

**UNIVERSITY OF GHANA  
COLLEGE OF HUMANITIES**

**THE DYNAMICS OF RELIGIOUS LEADERSHIP AND GOVERNANCE  
IN SOME CHARISMATIC CHURCHES IN GHANA 1978-2017**

**BY**

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**DECLARATION**

It is hereby declared that this thesis is the outcome of research work undertaken by the author. Any assistance obtained has been duly acknowledged. This work has neither in part nor whole been presented for another degree to any other University.

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## ABSTRACT

This research examined the nature of leadership in Charismatic Churches in Ghana, the influence of this leadership on governance and the resultant dynamics as these churches grew numerically and spread geographically over time. Among others, the complementary roles of Charismatic Church members to their leaders during the dynamics of leadership and governance were discussed. In addition, how leaders of Charismatic Churches developed their organisational and administrative systems in the course of their growth was studied. Furthermore, the research explored how the power and authority of leaders employed in organisational development were linked to and reinforced by governance strategies. It similarly, investigated how the dynamics of governance operated in Charismatic Churches through the instruments of rules, processes and structures. Finally, this work assessed the impact of the dynamics of leadership and governance on members of Charismatic churches, their churches and the public. Governance it must be noted, was considered mostly within the recently introduced Non-Governmental Organisation (NGO) paradigm, which evaluates governance actions by their effectiveness and from the perspective of the governed.

An ethnographical methodology was employed in studying three churches namely, International Central Gospel Church (ICGC), Victory Bible Church International (VBCI) and Lighthouse Chapel International (LCI), which became the United Denomination Lighthouse Group of Churches (UDLOGC) during the course of this research in 2017. Using a metaphoric conceptualisation, these three churches were considered as clans within a single Pentecostal-charismatic anthropological community. The key ingredients for data gathering were participant observation. Then various types of interviews, discussions and conversation were held within different hierarchical levels of church

membership. In addition, some preaching messages and devotional books of Charismatic Church founders were examined. Regular notes were taken during data collection and the resultant data interpreted. Max Weber's postulations on charisma were employed as the theoretical framework. As part of the first wave of Charismatic Churches in Ghana each church was in the process of routinising. The research catchment area was principally the Greater Accra Region. Additional visits were made to churches in Kumasi, Cape Coast and Takoradi as part of the data gathering process.

The research findings indicate that Charismatic Church founders first emerged as church leaders based on the call they claim they had received from God. This call was self-legitimated by the presence of charisma or an anointing, as Sohm first described it, and later adapted by Weber. The Church founders usually started with small congregation with few adherents by setting up organisations without any guarantees of success. It was a leap into the unknown. Critically, Charismatic Church founders operated through entrepreneurial means and their personalities marked the churches.

Each founder of a Charismatic Church had a unique personality and area of ministerial emphasis indicating that different ethical and ministerial emphases raised different Charismatic Churches. While Otobil has stressed on leadership as a means to change the world, Heward-Mills has depended on evangelism and loyalty. Tackie-Yarboi, emphasizes the fulfilment of purpose within the New Testament church as a means of producing God's purpose and prosperity.

The process of leadership development associated with church growth in Charismatic Churches is one that fundamentally involves a followership who ultimately become church members. Followers of Charismatic Church leaders are opinionated individuals whose hard work, sacrifices, innovations and efforts bring character and growth to their church organisations. Here, at least four types of followership relationships

can be identified. Charismatic Church members are attracted to and seek leadership charisma manifestation as part of their regular experiences. Through personal prayer, impartation and special relationships such as sonship, church members can obtain their own versions of charisma, which is a precursor to leadership.

Charismatic Church founders and members can only function as described above within given systems of governance as self-care. The first steps to governance are the processes of legal registration and regular members' legitimation assessment of their leaders. Then charismatic Church leaders and members corporately use spiritual and secular power to set up governance systems through delegation and devolution of responsibilities and authority. As governance bureaucratic systems begin to work in these Churches, they reinforce leadership influence, stature, reach, etc., of the founder and his associates.

Charismatic Church governance which emphasised how churches cared for themselves as conceptualised within the recent NGO usage was considered within three sub themes. These were the rules employed, processes engaged and the structures (RSP) erected by the churches as a way of caring for themselves. Through these Charismatic Churches were making and inventing traditions as well as creating internal church cultures, which brings predictability and uniformity.

Through the changing tenors of leadership and governance dynamics, individuals within churches have been cared for by their churches. Following on, ICGC, VBCI and LCI have metamorphosed from being single independent churches into denominations, which is a further example of good governance. In addition, these Charismatic denominations have reached out to help the public outside their churches in the areas of education, health, and other social services.

## **DEDICATION**

I unreservedly dedicate this work to God who owns my being. Then to all charismatics in Ghana who have influenced positive change in Christian experience in the nation and elsewhere, this work is a testimony to your efforts. To my wife Rosemargaret and my children Victor and Victress I present this work and urge you to love the Lord. Chase your ambitions beyond the moon, live blessed and fulfilled lives.

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My utmost and unqualified thanks for this work goes to God who helped me every step of the way providing me ideas for this work and supplying all my other needs. I am sincerely grateful to my supervisors Dr Ofori Abamfo Atiemo, Professor Matthews Ojo and Rev Professor Cephas Narh Omenyo for their guidance, corrections and suggestions which helped me form my ideas and translate them in the best way possible into writing. I am appreciative of Rev Philip Okyere and Rev Mrs. Felicity Apaa my for the fertilization of ideas. Similarly, I owe a debt of gratitude to all lecturers and entire staff of the Department for the Study of Religion, University of Ghana, in particular, Rev Dr Fr. George Ossom Batsa, Alhaji Sulemana Mumuni, Hajia Rabiata Amarh, Dr Ben-Willie Golo, Dr Ernestina Novieto, Dr Rose Mary Amenga-Etego and Prof. Elizabeth Amoah. The Pan African Doctoral Academy and the Banga Africa Project assisted me with thesis completion funds, I am grateful.

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**LIST OF ABBREVIATIONS**

ABMTC	Anagkazo Bible and Ministry Training Centre
AG	Assemblies of God
AIC	African Indigenous Churches, African Independent Church, African Initiated Church, African Instituted Church
ASM	Area Supervising Ministries
BC	Bishop Council
CAC	Christ Apostolic Church
CF	Covenant Family
CGG	Commission on Global Governance
COP	Church of Pentecost
COP	Church of Pentecost
DL	Distributed Leadership
DL	Distributed Leadership
DSM	District Supervising Ministries
EC	Executive Council
FT	Faith Tabernacle

HHM	Helping the Helpless Ministry
ICGC	International Central Gospel Church
IEB	Independent Examination Board
ISI	Iron Sharpeneth Iron
JGE-MDD	JGE Model for Denominational Determination
LCI	Lighthouse Chapel International
LMHFC	Lighthouse Mission Hospital & Fertility Center
LMX	Leader Member Exchange Theory
PNDC	Provisional National Defence Council
RSP	Rules, Structures and Processes
TACGC	The Apostolic Church of the Gold Coast
TWMC	Traditional Western Missionary Churches
UDLGOC	United Denomination Lighthouse Group of Churches
VBCI	Victory Bible Church International

**TABLE OF CONTENTS**

DECLARATION .....	I
ABSTRACT .....	II
DEDICATION .....	V
ACKNOWLEDGEMENTS .....	VI
LIST OF ABBREVIATIONS.....	VII
TABLE OF CONTENTS .....	IX
CHAPTER 1 .....	1
INTRODUCTION.....	1
1.1 BACKGROUND TO THE STUDY.....	1
1.2 STATEMENT OF THE PROBLEM .....	10
1.3 OBJECTIVES.....	12
1.4 RESEARCH QUESTIONS.....	13
1.5 SCOPE OF THE STUDY .....	14
1.6 THEORETICAL FRAMEWORK .....	16
1.7 METHODOLOGY AND METHODS OF DATA COLLECTION .....	19
1.8 LITERATURE REVIEW .....	23
1.9 LIMITATIONS OF THE STUDY .....	46
1.10 THESIS OUTLINE.....	47
1.11 EXPECTED CONTRIBUTION TO KNOWLEDGE .....	49
CHAPTER 2.....	52
DYNAMICS OF LEADERSHIP .....	52
2.1 INTRODUCTION.....	52
2.2 INTERNATIONAL CENTRAL GOSPEL CHURCH .....	53
2.3 VICTORY BIBLE CHURCH INTERNATIONAL.....	57
2.4 LIGHTHOUSE CHAPEL INTERNATIONAL .....	61
2.5 THE CALL.....	66
2.6 THE ANOINTING .....	68
2.7 FOUNDER’S PREPARATION AND STEPPING OUT.....	71
2.8 STARTING A TYPICAL INDEPENDENT CHARISMATIC CHURCH.....	73
2.9 CASTING AND IMPLEMENTING VISION .....	75
2.10 CHURCH FOUNDING AS LEADERSHIP ENTREPRENEURSHIP .....	78
2.11 LEADERSHIP MULTIPLICATION .....	81
2.12 CONCLUSION .....	86
CHAPTER 3.....	88
FOLLOWERS AS PARTNERS OF LEADERSHIP AND GOVERNANCE .....	88
3.1 INTRODUCTION.....	88
3.2 PILLARS OF CHARISMATIC CHURCH FOLLOWERSHIP .....	92
3.3 THE FEAST OF CHARISMA .....	94
3.4 THE RISK OF BELONGING.....	97
3.5 HOW FOLLOWERS BECOME CHURCH MEMBERS .....	101
3.6 FOLLOWERS AND PASTORAL COMMUNICATION .....	104
3.7 LEADER-MEMBER EXCHANGE AMONG CHARISMATIC FOLLOWERS.....	108
3.8 CATCHING THE ANOINTING.....	110
3.9 GROWTH BY PRAYER, EVANGELISM AND TESTIMONIES .....	116
3.10 THE IMPORTANT OTHERS AS FOLLOWERS FOLLOWING FOLLOWERS.....	120
3.11 CONCLUSION .....	121

CHAPTER 4 .....	123
LEADERSHIP FORMULATING GOVERNANCE .....	123
4.1 INTRODUCTION.....	123
4.2 LEGITIMATION OF CHARISMATIC CHURCH LEADERSHIP.....	123
4.3 BEGINNINGS OF GOVERNANCE .....	126
4.4 POWER DYNAMICS OF LEADERSHIP AND GOVERNANCE .....	129
4.5 CHARISMATIC CHURCH LEADERSHIP POWER IMAGING.....	133
4.7 LEADERSHIP AUTHORITY AND MASS INVOLVEMENT IN GOVERNANCE .....	138
4.8 DELEGATION AND DEVOLUTION OF RESPONSIBILITY. ....	142
4.9 LEADERSHIP FORMULATING GOVERNANCE .....	144
4.10 GOVERNANCE EVOLUTION .....	147
4.11 GOVERNANCE REINFORCEMENT OF LEADERSHIP AUTHORITY AND POWER .....	150
4.12 CONCLUSION .....	154
CHAPTER 5 .....	155
PARTICULARITIES OF A NEW PARADIGM OF DYNAMIC GOVERNANCE.....	155
5.1 INTRODUCTION.....	155
5.2 CHURCH GOVERNANCE OR GOVERNMENT? .....	156
5.3 INSTITUTING THE NEW PARADIGM OF GOVERNANCE FROM THE SCRATCH.....	159
5.4 RULES, STRUCTURES, PROCESSES AS FRAMEWORK FOR GOVERNANCE .....	164
5.5 RSP: GOVERNANCE AND RULES .....	165
5.6 RSP: GOVERNANCE AND STRUCTURES OF CHARISMATIC CHURCHES .....	169
5.7 RSP: GOVERNANCE AND PROCESS .....	180
5.8 MAKING AND INVENTION OF TRADITION.....	183
5.9 GOVERNANCE AND CHURCH CULTURE .....	189
5.10 IS CHARISMATIC CHURCH GOVERNANCE GOOD GOVERNANCE?.....	192
5.11 CONCLUSION .....	195
CHAPTER 6 .....	196
IMPACT OF LEADERSHIP AND GOVERNANCE.....	196
6.1 INTRODUCTION.....	196
6.2 IMPACT OF LEADERSHIP AND GOVERNANCE ON PERSONAL LIVES .....	196
6.3 LEADERSHIP, GOVERNANCE AND DENOMINATIONAL ATTAINMENT.....	208
6.4 CHARISMATIC CHURCH DENOMINATIONAL STATUS ASSESSMENT MODEL.....	210
6.5 LEADERSHIP AND GOVERNANCE THE PROCURER OF CHURCH SOCIAL ACTION .....	223
6.6 CONCLUSION .....	229
CHAPTER 7.....	230
SUMMARY, FINDINGS, RECOMMENDATIONS AND CONCLUSION .....	230
7.1 SUMMARY .....	230
7.2 MAJOR FINDINGS .....	233
7.3 RECOMMENDATIONS.....	245
7.4 CONCLUSION .....	247
BIBLIOGRAPHY .....	248
PRIMARY SOURCES:.....	248
LIST OF INTERVIEWEES .....	248
A. DAG HEWARD-MILLS: PREACHING AUDIO TAPES, VIDEOS AND BOOKS .....	250
B. BISHOP N. A. TACKIE-YARBOI: PREACHING AUDIO TAPES, VIDEOS AND BOOKS. ....	253
C. MENSA OTABIL: PREACHING AUDIO TAPES, VIDEOS AND BOOKS. ....	255
SECONDARY SOURCES .....	258
JOURNAL/BOOKS.....	258
INTERNET SOURCES.....	288

ADENDUM I: AN EXAMPLE OF LEADERSHIP DEVELOPMENT IN VBCI .....	291
ADDENDUM II: IMPARTATION IS A WAY OF LEADERSHIP DEVELOPMENT .	292
ADENDUM III: VBCI'S DOMINION SANCTUARY BUILDINGS .....	292
ADENDUM IV: TACKIE-YARBOI ON CHURCH AND SOCIETY .....	293
ADENDUM V: LCI'S THEME FOR 2017 .....	293
ADENDUM VI: UDLGOC BISHOPS ORDINATION SERVICE. ....	294
ADENDUM VII: AREAL VIEW OF PORTIONS OF THE ABMTC .....	294
ADENDUM X: ICGC'S YEARLY SUMMIT .....	296
ADDENDUM XI: INITIAL INTERVIEW GUIDE .....	296
ADENDUM XII: QUESTIONS GUIDE FOR CHURCH GOVERNANCE .....	298
TABLE OF VALUES FOR LEADERSHIP PERCEPTION IN CHURCH CONGREGATIONS .....	301



## CHAPTER 1

### INTRODUCTION

#### 1.1 Background to the Study

This research examines the dynamic relationships that occur between leadership and governance when founders and leaders of Charismatic Churches in Ghana manage the affairs of their churches, by setting up leadership and governance systems within their churches. Founders of Charismatic Churches initially establish their independent churches using their charismas and thereby running churches without formal administrative and governance systems. This becomes possible because to the participation of an active followership. In the course of the growth of the churches, some of the founders of Charismatic Churches, who at the initial stage resembled Max Weber's characterisation of the prophet-type leader, gradually and in a piecemeal manner set up leadership structures as well as governance systems.<sup>1</sup> Governance here has to do with how churches take care of themselves principally but not exclusively through rules, processes and structures which is a derivation from Non-Governmental Organisation (NGO) paradigms. Working within this Weberian model, church founders have raised other subordinate leaders, routinized charisma, obtained legitimate authority, and set up administrative standards, which processes have reinforced their leadership credentials. Therefore, to consider the dynamics of leadership and governance in the context of Charismatic Churches in Ghana, is to examine continuously changing religious organisations which are growing,

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<sup>1</sup> Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Guenther Roth, Claus Wittich, and Ephraim Fischhoff (Berkeley: University of California Press, 1978), 242.

developing, lively and enthusiastically Charismatic Churches since their beginnings in 1979.

Ghanaian Christianity to which Charismatic Churches belong has been, and continue to evolve, through processes of evangelisation of the gospel of Christ, confrontations, negotiations and accommodation between the gospel and indigenous culture over the past five hundred years. After the initial contact with Christianity in the fifteenth century, sustained evangelisation of Ghana by evangelistic mission societies from Europe began in the 1740s when the Dutch wrestled control of the coastal trading areas from the Portuguese, then settled in the coastal forts, and created their little Christian communities.<sup>2</sup> Thereafter, vigorous missionary work began targeting the indigenous people, initially the Fante people. By the mid-nineteenth century, a number of Christian missionaries were proselyting in southern Ghana. From inferences made from the histories of these early pioneering Christian missionaries of mainline churches, the importance of strong leadership roles and governance activities cannot be overemphasised among missionaries.

The Presbyterians under the Basel Mission were the first to establish their presence in the second wave of European evangelism of the Gold Coast in the Akwapim hills from the 1820s, then followed by the Wesleyan Methodists in the 1830s, and the Anglicans at the end of the nineteenth century. Andreas Riis and Birch Freeman of the Presbyterian and Methodist churches for example have long been identified as pivotal leaders among a great field. All along, the Roman Catholics have been on ground since the Portuguese trading

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<sup>2</sup> See the following publications for details of the early beginning of Christianity in Ghana, J. Kofi Agbeti, *West African Church History: Christian Missions and Church Foundations: 1482-1919I* (Leiden: E.J Brill, 1986).; Elisa von Joeden-Forgey, *Review of Missionary Zeal and Institutional Control: Organizational Contradictions in the Basel Mission on the Gold Coast, 1828-1917*, ed. Jon Miller (Grand Rapids: MI: William B Eerdmans Publ., 2003).

activities in the mid-fifteen century, but took up more vigorous missionary work with the Propaganda de Fide/SMA/ Holy Ghost/ from the late 17<sup>th</sup> century.<sup>3</sup> By the 1960s, the mainline churches, which have variously been renamed as Traditional Western Missionary Churches<sup>4</sup> (TWMCs), included the Catholics, Presbyterians, Anglicans, and the Methodists. These churches with foreign provenance are the first strand of Christianity to Ghana.

A second strand of Christianity began with Africans under a phenomenon that has been severally described as African Initiated Churches, African Indigenous Churches and African Independent Churches. All of the names bore the acronym AICs. These churches were established for different practical reasons. They included the failure of the TWMCs to adequately present a Christianity that addressed the worldview and culture of Ghanaians such as the need for protection against the malevolent forces such as witchcraft and sorcery, as well as a method of worship, which was unappealing culturally to the average African.<sup>5</sup> Unlike the TWMCs, the AICs pursued a Pentecostal pneumatology and negotiated their faith insisting on engagement with God's power through the Holy Spirit. It is within this context that Wade Harris has been acknowledged as being the father of Ghanaian Pentecostalism. Though he did not start a church himself, two of his followers, Grace Tani and John Nackabah, formed the Twelve Apostles Church, which was first of

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<sup>3</sup> Administrator, "History," Archdiocese of Cape Coast, 2017, <https://www.archcapegh.org/category/history/>.

<sup>4</sup> J. K. Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Koninklijke Brill NV., 2005), 15.

<sup>5</sup> Clifton R Clarke, "African Indigenous Churches in Ghana Past, Present and Future," in *Journal of African Instituted Church Theology*, vol. II, 2006, 1–27.

the African Indigenous Churches (AICs)<sup>6</sup> in the Gold Coast in the 1920s.<sup>7</sup> The AICs became prominent in the 1940s and multiplied in large numbers until they started waning in appeal and popularity in the 1980s with the arrival of the Charismatic Churches, which should be classified as the fourth strand. Characteristically, the AICs were marked by strong individual prophet-type leaders whose organisations mainly lacked well-established and efficient administrative systems of governance. Generally, the persons of these leaders were the embodiments of their organisations.

Meanwhile, a third strand of Ghanaian Christianity, Classical Pentecostalism, which holds to a similar pneumatology as the AICs had started in Ghana in the 1930s. The difference between the AICs and Classical Pentecostals lie in their theological, organisational and leadership ethos. Currently, four Classical Pentecostal churches are prominent within this strand. These include the Christ Apostolic Church (CAC) that claims to be the oldest. Apostle Peter Anim first founded Faith Tabernacle (FT) in 1917. The Apostolic Church an import from Britain became the Apostolic Church of the Gold Coast (TACGC) adopted the FT in 1933. Pastor James Mckeown a missionary from the Apostolic Church of Bradford, England headed the TACGC. In 1935, elements of the FT split from TACGC over the legitimacy of administering medicine to the then sick Mckeown. The splinter faction became the CAC and the Mckeown faction continued as

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<sup>6</sup> The acronym AICs has various interpretations such as African Independent Churches to signify they are not dependent on the then Western Missionary Churches and to embrace both Zionist and Ethiopian African churches. There are other nomenclatures representing AICs which are Zionists churches signifying that they did not break away from Western Missionary Churches. These include African Initiated Churches, which emphasised African initiatives in church founding and ministry. AICs also stood for African Instituted Churches, which also showed their sources as being fundamentally African. Finally, they could be referred to as African Indigenous Churches that emphasised in a way their cultural outlook. See the following papers for further explanations:

Clarke, "African Indigenous Churches"; Joel E. Tishken and Andreas Heuser, "'Africa Always Brings Us Something New': A Historiography of African Zionist and Pentecostal Christianities," *Religion* 45, no. 2 (2015): 153–73.; Birgit Meyer, "Christianity in Africa : From African Independent to Pentecostal-Charismatic Churches" 33, 2004, 447–74.

<sup>7</sup> Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 67.

TACGC. In 1948, an administrative conflict between Mckeown and his Bradford headquarters resulted in his forming the Church of Pentecost (COP). The fourth classical Pentecostal Church is the Assemblies of God (AG) church, which was planted in Ghana by Assemblies of God missionaries from America in 1931.<sup>8</sup> It is evident that apart from AG, which as an American import to Ghana had its leadership and governance structures in place and therefore had a relatively predictable growth track, the other three classical Pentecostals' emergence and growth is attributable directly to leadership and governance incidents. The church splints between the TACGC and CAC, between TACGC and the COP were all centred around personalities; leadership, and what was deemed proper; governance.

It is to be expected, and indeed is the case, that after many decades of existence indigenous Ghanaian churches would offer many important lessons in leadership and governance. Here, Wade Harris provides a relevant starting point. Though, originally from Liberia, he came to Nzema area of Ghana for ministry work. Harris started his work in the mode of a lone prophet with charismata that is believed to be the result of his personal Pentecostal experience and similar in nature to the biblical account of Pentecost. This account has been supported by Joe Creech<sup>9</sup> theoretically and David Shank argumentatively:

Nous n'avons pas connaissance d'une transmission directe entre ce mouvement d'origine américaine et celui de Harris, mais son expérience singulière d'une "Pentecôte personnelle" fut évidemment déterminante pour lui. L'effusion spontanée qu'il vécut en 1910, sous le régime colonial américano-libérien, dans la solitude de sa prison, avait les accents d'une "inculturation africaine..."<sup>10</sup>

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<sup>8</sup> Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 69-71.

<sup>9</sup> Joe Creech, "Visions of Glory : The Place of the Azusa Street Revival in Pentecostal History," *Church History* 65, no. 3 (1996): 405–24.

<sup>10</sup> David A Shank, "Le Pentecôtisme Du Prophète William Wadé Harris," *Archives de Sciences Sociales Des Religions* 105, no. Janvier-Mars (1999): 53.

Translated as:

We do not have a knowledge that there had been a direct transmission between this originally American movement and that of Harris but his exceptional personal Pentecost experience has been evidently remarkably been an African inculturation.

This claim to direct Pentecostal visitation by God consequently led to an emergent leader with a trail blazing and miraculous ministry that earned Harris the accolade ‘Black Elijah’. He showed leadership originality in the way he dressed and ministered which was distinctly different from the mainline TWMCs.<sup>11</sup> In many ways therefore, founders of Charismatic Churches in leadership and initial governance have been like Harris and the founders AICs. They qualify to be described as Weberian prophet-type charismatic leaders who began ministry with core small groups of believers and have to feel their ways in setting up governance regimes.<sup>12</sup>

It is important at this point to contextually rehash information on the origins of Charismatic Churches. A priori, it must be stated empathetically that contrary to the position of many scholars of Pentecostalism, the Ghanaian Charismatic Church phenomenon is primarily a home brewed movement that in the course of time formed linkages with its Nigerian and Western counterparts and thus gained its name and some doctrinal emphases from abroad.<sup>13</sup> As has been variously reported, existing indigenous Pentecostal -Evangelical youth groups such as Calvary Road Incorporated, Ghana Evangelical Society established from the early 1970s in cities of southern Ghana metamorphosed into churches in the late 1970s and early 1980s.<sup>14</sup> These churches were

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<sup>11</sup> David A. Shank, *Prophet Harris, The “Black Elijah” of West Africa*, abg Joyceln Murray (New York: Brill, 1994), 3-10.

<sup>12</sup> Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Claus Wittich and Ephraim Fischhoff Guenther Roth (Berkeley: CA: Univ of California, 1978), 241-258.

<sup>13</sup> Abamfo O Atiemo, “The Evangelical Christian Fellowships and the Charismatization of Ghanaian Christianity,” *Ghana Bulletin of Theology* 2, no. July (2007): 43–65.

<sup>14</sup> Atiemo. "The Evangelical Fellowships, " 43-65.

characterised by a fervent evangelistic ethos insisting that people be born again. By the mid-1980s, they also propagated the prosperity message in continuance with their African worldview as Larbi has argued.<sup>15</sup> They nevertheless received an American version of prosperity from faith preachers like Kenneth Hagin, Oral Roberts and others resulting in the erroneous attribution of their prosperity teaching completely to foreign sources.<sup>16</sup> As to the nomenclature ‘Charismatic’ attached to their churches, I recollect that the employment of this tag was derived from three ideas. First, there was the Charismatic Renewal Movement, a similar revivalist phenomenon in the then non-Pentecostal denominations in the global West, which initially presented the name. Second, the adopted terminology described their own experiences of the renewal work of the Holy Spirit. Third, charismatic was in accordance with the Greek rendition of Holy Spirit gifts of grace as described in 1 Corinthians chapters 13 and 14.

In terms of initial leadership and governance ethics, the charismatics are similar to the AICs though they typically deride the latter. There are socio-cultural similarities between the AICs and the Charismatic Churches in entrepreneurship, initial organisational practices, as well as their leadership and governance perspectives.<sup>17</sup> This is not surprising as they are both the products of a similar worldview and culture. Equally, individuals who claimed to be called by God and empowered by the Holy Spirit to minister to people usually have founded these churches.<sup>18</sup> Likewise, both the AICs and the Charismatic Churches came into being without any pre-prepared governance structures. The leaders of

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<sup>15</sup> Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, 1-15.

<sup>16</sup> In the late 1970s until 1982, “Oral Robert and You” a TV programme aired every Sunday evening at 6.30pm on GTV the only television channel then in Ghana. At the same time, there was a large influx of literature from other American Charismatic Church preachers.

<sup>17</sup> Daniel Jordan Smith, “‘The Arrow of God’: Pentecostalism, Inequality, and the Supernatural in South-Eastern Nigeria,” *Africa* 71, no. 04 (2001): 587–613.

<sup>18</sup> David Tonghou Ngong, “Salvation and Materialism in African Theology,” *Studies in World Christianity* 15, no. 1 (2009): 10.

the churches have had to make their way in governance and leadership innovatively. However, whereas many AICs have now declined in membership and popularity because they failed to set up viable leadership, governance and succession structures, some Charismatic Churches are working towards correcting this shortfall but others maintain similar leadership and governance to the AICs.<sup>19</sup> Those AICs that have survived intact after the demise of their founders like the Mosama Disco Christo Church have properly working leadership and governance systems.<sup>20</sup> Others such as Odefo Nkansah's African Tabernacle Church that could not keep their integrity operate as splinter churches. The AICs therefore as older institutions do provide the basis for not only comparisons and distinctions in relation to Charismatic Church leadership and governance regimes but also examples of what to do and not to do.

Again, the comparative fates of the AICs and the Classical Pentecostals provide further impetus to the discourse on the importance of church leadership and governance. All the Classical Pentecostal Churches followed church traditions derived directly or indirectly from Britain and North America and set up working constitutions and bureaucratic systems that were made to operate successfully albeit their denominational differences.<sup>21</sup> This, I suggest, is attributable to the influence of Mckeown who operated the polity of the Apostolic Church of Bradford, England within TACG, which later splintered as noted above. The resultant CAC, TACG and later COP operated within formal governance frameworks as introduced from Bradford earlier. Insightfully, Pastors Mckeown, and Anim as the heads of TACG, COP and CAC, respectively set up proper governance and succession systems, which they willingly allowed to work in their

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<sup>19</sup> Paul Gifford, "Some Recent Developments in African Christianity," *African Affairs* 93, no. 373 (1994): 513–34.

<sup>20</sup> Nana Akaboha III, Author Interview, 16/12/2016.

<sup>21</sup> John B. Ghartey, General Secretary, Assemblies of God, Author Interview, 13/09/17.

lifetimes. Therefore, among the classical Pentecostals too, the role of the church founder as the purveyor of church doctrine, ethos, liturgy and the issues of leadership and governance was easily visible.

Currently, founders of Charismatic Churches have been known critically to determine the existent leadership and governance systems through doctrine, ethos, polity and liturgy of their churches by their decisions and actions. In so doing, they have defined the mission mandates of their churches and subsequently the justification for their existence.<sup>22</sup> This is because, as comparatively recent indigenous churches, they are ploughing through the issues of governance as part of their survival requirements. Consequently, the summation of the pivotal roles played by these church founders and leaders influenced not only the growth of their churches but have entirely shaped Ghanaian Neo-Pentecostal identity. Beyond impacting religion, Charismatic Churches have also influenced secular Ghana in both positive and negative ways. A case in point is that members of the International Central Gospel Church (ICGC) since 2015 have significantly adopted thrift savings culture as a result of the teachings of Mensa Otabil, the founder.<sup>23</sup> The distinguishing positive contribution to society and the lives of individual church members is not just that they are saving but that they are doing so in compliance to the teachings of their founder and General Overseer. The government and financial institutions, have continuously struggled to get many people involved in savings for their retirement.<sup>24</sup> On the other hand, recent reports of pastors taking advantage of church

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<sup>22</sup> Brian Malley, "Biblical Authority: A Social Scientist's Perspective," in *Interdisciplinary Perspectives on the Authority of Scripture: Historical, Biblical and Theoretical Perspectives*, ed. Carlos R Bovell (Eugene: OR: PICKWICK Publications, 2011), 304.

<sup>23</sup> Mensa Otabil, "Developing a 20yr Life Plan," Youtube, 2014, <https://www.youtube.com/watch?v=5tIZU48Eg>.

<sup>24</sup> Desmond Frimpong, "Good Savings Culture Crucial in Reducing Interest Rates - Veep," *Pulse.Com.Gh*, 2017, <https://www.pulse.com.gh/news/business/ghana-good-savings-culture-crucial-in-reducing-interest-rates-veep-id6430457.html>, accessed 26/6/17.

members economically show how Charismatic churches can contribute negatively to the social conditions of its members. YouTube images of Pastor Lesego Daniel of South Africa making his church members to chew grass and drinking petrol demonstrate the potential extent of influence, albeit negative, of Pentecostal church leaders.<sup>25</sup>

In summary therefore, the point can be deduced that in the midst of the organisational diversities of Ghanaian Christianity, the leadership role of the founder of a church whether Classical or Neo-Pentecostal is crucial in its long term growth and survival, depending on the nature and dynamics of governance that are established. Therefore, this study focuses on relationship of the dynamics between leadership and governance within Charismatic churches in Ghana.

## 1.2 Statement of the Problem

Kingsley Larbi first discussed some individual Ghanaian Charismatic Church leaders in the first edition of his book published in 2001. He described the types of ministries they pursued as church leaders. Yet, he did not specifically discuss issue of individual leadership.<sup>26</sup> Since then the question of leadership and governance appear to become topical in theses in Ghana. For example, the Department for the Study of Religion which is just one institution of research produced four doctoral theses involving aspects of Charismatic Church activities between 2009 and 2015. Charles Gbekor in 2009 researched leadership and governance setups in different Ghanaian denominations including two

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<sup>25</sup> Jessica Martinez, "After South African Pastor Makes His Church Members to Eat Grass, He Now Forces Them to Drink Petrol," *CP World*, <http://www.christianpost.com/news/after-south-african-pastor-makes-church-members-eat-grass-he-now-forces-them-to-drink-petrol-127099/>, accessed October 1, 2016.

<sup>26</sup> Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*.

charismatic churches and compared their structural difference.<sup>27</sup> Approaching leadership much more closely in 2012, Della Quampah engaged with Pentecostal-Charismatic ethics reporting largely the need for institutional and personal codes of ethics.<sup>28</sup> Then in relation to gender, Ernestina Novieto researched women church founders and leaders in Charismatic Churches among the wives of church leaders who are often characterised as first ladies or mothers of congregations.<sup>29</sup> In the discipline of government Ebenezer Yalley in 2015 investigated the governmental systems of the Methodist and Anglican churches as they operate in Ghana. Although these are just a few of researches being done globally, none of these theses considered leadership and governance as a dynamic. This paucity in the study of leadership and governance in Charismatic Churches in Ghana was confirmed further by the review of literature.

Historically, most Charismatic Churches in Ghana like their predecessor AICs appear to be thriving during the lifetime of their founders. Indeed, after nearly forty years of the existence of these churches, there are claims amidst self-satisfaction and pride by some actors that their organisations have grown and become denominations with both numerical and geographical spread having begun as single independent churches. This situation re-recapitulates an era of thriving AICs as Clifton Clarke has discussed in his paper on the past, present and future of indigenous Ghanaian church.<sup>30</sup> It becomes necessary then to investigate if these relatively new Charismatic Churches are embarking on a different trajectory in leadership and governance practices. Important and critical are questions related to how these churches and their members are developing leaderships.

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<sup>27</sup> C. F. W. Gbekor, "Leadership Patterns in Ghanaian Christianity" (University of Ghana, 2009).

<sup>28</sup> Dela Quampah, "The Ethical Dimension of Pentecostal-Charismatic Church Leadership in Ghana" (University of Ghana, 2012).

<sup>29</sup> Ernestina Enyonam Novieto, "Women Leaders in Ghanaian Pentecostal/Charismatic Churches" (University of Ghana, 2013).

<sup>30</sup> Clarke, "African Indigenous Churches in Ghana Past, Present and Future."

What roles do church members play and are they satisfied? How are these churches setting up administrations and what has been the changes in leadership and governance since their formation that inform their polity structures? Which factors of governance continue to aid the development? And what impact if any has the dynamic of leadership and governance had on the churches and individuals? These and other different questions require adequate and elucidating empirical responses.

Despite abundant literature of leadership and governance separately and growing trends in combining the two concepts in secular studies, not much has been done on leadership and governance of Ghanaian Charismatic Churches. It is critical now to look at the two concepts together as a composite dyad. Therefore, this thesis on the dynamics of leadership and governance seeks to answer the questions on the nature of leadership and followership behaviour development in Ghanaian Charismatic Churches, and as well show how through the agency of power and authority governance systems are set up to run Charismatic Church organisations. In summary, it is seeking empirically understand and provide relational answers on leadership, followership and governance processes as they occur progressively in Charismatic Churches in Ghana.

### **1.3 Objectives**

The main objective of the study is to examine the nature of leadership in Charismatic Churches in Ghana, the influence of this leadership on governance and the resultant dynamics as these churches grow numerically and spread geographically over a period of time. The sub-objectives are to:

- a. Examine the dynamics of leadership operating in some first generational Charismatic Churches in Ghana.
- b. Discuss the role members of Charismatic Churches play especially in response to their leadership in the course of church growth and development.
- c. Explore how power and authority of the leaders of Charismatic Churches employed in the development of their organisations' administrative systems are linked to and reinforced by governance strategies
- d. Explore how the dynamics of governance operate in Charismatic Churches through the instruments of rules, processes and structures.
- e. Discuss the impact of the dynamics of leadership and governance on the members of Charismatic churches, their churches and the public.

#### **1.4 Research Questions**

What is the nature of leadership in Charismatic Churches in Ghana, the influence of this leadership on governance and the resultant dynamics as these churches grow numerically and spread geographically over a period of time? The sub-research questions are:

- a. What dynamics of leadership operate in some first generational Charismatic Churches in Ghana?
- b. How do members of Charismatic Churches to their leaderships in the course of church growth and development?

- c. How are the power and authority of the leaders of Charismatic Churches employed in the development of their organisations' administrative systems linked to and reinforced by governance strategies?
- d. In which ways do the dynamics of governance operate in Charismatic Churches through the instruments of rules, processes and structures?
- e. What is the impact of the impact of the dynamics of leadership and governance on the members of Charismatic churches, their churches and the public?

### **1.5 Scope of the Study**

For this study, three Charismatic churches were purposively selected as case studies. The criteria of selection was based on longevity, geographical spread, media visibility, and established governance systems in the churches. The selected churches are Victory Bible Church International (VBCI) founded in Accra by Nii Nabi Nii Apiakai Tackie-Yarboi in 1985 and the International Central Gospel Church (ICGC), which was established by Mensah Otobil in Accra in 1984. The third sample church, the Lighthouse Chapel International (LCI) that was started in 1988 by Dag Heward-Mills in Accra. In 2017 during the course of this work, LCI rebranded itself and the church was broken into ten different denomination known as the United Denomination Lighthouse Group of Churches. As data collection had already began and the full practical implications of this change was evolving, the name LCI was maintained for simplicity and continuity. Additionally, the thinking and culture of church members were more of the old LCI than their recently acquired denominational characteristics. Further details involving this change is discussed elsewhere in this work.

Overall data was collected in four main ways for a period of two years between January of 2016 and June 2018. These three Charismatic Churches were purposively selected because they belonged to what I consider as the first generation of Charismatic Churches that were founded before Ghana became a fourth republic in 1992. After these some more Charismatic Churches have been formed, among which are the prophetic and deliverance strands of Neo-Pentecostalism. In particular, all of the churches selected have been in existence by 2018 for at least thirty years. A cursory point should be made here that, all things being equal, the longer the longevity of the Charismatic Church, the better its growth and the more pronounced structural characteristics. In particular, all of the sample churches had grown into denominations with branches spread across the Ghana. They therefore could contribute to this research easily.

The primary location for this study was Accra the capital of Ghana and part of the Greater Accra Region. Supplementary visits were made to Kumasi in the Ashanti Region and Cape Coast in the Central Region for confirmatory observations. Greater Accra, Ashanti, Central and Western Regions constitute about 50% of the national population according to the 2010 census.<sup>31</sup> Accra the capital of the nation, Kumasi, Cape Coast and Takoradi being the respective capitals of their regions are cosmopolitan in nature denoting that they are representative of all manner of people and religions. Again, Charismatic Churches in Accra and Kumasi are important study points because most of the nationally well-established Charismatic churches started in and continue to be headquartered in these two cities. Takoradi and Cape Coast has been chosen because though they have become

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<sup>31</sup> Ghana Statistical Service, *2010 Population and Housing Census: Summary Report of Final Result*, Ghana Statistical Service (Accra: GSS, 2012), 1-2.

part of the national Charismatic story, they do not yet have a church with a prominent national character founded there.

## 1.6 Theoretical Framework

This study of the dynamics of leadership and governance in some Charismatic Churches in Ghana adopted Weber's theory of charisma and its routinisation as its framework. The theory was employed as the main lens for observing leadership and governance dynamics in Charismatic Churches in Ghana.<sup>32</sup> It was subsequently engaged to explain various empirical concepts involving leadership, its multiplication, the establishment of governance and the resultant dynamics. Indeed, it was Weber's sociological essay that has opened the door for other scholars to formulate different theories on leadership, government, hierarchies, administration, etc. which are applications derived ultimately from routinisation of charisma.<sup>33</sup> Therefore, routinisation of charisma is the matrix in which leadership, followership, power, authority and governance in Charismatic Churches were consequently framed.

Principally, Weber had sought to clarify leadership and governance in his classification of different types of domination and authority when he discussed the occurrence of charisma. He indicated that charisma was a permanent special human quality that made charismatic individuals extraordinary and made them an example to others. This quality was considered as bordering on the magical and exercised by persons such as

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<sup>32</sup> Vincent A. Anfara and Norma T. Mertz, "Setting the Stage," in *Theoretical Frameworks in Qualitative Research*, ed. Vincent A. Jr. Anfara and Norma T. Mertz, 2nd ed. (CA: Thousand Oaks: Sage Publishers, 2014), 1–10.

<sup>33</sup> Ivana Milosevic and Erin A Bass, "Revisiting Weber's Charismatic Leadership: Learning from the Past and Looking to the Future," *Journal of Management History* 20, no. 2 (2014): 224.

prophets, etc that made them emergent leaders.<sup>34</sup> Implicatively, charisma application involved the recognition of leadership-followership relationship. Yet this charisma is *in statu nascendi*, i.e. nascent and unstable<sup>35</sup> and attenuates under different circumstances including succession.<sup>36</sup> Charisma however could undergo various forms of deliberate transformation broadly described as routinisation.<sup>37</sup> Evidently, leaders and members of Charismatic Churches show the attributes of charisma which is also described as the anointing that is undergoing routinisation.

In Weber's thinking, legal and traditional authorities were established from the embers of charismatic domination as a result of routinisation. Routinisation is the radical alteration of charismatic authority of the prophet-type leader in such a way that charisma was captured or transformed into organisational offices and routines. This occasioned the establishment of organisations with permanent relationships within a community.<sup>38</sup> Routinisation that leads to institutional charisma is the result, according to Merton, of the depersonalization of the charismatic leader.<sup>39</sup> This depersonalization transfers elements of charisma into impersonal institutional characteristics. For example, the rhetoric of a charismatic leader may be captured in a document intended to lead, direct and inspire followers operating in legal or traditional authority regimes. Routinisation therefore transforms informal inspirational elements of charisma into predictable and normative attributes by formalising the way things are done. The literature on routinisation is replete with different descriptions of charisma that specify that it can be presented as filling

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<sup>34</sup> Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Guenther Roth, Claus Wittich, and Ephraim Fischhoff (Berkeley: University of California Press, 1978), 241.

<sup>35</sup> *Ibid*, 247.

<sup>36</sup> *Ibid*, 242, 533.

<sup>37</sup> *Ibid*, 252.

<sup>38</sup> S N Eisenstadt, *Max Weber On Charisma and Building Institutions: The Heritage of Sociology*, ed. S.N. Eisenstadt (London&Chicago: Univ of Chicago Press, 1968),54.

<sup>39</sup> R. K Merton, "Bureaucratic Structure and Personality," in *Social Theory and Social Structure* (Glencoe; IL: Free Press, 1957), 195–206.

different needs.<sup>40</sup> Hence, the charisma identified for a terrorist group leader operate differently from that of a church leader or a politician. Consequently, the routinisation of the charismas of different leaders produce organizations with diverse characteristics even if they are intended to serve the same purpose.<sup>41</sup> Deductively, then, the organisations that result from two different charismatic church leaders will produce organisations different operational characteristics and be different.

While it is obvious that the secular nature of Weber's charismatic considerations would operate outside the ecclesia, local church assemblies have not escaped this secular influence of routinisation.<sup>42</sup> Church work and systems have been carried out using such an understanding, which has produced offices and administrations.<sup>43</sup> Charisma routinisation has also affected the destiny of individuals by engendering more leaders from followers through the establishment of offices and hierarchies.<sup>44</sup> It is these considerations of the nature of charisma and the outcomes of its routinisation that make Weber's postulates an apt and legitimate theoretical framework for this research on the dynamics of leadership and governance in some Charismatic Churches.

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<sup>40</sup> Liah Greenfeld, "London School of Economics Reflections on Two Charismas," *The British Journal of Sociology* 36, no. 1 (1985): 117–32.

Milosevic and Bass, "Revisiting Weber's Charismatic 224–40.

<sup>41</sup> David A. Waldman and Mansour Javidan, "Alternative Forms of Charismatic Leadership in the Integration of Mergers and Acquisitions," *Leadership Quarterly* 20, no. 2 (2009): 130–42.

<sup>42</sup> E. San Juan Jr, "Orientations of Max Weber's Concept of Charisma," *The Centennial Review* 11, no. 2 (1967): 270–85, <http://www.jstor.org/stable/23>.

<sup>43</sup> Rob Muthiah, "Chrismatic Leadership in the Church: What the Apostle Paul Has to Say to Max Weber," *Journal of Religious Leadership* 9, no. 2 (2010): 7–26.

<sup>44</sup> Weber, *Economy and Society: An Outline of Interpretive Sociology*, 1978, 1124–27.

## 1.7 Methodology and Methods of Data Collection

This is a qualitative study in which ethnographic approach is employed. Although originally, an anthropological tool, ethnography has been used extensively in religious research.<sup>45</sup> In this work, an African metaphor of community and clans was adopted from Healey and Sybertz<sup>46</sup> and others.<sup>47</sup> Charismatic Churches became part of a greater Ghanaian Neo-Pentecostals community<sup>48</sup> based on their fundamental constitutional similarities. Then the individual sample churches become the clans<sup>49</sup> within the community because of their differences in grouping and values.

Faris forcefully contends that applying the same rigour and consistency of ethnographical research to religious sects will produce the same result as has been recorded in secular studies.<sup>50</sup> Ethnography also known as the sociological method can be used to describe a broad range of situations in which people operate in the real life environment even if the sample size is a small one. As a practical demonstration, Hackett and Maioreescu employed this methodology to study the phenomenon of consumerism within small groups.<sup>51</sup> Then Parry argues that it can be applied to a varied field as leadership using qualitative description. He emphasises the point that ethnography offers insights in the

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<sup>45</sup> Ken W Parry, “Grounded Theory and Social Process: A New Direction for Leadership Research,” *The Leadership Quarterly* 9, no. 1 (1998): 85–105., Rick Phillips, “‘De Facto Congregationalism’ and Mormon Missionary Outreach: An Ethnographic Case Study,” *Journal for the Scientific Study of Religion* 47, no. 4 (2008): 628–43; Sivakumar Velayutham, “Governance without Boards: The Quakers,” *Corporate Governance* 13, no. 3 (2013): 223–35.

<sup>46</sup> Joseph Healey and Donald Sybertz, *Towards an African Narrative Theology* (Maryknoll, New York and Nairobi: Orbis and Paulines Publications, 1996), ch 4.

<sup>47</sup> Wilson Muoha Maina, *Historical and Social Dimensions in African Christian Theology: A Contemporary Approach* (Eugene OR: WIPF and STOCK Publishers, 2009), 91.

<sup>48</sup> Emmanuel K Anim, “The Prosperity Gospel in Ghana and the Primal Imagination,” *Penvars Business Journal* 4, no. 2 (2010): 66–76.

<sup>49</sup> Segun Joshua, “Clan Politics and Violent Conflict in Nigeria: The Ebiratao Experience\*,” *African Identities* 16, no. 1 (2018): 35–49.

<sup>50</sup> Ellsworth Faris, “The Sect and the Sectarian,” *American Journal of Sociology* 60, no. 6 (1955): 75–89.

<sup>51</sup> Paul M W Hackett and Roxana Maioreescu, “Introduction: What Is Consumer Ethnography: The ‘Big E’ and ‘Little E’ in Consumer Research?,” in *Qualitative Research Methods in Consumer Psychology: Ethnography and Culture*, ed. Paul Hackett (New York: Routledge, 2016), xi–xv.

sociology of leadership which is different from the normally psychology led quantitative research methodology for leadership. It also allows the social influence of leadership to be studied alongside the changes effected by leadership development.<sup>52</sup> In addition to leadership, ethnographic tools have been employed in the study of governance as well. Ganiel used ethnography in his study of spiritual capital within an African Charismatic Church in Zimbabwe and in the process considered issues of governance such as democratisation and church institutionalisation.<sup>53</sup> This work for instance benefits from the possibility of using ethnography in Ghanaian Pentecostalism because there are similar anthropological and ethnic behaviours among Pentecostals globally as Kramer has argued<sup>54</sup> and Meyer categorically proposes its employment within Pentecostal-charismatic research.<sup>55</sup> These examples suggest that given the right conditions ethnography can be used to describe leadership and governance dynamics when some important demands are met.

Taylor submits that ethnography must be both empirical and an observation of people within the context of their natural habitats or behavioural regime. The work must be nuanced, non-reductive and reporting the processes of change.<sup>56</sup> By way of deepening the research framework, O'Reilly proposes that the researcher must understand the social life to be studied as an interaction between the structure and agency in which it occurs, overtime, examine what people say about themselves analytically and then examine with reflexivity the role of the researcher in the construction of social life as the research

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<sup>52</sup> Parry, "Grounded Theory and Social Process: A New Direction for Leadership Research."

<sup>53</sup> G. Ganiel, "Spiritual Capital and Democratization in Zimbabwe: A Case Study of a Progressive Charismatic Congregation," *Democratization* 16, no. 6 (2009): 1172–93.

<sup>54</sup> Eric Kramer, "Making Global Faith Universal: Media and a Brazilian Prosperity Movement," *Culture and Religion* 3, no. 1 (2002): 21–47.

<sup>55</sup> Meyer, "Christianity in Africa : From African Independent to Pentecostal-Charismatic Churches, 459."

<sup>56</sup> Stephanie Taylor, "Researching the Social: An Introduction to Ethnographic Research," in *Ethnographic Research: A Reader*, ed. Stephanie Taylor (London: Sage in Association with Open University, 2002), 1–4.

unfolds. It is important here that a determination was made on the particular elements of the methodology employed as part of ethnographic reflexivity.<sup>57</sup>

The material for this study is derived from primary and secondary data. The primary data comprised of in depth interviews and participant-observation. Secondary data was made up of materials from books, newspapers and internet sites. Even though the tools and methods of the primary data collection are outlined below, the rest of the data is integrated into the thesis. Similarly, the literature review briefly outlined and discussed some thematic areas necessary to situate and substantiate the study. The variety of data were analysed and subjected to further reflection before conclusion were drawn.<sup>58</sup>

For an ethnographic study participant observation with was used primarily which demanded that I participate extensively over a period of two years in the programmes of the selected churches. As a result, I attended church services and other meetings of the selected churches both at their headquarters and branch levels. A deliberate decision was made to attend different sized congregations at different locations of each denominational church to ensure a broader observational experience. In all twenty branches of each church were visited, seventeen in Accra and one each in Kumasi, Cape Coast and Takoradi. At the same time, more frequent visits were made to the headquarters and one of the smaller branches to allow for a continuous participant-observation process. This enabled the researcher to follow issues, programmes and have an understanding of church culture, traditions and lingo. In the process, some acquaintances were established with some pastors and congregation members for the purposes of conversations and unstructured

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<sup>57</sup> Karen O'Reilly, *Ethnographic Methods* (Abingdon: Routledge, 2012), 1-4.

<sup>58</sup> Bronislaw Malinowski, *Argonauts of the Western Pacific* (London: Routledge & Kegan Paul, 1922), 5, 11-24.

interviews. As a means of collecting data, a systematic record of observation was kept in a journal for easy retrieval, analysis and deductions.

Secondly, semi-structured and unstructured interview guides were used to gather the in-depth interview data from the founders of Charismatic Churches or their representatives in each of the three churches. In addition, two senior members of the clergy were purposively selected and interviewed in each of the churches. They were two Bishops for LCI and VBCI respectively, as well as a Regional Presbyter and the Assistant General Secretary of ICGC. Logically, those who qualified to be interviewed had to be familiar with the history and inner workings of the churches enough to speak to the issues of leadership and governance. These interviewees provided information and insights into the general overview of the churches in the areas of policy, administrative set up and historical developments. In addition, these interviews provided explanation and information on the reasons why some leadership and governance decisions have been taken. Incidentally, at least one person among the clergy in each church was an academic, these were therefore highly cooperative.<sup>59</sup> Apart from the senior ministers, three junior ministers each from every church were interviewed on general and specialist issues. Furthermore, some personnel in charge of social engagement in all three churches were interviewed.

Unplanned interviews in the form of short conversations were randomly held with church membership from all walks of life who were not in high leadership positions. These kinds of conversation were meant to clarify and answer some specific issues from the perspective of followership.<sup>60</sup> Information thus obtained was recorded by writing and or electronically with a tape recorder or mobile phone and then downloaded on to a computer.

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<sup>59</sup> Jonas Cofie of VBCI, Dr Perry Tettey of ICGC and Bishop Louis Nterful of LCI

<sup>60</sup> Alex Stewart, *The Ethnographer's Method* (Thousand Oaks, CA: Sage, 1998), 5-14.

They were transcribed and processed, thereafter deductions, comparisons and extrapolations were made.

Thirdly, there was the analysis of the content of sermons as well as confessional literature of church founders and leaders with regard to leadership and governance. These books provided both insights into the mindsets and behaviour patterns of these leaders and their followers on governance issues. Other materials contacted for content analysis included information within media such as television, radio, newspapers, banners, internet sources, etc. Other available primary church documents such as church constitutions, magazines, newsletters, and posters.

## **1.8 Literature Review**

This brief literature review provides a foundation for the research on the dynamics of leadership and governance in Charismatic Churches in Ghana. It will also help put this work in perspective and align it with previous research. The review begins with the nature of charisma as presented by Rudolph Sohm and Max Weber and then continues through various discussions on leadership such Christian and theocratic leadership. It ends with a discussion on the elements of governance before claiming a gap.

### **1.8.1 Charisma: From Rudolph Sohm to Weber**

The concepts of leadership and governance as is being applied in this work have their antecedents in the Weberian conceptualisation of Charisma. It was Weber who

famously redefined charisma from a sociological viewpoint after adopting and adapting it from Rudolph Sohm's theological writing. Weber wrote:

The term "charisma" will be applied to a certain quality of an individual personality by virtue of which he is considered extraordinary and treated as endowed with supernatural, superhuman, or at least specifically exceptional powers or qualities. These are such as are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of them, the individual concerned is treated as a "leader." In primitive circumstances, this peculiar kind of quality is thought of as resting on magical powers, whether of prophets, persons with a reputation for the therapeutic or legal wisdom, leaders in the hunt, or heroes in war.<sup>61</sup>

Essentially, Weber's conceptualisation of charisma made it a critical item to possess in relation to leadership. In ascribing magic to charisma Weber characterised it both as desirable and beyond everyday occurrence. However, Margaret M Poloma in an article entitled *The " Toronto Blessing "Charisma, Institutionalization, and Revival*, judges Weber's usage of magic as offensive to the average Pentecostal because he debases the Holy Spirit's work and characterises it as magic. Nonetheless, she as an academic acquiesces that the visibly expressed pneumatic characteristic of miracle from a Christian perspective was adequately captured in Weber's description of magic.<sup>62</sup> Therefore, in concurring with the term magic, as a mathematician would consider the mode of a numerical value, Poloma, accepts Weber's sociological characterisation of charisma. More significantly, she revisits an old debate that continues to be relevant to the definition of charisma within the thoughts of Charismatic Churches in Ghana.

Weber originally adopted and adapted the term charisma from Rudolph Sohm's charismatic discussions on the duality between charismatic or spiritual gifts and church offices. Sohm argued that the situation in churches in which offices such as bishop, deacon

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<sup>61</sup> Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, Eds., ed. Claus Wittich and Ephraim Fischhoff Guenther Roth (Berkeley: CA: Univ of California, 1978), 241.

<sup>62</sup> Margaret M Poloma, "The " Toronto Blessing ": Charisma , Institutionalization, and Revival," *Journal for the Scientific Study of Religion* 36, no. 2 (1997): 257–71.

etc, were separate from charismatic works of the Holy Spirit was untenable. In apostolic times, the charismata (also referred to as anointing) and the offices in the church administration were a unity and not divided. Therefore, church administrations could not be separate from the gifts of the ministries of the apostle, prophet etc.<sup>63</sup> His theological position generated great controversy among both Protestant and Catholic theologians who variously argued for and against the separation between charismatic gifts and church offices.<sup>64</sup> The different contested and nuanced theories in the debate are relevant today because as Charismatic Church leaders end up administering churches they found according to Sohm's proposal, the question of efficiency has become unavoidable. Not all ministers may be excellent both at expressing charisms and administering churches. This is one of the ever-present issues that determines good church administration as it is also closely tied to church growth.

Weber's reconstruction of charisma was done engaging tools that only explained the phenomenon sociologically. He reformulated charismatic behaviour based on how he appreciated and explained people's actions.<sup>65</sup> For effective applicability, this research must consider the conceptions of charisma by both Sohm and Weber depending on the aspects of charisma being considered. Mostly, Sohm's ideas would accompany charisma usage when describing spirituality but Weber's when referring to leadership and governance. It is with this understanding that the concept of the Charismatic Church leader<sup>66</sup> can be argued to imply the presence of followers, inferring from Weberian thoughts. Weber's presentation of charisma opened the door for an examination of the current leadership-

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<sup>63</sup> Enrique Nardoni, "Charism in the Early Church Since Rudolph Sohm: An Ecumenical Challenge," *Theological Studies* 53 (1992): 646–62.

<sup>64</sup> Ibid.

<sup>65</sup> Stephan Feuchtwang, "Suggestions for a Redefinition of Charisma," *Nova Religio* 12, no. 2 (2008): 90–92.

<sup>66</sup> Jr E. San Juan, "Orientations of Max Weber's Concept of Charisama," *The Centennial Review* 11, no. 2 (1967): 270–85.

followership dynamics. Here, Charismatic Church leaders possess attributes that their followers desired but did not have. Followers recognise these charismatic gifting of leaders and behave as submissive agents.

Weber also theorized charisma routinisation as an important governance tool in setting up administration,<sup>67</sup> which consists of bureaucracies<sup>68</sup> and hierarchies.<sup>69</sup> Routinisation, I believe, is one of most important distinguishing factors between Weber and Sohm. Whereas, Weber sought to trace the pathway of establishing and evolution of leadership and governance through transformational routinisation, Sohm took leadership for granted as an existing fact and concentrated on distinguishing between charisms and church offices. While Sohm provided a theological lens for examining charisms of Charismatic Church leaders, Weber and his routinisation would provide insights into leadership and governance such as occurred in Charismatic Churches. It becomes necessary then to review some material on leadership that Weber characterised as forms of authority.

### 1.8.2 Leadership

Unanimously, scholars find the concise definition of leadership elusive. According to Robert F. Russel and Gregory A. Stone, a leader essentially carried out the processes and acts of leading; a verb.<sup>70</sup> They explain that leadership is a noun, which can embrace the participation of one or many individuals, leading in concert and at different

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<sup>67</sup> Weber, *Economy and Society: An Outline of Interpretive Sociology*, 252-3.

<sup>68</sup> Weber, *Economy and Society: An Outline of Interpretive Sociology*, 1978, 216.

<sup>69</sup> Weber, *Economy and Society: An Outline of Interpretive Sociology*, 957.

<sup>70</sup> Robert F. Russel and Gregory A. Stone, "A Review of Servant Leadership Attributes: Developing a Practical Model," *Leadership & Organization Development Journal* 23, no. 3 (2002): 145–57.

organisational levels. In essence, leadership broadly describes the entire processes and systems associated with a leader or leaders. Thus, one can speak of the leaderships of Prophet Samuel or a given Charismatic Church leader as individuals and refer to their actions, their resultant effects and all other activities associated with their tenure as leaders. Leadership also includes all those they worked with. Here, Keith Webb offers a catalogue of examples that relevantly distinguish between the roles of showing leadership and being a leader. He says, to cast vision is leadership but to be visionary is to be a leader. Similarly, to organize people toward an objective is leadership and to be influential is to be a leader.<sup>71</sup> The subtle differentiation is that leadership ties the behaviours of the leader and others together but the leader is influencer, driver and originator in different ways. This distinction importantly situates the actions of Charismatic Church founders and leaders within a continuum of leadership. The founders of Charismatic Churches are individual leaders who raise others leaders to form their leadership each of whom should be visionary in his or her own way and cast visions within the spaces of responsibility they manage.

Frank Damazio one of the leading authors of church leadership while concurring with Webb, proffers that attributes such as casting vision, organising people will be described here as the basic requirement of leadership. Then, there are particular field related variables like being a founder, soldier, etc., which can be tagged as specialised leader properties.<sup>72</sup> In this, a leader's description must be contextual in order to capture the conditions that make leadership possible as well as the condition in which a leader operates. In effect, those leaders who qualify to found churches must possess or act

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<sup>71</sup> Keith E. Webb, *Multiply Your Impact*, 2017, <https://keithwebb.com/big-difference-between-leadership-and-being-a-leader/> accessed 2/8/17.

<sup>72</sup> Frank Damazon, *The Making a Leader: Biblical Leadership Principles for Today's Leaders* (Portland, OR: Bible City Publ, 19880), 2.

within a certain field or range of qualities to become successful. They fundamentally must show Christian leadership qualities. No wonder some would be founders of Charismatic Churches have failed. Their failure in church founding was considered proof of the absence or ineffectiveness of charisma.

### 1.8.3 Christian Leadership in Charismatic Church

Theologically, leadership in Charismatic Churches is ideologically characterised as Christian. In his article, *What is 'Christian' about Christian leadership?*, Martin F. Hanna argued that Christian leadership could be “defined, implemented, and evaluated through qualitative and quantitative research.” This idea, which is backed by different authors, represents basic fundamental generic leadership behaviour that can exercised under all conditions. Indeed, it becomes necessary to introduce additional elements of Christian value to make a distinction between secular and Christian leadership.<sup>73</sup> In this thinking, Christian leadership needed to be discussed from the dual perspective of both practical generic social behaviour one hand and Christianity on the other.

It must therefore, not be assumed, that leadership even if it originates from Charismatic Churches is necessarily Christian without being qualified by some specific Christian properties. In various discussions by different authors including Melanie Baffes, Jesus’ leadership example remains ideal for Christians. Consistently, he taught leadership by word and example to his followers whom he gathered from different backgrounds as the case is with the memberships of Charismatic Churches today.<sup>74</sup>

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<sup>73</sup> Martin Frederick Hanna, “What Is " Christian " About Christian Leadership ?,” *JACL* 1, no. 1 (2006): 21–31.

<sup>74</sup> Melanie Baffes, “Christology and Discipleship in John 7:37-38,” *Biblical Theology Bulletin: A Journal of Bible and Theology* 41, no. 3 (2011): 144–50.

Practically he washed the feet of his disciples indicating that to be the standard example to maintain. Before, he had established the basic principles that servant leadership was a mark of greatness. Thus, S. Sendjaya and J. C. Sarros have explained that Jesus' example and classical teachings presented leadership as a service to one's community and by extension a means of making life better for all.<sup>75</sup> From an affirmative position therefore, Akinyele expands the description of a Christian leader by insisting that he or she must be self-sacrificing despite the power available to be commanded over others.<sup>76</sup> Then Asamoah-Gyadu has observed that lessons on leadership and life are drawn regularly from biblical characters by Charismatic Churches. They are presented in such a way that they both instruct and inspire, though some of the applications may not be hermeneutically sound.<sup>77</sup> It can be inferred, then, that the critical factor in labelling a leadership as Christian is one of faith manifesting in lifestyle, which must be patterned according to Christ's teachings. This leadership lifestyle expectation has not always been met by would be Charismatic Church leaders all the time, sometimes drawing criticisms.<sup>78</sup> Some Charismatic church leaders, Quampah negatively notes, present the image of big bosses with opulent and unethical life styles instead of acting according to the Jesus type of servanthood and in the process generating controversies as to what Christian leadership was.<sup>79</sup>

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<sup>75</sup>S. Sendjaya and J. C. Sarros, "Servant Leadership: Its Origin, Development, and Application in Organizations.," *Journal of Leadership & Organizational Studies* 9 (2002): 58-59.

<sup>76</sup> Olunfumilayo O. Akinyele, "Queen Esther as a Servant Leader in Esther 5:1-8," in *Journal of Biblical Perspectives in Leadership*, 2, no. 2 (2009): 3-27.

<sup>77</sup> J. K. Asamoah-Gyadu, *Sighs and Signs of the Spirit: Ghanaian Perspectives on Pentecostalism and Renewal in Africa*, ed. J. Kwabena Asamoah-Gyadu, Bediako Mary Gillian, and B Y Quarshie (Akropong-Akwapim: Regnum Africa, 2015), 47-62.

<sup>78</sup> Volker Kessler, "Pitfalls in 'Biblical' Leadership," *Verbum et Ecclesia* 34, no. 1 (2013): 1-7.

<sup>79</sup> Dela Quampah, *Good Pastors, Bad Pastors: Pentecostal Ministerial Ethics in Ghana* (Eugene: OR: WIPF and STOCK Publishers, 2014), 182-192.

Generally, though, a founder of a Charismatic Church is expected first to be a born-again leader. Then he or she must be considered as one whose activities are positively in compliance with the Holy Scriptures and maintains a gift oriented relationship with the Holy Spirit including glossolalia.<sup>80</sup> He or she was also expected to bear the fruit of character of Christ by his followers.<sup>81</sup> In addition, he or she is expected to be an organiser as Jesus did his disciples.<sup>82</sup> It is within this praxis that Charismatic Churches together with their leaders are also described as born again institutions.

#### 1.8.4 Theocratic Leadership in Charismatic Church

Christian leadership has varying elements of theocracy depending on church polity. The practice of theocracy is stronger in apostolic and episcopal polity than in congregationalism and even weaker among the minimalist. For example, the earliest instituted Christian Church under the Apostle Peter in Jerusalem, was completely charismatic in nature and theocratic in its leadership and governance. Peter's judgement pronouncement on Ananias and Saphira underlines the point.<sup>83</sup> Similarly, founders of the Charismatic Churches in Ghana, like Peter insist on theocracy based on their charismatic relationship with God that may also be derived first from their call to ministry. In his explanation, Douglas Nobbs has pointed out the God factor is the principal source of leadership authority and legitimation in theocracy.<sup>84</sup> Rahsaan A. Armand believes there is

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<sup>80</sup> Martin Hanna, "What Is 'Christian' about Christian Leadership?," *The Journal of Applied Christian Leadership* 1, no. 1 (2006): 21–31.

<sup>81</sup> Stephen Hunt, "Magical Moments: An Intellectualist Approach to the Neo-Pentecostal Faith Ministries," *Religion* 28, no. 3 (1998): 271–80.

<sup>82</sup> Mark J. Cartledge, "Charismatic Theology: Approaches and Themes," *Journal of Beliefs & Values* 25, no. 2 (2004): 177–91.

<sup>83</sup> Albert J. Harrill, "Divine Judgment against Ananias and Sapphira (Acts 5:1-11): A Stock Scene of Perjury and Death," *Journal of Biblical Literature* 130, no. 2 (2011): 351–69.

<sup>84</sup> Douglas Nobbs, *Theocracy and Toleration: A Study of Disputes in Dutch Calvinism 1600-1650* (Cambridge, New York: Cambridge University Press, The Macmillan Company, 1938), 108-119.

a reciprocity in which followers yield to their leadership because of their faith in God. By logic and praxis, aspects of theocratic leadership style are embraced by members in Charismatic Churches.<sup>85</sup> Theocracy can therefore be conceptualised as the default leadership style. This is because no matter the different leadership styles pursued, Charismatic Church leaders show theocratic leanings.

Lila Perl concurs with theocracy in Christian leadership and governance pointing out its autocratic nature. Men justifiably or unjustifiably rule in the name of God. Theocracy is therefore easily subject to abuse as have been noted in different Christian traditions including Pentecostalism. This exercise of theocratic authority is understood by David L Webster from a broader anthropological viewpoint to be a tool of cultural evolution. He sees theocracy to be a natural occurrence in pristine societies without formally established laws and which were governed by nature or deities.<sup>86</sup> Charismatic Churches are analogous in being pristine and theocratic at the time of their formation. Theocracy has not yet evolved in these churches to the point of being minimised or eliminated yet.

Rather, André P. Czeglédy suggests that theocratic mediation in African Pentecostalism contributes to the sense of community enfranchisement within churches.<sup>87</sup> Similarly, Mario Ferrero using an economic model thinks that a theocracy could facilitate a charismatic leadership style set over a hierarchy of clergy in a community, as highly proselytizing, as can be found in Charismatic Churches.<sup>88</sup> These benefits of theocracy

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<sup>85</sup> Rahsaan A. Armand, *Straight Talk for Crooked Church: Moving the Local Church from Democracy to Theocracy* (Bloomington, IN: Balboa Press, 2013), 65.

<sup>86</sup> David L. Webster, "On Theocracies," *American Anthropologist*, New Series 78, no. 4 (1976): 812–28.

<sup>87</sup> André P. Czeglédy, "A New Christianity for a New South Africa: Charismatic Christians and the Post-Apartheid Order," *Journal of Religion in Africa* 38, no. 3 (2008): 284–311.

<sup>88</sup> Mario Ferrero, "The Rise and Demise of Theocracy: Theory and Some Evidence," *Public Choice* 156, no. 3/4 (2013): 723–50.

would irritate those who seek cultic democracy, as it appears churches would continue to promote theocratic practices for a long while to come.

In general, little in-depth literature is devoted to theocratic beliefs and practices of Charismatic Churches. Perhaps this scant treatment of the subject in literature is a reflection of the burgeoning nature of Charismatic Church studies or the fact that extensive studies in theocracy have in the past been exhaustively carried out in other traditions. Notwithstanding, some Charismatic Church leaders in their preaching openly declared that the church was not a democracy but a theocracy, indicating clearly where some of their divine leadership and governance authority was derived from.<sup>89</sup> This observation implicitly and explicitly stands in partial contrast with the tenets of the current Weberian inspired charismatic leadership style, which believes in leaders inspiring action in their followership and less of by compulsion. There would inescapably be contradictions and tensions between the practice of charismatic leadership style within a theocratic paradigm which has often engendered criticism of the exploitation of church members.<sup>90</sup>

#### 1.8.5 Leadership Styles in Charismatic Churches

Historically, many different leadership theories have emerged since the development of the great man theory. Traditionally, the trait theory of leadership tries to explain why people become leaders on the basis of the traits and personalities they possess. Traits in this situation are the physical and innate properties that make leaders attractive to

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<sup>89</sup> Nicholas Duncan Williams, Mensa Otabil, Ebenezer Markwei and other Charismatic Church founders have variously indicated that the church is not a democracy and that decision making is theocratic.

<sup>90</sup> Moses Kumi Asamoah, "Penteco / Charismatic Worldview of Prosperity Theology," *African Educational Research Journal* 1, no. 3 (2013): 198–208.

followers.<sup>91</sup> Over time, scholars and leadership practitioners decided that personal traits did not necessary make leaders out of people. Nevertheless, traits remain culturally even if insignificantly in attracting people into groups such as churches. For example, features such as height, demeanour, intelligence, etc., influence chief makers in Ghana when electing potential chiefs from a field of pretenders. It is for this reason that JJ Rawlings the former Ghanaian president has been deemed eligible for to become a chief in Ghana<sup>92</sup> but President Nana Akuffo Addo too short to become president.<sup>93</sup> Though Charismatic Churches have insisted on equality before God and spiritual qualification for promotion, the attractiveness of physical traits nonetheless has mattered even if subtly. There is a view that Heward-Mills' light skinned appearance has attracted some individuals.

Currently, the leadership behaviour or style theories have replaced the idea of leadership based on physical traits. Essentially, what leaders do and say; their behaviours constitute the theories ascribed to them. No one single leadership style theory possess enough attributes to be universally adoptable. The most important virtue of this leadership style theory according to Russel L. Huizing is that leadership can be learnt. It suggests that any person adopting the right behaviours can lead.<sup>94</sup> That individuals untrained and inexperienced in leadership become self-pronounced leaders who actual could lead well in Charismatic Churches underscore the importance of this fact. This idea of learnt leadership behaviour is corroborated by Jill Blackmore who lists visionary, coaching, democratic, pacesetting and commanding leadership styles as some associated with

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<sup>91</sup> David K Ferguson, "Why an Undergraduate Leadership Program?," *The Journal of Applied Christian Leadership* 5, no. 1 (2011): 18–24.

<sup>92</sup> "7 Times JJ Rawlings Proved He Will Make a Handsome King," Yen, 2018, <https://yen.com.gh/86953-7-times-jj-rawlings-proved-a-handsome-king.html#86953>.

<sup>93</sup> John Koffison, "Height Boosters To Nana Akufo-Addo Just To Become Presidentiable," Ghana Web, 2012, <https://www.ghanaweb.com/GhanaHomePage/features/Height-Boosters-To-Nana-Akufo-Addo-Just-To-Become-Presidentiable-255676>.

<sup>94</sup> Russel L. Huizing, "The Seasons of Ecclesial Leadership: A New Paradigm," in *Journal of Biblical Perspectives in Leadership*, ed. Corné Bekker, vol. 3 (Virginia Beach, VA: Regent University School of Global Leadership & Entrepreneurship, 2010), 81–90.

emotional intelligence which can be learnt by observation and practice.<sup>95</sup> Consequently, as people practice different leadership styles, new ones which are continuously being described emerge. Administrators, social scientist then apply them in their practices and study of leadership. Thus, Anderson and Sun for instance enumerate ten new leadership theories that have come up between the year 2000 and 2015.<sup>96</sup> These thoughts on leadership behaviours hold plausible explanations for why and how formally untrained and inexperienced people have been able to lead Charismatic Churches because they learn leadership on the job. This also indicates that new theories can be framed based on some behaviours of Charismatic Church leaders as exemplified by Heward-Mills' Loyalty-Disloyalty formulation.

The concept of leadership styles is abundantly treated in secular literature but suffers a relative scarcity in church settings, particularly, in Pentecostal-Charismatic studies. After reviewing forty different articles on leadership styles none referred specifically to Pentecostal-Charismatic leadership personalities. Some information could however be found for other Christian traditions as well as some biblical personalities. Thus, Mark Green et al in the summer of 2009 edition of the *Journal of Biblical Perspectives in Leadership* discussed Paul's leadership style in his dealings with the Corinthian church at length. They concluded that Paul manifested charismatic, team-oriented, participative, humane-oriented, autonomous and self-protective leadership styles as an individual.<sup>97</sup> This compilation on Paul illuminates one of the important

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<sup>95</sup> Jill Blackmore, "Lost in Translation ? Emotional Intelligence , Affective Economies , Leadership and Organizational Change," *Journal of Educational Administration and History* 43, no. 3 (2011): 207–25.

<sup>96</sup> Marc H Anderson and Peter Y T Sun, "Reviewing Leadership Styles : Overlaps and the Need for a New ' Full-Range ' Theory" *International Journal of Management Reviews* (2015): 1–21.

<sup>97</sup> Mark Green et al., "Assessing the Leadersip Style of Paul and Cultural Congruence of the Christian Community at Corinth Using Project Globe Constructs," in *Journal of Biblical Perspectives in Leadership*, vol. 2, 2009, 3–27.

controversies associated with leadership style apportionments to individuals. Arguments occur as to the bona fide leadership styles of some people. As the case is in this literature, Paul was exhibited a number indicating that one person could show different leadership styles depending on conditions and context which in this case was that of the Corinthian church. Similarly, Stephen M. King assigned spiritual leadership style to Titus and Timothy two of the leaders Paul raised. He then goes further to argue for the formulation of a conceptual framework for the spiritual leadership style using the values proposed for those who should be appointed as church leaders. In so doing, King set up a processual thought pathway for considering leadership styles. This processual trajectory is especially useful in suggesting the thinking that must go into the identification of leadership behaviour such as occurs in Charismatic Churches. Such as a processual thinking and investigation lends itself to the different analyses required in researching this topic. Generally, studies on leadership styles is dependent on available information which is either unavailable for Charismatic Church leaders or due to an unwillingness on their part to offer information some of which may be intimately detailed as to their leadership behaviour.

One interesting point in considering leadership and its styles in Christian leadership and governance has been the challenge of marrying secular behavioural concepts with scriptural values. Sometimes, these secular concepts are employed almost wholesale without delimitation. For instance, the word transformation in both the Christian and secular senses refer to change but with contextual points of departure. Hence, Oginde would argue from literature that transformational leadership that comes under a broader charismatic leadership umbrella should also be recognised for its moral value. Its morality comes from the Christian perspective that leadership should have a

positive outcome on people.<sup>98</sup> This opinion contrasts with Weber's initial thoughts on charismatic authority in which leadership from a sociological viewpoint was absolutely amoral and dependent only on the effectiveness of leadership behaviour thus pitching Adolf Hitler and Jesus Christ on the same pedestal.<sup>99</sup> It is therefore erroneous to assume that Charismatic Church leaders practice charismatic leadership styles because of the common nomenclature, "charismatic". Nevertheless, the sense of morality associated with charismatic leadership broadly makes it one of the popular features of Ghanaian Charismatic Church leaders. Two important factors here inform this conclusion. According to Sohm a Charismatic Church should have members who join and maintain their memberships voluntarily congruent with the first Century Church. Secondly, the existing mode of communication comprising of preaching and teaching must be charismatic and be carried out by apostles, prophets, teachers and pastors<sup>100</sup> as the case has been within Ghanaian Charismatic Churches. These leaders operate Charismatic leadership both theologically and sociologically.

Sociologically, Howell and Shamir have indicated that charismatic leadership depends on the ability to communicate vision, inspiration, ideas, encouragement as well as the will and discipline to drive these values to the point of implementation. In response, followers are willing to go beyond normal demands of organisational structures to satisfy their leaders having received both the self-belief and values from the declarations of their leaders.<sup>101</sup> It is therefore, not surprising how much church members

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<sup>98</sup> David A. Oginde, "Antecedents of Christian Leadership: A Socio-Rhetorical Analysis of 1 Timothy 3:1-7," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 23–31.

<sup>99</sup> P. Smith, "Culture and Charisma: Outline of a Theory," *Acta Sociologica* 43, no. 2 (2000): 101–11.

<sup>100</sup> P. Haley, "Rudolph Sohm on Charisma," *Journal of Religion* 60, no. 2 (1980): 185–97.

<sup>101</sup> Jane M. Howell and Boas Shamir, "The Role of Followers in the Charismatic Leadership Process: Relationships and Their Consequences," *The Academy of Management Review* 30, no. 1 (2005): 96–112.

sacrifice to follow their leaders. A followership also done in the name of God. Charismatic Church leaders by their circumstances exhibit charismatic leadership behaviours and styles in addition to aspects of theocracy. For this work, leadership styles such as transformational, spiritual, authentic, servant, etc., — neo-charismatic leadership styles will all be classified broadly as charismatic leadership borrowing from Douglas A. Tilstra.<sup>102</sup> Basically, Charismatic Church leaders as in the case of Paul may practise different leadership styles depending on vision and need. Whatever leadership behaviours will be done within Christian and theocratic settings. As it were, Weber was not oblivious of the relationship between leadership performance and government, which forms the subject of the next sub-section.

#### 1.8.6 Government in Charismatic Churches

It is a fact that the relationship between leadership and governance has also been well documented including roles in management, organizational performance, etc. Organisational leaders invariably govern and participate in the existing governance arrangements. Matthias Lievens contends that governance is a product derived from government as governance itself can produce government contextually.<sup>103</sup> Typically, therefore, church government or polity has focused on leaders and their actions in organisations that have established hierarchies and administrative systems. Traditionally, there are at least three types of church polities depending on the classification models in

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<sup>102</sup> Douglas A. Tilstra, “Charismatic Leaders as Team Leaders: An Evaluation Focused on Pastoral Leadership,” *Journal of Religious Leadership* 9, no. 2 (2010): 21–38., Marc H Anderson and Peter Y T Sun, “Reviewing Leadership Styles : Overlaps and the Need for a New ‘ Full-Range ’ Theory,” *International Journal of Management Reviews* 00, (2015): 1–21.

<sup>103</sup> Matthias Lievens, “From Government to Governance: A Symbolic Mutation and Its Repercussions for Democracy,” *Political Studies* 63, no. 1 (2015): 2–17.

use. Therefore, Akin provides a classification of five broadly identified polities which are namely, Congregational, Episcopal, Presbyterian, Erastian and Minimalists. The least employed of these polities are the Erastian (State controlled church government) and Minimalist (No governmental set up as practised by Quakers). The others, Presbyterian (rule by representative elders), Congregational (rule by the general church membership) and Episcopal (rule by clergy led by bishops) are globally practised. These different polities exist to the backdrop that each finds some scriptural justification since there is no single prescribed New Testament church government pattern.<sup>104</sup> Each Charismatic Church had had to choose one of these existent polities as an administrative imperative. Then polity as defined by Gassmann, Larson, and Oldenburg involves “Principles and structures for the governance of a church,”<sup>105</sup> implying that polity is structural. From Cowan, it becomes clear that these structures within polity are hierarchies, power nodes and organisation.<sup>106</sup> Akin emphasises what is a known fact that “the most general understandings of polity involves governance and organisation.”<sup>107</sup> In other words, church polity is typically conceived as the way in which local church or group of churches organise and administer themselves. K Peter Takayama now offers that the usage of the two terminologies government and governance synonymously bring to the fore related issues of constitutions, regulations, bureaucratic structures, leadership, authority and such other composites of government or governance as they occur in Charismatic Churches.<sup>108</sup>

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<sup>104</sup> Daniel L Akin, “Single-Elder-Led Church: The Bible’s Witness to a Congregational Single-Elder-Led Polity,” in *Perspectives on Church Government: Five Views of Church Polity*, ed. Chad Owen Brand and Stanton R Norman (Nashville: Broadman & Holman Publ, 2004), 25–57.

<sup>105</sup> Günther Gassmann, Duane H. Larson, and Mark W. Oldenburg, “Church Polity,” in *Historical Dictionary of Lutheranism*, ed. Jon Woronoff., 2nd ed. (Plymouth: UK: The Scarecrow Press, Inc, 2011), 92.

<sup>106</sup> Stephen Cowan, “Introduction,” in *Who Runs the Church?: Four Views of Church Government*, ed. Paul E Engle and Stephen B Cowan (Grand Rapids: MI: Zondervan, 2004), 7–18.

<sup>107</sup> Akin, “Single-Elder-Led Church: The Bible’s Witness to a Congregational Single-Elder-Led Polity.”

<sup>108</sup> K Peter Takayama, “Formal Polity and Change of Structure : Denominational Assemblies,” *SA. Sociological Analysis* 36, no. 1 (1975): 17–28.

One often unspoken or implied result for the choice of any form of polity is the belief that it is a requirement and a pathway for churches to ensure their ultimate flourishing and the attainment of spiritual and corporeal goals. Therefore, the form of doctrine, mission and various aspects of ecclesiology have and continue to influence the choices of polity that Charismatic Churches employed.

Broadly, the activities of governments of all sort is characterised as governance. Therefore, the enactments of laws, the provisions, of amenities, protection of citizens and all similar actions whether good or bad by people in power are acts of governance.<sup>109</sup> From time immemorial government in different forms including monarchies have been with present. However, in relative recent times, the idea of governance has been reengineered by Rosenau and others. It engages a description of how nations and organisations govern themselves effectively. Consequently, Guy Peters a French researcher described this exploding employment of this governance formulation as a fetish!<sup>110</sup> By this new paradigm the effects of government activities on the governed are identified as governance. So, governance has been used in different contexts, meanings and applications to describe how entities such as private boards of businesses,<sup>111</sup> governmental and non-governmental organisations,<sup>112</sup> communities<sup>113</sup>, schools<sup>114</sup>, environmental groups,<sup>115</sup> information

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<sup>109</sup> Morimichi Watanabe, "Authority and Consent in Church Government : Panormitanus , Aeneas Sylvius , Cusanus," *Journal of the History of Ideas* 33, no. 2 (1972): 217–36.

<sup>110</sup> B. Guy Peters, "Governance as Political Theory," *Critical Policy Studies* 5, no. 1 (2011): 63–72.

<sup>111</sup> Imen Khanchel, "Corporate Governance: Measurement and Determinant Analysis," *Managerial Auditing Journal* 22, no. 8 (2007): 740–60.

<sup>112</sup> Laurence E. Jr. Lynn and Robbie Waters Robichau, "Governance and Organisational Effectiveness: Towards a Theory of Government Performance," *Journal of Public Policy* 33, no. 02 (2013): 201–28.

<sup>113</sup> Subrata K Mitra, "Elite Agency and Governance in Changing Societies: India in Comparative Perspective," *Asian Journal of Political Science* 16, no. 1 (2008): 1–23.

<sup>114</sup> Amy Stambach, "Education , Religion , and Anthropology in Africa" 39, no. 2010 (2016): 361–79.

<sup>115</sup> Emmanuel Yeboah-Assiamah, Kobus Muller, and Kwame Ameyaw Domfeh, "Rising to the Challenge: A Framework for Optimising Value in Collaborative Natural Resource Governance," *Forest Policy and Economics* 67 (2016): 20–29.

technology,<sup>116</sup> non-profits,<sup>117</sup> etc., look after themselves. In a research like this one that is seeking to trace the dynamics of leadership development and governance systems in Charismatic Churches in Ghana, the idea of finding just the polities of churches without considering their effectiveness is not adequate according to new governance paradigm. In fact polity as has been considered by Gbekor in 2009 for some Charismatic Churches including Christian Action Faith Miniseries International and International Central Gospel Church involved examining their hierarchies, administrative structures, etc.<sup>118</sup> Similarly, Emmanuel Louis Nterful in a case study exhaustively examined LCI's governance structure in 2013.<sup>119</sup> Considering that these Charismatic Churches were governed by similar basic principles of government, the NGO paradigm of governance envisaged in this work would advance knowledge in Charismatic Churches.

This new NGO paradigm of governance has reinterpreted governance as a function or measure effectiveness with regard to those who are governed.<sup>120</sup> Therefore, to perform acts of government is not sufficient in the new thinking of governance. How the acts of government benefit those governed is the consideration in mind when governance is employed. Thus, Armstrong and Gilson attempted a distinction and present government as authority exercised by a recognized agency over a given community backed by extensive powers of revenue generation and enforcement. Government is in their view derived from "laws, statutes and constitutions and is therefore backed by enforceable authority.

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<sup>116</sup> Frank Bannister and Regina Connolly, "Defining E-Governance," *E-Service Journal* 8, no. 2 (2012): 3–25.

<sup>117</sup> Rollin F Tusalem, "State Regulation of Religion and the Quality of Governance," *Politics and Policy* 43, no. 1 (2015): 94–141.

<sup>118</sup> Gbekor, "Leadership Patterns in Ghanaian Christianity."

<sup>119</sup> Emmanuel Louis Nterful, "Church Expansion through Church Planting in Ghana : A Case Study of the Lighthouse Chapel International Model" (Potchefstroom Campus of the North-West University in co-operation with Greenwish School of Theology, 2013).

<sup>120</sup> Gani Aldashev and Marco Marini, "Governance of Non-Profit and Non-Governmental Organizations-Within-and Between-Organization Analyses: An Introduction," *Analys of Public and Cooperative Economics* 86, no. 1 (2015): 1–5.

Governance on the other hand is composed of rules, structures and processes of governing.”<sup>121</sup> In this, less emphasis is placed on coercive power normally associated with government and more on its processual ingredients. Another simple but effective perspective on governance comes from the Commission on Global Governance (CGG). Governance it posits is “the sum of the many ways individuals and institutions, public and private, manage their common affairs.”<sup>122</sup>

It is important to acknowledge that this perspective of governance by no means captures all the different meanings that are accorded to governance. Of course, these differences in perspectives are so broadly ranged to the extent that some like Rosenau have debated whether there can be governance without government.<sup>123</sup> However, Lynn and Robichau are opposed to the increasing tidal position that there can be governance without government. Government, which is the expression of polity and made up organisational leaders, is responsible for putting in place the rules and structures within which governance does operate. Therefore, though there has been an abundance of works in the direction of governance, a review of three hundreds of articles convinced them to conclude that government will not be getting out of governance for a long while to come.<sup>124</sup> In effect, leadership activities will always be present in government and by extension governance. It is inferable that Charismatic Churches are more in consonance with Lynn and Robichau’s arguments. Charismatic Church governance at different levels depends basically on the polity in place and its outworking through structures and people.

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<sup>121</sup> David Armstrong & Julie Gilson, “Introduction: Civil Society and International Governance,” in *Civil Society and International Governance: The Role of Non-State Actors in Global and Regional Regulatory Frameworks*, ed. D. Armstrong, D., Bello, V., Gilson, J. & Spini (London & New York: Routledge and Francis & Taylor, 2011), 1.

<sup>122</sup> Commission on Global Governance, “Our Global Neighbourhood” (Oxford: OUP, 1995), 2.

<sup>123</sup> James N Rosenau, “Governance in the Twenty-First Century,” *Global Governance* 1, no. 1 (1995): 13–43.

<sup>124</sup> Lynn and Robichau, “Governance and Organisational Effectiveness.”

Therefore, there is a close linkage between government constituted by Charismatic Church leaderships and their governance processes.

The literature shows though that there is a scant usage of this processional paradigm of governance in churches globally. In so observing, one does not need to overemphasise its secular origins. Yet, there is evidence of its interchangeable application between secular and religious contexts in which cross-fertilisation of ideas have occurred. Practically, Rost et al have examined the governance of Benedictine abbeys and concluded that secular corporations could learn from religious institutions. Of course, the internal workings of these Catholic monasteries are not exactly the same as secular corporations because they are faith-based. Nevertheless, there are similarities to the extent that principles of hard work, the amassing of wealth and internal administrations occur. In particular, ethical behaviours and financial governance systems examined offer beacons of hope for secular organisations, which have been under the microscope lately for bad governance.<sup>125</sup> On the other hand, Buda reporting on the Second International Conference on Protestant Church Polity in 2014 wondered at how much the church could be so influenced by concepts of good governance from secular sources. The conference whose theme was “Good Governance in Church and Society Today,” acknowledged that in some denominations, “church polity seems to be determined almost exclusively by the spirit of the world we live in” which is a departure from theology and not necessarily a good development.<sup>126</sup> For the moment, the theological or spiritual emphasis is not as much my focus as the admission by this Lutheran conference of churches that secular practices and values of governance are or

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<sup>125</sup> Katja Rost et al., “The Corporate Governance of Benedictine Abbeys: What Can Stock Corporations Learn from Monasteries?,” *Journal of Management History* 16, no. 1 (2010): 90–115.

<sup>126</sup> Daniel Buda, “Second International Conference on Protestant Church Polity : Good Governance in Church and Society Today, Pretoria, South Africa,” *Review of Ecumenical Studies* 6, no. 2 (2014): 310–11.

could produce better and efficient means of church management that are applicable to Charismatic Churches. More forcefully, the 2013 policy decisions taken by the Dutch Reformed Church of South Africa and analysed by Cornelius J.P. Niemandt emphasise the framing of church life and mission in line with good governance with church leaderships as the drivers of praxis await assessment of its effectiveness.<sup>127</sup> Charismatics in general may adopt good governance and similarly assessment its effects for themselves.

#### 1.8.7 Leadership and Governance in Charismatic Churches

In general, there is abundant literary evidence that both leadership and governance as separate disciplines have and continue to receive current research attention in different fields including religion. Although Andrew Beer in 2014 complained of a dearth of work that jointly addressed the disciplines of leadership and governance together,<sup>128</sup> there is indication of a positively occurring change. Nevertheless, most studies in leadership and governance were done outside religion and typically within non-African contexts. For instance, Javier Esparcia and others have discussed the role of power employment in governance as a factor in positively promoting leadership actions in Spanish local government at a time when there seemed to be a state of stagnation in local governance.<sup>129</sup> Then Gerrit Van Der Waldt, examining the execution of projects identified some governance challenges as they related to those of leadership. His work provided

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<sup>127</sup> Cornelius J.P. Niemandt, "Together towards Life and Mission: A Basis for Good Governance in Church and Society Today," *Verbum et Ecclesia* 36, no. 1 (2015): 1–10.

<sup>128</sup> Andrew Beer, "Leadership and the Governance of Rural Communities," *Journal of Rural Studies* 34 (2014): 254–62.

<sup>129</sup> Javier Esparcia, Jaime Escribano, and Javier J. Serrano, "From Development to Power Relations and Territorial Governance: Increasing the Leadership Role of LEADER Local Action Groups in Spain," *Journal of Rural Studies* 42 (2015): 29–42.

information that would guide future implementer leaders of projects in localised district settings.<sup>130</sup> In the area of health, Jennifer Densmore gave an empirical report and analysis on how both shared governance and leadership regimes have aided in attracting and maintaining highly skilled nurses at the WellStar Kennestone Regional Medical Center.<sup>131</sup> Also in the field of tourism, Flávio Valente and his associates compared the leadership and governance regimes within two tourism outfits operating in the same area and concluded that a nuanced approach should be taken in determining what constitutes best practices supposedly by leadership.<sup>132</sup>

Within a Christian context, Perry W. H. Shaw's article on The Missional-Ecclesial Leadership Vision of the Early Church argued that leadership establishment was accompanied by a fluid governance arrangement.<sup>133</sup> Leadership here was in respect to conditions that occurred in the early days of the New Testament Church similar to those of Charismatic Churches in Ghana which are also in the early days of their development. Practically, Barbara Heer investigating the Love Reaching Communities Church (LRC) reported that church leaders govern administratively by organising volunteers in an atmosphere that closed racial gaps in South Africa.

Some leadership and governance research that most cogently addressed some key issues in this research were also non-Christian. Poignantly, Clark and his associates argue that there are several ways in which leaders' performance qualities influence organisation

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<sup>130</sup> Gerrit Van Der Waladt, "Project Governance: A Municipal Leadership Challenge," *Politikon* 37, no. 2–3 (2010): 251–68.

<sup>131</sup> Jennifer Densmore et al., "Shared Leadership: Leaders and Shared Governance-Working Together to Improve Staffing at WellStar Kennestone Regional Medical Center," *Nurse Leader* 13, no. 6 (2015): 35–36.

<sup>132</sup> Flávio Valente, Dianne Dredge, and Gui Lohmann, "Leadership and Governance in Regional Tourism," *Journal of Destination Marketing and Management* 4, no. 2 (2015): 127–36.

<sup>133</sup> Perry W H Shaw, "The Missional-Ecclesial Leadership Vision of the Early Church," *ERT* 37, no. 2 (2013): 131–39.

governance outcomes. Among these is the relation between organisational ownership by leaders and governance structure. Precisely, how leaders showed organisational ownership of governance structures promoted or prevented growth. They offered, “Our findings support the notion that leaders matter most when ownership and governance structures correspond with a weak or ambiguous institutional logic.”<sup>134</sup> This empirical finding aptly captures conditions in Ghanaian Charismatic Churches at their inception when strong leaders exist in the face of institutional weakness. At that stage, the sense of church ownership remains a fundamental preserve of founders who as leaders set up governance systems amidst ambiguities. The weakness in employing this research finding obviously lie in its secular scope as the factors of faith in response to God are absent. Operating similarly outside religious context, Matthias Lievens concurs with a fact attested to by Clark and other thinkers that governance, as a product derived from government, can itself produce government contextually.<sup>135</sup> They also indicated that the quality and outcomes of leadership and governance of organisations would vary depending on frameworks of existing regulations. Leaders would continue to participate in governance arrangements when government formulations shift to the new paradigms of governance.<sup>136</sup> This indication provides one of the essential justifications for considering NGO governance within the predominantly government oriented polities of Charismatic Churches. Interestingly, when Clarke et al’s idea of leadership-governance ambiguities and Lievens’ leadership-governance framework are considered together, one can formulate the following derived argument. Leaders of burgeoning organisations that do not have fully developed governance systems do participate within their changing governments.

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<sup>134</sup> Jonathan R Clark, Chad Murphy, and Sara J Singer, “When Do Leaders Matter? Ownership, Governance and the Influence of CEOs on Firm Performance,” *The Leadership Quarterly* 25, no. 2 (2014): 358–72.

<sup>135</sup> Matthias Lievens, “From Government to Governance: A Symbolic Mutation and Its Repercussions for Democracy,” *Political Studies* 63, no. 1 (2015): 2–17.

<sup>136</sup> *Ibid.*

Furthermore, they could operate both in traditional acts of government and the new paradigms of NGO governance. Incidentally, Clarke et al wrote from America while Lievens presented his paper from Belgium. There is however, scant empirical evidence that Charismatic Churches in Ghana that have strong ownership-leaders with governance ambiguities could operate within both traditional governments and NGO governance. This demands that a research gap in the dynamics of such leadership and governance should be filled.

### **1.9 Limitations of the Study**

This research had a few limitations that could certainly affect some of its conclusions. As an ethnographical study, more time was possibly required than the two-year period engaged. This extension would have allowed for much more observation. Yet, the speed of internal changes and fervency of activities made the two-year period before reporting in this work sometimes appear too long.

Another research constraint was the researcher's inability to be concurrently present at all sample church venues in real time. Although as much diligence as possible was employed in data gathering by obtaining tapes and videos of messages preached, there was always the possibility of not observing an activity or hearing something important that was not recorded or was edited out of the recording. This difficulty could have been addressed by the use of research assistants who would have contributed to data gathering.

Another limitation to this study had to do with the unavailability of some Charismatic Church leaders for interviews. It was the situation that some leaders did not like granting academic interviews. Consequently, others they considered equally good

were taxed to respond to questions. Even where they were willing, there were time constraints for the interviews. Obviously, all the proposed interviews would have provided better clarity on some issues. Furthermore, they would have enriched the data available and by extension their interpretation.

Additionally, there was a financial limitation, as costs of travel to Nigeria became an unforeseen expenditure in the course of the thesis writing. Having an external supervisor in the person Prof Matthews Ojo was a great asset to this thesis. Nonetheless, it brought extra financial burden to the student who had to travel to meet his supervisor. It would be immensely helpful if students with external supervisors are given financial support to make them have face interaction with their supervisors. On the other hand, the university could also make the provision of the supervisor to come for this interaction to take place.

### **1.10 Thesis Outline**

This introductory chapter outlined the nature of Charismatic Churches as Pentecostal entities and posited that leadership and governance have been one of its important challenges in Ghana. It also addressed the statement of the problem, research question, objectives of the research, thesis statement, theoretical framework, scope of the study, methodology, ethics and limitation of knowledge, expected contribution to knowledge and a summary of the other chapters.

The second chapter, titled ‘Development of Leadership in Ghanaian Charismatic Churches an empirical developmental process involving leadership emergence entrepreneurship when churches start. The anointing is the vital spiritual

procurer of leadership as vision brings zeal and direction among members. Various leadership styles and theories as well as concepts are considered culminating with the proposition that the founders of ICGC, LCI and VBCI have been growing in their leadership standing and raising other leaders and pastors.

Chapter three, 'Followers As Partners Of Leadership And Governance' considers who Charismatic Church followers were, why they followed their leaders and their importance in the formation and growth of these churches. Primarily, followers pursue relationships with God first then the pastors through obedience in different capacities such as sons. In the process, they continuously empowered their leaders to become more powerful while feeding on their anointing and vision. Ultimately, followers became leaders themselves and changed the leadership dynamics of their churches.

In chapter four, 'Leadership Formulating Governance,' I examine the dynamic relationship between leadership and governance in Charismatic Churches in the last thirty years. Practically, leadership was shown to establish governance and while governance did reflexively act as a leadership agency that brought influence and direction. Elements like power, authority and legitimation, which allowed leaders to institute governance, were shown to be necessary factors in the development of leadership and governance structures.

Chapter five takes on the title 'Particularities Of A New Paradigm Of Governance' and it decouples leadership from governance as they were considered together in the previous chapter. It examined governance more closely in the context of its recent NGO definition that went beyond mere government. Governance was considered in terms of doing things more efficiently for the benefit of church members and couched simply as how churches and their members looked after themselves. Governance was

studied within a framework comprising processes, rules and structures in Charismatic Churches. As an agency of church growth and stability, its operation within the Weberian concepts of routinisation, formalisation and bureaucracy were considered. Governance was shown in Charismatic Churches also to comprise the making and inventing of traditions and strongly influence by internal church culture.

Chapter six, 'Impact of Leadership and Governance,' considers their impact in three broad ways. First, they provided for the wellbeing of church members. Second, the churches under this study ICGC, LCI and VBCI were reported as organisations that had become denominations. This chapter also argued that the effect of leadership and governance together had resulted in some positive social consequences in Charismatic Churches such as the building of school, hospitals, etc.

Chapter seven is the 'Conclusion.' The summarises the work done so far and raises issues that can be of further research interest seeing that this work has only scratched the surface of a possible deep mine. Critically this chapter examined whether the title for this work did hold. The summary of responses with regard to the research questions asked and whether the objectives set out had been met. Yes, leadership did procure governance and governance begot more leadership at this stage of Charismatic Church life. Thus, both of them are literally in a state of flux or constant change.

### **1.11 Expected Contribution to Knowledge**

First, this work is empirical in capturing how church founders and their leaders develop leaderships and ultimately governance systems from the early stages of Charismatic Church founding through to denominational formation. Therefore, the study

contributes to the better understanding of leadership governance within the Ghanaian and African churches.

Second, some theoretical considerations undergirding the dynamic relationship between leadership and governance in Charismatic Churches were discussed with a view of providing a deeper understanding to some of the phenomena within Pentecostalism. For example, Weber's postulations on charisma routinisation was re-examined and applied in the light of Charismatic Church development in Ghana and by inference, Africa. Again, the conceptualisation of Pentecostal Churches as in Ghana as a community and the individual churches as clans provided a basis for using ethnography in this work which in effect has broadened the boundaries of the employment of this methodology. Similarly, the NGO paradigm of governance was adopted to determine some aspects of church governance. Particularly, its novel emphasis on the quality of governance from the viewpoint of church members in Charismatic Churches is a departure from the preponderance of approaches from the perspective of governmental bureaucracy. Furthermore, the JGE Model for Denominational Determination (JGE-MDD) formulated in this research holds future prospects for validating denominations.

Third, this research provides in-depth data on Pentecostalism, governance, leadership and particularly to the history of Charismatic Churches in Ghana. Consequently, this data contributes to further research and courses in church history, missions and Pentecostalism that are taught in the Department for the Study of Religion in the University of Ghana.

It also has applicative potential within Ghanaian Charismatic Churches as they seek to understand their leadership and governance regimes. Furthermore, it provides data

for the general study of leadership and governance in Ghana that happen to be major sources of under-development in Ghana particularly and Africa at large.

## CHAPTER 2

### DYNAMICS OF LEADERSHIP

#### 2.1 Introduction

This chapter examines the dynamics of leadership development within three Charismatic Churches, ICGC, VBCI and LCI, which are also considered metaphorically as individual church clans. It will capture briefly the histories of these churches and the main thrust of their founders' messages. Thereafter, some of the processes of leadership establishment and development are discussed. It is concluded by showing that the solitary Charismatic Church founders after emerging as legitimate leaders of their churches ultimately use various means to raise new leaders to help the work.

The seed of leadership in Ghanaian Charismatic Churches was initially sown by evangelical youths that formed and operated various fellowship, groups some of which were converted into Churches. Some of these youths as received instructional help from Archbishop Benson Idahosa and other Pentecostal leaders. In 1978, Bishop Nicholas Duncan-Williams having graduated from Idahosa's Bible School in Benin City, Nigeria, started The Christian Action Faith Ministries International, a Charismatic Church, around the Airport area. After moving through various addresses that included the buildings of the International Students Hostels and the Ghana Diplomatic Shop, the church finally moved in 1992 to its present location The Prayer Cathedral at East Airport on the Spintex Road in Accra. Subsequently, other Charismatic Church leaders founded many more churches including the ICGC, VBCI and LCI.

## 2.2 International Central Gospel Church

Mensa Otabil, a former member of the Assemblies of God Church, founded the International Central Gospel Church. He worked as a graphic designer with the Information Services of Ghana after finishing his secondary school ordinary level examinations. The ICGC started on the 26th February 1984 in a classroom at Kanda in Accra with a congregation of twenty people some drawn from his former religious group as well as some friends. He claimed to have received a call into ministry by a prophecy during the Camp Meeting of the then Kanda Fellowship which was under the auspices of the Scripture Union Town Fellowships programme. After using private residences and classrooms for a brief period, the church found a spacious and permanent place at the Rex Cinema in the Accra business district in 1984. It later relocated to the Baiden Powell Memorial Hall where it remained for ten years before putting up a magnificent building, the Christ Temple, which has become the headquarters and model church. A Bible School, which he established in 1987 to train his pastors at the Diploma level, later became the Central University and is now situated in Miotso, a few miles outside Accra. ICGC in 2017 reported more than forty church branches in Accra alone. Other branches were also located in most major towns in Ghana.

### 2.2.1 Otabil's Quest to Use Leadership to Change Destinies

In the last thirty-three years, Otabil has sought to use his ability as a teaching pastor to bring leadership to Ghanaians in particular and Africa in general.<sup>137</sup> He has therefore expanded the appeal of his ministry not only to Christians outside his church but even to

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<sup>137</sup> Refer to the books *Rivers of Ethiopia* and *Dominion Mandate* by Mensa Otabil.

non-Christians. It is therefore not surprising that Otabil was voted the "most influential person in Ghana" in 2014 according to an ETV a Ghanaian television station poll.<sup>138</sup> Otabil is a self-defined practitioner of transformational leadership as he seeks to see a transformation of his generation in Africa.<sup>139</sup> However, transformational leadership alone cannot fully define his leadership style, as leaders are known to exhibit an amalgamation of behaviours. Indeed all Charismatic Church leaders also exhibit theocratic leadership behaviours. In addition to these, he practices intentional leadership which assertion needs justifying. He exhibits intentional leadership because of the deliberateness of his actions as a leader. In addition to vision articulation and coaching that bring about transformations, intentional leaders are stubbornly persistent in pursuing their leadership goals. They find blind spots and weaknesses in what they seek to do, set priorities, and plan to eliminate these to obtain results.<sup>140</sup> Daniel J. Pesut then does not think that there is the need to distinguish between intentional and transformational leaderships. He believes that one can have intentional and transformational leadership which must operate together to feed into each other.<sup>141</sup> This then is the situation in which Otabil is theocratic, transformational and intentional in leadership style.

Otabil has consistently shared vision both at the corporate and individual level and has sought to use the attributes of inspiring, motivating, encouraging, and presenting information to make people redirect their lives and have a better future. He believes then that ICGC should be a church churning out leaders who should affect this African

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<sup>138</sup> Jasmine Arku, "Dr Mensah Otabil Is Ghana's Most Influential Person, 2014- Survey," Graphic Online, 2015, <https://www.graphic.com.gh/news/general-news/dr-mensah-otabil-is-ghana-s-most-influential-person-2014-survey.html>.

<sup>139</sup> This declaration was made early in his ministry before radio and television broadcasts linking it to his role in shaping vision and raising leaders started.

<sup>140</sup> Jane A. G. Kise, *Intentional Leadership: 12 Lenses for Focusing Strengths, Managing Weaknesses and Achieving Your Purpose* (Bloomington, IN: Triple Nickel, 2012), Chapter 1.

<sup>141</sup> Daniel J. Pesut, "Leadership: How to Achieve Success in Nursing Organizations," in *Men in Nursing: History, Challenges, and Opportunities*, ed. Chad E. O'Lynn and Russell E. Tranbarger (New York: Springer, 2007), 157.

generation. Particularly, he took time and effort after nineteen years as pastor of ICGC to re-explain and get the church to refocus on its vision in 2007. Then in 2014, he went on a drive to get each church member to cast a twenty year-long personal vision for their prosperity after a series of teachings across the denomination. Church members strongly urged to make visionary investments that would change their lives individually. His regular motivation and appeal for people to think about their future using vision almost went to the point of castigating those who were failing to respond to this personal vision message. He warned, “Don’t let life happen to you. Take control and have a vision for your life for the next twenty years. The next twenty years will be here soon and don’t wait to say time has overtaken me.”<sup>142</sup>

So how has Otabil philosophised leadership vision? He believes that his church’s primary assignment to Ghanaians is similar to that of the apostles in Jerusalem.<sup>143</sup> He sees the average Ghanaian historically as an abused, exploited and poor person hampered by at least three elements. These are, an inherited culture that has more negativity embedded than positivity, a mentality that has been wrongly fashioned by colonialism and neo-colonial elements, and the abusive rule of African leaders since independence. Mensa then hopes that change will occur through the right kind of leadership so that future African generations would have a better Africa. Apart from saying this categorically in sermons, his style of dedication employed in his book *Beyond the Rivers of Ethiopia* innovatively communicates this view. He dedicated the book to his three children and more than a hundred of their friends by writing each of their names.<sup>144</sup> In effect, he was dedicating the book to the next generation. It is in this vein that he demanded that Ghanaians become

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<sup>142</sup> Mensah Otabil, *Developing a 20 Year Life Plan* preaching series I-II, January 2014.

<sup>143</sup> Otabil, *Leadership*, 2017.

<sup>144</sup> Mensa Otabil, *Beyond the Rivers of Ethiopia: A Biblical Revelation on God’s Purpose for the Black Race* (Accra: Altar International, 1993).

generational thinkers and seek to leave good legacies to the generations that followed, economically, environmentally, etc. According to him, generational thinkers plan four generations ahead so that their offspring do not suffer. They also allow the generations after them to stand tall on their shoulders so they would go higher up in life.<sup>145</sup>

How can these be achieved? Otabil believes the gospel of Christ that came to Africa through the lenses of the West is versatile enough to change the African situation. It means using the values of the salvific power of the cross of Christ, living holy lives and employing the power of the Holy Spirit.<sup>146</sup> This need to make the church flourish has necessitated the teaching of other doctrines that basically strengthen the Christian who ultimately constitutes the church. The flourishing church members should become model New Testament individuals operating within a model New Testament Church. They would then be “Bringing leadership and vision to our generation [and] influencing society with the principles of the kingdom of God.” This quote is the ICGC’s mission statement.

Altogether, I believe Otabil is an African pragmatist, his public appearance is ideologically African, always wearing beautifully designed African outfits. He promotes African values yet does not understand why people would eat with their fingers in this day and age the way Africans do because it is unhygienic.<sup>147</sup> At the same time, he believes that Africa should mobilise as much technology as possible in the quest to overcome poverty and underdevelopment. Therefore, he advocates that antiquated traditions be abolished and welcomes modern technology.

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<sup>145</sup> Mensa Otabil, *Generational Thinking* Preaching Series, 2009-2011.

<sup>146</sup> Mensa Otabil, *Transformed By The Spirit* series I-III, 2011.

<sup>147</sup> Magdalene Teiko Larnyoh, “It Is Unhygienic to Eat with Your Finger – Pastor Mensa Otabil,” [pulse.com.gh](http://www.pulse.com.gh), 2017, <http://www.pulse.com.gh/news/habits-it-is-unhygienic-to-eat-with-your-finger-pastor-mensa-otabil-id6269698.html>.

As a leader, Otabil has been effective in his communication. The current size and growth rate of ICGC as a truly national denomination attests to this point. The church spends a huge sum of money putting his messages on FM Radio and Television stations across Ghana. As he has explained, he could not have been heard of had he continued to preach in the same classroom the church was founded. Through such communication, his church gets to be known, his message heard and the quest to change national thinking into one that is leadership driven continues.

### **2.3 Victory Bible Church International**

The founder and presiding Bishop Nii Appiakai Tackie-Yarboi, once a member of Christian Evangelical Church, first founded Victory Christian Centre and was joined by three founding ministers, Bishop Clement Asihene, Bishop Elijah Saforo and Bishop Emmanuel Ackun about 1985. The church later became known as Victory Bible Church International (VBCI). According to Nii Tackie-Yarboi, shortly after giving his life to Jesus Christ, he heard within him a voice that he was being called to serve God full time. He further claimed that God had said to him that, “They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”<sup>148</sup>

VBCI started with eighty-nine members meeting at the former O'Reilly Secondary School buildings in Kokomlele in Accra. The headquarters church moved to its current office and church complex at Awoshie in Accra in 1998. By 2017, the church reported having, more than 300 branches worldwide in Holland, Britain and the United States,

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<sup>148</sup> Tackie-Yarboi of VBCI, Author Interview, 2010.

Dubai and Abu Dhabi. VBCI's growth can be traced to a strong cell group system some of which have grown to become community churches, a strong emphasis on charismatic worship experience, prayer and the teaching ability of its pastors.

### 2.3.1 Tackie-Yarboi's Use of Purpose.

And your people will rebuild the ancient ruins; You'll raise up the age-old foundations and people will call you 'Repairer of Broken Walls,' 'Restorer of Streets to Live In.'<sup>149</sup>

Tackie-Yarboi operates a charismatic power and teaching ministry whose direction is toward the purpose for the existence and function of things as God set them out. Therefore, his teachings that could sometimes pass for philosophy 101 classes would always provide portions for explaining how best to function and relate to God's concepts. Consequently, some of his church members found it difficult to see where his emphasis lay. Nevertheless, they categorised his area of emphasis thus: focus on Jesus, faith preaching, the accomplishment of purpose, leadership, creating a caring family, prosperity and his trademark miraculous ministry.<sup>150</sup> This view of Tackie-Yarboi by his followers does signify three positions. The first is his versatility in handling different topics so well that one does not associate him with a particular one. The second point is indicative of who he has been to his church members—a practical, affable and real personality with many parts who deserves a following. The third point is often discounted in Neo-Pentecostal circles because of the hunger and penchant towards the anointing. This is the ability to forge long-term stable relationships. It is indeed a credit to Tackie-Yarboi that

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<sup>149</sup> Isaiah 58:12

<sup>150</sup> Views from Cross-Section of VBCI from his Cathedral.

all his initial pastors and leaders continued to be with him in 2017; a period of thirty-two years.

After examining over two hundred sermons and books through the years, I believe that the strongest attraction to Tackie-Yarboi's congregation has been his emphasis on the need to love Jesus and to serve his purpose. This undergirds all the different topics he has sought to preach including faith. It has also been the source of his strength and the guide to his human relations with his church members. The founding Bishops of VBCI and some of his other leaders were part of the *Jesus People*, a youth group in the late 1970s and early 1980s. Not surprisingly, the *Wonderful Jesus Convention*, which is currently the most important national convocation of the church, further underscores his focus on Jesus and his purposes.

This focus on Jesus and purpose has been the means by which Tackie-Yarboi has sought to fulfil the main vision God has given him—rebuilding ruins, raising foundations, repairing walls and bringing restoration to people. The work at hand started after the fall of man in the garden Eden, which means that all men have fallen short of God's glory. This restorative vision has a three-dimensional time frame. First, is a relationship to the past in which things have to be fixed. In this, Tackie-Yarboi refers to the body of Christ, the New Testament Church as God's all-important body for his restorative work. He says, "I am very excited about the New Testament Church as God's family."<sup>151</sup> This church, of which VBCI is a part is here on earth for a purpose. He explains, "Christians have not been put on earth for the sole purpose of having a heavenly destination. No, "we are supposed to make the earth a better place and show the world the goodness of God. Going to heaven

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<sup>151</sup> Tackie-Yarboi explaining in an interview why he emphasizes on the church as family and restorer of the purposes of God on earth, 31/5/18.

therefore is the end-product of such a vision. The need for the church to work to repair outcomes related to the fall of man that occurred in the past leads to the second point.

Secondly, the New Testament Church as God's household and agency must be relevant in the present. The church must work to show the unsaved the goodness of God leaning on his power. It is today's work that determines how the church touches the past and influences the future. Therefore, in raising a people filled with the Holy Spirit and purposeful in outlook, the church uses its current mandate to correct the past and project itself into the future. Thirdly, though the future is unknown, one can seek by understanding God's purpose through his word to prepare and re-construct a favourable outcome. Therefore, a church that functions well today provides its people the resources and basis for a future church that fulfils God's purposes for life and creation.

Pursuant to this, Tackie-Yarboi has sought to present the church, the family of God, as a bastion of virtue and yet a body that needs ministry because it is a work in progress. He believes Church members who purposefully understand what to do and are well equipped with knowledge serve God better. This position is qualified by the fact that those who seek to build the New Testament church must find the reality of New Testament of miraculous living. He characterises miraculous living within the framework of Charismatic Church faith and prosperity preaching. At the same time, one needed to make a difference by exercising different forms of leadership within one's immediate relationships. These experiential ministries fulfil God's purpose to men.

The validation of Tackie-Yarboi's approach to ministry comes practically through testimonies of church members. VBCI's testimony times, especially at the Dominion Sanctuary at Awoshie in Accra where the Presiding Bishop is, serves this purpose. Some of the remarkable testimonies include people coming back from the dead under the

Bishop's ministry. In this framework therefore, the theories of what the church ought be is confirmed to the congregation. This form of confirmation has served to raise new leaders all across the VBCI denomination who are also validated by weekly testimonies.

## **2.4 Lighthouse Chapel International**

Dag Heward-Mills, an Anglican by birth and trained medical officer founded Lighthouse Chapel International in 1988. He was a medical student of the University of Ghana undergoing clinical training at the Korle Bu Teaching Hospital in Accra. He started LCI as a result of a strong desire in his heart to win souls for Christ and to work for God. The church with a few members then used different classrooms and rented premises within the hospital. In 1989, LCI obtained permission to use the Korle Workers Canteen, which became a meeting place of the church until it relocated to its first permanent location at the Ophir Cinema at Korle Gonno in Accra. It started its Bible School, the Anagkazo Bible School in 1996 close to the church. LCI again relocated its headquarters which it christened *The Qodesh* at the North Kaneshie Swanlake area in Accra. Similarly, it has built a large campus for the Anagkazo Training School at Tutu in the Eastern Region of Ghana in pursuance of its constant need for internal leaders.

### **2.4.1 Heward-Mills' Loyalty: Multiplying Church Planting and Growth**

Over the years, the preaching of Heward-Mills has centred on church planting and its attendant growth within the framework of his loyalty-disloyalty paradigm. Effectively, LCI can be characterised as a church "planting machine." This primary activity carried out

by the founder and its hierarchy has meant that attendant structures and strategies be developed. Among the many different strategies that have been formulated in pursuit of church planting and growth, one remains key. This is the graduated systematic progression of individuals in the church who use the books written by Heward-Mills as study material and some of whom write promotional examinations ran by the Independent Examination Board (IEB). The IEB, operates across the congregations in English speaking countries by 2017. It ran computer-based examinations for different levels of church workers and as well declared the results.<sup>152</sup> Candidates who passed their examinations and additionally received character approval from their pastors were promoted to the commensurate leadership levels until they become pastors.

Through the anvil of pain, disappointment and conflict, Heward-Mills started studying and teaching on loyalty as a core<sup>153</sup> leadership and membership behaviour aimed at developing a prophylaxis to disloyalty. His 1998 book *Loyalty & Disloyalty*, began an extensive theological ideology that has been followed by other affirmative books.<sup>154</sup> Loyalty and disloyalty as taught by Heward-Mills is being practised worldwide within Lighthouse's over three thousand congregations and then in other churches that have found it useful. Some of these churches, since 2008 have been designated Family Lighthouse Chapels that receive spiritual covering and leadership.<sup>155</sup> They then have run their independent churches using LCI teaching material including loyalty and disloyalty. I therefore, present loyalty and disloyalty not only as the doctrinal framework supporting

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<sup>152</sup> Bishop Louis Nterful, Dean of ABMTC, Author Interview, 4/04/17.

<sup>153</sup> In the course of this research I came across 8 books on loyalty and disloyalty, namely, *Loyalty and Disloyalty*, *Loyalty and Disloyalty: Those Who Pretend*, *Loyalty and Disloyalty: Those Who are Ignorant*, *Loyalty and Disloyalty: Those Who Leave You*, *Loyalty and Disloyalty: Those Who Are Dangerous Sons*, *Loyalty and Disloyalty: Those Who Are Dangerous Sons*, *Loyalty and Disloyalty: Those Who Accuse You*, *Loyalty and Disloyalty: Those Who Forget*, *Leaders and Loyalty*.

<sup>154</sup> Dag Heward-Mills, *Loyalty and Disloyalty* (Accra: DgTP, 1998).

<sup>155</sup> Pastor Felix Kwabla of Christ Own Family Chapel, Teshie in Accra, is one example of such pastors who claims that he suffered break ups in his fledgling church till he adopted the Loyalty and Disloyalty paradigm.

LCI's growth but also as a leadership paradigm for the purposes of this and other academic study. It is possible through empirical study and theorisation to be adopted or rejected as an academically recognised leadership style for both Christian Church in particular and business in general.

As a leadership paradigm, it would fall within the neo-charismatic category of styles. This is because there is ample evidence that the concept of loyalty inspires people to a new form of behaviour especially coming from a leader that the church identifies as a prophet;<sup>156</sup> a Weberian charismatic figure. Typical with charismatic and neo-charismatic leadership styles, Heward-Mills relies heavily on vision to inspire and motivate his congregants to work hard and for long hours, responding to his leadership. In addition to vision, there is a constant motivation of church members who are also empowered to aspire and seek to become leaders. Then the clear theocratic shepherd's voice, strong leadership hand and the internal spirit of self-belief has resulted in an organisation that looks within in different ways. This has made some people characterise LCI as a cult. In fact, as Heward-Mills himself admits people have accused him of forming a cult. This he disputes in two ways. First, he does make inferences to unacceptable cultic behaviours such as the Jim Jones incident explaining that people did not have the ability of independent thinking.<sup>157</sup> This implies that people should not be brain-washed. Secondly, he expects loyal people to be constantly evaluating their pastors and churches and for them to part ways the day they realise that he is preaching and but not serving Christ.<sup>158</sup>

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<sup>156</sup> By 2017, LCI members were addressing their founder as a gift and prophet in different ways including oral declarations and inscriptions on church paraphernalia.

<sup>157</sup> Heward-Mills, *Loyalty and Disloyalty*, 1998, 74-76.

<sup>158</sup> Dag Heward-Mills, "The Art of Shepherding: Developing the Culture of Loyalty," in *Machaneh Iron: ISI Conference* (Accra, 2013).

Another reason to support why I consider the loyalty and disloyal message as paradigmatic is because of its originality of articulation in Ghanaian Neo-Pentecostalism. Though Heward-Mills is not the first one to teach on loyalty and disloyalty, he is the one in Ghana to make it a core Charismatic Church teaching. He further attributes the development and establishment of more than three thousand churches to its effectiveness. He explains that he has been able to extend LCI churches to Australia, Asia, the Americas and the rest of Africa because his thousands of ministers and church leaders are loyal to him, their church and principally to God.<sup>159</sup> Otherwise, he does not have the means and expertise to maintain so large a number of branches within the period of about thirty years using mainly young men who have personal ambition and could easily secede.<sup>160</sup> Therefore, on the evidence of the size of work done, the relative period under consideration and the resources marshalled, the paradigm of loyalty deserves an investigation for the future development of church work. Apart from the argumentation presented above for loyalty as a leadership paradigm, Heward-Mills considers it as such in his books *Loyalty Disloyalty*, and *Leaders and Loyalty*.

It is necessary at this point to summarise the basic tenets of the loyalty-disloyalty paradigm. According to this paradigm, people are loyal or disloyal in their relationship with people or organisations but loyalty is the preferred and normal way of acting. Naturally, people tend to be disloyal because of sinfulness and preaching is a way to deal with this issue. Loyalty is so important that Heward-Mills teaches it is the “principal qualification for every minister.”<sup>161</sup> This is a bold and radical claim coming from a Charismatic Church leader considering that he should normally value charisma or the anointing more. Indeed, it is required of every leader who he classifies as a steward of God

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<sup>159</sup> Dag Heward- Mills, *Iron Sharpeneth Iron Conference*, 2014.

<sup>160</sup> Dag Heward-Mills, *Leaders & Loyalty*, 6th ed. (Accra: Parchment House, 2011), 140-141.

<sup>161</sup> Dag Heward-Mills, *Leaders & Loyalty*, 6th ed. (Accra: Parchment House, 2011), 23-61.

to be faithful.<sup>162</sup> Faithfulness here should be to God first, to one's self, family and the church. Stewards are not supposed to dissipate, abuse, misapply, or underutilise what God has entrusted into their care as there is a day of accountability to God and not just to men.<sup>163</sup> This form of accountability extends to the hereafter making loyalty or disloyalty an eschatological concept with eternal consequences. Therefore, loyal people are faithful and conform to the teachings of the Bible, their pastor and church with the intension of not hurting them through secession or any other unkind and unfriendly actions.

On the other hand, disloyalty consists of people breaking ranks with leaders and churches and seeking their self-interests above the ministries. Offences, dissatisfaction, independence of spirit, deception, a critical spirit, love for the world and leaders who disappoint their followers are some of the causes and signs of disloyalty. Disloyal people do not hold allegiances towards their churches and leaders and have tendency to work less, grumble, and ultimately break away. Heward-Mills posits that the fate of people who are disloyal is usually bad.<sup>164</sup>

Heward-Mills in proposing the loyalty-disloyalty paradigm has included an exit provision from his organisation, which is least spoken about perhaps because of the location of the material on the last pages of *Loyalty Disloyalty*. Then, at the 2006 Iron Sharpeneth Iron (ISI) conference of pastors, Heward-Mills taught on how to leave LCI. These included normal administrative procedures such as resignation with ample time given. In addition, it was important to leave the flock one oversaw intact. Furthermore, he suggested that for the avoidance of doubt the exiting pastor should site his church a long distance away from the existing church. These steps will help keep the good relationship

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<sup>162</sup> Dag Heward-Mills, *Loyalty and Disloyalty* (London: Parchment House, 2011), 1-8.

<sup>163</sup> Ibid, 33-51

<sup>164</sup> Heward-Mills, *Loyalty and Disloyalty*, 139-160, 1998.

that exists at the time the pastor quits.<sup>165</sup> Such exit provisions are absent from the literature of cults where people cannot resign without recriminations or societal maladjustments<sup>166</sup> However, some people who have exited LCI disagree. They insist that the processes of asking questions and having dissenting voices came across as signs of disloyalty to those around them.

## 2.5 The call

In practice, Charismatic Church founders describe the call of God as the origin of their ministries and by implication the leadership of their churches. This is an important consideration in the dynamics of leadership because in many respects the perceived call of God and the responses people have determine in a long way their leadership trajectories. Fry indeed understands this type of Christian calling to the ministry as a serious leadership business that draws people closer to God. It is indicative that God knows the individual and has a particular assignment or purpose for him to fulfil.<sup>167</sup>

Each of the Charismatic Church founders under consideration has spoken differently about his idea of a call making it a complex, subjective and personal process in which God selects individuals. At the very limit, each of them believes that the Bible furnishes the basic information and direction for the validation of the call into ministry. While admitting to the possibility of supernatural activities such as dreams, visions, prophecies, etc., as the means of calling, Heward-Mills claims his calling was simple and

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<sup>165</sup> Dag Heward-Mills, “*Signs of Disloyalty*,” in *The Road to Calvary* (Machaneh Iron: ISI Conference, 2004).

<sup>166</sup> John P Newport, “Cults , Religious Conflict , Religious Liberty and Frameworks of Order,” *Journal of Police Crisis Negotiations* 2, no. 1 (2002): 5–29.

<sup>167</sup> Louis W Fry, “Toward a Theory of Spiritual Leadership,” *Leadership Quarterly* 14, no. 6 (2003): 693–727.

teaches a simplified, practical means to a call. He presents God's call in three simple steps. First, it is the burning desire to serve God in whatever capacity he is calling the individual into. For example, he experienced a strong desire to evangelise the world resulting ultimately in his leaving the youth ministry he was involved with at the time.<sup>168</sup> Secondly, one must respond faithfully to the call with simplicity. Then, the individual begins to feel the confirmation of the call as he or she begins to bear fruit and grow in ministry.<sup>169</sup> This pathway to the claim of God's call informs how many LCI young men respond to leadership. Beyond this process, some members had claimed further spiritual experiences in addition.<sup>170</sup>

Otabil's treatment of God's call in 2017 was more from a philosophical perspective. He defined God's call as one's service or response to a spiritual or societal need. The call is, therefore, a problem solving demand that God places on the individual. It is therefore, an opportunity to show oneself as being useful and relevant to people. In focusing on the end-product of a call, the assumption is that other pieces of information and teaching presented in church will provide information to the intervening spiritual experiences one received during the fulfilment of God's call.

Tackie-Yarboi characterizes God's call as being supernatural in nature and demands personal sacrifices and commitment. No one with a great call of God on his or her life found things rosy from the start. However, doing what one believes God has ordered is indicative of how much honour and faith one has in God. As persons called by God walk with him, the call gradually becomes clearer with time. God's calling is a

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<sup>168</sup> Dag Heward-Mills, *The Machanir* 2007.

<sup>169</sup> Mensa Otabil, *The Call to Leadership* series I-II, 2017, *Called To Serve In His House*, 2007.

<sup>170</sup> Bishop Nterful for example testifies of a dream in which God directed him to confirm his LCI membership.

continuous affair. God makes fresh demands at the different stages of ministry that catapults a person into higher levels of leadership.

The story of callings in Charismatic Churches in Ghana turns out to be mazy and multi-levelled. At the surface it appeared that, the calling on the life of the leader was all that mattered. The church founder admittedly gave direction and “life” to the church in a fundamental way. It is therefore, appropriate to describe the founder’s call as the church’s primary or proton calling. To succeed, however, this proton calling must receive and work with other sub-callings of followers that will dovetail into the main one. Furthermore, sub-callings must work laterally together to help in church governance. Ultimately, callings have become an unending cycle of leadership selection, development and reproduction.

## **2.6 The Anointing**

Closely linked to the call is the concept of anointing which is equivalent to the energy that drives the call. The concept of anointing is so pervasively used in Pentecostal circles that it has become difficult to find simple definitions. Asamoah-Gyadu describes the anointing as a special appropriated, transferable, mediated power from God that brings healing, miracles and even increased social status.<sup>171</sup> While agreeing in essence, Omenyo adds that the anointing is responsible for hermeneutics because the “Holy Spirit is the best teacher”.<sup>172</sup> This idea of direct instruction from the Holy Spirit could be the source of controversy as people clash over personal subjective interpretations of God’s mind on some issues. Charismatics believe that each person in church by virtue of the indwelling

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<sup>171</sup> J. Kwabena Asamoah-Gyadu, “Anointing Through the Screen: Neo-Pentecostalism and Televised Christianity in Ghana,” *Studies in World Christianity* 11, no. 1 (2008): 9–28.

<sup>172</sup> Cephas N. Omenyo and Wonderful Adjei Arthur, “The Bible Says! Neo-Prophetic Hermeneutics in Africa,” *Studies in World Christianity* 19, no. 1 (2013): 62-63.

Holy Spirit has a measure of anointing and for some ministry. Some anointings are, however, bigger than others.<sup>173</sup> Here, two associated verses on the anointing are used to by charismatics to lay claim to person and group anointing. These are:

And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing (Isaiah 10:27).

And additionally,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord (Luke 4:18-19).

These verses deductively advocate the need to be anointed like Jesus.<sup>174</sup>

In Pentecostal-charismatic praxis, the anointing is characterised as the working of the Holy Spirit in people's lives. In this sense, it is presented as the portion, the quantity, or the units of God's resident power in a person or groups of people; his unction.<sup>175</sup> The anointing has multiple abilities in problem solving, providing inspiration, bringing revelations, deliverance from demons, procuring healings, miracles, and works in fostering relationships.<sup>176</sup> The orthodox position in the reception of the anointing among charismatics is by receiving the baptism of the Holy Spirit, followed by prayer and holy living. However, some ministers claim they unexpectedly received God's anointing by the grace and discretion of God. Prophet Yaw Annor of ICGC, for example, started dreaming and predicting future events before he knew God had called him into that

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<sup>173</sup> Charismatics have a relative understanding of size of anointing based on the supernatural and natural work outcomes that an anointing produces.

<sup>174</sup> N. A. Tackie-Yarboi, *Why the Anointing?* (Accra: Victory Crown Publishers, 2015), 20-40.

<sup>175</sup> Omenyo and Arthur, "The Bible Says! Neo-Prophetic Hermeneutics in Africa."

<sup>176</sup> These qualities of the anointing was extracted from messages and books on the anointing such as *Catching the Anointing*, by Heward-Mills, *How to Plug in the Anointing* by Otabil, and descriptions from Tackie-Yarboi.

ministry.<sup>177</sup> This aspect of grace associated with the anointing was commonly rendered in the Akan dialect during the heydays of the AICs as “wo enya adom,” to wit, God has poured his ministerial gifts and power—grace, on that individual. This expression is made usually to connote an involvement in active ministry.

With regard to leadership, the anointing on the life of the church founders provides their endorsements for ministry and not because of any biblical training or certificate. Consequently, the nature and size of the anointing, which can be described in Weberian terms as well as charisma determines leadership performance to a great degree. Indeed, it was common to hear founders of Charismatic Churches mostly, and occasionally branch pastors, to be introduced as the “one whose obedience and anointing have made this (activity, church, etc.) possible. In that understanding, anointing becomes synonymous with leadership. Then, leadership dynamics intrinsically become operational. This is because the varieties of types and sizes of anointing produce various levels of sub-leaders and pastors at different times and within different circumstances.

One important observation to be made was that the call and anointing that resulted in the founding of LCI, ICGC and VBCI has had profound implications for their internal church cultures as they reflect deeply the personalities of their founders. The resultant differences in church ethos and culture aptly fit the clan variations in line with the methodological conceptualisation employed. While, the extent of insistence on church planting separates LCI from the rest, the pursuit of leadership distinguishes ICGC. Similarly, VBCI’s perseverance at having man fully occupy the earth under Adam’s mandate sets it apart. It does not matter however which anointing they operate, the features

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<sup>177</sup> Prophet Christopher Yaw Annor, Senior Pastor of ICGC Holy Ghost Temple explaining the origins of his ministry in a conversation in 2013.

of glossolalia, a spirituality based on fundamental scriptural interpretation, soul winning and a quest for Holy Spirit power in resolving some of life's difficulties, remain a common culture value for the Pentecostal-charismatic community comprising ICGC, LCI and VBCI.

## **2.7 Founder's Preparation and Stepping Out**

In response to God's call and indication of the anointing, founders of Charismatic Churches stepped out and started the processes of church formation literally launching into the unknown. They did so amidst faith in God, optimism and great expectations on one hand, but fears within and without, prayerfully looking to God. In so stepping out, the church founders exhibited different types of leadership behaviours concurrently, successively and rotationally. They became emergent leaders in their fledgling congregations. Here, Cenac qualifies leadership emergence to be fluid.<sup>178</sup> As pioneering leaders, they were entrepreneurs as well. They brought people and ideas together for church growth and at the same time put in the work necessary to make the churches succeed. Concurrently, the leaders acted as situational leaders answering the needs of their few people in variable contexts. In all these, they provided the attraction of charisma to their followers.

As a result of at least two centuries of TWMC work in Ghana, the idea of formal ministerial preparation before ordination and stepping out into ministry was expected by the public in the 1970s.<sup>179</sup> This was also true of the Assemblies of God as a Pentecostal

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<sup>178</sup> Story, "The Jerusalem Council: A Pivotal and Instructive Paradigm," 37.

<sup>179</sup> Gbekor, Leadership Patterns.

denomination that appointed their ministers only after they have graduated from either the Northern or Southern Bible Colleges.<sup>180</sup> This paradigm changed with the founders of Charismatic Churches, who like Harris,<sup>181</sup> were self-appointed claiming a deep knowledge of the scriptures and a special relationship with God in the form of charisma. Consequently, they were not under any hierarchical system.

It would not be entirely correct to present a picture in which Charismatic Church founders come into their church ministries *tabula rasa* in spite of the lack of formal theological education. They had all had informal hands on training. Otabil had been involved with the Kanda Fellowship in Accra as a leader.<sup>182</sup> Tackie-Yarboi was serving as a pastor with the Ghana Evangelical Church and then worked with Jesus People a Christian Fellowship before founding VBCI which he now leads.<sup>183</sup> Similarly, Heward-Mills was the branch leader of the Calvary Road Singers first in Legon and later at Korle Bu. In an era in the 1970s where a few evangelically based churches could be found in Accra, these leaders literally pastored their members in Christian fellowships as quasi-church groups. What were mostly lacking at the time they started their churches included formal liturgies, doctrines, ethos, and politics, which they had to create or innovate from scratch.

The process of stepping out to found churches though glamorous looking today were carried out in difficult leadership circumstances. As Eastwood Anaba succinctly put it when he spoke at the ICGC Calvary Temple's 2017 convention in Sakumo, Accra. "When we started there were practically no people ahead of us to emulate. We had few

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<sup>180</sup> Gbekor Leadership Patterns.

<sup>181</sup> David A Shank, "Le Pentecôtisme Du Prophète William Wadé Harris," *Archives de Sciences Sociales Des Religions* 105, no. Janvier-Mars (1999): 51–70.

<sup>182</sup> Jonas Cofie, Author Interview, 24/11/17.

<sup>183</sup> Tackie-Yarboi, Author Interview, 27/5/18.

people we could go to for help. Consequently, we had to work very hard at finding our way and being self-reliant. Therefore, the job we have done has been a difficult task.”<sup>184</sup>

In addition to learning on the job, the founders had to sacrifice their comforts. Otabil resigned his job with the Ministry of Information, Tackie-Yarboi of VBCI left his pastorate and Heward-Mills abandoned his medical practice as a doctor. In so doing, they presented a belief in God and showed their followers the way to go in establishing new churches.

It must be stated, in closing this sub-section, that though Charismatic Church founders in this research have succeeded in forming churches, they are only among those who succeeded. Many more church entrepreneurs fail completely or wobble and limp along the path of church formation. Success, inarguably demanded, that the initial group formed was transformed from what by the characterisation of Weber is a prophetic-type group run completely as a one-man organisation, to a multiple leadership one, even if it would remain a single independent church.

## **2.8 Starting a Typical Independent Charismatic Church**

When Charismatic Church founders stepped out to form churches, they launched into the unknown by their faith in God. They moved away from the fellowships they had being part of and founded independent churches.<sup>185</sup> As independent churches, they were

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<sup>184</sup> Eastwood Anaba, founder of Broken Yoke Church International, which is now Fountain Gate Chapel preaching at the Calvary Temple of ICGC’s Fresh Baptism conference on 11/01/2017.

<sup>185</sup> Mark J Duffy, “Source : Historical Magazine of The Archival Bridge: History, Administration, and the Building of Church Tradition,” *Historical Magazine of the Protestant Episcopal Church* 55, no. 4 (1986): 275–87.

at this time not sophisticated in their organisation.<sup>186</sup> The observed relatively simple organisational states of the recently formed branches of these churches corroborate this information. There was a great deal of informality and volunteering among members. Typically, people appointed to play various roles were changed and or reshuffled. The senior pastors at this point practically and actively occupied the roles of father, organizer, pastors and leader. At this stage, the churches hired meeting premises because they were too weak financially to own their properties.<sup>187</sup> In addition, church equipment available for services were rather basic and did not consist of the full complement of a band's instruments. At this stage, the pastor as leader controlled almost every little detail involved in church running. Informality and quick decision-making characterised these churches. Otabil, therefore, testifies of how upset some church members got when he decided to introduce formal office hours and the booking of appointments to see him.<sup>188</sup>

One positive characteristic of Charismatic Churches is their ability to learn quickly in organising their church services. The need to do the best that was possible for God on the first score as well as their desire for success drive this attribute. They continuously imbibed, global influences through videos, Television, and other images on how they could decorate their+ places of worship which they hired at this stage. Charismatic Churches then decorated their hired places as best as was financially and physically possible. Therefore, hired premises like the cinema halls, classrooms and even beer bars were converted to church sanctuaries during their services times.

Paul Gifford who elsewhere has written critically of Charismatic Churches and their penchant towards financial abuse of members was impressed when he visited ICGC's

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<sup>186</sup> Bishop Adja Cofie of VBCI, Author Interview, 14/9/2017.

<sup>187</sup> Rev Anthony Kudjoe of ICGC, Regional Overseer for Accra. Author Interview, 13/2/17.

<sup>188</sup> Mensa Otabil, What is Leadership, 2017.

services at the Baiden Powell Hall in 1993. This was nine years after the church had been formed. Apart from reporting that ICGC had a closed circuit television for its overflow worshippers on Sunday mornings he wrote:

The whole service is remarkably professional: the logistical feats of organising back to back services for such numbers, and of taking offerings during them, are accomplished by armies of stylishly uniformed ushers. The church's myriad activities are advertised, financial matters are disclosed, including the takings of the previous Sunday (in March 1994 nearly 1.5 million cedis, (about US\$1800). The service remains, however, extremely personal;<sup>189</sup>

The glowing review of ICGC by Gifford has not been the same in the community of Ghanaian Pentecostals. This differentiation is indicative of the dissimilarities in ethos fostered by church clan culture. Charismatic churches right from their formation have shown differences in nature that has resulted in the types of organisations they have turned out to be. Typically, the older they get and move away from their initial characteristics, the more their clan characteristics evolve with alignment in similarities in some areas like broad polity declarations contrasted by greater diversities in details of polity implementation.

## 2.9 Casting and Implementing Vision

Charismatic Church leaders do not only cast church vision for members to follow but also strongly encourage them to do the same for their personal lives. As a proviso, it is important to indicate that there is a constant call to vision in different aspects of Ghanaian life, therefore, necessitating a distinguishing depiction of what Charismatic

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<sup>189</sup> Paul Gifford, "Ghana's Charismatic Churches," *Journal of Religion in Africa*, 24, no. 3 (1994): 241–65.

Church leaders describe as vision. Within the context of Charismatic Churches, one encounters an appropriation that employs a secular Weberian paradigm of vision alongside its spiritual one. Consequently, Aubrey Malphurs, the evangelical writer on vision designates vision as “A clear challenging picture of the future of the ministry as you believe that it can and must be”.<sup>190</sup> It is with this in mind that Forney proposes that Christian vision must be cast from the revelation of Jesus as Lord and be presented from the sense of hope and goodness that this revelation brings.<sup>191</sup>

Charismatic Churches regularly talk about vision within the context of a dual spiritual-human nature and yet treat them similarly. Spiritually, Charismatic Church founders claim God speaks to them in a variety of ways that includes impressions in their hearts or spirit, dreams, visions and prophecies.<sup>192</sup> Then they apply their wisdom and knowledge to cast vision for their churches. These two sources of vision are considered as God-inspired and thus treated similarly. Currently, Heward-Mills’ vision is to plant 25000, churches in the next twenty-five years. To attain this, he is hoping to train 100,000 people, ordain 10,000 ministers and consecrate 1,000 Bishops.<sup>193</sup> Otabil would continue to shape visions of people and raise leaders. Tackie-Yarboi for his part seeks to raise the foundations to many generations.

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<sup>190</sup> Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century*, 2nd ed. (Grand Rapids: MI: Baker Books, 2003), 41.

<sup>191</sup> David Forney, “To the One Outside the Gate: A Missional Approach to Polity,” *Journal of Religious Leadership* 5, no. 1&2 (2006): 45–78.

<sup>192</sup> The claim by Charismatic Church leaders that they hear from God is commonly present in sermons and other communication.

<sup>193</sup> Dag Heward-Mills, “Statement of Faith,” Dag Heward-Mills, 2018, <http://daghewardmills.org/en/index.php/about-us/statement-of-faith>.

Church founders and leaders also show their members how to respond to the visions they declare. Habakkuk 2:2-3 has been the standard scripture for teaching church members how to respond to vision:

And the LORD answered me, and said, Write the vision, and make it plain on tables, that he may run that reads it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Contextually, this scripture does speak to God's judgement against Israel for rebellion. Yet by hermeneutically ignoring this key component, charismatics make their vision clear through announcements and writing. Since vision works toward the future wellbeing of these churches, the leaders by practice present yearly themes as a way of charting practical courses towards the vision. Therefore, LCI in 2017 had a vision that said "This Good God," VBCI had "My Year of Priesthood" and ICGC, "Leadership." From these thematic positions, church activities receive both focus and guidance. Again, vision implementation should be urgent. Therefore, the words speed and urgency are catch phrases among the church workers of LCI.

As Charismatic Churches grow the aspect of carrying vision through forcefully "by faith," has seen a modification towards more practical Weberian bureaucratic management. Funding has become an important factor in carrying out visions hence their constant fund raising activities. Non-existent resources needed to implement vision is mobilised and appropriated by faith, planning and management principle. Yet, critics are unimpressed claiming that these churches are able to fund their visions because they hoodwink their followers and milk them dry.

The implementation of vision has not only procured church growth and stability but it has become a personal leadership phenomenon. Church members responding to

corporate visions have become leaders in different ways. Some of these members report they did find personal visions for themselves within the greater church vision and therefore serve their churches without much conflict.

## 2.10 Church Founding as Leadership Entrepreneurship

In addition to being visionary, Charismatic Church founders act as entrepreneurs. They invest in church establishment processes to reap church organisations. In this, they are not alone. Entrepreneurship must extend to other leaders who pioneer new activities within their church, such as church planting pastors. Sven Ripsas believes that an entrepreneur is someone who pursues a business opportunity without regard to the resources at hand. This is a human quality that depends on different traits such as psychological, social, cultural as well as economic factors. In this regard, Charismatic Church founders practically fit this mould.<sup>194</sup> They, armed initially with charisma only, have been able to found churches that are now denominations. The biblical figure Abraham remains one of the most important models of faith based leader-entrepreneurs in charismatic theology. Indeed one of the key scriptures that promote the prosperity praxis hinges on the wealth Abraham accumulated from a position of abject poverty.<sup>195</sup>

In characterising founders and sub-leaders of Charismatic Churches as entrepreneurial, some of their qualities were identified by conducting simple interviews with church members. On average, church members believed that a Charismatic Church leader's primary qualification to entrepreneurship is his being born again, baptised with

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<sup>194</sup> Sven Ripsas, "Towards an Interdisciplinary Theory of Entrepreneurship," *Small Business Economics* 10, no. 2 (1998): 103–15.

<sup>195</sup> Galatians 3:5-18.

the Holy Spirit. Then he must believe, motivate and invest in the production of supernatural living for his people. He must envision abundance by faith and have a degree of enthusiasm about him. He should not be easily discouraged by criticism and must be resilient, pushing against the limits of that which would normally draw others down. In addition, the founder must be innovative, capable of assembling and organising the necessary personnel and resources and lead in the setting up as well as running an organization that produce results. In the process he as an entrepreneur must be strong-willed, communicate vision, able to make his followers implement it, take risks, and must be able to apply neo-charismatic principles of leadership.

Most of these points summarised above are also present in secular literature as well.<sup>196</sup> The main difference here between Christian entrepreneurial leadership and secular ones is the God factor. Charismatic Churches are founded in God's name while people found businesses in their own names. Logically, God should be the source of all things, the material provider, the bulwark that anchors faith and the one who completes what Charismatic Church leaders start. Therefore, maintaining a vibrant relationship with him is vital aspect of a veritable Charismatic Christian entrepreneurial leadership. This relationship should be deeper than just being born again, which is only the beginning.<sup>197</sup>

Charismatic Churches as products of entrepreneurial activities show a great dependence on the personal push and drive of their pastors. The drive of their leaders determines momentarily how far and how fast the churches grow. Goals, targets and objectives that are couched alongside church leaders' visions have evidentially bolstered growth. In this regard, churches have followed models of deliberate growth most times as

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<sup>196</sup> Patricia H Thornton, "The Sociology of Entrepreneurship," *Annual Review of Sociology* 25, no. 1999 (2016): 19–46.

<sup>197</sup> Bishop Eddy Addy of LCI, Author Interview, 17/05/17.

founder-entrepreneurs dream up better strategies and systems of growth. Therefore, and summarily, the nature and characteristics of the leaders mark their churches. No wonder the personal names of church founders are synonymous with their official names, hence: ICGC-Mensa's church, LCI-Dag's church and VBCI-Tackie's church.

One important entrepreneurial factor that necessities addressing is the amount of physical hard work needed to support inner drive when building a denomination from a single church. The work is both private and public. Privately, these leaders spend hours on end in prayer and fasting, Bible studies and self-tutelage on a large number of subjects. This is evident in the contributions they make in their sermons to remain relevant to their congregations, borrowing examples and applications from fields wide and near. One senior Bishop of VBCI expressed his admiration for the reading abilities of Tackie-Yarboi saying, "He likes to read. He has read a lot on doctrines and many happenings in the world. You never know what he will ask us to read next."<sup>198</sup> The story is not different with Heward-Mills. His books have appropriate anecdotes and illustrations that are evidential of his self-tutoring abilities. Indeed, he admits how many things he has had to learn and the skills he had had to gather along the years as a pastor.<sup>199</sup> He claimed to have been involved in decision-making, architecture, construction, law, etc., in the course of doing his job. Similarly, Otabil's success as a denominational pastor with a focus on leadership is marked by his personal artistic creativity and his quest for and accumulation of personal knowledge.<sup>200</sup>

Publicly, Charismatic Church pastors have such busy lives that appear punishing. Though they normally do not complain because they constantly present themselves as

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<sup>198</sup> Adja Cofie, former General Secretary Victory Bible Church International, 2017

<sup>199</sup> Heward-Mills preaching on Sweet Melody FM in Accra, 10/8/16

<sup>200</sup> Otabil has been involved in some of the artistic design used for posters as well as stage and hall decoration.

loving what they do— the hours, the energy, the exertion and the mental capacity for preaching multiple sermons a day are heavily exacting. In addition, they spend long hours at their church offices in meetings, writing books and other such works. The result of this involvement is to have church cultures in which followers having learnt the ways of their pastors work sacrificially hard and for long hours. Ultimately, their work ethic as a form of leadership reflects on their sub-leaders and followers.

### **2.11 Leadership Multiplication**

It is a fact that a Charismatic Church must be able to develop the right calibre of core leadership after its founding to make it grow. The raising of sub-leaders from the founder's charisma mostly fits Weber's theory of leadership routinisation. However, there is a point of departure in that the founders of these Charismatic Churches are currently the ones routinizing their charismas instead of their followers and in their lifetimes. This, therefore, suggests that the processes of leadership multiplication should benefit from other paradigmatic considerations to reflect reality. Consequently, the Distributed Leadership (DL) theory of leadership multiplication is employed to complement Weberian routinisation. This theory is useful here because it both works with neo-charismatic leadership styles and as well aptly captures the phenomenon of leadership development in Charismatic Churches in Ghana. The paradigm of DL posits that organisational leadership is dispersed among formal and informal leaders. In addition, the interaction between leaders and followers shape leadership and the organisation.<sup>201</sup> Emergent leaders are deliberately encouraged and groomed through acts of empowerment organised by their

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<sup>201</sup> Declan Fitzsimons, Kim Turnbull James, and David Denyer, "Alternative Approaches for Studying Shared and Distributed Leadership," *International Journal of Management Reviews* 13, no. 3 (2011): 313–28,.

leaders.<sup>202</sup> It furthermore supports entrepreneurial forms of leadership that characterise Charismatic Churches.<sup>203</sup> Significantly, this paradigm allows church members to metamorphose without threatening their leaders while preserving hierarchy. This is an important factor considering that leadership secession is an ever-present concern for church founders. So then how do Charismatic Churches develop multilevel leaderships as discussed above?

In 2017, there were two routes by which people got involved at different levels of Charismatic Church leadership. First, charisma is transmitted through informal hands-on processes within small church groups such as cell groups for intimate fellowship and service groups known as departments. The departments provide specific specialised services to the churches and thus offer opportunities for service. Ordinary members joining departments may teach, lead prayer, usher people, evangelise, etc. These small groups develop their own distributed leadership hierarchal structures within individual churches and across denominations. This is an important stage of church leadership devolution as some people obtain their first leadership experience. In fact, both Church founders and their subordinate-leaders encourage people to serve and end up empowering their potential leaders. Naturally, as people serve, those with the potential to become leaders emerge based on efficiency and charisma exhibition. In time, and opportunity granting, they would be recommended for higher responsibilities that may make them both multiply in charisma and serve within multilevel leadership. Ultimately, this could be a route to becoming deacons, elders and pastors.

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<sup>202</sup> Ibid.

<sup>203</sup> Jason Cope, Steve Kempster, and Ken Parry, "Exploring Distributed Leadership in the Small Business Context," *International Journal of Management Reviews* 13, no. 3 (2011): 270–85.

This simple explanation gradually modifies in details as Charismatic Churches become better organised. Therefore, while charisma routinisation and dispersion increases in banality within the churches with more people serving, the level of sophistication of multi-dimensional leadership formation correspondingly increase. By 2017, Charismatic Churches depended more on formal training in appointing pastors. This is an interesting development considering that the founders of VBCI, LCI and ICGC did not have formal theological education themselves. Yet, they have entered the mode, in which like the TWMCs, would be raising churches that ultimately become so bureaucratic in nature that charisma may become nascent and have lesser experiences of the Holy Spirit as they do now. VBCI for example has relied on the Victory Bible School, a two-year full-time diploma programme for would be full-time pastors.

LCI also has its formal and informal training regimes. The Anagkazo Bible and Ministry Training Centre formerly Anagkazo Bible School first started as a one-year part time programme in 1996. With time, it changed its course structure to two years and subsequently a four-year full-time pastors' and ministries training outfit, the Anagkazo Bible and Ministry Training Centre (ABMTC) since 2004. It now operates from a new ultra-modern campus located at Tutu on the Akwapim Ridge of Ghana. Trainees usually become full-time ministers and missionaries upon graduating. Informal hands-on training in LCI similarly follows a different process compared to IGCC and VBCI. In addition to the practical skill acquisition with home cells and church planting, no one can be a church worker from the level of shepherd or cell group upwards leader without passing EIB's examinations. This way people can become pastors who are mostly tent-makers without entering any institution. I describe this as formal-informal preparation. Whether one trains for full-time or part-time pastoral work, church planting is an inalienable part of the study curriculum to satisfy. It is important to make this observation though before proceeding,

that although, formal Bible School training aims primarily at preparing people in the sponsoring churches, their institutions do train students from other churches.

ICGC also has its unique processes of formal training in addition to the informal one. First, there is the School of Divinity of the Central University whose training is more academically oriented. Then, there is the Daniel Institute open to university graduates who are up to twenty-five years. It started initially as a series of programmes of equipment for young people in 2005 under different names. In 2010, it became The Daniel Institute. The Daniel Institute is ICGC's version of seminary that primes people for future leadership. Thirdly, there is the Living Word School of Ministry, founded in 1998 to provide a two-year part-time ministerial training for people who would not be able to go through the demanding rigours of the other two institutions. It therefore, provides hands on tools for starting and running churches.

There is evidence from quality of staff and curricula of these Charismatic Church Bible schools that they are getting stronger in academic training progressively as compared to the beginning of their formal education processes. Nevertheless, apart from Central University's School of Divinity that follows nationally accredited courses, the rest do not. This is because there is in part the suspicion from these churches that government accredited theological courses are not empowering enough for the kinds of products the churches would want to have.<sup>204</sup> They have continued, therefore, to pursue their own courses. Their courses are then formulated to help their particular churches grow based on the vision of their founders and the direction of their churches. This is another important way of routinising and dispersing charisma.

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<sup>204</sup> In line with this thinking, there is a public plague at the Anagkazo Institute Campus warning with biblical curses against its conversion into a secular university.

One important reason why training whether formal or informal is important is because it is a way of quality assurance in doctrine, ethos, etc.<sup>205</sup> Yet there are practical problems of costs that confront both the churches and the individual student as school fees have to be paid directly or in the form of scholarship. None of the churches cover the full cost of all tuition and boarding although different schemes of scholarship exist. These difficulties ultimately affect the abilities of these churches to produce more leaders. Ehianu, observing Pentecostal pastoral training in Nigeria, reported shorter training periods and cheaper costs. This is not altogether true for Charismatic Church training in Ghana who operate full-time seminaries and universities. His assertion however, remains true for those who follow the informal ministerial training programmes.<sup>206</sup> He also broaches the tension between education and anointing, insisting that church members would always want to have an anointed man and if he is well-educated the better. While this observation is true, the Charismatic Churches for the moment are using pastors they themselves have trained and not from an overly academic perspective. While it is possible that the charismatics themselves will so routinize charisma for it to become nascent, that unlikely situation is yet to be experienced.

This brief discussion of charisma routinisation alongside the distributive multiplication of leadership in Charismatic Churches should not end without noting this fact that most charismatics do not necessarily become church leaders. There are issues of the call of God and anointing that attract people to service. I did observe in general that, the bigger the church, the less the people who get involved proportionately in church work and by extension the exercise leadership. For example, for a church with two hundred members, it is likely to find about twenty to thirty people involved in leadership at different

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<sup>205</sup> Jonas Cofie, Dean of Victory Bible College, Author Interview, 14/8/17

<sup>206</sup> Wilson E Ehianu, "Growth of Pentecostal Churches in Nigeria : Lessons for World Evangelization," *ERT* 38, no. 1 (2014): 70–80.

levels. This contrasts with about forty-five to sixty people in a church of about five hundred people. In percentage terms, this is 10-15% for the small church and 09-12% for the big church.

## **2.12 Conclusion**

Empirically, change, is one of the most important ingredients of dynamics that has pervaded every aspect of Charismatic Churches since they were formed as Christian organisations. The churches, considered here as clans, have changed in organization, size and spread. Its people have become more sophisticated and those who were part of the founding core have attained social or ministerial upward mobility. In all these changes, many leaders have emerged from the very early church members who continue to fellowship with them. Additionally, the church founders themselves have changed in different ways.

Using theory and empirical information, it has been established that Charismatic Church subordinate pastors operate in various leadership capacities and roles. The founders who started the leadership stories in their churches have actively promoted their form of leadership and raised many others. The picture is one of a continuous leader-producing organism with different outlets and specimens. The aggregated actions of the different leaders can conclusively be described as a leadership dynamics. Its dynamics lies in the constant changing of numbers of different tiers of leaders. Not only that, but there is also an ever changing positivity in qualities. Therefore, what the leadership situation was yesterday is different from today, and most likely, will be for tomorrow. The leadership dynamics here goes beyond mere rhetoric because it is making a difference in

the lives of those it is affecting and this is one of the reasons why people in Charismatic Churches aspire to leadership. There will indeed be no lack of leaders as long as things remain the way they are. It is conclusively undeniable that leadership is a state of flux, but more than a fluid situation just for its own sake, this is a strategic flux, a dynamics, which continues to affect Charismatic Church leadership positively. These conclusions are concordant with and within the theoretical framework of this research.

## CHAPTER 3

### FOLLOWERS AS PARTNERS OF LEADERSHIP AND GOVERNANCE

#### 3.1 Introduction

Charismatic Church leadership and governance dynamics as discussed in the last chapter will be impossible without the congregants who follow their leaders. The study of who a follower is, together with the associated processes falls under followership. Like leadership, followership has been difficult to define. Nevertheless, Rost defines it thus: “Followers are the people who follow.”<sup>207</sup> This notion is, however, countered by Shamir and others who argue that followers are rather partners with leaders in securing organisational functioning.<sup>208</sup> They consequently reconstruct a followership paradigm in which followers are smart, assertive and influential participants in organisations.

In retrospect, Weber had recognised the important role of followers in his routinisation discussions that holds true for both secular and church bureaucracies. Weber’s routinisation of leadership charisma in which the charismatic authority figure is central and his followers the necessary hangers-on should therefore be interpreted as much a conceptualisation of followership. In this paradigm, the followers of the charismatic prophet-type figure were critical to identification and conferment of charismatic authority

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<sup>207</sup> Joseph Rost, “Followership: An Outmoded Concept,” in *The Art of Followership: How Great Followers Create Great Leaders and Organizations*, ed. Jean Lipman-, Ronald E. Riggio, and Ira Chaleff (CA: San Francisco: Jossey-Bass: A Wiley Imprint, 2008)51-64.

<sup>208</sup> B Shamir, “From Passive Recipients to Active Co-Producers: Followers’ Roles in the Leadership Process.,” in *Follower-Centered Perspectives on Leadership: A Tribute to the Memory of James R. Meindl*, ed. & M. Uhl-Bien B. Shamir, R. Pillai, M. C. Bligh (Greenwich, CT: Information Age Publishing, 2007), ix–xxxix.

on leaders.<sup>209</sup> Furthermore, Routinisation was the outcome of the desire by followers of a charismatic figure to make the benefits of charisma permanently present. This results in reconstructing charisma as an organisational attribute.<sup>210</sup> Followers as church clan members were, therefore, both the procurers and consumers of the product of routinisation. It should be expected then that even within the variations in the conditions for routinisation in Charismatic Churches in Ghana, church members would continue to both orchestrate and enjoy the outcomes of routinisation with their leaders. This is a cardinal point to be made for the followership of Charismatic Church founders.

Principally, it was Robert E Kelly<sup>211</sup> who first pioneered followership as an independent field away from classical leadership considerations as had been widely held within Weberian thinking about forty years ago. He grouped followers according to typologies. Kelly identified critical and uncritical followers as well as active or passive ones in five permutations. These included the alienated follower who is a passive, independent minded critic of the leader. Then, there were the yes-people who as conformists were active in organisational affairs but also completely uncritical of decisions.<sup>212</sup> Kelly also identified the sheep or passive followers who neither criticised, nor were active. This behaviour is one burdened with inertia because it tends to be dependent on the ideal type follower. The effective follower typology cared deeply about the organisation, was active and at the same time a critical thinker who made positive contributions.<sup>213</sup> Finally, there were the pragmatists who as survivors in organisations construct their followership styles on the exigencies of the moment. This means that their

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<sup>209</sup> Weber, *Economy and Society*.

<sup>210</sup> S.N. Eisenstadt, ed., *Max Weber On Charisma and Building Institutions: Selected Paper: The Heritage of Sociology* (London&Chicago: Univ of Chicago Press, 1968) 45-58.

<sup>211</sup> Robert E Kelley, "Rethinking Followership," in *The Art of Followership*, 1988, 5–16.

<sup>212</sup> Kelly, "Rethinking Followership.", Daft, *Leadership: Theory and Practice*, 397-99.

<sup>213</sup> Kelly, "Rethinking Followership.", Daft, *Leadership: Theory and Practice*, 397-99.

actions in the organisation were basically to protect themselves.<sup>214</sup> Since then studies in followership has increased with more theories.

Before Kelly's intervention, followers had always been considered in relation to leadership concepts making leaders the most significant members of an organisation. Since then, the idea of a silent and inconsequential followership is no longer held in organisations and this should include Charismatic Churches. Essentially, Kelly's main point about the characterisations he made was that followers were not passive or unimportant participants in organisations. They pursue deliberate agenda and determine how they want to behave. In this connection, Uhl-Bien et al consider the situation where followership always featured as an appendage of leadership to be a great omission. Leadership, they argue, cannot be that one sided because "without followers and following behaviours there is no leadership."<sup>215</sup> Indeed, Dixon describes the redirection of the leadership studies to involve followers as a new paradigm because followers do not only contribute to leadership but are responsible for permitting emergent leadership.<sup>216</sup> His point has been confirmed in Charismatic Churches as the routine recognition of the gifts of some church members by others result in the emergence of new leaders. There is, in fact, an overwhelming evidence that necessitates the conclusion that Charismatic Church followership is a critical component of church life without which the entire church system would break down. Here, Stacy E. Hoehl has observed, and this is true of Charismatic Churches, that followers serve God in different capacities.<sup>217</sup> It is within this context too,

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<sup>214</sup> Kelly, "Rethinking Followership.", Daft, *Leadership: Theory and Practice*, 397-99.

<sup>215</sup> Mary Uhl-Bien et al., "Followership Theory: A Review and Research Agenda," *Leadership Quarterly* 25, no. 1 (2014): 83-104.

<sup>216</sup> Gene Dixon, "Can We Lead and Follow?," *Engineering Management Journal ISSN: 21*, no. 1 (2009): 24.

<sup>217</sup> Stacy E. Hoehl, "The Mentor Relationship: An Exploration of Paul as Loving Mentor to Timothy and the Application of the Relationship to Contemporary Leadership Challenges," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 118-28.

that Jesus, the founder of Christianity, served his father. He, therefore, desired that his followers would also be servants with distinction.<sup>218</sup> As Apostle Peter would emphasise later, Jesus planned for his followers to become shepherds of his sheep thus elevating them to the place of leadership because the Lord himself was and is a shepherd.<sup>219</sup> Congruently, the story of the growth of Charismatic Churches is equally one of followers becoming empowered and by using various forms of power to improve themselves alongside their leaders at the same time that their churches grew.

In recognition of the important roles followers play, Charismatic Church leaders have tried to raise a followership that have a participatory approach to church work. Through preaching and other means they teach, prepare, and effectively raise their followers to play their roles. Thus, in his book *The Art of Following*, Heward-Mills instructs church members on how to become effective followers of their pastors.<sup>220</sup> This is a testimony to the fact that church founders and leaders who are sometimes believed to want to monopolise power recognise the necessity of having followers progress to become leaders. Nevertheless, little is empirically known about how and why Charismatic Church members contribute to the leadership and governance of their churches. These followers, who literally make the church become an organisation, are sometimes imaged as one large lump of inconsequential individuals who are completely under the thumbs of their pastors. This chapter does provide the empirical evidence that they contribute to the ever-changing Charismatic Church and leadership dynamics. Therefore, whether feasting on charisma or

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<sup>218</sup> Duane M Covrig, Mordekai O Ongo, and Janet Ledesma, "Integrating Four Types of Moral Leadership.," *Journal of Applied Christian Leadership*. 6, no. 1 (2012): 46.

<sup>219</sup> Steven S Crowther, "Integral Bible Leadership," *Journal of Biblical Perspectives in Leadership* 3, no. 2 (2011): 60–67.

<sup>220</sup> Dag Heward-Mills, *The Art of Following* (Accra: Parchment House, 2012), 1-14.

catching the anointing in different ways, charisma is to an extent routinized per Weberian postulates.

### 3.2 Pillars of Charismatic Church Followership

Empirically, I discern four important pillars that are responsible for the construction of Charismatic Church followership. They are:

1. Church members have faith in God and follow him with unquestioning loyalty. Things that belong to God, therefore, have automatic obedience to the point of great personal sacrifices.

2. Church leaders and pastors themselves follow God and are expected, if not more, to hold to the same ethical values as their followers. Where this becomes absent a church's fate becomes jeopardised.

3. Concurrently, church members follow their leaders as a means of following and obeying God as part of their faith walk. Therefore, they follow God as they follow their leaderships.

4. Church leaders reciprocally follow their members as they tailor some of their leadership behaviours to the dictates of their members. This last point was borrowed from Maroosis.<sup>221</sup>

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<sup>221</sup> James Maroosis, "Leadership: A Partnership in Reciprocal Following," in *The Art of Followership: How Great Followers Create Great Leaders and Organizations*, ed. Jean Lipman-, Ronald E. Riggio, and Ira Chaleff (San Francisco, CA: Jossey-Bass: A Wiley Imprint, 2008), 17–24.

Practically, these four pillars of followership are permanently present in ICGC, LCI and VBCI, irrespective of the dynamics that occur with leadership. Consequently, the mind-set, beliefs, attitudes, sacrifices and energy to follow church leaders are considered ultimately as a means to please God through followership. These then make followership in Charismatic Churches a faith issue whose evaluation cannot be fully made using regular secular organizational instruments. It was observed during this research that individual Christians in the sample churches showed variable commitments in their roles as followers as Kelly has pointed out. It was difficult to empirically determine exactly the extent to which a person followed God or how loyally they followed their leaders. However, capturing the extent of leader-follower behaviours within the pillars of followership as formulated above may provide the theoretical basis of future quantitative measurements.

For, it is the total reciprocal responses between followers and church leaders that confer on each Charismatic Church its current characteristics. The founders of Charismatic Churches who number but few cannot constitute vibrant churches by themselves. Church founders rely on members for all kinds of resources including the principal matter of church finances. In addition, the characteristics of people who gather around the church founder contribute greatly to the contextual dynamics of the church. Evidentially, what language is effective for worship, the complexity of teaching, the level of understanding of issues discussed, the knowledge economy, the church sociology and many other factors depend on church membership. It is their responses to their pastors that determine the course the church travels.

My understanding of the role of church followership as I have embarked on this work can be explained by the following example. If the Charismatic Church were a modern car, the founder(s) and pastors constitute the brain box, which is the centre controlling

almost all activities. The congregation then is the rest of the car that include the chassis, the engine and its interiors. Without the brain box, the rest of the car systems may not function at all or may malfunction. On the other hand, the brain box alone does not constitute a car. It is therefore, unequal to consider founders and leaders alone as the important units of church formation and growth. Therefore, one cannot contemplate how church members contribute to leadership without considering closely who they are, what they are, how they work and why they do so. Eventually then, the story of congregations in Charismatic Churches in Ghana becomes one consisting of ecclesiastical leadership, and their followers working out governance arrangements to strengthen their organisations. The continuous development of new leadership personnel from a followership core is a critical contribution. Nevertheless, this sometimes comes at a risk as some followers secede or remove their pastors from office. Ultimately then, the story of Ghanaian Charismatic Church leadership dynamics is also one of followership dynamics.

### **3.3 The Feast of Charisma**

In the previous chapter the question of what charisma or the anointing is and its value in projecting church founders into leadership position was discussed. It is important at this stage to empirically consider charisma from the follower's perspective, and how it ultimately contributes to leadership and governance dynamics. It cannot be emphasised enough that the anointing or charisma from the biblical perspective involving the manifestation of the Holy Spirit is the ultimate source of followership attractiveness to Charismatic Churches. This anointing is also understood to be the power of the Holy Spirit

in action.<sup>222</sup> One church member of VBCI described the voracity of church members towards the consumption of the anointing as a feast. It is a feast because of its abundance its beneficial solution provision to those who experience it.<sup>223</sup> Charismatic Church followers, therefore, come to a feast of charisma in joining churches. Interestingly, the main commodity of this feast, charisma, also described as anointing, did not have a sharp crisp definition among charismatics. Nonetheless, this did not prevent them from knowing what they were experiencing in their churches. As Agnes of ICGC succinctly put it, “I recognise charisma when I see it. It is like the wind in different ways but leaves a permanent good effect in people’s lives or memories. Like Jesus’ description of the wind, no one knows where it comes from but it can be felt.”<sup>224</sup> Church members conceive leaders’ charisma—the move of the Holy Spirit in founders’ lives—by the ability to preach with power, supernatural presence and occurrences, ability to move the hand of God in their favour and the working of miracles. Safety from demonic powers including deliverance is also an important qualification.

The commonality of desire for charisma in its various forms is intrinsically communal within Charismatic Churches. Followers come to this feast of charisma pursuing the evidence or testimonies about the ministry of the man of God or pastor. Like the practices in African Traditional Religion, the founders who do not meet the expectation of some followers lose them.<sup>225</sup> The more powerful the pastor in the areas they promise, the greater the followership who are willing to make both personal and corporate sacrifices. Some even suffer deprivation to ensure they experience the ministry of their pastors. Therefore, the ability to deliver in accordance with the promises of the type of

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<sup>222</sup> N. A. Tackie-Yarboi, *Why the Anointing?* (Accra: Victory Crown Publishers, 2015), 27-43.

<sup>223</sup> Tetteh Clotey, Author Discussion, 20/7/17.

<sup>224</sup> Agnes Ntow, Author Discussion, 17/12/16.

<sup>225</sup> Robert M. Baum, *West Africa’s Women of God: Alinesitoué and the Diola Prophetic Tradition* (Bloomington, IN: Indiana Univ Press, 2014), 146.

charismatic ministry promised is critical to sustaining and growing church membership. Ultimately, and has been repeated in diverse ways in this work, followers aspire and become participants of the feast of charisma by growing their own charismas and even generating their own supernatural outcomes through prayer. Therefore, the maturing church members become both consumers, producers and expenders of charisma, the latter leading to leadership positions and behaviours. While they continue to be fed charisma by their leaders, they in turn help others.

It is insightful to note that church members have not only been attracted to its positive usage of charisma. There is evidence in Ghanaian Pentecostalism that occasionally, church founders and leaders with unorthodox doctrines attract people to their feasts of charisma. These leaders succeeded in exercising power over their followers through the type of supernatural outcomes they were credited with. During this work, I met different people with varied attitudes towards those who manifested charisma. There were those with evangelical intellectual views who compared whatever was available at any given charisma feast with God's word and dissociated with ministries they considered errant. To the contrary, there were a large number of people, among them young intellectuals, who surprisingly were prepared to put a pastor or leaders charisma above his moral conduct. Some of these people were prepared to experience charisma no matter the indiscretions associated with it.<sup>226</sup> This attitude could be one other explanation for the continued growth of Charismatic Church membership as well as the continued claims of exploitation that some members suffered from their pastors. Charismatic expressions of

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<sup>226</sup> Conversations by author with different Charismatic Church students at the University of Ghana Campus. By 2017, there was a phenomenon of students starting churches on campus.

God's power then becomes a vital desire for some charismatics who see themselves both as beneficiaries and providers to the feast of charisma.

In becoming providers, such followers eventually become leaders in their churches because they would need a willing people to minister to, and their church organisations do provide the platform. It must, however, be emphasised here that in coming to the feast of charisma, church members do not think about leadership as first point of call. They are interested in the power and benefits of charisma in their lives. This is what makes them follow leaders and become church members. The processual development of leadership and governance that come to be associated with the feast of charisma occurs as an eventuality. So then, the feast of charisma does provide processes that fuel developments in Charismatic Churches.

### **3.4 The Risk of Belonging**

The charisma exhibited by church leaders at the inception of their organisation was really an invitation to followership to take risks.<sup>227</sup> Followers who helped church founders go through these risky moments helped them formulate, stabilise and grow their leadership abilities. Today, as these resultant churches like ICGC, LCI, and VBCI have become established, the risk element has reduced to the extent that it even appeared advantageous to join these churches. Church members who joined Charismatic Church founders at the beginning of their ministries came for different reasons. There were those who were not active practising Christians and who became born again or converted to Christ. These

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<sup>227</sup> Heward-Mills reports how some followers thinking he was not anointed enough left him making him doubt himself in his preaching.

people knew nothing else at the time they joined their Charismatic Churches apart from the person who led them to Christ. Yet, there were those Christians from other churches who risked coming to the founder's meetings because of a felt need. When things worked for them or they received miracles under the Charismatic founder's ministry they stayed or left. Some who stayed did so out of gratitude and loyalty while others positioned themselves thus to receive more breakthroughs (a terminology that is freely used among charismatics to indicate new, greater and better situations in different aspects of life). Those who stayed on took risks with the founders and their fledgling churches because they did not know how things would finally end and whether they would be hurt in the process or not.

The risky nature of aligning oneself with fledgling Charismatic Church founders was sharply pronounced in the case of those who came from well-established churches such as the Presbyterian Church or Church of Pentecost. They always had the right to go back to their original churches but many of them did stay. By their decisions, they abandoned better structured church polity, predictability, stability and orderliness which were associated with their churches for the uncertainties of embryonic organisations. I particularly remember an octogenarian who twenty years ago decided to stay with a Charismatic Church after the church buried its first deceased member. She had kept contact with the Methodist church where she had belonged for fear that "these charismatics would not be able to bury me with dignity<sup>228</sup>." However, after what she saw, her mind was made up and she moved her membership. She measured her risk in following the anointing. Again, the case of a highly placed business official that attended a recently set-up Charismatic Church further illustrates the point. This gentleman had to struggle with his

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<sup>228</sup> Auntie Lucy, Author Conversation, March 1999.

image as well as the fear of being seen by his associates because he had joined a bunch of radical young men whose teachings and Christian behaviour run counter to the established church norms of the day. He avers today that it was worth the risk.<sup>229</sup> These are` only two examples that indicate the different types of risks people were asked to undertake in joining a brand new church that had started from the scratch. I must say many of these people were older than their pastors but the anointings they were chasing, more than made up for their fears.<sup>230</sup>

Some of the fears expressed by people with regard to the risks involved in joining Charismatic Churches have proven to be founded. Not all Charismatic Churches have survived their existence, thus leaving some members stranded.<sup>231</sup> Without a doubt then, the anointing of Charismatic Church pastors does not make them invincible all by itself. These churches did not survive their formation for many reasons that included bad leadership and governance practices. There was this pastor for example, who used confidential information of his congregation to preach. As he was independent and not being supervised by more senior pastors, his church members left him *en masse* because he refused to change the way he did things citing the call on his life as an alibi. Ultimately, his bad reputation and his unwillingness to admit his unethical behaviour cost him his ministry.<sup>232</sup> Another flourishing church in Accra collapsed because the founder had a fornication problem. As the girls in the small church began to compare notes and make public the escapades of their pastor, the church became defunct and the pastor has not been able to restart another one.<sup>233</sup> Then there were instances when the church had only the

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<sup>229</sup> Testimony shared at the La Beach branch of the Full Gospel Businessmen's Fellowship, 23/8/2005.

<sup>230</sup> Karikari Berko, explaining to author why he joined Manner Mission in Accra pastored by someone he sponsored in school, June, 1994.

<sup>231</sup> Churches like Festal Sound Ministries, Liberty Valley Temple and others are now defunct.

<sup>232</sup> Former church member, Author Interview, 28/3/2000.

<sup>233</sup> Former church member, Author Conversation, 10/9/2016).

pastor and his immediate and faithful family members attending church. After years of stagnation, poverty and lack of growth forced him to shut down his work and join another church.<sup>234</sup> The phenomenon in which struggling pastors submitted their churches to more anointed ministries was rife between 1979 and early 2000s. Some pastors became junior ministers in the new churches they joined. However, one or two left the new ministries altogether claiming they were called to lead and did not hear well from God when they gave up their churches.<sup>235</sup> The effects collapsed churches have on congregations are not that simple. A praise leader who left her church to join a new Charismatic Church did not know what to do after the collapse of her newly adopted church as she had burnt her bridges badly. Ultimately, she had to join another church that did not have space for her gifts of singing.<sup>236</sup>

However, as with all risk taking enterprises, some church members have benefitted immensely from the charismas of some founders. The stories of success especially among those who joined the big Charismatic Churches in Ghana abound. Some of the members over the years have grown both in social and spiritual stature and have become leaders in their Charismatic Churches. It was the case that most of the people who started Victory Bible Church in 1985 had progressed through its internal systems and become pastors and lay leaders, even Bishops.<sup>237</sup> They had worked hard at maximizing Victory's strength in home cells ministry. From the leadership of their home cells they have been promoted to become leaders in church. Apart from church leadership, different informants claimed that their relationships with Christ had improved greatly in the years that have followed their joining Charismatic Churches and whatever difficulties they have been through was worth

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<sup>234</sup> I observed a few of such churches close down in between 1980 and 2000. The phenomenon continues with churches I describe as nucleus family churches.

<sup>235</sup> Bishop Emmanuel Ackun of VBCI, Author Interview, 21/11/17.

<sup>236</sup> Choir member, Living Streams, Author Discussion, 10/7/2011.

<sup>237</sup> Pastor Jonas Cofie, Author Interview, 12/6/17.

it. Yet, for a few others these were fruitless adventures as their expectation were either not fulfilled or crushed with time. Those who have benefited from the risk of being in Charismatic Churches become church members.

### **3.5 How Followers Become Church Members**

Charismatic Church memberships contribute immensely to the dynamics or changes that progressively take place in church leadership and governance as these organizations grow. Initially, the question of membership was a bit uncertain until structures and processes were put in place to define membership. The initial attendees of these churches usually did not pass through any specific processes of becoming members. This is because people came to the meetings of these churches for different reasons other than to become members. With time, some of the attendees would decide to remain with the founder and the church permanently. The number of initial church attendees, the would-be church members and their willingness to stay as such depended on belief and love for the founder as well as the conditions immediately leading to the start of these churches.

In the early 1980s when ICGC and Victory started, they had the benefit of attracting some people who belonged to fellowships their founders attended.<sup>238</sup> The founding Pastor of LCI for his part reported starting the church from scratch but other sources in the now defunct Calvary Road Incorporated disagree. They claim that the very first attendees belonged to their Korle Bu branch.<sup>239</sup> Overwhelmingly, many of the

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<sup>238</sup> Otabil belonged to the then “Kanda Christian Fellowship” and Tackie-Yarboi “The Jesus People.”

<sup>239</sup> Rev. ESM Markwei then president of Calvary Road Incorporated and founder of Living Streams International (LSI), Author conversation, December 2017.

youthful people attracted to Charismatic Churches were more active in their Christian Fellowships than the then existing mainline churches. The reason for this skewed behaviour was because some did not consider their churches to be evangelical or vibrant enough. Others who were looking for a better spirituality found it outside their churches.

The push factors were the perceived unwillingness of the mainline churches to adapt to the revivalist demands of their young people. Obviously, as the younger members of well-established church congregations perceived to possess little theological knowledge were not in the position to drive the changes they wanted. Their advocacy for change if any, was an uphill task which in some cases ended up in great conflict and misunderstanding between the youth and the church leaders. This dissatisfaction with the mainline churches resulted in many young people leaving to join Charismatic Churches when they emerged.<sup>240</sup> No wonder they were demographically composed of young adults in the late 1980s.<sup>241</sup> The reactions of TWMCs toward stopping this exodus of youth included warnings against the dangers of joining these untried “one man churches” as the Charismatic Church leaderships were characterised. Indeed, a derogatory saying by some included, “I do not attend a church I am older than.”<sup>242</sup> In addition, the TWMCs started gradual reforms in ethos, music, and some aspects of spirituality.

At the same time, the experience of fervent worship and the opportunities to serve God as zealously as they desired pulled youthful mainline church members into Charismatic Churches. In addition, there were the opportunities to speak in tongues and

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<sup>240</sup> L. R. Hoge, Benton Johnson, and Donald A. Luidens, “Types of Denominational Switching among Protestant Young Adults,” *Journal for the Scientific Study of Religion* 34, no. 2 (1995): 253–58.

<sup>241</sup> Richard Gracious Gadama and Johannes Wynand Hofmeyr, “The Early Formation of Charismatic Churches in Malawi and Their Significance for the Making of Malawian Society,” *Studia Historiae Ecclesiasticae* 42, no. 2 (2016): 116–35.

<sup>242</sup> Rev. Paa Kwesi Esubonteng, founder, Compassion Chapel International (CCI) in Accra sharing a 2017 experience, Author Conversation, 4/2/18.

experience use of supernatural gifts in what Asamoah-Gyadu described as the democratisation of the charismata.<sup>243</sup>

In the early days, the definition of church membership was relatively liberal and depended on active association. Then as structures improved definition of who members were became more pronounced and enforced. By 2017, VBCI, ICGC and LCI had ended uncertainties surrounding membership. The churches could define who their members were. Each of them had a membership programme of study that ended with baptism and membership. They had the personal details of their members; from their names to their family size. Some LCI branches operated an instant pictorial electronic membership registration system which instantly allowed faces to be put to names. The other churches used printed pictures instead. However, these databases could become inaccurate as people moved out of their churches without informing the appropriate people. From time to time therefore, these Charismatic Churches have had to clean up and update their registers. For instance, VBCI in the months 2017 May and June embarked on a drive to clean and update their database by asking people to confirm their membership. This information is important for planning and administration. Thus, from the initial position where the church founder could be certain he was the only member, individual Charismatic Churches can now count on a stable membership numerically in different places in Ghana.

Knowing the exact members of one's congregation held numerous advantages. It helped the churches to take a true view of their real standing in terms of size and resources. This in turn helped all kinds of mobilisation to be done for evangelism, internal work, and different projects like buildings. More important to this discussion is the fact that

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<sup>243</sup> J. K. Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Koninklijke Brill NV., 2005), 28.

committed church members are those who participate actively in the processes of leadership and governance. Their participation in leadership and governance in diverse ways help with the development of their particular church clan characteristics. For example, LCI during this research had the highest numbers of young people consisting of students and young adults proportionately. Consequently, the preaching language was simple with some typically in-house clichés. These young people mostly followed church rules enthusiastically to the extent that they appeared forcefully compelling on others. This compared to the VBCI and ICGC clans with more measured or reserved behaviours among their relatively mature congregants.

### **3.6 Followers and Pastoral Communication**

Members of Charismatic Churches contribute to church growth through the communication they have with their founders and pastors. Pastoral communication in this context refers to the aggregate of words and actions which when communicated by leaders become the *raison d' être* for church membership. The words component include teaching, preaching, books, audio CDs, video tapes and other information related to the vision of the leader and the church. The actions carried out under pastoral communication include but are not limited to miracles, healings, prophecies and other supernatural gifts related to the leader's anointing which provide a divine authorisation of his calling. Another category regarded as a necessary part of pastoral communication consists the natural gifts, talents, character and behaviour of the church leader.

Generally, it was evident that Charismatic Church founders and pastors who showed a high degree of pastoral communication were able to attract a great following.

This is because, what and how followers received the things their pastors communicated determined fundamentally the progress the church made.<sup>244</sup> Consequently, Charismatic pastoral communication though normally assessed as an effective leadership element, is in fact appropriated by followers whose responses and behaviours determines its effectiveness. So then followers determine whether their pastors have been effective or not by their responses. What was unclear and needing to be measured numerically is the extent to which the individual elements of pastoral communication weighted in the determinations made by church members.

However, between the two categories of pastor's words and actions produced by the anointing, the latter was the most popular reason for followership. Most people wanted to experience the supernatural in their churches and were therefore attracted to pastors who manifested these qualities—'men of power.' Yet, there were others who preferred a good teaching ministry to a regular outpouring of the supernatural. This latter group appeared mostly to be highly educated middle to upper class intellectuals who would rather use their reasoning. Similarly, there were others who out of the disappointment of having had difficult experiences with the supernatural ministries of pastors could be described as charismatic cynics.

In general though, but particularly among the highly educated and Charismatic cynics, founders and pastors were expected to be people of high Christian and moral integrity. In the words of one interviewee, "I do not want to be in the church of a womanizer so I do not become one."<sup>245</sup> This is because charismatics believe firmly in the

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<sup>244</sup> Jörg Felfe and Birgit Schyns, "Followers' Personality and the Perception of Transformational Leadership: Further Evidence for the Similarity Hypothesis," *British Journal of Management* 21 (2010): 393–410.

<sup>245</sup> Anonymous ICGC member, Author Interview, 21/12/17.

transference of spirits between leaders and their followers.<sup>246</sup> In sum, the perceived or real failure by some pastors to be morally and financially transparent has led some individuals to return to some TWMCs claiming to be more comfortable with their systems of administrations.

It must be stated here, that whatever is communicated orally, by the power demonstration or character must meet a certain minimum expectation of church members. Empirically, this minimum was difficult to be measured but it appeared it had to be a standard which was generally recognisable by church members and to an extent the general public. In this case then, followers' expectations and perceptions made a leader or pastor a good one in that understanding. Church members expected their pastors and church leaderships to provide a safe and stable worship environment for effective worship through the leadership and governance systems that were adopted and practised in the churches. Here are some suggested aggregated qualities that constitute good pastoral communication is shown in the table below:

**Table Showing Elements that Charismatic Church Members Expect their Pastors to Communicate.**

<b>Communication as Preaching</b>	<b>Communication as Display of Charismatic Gifts</b>	<b>Communication as Quality of Christian Character</b>
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<sup>246</sup> A. Kay Fountain, "An Investigation into Successful Leadership Transitions in the Old Testament," *AJPS* 7, no. 2 (2004): 187–204.

Eschatological— leading people to being born again, holy and expect the second coming of Christ.	Presence of the anointing on a regular basis accompanied by Signs, wonders, healing, etc.	Be credible and consistent in character in words and deeds. Be a true Christian.
Prosperity oriented—comes in myriads of variants providing healing, deliverance and wealth.	Demonstrable prayerful lifestyle that infects others.	Show love and compassion, patience and be fatherly.
Providing practical solutions relevant for earthly living.	Be able to do spiritual warfare.	Be focused
Prophetic in nature.	Raise the faith levels of hearers.	Be warm and empathetic and have good people management skills
Teaching in approach.	Empower church members to live in the miraculous	Communicates vision regularly.

Motivational with messages that encourage.	Teach and challenge members to evangelize	Make the church, leaders and pastors bond together.
		Encourage people and believes in their future.
		Be bold to discipline if necessary

These qualities and actions of pastoral qualification are not in any way exhaustive. Nevertheless, they provide a fair idea of what church members expect of their pastors to make them feel that they are good communicators within Charismatic Churches. In time, some anointing is communicated as well to church members who ‘catch it.’

### 3.7 Leader-Member Exchange Among Charismatic Followers

Followers and members of Charismatic Churches in time become leaders and in this way contribute to both followership and leadership dynamics. In Charismatic Church praxis, the real, apparent or imagined relationship between founders and pastors of congregations is highly valued by followers. This influences the phenomenon of followers becoming leaders. The process of a follower becoming a leader is the outcome of different complex processes one of which is explained by the Leader-Member Exchange Theory

(LMX).<sup>247</sup> This theory conceptualises organizational leaders as forming dyads with their members. A dyad here is a special relational group consisting of two members; the church member as follower and the founder or pastor. The LMX dyad predicts a better follower attitude and output in organisations because of the special relationship between these two. This dyadic relationship is importantly responsible for the levels of commitments, sacrifices, hard work and investments that they make toward each other for the advancement of the church. In Charismatic Churches, a vertical one-dimensional dyadic relationship exists between followers and leaders because of the existing clear hierarchical structure. However, as one leader relates to many people the LMX relations become holonomic.<sup>248</sup> Therefore, instead of having separate individualized relationships between pastors and church members, the pastors will have parallel dyadic relationships with other members that are all treated as part of one single unit. Similarly, other leaders form their own dyadic relationships with different people at the same time while pursuing one agenda; the church's growth.

In particular, Charismatic followers see themselves as sons or protégés of their leaders even when they and their leaders have never met each other personally. This paradigm of member-leader relationship was found to be strong enough to induce special sacrifices among church members many of whom speak fondly of their leaders and treat them with love and respect. The LMX theory does not inform the particular thinking or beliefs reasoning among charismatics. It however provides an understanding for their behaviour. The adoption of the LMX instrument nevertheless does not fully explain why Charismatic Church members contribute to leadership at the multiple levels of hierarchies

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<sup>247</sup> Yushuai Chen et al., "Leader-Follower Congruence in Loneliness, LMX and Turnover Intention," *Journal of Managerial Psychology* 31, no. 4 (2016): 864–79.

<sup>248</sup> Wendelin Küpers, "Perspectives on Integrating Leadership and Followership," *Leadership* 2, no. 1 (2007): 194–221.

from departmental level to becoming pastors and Bishops. There are other suggested theories like the already discussed Weberian and Distributed leadership Theory paradigms. These various theories provide further explanations and guiding framework for followers who become leaders in Charismatic Churches.

### **3.8 Catching the Anointing**

Many Charismatic Church people aspire to be anointed like their leaders. They aspire to operate the charisma or power of the Holy Spirit in their lives that produces supernatural works. This section discusses their self-understanding as they employ various means that enable them become anointed. In the process, they engage several relational concepts towards God and their pastors. There are two main routes to catching the anointing in prevailing Charismatic Church thought. The first and general one is accessing this grace through the personal pleadings and waiting on God. The second method, which also depends ultimately on the grace of God, is by transference from an existing anointed person. In practice catching the anointing means that church members begin to manifest different gifts of the Holy Spirit while they have not yet been officially recognised as leaders. The fact that God pours his gifts on someone does indicate in Pentecostal-Charismatic praxis his sovereign choice of that person to be part of his work. This reasoning finds a biblical parallel with the acceptance of Cornelius into the church. On that occasion, the Holy Spirit's outpouring rather than any other activity forced Peter and his company to recognise that gentiles are accepted by God and can also receive the most treasured gift of the Holy Spirit by the speaking of tongues.<sup>249</sup> Though charismatics

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<sup>249</sup> Acts 10: 25-38.

concede that not everyone who manifested supernatural gifts ended up being good leadership material, there is evidence that a greater number of people have been admitted into leadership by the exhibition of the anointing.

### 3.8.1 Anointing through Personal Waiting

This is the classical method that saw founders of Charismatic Churches catch their anointings. Typically, it involved a great hunger and thirsting for God's presence and power in a person's life. This desire leads to repeated and continuous seasons of long prayer sessions and fasting. These are usually accompanied by sacrificial holy living. Tackie-Yarboi remembers the period before and after the founding of VBCI when he had to deny himself of sleep and other comforts of life because he was seeking the will and power of God in his life. Other founders speak of similar experiences. Founders of Charismatic Churches claim a continuous instruction and leading by God through various supernatural means like dreams, visions, prophecies, etc. Even today, they have needed to maintain this level of closeness with God to keep their churches running. "There is no short cut to the sustained power and grace of God apart from prayer, faith and obedience to God," Tackie-Yarboi declares. "No matter how one accesses the anointing he or she will need to both maintain and increase its presence through sustained fellowship with God."<sup>250</sup> Currently, there are numerous people seeking God's grace and anointing this way even as they follow their leaders which ultimately speaks to the transformation of followers into leaders.

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<sup>250</sup> Tackie-Yarboi, Author Interview, 23/05/18

### 3.8.2 Anointing through Transference

As part of the feast of charisma, anointings for ministry has been transferred from church founders and pastors to their followers. This is discussed as spiritual routinisation in Chapter 5. Unlike the Weberian Concept of routinisation that sought to replace charisma, spiritual routinisation seeks to increase the occurrence of charisma within a church by raising many more anointed people. The concept of being anointed by transference is based theologically on the relationship between Elijah and Elisha<sup>251</sup>. Pastors transfer the anointing by pronouncing blessings or deciding in their hearts to empower others who please them. Therefore, the transference of anointing is a relational product.

#### *4.8.2.1 Transference to Sonship*

Charismatics believe that a word, a prayer or blessing from their spiritual father can provide access to anointings and spiritual graces that years of prayer might not. Therefore, they promote the idea of sonship in alignment with the LMX theory. Charismatic Church people image themselves to be spiritual fathers or sons to people they do not relate biologically. This relationship is spiritual patronage. The most spiritually endowed is the senior person—father generically but it could be a mother. E. A. T. Sackey, Heward-Mills' assistant exhibits such a sense of understanding as he relates to the latter as his father in ministry. Sackey was Heward-Mills colleague during their university years. In his book *How to be a Good Assistant*, he explains that sonship should be modelled after

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<sup>251</sup> 2Kings 2:9-14.

the relationship Jesus had with God first and then with his disciples. God honoured Jesus his son and Jesus in turn invested into his disciples. He says of sons/daughters that they:

Defend the father,

Identify with the father,

Derive both spiritual and physical authority from the father,

Keep a close relationship with the father,

Be loyal to the father,

Imitate the father,

Look like the father,

Furthermore, sons and daughters have the privilege of seeing and experiencing the things the father does such as his teaching, lifestyle, purpose, faith, endurance, love, patience, persecutions and sufferings. The result of this close walk make sons and daughters catch the anointing on their fathers and eventually become like them.<sup>252</sup> For example, Kankam Boadu who is older than Tackie-Yarboi but followed him as a son has received God's anointing, pastoral call and was in 2017 the pastor at the Mataheko Sanctuary of VBCI in Accra.

The practical outcomes of the transference of anointing to sons and daughter present mixed conclusions. Most people in Charismatic Churches claim that their pastors acting as spiritual fathers have been blessings to them in diverse ways. Consequently, the

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<sup>252</sup> E.A.T. Sackey, *How to Be a Good Assistant* (Accra: Parchment House, 2012), 63-75, 140.

implementation of the fatherhood-sonship paradigm within Charismatic Churches is deliberate. Pastors have intentionally taught on the topic of fatherhood and sonship to introduce their churches to this concept and the spiritual benefits that accrue to true sons.<sup>253</sup> Tackie-Yarboi thinks that the choice of spiritual sons or fathers should not be whimsically done. Rather, spiritual fathers and sons should allow God to knit their hearts together and to find the divine purpose that has to be accomplished.<sup>254</sup> Otabil proposes that when this relationship works as expected, spiritual fathers should provide authoritative yet loving voice of affirmation, affection, approval, motivation, correction, success, permission to succeed, blessing, identity, courage, and security.<sup>255</sup> These values safeguards the anointing they receive from fathers.

#### *4.8.2.2 Other Forms of Transference*

There are other paradigms of anointing transference other than paternal-filial relations. If the expression of the anointing is important in empowering church leaders to be able to lead and distinguish themselves from others, it is even more critical how congregations respond to it if they so desire to inherit it. This is because the possession of leadership charisma by founders of churches do not spontaneously transfer to others. It is until and unless church members permit the anointing of the leader to affect and mould the outcome of their interactions. It was, therefore, common to hear Charismatic Church leaders almost cajole their hearers to say “I receive it” as a means of accessing the leaders’ anointing. Other times the shouts of “I receive it” were enthusiastic. These three simple

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<sup>253</sup> In the early 2000s Tackie-Yarboi did a series on Fatherhood in his church as well as at LSI.

<sup>254</sup> Tackie-Yarboi, *Fatherhood, Preaching at Living Streams International*, 2004.

<sup>255</sup> Otabil, *Leadership: Elijah-Elisha Model*, Joy FM, Accra 29/6/18, 12.00-12.30pm.

words, “I receive it,” in Neo-Pentecostal theology become the faith link between what is been offered by preachers and their manifestation in the people who genuinely receive them.

Pastors teach and require that congregations would first desire to be likewise anointed as they are. The value, regard or hunger that church members have for a pastor’s charisma is believed to be an essential requirement in determining how followers fare in their development into other anointed people. Otabil in this connection discusses how hunger drives people positively to achieve what they want in life.<sup>256</sup> Pastors have been heard to say “You attract what you celebrate and repel that which you reject.”<sup>257</sup> In this, Heward-Mills encourages people who desire to catch the anointing to listen to the tapes of men of God they know they want to be like. He testifies to listening to tapes of the senior Kenneth Hagan repeatedly until one day he supernaturally caught the anointing to be able teach as well. In addition to the Bible, reading books of men of God resulted in receiving an unction.

This mode of catching the anointing, which permits people to become leaders has historically not been restricted to the present day charismatics. The Akan language expression “Wo enya adom,” or its Ga equivalent “Ena dromɔ,” aptly translated as “one has caught the anointing” are old terminologies associated with both Classical Pentecostals and AICs. Normally, God sovereignly and inexplicably empowered those who caught the anointing in this understanding. Therefore, catching the anointing is the transformational grace that continually has been responsible for the emergence and identification of new ministers who may manifest as new church founders, pastors, etc.

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<sup>256</sup> Mensa Otabil, “The Power of Hunger” preaching (Accra: Altar Media, 2011).

<sup>257</sup> ESM Markwei, Author Discussions, 20/5/2015.

Typically but unfortunately, the manifestation of supernatural gifting in the AICs and Pentecostal Churches were associated with church splits as some people who had obtained grace gifts sought to express their gifting independently.<sup>258</sup> Not surprisingly, Charismatic Churches have not been spared this break away phenomenon which may be attributable to different factors including the manifestation of the anointing. Charismatics believe that the gifts of the Holy Spirit provide the warrants needed to venture into new fields of ministry. Though more established Charismatic Church leaders do criticise this tendency,<sup>259</sup> some of them are products of this break- away phenomenon. Therefore, the important factor to consider is that leaders do emerge from existing churches when people catch the anointing. They may either continue to work in their current Charismatic Churches or break away and become church founders elsewhere. Whichever way, this contributes to the changes associated with the production of multiple leaders who operate at different levels of the leadership-follower dynamics.

### **3.9 Growth By Prayer, Evangelism and Testimonies**

There are other occurring factors among charismatics that result in church members becoming leaders apart from catching anointings. These include prayer, evangelism, testimonies, prosperity, etc., that leads to Christian maturity. In the process of maturing, some members of Charismatic Churches increase their commitment to Christ by being involved in activities that promote church growth. Prayer is simply considered as talking to God and is present in every church gathering. More importantly, church

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<sup>258</sup> Emmanuel Louis Nterful, “Church Expansion through Church Planting in Ghana : A Case Study of the Lighthouse Chapel International Model” (Potchefstroom Campus of the North-West University in co-operation with Greenwish School of Theology, 2013), 84-90.

<sup>259</sup> Rev Anthony Cudjoe, Senior Pastor Calvary Temple of ICGC, Author Interview, 15/6/17.

members are admonished to pray without ceasing.<sup>260</sup> Prayer in the form of intercession, petition, deliverance, is considered as spiritual warfare both at the corporate and individual levels.<sup>261</sup> It is customary for prayer to be offered in tongues or in languages people can understand. The frequency and intensity of prayer is regarded in many ways as a mark of spirituality. Prayer is considered as the solution provider to many of the difficulties in life as there is both the theological and cultural worldviews that the spiritual world is acutely linked to the natural.<sup>262</sup> The high point of prayer are the answers that leaders and church members testify they receive.<sup>263</sup> This is an important component of church member's decision to join and remain in their churches. As David, a recent visitor to one of the Charismatic Churches testified after receiving an answer to prayer, "I can see God is in this place."<sup>264</sup> He intended to regularise his church membership.

Prayer and evangelism are bedfellows in Charismatic Churches. It is believed, that prayer assures the divine favour and power required to make those who are evangelised respond positively. All these churches ICGC, LCI and VBCI encourage their members to evangelise the lost at every possible opportunity. This is a way of being obedient to God and fulfilling the end time desire of Jesus.<sup>265</sup> In addition to personal evangelism, the different branches of the sample churches set specific times for group evangelism usually carried out by those in the evangelism teams. Prayer and evangelism in this regard

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<sup>260</sup> Birgit Meyer, "' Make a Complete Break with the Past .' Memory and Post-Colonial Modernity in Ghanaian Pentecostalist Discourse," *Journal of Religion in Africa* 28, no. 3 (2012): 316–49.

<sup>261</sup> Richard Burgess, "Pentecostalism and Democracy in Nigeria: Electoral Politics, Prophetic Practices, and Cultural Reformation," *Nova Religio: The Journal of Alternative and Emergent Religions* 18, no. 3 (2015): 38–62.

<sup>262</sup> J Kwabena Asamoah-Gyadu, "' ' Christ Is the Answer': What Is the Question?'" A Ghana Airways Prayer Vigil and Its Implications for Religion , Evil and Public Space," *Journal of Religion in Africa* 35, no. 1 (2015): 93–117.

<sup>263</sup> Girish Daswani, "Transformation and Migration among Members of a Pentecostal Church in Ghana and London," *Journal of Religion in Africa* 40, no. 2010 (2010): 458.

<sup>264</sup> Daniel Yao, Testimony about LCI Korle Gonno Branch, 10/10.17.

<sup>265</sup> Jon C Tomlinson, "The Great Commission : Discipleship and Followership," *Inner Resources for Leaders* 2, no. 1 (2008): 1–6, [https://www.regent.edu/acad/global/publications/innerresources/vol2iss1/tomlinson\\_discipline.pdf](https://www.regent.edu/acad/global/publications/innerresources/vol2iss1/tomlinson_discipline.pdf).

constitute an important combination that increase church members. The interesting observation here is that apart from church crusades which is LCI's specialty, most people have been converted into these churches by small teams of people or on a one-to-one basis. This puts church members who follow the instruction of their leaders the direct agents of church growth and by extension the gatherers of future leadership raw material.

Closely related to both prayer and evangelism is the sharing of testimonies.<sup>266</sup> Testimonies are answers to prayer offered, and other recognisable acts of God's goodness to people. Witnesses of God's goodness tell of their experiences to encourage others. This view of miracles and God's goodness is uncomplicated by the philosophies of Hume which insisted in 1748 that except a person can have the first-hand experience of a miracle it is impossible to adequately convey its form and meaning in a testimony.<sup>267</sup> Charismatics however have a simple and sincere approach to both giving and sharing of testimonies.

It was observed that VBCI, LCI and some ICGC Temples had dedicated times of testimonies during Sunday services. The testimonies were sometimes screened depending on the level of branch organisation as a way of assessing claims of the testifier to see whether it was worth presenting. One interesting testimony I heard during this research at the LCI Korle Gonno Cathedral in Accra was from the 2017 regular football goalkeeper of Premier Division club Accra Great Olympics during Sunday morning service. He testified, "God helped me keep a clean sheet against Kumasi Asante Kotoko. I know as Bishop prays for me I will do better."<sup>268</sup>

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<sup>266</sup> Carlos F. Cardoza-Orlandi, "What Does It Take to Learn Leadership Across Cultural and Religious Boundaries? Perspectives, Observations and Suggestions from a Cross-Cultural Location," *Journal of Religious Leadership* 10, no. 2 (2009): 5-25.

<sup>267</sup> David Hume, *Cambridge Texts in the History of Philosophy: An Enquiry Concerning Human Understanding and Other Writings*, ed. Stephen Buckle (Cambridge: Cambridge University Press, 2007), 100-120.

<sup>268</sup> Michael Sai, Testimony at LCI Korle Gonno Branch, 14/05/17.

Testimonies have been used by Charismatic Churches as a way of evangelism, attracting new members and consolidating old memberships. They are also points at which people testify of their prosperity. The theology of prosperity, which holds that church people must expect God's favour in the areas of healing, supernatural protection, personal financial improvement, etc., is an important feature of the practices of faith. Prosperity whether real or imagined does influence individual behaviour which in turn affects how charismatics contribute towards leadership development in their individual churches.

Church members were observed to literally sell their churches, the ideas of prosperity and their pastors based on testimonies. Sometimes, it was to the point of glorifying their leaders and their gifts something which is opposed by some Christians on ethical grounds. In order to ascertain the veracity of some claims of healing, some pastors insisted on having medical doctors confirm these. The churches then add during the time of testimonies that these healings have been independently confirmed.<sup>269</sup> Sometimes the pressure of producing answered prayer has resulted in accusation of people that some pastors cooked the testimonies which were given at their meetings.

There was a case in Accra on 11<sup>th</sup> November 2014 at the Power Explosion Chapel founded by Rev Ewurama Annan where a visiting pastor was arrested after a church service at the instance of the founder. This was because the so-called healings that took place during a service were fake. Unknown to the church founder, the visiting pastor had hired people to testify falsely. These people were not known to the church and while the resident pastor was wondering at the fact that the regular church members had not received any spectacular healings, she got wind that some of the supposedly healed people were

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<sup>269</sup> This was a way of preventing false testimonies. These according to Bishop Patrick Bruce of LCI tended to discourage rather than promote faith in God.

receiving money from the preacher after the service. The pastor and her church elders immediately caused their arrest.<sup>270</sup>

In general, the relatively well-established Charismatic Churches such as LCI, ICGC, VBI and others insist on ethical practices among their pastors. Such violations would attract sanctions since the repercussions are greater on church reputation than on an individual. Yet, the very fact of the possibility of fixed testimonies emphasises the point of importance of prosperity testimonies to pastors and church members. As members evangelise and attract many more members into these churches, they help increase the chances of finding new leaders within. It also allows the phenomenon of the important other to occur.

### **3.10 The Important Others as Followers Following Followers**

The narrative so far is that charismas of church founders and branch pastors are critical to church member contribution to leadership and governance. This perception was not always true in Charismatic Churches in Ghana. In the course of this research, I stumbled on a small group of people who did not fit the popular narrative of church members needing influence of their pastors to remain in church. There were those who rather owed allegiance to other people in their churches. I call them ‘the important others’ because of the levels of their contribution to their churches in terms of finance donations and organisational participation. These people really were not necessarily on the fringes of church commitment. Again, they were important because some of them had been with

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<sup>270</sup> Emelia Ennin Abbey, “Pastor, Accomplices Arrested for Fake Miracle,” *Graphic Online*, 2017, <https://www.graphic.com.gh/news/general-news/pastor-accomplices-arrested-for-fake-miracle.html>, accessed 15/102016.

their churches for long periods and were considered as faithful and integral members. Additionally and contrary to expectations, ‘the important others’ were not dissenters or secessionists who fomented trouble out of dissatisfaction with church systems nor did they nurse any secret ambitions to form their own churches.

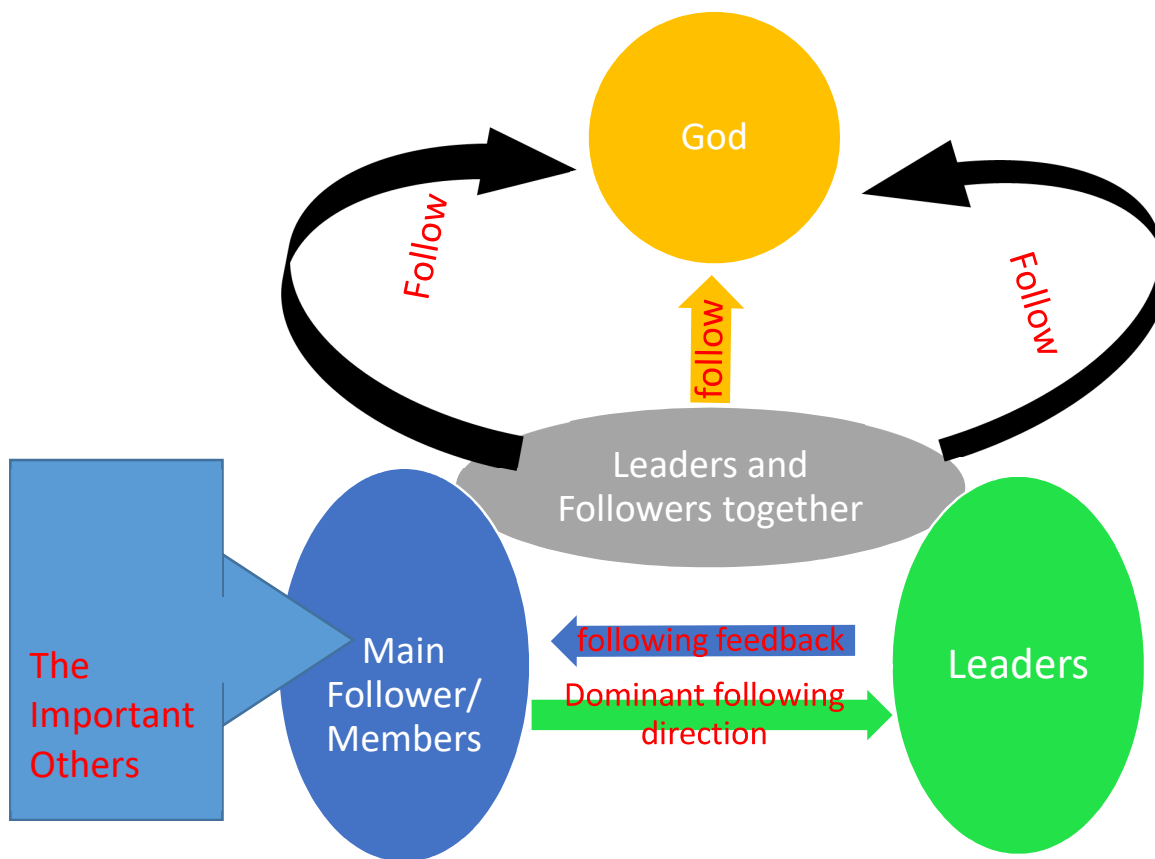
‘The important others’ did not particularly care who their founders and pastors were and had other reasons for being in their churches. They were there because of other followers of the church founder or pastor. They were, therefore, the followers’ followers. They could even contribute to the story of leadership and governance in every way possible but another follower held their allegiance. The one they followed could be the person who invited them to church or someone they met when they visited the church. For as long as the person they follow remained in church, they continued to stay. This shows that influence and power within churches do not always move in the directions and manner that are expected.

By extension then the orthodox reasons for which people contribute to leadership and governance as has been set out elsewhere could have other facets that are yet to be fully understood. Whatever the complexities of the reasoning are, ‘the important others’ are noteworthy because they can be shown to contribute from a followers to follower perspective to the dynamics of leadership and governance in Charismatic Churches.

### **3.11 Conclusion**

Without a doubt, church followers as church clan members are not passive towards the growth and prosperity of Charismatic Churches. In response to communication, the anointing and other leadership inputs, they become contributors themselves to leadership

and governance to the extent that some members are able to wield their own ‘colonial’ influences within ‘the important others’ group. The takeaway point is that church membership is an important aspect of Ghanaian Charismatic Church leadership.



**Diagram showing the Relationship between Followers, Leaders and God in Charismatic Churches**

## CHAPTER 4

### LEADERSHIP FORMULATING GOVERNANCE

#### 4.1 Introduction

Chapters two and three have dealt with the leadership and follower relational dynamics in Charismatic Churches. As a way of recapping, we saw how church founders and leaders raised the followership and how the latter as a distinct phenomenon contributed to leadership within the ambit of church governance. This chapter examines how emergent Charismatic Church leaderships attain legitimacy, employ power and authority in establishing governance. It will further explore how governance so established reinforces leadership positions within the church organisation by engaging various ideas of power and Weberian routinisation. In all the discussions that follow, it must be understood that there will always remain commonalities and differences in the actual governance processes and outcomes. These specifics accentuate the difference between these church clans. Members of LCI for example commonly insist on the authority and goodness of the founder while ICGC and VBCI members to different extents describe their founder's authority as leadership or benign apostolic power.

#### 4.2 Legitimation of Charismatic Church Leadership

Before any of the intended discussions can proceed, Charismatic Church leaders must obtain legal authority over those who follow them so they would expect their obedience. In addition, the newly founded church needs to become a legitimate entity.

Legitimation is the process in which the founder or leader of a group establishes his or her legal leadership authority position within the group. Through legitimation, an emergent Charismatic Church leader appropriately obtains the relevant power nodes for the church's efficient running.<sup>271</sup> Charismatic Churches and their leaders are deliberate about legitimation using a common sense approach. Legitimation was first procured based on the cardinal belief in, and by the statement from church founders to their members, that God had called them to start churches that would cater for their spiritual needs. Those who accepted to follow these founders did so with the understanding that the former would be their pastors, shepherds and spiritual overseers. Subsequently, the founder and his followers or members began to relate to each other in this context. Gradually, the church members forged a new relationship in which they submitted to the founder's leadership and authority. The latter supplied their spiritual needs thus acting out a contractually symbiotic relationship. Those who subsequently joined the church came in with the understanding that the founder was the pastor and they, the sheep. This aspect of legitimation once started never ends. Nevertheless, church members at any given time must assess if their founders and pastors meet the requirement of godly leadership well enough to warrant their submission.

National statutory legitimation process may or may not follow. In the case of ICGC, LCI and VBCI they are legally registered churches in Ghana. They even qualified to operate when the Provisional National Defence Council (PNDC) set up the Religious Law Registration Decree 224 that was a stringently regulated church registration activities in the period between 1989 and 1992.<sup>272</sup> Aspects of this decree requiring religious bodies

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<sup>271</sup> Peter B. Read, "Source of Authority and the Legitimation of Leadership in Small Groups," *Sociometry* 37, no. 2 (1974): 189–204.

<sup>272</sup> PNDC Law 244, required all religious bodies (particularly Christian) to re-register with the Religious Body Registration Committee under some stringent conditions. The committee wound up its work in 1992.

to re-register, are no longer functional. Currently, churches register as charities or companies limited by guarantee with the Registrar General of Ghana.<sup>273</sup> This registration process does not involve an evaluation of theology, doctrines, etc. As a secular state, the country theoretically considers religion as a private affair and therefore abstains from intrusive involvement. A church must, however, declare its principal officers then present its constitutions and articles of faith. For as long as church constitutions, articles and practices of faith do not contradict the laws of Ghana, legal registration was granted. With this regime of registration in place, the TWMCs could not prevent the Charismatic Churches from registering and operating in Ghana when the latter began. Though they had concerns with the emergent Charismatic Churches as the then substantive Christian gatekeepers, they were powerless to stop the advance of Charismatic Churches just as they had failed to stop the AICs. It must be emphasised however, that though this institutional process is present, the real legitimization that makes people follow and join Charismatic Churches comes from charismatic elements such as callings, gifts and anointing and good Christian character.

Legitimation is important because it offers ICGC, VBCI and LCI the legal opportunity to be recognised as entities that can own properties, open bank accounts, sue and be sued, etc. Not only that, it is the practical means by which these churches represent themselves as viable entities to belong to, from the viewpoint of faith. Then in considering their leaderships as legitimate, church members submit to rules, regulations and instructions put out. Subsequently, pastors may appoint other church leaders, give directions, set membership criteria, and receive offerings and tithes, etc., as processes

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<sup>273</sup> The Registrar General documentation for church registration was the same for all charities and differentiated by stated purpose and articles of incorporation.

needed to make the churches grow. Members on their part then evangelise and serve the church as a means of ministering to God.

### 4.3 Beginnings of Governance

Historically, processes of governance were instituted by Charismatic Church founders soon after formation. Yet, the popular description is that there was no governance systems during this period. What should rather be discussed is that there were no elaborate formal systems of governance. An ad hoc form of governance which nevertheless helped the churches look after themselves emerged. Governance rules, structures and processes (RSP) were established gradually. Two driving factors come into play here, which are *reactive decision-making* and *proactive decision-making*.<sup>274</sup> The former is the outcome of problem solving and the latter from desired visionary innovation that founders and their leaders implement.

Some of the early steps in governance was the writing of names and the taking of church members' details. There were also steps towards appointing church workers among the few faithful people who congregated around the founders. These would include musical instrumentalists and a primordial choir. Then came the idea of forming councils and boards alongside the founder. ICGC at this time was led in their beginnings by a three-man presbytery formed by Mensa Otabil, Eric Kwabong, and Obeng Darko. LCI was also led by Dag Heward-Mills, E. A. T. Sackey, Edward Addy and Adelaide Heward-Mills the wife of the founder. The first three are currently referred to as the founding bishops. In VBCI, Nii Apiakai Tackie-Yarboi was joined by Clement Asihene, Elijah Saforo and Emmanuel Ackun all of whom are currently bishops of the church. With time came the

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<sup>274</sup> J. G. Esubonteng, "Routinization and Governance in Some Charismatic Churches in Ghana." (Regent University College of Science and Technology, Accra, 2010), 170-174, 180-183.

establishment of polity as a form of governance. Further in support the churches' governance, were the institution of administrative systems and training facilities for future leaderships.

Polity, as occurring in VBCI, ICGC and LCI have so far been eclectic. Not all the identifiable political systems in place are in their purest forms. For example, ICGC has a Presbyterian polity but does not vote for the installation of its presbyters. They are appointed mostly. It is nevertheless Presbyterian because the Executive Council composed of Regional Overseers manage the daily needs of the church. They derive their authority from the highest decision-making body, which is the General Church Council composed of presbyters and other church leaders. Similarly, VBCI is an episcopate with a General Church Council as its highest decision making organ although it has an apostolic council. LCI on the other hand is an episcopate with the Bishops Councils being the highest decision making organs. These existent structures as they were in 2017 should be expected to continue to evolve to meet growing governance needs. For instance, the number and structure of ICGC's presbytery changed in 2017 with the appointment of a seven man national presbytery made up of the regional supervising ministers and the founder. Previously, it was made up of a larger District Supervisory Ministers and the general overseer. VBCI had also increased its number of Bishops in 2015 to nine to form a bishop's council from the previous five.

It is pertinent at this juncture to trace the trajectory of how a single individual through leadership affects other people to form an independent charismatic church to grow it into a fully-fledged denomination with different geographical branches. A priori, the wherewithal and the energy of the Charismatic Church leader to make anyone do anything depends on the different powers and authority he wields. This linkage with power and

authority does run through all levels of church activity. Therefore, power is like the literal fuel that provides energy and makes movement within the church possible. It is what energises church leaders to set up governance systems.<sup>275</sup>

The expedition of transforming and translating Charismatic Church leadership activities into governance regimes should rightly be treated as being entrepreneurial but from a spiritual perspective. In this Hjorth et al, explain that the entrepreneurship process consists of people who achieve a given preconceived goal, which in this case is church formation.<sup>276</sup> Thus as spiritual entrepreneurs<sup>277</sup>, founders of Charismatic Churches have been creative, imaginative, invested in their cause, filled with intense desire that they have been able to actualise in setting up church organisations.

Paradoxically, the strongest and weakest points of this process of church entrepreneurship are that they are extremely dependent on the leadership of the church founder. What the founder is and does, deeply mark the entrepreneurial process. Hence, his or her personality cannot be ultimately separated from the nature of the church organisation. No wonder Charismatic Churches are mostly called by the name of the founder instead of their official names, for example, ICGC is casually referred to as Mensa's church. Implicit in this entrepreneurial position is the possibility of power and financial abuse. Secondly, the levels of creativity and imaginations that drive the founder entrepreneur would eventually drive his or her church provided these values are effectively

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<sup>275</sup> Jennifer Strawbridge, "The Word of the Cross : Mission , Power , and the Theology of Leadership," *ATR* 91, no. 1 (2003): 39–40.

<sup>276</sup> Daniel Hjorth and Robin Holt, "Entrepreneurship and Ethics: Understanding Ai Weiwei as an Entrepreneurial Parrhesiastes," *The 5th Latin American and European Meeting on Organizational Studies. LAEMOS 2014*, [http://research.cbs.dk/portal/en/publications/enterprise-entrepreneurship-and-ethics\(78d3c744-40e0-4131-97c7-25b4267e677b\).html](http://research.cbs.dk/portal/en/publications/enterprise-entrepreneurship-and-ethics(78d3c744-40e0-4131-97c7-25b4267e677b).html), accessed 21/08/2017.

<sup>277</sup> Sonny Nwankwo, Ayantunji Gbadamosi, and Sanya Ojo, "Religion, Spirituality and Entrepreneurship.," *Society and Business Review* 7, no. 2 (2012): 149–67.

communicated to his followers.<sup>278</sup> The poor communication of creativity and vision sometimes produce insurmountable and frustrating barriers to the realisation of the founder's desires. Thirdly, there is no unitary end-point view for all churches to agree on when entrepreneurship has ended. Hence, one founder could remain entrepreneurial throughout the period of his leadership always keeping the church in a state of flux and change while another would settle for normal growth to occur.

Therefore, through entrepreneurial behaviours and the need to solve organisational stability and growth problems, Charismatic Church leaderships have had to set up governance mechanisms and systems. In addition, the need for carrying out changes, innovations in line with church mission, vision, and strategies of Charismatic Church leaders, further influenced the institution of governance from the scratch.

#### **4.4 Power Dynamics of Leadership and Governance**

One vital factor that binds leadership and governance together is the ubiquitous occurrence of routinisation. In this sense, routinisation of power is what is taking place. This is because charisma as conceived by Weber is actually a form of power-dominance of organisational leadership over others.<sup>279</sup> Consequently, all the known outcomes of routinisation such as hierarchies, administrations, governments and leaderships operate within given power and authority conceptions. At the same time, it must be perceived, that power and authority nodes associated with routinisation products such as hierarchies

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<sup>278</sup> Daniel Hjorth, Robin Holt, and Chris Steyaert, "Entrepreneurship and Process Studies," *International Small Business Journal* 33, no. 6 (2015): 599–611.

<sup>279</sup> Malcolm Warner, "Kafka, Weber and Organization Theory," *Human Relations* 60, no. 7 (2007): 1019–38.

are formulated to aid systems of governance.<sup>280</sup> Not only that, but, the processes of church self-care demand that power be routinized at all levels of church organisations. Therefore, the routinisation of leadership in ICGC, VBCI and LCI is a routinisation of power for the purposes of governance.

Power among others, can be defined within hegemonic play “as a process of social control.”<sup>281</sup> It means having the wherewithal to make people do what one desires. This definition incorporates the idea of force, resistance and ultimate control as ingredients for power discussions. While this form of power is overtly and subtly present in Charismatic Churches, Lukenbill would conceive it “as a collective transaction characterized by a division of labor, movement toward a common end, and flexible coordination between opponents.”<sup>282</sup> Power from this viewpoint is positively relational with a productive end goal. However, Lukes argues beyond relationship and hegemony that it was important for people to understand the nature of power being exercised and for them to be vigilant over its abuse.<sup>283</sup> This calls for the understanding of various related conceptions of power. Among these, two popular paradigms by Raven and French on one hand and Michel Foucault on the other, will be briefly discussed because of their pervasive relevance to Charismatic Churches. It must once again be stated though that these are not the only recognisable power concepts at play in these churches.

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<sup>280</sup> Jr James F. Cooper, “Higher Law , Free Consent , Limited Authority : Church Government and Political Culture in Seventeenth-Century Massachusetts,” *The New England Quarterly* 69, no. 2 (1996): 201–22.

<sup>281</sup> Pieter Spierenburg, “Punishment , Power , and History : Foucault and Elias,” *Social Science History* 28, no. 4 (2004): 607–36.

<sup>282</sup> David F Luckenbill, “Power : A Conceptual Framework,” *Symbolic Interaction* 2, no. 2 (1979): 97–114.

<sup>283</sup> Steven Lukes, “Power,” *Contexts* 6, no. 3 (2007): 59–61.

#### 4.4.1 Raven and French's Bases of Social Power

This sub-section identifies some of the forms of power as proposed by John R. P. Raven and Bertram French one finds operating in VBCI, LCI and ICGC. For Raven and French, power is composed of social interactions between people within a qualitative continuum that operate differently depending on the issues at stake. These power relations involve at least two objects, a dyad.<sup>284</sup> Thus in a Charismatic Church, such a dyad could be diverse involving for instance the church and its pastor, the convert and the counsellor, the leadership body and the pastor or even the church, etc. If the behaviours within a dyadic relationship are influenced by the rewards available for carrying out actions then *reward power* is operational. Therefore, reward power can be exercised over paid church staff whose compliance is based on their wages and emoluments. Power relationships could as well be *coercive power* where the fear of divine judgment and doom forces people to act or, *referent power* in which respect for people such as pastors or church officials make them control others. In the case where professionals like architects, doctors, etc., within congregations exercise control because of their expertise in Charismatic Churches they exhibit, *expert power*. Then officials whose power to act in Charismatic Churches depend on constitutions and church laws rather than personal power exercise *legitimate power*.<sup>285</sup> Others additionally refer to *personalised* power in which the individual in power uses it for selfish or other parochial interests. Similarly, *socialised* power is at play when protagonists employ it for good use that benefits organisations or individuals. Each of these power relations can be identified in Charismatic Churches in different permutations and

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<sup>284</sup> John R.P. French and Bertram Raven, "The Bases of Social Power," in *Group Dynamics*, ed. D. Cartwright and A. Zander. (New York: Harper and Row, 1959), 150-167.

<sup>285</sup> *Ibid*, 150-163

combinations but they will not be discussed here at length because of how well they have been researched within social groups.

#### 4.4.2 Michel Foucault's Panopticism

Another major conception of power in Charismatic Churches that has been defined by secular sources as those of Raven and French comes from Michel Foucault. In the book *Discipline and Punish*,<sup>286</sup> Foucault described power as a phenomenon among people in the chapter named Panopticism. Therefore, power was not a palpable object. His idea of power was not as dyadic as Raven and French but as a dispersed influence in an organisation. This implied that in VBCI, ICGC and LCI settings everyone from the church founder to the most recent convert exercised some amount of power as they participated in church activities. Power therefore resided with the individual and not forcefully in a group.<sup>287</sup> Hence, no one person in a group can monopolise power. This ubiquitous power was also amoral and neither beneficial nor oppressive by itself.<sup>288</sup> Consequently, who wielded it, how it was deployed and for what purpose it served, defined and characterised power. Realistically, individuals or groups even in church did not always engage power for good and peaceful purposes, as it could be as strategic as a war.

Charismatic Churches in Ghana such as VBCI, LCI and ICGC, are familiar with these notions of power. Different people at different times have used the same kinds of power well or poorly. Though sometimes imperceptible, each person exercised some amount of power which at the very least included the power to leave a church without any

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<sup>286</sup> Michel Foucault, *Discipline and Punish: The Birth of the Prison*, trans. Alan B Sheridan, 2nd Eng ed (New York: Vintage Books, 1995), 195-228.

<sup>287</sup> Ibid, 197.

<sup>288</sup> Ibid, 195-228.

repercussions but which affects the organisation negatively. On the positive side from church perspectives, the actions of individuals such as evangelism, counselling, etc. carried out by individuals using their own initiative and often unknown to any church leader provide evidences of popular power at work. Generally, though, the sample Charismatic Leaders have employed power dispersed in churches strategically to bring organisational growth. Controversially, the mobilisation of power as conceptualised by Foucault has sometimes provided a basis for criticism of Charismatic Church leaders as well. They have been accused of exploitation of followers and monetary manipulation, as leaders were perceived to immorally accumulate wealth at the expense of the weak. It is noteworthy though that Foucault inseparably associated knowledge with power in such a way that the popular maxim knowledge is power literally rings true.<sup>289</sup> Therefore, the creators and possessors of knowledge of how the Holy Spirit charisma operate have characteristically been at a place of advantage over other church members. These people including church leaderships easily exercise power and elicit obedience from others because of their perceived or real knowledge of spiritual things. Having made these observations, it is important now to trace the involvement of power in linking leadership and responsibility.

#### **4.5 Charismatic Church leadership Power Imaging**

The bind between Charismatic Church founders, leadership, governance and routinisation cannot be complete without engaging power and authority regimes. This is because the whole paradigm of leadership-governance routinisation is founded on the

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<sup>289</sup> Ibid, 182-189.

power and authority—charisma of the prophet-type leader as Weber generally argued.<sup>290</sup> Charismatics in general and their leaders in particular have a seamless two-in-one dimensional power construct. They accept and keep to the socio-secular notions of power as have been discussed by figures like Weber, Raven, Lukes, Foucault and others. In addition, they employ the biblical sense of power—God’s power (Divine power) especially based on faith. Why are these sources of power characterised as two-in-one? This is because the two notions of power are so integrated and seamless that they are practically indistinguishable. God’s power is believed to be available to leaders in all they do especially in ministering.<sup>291</sup> At same time, the day-to-day administrative power and application of authority is exercised within different secular imaginings. Therefore, either church leaders exhibit divine and secular power together or alternately, depending on which one they consider most appropriate. The theology of common sense approach and practicality allow these otherwise antagonistic concepts to be amalgamated. Generally, though, less is spoken of secular conceptions of power and more of divine power.

It cannot be emphasised here enough that divine power as it relates to the Holy Spirit in the name of Jesus is a basic spiritual resource in Charismatic Church ecclesiology. This usage of power can be appropriately characterised as being elastic. The Holy Spirit’s power is responsible for uncountable things in people’s lives as well as in the church.<sup>292</sup> During this research, I heard repeatedly that a church without the Holy Spirit’s presence and power was a dead one, which makes divine power not just a leadership or organisational issue. It is the essence ICGC, VBCI and LCI’s existence. Consequently, church members were supposed to exercise God’s power at every hierarchical level. This divine power was received through God’s gifts of grace, prayer and faith. Power as the

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<sup>290</sup> Weber, *Max Weber, Economy and Society*.

<sup>291</sup> Zachariah 4:6.

<sup>292</sup> N. A. Tackie Yarboi, *Why the Anointing?* (Accra: Victory Crown Publishers, 2015), 29-54.

anointing could also be accessed and appropriated through impartation from a more powerful person. Vitaly, the discussion of God's power must embrace but not be limited to the anointing.<sup>293</sup> This is because the Holy Spirit, the source of power, is bigger than any anointing that can be categorised. Charismatics therefore believe that anybody who is born again and is God's child and possessing the Holy Spirit has a right to God's power. Furthermore, the Holy Spirit makes his gifts available to all Christians as a function of power. Those called to God's service and who ultimately become his leaders usually exercise greater degrees of charismatic power and gifting.

By engaging the two-in-one dimensional power concept one can conclude that Charismatic Church founders have mostly remained the repositories of both secular and spiritual power in their organisations though they have shared these power with others. However, their abilities to exercise absolute power in their churches implicitly or explicitly have raised the question of the genuineness of their shared power with others. The fact remains that church founders are acutely aware of their power positions and are willing to exercise them as and when but that does not negate the idea of their having devolved themselves of some power. This is because without such devolution their followers would not be able to work. It is therefore a matter of the extent of existential devolution. Empirically, Foucault's assertion that power by itself is neither positive nor negative was confirmed during this research.<sup>294</sup>

Essentially, the moral and religious positions even by Christian leaders' leadership determine whether power would be used properly or not. When founders and leaders employ personalized power for example they do so immorally which is contrary to

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<sup>293</sup> Ibid.

<sup>294</sup> Michel Foucault, *Discipline and Punish: The Birth of the Prison*, ed. Alan B Sheridan, 2nd English (New York: Vintage Books, 1995), 195-316.

Christian and socially acceptable norms. The Charismatic Church founders and leaders in LCI, VBI and ICGC as at 2017 had been accused of different things, which they believed, came with the misunderstanding people have for them and what they did.<sup>295</sup> Some of their followers believed that extreme pastoral control blurs lines between faith, obedience and foments fear among church members.<sup>296</sup> In this fashion, the idea of benevolence has been evoked in their control of socialised processes suggesting that they really exhibit nothing but patriarchy or authoritative leadership.<sup>297</sup> Nevertheless, by 2017 none of the founders of ICGC, VBCI, LCI had been legally indicted to have been anti-social or infringed any social laws in their churches with their influences. Generally, however, church leaders wielded socialised power for the benefit of the general good. They have used their opportunities and power to improve those who have come under their sphere of influence.

Authority is closely associated with power in the church as an organisation. Some aspects of organizational power are potentially dispensed within the framework of authority. Not surprisingly, authority is sometimes defined as delegated power because it is assigned power. However, authority is not equal to power. This is because the conceptions of authority and power differ in many respects. When authority is conceived as permission, grounds for action, an institution or form of knowledge it differs from power<sup>298</sup> exercised on people and objects. Then people can have authority in what they do. Here, authority may be exercised or submitted to, willingly or unwillingly. Again, authority may be derived from the knowledge or expertise of others by what they say or

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<sup>295</sup> There were news reports during this research in all types of media, (TV, radio, newspapers, social media) accusing church leaders of exploitation and financial misappropriation. These accusations mostly came from perceptions and in some cases because of people allegedly arrested by the police. However, the founders of LCI, VBCI and ICGC have not been charged with criminal offence.

<sup>296</sup> Ama Atta (Pseudo name) a former Lady Pastor of LCI said she felt divided between showing loyalty to Christ and her leaders then.

<sup>297</sup> Hans-Martin Wilhelm, "African Christian Leadership: Cultures and Theologies in Dialogue" (University of South Africa, 1998), 31-133.

<sup>298</sup> Eleonora Piromalli, "Authority and the Struggle for Recognition," *International Journal of Philosophical Studies* 23, no. 2 (2017): 205–6.

do. This is acting on the authority of someone.<sup>299</sup> These considerations bring the concept of legitimate and illegitimate authority to the fore. In principle, authority is legitimate or illegitimate based on who or what it is derived from as well as how it is used.

Charismatics normally would consider authority as legitimate if it is legally handed down and applied for a good reason.<sup>300</sup> Perhaps the most practical word that could best conceptualise authority in within VBCI, LCI and ICGC is control, which may be exercised legitimately or otherwise. Control implies recognised people who direct others in line with stated goals with these Charismatic Churches. Control as would occur in the early days of Charismatic Church formation, according Zhang et al, constitute part of authority formation. Authority formation describes the practical step by step processes in which organisational founders create, weave and maintain leadership authority. By the same authority formation, other people at different levels of hierarchy and for different functions within Charismatic Churches use authority to set up responsibilities, offices, and perform various governance assignments. In the process of authority formation, people exercise control and are changed within the church organisation.<sup>301</sup>

Authority is also inextricably linked with responsibility in organisations and is usually the means by which routinized power manifests in organisations. A priori, Weber's description of traditional, legal and charismatic types of authority is a formulation involving the relationship between responsibility, power and authority.<sup>302</sup> In practice, responsibility as it relates to authority has functioned in ICGC, VBCI and LCI to raise organisational structure, hierarchies, etc. The important thing here is that in executing

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<sup>299</sup> Gary Young, "Authority," *Canadian Journal of Philosophy* 3, no. 4 (1974): 421–34.

<sup>300</sup> Piromalli, "Authority and the Struggle for Recognition."

<sup>301</sup> Xiao feng Zhang et al., "A Grounded Theory Study on Leader Authority Formation Process in China," *Nankai Business Review International* 7, no. 3 (2016): 345–60.

<sup>302</sup> Weber, *Economy and Society*, 241-58.

different responsibilities people in church become managers of different situations.<sup>303</sup> Then the quality of authority expressed in terms of responsibility come into play. For example, in fledgling church organisations like Charismatic Churches, there may be overlaps, gaps and imbalances in authority relating to responsibilities. It is therefore necessary, that responsibilities are associated both with the right type of decision making and decision implementation regimes.

#### **4.7 Leadership Authority And Mass Involvement in Governance**

After obtaining legitimation from their initial followers as discussed in section 4.2 above, Charismatic Church leaders can now exercise various types of power and delegate authority to their followers. Authority is the legal or legitimate power, which is exercised by the founder and other leaders by virtue of their spirituality, charismatic gifting, their hierarchical position or knowledge.<sup>304</sup> It may be presented as authority to do something, which is derived from hierarchical power that solicits obedience. On other hand, expert power generates authority out of deference.<sup>305</sup> This is the power that makes church members believe and follow their leaders as the experts who are closer to God. As a matter of praxis, Charismatic Church authority is prominently and effectively embedded within leadership titles, such as apostles, prophets, teachers, pastors, shepherd, Priesthood leader, etc., and their variable equivalents for each church. Apart from this ecclesiastical authority, Heidebrecht discusses the authority of church members in a church by virtue of their

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<sup>303</sup> Kees Ahaus and Hen van de Water, "Quality Instruments for Defining Authority," *Training for Quality* 2, no. 1 (1994): 14–22.

<sup>304</sup> Mensa Otabil, *Operating in Divine Authority* 1-3, 2007.

<sup>305</sup> Dan Silverman, Joel Slemrod, and Neslihan Uler, "Distinguishing the Role of Authority ' in ' and Authority ' To ,'" *Journal of Public Economics* 113 (2014): 32–42.

ownership of churches.<sup>306</sup> It is the type of authority within the memberships of ICGC, LCI and VBCI that I entitle *earned authority*. It is earned authority because the conception of church ownership implies that most of the hard work and sacrifices in building and maintaining denominations come from church members out of the love they have for God and their churches. This position then allows some church members to make strong suggestions to leadership and as well take some important non-structural on the spot decisions that must be taken without needing to revert to church leadership. For example, the specific locations of some church branches and other such decisions lie within the purview of earned authorities. Thus, church members who plant some church branches decide on many initial issues before the branch can be established and formally run by church bureaucracy.

Authority progression in the denominational Charismatic Churches starts with the founder who receives or grabs delegable authority. He receives authority as church members willingly resort to his leadership and submit to him or her. When, however, authority is obtained by a theocratic fiat, the members could have no choice but to comply. This is what I describe as *grabbed authority*. By whichever means authority is obtained, it is delegated to the first and initial church appointees. These are those who get involved with setting up church departments, cell groups and other sub-groups. Through the exercise of pastoral and leadership authorities in service to the churches the first branches of the church become formed. The branch pastors repeat similar patterns of authority as the first church did to raise new leaderships and to govern the church through service. As

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<sup>306</sup> Doug Heidebrecht, "Preacher, Teacher, Pastor, and Elder as Authorities in the Church: McClendon's Portrayal of God's Authority and Canadian Mennonite Brethren," *Baptistic Theologies* 2, no. 2 (2014): 101–7.

the churches continue to grow into denominations, the nature of authority becomes complex.

Having made these practical observations it is important to recognise that Charismatic Church power-authority paradigm is a factor of routinisation in its various forms. It is composed of and operates through four identifiable vehicles namely, hierarchy as practical official governance mode, ceding of working authority, earned authority and church constitutions, in the order of importance. One should be expecting that church constitutions would be the first means of authority dispersion as is usually the case in governance. Yet it is not. Empirically, little or negligible references were made to church constitutions by the memberships ICGC, LCI and VBCI. Some of them had neither seen nor bothered to ask to see them. This perhaps makes the case for the current study of the dynamic situation of leadership and governance. The initial constitutions that allowed these churches to register with the government in the late 1980s have been changed as the churches grew in complexity. What has happened though is that church growth developments have always been ahead of VBCI, LCI and ICGC constitutions rendering them archaic in time. For instance, LCI and VBCI were not episcopates until the late 1990s implying that new constitutions should be written to take care of these developments. Similarly, ICGC's reorganised presbytery and LCI entrepreneurial denominations cannot function under their existing constitutions. Therefore, practicality, common sense and the vision of founders take precedence over constitutions. I believe this praxis, for now, weakens the role of constitutions. Altogether, the spirits of constitutions in these churches for now provide the legal framework that guides their operations. In addition, they have become the documented basis upon which to organise changes in governance.

As stated above the fundamental source of authority formulation, routinisation and dispersal is hierarchical. From one founder-pastor situation at its earliest amorphous inception, Church founders create a hierarchy of leadership with functions in governance. These hierarchies have changed in detail and complexity encompassing every aspect of the church. They come as offices with their commensurate authorities to the extent that a Priesthood leader in VBCI, a Covenant Family Member in ICGC or an Area Cell Leader in LCI give directives within their levels of operation and their respective members comply. Closely associated with hierarchization is formalisation, in which Charismatic Churches formalise their activities and move away from their initial administrative oral and informal culture. Here formal ways of communication such as memoranda, circular letters, etc., provide the means of official communication. Some of these formal means of communication are, however, taking place within the workings of informatics and social media.

Next, we will need to look at how the ceding of authority empowers the occurrence of earned authority. The other important means of routinising and dispersing leadership authority in governance are the processes involved in ceding authority, which will be treated under authority and delegations. This is the primary, dominant and the grass root means of leadership's establishment of governance as responsibilities, and actions are practically carried out by church members. Church members engaged in such authority dispersal become attached to their activities in many respects. They then believe their views and suggestions should be taken on board by their superiors. Charismatic Church leadership in this matter have been smart in acquiescing to some of these suggestions. Subsequently, an effective rank and file that are evangelising and raising churches in places unknown to church founders have been developed. Most of these church members may never meet the church founders in their lifetime personally. Yet they exercise the

founders' authority and work in their names. They, in general, do so through the engagement of delegated and devolved authority regimes.

#### **4.8 Delegation and Devolution of Responsibility.**

VBCI, LCI and ICGC institutionalise authority dispersion alongside responsibilities through delegation and devolution. Responsibility delegation is the process of assigning tasks within an organisation for accomplishing objectives.<sup>307</sup> Closely related conceptually, but different in essence is devolution.<sup>308</sup> Charismatic Churches as clans internally delegate and devolve responsibilities. Devolution, for that matter, is the transference of responsibility and authority from higher organisational official (founder) to lower officials (associate ministers). Whereas both delegation and devolution involve the transference of tasks and authority, there are structural differences.

Practically, while the church founder remained the only pastor at the beginning of the church, he officiated at every event from birth to death all alone. When, however, routinisation begins, the senior pastor delegates roles to his assistants. With time, some ministries may become reserved for the senior pastor alone, as a mark of his or her authority and seniority. Progressively, some ministries that were at one time reserved for only the head pastor become routinely devolved to other pastors.<sup>309</sup> In each of the sample

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<sup>307</sup> Christopher F. Achua and Robert N. Lussier, *Effective Leadership*, 5th ed. (Mason: OH: South-Western, Cengage Learning, 2013), 245, [www.cengage.com/global](http://www.cengage.com/global).

<sup>308</sup> Rosalía Cascón-Pereira, Mireia Valverde, and Gerard Ryan, "Mapping out Devolution: An Exploration of the Realities of Devolution," *Journal of European Industrial Training* 30, no. 2 (2006): 129–51.

<sup>309</sup> In the early days of the Charismatic Movements, special services like weddings were handled by the senior minister often as a sign of development in ministry. Some senior pastors now function rarely at these services, which are handled routinely by other designated pastors. Then there is the calling, appointment of church leadership by branch pastors, something which was once the preserve of the senior pastor.

churches, patterns of pastoral responsibilities varied according to the church polity and level of branch growth. Pastors in small branches act as general practitioners carrying out ministries in the same way the founder did when the church was one small unit. However, as the branch church increases in size a process of ministerial segmentation begins. In observing the relationships between the headquarters branch of a church and its branches, as well as those between the senior pastor and his or her subordinate pastors, one can conclude that growth patterns and activities follow repetitive cycles in which ontology recapitulates phylogeny.<sup>310</sup>

The delegation and devolution of responsibilities are processes, which benefit church worker in VBCI, ICGC and LCI in different ways. In particular, they allow new leaderships to be raised and tasks to be finished on time for the purpose of organisational growth. Though the assignation of responsibilities falls within the domain of work during delegation, it is also an important method for the dispersion of power within churches. Therefore, as charismatics get more and more adept at handling work related responsibilities, they also accumulate experiences with regard to management of organisational authority. This is because one cannot assign responsibilities to subordinates and deny them the authority required to accomplish them.<sup>311</sup> Consequently, delegation and devolution cater for the growing complexity of Charismatic Church clans by involving more and more people in various aspects and levels of decision-making.

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<sup>310</sup> M. Elizabeth Barnes, "Ernst Haeckel's Biogenetic Law (1866)," The Embryo Project Encyclopedia, 2014, <https://embryo.asu.edu/pages/ernst-haeckels-biogenetic-law-1866>.

<sup>311</sup> Andrew J. DuBrin, *Fundamentals of Organizational Behavior: An Applied Perspective*, 2nd ed. (New York: Pergamon, 2013), 124-5.

#### 4.9 Leadership Formulating Governance

Legitimation as discussed above is at the same time accompanied by routinisation that results in the building of church institutions. Routinisation of the founder's charisma is the primary procurer and engine for the establishment of governments and governance within Charismatic Churches. In government formulation of elementary structures, rules are erected and offices are filled by the initial appointees of the church. Some of these offices include choir director, evangelism leaders, etc. Polity is not formed at this stage. Nevertheless, governance occurs because of the processes of running the church.

It is important in describing routinisation in Charismatic Churches to identify its nuanced nature. First, the routinisation process is not in response to a succession problem after the demise of the founder. The founder being alive is rather the main protagonist of this routinisation. As Tackie-Yarboi of VBCI explained, routinisation is geared towards solving the problem of organisational dynamics as leaders gather followers.<sup>312</sup> This is based on *reactive decision-making* processes. Logically then the extent, details and choices within this kind of routinisation would definitely depend on the choices and desire of the founder. In this selective use of routinisation, Charismatic Churches move towards establishing Weberian bureaucratic organisations. The question however is the extent to which these churches will be bureaucratized, as charisma continues to be produced as an ideological item of faith within the ministry of the Holy Spirit to the churches. Factually, the churches have lost some of their initial charismatic flexible spontaneity and are working within an inflexible regime of bureaucracy. Administratively, they operate fixed distribution of regular activities, clearly defined structures and limits of command authority and accompanied by a specified means, methods and conditions for performing

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<sup>312</sup> Bishop N. A Tackie-Yarboi, Author Interview, 11/06/18.

assignments.<sup>313</sup> For clarity, I refer to this type of routinisation as *administrative routinisation*.

Second, there is what I describe as *spiritual routinisation* taking place. The Weberian routinisation as discussed above has to do with the rendering of charismatic attributes of church founders and leaders common and available through church structures. In contrasting this understanding, the description of the charisma routinising relationship between church founders and their junior pastors or protégés deserved a special distinguishing description. I describe this as *spiritual routinisation*. This is because instead of mimicking lost charisma after the founder's demise, charisma is rather maintained through reproduction or transformation in the lives of some followers who become charisma exhibitors.<sup>314</sup> Again, the founder's charisma is not being necessarily replaced by the establishment of formal offices as Weber suggested. Aspects of it is routinized while at the same time the church founders and leaders seek through prayer to both renew and increase their charisma in the form of the anointing. Yes, though the protégés of Charismatic Church leaders through routinisation occupy offices in their church organisations, they do so more for administrative purposes than for preserving routinized and diminishing charisma. In reality, the junior pastor seeks to possess his or her own real charisma in relation to that of the prophet-type leader. It may be similar to the founder's—a reproduction, or different—a transformation, or a mix of the founder and follower's charisma—a hybridisation. Effectively, spiritual routinisation produces officials rather than offices, personnel rather than administrations. These charisma-bearing individuals may later occupy offices according to organisational design etched out of the administrative routinisation of the founder's charisma. Therefore, *spiritual routinisation*

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<sup>313</sup> Eisenstadt, *Max Weber On Charisma and Building Institutions: The Heritage of Sociology*.

<sup>314</sup> Tackie-Yarboi, *Why the Anointing?*

is really a routine reproduction of spiritual charisma in a cyclic manner as each founder and his subordinates engender more charisma manifesting individuals. The fact that charismatic power or manifestation by junior pastors may be lower than the church founder does not negate the points made above. In fact, sometimes, the charismas of junior pastors in that sense become more prominent than their church founders.<sup>315</sup> It is one of the interesting characteristics of developmental change, which could produce variable outcomes. The junior pastor may be able to remain in his organisation. Other times, new church formation occur as the junior pastor for different reasons including insecurity, competition, internal persecution, disobedience, call of God, etc., sets up a new church. In summary, it is evident that through administrative and spiritual routinisation mechanisms Charismatic Church founders establish governance systems and processes within their churches.

So far, routinisation of Church founders' charismas that formulate governance has been discussed. Progressively, routinisation of leadership charisma develops into processes of *governance routinisation* in LCI, VBCI and ICGC. Governance routinisation occurs as each church department, branch, district or region carries out acts of governance so making governance a routine within the church organisation. This form of routinisation is driven by leadership supervision involving its command and control processes, hierarchical structures, and rules. Governance routinisation which continuously occurs closely with that of leadership has ensured that each church branch not only looks after itself but also in accordance with existing rules relate appropriately with their headquarters as the centre of power.

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<sup>315</sup> There are pastors in ICGC, VBCI and LCI who manifest different and spectacular charismatic gifts from the church founders. Yet, they have remained in submissive to their founders.

#### 4.10 Governance Evolution

Routinisation results in Charismatic Churches establishing government and governance through evolution. While rejecting the atheistic tenor of Darwinian evolution, both church and denominational governance can best be characterised as evolutionary.<sup>316</sup> From its original biological standpoint, evolution involves gradual changes in a species' form or behaviour over a period. Organisms start from small and simple forms and later grow in both size and or complexity depending on the need to adapt more efficiently to the prevailing environmental conditions or ecological settings. As evolution occurs, some old structures are discarded while new organs are developed. In principle, evolution leads to the establishment of better-adapted organisms to their environment and makes organisms survive.<sup>317</sup> Governance in Charismatic Churches clans follows this pattern.

To summarise the occurrence of evolution, I have formulated four stages of governance as occurring in Charismatic Churches similar to Carter and Kidwell's employment of stages in describing leadership and governance of family firms. They empirically show how different stages occur for personnel and their activities in organisational leadership and governance.<sup>318</sup> In Charismatic Churches, evolutionary stages are subject to the kind of fluidity that characterises their leadership and governance dynamics. The identified stages are neither completely disparate nor distinct from each other. They flow into each other in an irregular manner. Each stage is identified by the preponderance of some markers.

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<sup>316</sup> Bruce H Weber, "Studies in History and Philosophy of Biological and Biomedical Sciences Extending and Expanding the Darwinian Synthesis: The Role of Complex Systems Dynamics," *Studies in History and Philosophy of Biol & Biomed Sci* 42, no. 1 (2011): 75–81.

<sup>317</sup> Ibid.

<sup>318</sup> John James Cater and Roland E. Kidwell, "Function, Governance, and Trust in Successor Leadership Groups in Family Firms," *Journal of Family Business Strategy* 5, no. 3 (2014): 217–28.

#### **4.10.1 Stage I of Governance Evolution**

This is usually associated with churches with single or few branch congregations with primordial structures. Here, governance rules, structures and processes (RSP) are tied to the decisions of the founder and or a small group of people who constitute the church board. Initially, rules and processes are simple, unsophisticated, and largely dependent on common sense and scripture. The founder and his board easily control power and authority from one central position. There may be other sub-leaders in charge of church departments and small groups who help the founder and his board to govern but these do not also operate much of a complex system.

#### **4.10.2 Stage II of Governance Evolution**

This stage of governance is associated predominantly with rapid growth in numbers and branches. The need for church structures to be established becomes imperative and leadership engage in the active establishment of these structures in a more complex manner. Structures established include different bodies and councils that govern various aspects of the churches' work. This results in greater devolution of power and authority at both the departmental and the branch level. Therefore, structures set up for the headquarters or big churches where necessary are duplicated in the smaller assemblies for conformity. This is the stage when the elements of routinisation and formalisation can easily be identified with the church inventing and making traditions rapidly. Constitutions and other documents are written to bring standardisation to the way things are done. The churches begin to take on an impersonal character. Rules and processes are actively established at this time with some implementation challenges. They become the necessary

vehicles by which the churches can negotiate their growth agendas in the establishment of structures.

There are differential outcomes of governance between large well-established branches and their recently founded ones. It becomes necessary in studying governance dynamics within the whole church denomination to have a good perspective of this second stage of governance evolution. Otherwise, the small branch church resembles a church undergoing Stage I of Governance Evolution activities.

#### **4.10.3 Stage III of Governance Evolution**

This is a stage in which church **clan** structures are continuously being formed and reformed but is marked by the insistence on right procedures found in church rules and processes. Charismatic Churches from the inception are not fully known to be sticklers to church rules and processes but become so during this stage. VBCI, LCI and ICGC have shown similar insistence on church governance but within different levels of intensities. There are different examples of such rules and processes in these churches two of which will be cited. In the first instance, formal pastoral formation in Bible Schools or other forms of training are required before individuals are accepted into church ministries. This was not the case before. In addition, there are stipulated number of years and conditions to serve before promotions take place in ministry. Again, one cannot get married as simply as when the churches started without going through a series of approvals that include specified period of counselling and endorsement from one level of church leadership or the other. This stage is also the phase in which churches like LCI and VBCI have developed and published their own liturgies for different ceremonies. ICGC for its part is

fine-tuning its key church activities in the form of manuals as work in progress by committees.

#### **4.10.4 Stage IV of Governance Evolution**

I broadly describe the Stage IV of Governance Evolution as the *Unknown Future Era*. As church organisations that can be described as being embryonic compared to the older TWMCs, the Charismatic Churches in Ghana have leap-frogged their governance development. They are seeking to make it appear as if they are as established as the TWMCs. Yet, they have many more stages of leadership and governance they have to experience. In reality, routinisation, formalisation, bureaucracy and various institutionalisation factors are yet to be fully developed. These are besides the all-important dynamics of leadership succession yet to occur.

#### **4.11 Governance reinforcement of Leadership Authority and Power**

There is a growing perspective that governance boards and systems can provide organisational leadership through internal ethics and culture. They also provide direction, targets and input that can be deemed as leadership.<sup>319</sup> Chait believes that boards that play leadership roles must be strategic.<sup>320</sup> The implication here is that boards with strategically minded people do provide strategic leadership. Empirically, instituted governance bodies within Charismatic Churches in Ghana have not only aided the founders' leaderships but

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<sup>319</sup> John Carver, "A Case for Global Governance Theory: Practitioners Avoid It, Academics Narrow It, the World Needs It," *Corporate Governance* 18, no. 2 (2010): 149–57.

<sup>320</sup> Richard Chait, "Foreward," in *The Practitioner's Guide to Governance: Building High-Performance NonProfit Boards*, ed. Cathy A. Trower (San Francisco: Jossey-Bass, 2013)

have in some cases been sources of strategic leadership themselves.<sup>321</sup> Essentially, ICGC's Presbytery, VBCI's Executive Council and LCI's Bishops Council are examples of governance boards that provide leadership for their churches. They continue to be responsible for many important decisions that have been instrumental in the current growth of their churches. Similarly, the General Church Council(s) of ICGC and VBCI have been bodies that promote internal accountability by demanding church activity reports while providing strategic leadership and organisational direction.

There is a view that leadership of the founder of a Charismatic Church diminishes as the church becomes more organised and others participate in its administration.<sup>322</sup> This is not necessarily true because the function of influencing change, and bringing innovation nonetheless are continued by church founders. When the churches were small, the founder basically directed the church alone. The church felt his impact as the leader. In establishing governance systems, others come to legally share in the founder's role and as a result may appear to be "less of a leader" because he would seem to exercise less responsibility. In the view of some Charismatic Church members, their founders become a bit more detached. Whereas the founder took decisions quickly and simply alone, there was the need now to pass through procedures, use paper work and employ agents before simple tasks were performed.

Nevertheless, this form of bureaucratic governance does sometimes provide its own form of leadership though. The effectiveness of this governance leadership depended

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<sup>321</sup> ICGC has as Presbytery consisting of Regional Overseers, VBCI has the Council of Bishops and LCI the Bishop Council and each of these bodies have the founder as the presiding elder assisted by their leaders.

<sup>322</sup> Some of the church members I engaged with who had been many years in their churches believed they felt the direct leadership roles of their founders diminished and become somehow detached from them when they appeared to be delegating more and more of their responsibilities. I believe what they missed was the relationships they had with their founders while acting as the capable people who run the affairs of the church.

on the quality of decisions that various church committees and boards took and their ability to implement and or supervise implementers. Indeed, it was the case that some governance leadership groups could supervise the implementation of some of their decisions more effectively. For example, building committee members, church media teams, etc., were composed of people with more diverse skills, knowledge, expertise and resources than a single leader who in any case had to supervise through people.

With regard to power, church leaders would appear not to be as powerful as before when they cede aspects of leadership to governance boards and systems. For those who equate power to leadership then the leader would have regrettably lost power. However, it is useful to remind ourselves that the decision of the church leader to employ the gifts of others in the administration of the church is a prerogative. Yet, it is an imperative prerogative for the reasons of church longevity. This decision does imply only the loss of absolute power and the raising of other power nodes. It is a decision that must count as leadership because the founder decides to give up power for the sake of the church. It is leadership because it results in the raising of other people as leaders and improving their human and spiritual experiences. It is leadership because church business is better done. This governance-leadership is effective when the founder willingly participates in teamwork and submits himself to the team. Through governance systems, he leads his leaders. In the process, new emergent leaders who come to enjoy both organisational and public limelight submit to the founder. The founder of the church then exercises even higher leadership. It must be re-stated that if the end-product of leadership is achieving important beneficial changes and growth for the churches, then the leader has used power well in establishing governance structures through devolution.

One argument I make concerning power devolution by Charismatic Church founders is that these founders in giving up power re-find it in different ways. They do not really lose power. Power dispensed as authority to other pastors enables them tend the sheep and increase church numbers. Consequently, though most church people would not have little personal link with the founder, in reality, they are connected to him or her through the delegated leadership personnel. The founder consequently receives back a bigger influence by virtue of the larger congregation size. His instructions and directives affect more people. Congruently, his legal power, authority, increases over many more people comprised in his church. He gave up power when the church was smaller and he now exercised power over a bigger church. Beyond this, the founder's social authority and standing in the public's eyes usually increased. Nevertheless, because this regained or even increasing power is not direct, there is a tendency to discount it.

What has been happening in all the uncertainty surrounding church founders and their churches is that they actually move up the ladder of leadership and become occupied with the strategic direction of their churches. They leave off most of their former responsibilities to other leaders and systems of governance that are raised which become mundane. Otabil, Tackie-Yarboi and Heward-Mills now use vision and other strategic leadership resources to plan the long-term goals of their churches. They have become the fulcrums in using governance systems to give their churches direction using the established governance structure, rules and processes. By virtue of their positions and the roles they play, their leadership positions rather become more enhanced in the church globally, being reinforced by governance.

#### **4.12 Conclusion**

The relationship between leadership and governance is one of dynamics at this stage of the existence of Charismatic Churches. Individual Charismatic Church clan founders who became their first pastors in ICCG, VBCI and LCI have managed to steer and direct their churches such that they have become denominations. Using the models of routinisation, entrepreneurship, distributed leadership and leader-member relationship while at the same time operating different styles of leadership, they have mobilised and dispersed power in the churches as part of the development of the institution of governance processes and systems. The governance systems help to grow the church and set out clear lines of administrations. Whereas the founder was in the thick of most decisions and activities while the churches were small, other leaders did perform some of these roles. The systems of governance in turn demand that the leader performs in a strategic role, which is still higher than those of the other subordinate leaders. Consequently, the founder's leadership role appears weakened and some members would crave for it. In reality, church founders' leadership influence is rather reinforced and increased through good governance. Thus, a cyclic mutually dependent change in relationship is set up between church governance, the founder and leadership. For as long as the church leadership works at enhancing governance, its corporate evolution made greater demands on church leaders which when properly addressed raises the leadership profiles of these men. Leadership and governance systems reinforce each other creating a dynamic.

## CHAPTER 5

### PARTICULARITIES OF A NEW PARADIGM OF DYNAMIC GOVERNANCE

#### 5.1 Introduction

The previous chapters have amply indicated that some dynamics continue to occur between leadership and governance. No matter how influential or effective any Charismatic Church founder and leader is, he or she must find a way to make the group remain permanent. This becomes possible only if the resultant group can properly organise itself and become a church organisation. Otherwise, it will remain a prophet-type group run by a single individual. To transition and transform the prophetic-type group, its leadership needs to establish governance which reciprocally reinforces leadership. This should result in the setting up of Charismatic Church hierarchies and bureaucratic administrative structures. Incidentally, these aspects of traditional church government have already been considered in detail by Gbekor in his 2009 PhD thesis submitted to the University of Ghana.<sup>323</sup> Similarly, Ebenezer Yalley's thesis on church government in the Anglican and Methodist church in Ghana underscore the point.<sup>324</sup> Then Nterful's MA case study of the LCI's model of church planting submitted to the Greenwich School of Theology<sup>325</sup> discussed its government extensively.

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<sup>323</sup> Gbekor, "Leadership Patterns in Ghanaian Christianity."

<sup>324</sup> Ebenezer Yalley, "Church Government of the Anglican Church in Ghana and Methodist Church, Ghana in a New Testament Perspective" (University of Ghana, 2015).

<sup>325</sup> Nterful, "Church Expansion through Church Planting in Ghana : A Case Study of the Lighthouse Chapel International Model."

This demands therefore, that a further study of governance in Charismatic Churches must be different and add to the present knowledge. Hence, governance will be considered within the recently established paradigms involving rules, processes and structures. These as indicated by Mutch<sup>326</sup> becomes the derived framework for navigating this chapter.

## 5.2 Church Governance or Government?

Though governance has been addressed in the literature review, it is important for convenience to restate what it is. Governance as carried out by Charismatic Churches is considered as a function or measure of effectiveness with regard to those who are governed.<sup>327</sup> Therefore, it is not focused on just administrative hierarchical activities of government. Rather, governance is the sum of the derived benefits accruing from leadership and governmental action to the church. This ultimately reflects how Charismatic Churches look after themselves. Of great essence, then, is the quality of governance regimes.

For practical reasons, the idea of governance cannot escape the input of government. First, government and governance are the products of leadership decisions and actions as has already been stated. Therefore, the role of officials like the Charismatic Church founder and its leaders will always be pivotal. Second, the effect of a chosen polity on governance depends on the existing typology i.e. whether Episcopal or Presbyterian. Polity here provides the legal matrix within which actions are legitimately addressed.

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<sup>326</sup> Alistair Mutch, “‘To Bring the Work to Greater Perfection’: Systematising Governance in the Church of Scotland, 1696–1800,” *The Scottish Historical Review* 93, no. 2 (2014): 240–61.

<sup>327</sup> Aldashev and Marini, “Governance of Non-Profit and Non-Governmental Organizations- Within-and Between-Organization Analyses: An Introduction.”

Obviously, the political systems and means of decision making in these churches differ as VBCI, and LCI were Episcopates and ICGC Presbyterian. More so, these political positions are tempered by eclecticism as was indicated in the previous chapter. Third, routinisation of charisma as a personal leader's attribute taking place in Charismatic Churches does account for hierarchies and the existing bureaucracies through which the churches are governing themselves. Therefore, governance will always depend on government as argued by Rosenau.<sup>328</sup> Furthermore, theology as an interpretation of biblical doctrines has some directions as to the establishment of offices and how they should function in ministry. Practically, key aspects of vision and mission as emanating from the church founder are captured into constitutions that have been framed to direct how Charismatic Churches behave corporately.

While this recent NGO concept of governance in which the best possible benefits that accrue to the governed is being understood and adopted, all its tenets cannot be applied within Charismatic Churches undergoing the developmental change. For example, many of the conditions that exist and prevail between national governments, international donors and NGOs are different in the Charismatic Church situation. Most Charismatic Churches in Ghana practically raise and appropriate their own funds. Thus, unlike civil society groups or governments in Africa, no external donors by virtue of their funds impose anti-cultural means of measuring of success from abroad. Consequently, most of the means of determining successful governance are home brewed and dependent on parameters used. Nevertheless, the idea that governance, or better still good governance, is seeking the best welfare of the governed is a principle that has universal acceptance. Consequently, a church with good governance has a stable leadership that is able to steer its affairs, possess

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<sup>328</sup> J James Rosenau, "Les Constitutions Dan Un Moned En Proie Aux Turbulences : Le Conflit Après La Biplolarité," *Cultures et Conflits* Hivier, no. 8 (1992-93.): 164–88.

clearly identifiable hierarchical structures, and as well involves church members in different aspects of its running. Church workers have a sense of ownership of their churches and find fulfilment in their service for God. In addition, the church environment fosters spiritual and social growth with happy congregations.

One important observation that needs discussing with regard to polity as it contributes to governance is the relationship between formal polity and informal polity. Formal polity is the officially declared governance elements such as “the traditional ethos and symbols, and theological rationalizations”<sup>329</sup> associated with a particular polity. Since formal polities differ for various churches, they correspondingly dictate varied outcomes for different churches. Thus, the level at which churches carry out certain activities like evangelising, worship, etc., depends on their formally acknowledged form of polity, whether Episcopal or Presbyterian. Behaviours within the purview of formal polities are those that are normally regulated and expected of church members. However, formal polity declarations alone do not shape the organisation of churches.

An informal polity element is the unwritten governance behaviours and relationships associated with people within a church. This is normally not planned and may arise out of different practical internal relations. It involves informal decision-making processes and outcomes. In Charismatic Churches, informal polity is present before formal polity structures are developed in full. They indeed are the begetters of formal polity systems. Common sense, some amount of scriptural application, societal cultural behaviours and the dynamics of interpersonal relationships did inform informal polities which were not standardised within these churches. Even when formal structures are being

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<sup>329</sup> Takayama, “Formal Polity and Change of Structure : Denominational Assemblies.”

developed in Charismatic Churches, informal polities continue to dominate spaces that are yet to be fully exploited by formal polities.

Formal polities in VBCI, ICGC and LCI are in principle guided by their constitutions. These documents, as is expected, contain information on governmental hierarchical structures, their statements of faith and other ministerial issues that are peculiar to their organisations. Nevertheless, in the dynamic nature of governance in Charismatic Churches formal polity continues to lag behind the informal. This situation, which is usually a response to the growth needs of these churches have been the reason why in 2017 ICGC and VBCI were in the process of reviewing their constitutions. LCI had launched the United Denomination Lighthouse Group of Churches (UDLGOC) concept requiring a restatement of church polity. Nevertheless, the rules, structures and processes that have engaged their efforts in governance will be perused.

### **5.3 Instituting the New Paradigm of Governance from the Scratch**

Generally, the institution of government is run by people who wield power in a nation or organisations like Charismatic Churches.<sup>330</sup> Where they have a form of legality, they use legitimate power, rules and administrative apparatuses available to govern. By this understanding, governance strategy refers to the processes of governing or running a government.<sup>331</sup> Therefore, when Mutch refers to governance in the Presbyterian churches of England and Scotland he has in mind how church officials governed using church

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<sup>330</sup> James N Rosenau, "The Governance of Fragmentation: Neither a World Republic Nor a Global Interstate System," *Conference Paper: Congress of the International Political Science Association* (Quebec, 2000).

<sup>331</sup> C. Brooke Dobni, Mark Klassen, and Drummond Sands, "Getting to Clarity: New Ways to Think About Strategy," *Journal of Business Strategy* 37, no. 5 (2016): 12–21.

sessions (local church board) rules and regulations.<sup>332</sup> Through vignettes, Jones argues that the practice of governance is important because it raises and preserves institutions that promote the wellbeing of churches. He continues that good governance in particular as opposed to bad governance requires wisdom and good Christian character from practitioners. He insists that good character traits such as forgiveness, patience, love, etc., are important ingredients to be admired in the lives of those who exhibit good governance.

At this point, the different empirical articles by Mutch on the processes of governance in the Presbyterian churches in Scotland and England in eighteenth century become an important invaluable resource in this discussion of Ghanaian Charismatic Churches. The historical fact is that the Presbyterian Church in Scotland had to “focus on the creation of systems of governance which had long term implications” after the Reformation.<sup>333</sup> He further indicated that some secular organization governance practices did result from the governance activities within the churches in Scotland.<sup>334</sup> This fact provides a basis for hoping that Charismatic Churches could influence society positively by the governance systems they put into place. This also implies that the governance processes of Charismatic Churches in Ghana today could affect the character and nature of these churches for many years to come.

Societal values were also incorporated into church work. Church accountability in the eighteenth century was an epiphenomenon resulting from local farming accounting systems.<sup>335</sup> Governance, therefore, can benefit from the cultures and sociological

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<sup>332</sup> Alistair Mutch, “Systemic Accountability and the Governance of the Kirk: The Presbytery of Garioch in the Eighteenth Century,” *Northern Scotland* 3, no. 1 (2012): 45–65.

<sup>333</sup> Mutch, “‘To Bring the Work to Greater Perfection’: Systematising Governance in the Church of Scotland, 1696–1800.”

<sup>334</sup> *Ibid.*

<sup>335</sup> Alistair Mutch, “‘Shared Protestantism’ and British Identity: Contrasting Church Governance Practices in Eighteenth-Century Scotland and England,” *Social History* 38, no. 4 (2013): 456–76.

phenomena of churches in their localities. Again, Mutch has discussed how personal accountability featured in the running of churches in the eighteenth century South Nottinghamshire. People who worked in these churches tried to use church finances with frugality.<sup>336</sup> Some Presbyterian churches codified and systematized governance elements among themselves, which ultimately led to the standardisation of church activities.<sup>337</sup> These governance situations, which Mutch worked on, were in many respects identical to the situation in the Charismatic Churches in Ghana. The British churches and their leaderships were trying to create governance systems from scratch having a knowledge of the patterns their forebears had from the then existing Anglican and Catholic Churches. It must be recapped, that the Lutheran reformation was fundamentally in the areas of theology and polity, but was weak in the issues of detailed instructions on all the issues of governance. The churches, therefore, had to create their own governance systems as Charismatic Churches in Ghana are wont to do. This insight is important because if different Presbyterian Church sessions under a single denomination raised different governance systems, it should not be a wonder that Charismatic Churches with different founders established different governance systems.

At the very least Mutch's combined work provides an empirical guideline as to how Charismatic Churches can institute and establish governance systems especially applying the newer NGO paradigm of governance:

1. The adoption of **processes**, which led to record keeping and administration.

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<sup>336</sup> Alistair Mutch, "Custom and Personal Accountability in Eighteenth- Governance Custom and Personal Accountability in Eighteenth-Century South Nottinghamshire Church Governance," *Midland History* 36, no. 1 (2011): 69–88.

<sup>337</sup> Mutch, "'To Bring the Work to Greater Perfection.'

2. The establishment of church governance bodies or **structures** within which governance was executed.
3. **Rules**, which acted as systemic guides for governance activities.

Incidentally, these points coincide and harmonise with the current thought of governance as pursued by Non-Governmental Organisations that insist that the most important value of governance is not the processes that government officials engage in nor its coercive ability. Rather it should be measured by the effectiveness of these processes towards delivering a better welfare outcome for the ruled<sup>338</sup>. Armstrong and Gilson further elucidate this idea and offer tenable governance both inside and outside government within the dynamic paradigm of rules, structures and processes.<sup>339</sup> They explain that the strength of this concept of governance is its shared participatory vision, an ever-dynamic paradigm of process, values and due order.

It is pertinent now, to borrow from Bekker's idea of governance and leadership to enable the linkage between leadership and governance to be made since leaders must function within one form of governance or another. He posits that while organizational governance is equal to its 'steering', leadership is equivalent to 'directing'. Consequently, leadership carries greater appropriating and implementation authority.<sup>340</sup> Furthermore, Kezar and Eckel opine that leadership and governance as individual concepts have been found to act as factors that promote each other's effectiveness and, therefore, needing to

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<sup>338</sup> Gerry Stoker, "Governance as Theory : Five Propositions," *International Social Science Journal/UNESCO* 50, no. 155 (1998): 1–28.

<sup>339</sup> David Armstrong & Julie Gilson, "Introduction: Civil Society and International Governance."

<sup>340</sup> Michiel C Bekker, "Project Governance – The Definition and Leadership Dilemma," *Procedia - Social and Behavioral Sciences* 194, no. October 2014 (2015): 41.

be studied in tandem.<sup>341</sup> More importantly, neither leadership nor governance can replace the other.<sup>342</sup> It therefore, becomes necessary to re-examine relationship between leadership and NGO organisational governance to establish how Charismatic Churches have been caring for themselves.

It should be unambiguously stated that the institution of governance as propelled by the RSP formulation departs practically from how Charismatic Church leaders perceive governance. They think of governance purely as a produce of government with themselves as protagonist. Therefore, when they establish rules, processes and structures they do so because they as authorities must carry out the functions of government. Obviously, they carry out their activities depending on the possible power and authority they can garner. Then they hope that eventually, their actions would inure positively to the benefit of their whole church. It is this expectation of good outcomes from governmental actions of these churches that provide a justification to practically consider governance from an NGO perspective and then to provide RSP as its defining tool. Consequently, though the NGO governance concept is ideal it does not depart practically with what Charismatic Church leadership and governance are. Rather, this conceptualisation should provide an impetus to consider government more from the viewpoint of governance that emphasises benefit to their churches.

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<sup>341</sup> Adrianna J. Kezar and Peter D. Eckel, "Meeting Today's Governance Challenges: A Synthesis of the Literature and Examination of a Future Agenda for Scholarship," *The Journal of Higher Education* 75, no. 4 (2004): 371–99.

<sup>342</sup> Linda Sue Warner and Keith Grint, "The Case of the Noble Savage : The Myth That Governance Can Replace Leadership," *International Journal of Qualitative Studies in Education* 25, no. 7 (2012): 969–82.

#### 5.4 Rules, Structures, Processes as Framework for Governance

The NGO paradigm of governance can effectively be explained as how churches in developmental change look after themselves because it corporately considers how much people benefit from leadership and government action. This concept can be so broadly discussed if there are no set limits. It is for this reason that Mutch's work on the Scottish Church as discussed in the previous section will be employed as a conceptual framework<sup>343</sup> consisting these three components - rules, structures and processes (RSP).<sup>344</sup> Further evidence and discussions presented by Armstrong and Gilson and others confirm the appropriateness of this choice.<sup>345</sup> Though these authors present different characterisations, numerical permutation and combinations of structures, rules and processes they essentially agree that these constitute composite sub-units for their explication of governance. In the process, they discuss their conceptions of the sub-units of governance such as rules, procedures etc. For instance, Wieland's thinking of rules and orders are that they form part governance structure, which is different from the Armstrong and Gilson definition.<sup>346</sup> Similarly, rules are sometimes discussed as aspects of institutions and combine with procedures, routines and conventions that operate in formal organisations. Even here, rules and norms that delimit what people do can be argued to be at variance with institutionalism.<sup>347</sup> These only represent the on-going debate related to governance composite items and definition within the contexts of their descriptions. One

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<sup>343</sup> Igor Filatotchev and Deborah Allcock, "Corporate Governance and Executive Remuneration: A Contingency Framework," *Academy of Management Perspectives* 24, no. 1 (2010): 20–33.

<sup>344</sup> Alistair Mutch, "To Bring the Work to Greater Perfection': Systematising Governance in the Church of Scotland, 1696–1800," *The Scottish Historical Review* 93, no. 2 (2014): 240–61.

<sup>345</sup> David Armstrong & Julie Gilson, "Introduction: Civil Society and International Governance." Anthony Middlebrooks and Alain Noghiu, "Leadership and Spiritual Capital : Exploring the Link between Individual Service Disposition and Organizational Value," *International Journal of Leadership Studies* 6, no. 1 (2010): 67–85.

<sup>346</sup> Josef Wieland, "The Ethics of Governance," *Business Ethics Quarterly* 11, no. 1 (2001): 73–87.

<sup>347</sup> Arho Toikka, "Governance Theory as a Framework for Empirical Research – A Case Study on Local Environmental Policy-Making in Helsinki, Finland" (Publications of the Department of Social Research: Social Policy, 2011), 24, <http://kirjakauppa.unigrafia.fi/>.

important and fundamental property of this paradigm is that though rules, structures and processes always work in tandem they will be identified separately for ease of discussion.

I consider this RSP framework appropriate for examining governance dynamics in Charismatic Churches for the following reasons. First, its three components - rules, structures and processes occur together in other literature and is relevant in discussing governance in Charismatic Churches. Secondly, it is easy to use.<sup>348</sup> It is also simple, encompassing, appropriate, and focussed enough for the discussions at hand.<sup>349</sup> Of practical value, the RSP as a tool enables one to appreciate and understand how the NGO paradigm of governance works in Charismatic Churches. Then also, these governance components even if unmentioned easily relate to leadership and are therefore dependent on each other.<sup>350</sup> The RSP individual components must be briefly examined in order to understand governance activities in Charismatic Churches in Ghana.

## 5.5 RSP: Governance and Rules

The sense in which governance rules are conceived by the RSP conceptual framework ultimately fits the imaginations of Charismatic Church governance as will be demonstrated presently in the context of developmental change. Rules are articulated in terms of “what may, must or must not be done in a particular situation.”<sup>351</sup> Then rules in relation to governance has more to do with the standard or the right ways in which thing

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<sup>348</sup> Ibid, 46.

<sup>349</sup> Daniel A Collier and David M Rosch, “Effects Associated with Leadership Program Participation in International Students Compared to Domestic Students,” *Journal of Leadership Education* 15, no. 4 (2015): 33–35.

<sup>350</sup> Michiel C Bekker, “Project Governance – The Definition and Leadership Dilemma,” *Procedia - Social and Behavioral Sciences* 194, no. October 2014 (2015): 41.

<sup>351</sup> Oxford Advanced Learners Dictionary.

are done. These rules establish the acceptable norms and behavioural codes within a given social group.<sup>352</sup> As these norms and codes are disseminated through groups, they tend to direct their nature and characteristic behaviour patterns. They as a result become what they tend to expect in the form of best practices. In effect, these rules ensure that structures and processes are carried out within reasonable conditions.

Socialisation processes tend to spread the rules of governance within a given community or congregation through social learning rules, meanings and values. These also produce community identities in which people come to expect these elements as they develop.<sup>353</sup> Where the rules and values of society are considered unacceptable, people have a propensity to change them through interactive learning activities. It is expected that, all things being equal that the processes of socialisation will be rational and the rule choices made consequent will be beneficial to the society in general. The expectation in this matter is that compliance may be more voluntary than by the cohesion of force.<sup>354</sup> However, experience does indicate that voluntary appropriation of rules both under government and governance regimes may require some form of compulsion as people have a tendency to default.<sup>355</sup> The spin off and usefulness of this conception of rules is that it provides for a dynamic situation in which rules are adopted, evaluated and changed in time. It also is favourable towards the participation of community in the establishment of norms and expects the internalisation of changes through a learning process. These three dynamic

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<sup>352</sup> Valeria Bello, "Collective and Social Identity: A Theoretical Analysis of the Role of Civil Society in the Construction of Supra-National Societies," in *Civil Society and International Governance: The Role of Non-State Actors in Global and Regional Regulatory Frameworks*, ed. D. D. Armstrong, D., Bello, V., Gilson, J. and Sipini (London & New York: Routledge and Francis & Taylor, 2011), 35.

<sup>353</sup> David Armstrong & Julie Gilson, "Introduction: Civil Society and International Governance," in *Civil Society and International Governance: The Role of Non-State Actors in Global and Regional Regulatory Frameworks*, ed. D. Armstrong, D., Bello, V., Gilson, J. & Spini (London & New York: Routledge and Francis & Taylor, 2011), 8.

<sup>354</sup> Bello, "Collective and Social Identity: A Theoretical Analysis of the Role of Civil Society in the Construction of Supra-National Societies."

<sup>355</sup> Catherine E. Rudder, "Private Governance as Public Policy: A Paradigmatic Shift," *The Journal of Politics* 70, no. 4 (2008): 899–913.

values make the choice of governance as rules easily adaptable to the fluid conditions of leadership and governance prevalent in Charismatic Churches currently.

As Christian organisations, Charismatic Church rules that dictate accepted standard are primarily steeped in theology and local culture. Even before these churches can establish any localised rules, members usually respond to biblically prescribed norms of behaviour as much as possible. In this, the existent traditions of Christian character formation by the different denominations that preceded Charismatic Churches serve as repositories of rules and procedures from which eclectic selections are made. Consequently, issues of internal church order, discipline, etc., have basically been carried over from previous Christian experiences. In addition, local cultural norms that did not contradict Christian values lent to the development of Charismatic Church rules. In that vein, cultural behaviours regarding the veneration of leaders and more so those who are spiritually endowed or enlightened as Charismatic Church leaders offer ever present examples. Church rules that govern how churches services are conducted, how departments work, how offerings are taken, counted and banked have been dynamic as the churches grow both in membership numbers, branches and organisational complexity. As to be expected, the rules of engagement that are helping Charismatic Churches to manage their affairs are influenced for practical reasons by secular ones as they tend towards routinisation and formalisation. Sometimes these rules are national and statutory in nature. Consequently, the governance rules of full time workers include the payment of taxes, social security benefits as well as the employment of other endowment funds.

The employment of rules within Charismatic Churches do occur in the contexts of governmental considerations. The different rules governing marriage, pastoral counselling, the taking of communion, offerings, tithes, etc. ensure that churches and their

related systems run well. However, these cannot function effectively without the practical powers of enforcement. The need for accompanying sanctions to back the enforcement of these rules are drawn from leadership as the established active government on one hand. On the other, various laws drawn from church constitutions and biblical authoritative sources provide further guidance support for church rules. Practically, rule enforcement is graduated dependent on severity and is in most contexts tied to biblical doctrine. Small infringements receive small sanctions such as admonishment, warning, criticisms, etc., which are administered within all levels of the church organisation. Severe infringement of rules attract sanctions from established church authority after following biblically prescribed correctional methods or their constitutions.<sup>356</sup>

The relationship between the authority of church leadership and their constitutions continue to be nuanced because of the existing dynamic nature between leadership power and statutes. When the churches were new and small they depended heavily on the personalities of their leaderships. Now that some of the churches have grown there appears to be a gradual progression of rule enactment and enforcement away from the church founders to other leaders. Nevertheless, the founders remain as the key personalities. With time, it is expected that the prescriptions and enforcement of rules would be based more and more on constitutions and other statutory enactments.

The consideration of rules as a component of governance in Charismatic Churches has generally produced a positive influence on their activities. Church members have shown a great propensity towards self-control and compliance. Sometimes however, Charismatic Church members have reacted to different situations leading to the overthrow

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<sup>356</sup> Such infringements as sexual sin especially among church leaders and pastors have resulted in suspensions and expulsions in ICGC, LCI, and VBCI when the individuals do not show repentance and fail to respond to rehabilitation.

of church standards, rebellion and schism. These have been times when their leaders have not kept the standards their followers expected them to keep by being financially exploitative, drunk with power, or teaching bad doctrines, etc. Other times rules have been broken because of the ambition of a few followers who may trump up charges against their leaders and subsequently secede drawing away a following.<sup>357</sup> It therefore, can be concluded that, by and large charismatics keep to well accepted rules of engagement in the manner they govern themselves. However, there are as in every human situation deviations, which nevertheless do not negate the fact that what they consider as acceptable norms of behaviour are generally maintained. Altogether, the workings of church structure, rules and processes produces different effects on churches including ecclesiological attributes.

## **5.6 RSP: Governance and Structures of Charismatic Churches**

Structurally, Charismatic Churches in Ghana so far have hierarchical systems of organisation that are influenced by the vision, mission and polity. Vision and mission together define what the churches do in working toward purposes of the founder. Polity provides the broad ecclesiastical governmental philosophy and ideologies through which vision is processed. Beyond these, it was observed that VBCI, ICGC and LCI operated similar pyramidal structural paradigm with divergent methodological and nomenclatural adjustments. In order to understand how these churches are set up there will be a brief description of how they are organised.

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<sup>357</sup> Dag Heward-Mills, *Loyalty and Disloyalty: Those Who Leave* (Accra: Parchment House, 2011), 1-63.

### *5.6.1 LCI Structural Organisation*

To understand LCI's structure, a typical church unit will be examined. The basic church unit of LCI are its cell groups designated as Areal Cells, which ideally should be up to fifteen people with a shepherd in charge as its leader. It is important in mentioning cells to comment that LCI, VBCI, and ICGC run effective home cells as small groups alongside church Ministry Departments. While the home cell is church in one's neighbourhood and operates outside church hours, the departments' functions are integral to church services. Thus, individuals can be members both of cells and departments. This information must be kept in mind while dealing with these three sample churches.

The Areal Cell groups are points of church growth and multiplication of membership that aggregate to form the single church. As the church grows, it trains shepherds who become ministry and cell leaders. In LCI, therefore, shepherds with different roles supervise the different groupings within the church. Above the shepherds is the assistant to the pastor. He may be chosen from among the shepherds or could be a pastor depending on the size of the church. The pastor heads the church. This basic structure may be varied depending on the presence of a Bishop. In the case of a Cathedral, a Bishop is in charge and he may have a number of pastors assisting in the different roles he needs to play.

The single church units then form the denomination. The denominational administrative hierarchy has a five member Executive Council (EC) headed by the Founder and Presiding Bishop, then the Bishops Council (BC) comprising all LCI Bishops. The Bishop Council has a rotatory chair with a four-year tenure and at that level, the

members of EC are ordinary members with the founder having a privileged place. Below the bishops are pastors some of whom as senior clergy supervise their junior pastors. The next level downward are the different types of shepherd followed by the church members.

At this point, the 2017 changes in the LCI must be addressed. Currently, LCI intrapreneurship processes means that ten new denominations, known as the United Denominations of the Lighthouse Group of Churches (UDLGOC), operate within the erstwhile LCI structure. These denominations were created in response to various factors that primarily included language affinity, culture and geography. They possess identical structures and operate in the same way the erstwhile LCI did. Therefore, the elements identified under the erstwhile LCI replicate throughout these denominations. The founder and his Executive Council work for all the new denominations. Structurally, each denomination then has its own Bishop Council followed by a hierarchy similar to the one outlined above. They currently operate within perceptible practical physical and imperceptible boundaries that are set to change with growth. The new denominations comprise Lighthouse Chapel International present in the Central, Western, Ashanti and Northern Regions of Ghana. Loyalty House International covers parts of the Greater Accra Region of Ghana and the English speaking parts of Africa. The third is the Anagkazo Assemblies that occupy the eastern corridor of Ghana made up of the Eastern, Brong Ahafo and Upper East Regions. It also works in parts of the Northern Region. Fourth the Qodesh Family operates within parts of the Greater Accra Region of Ghana and in the United States of America and Canada area. The fifth Denomination is Mega Church which serves most of the City of Accra and parts of the Eastern Region of Ghana. The First Love Church can be found mainly in tertiary institutions and spreads globally. The Mustard Seed Chapel International as the seventh denomination is present in Europe, parts of Asia and Australia. The French speaking world is served by Mission Internationale Jesus Qui Guerit. The ninth

denomination caters for Portuguese speakers as the Igreja Internacional Capela Do Farol. Finally, there is the Shepherd House International denomination whose activities are concentrated around the Caribbean region. Each denomination has its own Bishop's Council with its chair.

Each UDLGOC denomination as well as church possesses a similar ministry structure. The local church typically has ushers, choir, evangelism teams, counsellors, Sunday school unit in charge of children and youth ministry, the Fellowship of Business men, the Ladies, Choreography and other possible units. Each of these specialised units of ministry provides services in support of the running of the church. Characteristically, their development structurally depends on the needs of the church and the availability of members to fill out all the roles. Each congregation is identified by a name e.g. Lily of the Valley, etc. This schematic representation of the UDLGOC structure is not enough. It is necessary now to discuss the implications of its establishment.

#### *5.6.1.1 Recreating Governance Structure By Intrapreneurship*

One of the incontrovertible proofs that Charismatic Churches are experiencing developmental change is the institution of the UDLGOC through intrapreneurship. This is essentially both a leadership and governance tool because of its intended consequence of contributing to church self-care. It also succinctly makes the point that clans exist within the Charismatic Church community in Ghana through the diverse identities and ways of operations. Intrapreneurship within the LCI churches is a novelty that is gradually growing on the denomination. In the course of this work, I spoke to some branch pastors who did not fully understand its workings. They knew their substantive denominations and

had become comfortable with them. This was their bottom-line attitudes. Typically, one should be discussing the effectiveness of this decision using some designed scales or measures quantitatively or qualitatively. However, this may not be appropriate at this time because the change is embryonic. Consequently, only the possible implications of this change are discussed. The body of churches that has been characterised as LCI in this research so far in 2017 became the UDLGOC also simply referred to as UD for short.

So why has intrapreneurship been deemed necessary? Intrapreneurship is simply entrepreneurship within an existing organisation. Pinchot says it “is the practice of developing a new venture within an existing organization, to exploit a new opportunity and create economic (church) value.” He further indicates that it is a recent phenomenon which is operating on the innovation treadmill of the American economy.<sup>358</sup> The words venture, opportunity and economic value immediately reveal the business origins of this concept which is being innovatively appropriated within the UD context. For both small and large organisations, intrapreneurship promotes revitalisation and improved performance.<sup>359</sup>

Antoncic and Hisrich in a literature review have identified four main elements or reasons that drive intrapreneurship. These are:

1. The need for new business ventures to be started related to an organisation’s current products.
2. The need for the innovative creation of new products, services, and technologies.

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<sup>358</sup> Gifford Pinchot, “In-House Entrepreneurs, -- Those "Dreamers Who Can Increase the Speed and Cost Effectiveness of Technology Transfer from R&D to the Marketplace,” *Research Management* XXX, no. 2 (1987), [http://www.utdallas.edu/~chasteen/Pinchot webpage on Intrapreneur.htm](http://www.utdallas.edu/~chasteen/Pinchot%20webpage%20on%20Intrapreneur.htm).

<sup>359</sup> Bostjan Antoncic and Robert D Hisrich, “Intrapreneurship: Construct Refinement and Cross-Cultural Validation,” *Journal of Business Venturing* 16, no. 5 (2001): 495–527.

3. The provision of ability of the organisation to renew itself, re-strategize, reorganise and pursue organisational change.

4. The choice of proactivity in which management can make enhanced organisational competitiveness, initiative, risk-taking, aggressiveness and boldness.

They indicated that these four factors may not weigh equally during intrapreneurship depending on organisational needs and the anticipated desire of those who drive this change.<sup>360</sup>

Intrapreneurship in UDGLLOC is change that is mainly meant to empower, enhance and accelerate the growth of the denomination in general as in point 3 above.. Nevertheless, the UD would benefit from the other three points. This change, should result in more churches being planted speedily (new business ventures). The UD seeks to set up units that are smaller, quicker with decision-making and hungrier for growth. However, change can be an obstacle or catalyst depending on its management.<sup>361</sup> Organisations have drawn the most brilliant of plans for change but have failed because of their members' attitudes to change. Therefore, the necessary communications, mobilisation and structural units must be elements that should attract a future interest. Here, Simpson found that changes in church situations were not necessary due to cause and effect but rather processual narratives in which leaders participate.<sup>362</sup> Therefore, how each denomination could fare would depend on the engagement the leaders of the single denominations have with their members.

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<sup>360</sup> Ibid

<sup>361</sup> Noel J. Pearse, "Towards a Social Capital Theory of Resistance to Change," *Journal of Advances in Management Research* 7, no. 2 (2010): 163–75.

<sup>362</sup> Peter Simpson, "Complexity and Change Management: Analyzing Church Leaders' Narratives," *Journal of Organizational Change Management* 25, no. 2 (2012): 283–96.

Second, the cultural requirement for such an introduction has not been tested at least within Charismatic Church governance praxis. This is because organisational culture as posits Antonic and Hirsrich is an important variable in intrapreneurship considerations.<sup>363</sup> In fact, it is not just the culture of the external environment that could be resistant. Possibly then cultural factors associated with the UD could be fundamental to the progress of each single denomination. For instance, under new presiding Bishops acting markedly different from Heward-Mills may be a challenge for some people. In addition, the need to grow churches successfully could increase even to the point of practical negativity of intra-denominational competition. This would especially be important as churches belonging to different UD denominations begin to compete with other churches within the same public space or catchment area for people. Personally, I do not expect a very radical change to occur among these churches in these early days since the founder oversees all the work for now. However, as a living organism some developments depending on geography, demographics, mortality, culture, etc., could impose unique situations whose responses in the future cannot be predicted. UDGLOC then has an interesting future governance trajectory ahead for its individual members who are the final protagonists and beneficiaries of this change.

#### *5.6.2 ICGC Structural Organisation*

At the very basic level, the ICGC is made up of cells or Covenant Family (CF) groups. With a recommended number of fifteen, the CFs aggregate to form the typical single unit ICGC assembly. A pastor who could be full-time or a lay minister heads this

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<sup>363</sup> Antoncic and Hisrich, "Intrapreneurship: Construct Refinement and Cross-Cultural Validation."

local church. A church board, made up of deacons as well as others deemed worthy by the pastor, helps him administer the church. Again, depending on size, longevity and various factors, other pastors and deacons would assist him or her. The pastor then has an administration consisting of secretary and other needed office staff. Deacons and departmental leaders then follow in that order ending with the church members.

Ministry in a typical local ICGC church consists of different teams depending on church size, sophistication and needs. There are the ushers, choir, outreach, counsellors, ABC (Sunday School) teachers, church security, intercessors, children department, media team and the youth ministries. The men and women's fellowships provide other sources of ministry and fellowship outlets. ICGC also has other ministries both at the denominational and individual church level.

ICGC has a vertical hierarchical Presbyterian structure denominationally. The General Church Council (GCO) meeting once a year, is the highest decision making body and consists of the Mensa Otabil the General Overseer (GO) and all the different levels of ministers. Some church elders and functionaries would also attend. Then there is the GO who as executive is assisted by the Church Presbytery (CP). The CP functioning as the executive council is a seven- member body comprising six Regional Overseers who are all pastors and who oversee ICGC designated regions. Next to the GO are those who supervise the church's regions ROs. The regions are subdivided into districts with District Supervising Ministries (DSM) and then Area Supervising Ministries (ASM). The Reverend, an ordained pastor and then the Minister who has been licensed by the church to perform some pastoral functions, following them in descending order. The Covenant Family leaders/Departmental leaders/Deacons and then church members function in that descending order.

Organisationally, the ICGC denomination is divided into regions as the largest church blocks. A church region does not coincide with those of the national regional borders. Its boundaries are dependent on the level of church activity by way of number of churches and other geographical and cultural factors. Thus, whereas Greater Accra has two regions, United States of America and Canada constitute a region. In 2017, ICGC had six regions. The region is composed of church districts and the districts similarly of areas. Individual churches constitute the area grouping. ICGC restructured its geographical demarcations in 2017 with a decentralisation focus. Like LCI, structural composition in ICGC continues to evolve. The elaborate structures it possesses now were not in existent in 1984 when it started. It is only logical to assume that some of those structures present in the churches today will evolve in time. The ICGC structure as it stood in 2017, was backed by its constitution, which was itself under review during this period.

### *5.6.3 VBCI Structural Organisation*

Again, the home cell known as Priesthood is the smallest unit of organisation in VBCI. Ideally, it is made up of between two and fifteen people and must divide to form a new one when that the maximum number was attained. Home cells have been an important part of pastoring Charismatic Church members and as well ensuring church growth and stability. They as well offer the first steps to hands-on leadership training and transference of charisma. Organisationally, three single Priesthood groups form the Area Priesthood. Then three to five Areas make up a Zone. Several Zones make up the District Priesthood. The number of zonal groups in the District Priesthood is variable because administrative decisions from the Bishop in a VBCI Region determines the extent of Districts based on need, practical organisational needs and possibilities. The aggregate of Priesthoods in a

locality constitute a single congregation, which is headed by the Minister or Pastor in charge. Other ministers and elders may assist the pastor. Directly beneath the pastor is the Local Church Executive Council, then there are Departmental leaders followed by the church members.

Within a single church, ministry departments such as ushers, choir, evangelism, counsellors, teachers, youth, the Victory Women's Fellowship and Victory Men's Fellowship, can be found depending on church size and complexity.

VBCI's denominational structure has the General Church Council (GCC) consisting of the founder and General Overseer (GO), all ministers of the church, and selected representatives of the churches. The GCC, which met once every two years, approved all the important structural and processual decisions that give VBCI's leadership legitimacy to operate. The founder and General Overseers of VBCI heads the GCC. Functionally, he also sat immediately below the GCC. He appointed an Executive Council (EC) of which he was a part. The EC members who were also part of the GCC, provided daily supervision of the denomination. Below the EC are Regional, District, Zonal and Areal supervising minister before coming to the level of Pastors and Laymen heading single churches.

VBCI's governance structures provide a separation between Weberian administrative system and church spirituality. Therefore, its hierarchy has a two-track relationship. There is the administrative hierarchy outlined above that has the GCC. The Spiritual hierarchy, which also works in parallel with the administrative one, is composed of the founder and General Overseer assisted by the ministerial Apostolic Council. This hierarchical arrangement practically refocuses the debate Sohm started involving charisms and administrative offices discussed in the literature review. In VBCI, the Apostolic

Council is responsible for deciding on issues like spiritual themes and emphasis, programmes to run, etc. The Executive Council occupies itself with organisational structure, human resource issues and the day-to-day structural needs of the denomination. In descending order, The Apostolic Council leadership tract has, Bishops, Pastors, Elders, Deacons and Church members. This makes it possible for people to play different roles in the church. For example, the presiding Bishop's secretary is an elder of the church though she is not the head of any department. Then there are cases in which Pastors, elders and deacons work under choir leaders who are mere departmental leaders.<sup>364</sup> VBCI's structure though apparently simple to run bears testimony to the emphasis of Tackie-Yarboi to prevent the equation of skill and position with spirituality.

Having made these points, it is important, like leadership, to understand the changing developmental nature of governance structures within Charismatic Church structures. In 2017, various requests to examine and analyse the current church constitutions of ICGC, LCI and VBCI were met with the same response; they were being reconstructed. Therefore, their constitutions had become outdated. ICGC had set up different committees that were reviewing different aspects of the church's governance and were yet to present their reports for a comprehensive decision document. The constitution in place was awaiting this change. Meanwhile the Presbytery had been reorganised. VBCI had a similar story. They had embarked on a constitutional re-organisation that had resulted in the increase of the number of church Bishops and abolished the role of a General Secretary. LCI for its part had just gone through the processes of intrapreneurship. Therefore, the constitution of LCI needed to reflect the workings of the UDGLOC. Therefore, the discussion of specific structural hierarchies

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<sup>364</sup> Pastor Kwasi Bosompem Kamkam of VBCI, Author Interview, 24/05/18.

has become outmoded even before this thesis was finished. Practicality in innovative decision-making has constantly outstripped formal laws and regulations. It has been like buying nice clothes for a healthy growing child. They literally become outmoded before long

### 5.7 RSP: Governance and Process

Various authorities have recognised the characterisation of processes as items of governance. Spini for example, **indicates that processes must** be viewed as the sets of successive activities comprised in the development of particular governance phenomena and outcomes.<sup>365</sup> These considerations occur within governance processes irrespective of whether they are within secular or church settings. In Ghanaian Charismatic Churches for example, many of the processes of governance, by which the churches self-governed and established their wellbeing, have social constructs as has been recognised by Bello.<sup>366</sup> Their activities such as the attainment of membership, church identity, participation in certain rituals, etc., are not naturally occurring but rather one of ‘participatory engineering’. Thus, an understanding of and application of right social engineering processes are important in the good functionality of governance in Charismatic Churches. Apart from the sociology of process, Charismatic Church functionality must necessarily combine theological considerations to give it the necessary contextual relevance and effectiveness.

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<sup>365</sup> Debora Spini, “Civil Society and the Democratisation of Global Public Space,” in *Civil Society and International Governance: The Role of Non-State Actors in Global and Regional Regulatory Frameworks*, ed. D. Armstrong, D., Bello, V., Gilson, J. & Spini (London & New York: Routledge and Francis & Taylor, 2011), 15–29.

<sup>366</sup> Bello, “Collective and Social Identity: A Theoretical Analysis of the Role of Civil Society in the Construction of Supra-National Societies.”

The practical implications of the theoretical thoughts expressed above find a simple explanation in the running of a Sunday Service in a typical Charismatic Church in Ghana. This typical church service as a standard practice is an amalgamation, then permutations and combinations of processes. The complete service is the result of processes involving, the choir, announcers, ushers, etc. Each group's processes may depend on their task, resources available and what members can practically do, as part of their participatory engineering. Then each group's ministry is composed of several processes. Taking a department like the choir as an example one can identify the process(es) of music choice, rehearsals, and stage presentation. To the audience however, the church choir was called to minister in song which was either well done or not. Therefore, the simple act of singing a song may consist of different processes. From this single analogy, the point could be made for the multi-level idea of processes when all the actors within a service are put together even in the flux-ridden situation of developmental change.

It is a truism that, Charismatic Churches have been and will continue to be processual in their dealings. Yet, some informants and leaders took the need for understanding processes for granted because they believed it was obvious that without them nothing important could be done. Therefore, little fuss had to be made about seeking detailed processual information. Nevertheless, the very nature of their church organisational structures, discussed above, indicate the imbrication of myriads of micro and macro processes in the establishment of different offices and roles. As Tackie-Yarboi explained, processes are set up to carry out ideas springing out either of vision or a felt need. The processes employed could be by original thinking or by borrowing from other sources to suit the desired outcome. This is followed by trials, error correction and fine-

tuning until perfection is attained for a process. No process has been sacrosanct so far. When it outlived its usefulness, it is replaced for a better or more appropriate one.<sup>367</sup>

Processes in the last thirty years have seen adaptation with time and cultural changes. Akwasi Bosompem Kankam who was VBCI's administrator for fourteen years from 1994 recalled how the small VBCI church received branch reports sent to the office as hard copies and how manual analysis were made from these materials. Since the acquisition of computers, the churches numerous branches and financial dealings are consequently administratively managed in real time by a software; a drastic processual change for the better. In the same vein, from clicks on Bishop Edward Addy's phone<sup>368</sup> he could access different church statistics and reports making the global denomination easier to administer. The use of these modern technologies in Charismatic Churches have required large amounts of informatics investments in ensuring that their processes keep pace with the culture of changes that is constantly accompanying these churches. While the use of these cutting-edge technologies help church processes, they have sometimes exposed some weaknesses in the church set-ups. For instance, where live streaming of services on the internet occurs processual upgrades have become necessary to meet the needs of their viewership. As a result, different departments in Charismatic Churches are being taxed more than ever before to produce better than average international work outputs during their services. The effect in some of these churches is excellence in performance from departments, predictability of ministerial activities and less spontaneous charismatic behaviour.

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<sup>367</sup> Growth and excellence needs greatly influence changes in processes in Charismatic Churches. They could be said to have continuously experimented with new ideas.

<sup>368</sup> Bishop Edward Addy Author Interview, 13/05/17.

Additionally, processes have operated in a socially established manner. Charismatic Churches easily formed different committees at all hierarchical levels mostly to plan and implement decisions. Committees that oversaw finance, discipline, evangelism, marriage, monitoring and other important activities are currently working in these churches with varying terms of condition. Naturally, their scopes of reference, the extent of their decisions, the power of enforcement and other such properties depend on the levels of operation. Hence, a regional committee of finance in ICGC will be by structure and process more influential than another financial committee at the area level. Members of committees are appointed for different reasons ranging from technical competence to the appearance of having wisdom, faith, good social standing, etc. No such committees has had exactly the same members from the inception of any of the samples churches. Personnel are reshuffled and operate on a need to function basis.

By the employment of processes, Charismatic Churches have been able to transform themselves over time from single church units. Committees have shared in burden of directing and provided members with opportunities to serve as a precursor sometimes to leadership. Processes unavoidably continue and fill up the detailed steps by step methods to achieving church goals and governance.

### **5.8 Making and Invention of Tradition**

Charismatic Churches institute RSP governance through the repetitive acts of traditions as they evolve. Ironically, one of the problems that the young firebrand evangelicals had with the TWMCs during the early years of the charismatic revival or

revolution was their disdain for church traditions.<sup>369</sup> Currently, as they make, invent and consume traditions they have either suffered from a convenient amnesia or are now appreciating what they did not understand before. Traditions determine why and how certain repeated actions are carried out.<sup>370</sup> They are “transmitted or handed down from the past to the present”.<sup>371</sup> Hummel says that the method by which the traditions are translated in many cases are as important as the traditions themselves.<sup>372</sup> The making and inventing of traditions as two modes of propagating and influencing governance RSPs in VBCI, LCI and ICGC are now considered separately alongside church culture.

#### 5.8.1 Making of Traditions

Theoretically, the idea of making tradition is based on the fact that organisations’ rituals become traditions with time. This may start and continue as repetitive actions. Sometimes, people deliberately formulate or construct rituals and processes in response to organisational needs. Some of these may be borrowed from different sources be they cultural, social, etc. Often, there arises the need for borrowed traditions to be modified in different ways to make them more relevant or even exciting.<sup>373</sup> The traditions so reconfigured by adaptive modifications of innovations and reinterpretations become available as part of the socio-cultural body of knowledge activity within groups. The

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<sup>369</sup> William Obeng Darko, then pastor of ICGC preached one such vitriolic message entitled “Don’t eat bread in Bethel,” during the late 1980s in which he criticized the then mainline churches traditions and practices.

<sup>370</sup> Dorothy Noyes, “Tradition: Three Traditions,” *Journal of Folklore Research* 46, no. 3 (2009): 233–68.

<sup>371</sup> Edward Shils, *Tradition* (London and Boston: Faber & Faber, 1981), 12.

<sup>372</sup> Leonard M. Hummel, *Clothed in Nothingness: Consolation for Suffering*, (Minneapolis: Fortress Press, 2003), 1-15.

<sup>373</sup> Helena Regius, “Caatholic Missiology , The Bulu and Traditions in the Making,” *The Cambridge Journal of Anthropology: Case Studies from Melanesia* 20, no. 1 (1998): 45–51.

processes of making traditions may be gradual, and piecemeal.<sup>374</sup> Once these are done, the traditions may be handed over as the authoritative way of behaviour. It must be pointed out here, that the making of tradition could involve more than one person, groups of people and generations each of which make different socio-cultural contributions.<sup>375</sup>

There are numerous examples of tradition making in the sample Charismatic Churches. For instance, VBCI, ICGC and LCI have marriage traditions expressing unique ways of indicating one's willingness to marry. Then there are different child naming traditions and child dedication rituals. In VBCI particularly, the child naming tradition is an adapted version of Southern Ghana custom using different elemental symbols of salt, water and honey alongside created Christian liturgy. This type of creativity in tradition making can be found in the liturgy books of VBCI and LCI which caters for a large number of pastoral activities. Another example of tradition making in VBCI, ICGC and LCI, lies in the systems of interacting with first time visitors. The materials and methods used to make them permanent attendees were different.

### 5.8.2 Governance and Invention of Tradition

The making of traditions as discussed above differs in concept with the idea of inventing traditions although some disagree with this differentiation.<sup>376</sup> The main differences as will be analysed below is that the idea of invention has deliberate ideological ring, which is tweaked to appear to be a tradition which has long existed. In addition to

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<sup>374</sup> Lupenga Mphande, "Dr . Hastings Kamuzu Tradition Writers Group : The ( Un ) Making of a Cultural," *Research in African Literatures* 27, no. 1 (2016): 80–101.

<sup>375</sup> Marybeth Hamilton, "The Past and Present Society Sexuality , Authenticity and the Making of the Blues Tradition," *Past & Present* 169, no. Nov. (2000): 132–60.

<sup>376</sup> Regius, "Caatholic Missiology , The Bulu and Traditions in the Making."

making traditions, Charismatic Churches have and are inventing traditions. Not only that, I argue further that the Charismatic Church phenomenon itself is an invented tradition.

In 1983, Eric Hobsbawm the co-editor of *The Invention of Tradition*, an anthology from a conference proceeding wrote:

The term ‘invented tradition’ is used in a broad, but not imprecise sense. It includes both ‘traditions’ actually invented, constructed and formally instituted and those emerging in a less easily traceable manner within a brief and dateable period—a matter of a few years perhaps—and establishing themselves with great rapidity.<sup>377</sup>

Essentially, invented traditions must be meaningful and symbolic. Then they can confer the sense of importance, awe, value, treasure and even sanctity to the physically invented processes which otherwise would remain mere systemic actions. Therefore, tradition inventions must have formal structures of rules with ritual values. Again, functional repetitions present these inventions as norms from the imaginary but continuous past. In addition, the tradition established itself with rapidity. In practice, invented traditions either consisted of the introduction of new ritual forms which were then imbricated with meaning or the reintroduction of elements of extant or even defunct traditions into new and completely different contexts or systems of administrations. The inserted tradition was made to appear as an invariant institution, which would later be subject to the factors of innovations and change that over time and situations affect existing traditions.<sup>378</sup> Commenting in the choice of the term “invention” in a sequel, Terence Ranger, the other co-editor of *The Invention of Tradition*, justified this terminology while admitting that it was paradoxical and imbued with challenges.

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<sup>377</sup> Eric Hobsbawm, “The Invention of Tradition,” in *The Invention of Tradition*, ed. Eric Hobsbawm and Terence Ranger (Cambridge: Cambridge University Press, 2000), 1-14.

<sup>378</sup> Ibid.

He pointed to three categories of invented traditions:

- a) those establishing or symbolizing social cohesion or the membership of groups, real or artificial communities,
- b) those establishing or legitimizing institutions, status or relations of authority,
- c) those whose main purpose was socialization, the inculcation of beliefs, value systems and conventions of behaviour.<sup>379</sup>

Particularly for religion, Lewis and Hammer present three possible reasons as scenarios for inventing traditions. These are:

- a. Pseudepigraphy involving the naming of structures after important personalities or deities to the religion.
- b. Borrowing from existing religion.
- c. Information obtained from transcendent sources.<sup>380</sup>

It is clear from above that Charismatic Churches as invented religious traditions themselves have needed to invent other traditions to remain relevant in governance in the long term. In spite of their changing nature, they are paradoxically functioning as clans with internal cohesion with legitimate authority alongside beliefs and value systems that have always been present. This is within a milieu in which Charismatic Churches historically have had to forcefully ‘fight’ for social acceptance in relationship to the existing TWMCs. Therefore, Charismatic Churches have ritually invented church flags, paraphernalia and insignias in a manner comparable to how the new nation states of the

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<sup>379</sup> Ibid.

<sup>380</sup> James R. Lewis and Olav Hammer, “Introduction,” in *The Invention of Sacred Tradition*, ed. James R. Lewis and Olav Hammer (Cambridge: Cambridge Univ Press, 2007), 1–17.

last two centuries have behaved. Similarly, they have borrowed the ritual of wearing ministerial garments from the TWMCs. This is especially prominent among charismatic episcopates who lay claim to apostolic succession and have appointed bishops. They have through borrowing, invented for themselves traditions encompassing the usage of all the bishopric vestments including mitres, rings and staves.

In addition to ritual, there has also been some liturgical inventions among Ghanaian charismatics. For instance, the founder of Living Streams International in 1992 invented Psalm 23:6, “Goodness and mercy shall follow me all the days of my life and I will dwell in the house of Lord forever” as benedictional liturgy. This has been used as a replacement or alongside the traditional grace: “The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all” (2 Corinthian 13:14). Then, there has been pseudepigraphic<sup>381</sup> inventions of traditions in which buildings and chapels have been named after some people considered important to Charismatic Churches.

It is important to conclude this session on traditions by emphasising that Charismatic Churches in the process of making and inventing traditions have become users of tradition in every aspect of their existence. Traditions have helped them govern themselves, foster growth and ensure stability within a paradigm of developmental change. Invented traditions have conferred the senses of importance, awe, value, treasure and even sanctity to church members. Traditions made and invented have employed both the formal and informal structures of rules with ritual values.

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<sup>381</sup> LCI has named buildings and halls after some of their living members.

## 5.9 Governance and Church Culture

Traditions usually are associated with culture. A church's culture refers to behaviours or ways in which its members act and, therefore, forms an essential part of church governance. Though difficult to describe, culture is the pattern of shared assumptions about how things are done in an organization. This pattern is invented or learnt as organisational members cope with internal and external occurrences. This in turn, is taught to new members as the correct way to perceive, think, and feel in relation to church issues.<sup>382</sup> Charismatic Church culture as practiced corporately is difficult to describe especially by members of a church since it is an aggregation of behaviours within the vertical and horizontal components of the church. Yet, Meehan et al describe it as a unique priced asset; "A company's (Charismatic Church's) culture is the one business (church) asset competitors cannot clone."<sup>383</sup> Church culture may be classified as healthy or unhealthy instead of good or bad. Theoretically, the classification good or bad is avoided because of the relativity and contextualisation of cultures associated with groups. Hence, a behaviour within one environment may be culturally effective within one context and ineffective in another.<sup>384</sup> Appreciating culture is critical because it has the capacity to undo, prevent and even derail church vision and mission when it is not healthy.<sup>385</sup>

Culture is present, active, effective and a determinant of the outcomes of leadership and governance in Charismatic Churches. Culture is important in leadership and governance because whatever teaching, instruction, or directives that are given are without

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<sup>382</sup> Stephen Blandino, "8 Words That Define Your Church's Culture," Do Good Works, 2019, <http://stephenblandino.com/2010/11/8-words-that-define-your-churchs.html>.

<sup>383</sup> Meehan et al, 271–79.

<sup>384</sup> Jean-Pierre Vaudelin and Olivier Devise, "Creating Organizational Reality: The Pivotal Role of Leadership," *IFAC Proceedings Volumes* 39, no. 3 (2006): 785–90.

<sup>385</sup> Carey Nieuwhof, "12 Characteristics of a Spiritual Entrepreneur," *Church Leaders*, accessed August 17, 2017, <http://churchleaders.com/pastors/pastor-articles/276439-12-characteristics-spiritual-entrepreneur.html/4>.

exception tempered by its presence. Charismatic Church acts as the receptacle or matrix in which various leadership and governance decisions interact with church members to fashion a response. The extent of successful RSP implementation, therefore, depend on the way church members respond within prevailing church culture.

In general, cultural formulation and composition within Charismatic Churches included various identifiable elements some of which are :

1. The founder/leader/pastor's personality which is the interactive face of given local Charismatic Church. Through this personality members and visitors of the church make their initial and continued contact with the church.

2. Then attitudes of the church leadership and its administration toward the vision and mission of the church give members the example to follow. If they are enthusiastic and sincere, they produce a followership with similar qualities.

3. Founder or leadership actions and inactions provide cues. The church takes its cue from emphasising what they perceive engaged the interest of their pastor. Inactivity with respect to certain matters provide a gap of low activity or even negligence on the part of members. Members correctly or incorrectly interpreted this to mean a lower level of interest by the pastor.

4. General local endemic culture of church influence the basic behaviour patterns of members. This is the matrix in which members normally socialise and its particularities have the strong tendency to modify or change the nature of any vision, instruction or methodology.

5. Within a local given area, the particular individuals the pastor or church attracts mould church culture, e.g. whether they are educated or not, rich or poor, etc., they bring these to church culture.

6. Prevailing church interpretations of Christianity whether it is strict, lax, prophetic, evangelical, etc. determine the way church members behave. These constitute lenses with which independent churches and denominations view their missions and consequently instruct as well as task their leaders and members.

7. Church culture is influenced by spatial gaps that leadership fails or cannot fill in behaviours such as visitation, attendance of funerals, etc. Church members then take advantage to occupy them and bring to bear their own values.

In summary, the cumulative actions of the general church based on theologies, habits, beliefs, faith, etc., provide the foundations and form of culture within the Charismatic Churches. Practically, some of the cultural behaviours that were observed in LCI, ICGC, and VBCI included prayerfulness, fervent evangelism, enthusiastic responses to church leaders, love for the church and its members as well as a high work ethic. There was also a willingness to give money, desires for power, wealth, social mobility, prosperity as well as worshipful attitudes. On the negative side one could feel people gossip, observe some selfish and lazy attitudes, lack of adequate Bible reading and some superficial relationships. There were those who criticised and fomented disaffection for churches and pastors but remained in their church assemblies.

These characterisations as part of church culture exuded or filtered out of membership actions and speech, their motives, attitudes, mind-set, body language and

confirmed by conversations. To the extent that I could feel these cultural behaviours meant other visitors could possibly feel these as well. The degree to which these cultural factors prevailed in these churches varied in accordance with denomination, local pastors' posturing and the matrix of local culture, etc. The resultant pattern of cultural behaviours within particular Charismatic Church denominations and branches represented church ambiance and average church membership behaviour.

There were cultural intra-denominational or clan modifications. For example, members of LCI had a culture of church planting in general. However, smaller churches were culturally more aggressive. In addition, church ambiance is one in which people were in a hurry toward goal execution. Commonly, IGGC churches taught leadership in different ways but the less socially endowed congregational members focused on individual wellbeing and prosperity. Church ambiance gave a sense of decorum and assuredness. Similarly, VBCI's small branches had a relatively warm relational ambiance. The individual church members in smaller assemblies tried to make contact when they realised you were visiting.

### **5.10 Is Charismatic Church Governance Good Governance?**

Governance under the new paradigm is measured by how church members benefit from leadership actions. Indices comprising different qualities are used to evaluate governments and organization for their governance. In that respect the assumptions and understanding of governance is good governance.<sup>386</sup> Charismatic Churches so far have

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<sup>386</sup> Inessa Love, "Corporate Governance and Performance around the World: What We Know and What We Don't," *The World Bank Research Observer* 26 (2010): 42–70.

been observed to be governing themselves and growing which would imply that good governance takes place largely. Church members within VBCI, ICGC and LCI were not only content to remain but there were some who were in love with their churches and pastors. When these sentiments, opinions and thoughts were considered together, one got the sense that the average church member even in a branch away from the founder's congregation felt well looked after. Yet, there are indications both from observation and informants that some governance practices especially at the personal level in these churches needed improvements. Sometimes, these governance weaknesses were the result of systemic changes that accompanies leadership and governance dynamics. For example, if departments or home cells failed to function properly they could be the result of communication or other systemic failures. Other times it was simply the case of individuals not working as expected. These internal or intrinsic weaknesses were usually the concern of church leaderships to rectify.

Interestingly, there were those who on condition of anonymity believed their leaderships' decisions and actions thwarted good governance. Some of these people wondered whether their leaders were as transparent as they appeared in relation to the mobilization of funds and personal power. They believed their leaders as Christians should not be creating any "smoke screens of holiness" to be abusive. Again, that some church members did not know what was in their churches' constitutions was an advantage to leaderships who did not intend to keep to these documents. This accusation was in the context that the last workable VBCI and ICGC constitutions were easily available to anyone. Others believed that the so-called claim to changes in documentation in progress only provided their leaders who were mostly approaching their retiring ages to set up systems that would entrench their positions. One feisty corporate executive and who also claimed to be a member of LCI emphasized, "I want to challenge my church leaders to

make our constitution freely available and insist on keeping it in the same manner they insist on evangelism. Then, we are having good governance.<sup>387</sup>” Another person in ICGC wondered, when for the purposes of good governance, was the General Overseer setting up a transparent succession leadership, which he would coach to make his preaching on being generational real?<sup>388</sup> Similarly, a dissatisfied person from VBCI thought that some of the issues of poor governance suited various interested power brokers who would want to maintain the status quo.<sup>389</sup>

These comments are indicative that as Charismatic Church leaders follow vision and grow their churches, there may be increasing voices of internal criticism against their governance set-ups especially in the areas of funds and power utilization. They probably must implement governance policies with the same intense focus with which they have provided for the spiritual needs of their congregations. Good governance, therefore, must both meet the daily spiritual and social needs of church members as well as guarantee practical, transparent and implementable governmental systems.

Good governance is important within the Charismatic Church growth phenomenon because there is a positive correlation between organisational governance and performance that implies the churches would grow even better. This would include the better usage of church resources and by extension greater financial inflows.<sup>390</sup> However, good governance is not a magic wand that provides a one-fit-all solution. Each church’s context, its people and internal dynamics, etc., dictate in the ultimate what in each situation is good

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<sup>387</sup> Anonymous, Author Interview, 29/10/17.

<sup>388</sup> Anonymous, Author Interview, 23/10/17.

<sup>389</sup> Anonymous, Author Interview, 24/6/18.

<sup>390</sup> Love, “Corporate Governance and Performance .”

governance.<sup>391</sup> This I believe is an imperative self-assessment task for each church, which must be accompanied by the proffering of good and adequate solutions.

### **5.11 Conclusion**

The community of Pentecostal-charismatic Churches in the process of undergoing developmental change use evolutionary RSPs of governance to care for themselves to survive, flourish and grow. Their ecclesiological landscapes are affected by different elements that include culture and tradition. While growth is indicative of good governance, churches need to continuously address the weaknesses in their systems to ensure even better care for church members.

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<sup>391</sup> Merilee S Grindle, “Good Enough Governance Revisited,” *Development Policy Review* 25, no. 5 (2007): 553–74.

## Chapter 6

### IMPACT OF LEADERSHIP AND GOVERNANCE

#### 6.1 Introduction

The previous chapters have established that **the community** of Charismatic Churches comprising ICGC, VBCI and LCI have looked after themselves by dynamically instituting leadership and governance systems. This chapter focuses on the impact of leadership and governance in Charismatic Churches. This will be considered under three categories:

- i) Impact on the personal lives of members.
- ii) Leadership, governance and denominational attainment.
- iii) Social actions emerging from leadership and governance.

#### 6.2 Impact of Leadership and Governance on Personal Lives

The story of the proliferation of Charismatic Churches and the growth of established churches is essentially, a people story. This is because no church founder can claim to have founded a church without other people joining him. At the same time, a church cannot grow if its members do not prosper. Therefore, the establishment and growth of Charismatic Churches in Ghana is a story of their impact on congregations. The trajectories church members have followed remain diverse. There are those who have found these churches as oases in the midst of the difficulties of life. Then there are others

whose adventure with this kind of faith is for eternal gain primarily. At the same time, recognition should be given to those who did not find the restfulness of belonging and have either returned to the secular world (backslid) or to the churches they migrated from singing dirges of disappointment. Altogether, the sheer numbers of people who continue to remain within Charismatic Churches have overshadowed the net effect of these departures. So then, while it is fair to say that the impact of Charismatic Church leadership and governance has been mixed, it will be right to conclude that it has, by and large, been positive on adherents. Since it will be impracticable within the period of this research to examine all the different life-phenomena associated with this positivity, only a few important elements of the impact of leadership and governance in Charismatic Churches will be perused.

One significant outcome of leadership and governance activities within Charismatic Churches has been the development of ecclesiology. ICGC, LCI and VBCI were formed *tabula rasa* as far as ecclesiological pillars were concerned. The journey of growth and development continues so far with changes in different aspects of church life. Therefore, even if the founders had in mind the nature of church organisations they were going to set up, there have been many unknowns and unexpected developments. These have introduced a lacuna between expectation and practice. Consequently, as has been the case of leadership as well as governance, ecclesiology is under construction. Indeed, as the churches have become more organised and aware of the possible choices, the weight of responsibility for ecclesiological development continuously tilts towards leadership decisions and governance practices. For, ecclesiology can as much be a product of deliberate action as it is a response to unintended consequences.

All these leadership and governance driven changes occurring in Charismatic Churches are relevant to church members as long as they are impacted positively. This implies that some of the impacts of these churches are negative. There are many ways in which church members are impacted but only a few examples will be provided here. The first of these is the link to eternal life.

### 6.2.1 Source of Salvation and Spiritual Feeding

Charismatic Churches preach salvation in Christ as a fundamental doctrinal position. Most church services and meetings end up with altar calls.<sup>392</sup> No wonder these entities are also known as born again churches. Born again people are supposed to be God's sons and have a direct eternal link to him.<sup>393</sup> However, being born again was the beginning of living the God kind of life. It is necessary to continue living as God desires.<sup>394</sup> All the sample churches had elaborate programmes for following up those who respond to the altar call for follow-up and growth. Beyond these, it was important to note that they had a varied effectiveness regime. It took three weeks to a month for example before one of the LCI churches I had visited as a seeker to make its first contact with me despite the promise to do so that day. Yet, for another LCI church two people had called me a day after visiting. In these conversations, I was encouraged to join the new converts' class so I could grow in the faith.

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<sup>392</sup> During altar calls, a speaker would invite those present who were yet to commit their lives to Christ to come and do so upon the promises that their sins would be forgiven, they would forge a new relationship with Christ and ultimately go to heaven upon faithfully serving God.

<sup>393</sup> Dag Heward-Mills, *How to Be Born Again & Avoid Hell* (Accra: Parchment House, 2013), 1-63.; André P. Czeglédy, "A New Christianity for a New South Africa: Charismatic Christians and the Post-Apartheid Order," *Journal of Religion in Africa* 38, no. 3 (2008): 284-311.

<sup>394</sup> Information garnered from LCI's Teshie Cathedral's New Converts Class after sitting in for the experience on 17/9/2017.

The growth programme for new converts to the faith in ICGC is entitled ABC. This is organised as part of the Sunday School of the church. It consists of a Beginners Class, which lasts for five weeks assuming that the new convert or seeker attended church service regularly. As the name suggests it is for the very recent Christian and the focus is the consolidation of the decision to become a Christian. Then there is the Membership Class, which also consists of ten lessons such as water baptism, baptism in the Holy Spirit, ICGC's vision and mission, etc. After these lessons, a person could fill the membership form and officially become an ICGC member. At the same time, these members were absorbed into the Covenant Families. There is a third stage before joining the regular Sunday School programme of the church. This is the Discipleship or Maturity Classes in which participants are taken through lessons that would make them disciples of Jesus Christ. These consist of twelve lessons. Obviously, these classes ensure that a standardised material was taught to all new converts in this way assuring what the new member should know. It also indicates how well thought-out are the processes of establishing new people in ICGC. Meanwhile the new Christian attends the regular church services in addition to the ABC as any church person would.<sup>395</sup> In general, growth in Christian maturity is fostered within Charismatic Churches through preaching, Bible reading and studies, corporate prayer and personal prayer and as well as other forms of Christian activities. One comment that needs to be made concerning these classes is that they were as enjoyable as those who were teaching.

VBCI has a similar strategy for assuring salvation and feeding its new converts. Though varying in detail from the programmes and processes of ICGC and LCI, VBCI's processes sought the same goals. Therefore, in addition to the regular church services

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<sup>395</sup> Interview with Pastor Nicolas Cofie of ICGC's Living Waters Temple at Martey Tsuru in Accra on 27/10/2016. This information was subsequently confirmed at other ICGC branches.

recent converts were encouraged to participate in the church's cell group activities. This was a way of ensuring that they were cared for spiritually and to an extent socially. These laudable reasons for setting up cell groups are sometimes not achieved as some new converts refuse or fail to attend regularly or altogether. Ultimately, new converts are baptised as a sign confirming their faith in Christ and membership of their churches by immersion. In addition, new members were encouraged to receive the Baptism of the Holy Spirit and to speak in tongues as part of their spiritual growth.

The need to make people grow closer to God has been pursued by different church founders according to the visions they believe God has given them. Consequently, LCI teaches its members to plant churches to please God while they go through the daily activities of life. ICGC teaches its members to make a difference wherever they are as leaders and evangelise at the same time. VBCI believes that its members must seek to be New Testament Christians whose lives affect the generations now and those after them and be restorative priests wherever they were.

Strategically, each church adopts different guiding themes each year for teaching and rallying the church together. In 2017, for example, VBCI's, theme was *Manifesting His Glory*, ICGC's was *Leadership*, and LCI's, *Our Year of Greatness*. The use of these themes has become almost a universal product for all Charismatic Churches in Ghana. These themes are displayed on different church paraphernalia such as stickers, posters, decorative rubber armbands, etc. They become effective on the first day of January expiring on the last day of December. Explaining his choice of "Leadership" as the theme for 2017, Otabil indicated that it took him about six month to decide on the direction the church needed to go before announcing it.<sup>396</sup> The expectation was that members had to

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<sup>396</sup> Mensa Otabil, *Leadership* 1-2, 2017.

focus on what the theme proclaimed in order to see its highest values in their lives. Similarly, Tackie-Yarboi presented *Manifesting His Glory* as a prophetic call on his church members both to seek to experience and manifest God's glory wherever they would be in the year.<sup>397</sup> However, what I could not find in these fledgling denominations were mechanisms for assessing whether the themes that were chosen for each year actually contributed in the directions the leaders declared. If these tools were present in these churches they would help founders and leaders perhaps to choose more practical themes and as well do better at teaching, preaching, exhorting and insisting that church members became what they had declared.

Feeding and providing spiritual cover usually takes place in the different church meetings that members attend. These range from the normal Sunday services, to weekday meetings mainly for prayer and teaching. Then there are cell meetings variously termed Areal Cells in LCI, Covenant Family in ICGC and Priesthood in VBCI. There, members are encouraged to bond, learn together and be each other's keepers. Sometimes, conventions were organised in which guest speakers are invited and church members from different branches attend together. Another important source of feeding were camps during which churches went into residence for given periods. By these different products, theology, practical Christian practices, etc.; spiritual maturity was formed within church members.

One important element in the quest to lead church members towards salvation and to feed them is the provision of spiritual cover. The idea that malevolent spirits interfere with the lives of church members is a deep belief that goes beyond mere theological discussions. This belief, of course, is a continuity from primal African religions, which is

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<sup>397</sup> Tackie-Yarboi explaining *Manifesting His Glory* at the 31<sup>st</sup> December 2016 service.

endorsed by the Bible.<sup>398</sup> The churches have also claimed to be able to provide spiritual cover or protection against satanic attacks. This comes from three theological positions accompanied by high practical implemental expectations. A priori, the anointing of the man of God over the church should be able to attract God's protection for church members. This they teach is what Jesus<sup>399</sup> did while on earth and which was emulated by the Apostle Paul<sup>400</sup> as well as the prophets<sup>401</sup> before them. The other source of protection comes from the power of corporate fellowship. Thirdly, God protects his born again children as a father would. Therefore, when the church founders, pastors and various leaders pray their expectation is that God will protect and bless especially people who are under the banner of their churches. Reciprocally, as church members faithfully serve, they expect a corporate protection that is present over the entire congregation as part of global ecclesia.<sup>402</sup> This is not surprising as Lindhardt's discussion of Neo- Pentecostal masculinities in Tanzania tie prayer closely to theology. Inferably, Christian prayers reflect what they believe and what they believe is a product of their theologies.<sup>403</sup> In addition to theology, the lived experiences of some church members serve to encourage this expectation. One of such encouragement was obtained from testimonies church members gave of answered prayers. For instance, in 2016, a woman gave this testimony at the

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<sup>398</sup> Opoku Onyiah, "Deliverance as a Way of Confronting Witchcraft in Modern Africa: Ghana a Case History," *AJPS* 5, no. 1 (2002): 107–34.

<sup>399</sup> John 10: 1-27, Matthew 17:24-27

<sup>400</sup> Acts 27: 8-44.

<sup>401</sup> Charismatic Church theology claims that the anointing on a man of God must be able to protect his congregation even when the pastor is not directly present or aware of on-going issues. Anointing that protects is thought of a cocoon of protection.

<sup>402</sup> In charismatic theology, Church as a unit praying together possess a bigger anointing than individual prayer. Drawing biblical examples of apostolic and congregation prayers in Acts, which preceded Pentecost (Acts 2), the release of Peter and John from the priestly prison (Acts 4) as well as the freeing of Peter from Herod's death row prison (Acts 9) are some examples. In addition, the concept of God's house as possessor of varieties of strength and which will be greater in the last days confirm their position.

<sup>403</sup> Martin Lindhardt, "Men of God: Neo-Pentecostalism and Masculinities in Urban Tanzania," *Religion* 45, no. 2 (2015): 252–72.

VBCI's Victory Sancturay. She sold waakye<sup>404</sup> and was in dire need of money so prayed to God and placed Tackie-Yarboi's picture on her food. She went on to say that soon after one man came and bought all the large bowl of food, which was an unusual occurrence. She therefore attributed this to God answering her prayer and honouring his servant her Bishop. This testimony, though could be argued against or discounted by those with contrary views, illustrates how Charismatic Churches have taught their member to trust God for their daily needs and how these members believe they benefit. It further indicates why members of these churches would seek to prosper.

### 6.2.2 Prosperity

The experience of or belief in faith, healing and deliverance has been characterised as part of Pentecostalism's prosperity praxis.<sup>405</sup> These are considered alongside material possessions of money, wealth, cars, houses, etc., when the full extent of prosperity is discussed. In referring to prosperity, one should understand it as the ability to live through life healthily, be properly housed and clothed and have enough money to be comfortable in life as part of God's guaranteed provision for his children.<sup>406</sup> As has been mentioned

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<sup>404</sup> Waakye is a Ghanaian dish made with rice and beans together in the same cooking bowl. People normally bought it piecemeal by plates. Consequently, for one person to buy all of it at once was the miracle to the seller. Therefore, whether the woman was telling the truth or not was one issue. Then whether what happened was coincidental was up to her to decide. Thus, David's Hume's thoughts on testimonies in Section X, as personal and private events become relevant (Hume, *Cambridge Texts in the History of Philosophy: An Enquiry Concerning Human Understanding and Other Writings*.). The waakye seller from the perspective of her faith put the picture, her great need and experience together and concluded a miracle had taken place.

<sup>405</sup> Birgit Meyer, "Pentecostalism, Prosperity and Popular Cinema in Ghana," *Culture and Religion* 3, no. 1 (2002): 67–87.; Naomi Haynes, "Pentecostalism and the Morality of Money: Prosperity, Inequality, and Religious Sociality on the Zambian Copperbelt," *Journal of the Royal Anthropological Institute* 18, no. 1 (2012): 123–39.

<sup>406</sup> Tackie-Yarboi in 2016 did a series on Prosperity Sunny FM an Accra based radio station. One of the interesting points beyond declaring his expectations of what prosperity ought to be was an apologetic, which almost went to the extent of deriding those who did not accept the theology of prosperity.

elsewhere in this work, the idea of prosperity does attract criticisms from some people. Yet, the search for prosperity and the claim that God prospers people among charismatics is endemic. Failures and difficulties in life do not discourage them. The point being made here is that both the constant teaching and invitation of people to prosper in Charismatic Churches is a veritable product of leadership action effected through existing systems of governance. Even when the church's primary message is evangelism as in LCI, the need to experience and the importance of prosperity is a *sous-entendu*. However, there are ever-present voices that accuse Charismatic Churches of material exploitation and as well of preventing church members to fully embrace life realistically and critically.

### 6.2.3 Fellowship of the Church Community

Prosperity as taught by church leaders and empowered by governance processes in the church is not all about money and material gain. I observed an intangible aspects of prosperity in the form of friendship within Charismatic Church congregations—fellowship. If the expected prosperity of charismatics was to make their lives richer and better by the help of God then some of the friendships I encountered should properly be characterised as prosperity.<sup>407</sup> If this observation was made in Ghana, Barker offers another example from Ghanaian diaspora located in the Netherlands. He writes, “Pentecostal churches in the transnational diaspora offer resources and networking, arranging housing, fostering links to friendship circles, and establishing connections to employment.”<sup>408</sup>

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<sup>407</sup> Evidence could be adduced through personal conversations, observing interactions and investigations that Charismatic Church members pursued true friendships that have had far-reaching consequences on their lives.

<sup>408</sup> Isabelle Barker, “Charismatic Economies: Pentecostalism, Economic Restructuring, and Social Reproduction,” *New Political Science* 29, no. 4 (2007): 407–27.

Therefore, whether in Ghana or abroad fellowship within Charismatic Churches has a multifaceted positive value.

It must be conceived here in relation to the promotional role of leadership and governance that but for the founding of the church or planting of a branch most people who fellowship and become friends with each other in church would never have met or become close to one another. Therefore, by the provision of leadership and exercise of governance the environment for fellowship was created. Fellowship among church members primarily has been the source of laughter and fun. It also has brought some business connections and networking. Logically, people support each other in times of crises with some being closer than their natural family members because of their shared faith and amount of regular fellowship they have.

Sometimes, however, fellowship in churches has gone bad leading to the making of enemies. Some of the cases of church schisms are public evidence that friendship had gone bad between leaders. For example, Pastors William Obeng Darko and Eric Kwapong who joined Otabil as the founding executive leadership are no longer with him in departures that were then overtly acrimonious.<sup>409</sup> Heward-Mills shares how some who left him were very close to his heart.<sup>410</sup> Apart from these high profile ruptures, there are yet numerous incidences of people not “flowing”<sup>411</sup> with each other in home cells, church departments, etc.<sup>412</sup>

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<sup>409</sup> Ekun Wallis, “Re: Education Can Never Be Free (Mensa Otabil Must Shut the Hell of His Mouth Up),” *Modern Ghana*, 2012, <https://www.modernghana.com/news/427185/re-education-can-never-be-free-mensa-otabil-must-shut-the.html>.

<sup>410</sup> Dag Heward-Mills, *Loyalty and Disloyalty: Those Who Leave* (Accra: Parchment House, 2011), 1-53.

<sup>411</sup> “Flowing” is a current slang that means people understand and relate well to each other. A negation of the concept usually implies ruptures of different sorts.

<sup>412</sup> Different informants at ICGC, LCI and VBCI admitted to social relational ruptures within their church branches. The causes were myriad and I believe this to be rooted in sociological relational dynamics. Informants pointed out that historically Judas betrayed Jesus and the apostles, Paul and Silas

In putting the fellowship of individuals in leadership and governance perspective, I describe its outcomes as incidental. Incidental because though church founders did not set out to form clubs, fellowshipping has helped churches in many ways including finding and supporting new leaderships as well as providing channels of both official and unofficial self-governance. Additionally, fellowship has and will continue to be a factor of membership stability. Even when people are displeased with the churches and their leaderships, some have stayed because of their friends and the fellowship they share in their church communities. The phenomenon of *Important Others* discussed in Chapter 4 corroborates this discussion.

### 6.2.3 Maturity

The different benefits church members obtain for belonging should help them grow in maturity, becoming what leaders expect of their members. The concept of Christian maturity is not original to charismatics. Throughout the history of the ecclesia, Christians have been expected to grow from their baby stages on to maturity. Nevertheless, two problems associated with this concept are those of definition and attainment. Definition, because who is a mature Christian has been always been contextual. Yes, there are some universal Christian ideals to be expected from a mature person but they are always within given social and religious experiences.<sup>413</sup> The second problem is what Christians or church

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split up before the third missionary journey. Therefore, though Jesus prayed in John 17 for the church to be united, this unity has been difficult attaining.

<sup>413</sup> J. Oswald Sanders, "What Constitutes Christian Maturity?," Knowing and Dowing, 2005, [http://www.cslewisinstitute.org/webfm\\_send/424](http://www.cslewisinstitute.org/webfm_send/424).

members need to do to attain to the expected maturity. This has been an age-old challenge as gaps remain between aspiration and practice.<sup>414</sup>

From informants, I got the idea that being mature within Charismatic Churches generally meant that one has been stable in the faith for a while. It was to be level-headed on matters of faith and practice and have accumulated some experiences in life as a Christian. Then one had to be conversant with scripture and be able to pray. It was expected also that the mature in Christ would have the ability to train others and show them in the ways of Christ; a good example. Then sometimes one's leadership abilities were also classified as maturity. In all of these, the individual must be spirit-filled and bear a godly character.<sup>415</sup> Interestingly two differentiating concepts that were making the rounds within Charismatic Church circles while this research was going on was the difference between Christian maturity that produced Christ-like character and the exercising of the charismatic gifts as listed in 1 Corinthians chapters 12 and 13 in the Bible. People who were proficient in the exercise of the Gifts of the Holy Spirit did not necessarily show the commensurate character. Rev Ebenezer Markwei of Living Streams succinctly says "Charisma will open the door to acceptance but good Christian character (maturity) will keep it open. Charisma must marry character as the clay with which man was fashioned married the spirit."<sup>416</sup>

As in most Christian social groupings, maturity comes with some demands.<sup>417</sup> Church members are expected to plough back what they receive from the church in the process of maturing by serving God and the church faithfully. Even the processes of

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<sup>414</sup> Jack W. Niewold, "Set Theory and Leadership: Reflections of Missional Communities in the Light of Ephesians 4:11-12," in *Journal of Biblical Perspectives in Leadership*, vol. 2, 2008, 44–62.

<sup>415</sup> This is a compilation of suggested maturity characteristics from ordinary church members. I wanted to understand concepts of Christian maturity were present among charismatics.

<sup>416</sup> Ebenezer Markwei, Living Streams International, preaching on the Clay and the Spirit, 2015.

<sup>417</sup> Duane M Covrig, "Lessons in Leadership Development from the Master Student," *Journal Of Applied Christian Leadership* 4, no. 1 (2010): 12–16.

serving in church especially towards leadership is believed to be a blessing to some church members in their secular activity. As one lady put it, “the training I have received in LCI makes it possible for me to work everywhere.” Furthermore, “I would not have married because of the maltreatment from my father but the learning processes have made me mature to go beyond my pain.<sup>418</sup>” In conversation with Bishop Patrick Bruce of LCI,<sup>419</sup> he indicated that Christian maturity that stops only in church is not good for living a smart life. Therefore, he expects church members to be examples by excelling at what they do. It is observable, that the demand for excellence in church work which is made consistently by Charismatic Churches form members’ character. Its benefits remain the property of members for life.

In sum then, church members benefit from prosperity, identity reconstruction, spiritual protection, fellowship and spiritual growth among others, the biggest of these—being saved and remaining saved.

### **6.3 Leadership, Governance and Denominational Attainment**

It is evident from the posturing of the LCI, VBCI and ICGC that they self-understand themselves as denominations. This is immensely important to Ghanaian Charismatic Church imaginings and realities, because, the attainment of a denomination is a positive indication of progress and is thus a status symbol. They have not only survived their formation but they have grown enough in respectability to the mass appeal of a

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<sup>418</sup> Anonymous, Author Interview, 18/9/17.

<sup>419</sup> Bishop Patrick Bruce, Interview, 20/11/17.

denomination.<sup>420</sup> Nevertheless, a good number of their members and the public do not regard them as such for different reasons. Primarily, they do not see these Charismatic Churches as being established enough in terms of governance and social presence to be considered to have attained the status of denominations.<sup>421</sup> Again, they appear too recent to merit the description of a denomination. Similarly, the perceived and real overly dependence on their founders, their relative weak institutions and fluid nature of their leadership and governance processes present some other reasons. Some informants were rather comfortable to describe TWMCs as denominations but Charismatic Churches as sects or even cultic associations.

This self-appraisal by ICGC, VBCI, and LCI as denomination will need to be examined because there is evidence that religious movements do apply self-descriptions, which are not exactly accurate.<sup>422</sup> In addition, Barrows has observed that it takes at least three generations for sect-churches to be well-established as denominations. This observation considered in the context of ICGC, LCI and VBCI that are run by first generation leaderships accentuates the need for a closer examination of their denominational standing.

In their quest for respectability, fledgling denominations Charismatic Churches have not commented on the fact that there is no clear scripture that supports this status considering their penchant to be scriptural. Therefore, like other denominations, deductive

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<sup>420</sup> In discussions with various Charismatic Church leaders, they considered the attainment of denominations a feat worthy of emulation and a sign that these churches were well established. This consideration does not preclude the different challenges that they are constantly confronted with.

<sup>421</sup> In the course of this research, I met different people who still described charismatic denominational churches as young independent churches. They struggled to accept that these churches moved on to become denominations in the same way as the TWMCs.

<sup>422</sup> Rufus Barrow Jr, *Making Good the Claim: Holiness and Visible Unity in the Church of God Reformation Movement* (Eugene: OR: Wipf and Stock Publishers, 2016), 1-12.

theology, has been used both for their establishment and ecclesiological development.<sup>423</sup>

In particular, the question to be posed is this, are ICGC, VBCI and LCI sects, cults or denominations? T

#### **6.4 Charismatic Church Denominational Status Assessment Model**

The response to the question above demands that a set of organisational criteria be used to assess whether particular Charismatic Churches can be viewed as denominations. The relevance of this assessment is necessary, as the ever-increasing number of Charismatic Churches would make both real and imagined claim to denominational status. Yet, Sullins emphasises there is a penury of studies involving denominational organisational attributes in an era of great interest in organisational dynamics.<sup>424</sup> Currently, there is no tool to my knowledge for assessing denominational claims by Ghanaian charismatics. This need has necessitated the development of the JGE Model for Denominational Determination (JGE-MDD) as basic qualitative tool for assessing Charismatic Church denominational status. As with the nature of these tools, it should be possible for other qualitative and quantitative indices to be added in the future.

JGE-MDD is qualitative because it is a synthesis of various descriptions of denominational compositions situated in the sociology of religion. The concepts and definitions engaged have mainly avoided in-depth ecclesiological contents of theology, polity, liturgy, ethos, etc., which do not feature in denominational classification literature. The indicators within the model have been put together by combining material from Brian

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<sup>423</sup> Rodney Stark and Charles Y Glock, "Will Ethics Be the Death of Christianity?," in *Religion in Radical Transition*, ed. Jeffrey K Hadden (New Brunswick: NJ: Transaction Books, 1973) 70-80.

<sup>424</sup> D. Paul Sullins, "An Organizational Classification of Protestant Denominations," *Review of Religious Research* 45, no. 3 (2004): 278-92.

Wilson<sup>425</sup>, Roland Johnstone<sup>426</sup> Craig Van Gelder<sup>427</sup> and Rufus Barrow, Jr.<sup>428</sup> The first eight of these eleven points should be considered as mandatory for a Charismatic Church to correctly call itself a denomination. Otherwise, it would be a well-established stable sect.<sup>429</sup> The JGE-MDD consists of numerical growth, extensive geographical spread of branches, commonality of ecclesiology, routinized rituals, tolerance of other religions and less governmental involvement among others.

#### 6.4.1 Numerical Growth.

Numerical growth is closely tied to denominational visibility as well as the availability of material and human resources. Charismatic Churches have grown from the motley of individuals they gathered during their founding days to become large organisations with thousands of members. Typically, VBCI, ICGC and LCI attained their numerical growth through evangelism in converting the unsaved. They as well have benefitted from inter church migration in which people from the TWMCs and AICs were involved. This means of growth has not been the typical growth pattern within denominations in the global West, which tended to increase numerically by membership

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<sup>425</sup> Bryan R. Wilson, *Sects and Society: A Sociological Study of the Elim Tabernacle, Christian Science, and Christadelphians* (Berkeley: CA: University of California Press, 1961), 1-10, 297-330.; Bryan Wilson, *The Social Dimensions of Sectarianism: Sects and New Religious Movements in Contemporary Society* (Oxford; New York: Clarendon Press ; University Press, 1990), 46-50, 103-120.

<sup>426</sup> Ronald L Johnstone, *Religion in Society: A Sociology of Religion*, Eighth Edition (New York: New York: Routledge, 2016), 64-70.

<sup>427</sup> Craig Van Gelder, "An Ecclesiastical Geno-Project: Unpacking the DNA of Denominations and Denominationalism," in *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity*, ed. Craig Van Gelder (Grand Rapids: MI: William B Eerdmans Publ., 2008), 1-12.

<sup>428</sup> Jr. Burrow, Rufus, *Making Good the Claim: Holiness and Visible Unity in the Church of God Reformation Movement* (Eugene: OR: Wipf and Stock Publishers, 2016), 1-33 .

<sup>429</sup> Gelder, "An Ecclesiastical Geno-Project: Unpacking the DNA of Denominations and Denominationalism."

birth though they do accept converts.<sup>430</sup> Gradually, VBCI, ICGC and LCI have started benefitting from growth by birth thus attesting to the development of generational memberships. Offspring of some of the longest serving members of LCI, ICGC and VBCI have not only remained in the churches but have also engendered their own children.

In general, there are no established numerical cut off points for assessing denominational status. However, within the context of Ghanaian thinking that a denomination must be well established, I stipulate that the denomination must have at least ten thousand people and have congregations spread geographically. As of 2017, no Charismatic Church auditorium in Ghana could factually seat more than seven thousand people. Therefore, the suggested number is to prevent a single church describing itself as a denomination. I need however, to temper this argument with the reality that churches like LCI started their geographical spread with small number congregations early in their ministry.

#### 6.4.2 Extensive Geographical Spread of Branches.

Denominations contrary to the church typology under Christendom are not everywhere. Nevertheless, they are geographically spread even if limited by various sociological factors such as race, class, regional boundaries, etc. Evidentially, VBCI, ICGC and LCI are geographically spread within Ghana and abroad. Reference at this point should be made to the word ‘International’ that are serially attached to their names. Their intentional statements or prophetic declarations in calling themselves international entities

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<sup>430</sup> C Kirk Hadaway and Penny Long Marler, “Growth and Decline in the Mainline,” in *Faith in America: Changes, Challenges, New Directions, Volume 1: Organised Religion Today*, ed. Charles H. Lippy (London: Praeger, 2006), 1-24.

when they were each less than fifty people have become fulfilled. Considering that there could be denomination in Ghana that would not be international in spread, emphasis should be placed on Ghana as the spreading base for indigenous Charismatic Churches. In this case, it is suggested that the spread should not be within the same town or city but across a minimum of three Ghanaian regions.

One classical character of denominations when they spread geographically is to remain attractive to groups of people with common sociological characteristics. This classification is often embedded in denominational historical origins and the pathways of growth.<sup>431</sup> The closest to this description in ICGC, LCI and VBCI is that they started with educated youth in cities and towns of the southern part of Ghana. These youths cut across different social strata and ethnicities within Ghana. This is because Charismatic Churches believe theologically that the soul of each person irrespective of ethnicity and wealth status have the same value. Nevertheless, growth pattern of Charismatic Churches so far has attracted criticisms from researchers who characterise them as being cosmopolitan.<sup>432</sup> This argument, the originators of the movement in Ghana counter. “We were basically city and town folk who started from our familiar environs.”<sup>433</sup> Besides, charismatism continues making in-roads into smaller towns and villages from different directions and for varied reasons. Expectedly, then differences exist among the resource endowments of different congregations within denominations. In brief, congregational wealth in relation to

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<sup>431</sup> Rayan T Cragun and Deborah Cragun, *Introduction to Sociology* (Blacksheet River, 2006), 130.

<sup>432</sup> Conversation with Presbyterian Church minister who complained about concentration of Charismatic Church concentration in the cities of southern Ghana.

<sup>433</sup> Bishop Emmanuel Ackun of VBCI, Author Interview 23/11/17

denomination depends on the social and financial brackets of the communities in which they are located which mimics national trends.

#### 6.4.3 Commonality of Ecclesiology.

Denominations are known to have a common ecclesiological attribute especially, in polity and doctrine. Among Ghanaian charismatics, government more than any aspect of ecclesiology leads the other factors in denominational characterisation. The development of uniform internal structures and processes in ICGC, LCI and VBCI continue to take place with deliberativeness and speed. Even the initial informal ethics of these churches have not prevented them developing uniform ecclesiological features as they continue to routinize. They are now standardising their buildings, signage, interior decors, etc.

A mixed grill of factors has fuelled this development. For one, charismatics inherited from TWMCs the pictorial concept of denominational church-branch uniformity. More importantly various branches of Charismatic Churches had to look like their mother churches in order to forestall the possibility of secession which has been rife within this strand of Christianity. Aided by the centrality of authority it has been necessary for church leaderships to monitor what went on in their smaller and newer assemblies closely. These two reasons are complemented by the ever present legitimate quest for transforming single churches into denomination and for which effort is ceaselessly been invested. Yet it has been difficult to achieve total uniformity as different church branches characteristics vary with size, longevity, wealth, etc.

#### 6.4.4 Routinized Ritual and Worship Service

Charismatic denominations have been routinising their rituals of worship services. This sometimes explicitly discourage spontaneous and emotional expression originally associated with charismatism<sup>434</sup>. It was observed that Charismatic Church meetings were well ordered, and ritualistic in some of the theme songs sung, manner of offerings, order of services, times for preaching, etc. They had traversed the contradiction of orderliness and charisma by invoking scripture, appealing to common sense and other sources of psychological behaviour. Theologically, the position is that each person should operate within the acceptable set limits of charismatic behaviour by church leadership because the “spirit of the prophet is subject to the prophet.”<sup>435</sup> This literally means, that no matter how one felt moved to act, the set order of the church is the standard for decorum. Of course, by ritually ‘gagging’ charismatic expressions charismatics are aware of the price they pay in ministry and the limitation of the Holy Spirit’s power. They are not cutting out the operation of the Holy Spirit completely. They are merely regulating behaviour to produce orderliness in their assemblies, they argue.

In relation to common sense, charismatics appeal to the behaviours of the spiritually mature as opposed the immature. Here too, the need for people to have predictability that can make them plan is invoked. Therefore, a church service should not be lasting for hours on end. These common sense prescriptions are backed by appeal to human and organisational behaviour that lies in the purview of psychology.<sup>436</sup> Here what,

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<sup>434</sup> Charismatism used as a noun, is a terminology freely employed by Charismatic Church people in the same way as Pentecostalism.

<sup>435</sup> Bishop Adja Cofie , VBCI, Author Interview, 20/6/2017

<sup>436</sup> Jens Rowold, “Effects of Transactional and Transformational Leadership of Pastors,” *Pastoral Psychology* 56, no. 4 (2008): 403–11.

how and why things are done in public meetings are addressed from socially accepted business perspectives and influences.

#### **6.4.5 Denominations Pursue Organisational Routinisation**

Denominations by nature operate within routinized administrative systems. Routinisation of charisma as presented by Weber ensures the development of impersonal organisational structures such as offices and functions. It also ensures that leadership charisma is not private but public and easily accessible using skills that can easily be learnt.<sup>437</sup> As already noted earlier on, ICGC, LCI and VBCI have been routinising the charismas of the founders. These as active and willing agents of change have driven their churches to experience bureaucratic growth of structures, offices, and functions. As a continuous process ICGC, VBCI and LCI are inevitably going to be more routinized in the years to come, which without any doubt could affect them negatively or positively. Routinisation may even be more pivotal at the demise of their founders when succession occurs. It is therefore important that these churches not only have an in depth understanding of the processes of routinisation, but use it to attain desired organisational ends as many secular organisations have done while managing change.

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<sup>437</sup> Rajnish Kumar Rai, "Knowledge Management and Organizational Culture: A Theoretical Integrative Framework," *Journal of Knowledge Management* 15, no. 5 (2011): 779–801,

#### 6.4.6 Thinking Globally and the Loss of Some Sectarian Values.

Unlike the sect with the tendency to withdraw from society and criticize it, denomination tends to compromise its ideals with society and seeks its general welfare. This has been the case of LCI, VBCI and ICGC. These churches have moved from declaring that they were those that carried God's exclusive anointing to respecting other denominations. In addition, they have tended to be less critical of government. In this wise some people have accused them of not being prophetic enough in the face of societal injustices.<sup>438</sup> One reason may be their evangelical roots that make them focus more on godly matters and personal prosperity and less on the world and social activism.<sup>439</sup> Another may be that they are sociologically moving from the margins of society to the centre, and are been too careful in offering a critical prophetic voice to national issues. Yet being prophetic and speaking against societal shortcoming does not mean a sectarian rejection but rather a quest for an amelioration.

It must however, be stated that the sample Charismatic Churches have not lost all sectarianism. They still maintain some sectarian tendencies associated with their unique identities. Therefore, they think first about themselves before others and believe ideologically and passionately in their brand of Christianity. I theorise from my observations that there is a bond between lingering sectarianism and church growth. The more sectarian a denomination, the more appears its rapid growth. In Ghana, the Church of Pentecost (COP) and LCI who are highly sectarian lead in church growth numbers. Probably the proclamation that their divine mandates sets them apart from other

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<sup>438</sup> Administrator, "Dr Bentil Urges Men of God to Preach against Corruption, Other Social Vice," *Ghanan Pentecostal and Charismatic Council*, 2018, <https://gpccghana.org/2018/07/20/dr-bentil-urges-men-of-god-to-preach-against-corruption-other-social-vice/>.

<sup>439</sup> Kate Bowler and Wen Reagan, "Bigger , Better , Louder : The Prosperity Gospel ' s Impact on Contemporary Christian Worship," *Religion and American Culture: A Journal of Interpretation* 24, no. 2 (2014): 197.

congregation fuels evangelism, work ethic, competition with other churches and ultimately church growth.

#### 6.4.7 The Increasing Use of Well-Trained Professionals

Two characteristics of denominational development is the focus on education and the increasing use of professionals to perform different roles in LCI, VBCI and ICGC. Even where trained experts and or full time staff are not used, highly educated people act as substitutes. It has also become necessary for quality assurance to employ professional clergy who must meet formal requirements. For one, this training ensures that clergy provide a higher service culture to church members than before. Consequently, each of these churches has formal theological schools churning out their products. Indeed, beyond theological training, personnel with other qualifications are being employed to help with the administration of these churches. This trend towards professionalism has succeeded because technocrats or skilled people who were also identified to be endowed special charismatic gifts are being engaged.

#### 6.4.8 Tolerance of Other Christian Denominations.

The frosty relationship between charismatics and the TWMCs have largely thawed. Progressively, respect and acceptance between these two Christian traditions in Ghana keep growing even to the point of friendship. The founders and pastors of these Charismatic Churches have shared joint ministerial platforms with ministers of TWMCs during crusades, funerals, weddings, etc. Within the charismatic fraternity too, church

leaders call for unity. It is therefore evident that ICGC, VBCI and LCI individually do tolerate themselves as well as other Christian denominations in a context of religious pluralism.

There are however, practical problems with this tolerance of other denominations. Differences in ecclesiological considerations coupled with dogmatic fundamentalist behaviour do not make it possible for easy ecumenical bridges to be built. Particularly, it has been difficult having charismatic ministers accepted within Catholic Churches and vice versa. In the face of these realities, one can only push the idea of denominational tolerance in the newly formed charismatic denominations so far.

#### **6.4.9 Less Extensive Involvement of Members**

Denominations are described as accepting less extensive involvement from members than sects do. The division between professional clergy and laity prevents the latter from working in many different areas. This is not pronounced in LCI, VBCI and ICGC but progressively becoming important. These churches have continued to use all categories of membership for ministry work. The main points of ministerial differentiation is hierarchical which prescribes limits for different functions such as performance of burial and marriage ceremonies. Within this praxis, members in smaller churches have a greater level of involvement than the bigger churches because the bigger churches often have too many free riders.<sup>440</sup> Much as the church leadership is aware of these free riders as churches grow, it has been impossible to compel individuals who join churches voluntarily to

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<sup>440</sup> Michael McBride, "Why Churches Need Free-Riders: Religious Capital Formation and Religious Group Survival," *Journal of Behavioral and Experimental Economics* 58 (2015): 77–87.

engage in church work. Rather than send them away, church leaders allow them to remain in their assemblies with the hope that they would be convinced to participate in church activities at a future date.

#### 6.4.10 Diversities of Groups within the Church.

There is an increasing level of group operational diversity within the recent charismatic denominations. Departments have become bigger and more complexed than they were thirty years ago. More non-pastoral individuals are therefore leading and controlling church groups which diversifies power, control and responsibilities. Different groups are also being modernised and employing the latest technologies in their services especially in information communication technology (ICT). Nevertheless, these innovative activities are occurring in relations to centralised church control. They have not accommodated the kinds of differences in theological emphasis and the independence that various church orders have in the Catholic or Anglican churches. If anything, practices have changed alongside church social developments. Theology is conservative and undiversified. This is driven by the need to maintain what is considered as right doctrine.

#### 6.4.11 Cordiality with Governmental Power

The original conception of denominations in Europe were organisations that had close relations to government. Yet, this began to change with the Westphalian

arrangements that insisted on separation between church and state.<sup>441</sup> Furthermore, as relatively new nations like the United States of America became established, the relationship between church and state continue to be actively secularised. Indeed, the newer nation states that became independent from colonial rule in Africa and the rest of the world actively pursued the agendas of secularisation and separation between state and church already established by the colonial masters to a large extent.<sup>442</sup> Therefore, in Ghana, denominations are not state sponsored but are cordial with governments. ICGC, VBCI and LCI have not had confrontations with Ghanaian governments neither have they been officially co-shire. Sometimes, church leaders may have the ear of governmental personalities but this situation changes with political office tenure.<sup>443</sup>

On the individual level nevertheless, Charismatic Church members' contribution towards national governance has increased as more charismatics have become officially engaged within government in their secular professional and political capacities.<sup>444</sup> Naturally, the sect-like tendency to condemn or describe politics as a social evil has changed allowing churches to even encourage and support their members to become politicians and participants of civil governments.

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<sup>441</sup> C. Harding and Chin L. Lim, "The Significance of Westphalia An Archeologu of the International Legal Order," in *Renegotiating Westphalia: Essays and Commentary on the European and Conceptual Foundations of Modern Law*, ed. Christopher. Harding and Chin L. Lim (The Hague: Martinus Nijoff Publ, 1999), 1–24.

<sup>442</sup> Robert Audi, "Democratic Authority and Seperation Between Church and State." (Oxford: Oxford University Press, 2011), 59-115.

<sup>443</sup> During the period of this research, there were different active members in LCI, VBCI and ICGC who were identified to have at various times been politically influential. Indeed some Charismatic Church leaders were suspected to have sympathies with given political parties and their agents even though church founders tried to distance themselves from party political engagement. This in itself is not wrong but because the churches have members of different political parties, the expectation of neutrality from these leaders was very great. This is because church founders and leaders are expected directly or indirectly to give guidance and pastoral care to all members irrespective of their political affiliations. Therefore, being tagged as politically committed or active was not a helpful ingredient for pastoral care.

<sup>444</sup> In 2017, there were numerous ecumenical Christian Fellowships in government offices including Parliament. These had a strong Pentecostal worship bias suggesting the active presence of Pentecostals in public offices.

#### 6.4.12 When is Denominations Attained?

Each of the Church groups, LCI, VBCI and ICGC qualify to be regarded as denomination so far by the qualitative elements within the JGE-MDD. LCI had the highest geographical spread and numbers with VBCI having the least. Continuously, their denominational characteristics remain dynamic. They make regular changes administratively and structurally. Doctrine so far has been stable; only nuanced changes affect the core positions.

ICGC, VBCI and LCI have not had the experience of denominational leadership succession to know how they would fare. Therefore, there may be some justification for those who refuse to recognise them as denominations from sentimental and future uncertain considerations. Nevertheless, for now they operate as fledgling dynamic denominations.

It must be emphasised that the JGE-MDD assessment tool could be better developed by introducing adjustments that assure better details for at least two reasons. First, a Ghanaian and by extension African approach is needed to cater for the expected increasing number of Ghanaian Charismatic denominational churches and their effects on Christianity using Ghanaian indices. Second, the definitions and descriptions of denominational characteristic would continue to mutate as denominations change in character. There would be the need to record these changes, the reasons that drive them and their effects within an African context using African lenses. Indeed, this view would align with current developments in the global West in which trends in the loss of denominational membership and continuous distancing of church from state, signal a

changing trend in denominational classification.<sup>445</sup> To use the JGE-MDD assessment tool across African nations would maybe require some adjustment of limits contextually. Thus, a single church in say Nigeria could exceed ten thousand people but would not be considered there as a denomination until number adjustments were made for Nigeria and other factors come into play.

### **6.5 Leadership and Governance the Procurer of Church Social Action**

The Charismatic Church community which was once pejoratively characterised as mushrooming for its annoying social nuisance has started contributing philanthropically toward addressing the needs of others. Here, Kalu has argued that the involvement of Pentecostals within the public space should be seen as an integral part of their historiography, which is elementally different from missionary historiography.<sup>446</sup> This aspect of their history would incorporate how they sought both spiritually and physically to influence society in their service for God. This pursuit though voluntary can be argued to be mandatory to their gaining greater social acceptability and status. It is also mandatory because the TWMCs as forbears of Christianity in Ghana have established a high standard in social charity work that is yet to be equalled in 2017 by the numerous Charismatic Churches let alone be overtaken by them. The TWMCs both as part of their evangelistic mission set up schools and other facilities such as hospitals, teaching farms, etc. As it were, the TWMCs have continued on this trajectory leaving the Charismatics enough examples and positive challenges to meet.

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<sup>445</sup> Elena Vishnevskaya, "Orthodoxy on Denomination," in *Denomination: Assessing an Ecclesiological Category*, ed. Paul M. Collins and Barry A. Ensign-George (London: Bloomsbury, 2011), Ch 6.

<sup>446</sup> Ogbu Kalu, *African Pentecostalism: An Introduction* (Oxford: Oxford, 2008), 1-23.

It was distilled from field discussions that Charismatic Churches have a threefold reason to continue this thrust. First, social mission is interpreted as a legitimate Christian ministry. The theology that Jesus has both demanded and promised rewards for practically helping others remain as a key command.<sup>447</sup> Second, there is the positive social mileage they derive from such activities. They enjoy visibility, communicate strength, mould themselves as socially inclusive and enhance their statuses. Third, they derive the direct benefits of converts and new members who join their churches. From field discussions it is evident the ICGC, VBCI and LCI clans have approached this type of mission from two fronts. They have acted corporately as a unit and particularly as individual church assemblies which could be compared to families within a clan.

#### 6.5.1 ICGC in Social Mission

ICGC started its social work in 1989 by offering scholarships to the needy in society at the secondary level. This vision arose out of the difficulties the founder had during his secondary education after he lost his parents. Subsequently, ICGC has a dedicated outfit, Central Aid, which has so far extended its operations beyond the field of education to health, relief work, water and sanitation and social welfare as the corporate organiser. Central Aid also coordinates some social interventions at the branch level.<sup>448</sup> According to Albert Rockson who is in charge of Central Aid, the theological foundation of these social interventions was based on the need to minister holistically to people; body, soul and spirit. The church regularly helps people mainly with their spiritual needs but also

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<sup>447</sup> Matthew 25: 32-46

<sup>448</sup> Central Aid Ghana, "Our Achievement," Central Aid, 2018, <http://centralaidgh.org/page>.

does extend itself to meet requirements of the flesh.<sup>449</sup> To emulate Jesus who met people's physical needs, the church is responding materially to bless the world. In the area of education for instance, four thousand five hundred people have so far benefitted from scholarships. Some of the beneficiaries are highly placed in different parts of the Ghanaian corporate economy.<sup>450</sup>

ICGC in 2009 and 2010 the church raised funds and dug twenty boreholes fitted with hand-pumps for deprived communities in the Ga-West Area of the Greater Accra Region. At that time ICGC did not have any church in these communities but responded to the national need of helping these communities which were being ravaged by buruli ulcer and guinea worm diseases. ICGC has and continues to embark on numerous and different health activities directly and indirectly. Since 1989, it has supported the Korle Bu Teaching Hospital in Accra's Blood Bank by organising blood donations. It has provided financial support for the Ghana Heart Foundation, Princess Marie Louis Hospital, Plastic Surgery Department of the Korle Bu Teaching Hospital and the Mamocare (breast cancer screening) Project. Since 2011 to date, the ICGC has provided funds every month to support the Children's Cancer Unit of the Korle Bu Teaching Hospital.<sup>451</sup>

With regard to social welfare, ICGC has been supporting orphanages in Ghana with donations. In 2007, ICGC provided the Osu Children's Home in Accra a fifty-bed two-storey fully furnished building now christened Otabil Hall by the home. This project also installed some staff accommodation. ICGC has subsequently helped in the maintenance of these facilities.<sup>452</sup>

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<sup>449</sup> 1 Thessalonians 5: 23.

<sup>450</sup> Albert Rockson, Central Aid officer, Author Interview, 13/11/17.

<sup>451</sup> Albert Rockson, Central Aid officer, Author Interview, 16/11/17.

<sup>452</sup> Albert Rockson Central Aid office, Author Interview, 16/11/17.

### 6.5.2 LCI in Social Mission

Like ICGC LCI has also been engaged in extensive compassionate outreach to society. Heward-Mills has categorically stated that the theology that drives himself and his church's involvement with the less fortunate in society is based on the need to be compassionate as Christ directs in Matthew 25:32-45. Showing practical compassion and charity is so important to Jesus that it is a basis for eternal judgement. Therefore, one cannot claim to love Jesus and serve him while neglecting the disadvantaged in society.

From the interviews and information on the church's website, 2007 was a watershed year in the extent of charity work the church embarked on. Before then, there were and still are Medical Mission teams attached to the Healing Jesus Crusades who offer free medical services to the sick during the period of the crusades. By 2007, the Lighthouse Mission Hospital now the Lighthouse Mission Hospital & Fertility Center (LMHFC)<sup>453</sup> was set up in North Kaneshie in Accra to cater for the health needs of the public and as well provide further health care to the sick encountered during crusades.<sup>454</sup> Furthermore, LCI pays for the total cost of the surgery and hospitalisation of children born with congenital eye conditions such as glaucoma and whose parents irrespective of their faith are not in the position to afford consultation and treatment at the Korle-Bu Teaching Hospital. Without early intervention these children could become permanently blind thereby making early intervention essential.<sup>455</sup>

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<sup>453</sup> Dr Naabea Enin LMHFC, Author Interview, 20/11/17

<sup>454</sup> Ibid.

<sup>455</sup> <http://www.daghewardmills.org/dhm/index.php/humanitarian/helping-the-blind>

LCI has since 2010 been involved in the education of the blind by converting regular textbooks to braille version for the Akropong School of the blind, Adidome Senior Secondary School and the Three Kings Special School at Avekpedome. In addition, it provided some brailers for the use of needy students to help their studies.<sup>456</sup> The costs for running this project and the Helping the Helpless Ministry are born by the LMHFC whose operation generates some income.

Then the Helping the Helpless Ministry (HHM) started in 2012 to alleviate the suffering of the homeless and beggars on the streets of Accra. The charity provides monthly stipends of one hundred Ghana Cedis. Additionally, twenty-four wheelchairs were donated at the Korle-Bu teaching Hospital's accident units on 21<sup>st</sup> December 2014 during the first ever Christmas party organised for those receiving from the ministries of the HHM. Since the 4<sup>th</sup> of December 2015, monthly services are held at the Qodesh LCI headquarters for HHM ministry recipients after which they receive their stipends.<sup>457</sup>

Jamaicaso, a suburb of Aburi in the Eastern Region and just a few kilometres from Accra, is the location of the LCI's Children's home. Only two of six high-rise flats had been completed in the home complex that was expected to cater for more than two hundred children on completion. The home was started in 2007 with one child under the directorship of Rev Mrs Adelaide Heward-Mills and administered by Mrs Bridgette-Mariane Ogoe. In 2017, it had twenty-five children with eight minders who acted as mothers. Though most of the children went to schools outside the home, LCI had started a nursery with five toddlers.<sup>458</sup>

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<sup>456</sup> Dr Naabea Enin, Author Interview, 20/11/17

<sup>457</sup> Ibid.

<sup>458</sup> Bridgette-mariane Ogoe, Interview LCI Children Home,

### 6.5.3 VBCI in Social Action

VBCI has also been carrying out social action but not as extensively as the others have. In 1986 it started its first annual blood donation exercise which yet continued in 2017. Then it has run a scholarship scheme since 1995. The scheme which in 2017 had Reverend Nathaniel Sackey-Adu as its administrator had served 1200 students. VBCI has built three Victory Academies at Avesive in the Volta Region, Apam in the Central Region and Madina in the Greater Accra Region. Pupils in the Academies at Apam and Madina paid minimal fees that could not run the schools. Staff were paid by VBCI. The Avesive Academy was run completely as a missionary enterprise in which pupils attended the school free of charge and received free lunch as well.<sup>459</sup>

In summary, one cannot help noticing the prevalent occurrence of these social interventions in or near Accra whereas such help is needed more in the villages and small towns. The educational scholarships of VBCI and ICGC have national character as people could access them anywhere when advertisements were placed in national newspapers. Nevertheless, more people in the cities see and apply for help. Consequently, more people in the cities received the ministries of health and poverty reduction although both access to health and interventionists funds were generally needed more outside Accra. It appears then that social actions in LCI, VBCI and ICGC mirrored the patterns of church growth. The headquarter churches and other branch churches in Accra had the means to help the needy better. Having noted this trend, one can suggest that Charismatic Churches became

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<sup>459</sup> Rev Nathaniel Sackey Adu of VBCI, Author Interview, 14/7/17

more intentional about the locations and people they minister to in social actions so they can touch those with the greatest needs in society.

## **6.6 Conclusion**

After nearly forty years of existence the church clans of LCI, ICGC and VBCI have attained their sizes and complexity because they have been usefulness to their followers, to themselves as organisations and to the society they interact with. Usefulness, here refer to the aspect of their positive impact in the three areas enumerated. Charismatic Churches have in general impacted their lifestyles of their church members positively or negatively by helping them prosper or supposedly robbing them of their possessions. They have impacted themselves to the point of becoming denominations and finally they are contributing to the social needs around them. They however could do more and may have to deliberately reach out to the needy outside the big cities of Ghana.

## CHAPTER 7

### SUMMARY, FINDINGS, RECOMMENDATIONS AND CONCLUSION

#### 7.1 Summary

This study set out to study the dynamics of leadership and governance of some Charismatic Churches in Ghana between 1978 and 2017. The inception and running of these churches as a phenomenon began approximately forty years ago in Ghana. Charismatic Churches whose establishment followed the earlier Classical Pentecostals and AICs were also indigenously founded with similar socio-cultural conditions to their forbearers. Most of the AICs by the time of this research had collapsed because of various problems that were basically associated with their leadership and governance practices. To the contrary, the classical Pentecostals who were founded around the same time as the AICs but with similar leadership and governance systems have continued growing larger and stronger. The success of this latter category of churches suggested that their leadership and governance operations which differed from those of the AICs was the cause of their flourishing. Like the AICs and the classical Pentecostal churches, Charismatic Churches were started by individuals from the scratch and what happened afterwards with leadership and governance strongly determined growth outcomes. It is this contrasting context of church growth outcomes between AICs and classical Pentecostals, that made this study of the dynamics of leadership and governance in Charismatic Churches necessary and relevant.

The research set out to examine the dynamic relationship between leadership and governance disciplines which were normally considered separately. It was empirically observed that leadership and governance acting closely together influenced each other in the growth of ICGC, VBCI and LCI now UDOLGC after they were founded as congregations.

This form of initial leadership acting along the primordial governance practices practically guided and engineered church growth through an evolutionary process. Some Charismatic Churches like the ICGC, VBCI and LCI have now grown into fledging denominations with branches within and outside Ghana.

A qualitative methodology was pursued. The sample Charismatic Churches with their different characteristics were examined together as clans in an ethnographic study lasting about two years. Ethnography as employed by Marleen de Witte and others<sup>460</sup> in Charismatic Church research involved the study of single churches as these represented a common anthropological community. However, ICGC, LCI and VBCI were different churches with different characteristics. To make the study of these different churches possible under a single sampling group, a metaphoric conceptualisation was framed. From an African perspective, the different Charismatic Churches were considered as one broad Pentecostal community with each of the sample churches representing a different clan. As a community, it was found that ICGC, LCI and VBCI maintained a commonality of evangelical belief systems, glossolalia, fervency in prayer, belief in miracles, emphasis on prosperity and evangelisation. Expectedly, clan differences in doctrinal emphases and cultural practices, to name a few, existed between VBCI, ICGC and LCI. The research was mostly conducted in Accra with a few visits to Kumasi, Takoradi and Cape Coast. Various tools of qualitative research such as interviews, participant observation, examination of documents, etc., were used for data collection. Some of the findings are now discussed below.

A theoretical framework for the thesis was formulated from Max Weber's postulations on charisma and its routinisation. This provided an understanding of leadership and governance and as well guided the interpretation of data. Weber had provided important intellectual foundations to

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<sup>460</sup> Marleen de Witte, "Touched by the Spirit: Converting the Senses in a Ghanaian Charismatic Church," *Ethnos* 76, no. 4 (2011): 489–509.

Jim Pieterse, "Managing Belief in a Hostile World: Experiencing Gifts of the Spirit at a Small Pentecostal-charismatic Church in Pretoria," *Anthropology Southern Africa* 3256, no. July (2016): 1–13.

studies of leadership and government before and after the emergence of charisma in communities.<sup>461</sup>

At the inception of the typical church, the founder emerges as the leader of the first few followers who are attracted to his or her charisma or anointing. Based on the anointing of the founder, and the call he claims to be on his life, the founder makes various decisions and sets in motion activities that converts his small group into an independent church, which would grow in time into a denomination. Characteristically, church growth is powered by an ever-increasing process of leadership development through administrative and spiritual charisma routinisation. Other theories like Distributed Leadership play different roles in explaining leadership development. Ultimately, the leadership structure of the church changes in at least two ways. First, the founder has to share in leadership with his or her subordinates who become empowered. Then these new leaders themselves develop other leaders in a cyclic mode. Meanwhile, the leadership stature of the founder increases both within and outside the church. The various changes in quality, quantity and stature of leadership is evidence of leadership dynamics.

The dynamics of leadership as discussed so far must also be from the standpoint of church members as followers of the church leader. They constitute the raw material that is processed for leadership but not in a passive way. They as partners of their church founders, actively feast on the founder's charisma, and become producers of charisma themselves. Their willingness, sacrifices and sustained contribution alongside that of church leadership has brought some Charismatic Churches such rapid developmental changes and growth. However, followers do not act alongside church leadership as independent individuals. They do so within the ambit of recognised and organised systems of government from which governance is carried out. This, in sum, is a bureaucracy with its trappings of administrations, hierarchies, church structures, etc. Alongside these are the workings of church power and authority with the latter ensuring that responsibilities

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<sup>461</sup> Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Guenther Roth, Claus Wittich, and Ephraim Fischhoff (Berkeley: University of California Press, 1978), 241-54.

associated with these differential structures are empowered to function well. These changes and establishment of governance are made within the context of Weberian charisma routinisation. In this type of charisma routinisation, leaders formulate governance systems through reactive and proactive decisions-making.

Active governance arising out of church polity in this work was framed along the new NGO paradigm employed by non-profits and other civil advocacy groups. It emphasises quality with respect to benefit of the governed. Consequently, Charismatic Church governance comprised rules, structures and processes (RSP) that ensured that church members were well looked after. RSPs worked along various contributory social factors like culture and traditions, both made and invented. As with leadership, the elements of governance are in developmental processes.

Despite the ever-changing nature of leadership and governance, they have produced outcomes on three fronts in Charismatic Churches. First, individuals within the churches testify to being blessed. Second, churches like ICGC, VBCI and LCI have grown to become denominations which are in their early stages compared to existing TWMCs. Third, Charismatic Churches have started and continue to be involved in social mission which is mainly charity work directed at the needy in society. In growing, the continuously developing leadership and governance regimes in Charismatic Churches have provided them socially with legitimacy, visibility and credibility.

## **7.2 Major Findings**

Some discussions on some findings during this research become necessary in the face of the facts summarised above. First, the combination of leadership and governance in examining the Charismatic Churches in a manner that emphasised the relationship between them meant a quest to understand how they practically worked together. This resulted in the exploration of leadership and how it establishes and continuously engages with governance empirically. Indeed, there were outcomes associated purely with the leadership, followership, and governance as

individualized disciplines within Charismatic Churches. It is however, when these individualised values combine that they produce the nature and characteristics observed to be present in these church clans. Here, reflexivity is highly important contributor. There is self-reflexivity within the individual variable of leadership and governance elements as well as inter-reflexivity with each other.<sup>462</sup> Therefore, the various Charismatic Church characteristics associated with the dynamics of leadership and governance are the products of complex factors. Primarily, elements of power, authority, etc., acting along faith, preaching and claims of miracles acted as purveyors of church growth and transformation. Hence, the synthesis of different factors that worked in tandem with leadership and governance systems were theological, as relating to faith, as well as sociological in nature, as relating to human behaviour.

By praxis, charismatics like all Pentecostals are results oriented. They support this with theologies that emphasize experience. Generally, charismatics believe they must have prosperity, miraculous living and divine healing as evidence of their wellbeing. Then they have an equally strong belief in church growth and mega church formation.<sup>463</sup> This they see as both the validation of the church founders, their call to ministry on one hand and obedience to the Great Commission of preaching the gospel on the other.<sup>464</sup> These observations need qualification as some Charismatic Churches founded around the same time as LCI, VBCI and ICGC have continued to remain relatively small in size. The challenges these smaller churches have with growth may be interpreted in terms of the operation of ‘smaller anointing’ or weaker leadership and governance abilities. This would imply that the churches that have grown have done something significantly different from their smaller counterparts which are attributable to leadership and governance regimes. Incidentally, church numbers and physical structures like buildings have been used as social determinants of the importance of both church founders and their congregations. This

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<sup>462</sup> Philip A Mellor and Chris Shilling, “Re-Conceptualising the Religious Habitus : Reflexivity and Embodied Subjectivity in Global Modernity,” *Culture and Religion* 15, no. 3 (2014): 275–297.

<sup>463</sup> Emmanuel Louis Nterful, “Church Expansion through Church Planting in Ghana : A Case Study of the Lighthouse Chapel International Model” (Master of Arts Thesis, Potchefstroom Campus of the North-West University in co-operation with Greenwish School of Theology, 2013), 24.

<sup>464</sup> Tomlinson, “The Great Commission : Discipleship and Followership.”

observation, though, could benefit from a more scientific study to fully provide a true and factual understanding of these perceptions.

The current Charismatic Church leadership paradigm could be considered an explosion of religious leadership in Ghana even if controversially considered. The idea of explosion comes from the fact that Charismatic Churches described as mushrooms-like in spread have been making followers become emergent leaders. Church leaders continue deliberately to raise other leaders in such a way that has made it possible for some members who never believed they had leadership potentials to lead in different areas of church life. Therefore, considering the numerous church congregations with their multi-level distributed leaderships, one cannot help but argue that there was a leadership explosion within Charismatic Churches. However, the effect of this leadership explosion on society at large remains unclear. Sometimes, these leaders have transcended their church boundaries and affected society in general where they have offered different forms of leaderships other than church leadership. Other times, they appear unable to influence their secular associates and have even drawn social criticism. This may have several explanations. For example, the level of sociological and theological training of some these leaders are relatively low because of the Pentecostal praxis of hands on training at the neglect of extensive academic formation. This deficiency could make church leadership ineffective in secular settings. There may also be those who though well trained are unable to translate their leadership practices outside the settings of their churches because of their narrow perspectives on life and religion. Thus, the possible limited effectiveness of such leaders secularly does introduce doubt as to the narrative of leadership creation, let alone an explosion. Nevertheless, if leadership was viewed from the perspective of interacting with and influencing others, then more people were influencing others in the religious space and this constitutes an explosion in leadership development.

The occurrence of multiple leadership development brings to mind the role of followers of Charismatic Church founders who end up subsequently becoming church members. There is in this context a prevalent view in academia that most members of Charismatic Churches were

completely under the thumbs of their pastors who pitifully exploited them at will for their lack of discernment. To the contrary, church members of ICGC, VBCI and LCI presented themselves as discerning, capable, intelligent, willing and active participants in their congregations. Indeed, average church membership ranged from university lecturers, medical officers, members of the security services, government officials, successful businessmen, to artisans, students, and the uneducated. It could then be argued, that the enlightened and discerning people who were spread within the congregation of followers should be able to protest against tendencies to exploit them which would cast doubt or interrogate the view from academia. If some church members have been exploited, as suggested within academia, then this could be deliberate, more because of their faith positions, that would always remain inexplicable as in most religions. In any case, some of these socially and religiously enlightened church members have actively participated in the ministries of their church founders by also developing and employing spiritual charisma. They then represent a story of followership, which is yet to be fully told and possibly dissimilar to the tales of pastoral exploitation, and a followership's sheepish submission.

Leadership and followership as shown in this work are continuously transactional. From the beginning, the founder of a church and his followers have to change their social and religious statuses when the founder of a church has to become the pastor or Christian shepherd. Jens Rowold, in a transformational-transactional literature review points out that the leader-follower relationship is more sophisticated than just the mere provision of followers needs. Strategy and other complex factors that influence the long-term growth of organisations could be overriding.<sup>465</sup> For example followers of church founders must agree to undergo the processes of submission of their spiritual care to the authority of the church founder. The followers similarly offered service in church, offerings, etc. The Charismatic Church founder in turn provided spiritual cover, guidance, as well as leadership. This transactional relationship is continuous in that church members in Charismatic Churches demand overtly or covertly a certain level of guaranteed pastoral efficiency. Hence,

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<sup>465</sup> Jens Rowold, "Instrumental Leadership: Extending the Transformational-Transactional Leadership Paradigm," *Zeitschrift Fur Personalforschung* 28, no. 3 (2014): 1–24.

church members continuously look to their pastors and then their churches to respond to their changing needs such as provision of marriage counselling, home care, funeral services, etc. Other important considerations like church membership stability, participation and accountability may also weigh strongly. These changing needs and expectations which are mutual to the leader-follower construct, undergirded the permanence of what would otherwise have been a one-off transaction. When transactional failing occurred, church members could be observed migrating across other Christian denominations or even minimally to other faiths.

Sometimes, however, the tenets of such transaction positions do not hold pushing leadership and followership into the realms of enigma. As Rowold pointed out, some leadership and followership positions practically pose unexpected and inexplicable challenges. Leaders and followers have made choices that run contrary to their known belief and ideological positions. For example, members of Charismatic Churches have supported their leaders in the face of criticisms when they were expected to have left their churches because of leadership failings. And leaders have taken decisions with other factors in view other than those visible and understood by followers

Admittedly this study has only but scratched the surface of the different relational enquiries that could be pursued between church leadership, followership and governance. There are gaps of knowledge with respect to the contrasts and comparisons of leadership and governance, and their weighted contributions in formulating Charismatic Church development. Similarly, the impact of leadership and governance on internal church groupings, etc. from such studies power, authority, responsibility, etc., can become the sub-themes as within Charismatic Church research in Ghana.

One significant contribution of this study to academia is in area of ethnography. By adopting and adapting the metaphor of clans, VBCI, ICGC and LCI is researched concurrently as clans within an African Pentecostal-charismatic community. As a Pentecostal community, their common attributes of glossolalia, prayer, evangelism, etc., qualified them to be considered as a

common body of believers. It became possible to consider these Charismatic Churches as a single anthropological unit borrowing from Jon Bialecki and his associates who argue that Christianity should be considered as an emergent anthropological grouping.<sup>466</sup> Following therefrom, the sample churches as part of Pentecostal anthropology were examined ethnographically. Logically, the differences between VBCI, ICGC and LCI then distinguished them as clans<sup>467</sup> within their common Pentecostal heritage. Some unique clan properties included differences in polity, culture, ethos, etc. distinguished them from one another. This anthropological reconstruction, I believe has made an original contribution to the processes of ethnographic research by pushing the boundaries of its applicability in religion in particular and generally within studies involving multiple-groupings in different locations.

Another noteworthy area that requires discussion is the complex nature of charisma routinisation in the sample churches. The developments within ICGC, VBCI and LCI of leadership, followership, and the different aspects of governance have been due to the effects of routinisation. Principally, routines of raising leadership and followership, church formation and governance are occurring continuously. Yet, this form of routinisation departs from some aspects of Weberian<sup>468</sup> postulation on charisma. The first and fundamental of these departures is the observation that charisma routinisation of a living leader and not a demised one is occurring. This observation fundamentally disagrees with the reasons for the occurrence of routinisation among Weber's followers of the prophet-type charismatic leaders. In Weber's typology, followers routinize leaders' charisma to preserve it, through bureaucracy and provide economic benefits for themselves.<sup>469</sup> Contrarily, Charismatic Church followers are not the initiators of routinisation. Living and active Charismatic Church founders initiate and oversee their own routinisation as

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<sup>466</sup> Jon Bialecki, Naomi Haynes, and Joel Robbins, "The Anthropology of Christianity," *Religion Compass* 2, no. 6 (2008): 1139–58.

<sup>467</sup> Steven E. Markham, "The Evolution of Organizations and Leadership from the Ancient World to Modernity: A Multilevel Approach to Organizational Science and Leadership (OSL)," *The Leadership Quarterly* 23, no. 6 (2012): 1134–51.

<sup>468</sup> Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, ed. Guenther Roth, Claus Wittich, and Ephraim Fischhoff (Berkeley: University of California Press, 1978), 224-258.

<sup>469</sup> *Ibid.*

directors of a theatre play would. Therefore, church members mainly only participate in and consume the products of routinisation.

In addition, charisma is supposed to attenuate with routinisation.<sup>470</sup> Yes, some aspects of spontaneity associated with charisma may be lost. However, church leaders and their followers rather corporately produce more charisma. Undeniably, routinisation of increasing quantities of charisma is what is occurring in Charismatic Churches. Similarly, the ephemeral nature of charisma is absent in these churches as charisma is constantly regenerated instead of being short-lived. Therefore, charisma has remained actively and fundamentally in the centre of Charismatic Church activities. Notwithstanding, the practices of charisma are tamed to conform to organisational predictability and control within routinisation. These paradoxes suggest a reversion in Charismatic Churches to the definition of charisma initially employed Sohm.<sup>471</sup> Sohm's original idea of charisma is a property of God's gift of grace working in the life of an individual and not a bona fide property of that individual. This concept is essentially theological whereas Weber's idea of charisma is sociological. Sohm's idea of theological charisma is always being replaced, regenerated and function alongside the Weberian concept of routinisation.

In that regard, routinisation could be further seen as a cultural addition or cultural modification of charisma as divine grace. The reason for suggesting a cultural addition is that Charismatic Churches, borrowing the idea of setting up bureaucracies from other sources, set up hierarchies and administrative procedures that are associated with Weberian bureaucracy. These necessary administrative systems must be set up as means of governance even if charisma is considered from Sohm's view. In this case church administration would not be a product of routinisation but a cultural addition that have been incorporated into organisations whether religious or secular that have not needed to be routinized. Indeed, church members who in their secular capacity have been practising Weberian administrative procedures and acting as experts

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<sup>470</sup> Martin Riesebrodt, "Charisma in Max Weber's Sociology of Religion," *Religion* 29, no. 1 (1999): 1–14.

<sup>471</sup> P Haley, "Rudolph Sohm on Charisma," *Journal of Religion* 60, no. 2 (1980): 185–97.

continue to transfer their bureaucratic administrative skills to their Charismatic Churches. Other times, the church founders have read and gathered information on governance and carried out exercises in governance. Therefore, even if routinisation were not to occur, Charismatic Churches by learnt culture could establish Weberian types of administrations anyway.

Routinisation of charisma though offers important lessons for formulation of leadership-follower relationships. In practice, followers and their leaders mutually participate in charisma exchanges. Consequently, Charismatic Church founders have been promoting followers to leadership roles and by implication showing the importance of their followership. Nevertheless, some more work needs to be done in empowering church members in the area of intentional leadership training. So far, Heward-Mills' LCI model of follower-leadership training appeared to be the best structured of the three churches. Its specificity of content and targeting end goals for follower participants is a system other churches could follow. There will be the need, going forward, for increased refreshing, re-adaptation and expanding of available teaching material. In terms of pedagogical quality, ICGC however, stands out among the three sample churches as it provides a wider and higher range of personnel training which span from what qualifies as a certificate level training to doctoral degrees. Of a necessity, church leaderships must understand the attitudes, demands, lingo, the micro and macro environments in which their future leaders live in order to device the appropriate leadership programmes that would be more effective in communicating their ideas. For today's communication landscape continues to change rapidly demanding new media and tools.

The development of polity and governance structures and systems by church founders and leaders have occurred in Charismatic Churches as products of power and authority. The conceptions of secular power and authority as postulated by Weber, Raven and French, Lukes, Foucault and others have been key in setting up their governments and administrations. As noted in Chapter 4, church founders and leaders have been quiet in emphasising this aspect of power and,

therefore, have been ambiguous in application. The ambiguity lies in the fact that although this source of power is diffused and applied depending on the need, Charismatic leadership emphasise more the power of God, which is conceptualised as being the source of power and miracles. Yet, Church founders and their leaderships have an acute appreciation of their personal power and authority which although has divine origins is social and routine most of the time. They, therefore, apply various forms of secular power in dealing with church members as part of their privileges of leadership explaining them to be derived under God's authority. Thus, in discussing the power and authority formulation within Charismatic Churches, it is important to highlight the love and hate relationship with power and authority among church members. Sometimes leaders of Charismatic Churches could be described as power drunk and even abusive on occasion. Yet, their church members at the same time require of them directly or indirectly to employ power and authority to run their organisations. This is because church members recognised the possible chaotic outcomes and impeded growth that would result if hierarchies that employed power were not set up or were breached. Therefore, the question of how leaderships of Charismatic Churches could organise their outfits without employing power which made some members uncomfortable is a controversial one. Perhaps, church members are looking for a balanced use of power and authority in leadership and governance, which is functional but well controlled. Paradoxically, the image of well-organised and functional church administrations continue to be one of the strong attractions of congregants to ICGC, VBCI and LCI which were not considered as one-man churches. These are products directly of power and authority.

The employment of power and authority whether divine or secular as has been used in setting up hierarchies and administrations is at the foundation of the NGO governance paradigm employed in this work. In summary, and to put it in a more simple and effective language, governance was described as how well churches look after themselves rather than how leaders utilise power in governing. This conception of governance in Charismatic Church research away from the traditional notions of government required a rethinking of church polity, which then resulted in the construction of the RSP instrument of governance. This innovative instrument

should be considered only as introductory indicators of some of the factors to use in considering governance from the perception of the welfare of its beneficiaries. For example, the factors considered in forestry governance vary from water management as they differ with information technology. Even within specific fields, differences occur depending on emphasis as to the indices to use in measuring governance. Therefore, governance indices for forest regeneration vary from that of logging although some common factors remain. Consequently, governance instruments could be developed for church types, sizes, common polity, etc. in further qualitative and quantitative research. It is expected then that the future conversation on governance in churches would involve the roles of traditional governance emanating from government as well as from the perspective of the congregants. In this way, governance discussions would be transformed to the point where church members and the public at large would be empowered to judge how well their church leaderships perform. Additionally, this instrument provides a review mirror for church leaders in their quest to properly organise their churches. Concepts such as this are ripe for massive engagement considering the call of Niemandt and other church leaders in demanding good governance in their churches. The important contribution of this conceptual framework is that it sets the stage for proffering the ideas, the indices and methodology of good governance deliberations.

Before discussing the impact of leadership and governance dynamics on Charismatic Churches, it is needful to mention that the particulates of polity has not been well documented in these churches. Polity is a well-documented subject within the TWMCs though. There is the possibility of researches on polity systemisation and differentiations within Charismatic churches.

Discussion on governance as a means of self-care naturally gravitates towards the impact of leadership and governance dynamics in Charismatic Churches. Leaderships and governance systems have impacted individuals, churches and the public in general. In recent times, some charismatics have moved beyond the boundaries of their spiritual emphasis to realms that deal with the social needs of their communities. This is an emerging trend and a departure from long held

Pentecostal praxis of being otherworldly.<sup>472</sup> Consequently, as charismatics navigate their Pentecostal roots they have sought to have a different standing in their communities. That Charismatic Churches themselves could be considered as invented churches, have become denominations, are indicators of the desires of these churches for permanency. To the contrary, some churches would not extend their longevities beyond their founders except adequate leadership and governance systems with well-planned safe guards are put in place. This suggestion is one of the important practical action points for Charismatic Churches. Within this discussion, the idea of ascertaining whether a church's claim to have become a denomination, which is a status symbol, is tenable or not needs to be assessed, hence the introduction of the JGE-MDD tool. The JGE-MDD tool for assessing denominational status would become more and more relevant in the near future. It could be used by both Pentecostals and secular government to determine Charismatic Church growth status and other factors. However, merely indicating that a church has attained to a denominational status without other indications of other parameters is too elementary. Therefore, the JGE-MDDS at least within African Neo-Pentecostalism could be developed to include many more detailed qualitative and quantitative descriptions. This would enable comparisons and other forms of analysis to be made regarding Charismatic Church denominations.

Furthermore, issues of excellent church governance, stability and possibly succession must be considered with a view of securing the futures of these churches in view of what has happened to most AICs. One area which this research did not cover but that would be of great significance, is organisational succession. Most of the founders of the churches considered as an age cohort must be retiring sooner or later from their active roles. The difficult alternative would be going into eternity on the job. Whichever the situation, research should be considered from the period before change of leadership which would involve preparations towards succession. Then processes during succession and consequences afterwards could be examined for each church or as multiple congregations in different ways ethnographically. Accordingly, it is my considered view and

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<sup>472</sup> Donald E. Miller and Tetsunao Yamamori, *Global Pentecostalism: The New Face of Christian Social Engagement* (Berkeley: CA: Univ California Press, 2007), 1-30.

recommendation that a certain boldness of change in Charismatic Churches like ICGC, VBCI and LCI is needed within the next ten years. Charismatic Church leaders must install both their successors and the systems that would support them. In line with the modified version of routinisation prevailing in Charismatic Churches, it is proposed that leaders become triggers of generational leadership and governance by handing over their churches to others while they are alive and able to make contributions. This would secure the future of these churches in the lifetimes of their founders who would act as coaches, arbiters and bastions of stability for their successors. To ensure their influence is practical, transitional provisions could be introduced into church constitutions. However, these provisions must not seek to entrench outgone leaders but rather facilitate their roles in guiding their churches. In fact, church founder Pastor Mckeown offers such a successful example within the COP's particular context.

It is theologically easy for charismatics to believe that God would take care of them in securing their future. God has always helped them, and he would always, for that is the essence of faith. Yet, both the scriptures and secular sources of knowledge have abundant information to indicate that organisations that are non-strategically directed end up with disasters or less than ideal situations. It is imperative that having identified the effervescent nature of leadership and governance that church founders and their leaders become strategic and pragmatic. They will need to use the human resources at their disposal and the accompanying power to redirect and focus their organisations towards calculated and intentional leadership and governance outcomes by the help of God who they constantly refer to. Then their organisational routinisation and establishment would become more beneficial. In addition, they need to sail their organisations on even keels that will let their churches outlive them while docking into the safe havens of secured good leadership and governance harbours. Therefore, the suggested goal must be to understand their church leaderships and governance systems and make them more stable even in their flux-like situations. Then church members would become the most satisfied beneficiaries.

### 7.3 Recommendations

First, with the recent surge in ethnographical studies in religion, it is recommended that the formulation of metaphors for anthropological research be further considered for studies in African Pentecostal/Charismatic phenomenon, as was engaged in this thesis. In particular, the metaphoric use of churches as clans and communities needs be further explored in multiple group studies to unearth any common anthropological properties and/or internal diversities.

Second, a great deal of interest circulates around Charismatic Church leaders because they are the drivers of routinisation and other activities in their churches. From this work, it is inferable that the particulate elements of charisma of church founders needs to be further explored alongside both Weber and Sohm's typologies. Furthermore, the need to understand the factors responsible for making Charismatic Church leaders successful at routinising their own charismas requires exploration. In addition, the issues of specific leadership styles and behaviours within Charismatic Churches hold good prospects for future studies.

Third, the area of Charismatic Church governance has research openings. Polity is a well-documented subject within many different church systems but a lot is yet to be done on systemisation and differentiations within Charismatic churches. Then also, the quality of governance in relation to church members, the governed, is a wide and viable field to further examine structures, processes, procedures, standardisation, rules, systems and other variables, individually or in different permutations and combinations, needs to be pursued.

Fourth, in combining leadership and governance, different studies can be done on their relationships with their intervening power relations in Charismatic Churches. More specifically, power, authority, responsibility, as stand-alone phenomena within Charismatic Churches in Ghana, to my knowledge, have been scanty research.

Fifth, the JGE Model for Denominational Determination (JGE-MDD) needs to be improved and applied to both qualitative and quantitative research in Charismatic Church growth. This model will help confirm or nullify claims by Charismatic Churches that they have become denominations.

Sixth, considering the benefits of collaborations and cross fertilisation of ideas involved in the use of external supervisors by the University of Ghana, it is recommended that some financial assistance is given to students who to travel abroad to meet with their supervisors for discussions. On the other hand, the University of Ghana could bring these external supervisors to facilitate face-to-face interactions and discussions.

The thesis was silent largely on gender and children's involvement in leadership and governance in Charismatic Churches in Ghana. It is recommended that a research which incorporate their roles and effects on these churches be conducted. This is because the population of women were higher than men and but men were mostly in charge of leadership and governance.

Lastly, one area that this research did not cover, but which would be of great research significance is Charismatic Church succession. All the founders in the churches I considered must be retiring sooner than later. The alternative is going into eternity on the job. Whichever the situation would be, succession can be considered from the period

before retirement (preparations), during (processes) and the outcomes (after) it occurs for each church.

#### **7.4 Conclusion**

This study set out to examine the nature of leadership in Charismatic Churches in Ghana, the relationship of this leadership to governance; the dynamics of leadership and governance. The result of the examination in a few words indicate that leadership in a Charismatic Church which is founded on personal charisma produces church organisations in the form of congregations. The leadership of the Charismatic Church then set up government whose governance end up with an interdependent relationship within and between the two elements of leadership and governance during the lifetime of the church founder. Charismatic Churches in the process have been in a state of flux with change as most permanent feature of their growth activity. Church leadership has kept transforming its nature in performance quality as well as in numbers. These changes are directly reflected in the governance regimes expressed in terms of how effectively the churches look after themselves. Reflexively, governance changes influence leadership activities and outcomes. This dynamic between leadership and governance has been pivotal in the establishment of church branches, aided their growth numerically and geographical spread over a period of time. VBCI, LCI and ICGC have now become denominations that are positively influencing both individual members and society at large.

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### PRIMARY SOURCES:

#### List of Interviewees

Bishop Nii Apiakai Tackie-Yarboi	Founder and Presiding Bishop Victory Bible Church International.
Bishop Adja Cofie	Member, Executive Council and former General Secretary of Victory Bible Church International.
Bishop Emmanuel Ackun	Member Executive Council of Victory Bible Church International.
Reverend Jonas Cofie	Dean Victory Bible School, Victory Bible Church International.
Reverend Nathaniel Sackey-Adu	Administrator of Scholarship Scheme, Victory Bible Church International.
Rev Kwasi Bosompem Kankam	Former Church Administrator and Pastor of New Covenant Victory Sanctuary.
Reverend Isaac Obeng	Pastor of Jubilee Sanctuary Victory Bible Church International.
Rev Morris Appiah	General Secretary International Central Gospel Church.
Rev Anthony Cudjoe	Greater Accra Regional Overseer of the International Central Gospel Church.
Reverend Dr. Perry Tettey	Assistant General Secretary, International Central Gospel Church.

Reverend Nicholas Cofie	Pastor of Living Waters Temple, International Central Gospel Church.
Rev Dr. Kwaku Sampong	Head of Distance Education, Central University and pastor of International Central Gospel Church.
Reverend Joshua Abbey	Facilities Manager, Christ Temple of the International Central Gospel Church.
Albert Rockson	Administrator Central Aid, International Central Gospel Church.
Bishop Eddy Addy	Executive Council Member, United Denomination Lighthouse Group of Churches, formerly Lighthouse Chapel International.
Bishop Emmanuel Louis Nterful	Presiding Bishop Anagkazo Assemblies of the United Denomination Lighthouse Group of Churches, formerly Dean of Anagkazo Bible and Ministerial Training Center.
Bishop Patrick Bruce	Member of Bishops Council of the Lighthouse Chapel International of the United Denomination Lighthouse Group of Churches.
Bishop Kwame Karpos Ampofo	Crusade Director, Healing Jesus Crusade and former Anagkazo Bible and Ministerial Training Institute.
Reverend David Asomani	Academic Dean, Anagkazo Bible and Ministerial Training Institute.
Pastor William Addy	Texpo Branch, Spintex Road, Accra.
Mrs. Brigette-mariane Ogoe	Administrator Lighthouse Children's Home.

Ms Naabea Enin

Administrator Lighthouse Medical and Fertility  
Hospital and Head of Helping the Helpless

## **A. Dag Heward-Mills: Preaching Audio Tapes, Videos and Books**

### ***1. Audios, videos of Bishop Dag Heward-Mills' Preaching***

They include *The Machaneh Iron*, a compilation of *Iron Sharpeneth Iron* Conferences for church leaders from 2005-2015. In all there were over 120 preaching message titles. Among them:

- i. Aman tsalach
- ii. Amplify your ministry
- iii. Be decisive
- iv. Being filled with the Spirit
- v. Called to Suffer I-III
- vi. Decide to be a good leader
- vii. Demistifying (as spelt) the anointing
- viii. Do not allow yourself to be poisoned
- ix. Doing the works of Jesus
- x. Entrance into your ministry
- xi. Eternity Mindedness
- xii. Four phases of ministry
- xiii. God's kind of success
- xiv. Guidance
- xv. Help people around you accomplish great things
- xvi. How to catch the anointing
- xvii. How to do the works of Jesus

- xviii. How to persist until the anointing works
- xix. Humility the greatest key
- xx. Know a little about everything
- xxi. Lessons on loyalty
- xxii. Loyalty and leadership
- xxiii. Loyalty of Christ
- xxiv. My father my father
- xxv. Predict the future in a general way
- xxvi. Rivers you must cross
- xxvii. Sacrifice- Reasons why you must sacrifices
- xxviii. See ahead and prepare for the future
- xxix. Significance
- xxx. Signs of anointing Saul received
- xxxi. Signs of disloyalty
- xxxii. Simon of Cyrene
- xxxiii. Spiritual authority
- xxxiv. Stages of disloyalty
- xxxv. Steps to the anointing
- xxxvi. Steps to the anointing (Series of ten messages) 00-10
- xxxvii. The anointing to be a good leader
- xxxviii. The art of hearing
- xxxix. The art of soaking in messages
- xl. The gifts and calling of God are without repentance I-II
- xli. The importance of the Holy Spirit
- xlii. The leader and reading

- xl.iii. The preparation for your ministry and how to prepare for Ministry
- xl.iv. The purpose of accusation I-II
- xl.v. The two foundations
- xl.vi. Transform your ministry
- xl.vii. Try to be a leader with emotion
- xl.viii. Turning the hearts of the children
- xl.ix. What it means to be called
  - 1. What it means to be called
  - li. What it means to have a devil in your church
  - lii. Why loyalty
  - liii. Wounds of forgiveness

**2. *The Makarios made up of a set of 26 books written by Dag***

***Heward-Mills as well as other books***

- i. Becoming a shepherd
- ii. Church growth: it is possible
- iii. Church planting
- iv. Loyalty & disloyalty (series of seven books)
- v. Many are called
- vi. The art of leadership
- vii. The art of ministry
- viii. The art of shepherding
- ix. The good general: The science of leadership
- x. The mega church

**3. FM Radio**

Sweet Melodies messages by Dag-Heward-Mills twice daily.

**B. Bishop N. A. Tackie-Yarboi: Preaching Audio Tapes, Videos and Books.**

***1. Audio and Tapes of Bishop N.A. Tackie-Yarboi:***

- i. According to your faith I-II
- ii. Deliverance from Captivity
- iii. Evangelism-becoming a faith witness
- iv. Faith and spiritual senses
- v. How faith works
- vi. Inheriting the earth
- vii. Jesus as the connector
- viii. Kind of Kings
- ix. Kingdom Activation-Unlock your gifts I-II
- x. Kingdom Stewardship
- xi. Living in awareness
- xii. Maintaining a revival
- xiii. Manifesting His Glory
- xiv. Message to the Nation
- xv. Mission of VBCI I-III
- xvi. Mystery of firstfruits
- xvii. Passion for His presence
- xviii. Praying Church
- xix. Principles of Prayer
- xx. Raising the foundations of many generations
- xxi. Rebuking the devourer

- xxii. Renewal of our doctrines I-III
- xxiii. Revealing the father
- xxiv. Setting the captives free
- xxv. Setting the captives free
- xxvi. Sheep among wolves
- xxvii. Testimonies as prophecy
- xxviii. The face of God
- xxix. The Gift of His presence
- xxx. The key expectations of Prosperity
- xxxi. The Kingdome of God and the Millennium I-II
- xxxii. The Kingship of Jesus
- xxxiii. The Lordship of our Jesus Christ
- xxxiv. The mysteries of the Lord
- xxxv. The mystery of feet washing
- xxxvi. The principles of the King of King
- xxxvii. Tithe and firstfruits
- xxxviii. Why God gives strange instructions I-III
- xxxix. Why resurrection
- xl. Wisdom is building
- xli. Wonderful Jesus Conference
- xlii. Wonderful Jesus I-III
- xliii. Zeal for God's house

**2. Books and booklets written by N.A. Tackie-Yarboi**

- i. Divine Vindication
- ii. Financial empowerment

- iii. Fulfilling Destiny
- iv. God's eternal purpose
- v. Raising millionaires in God's house
- vi. What drives your heart?
- vii. Why speak in tongues
- viii. Why the anointing?

### **3. *FM Radio***

FM Station messages daily on Sunny FM

#### **C. Mensa Otabil: Preaching Audio Tapes, Videos and Books.**

##### ***1. Tapes and Videos by Mensa Otabil***

- i. 50 lessons I've learn along the way 1-2
- ii. 7 Keys to my elevation
- iii. Anointing to start and to finish
- iv. Blessings of the year 1-2
- v. Called to serve in the house
- vi. Crossover 2016
- vii. Faithfulness
- viii. Fatherhood
- ix. Finding your place in life 1-4
- x. Four things that are better than money
- xi. From generation to generation 1-3
- xii. Gathering
- xiii. How can we work the works of God
- xiv. How to catch the Spirit

- xv. How to plug in to the anointing 1-2
- xvi. How to stay strong when you feel weak
- xvii. How to work towards your target
- xviii. In him (series) 1-6
- xix. In the corridors of power (series) 1-6
- xx. Jesus or orderly king
- xxi. Jesus our servant king
- xxii. Jesus the good shepherd
- xxiii. Leadership vision and influence
- xxiv. Leadership workshop
- xxv. Living by design 1-3
- xxvi. Living by design 1-4
- xxvii. Moved by the spirit
- xxviii. Operating divine authority
- xxix. Opportunity
- xxx. Pentecost
- xxxi. Praying like Elijah
- xxxii. Praying prophetically
- xxxiii. Purpose, priorities and pursuits 1-3
- xxxiv. Run with the vision
- xxxv. Seeking God
- xxxvi. Speaking in tongues
- xxxvii. Stepping ahead from behind
- xxxviii. Take care of your flocks
- xxxix. The call to leadership

- xl. The call to leadership 1-2
- xli. The faith the overcomes
- xlii. The gates of the heathen shall not prevent you
- xl.iii. The Holy Spirit our Helper 1-2
- xliv. The Holy Spirit our helper 1-2
- xlv. The leadership principles of Jesus (series) 1-8
- xlvi. The power of hunger
- xlvii. The power of vision
- xl.iii.iii. The shaping of the character of the nation 1-2
- xl.iii.iii. The shepherd leader 1-2
- 1. Transformed by the spirit 1-3
- li. Transformed by the Spirit 1-4
- lii. Under the Spirit's influence
- lii.iii. Wealth transfer
- liv. What is leadership?

## ***2. Books and other publication***

- i. 2016 International Central Gospel Church Annual Report
- ii. Anointing to overtake
- iii. Beyond the rivers of Ethiopia
- iv. Dominion mandate

## ***3. FM radio and Television***

Weekly Sunday 6.30pm broadcasts on TV3, Accra.

Daily weekday 1.00pm broadcasts of Radio Gold, Accra.

Daily weekday 12.30pm broadcasts on Joy FM

## SECONDARY SOURCES

### Journal/Books

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**ADENDUM I: AN EXAMPLE OF LEADERSHIP DEVELOPMENT IN VBCI**

The poster features two men in suits. The man on the left is identified as Bishop Tackie-Yarboi (Host) with contact numbers 0244170651 and 0277740424. The man on the right is Rev. Eastwood Anaba (Speaker). The event is titled 'Supernatural IMPARTATION '17' and is held from 5th-7th July at Dominion Sanctuary, Awoshie-Junction. Sessions are on 6th & 7th July, with a morning session at 8:30am and an evening session at 5:00pm. The church logo is at the top center.

**ADDENDUM II: IMPARTATION IS A WAY OF LEADERSHIP DEVELOPMENT**



**ADENDUM III: VBCI'S DOMINION SANCTUARY BUILDINGS**

**ADENDUM IV: TACKIE-YARBOI ON CHURCH AND SOCIETY**



**ADENDUM V: LCI'S THEME FOR 2017 THIS IS A WAY OF MOBILISING THE CHURCH AND PROVIDING GOVERNANCE**



**ADENDUM VI: UDLGOC BISHOPS ORDINATION SERVICE. AN EXAMPLE OF SPIRITUAL ROUTINISATION AND AS WELL THE INVENTION OF TRADITION.**



**ADENDUM VII: AREAL VIEW OF PORTIONS OF THE ANAGKAZO BIBLE AND MINISTRY TRAINING CENTER**



**ADENDUM VIII: BUILDINGS OF ICGC'S CENTRAL UNIVERSITY CAMPUS AT MIOTSO NEAR TEMA.**



**ADENDUM IX: INTERNATIONAL CENTRAL GOSPEL CHURCH PICTORAL REPRESENTATION OF 2017 THEME DEPICTING 'LEADERSHIP'.**



### **ADENDUM X: ICGC'S YEARLY SUMMIT AIMED AT CHANGING DESTINIES AND RAISING LEADERS**

#### **ADDENDUM XI: DYNAMICS OF LEADERSHIP AND INITIAL INTERVIEW GUIDE**

These questions are guides in to the discussion. The interviewer or interviewees are permitted to raise other important or related points which best suits the developmental experience of your church. We will therefore be greatly advantaged if we considered the signpost questions while delving into other areas.

i. What dynamics of leadership occur as founders of Charismatic Churches provide leadership and vision to their churches?

- What is leadership
- Stages of leadership from the beginning till date
- Development of other leaders
- Challenges of leadership
- Leadership style

ii. Which factors make congregation members follow the leaders?

- leadership qualities

- anointing they benefit from
- obedience to God
- teaching
- Personality

iii. How does the evolution of church governance structures including bureaucratization polity and liturgy occur during the processes of growth of the selected Charismatic churches?

- How was governance (Rules Structures Process) like at the beginning?
- What is the current church governance structure? How has this evolved historically
- What is the relationship between church founder and governance system?
- What is the relationship between other church leaders and governance system?
- What is the relation of church founder and other leaders and the church considering the governance systems?
- Making of tradition:
  - a. Polity development?
  - b. Liturgical development?
  - c. Routinization and bureaucratization? How have offices been set up?
  - d. How are decisions taken in church and how are they controlled?

iv. How has the power or authority of the religious leaders been linked to and reinforced by governance strategies in the Charismatic churches?

- What constitutes charisma in charismatic leaders?
- How does this bring leadership?
- How does charisma bring authority?
- How does charisma relate to governance in the church?
- How does governance reinforce and strengthen charisma?

v. What is the impact of leadership and governance?

• What are the changes in the church as a result of leadership and governance dynamics in the following areas?

- a. Growth in membership.
- b. Growth in finance.
- c. Church stability.
- d. Polity.
- e. Church liturgy.
- f. Church Ethos.
- g. Church doctrine.
- h. Church character formation.
- i. Decision making.
- j. Physical and infrastructure development.

**ADENDUM XII: QUESTIONS GUIDE FOR CHURCH GOVERNANCE  
Part 1**

1. General administrative and managerial set up of church—Statement of facts. Then Your views.

2. Insights into governance/administrative progression from single church to denomination.

3. Current Intrapreneurship moves to divide up the denomination. What is the thinking behind? Your views?

4. Financial administration of church and checks and balances.

5. The leadership roles of Bishop Dag bringing influence and direction.

6. The leadership role of council of Bishops bringing influence and direction.

7. How are new things are generally introduced and done in church.

## **Part 2**

1. All the things about governance can be defined by three elements. Rules, Structures, Processes.

a. What, how and why are the rules that make church run? Where can they be found? Effects of these rules.

b. Structures that make the church stand and run? Distinguish between physical including properties and spiritual structures.

c. Processes mark the church's evolution. Identify as many as possible. Particularly how governing and leading has and is processing.

It starts with Structures:

- a. Physical infrastructure that help church run.
  - i. Fixed properties for church, numbers, policies, expectations.
  - ii. Hired properties for church, numbers, policies, expectations.
  - iii. Any other properties.
- b. Administrative structures that work.
  - i. Church organogram and constitution. Who are octopus overseers?
  - ii. Other organs as stated by Nterful are they still useful and how are they featuring in the United Denominational concept.
  - iii. Council set up—Bishop and administrative staff and how they work.
  - iv. Education.
- c. Spiritual structures.
  - i. Principal Shepherd/Priesthood leader/ CF leader.
  - ii. Bishops..... Prayer warriors as personnel.
  - iii. Any spiritual structures using the different terms.

#### Rules/laws/Principles

- i. Loyalty (for LCI) both as process and rule.
- ii. Offering/ Accountability.
- iii. Relationships to beloved to marriage.
- iv. Growth into ministry.
- v. Discipline issues.
- vi. Expulsion of erring members?



<b>Personality</b>
1. Affable
2. Focused
3. Tough
4. Straight forward
<b>Personality Continued</b>
5. Pleasant
6. Reliable
<b>Character or morality</b>
1. Truthful
2. Caring
3. Sticks to people
4. Completely sexually pure/faithful
5. Partially sexually pure/faithful
6. Corrupt (bends rules for himself or others)
7. Applies bible to life
8. Faithful in secret
9. Kind
10. Considerate
11. Selfless
12. Seeks the interest of others
13. Manipulative
14. Well behaved personally in public
15. Generous
16. Sensible
17. Discerning
18. Persistent
19. Determined
20. Full of action
21. Wise
22. Selfless
23. Humble
24. Proud
25. Confident
26. Respects followers
27. Orders people around
28. Shows the way
29. Innovative
30. Blames people for fault
31. Takes responsibilities

32.	Makes people confident
33.	Easily get discouraged
34.	Complains easily
<b>Faith in God</b>	
1.	Obeys bible
2.	Speaks faith
3.	Practices faith
4.	Takes trials and difficulties well
<b>Charismatic Characteristics</b>	
1.	Personally attractive
2.	Exercises gifts of the spirit
3.	Preaches well
4.	Prays well
5.	God's presence is evident
6.	Encourages people to pray
7.	Encourages people to read Bible
8.	Encourages people to be spiritual
9.	Encourages gifts of the Spirit
<b>Human Relations</b>	
1.	Speaks to members
2.	Pays attention to their needs
3.	Will visit
4.	Will sent others
5.	Forgiving
6.	Vindictive
7.	Combative
8.	Friendly
9.	Patient
10.	Kind

**Table 2: Guide to Church Members View of New Paradigm of Governance**

<b>Satisfaction indices</b>
Safety in church
View of church atmosphere
Thoughts on responses to preaching
Are pastors approachable?
Are various leaders helpful?
Who teaches your cell group?
Does he teach well?
Do you understand church preaching?
Do pastors use too much power?
How do departmental leaders discipline?
Is there too much force in church?
How often would you like to be visited
Do you work in church? If yes why and if no why?
Why do you sacrifice in church work?
The things pastors declares how do you receive them?
Do you have testimonies?
How regularly do you pray?
Are things done orderly in your cell or department?
What should be done better?
Do you see yourself anointed some time to come?
What will you do with your anointing?
Will you like to be a pastor?
Do you seek the anointing personally?
Have you been to any church programme like outdoorings/funeral/ etc? Describe it.
Did you like how the pastor/leader did it?
Were the others there impressed?
Did pastor/leader use a book?
Have you seen the churches constitution before?
What will you want changed or added?