

KINGDOM EQUIP NETWORK



**THEME: TRANSITIONS AND SUCCESSIONS
IN THE GHANAIAN CHURCH**

REPORT

EKKLESIA ROUNDTABLE SERIES 2018

UNDER THE AUSPICES OF
KINGDOM EQUIP NETWORK



REV. DR. EMMANUEL
K. ANSAH



APOSTLE PROF.
OPONU-ONYINAH



BISHOP ROBERT
ABOAGYE-MENSAH



BISHOP GORDON
KISSEH

SPEAKERS

THEME
**TRANSITIONS AND
SUCCESSIONS IN THE
GHANAIAN CHURCH**

FRI. 23RD NOV. 2018 | 8:30AM
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SCIENCE AUDITORIUM, AIRPORT
RES. AREA**



For More Information : +233 55 803 2376
<http://www.kingdomequipnetwork.org>
f Ekklesia Roundtable Series

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May God bless you all!

Kingdom Equip Network
P. O. Box CT 1863, Cantonments, Accra
Telephone: +233(0)55 803 2376
E-mail: kingdomequipnetwork@gmail.com
Website: www.kingdomequipnetwork.org

SHORT PROFILE OF SPEAKERS



Rev. Dr. Emmanuel Kwabena Ansah

Rev. Dr. E. K. Ansah is the Convener/Executive Director of Kingdom Equip Network. He is also the Senior Associate Pastor of the Covenant Family Community Church in Accra, Ghana.



Most Rev. Dr. Robert Kwasi Aboagye-Mensah

Most Rev. Dr. R. K. Aboagye-Mensah is currently the Director of Research and Publications, Pentecost Theological Seminary. He is also the Past Presiding Bishop of the Methodist Church Ghana, and the Past Gen. Secretary of the Christian Council of Ghana.



Apostle Prof. Kwadwo Nimfour Opoku-Onyinah

Apostle Prof. K. N. Opoku-Onyinah is the Immediate Past Chairman of the Church of Pentecost and the Immediate Past President of the Ghana Pentecostal and Charismatic Council (GPCC).



Bishop Gordon Kisseih

Bishop G. Kisseih is the Founder and General Overseer of Life International Church (formerly Miracle Life Gospel Church), established in 1987. Bishop Gordon Kisseih is also the President of Life International Schools.

MC: Dr. Angela Dwamena-Aboagye

RAPPORTEUR: Stella Obese-Jecty

ORGANIST: Alfred Patrick Addaquay

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1.0 INTRODUCTION

1.1 Background

The issue of succession assumes an even greater significance when one considers the fact that Ghanaian establishments that have survived beyond their first-generation founders are rare to find. But does the church, which is divinely-ordained and kept, have to worry about its sustenance? Does leadership matter? Does succession matter? Are there bad cases of succession in churches? What is the Bible's blueprint on ensuring that the mantle and vision are carried on from generation to generation within the body of Christ?

These are the germane issues tackled expertly in the book **“Keys to Successful Succession”**; right from the first pages where the author states clearly that **“no matter how great a leader is, there will still come a time when he has to make way for the next generation”**.

The book, written by Rev. Dr. Emmanuel Kwabena Ansah, the Convener/Executive Director of Kingdom Equip Network (KEN) examines the need for successful succession; drawing extensively from both biblical and non-biblical sources. For modern-day examples, we are introduced to case studies both in Ghana and abroad. It is said that the best advice is one that the giver has lived and in this wise, we get educated the more as the author himself shares from his own church's experience when the mantle had to be passed on after the passing of the ministry's founder: *“... although we had a church constitution, there was no clear provision for an immediate successor”*¹. The resulting conundrum took a couple of years to untangle.

From this point onwards, the author takes the reader on a journey that is both reflective and proactive, that considers the various types of succession that have been practiced, the concerns about succession in practical terms, identification of successors and preparation, case studies of some selected ministries with discussions of the pros and cons of the various approaches and systems, as well as a dispassionate dissection of the issues and concerns where succession is concerned.

¹ Page 12, 'Keys to Successful Succession';

To further examine this most important topic, Kingdom Equip Network organised the 'Ekklesia Roundtable Series 2' (ERS2) - a sequel to ERS 1 - on November 23, 2018 at the Ghana Academy of Arts & Sciences auditorium, Airport Residential Area - Accra. The roundtable captured about a hundred participants from all walks of life including the immediate past Chief Justice of Ghana- Justice Georgina Theodora Wood, as the Chair and Most Rev. Dr. Robert Aboagye-Mensah (Past Presiding Bishop of the Methodist Church Ghana), Apostle Prof. K. N. Opoku-Onyinah (Immediate Past Chairman of the Church of Pentecost) and Bishop Gordon Kisseih (Founder of Life International Church) as the speakers. Other religious leaders were present including Dr. Cyril Fayose (General Secretary of the Christian Council of Ghana), Apostle Doku (President of the Council of Independent Churches), Rev. Dr. Oppong Adu-Gyamfi (Vice Chairman of the National Association of Charismatic and Christian Churches) and Apostle Kofi Abbrey (Executive Member of the Ghana Pentecostal and Charismatic Churches) among other eminent leaders.



A group of participants at the program

1.2 Objectives

The 'Ekklesia Roundtable Series' (ERS) is an annual event organized by Kingdom Equip Network that aims at bringing together the Clergy, Academia, Media and experts in specific fields to build consensus on policy initiatives which enhance the governance of the Church and the nation. Kingdom Equip Network (KEN) is a network of individuals and organizations that seek to promote good governance within and among Churches, Para-Church Institutions and the society as a whole.



The first in the series, Ekklesia Roundtable Series (ERS 1) organized in 2017, was themed '***The Legal Status of the Church in Ghana***'. The objectives of ERS1 were to examine the legal processes involved in the establishment of churches, clarify the legal regulations and obligations binding Churches and Church leaders, interrogate the role of the church to enhance its efficiency and build consensus on a roadmap for possible legal reform in the laws which apply to the church in Ghana.

The 2018 Ekklesia Roundtable Series (ERS 2), themed '***Transitions and Successions in the Ghanaian Church***', was aimed at offering a one-stop outlook on the transition and succession policies of denominations in Ghana; identifying and addressing the key factors militating against smooth transitions and succession in Ghanaian denominations and recommending legal and governance strategies to equip denominations to manage their transition and succession programs better.

It was expected that the output of this roundtable discussion would be a blue print that could be used to guide new churches as they develop problem-free transitional and succession policies.

2.0 SESSION 1 – Opening Ceremony

2.1 Welcome Address - Rev. Dr. Opong Adu-Gyamfi

Rev. Dr. Opong Adu-Gyamfi welcomed participants to the 2018 Ekklesia Round Table (ERS-2). He was expectant of cogent discussions with the caliber of participants ready to share their knowledge and experience.

In his address, he stated that the survival of Christian Churches largely depends on how best the Transition and Succession crisis is handled since this can have a great impact on the vision and purpose of a particular Church or denomination. He underscored the essence of such a conference to streamline stronger structures to absorb both the internal and external shocks during and after transitions.



Rev. Dr. Opong Adu-Gyamfi welcoming participants to the program

He stressed that it will be very sad to repeat the mistakes of the Joshua generation. It will be recalled that Joshua did an excellent work but after his death the immediate generation didn't know God and everyone did what was pleasing in his own sight. Anarchy was the order of the day. He urged Founders not to impose illegitimate leaders on the congregation when they retire as it may lead to a call for total rejection of their leadership as the children of Israel did to Samuel.

Rev. Dr. O. Adu-Gyamfi added that David missed the opportunity to finish strong. He had to hurriedly put together a team of kingmakers to get Solomon on the throne when the mutiny had already started. ***“Let us all put the proper structures in place whilst we are alive and strong. Time is not waiting for us. We have an everlasting God but not everlasting leaders. The man of the platform today is the man in the tomb tomorrow”*** he stressed.

In conclusion, he advised Church leaders not to die clinging to the baton but to release it to the choice of God. He entreated participants to take advantage of the opportunity to have clarity on the issue of transitions and succession.

2.2 Chairperson's Opening Remarks – Justice Georgina Theodora Wood

In her opening address, the Chairperson, said that the subject of transitions and succession is a very important one which she believed is even dear to God's heart. She thanked the organisers and alluded to the fact that mercifully, God's word is replete with a lot of examples. So, if we really are honest and wish to be guided, we would and should not run into difficulties when treating this subject.



Justice Georgina Wood making her remarks

She took participants through a walk down the ages when God guided Moses and the people of Israel as they journeyed through the wilderness. She reminded participants of the direction God

gave in relation to the 70 elders, Aaron, Moses and Joshua, Elijah and Elisha, the Kings of Israel and how they were to be chosen, observing that are all important to the discussion.



Justice Georgina Wood in a chat with Participants

Even more important is our Lord Jesus Christ's attitude to choosing leaders and successors. The Justice Theodora Wood cited the example in *Matthew 20:20-28* when the mother of James and John- sons of Zebedee- made the request for her sons to be placed on either side of the Lord. Jesus said *"this is not mine to give... it is for them that my father*

has prepared....." implying that the issue of succession and how it is to be addressed does not even rest with Him but with God.

She was thankful there was an array of seasoned speakers and Men of God to do justice to the subject. She urged participants to keep an open mind and learn from the discussions as she believed the Holy Spirit was present to guide affairs.

3.0 PRESENTATIONS

3.1 Speaker 1 - Rev. Dr. Emmanuel K. Ansah

Transitions and Succession in the Ghanaian Church: Critical Issues

Rev. Dr. Emmanuel Kwabena Ansah, began his address by paying a personal tribute to the Late Mr. Justice George Acquah; Former Chief Justice of Ghana for launching his book **“Keys to Successful Succession”** in 2003.

In his introduction, he traced the history of the emergence of Christianity in the Gold Coast from the European and Portuguese Roman Catholics in the 15th Century to the Moravian, Anglican, Basel, Methodist and lately Pentecostal Missions in the early part of the 20th Century.



Rev. Dr. E. K. Ansah delivering his Speech

Rev. Dr. E. K. Ansah stated that the establishment and spread of many indigenous Pentecostal and African Independent Churches (AIC) brought in its wake the need to appoint and succeed indigenous leaders. He however added that a significant number of these churches have had protracted conflicts since their founders passed on. He listed Musama Disco Christo Church (MDCC), Apostles Revelation Society, the Saviour Church of Ghana, Church of Christ (Spiritual Movement) and the Eden Revival Church among others.

The Convener noted that interestingly, even the mainline and well-established Churches have had their share of challenging and turbulent transition and succession issues over



A Cross-Section of participants listening with interest

time. He cited the court actions, press conferences and public demonstrations orchestrated by the Youth of the Methodist Church in the mid-eighties that characterised one of such transitions. Again, the debate between the pro-dynasty and anti-dynasty fraternity among Churches of Charismatic persuasion does

not seem to be ending any time soon. Rev. Dr. E. K. Ansah noted with sadness the acrimony and near collapse his own church- Soul Clinic International Church (now Covenant Family Community Church)- suffered in the first two years after the sudden home call of the founder and first Senior Pastor.

In spite of all these, he said the nation can boast of a few Churches that have transitioned smoothly. These include the Full Gospel Church in 1999 and the Fountain Gate Chapel International in 2009 (where the Founder- Rev. Eastwood Anaba handed over the Chairmanship to Rev. Clement Ancheba).

Rev. Dr. E. K. Ansah was concerned about the implications of poor transition and succession. He said it affects the legitimacy of the Gospel message, calls into question the legitimacy of leadership and breaks down pastoral care as the aggrieved party usually becomes loyal to the opposing pastors. He added that poor transitions lead to poor resource mobilisation and even evangelism and missions become unproductive.

However, he continued that things could be different if some critical issues were considered. For instance, the theology of spiritual leadership such as the significance of Prophetism in Pentecostal Churches, drafting welfare policies for Ministers and their dependents and managing the interest of the founding fathers are all ways of mitigating the strife associated with poor transition methods.

In summary, Rev. Dr. E. K. Ansah maintained that every good succession method should reflect honour, manage ownership and capture a good welfare plan. He suggested some current options which could be looked at. These are ¹Direct Appointment of Officers, ²Democratic Election by a select group, ³Dynasty Selection by the leader or a ⁴Hybrid System where two or more options are combined.

In conclusion, Rev. Dr. E. K. Ansah posed critical questions for all to ponder as we reflect on the subject of transition and succession of Churches. He wondered when tribalism, favouritism and gender bias will be eschewed from the system. He also wondered whether the Church is a Theocracy, Monarchy or Democracy and whether the Church is ever going to appoint leaders by universal adult suffrage! *“If a labourer deserves his wages, how should*

Churches compensate founders who invest the best of their time, energy and resources in the formative years of their churches?” he asked.

3.2 Speaker 2 - Most Rev. Dr. Robert Kwasi Aboagye-Mensah *Transitions and Successions in the Methodist Church*

Most Rev. Dr. R. K. Aboagye-Mensah thanked the organisers for the conference. In his address, he traced the history of Methodism and how the founder - John Wesley - dealt with the issues of transition and succession through a society system; a method which is still in operation in the Methodist Church around the world. He stated that John Wesley came from the Manse. His grandfather, his father, his brother -Charles Wesley and himself all became Ministers of the Gospel in England and America. That was how the movement of Methodism began.



Most Rev. Dr. R. Aboagye-Mensah addressing participants

Most Rev. Dr. R. K. Aboagye-Mensah continued that John Wesley faced challenges in his ministerial work as no Church allowed him to preach and he went on to form religious societies and eventually, the Methodist Church. **“We still use the Society system in the Methodist Church even in these modern times”** he added. The Speaker illustrated that

different Societies come together to form a Circuit, headed by a Circuit Minister and different Circuits form districts or Dioceses which form the Diocesan Synods and all come together to form the Conference which is the highest governing body of the Methodist Church. Conference meets every two (2) years.

The Speaker stated that though the head of the Methodist Church is the Presiding Bishop, the authority of the Methodist Church is vested in the Conference and not in the Presiding Bishop. The Presiding Bishop is only the Chief Executive Officer who implements the decisions of Conference. No one is over and above Conference in the Methodist Church. He further explained that the Conference is made up of the same number of Ministers (Clergy) and lay people (Laity). The Presiding Bishop is elected at the representative

session of Conference. This system, he said, is based on the doctrinal understanding of the Church. The Methodist Church believes in the doctrine of the priesthood of all believers as in 1 Peter 2:9 – 10 (NIV) *“But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.”*¹⁰ *Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy”*. This passage is very crucial for the Methodist Church because it shows the uniqueness of the Church, he added.

What began in 1744; making sure both ministers and lay people have a say in the governance of the Methodist church, is still in full force in present times. According to their constitution, ***“The Methodist church puts its doctrine on the priesthood of all believers and that no priesthood exists that belongs exclusively to a particular order of class of men or women but in the exercise of co-operate life and worship, special qualification for the discharge of special duties are required and that the principle of representative selection is recognised”***. This means that for all successions, equal numbers of representatives meet at conference to elect a leader.

He continued that the first Conference that John Wesley had in 1744 was made up of the same numbers of Clergy and Laity. That explains why there is a Presiding Bishop and a Lay President at all times. How is it done? He asked. *“It is conference that selects successive Ministers and Lay Presidents”*, he answered. The candidate who has the 50% plus one votes gets the nod to serve for 6 years. That is not to say that there are no issues with successions he said, but the system has gone through the mill and several changes through the years such that the phenomenon is minimized. The Church also focuses on serious praying before embarking on election of leaders, he stated.

Most Rev. Dr. R. K. Aboagye-Mensah further explained that the Presiding Bishop is inducted into office but not consecrated into office because he is already ordained. Speaking on what happens to the Presiding Bishop after his tenure; Most Rev. Dr. R. K. Aboagye-Mensah said that the Presiding Bishop becomes an ordinary Minister after serving his term of office. In the Methodist Church, there is no retirement, it is rather a Supernumerary. When a Minister is supernumerary, he is still under the Church and the

Church can still give him assignments since for the Methodist Church, age is just a number. The Conference is the means by which God guides the Church to choose a successor.

The Speaker also stated that it was the founder of the Church - John Wesley - who introduced the system of lay people preaching in the Church. Women were also included as preachers and as members of the Conference. It is however only the Ministers who do the sacraments, even though lay people can assist in administering the Holy Communion.

The Speaker concluded on the note that leadership is not a position one holds forever in the Methodist Church. *“Our system of governance has helped so much”* he stated.

3.3 Speaker 3 - Apostle Prof. Kwadwo Nimfour Opoku-Onyinah

Transitions and Successions in the Church of Pentecost

Apostle Prof. K. N. Opoku-Onyinah began his address by commending the organisers for a good forum and the Chairperson for gracing the occasion with her presence. He introduced his address with a song indicating that our calling is Divine. His speech captured the background to the Pentecost Church, how the Church transitioned over the years and concluded on an example of how he led the General Council of the Church to conduct the immediate past transition.

Apostle Prof. K. N. Opoku-Onyinah linked the origin of the Church of Pentecost to the ministry of Pastor James McKeown, an Irish missionary sent by the Apostolic Church in the United Kingdom to the then Gold Coast in 1937 to help a group of believers of the Apostolic Faith. Owing to doctrinal differences, the group split in 1939 into the Christ Apostolic Church and the Apostolic Church, Gold Coast. The latter saw great expansion under McKeown. In 1953, a constitutional crisis led to the founding of the Gold Coast Apostolic Church led by McKeown.



Apostle Prof. K. N. Opoku-Onyinah explaining a point during his speech

The split in 1953 did not end the crisis. New conflicts compelled the then Prime minister of the Republic of Ghana- Dr. Kwame Nkrumah, to advise the leadership of the Gold Coast Apostolic Church to adopt a new name. The new name – ‘The Church of Pentecost’, suggested by Apostle Alphonso Wood legally replaced the Gold Coast Apostolic Church.

Apostle Prof. K. N. Opoku-Onyinah continued that three (3) years thereafter, when Pastor Mckeown had travelled to the United Kingdom and should have come to attend the General Convention and the General Council meeting, the Apostles and Prophets met and a directive prophecy came that said “ *I chose not to allow my servant James Mckeown to come back this month because I wanted the Assistant General Superintendent to preside over the General Council meeting and the General Convention that was to be held during Easter period for you to know his abilities and then when James Mckeown returns he will hand over the leadership of the Church to him*”.

This, the Speaker said, indicated that the Assistant General Superintendent was to be in charge of the impending General Council meeting and the General Convention so that everybody will know his potential to take up the mantle. History has it that Pastor Mckeown rejected the prophecy because he claimed though he believed in the leading of God, he knew some of the prophets spoke with “*the voice of Jacob but have the hand of Esau*”. Eventually Pastor Mckeown left in 1982 but since then the Church of Pentecost has not had a Vice Chairman again because of this incident.

The Speaker added that the need for an African Chairman came up. Pastor Mckeown had nominated Pastor F.N Sarfo to take over from him. His nomination was later accepted by acclamation and Pastor F. N. Sarfo became the first African Chairman of the Church of Pentecost. When Pastor F. N. Sarfo took over, he strengthened the constitution of the church and made a provision for possible election of the Chairman. Unfortunately, Pastor F. N. Sarfo died in his fifth year and there was yet again another struggle for leadership and another directive prophecy for Apostle M.K. Yeboah to become the Chairman. This time, he was voted upon and he got the nod. During this period the constitution was amended. As the procedure stands currently, the Executive Council nominates a candidate for the consideration of the College of Apostles and Prophets. The nomination is later voted on

by the General Council to elect a leader by a simple majority. At the same time if there is a directive prophecy it is also voted upon.

During the immediate past transition period, the Speaker himself - Apostle Prof. K. N. Opoku-Onyinah was elected as the Chairman. Despite his insight on the provisions of the constitution as a long-standing executive member, he still studied it more in order to make cogent suggestions for a smoother process of transition and succession. Apostle stated that he didn't want the church to struggle to choose a successor at the end of his tenure. He was encouraged by a quote from a North American Christian Minister, Wallace Everson who said: ***“Often we do not approach an issue because we believe we have time. Time however does not wait for us to accomplish our goals. Tomorrow comes sooner than expected and along tomorrow comes changes”***.

Apostle Prof. K. N. Opoku-Onyinah said he strengthened the constitution to deal with the weaknesses and the Executive Council regulated their procedure of choosing successors. Also, Directive Prophecies were not abolished but they are now written down as part of the procedure.

In summary, Apostle Opoku-Onyinah said that the issue of transitions and succession in the Church of Pentecost mostly relied on Directive Prophecies which were usually rife with controversies. It was difficult for all to come to a unanimous decision as to whether it was the true leading or voice of God. This continued until a Constitution was enacted to guide transitions. The Constitution itself was amended severally before it was accepted. Though the Constitution streamlined the succession of leadership there was always some kind of struggle any time there was an impending transition because of the issue of Directive Prophecies until the General Council reviewed its own constitution. Presently, although directive prophecies are still accepted, the Church also relies on the consideration and approvals of the Executive Council and the General Council which is the highest decision-making body of the Church. Apostle Prof. K. N. Opoku-Onyinah concluded on the note that smooth transitions need discipline and a very good structure to hold things together.

3.4 Speaker 4 – Bishop Gordon Kisseih

Transitions and Successions in the Ghanaian Charismatic Church

In his introduction, Bishop Gordon Kisseih defined Transition as **“the passage from one place or state to another”** (Webster, 1828) and Succession as **“the power or right of coming to the place of another”**, as succession of Kings or bishops (Webster, 1828).

He explained that universally, transitions occur when the head of the Church can no longer continue to occupy his position nor exercise his authority. He added that the main aim of transitions is for the key leader to put in place a mechanism which would ensure a smooth and cordial transfer of power to the new leader, without any disruptions to the operations of the organization. The former leader must eventually leave the office completely for the new one to work.

The speaker alluded to some Biblical examples of transitions to buttress his point. These include the transfer of power between:

➤ **Moses and Joshua – Numbers 27:18**

Numbers 27:18 New International Version (NIV)

¹⁸“So the LORD said to Moses, “Take Joshua son of Nun, a man in whom is the spirit of leadership,^[a] and lay your hand on him”.

➤ **David and Solomon – 1 Kings 1:30,**

³⁰“I will surely carry out this very day what I **Bishop Gordon Kisseih delivering his Speech** swore to you by the LORD, the God of Israel: Solomon your son shall be king after me, and he will sit on my throne in my place.” (NIV)

➤ **Elijah and Elisha – 1 Kings 19:19** (The 4-level test – Gilgal, Bethel, Jericho, Jordan),

¹⁹“So Elijah went from there and found Elisha, son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him”. (NIV)

➤ **Paul and Timothy – 1 Corinthians 4:17**



¹⁷“For this reason I have sent to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church” (NIV)

- **Jesus mentoring the 12 disciples.**
- **Two (2) contrasting examples** he again cited were on **Saul and David** – marked with insecurity, jealousy, hatred, death and
Positive: **Paul and Timothy** – Acts 16: 1-3.

Bishop G. Kisseih again listed three vital things that mentors must do for their mentees to foster smooth and genuine transitions. These are ¹Praying, ²Maintaining good relationship and ³Giving Encouragement. He explained that Paul didn’t just leave things as they are for Timothy. Instead, he continued to pray for Timothy night and day as recorded in 2 Timothy 1:3. In 2 Timothy 1:5, Paul also connected with Timothy’s grandmother Lois and mother Eunice in a bid to enhance their relationship (⁵“I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also”). Again, Paul continued to encourage Timothy to be strong, walk in power, love, and be sound mind as in 2 Timothy 1: 7.

The Speaker further espoused four golden keys for transitions and alluded to 2 Timothy 2:1-2 KJV to explain this: **“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also”.**



Rev. FR. Larweh of the Catholic Church
listening with interest

These keys, the speaker said, include ¹Spending Time in the word, ²Being anointed, ³Having faith, ⁴Building a good rapport and ⁵Praying. He stressed that the word of God builds mental stability against the machinations of the devil and it is incumbent on Christians to dwell on the word during transitions. Bishop G. Kisseih again stated that the meaning of Christ in Hebrew is **“Messiah”** which means **“the anointed one”** and in His anointing we can do all

things through Christ who strengthens us. Other keys are faith that comes by hearing the word of God (2 Tim 2:2), relationship building on the foundation of trust and prayer (John 15:7). This is crucial because it confirms in the spirit the timing for the whole transition, he said.

Bishop Gordon Kisseih concluded on John Collins' book titled '**Good to Great**' which says '**good is the enemy of great**'. This means that if we are good, our successors should be greater. **"Visionary organizations are the ones that are widely admired by their peers and have a long track record of making significant impact on the world around them,"** (Jim Collins, 'Built to Last'). **"As we transit and bring other people into office or their calling, we will speak the words, but the Father will do the works" he stated.**

4.0 SESSION 2

4.1 The KEN Moment

The work of Kingdom Equip network, the organisers of the program was acknowledged after which there was an appeal for funds to support the good work. Envelopes were passed around for sponsorship amidst the interlude of good music and participants contributed willingly and generously towards a worthy course.

4.2 Short Case Study/Experiences

A few church leaders shared some experiences they have gathered in their quest for a better mode of succession.

i. Full Gospel Church International

Bishop S. N. Mensah of the Full Gospel Church stated that at some point in their Church history when the leader died, there were some agitations about succession. It took the laity to defend the Church. Finally, the structures of the Church constitution were strengthened. Currently there is no Vice President position. Where the President is not



Rev S. N. Mensah making a contribution

available, any executive member will be nominated to act. Whoever is the current leader would nominate a successor in consultation with the Executive Council.

He continued that it has been observed that Charismatic Churches below 30 years are struggling with structures. Churches below 25 years do not even look at succession; they only consider family, money, investment and stay on.

ii. The Catholic Church

Lawyer Samuel Francis spoke on behalf of Rev. Fr. Wisdom Larweh of the Catholic Arch-Diocese of Accra. He stated that the Catholic Church is the oldest in the world. The Church is led by the pope who is elected by a conclave when the position becomes vacant. The Pope stays at post until he dies or resigns and he continues to pray for all Churches to overcome their differences.



Other short case contributors

iii. Calvary Baptist Church

Rev. Bennet E. Niboi spoke for the Calvary Baptist Church. He stated that in their setup, every church is autonomous and self-financing. He continued that in the Calvary Baptist Church, there is a distinction between replacement planning and succession planning. Many Churches have issues because the leaders do not look for successors until it is too late. Succession planning in Calvary Baptist Church is for all positions in the Church. He finally

advised that every Church must have a strategic plan and every plan must include periods of serious prayer. **“If you do not know where you are going, how do you go?”** he asked

4.3 Questions & Answers and Plenary

i. Can we standardize a corporate modus operandi for all Churches?

Bishop Gordon Kisseih responded that there is a standard structure by the Ghana Pentecostal and Charismatic Council (GPCC) which includes a standard sample constitution.

ii. Is there a way of refusing to go to a particular posting in the Methodist Church?

Most Rev. Dr. R. K. Aboagye-Mensah responded that “in the Methodist Church, when Conference posts you to a Society you don’t have a say, you have to go”.

iii. What theological or Biblical precedent supports the directive prophecy mode of succession in the Church of Pentecost?

Apostle Prof. K. N. Opoku-Onyinah referred participants to when Paul and Barnabas were selected. There is a combination of Theocracy and democracy in that mode of selection. He cited Acts 13:1-3 (NIV) to buttress his point *“Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.”*² *While they were worshiping the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.”*³ *So after they had fasted and prayed, they placed their hands on them and sent them off”.*

iv. Why has transitions and succession become so contentious in present times?

Apostle Prof. K. N. Opoku-Onyinah responded that it is a human attitude. Even James and John fought for position and privilege. People lose all their spirituality when it comes to fighting for their rights.



A Participant posing a question

Most Rev. Dr. R. K. Aboagye-Mensah added that it is a natural response. When people feel intimidated or cheated, they fight back. That is why it is important for Church leaders to assess progress and plan ahead. God has a plan; the Holy Spirit has a plan so we humans should have a plan and put proper structures in place to execute that plan. In the Methodist Church, Ministers do not go on retirement. It is rather called Supernumerary. Technically, the Ministers on Supernumerary can be called upon to perform a duty for the church if they are in good health. Succession is necessary. It happened even in the scriptures. For instance, it took Moses 40 years to prepare Joshua but when Joshua failed to prepare a successor it led to chaos. Samuel even wanted to do that but it was the people who rejected his children.

v. Who qualifies to be on the General Council of the Pentecost Church?



A Participant posing a question

Apostle Prof. K. N. Opoku-Onyinah stated that the General Council in the Church of Pentecost comprises Confirmed Ministers, 50 % of Ordained Ministers, women in leadership positions, Youth Executives and Chairpersons of Committees.

vi. Why do Senior Pastors in the Charismatic Churches ask their sons or wives to go to Bible School even when the Associate Pastors are capable of succeeding them?

Bishop G. Kisseih responded that if it is based on Divine revelation, i.e. if God reveals it, there is no problem provided the candidates are qualified spiritually and constitutionally permitted by the church.

vii. Is there a retiring age for the Charismatic Pastor? If we don't put our house in order, we will force Government to do it for us. Can the body that regulates Christian Churches force us to manage successions?

Bishop G. Kisseih responded in the negative because most Charismatic Churches have no structures. Ideally every church should put such issues in its own constitution because

where there is neither a constitution nor a plan, leaders hang on to power until death. He advised that Churches can adopt the retiring age for civil servants in the country which is 60 years of age.

5.0 CLOSING REMARKS

The MC- Dr. Angela Dwamena-Aboagye reiterated the fact that we have a model in no other than Jesus Christ. He seems to have said to his disciples ***'I am doing it, watch me' after which He says 'you go do it, you have the Holy Spirit to guide you'*** and “we have learnt so much today that we should hit the ground running”.

Rev. Dr. E. K. Ansah noted that it appears many are going towards the Methodist Church model of Clergy plus Laity in decision making and that there is something to be learnt there. One fundamental question we should always ask is ***“what theology is the basis of our actions”***. The legacy we inherited must be passed on smoothly.

He thanked participants for making it to the program despite their busy schedules. ***“We are proud of you for accepting to be part of the program. We pray for God to help us gather again. God richly bless you”, he said.***

APPENDIX 1: GALLERY





APPENDIX 2 – PARTICIPANTS LIST

Kingdom Equip Network| Ekklesia Roundtable Series-2 | 23. Nov.2018

Attendance

A] Resource Persons

No.	Name	Details
1	Bishop Gordon Kisseih	Speaker (Life International Church)
2	Most Rev Dr. Aboagye Mensah	Speaker (Methodist Church Ghana)
3	Apostle Prof Onyinah Opoku	Speaker (Church of Pentecost)
4	Rev. Dr. Emmanuel Ansah	Speaker (KEN- Convener)
5	Rev. Dr. Adu-Gyamfi	Welcome Address (KEN Board Chairman)
6	Her Ladyship, Mrs. Justice Theodora Wood	Chairperson (Former Chief Justice of Ghana)
7	Dr. Angela Dwamena-Aboagye	MC

B] Participants

No.	Name	Organisation
1	Rev. Fr. Wisdom Larweh	Catholic Archdiocese of Accra
2	Rev. Father Don. E. A Laryea	C.A.I.C
3	Rev. Mrs. Grace Agbotse	CAIC
4	Prophetess Emelia Adjetey	CAIC
5	Rev Fred Deegbe	Calvary Baptist Church
6	Rev. Bennet E. Niboi	Calvary Baptist Church
7	Rev. Dr. Cyril Fayose	CCG (General Secretary)
8	Apostle George Apasare	Christ Frontier Missions
9	Sarah Mbeah	CHC
10	Asiaw Samuel	CIAC
11	Apostle Samuel T. Doku	CIC (President)
12	Badu Isaac	C.O. P
13	Bismark Nkansah	C.O. P
14	Rev. John Aquinas	Destiny Restoration International Ministry
15	Kenneth Yeboah	Destiny Restoration International Ministry
16	Mrs. Happy Aquinas	DRIM
17	Rev. Francis Sey	Foursquare Gospel Church
18	Bishop S.N Mensah	Full Gospel Church Int.
19	Samuel A. Appenteng	FGCI
20	Bernard Asewie	GILLBT, Accra
21	Rev Isaac G.T. Odehey	Glory Hour International Ministry
22	Daniel Kobla Glymin	Glymin & Co.
23	Victor Badge	Gospel Light International
24	Pas. Mrs. Sophia Kweifio	GPCC

25	Apostle Samuel Kofi Abbrey	GPCC
26	Rev. Stephen Kweifio-Okai	GPCC
27	Florence Sampson	GPCC
28	Rev. John Apeakorang	GPCC (Royal House Chapel)
29	Betty Donkor	Harvest Chapel
30	Kingsley Arhin	Harvest Chapel International
31	Emmit Titi-Lartey	Harvest Chapel International
32	W. Abena Fosua	H.C.T.C
33	Rev Anthony Penni	Holy Fire Int. Church
34	Rev Jonathan Yaw Amoah	Holy Fire Int. Church
35	Rev. Jonathan Taye	Holy Fire Int. Church
36	Rev. Frank Abedi-Boateng	ICC
37	Rev. Mark Gyamfi	ICC
38	Mrs. Adu-Gyamfi	ICC
39	Ps. Nii Adotey Saka-Addo	ICGC
40	Nana Opere Ayensu	ICGC
41	Bernard M Adams	International Palace Church
42	Rev. Mrs. Evelyn Nii-Amponsah	Liberation Bible Church
43	Daniel Osabutey	LBC
44	Rev. Philip Botchey	LCI
45	Eliasha Du Kitcher	Life International Church
46	Francis Samuel Koku	National Catholic Secretariat
47	Rev. David Martey	P. C. F
48	Rev. Mrs. Lily Oteng Yaboah	Presby Church of Ghana
49	Rev. Bernard Lartey	Restoration Community Chapel
50	Rev. James Arthur	Revival Outreach Church
51	Dzifa Gakpleair	Royal House Chapel
52	Daniel Maslieno	Royal House Chapel
53	Eben Ankrah	SOG
54	Ps. Johnny Holman	Springs of Life chapel
55	Rev. Jonathan Ekuban	Springs of Life Chapel
56	Pastor Seth Laryea	Springs of Life Chapel
57	Angela Dwamena-Aboagye	The Ark Foundation
58	Prophetess Dorcas Aidoo	T.B.C
59	Nana Yaa Nyarko	Uni. Of Ghana
60	Francis Tenortey	Valley View University
61	Dr. Patrick Anyomi	World Missionary Church
62	Francis N. Siah	YMCA
63	Frank Akafia	Special Guest
64	Joseph E. Hayford	Special Guest
65	Mrs. Evelyn Korkor Ansah	Special Guest

C] Media Representation

Media	Station
TV (1)	GN TV
PRINT (7)	Chronicle
	Spectator
	Ghanaian Observer
	The Insight
	Times
	Daily Graphic
	Ghanaian Times
RADIO (1)	GBC Radio
ONLINE (6)	Otec FM Online
	Ghana News Arena
	G-Com Multimedia
	Modern Ghana
	The Free Expression
	GNA

D] Rapporteur: Stella Obese-Jecty

E] Planning Committee/ Volunteer Facilitators

No.	Name
<i>PLANNING COMMITTEE</i>	
1	Rev. Dr. Emmanuel Ansah
2	Mrs. Mercy Osei-Konadu Hammah
3	Mr. Kwadwo Adjabeng
5	Ms. Christiana Eshun
6	Mr. Achiri Awah
7	Ms. Mariama Malik
8	Mrs. Susan Ackah
<i>FACILITATORS</i>	
1	Ms. Nancy Apea Effah
2	Ms. Dampare Esther Agyekumwaa
3	Ms. Apem Darko Sandra
4	Ms. Grace Eyram Atatsi
5	Mr. Achiri Awah
6	Ms. Tamakloe Jennifer

7	Ms. Adjei Sofia
8	Mr. Justin Adomakoh
9	Ms. Michelle N. Y. Ansah
10	Mrs. Cathy Addo Johnson
11	Ms. Nana Ama Kyeremateng

APPENDIX 3 – PROGRAMME LINE UP

PROGRAMME
EKKLESIA ROUNDTABLE SERIES 2018

Theme: ‘TRANSITIONS AND SUCCESSION IN THE GHANAIAN CHURCH’

08.30hrs on Friday, 23 November 2018 | Ghana Academy of Arts & Sciences, Accra

MC: Dr. Angela Dwamena-Aboagye

ACTIVITY	PERSON RESPONSIBLE
Musical Interlude Arrival/Registration	Protocol Team
Opening Prayer	Apostle George Apasare
Welcome Address	KEN Board Member: Rev. Dr. Oppong Adu-Gyamfi
Introduction of Guests/ Chairperson	MC
Chairperson’s Remarks	Her Ladyship, Mrs. Justice Theodora Wood, Former Chief Justice of Ghana
<i>Musical Interlude</i>	<i>Addaquay</i>
Speaker 1	Rev. Dr. Emmanuel K. Ansah
Speaker 2	Rev. Dr. Robert Aboagye-Mensah
Speaker 3	Apostle Prof. Opoku Onyinah
Speaker 4	Bishop Gordon Kisseih
The KEN Moment	Bishop Mensah Adams (Call to Support)
<i>Musical Interlude</i>	<i>Addaquay</i>
Brief Case Study / Experiences	* Selected
Q&A and Plenary	MC
Concluding Comments	Rapporteur: Mrs. Stella Obese-Jecty
Closing Remarks	Chairperson
Appreciation & Vote of Thanks	
Closing Prayer	
Announcements Photos Refreshment	MC/ Protocol team

APPENDIX 4: WELCOME ADDRESS

KINGDOM EQUIP NETWORK | EKKLESIA ROUNDTABLE SERIES (ERS-2) 2018

WELCOME ADDRESS BY REV. DR. OPPONG ADU-GYAMFI

It is a great pleasure to welcome you all to the 2018 Ekklesia Round Table (ERS-2), here at the Ghana Academy of Arts and Science auditorium. Thank you for responding to the invitation, your presence means so much. This is the second time we are gathering under the auspices of 'KEN' to consider another important topic so dear to the Christian community around the world: ***'Transitions and Succession in Ghanaian Church'***.

The survival of Christian churches largely depends on how we handle Transition, and Succession crisis. It can have great impact on the vision and purpose of a particular church or denomination and trigger a change either for good or bad. That is why a conference like this is crucial to help put in place stronger structures to take care of both internal and external shocks during and after transitions.

I am excited to be to be here, my expectation is very high; looking at the caliber of people ready to share not only their knowledge but the experience accumulated over the years.

I will entreat all of us to take advantage of this opportunity, for the messages that will be shared will bring clarity and help us not to hold on to power when it is profitable to release it, or force ourselves into power when it is not our turn.

It will be very sad to repeat the mistakes of the Joshua generation. Joshua did excellent work but after his death the bible says, the immediate generation didn't know God and everyone did what was pleasing in his own sight. Anarchy was the order of the day. We shouldn't try to impose illegitimate leaders on our congregation when we are about to check out of here. It may lead to a call for total rejection of our leadership as the children of Israel did to Samuel.

David missed the opportunity to finish strong. He had to hurriedly put together a team of king makers to get Solomon on the throne when the mutiny had already started. Let us all put the proper structures in place whilst are alive and strong. Time is not waiting for us. We have an everlasting God but not everlasting leaders. The man of the platform today is the man in the tomb tomorrow.

Don't die with the baton still to your chest. Learn to release it and release it to the right person; that is the choice of God. This among other things informed the organizers when they put together this program. Make the most of the time, listen, write, ask questions and share your thoughts.

Thank you for your time. God bless you

APPENDIX 5: PRESENTATIONS

Presentation 1

TRANSITIONS AND SUCCESSION IN THE GHANAIAN CHURCH: CRITICAL ISSUES

REV. DR. EMMANUEL KWABENA ANSAH – *A personal tribute to the Late Mr. Justice George Acquah, Former Chief Justice of Ghana who launched my book “Keys to Successful Succession” in the year 2003.*

- **BACKGROUND**

It is generally accepted that Christianity was introduced to the Gold Coast by European traders led by the Portuguese in the late 15th Century. These were Roman Catholics who first settled in Elmina.

Subsequently, missions such as the Moravian, Anglican, Basel, Methodists and many others established themselves in different sections of the country. By the early part of the 20th Century, Pentecostalism had also found a home in Ghana.

The leaders of the Western Missions were in the main appointed by their parent organizations until their indigenization in the 20th Century. This coincided with the establishment and spread of many indigenous Pentecostal and African Independent Churches (AIC) bringing in its wake the need to appoint and succeed leaders over time. In the case of the AICs, transitions and successions occurred only after the demise of their founders. Unfortunately, a significant number of these churches have had protracted conflicts since their founders passed on.

Notable among them are the following:

- a. Musama Disco Christo Church (MDCC)
 - i. Founded by former Methodist Catechist Joseph William Egyarko Appiah (Akaboha 1) in 1922
 - ii. Founder died in 1948.
 - iii. Conflict after removal of third successor in 2002
 - iv. Last ruling of Supreme Court on November 1, 2015
 - v. Security still tight during Annual Peace Festival celebrations after several clashes.
- b. Apostles Revelation Society

- i. Founded in November, 1939 by a former EP Church Elder Charles Kwabla Nutornti (Renamed Wovenu) in Tadzewu in Volta Region.
 - ii. Founder died in 1999.
 - iii. Successor inducted after fifteen years of strife including secessions.
- c. Saviour Church of Ghana
 - i. Founded in 1924 by Opanin Isaac Kojo Asirifie in Osiem, Eastern Region
 - ii. Founder died in 1997.
 - iii. Conflicts leading to legal tussles up to Supreme Court.
- d. Church of Christ (Spiritual Movement)
 - i. Founded by Prophet John Mensah in November, 1958
 - ii. Founder died in January, 1972
 - iii. Conflicts including one over a church facility in Kumasi decided by the courts. Now relative stability prevailing during their 60th Anniversary.
- e. Eden Revival Church (Member of Christian Council of Ghana)
 - i. Founded by Rev. Yeboah-Koree in 1963 originally as F'Eden Revival Church
 - ii. Founder died in 2002.
 - iii. Several Christian Council led mediatory steps yet to bring stability to the church.

Ghanaweb.com Friday October 5th, 2018

Our mainline churches have not been spared from the challenges of turbulent transitions and successions.

In the mid-eighties we witnessed court actions, press conferences and public demonstrations by Methodist Youth on the streets of Accra at the end of the tenure of the late Rt. Rev. Dr. Jacob Stanley Adama Stephens as President of the Conference of the Methodist Church Ghana. (Unfortunately, a minister collapsed during one of the numerous Press Conferences at the time).

More recently we have heard of allegations of vote buying and campaigning in some established denominations in their transitional programmes. In a recent discourse with an elder of a large denomination, he remarked that the politicking in his church could be compared to the unfortunate happenings in the two leading political parties in Ghana.

Among churches of charismatic persuasion, the debate between the pro-dynasty and anti-dynasty fraternity does not seem to be ending any time soon. This is primarily because many such churches have their first-generation leadership approaching their natural retirement age. It is complicated further by the contrasting lessons of their role models in Europe and North America. *(I hope participants will offer clarity on this issue) +++*

In my own backyard, the Soul Clinic International Church (now Covenant Family Community Church) I always recollect with pain the acrimony and near collapse we experienced as a body in the first two years after the sudden home call of our founder and first Senior Pastor - Rev. Vincent Edwin McCauley in March, 1997.

In spite of all this, we as a nation can boast of a few bright spots among which are:

- *Full Gospel Church International:* On September 25, 1999, the late Very Rev. Emmanuel Ashong Mensah, Founding President of the Full Gospel Church International based in Tema handed over to his son Bishop Samuel Noi Mensah. The church has since seen some remarkable progress.
- *Fountain Gate Chapel International:* In the year 2009, Rev. Eastwood Anaba (Founder) handed over the Chairmanship of the Fountain Gate Chapel International to Rev. Clement Ancheba.

IMPLICATIONS OF POOR TRANSITION AND SUCCESSION

1. Legitimacy of the Gospel message – Peace and love compromised by conflicts and strife for power.
2. Legitimacy of leadership called into question. Mark 3:25 Psalms 11:3 (Weak foundation)
3. Breakdown of pastoral care (loyalty to opposing pastors) – 1st Corinthians 3:11
4. Resource mobilization poor. Systems breakdown as well.
5. Accountability compromised (including the use of power)
6. Evangelism and missions unproductive.
7. Ecumenical Relations undermined. Partners unsure about how to relate to factions.
8. Unhealthy fellowship (acrimony, poor membership, legal suits, frequent clashes, anxiety)

CRITICAL ISSUES TO BE CONSIDERED

- i. Theology of spiritual leadership and how God leads his church. E.g., Significance of Prophetism in Pentecostal Churches. Clergy vs Laity Debate, pro-dynasty vs anti-dynasty
- ii. Welfare Policy for ministers and their dependents.
- iii. Socio-cultural background of bulk of membership and leaders. E.g. Nepotism and ethnicity (unwritten code of ethnic ownership of denomination), age of leaders, literacy level, economic status of families.
- iv. History – key personalities and past roles. Managing the interest of the founding fathers.
- v. Structures of the church – Legal, Constitutional, Accountability Structures. Also, Polity chosen
- vi. Socio-cultural Views of Leadership (Power and Money, Lordship or Servanthood?)
- vii. Assurance of sustained vision

In sum this is the HOW of Succession

- **Honour**
- **Ownership**
- **Welfare**

CURRENT OPTIONS

- a. Direct appointment of officers
- b. Democratic Election by a select group
- c. Dynasty Selection by Leader
- d. Hybrid

CRITICAL QUESTIONS FOR ALL AS WE REFLECT ON CHURCH TRANSITIONS AND SUCCESSIONS

PART 1- General Body

- i. Where are the family members of Wesley, Calvin and Luther founders of leading protestant denominations in their respective church leadership today?
- ii. How does a church ensure that the vision of its founders is not derailed by successive leadership?
- iii. What are the real lessons from the legacies of leaders like Oral Roberts, T. L. Osborn, Kenneth E. Hagin, Benson Idahosa and John Osteen?
- iv. When can we expect to see an Ewe as the Presiding Bishop of the Methodist Church Ghana?
- v. When can we expect a Fante as Moderator of the Evangelical Presbyterian Church?
- vi. How close are we to seeing the first Ashanti as Moderator of the Global Evangelical Church?

- vii. How close are we to seeing a Ga as leader of MDCC/Saviour Church of Ghana?
- viii. How close are we to seeing the first Wala or Dagomba as Moderator of the Presbyterian Church of Ghana?
- ix. How close are we to seeing the First Woman Chairman of the Church of Pentecost or Apostolic Church Ghana?
- x. How do churches manage the energies of Heads of churches who retire at youthful age without threatening successors?
- xi. Is the church ever going to appoint leaders by universal adult suffrage?
- xii. Is the church a Theocracy, Monarchy or Democracy?
- xiii. In developing a Succession Policy is the church conscious of the national laws regarding companies limited by guarantee and trusteeship?
- xiv. If a labourer deserves his wages, how should churches compensate founders who invest the best of their time, energy and resources in the formative years of their churches?

PART 2 – Specific Denominational Questions

- i. What is the vision of the ministry/church?
- ii. Who qualifies to lead ministry/church at any level?
- iii. How does a qualified person rise to the top? (Qualification/Criteria /Process)
- iv. How long should leaders stay in office?
- v. How much authority should a leader wield?
- vi. Which team is available to support the leader?
- vii. What resources are available for the work of ministry?

Presentation 4

TRANSITIONS AND SUCCESSIONS IN THE CHARISMATIC CHURCH

EKKLESIA ROUNDTABLE SERIES 2018

Date: November 23, 2018.

Speaker: Bishop Gordon Kisseih

Transition is the passage from one place or state to another (Webster, 1828) ... (Noah Webster).

Succession is the power or right of coming to the place of another, as succession of Kings or bishops (Webster, 1828).

For the church universal, transitions occur when the key leader can no longer continue to occupy his office, and hence cannot exercise his authority. The main purpose of transition is for the key leader to engage a process or a program which would allow for a smooth and cordial transfer of power to the new leader, without any disruptions to the operations of the organization. The former leader must eventually leave the office completely for the new one.

Some Biblical examples of such transitions.

1. Moses and Joshua – Numbers 27:18
2. David and Solomon – 1 Kings 1:30
3. Elijah and Elisha – 1 Kings 19:19 (The 4-level test – Gilgal, Bethel, Jericho, Jordan)
4. Paul and Timothy – 1 Cor 4:17
5. Barnabas and John Mark – Acts 15:37
6. Jesus - mentored the 12 disciples

Two contrasting examples of transitions:

1. Negative: Saul and David – marked with insecurity, jealousy, hatred, death
2. Positive: Paul and Timothy – Acts 16: 1-3

Timothy – a certain disciple (mother was a Jewess believer, but father was a Greek)

Paul mentored Timothy

Timothy my beloved son, faithful in the Lord – 1 Cor 4: 17

Timothy, my own son in the faith – 1 Tim 1:2

Timothy, my dearly beloved son – 2 Tim 1:2

Three vital things Mentors must do for their mentees:

1. Prayer – Prays for Timothy night and day – 2 Tim 1:3
2. Relationship – Connects with Timothy's grandmother Lois, and mother Eunice – 2 Tim 1:5
3. Encouragement – Releases Timothy to be strong, walk in power, love, and sound mind – 2 Tim 1:7

The Five Golden Keys for Transitions

Main Text 2 Tim 2:1-2;

“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also”.

2 Timothy 2:1-2 KJV

Thess. 2:8; 1 Cor 11:1; Prov 9:9; Prov 27:17.

1. Spend time in The Word. Be strong mentally. The Word of God builds mental strength. Be strong mentally – against people who will oppose you, dishonor you, and disturb you. The devil will not come to you physically, but through people. Be focused mentally on the Word. Eph 6:10-18.
2. The Anointing. Be strong in the grace which is in Christ. Christ is not Jesus’ last name. Christ in Greek is Kristus; in Hebrew is Messiah – which means the anointed One, and his anointing. See Philippians 4:13 – I can do all things through Christ WHICH strengthens me. Through the anointing which strengthens, which empowers me. Meaning, be strong in the grace that is in the Anointing. There is a special anointing for that office. Desire it, you will receive it.
3. Faith. The things that thou has heard of me among many witnesses (2 Tim 2:2)
Faith. Faith comes by hearing and hearing by the word of God (Rom 10:17).
Paul’s faith was being spoken about. Paul was telling Timothy to be a man of faith. There are two vital catalysts of faith: a) faith which works by love (Gal 5:6); and faith does not work in the atmosphere of non-forgiveness (Mark 11:25-26)
4. Relationship – Build a relationship whose foundation is trust. Commit to faithful men, who will be able... In searching for successor look for faithful men, first. When you find a faithful man, he will be able to teach others also... to be faithful. Do not look for able men, they may not become faithful (2 Tim 2:2).
5. Release in Prayer. Step out completely in the transition, after you have a release in prayer. This is crucial because it confirms in your spirit the timing for the whole transition. Some organizations may need a year other may need more, so plan ahead. Allow the new leader room to grow and become his own person. You will be available if need be, but him depend on the Holy Spirit, (John 15:7).

Jim Collins – considers himself as a student and teacher of leadership. Endless hours of research into companies to understand what separates the best from the rest. He has 6 books. Good to Great, says good is the enemy of great. We are good, but our successors should be greater.

His best seller, Built to Last – Jim Collins talks about Visionary Organizations. “Visionary organizations are the ones that are widely admired by their peers and having a long track record of making significant impact on the world around them,” (Jim Collins, Built to Last). The myth of charismatic leader,

Jesus said:

“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” John 14:12 KJV

Jesus is releasing his mentees to do far greater than he did, how?

Look at verse 10,

“Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.”

John 14:10 KJV

As we transit and bring other people into office or their calling, we will speak the words, but the Father will do the works”.