fellowship in the spirit of Christian love, while couples or families desiring to sit together at church be allowed to sit under the feet of Jesus to learn.

While the purpose of these directives is not to stop teaching of the genuine word of God or to correct people in righteousness, the College recognises the present culturally divergent nature of the Church and its mandate to disciple people of all nations and cultures.

The College believes that the early church, when confronted with culturally motivated traditions, resolved the matter by appealing to Scripture and the Holy Spirit. It
appreciates, also, that the Founder of the Church, Pastor James McKeown, like the apostle Paul, provided a biblical pattern for global church growth whereby teachings that are cardinal to salvation are to be kept (2 Thess. 2: 13-15), and others that were only religiously or culturally-based could be changed (Gal. 1:14).

The College hereby urges all church members to accommodate one another in love, unity and for the glory of God (1 Cor. 10:23-33), and joins Apostle Paul in stating: “Give no offence, either to the Jews, or to the Greeks or to the church of God (1 Cor. 10:32).

Opoku Onyinah (Apostle Dr)

Chairman
Appendix K: Hymn Books

Hymn Book Of The Lord’s Pentecostal Church International

Hymn No. 54

AKAĐI SI WOSI

Arr. Deacon Albert Tsetse

1. Akađi si wosi nam la,
Makploë do, makploëdo.
Akađi si wosi nam la,
Makploëdo yi mavə me.

2. Đeđe mavə si su asinye la,
Madzi ha, madzi ha,
Đeđe mavə si su asinye la
Madzi ha yi mavə me.
Appendix L: Minutes

13th April 1986 Minutes
Appendix L: Minutes

The Lord’s Church Synod Minutes Book, 2\textsuperscript{nd} September 1972

Leaders’ Meeting Held at Tokoko Hearing Station on Saturday, 2\textsuperscript{nd} September, 1972.

Roll Call: The roll call was conducted by the General Secretary with the following members in attendance:

Reverend E. K. Wurker - President and Chairman

B. Y. Mena - Vice-President - Apapa

Joseph Ngbo - Akoji

Parrish O. T. Amanah - Tiko - Arrangement

Elia Wurker - Abuk - Rusu - Station - TKK

W. K. Bii - Weworn

Leader (John Tei Licyeli) - Asutonare

Ladson Agbede - Apa - Koje

G. K. Amede - Ho

Daniel Asiege - Tok - Kpalime

W. K. Awuku - Awo - Adidome

John K. compr - General Secretary

After roll call, all leaders of various branches were all present except Asutonare leader John Tei who for the death of his mother was represented by Daniel Kwoasi - Tette - the Branch Executive
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(Peaceful Healing Church)

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