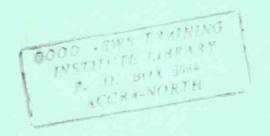
### A BRIEF HISTORY OF

# THE CHURCH OF THE LORD (GHANA)



Written by

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DOOD VEWS TRAINING

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## HISTORY OF THE CHURCH OF THE LORD (GHANA) SIMON ATISO-DOE 1990

#### INTRODUCTION

One of the well known churches in Africa is the Church of the Lord (Aladura). The Founder of the Church was Primate Joshua Olunowo Oshitelu. He began the Church in Nigeria in 1930.

Primate J. Oshitelu was a charismatic leader, who found that there was a need for Africans to worship God in African ways and to meet African needs in the Church as Africans themselves feel them.

The Church has extraordinary names for God, that is Holy Names or Power Words. The Holy Names are to be pronounced in a time of need, and the names are not pronounced in vain. According to Primate Dr. J. Oshitelu, the Holy Names were given to him through the power of the Holy Spirit. He showed most of His secret Holy Names with the people of this Church, including the power of the Names, the virtue, the riches and the way to use them. The Church of the Lord spread in African countries. The countries are: Sierra Leone, Liberia, and Ghana.

The Church of the Lord (Aladura) in Ghana was established in 1953 by two Nigerian Apostles namely: E.O. Adele Adejobi and S.O. Oduwale. The Church of the Lord (Aladura), because of its own weak administration and competing leadership, brought splits into the Church in Ghana. The members of the Church in Ghana found that Church monies were spent by the Nigerian Apostles for their own purposes, and were not being used in developing the Church in Ghana. The Ghanaians believed that the Nigerians were fooling them. There was a misunderstanding between Ghanaian Pastors and Nigerian Leaders. There was an emergency meeting on the 9th January, 1965, and as a result of vehement discussions at the meeting, it became clear that the only alternative existing to solve the problem was to declared the GHANA BRANCH autonomous.

The Ghana branch adopted the name "THE CHURCH OF THE LORD (GHANA)". The leader of the Church of the Lord (Ghana) was Bishop Albert Yamoah. He was one of the leaders who struggled to have the Nigerian Church appoint a leader for Ghana. Even after the Church of the Lord (Ghana) split, it continued using the same doctrines, hymnal, rituals and the Holy Words of the Mother Church.

I am Rev. Simon Atiso-Doe of the Church of the Lord (Ghana) and also a student of Good News Training Institute. The Good News Training Institute and the Church of the Lord (Ghana) have given me the chance to write a short history of my Church. I write this history for future reference and also to help others know how the Church was founded.

## THE BIRTH OF THE CHURCH OF THE LORD (GHANA)

The Church of the Lord (Aladura) was founded by the late Dr. Joshua Oluwono Oshitelu in Nigeria in 1930. A branch of the Church was established in Ghana in 1953 by two Nigerian Apostles namely: E.O. Adele Adejobi and S.O. Oduwole, having headquarters in Freetown, Sierra Leone and Monrovia, Liberia. The Ghana branch was declared autonomous at a National Conference of Ghana Churches held in Kumasi on 9th January, 1965.and adopted the name "The Church of the Lord (Ghana)"

## BISHOP ALBERT KWESI YAMOAH - FIRST PRIMATE OF THE CHURCH OF THE LORD (GHANA)

Bishop Albert Yamoah was born in 14th August, 1911, at Agona Abodom in the Central Region of Ghana. Some of his relations called him Kwesi Mainu whilst other colleagues preferred to call him John Paye. His father was Nana George Kwaw Yamoah, an ex-chief of Agona Abodom. His mother is Madam Kate Yamoah, popularly known as Madam Akosua Apoh. He

was the first born of nine children of the above named parents. Bishop A.K. Yamoah took up a teaching appointment shortly after his Elementary Education. He was a musician and well remembered for his pioneering work in the formation of the famous "KONKOMA" music groups of the Gold Coast era. He enlisted in the Royal West African Frontier Force and served with it up to the end of the Second World War. He later joined the Native Authority Police Force of the Gold Coast, and was stationed at Agona Swedru after several transfers. Judging from his diligence, he could have risen to the post of Police Inspector, but excessive drinking robbed him of that rank.

In the period 1952-54, the late Rev. Suku Davis who had then established the Church of the Lord (Aladura) at Agona Swedru, miraculously brought him into his fold, and equally remarkably, he stopped drinking, to the amazement of his family, colleagues of the Native Authority Police and his friends. He was filled with the Holy Spirit and started preaching, teaching the Word of God, casting out demons (evils spirits), healing people and so on. Sometimes he carried out this ministry in his office at the Police Station at Swedru.

It was at this point that one Mrs. Essandoh introduced Bishop A. Yamoah to the Honorable Kojo Botsio and his wife. The Honorable Kojo Botsio is an Oxford graduate who was one of the leading members of the cabinet of the first President of Ghana, Dr. Kwame Nkrumah. The Botsio's were so effected by the religious activities of Bishop Yamoah that they soon found him indispensable in all they planned doing. This explains why, on their advice, he resigned from the Native Authority Police Service to stay with them at Kokomlemle, Accra in 1956.

Mr. Kojo Botsio's wife Ruth had been an adherent of the Church since she was healed in 1959, and more particularly, a patroness of Bishop Yamoah who effected the cure by his prayers, his holy water and his fastings for her. With the Botsio's encouragement, he set up his own semi-independent Church on similar lines in the Accra suburb of Osu in 1957. To facilitate his pastoral duties, the Botsio's initially found him a motor bike and later purchased a Peugeot car for him. Through their efforts, he became acquainted with a good number of dignitaries, especially the ruling C.P.P. members. Some of them contributed in no small measure towards the success of his pastoral career. By way of crowing their benevolent deed, Mr. and Mrs. Botsio gave their estate number 200 at Osu to the Church. This building presently houses the Headquarters of the Church of the Lord (Ghana).

#### HIS PASTORAL TRAINING

Bishop A. Yamoah held the view that "whatever is worth doing is worth doing well". Consequently, although he could preach effectively, heal the sick, see visions (etc), he felt he needed an institutional training. So he joined forces with the Aladura Organization and was sent to their Pastor Training College at Freetown, Sierra Leone in November, 1958. He received his training under the direct tutorship of Dr. E.O.A. Adejobi. Primate of Aladura International.

Originally, the training programme was spread over a three year period. Nonetheless, given his experience, ability and intelligence, coupled with the fact that he was needed in Ghana, Bishop A. Yamoah was ordained as a substantive minister on January 25th, 1959, having gone through the course for barely three months.

#### MARRIAGE

Back in Ghana, Bishop Yamoah continued with propagation of the Word of God under the Aladura banner. It was around this time that he met Georgina Efua Mensah, a product of Wesley College, Kumasi, who became his life partner. They were married in a wedding ceremony at Ogere, Nigeria. Dr. J. Oshitelu, the first Primate and Founder of Aladura International officiated at the wedding services. Bishop Yamoah had six children, three males and three females.

### THE DECLARATION OF AUTONOMY

A brief review: The Church of the Lord (Aladura) was established in Ghana in the year 1953, by: Apostle Adeleke Adejobi and Apostle Omalaja Oduwole who already had their seats in Freetown, Sierra Leone and Monrovia, Liberia. The two apostles had been working Separately in Ghana In a competitive manner, thus creating confusion and disunity among the ministers of the Church under them. This unpleasant situation dragged on some time. Several efforts were made by the Church to bring about a change in the administration, which had time and again been opposed by these Apostles, particularly the Freetown Apostle, Adeleke Adejobi.

Owing to an ever increasing disunity in the Church, the organization suffered considerably from 1953 to 1961 as regards to funds. Hitherto monies collected or emanating from the Church were never allowed to be used for the internal development of the Church in Ghana. Several assessments were imposed by the two Apostles, particularly Apostle Adejobi, on individual branches of the of the Church to such an extent that any individual effort for the erection of permanent buildings, such as Churches, Faith Homes and Residences of Ministers were frustrated. Thus the organization in Ghana carried on its functions in rented houses, temporary wooden structures and thatched buildings from 1953 to 1961, with the exception of the Kumasi Temple and Agona Asafo swish building. Monies for the payment of assessments were always remitted to the two Headquarters at Freetown, Sierra Leone and Monrovia, Liberia for Ecclesiastical work in these two countries, thereby leaving the Churches in Ghana always in an impoverished state.

In November 1960, to ensure proper and smooth administration, a Central Committee was formed:

- A. To unify the two Churches established separately by the two Apostles.
- B. To centralize the Church funds for the progress of the work in Ghana.
- To seek the recognition of the Ghana Government.

The trend of affairs in Ghana continued still in an unsatisfactory manner to the extent that it became inevitable that Ghana should be separated from the administrative control of Sierra Leone and Liberia. It was necessary that a separate Spiritual Head be appointed to administer the affairs of the unified Ghana Church of the Lord (Aladura); to separate Ghana from Sierra Leone and Liberia and so be free from the domination of the two Apostles.

After a well fought battle, Ghana Apostle Jide Ade Nathan was appointed to lead the Church in Ghana. Through the machinations of the agents of Apostle Adejobi, coupled with his own behaviour, the newly appointed Apostle Jide Ade Nathan was repatriated to Nigeria. Senior Prophet C.O. Sonekan was appointed to succeed him and act in place of the Apostle until a substantive office holder was appointed by the Primate Oshitelu. Eventually the temporary appointment was approved by the Primate Oshitelu.

In order to bolster the financial stability of the Church, the Executive Committee declared a policy whereby the next spiritual head should be elected locally from among the four Senior Prophets, so as to avoid the financial commitment of paying the stipend of a foreign spiritual head. But contrary to the declaration of the policy in this regard, the Primate Oshitelu sent a letter to the Church in Ghana. Apart from the contents of this letter being insulting to the mature intelligence of every average Ghanaian, he charged Ghanaians as being unripe to man the office of spiritual head. It was viewed on the whole as a racket or a channel of exploitation, that frivolous promotions were made to facilitate exploitation and transfers affected to allay those who were a stumbling block to the draining of the financial resources of the Church.

This letter provoked the anger of the entire organization to the extent that an emergency meeting was convened on December 19th, 1964. This was succeeded by a second one owing to poor attendance at the first meeting. On the 9th of January, 1966, as a result of vehement discussions at the meeting, it became obvious that the only alternative existing to by-pass the letter was to declare the CHURCH OF THE LORD (ALADURA) in Ghana autonomous, with no administrative subjugation to any foreign sphere of influence whatsoever under the new name, THE CHURCH OF THE LORD (GHANA).

At the time of the declaration of autonomy, Bishop A. Yamoah, then a Prophet, had seceded from the Mother Church, and was operating under the same name at House Number 200, Osu R.E., Accra. The Church was not registered. But soon after the autonomy was declared, Bishop Yamoah's Church was merged with the new Church and was registered under the Trustees (Incorporation) Act 1962, Act 106 in November, 1966.

#### MISUNDERSTANDING OVER LEADERSHIP

At a General conference of the autonomous church held at Mamprobi, Accra. in January, 1965, three senior Ministers namely, Olu Sonekan, Albert K. Yamoah and James Aburabura were appointed Bishops to lead the Church in a three-year-term rotation. Bishop Yamoah was therefore appointed the first Bishop and Patriarch of the Church.

All the three Bishops were anointed on Sunday 5th May, 1965. After the resignation of the second Bishop, Olu Sonekan in 1967, the third Bishop, James Aburabura was appointed Deputy Patriarch at the expiration of Bishop Yamoah's term of office when Bishop Olu's place would be filled. Prior to the election of a new Patriarch in February 1968, misunderstanding broke out between the two Bishops, Bishop Yamoah and Bishop Aburabura, over leadership and through the influence and manoeuvres of Bishop Yamoah, Bishop Yamoah was made "LIFE PATRIARCH" by the conference. Bishop Aburabura was made first Bishop and Bishop Maurice Sackey (then a Senior Prophet) was elected the second Bishop in succession to Bishop Olu Sonekan. The post of Deputy Patriarch was abolished by the Conference. For administrative purposes, the Conference created two dioceses namely, Greater Accra and Central/Western Diocese, with its Headquarters at Takoradi. Eastern/Ashanti and Brong Ahafo Diocese with its Headquarters at Kumasi.

Bishop Aburabura also resigned over his transfer to head the Second Diocese. Accordingly Senior Prophet E.B. Mensah was promoted Bishop in place of Bishop Aburabura and was placed in charge of the Second Diocese, while Bishop Sackey was stationed at Takoradi. When Bishop Sackey assumed duty at Takoradi in early 1968, he met only seven (7) members of the Church. Between 1968 and 1972, an additional 498 people were won for Christ. A permanent Temple with Faith Home attached was put up at Tanokrom through voluntary contributions and silver collections by members of the Church, and part of the Ministers Thanksgiving proceeds. The cornerstone of the new Temple was laid in March, 1972.

There was misunderstanding between Bishop M. Sackey and the Elders of the Church. Bishop Yamoah was on the side of the Elders. Clearly outside arbitration was called for. The Church asked the government to assist in solving the problem of the Church. The Head of State, Col. I.K. Acheampong, appointed Col. Acquaye Nortey, the former Greater Accra Regional Commissioner to settle the misunderstanding in the Church. A series of meetings were held at the Regional Commissioner's Office out of which the following terms of settlement were accepted by both rival leaders.

- A. The Church of the Lord (Ghana) should split up.
- B. Each Bishop should keep the Branch Church loyal to him.
- C. Bishop Maurice Sackey should find a name for his Church whilst Bishop Yamoah would retain the Church of Lord (Ghana).

Accordingly, on 5th February, 1973, Bishop M. Sackey submitted the name of his Church, "CHURCH OF THE LORD (MISSION)" which was accepted by the Regional Commissioner. Soon after the Church had been born, the Pentecostal Association of Ghana in a letter Ref. No. P.A.G./BIB 910373 dated 13th March, 1973 accorded full recognition to the Church of the Lord (Mission) as member of the Association. Thereafter the Church was accepted and registered by the Government under the Trustees (Incorporation) Act 1962, on 19th December, 1973.

Bishop Yamoah successfully held his position as Patriarch of the Church of the Lord (Ghana) until death laid its inevitable tentacles on him on Tuesday, April 30, 1985 barely three months after his dear wife was laid to rest. In Bishop Yamoah's own quiet and unassuming way of life

he will be remembered by all those who came in contact with him, especially in the Pentecostal Association of Ghana where he served as a National Adviser until his death.

Bishop Yamoah had trained many ministers, most of whom are now heading their individual Churches in Ghana and elsewhere. Within the Church of the Lord (Ghana) itself, most of the ministers were trained and ordained by him.

#### THE SECOND PATRIARCH

Bishop Oku-Ampah succeeded Patriarch A. Yamoah. In 1985 the National Planning Committee preferred charges against the Patriarch Oku-Ampah, accusing him of practicing Hare Krishna consciousness, a foreign doctrine contrary to the Church's Constitution.

At a National Delegates Conference in August 1985, a three man Committee, Rev. John Darko, elder E.C. Abbey and Elder Ghunney, was constituted as a Reconciliation Committee to settle the impasse. Bishop Oku-Ampah promised not to practice Hare Krishna doctrine in the Church of the Lord (Ghana). Bishop Oku-Ampah failed to abide by his own promise and this generated indiscipline within the Church organization. This situation prevailed for about three years until Bishop Oku-Ampah could not bear it any longer. He therefore convened an emergency National Delegates Conference.

After much deliberations where delegations from the Ghana Pentecostal Association and the Good News Training Institute mediated, The Mediation Team finally decided that Bishop Oku-Ampah should be retired. This decision was complied with by the Interim Management Committee which was then dissolved. Bishop Oku-Ampah was retired on Saturday 6th February, 1988.

A letter of secession was received from the Adabraka Branch of the Organization where Bishop Oku-Ampah was the Resident Minister for about 15 years before he became the Patriarch. It was later found out that Bishop Oku-Ampah was the brain behind the secession hence his dismissal as a Minister and member of the Church of the Lord (Ghana) with effect from 27th May, 1988.

#### THE THIRD PATRIARCH

A new Patriarch, Rev. Benjamin Peace Epton, was elected on Saturday 28th January, 1989. He was subsequently anointed Bishop and Patriarch on Sunday 25th June, 1989. He was anointed by Primate Sagoe. Since he took office two years ago, there has been much improvement in the administrative sector as well as officiating by the Ministers. The National Temple at the Holy Mount, North Labone is almost completed.

#### TRAINING OF MINISTERS

Presently four of our Disciples are being trained at the good News Training Institute and we hope to sponsor many more students.

#### PRINCIPAL FESTIVALS OF THE CHURCH

The following festivals shall be observed by the Church:

- Watchnight for the New Year's Day
- ii Founding Day The second Sunday in the Year
- iii. Ash Wednesday
- iv. Palm Sunday
- v. Good Friday
- vi. Easter Day

vii. Ascension Day

viii .Feast of the Tabernacles - Tabborrar Festival

ix. Harvest

x. Cross Holder's Day

xi. 24th December, Watchnight for Christmas.

xii. Christmas Day

#### CHURCH SERVICES

#### Weekly Services

ì.	Sunday: Morning Divine Service -	9.30 am	
	Evening Divine Service -	7.00 pm	
ii.	Monday Evening Service-Group meeting	6.30 PM	
	Vestry meeting		
iii.	Tuesday: Bible Study	6.30 pm	
iv.	Wednesday: Vigil Service	7.00 pm	
٧.	Thursday: Choir Practice	6.00 pm	
vi.	Friday: Revival Healing Service	7.00 pm	
1.00	Saturday: Chair Practice		

vii. Saturday:: Choir Practice

Testimonial service-7.00 pm (last Saturday every month for testimonial service

#### PROCEDURES AT SERVICES

#### Morning Prayers

- 1. Call for service and ring the handbell seven times
- Introit: any of the hymns 1,7,67, 122 etc.
- 3. Psalm (any of 108, 4, 100, 25 etc) and the Adoration Prayer.
- The Lord's Prayer.
- Victory Hymn
- 6. Psalm and a Victory Prayer (for ministers, churches, nation, towns etc.
- 7. Grace and Benediction
- Divine Messages and Interpretations
- Announcement
- 10. Reading a Bible passage
- 11. A short sermon
- Confessions and Thanksgiving
- 13. Offertory
- 14. Closing Hymn
- 15. Closing Prayer
- 16. Grace and Benediction
- Recess Mercy Ground Prayers

#### **Evening Prayers**

- Call for Service and Ring Handbell 7 times.
- Introit; (any of hymn 13,74,76,99,etc).
- 3. Psalm and the Adoration Prayers
- 4. The Lord's Prayer
- 5. Hymn
- Psalm and the Victory Prayer
- 7. Divine Messages and Interpretations
- 8. Announcements
- 9. Hymn
- 10. Bible Reading
- 11. Spiritual songs/shouts
- A short sermon

- 13. Confessions and Thanksgiving
- 14. Offertory
- 15. Closing Hymn
- 16. Closing Prayer
- Grace and Benediction
- Recess to the Mercy Ground: Breaking of fast, closing

#### SUNDAY DIVINE MORNING SERVICE

- 1. Processional Hymn
- Call for service: Ring Handbell 7 times
- 3. Introit Hymn
- 4. Adoration Prayers Psalm 51 for confession and forgiveness
- 5. The Lord's Prayer
- Hymn
- Cleansing with Psalm 24
- 8. Thanksgiving Prayer
- 9. Hymn
- Victory Prayer for Ministers, Churches, individuals, nations, governments and political leaders, Chiefs of Ghana.
- 11. Bible Reading First and Second lessons
- 12. The Gloria and Creed
- 13. Announcements
- 14. Hymn and Spiritual choruses
- 15. Sermon
- 16. Thanksgiving
- 17. Dues and Tithes
- 18. Visions, messages and interpretations
- 19. Offertory
- 20. Closing Hymn
- 21. Closing prayer with psalm 67
- 22. Doxology
- 23. Grace and Benediction
- 24. Recess Hymn or spiritual chorus
- 25. Mercy Ground prayer
- Closing

#### WEDNESDAY VIGIL SERVICE

- Call for service and Ring Handbell 7 times
- Introit Hymns 94, 129, 120, 189, 82 etc.
- Psalm 51 and Adoration prayer
- 4. The Lord's Prayer
- 5. Hymn
- 6. Psalm Prayer for the Patriarch of the Church
- Hymn
- 8. Psalm Prayer for local Church members
- Spiritual Exercise, Spiritual choruses
- Divine messages and interpretations
- Announcements
- Offertory
- 13. Closing Hymn
- Grace and Benediction
- Recess and closing

- 1. Procession Hymn
- 2. Introit Hymn
- Psalm 130 Adoration Prayer
- Victory Hymn
- Psalm Victory Prayer
- Hymn
- Short Sermon
- 8. Prayer Drill Healing
- Visions, messages and Interpretation.
- 10. Thanksgiving, Collection
- Announcement
- Closing Hymn
- 13. Psalm 62 closing prayer
- Doxology
- Grace and Benediction
- Recessional Hymn
- Mercy Ground Prayer
- 18. Recess

#### **MEMBERSHIP**

#### Baptism

The Organization accepts and receives as its fundamental faith the Sacrament of Holy Baptism by immersion as a token or outward sign of an inward grace and the Sacrament of Communion ordained by our Lord Jesus Christ.

A member shall therefore be one baptized in the name of the Trinity, who lives in accordance with the rules of the Church.

#### ADMISSION OF A NEW MEMBER

- A person declaring his/her intention to join the Church shall undergo special meditation and prayers with divine struggle for 3 or 7 days.
- On the appointed day, on a Sunday, the person for enrolment shall be called to the Mercy Ground for prayers of confession and forgiveness (Psalm 51) in the presence of all the members of the Church Council.
- The person for enrolment shall be cleansed with Psalm 24 and receive prayers of victory and seven victory leaves.
- The initiate shall be led to the Church by the Church Warden, be registered and enrolled after paying his first Church Dues and Tithes.
- Thereafter, the Minister-in-charge shall organize seven days divine prayers for the new entrant.

#### DOCTRINAL PRACTICES

- There shall be used lighted candles and burning incense in Temples, Faith Homes, Mercy Grounds and for all services and ceremonial processions. Footwear is not allowed in Temples, Altars, Mercy Grounds, Faith Homes and the Holy Mount of the Organization.
- Every member or worshipper shall remove his or her shoes or sandals during prayers or services except when special permission has been granted by the Patriarch.

iii. No female is her menstrual period shall enter the House of Prayer or Temple to worship or otherwise. She shall seat herself during the period in an appropriate place provided for the purpose. No female who has given birth to a child shall enter the House of Prayer or Temple to worship or otherwise until thirty-three days in the case of birth to a baby boy or in the case of a girl, sixty-six days after the birth and naming and Churching is performed.

#### THE CONSTITUTION OF THE CHURCH OF THE LORD (GHANA)

#### INTRODUCTION

The Christian communities are bound together in one Church of Christ by the unity of profession of faith acknowledging:

- A. The Apostles Creed as expressing fundamental doctrines of the Christian Faith.
- B. The Scriptures of the Old and New Testaments as the inspired Word of God containing all things necessary for salvation - Christians are also bound together by supreme rules of Christianity life and practices and by the unity of Church organizations within the limits of the laws of the state. The Regulations of the Church of the Lord (Ghana) are drawn up to reflect those values and practices of faith as followers of our Lord Jesus Christ.

#### ARTICLE 1:

#### SPIRITUAL INDEPENDENCE

- 1:1 The Church of the Lord (Ghana) as part of the Universal Christian Church with Christ as her only HEAD is a Church organization with her independent and exclusive jurisdiction and legislation in all matters of Church doctrine, worship, discipline and government.
- 1:2 Christ is the Head of the Church and no individual or group of individuals should be permitted to introduce any other system or systems of religion, teachings, beliefs or practices alien to the Christian religion, teachings, beliefs and practices. The syncretic should be removed from the Church.
- 1:3 In the spirit of Christianity, and without prejudice to any of the regulations set herein the Church of the Lord (Ghana) may affiliate with other Churches or a body of Christians for the common advancement of Christian beliefs and practices.
- 1:4 The Church has the exclusive right from time to time to alter, change, add to, or modify the articles and regulations of the Constitution in accordance with the rules set out therein.

#### THE SEAL

- 2:1 There shall be a Great Seal of the Organization. Its device shall bear the name of the Church of the Lord (Ghana) superimposed and legibly inscribed within the outer circle of the seal. The centre of the inner circle thereof showing a conspicuous drawing of a CROSS and a HOLY BIBLE lay open with three HOLY DOVES flying down from above.
- 2:2 The Seal shall be in the custody of the Patriarch. It shall be affixed to any document, deed, writing, script and other Instrument for and on behalf of the Organization with the authority of the Patriarch, and/or the National Executive Committee and in any case in the presence of two persons, namely, the Patriarch and the National Secretary, in other words the Secretary of the Conference.

#### ARTCLE3

THE GOVERNMENT OF THE CHURCH OF THE LORD (GHANA)

3:1 The government of the Organization shall be exercised through the following: THE NATIONAL DELEGATES CONFERENCE, THE ECCLESIASTICAL COURT and THE MINOR CONFERENCE. There shall be a NATIONAL EXECUTIVE COMMITTEE OF THE N.D.C. to be responsible for the general administration and implementation of policies and others as may be directed by the N.D.C.

#### THE ECCLESIASTICAL COURT

- Shall be the court of the Church to settle issues submitted to it by the Patriarch in matters effecting the conduct of Ministers and the laity as may be found necessary.
- ii. The Ecclesiastical Court shall be constituted as follows:
- a) The Patriarch Chairman and Convener
- b) One Bishop
- c) One Prophet
- Four Members of the Laity all of whom shall be elected by the N.D. Conference.

#### **ARTICLE 4**

#### OFFICERS OF THE CHURCH OF THE LORD (GHANA)

#### The Patriarch

- There shall be a spiritual Head of the rank of a Bishop nominated by the organization and appointed at a N.D.C. who shall be known and called "HIS EMINENCE THE PATRIARCH".
- The office of the Patriarch shall be held for five years at the end of which the N.D.C. shall vote a successor.
- iii. The outgoing Patriarch may be re-appointed for another span of five years.
- iv. The Patriarch after serving two spans of five years each in office, may be re-appointed for another span of five years.

#### **Bishops**

 There shall be two other Bishops nominated from the House of the Clergy by the Patriarch in consultation with the N.E.C. and appointed by the N.D.C.

#### **ARTICLE 5**

#### THE PATRIARCH

#### QUALIFICATIONS

The Patriarch shall be of a rank of Bishop, and as Paul wrote to his true child, Timothy, the person in the office of Bishop.

#### **ARTICLE 6**

#### THE HOUSE OF CLERGY

The body of all anointed Ministers shall be the House of Clergy.

When convened to a meeting, the body shall constitute the MINOR CONFERENCE

#### ARTICLE 7 THE NATIONAL DELEGATES CONFERENCE (N.D.C.)

There shall be a Conference of the Organization to be called the National Delegates Conference.

#### **ARTICLE 8**

#### OFFICERS OF THE CONFERENCE

The N.D.C. Shall elect the undermentioned officers:

- i. A Secretary
- ii. An Assistance Secretary
- iii. A Treasurer
- iv. Financial Secretary
- v. Two Auditors

Terms of Office and functions shall be governed by the Regulations of the Conference. Any occurring vacancy shall be filled by an Interim Officer to be appointed by the N.E.C. and later confirmed or rejected by the National Delegates Conference.

THE FOLLOWING ORGANIZATION CHART IS DRAWN UP TO INDICATE THE FLOW OF RESPONSIBILITY IN THE ENTIRE ORGANIZATION:

#### PAROCHIAL OR BRANCH CHURCH

A Parochial Church of the Church of the Lord (Ghana) shall be made of not less than seven regular believers of Jesus the Christ, the Saviour and the only begotten Son of the Living God.

Every Parochial Church shall be in the charge of an anointed Minister who shall be known as the Minister-In-Charge.

#### **GROUPS/SOCIETIES**

The following Church Leaders are approved for each Parochial Church.

- Army of Jesus
- Ladies Prayer Union

- Dorcas Band
- 4. Girls Morning Star
- Church Choir
- Church Choir/Singing Band
- 7. The Society of Local visitors.

#### BANK ACCOUNT

Each Parochial Church shall, where banking facilities are available, use the Bank for the transaction of all the financial affairs of the Church. A Current Account or a Savings Account shall be operated with the signatories of:

- a) The Minister-In-charge
  - b) The Church Warden
  - c) The Church Treasurer
- ii. The Treasurer shall pay promptly into the Bank all monies received.
- Particulars of the Accounts shall be sent to the National Secretariat for the purpose of information.
  - a) Name and address of Bank
  - b) Account Number
  - c) Names of the signatories
- iv. It is an offense for anyone to make use of any money belonging to the Church. Under no circumstances may any money be retained for the personal use of any member of the Church.
- The Treasurer shall keep a proper record of all receipts and payments and Bank statements.

#### CHURCH PROPERTY

All the real and immovable property of the Church shall be vested in and held by the Board of Trustees. All clergymen or Ministers and other persons who are in occupation or in possession of any lands, churches, houses, buildings, sanctuaries or other property of any kind whatsoever in the name of the Church of the Lord (Ghana) shall be deemed to be in occupation or possession of same respectively as agents or servants of and on behalf of the Church of the Lord (Ghana).

It shall be the duty of the Minister-in-charge of every Parochial Church or such person or persons as the Patriarch shall appoint to furnish details of any property held, to the Board of Trustees.

- Take a true inventory of all lands, church, houses and other buildings, implements, furniture, books, documents, ornaments and utensils etc, which belong to the Church of the Lord (Ghana).
- ii. Forward such list to the Secretariat for submission to the Board of Trustees.
- Revise the said inventory annually entering upon it the date of the revision.

#### DISCIPLINE IN THE CHURCH

#### AIM AND PURPOSE

Discipline in the Church is aimed at checking any behaviour that is not in consonance with Christian principles and it is intended for all members of the Church regardless of their office or

status and is to be exercised and administered in good faith, whereby the evil that can threaten to ruin the Church can be checked and souls that go astray recovered, all for the purpose of permitting the light of the Church to shine to the Glory of God.

#### HOW TO MAINTAIN DISCIPLINE

The most important means of maintaining discipline and order in the Church are:

- i. Through instruments based on the Word of God as the primary duty of the Clergy.
- ii. Through supervision by parents of their children, and through supervision by the elders of the members of the Church.

#### A GENERAL RULE

It is expected of all members as believers in the Organization to work diligently and steadfastly towards the desire of salvation by doing good of every possible sort and as far as possible to all mankind, according to the ability God has provided, by giving food to the hungry, by clothing the naked, by visiting or helping those who are sick or are in prison, by laboring to support the weak, doing good especially to those that are of the Household of Faith, remembering the words of our Lord Jesus Christ that it is more blessed to give than to receive, and above all by doing all things possible that the Gospel be not blamed.

#### **FELLOWSHIP**

Members of the Church must cultivate the habit of Christian brotherhood and friendliness to all mankind and in particular to their fellow members of the Organization.

Peace is the offspring of love which the hearts of all mankind are yearning for. Members shall therefore greet each other with the solemn and divine greeting word: "SAWULLAKKABBI", which means "PEACE UNTO YOU".

#### BIBLIOGRAPHY

#### INFORMATION FROM THE CHURCH SECRETARIAT - ACCRA

#### **INTERVIEWS**

PATRIARCH BENJAMIN EPTON

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Bishop Benjamin Peace Epton, Interviewed at Tema, Ghana on 6th March, 1991.

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THE CHURCH OF THE LORD (GHANA) SECRETARIAT, ACCRA GHANA

10, 16, February, 1991

