

UNIVERSITY OF GHANA

COLLEGE OF HUMANITIES

**THE CONTRIBUTION OF THE CHURCH OF PENTECOST (CoP) TO THE
GROWTH OF CHRISTIANITY IN THE UPPER-EAST REGION**

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DECLARATION

This is to certify that this thesis is the result of research undertaken by Patrick K. Aseyoro, under the supervision of Rev. Prof. Abamfo Atiemo and Rev. Dr. Abraham Nana Opare Kwakye, towards the award of M.Phil. Degree in Study of Religions in the Department for the Study of Religions, University of Ghana (Legon).

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ABSTRACT

The Upper-East which was predominantly indigenous and Islamic prone region is now a mission field for many Churches. Different Churches have registered their contributions towards the expansion of Christianity in the Upper-East Region of Ghana. The Church of Pentecost (CoP), being the largest Pentecostal Church in Ghana, is the second largest Christian denomination in the region after the Roman Catholic Church. The study in this light, tends to investigate the diverse impact of the CoP towards the expansion of Christianity in the Upper-East Region by examining the strategies the Church adopted to aid them in the contributions. It further answers the issues which amidst the contributions hindered the expected growth of the Church in the region.

Methodologically, the study employed the historical and phenomenological approaches to data collection and analysis. The historical approach was adopted to recount the historical antecedents of the Church and the other Churches in the region. The phenomenological approach helped the Researcher to gain deeper knowledge about the mission and evangelistic work of the Church in the area. The Researcher made use of documents from the Church and interviews of the three Officers of the Bolga Area CoP. The four church models as employed by Martha Frederiks were discussed and engaged as the theoretical framework for the study.

Consequently, the Researcher found that the CoP's contributions spans in four main areas of church growth, namely; mission and evangelism, renewal in Christianity, ecumenism, as well as social services. Revealed in the study is the fact that the missionary strategies the Church employs have at heart; the Clergy, the congregation and the community of engagement. Constant motivation and orientation for the Clergy who are in the region, which leads to a deep teaching and guidance for the Church members to be able to engage the community in diverse ways. Though the Church of Pentecost, COP is experiencing growth and expansion

numerically and spiritually, the study discovered that factors such as migration, illiteracy, tribal conflicts among other reasons are hindering the wider growth of the Church.

Finally, based on the findings, the study recommends that a comprehensive understanding into the missions and evangelism strategies of the whole northern part of the country. The study should be extended to the other four regions of the North.

DEDICATION

To all former and current Area Heads, Pastors and all church workers of the CoP who sacrificed their lives, resources and time towards the growth of the Church in the Upper East Region.

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LIST OF ABBREVIATION

AoG – Assemblies of God

Aps. - Apostle

CoP- The Church of Pentecost

CBCB- Community Based Church Building

Eld.- Elder

MCG- Methodist Church, Ghana

Ovr.- Overseer

Ps.- Pastor

PCG- Presbyterian Church of Ghana

UER – Upper East Region

DEFINITION OF CoP TERMS AND STRUCTURE

THE CHURCH OF PENTECOST – ADMINISTRATIVE STRUCTURE

The Church’s constitution provides a hierarchical system or structure of administration comprising:

- The General Council
- The Executive Council
 - The Chairman
 - The General Secretary
 - The International Missions Director
- Regional Coordinating Committee
 - RCC Coordinator
- Area Presbytery
 - Area Head
- District Presbytery
 - The District Minister
- The Local presbytery
 - The Local Presiding Elder

Area means a number of districts located within geographically determined boundaries as defined by the Church. An Area Presbytery is the coordinating and the highest policy-making body in the area to which the Area Executive Committee is responsible. It is chaired by the Area Head, who is either an Apostle, Prophet or an experienced minister appointed by the Executive Council with the approval of the General Council.

District means a number of locals located within geographically defined by the churches. The District Presbytery consists of the Minister, his wife, Elders, Deacons and Deaconesses in the District and District Ministry leaders and Assistant District Ministry Leaders. In the event of the absence, course, leave, etc. of a District Minister, the Area Head appoints a Minister to stand in for him until he resumes.

Assembly means a congregation of baptized believers adding up to a total of twelve persons or more. The Local Presbytery which consists of the Minister, his wife, Elders, Deacons and Deaconesses of the Local Assembly. Local Ministry Leaders who are not ordained officers are not be co-opted to the Local Presbytery, and sometimes don’t have the voting rights.

The Church: For the sake of this study, the term, “The Church” mostly refer to the CoP and “the church” represents the generic universal meaning of the term.

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The role of the Church in God's mission agenda of reconciling the people of the world to himself cannot be overemphasized.¹ It is therefore not surprising that all the four accounts of the Gospel have at heart this 'call to disciple' in diverse ways and dimensions. (Matt. 28:18–20; Mark 16:15–20; Luke 24:45–49; John 20:21–23).² Since the given time of the Great Commission, God's family and the kingdom has been expanded to include people from all nations through the acceptance of the message of Jesus Christ's birth, life, death, resurrection, ascension, and His imminent return. The message travelled across from one continent and country to the other through several means; notably through evangelism and discipleship.

Consequently, Africa, South of the Sahara, also received missionaries from Europe who introduced the Gospel to the continent. The number of Christians has been on the rise on the continent since its introduction into this part of Africa such that according to Pew Research, roughly 8.7 million Africans were Christians in 1900, but by 2010 that number was 517 million, constituting 57 percent of sub-Saharan Africans.³ The growth in Christianity over these years has led many to wonder what the constituents of this growth are.⁴ Ghana, has over the years seen growth in Christianity, and has become currently one of the most Christianized countries in Sub-Saharan Africa. According to Emmanuel Akyeampong, Ghana was first evangelized in the sixteenth century but the efforts of the missionaries failed.⁵ These missionaries according

¹This mission agenda of God is popularly known as "Missio Dei" see Bosch, *Transforming Mission*, 10

² This is referred to as the "The Great Commission" in Christianity

³ Pew Research Center, "Sub-Saharan Africa Religion Database: Christianity and Islam in Sub-Saharan Africa". *Pew Research Center 2010*. <http://www.pewresearch.org>. Accessed on January 25th, 2019

⁴ Tracy Kuperus, "Democratization, Religious Actors, and Political Influence: A Comparison of Christian Councils in Ghana and South Africa", *Africa Today Vol. 64, No. 3* (Spring 2018): 30

⁵ Emmanuel K. Akyeampong "Christianity in Ghana: Introduction" in *Christianity in Ghana: A Postcolonial History Vol 1* ed. J. Kwabena Asamoah-Gyadu (Accra: Sub-Saharan Publishers, 2018): IX

to Wiltgen were the Roman Catholic Missions whose attempt did not yield abiding results in the country. It was not until the early part of the 19th century that Christianity was firmly established through the enterprising missionary activities of the Basel Mission, the Bremen Mission, the Wesleyan Methodist, and the Catholic Mission.⁶ The fruit of the missions work by the Basel Missions in 1828, and joined shortly by the Methodists in 1835 is recognized as the evangelistic work which produced effective Christianity in Ghana.⁷ From this time onwards, Christianity began to take root and spread throughout the land of Ghana over the next hundred years such that there was a proliferation of Churches in the southern parts of Ghana through 1918 and was even much more by 1937.⁸ These Churches, according to Larbi, were mainly the Protestant Churches which included the Presbyterian Church of Ghana, English Church Missions (now Anglican Church), the Methodist Church Ghana (formerly Wesleyan), the Roman Catholic Church, Ewe Presbyterian (now Evangelical Presbyterian Church), Salvation Army Church, African Methodist Episcopal Zion Church, and Baptist Church (now Ghana Baptist Convention).⁹

Christianity started in Ghana, evidently, through the work done by the European or Western founded missionary societies. The missions work ultimately came to rest on the indigenous Christians to also advance the Kingdom of God when the Europeans left. Christian missionaries continued to spread the gospel to different cultures across the country. Denominations, Churches, Para-churches and Missionary Movements have contributed to advancing the

⁶ Ralph M. Wiltgen, *Gold Coast Mission History 1471-1880* (Techny: Divine Word Publication, 1956) in Opoku Onyinah "Deliverance as a way of Confronting Witchcraft in Modern Africa: Ghana as a Case History" Witchcraft in Ghana [Cyber Journal For Pentecostal-Charismatic Research](#) 5:1 (2002) Accessed on January 12, 2019

⁷ Paul Gifford, *African Christianity: Its Public Role* (Bloomington: Indiana UP, 1998), 52

⁸ Noel Smith, *The Presbyterian Church of Ghana, 1835-1960* (Accra: Ghana University Press, 1966), 154.

⁹ Emmanuel Kingsley Larbi, *Pentecostalism: The Eddies of Ghanaian Christianity*, Studies in African Pentecostal Christianity Series 1, ed. Paul Gifford (Accra: Centre for Pentecostal and Charismatic Studies, 2001), 17

Kingdom of God. Christianity has contributed in diverse ways to the growth and advancement of Ghana's economic, political and social development.¹⁰

After the emergence of these Protestant churches, came the “renewal movements” or the “great stirrings” which ushered in a new Christian spirituality in Ghana from 1900-1990.¹¹ One of the movements which characterized this period of Christian spirituality is classical Pentecostalism. The emergence of this movement is widely attributed to one Ghanaian man known as Peter Mark Anim in 1917.¹² Three of the four leading classical Pentecostal churches in the country emerged out of this movement namely; the Christ Apostolic Church, the Church of Pentecost and the Apostolic Church of Ghana.¹³ After a period of church break-ups, the missionary work of James McKeown consequently gave birth to the Church of Pentecost (CoP) (formerly Ghana Apostolic Church until 1962).¹⁴

The Church of Pentecost (CoP) under the leadership of McKeown saw growth over a period of ten years recording a remarkable adult membership of 49,066 in 977 congregations and with 110 full-time ministers in 1969.¹⁵ Through the administration of various leaders of the Church over the years, the total church membership in 2015 was 2,208,509 with 14,352 congregations with 1,230 full-time ministers who are supported by 94,876 lay leaders including 31,010 elders, 22,382 deacons and 41, 484 deaconesses.¹⁶ The Church of Pentecost is the second-largest Christian group in Ghana.¹⁷ Even though it has almost the same structure and system as the Christ Apostolic Church International and Apostolic Church of Ghana, both of them trail

¹⁰ Emory Ross, “Christianity and Ghana”, Africa from Gold Coast to Ghana, *Freedom Issue Today* 4, no.2 (Mar. - Apr., 1957): 30

¹¹ Larbi, *Pentecostalism*, 57.

¹² Alfred Koduah “Classical Pentecostalism in Ghana” in *Christianity in Ghana: A Postcolonial History Vol 1* ed. J. Kwabena Asamoah-Gyadu (Accra: Sub-Saharan Publishers, 2018): 136-7

¹³ Larbi, *Pentecostalism*, 69.

¹⁴ Richard Foli, *Christianity in Ghana: A Comparative Church Growth Study* (Accra: Trust Publications, 2006), 45-45

¹⁵ Koduah, “Classical Pentecostalism”, 152

¹⁶ Koduah, “Classical Pentecostalism”, 153

¹⁷ Larbi, *Pentecostalism*, 290

behind The Church of Pentecost numerically and this according to Larbi has been so due to the “discipline embedded within the system”¹⁸ of the CoP. The Church of Pentecost has made remarkable strides over the period not only in southern Ghana but also in northern Ghana as well as on the international scene. Evangelism has been a core mandate of the Church and from the time of its inception, has been at the heart of the Church’s activities. According to a former Chairman, Apostle Michael Ntomy of The Church of Pentecost, evangelism is the Church’s main secret of aggressive church planting.¹⁹

The Church of Pentecost has declared some parts of Ghana as Mission fields and one of these major fields is the Bolgatanga Area which occupies the whole of the Upper East Region. The researcher’s focus is on the Upper East Region which is part of the Northern regions of Ghana. According to the Ghana Statistical Service, 71.2% of Ghanaians profess to be Christians.²⁰ Despite the fact that the majority of people in Ghana now profess to be Christians, the Northern regions of the country generally have a low percentage of Christianity. The Upper-East region has by record 41.7% Christians, 27.1% Muslims and 27.9% adherents of Indigenous religion. Within the Christian religion, the Catholics are the majority (19.9%) followed by the Pentecostal/Charismatic (11.8%) and Protestants (7.1%), other Christians is 2.9 percent.²¹

The growth of the CoP in the Bolgatanga Area²² has been quite gradual when compared to other areas especially the southern part of Ghana. In 2010 for example, the Church recorded a total number of 34, 246 members in the Area which was a remarkable increase in the numerical

¹⁸ Larbi, *Pentecostalism*, 180

¹⁹ M. K. Ntomy, “An Assessment of the Growth and Development of the Church of Pentecost with Particular Reference to its Impact on the Religious Life of Ghana”, *Unpublished MTh Thesis*, Regent Theological College, UK (June, 2000), 41

²⁰ Samuel N. A. Codjoe & Steven Amoah, “Chapter Four: Population Size, Composition and Age-Sex Structure” in *National Analytical Report: 2010 Population and Housing Census*, Ced. Kofi Awusabo-Asare. Ghana Statistical Service (May 2013): 63

²¹ Codjoe & Amoah, “Chapter Four: Population Size”, 63

²² Ecclesiastically, the Bolgatanga Area covers the whole of the Upper-East Region until December 2018 when the Bawku Area was carved out of the Bolgatanga Area. The Upper-East Region has now two Areas; the Bolga area and the Bawku Area. The research, therefore will more inclined to the Bolgatanga Area since there isn’t any report yet of the Bawku Area.

strength of the Area. The Area recorded a 45% increase in numerical strength from 2010 to 2017 with a population of 62, 818.²³ Ntummy in his book *Coming with Fire* remarked that the “Church of Pentecost has a race to run and a mission to fulfill”.²⁴ The Church as a whole, therefore, tends to contribute a lot of resources to its missions field including the Upper East Region, Bolgatanga Area. Even though the Assemblies of God Church was the first of the Classical Pentecostal Churches to enter into the Northern part of Ghana, The Church of Pentecost comes ahead in terms of “churches and membership”.²⁵

A key strategy used by the Church of Pentecost which has contributed to the growth of the Church in the Upper East is by designating the entire Upper East as a mission field. This is normally called internal missions in the Church of Pentecost. As a result much attention and resources has been directed to the Upper East for the past years and this has really contributed massively to the growth of the Church of Pentecost as well as Christianity in the Upper East. As compared to Southern Ghana, the Church maintained self-supply for its growth but in the Upper East, the Church intentionally adopted and designated the whole region as missions. Based on this, the region tends to receive missionaries, logistical and financial support from time to time from the head office of the Church to aid mission work and promote the spread of the gospel in the region. Districts and Areas in the Upper East are normally offered missionaries funds by the head office to support the activities in the area.

Again, other assemblies and districts in the south normally mobilize material and financial resources which they send to the Upper East as means of their support to the area as mission field. Some individuals in the Church and even the Church’s branches in USA, UK, and

²³ The Church of Pentecost, “Assemblies and Membership Data - Bolga Area”, *Information Management Department - Statistics Office, - General Headquarters*. Accessed in November, 2018.

²⁴ Michael K. Ntummy, *Coming with Fire* (Accra: Advocate Press, 2005), 319.

²⁵ Richard Foli, *The Ghanaian Church in Retrospect in Christianity in Ghana: A Comparative Church Growth Study*. (Accra: Trust Publications, 2006), 38

Germany among others also support these areas financially to boost the spread of the gospel. This strategy has really helped in the growth of the Church and Christianity in the Upper East Region.

In light of the above, the CoP has contributed in diverse ways to the conversion of people into Christianity in the Bolgatanga area. The study aims at investigating these contributions of The Church of Pentecost towards the growth of Christianity in the Upper-East Region.

1.2 Statement of Problem

The Ghana Evangelism Committee's National Survey from 1989 through till 2010 indicates that, the number of Christians in the Upper-East Region is low.²⁶ Foli asserts that this part of the country has been referred to as the neglected missions field; though not implying neglect of, however, the point being made is that, compared to the Southern regions of Ghana, there is a great imbalance in the distribution of spiritual, manpower and material resources of the Church.²⁷

Several Churches have played an incessant role in the development and growth of Christianity in the Upper-East Region since its emergence with the first Catholic missionaries in 1906.²⁸ Much literature has been concentrated on the Catholic Church and their role in the affairs of Christianity in the region. This is because they were the first to 'break the ground' to introduce Christianity to the people of the Upper-East. Again, they have the majority of numbers as compared to other denominations, and finally, their developmental efforts in the region cannot be over-emphasized.

²⁶ Ghana Evangelism Committee (GEC): *Survey of Churches in Ghana*, 1989, 1991, 2010

²⁷ Richard Foli, *The Challenge of Unreached Peoples in Christianity in Ghana: A Comparative Church Growth Study*. (Accra: Trust Publications, 2006), 267

²⁸ The Catholic Church is the first of the churches to evangelize the region of the Upper-North from Navarra (Now Navrongo) This is further expanded in Chapter two.

As many churches in the region seek to impact Christianity, The Church of Pentecost seems to be the most dominant Church after the Catholic Church; numerically, socially, economically and spiritually. Irrespective of the efforts of the CoP, not much has been written on CoP's effect on Christianity in the region. The researcher therefore in this research finds out what has been the CoP's contributions to Christianity by investigating the various strategies and approaches engaged by the Church to advance such impact.

1.3 Research Questions

The main research question is;

To what extent has The Church of Pentecost contributed to the growth of Christianity in the Upper-East Region of Ghana?

In arriving at the answer, the researcher considered the following sub-questions;

First, what are the distinguishing mission strategies that The Church of Pentecost has adopted for the expansion of the Church in the Upper-East Region?

Secondly, what are the factors that promote or inhibit the growth of The Church of Pentecost in the Upper-East Region?

1.4 Research Objectives

The objectives of this study are as follows:

First, to explore the contribution of The Church of Pentecost to the growth of Christianity in the Upper-East Region of Ghana.

Secondly, to discuss the factors that promote or inhibit the growth of the Church in the Upper-East Region of Ghana

Thirdly, to examine the Strategies or mission models that have impacted the growth of The Church of Pentecost in the Upper-East Region Ghana

1.5 Literature Review

This researcher points out a number of books and publications already in existence about the subject. The segment is divided into two areas which include the review of the models of Church Growth models and the final aspect which covers definitions and understanding of Missions. The study considers these two concepts to be able to assess the models used by the Church of Pentecost in the aspect of missions and church growth. The researcher discusses these to reveal the strengths and weaknesses of these concepts and definitions which are relevant for the discussion of the work.

1.5.1 Church Growth

A very remarkable characteristic in the twentieth century of Christianity was its decline in the western world while gaining ascendancy in the non-western parts of the world. At the inception of the twentieth century, European Christianity had dominated the Christian community comprising about 71% of the entire world population. However, the century ended with the Christian community among the Europeans to have plummeted by about 42.6%.²⁹ Another important event in the twentieth century was epitomized by the emergence of charismatic spirituality championed by the Pentecostal movement. Presently, it is the largest Christian movement.³⁰ The most important feature of this movement was the mission movement carried out by the power of the Holy Spirit.³¹ For some obvious reasons the western Christianity could not embrace this indigenous charismatic spirituality movement but that encumbrance did not stop its development in the non-western churches. The century was also characterized by the emergence of mission movements worldwide. It was in this time that student missionary movements and organizational missionary movements sprang up. A portentous factor that

²⁹ Robert, Dana L. "Shifting southward: global Christianity since 1945." *International Bulletin of Missionary Research* 24, no. 2 (2000), 50.

³⁰ Dempster, Murray W., Klaus, Byron D., and Petersen, Douglas. *The Globalization of Pentecostalism*. Regnum Books International, 1999, 53

³¹ Hong, Young-Gi. "Models of the church growth movement." *Transformation* 21, no. 2 (2004): 101.

undeniably made an impact on worldwide Christianity at the time was the church growth movement. The principle of church growth follows the theological position of evangelicalism placing emphasis on personal conversion experience and evangelism³².

The Concept of Church Growth

This concept was instigated by Donald McGavran after the realization that the liberal mission theology was circumventing the priority of the evangelism and that despite the considerable inputs little results were achieved among mission societies. Even though McGavran initiated the concept, Peter Wagner popularized it. In the book titled *Understanding Church Growth*, McGavran laid the theoretical foundation of church growth.³³ He defined church growth to be efficacious evangelism, stressing on the importance of the great commission of Jesus Christ.³⁴ Peter Wagner caused the focus of church growth to move from the mission fields to the local church.³⁵ The concept of church growth became more ingrained in the Christian community but redefined to be a discipline that “looked into nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God’s commission to ‘make disciples of all nations’ (Matt. 28:18-20)”.³⁶ Church growth, generically, can be categorized into four main streams: internal growth, expansion growth, extension growth and bridging growth.³⁷ Wagner emphasized that though the church growth captures biological and transfer growth, the emphasis is rather on conversion growth as the main vehicle of increasing membership³⁸.

³² See Rainer, Thom S. "The Book of Church Growth: History, and Principles (1993), 17.

³³ McGavran, Donald A. "Understanding Church Growth (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1970), 400.

³⁴ McGavran, "Church Growth", 400

³⁵ Wagner, Peter C. Strategies for Church Growth. (Regal Books, 1989), 114

³⁶ Wagner, "Church Growth", 114

³⁷ Hong, Young-Gi. "Models of the church growth movement." *Transformation* 21, no. 2 (2004), p. 103.

³⁸ Wagner, C. Peter. Your Church Can Grow: Seven Vital Signs of a Healthy Church. Regal, 1984, p. 15.

There are several complementary models that have come to stay as far as church growth is concerned. These as time passes have proven to be effective in their usage causing church growth and thus continue to be of relevance in many churches today. Following is a concise review of these models which includes the Mega-Church Model, Multiplication model, Cell Church Model, Alpha Course Model, Natural Church Development (NCD) Model and the Institute for Church Growth in Korea (ICGK) Model.

The Mega-Church model of church growth is a contemporary model as it has been affected by modernity. According to John Vaughan, this type of churches emerged in the 1970s.³⁹ A number of them include Jesus is Lord Church in the Philippines, Faith Community Baptist Church in Singapore, the Hit Church in Hungary among others. The most notable characteristic of the mega-churches is that of their leadership style. Leaders of these churches tend to have long pastoral tenure and also exercise strong leadership. They operate like businesses by maintaining large organizations. They embrace modernity as an effective tool for mission.⁴⁰ This church growth model type has aroused some amount of criticism as it appears to seek growth in terms of numerical strength and that is all. Others criticize it for lack of community spirit and the orientation of expansion. Carl George remarked that the future of mega-churches lies in the maintenance of effective structures and spirituality for future generations to follow.⁴¹ This notwithstanding, the mega-church model influenced greatly the church planting model giving rise to the development of the church multiplication model, hence the multiplication model.

With church planting regarded as the most effective growth model, Churches of today focus on extending their churches across nations. With the Multiplication model, most scholars

³⁹ see, Vaughan, John. *The World's Twenty Largest Churches* (2nd ed.). Baker Book House, 1986, p. 114.

⁴⁰ Vaughan, "Largest Churches", 113-114

⁴¹ George, Carl F. *Prepare your church for the future*. (Revell, 199), 31

perceive church planting to be one of the most effective growth models as far as the church is concerned.⁴² For instance, Yoido Full Gospel Church has planted about 250 churches in South Korea and 650 churches beyond. Some scholars have the view that the multiplication model is the best model for mission compared with mega-church model since the mega-churches are handicapped in utilizing the full potential of the entire church to evangelize and transform the world.⁴³

Nevertheless, of these above models, the Cell-church model is known to be the very heartbeat of both the mega-church and the multiplication models which centers on the small groupings. It is credited to David Yonggi Cho as the pioneer of the home-cell group movements.⁴⁴ This model has attracted considerable attention from many church leaders as a new church growth model and renewal when it was popularized by Yonggi Cho by using the term *home-cell group*.⁴⁵ Yonggi Cho establishes that this model emanated from two contexts, the mega-church model and the experience of Christianity's suppression. In a cell-group church, the cell is the church and that all functions are integrated within the cells which is aimed at evangelizing small groups. A very prominent model under the cell church model is the G-12. This is where each cell comprises 12 members following the example of Jesus Christ with his twelve disciples.⁴⁶ Since this model focused only on the believers, the Alpha Course model emerged. This model is effective in how it incorporates non-believers into the church community. The model is an evangelistic model which in its design is directed at non-Christians through small group meeting at home⁴⁷.

⁴² See, Conn, Harvie M., ed. *Planting and growing urban churches: From Dream to Reality*. (Baker Academic, 1997), 7; Faircloth, Samuel D. *Church planting for reproduction*. (Baker Book House, 1991), 11.

⁴³ See, Simson, Wolfgang. *Houses That Change the World*. Paternoster, 2001, p. 29

⁴⁴ Comiskey, Joel. "Home Cell Group Explosion" (Houston, TX: Touch, 1998), 5.

⁴⁵ Paul Yonggi Cho, *Successful Home Cell Groups* (Plainfield, NJ: Logos International, 1981), 81.

⁴⁶ Yonggi Cho, "Cell Groups", 81-82

⁴⁷ Grumble, Nicky., "Questions of Life" (Kingsway Publications, 1993) 16.

Grumble Nicky explains that the word *ALPHA* is an acronym which has an in-depth meaning. The 'A' is for anyone who wants to know more about the Christian faith. The 'L' is for *learning and laughter*. There are lots of learning and laughter over meals and within the discussion groups. The 'P' stands for *pasta*. Advocates of this model believe that it is scared about meal times. The 'H' stands for *helping* one another within the group. Lastly, the 'A' stands for *ask anything*. An important contribution of this model is that it transfers the churches' attention from itself to non-Christians.⁴⁸

Christian Schwarz who developed the Natural Church Development (NCD) Model shifts attention from the unbeliever to organic church growth. He explained that just as the life of an organism grows according to the principles of life so also will the church grow according to the principle of spiritual life.⁴⁹ After a survey of about 1000 churches, he came to the conclusion that the quality of a church influences the production of quantity, however, the quantity may be produced with or without quality. Schwarz suggested eight quality characteristics and ten action steps to have a healthy church growth. These notwithstanding, the eight quality characteristics is criticized as being utopian.⁵⁰ Nevertheless, the NCD model encourages leaders to focus on the growth quality of the church.

Consequently, the Institute for Church Growth in Korea model emerged. This model is also known as the multi-variance model and as the name is, it was developed by the Institute for Church Growth in Korea. It gained that name as it suggested the different types of church based on the church size. After studying about 175 growing healthy churches, the institute came up with ten dimensions indicated by these growing churches. The principal of all is the pastoral leadership and sermon. This factor was seen to be important as the growth of the church

⁴⁸ Nicky, "Questions" 16-18

⁴⁹ Christian, Schwarz., *Natural Church Development: A Practical Guide to a New Approach*. British Church Growth Association, 1996. 54

⁵⁰ Schwarz, "Natural Church Development", 54

reflected the Pastor's personal spiritual growth and leadership. Notably, apart from the pastoral leadership and sermon were evangelism and social service. The importance of these factors varied across the different church sizes. This model thrives on the 4PMC (where 4P means: people, prayer, place and program and MC: mission and community) model as a consulting tool for church growth⁵¹.

While it is evident that the church growth movement has had a massive influence on the mission and evangelism of the church, these models need a deeper missiological reflection. These missiological reflections may involve that on the nature of the mission, the kingdom of God, research tools, integrative theological system, evangelical social theology among others.

1.5.2 Missions

Various studies by theologians have discussed this concept as it surfaces as a key theme in the Christian faith. In his studies, Ohm examines that modern use of mission is linked to the Pentecostal's (people who are not Catholics) spread of Christianity.⁵² Bosch further asserts that contemporary missions are linked to the movement of the West into the contemporary third world.⁵³ Due to the complexities of the subject of missions, the term has become difficult to define. Scholars such as David Bosch, Michael Goheen, Karl Müller among others have offered definitions which have become central to the scholarly community. David Bosch in his book, *Transforming Missions*, advances that Christianity is inherently missionary. For instance, it realizes that God has a salvation plan for everyone on earth through Jesus Christ.⁵⁴ He offers that there are four aspects of the term 'mission'; the one who is sending, the person[s] who are being sent, the recipients and the task involved.⁵⁵ In addition, Müller advances an outline of

⁵¹ Hong, Young-Gi. "Models of the church growth movement." *Transformation* 21, no. 2 (2004), p. 107.

⁵² Thomas Ohm cited in David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (MaryKnoll: Orbis Books, 1991), 1.

⁵³ Bosch, *Transforming Mission*, 1

⁵⁴ Bosch, *Transforming Mission*, 1

⁵⁵ Bosch, *Transforming Mission*, 1

mission to be seen from a theological lens as: “propagation of the Gospel,”; “expansion of the reign of God”; “conversion of the heathen,” and finally “the founding of new churches.”⁵⁶

Some scholars such as Green, Lash, Goheen among others contend that since the original intent for missions seems to have been tilted, there should be an urgent need to search from the Bible in answering questions on missions due to the diverse intricacies that surround the concept.⁵⁷

Even though there has not been a consent on the manner the interpretation should be done and the manner of adaptation in the academic discourse, contemporary scholarly definitions have the argument of these scholars at heart. Bosch argues that ‘mission’ is God’s activity where there is the revelation of God through his church to the world; known as *Missio Dei*. He, however, cautions that this is different from the ‘missions’ which is the manner in which the church does mission; known as *Missions Ecclesiae*.⁵⁸ This view is agreed by Daniel Walker who in his thesis, *The Pentecost Fire is Burning: Models of Mission Activities in The Church of Pentecost* iterates that mission is the wider umbrella under which the activities of missions are considered.⁵⁹ This notion is challenged by Shenk in the light that mission involves a movement from one’s room of comfort to evangelize; thus to say; it encapsulates the act of “going and doing”. Regardless of this thought, Montgomery expresses mission as a concept of sending one out.⁶⁰

Cathy Ross proposes Five Marks of Missions in which lies a holistic view of missions. Even though they have been widely acknowledged as all-inclusive wings of mission’s definition, Ross and Walls caution that it rather gives a framework for a potential definition of the

⁵⁶ Karl Müller, *Mission Theology: An Introduction* (Nettetal: Steyler Verlag, 1987), 31-34.

⁵⁷ Michael W. Goheen, “Bible and Mission: Missiology and Biblical Scholarship in Dialogue,” in *Christian Mission: Old Testament Foundations and New Testament Developments. McMaster New Testament Studies 1*, ed. Stanley E. Porter and Cynthia Long Westfall (Eugene, OR: Wipf and Stock Publishers, 2010), 209.–35.

⁵⁸ Bosch, *Transforming Mission*, 10

⁵⁹ Okyere Daniel Walker, “The Pentecost Fire is Burning: Models of Mission Activities in the Church of Pentecost” (PhD diss., University of Birmingham, 2010), 20.

⁶⁰ Robert L. Montgomery, *Introduction to the Sociology of Missions* (Westport, CT: Praeger Publishers, 1999), 3.

subject.⁶¹ These Five Marks came about in 1996 during the Anglican Consultative Council.

The Marks include; ⁶²

1. To proclaim the Good News of the Kingdom
2. To teach, baptize and nurture new believers
3. To respond to human need by loving services
4. To seek to transform unjust structures of society
5. To strive to safeguard the integrity of creation, sustain and renew the life of the earth.

Wright speaks of mission basically as a long-term objective of God to revive his creation. In the book, *The Mission of God: Unlocking the Bible's Grand Narrative*, he establishes that for missions to be founded on the bible means to produce the church's committed participation in the Mission of God at his invite and command towards the fulfilment of his redemptive purpose of creation.⁶³ Liz's perspective affirms that of Wright's as sees mission also as the church being called to engage with God towards God's work in the world. Mission gives men the opportunity to grow to reflect the image of God in all aspects through their relationship with Christ who's Lordship will be experienced by these men.⁶⁴

These definitions and scope within missions are of different views, scholars such as Moreau opine that though scholarly works are discovering more pointed definitions and scope of mission, there is still room for more.⁶⁵ The theology of various churches to a large extent account for the differences in their definitions rather than the analysis of their etymology.⁶⁶ The study adopts the proposed definition by Cathy Ross, 'The Five Marks of Mission' as a working definition.

⁶¹ Cathy Ross, "Introduction: Taonga," in *Mission in the 21st Century: Exploring the Five Marks of Global Mission*, ed. Andrew Walls and Cathy Ross (MaryKnoll: Orbis Books, 2008), xiv.

⁶² Ross, "Introduction: Taonga," xiv.

⁶³ Christopher J. H Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Illinois: InterVarsity Press, 2006), 22-23.

⁶⁴ Manfred Liz, cited by Johannes Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1978), 33.

⁶⁵ Moreau, "Mission and Missions," 637-38.

⁶⁶ Montgomery, *Sociology of Missions*, 130-131.

1.6 Significance of the study

The study will contribute significantly to these under-listed factors;

Ecclesiastically, the study will help the local churches to implement policies to deal with the factors which are affecting the growth of Christianity in the Upper-East Region of Ghana.

Again, the study will also help church leaders to know strategies to be adopted in increasing the growth of Christianity in the Upper-East Region of Ghana.

Academically, the study will also add to the body of scholarly knowledge and may serve as a good source of credible reference for churches and students who seek to investigate the subject further.

Generally, the study will also help Christian organizations such as Ghana Pentecostal and Charismatic Council (GPCC)⁶⁷, Christian Council of Ghana (CCG)⁶⁸ among others to know which efforts are needed to enhance missionary work in the Upper-East Region of Ghana.

1.7 Methodology

An important area in conducting research or a given study is based on the methods and approaches adopted for the study. Also, all research is based on some underlying philosophical assumptions about what constitutes 'valid' research and which research method(s) is/are appropriate for the development of knowledge in a given study. In order to conduct and evaluate any research, it is therefore important to know what these assumptions are. Any philosophical opinion(s) taken by Researchers is (are) explored using these assumptions which will help clarify the reasons for the choice of methodology for the research work. Factors such as research objectives, the scope of the study among others are critical and tend to influence the selection of an appropriate methodology for a research study.

⁶⁷ 'GPCC' Stands for Ghana Pentecostal and Charismatic Council and it is the recognized umbrella for the Pentecostal Churches and Most of the Charismatic Churches in the Ghana.

⁶⁸ 'CCG' refers to the Christian Council of Ghana which was the first Council formed to unite the Various Churches in Ghana. It practically includes the Orthodox Churches but not the Catholic Church.

Based on the objectives of this study, the researcher adopted the qualitative approach. Qualitative approach concerns itself with qualitative phenomenon which involves discovering the underlying motives and desires of people's actions and behaviors through the usage of in-depth interviews.⁶⁹ From Tripathy and Tripathy, a research design is said to be the logic or master plan of a research that shows how the study is to be conducted. It indicates how the various aspects of the research study such as the samples or groups, measures, treatments or programs, etc. work together in addressing the research objectives.⁷⁰ Based on the research questions, the exploratory design was used for this research. The targeted population for this study were the 3 top management officers in the Bolga Area of The Church of Pentecost; who are the Area Head, Area Deacon and the Area Secretary. Purposive sampling was used to select interview respondents for the study. The researcher chose this type of sampling method because it involves the deliberate selection of respondents to reflect the objectives of the research.

An important aspect of every research work is data collection. This is due to the fact that data collected by the researcher tends to have several impacts on the achievement of the study objectives as well as the results for the entire study. The study made use of both primary and secondary data for this study. Primary data are gathered from several ways like interviews, telephone surveys, and focus groups among others, hence the primary data for this study was collected from respondents through interviews. Secondary data refers to data that have been already collected and documented by someone else and readily accessible from other sources. Secondary data for this study was gathered from journal articles, the Bible, church report and documents, conference papers, among others.

⁶⁹ C. R. Kothari., *Research Methodology: Methods and Techniques* 2nd Ed. (New Delhi: New Age International Limited, 2004), 3

⁷⁰ Tripathy, Priyanka, and Pradip Kumar Tripathy., *Fundamentals of Research. A Dissective View.* (Hamburg: Diplomica Verlag, 2017), 27 <http://public.ebib.com/choice/publicfullrecord.aspx?p=5150417>.

In-depth interviews were conducted to gather primary data from the 3 principal officers of the Church; The Apostle, the Area Deacon and the Area Secretary. The data gathered was analyzed using thematic analysis. This involved the transcribing of the interview, generating of codes, categories, and classifications of data which helped the researcher to explore the theme and key issues across and within the responses from the respondents. To satisfy ethical considerations in relation to the intellectual or academic property and honesty, all secondary data used in the study would be cited accordingly.

1.8 Theoretical Framework

The study adopts a missionary model as a framework to evaluate the contribution of The Church of Pentecost to the growth of Christianity in the Upper-East region. From a missiological perspective, Martha Fredericks brings to the limelight some relational models in her quest to delve into the history of Christianity in the Gambia: they are the “models of expansion, the model of diakonia, the model of presence and the model of dialogue”.⁷¹ The researcher focused on discussing these models so that by being aware of them, they helped to assess the CoP’s strategies and measures used. These models are to be used relationally.⁷² Martha Fredericks captions her work, *We Have Toiled All Night* describes the little output regarding missionary toil of both European and African missions in the Gambia. Portuguese explorers largely played a key role in motivating missionary activities.

Despite the undying efforts of these missionaries, “the Gambia is a predominantly Muslim country with a small Christian community, which forms a minority of about 3.5 percent” as of the time she conducted her research.⁷³ The area of focus of this study, the U/E region is also a

⁷¹ Fredericks, Martha Theodora. "We have toiled all night. Christianity in the Gambia 1456-2000." (Zoetermeer: Boekencentrum, 2003), 5

⁷² First, the model of expansion as elucidated by Martha Fredericks, is a key model of motivation for missionary activities since it seeks to target the conversion of the non-Christian or unbeliever for Christian growth. Hence the understanding of mission or Christian growth is in terms of geographical and/or numerical expansion, and this model has a long tradition which dates back to the Acts of the Apostles.

⁷³ Fredericks, 'We Have Toiled', 5.

Muslim dominated area just as the Gambia was at the period of the Fredericks' work. This is typical of the Upper-East Region because, despite the fact that majority of Ghanaians profess to be Christians, it has been evidenced by the 2010 population census that the Muslim community in the Upper-East region is 27.1% which represents a large proportion.⁷⁴ Therefore it is expedient for the contribution of The Church of Pentecost in the region to compare the four different models explored by Fredericks. These models helped the researcher to understand the situation of Gambia and how Christianity expanded and also give a certain outline in which the strategies of The Church of Pentecost can be measured and assessed. These models helped the researcher know whether The Church of Pentecost's contribution in this regard has been outstanding, and also, what their strength and weaknesses have been.

The model of Expansion is one of the paramount models of understanding mission and has played a key role in church history. According to Fredericks, the model of Expansion entails the geographical and/or numerical spread of Christianity.⁷⁵ Missionary movement had important components such as the conversion of the individual, the planting of Churches and Christianization of African societies and cultures.⁷⁶ Walls explicates that when Christian history passes through different cultures, it encounters transformation. However, he cautions that unlike the Islamic faith where there is Islamic culture, there isn't such thing as "Christian Culture" or "Christian Civilization" due to the infinite translatability of the Christian faith.⁷⁷ Evangelism is still prioritized in the spreading of Christianity. Though this model is falling out of choice as compared to the other models, the mainline Churches still see it as very key in the spread of Christianity.

⁷⁴ Ghana Statistical Service, Census 2010- Summary Report (Accra: Sakoa Press Ltd, 2012), 20

⁷⁵ K. Steenbrink, 'The Mission of Dialogue After 11 September 2001,' *Exchange No 31 Vol 2* (2002), 115 as found Fredericks, 'We Have Toiled', 5

⁷⁶ L. Sanneh, 'Should Christianity be missionary? An Appraisal and an Agenda', *Dialogue*, *A Journal of Theology no 40 Vol 2* (Summer 2001), 91

⁷⁷ Walls, Andrews F., *Missions as Expansion, The Missionary Movement in Christian History. Studies in the Transmission of Faith in Trends in World Mission* (Akropong-Akuapem: Regnum Africa, 2017), 22-23

The second model that is spoken of is known as diakonia which has its trace from both the Old and New Testament. Fredericks points out that this model involves; “the fundamental choice of the church to identify itself with God’s ministry of reconciliation of the world, in word and deed and attitude.” This model explains the relationship of the church with God and the work of reconciliation committed to the church to bring other people into the fold of Christianity. Through the 19th century, the missionary diakonia took the form of social interventions in the form of education, business and agricultural programmes, medical assistance, among others.⁷⁸ Diakonia being the very ‘stomach’ of the church answers the basic question, ‘am I able to share the Love of God to my neighbor’ instead of ‘does my neighbor need the love of God’?⁷⁹ Diakonia has been very key in the spreading Christianity in the African continent especially with its social interventions.

The Model of Presence is the third of the models Fredericks speaks about. Fredericks examines Shenk’s definition of Presence as the model which “interprets witness as the silent testimony of living and working with and among people in the name of Christ, as a sign of Christ’s involvement with and presence in the world.”⁸⁰ Missionaries respect the religion and cultures of the people and it is the presence of the missionaries gaining the confidence of the people through living with them to build a bond and friendship. It is within this bond and friendship that the gospel is shared. This friendship and service serve as a form of “pre-evangelism”.⁸¹ Per this, the model of presence is therefore seen to be a double functioning model which encapsulates preparation for evangelism and the act of witness in different situations and missions.⁸²

⁷⁸ J.A.B. Jongeneel, *Philosophy, Science and Theology of Missions in the 19th and 20th Centuries*, 11, 307 cf: Fredericks, ‘We Have Toiled’, 8-9

⁷⁹ Fredericks, ‘We Have Toiled’, 9-10

⁸⁰ C.E Shenks, *A Relevant Theology of Presence, Mission Focus Pamphlet*, (Elkhart 1982), 34 in Fredericks, ‘We Have Toiled’, 10-11

⁸¹ Fredericks, ‘We Have Toiled’, 11

⁸² Fredericks, ‘We Have Toiled’, 11

The last among these models is known as the model of dialogue. This model establishes that being open-minded as well as respecting the views of people is key when it comes to faith or religion. The model is an attitude of respect towards other religions where other faiths are engaged in an organized manner.⁸³ Verkuyl argues that this model isn't a new phenomenon because throughout history, people have been advocating that in the relationship with other faiths and cultures, there should be a two-way form of communication instead of the one-way.⁸⁴ Fredericks cites Yates, "true dialogue with a man of another faith requires a concern both for the Gospel and for the other man. Without the first, dialogue becomes a pleasant conversation. Without the second, it becomes irrelevant, unconvincing or arrogant."

In summary, the above models are only reflective of the situation in Gambia but they can be applied in situations which are similar to that of the Gambians. The Upper-East Region is also in the same trend of dominance by other religions rather than Christianity. The study employs these models as way of measuring the efforts and strategies of the CoP in the U/E region in the light of them to enable the researcher uncover the similarities and differences.

1.9 Organization of the Study

The Chapter One of the research deals with the introductory issues. It focuses on the background to the study, statement of the problem, Research questions, Literature Review, Significance, Methodology, Theoretical Framework, organization of the study as well as scope of study.

The Chapter Two looks at the Upper-East region of Ghana in terms of Demography, Geography, Ethnicity, Culture, and Religious composition. It will further focus on the emergence of some selected churches in the region.

⁸³ Fredericks, 'We Have Toiled', 13

⁸⁴ J. Verkuyl, *Contemporary Missiology: An Introduction*, 362 found in Fredericks, 'We Have Toiled', 13

The Chapter Three also captures Classical Pentecostalism in Ghana, History of The Church of Pentecost in brief as well as the Upper-East region of Ghana. It also looks at the current state of the Bolga and Bawku areas in the Upper-East by presenting each district and their statistical data.

The Chapter Four includes the data presentation and analysis of the data gathered, measuring and assessing the extent of growth of the Pentecost Church in the Upper-East region. It also highlights the strategies, methods, and models used by the CoP in the light of the 4 models proposed by Martha Fredericks. It concludes with an examination of challenges which have inhibited the expected growth of the church.

The concluding chapter (five) then discusses the summary, findings, implications, recommendations, and conclusions for the study.

1.10 Scope of Work

The study was limited to the contributions of The Church of Pentecost to the growth of Christianity in the Upper-East Region of Ghana. In the CoP in the Upper-East Region, two areas that make up the region are; the Bolga Area and the Bawku Area. The Bawku Area was formed out of the Bolgatanga Area in December, 2018 and therefore most of the information about the Bolga Area covers that of Bawku Area since it's the mother of the Bawku Area. The principles, models, strategies, policies of the Church's mission work were applied to the whole of Upper-East, Ghana. Additionally, the collection of data was in the Upper-East Region, which covers the Bolgatanga and Bawku Areas of the Church.

CHAPTER TWO

CHRISTIANITY IN THE UPPER-EAST REGION

2.1 Introduction

This chapter focuses on the introduction of Christianity into the Upper-East region. The chapter deals with the demographics and geography of the region as well as the history of the region. The section concludes with the spread and impact of Christianity in the region.

2.2 Upper-East in Perspective

2.2.1 History

Historically, the Upper East Region is part of what used to be the Upper Region (Upper East and Upper West), which was itself carved out of what used to be the Northern Region on 1st July, 1960. From 1902, the old Northern Territory was a British protectorate until 1960 when it was separated into the Northern and Upper Regions. The Upper Region was later apportioned into Upper East and Upper West in 1983 during the PNDC rule. The process actually started in 1980 when what eventually became Upper West was run on an experimental basis as a semi-autonomous region with Wa as the administrative center, even though the Upper Regional Minister at Bolgatanga exercised overall responsibility. The vegetation is primarily savanna grassland. The climate is very dry.⁸⁵

2.2.2 Demographics and Geography

The Upper East Region, located in the north-eastern corner of Ghana is bordered by Burkina Faso to the north and Togo to the east. It lies between longitude 0° and 1° West, and latitudes 10° 30'N and 11°N. The Upper East Region of Ghana contains 15 districts and 2 municipalities. The Upper East Regional capital is Bolgatanga, sometimes referred to as Bolga. Other major

⁸⁵, Government of Ghana, Upper-East Region, 2019. Retrieved from <http://www.ghana.gov.gh/index.php/governance/188-ghana-to-enhance-integration-of-culture-into-national-policy-planning-minister> Date Accessed 15th April, 2019

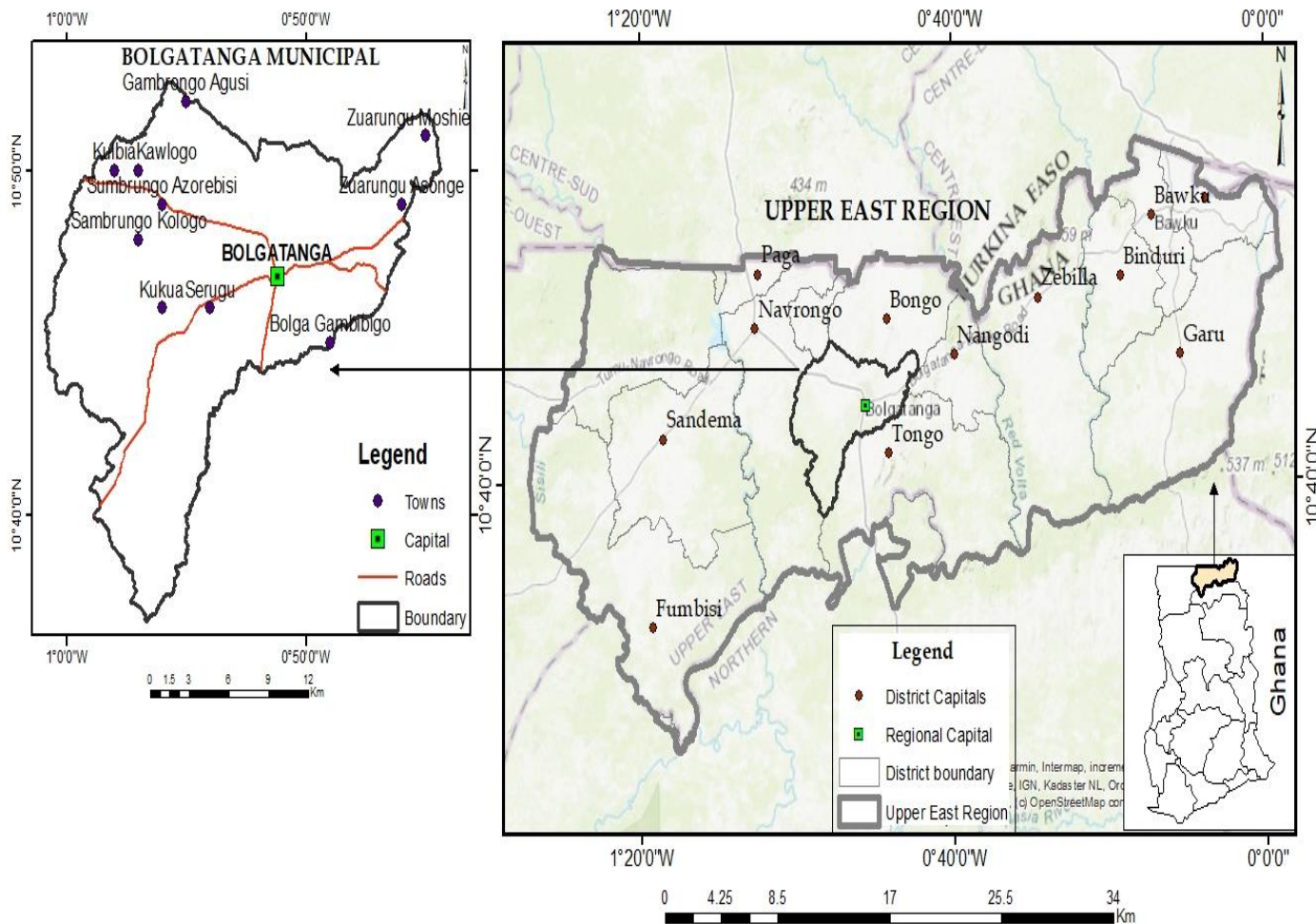
towns in the region include Navrongo, Paga, Garu-Tempani, Pusiga, Binduri, Fumbisi, Tongo, Bongo, Nangodi Bawku, and Zebilla. The Upper East Region covers an area of 8,842 Km² and a total land area of 238,533 Km².⁸⁶

The population is 79% rural area dominated settlement with only 21% living in urban areas. The region is the least urbanized in Ghana and many living in scattered settlements. The 2010 population census by the Ghana Statistical Service put the population of the Region at 1,046,545 people. With 51.6 % of the population being female and 48.4% being male. The region's economy is based on agriculture, primarily cattle rearing and production of cereals like millet, sorghum, and rice.⁸⁷

⁸⁶ Ghana Statistical Services, *Census 2010*, 2.

⁸⁷ Ministry of Gender, Children and Social Protection, "Child Protection Baseline Research Report", Upper-East Regional Profile (Accra) 2014:2 The report also draws on information from the Regional Qualitative Reports, 2013, Government of Ghana/UNICEF; Ghana Multiple Indicator Cluster Survey (MICS), 2011, Ghana Statistical Service; and Ghana Living Standards Survey Round 6 (GLSS 6), 2012/2013, Ghana Statistical Service

2.2.2.1 Map of the Upper-East Region



2.2.3 Political and administrative structure

The region is administered politically from Bolgatanga. The main administration at the regional level is the Regional Co-ordinating Council (RCC), headed by the Regional Minister. Other members of the RCC include representatives from each district assembly, regional heads of decentralized ministries, and representatives of the Regional House of Chiefs. Each district in the region is administered by a Municipal/District Assembly headed by a Chief Executive nominated by the President and approved by a two-thirds majority of the Assembly Members

present and voting. Two-thirds of the members of the Assembly are directly elected. The other one-third is appointed by the Central Government. Members of Parliament are ex-officio members of the Assemblies of the districts in which their constituencies are located. The districts are autonomous with regard to the planning, budgeting, and implementation of projects in accordance with the local government act.

The Districts are further subdivided into Area/Town Councils/Unit Committees, Talensi-Nabdam (carved out of Bolgatanga) with its capital at Tongo and Garu-Tempane (carved out of Bawku East) with its capital at Garu Tempane, have been created with their own designated roles. There is also effective traditional leadership and vibrant Youth Development Associations to facilitate efficient and effective mobilization of local resources. Within the region, there are currently twelve (12) political parliamentary constituencies. These are Builsa South, Navrongo Central, Chiana-Paga, Bongo, Bolgatanga, Sandema, Talensi, Nabdan, Zebilla, Binduri, Bawku Central and Garu-Tempane.⁸⁸

2.2.4 Religious affiliation

Three main religious groupings are found in the region, namely the Traditional (27.9%), Christianity (41.7%), and Islam (27.1%). Builsa has the highest proportion of Traditionalists (44%) followed by Kasena-Nankana West (30.5%). The lowest proportion (9.3%) is in Bawku-East where Islam (67.4%) is the predominant religion. Within the Christian religion, the Catholics are in the majority. This is explained in terms of the work of Catholic Reverend Fathers who arrived in Navrongo in 1906 and began to evangelize the northern territories from the Upper-East.⁸⁹

⁸⁸ GSS, "Census-2010", 2-3

⁸⁹ 2010 Population and Housing Census, District Analytical Report, Bolgantanga Municipality, Ghana Statistical Service (October, 2014): 32

Following the Catholics (57.7%) are the Pentecostal/Charismatic groups (21.7%) and Protestants (12.3%). The regional picture is replicated in all the districts (irrespective of the size of the Christian population) except Bawku West where the Pentecostal/Charismatic group constitutes the majority of the Christian population.⁹⁰

2.2.5 Occupation

The main occupations in the region in order of magnitude are, agriculture and related work (65.9%), production and transport equipment work (14.5%), sales work (9.5%), service providers (3.9%), and professional, technical and related work 3.8 percent. The five together make up 97.6 percent of all occupations. The occupational structure of the region is thus not very diverse.

The substantial lack of formal sector, office-based bureaucratic activities in the region is reflected in the fact that only 1.7 percent of the economically active is engaged in administrative, managerial, clerical and related work. About two out of every three persons are into agriculture (66.4%). The rank order of the five occupations is the same for males and females. The proportion of females in sales work (13.3%) is twice that of males (5.8%). The proportion of males in agriculture is 71.8 percent compared with 61.2 percent of females. The region shows that only 21.2 percent of the population (15 years and older) are literate in either English only (12.9%), both English and Ghanaian language (6.6%) or Ghanaian language only (1.7%). The regional level of illiteracy (78.1%) is much higher than the national average of 45.9%.

Almost three in four of the economically active population (74.5%) are self-employed. Unpaid family workers are the next highest group constituting 14.0 percent. Employees constitute only

⁹⁰ GSS, "Census-2010", 35

6.5 percent and the self-employed with employees make up 2.7 percent. Domestic employees or house helps constitute less than one percent (0.6%).

Apprentices and others make up the remaining 1.6 percent. Employees and the self-employed with employees (who could be taxed at source) make up only 9 percent. Males and females show a similar proportional pattern except for the employee category where there are approximately two males to each female employee.

2.2.6 Tourism and Culture

The region is not left out when it comes to sites and scenes of tourist interest. There are numerous tourist attractions in the region, notable among which are the Paga Crocodile Pond, the Bolgatanga Museum which houses objects of the historical importance of the region. Others are the three-point elevation at Pusiga, where the tip of the boundary demarcation between the three sister countries of Ghana, Burkina Faso, and Togo converge, the Tongo hills and the Navrongo Cathedral with its eloquent constructional and decorative designs which portray the beauty in the art of the people.

The archaeological treasures of the River Sissili Basin, the Whistling and Drumming rocks at Pwalugu and Chiana, the Awologo-Tango at Bongo, wall decoration at Tilli, Kandiga, famous shrines, and caves also constitute places of culture and tourist attractions. Festivals such as the Feok, Samapiid, Azambene, Gologo, and Fowl are celebrated by the people of Builsa, Bawku East, Bongo, Bolgatanga-Tongo and Kassena-Nankana respectively. These draw a lot of tourists to the region. Sandema in Builsa is famous as the site where Builsa warriors captured and killed the slave raiders, Samori and Babatu, to mark the end of the slave trade in the northern part of Ghana. Culture of the region is projected through the medium of arts, music, and dance. There are more than 8 languages and major dialects, including Gurune (frafra), Nankani, Taleni, Nadam, Kusal, Buili, and Bisah. The major ethnic groups in the region include

Gurusi, Kassena- Nankani, Mirigu, Sirigu, Zebilla, Garu, Pusiga, Bonsi-Bongo, Talensi-Tongo, Nadams-Nangodi, Buillsa-Sandema, Fumbisi. Among the major festivals includes Fao, Kuure, Damba, Samanpiid, Tengana, Feok.⁹¹

2.3 The Spread of Christianity in the Upper-East Region of Ghana

This section selects 5 Churches and details their history in the U/E Region. These are the Roman Catholic Church, The Methodist Church, The Assemblies of God Church, The Presbyterian Church and the Fountain Gate Chapel International. The reason behind their selection isn't only due to their numerical advantage over the others, but they are also the oldest Churches in the region. The source in this section is largely drawn from the availability of information as given by the local Churches themselves. The Researcher, therefore engages the historical data available to the church at the time of research.

2.3.1 The Roman Catholic Church of Ghana

The history of the Catholic Church in Ghana can be traced to the Upper-East region. On the 23rd April 1906 after 33 days journey through a wild but picturesque country, watered in many places by big rivers and full of lions, elephants, roan antelopes, white Fathers arrived in Ghana.⁹² These were Frs. Jean- Marie and Oscar Morin accompanied by Brother Eugene (Gall) who finally after their long journey arrived at the English military post of Navarro⁹³ (Gold Coast). They purposefully came to establish a mission under the protection of 'Our Lady of the Seven Sorrows'.⁹⁴ In their diary, they claim that, "needless to say that we were very well received".⁹⁵ The authorities had been warned a few days before by Lieutenant Colonel Watherston himself, the Chief Commissioner of the Northern Territories of the Gold Coast

⁹¹ Upper-East Region of Ghana, *Touring Ghana*, Ghana Tourism Authority (2019) Retrieved from <http://www.ghana.travel/places-to-visit/regions/575-2/> on 01, May, 2019.

⁹² Lucas, Abadamloora., "One Hundred Years of Grace in the Tamale Ecclesiastical Province 1906-2006", *Tamale Ecclesiastical Province Brouchure*, 15

⁹³ 'Navarro' is the old name of the town 'Navrongo'.

⁹⁴ This is the name of the first Catholic Parish built in Navrongo.

⁹⁵ Sacred Heart Parish, "Diaries, 1932-1939", Bolgatanga-Ghana,

about the dangers of the journey. The Fathers themselves had sent a message about the date of their arrival and Captain Fleury, the Commandant of the District of Navarro had prepared a place for them and for some time had waited for the Fathers; they were the only two expatriates in Navarro. After lunch Captain Fleury advised the Fathers to look immediately for a suitable spot to build the mission. He intended to build a few huts where the Fathers could stay as Lieutenant Colonel Watherston was coming shortly to Navarro, the place occupied by the Fathers had to be vacated.⁹⁶

On 24 April 1906,⁹⁷ Fr. Chollet and his companions started their exploration to find a place for the parish of 'Our Lady of the Seven Sorrows'. This was rather easy. Firstly, they could not build further than three miles from the fort.⁹⁸ Secondly, the territory to explore was narrowed down by the fact that the Fathers had seen part of the town while they were entering into the area with the help of the Captain. Therefore, they had to go towards a beautiful hill in the South-East which was completely uninhabited. The place seemed good and the explorers, in a large meeting at the foot of a big baobab, resolutely decided to make it their home. When they arrived at the fort, they told Captain Fleury of their choice, and orders were given so that the very next day a team of labourers was on the spot. They cleared the bush and started immediately the foundations of the four temporary huts. The account doesn't indicate the process of the land acquisition and this might have been because they were under the supervision of the soldiers; they could choose portion of the land without proper consultation with the chiefs.

Early in the morning of 25 April 1906,⁹⁹ a gang of 130 to 150 men arrived with the chief¹⁰⁰. They were accompanied by drummers and singers to activate the work. The Fathers took them

⁹⁶ Abadamloora, *One Hundred Years*, 15-16

⁹⁷ Abadamloora, *One Hundred Years*, 16

⁹⁸ This Fort is probably that of the soldiers who were already there.

⁹⁹ Abadamloora, *One Hundred Years*, 16

¹⁰⁰ This is probably the chief of Navarro since they had come to settle first there.

to the place selected the day before and laid the foundations of the new station. On that day, the work went very well so that, the walls of the four huts were 30 cm above the ground. However, Fr. Chollet on his return to the fort had a serious accident with his horse such that the bones of horseman's left elbow came out. This accident was understood in the sense that 'Our Lady of Seven Sorrows' wanted to teach them that their mission on the land will not be all-rosy especially when Christianity in new places mostly thrives on the wheels of sufferings and humility.¹⁰¹ The following days the work progressed with less enthusiasm, but satisfactorily, so that on the 30th April, 1906, in the morning the Fathers could already move to their round huts. Each missionary took one hut; the fourth one was used as a kitchen and for the two married couples. As for the children, they were wise enough to stay in the shade of the kitchen during the day and they slept in the open at night. In case of rain, they all had a hut assigned to them.¹⁰²

Subsequently, on the 1st May 1906, the First Mass in the station of Our Lady of the Seven Sorrows was held. They were happy that the day of the First Mass fell precisely on the day of the feast of Sts. Philip and James.¹⁰³ Their hope was that from their thrones in Heaven, where in company with their confreres, those holy Apostles judge for all eternity the twelve tribes of Israel, they will design to look favourably on this new mission of Navarro, and inspire their unworthy successors with the spirit of faith, charity, and zeal that they had.

The station of Navarro was materially and even spiritually open by 2nd May 1906, because, over and above the few huts that were the beginning of the future buildings and also that every morning in their mass, they received abundantly the blessings of the Lord and his forgiveness

¹⁰¹ Abadamloora, *One Hundred Years*, 16

¹⁰² Abadamloora, *One Hundred Years*, 17

¹⁰³ These are feast celebrated to ask for prayers from the two Apostles, Phillip and James. See <https://mycatholic.life/saints/saints-of-the-liturgical-year/may-3-saints-philip-and-james-apostles/> Accessed on 21st June, 2019

on the souls of this Country. British authorities wanted to know how the missionaries perform because of how the laws and customs of the surrounding population and therefore the arrival of Lieutenant Colonel Watherston, Chief Commissioner of the Northern territories of the Gold Coast served to pull them out of their quandary, and to make everything clear. The colonel expressed his deep satisfaction to see the missionaries coming to work with his officers to civilize the country. Only a few months before, the tribes were killing each other in bloody and cruel wars. He advised the Fathers to add to the religious instruction of the children some lessons in English, and technical knowledge like growing and spinning cotton, a new way to make mud bricks, and to build a house without offending too much the straight line and the plumb line.¹⁰⁴

He also suggested how to fell a tree properly and how to cut it into boards. He even got together a group of chiefs who came to welcome him and strongly recommended to them to send the missionaries many children; according to the English law, he could not force them to do so. To allow the Fathers to have enough space to build their house, the orphanage, schools, workroom, etc., he gave them a land of 800 metres by 800 metres, with the possibility of extending it in the future. He also decided that the Fathers would pay the labourers at the going rate of 6 pence per day. He asked the Fathers to give a little compensation to the chief for the land, in order to acknowledge his authority and to compensate the people who had lost their fields.

2.3.1.1 Sacred Heart Parish (1932)

By 1932, the Catholic Church had been extended to Bolgatanga and wanted to establish the Sacred Heart Parish. In January 1932, Mgr¹⁰⁵. Morin accompanied by Br. Theo brought to the

¹⁰⁴ Abadamloora, *One Hundred Years*, 17-18

¹⁰⁵ “Monsignor” is a title bestowed on a priest who has distinguished himself by exceptional service to the church. It is a title granted by the pope — typically, upon the recommendation of the priest’s diocesan bishop. It is a purely honorary title and has no effect on the priest’s duties or ministerial assignment. Fr. Kenneth Doyle, “What’s the difference between a priest and a monsignor?” *Catholic News Service* (April 18) 2017 Accessed From <http://catholicphilly.com/2017/04/catholic-spirituality/whats-the-difference-between-a-priest-and-a-monsignor/> on 24th June, 2019

missionaries 45 people who had been saved and they were prayed for that the Holy Spirit may enlighten them and give them the strength to be good Christians. After the benediction, the chief of Bolga came with his people to give them a display of their dances. The missionaries had the hope that the short conversation that Mgr. had with the chief and the natives will bear fruits for the welfare of the mission.¹⁰⁶ During the Holy Feast of Epiphany on January 6th, 1932, a great attendance was recorded at mass and one of the Fr. who spoke asked the Christians and the catechumens to be coming to the mission every Thursday in addition to Sundays. He also urged the Christians to pray every day and give something monthly for the spread of faith.

In the diary, it is recorded that later in the month of January, Fr. Durand went to Sergo where he met Fathers Barsalou and Buteau. The people of Sergo are Nankani and even though they are from Navrongo, they preferred coming for catechism in Bolga because their languages are the same. Fr. Durand gave them some catechism and they requested that the missionaries should be coming to teach them the way to Heaven every day.¹⁰⁷ They had their first recruits for catechism in Nangaro. When they ended, a certain group wanted some instructions and therefore requested the missionaries to come and give them catechism at their place. They included 93 people for Confessions, 720 people for communions and 538 sick people who needed to be prayed for.¹⁰⁸

In February, Fr. Superior was called to Bongo by the chief in connection with the chapel they were putting up there. Fr. Durand then went to Navrongo to offer Mgr. Morin the greetings of the Bolga community on the occasion of the feast of St. Oscar. He later went to Nangosi to give catechism. The chief himself makes them give instructions every day, and already, more

¹⁰⁶ Sacred Heart Parish, *Diaries 1932-1939 Bolgatanga*, 2

¹⁰⁷ Sacred Heart Parish, *Diaries 1932-1939*, 3

¹⁰⁸ Sacred Heart Parish, *Diaries 1932-1939*, 3-4

than sixty (60) people registered. The missionaries believed there is room for hope, with the grace of God, for a quite rapid movement of conversions on this side of our quashi- parish.

The chapel of Bongo was complete before the end of February, 1932.¹⁰⁹ Though it was simple, it allowed the catechumens to listen to the instructions in a better way and to be at least in a shade. There were 521 people in the room and there was still a place to make up for 600. Therefore, they had a well-established branch in terms of building and members. What was left was a very good catechist to actively take care of these candidates and catechumens. Gradually, the number of people increased to the extent that by the close of February, 68 people were coming for confession, 938 people going for communion and 969 people who were sick were coming to be prayed for. The work of the missionaries continued through to Bawku, Kolgo, Zuarungu among other places in the same year, 1932. Though the missionaries struggled due to the rains, road and health issues, their perseverance and determination distinguished the success of their missions. These and many other issues signified the coming of the Catholic missionaries in the region under-study.

2.3.2 The Methodist Church, Ghana

The Ebenezer Methodist Church was formed in Bolgatanga Plaza (then known as the Kwame Nkrumah Square) on 23rd March 1964.¹¹⁰ There were so many odds against the formation of this society among them being the so-called “Gentleman’s Agreement” which had been signed between the Methodist and the Presbyterian Churches in Ghana before 1960.¹¹¹ The agreement stipulated that to avoid duplication in evangelistic outreach among the Christian Council Churches in the then Northern Territories (Now Northern, Upper-East and Upper-West

¹⁰⁹ Sacred Heart Parish, *Diaries 1932-1939*, 4

¹¹⁰ The Methodist Church of Ghana, Bolgatanga Circuit Ebenezer Society-Bolga, 50th Anniversary Celebration Thanksgiving Service, Souvenir Programme, 12th April, 2015, 7-8

¹¹¹ The Methodist Church of Ghana, *Brief Histories of the Constituent Circuits of the Upper Ghana Mission Diocese*, December 8, 2013, 11

regions). The Presbyterian Churches of Ghana should concentrate on evangelizing the present North and Upper-East regions while the Methodist Church Ghana evangelized the present Upper-West Region. This meant that there was no need for the Presbyterian Church of Ghana to form any congregation in the Upper-West, because the Methodist Church Ghana was there to play that role. The Methodist Church Ghana in the same vain was not supposed to form any society in the present Northern and Upper-East regions, because the Presbyterian Church of Ghana was charged with that responsibility.¹¹²

Nevertheless, at a point in the life of the United Church Bolga, the tide changed. Methodism was born in Songs and the spiritual strength of its members was deeply rooted in the life of believing reliance on constant prayer and study of scripture at bible classes. Regrettably, the Methodist in the then United Church felt that their spiritual need was being woefully neglected. They were thirsty for the Methodist hymns, lyrics and early morning and evening prayer meetings.¹¹³ They were thirsty for the word made available not only from the pulpit but also at bible class for discussions. They felt they lacked the sweet and warm fellowship among Methodist people. What forced them out of the then United Church was crowned by the misunderstandings of some doctrines in the then United Church, pastored by Rev. J. Eicholzer, a Presbyterian Minister.¹¹⁴ The Methodist then organized themselves with the sole purpose of breaking away from the United Church. The first committee appointed to look into their decision to breaking away, met on 23rd February, 1964 at Plaza with the following members present; Bro. Onwumah (chairman), S. A. Nunoo (Secretary), Bro. D. C. Mensah (Soc. Steward), Bro. Akoto Lamptey (Member), Bro. E. Insaideo (Member), Bro. S. A. Yeboah (Member), Bro. H. K. Nortey (Member), Bro. D. K. Ansah (Member).¹¹⁵

¹¹² MCG, *Bolgatanga Circuit 50TH Anni.*, 7-8

¹¹³ MCG, *Bolgatanga Circuit 50TH Anni.*, 7-8

¹¹⁴ MCG, *Bolgatanga Circuit 50TH Anni.*, 7-8

¹¹⁵ MCG, *Bolgatanga Circuit 50TH Anni.*, 7-8

The committee came out with a resolution affirming the formation of the Methodist Church in Bolga. They were to go the Methodist way of worship and try to win people into their fold. This decision aroused some tensions in the United Church. Rev. Eicholzer, The Minister-in-charge tried to dissuade the Methodist with all sweet words and later turned to severe words. At one time he said, “I wish you Methodist who wants to bring confusion should refrain from some unchristian attitude”.¹¹⁶ However, the handful of Methodist who were determined to have their own way of worship fought it out until their dream was realized. The first Sunday’s morning worship of the New Methodist Community was held at Plaza on the 23rd March, 1964. The preacher was Bro. D. C. Mensah of the then Regional Commissioner’s Office.¹¹⁷ The number present was thirteen. An interim committee was appointed to run the affairs of the young society¹¹⁸ and was made up of the following people; Bro. Onwumah, S. A. Nunoo, Bro. D. C. Mensah, Bro. E. Insaidoo, Bro. S. A. Yeboah, Bro. H. K. Nortey and Bro. D. K. Ansah.

2.3.3.1 The Bolgatanga Circuit

The Bolgatanga Circuit was an integral part of the Tamale Circuit as a section. The Tamale Circuit realizing the potentials of the Bolgatanga Sections in the area of Spirituality, human resource, and finance, believed that given the opportunity, the section could be a strong and viable circuit. In 1986 at Wa, the Synod resolved that the Bolgatanga section of the Tamale Circuit be moved to a full Circuit status, after satisfying all conditions.¹¹⁹ This resolution was approved by the 1986 Methodist Conference in Sekondi. The Bolgatanga section was then made up of the following societies; Ebenezer, Bolgatanga; Bawku and Navrongo.¹²⁰

¹¹⁶ MCG, *Bolgatanga Circuit 50TH Anni.*, 7-8

¹¹⁷ MCG, *Bolgatanga Circuit 50TH Anni.*, 7-8

¹¹⁸ A Society in the Methodist Church is the basic local assembly/church. A Circuit is a number of societies put together and the directorate of the societies.

¹¹⁹ MCG, *Upper Ghana Mission*, 11-12

¹²⁰ MCG, *Upper Ghana Mission*, 12

At the same time of the inauguration of the circuit, the following were members of the ministerial staff; Rev. John Ansah-Arkorful (Superintendent Minister), Rev. Nathan I. Samwini (Circuit Minister, Bawku). The Circuit expanded as societies were established, and under-listed are the constituent societies of the Bolgatanga Circuit and the years of their establishment.

Ebenezer Society, Bolgatanga- 1964

Dulugu Society- 1989

Yagzore Society- 1998

Yolkoko Society- 2001

Yekeni 11 Society- 2001

Sokoti Society- 2006

Walawale Society- 2006

Yikene 1 Society- 2008

Nangodi Society- 2008

Dagliga Society

Until 1980, the Methodist Church had one society in the Eastern side of the then Upper Region, and that was Ebenezer Methodist Church in Bolgatanga. It became obvious that the Church should expand to prepare for a circuit status. One new society, Mt. Sinai Society was created in Bawku through some Methodist members who had decided to separate from the Methodist Church from the Presby Church to result in that society. The same trend went for the Bethel Society in Navrongo, thus making it three societies.¹²¹

2.3.3.1.1 The Expansion of the Circuit

In the quest to grow, the circuit reached out to Sandema and Kadema, Paga, Nanjuopio, and others in the Navrongo area. Whilst in Bawku, the Church reached out to Boko, Tambigu, and others. In the Bolga area itself, the circuit has Yinkene, Nyankoko, Sumbrungu in the West, Dulugu, Sakote, Yagzore. In the Northern side, the Church has these societies; Dagliga and

¹²¹ MCG, *Upper Ghana Mission*, 11-12

Nangode and in the Southern side, there is Walewale and Wulugu in the West Mamprusi district in the Northern Region. The circuit had grown to give birth to Bawku and Navrongo circuits respectively. Currently, the circuit can boast of 16 societies. The Circuit though has 16 societies, only four can be said of having a proper chapel for their worship, the rest are worshipping in poor structures and classrooms.¹²²

2.3.3.1.2 Administration of the circuit

The Methodist System requires that the Superintendent Minister is always the Chief Manager of the circuit and may be supported by some ministers who may be transferred by the connexion into the circuit and the lay leaders led by the circuit steward. Since Bawku and Navrongo were raised to the circuit status, the circuit had been run by the Supt. Minister, the circuit steward, and other lay leaders appointed to the offices of the various committees appointed by the quarterly meeting. But currently, the circuit has two other Ministers, Rev. John Afful and Rev. Daniel Akwasi Atia supporting the Supt. Minister.¹²³

2.3.3.1.3 Achievements

During this span of years, there has been some massive progress in infrastructure for education and other structures. The Ebenezer Society leaders meeting took the bold decision to provide education to the community it is established. This has led to the establishment of Methodist Schools from early 1980 to 1992 through the initiatives of the first and second Supt. Ministers. The schools did not see any other developments even though the need arose for additional classrooms and other amenities; until Very Rev. S.K. Bessa- Simon's term of office, during which he linked the school to the living word Ministries in the USA through Sister Mary Jackson to put up the six classroom story building and computer laboratory. Through the same initiative, a vocational and technical facility was put up at Sakote in the Nabdram District. Also,

¹²² MCG, *Upper Ghana Mission*, 12

¹²³ MCG, *Upper Ghana Mission*, 12

under his leadership, the Ebenezer Store Block was built. The Dulugu and Daglige chapels were constructed through the help of Sister Mary Jackson. Some boreholes were made in many communities like Sakote. During his term, the Walewale chapel was constructed. The new manse close to the Ebenezer chapel was started by then Very Rev. Iddi Musah in 2004.

As of 31st December, 2017, the numerical strength of the circuit stood at 1,440 memberships. Full members totaled up to 499 with 183 being females and 316 being males. The number of junior members was 742 out of which 285 are males and 457 are females. The remaining 199 are members who are nominal in their attendance and participation in the church's activities. Currently, they are 7 adults and intergenerational organizations namely: men's fellowship, women's fellowship, choir, singing band, little band, Susana Wesley mission Auxiliary and Guild while the youth fellowship and the girl's fellowship form the youth organizations.

2.3.3 The Assemblies of God (AoG)

The Assemblies of God movement and revival worldwide began in 1906, and continued into the latter part of the 20th century.¹²⁴ In that period a lot of Christians all over the world felt a need for a deep spiritual relationship and power. According to Lossky et al, many individuals and groups sought after a different form of experience away from the status quo.¹²⁵ This spiritual awakening known as "Azusa Street Revival", even though generally had a form of rejection from the already established Churches, it travelled wide and extended their Pentecostal missions outside their region into the African continent.¹²⁶

¹²⁴ Burgess, Stanley M. & Eduard M. Van Der Mass, *International Dictionary of Pentecostal and Charismatic Movements* (Michigan: Zondervan, Grand Rapids, 2002), 344.

¹²⁵ Lossky, Nicholas, Bonino, Jose Miguez, John Pobee et al, *Dictionary of the Ecumenical Movement*, third edition (Geneva: WCC Publications, 2002), 67.

Also see "Assemblies of God, Ghana, 75th Anniversary Thanksgiving Service" (Accra: Innolink Ltd, 2006), 12

¹²⁶ Blumhofer, E. L., "Assemblies of God," in *Dictionary of Pentecostals and Charismatic Movements* (Grand Rapids: Zondervan Publishing House, 1988), 24

Ghana had their share of these Pentecostal missionaries in 1931 through the ministry of Lloyd Shirer and Margaret Shirer.¹²⁷ Foli argues that not only is the Assemblies of God the first Pentecostal missionary society to start the work of missions in Ghana specifically in the Northern part of the country but also the only church to enter the country through the North.¹²⁸ Larbi stresses that the Assemblies of God was the first of foreign Pentecostal body to work in Ghana.¹²⁹ Ton-Laar, as cited by Koduah, observes that the Shirers had their station originally in Ouagadougou which at that time was in Upper Volta. In 1930, as they journeyed to Kumasi, they realized that there were no protestant churches in the nearby towns and villages. They then made a decision to settle and preach in the Northern region of Ghana by leaving their station in Ouagadougou. Debrunner emphasizes that among the numerous missionaries to the North, the Shirers are by far the most outstanding missionaries who “got under the skin” of the indigenous people more than what the average missionary does.¹³⁰

They were later joined by Guy Hickock and Beulah Buchwalter who was nicknamed “Mariamzee” meaning “Red Mary”.¹³¹ Guy Hickock and Beulah Buchwalter were their first recruits from the USA to the Gold Coast in September 1931.¹³² Because of the world war at this time, it made it quite difficult for recruiting couples to the field, nevertheless, they resigned from their workplaces and set sail from New York with the Shirers to Gold Coast for the work of missions.¹³³ According to Foli, they sacrificed a lot from their personal wallet and also with the support of their friends.¹³⁴ Miss Buchwalter who went back to the USA later returned to

¹²⁷ Larbi, *Pentecostalism*, 71

According to Foli, Margaret was among the first of the Assemblies of God missionaries who crossed with bicycle from the Coast City of Conakry in Guinea to Ouagadougou in 1921. See Foli, *Christianity in Ghana*, 37

¹²⁸ Foli, *Christianity in Ghana*, 37-8

¹²⁹ Koduah, *Classical Pentecostalism*, 155

¹³⁰ Debrunner, *History*, 326

¹³¹ Thompson Yaw Ton-Laar, *History of the AoG Church Ghana: 1931-2010* (Tamale: GILLBT Printing Press, 2009), 12 in Koduah, *Classical Pentecostalism*, 137

¹³² Larbi, *Pentecostalism*, 72

¹³³ Larbi, *Pentecostalism*, 72,

¹³⁴ Foli, *Christianity in Ghana*, 38

the Gold Coast with another worker known as Florence Blossom who later became Mrs Ed Back.¹³⁵ These missionaries instead of entering through the country's Southern coastal border rather came through the Northern border and became established in 1932 starting with their first assembly in Yendi.¹³⁶ Koduah argues that they went to Yendi at the invitation of the Yaa Naa, the overlord of the Dagbon, and due to the similarities in the Moore language they spoke in Burkina Faso and the Dagbani, they didn't struggle to learn their language and acquaint themselves with the people.¹³⁷

They were later followed by Henry Garlock in 1932, Eric Johnsons in 1934 and Thelma Godwin in 1937. Rev. Garlock and his wife who arrived in the Gold Coast as missionaries on 4th March, 1932 were the ones who started with the Tamale station.¹³⁸ Even though the Shirers were the ones to introduce the AoG into the region, the Garlocks who had been missionaries in Liberia were the ones who established the "foundational policies" that contributed to modeling the future of the AoG in Ghana.¹³⁹ Subsequently, the Walewale station was opened in the year 1935 by the contributions of the Johnsons. Hickock died in 1934, two years after his arrival in the country from a health issue. Miss Buchwater also due to health issues had to leave in March 1935 for the Canary Island hoping that she will be restored. Subsequently, she had to leave for the U.S.A to intensify the restoration of her health in January, 1935. She returned to the missionary field and died in November, 1942 and was buried in Yendi beside the grave of Mr. Hickock.¹⁴⁰

Bawku also received missionaries in 1937 and thus, the first station was established there through the efforts and ministry of Homer and Thelma Goodwin.¹⁴¹ The missionaries then

¹³⁵ Larbi, *Pentecostalism*, 72

¹³⁶ Foli, *Christianity in Ghana*, 38

¹³⁷ *Assemblies of God, Ghana 1931-1981*, 3 also see ch, *Classical Pentecostalism*, 156

¹³⁸ Larbi, *Pentecostalism*, 72

¹³⁹ Foli, *Christianity in Ghana*, 38

¹⁴⁰ Larbi, *Pentecostalism*, 72

¹⁴¹ Foli, *Christianity in Ghana*, 38

moved towards the south to establish stations and continue their Gospel tour. The Accra, Kumasi and Takoradi stations in the south were the first to be established. While Accra and Kumasi stations were opened in 1944, the Takoradi stations in 1945 through the efforts of H. S. Lehmann and F. W. Thomas.¹⁴²

According to Ton-Laar, Baba Mahama affectionately known as “Mba Mahama” was the first among the indigenous people to be saved and surrendered his life to Jesus in 1935. He was a Muslim and from the land of the Mamprusi. He played a major role in the lives of the missionaries by teaching them the language, Mampruli with Ntoghmah Mahami.¹⁴³

2.3.2.1 AoG in Bolgatanga and Navrongo

In 1949, the Assemblies of God reached the people of Bolgatanga through an Ashanti lady. Most of the AoG members in the region that time weren't the northerners but those from the Southern part of Ghana. Rev. Addai, the pastor of the Tamale assembly intermittently paid visits to the new assembly in Bolgatanga. It was until four years after the inception of the Church that they had a resident pastor, Rev. Joshua Kaba, who was led by the Holy Spirit to take up and pastor the church in 1953.¹⁴⁴ However, he left the following year in 1954 because his “ministry was only limited to the Ashantis”.¹⁴⁵ Rev. Kaba then moved to Navrongo to continue his pastoral work when a station was set up over there. He died in 1988 at his station in Navrongo.¹⁴⁶ The Church thrived without any pastor for two years until Rev. Peter Awindor came to the pastorate of the Church in 1956.¹⁴⁷ Even though there is no indication historically as to how the Church was kept running for two years without any resident or visiting pastor.

¹⁴² Foli, *Christianity in Ghana*, 38.

¹⁴³ Ton-Laar, *History of AoG*, 19

¹⁴⁴ According to Ton-Laar, Rev. Kaba was at the Bible Institute in Kumbungu in the Northern Region and he graduated in 1952. Ton-Laar, *History of AoG*, 23

¹⁴⁵ Ton-Laar, *History of AoG*, 23

¹⁴⁶ Ton-Laar, *History of AoG*, 24

¹⁴⁷ Peter Awindor was also at the Bible school from Pong-Tamale and he graduated in 1956. Cf: Ton-Laar, *History of AoG*, 23

Hilda Afi Aleh suggests that pastors from other branches might have passed by occasionally to visit them or there were certain laymen in the assembly who helped sustain the Church. She further points out that the sustenance of the Church without a pastor for the two years proves the sovereign grace of God in missionary works.¹⁴⁸ Rev. Awindor's heart cry and the burden was how to make the people of Frafra see the light of Jesus Christ. Even though he was the only pastor in the whole area of Bolgatanga, this burden was so deep that he preached in almost every village in the area.¹⁴⁹ According to Ton-Laar, Awindor's, passion to see the transformation of the land took him to places including Zuarungu, Tongo, Bongo, Tankwiddi, Kandiga, Sherigu, among others. Ton-Laar further expounds that whiles Awindor moved around, his prayer was that "God should send in more workers to the area" as well as, "souls should be saved"¹⁵⁰ God answered his prayers and heart cry because it was not long when preaching points were started at Pwalugu, Zuarungu, Tankwiddi, Sherigu, and Samboligu. Subsequently, pastors were then sent to all the other preaching points in the late 1960s.

Irrespective of the successful ministry of Rev. Awindor, he was faced with challenges and religious rivalries in his days. Popular among them include; when a Catholic Priest threatened to knock him down with his car when he met him riding on his bicycle. This resulted from a clash he had earlier with the Catholic Priest over religious instruction classes.¹⁵¹ The work of these men and the one who came after them have seen the growth of the Assemblies of God Church in almost every village in the Upper-East region. The Assemblies of God continue to thrive in the region with several branches spread across the scope of the region. According to

¹⁴⁸ Hilda Afi Aleh., A Comparative Study of the Mission Histories of the Assemblies of God Church and the Church of Pentecost in Ghana, Unpublished MPhil Study of Religions Degree (July, 2013), 38

¹⁴⁹ Ton-Laar, *History of AoG*, 23-34

¹⁵⁰ Ton-Laar, *History of AoG*, 24

¹⁵¹ Ton-Laar, *History of AoG*, 24

the field data gathered, they probably might be the Second Pentecostal Church with the largest numerical strength in the region.

2.3.4 The Presbyterian Church of Ghana

According to the brochure of the Upper Presbytery,¹⁵² the first attempt by the Basel missionaries to start evangelism in 1913 did not survive because Tamale by then was not opened to mission work.¹⁵³ The British who were then the colonial authorities asked the missionaries to leave in August 1916¹⁵⁴ thus bringing to a halt the missionary work in Yendi. It was in 1946 that missionary work was started by the Breman Missions through the Evangelical Presbyterian activities.¹⁵⁵ The fellowship of Christians (mainly southerners) later became a church and named “Tamale Christian Church” which met at the Government school. In 1936, an appeal was made to the Wesleyan Mission in Kumasi to take over the Church in Tamale in 1937, and renamed it Tamale United Church with one Mr. Hammond, a Methodist Catechist the first full-time minister of the Church. Ministers from both Churches (Presbyterian, Wesleyan) in Trinity College, Kumasi periodically came to administer the sacraments but with limited outreach programs.

In 1945, the Synod of the Presbyterian Church appointed Rev. E.K.O. Asante as a pastor for Tamale, mainly to care for the United Church who was mainly southerners and few northerners. The Presbyterian and the Methodist alternated in sending pastors to the then capital of the Northern Territories- Tamale.¹⁵⁶ The formal organization of the Presbyterians in the North started between 1960-1965 with missionaries like Rev. Jossef Eichholzer working in Garu, Bolgatanga, and Sandema. Others were Rev. C.B. Bot and Rev. Alan Byres coming to continue

¹⁵² In the Presbyterian Church of Ghana, a congregation is referred to as a Local, locals put together represent district and districts are organized under Presbyteries.

¹⁵³ Presbyterian Church of Ghana, *Upper Presbytery 1 Year Anniversary Celebration Magazine*, (2012), 4-6

¹⁵⁴ The documents available do not state the reason they were asked to leave.

¹⁵⁵ PCG, *Upper Presbytery*, 4

¹⁵⁶ See Church Brochure; PCG, *Upper Presbytery*, 4

in Garu and Sandema respectively. On the health sector were sisters like; Ella, Freda Murter and later came Gerdy van Noort (Mrs. Gerdy Osei). In 1960, the last meeting of the Northern Ghana Field Conference (NGFC) was held in Sandema.¹⁵⁷ In April 1961, the NGFC gave a piece of land to the newly formed Northern Presbytery for building and other use towards the establishment of the Presbytery. The Presbytery had five districts: Tamale, Salaga, Bolgatanga, Bawku- Guru and Sandema. One of the delegates comments on the creation as. “the Moderator’s youngest son has now been through his education and has graduated to a place among his elder brothers”.¹⁵⁸ A sixth district Damango was formed by a partition of the Tamale District and later added. During this period, Rev. A.E. Caesar and Tom Colvin became the Chairman and Clerk respectively of the Presbytery, with Rev. Rosingh as chaplain to the schools. As of December 2012¹⁵⁹, total membership stood at 16,190 and 20 Rev. Ministers. There were 68 congregations and 65 preaching points with 92 caretakers.¹⁶⁰

2.3.5 Fountain Gate Chapel International

The Fountain Gate Chapel was not an event but a process born as an idea of high conviction in the heart of Pastor Eastwood Anaba in October, 1986.¹⁶¹ The physical and spiritual state of the Northern Regions in Ghana, his indigenous homeland became a matter of deep concern to him. He believed that ancestral worship and concomitants- superstition, ignorance, diseases, and poverty- could not be the divine portion for his people. “Nintam” (as the Fountain Gate Chapel was then called) which means “Tears” in the “frafra” dialect was the acronym for Northern Deliverance in Tears Ministry, the full name of the Ministry. Nintam was birthed out of the revelation that the ministry of the spiritual deliverance of the people could not succeed in any

¹⁵⁷ See Church Brochure; PCG, *Upper Presbytery*, 4

¹⁵⁸ See Church Brochure; PCG, *Upper Presbytery*, 4

¹⁵⁹ The historical data given by the Bolga District and the Upper Presbytery ends in 2012.

¹⁶⁰ See Church Brochure; PCG, *Upper Presbytery*, 5

¹⁶¹ Unpublished Information of the Church Received from Their Secretariat headquarters in Desert Pastures, Bolgatanga.

other manner except by the ministry of love, compassion, the brokenness of heart before God for attention. Thus the humble success of this ministry was as a result of those times of intercession in the open Bolgatanga Sports Stadium.

The Nintam Ministry after about one and half year of intercessory emphasis shifted their focus and therefore resulted in the name changed to the Broken Yoke Foundation. The name was chosen to give expression to the new direction of spiritual emphasis according to the senior Pastor.¹⁶² An aggressive move of the Holy Spirit to break the yokes of the people of the Land released a dimension of the anointing to the leaders. As the Church grew in vision, the name of the Church changed again to depict another phase in the life of the Church- when the evangelistic and prophetic role of the ministry produced people who had to settle down as thriving Churches to water the lands where they were found as supernatural fountains. (Isaiah 43:19). The Church now assumed the name Fountain Gate Chapel. On the 1st of January, 1987, the first business meeting comprising Pastor Eastwood Anaba and five other brethren was held to plan the commencement of the congregational meeting with members Clement Anchebah, Joseph Mbawuni and Alex Adams yet to complete their academic programs before joining the ministry. The five brethren at the first meeting were Eric O. Afrifa, Kumah J. Bray, Emmanuel Oppong, James Abedingo and Sister Agnes Benson.¹⁶³

In May, 1987, the congregational meeting began with a 5-day preaching/ teaching seminar at the premises of the District Labour Office, Bolgatanga. Subsequent meetings of the ministry were held on various days of the week except for Sundays. From the beginning of 20 people in attendance, the meeting started to register rapid growth- necessitating a change of meeting place. A bigger hall was therefore secured at the Bolgatanga Preparatory School for the

¹⁶² Fountain Gate Chapel Int'l, *About Us People is our Focus*, Accessed on 10th June, 2019
<http://fountaingatechapel.org/about-us/>

¹⁶³ Church Unpublished Document received from Church Administrator at Desert Pastures, FGC, Headquarter on 25th April, 2019.

purpose. Sunday services referred to as “Deliverance Retreats” were also introduced on the 4th of October, 1987. The numerical strength of the Church had reached 120 souls. On 28th August, 1998 in the midst of a Sunday service and natives of the community where the Church met organized an armed mob and stopped the Church from ever using the school for church services with the excuse that noise created during church services brought rainstorms that destroyed their farm crops. Another venue for the Church meetings was therefore secured at the Bolgatanga Catering Rest House. Not long after this, however, the Church was ejected from the Catering Rest House by the Hotel Management.¹⁶⁴ The numerical strength dropped from 150 souls to below 50. Faced with no available alternative the Church moved its meetings into the living room of Pastor Eastwood Anaba.

The Church has a mission to declare the full gospel of Jesus Christ throughout the world; with powerful preaching and creative wisdom- to raise people in a holistic manner to make the maximum impact on their generation. Also, their vision is to raise lively churches where worshippers respond to God with purpose; to develop leaders who are conscious that people are our focus: and to present to the world the All-Sufficient God, who is able to make rivers in the desert.¹⁶⁵

2.3.5.1 Construction of The Sanctuary of Glory Sanctuary of Glory

The Church secured a parcel of land and began the construction of its own meeting place the Sanctuary of Glory. Motivated to work and finance the project, women sold their cloth and men disposed of their bicycles to raise funds. Meanwhile, Sunday church services were held in the mornings prior to constructional work under a leafless baobab tree. Currently, the Church has grown to have over 50 branches in Ghana, Ouagadougou, London, Hamburg, and

¹⁶⁴ Unpublished Document received from FGC, Headquarters

¹⁶⁵ FGC, Mission and Vision. Accessed 12th June, 2019 <http://fountaingatechapel.org/vision-mission/>

Dusseldorf. The Bolgatanga church has a church building that seats 3000 people.¹⁶⁶ The Church has a fully operational first cycle educational institution up to the Junior Secondary School level. Plans are far advanced to start a Senior Secondary School. The Church through its branch the 'Help Foundation' takes care of the educational needs of orphans and destitute children.

The ministries the Church offers are:

1. **The Hayil Ladies Ministry:** this is the women's wing/ fellowship of the Church. In broad terms, it was established to serve as an outreach to women; for nurturing through fellowship, and the discovering and releasing of locked up potentials and purposes through productive and meaningful participation in the group's activities.
2. **Child Destiny School:** As the name indicates the Child Destiny School is where the destinies of the children (ages 1-12) are encouraged and godly character instilled. "Train up the child in the way he should go: and when he is old he will not depart from it" (Prov 22:6)
3. **Mimshach Men's Ministry:** This is the men's movement of FGC. The Mimshach ministry has the following objectives:
 - To mobilize men for the end-time harvest of souls
 - To mobilize men for maximum impact in agriculture and other fields of science and technology, business, industry and social action.
 - To motivate and inspire men to raise healthy families
4. **Help Foundation:**

This is established to give orphans and destitute children the benefit of quality education or skills in productive areas.

¹⁶⁶ Unpublished Document from FGC Headquarters

2.3.5.2 *Eastwood Anaba, the Founder*

Eastwood Anaba is the Senior Pastor of Fountain Gate Chapel, Bolgatanga. A graduate pharmacist from the Kwame Nkrumah University of Science and Technology. He left the pharmacy profession to go into the full-time ministry of the Lord in 1988. He converted in 1980 whilst in the sixth form at PRESEC Legon, under the ministry of Archbishop Nicholas Duncan Williams.¹⁶⁷ Anaba is currently the Ghana Area Director of the World Harvest Church Ministerial Fellowship Columbus, Ohio under the leadership of Pastor Rod Parsley. He and his wife Rosemond are blessed with four children, out of which two died in a car accident. He lives with his family in Bolgatanga, Ghana and the author of over 27 books which have made a great impact on thousands of people.

2.4 Conclusion

The Upper-East since 1906 has witnessed the presence of Christians with the arrival of the Catholic missionaries which is the first among the churches to evangelize the region. Having faced with many untoward reactions through their journey and towards their settlement. Consequently, the first parish was built in Navrongo, where they initially settled. They then spread through the region from Navrongo to Bolgatanga, Zuarungu and the other towns. Other churches followed; The Assemblies of God, The Methodist Church, Ghana, the Presbyterian Church of Ghana and Fountain Gate Chapel International. It was not until 1949 that the Assemblies of God through the efforts of an Ashanti lady and Rev. Peter Awindor came to be established in Bolgatanga. From here, the Church spread through the region to Sumbrungu, Bongo, Tongo, Sherigu among other communities.

The Presbyterian Church of Ghana's second evangelization of the region was fruitful and thus since 1946, the Church has been established in the region. The Methodist Church also held

¹⁶⁷ Unpublished Document from FGC Headquarters

their first meeting in the region in 1964 particularly in Bolgatanga. Known as the “Gentleman’s Agreement between them and the Presbyterian Church of Ghana, the latter had to evangelize the North and the Upper-East region and the former, the Upper-West Region. This accounted for the prominence of the PCG in the region than the MCG. The first of the Charismatic Churches to be established in the region is the Fountain Gate Chapel in 1986. Not only is it the first to be established but it is also the most dominant Charismatic Church in the region headquartered in Bolgatanga. These Churches have in their own way contributed to Christianity in the region.

CHAPTER THREE

THE CHURCH OF PENTECOST IN THE UPPER-EAST REGION OF GHANA

3.1 Introduction

In the previous chapter of this study, I wrote about Christianity in the Upper East Region of Ghana. This chapter looks at the current state of The Church of Pentecost in the Upper East Region of Ghana. To do this, I will begin the chapter by giving a brief history of Classical Pentecostalism in Ghana. This will be followed by a brief presentation on the Church of Pentecost in Ghana. The Chapter also looks at the history and current state of the Church of Pentecost in the Upper East Region.

3.2 Classical Pentecostalism in Ghana

According to Barrett and Todd, the fastest-growing group of churches in Christianity is the Pentecostal and Charismatic movements in all its dimensions and varieties.¹⁶⁸ Asamoah-Gyadu posits that, in the twenty-first century, Pentecostalism has emerged as the “most exciting and dominant stream” of Christianity.¹⁶⁹ Even though many Ghanaians in southern Ghana especially label themselves as 'Christian', there are recognizably various kinds of Christians in Ghana.¹⁷⁰ Omenyo distinguishes the Christian churches in Ghana into five, namely Mainline/Historic Churches, African Independent Churches (Spiritualist Churches), Classical Pentecostal Churches, Neo-Evangelical/Mission-related Churches and neo-Pentecostal/Charismatic churches.¹⁷¹ He later adds Neo-prophetic Charismatic Churches.¹⁷²

¹⁶⁸ David B. Barrett and Todd M. Johnson, “Annual Statistical Table on Global Mission: 2003”, *International Bulletin of Missionary Research* 27:1 (2003), 25.

¹⁶⁹ J. Kwabena Asamoah-Gyadu, *Contemporary Pentecostal Christianity: Interpretations from an African Context*, *Regnum Studies in Global Christianity* ed. Ruth Padilla Deborst et al. (Oxford: Regnum Books International, 2013), 1

¹⁷⁰ B. Meyer, “Christianity in Africa: From African Independent to Pentecostal-Charismatic Churches” *Annual Review of Anthropology* 33 (2004): 447-474

¹⁷¹ Cephas Omenyo, *Pentecost Outside Pentecostalism: A Study of the Development of Charismatic Renewal in the Mainline Churches in Ghana*. (Boekencentrum: Publishing House, 2002), 34

¹⁷² Omenyo, *Pentecost Outside Pentecostalism*, 94.

The main Classical Pentecostal denominations identified to be discussed in this section are Assemblies of God, Apostolic Church of Ghana, Christ Apostolic Ghana and the Church of Pentecost.

The Assemblies of God according to Foli was the first Pentecostal Mission to work in Ghana in the early 1930s.¹⁷³ Missionaries Rev. Lloyd and Margaret Shirer arrived in the Gold Coast to establish the Assemblies of God from Burkina Faso in 1931.¹⁷⁴ The contribution of Assemblies of God in the Northern part of Ghana can be seen in several ways. According to Omenyo, Assemblies of God for example built clinics and they produced literature whilst writing a tentative Dagomba New Testament.¹⁷⁵ The first clinic to be established among the Konkomba tribe was in 1948 by the Assemblies of God missions¹⁷⁶ among other impacts.

Generally, Classical Pentecostal movement began in the West in 1906, its emergence in Ghana is traceable to the Faith Tabernacle Church in 1917 by Peter Anim which came to be linked in later times with the Apostolic Church in the U.K.¹⁷⁷ In an article by Koduah, he states that the era of classical Pentecostalism constitutes the fourth phase of the evangelization of Ghana.¹⁷⁸ Larbi asserts that this movement of Anim is the foundation of Pentecostalism in Ghana.¹⁷⁹ He further posits that theologically, Pentecostals are said to have a very strong belief in the name and the blood of Jesus, biblical literalism, mission consciousness, Spirit-power concepts, tongues-speaking, baptism of the Holy Spirit, strong evangelistic ethos and the gifts of the Holy Spirit.¹⁸⁰

Contrary to claim that the European missionaries introduced the Holy Spirit baptism which ultimately started the Pentecostal movement in the country¹⁸¹, Atiemo argues that some of the

¹⁷³ Foli, *Christianity in Ghana*, 37.

¹⁷⁴ Hans W. Debrunner, *A History of Christianity in Ghana* (Accra: Waterville, 1967), 326-27.

¹⁷⁵ Omenyo, *Pentecost Outside Pentecostalism*, 95

¹⁷⁶ Larbi, *Pentecostalism*, 73

¹⁷⁷ Omenyo, *Pentecost Outside Pentecostalism*, 94

¹⁷⁸ Koduah, *Classical Pentecostalism*, 136

¹⁷⁹ Larbi, *Pentecostalism*, 32

¹⁸⁰ Larbi, *Pentecostalism*, 32

¹⁸¹ Foli, *Christianity in Ghana*, 37

Ghanaian Christians had already experienced the baptism of the Holy Spirit even before the advent of the European Pentecostal missionaries. Anim was notable among them.¹⁸² Anim, who was a Presbyterian and had received baptism by sprinkling after a prayer meeting in May 1923 which was characterized by a pillar of fire descending on top of the small Church building was re-baptized by immersion in December 1923. He later added “Newman” to his name since he believed that he was a new creature.¹⁸³ Anim consequently became the father of Pentecostalism in Ghana.¹⁸⁴ Koduah expounds that, Anim through the reading of a magazine, “The Sword of the Spirit”¹⁸⁵ received his healing of a chronic stomach ulcer and guinea worm infection in 1917.¹⁸⁶ After this, he gathered a set of people and began a prayer meeting called “Unity Prayer Group” which later changed its name to Faith Tabernacle Church after agreeing with the head church in Philadelphia.¹⁸⁷

Later in 1928, Anim discovered baptism in the Holy Spirit evidenced by speaking in tongues from reading another magazine by the Apostolic Faith and he desired it.¹⁸⁸ Since Faith Tabernacle Church didn’t approve of the doctrine, Anim broke away and resigned in 1930 after which he traveled to Nigeria to fellowship with Pastor David Odubanjo,¹⁸⁹ a branch pastor of the Faith Tabernacle Church. Pastor Odubanjo who had also had similar encounter told Anim that he even had contacted the Apostolic Faith of U.K. Anim upon his arrival in Ghana made contact with the Apostolic Faith, UK.¹⁹⁰ Consequently, Anim adopted the same name for his

¹⁸² Abamfo O. Atiemo, *The Rise of Charismatic Movements in the Mainline Churches in Ghana* (Accra: Asempa Publishers, 1993) 20-21

¹⁸³ Phillip Owiredu Yeboah, “The Genesis of Pentecostalism in Ghana: The Anim Factor”. Address delivered during the P. N. Anim Memorial Lectures, May 2013.

¹⁸⁴ Omenyo, *Pentecost Outside Pentecostalism*, 94

¹⁸⁵ This was the official magazine of the Faith Tabernacle Church in Philadelphia, U.S with Rev. Rowland A. William being the Pastor. This publication was edited by Pastor Ambrose Clark

¹⁸⁶ Koduah, *Classical Pentecostalism*, 137

¹⁸⁷ Koduah, *Classical Pentecostalism*, 137-8.

¹⁸⁸ Larbi, *Pentecostalism*, 102

¹⁸⁹ Pastor Odubanjo was ordination mate of Anim when they were issued with the certificate of ordination by Pastor Clark of Faith Tabernacle, US

¹⁹⁰ Koduah, *Classical Pentecostalism*, 136

Church without any direct contact with Pastor Clark of Faith Tabernacle Church, US or the Apostolic Faith Mission.¹⁹¹

Some other scholars also reveal that, James Kwaku Gyimah at Akroso is the first person to have had the experience of the Holy Ghost baptism with tongues-speaking as evidence in 1931.¹⁹² However, the popular history is that in 1932, Stephen Kwabena Owiredu of Brekumanso near Asamankese, one of Anim's followers had the baptism of the Holy Spirit with the evidence of speaking in tongues when he had gone into the bush to pray.¹⁹³

In June 1932, the first apostolic missionaries namely Prophet Idris Vaughan and Apostle George Perfect arrived in Nigeria. According to Larbi, it was not until 1935 that Anim succeeded in getting Apostle Perfect to come to Ghana for two weeks even though some of his members objected to that.¹⁹⁴ His visit was very successful and therefore the movement then prayed diligently and sought a deeper understanding of the experience of the Holy Ghost.¹⁹⁵ Pastor Vivian Wellings also visited the movement of Anim in October 1936 and he commended that the movement of Anim be sent a resident missionary.¹⁹⁶

Anim and his followers consequently followed with a request to the Bradford missionary headquarters of the Apostolic Church of which they responded in sending Pastor James McKeown and his wife Sophia McKeown.¹⁹⁷ He arrived in the country on 2nd March, 1937 and Sophia, his wife later joined him in September that year.¹⁹⁸ In the next year, 1938, McKeown and Anim had a rift due to a position on divine healing of which Anim had held a strong view

¹⁹¹ Larbi, *Pentecostalism*, 103

¹⁹² E. Asem Kafui, ed., *A History of the Church of Pentecost*, vol. 1 (Accra: Pentecost Press, 2005), 19

¹⁹³ Larbi, *Pentecostalism*, 104

¹⁹⁴ Larbi, *Pentecostalism*, 106

¹⁹⁵ Larbi, *Pentecostalism*, 107

¹⁹⁶ Koduah, *Classical Pentecostalism*, 139

¹⁹⁷ In 1935, a prophecy to the Apostolic Church Convention in UK recalls that McKeown and his wife will be missionaries in West Africa. Even though McKeown was discouraged, Sophia his wife encouraged him. Found in David T. Tenobi, *A Short History of the Apostolic Church in Ghana* (Accra: N.P, 1985), 7&24

¹⁹⁸ Larbi, *Pentecostalism*, 108

on.¹⁹⁹ Consequently, Anim's movement became locally known as 'kyiribentoa'²⁰⁰. In an incident, McKeown is reported to have told Anim that the magnifying glass he was wearing was a form of medication; Anim by that broke the magnifying glass into pieces and miraculously he started to read without any assistance.²⁰¹ McKeown became ill with malaria and was taken to the hospital by the British District Commissioner. Though he recovered from the illness, Anim and his group did not support him. This contradicted the doctrine of faith healing of Anim's movement.²⁰² This led to a breakaway between Anim and McKeown in 1939 during a special presbytery meeting. McKeown's faction consequentially became known as Apostolic Church of Gold Coast with its headquarters at Akroso before moving to Winneba.²⁰³ In June 1939, there was a meeting at Pepeadze in the Central region, after which Anim and his group called themselves the Christ Apostolic Church with its headquarters at Asamankese.²⁰⁴ The separation between Anim and McKeown's group is rightly summarized by Asamoah-Gyadu in the following statements, after a series of disagreement and confrontations over this strong faith healing belief, McKeown and Anim parted, just two years after McKeown's arrival. Each leader took some of the members with him."²⁰⁵

The Apostolic church even though grew steadily in the nation, they kept sending missionaries from Bradford and they were supported by Ghanaian leaders such as C. K. Gyimah, J. A.

¹⁹⁹ Koduah, *Classical Pentecostalism*, 140

²⁰⁰ 'Kyiribentoa' literally means 'no medication people'

²⁰¹ Susan Hanson, *A History of Pentecostalism in Ghana: 1900-2002* (Accra: Heritage Graphix, 2002), 69-70 and also Phillip Owiredu Yeboah, "The Genesis of Pentecostalism in Ghana: The Anim Factor." An address delivered during the P. N. Anim lectures May 2013

²⁰² Larbi, *Pentecostalism*, 109-110

²⁰³ Foli, *Christianity in Ghana*, 40

²⁰⁴ Larbi, *Pentecostalism*, 110-11

²⁰⁵ J. Kwabena Asamoah-Gyadu, *African Charismatics: Current Developments within Independent Indigenous Pentecostalism in Ghana* (Leiden: Brill, 2005), 25.

Bimpong, K. Nyarko, R. N. Gyimah and J. W. Amoako of Akroso, J. E. Smith and Baiden from Winneba.²⁰⁶

In about two decades after the separation between McKeown and Anim, McKeown began to have problems with his own mother Church in Bradford which boarded mainly on matters of church government and constitution. According to Asamoah-Gyadu “matters came to a head in 1952 when Mckeown, in spite of doubts in Bradford, received a US-based Latter Rain Evangelist team led by Dr. Thomas Wyatt. This culminated in Mckeown’s dismissal from the Apostolic Church, Bradford, and led eventually to the formation of McKeown’s own Gold Coast (Ghana) Apostolic Church.”²⁰⁷

Three of the four classical Pentecostal movements namely; The Apostolic Church of Ghana, the Christ Apostolic Church (International) and The Church of Pentecost started in this light as expounded above. The influence and wide terrain of the impact of these classical Pentecostal movements in Ghana from the time of their emergence till recent date cannot be under-emphasized.

3.3 Brief History of the Church of Pentecost:

The Church of Pentecost traces its starting point to the “Ministry of Rev. James Mckeown in 1937 culminating in the establishment of the Gold Coast Apostolic Church in 1953”.²⁰⁸ The establishment of the Gold Coast Apostolic Church in 1953 came about as a result of James McKeown’s dismissal from the Apostolic Church, Bradford, UK. The main reason for the dismissal was due to his refusal to re-affirm the revised constitution of the home-based Church which had the following clauses: firstly, a “separate apostles for whites and blacks, so that a black apostle could not exercise authority over a white person”²⁰⁹; secondly, “a white

²⁰⁶ The Apostolic Church of Ghana, “A History of the Apostolic Church in Ghana” (Unpublished Work) found in Koduah, *Classical Pentecostalism*, 140.

²⁰⁷ Asamoah-Gyadu, *African Charismatics*, 26.

²⁰⁸ The Church of Pentecost, *The Constitution of the Church of Pentecost* (Accra: Pentecost Press Limited, 2016), p.5.

²⁰⁹ Leonard, *A Giant in Ghana*, p.138. See also Bredwa-Mensah, ‘The Church of Pentecost in Retrospect’, p.22.

missionary who was not an Apostle could not work under an African Apostle”²¹⁰; and thirdly, “women were not to pray for baptism of the Holy Spirit for converts”.²¹¹ In 1957 when Gold Coast attained independence, the Church became known as The Ghana Apostolic Church.²¹² Later in 1962, an Extraordinary Church Council held in Kaneshie on 28th July, 1962 resolved that the Ghana Apostolic Church which was led by McKeown should change its name after a long rival and misunderstanding between them and the Apostolic Church of Ghana on issues of properties, membership, and tithes.²¹³ The Ghana Apostolic Church therefore adopted a new name thus, “The Church of Pentecost.”²¹⁴

As stated earlier, The Church of Pentecost which is arguably one of the fastest-growing Pentecostal churches in West Africa²¹⁵ traces its root from the “Pentecostal movement which started in the Gold Coast during the intervening period of the two World wars”.²¹⁶

The Church of Pentecost which has its headquarters in Ghana, has a worldwide membership of 3,037,068.²¹⁷ The Church operates in a number of countries located within Sub-Saharan Africa, Western Europe and North America.²¹⁸ In Ghana, the Church has 63 Areas²¹⁹, 1,301 Districts²²⁰, 15,647 Local Assemblies and a total membership of 2,566,818.²²¹ The vision

²¹⁰ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect’, 22.

²¹¹ Bredwa-Mensah, ‘The Church of Pentecost in Retrospect’, 22.

²¹² The Church of Pentecost, *The Constitution of The Church of Pentecost*, p.5. See also Yaw Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1960-1982’ in Opoku Onyinah (ed.), *James McKeown Memorial Lectures: The Church of Pentecost 50 Years of Sustainable Growth* (Accra: Pentecost Press Ltd., 2004), p.29.

²¹³ Larbi, *Pentecostalism*, 236-38.

²¹⁴ The Church of Pentecost, *The Constitution of The Church of Pentecost*, p.5. See also Yaw Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1960 - 1982’, p.41 and Leonard, *A Giant in Ghana*, p.142.

²¹⁵ J. Kwabena Asamoah-Gyadu, “Pentecostalism and the Missiological Significance of Religious Experience in Africa today: The Case of Ghana ‘Church of Pentecost’” *Trinity Journal of Church and Theology* XII, no. 1 &2 (2000): 30

²¹⁶ Yaw Bredwa-Mensah, ‘The Church of Pentecost in Retrospect: 1937-1960’ in Opoku Onyinah (ed.), *James McKeown Memorial Lectures: The Church of Pentecost 50 Years of Sustainable Growth* (Accra: Pentecost Press Ltd., 2004), p.3.

²¹⁷ The Church of Pentecost General Headquarters, *43rd General Council Meeting* (Accra: Pentecost Press Ltd., 2018), p.41.

²¹⁸ Asamoah-Gyadu, “Church of Pentecost,” 53.

²¹⁹ An ‘Area’ is a geographically determined boundary with a number of districts within it.

²²⁰ A ‘District’ on the other hand is also a geographically determined Area with a cluster of local Churches located in it. Both the ‘Area’ and ‘District’ are defined by the Church. See The Church of Pentecost, *Ministerial Handbook* (Accra: Pentecost Press Limited, 2008), 8.

²²¹ These figures are based on the State of the Church as at 31st December, 2017. See The Church of Pentecost General Headquarters, *43rd General Council Meeting*, 40.

statement of the Church is “to become a global Pentecostal Church that is culturally relevant in vibrant evangelism, church planting, discipleship, and holistic ministry”.²²² The mission statement of the Church states that “we exist to establish responsible and self-sustaining Churches filled with committed, Spirit-filled Christians of character, who will impact their communities”.²²³

Taking into consideration the above membership of the Church in Ghana, it has been estimated that “approximately 9% of the total estimation of Ghanaian population of 29,088,849 were members of the Church.”²²⁴ This is an indication that the Church to a larger extent is contributing to the growth of Christianity in Ghana.

The Church of Pentecost can be found in the sixteen (16) regions of Ghana. In the Northern part of Ghana especially the Upper East Region which is the focus of this research, the Church’s presence can be felt. Although the Church of Pentecost is not among the earliest Churches that first arrived in the region, the Church through its evangelistic activities has made great strides with an overall membership of 62,818.²²⁵

3.4 The Church of Pentecost – Upper-East Region

Presentation and discussion of data under this sub-topic are largely drawn from documents of the CoP, Upper-East Region. In the CoP, two Areas make up a region; it is the Bolgatanga Area and the Bawku Area therefore that make up the Upper East Region. The Bawku Area was formed out of the Bolgatanga Area in December, 2018 thus most of the information about the Bolgatanga Area will cover that of Bawku Area since it’s the mother of the Bawku Area.

²²² The Church of Pentecost, *Ministerial Handbook*, 6.

²²³ The Church of Pentecost, *Ministerial Handbook*, 7

²²⁴ The Church of Pentecost General Headquarters, *43rd General Council Meeting*, p.44 cited CountryMetres info. Accessed March 2018 via http://countrymeters.info/en/Ghana#population_2017.

²²⁵ The Church of Pentecost General Headquarters, 2017 Executive Summary of Areas, Ministries, Boards and Committees Reports Compiled for the 43rd Session of the General Council Members (Accra: Pentecost Press Ltd., 2018), p.66.

Bolgatanga Area

Until the 1960s the people of the Upper region (now Upper East) were mainly traditionalists, with few Catholics, and Muslims. The Church of Pentecost started in a brother's house with prayers and fellowship. The number of people grew and the assembly moved out to find a land for their building. In the early part of the 1980s, the assembly grew expanding to start other assemblies in the Region. Subsequently, the assembly became a district under the Northern Region-Tamale Area. It was during the late 1980's that the need to carve the Upper regions from the Northern-Region Tamale came about. On 20th September, 1991, the Upper regions were created from the Northern Region, (now Bolgatanga, Walewale, Tumu and Wa areas).

The first Area Head who also doubled as the District Pastor was Pastor Osei Bonsu. It was in 1992 that Pastor Alfred Koduah (now Apostle Dr.) took over from Pastor Osei Bonsu as the Area Head and Pastor Ben Ali (now Apostle Dr.) as the District Pastor. It was during Apostle Koduah's time that the Upper-West area was carved out from Upper-East area; now Bolgatanga Area and Wa Area.

The Bolgatanga Area started in 1991 with six (6) districts namely: Bolgatanga, Wa, Sandema, Nankpanduri, Bawku, and Navrongo. The number of Assemblies then was forty-four (44). Two years later, thus, in 1993, Wa Area was created from Bolgatanga Area with Seven (7) districts as the nucleus for the Wa Area. Bolgatanga Area grew to a total population of over 55,000 memberships, 31 districts, and 534 assemblies respectively, after Walewale Area was carved out in 2011.

The CoP Bolga Central Church or Assembly became a district, now an Area, started with six (6) members comprised of four (4) male and two (2) female members.

Since its inception, the Bolgatanga Area has had eight (8) Area Heads namely: Apostle Alfred Koduah who started as the first Area Head from 1992 to 1995, Apostle Daniel Obeng Attuah (1995-1998), Apostle Francis Ofori Yeboah (1998-2001) Prophet P.B Appiah-Adu (2001-

2005) Apostle Emmanuel Achim Gyimah (2005-2009), Apostle P.O Zabre (2009-2011), Apostle Amos Jimmy Markin (2011-2016) and currently Apostle Wilberforce Nkrumah Agyeman (2016).

The source document indicated that Pastor T. A. Addo (Retired), the pioneer district minister, took over the office of the Church on the 20th September, 1965 as a missionary. They started the Church under a Shea butter tree, until 1971. Through, Pastor Addo, assemblies/churches were opened in Bawku, Navrongo and Sandema and its environs. The membership population increased from six (6) persons to three hundred (300). After Pastor T.A. Addo had served for six years in Bolgatanga District, he was transferred and Pastor Osei Asumeng took over the administration of the Church from 1971 to 1977. After him came Pastor Annum in 1977 who served till 1980 as a missionary. In 1980, Pastor J.K Enyam took office as District minister from Pastor Annum and was transferred in 1983. The fifth Pastor for Bolga District before the creation of Bolga Area was Pastor S. K. Ansong, (now retired Apostle) who worked from 1983 to 1984. The sixth district minister for Bolgatanga District was Pastor Moses Agyia Manu who also served from 1984 to 1989. The seventh minister was Pastor Osei Bonsu who worked in the district from 1989 to 1992. However, in 1992, Ps. Alfred Kodua (now Aps. Dr.) took over from Pastor Osei Bonsu. Ps. Alfred Kodua doubled as the first Area Head and Bolga District Minister (because at that time there were district Pastors posted to Navrongo, Bawku, Sandema, Walewale, Nakpanduri) until 1993 when Ps. Ben Ali (now an Aps. Dr.) was transferred to Bolga as the first District Minister to work under the supervision of an Area Head. Ps. Ben Ali served for three (3) years in the district and he was transferred to Hunni Valley in 1996.

Before the creation of the Bolga Area from Tamale, Apostle D.K. Annan, the Regional Head of Tamale in the Northern Region was also responsible for Bolga, Wa, Sawla, and Tumu churches. The Bolga District ministers that he supervised were Pastor T.A. Addo and Osei Asumeng. Also, between 1977 and 1983, Apostle D.K. Annan, the Regional Head of Tamale

also supervised Pastor Annum and Pastor J.K. Enyan as his district Pastors. The third and last Regional head who was stationed in Tamale, the Northern regional capital whilst playing a supervisory role in Bolga District was Pastor J.K. Appiah, (from 1983 to 1990), with Pastors S. K. Ansong, Agyia Manu and Osei Bonsu as the Bolga District Ministers.

Below is the summary of ministers who served in the Bolgatanga district and Area as ministers.

Area Heads

Aps. Alfred Koduah	1992-1995
Aps. Obeng-Attuah	1995-1998
Aps. Francis Ofori Yeboah	1998-2001
Prophet P.B. Appiah Adu	2001-2005
Aps. Emmanuel Achim Gyimah	2005-2009
Aps. P. Osman Zabre	2009-2011
Aps. Amos Jimmy Markin	2011-2016
Aps. Wilberforce Nkrumah Agyeman	2016- to date

District Ministers

Aps. Dr. Ben Ali (then Pastor)	1993-1996
Pastor E. K. Aggrey	1996-2001
Pastor David K. Mensah	2001-2006
Pastor Samuel Aboagye Yirenkyi	2006-2011
Pastor Simon Peter Agyei	2011-2016
Pastor Alex Akwasi Ansong	2016- to date

The current Assemblies that comprise Bolga District are as follows:

1. Central
2. Dorungo
3. Tindonmoligo
4. Yikene
5. Sawaba
6. Sokabisi

7. Daportindongo
8. Aprika
9. Sherigu
10. Kumblengu
11. Yeobisi
12. Abale
13. Zurubisi
14. Sapeo

The researcher gives the history of every district and its current status below.

3.4.1 Bolga Estate District

The Bolga-Estate District is located at the southern part of the Bolgatanga Area. It is the first district one is likely to encounter when entering the Bolgatanga Area from Walewale Area in the Northern Region of Ghana. The Bolga-Estate District was previously called Bolga-South District. It was carved out of Bolgatanga District in the year 2001. Overseer Elisha Wuntimburi Nambu now a Pastor, was the first Bolga Estate District minister. He was welcomed in September, 2001 at the Mt. Sinai Preparatory School which was the meeting place for Estate Central Assembly.

It started with Eight (8) assemblies namely;

S/N	Name of Assembly	Year Opened	Current Membership	Current Place of Worship
1.	Pwalugu	1992	246	Completed and Dedicated Chapel
2.	Pusu-Namgo	1993	203	Completed But not Dedicated Chapel
3.	Balungu	1993	131	Classroom
4.	Winkogo	1998	72	Classroom
5.	Estate	1999	245	Completed and Dedicated Chapel

6.	Tongo	2000	98	Classroom
7.	Gorogo	2000	122	Mud Chapel
8.	Tengzuk	2001	103	Classroom

Under the Leadership of the First District Minister, the following assemblies were also created;

S/N	Name of Assembly	Year Opened	Current Membership	Current Place of Worship
1.	Arigu	2002	81	Uncompleted Chapel
2.	Guborogo	2002	28	Canopy
3.	Awaradone	2003	51	Classroom
4.	Kalibeo	2003	119	Classroom
5.	Shia	2003	100	Uncompleted CBCB

The Second District Pastor also opened the under-listed assemblies:

S/N	Name of Assembly	Year Opened	Current Membership	Current Place of Worship/ status
1.	Emmanuel	2006	32	Classroom
2.	Ulradep Village	2007	-	Non-Functional
3.	Wakii	2007	-	Non-Functional
4.	Karimenga	2007	-	Transferred to Walewale
5.	Bethel	2007	-	Non-Functional
6.	Dapore	2008	-	Non-Functional

The Karimenga Assembly was given to Wulugu District of Walewale Area during the opening of the Walewale Area in August, 2013.

Under the Leadership of the Current District Minister, the following new assemblies have also been opened.

S/N	Name of Assembly	Date Opened	Current Membership	Current Place of Worship
1.	Baare	12 th February, 2017	23	Classroom
2.	Gbeogo	19 th February, 2017	30	Classroom
3.	Yamsuk-Kpangou	21 st May, 2017	27	Classroom

3.4.2 Chuchuliga District

The Chuchuliga District is located in the Upper East Region of Ghana under the Bolgatanga Area. Chuchuliga District is located between Navrongo and Sandema Districts. The history of Chuchuliga District is traced to Deaconess Mary Akanbawen of blessed memory who got converted in Ashanti Mampong by The Church of Pentecost and decided to bring the Church to her home town. On her arrival, she got the support of others like Elders Bukari, Richard Akoka, Mathew, Timothy and Baba also of blessed memory (the man who is reported to have gone on voluntary retirement to oversee the Church in Sandema and also to establish other local Assemblies which are now Districts including Chuchuliga in the early '80s, who immensely aided in the creation of the Chuchuliga District.

The Church started worshipping at the Chuchuliga Old Primary School Classroom and as years went by, the Church purchased a land for the Central Church building and Mission House.

Assemblies under Chuchuliga District and their Year of Establishment

S/N	District/ Local Assemblies	Year Established
1.	Chuchuliga District	1995

2.	Central Assembly	1987
3.	Bethel Assembly	1990
4.	Jaata Assembly	1992
5.	Yipala Assembly	1993
6.	Nanjopiung Assembly	1994
7.	Macedonia Assembly	1996
8.	Nodema Assembly	1996
9.	Azoeyeri Assembly	1998
10.	Emmanuel Assembly	1998
11.	Achanyeri (1) Assembly	1999
12.	Tiedema Assembly	1999
13.	Ableo Assembly	2000
14.	Kanania Assembly	2001
15.	Ebenezer Assembly	2002
16.	Nyagania Assembly	2003
17.	Lirinsa Assembly	2004
18.	New Jerusalem Assembly	2006
19.	Nawasa Assembly	2008
20.	Goyie Assembly	2010
21.	Achanyeri (2) Assembly	2011
22.	Quarry Junction Assembly	2014
23.	Gania Assembly	2012
24.	English Assembly	2017

3.4.3 Fumbisi District

The Church of Pentecost - Fumbisi district was carved out of the Sandema district under the stewardship of Overseer Joseph Mensa and handed over to Overseer Philip Adu-Gyamfi on 26th October, 1999. The new district by then had five (5) assemblies and one nursery (1) with a total membership of two hundred and four (204) including children.

During Overseer Osei Boffah's term as pastor, the membership of the Church increased steadily. Pastor Osei Boffah also handed over the district to Overseer George Ayisi Asare after being transferred in the year 2008. During his time as a pastor in the district, the district grew in membership, assemblies and the mission house building. Rev. Paul Adjei took over the district from Pastor George Ayisi Asare as the fourth Pastor in the district. Under his leadership, the district experienced great spiritual and numerical growth and also developmental projects.

The number of membership moved from 1,394 in 2012 to 2,465 in 2017 with the number of assemblies being 15. The total adult membership was 1,030 and children's membership numbered up to 519.

3.4.4 Mirigu District

The Church of Pentecost was brought to Kumbusingo – Mirigu in the year 1964 by Elder Elijah Amaneh Agaya. He was a Second World War veteran who was then a forest guard in Anateem – Sumbrungu in the Upper East Region. At his residence in Sumbrungu, he organized a rally and started the Church in his own room. The central theme for his rally was “Faahumenga base”, meaning “save yourself from sin”. He then requested for a piece of land from his elder brother – Abasiya Agaya where he built the first Church.

The membership was fluctuating due to cultural and traditional beliefs. However, he was able to convert other people, among who was his nephew, David Adagnaba Azagisiya within the year 1970. His nephew worked with him from his youthful stage and consequently became a deacon and later ordained an elder. On 11th July 1981, Elder Elijah Amaneh Agaya was called

to eternity. Elder David Adagnaba Azagisiya took oversight of the church and with the help of other committed members, planted more local assemblies. He did God's work alongside government work as well as farming. All along the Church in Mirigu was under the Bolgatanga district. It was later moved to the Navrongo district when it was created.

Because of language barrier (people of Mirigu speak mainly Nankane while those from Navrongo speak Kasem), it became very difficult to merge Mirigu with Navrongo district to work well. The fact that the Church was salvation centered also prompted the zonal executives to make recommendations upon their findings for a full-time Minister. This it was thought will enable members to receive closer care and also help evangelize the larger Nankana populace of the Mirigu area and its environs.

Though the financial status was not so encouraging, the national executive of the Church accepted the recommendations and posted a Minister to Mirigu. He was in the person of Rev. Henry Kwabena Sarfo. He arrived on the 24th of September 2000. Mirigu has now become a fully-fledged district. Rev. Sarfo worked in the district for five years. He was then replaced by Rev. Elisha Tweneboah Kodua, who also worked for five years. During Rev. Kodua's time, there was a move to build a mission house under his theme; "Tumi die ye be tumi". Which can be interpreted as "Surely we can". The members contributed various building materials including; cement, iron rods, stones, etc. and within Rev. Kodua's five years of stay in the district, the mission house was completed and commissioned and the central Church also got started.

Rev. Ebenezer Agyapong took over from Rev. Elisha Tweneboah Kodua. He served for two years and had a special call to serve as the ITI travelling secretary for the Central region. Upon Rev. Agyapong's transfer, Rev. William Appiah Briten took over as the fourth Pastor of the district. He arrived in Mirigu in August 2012. The number of local assemblies had grown from

seven (7) since the year 2000 to twenty-eight (28) in 2015. 2015 was the fifteenth year since Mirigu became a district. It was the district that produced an indigenous Reverend Minister in the Bolgatanga area – Rev. David Azagisiya, who Pastored at Bongo. The District has a completed and dedicated mission house and a Central Church.

Challenges facing the Mirigu District

Amidst these successes chalked, certain challenges hinder the district. Majority of the members are youth, who usually travel to the southern part of the country to seek greener pastures. Not only the youth, but the adult members also travel to different places in search of better conditions and jobs. This has posed serious leadership threats over the years. Also, there is currently no electricity at the central Chapel. This poses a lot of challenges to church activities. Most of the youth who are schooling are confronted with difficulties getting money to pay their school fees.

3.4.5 Navrongo District

Navrongo assembly was carved out of Bolgatanga District and planted in 1981 with just some few members. The Church started in a small way as an assembly with the then presiding elder Charles Mfoo Tailor and Deaconess Mama Bawa. Later the presiding eldership was taken over by Elder Asaari Anyane with Komson and Elder Simon Bukari as supporting elders. Deaconess Ernestina Danquah and Mr. J. Danquah were some of the instrumental members. The congregation was first meeting at Navrongo Community Centre and later moved to Namolo Primary as an assembly.

The assembly was then created as a district by Apostle Alex Osei Bonsu in 1992. The Navrongo district received Pastor J. F Asante Ayeh as their first Pastor that same year in September.

3.4.6 Pentecost International Worship Center (PIWC)

The English service was created in the Bolgatanga Central Church in the early 1990s during the period of Aps. Osei-Bonsu (Retired). At that time, the Regional Head doubled as the District Pastor. Church service was held at the central Church alongside the main service. It was then being handled by one Deacon Sefa.

Apostle Dr. Alfred Koduah took over as the Regional Head and was briefed on the operation of the English service. He bought into it and officially opened the English Assembly to operate as an Assembly on its own. Eld. Ben Bulmuo was appointed the Presiding Elder, supported by Deacon Israel Akuoko who was later made an Elder. The Assembly was later moved to the VAG Hall with Elder Akuoko Israel as the Presiding Elder. The following Elders have over the period presided over the Assembly as follows: Elders; Ben Bulmuo, Israel Akuoko, Martin Atta, Joseph Akanyako, Tetteh Wayo (Pastor Wayo), Francis Mensah, Joseph Apuseyine, Kojo Mensah. Currently, the Presiding Elder is Elder Joseph Akanyako. The arrival of the Area Head gave a boost to the assembly and subsequently, the assembly was elevated to the status of a Worship Centre (PIWC) on the 5th of September, 2015 with Pastor Gideon Boadu Yirenkyi as the resident Pastor.

3.4.7 Sandema District

The Sandema District started as an Assembly under the Bolga District in 1977. In December 1982, David Akanvaba took voluntary retirement from the Ghana Railways Corporation to come and strengthen the infant Church. Under his leadership, the Sandema Assembly opened other Assemblies at Wiaga, Fumbisi, Chiana, Chuchuliga, Wiesi and other villages, which necessitated the need for the creation of Sandema District. The Sandema District was carved out of the Bolgatanga District in 1989 with Pastor John Danah as the First District Pastor and other Ministers.

The District currently has a membership of 2,318, comprising 1,460 adults and 858 children. 6 of the Assemblies under the Sandema District, namely Wiaga, Fumbisi, Chiana, Chuchuliga, Siniesi, Kanjarga, and Biu are now Districts on their own.

Current Assemblies in Sandema District: Membership and Year of Establishment

S/N	Assembly	Overall Membership	Year Of Establishment
1	Central	482	1977
2	Aduanekrom	85	2005
3	Balansa 1	189	1995
4	Balansa 2	67	1988
5	Bilinsa	114	2010
6	English	76	2009
7	Fiisa	172	1988
8	Kalijiisa 1	122	2005
9	Kalijiisa 2	148	2011
10	Kori 1	149	2000
11	Kori 2	84	2005
12	Kobdema	64	2013
13	Nyansah	105	2004
14	Suwarinsa	113	2004
15	Akuri-Yeri	91	2014
16	Afoko	70	2014
17	Kandema	58	2015
18	Awusu-Yeri	63	2015
19	Moadem	36	2016

20	Kalibiisa Yipala	30	2016
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3.4.8 Zuarungu District

The Zuarungu District is located at Bolga Municipal at the eastern part of the Bolgatanga Area. It is bounded by Bongo District, Zebilla District, Estate District, and Bukere District. The Bolga East District, now known as Zuarungu District was carved out from Bolgatanga District in the year 1996. In 2015, the then Area Head, Aps. Amos Jimmy Markin in collaboration with the District pastor, Ps. Edward Asamoah Antwi saw the need to create Bukere District out of Zuarungu District and as a result proposed to the Executive Council which was approved in May 2015. Zuarungu District released Eight (8) Assemblies including the District Central and most of the well to do Assemblies to the newly created Bukere District.

Current Assemblies in Zuarungu District: Year of Establishment, Place of Worship and Membership

S/N	Assemblies	Year Established	Place Of Worship	Membership
1	Zuarungu Central	1994	Uncompleted chapel	255
2	Obuasi	2000	Uncompleted chapel	112
3	Pelungu	2000	Temporal structure	160
4	Nangodi	2000	Temporal structure	70
5	Datoko	2000	Under tree	214
6	Kongo	2005	Classroom	50
7	Zanlerigu	2005	CBCB	74
8	Gambibgo	2005	Classroom	30
9	Katanga	2006	Classroom	54
10	Yerigabise	1997	CBCB	115
11	Tola	2009	Under Tree	36
12	Sheaga	2011	Temporal Structure	96
13	Zuarungu Moshie	2012	Classroom	23
14	Yakoti	2013	Classroom	124
15	Adakura	2013	Class room	90
16	Sakorit	2016	Classroom	11
17	Kpatia	2017	Under Tree	17
18	Kupeliga	2017	Under Tree	37

19	Tindongo	2017	Classroom	12
TOTAL				1,580

The Bawku Area

The Bawku Area was created out of the Bolgatanga Area with twelve (12) Districts in 23rd September 2018. Atuba and Tempane were proposed by the Area to the national level for creation as Districts. Tempane District will start on September 2019, whilst Atuba is approved to start next year. Below is a brief historical collection of the various Districts in the Area. The current area head is Pas. Eric Gyambibi Boateng

A Brief History of Districts in The Bawku Area

The Bawku Area was carved out of the Bolgantanga Area in December, 2018 and therefore much of the districts under the area now are that which were created by the Bolgatanga Area.

3.4.9 Denugu District

Denugu District is bounded in the North by the Nakpanduri District of the Walewale Area and Gambaga. The District was part of Garu District which had forty-one (41) local assemblies under Overseer Samuel Awugya in the Bolgatanga Area of the Upper East Region of Ghana. The creating of Denugu District out of Garu District was approved by the Executive Council and the General Council through the administration of Aps. Amos Jimmy Markin, the former Area Head of Bolgatanga and Overseer Samuel Awugya, the District Minister. The Headquarters of the Church released funds for a mission house to be put up for a resident Minister. On the 23rd August, 2016, the district was inaugurated during the welcome service of the resident Minister, Overseer Gideon Owusu and the family. Currently, Denugu District has twenty-two (22) local assemblies and a total membership of two thousand, two Hundred and

Twenty-Seven (2,227) with one thousand, three hundred and sixty (1,360) being Adult and eight hundred and sixty-seven (867) being Children.

Current Assemblies in Denugu District and their Year of Establishment

S/N	Name Of Assembly	Year Established
1	Denugu Central	2001
2	Jerusalem	2005
3	Joy	2008
4	Isreal	1986
5	Mt. Zion	1986
6	New Bethlehem	2005
7	Salem	2009
8	Blessing	2009
9	Love	2011
10	Hope	2012
11	Siisi	2016
12	Duuri	2013
13	Bantafarugu	2016
14	Tensong	2015
15	Yizidug	2013
16	Emmanuel	2006
17	Faith	2009
18	Adonai	2011
19	1 Corinthians	2011
20	El-Shaddai	2015

21	Azuguri	2016
22	Kariyata	2017
23	Ankadr	2018

3.4.10 Teshie District

The Teshie District is surrounded by mountains forming boundaries between Ghana and Burkina Faso. It forms the boundary with Zebilla District in the East. It also shares boundaries with Sapeliga and Bazua District. The Teshie District was carved out of Zebilla District in August, 2014 with eighteen (18) assemblies which later increased to twenty-three (23). It currently has fifteen (15) assemblies after creating a District for Burkina Faso with nine (9) of its assemblies.

It now has a total adult membership of one thousand, nine hundred and twenty (1,920). The district now has twelve (12) Elders, seven (7) Deacons and thirteen (13) Deaconesses. The District was inaugurated on the 31st day of August, 2014 by Apostle Amos Jimmy Markin with Overseer Cosmos Abi as the first District Pastor.

Current Assemblies in Teshie District and their Year of Establishment

S/N	Assembly	Year Of Establishment
1.	Central	1993
2.	Soogo	2007
3.	Ankpaliga	2007
4.	Kansoogo	1995
5.	Widnaba	2005
6.	Maranatha	2012
7.	Agaago	1998
8.	Yikurugu	2007

9.	Mt. Olives	2012
10.	Noskoliga	2011
11.	Kobore	1998
12.	Kukuo	2012
13.	Zossi	2016
14.	Kuboungo	2016
15.	English	2018

3.4.11 Sapeliga District

This District is located in the Bawku West District bounded by Bazua, Teshie and Zebilla districts. The district also extends into Burkina Faso where there are two local assemblies.

The District was created out of Bazua District. The District was inaugurated on 23rd August 2016. It was inaugurated together with the welcome service of the first district Minister, Ovr. Emmanuel Asante Obeng. The District was inaugurated with twelve local (12) assemblies. It began with five (5) Elders, five (5) Deacons and four (4) Deaconesses. The total adult membership at inauguration stood at five hundred and forty (540), while children's membership was two hundred and four (204).

3.4.12 Garu District

Garu District was carved out of Bawku and Nakpanduri Districts in the year 2001. The Church in Garu started with some few Busanga women at Garu Barboaka Primary School. Later, Some Assemblies were seeded from Bawku and some from Nakpanduri to constitute the Garu district. The then Overseer Alexander Agbozo was transferred from Nakpanduri as the first Minister to Garu. After him came Apostle James K. Asare, Pastor Ebenezer A. Ahuakese, and Ps. Samuel Awugya. Out of Garu District; Basyonde, Denugu and currently Tempane districts were created. The current total membership of the district stands at three thousand, four

hundred and ninety-Six (3496), comprising of two thousand, eight hundred and thirty-seven (2837) adults and six hundred and fifty-nine (659) children membership.

3.4.13 Binaba District

The District was carved out of Zebilla District in August 2007. The first Minister stationed was Rev. Jacob Atta Arthur. At that time, this district was made up of seven (7) Assemblies. During Rev. Jacob Atta Arthur time, fifteen (15) additional Assemblies were opened making up twenty-two (22) before his transfer from the district in 2012. In the same year, Rev. Christian Amedzrovi was posted to the district. Before he was transferred out in 2017, the number of Assemblies had increased to twenty-eight (28). Rev. Patrick Denkyi Asante was posted to the district in 2017 and an additional eight (8) Assemblies were opened making a total of thirty-six (36).

Currently, Gbantongo district consisting of (14) Assemblies was carved out of Binaba district. As a result of this, the Binaba now has twenty-two (22) Assemblies.

3.4.14 Tanga District

Tanga District was created and inaugurated on 29th August, 2017 with Thirteen (13) locals, of which ten (10) Assemblies were in temporary structures, two (2) Assemblies were in class rooms, with one (1) assembly under a tree. The District started with the total membership of one thousand, six hundred and sixty-eight (1,668) with eight (8) Elders, four (4) Deacons and six (6) Deaconesses. The first and current district Minister posted is Overseer Sampson Kwadwo Boakye. Tanga District was carved from Zebilla District. It is located at the southern part of Bawku West District, Zebilla. Though it was created and inaugurated on the above-mentioned date, its negotiation started somewhere around 2012. The plans to create Tanga district was started by Pastor Thomas Appiah and continued by Pastor Emmanuel Yarquah through the help of the then Bolgatanga Area Head, Apostle Amos Jimmy Markin. Finally, approval of the creation of the district was given by the General Council and Executive Council.

This led to the construction of a District Mission House which started on April, 2017 and was completed and dedicated on Sunday 23rd July, 2017 by Apostle Wilberforce Kwame Nkrumah Agyeman.

3.4.15 Zebilla District

Zebilla district was created out of Bawku district in September 1995. The first district pastor was Rev. Samuel Kofi. The district was created with only six (6) local Assemblies with a membership of one hundred and nine (109). At that time, there existed only four ordained officers; two (2) Elders and two (2) Deacons. During his term, the number of locals increased from six to fifteen (15). The second district Minister, Rev. Owusu Boadi arrived in September, 2000. Unfortunately, he couldn't serve his full term because he had a fatal accident on his way to Bolgatanga to close tithes. This incident resulted in paralysis of the Minister. From late 2001 to August 2002, the district was under the overseership of the then district Pastor for Bawku district; Ps. Agya Yettey.

The third district Pastor was Ps. Kwasi Afoakwa Duah. During his term of office, the number of locals increased from fifteen (15) to twenty-two (22) of which Binaba district was created with nine (9) locals. Ps. Thomas Appiah was the fourth district Minister. During his term, the number of locals increased from thirteen (13) to thirty-two (32) which lead to a geometric increase in total membership. The fifth district Pastor, Ps. Emmanuel Yarquah, arrived on September 2012. The number of locals increased during his term from thirty-two (32) to forty-one (41) of which Teshie and Tanga districts were created in 2014 and 2017 respectively. The current and sixth Minister is Ps. George Kwaku Tackie. Currently, the district has 14 locals with a total membership close to two thousand (2000)

3.4.15 Gbantongo District

The district was created in May 2018 out of the Binaba District, within the then Bolgatanga Area under the leadership of the Area Head, Apostle Wilberforce Kwame Nkrumah Agyeman. It was inaugurated on August 26, 2018. The district was named Kukore but was later changed to Gbantongo by the Executive Council due to the request by some chiefs and people of the community. They stated that, Gbantongo was a name that denotes a cluster of all the towns in the district and they would not prefer one town (Kukore) to be used to name all the other towns. The first minister posted to the district is Overseer Victor Apraku-Ahenkorah. The district was created with fifteen local Assemblies; comprising of thirteen (13) from Binaba District and Two from Zebilla District. Out of the fifteen local assemblies, one of the assemblies by name Boya Natinga was non-functional. The total membership at the start of the district stood at one thousand, six hundred and forty-five (1645) with one thousand, one hundred and fifty (1150) adults and four hundred and ninety-five (495) children membership. The number of officers stood at twenty-two (22) comprising six (6) Elders, five (5) Deacons and eleven (11) Deaconesses.

3.4.16 Bawku District

The Bawku district initially began as an Assembly by Elder Apam and Maame Maku of blessed memory. The Church started in a temporal structure and the members constructed a building to accommodate the few members because of the prevailing conflict at the time. The Bawku district was carved out of the Bolgatanga District in 1990 based on the decision of the General council of the Church. It is asserted that, Pastor Awini, who was a native of the area became the first Minister of the District. However, he left the district due to conflicts. Later in 1990, Overseer Godlove Boakye was sent to the area as the District Pastor. He was, in addition, taking care of Garu, Zebilla, Basyonde, Binaba and Bazua Assemblies which are now districts in Bawku Area.

Current Assemblies in Bawku District and their Year of Establishment:

S/N	Name Of Assembly	Year Established
1	Bawku Central	1980
2	English	2005
3	Pusiga (now district seat)	2015
4	Kpalugu	2001
5	Atuba	1991
6	Zuku	2005
7	Corner	2006
8	Tambiigu	2008
9	Niisako	1995
10	Aniisi	2007
11	Deega	2001
12	Kaade	2007
13	Nyorigu	2014
14	Forty-four	2007
15	Nafkolga	2003
16	Bakanga	2010
17	Zawse	1988
18	Naranzua	2010
19	Sakpari	2015
20	Avuasi	2015

21	Bethel	2014
22	Dziako	2015
23	Nayoko 1	2016
24	Wiidi	2017
25	Kulunkugu	2017
26	Missiga	2017

3.4.17 Basyonde District

Basyonde District was under Garu District but due to the enlargement of the area, the leadership of the Republic of Ghana deemed it necessary to create Tempene out of Garu District politically, thereby putting Basyonde District under Tempene District. The District is close to Togo. Basyonde district was carved out from Garu District in August 2011. The District was created with eighteen (18) Assemblies, Kugsabilla was targeted to be the central seat but it was later changed to Basyonde. The District was officially inaugurated in August 2011. Basyonde District now boasts of twenty-five (25) Assemblies, with an overall membership of two thousand, one hundred and fifty-seven (2,157) with Adult membership of one thousand, five hundred and eighty-six (1586) and children membership of five hundred and seventy-one (571).

3.4.18 Pusiga District

The Pusiga District started as an Assembly by the Bawku and Basyonde Assembly but was not sustained until both districts collaborated in 2012 under the leadership of Ps. Sampson Nkrumah (Bawku District) and Ps. Silas K. Atsu (Basyonde) to establish a local Assembly at Pusiga. Elder Solomon Ayet was tasked to nurture the Assembly which had three (3) members. The local became vibrant in 2015, when Ps. Silas Rutherford Assuah (Bawku) and Ps. Felix

Allotey (Basyonde) collaborated with the then Bolga Area Head, Apostle Amos Jimmy Markin and organized a crusade in Pusiga.

Afterward, Elder Prosper Baidoo was appointed to nurture the local Assembly. In 2017, a proposal was submitted to make the local with five other locals from Basyonde District. The district was inaugurated on the 23rd of August 2018 by Aps. Wilberforce Kwame Nkrumah Agyemang (Area Head, Bolga). The first and current district Minister is Overseer Kingsford Moses Anyetey. The district was made up of six local Assemblies namely: Pusiga central, Pialoko, Nakambo, Dawaar, Tindantinga and Widana. Total membership stood at one hundred and seventy-five (175) with twelve (12) officers comprising of four (4) Elders, one (1) Deacon, four (4) Deaconesses and three (3) leaders.

3.5 Current State of the Church of Pentecost in the Upper- East Region²²⁶
Assemblies and Membership Data - Bolga Area

Year	No. of Assemblies	Overall membership
2010	361	34,246
2011	395	39,329
2012	423	43,111
2013	448	48,798
2014	488	48,286
2015	510	51,959
2016	534	55,783
2017	576	62,818

²²⁶ Information Management Department - Statistics Office

3.6 Conclusion

The Upper-East region is divided into two Areas; Bolgatanga and Bawku. The Bawku Area is recent, carved from the Bolga Area in 2018. The CoP in the region has demonstrated growth numerically since the Bolga district was upgraded into an Area since 1991. The Region has 19 districts with; 9 in the Bolga Area and 10 in the Bawku Area. The area since its inception has had eight Area Heads including the current Area Heads for both areas. This chapter has focused on providing a brief history and statistics of the CoP in the Upper-East Region by looking at the local assemblies, districts and the two areas in the region. A brief history on the beginnings of Classical Pentecostalism in Ghana was discussed and attention was also given to the history and present state of the CoP.

CHAPTER FOUR

CONTRIBUTION, MISSION STRATEGIES AND CHALLENGES OF THE CHURCH OF PENTECOST TO THE GROWTH OF CHRISTIANITY IN THE UPPER-EAST REGION

4.1 Introduction

This chapter focuses on the presentation of data as gathered on the contribution of The Church of Pentecost (CoP) to the growth of Christianity in the Upper East Region (UER).

Discussions in this chapter are subdivided into three sections. The first section concerns itself with the contribution of the CoP to the growth of Christianity in the Upper East Region. The second section focuses on the missionary strategies used by the CoP in its operations and the third section will discuss challenges facing the CoP in their contribution to the growth of Christianity in the Upper East Region. Discussions under the various sub-sections will be done thematically.

The data for discussion on the respective themes were gathered mainly through interviews, church documents and observations made during the field research. Key personalities such as the Area Head of Bolgatanga, Apostle Wilberforce Nkrumah Agyemang; the Area Secretary, Pastor Peter Blard Asante Afful and the Area Deacon, Elder Joseph Aposyine, who are principal officers in charge of the management of The Church of Pentecost in the Upper East Region were interviewed. Pastor Peter Blard Asante Afful was interviewed in another capacity as the Bongo District Pastor. The Bolgatanga and Bawku Areas of The Church of Pentecost as stated earlier in the scope of the study, geographically represents the Upper East Region of Ghana. It must be noted that the Bawku Area of the CoP was created out of the Bolgatanga Area on 23rd September, 2018. As such, not much information exists on their activities. Greater

part of the data presented in this chapter was gathered from the Bolgatanga Area partly because it is out of their activities that the Bawku Area was formed.²²⁷

4.2 The Church of Pentecost's Contribution

This sub-section highlights and discusses the efforts and or initiatives made by the CoP to the growth of Christianity in the Upper East Region. Discussions will be based on four themes; first is mission and evangelism, the second is renewal in Christianity, the third is Ecumenism and lastly social services. The above themes emerged from the data gathered from the field of research.

4.2.1 Mission and Evangelism

This theme elaborates on the contributions of the CoP towards the expansion of Christianity in the Upper-East Region. Discussions will be done under sub-themes which highlights specifically the various ways through which the CoP has and continues to contribute to the expansion of Christianity in the Upper East Region both numerically and geographically.

4.2.1.1 Increased Christian population

This theme elaborates on the contributions of the CoP towards the expansion of Christianity in the Upper-East Region. Discussions will be done under sub-themes which highlights specifically the various ways through which the CoP has and continues to contribute to the expansion of Christianity in the Upper East Region both numerically and geographically.

4.2.1.2 Spread of Gospel to other communities

The Church of Pentecost has contributed to the spread of the gospel to very remote and deprived towns and communities in the Upper-East region. Communities such as Zuarungu, Tongo, Sumbrungu, Bongo, Sandema, Chuchuliga, Pwalungu, Fumbisi, Zouko and Bazua have all

²²⁷ Interview with Apostle Wilberforce Nkrumah Agyemang (Area Head of Bolgatanga)

accepted the Christian faith through the activities of The Church of Pentecost. Again through the activities of the Church, the gospel has spread to major areas such as Tumu, Wa and Walewale. In an interview with the Area Head of the Church for the region, he stated that:

The Church has really done well in terms of spreading the gospel of Christ to these remote and rural communities in the region. Through our evangelistic activities such as crusades, rallies, door to door and personal evangelism, we have been able to spread the good news to a lot of people in these communities in and around the region. It was through this programs that made us to even have our church branches at Wa, Walewale, Tumu among others. As a result we have been able to win a lot of the people for Christ. So I can confidently tell you that, the Church has really contributed to the growth of Christianity in the region by way of spreading the gospel to rural and remote communities in the region²²⁸

The above claims made by the Area Head was corroborated by the Area Secretary, who in expressing the Church's passion for mission work stated that:

...this is what we do in the Bolgatanga area. We do outreaches virtually more than even what we do when it comes to any other thing. Because we realized that, there are too many people that we need to reach out with the word. So we do outreaches and we take reports. We have ...the bimonthly report where we meet Ministers twice, that is two months and they come with their reports.

He went further to state some of the strategies that the Church employs to get people converted.

He said that the Church during their bimonthly meetings encourage their ministers to:

...adopt house to house and how to use anything that as soon as you use it will bring out souls. So we engage in the house to house evangelism, we do hospital evangelism, we even do chaplaincy at the work places all in the name of getting souls for the districts. Because the Minister will work on it for his report bimonthly, yes that is what we do and he has to see that the work is being done.

²²⁸ Interview with Apostle Wilberforce Nkrumah Agyemang

From the above statement, one can realize the effort that the CoP is making to contribute to the growth of Christianity in the Upper East Region. These expansions are not only in numerical terms but also geographical.

4.2.1.3 Establishment of more local Church congregations

By virtue of the various missionary strategies, the Church of Pentecost has also contributed to the growth of Christianity by way of establishing more local church congregations (which the CoP calls “local assembly”) in the Upper East both in the cities town villages and rural communities. The mission strategies adopted by the Church for the growth of Christianity in the Upper East has led to the creation of 34 districts of the Church in various communities and towns in the region. Again, the Church has planted 601 local assemblies across the Upper East Region (2018 National Statistical Reports of the CoP). The Area Deacon intimated that:

Throughout the region, we now have 601 local assemblies across the Upper East Region alone. These local assemblies’ serves as a worshipping place for many people from different background and cultures who have all accepted Christ. The planting of these local assemblies in the region has contributed to the growth of Christianity in the region and has also provided easy access to place of worship for new convert and others throughout the region. We are planning to even plant more churches through our CBCB concept in the years ahead of us.²²⁹

The church planting drive of The Church of Pentecost further goes to accentuate the contribution that the Church is making to the growth of Christianity within the Upper East Region. The provision of a place of gathering for Christian worship provides a number of benefit to the Christian community with the jurisdiction that the Church is found. The establishment of a church further communicates the acceptance of the faith within the

²²⁹ Interview with Area Deacon

community as not all traditional communities are open to the planting of church structures within their territory especially in areas where the Christian community is in the minority.

It also seems evident from the data gathered that the CoP has largely contributed to the growth of Christianity in the Upper East Region principally through the model of expansion which has aided the Church not to only contribute to the growth of Christianity in numerical terms but also geographically.

4.2.2 Renewal in Christianity

The contribution of the CoP to the growth of Christianity in the Upper East Region can also be realized in terms of the influence that the Church has had on other Christian denominations within the region. As a renewal Church, the activities of the CoP has positively influenced the liturgy of other Christian denominations within the Upper East Region, especially the Pentecostal-Charismatic Churches. Some of the specific ways through which the CoP as a renewal movement is contributing to the growth of Christianity in the Upper East Region among other Christian denominations.

4.2.2.1 Liturgy and worship

The CoP's liturgy and worship style has been linked to its growth in Ghana generally and the UER. The Church emphasizes what is called 'spontaneous worship' without any rigid liturgy. This allows all who come to Church to be involved. The songs and choruses are sung by everybody. Sharing of personal testimonies and singing gets creates in the people a sense of belonging and not spectators. This worship style is unique to CoP which other Churches have adopted. There is an absolute reliance on the leadings of the Holy Spirit and reverence for the word of God. There is an avowed commitment to corporate worship at all levels of their gathering rather than individuals leading songs. Prior to the advent of the CoP, this was not emphasized by other denominations in the region. The manner of corporate worship in

gatherings and church meetings have helped to popularize this level of worship among denominations in the region and beyond.

4.2.2.2 The CoP songs contribution

Many of the songs which the other churches sing during praises and adoration moments are from the CoP. This is very vital in the life of the Church in the Upper-East Region because these songs have come to be an important means for gathering and sustaining the people. Generally, the CoP is noted for its contributions towards Christianity in Ghana in the aspect of songs. Songs with different genre; most of what is usually referred to locally as “Praises and adoration” songs during moments of adoration in songs. Literally, one can guess that these songs make up to 60-70% of the songs sang among different Churches. Notable writers of the songs are; Elder Dr. Kwasi Mireku, Elder Francis Adjei, Eunice Addison, Grace Gapektor, Kwaku Gyasi, Diana Hamilton, Francis Asumadu, among a lot who are all of CoP background. The former Chairman, Apostle Prof. Opoku Onyina has received and written over 100 songs which are sung daily during different church gatherings in the country. Some of these songs have been translated into the local dialects and sung in the UER.

The UER is of no exemption in the wake of the CoP’s contribution to songs especially locally sung ones in the region. These songs are mostly received during conferences, fellowship meetings, and prayer moments and even through dreams and visions. Though these songs are not written in hymnals for members to sing as is the case of orthodox Churches, one could realize that any time CoP songs were raised in Christian gatherings a great number of the members within the congregation join in singing because they are familiar with the songs. These songs are sung extemporally. It was observed that some of the songs which originated from the CoP were being used by the churches in the UER. CoP songs have brought about renewal within the Christian community in the UER.

4.2.2.3 Ministerial Ethics and discipline

In the area of ethics and discipline, the CoP places emphasis on ministerial ethics and discipline aimed at moderating the behaviour and lifestyle of the leaders and members. It also combines its Pentecostal ethos with very strict moral ethics; a very high standard of pastoral care. Sexual offences and dishonesty are the sins that are most regularly highlighted in the Church. These offences attract immediate dismissal in the case of Ministers, and demotion to the level of ordinary members in the case of lay leaders. Ministers are dismissed for what may be considered as ‘gross misconduct’.

The Church has a rigorous code of morality in the area of sexuality, avoidance of alcohol and tobacco. The culture of the CoP revolves around strict holiness and righteous living and thus most of the Church’s doctrines; preaching, teachings, among other expounds these issues. It was observed by the Researcher that many of the Churches in UER especially the Charismatic and Neo-Pentecostals in the region have over the time emulated the steads of the CoP in this regard.

4.2.2.4 Stewardship and Accountability.

The CoP creates in its members and leaders the task and responsibility to efficiently harness and manage God’s earthly wealth. This includes the giving of time, talents and wealth to the service of God and the Church. The work of the Church will be hindered without proper stewardship and accountability of the Church as a body and individual members of the Church.

Leadership is expected to ensure accountability and transparency in the management and prudent use of financial resources of the Church for the welfare of the clergy and laity as well as expanding its infrastructural scope. Infractions are duly punished. The establishment of the audit monitoring and evaluation department of the Church has proven useful in this wise.

The CoP in the UER has more church buildings than all other Christian denominations and this has been effective through proper stewardship and accountability patterns of the Church. Christianity in the region has received more recognition through this effort.

From the above discussions made thus far, one gets to appreciate the role that the CoP is playing to bring about growth in Christianity not only numerically and geographically, but also qualitatively. The activities of the CoP have led to renewal within some of the churches in the UER.

4.2.3 Ecumenism

Besides contributing to the growth of Christianity both externally (in terms of expansion) and internally (renewal within other Christian denominations), the CoP has also contributed to building ecumenism with the other Christian fraternity and non-Christian religious and political institutions. The following highlight some of the specific ways that the CoP has contributed to the growth of Christianity by means of ecumenism.

4.2.3.1 The CoP Contributions to Christian Associations

The Church of Pentecost is a member of the Ghana Pentecostal and Charismatic Council (GPCC), and other Para-Church organizations like the Ghana Evangelism Committee (GEC). The Church's involvement in these organizations spans from the provision of human resource to the provision of financial and infrastructural assistance. It is part of the Church's internal programmes to encourage its members to get involved in the various activities of these associations. The Church for instance specifically set a day aside when financial support is solicited from the members for the GPCC which is dubbed the GPCC week.

When asked about the CoP's relationship to other Churches in the region, Apostle Wilberforce Nkrumah Agyemang indicated the relationship was a good one. Speaking on the effort of the

CoP to the ecumenical spirit Apostle Nkrumah Agyemang stated that they were part of the local council of Churches and:

At least once or twice in a year we meet. And we have the GPCC, Ghana Pentecostal and Charismatic Churches which meets from time to time to worship together. So Apostle Amos Jimmy Markin was the Chairman and I was the Treasurer so the relationship is very cordial. If someone needs support, we all support.²³⁰

The efforts of the CoP towards the local Council of Churches in the region cannot be underestimated in terms of resources and numbers.

On the issue of CoP's relationship with other Churches, Pastor Blard Asante Afful said that "all the other Churches in the district looked up to the Pentecost Church". The reason he gave for the above assertion was because according to him, before he came to the Bongo district as Pastor, the local council of Churches "had even reserved a portfolio for me even before I arrived in the district." This reservation of a portfolio for him before his arrival is an indication of the recognition that the Church of Pentecost is recognized as part of the ecumenical body of Christ in the district.

Apart from the cordial relationship that exists between the CoP and other church fraternity in the UER, Apostle Wilberforce Nkrumah Agyemang further indicated that church was on good terms with the Muslim community and they had on some occasions carried out projects together. He for instance stated that:

Recently, last three weeks, we organized a cleanup where we sent them [the indigenes and other religious bodies] a letter and the chief imam and his people came and we cleaned up together. They were excited about the shirts we printed

²³⁰ Interview with Apostle Wilberforce Nkrumah Agyemang

with the Church's logo... And they were so happy and excited. So our relationship with them is good.²³¹

One can infer from the above that the CoP is doing what it can to build and sustain peaceful relationships with traditional authorities and other faith bodies.

On the political level, the Church appears to have a cordial relationship with the traditional rulers and the local government. The Area head indicated there was “no conflict between the Church and the community. So that makes them like us. We help them to clean their communities.”²³² According to Pastor Blard Asante Afful, anytime the district assembly was to call a meeting, the first group “they will call is The Church of Pentecost and The Roman Catholic Church.” The above statements by the leaders of the CoP goes to show the kind of relationship that exists between Church and other religious and political institutions.

The Church of Pentecost from the above discussions can be seen to have contributed to strengthening the spirit of ecumenism. This has been on two levels both intra-religious (within Christianity) and inter-religious (without Christianity/other religious faith). It must be, however stated that despite the effort of CoP in this regard, there is a lot more the Church can do to further enhance the ecumenism in the UER.

4.2.4 Social Services

Another area in which The Church of Pentecost has contributed to with respect to the growth of Christianity is the provision of social services to members in the various communities. Aside the winning of souls and planting of Churches, the Church also takes care of the welfare of the members of the Church and the entire community in general. The Church tends to organize free health care screening for the communities, providing of bore hole which supply the communities with portable drinking water, as well as providing scholarship to members to

²³¹ Interview with Apostle Wilberforce Nkrumah Agyemang

²³² Interview with Apostle Wilberforce Nkrumah Agyemang

pursue and complete their educational career. Corroborating the above assertion, the Bolgatanga Area head stated that the CoP in 2016:

organized a peace campaign where we invited all stakeholders to interact with them for a peaceful election. We have provided 17 mechanised boreholes in the community. In Bongo too, the Church has a bakery where it is training some and has employed some. There are those who also sell the bread for a commission.²³³

Again, the Church offers support to widows in the various communities to improve their living standards. The Church makes donations to prisons to help in the up keep of the prisoners in the various cells in the region. All these social services serve as a means of meeting the physical needs of the people in the communities, contributing to the development of these towns as well as improving the living standards of the people.

In 2007, speaking on one of such services provided by the Church to the leader of the traditional community, the Kanjarga Pastor submitted that, “in Kanjarga, so we went to do an electricity system at the chief’s palace. So he has come to like the Church so much. Otherwise the chief would be living in darkness...”²³⁴

The Area Head further mentioned that;

we tend to support the educational needs of people and schools in the various communities, provides portable drinking water, care for widows through their association here in the region, which is headed by one of our elder, carrying out medical education and support to the communities and also educate farmers on good farming practices etc.

²³³ Interview with Apostle Wilberforce Nkrumah Agyemang

²³⁴ Interview with the Bolgatanga Area Head

He further added that the aim of the Church for providing these social services was so they could help “to improve the wellbeing and welfare of the members in the communities as a way of contributing to the growth of Christianity in the region.”

The Area Secretary in speaking about the social contribution of the CoP in UER in the area of the provision of mechanized boreholes said that “...in 2018, 11 mechanized boreholes were drilled for the area.²³⁵” The boreholes were drilled in the Bolga, Yelga, Zualugu, Tutuulga, Bongo, Chaana, Zuulefi, Yerilugu districts.

Pastor Peter Blard Asante Afful, the Bongo District Pastor, speaking on the social services of the CoP focused his attention on the Church’s educational support. He said that there were people the Church had helped them to go to school either by fully paying their fees or partly. He mentioned the names of Emmanuel Adorye and Douglas as people that the Church had supported through their education. He pointed out that Douglas who was with a disability had completed University of Cape Coast.

4.2.4.1 Economic Contributions

The CoP has widely thrown efforts in the wake to reduce the unemployment situations, help indigenes with financial management, careers guidance among others in the region. Through several means such as the organization of seminars on financial management, entrepreneurial summits, provision of job avenues through the CoP’s businesses in the regions, and the likes. In an interview with some members of the clergy, they stated, they have different programs especially within the week days of the group meetings. One of the Pastors said that:

...we empower them to be independent so as to avoid begging among others. So we teach them skills like craftwork, animal rearing, farming, how to expand their farms because here the farms are small, so we teach them to move from

²³⁵ Interview with Bolgatanga Area Secretary

their backyard to other places where they can get bigger land to be able to work. So in 2017, the national second best farmer came from here, a member of our Church. In the same year, the regional best rice farmer was from our Church and two other ladies who received awards. One was in the agrarian enterprise, who could empower other ladies. So as we teach them, they also teach others.²³⁶

The Area Apostle indicated that they sometimes sponsor some people to “go for other seminars to learn soap making, bread baking etc to start something for themselves. For the ladies they learn how to prepare porridge, ‘sobolo’ which will help them to be on their own.”

Speaking on how the CoP has contributed to the economic improvement of the livelihoods of people in the UER, the Bong District Pastor, Peter Blard Asante afful said that the Church had on its own set up a bakery project which the district manages. This bakery project serves the Bongo and other communities. He further added, “some of our members have been employed there and so we are able to pay them.” When I inquired how many staff they had, he said they had two full time and two part time staff that work at the bakery.

Elder Joseph Aposyinea, the Bolga Area Deacon, was of the view that the teaching of the CoP has helped their members to be economically empowered. One can realize this from the statement he made below:

One thing that I have also observed is that, you know when the people came out from their traditional religion and joined the Church, because of the teachings their economic wellbeing has improved. Why? Some don’t even know that you don’t need juju to work and get money, but because of the teachings of The Church of Pentecost, about how they should work, and how they should do our things, people who were sitting idle have started using their hands for economic activities and it has helped them. Some have gotten money to take care of their families. Some have built better houses; people were living in mud houses, some even have the money but they did not have faith to build different home for

²³⁶ Interview with Pastor

themselves. ...And when it comes to improvement those who were selling on tables and what have you because of the teachings and all that, they have moved to sell in stores and bigger ones of course.²³⁷

Using himself as an example, Elder Joseph Aposyine narrated his story on how the teachings of the CoP brought about his economic wellbeing. He said that:

And even I myself, one of the things I will not forget is that when I first came to The Church of Pentecost, I had dropped out from school. So I was just there one time they wanted to make me a Deacon, they gave me the bible to read and I could not read so I had to defer my Deaconship. And one Pastor was teaching about Apostle Kodua, I must mention his name he was brought to Bolga, and he was teaching about those things that it doesn't matter your age you can still learn. And what happened is that he himself started learning, so it dawned on me that ah! Even this man, a big man, an area head is learning to write O'levels then I can also do something. So I met one Elder and told him that if he could help me or just teach me to be able to write just simple words and probably some simple sentences in English, and this guy took me for some time and said you can write O'level and pass. And I said 'me, how am I going to write O'level and pass? And he said I have examined you, and you are very good and that was the beginning of my educational ladder. I wrote the O'levels, went to the University, got my first degree, and went to do my Master's Degree

As a beneficiary of activities of the CoP, the lived experience of the Area Deacon, who is an indigene of UER, goes to show how he, as the case may be for others, thinks the teachings of the Church is contributing to the economic empowerment of people.

All these initiatives undertaken by the Church to as model of diakonia to help fight poverty amongst the people. It is a well noted fact that a sizeable number of people in the UER live in poverty and the effort being made by the Church will go a long way to transform lives for the better.

²³⁷ Interview with Elder Joseph Apofiena, the Bolga Area Deacon

4.3 The Missionary Strategies of the Church of Pentecost in the Upper-East Region of Ghana

Behind the successful contribution of the CoP to the growth of Christianity in UER lies the Church's mission strategies/models. The Church of Pentecost is known not only for her aggressive involvement in evangelism and mission, but also in church-planting. The following mission strategies have been used over the years for planting of Churches with much emphasis on the Northern and Upper Missions. These strategies expounded below includes the various and diverse approaches peculiar to the Upper-East region that the CoP has adopted to reach out to many in the region. It has been the intention and mission of the CoP to concentrate on the Northern part of the country due to the un-reached many in that part of the country. Presentation of data on the mission strategies used by the CoP is discussed under two levels. The first level highlights and discusses the specific and unique missionary policies that are used by the CoP in the Upper East region and the second level focusses on the missionary strategies employed by the Church of Pentecost in that region.

4.3.1 Missionary Policies:

4.3.1.1 Designate the Region as Missions field

One of the strategies used by the Church which has contributed to the growth of the Church in the Upper East is by designating the entire Upper East as a mission field. This is normally called internal missions in The Church of Pentecost. As a result, much attention and resources has been directed to the Upper East for the past years and this has really contributed massively to the growth of the Church of Pentecost as well as Christianity in the Upper East. As compared to Southern Ghana, the Church maintained self-supply for its growth but in the Upper East, the Church intentionally adopted and designated the whole region as missions. Based on this, the region tends to receive missionaries, logistical and financial support from time to time from the head office of the Church to aid mission work and promote the spread of the gospel in the

region. Districts and Areas in the Upper East are normally offered missionaries funds by the head office to support the activities in the area.

Again, other assemblies and districts in the south normally mobilize material and financial resources which they send to the Upper East as means of their support to the area as mission field. Some individuals in the Church and even the Church's branches in USA, UK, and Germany among others also support these areas financially to boost the spread of the gospel. This strategy has really helped in the growth of the Church and Christianity in the Upper East Region.

4.3.1.2 Affirmation to Evangelize the North

Another strategy adopted by the Church for missions in the Upper East is known as the affirmation to evangelize the North in general including Upper East. With this policy, ministers who are called into full time ministry and are in training, will have about 80% of the total number being sent to Northern Ghana to spread the gospel of Christ. The idea behind this policy is due to the fact that, there are still towns and communities in the Upper East and North, which has no Churches and per the Church's vision, it is prudent to send more Ministers to the region to evangelize. Also by this policy, the Church has provided a decent mission house and one church building for ministers to go and start evangelism in such communities and to expand the Church as well. The Ministers are expected to build more congregations and win more souls to increase the membership and growth of Christianity in such communities. Again under this strategy, home and urban mission are also created to reach out to the Fulani people and have them convert to Christian faith in their various communities.

4.3.1.3 Indigenous Leadership & The Use of the Vernacular

The Church of Pentecost has one of its mission strategies as the policy of indigenous leadership. Here, as soon as a local congregation is established, efforts are made to disciple local and

indigenes to take up the leadership role of the Churches planted. The practice has led to growth of the Church in the UER since it makes the Church attractive and unclothed it from being foreign or a church from the south. Other Churches have also mirrored this strategy of training the indigenes to Pastor their congregations and assemblies. With this, the indigenous Pastors are able to encourage their family and other members of the community to join the Church. This has been a very good strategy which has been strengthened by the CoP having affected many Church's numerical strength.

Again, in Ghana, churches that do not use the mother tongue as the CoP does, find it difficult to attract significant followers outside urban literate communities. In the Upper-East region, Church services were conducted in the local languages of the places where they were located. These were expressed in the use of locally composed choruses and songs, the narration of personal testimonies, public scripture reading, and sermons, helps to give the CoP a certain appeal not found in many other Churches.

Apart from the use of mother-tongues in worship, the absence of emphasis on prayer books and hymn books makes it easier to adopt and adapt indigenous cultural expressions. When asked what he thought made the CoP unique from other churches, the response of Apostle Wilberforce Nkrumah Agyemang was:

Our way of worship. Wherever we go, we use the culture of the people and their way of life so it makes it easy for us to worship with them. It's nothing foreign or imported. We use their local materials. We read in the local languages. They accept us which makes it easy for us to operate. Other equipment and instruments makes us different. They see that we came because of them. We use the same things they have for worship. Our building is a mud house just as their houses. Sometimes we worship under trees. So until such a time that we want to change the venue and get a better place, we will put a structure that is befitting.

A careful observation from the above statement and the purpose of the policy of indigenous leadership and use of local language one would not be wrong to postulate that there are deliberate attempts being made on the part of the CoP to use inculturation approach to reach out to the indigenes of the UER. This approach has been acknowledged by scholars to contribute to making the Christian message meaningful to the indigenous people as it enables them to view Christianity from their own reality.²³⁸

Another case in example is where the Church leverages on enculturation approach to mission can be realized in the statement made by Apostle Wilberforce Nkrumah Agyemang. Speaking on one of the many strategies used by the CoP to get converts and people committed to the faith and to a large extent the Church, Apostle Wilberforce Nkrumah Agyemang said that:

We have adopted a system called ‘Operation Family Head’. In this area they listen more to the opinion leaders so we entrust them into the hands of the family heads. That is also another strategy.

From the above statement, it becomes quite clear to any keen observer that the CoP understands the role and place of family heads within the cultural milieu of the people of UER. The Church with its understanding of the culture of the people, deliberately and effectively made use of this cultural concept to advance her agenda. Therefore, Church leaders are appointed, who like the local family heads receive the respect and support of the congregation.

This dimension of church expansion tool was popularized by the CoP in the region. Its reinforcement has led to the expansion of the CoP. This pattern of church growth has widely affected positively other churches who have taken up this initiative.

²³⁸ Caleb S. Oladipo, “African Christendom in the Twenty-First Century” *Ogbomoso Journal of Theology* XV no. 2 (2010) 35-43. See Kwame Bediako, *Christianity in Africa: The Renewal of a non-Western Religion* (Akropong, Regnum Africa, 2014).

4.3.1.4 The policy of adaptation

The CoP has a distinct policy adaptation for the leaders of the Church. Leaders have been trained to adapt to local conditions and cultures of the people. Pastors are entreated to go where the people live to spend days at various stations, preaching, teaching, praying and sharing fellowship with the people. Through such visitations and ministrations, the Pastor gets to know the people and the state of the Church more intimately. This was affirmed by Apostle Wilberforce Nkrumah Agyemang. Speaking on the reason why the CoP has been able to contribute to the numerical growth of Christians in UER, Apostle Nkrumah Agyemang stated that as a church they:

...go to the interior. We stay and sleep with the people and eat their food and drink their water and do everything with them which makes us unique and makes them accept us.

This has significantly helped to spread the Christian presence in the communities where the Church is planted. The CoP respects the diversity of the Ghanaian culture, except in situations where the Church thinks aspects of the culture goes against the word of God.

4.3.2 Missionary Strategies:

The church of Pentecost has adopted several missionary strategies including church planting outreaches which involves adequate preparation. Ministers who are sent to Northern Ghana are given orientation to prepare them both socially and culturally to adopt to the environment and be effective in ministry. The Ministers who are sent to the North are given motivation to encourage them adopt to the weather conditions and the cultural shift from what they are used to.

4.3.2.1 Church-Planting Outreaches

A team of members (and officers) of the Church plan outreaches to towns and villages with a view to holding evangelistic meetings over a period of time, leading to the opening of a new

Church (or assembly). This is one of the major ways of the expansion of the CoP, where members and the clergy together have extended to cover communities within their districts and areas. From 2010 to 2017, the Church expanded from 361 assemblies to 576 assemblies in the Upper-East region which represent 37% growth of church expansion. Church planting has been the heartbeat of the Church since the creation of the Bolgatanga area or otherwise referred to as Bolga Area. The strategies used in church planting involves outreaches, evangelism, and migration of members to other communities among others.

Since there are no too many cities in the region, there have been an engagement of the main cities in the region which includes; Bolgatanga, Navrongo, Bawku, Walewale, Sandema, Fumbisi, Tongu and Bongo to further plant churches in the other areas especially the remote communities.

4.3.2.2 Orientation for Ministers in North

Orientation for ministers going to the North and for that matter Upper East, is another strategy adopted by the Church for mission. Here, all Ministers posted to the North and for that matter Upper East, are taken through a week of orientation to prepare them for the task ahead of them. Through this orientation, these minister are made aware of the nature of the work, kind of people they are going to meet, culture of the people, among others.

Due to the orientation, Ministers became physically and mentally prepared for the work in the mission field. The implementation of this policy was affirmed during my interview with the Bolgatanga Area head. When asked about what he thought made the Church unique from others, he said that the CoP was:

...a member friendly church and we don't discriminate. So everybody is welcome. We embrace everyone. And when they come they get enlightened and they spread their experience which draws people. Also the Church is for the community and not for one person so they realize that everybody is part.

The orientation also helps the Ministers to acquire knowledge about the area they are going to work and what the people will expect of them as Ministers of the gospel.

4.3.2.3 Intentional Motivation

Another strategy adopted by the Church for missions is what we call ‘subsistence allowance’. These are monies or allowances given specifically to Ministers who are in mission areas such as the Upper East. These allowance are different from their main salary and the idea is to motivate more ministers to go to the Upper East for mission work. The subsistence allowance is given every month coupled with the monthly salary of the Minister. Aside the subsistence allowance, these Ministers are given free medical care for themselves, wife and children. In addition to all these from the Church, individuals also donate to these ministers in mission field personally as a means of supporting them and their family.

As a means to motivate the assemblies and individuals to contribute to the numerical growth of the Church, diverse forms of incentives are used. According to Apostle Wilberforce Nkrumah Agyemang:

From time to time, say mid-year or end of year, those who have done well in the evangelism like individuals, are awarded. And even in our history there is a reference. Someone got 298 converts and got a tricycle. And the Sunyani assembly added a motobike. And the chairman invited him to their council meeting and recognized him with a certificate.

And in other cases, we gave them bicycles and recognized them in meetings. We also send the young people into the communities. And also, if an assembly does well and we can build a Church for you, that would be an additional motivation. So if in the year we are giving you two grants for your buildings, we give you three. So we encourage everyone to step up their game in order to get something additional.

This intentional motivation by the Church has gone a long way in helping to send more ministers to the Upper East which has also helped in the spread and expansion of the missionary work in the Upper East.

4.3.2.4 Provision of logistics

Another strategy used by the Church as a means of contributing to the growth of the Church and Christianity in the Upper East is the provision of logistics for all Ministers in the region. This comes in the form of mission houses, motor bikes, cars bicycles, megaphones, speakers, instruments among other thing to facilitate easy spread of the gospel in the region. These logistics go a long way to help these Ministers to work effectively and efficiently in spreading the gospel and growth of the Church and Christianity in the region. Other Areas, districts and individuals of the Church tends to contribute such items to the region to support the mission work in the region. These items have really helped in the past years to enhance the growth of Christianity in the region.

CBCB are provided for ministers. Here, monies are given to build a decent church building to all missionaries in the Upper East.

4.3.2.5 Responding to Invitations

Upon invitation from a group of Christians (or a church in a community), the leadership of the Church responds by holding teachings, prayer and evangelistic meetings in the towns, villages etc. Converts from such towns or villages are quickly constituted into the Church. One of the first means of the Church's expansion is when Chiefs or some members who have had experiences with the Church invite the clergy and missionaries to start meetings with them and then consequently develops into assemblies. The CoP has witnessed this mode of Church expansion widely in the Upper-East Region accounting for the fast growth of the church in an area which is Muslim and Indigenous religion prone.

4.3.2.6 Campaigns by the Local Assemblies

Local assemblies of the Church, under the leading of the Holy Spirit and in response to the Great Commission organize evangelistic campaigns and rallies in nearby settlements and plant new churches. These new churches further go on to plant other new churches and thus accounting for the effective growth of the church in the region. The Bolgatanga area has made remarkable strides in the Upper-East region through the efforts of the districts and locals. There is an occasional organization of various campaigns in the form of crusades, movie evangelism, social works among others in the communities without local congregations of the Church of Pentecost and communities with local congregation.

According to the Area Secretary, Pastor Peter Blard Asante Afful, Church has embarked on a number of evangelistic campaigns in the Bolga Area. In his response to the question of the number of evangelistic campaigns that the Church has engaged in, Pastor Peter Blard Asante Afful said that “as at December 2018 Bolgatanga Area we had a total of 1088 evangelistic campaigns that is including rallies, house to house crusades”. He went further to add that “out of the 1088 evangelistic campaigns 547 souls were won.” The importance of these campaigns are that, they have helped to strengthen the local assemblies in their communities’ whiles introducing the Church in new communities.

4.3.2.7 Relocation of Members

The activities of members of the church who have relocated to another town or community, have been used as a means to establish new churches and assemblies. As assembly in Koforidua which was began by Elder E.K. Mallet and his wife was the result of their relocation to Koforidua from Accra starting the Church with a membership of nine. Due to reasons such as economic and social, members of the Church move their settlements to other communities. This has had a great significance on the Bolga area of the Church of Pentecost, especially in the aspect of new assemblies. This comes with no extra cost since the members themselves are

the ones who begin the assemblies and then subsequently, officers and overseers are sent to take charge.

4.3.2.8 Trekking Members of the Church

Craftsmen and traders who trek to ply their trade develop relationships with people they preach the gospel to and such converts are later grouped into a new Church. This strategy was used by the Church as a means of establishing churches in villages and communities across the region. Even though it is slightly archaic in this contemporary times, one way or the other, it continues to be one of the ways the CoP in the region have benefitted from these members.

4.3.2.9 Bible Study Groups and Prayer Meetings:

Over a period, small gatherings of members of the Church for bible study or prayer meetings soon attract other neighbors. The increase in members leads to the holding of regular church services, including Sunday worship services, and as a result, a new church is planted in such communities.

4.3.2.10 Outreach to Persons Living with Disabilities

One unique mission strategy that the CoP employs as part of its evangelistic activities in the UER is their outreach to people living with disabilities (PWDs). According to the Bongo District Pastor, Peter Blard Asante Afful, the Church gathers people who are living with all kinds of disabilities such as deaf, visually impairment, and the lame to share the word of God with them. He added that through such outreaches “people that are in quote disabled are being brought to the saving knowledge of Christ.”

Giving the reason behind the Church’s decision to reach out to persons living with disabilities, Pastor Blard Asante Afful explained that the Church realized that they had quite a number of people living with disabilities in the Bongo District, therefore the decision to reach out to them. He also pointed out that the outreach to the PWDs was started by his predecessor namely, Pastor Amagbin. Speaking on the activities of the Church holds for the PWDs, Pastor Blard

Asante Afful said that “we meet on the third Saturday of every month where we share fellowship with them, we pray with them, we do church service with them and if graciously we receive donations, we just give it out.” In providing the number of PWDs that church reaches out to, Pastor Blard Asante Afful stated that their numbers were beyond fifty.

4.3.2.10 Transfer of Ministers

Another important strategy adopted by The Church of Pentecost, which has contributed to the growth of the church and Christianity in the Upper East Region is the transfer of ministers’ system. The Church has adopted the system of sending young and energetic missionaries or Ministers coupled with few matured and experienced Ministers to the region for a tenure of five (5) years. This is due to the fact that, based on the nature of the work in the region, these young Ministers will be able to put their energy and strength to work in growing the Church and for that matter Christianity in the region.

These young ministers are mixed with few experienced ones to guide and direct them as they carry out their responsibility in the Upper East. As a result most of the young Ministers of the Church are transferred to the mission field to help in the spread of the gospel in the region. This transfer system by the church has really contributed massively to the growth of the Church and Christianity in the Upper East as these young Minister work tirelessly to spread Christianity. As a result, every year the Church sends or transfers Ministers to the Upper East to help with the growth of the Church and Christianity in the region.

4.3.2.11 The Mega church as against the Community Assembly Concept

The vision statement of The Church of Pentecost which reads ‘To become a global Pentecostal Church that is culturally relevant in vibrant evangelism, church planting, discipleship and holistic ministry²³⁹, provides the bedrock on which all ministry activities of the Church derives

²³⁹ The CoP, Constitution

its energy. The Church of Pentecost though sometimes establishes Mega Churches it has also adopted the culture of growing small local congregations. Local congregations if seen to be growing in membership, it is divided into two and sometimes even three as a growth strategy. A new place of worship and leaders are selected from the new groups.

This model of planting new churches has led to significant growth. The mother church raises support among its members to provide basic items of equipment for the new church. Members of the new congregation are taught the basic doctrines of the Church and are prayed with to receive Holy Ghost baptism. Potential leaders are identified, nurtured, and trained. After a period ranging from six months to one year, the Church is recognized as being able to grow without external support. It is then left in the hands of the locally trained leaders, with ongoing occasional visits by mature leaders of the mother church. The new churches are also encouraged to open other churches in unreached communities. Two things have happened through this strategy; enhancing and empowering the indigenous members into becoming leaders and also helping to get bigger church buildings in the UER.

The above missionary policies and strategies have contributed massively to the growth of Christianity and The Church of Pentecost in the Upper-East region of Ghana. Despite UER being predominantly Muslim, the CoP by means of these policies and strategies been able to not only increase their numbers but have also expanded geographically.

4.4 Challenges inhibiting the growth of Christianity in the region

Despite the Church's contribution to the growth of Christianity in the region, the Area Head, for the Church in the region, highlighted few challenges inhibiting the growth of Christianity in the region. This section of the study dedicated to discussing the challenges facing the CoP in their quest to contribute to the growth of Christianity in the UER. Challenges include migration (rural-urban shift), land litigation and challenges with accessing a meeting place of

worship. Also, illiteracy, tribal conflict, language and cultural barrier as well as lastly challenges from other churches are factors that inhibit the growth of the church.

4.4.1 Migration (Rural-Urban shift)

According to the interviews conducted with the Area Head and the district pastors in the region, the challenges facing the Church includes, the perennial migration to the southern part of the country especially among the youth to seek greener pastures. Speaking on the challenge of migration to the Church Apostle Wilberforce Nkrumah Agyemang said that:

“Illiteracy is high here so you don’t get people to read and teach the word. And those you also educate leave for the south migration. They leave without informing you since you may convince them to stay.”

He further added that those who had been sponsored by the Church through their education also leave for the south. This can be realized in this statement “we’ve helped some through tertiary education but they leave afterwards to the south.” Speaking on a similar challenge during an interview with Pastor Peter Blard Asante Afful, he said that “one of our main challenges obviously has been the transfer of man power, human resource to the southern sector to seek greener pastures.”

The migration of members especially the younger generation tends to deprive the Church of her young men who would have been used to carry out more evangelist activities in the region.

Sharing on the negative effect of the migration on the Church Pastor Peter Blard Asante Afful said that:

now that people are done completing school, you know we are going to lose our presiding leaders and they will be going back down to the south for greener pastures, so that is the worry now...we don’t have too many chapels sometimes it makes the work quite challenging.

As a result of the migration, leadership for the Church is also affected as most of the people who would have been leaders of the Church migrate to the south.

4.4.2 Land litigation and challenges with accessing a meeting place of worship

The other challenge is with land litigations. Some of the lands that the Church occupies are family lands and some of these lands are undergoing litigation by family members. This puts the Church in an uncomfortable position as their permanency on the land is not guaranteed. Speaking on the frustration that the Church faces, Apostle Wilberforce Nkrumah Agyemang said that:

In fact, sometimes, the land you get is small because they are family lands unless the other person agrees to add more. And those who worship in the classrooms are sacked especially in areas where the Church supplanted idol worship, they do everything possible to molest them especially if you don't have your own church building. Rainfall can also scatter the members during services on rainy days.

From the above statement, one realizes the challenges that come with the Church occupying a family land. The expansion physical expansion of that church is dependent on the agreement of family members who are entitled to portions of the land.

Also those who do not have a church building of their own and would have to resort to the use of class room suffer antagonism whilst others who meet under tree happen to scatter anytime there was rain fall. Speaking to this issue of CoP members meeting under trees, Pastor Peter Blard Asante Afful said that “it will amaze you to know that we still have evangelism under trees. So now that it has started raining it should give you an idea.” He also added that the Church faces a number challenges when they resort to the use of classrooms. Citing an example of one of these challenges Pastor Peter Blard Asante Afful said that: “most of the leaders, let's

say the men who are family heads, they are not too comfortable coming to church in classrooms. These challenges threaten the sustainability of the Church.

4.4.3 Illiteracy

The problem of illiteracy is also a challenge. The few with some good educational backgrounds tend to leave for the south to continue with life, leaving the communities with high rate of illiterates, which affects the future of the Church.

4.4.4 Tribal conflicts

Moreover, there has been instances where church buildings have been destroyed and with some being burnt due to conflict among tribes and communities in the region. This really affects the growth of Christianity in the area. For instance, the conflicts between Mamprusis and Kusases has greatly affected the church within the Bawku district from the 1980s till the recent past.

4.4.5 Language and cultural barrier

Despite all the measures put in place by the Church to make the Church and her message culturally relevant to the local people, the leaders of the Church still feel the involvement of more indigenous people in missionary work help as most of them are outsiders. Speaking on the need for more indigenous leaders, Apostle Wilberforce Nkrumah Agyemang said that “if we get more indigenous pastors who are into full time ministry and understand their language that will help because many of us are outsiders who do not understand their language and culture.” Though orientation organized for pastors posted there has helped positively, sending indigenes will prove more successful.

4.4.6 Challenges from other Churches

The CoP faces challenges from the presence of other Christian denominations who perceive the growth of the Church as threat to their survival. According to Apostle Wilberforce Nkrumah Agyemang, “Sometimes the other churches become stumbling blocks in that when they see

that your church is doing well they bring up petty conflicts.” The assertion is suggesting that the community of churches sometimes live in competition and see the growth of one church as a threat to the survival of others. This may be partly due to the fact sometimes converts are won from one church to the other instead of winning non-christians.

4.5 Conclusion

Relating to the above analysis, the Church of Pentecost has contributed in various dimensions of growth to Christianity in the Upper- East through various means based on the interview carried out and the statistics of the Church in the region. Many communities and villages which had no churches are now with churches and souls have been saved for Christ. Many churches have been planted in remote communities to provide easy and convenient worship places for the people. The provision of social service to various communities and villages in the region, are all contributing to the development of the region and growth of Christianity in the Upper East. For instance, supplying of medical equipment to health facilities in the region, organizing of medical screening, caring for widows and giving of scholarships to members as well as supply of bore holes for the towns and communities in order to have access to portable drinking water. All these activities have gone a long way in contributing to the growth of Christianity in the region. Despite the contribution of The Church of Pentecost so far, the Church is eager and willing to do more in order to ensure that each village or communities in the region has a Christian population by way of intensifying evangelistic activities in the coming years hence the affirmation policy of the Church to send 80% of ministers in training to the northern part of the country.

CHAPTER FIVE

FINDINGS, SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter provides the findings, summary, conclusion and recommendations of the thesis. The findings focused on the outcome and the discoveries of the research. In the summary lies highlights of the work focusing on the statement of the problem, the research question and the theoretical framework adopted for the study. The conclusion focuses on general reflections of the research and covers both academic and pastoral recommendations for further discussions.

5.2 Summary of Findings

The study found that the Church of Pentecost has contributed significantly to the growth of Christianity in the Upper East Region. Data gathered from the field revealed that the CoP had contributed to the expansion of the Christianity in the UER both numerically and geographically. Beyond contributing to the expansion of Christianity, the study also found that the CoP brought about renewal among the other denominations within the Christian community in UER through their lively worship, discipline and emphasis on evangelism. One can therefore realise from the study that the contribution of CoP to the growth of Christianity was not only in external terms (adding converts to the Christian fold) but also internally (within the Christian community).

The study also found that the contribution of the CoP to the growth of Christianity was a result of the missionary strategies used. The Church employed a number of missionary strategies in her quest to establish Christianity in the region. Some of these strategies were not new as they had been employed by other Christian missionary institutions such as church planting, crusades, and social services just to mention a few. The study, however, found other mission policies and strategies which were unique and only used by CoP in their outreach to non-

Christian communities in UER. These missionary policies are: policy of designating the UER as a mission field, policy of affirmation to evangelize the North, policy of adaptation and the mission strategies of intentional motivation and transfer of ministers. These strategies were identified to have immensely helped the Church to be able to contribute to the growth of the Christianity in UER.

Taking into consideration the theoretical framework employed for the study, which are models of Expansion, of Diakonia, of Presence and of Dialogue which was used by Martha Frederiks in her work, *We have toiled all night: Christianity in The Gambia 1456-2000*, it was revealed that all the four models (Models of Expansion, of Diakonia, of Presence and of Dialogue) were employed by the CoP in her efforts at Christianizing the indigenes of UER.

With regards to the model of Expansion, the study revealed that about eighty percent of the mission strategies used by CoP were all targeted at expanding Christianity either numerically or geographically. The use of strategies such as church planting and the mission policy of affirmation to evangelize the North accounted for the increase in the number of converts to Christianity in UER, which also resulted in the planting of churches in other parts of the region. The Church of Pentecost has contributed to the spread of the gospel to very remote and deprived towns and communities in the Upper-East Region. Communities such as Zuarungu, Tongo, Sumbrungu, Bongo, Sandema, Chuchuliga, Pwalungu, Fumbisi, Zouko and Bazua have all accepted the Christian faith through the missionary activities of The Church of Pentecost and other Christian groups which are in to missions and evangelism. The mission strategies adopted by the Church for the growth of Christianity in the Upper East, has led to the creation of 34 districts of the Church in various communities and towns in the region. Again the Church has planted 601 local assemblies across the Upper East Region. Also, looking at the model of expansion one realises that a number of the people who came to join the Christian faith out of the evangelistic activities of the CoP have mainly being at the expense of people coming from

the African Traditional religious and Roman Catholic backgrounds. Looking at the statistics from the *2010 Population and Housing Census* one realises that the two groups are those that form part of the majority in the region apart from Islam.²⁴⁰ Despite some Muslims coming to the Christian faith out of the expansion activities of the Church it can be said that these are a few from the data gathered. This finding goes to affirm what Martha Frederiks discovered about the Christian community in Gambia.²⁴¹

Also, the study found that the CoP was involved in providing social services to the people of UER. The provision of such services can be identified within the model of Diakonia. The Church takes care of the welfare of the members of the Church and the entire community in general. The Church organizes free health care screening and has provided bore holes which supply the communities with drinking water. The Church also provides scholarships to members to pursue and complete their educational career. The CoP realizing the high rate of poverty in the area decided to provide services such as seminars on entrepreneurship and agriculture development as ways of solving the problem of poverty and also enhancing the economic wellbeing of the people. They also provided other support services such as taking care of widows who were often neglected by their families and society. Such activities can be seen to have been carried out in the spirit of Diakonia because the Church chose to identify herself with God's mission of reconciliation through serving people in the UER irrespective of whether they were Christian or non-Christian.²⁴² The CoP's social service activities are impacting lives, though this mission approach may not get people converted, Christian values are being shared.

²⁴⁰ Ghana Statistical Service, *2010 Population and Housing Census: National Analytic Report* (2013), 63

²⁴¹ Martha Theodora Frederiks, *We have toiled all night: Christianity in The Gambia 1456-2000*. (Zoetermeer: Boekencentrum, 2003), 395.

²⁴² Martha Theodora Frederiks, *We have toiled all night: Christianity in The Gambia 1456-2000*. (Zoetermeer: Boekencentrum, 2003), 400.

The study also found that the CoP was able to make inroads in the UER because of their Christian way of living among the indigenes. It came out from the data gathered that members of the Church lived such disciplined lives that it served as a witness to the gospel. This can be seen as the model of Presence which according to Frederiks concerns itself with living “out the gospel rather than preaching it.”²⁴³ This way of living out the gospel attracted people to join the Church.

Under the Dialogue model, the data revealed that the CoP had a cordial relationship with the other political and religious groups such as the African Traditional Religious and Muslim communities. The Church engaged both groups in community service. The Church was also involved in local government meetings. A probable reason that I can give to justify the use of the dialogue model to relate to the Muslim and other religious community may be that after several attempts at using the Expansion model, which is aggressive and confrontational in nature to relate to the religious other proved not to yield much fruit, the CoP were left with no option than to use the dialogue model. But it must be stated that the cordial relationship that exist between members of the Church and the traditional and Muslim communities only reflect a fraction of what the model of Dialogue intends to achieve as according to Frederiks “model of dialogue offers great offers great opportunities for people of different religions to truly meet on the level of faith, rather than dogmatics, and to be enriched by this encounter.”²⁴⁴ In light of the above it can be said that this model has not been fully utilized by the CoP in their approach to carrying out mission among the people of UER as this model does not have conversion as its aim.

The study revealed the challenges that the CoP is facing in her quest to contribute to the growth of Christianity in the UER. A number of challenges were identified and these are: migration

²⁴³Frederiks, 401.

²⁴⁴ Frederiks, *We have toiled*, 402.

(rural-urban shift), land litigation and challenges with place of worship, illiteracy, tribal conflict, language and cultural barrier and lastly challenges from other churches. These challenges have worked out in diverse ways to slow down the progress of the Church in their effort at contributing to the growth of Christianity in the region. The earlier innovative ways are sort to address these challenges, the brighter the prospects of the Church will be.

Finally, one significant contribution of this study to academia is in the area of missions. The study found other mission policies and strategies which were unique to CoP in their outreach to non-Christian communities in UER. These missionary policies are: policy of designating the UER as a mission field, policy of affirmation to evangelize the North, policy of adaptation and the mission strategies of intentional motivation and transfer of ministers. As noted earlier in chapter three of the study, the total population of the Christian community according to the *2010 Census Population Housing Census* in UER is 41.7% and the non-Christian community is 58.3%. Clearly, from the *2010 Census Population Housing Census*, Christianity can be categorized as a minority group within the region. The CoP, however, by means of the above highlighted mission strategies have been able to reduce to some extent the percentage of people within the non-Christian population per data gathered on the field which provided the current statistics on the membership state of the Church.²⁴⁵ These strategies were identified to have immensely contributed to encouraging a lot of ministers especially the younger ones to willingly offer themselves to serve in the UER, which hitherto would not have been the case, due to the high level of poverty in the region. Also the found that the CoP reached out to persons living with disabilities. They did not only reach out to them to share the gospel with them but also made effort to give them social support. It was noted in the study that one of such persons was sponsored by the Church to complete his tertiary education. This is a commendable initiative started by the CoP. They have been able to help with a group of people who are in

²⁴⁵ See Chapter three for the current statistics of the membership of the Church of Pentecost in the UER.

the minority and often marginalized by society. I believe if these missionary strategies used by the CoP is adopted and implemented by any other Christian organisation to reach out to a non-Christians dominated or poverty stricken community it is highly possible that the Christian community within that jurisdiction would expand greatly. Although literature in Ghana identifies some of the missionary strategies mentioned earlier no study has brought to light the above highlighted mission policies and strategies which are peculiar to the CoP in UER. These are strategies which the study found to be unique to CoP towards expanding the Christianity in UER. This is the new contribution that this study makes to the body of knowledge on mission strategies employed by Christian communities in their mission and evangelistic activities.

5.3 Summary

Different churches and missionary groups have contributed and are still contributing towards the expansion of Christianity in Ghana. This expansion is not at the neglect of the Upper-East region of the country even though the desired results have not been realized. The missionaries still term the region and the Northern regions as a neglected area.²⁴⁶ Considering the fact that it was the first region to experience Christianity from the Catholic missionaries in 1906, why is the growth of Christianity steady in the region? Among the presence of several Churches in the region, it is the Church of Pentecost which has experienced much growth in the region doubtless the hindrances. Currently, the CoP is the Pentecostal Church with the highest membership in Ghana and the second largest denomination in the Upper-East region. The study, informed by this background went on to ascertain the contribution of the CoP to the growth and expansion of Christianity in the region. To help provide answers to the study, there were three questions which guided the study;

²⁴⁶ Foli, *Christianity in Ghana*, 267

The main research question was ‘To what extent has The Church of Pentecost contributed to the growth of Christianity in Upper-East Region of Ghana’?

In arriving at the answer, the Researcher considered the following sub-questions;

First, what are the distinguishing mission models that The Church of Pentecost has adopted for the expansion of the Church in the Upper-East Region?

Secondly, what are the factors that inhibit the growth of The Church of Pentecost in the Upper-East Region?

The research is qualitative in nature and therefore employed the historical and phenomenological approaches as the methodologies for the study. Data for the study was gathered mainly through interview, observation and church documents. The study was guided by the four models of church growth, used by Martha Frederiks, as its theoretical framework. Martha Frederiks brings to the lime light some relational models in her quest to delve into the history of Christianity in the Gambia: they are the “models of expansion, model of diakonia, model of presence and the model of dialogue”.²⁴⁷ The researcher further engaged the findings of these contributions of the CoP in the light of these four models. The study was organized into five chapters in which the chapter one entailed what has been discussed above.

The chapter two focused on providing a historical narration of five main churches in the Upper-East Region. It highlighted on their history towards their emergence in the region and not their current growth. This gave the Researcher an understanding of how the region had been evangelized through difference methods and means. The Catholic Church was the first Church to have come to the region in 1906, followed by the Assemblies of God in 1949, the

²⁴⁷ Frederiks, Martha Theodora. "We have toiled all night. Christianity in the Gambia 1456-2000." (Zoetermeer: Boekencentrum, 2003), 5

Presbyterian Church of Ghana in 1960, then the Methodist Church in 1964 and then Fountain Gate Chapel Int'l in 1987.

Also, Chapter Three focused mainly on the history of The Church of Pentecost in the Upper East Region but briefly touched on the history of The Church of Pentecost in Ghana in the introductory aspect of the chapter. It gave attention to current state of the Bolga and Bawku Areas in the Upper East by making a presentation on each district and their statistical data.

Chapter Four concerned itself with the thesis of the study, which was to investigate the extent to which The Church of Pentecost had contributed to the growth of Christianity in the Upper East Region. This chapter therefore highlighted and discussed the contributions, mission strategies and challenges inhibiting the growth of Christianity in the region.

This concluding chapter endeavours to highlight in the findings the extent to which the Church of Pentecost has contributed to the growth of Christianity in the Upper East Region of Ghana, and also the strategies used by the CoP in the light of the 4 relational mission models proposed by Martha Frederiks. The discussion also covers some of the challenges and progress made by the CoP. It concludes with recommendations for CoP in general on approaches to sustain their mission activities in the Upper East Region and areas for further study.

5.4 Conclusion

The Church of Pentecost has made remarkable strides over the period not only locally in Southern Ghana but also in Northern Ghana as well as on the international scene. Evangelism has been a core mandate of the Church and from the time of its inception, has been at the heart of the Church's activities. Irrespective of the efforts of the CoP, not much have been written on Church's effect on Christianity in the Northern region. This thesis therefore focused on the contribution of The Church of Pentecost to the growth of Christianity in the Upper East Region of Ghana. Data for this study was gathered through interviews, observation, church documents

and secondary sources. The study examined the specific ways through which The Church of Pentecost is contributing to the growth of Christianity in the Upper East Region. Attention was also paid to the influence of the CoP on the Christian denominations within the region. The study identified and discussed the mission policies and strategies that the Church used in getting people within the non-Christian community to be converted to Christianity. The study further looked at the challenges that the CoP was facing in their efforts in getting the Upper East Region Christianized. The study found that in spite of the many challenges hindering the efforts of the church, The Church of Pentecost has remained focused and committed to the growth of Christianity, since her arrival in the UER.

5.5 Recommendations

Based on the findings of the study, I recommend that further research be made concerning the contributions of CoP to the development of Christianity in the other regions of Northern Ghana. This will help provide a holistic view of the activities of the CoP in the Northern part. This endeavor would lead to the contribution of knowledge in the area of Pentecostal and Mission studies in Ghana.

Again, I recommend that a comparative study of Pentecostal-Charismatic churches and mainline /Western mission churches be undertaken so the academy and any interested Christian group can be enlightened on the kind of activities embarked on by these two Christian traditions in the quest to ensuring their expansion and sustainability.

Finally, a look at current scholarship in the area of Church History, specifically on Pentecostal studies reveal that not much attention has been given by scholars to research on the activities of Pentecostal-Charismatic churches in the Northern regions of Ghana. A number of research work carried out on Pentecostal-Charismatic Churches have been based on those located in the southern part of the country. I therefore recommend that attention be given by Researchers to

producing scholarly works on the historical emergence and development of churches in the Upper-East region and the Northern regions at large.

INTERVIEW GUIDE

1. Please I request your time to interview you on the Pentecost church in this area and its contribution so far on the totality of the Christian life in the region. So please first of all what is your position in this area?
2. How many Pastors do you have?
3. Which year were you posted here?
4. So in your opinion what makes your Church unique?
5. Which means that with this 46000 people, because of your way of doing things has contributed to this number?
6. Any notable healing that can be recorded?
7. In this Bolga area, what has been the spiritual contribution of the Pentecost Church?
8. Can you give me some programmes you organize?
9. Do you have a word seminar or a bible study?
10. What of the youth?
11. Any economic contributions of the Pentecost Church towards its people and the community at large?
12. Sometimes some of the Church members are unemployed. Why?
13. What about the economic impact of CoP influence on the whole of the Bolga community and the Region?
14. Socially, what has the Pentecost Church done in terms of community labour etc.?
15. How is your relationship with the other churches?
16. What about relationship with people of other faiths too, like the muslims?
17. In your opinion, what do you think really people to your church? evangelism, prayer, word, etc.
18. Concerning the evangelistic strategies, how is it done?
19. Are there incentives to encourage the people who dedicate their time to the Church work?
20. Are there any factors preventing the further expansion of the Church?
21. In your opinion, what recommendations for expansion and growth can you propose?
22. Any other thing you might want to add?
23. The last question is what is the vision of the Bolga area Pentecost Church right now? What are their aspirations?

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