Introduction

Micah is a network of Evangelical Christian agencies that emerged following the meeting of a small number of leaders of non-government relief and development organizations in Kuala Lumpur. The group came up with an initiative of forming new international network that would strengthen the capacity of participating agencies and enable collective action in areas of major concern.

One of the areas identified as priority need by the coordinating group was encouraging the development of small regional workshops designed to increase the capacity of relief and development agencies in areas of expressed need and enhance their ability to achieve best practices. The already identified areas of concern include advocacy, management with integrity, community development, education, and the philosophical basis of compassionate engagement. Accordingly ‘Principles and practices of Christian management is the third workshop in line.

The Ethiopian Kale Hiwot Church organized the current workshop with support from Food for the Hungry International (FHI), World Vision Ethiopia (WVE), Hope Enterprises and Compassion International. Resource persons are from Tearfund U.K. FHI, WVE and the Ethiopian Kale Hiwot Church. Topics covered include change management, People’s Management: personal leadership style, Authority and accountability and case studies. Participants, numbering 38, came from churches and Christian organizations of various African countries, Australia and the U.K.

June 13, 2001, Day one of the workshop

The first day of the workshop was devoted to settling participants arriving from abroad, registration, conducting opening ceremony, welcome and introducing the workshop. Dr. Tesfaye Yaikob made an opening speech and Mr. Steve Bradbury introduced the participants to the network. Following that Pastor Siyoum said a word of grace, General Secretary of the Ethiopian Evangelical Churches Fellowship, the participants enjoyed pleasant snack and dinner get together at the Ethiopian Red Cross Training Center, where the rest of the workshop was conducted.
Day two – June 14, 2001

The workshop facilitator of the Day was Mr. Getachew W/Michael, World Vision Ethiopia National Director, who started the day by inviting participants to introduce themselves.

The introduction was followed by devotions in which Dr. Peter Cottrell shared from Micah 6:8, reading, “He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.” The first morning of Dr. Cottrell’s devotional sharing was devoted to ‘justice’. He brought participants’ attention to the injustice that goes on around the world starting by his encounters in Hosaina, district in South Ethiopia, years back, where a landlord demanded his tenant to leave the land and the response of elders to the act of the landlord. It is in the world where animals are being taken care of that people suffer.

In ancient Israel God appointed prophets to rebuke priests and kings acting unjustly against His people. Nathan rebuked king David for killing Orion. Priest Eli was rebuked for his sons’ sin against God. John the Baptist rebuked king Herod for taking his brother’s wife. Therefore above all men’s authority there is a divine authority, the authority of God. He knows every thing that goes on and nothing escapes His sight, where men don’t.

Seeing what goes on all around us we tend to question if God is on the throne why all this happen? But it is us who put God on the throne of our life, our church, our organization and our ministry. That is why we pray “…our father in heaven, Thy kingdom come, Thy will be done on earth…” God is responsible only when He is on the throne and it is up to us to put Him on the throne. Then Dr. Cottrell closed the devotion with a word of prayer.

Presentation by Mr. Doug Balfour on ‘change management’

The devotion was followed by Mr. Doug Balfour’s presentation on change management. Mr. Balfour disclosed to the participants that his presentations concentrate on three major areas, viz. change in the world around us, the experience of Tearfund and how good we think we are at managing change.

Weather we like it or not change goes on all around us. The case of HIV/AIDS was taken as an example, which was unknown some three decades back. In many African countries people were reluctant to respond until a person from their extended family died.

Looking at change from biblical perspectives, we learn that God is always at work, changing human life, personal and societal transformation. The response of people to change varies depending on personal style, cultures, the type of organization in which we are and the type of the change. Changes may be
radical, strategic or evolutionary. Changes may be initiated for various reasons. However any change should be initiated for good reasons, for which we need wisdom, and not for just for the sake of changing.

There should be good case for changes. Changes are bad when there are no good reasons for. Changes may be triggered by negatives/difficulties, where situations force to make change (e.g. the threat to downsize an organization unless workers make some changes) or positive changes, in which changes are initiated to capture some opportunities. Positive changes are difficult to implement and require developing compelling vision so that people may accept the change. Changes may be initiated by newly coming in leaders, stakeholders or government requirements, or by crisis.

With this introductory presentation Mr. Balfour jumped to sharing Tearfund’s experience in going through change. When he joined Tearfund as a change agent it had 150 U.K staff, partnering with 10,000 churches and 450 partners engaged in relief and community development projects. The annual budget was 30 million USD. It focused on becoming professional, which resulted in becoming dry, bureaucratic and had five departments that hardly communicated with one another and had five different versions of organizational vision.

In planning for change it is essential to ask questions like are we sure that the organization is fulfilling its mission? If we are not sure that we are fulfilling the organization is fulfilling its mission asking the staff, trustees and our supporters is worthy. If we are sure that the organization is achieving its mission we need to ask if we are going to be happy with what we are achieving ten years from now. If no, then asking what we can do better is again worthy.

Mr. Balfour, using pictorial representation of organizations’ lifecycle, in which all organizations have high and low points on a sigmoid curve, pointed out that changes are necessary as organizations pass through a process of growth to reach peak level and start to decline. To be effective organizations need to think about the future while they are at the stage where they are in success. Tearfund was on the declining side of the sigmoid curve and at a stage where change was necessary. Furthermore Greiner’s model of organizational growth phases was used to illustrate the need for change through the course of time.

In initiating change, from the outset, the scope, timescales, approaches and staff/stakeholders level of involvement must be determined. The scope must be limited to what we can achieve and cope with. The time, costs and logistics involved and the reality of the change must be considered. Above all it is essential to bathe the whole process in prayer.

The ten questions to ask in formulating change are:

- Is the change legitimate?
- Do we have the skills required to handle the change process?
- Are we prepared to involve others?
- Are we committed to dedicate adequate resources?
- Will we be able to recognize success when we meet?
- How radical will our stakeholders let us be, or how much are we allowed?
- Does our personalities allow us? E.g. the culture may not allow firing staff.
- Do we have management team sufficiently united to withstand change?
- Is it time to change?
- Can we afford the consequences/implications (the short term pain)?

In moving through change asking if the models are in harmony and whether this harmony is maintained if the bits are changed is essential. The flow starts with shared vision, from which a strategy is developed and moves through preparing structure required to implement the strategy, analysis of skills required for implementation, staffing, determining the style and finally developing systems (see picture below).

In Tearfund the Board and management team were approached. Then change team, mission review team, 26 brainstorming teams, values review teams and
strategic direction developing teams were formed. The major changes that came as a result of the change were,

- Flatter structure
- Decentralized decision
- Flexibility
- Growth of income from 30 to 45 million USD
- Growth of number of U.K staff from 150 to 265.
- The centralized five Departments were replace by regional based teams
- Ten years' strategic plan was prepared

The lessons learnt from the process, as noted by Mr. Balfour are,

- Giving more priority to implementation
- Communication
- Begin with an open agenda without setting any precondition
- Determine how and when to engage outside advisers
- Recognize success and failures
- Celebrate successes

With this participants were organized in groups to discuss on ways in which their organizational experience of change has been similar and/or different from Tearfund U.K. After discussion the group came up with the following points.

- Causes of change – that change was initiated to overcome difficulties, to capture opportunities, when external leaders came in, as stakeholders’ requirement, because of crisis, when leaders left and as government requirements.
- Process of change – use of externals, non-stakeholders, was seen in the case of Tearfund
- That change is painful and time taking process
- Difficulties encountered because of non-consultation and poor communication
- Problems of caused by founders/pioneers leaving the organization
- That the need for change may come from external or internal factors
- Differences to Tearfund UK – the pace of change was faster in Tearfund, the pace of change is affected by cultural and social factors. Tearfund had more courage, took bigger risk and was more proactive.
- Not seeing employees as just one resources but as God sees them
The importance of forgiveness and personal reconciliation
That success is not only what is good in our eyes, but also in God’s eyes.
That if we are overwhelmed by fear we may not be doing anything
That risk needs to be compared to the expected return, and there are negative and positive risks.
Similarities – having shared vision evident in both,

Mr. Balfour emphasized the importance of communication in change process. Communication helps to clear suspicions and to help people think through change. People have expectation to know what goes on around. Misunderstandings may also appear at some point, as changes are always messy. The complexity/simplicity of issues determine what to communicate to whom. Simple issues can be communicated to all, while complex and sensitive issues need to be kept to some group and communicated frequently. Issues like staff positioning may be left to the senior management, but this must be made clear to the staff that at some point involvement will be limited. This entails the need to establish formal communication mechanisms and determining the level of participation of each.

Communication can be made through putting information on web sites, newspapers, presentations, training, and team meeting.

In designing change setting clear strategies, assigning full time change team leader, forming change team to facilitate process, initial training and team building, conducting monthly review meeting, involvement of management team and securing commitment from top level leadership are key success factors.

Changes are painful and time taking. Therefore people need to be helped to go through the process of change. Peoples adopt different orientation towards change and the ability to take-up and cope with varies from individual to individual. Therefore people need to be helped while going through change process. Put on a scale there are the initiators, change agents, those who take up immediately without questioning and down the line there are the change phobic at the extreme end. Here honest and open communications, involving people in the process and helping to confront and deal with problems is helpful.

Leaders encounter resistance to change because of different factors. Uncertainty, fear of surprise, loss of control threat to existing habits, embarrassment, concern about future competency, disruption to rest of life, fear of more work and past resentment may all lead to resistance to change.

Transition cycle picture covering seven steps was used to depict individual’s response to change through time. At the beginning it is quite normal to be shocked and overwhelmed by situations. This phase is followed by a period of denial of change and temporary retreat. People will then understand the necessity of change though there will be frustration of how to deal with change.
Abandoning past comfortable attitudes and behaviors, and trying to take up and stereotype with the new follow this. Anger and frustrations may emerge at this stage and lots of energy may be put into understanding and taking up the new. People will then start to internalize the situation and grasp why change is necessary. Finally a stage of incorporating meaning into the new behavior is reached. By observing stages at which individuals are and giving support change agents can help people to go through the cycle.

In conducting analysis for change seeking internal and external contributions, observing how people react, visit to other organizations to learn from their experiences and encouraging high-level participation help to come up with good result. Analytical tools like SWOT, questionnaire, and force field, risk and sensitivity analysis, forecasting can be used.

There should be time for synthesis, iteration and consolidating the findings of the analysis. It is from this that mission, value and strategic direction statements are drawn. Once this stage is over there should be continuous testing and checking and giving support. Plans should be realistic and priorities must be set. Detailed cost benefit analysis of the change is done at this stage. Following knowing what to do and setting priorities structures that fit the new change are created.

For successful implementation of change the required staff time, support for new roles and what people need to implement the change should be planned ahead.

In implementing change coping with losers, dealing with people who are not doing as much as they should do early in the process and trying to minimize what they lose is important. However we need to encounter the problem in the interest of the organization not only from individual’s side. Holding our plans lightly and keeping our eyes open for God’s guidance is important.

With this the participants were dispersed in to group to discuss on two points, Christian planning and how we respond to change. Mr. Balfour told participants a story ‘who moved my cheese?’ in which two mice, Sniff – who sniffs out change early and Scurry – who scurries into action, and two people, Hem – who resists change and Haw – who adapts when he sees something good were involved. The question is how do you respond to someone moving your cheese?

After an hour of discussion the groups came back with the following report in responding to change:

- Strong emotional response, fearful, bitterness, negative outlook
- Complaining
- Anxiety, disrespectful, feeling of discouragement
- Ask why?
Investigate the cause, motives, objectives, goal, purpose, outcome

Anger, suspicion, grievance, retaliation

Try to discern advantages and disadvantages

Become fearful, feel difficulty, evaluate performance

Try to understand the plan of God

Become reactive

We need to keep balance between our plans and God’s guidance

See as waste of time, tendency to negatively react to immediate situations

Mr. Balfour put lessons learnt by Tearfund as follows.

1. That change is messy
2. Be very clear about your vision and communicate the benefits
3. Change takes longer time than you think; we often overestimate what we can achieve in one year and underestimate what we can achieve in five years
4. Change takes dedicated resources, top leadership attention and commitment
5. Set clear expectations about level of participation, say staff should know discussing sensitive issues will be limited to small groups
6. Restructuring starts with the vision and then goes to structures and then to people
7. Gap between design and implementation
8. Keeping on communicating is important
9. Conducting learning review
10. Bathe the whole process in prayer

Mr. Balfour demonstrated, using organizations iceberg schematic representation, several things go unnoticed. Things like norms, beliefs, values, attitudes etc. often go beyond what change agents can notice.

As a final remark Mr. Balfour explained that leading at times of change is a tremendous challenge and tremendous opportunity. In a change process we need to think of what can fail, the probability of failing and the consequences of failing. It is good to think what we might do and the risks we would take if we were not afraid. Furthermore the importance of keeping communicating to stakeholders was emphasized.
The transition from the old to new is characterized as a neutral zone. It is the phase at which the old is discarded and new understanding, values attitudes, and identity are picked up.

Organizational planning: the case of World Vision Ethiopia,
By Simon Heliso

Simon started his presentation by introducing organizational planning and Cotter’s eight steps to process for change. He then proceeded to introducing World Vision Ethiopia (WVE) and how the eight Cotter’s steps were adopted to change process.

Methods used to set the change process in motion, the Participatory Ministry Review (PMR) and how sense of emergency was created through showing staff that the organization was at a cross roads. With this understanding was reached to conduct complete review of the organization’s ministry, structures and systems and the steps to be followed were formulated.

To facilitate the process change team was formed at the management level. The process involved conducting mission understanding and core document review workshop that was taken as a take off point of the process. This served to review the structure, functions, impacts and relationships. The review, which took about 18 months, involved the entire staff, donor agencies, support offices, government officials, representatives of the communities and advisory council members.

Finally organizational vision was articulated, the organization was restructured to become flatter and decentralized, employees were repositioned or forced to leave the organization, and staff were trained to enable handling the new responsibilities. And incentive systems were attached to achievements.

Hot discussion followed Mr. Helsiso’s presentation. Some of the questions posed and points raised were,

1. How did you manage to involve all stakeholders? Response: questionnaires were used, reports put together, and evaluation was done by externals.

2. How did the process fit into World Vision International? Response: fortunately the International Office also went through change process at similar time.

3. How much was the change influenced by the International Office? Response: the international office incorporated their expectations and
peer review, in which partnership representatives participated, was conducted.

4. Who was the change agent? Response: change triggers were internal. There was a change in leadership.

5. What was the effect of the change? Was there no fear? How did you manage? Response: the change affected all. It was recognized that change was inevitable. There was a fear of consequences of no change.

6. What culture change did you observe? Response: relief mentality was changed. Use of modern technologies was promoted. Fear of change was minimized.

7. Who evaluated performance? Response: the system allowed performance evaluation at different levels of authority.

8. What criteria were used to select change team members? Response: change team members were picked based on profession, they were given power and coalition was created.

9. What was the response from others? Response: it was mixed (opposition and cooperation), both from inside and outside. It was a difficult time.

10. What budget growth mechanism was used? Response: Attaining household food security was taken as a goal. That was attractive to partners. Program performance was improved.

Finally Mr. W/Michael closed the day with piercing remark on change that change is painful and messy; full of interruptions both from inside and outside, which should be resisted.

**Day two – June 15, 2001**

Mrs. Tenagne Lemma (Compassion International Country Director) was the facilitator of the day.

Prayer was lead by Dr. Tesfaye Yaikob and for morning devotions Dr. Peter Cottrell continued sharing the word of God from Micah 6:8.

Dr. Peter noted that the love of God is related to both the old and new testament. In the old it refers to Israel and hence it was a limited prosperity covenant and the promise was for a nation.
The second covenant is a covenant of persecution not prosperity; the more faithful you are the more you will lose. The second covenant is related to spiritual prosperity. If we look into the life of Jesus in Mathew chapter 8 & 9, where it says He had compassion on them because they were like a sheep without a shepherd, His ministry was not completed and at the end of the ministry there were more sick people. Therefore it is expected to demonstrate the compassion of Jesus.

The covenant promises us hard work and persecution. Dr. Cottrell presented a moving story of a man who borrowed 10 Birr for funeral to pay back 2 Birr each month in interest. Such things happen across the whole of Africa and there is something that can be done and we need to demonstrate the compassion of Jesus.

Presentation by Mr. Thomas M. Stocker

Mr. Stocker started his presentation by establishing principles. These are;

- Prayerfully seeking to hear from God
- Active contribution by all participants
- Respect sensitivity and confidentiality issues
- Focus on learning
- Seeking to bless others
- Commitment to change self
- Biblical

Mr. Stocker’s presentation of the day was on “people management and personal leadership style” covering principles, practices and case study on the experience of Kale Hiwot Church. Participants were asked to make commitments how they manage people at the end of the session. Before dealing with the topic, however, the result of survey conducted during day one on management was presented using power point. Then participants discussed on the findings of the survey for a few minutes.

It is often the case that many churches and Christian organizations tend to avoid management and administration considering as evil thing to be dealt with. To clear such misunderstandings management and stewardship were defined. Management is the art or act of managing: the conducting or supervising of something, while stewardship is defined as conducting, supervising or managing of something, to care for, and be responsible for something entrusted to ones care.
The bible tells us that God put the man in the Garden of Eden to work and take care of resources entrusted to him (Genesis 2:15). Likewise Paul advises Timothy to guard what has been entrusted to him (1Tim. 6:20). We are accountable to God for how we manage what is entrusted to us (Rom. 14:12). Wise use of resources to effectively achieve maximum results is expected of us. The bible tells us that God appointed first Apostles, administration/management. Therefore management is a spiritual gift that we need to recognize. We practice management on ourselves.

Then participants were asked to discuss in groups of four on how they manage their spiritual, social, mental and physical lifestyle in synergy, in which each one was asked to fill in forms and discuss with his/her partners. After discussion the major issues pointed out were, lack of time to rest, balance problem, less emphasis on social aspects, lack of schedule, etc…

Managing Christian ministries or organizations involves planning and arranging elements into a whole of interdependent parts to reach a specific objective. Organizations are vehicles to reach specific objectives. Elements of organization include people management, financial management, public relations and organizational management. The elements of people management are hiring, orientation and training, delegation, discipline, pension, succession reward compensation. People management is the most important element of organizational management.

With this introductory remark participants were divided into eight groups to discuss on the eight key elements of people management, which took through to lunch.

**Group presentation**

**Group one – hiring group**

The group came up with the negative impacts of hiring the wrong people as frustrations and not being able to relate well with other people. Several bible verses related to selection of employees (including 1Sam. 16:17, Acts 6:3, 1Cor. 12:4-6, Exodus 31:3) were listed out. Regarding steps to follow in hiring prayer, advertisement, setting dates and sending invitation letters for interview, selection, giving appointment letter and conditions of service and signing contract agreement were mentioned.

Participants added onto the group discussion outcome points like the need to follow procedures and not depending only on documents, consulting referees, asking to get letter from his/her church, if we are looking for Christians, in selection. We need to pray so that God may send the right people and wait on Him. Discerning spirit can help to identify whom to hire. Mr. Stocker emphasized that for a Christian organization it is a must to hire Christians, if possible. If hiring non-Christians is a mandatory, it is essential that they share the vision and
values of the organization and take part in spiritual programs. Looking for Christians should not be limited to the top management but all staff.

**Group two – orientation and training group**

The group used a role-play to demonstrate the wrong and correct types of orientation. In the wrong type the employee was confused and didn’t know what was expected of her, when she was finally asked to submit her reports. This employee was not given enough orientation, but taken to the office and told her position. Explanation of the organization’s mission, values, what is expected of the new employee was noted as important components of orientation. Giving policy papers, the bible and other essential documents were recommended.

The biblical examples quoted were Mosses and Joshua, Jesus and the Disciples and Paul and the early church. Regarding training, Titus 2:1-10, 1Tim. 4:12, 1Tes. 2:6-7 and 1Cor. 12 were quoted.

**Group three – delegation group**

The group presented that lack of delegation ends up in disempowerment, poor relationships, frustration, failure to realize potentials, inefficiency, overworked, mistrust (Mosses given as an example), not learning from mistakes, and developing culture of fear. Math. 10 and Luke 10, sending out the 12 and 70, were taken as representing delegation that empowers people and Acts 6 and Exodus 18 were taken as acknowledging own limitations and exercising delegation to share responsibilities. Mosses delegated the elders, Jesus delegated the 12 disciples and then the 70.

Delegation entails risk, e.g. Judas was given the responsibility of keeping money, while he was a thief. Delegating doesn’t mean that we are free of the consequences of what happens. David the king delegated Joab to kill Uriah (2Sam. 4:14), but he was to bear the consequences. A Christian leader can delegate task, authority and responsibility, while moral responsibility, strategy, and other core-issues related to position can’t be delegated. In delegating we should let go what is possible. The task may not be done as we want, but as long as 70% can be done it is appropriate to delegate. Moses was responsible only for core issues. Sarah’s delegation of child bearing to Agar was unacceptable to God.

Christian organizations can train delegation through setting examples, mentoring, monitoring and evaluation. Being aware of self-limitations and culture help to know the need for delegation. Trusting in people in its self is investing in people. In delegation it is good to recognize the benefits and celebrate gains.

The biblical principles of delegation are entrusting to and empowering other people, acknowledgement of own limitations, daring to risk, accepting responsibilities, and setting criteria in delegation.
Group four – compensation group

The group presented the consequences of unjust compensation as loss of quality manpower, loss of integrity, lack of motivation and low staff morale, staff inclining to be involved in other income generating activities and temptation for embezzlement. Fair sharing (1Cor. 9:9-12), treating workers the same way that you would treat yourself (Eph. 6:7-9), don’t exploit your workers (Is. 58:3) were taken as biblical principles for compensation.

Paying different salaries for different abilities and responsibilities were taken as acceptable (Math. 25:14). The amount of pay was suggested to be at least something that one could live on a fair life. However there was an argument on different pays for spiritual gifts (e.g. pastor and prophesy). It is agreed that payment is based on positions, but positions in churches are related to spiritual gifts.

Nearly all participants confirmed that their organizations have compensation policy. John 10:10 were taken as describing what should be reflected in a Christian ministry in regard to compensation policy. Math. 7:12 was also taken as definite aspect of people who don’t fairly compensate their employees.

Group five – reward group

Rewarding includes, as suggested by the group, payment, recognition, honor, acknowledgement, promotion etc. for extra effort, over and above compensation. The consequences of not rewarding are reduced commitment, lower performance, laziness and feeling of being slighted. Reward systems, however, should be clear and transparent.

Biblical verses that refer to rewarding good performance are 1Thes. 5:12-13, 1Tim. 5:17-18, 1Cor. 3:12. However the bible also tells not to expect reward for good performance from men (1Tim. 6:1, Math. 6:1-2, Math. 20:20-28, 1Cor. 4:5).

The group established biblical principles for rewarding as

- Reward good performance and extra efforts
- Don’t expect reward for your good performance
- While God also rewards on earth, our fullest reward comes when the Lord returns.
- In developing reward systems make sure that it does not make people greedy, self-aggrandizement and seeking earthly treasures. People should not be pressed to work for some kind of reward-money, honor, power etc.
- Whether we are rewarded or not we should strive for excellence.
Participants noted that reward includes encouragement, prayer, listening to and saying well done, caring for people asking what problems employees may have etc. and not only material things.

**Group six – succession plan group**

Consequences of not planning for succession were taken as leaving ones responsibility to nobody, in which case Joshua was taken as an example. It was said that Joshua handed over to Stones, while he received from Moses. It was also said that Joshua handed over to the old, the wrong people. Therefore Moses was taken as a good example of succession planner, while Joshua was taken as bad. Math. 28, and Mark 16, where it talks about the great commission, and 2Tim. 2:2 were taken as biblical verses about succession planning. The principles of succession planning are being open to the Lord’s calling and also to an end to calling. The response to whether organizations’ of the participants have succession plan was mixed. Some participants even didn’t agree with having one. As justification of situations in which succession plan can be dangerous, e.g. cases where some employees expect to be promoted to a certain position and others don’t may lead to complexities and disincentives.

**Group seven – Discipline group**

Heb. 12:4-12 was taken as a theme for discipline by the group. The possible consequences of not exercising discipline in an organization are people may not respect working time, organizational objectives may not be achieved, misuse of resources, power abuse etc. Bible verses speaking about discipline are 1cor. 5:1-5, Acts 5:1-9, 2Thes. 3:6-15, Math. 18:15-17, 2Sam. 12:1-14. The principles derived from these verses are pass sound judgments, discern faults, convict the sinner and allow him to pass judgment on him/herself.

The Bible passages quoted for not disciplining was 1Sam. 2:12-25, where Eli failed to discipline his sons leading to disaster.

Principles established for Christian organizations for disciplining are

- Be objective, make sure of the offense, faults, mistakes etc.
- Consult the person and advise alone
- Discipline in committee
- Bring to the attention of meetings
- Fire

It was suggested to have a manual for disciplining, which some of the participants’ organizations already have and some are in the process of developing one for their organizations.
The group suggested to include in disciplinary guidelines definition and objectives of discipline, set up obligations, duties and responsibilities of employees, the rights of employees and clear rules and regulations. Pastoral care and restoration was suggested to help disciplining employees in a fair way.

**Group eight – firing group**

The positive effects of not firing were stated as job security, employees’ protection, and minimizing fear. The negative is noted as disrespect and failing to meet organizational objectives. Biblical foundations mentioned include Saul losing his kingdom (1Sam. 15), Moses denied entering Canaan, David losing his son born from Bathsheba (2Sam. 11-12). The case of Onesimus was cited as example of not firing for inappropriate behavior but restoring relationship.

The principles and steps to be followed in firing are understanding the problem, as Samuel asked Saul what he did (1Sam. 13:11) and to follow the steps listed in Math 15:18. It was agreed that all organizations should have firing policy. As a suggestion firing should consider forgiveness and restoration (2Cor. 2:7), wisdom for good discernment and discipline procedures to follow. Leaders should know that they carry double responsibility. He who fires must think of the consequences. We also need to think of what happens to the family, not only the employee. In all cases the team of the workshop “What does the Lord require, love, mercy, justice and to walk humbly with Him”, should be kept in mind.

End of session on people management

**Change in Kale Hiwot Church: Case study by Dr. Tesfaye Yaikob**

Dr. Tesfaye started his presentation by showing global pictures on population and religious diversity. He then proceeded to the introduction of Christianity to Ethiopia, which is believed to be during 33 A.D. when Philip proclaimed the good news to the Ethiopian statesman. However historical evidences available confirm that Christianity was preached to and accepted by King Ezana in 330 A.D. Protestant missionaries, who suffered severe persecution, arrived in the country in 1927 and that marks the beginning of Kale Hiwot Church. The Ethiopian church passed through severe persecution both during King Haile Selasie and the communist Derg regime.

As introductory background to the change process undergone by KHC Dr. Tesfaye gave some highlights on culture, factors that motivate people and why change was necessary in KHC.

The change process started in 1997 by conducting survey, which proceeded to developing vision, mission, core values and strategic direction in 1998 and revision of KHC constitution in 2000. The process was started envisioning
creating and implementing a change process that will lead the church to become mature, clean, self-supporting and unified bride of Christ.

The change concept emanated from the thinking that KHC has the potential to be greatly used by God in the future, but for this to happen it needs to become excellent in the management of change since its environment is continuously and radically changing. The church then initiated a change project called “Gilgal”.

The processes of launching the change included conducting mission understanding, change process engineering, facilitation skill developing and conducting change management workshops. Change project meeting and risk analysis were also conducted. The core strategic offices of the change project were 36, which included national board members, chair, vice-chair and coordinators of zonal executive committees, and department and program heads of the secretariat.

From the outset the change envisaged change from transformation of agenda of the church from humanly to Godly, from insufficient to sufficient growth, from national invisibility to national visibility, from head quarter initiated large projects to locally initiated grass roots action, involving the whole body in the change process and sustaining gains, both spiritual and development ministries, and equipping the leadership with change management skills.

A SWOT analysis conducted at change meetings showed:

- The need to improve management
- Decentralization of decision making
- Improving communications
- Reengineering the development work to be participatory
- The need to develop manuals
- The need to empower women

In implementing the change outcome the church reviewed to encompass women representatives, replacing the leadership every two years, ensuring that the congregation has supreme authority, and putting strong emphasis on accountability and transparency, its constitutions and launching training programs to build local capacity.

Participants forwarded comments like focusing on both spiritual and professional excellence and supporting the mission statements with action plans. With this presentation of the case study was brought to an end.
Day three – June 15, 2001

The facilitator of the day was Dr. Tesfaye Yaikob

Devotion by Dr. Peter Cottrell

Dr. Cottrell started the devotion saying that humility is the most fragile of all aspects of Christian life. As soon as we know we are humble we find ourselves falling in pride. It is possible to be pride by taking the lowest seat/be being humble. Except God no one knows our inner motives/being.

The Bible asks us to put to death our earthly nature (Col. 3: 5-12), to put off the old self and put on the new self. These are the things that God will not do for us, but we do them ourselves. The challenge is that when you put off one, the Holy Spirit shows another and it is like an onion in which you keep on peeling. It is like a fire, the more you get closer the more it gets hot and that is what it is with God. We often do with sin as we do with our clothes, put off at one time and then put on back at another. We can’t put on new on the old. The trouble is, we like our sins. In the end it is the sentence of the judge that is heard not us.

Presentation by Mr. Getachew W/Michael on authority and accountability

Mr. W/Michael started by reading Rom. 13:1-2. Then the participants were asked to define authority and how authority is exercised in their churches/organizations and from where authorities come. Then Mr. W/Michael gave three definitions of authority.

“Power to give orders and make others obey”
“Ability to influence and make things happen”
“The right to command and enforce obedience”

Many participants were uncomfortable with the first and last definitions and preferred the second.

Regarding sources of authority it comes from God and it is exercised through His word, Holy Spirit and the church (Rom. 8:14, 2Tim. 3:16, Math. 18:17-20). The scripture clearly indicates that we should obey all authorities and the only case where disobedience is accepted is only when it contradicts with the law of God. Otherwise disobedience is considered as rebellion.

God ordained three types of authorities: Christ and the church, the family and the state. This classification can be further broken down to make five classifications (e.g. family can be classified into husband and wife and children and parents and the state can be further classified into the state and employer/employee). It was noted that all authorities come with accountability and no authority is autonomous but is it is under God’s authority.
With this introductory presentation participants were divided into groups for discussion. Group discussion questions were given. After discussion the groups came up with the following report.

Authority and accountability problems and existence of authority abuse in our/participants’ churches or organizations,

- All participants agreed that some form of authority abuse exists, though the level varies
- Regarding causes of authority abuse
  - Lack of knowledge about authority
  - Greed
  - Egos
  - Fear
  - Misunderstanding
  - Isolation
  - Arrogance
  - Creating groups
  - Nepotism
  - Being over zealous
  - Power
  - Nepotism
  - Tribalism
  - Short-sightedness
  - Taking ad-hoc, not thought of measures
  - Lack of vision, skills and commitment
  - Human nature
  - Absence of servant-hood leadership spirit
  - Lack of communication
  - Failure of listening to God
  - Injustice
- As remedies/cure to authority abuse the following were mentioned.
  - Listening to God
  - Being in line with the will of God
  - Having close fellowship and being accountable to one another
- Praying for and seeking wisdom from God
- Training for those in authority
- System development
- Being transparent
- Being slow in taking decisions
- Facilitate collective decision making
- Share power
- Leading for the benefit of others
- Exercise servant leadership
- Hire the right people
- Look for long-term results
- Being careful and thinking of the implications
- Delegation
- Being less enthusiastic

- **Causes of disobedience**
  - Pride
  - Difference in outlook
  - Ignorance
  - Power struggle
  - Reaction to authority abuse
  - Unclean motives
  - Lack of communications
  - Misuse of freedom

- **As remedies to disobedience**
  - Humility
  - Developing policies and guidelines

- As remedies to disobedience were mentioned

- **Hindrances to exercising authority**
  - Feeling independence
  - Denying ones mistakes
  - Lack of prayer
  - Lack of preparedness to bear costs of obedience
  - Lack of time and work overload
Selfishness
External influence
Passionate love and extra care for children

- Hindrance to implementing authority
  - Feeling in-secured
  - Being under threat
  - Competition
  - Lack of trust in God

- Motivating factors in accomplishing duties
  - Love for God
  - Desire to fulfill God’s purpose for our life
  - Commitment and servant hood spirit
  - To express the complexity some said it is only God who knows what motivates us
  - Call from God
  - Being informed and communicated

After the group presentation Mr. W/Michael concluded his presentation by giving concluding remarks.

As a final remark participants were asked to enter into commitment on what they will do differently as an outcome of coming to this workshop. Some of the commitment points raised include sharing what we have learnt with colleagues, and obeying and praying for people in authority.

Finally Mr. Balfour aired that there will be an international Micah network workshop in Oxford from September 23 to 26, 2001 and some participants of this workshop will attend. The international president and other renowned persons will talk at the workshop and case studies will be presented and small group consultations will be made at the workshop.

With this certificate of participation was awarded by Mr. Doug Balfour, Tearfund International President.

The workshop ended at 01:00 p.m.