

ABSTRACT

CHALLENGES OF CHANGE LEADERSHIP IN THE CENTRAL MALAWI FIELD
OF SEVENTH-DAY ADVENTIST CHURCH:
THE CASE OF CENTRAL MALAWI FIELD DEALINGS WITH MLODZA CHURCH

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ABSTRACT OF POSTGRADUATE STUDENT RESEARCH

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Between 2001 and 2003, the Central Malawi Field (CMF) of Seventh-day Adventist (SDA) Church experienced some challenges with Mlodza Church concerning women preaching. Disagreements that followed between CMF and Mlodza Church prompted CMF to sever communication with Mlodza Church.

A study was conducted in order to establish how the CMF handled the change process through personal interviews, review of archival document contents like minutes and letters of CMF and Mlodza Church and administering close-ended questionnaire to 100 respondents distributed equally between workers at CMF, Mlodza Church members, Lilongwe City pastors, church elders and women leaders.

The data was analyzed using excel spreadsheet. The findings show that the CMF mishandled the change processes. It also revealed lack of change leadership skills

on the part of CMF officers and that there was lack of effective change guidelines to assist the CMF in dealing with change processes.

The LIFE change model was developed as a possible guideline for change leadership. The model has four components which form guidelines for change in the Church: learning, initiating, facilitating and entrenching. The study recommends that pastors and local leaders need to receive orientation in change management, that the training of pastors at Malawi Adventist University should include courses on leadership and change management to ensure that would-be pastors have knowledge of handling change processes in the church.

Adventist University of Africa

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by

Dennis John Rabson Matekenya

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DEDICATION

This work is dedicated to my wife Orpha Lonnie NyaBezah Matekenya whose patience and understanding provided tremendous support during reading and field work of this project. Her penetrating questions about the validity of this topic helped in the clarity of the topic and strengthened my resolve to address this important topic.

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LIST OF ABBREVIATIONS

CMF	Central Malawi Field
CMF	Central Malawi Conference
GC	General Conference
LIFE	Learning, Initiating, Facilitating and Entrenching
MUM	Malawi Union Mission
SDA	Seventh-day Adventist
SID	Southern Africa Indian Ocean Division

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CHAPTER 1

INTRODUCTION

Change Navigation in the Central Malawi Field (CMF)

This chapter introduces the background to Change Navigation in the Central Malawi Field (CMF) of the Seventh-Day Adventist (SDA) Church and the problem that necessitated this study. It also outlines the purpose of this project, identifies the limitations and the delimitations of the study. The Seventh-day Adventist (SDA) church regularly goes through change processes. At the end of every five-years, the SDA church changes its mission thrust and strategic focus. Themes, programs and personnel change at the General Conference (GC) and at the lower levels. Workers get posted to new duty stations where they face changes in the environment in which they work. Change comes along with varied levels of impact according to scale and intensity with which it impacts the pastoral ministry and other areas of work within the SDA Church.

Every time the church manual is revised, changes are brought about in the church that must be implemented by all levels of the church structure. For instance, the ordination of deaconesses was included in the church manual which brought about change in the way deaconesses are regarded by the church.¹ The introduction of the

¹ General Conference Seventh-day Adventists, *Seventh-day Adventist Church Manual*, 18th ed. (Silver Spring, MD: General Conference Seventh-day Adventists, 2010) 38, 78.

new logo which effectively replaced the one that had three angels was another change that was challenged by some church members including those in leadership positions. Some members linked the new logo to the papacy. They claimed that the church had abandoned the three angels message and compromised its beliefs with the teachings of the Roman Catholic church.

After the GC Session of 1995, the SDA Church took an affirmative action to empower women, to participate fully in the life and ministry of the church, through teaching and preaching of the word in the churches. The action required that church leaders at lower levels should facilitate the women preaching in the church. That change created division in the church in CMF as well.

Between 2001 to 2003, the CMF experienced conflicts when Mlodza Church refused to adopt the new position about the role of women in the SDA Church.¹ Mlodza church did not accept the new role of women in the church. It appeared that the SDA church leadership of CMF, did not prepare the church for change. Instead the congregation was ordered to comply with the policy of the church if it wanted to remain a Seventh-day Adventist congregation. Mlodza church was divided as a result of forcing the congregation to implement women preaching. Two congregations emerged, one that complied with the CMF and allowed women to preach; and another that denied women to preach in the church from the pulpit.

This study is important to the SDA church because it re-examines what actually happened. This study provides a change strategy that is consistent with modern approaches in management and governance of churches.

¹ Minutes of Central Malawi Field (CMF) Executive Committee – 28th August, 2001

The research involved desk review of works on Change Leadership; Change Management and Change processes, Change strategies and Change models. It also involved a study of archival document content analysis of executive committee minutes and correspondence between Mlodza church and the CMF. The researcher conducted one-on-one interviews with the former church pastor of Mlodza church, the former President of CMF, the former Executive Secretary of CMF and the former church elder who was involved in the change process at Mlodza Church. Following those interviews, the researcher conducted field research using a structured close-ended questionnaire. Further, the researcher held focus-group discussions with the key informants to validate the results of the survey and to collect gap-filling data. Afterwards, the researcher developed a change navigation strategy for the Central Malawi Conference (CMC), conducted training with CMC officers and Lilongwe city pastors. Later, an evaluation was done and recommendations were provided.

Problem Statement

Due to lack of change leadership strategy, the Seventh-day Adventist Church lost some church members including the entire congregations and church buildings. The case of women preaching was handled without guidelines on how to manage change processes. In addition, there was no evidence that, given similar situations, the church would act differently to avoid splitting the church.¹ The results of this study would assist the church to prevent future challenges that would emanate from leadership failure to handle change processes. As a result, the unity of the church

¹ Letter from the CMF President to Mlodza Church – 27th November 2002.

would be preserved and the church would avoid conflict between the leadership and the church members.

Statement of Purpose

The purpose of this study was to analyse how else the leadership of the CMF would have handled the change process regarding the subject of women preaching in order to avoid splitting the church. The study proposes a change leadership model that the CMF might use in future to address similar situations and a way forward to managing change as need may arise from time to time.

Significance of the Research

The study will help the SDA church to understand change processes, appreciate implications of change to the diverse nature of the church and have a properly directed change process that would be effective. The researcher produced guidelines on how the CMF could deal with organizational change. The procedures would provide guidance to leadership in dealing with change processes. This study would assist the wider church in developing change strategies that would create change readiness for the SDA church for facilitation of smooth transition processes.

Limitations of the Study

The study faced some challenges. Some members of Mlodza church who were present during the time of conflict between Mlodza church and the CMF had moved away and some key people had actually died. Some members did not appreciate the intention of the study and did not welcome the research. Since the local church leadership changes, it was a challenge to find the people who were in

positions of leadership during the time when Mlodza church interacted with the CMF. This study needed several trips by the researcher between Blantyre and Lilongwe which gave rise to financial and logistical challenges.

In order to address these limitations, the researcher identified local church leaders who were willing to select church members that would cooperate in the research. This assisted in ensuring that desired results were achieved. The study also combined working trips between Blantyre and Lilongwe in order to reduce costs and maximize on resources needed for this study.

Delimitations of the Study

This study was delimited to Mlodza church although there were other churches in a similar situation like Chinsapo church in the same district of Lilongwe. The study focused only on change leadership issues in order to discover what could have been done differently, in order to achieve better results and to prevent the situation from deteriorating in the way it did. This study was delimited only to change processes and examination of leadership approach options, because it was not the intention of the researcher to look at the theological issues related to Mlodza church.

Definition of Terms

Communication	The process of conveying information and meaning
Organizational Culture	The aggregate of beliefs, values, assumptions, and ways of doing things that are shared by members of an organization and taught to those that are new to the organization.

Discontinuous Change	When anticipated or expected changes bear no resemblance to present or the past
Evolutionary Change	Gradual, incremental approach to change that is narrowly focused.
Influencing	The process of a leader communicating ideas, gaining acceptance of them, and motivating followers to support and implement the ideas through change
Leadership	The process of influencing leaders and followers to achieve organizational objectives through change
Organizational Change	The activities associated with planning, designing, implementing, and internalizing tools, procedures, routines and processes, or systems that will require people to perform their jobs differently.
Transformational Leadership	Serves to change the status quo by articulating to followers the problems in the current system and a compelling vision of what the new organization could be.

Chapter Summary

This chapter has outlined the background to the study and the rationale of this project. It has also identified the limitations and the delimitations of the study. It has set out areas of coverage and identified some of the related areas that would not be covered by the study.

CHAPTER 2

LITERATURE REVIEW

Introduction

The literature review seeks to present definitions and theories that are related to change leadership or change management. In this chapter, the study discusses what change is all about and types thereof. The Bible was reviewed to identify what is said about change. Further, this chapter attempted to discuss causes of change and reactions to change. Later the chapter concludes with four steps to organizational change which are assessing the need for change, deciding what change to undertake, implementing the planned change and evaluating the effectiveness of change.

What is Change?

Change may be defined as “the movement of an organization away from its present state towards some preferred future state to increase efficiency and effectiveness.”¹ Change prevails in a state where the current situation is not satisfactory and a better one is preferred. Blanchard [2007] notes “Change is

¹ Gareth R Jones and Jennifer M George, *Contemporary Management* (New York: McGraw-Hill, 2010), 360.

necessary when there is a discrepancy between an actual set of events – something that is happening now – and a desired set of events – what you would like to happen.”¹

Organizations undergo change at different stages of development. These changes could be policy change, structural change and systemic change. Change comes in different forms. “The purpose of change is to move from here to there, from a ‘not good’ place to a ‘better’ one. Change is a step with the purpose of making a discrete, definable improvement.”²

Effective change must be planned, controlled, regulated and supervised in order to ensure that the desired results are achieved. “Planned change involves common sense, hard work applied diligently over time, a systematic, goal-oriented approach, and a valid knowledge about organizational dynamics and how to change them.”³ Because change is “a disruption of existing activities, and a redirection of organizational energies”⁴ there is need for leadership for change processes.

According to Barbra Senior [1997] “it is clear that the process of strategic drift forces organizations into more conscious and deliberate planning for change.”⁵ In this regard, it should be noted that meaningful organization change should be intentional

¹ Ken Blanchard, *Leading at a High Level* (England: Prentice Hall, Pearson Education Limited, 2007), 195.

² David Molden and Jon Symes, *Realigning for Change* (London: Financial Times Management, 1999), 200.

³ Bernard Burnes, *Managing Change – A Strategic Approach to Organizational Dynamics* (London: Pearson Education Limited, 1995), 264.

⁴ Colin A Carnall, *Managing Change in Organizations* (Hertfordshire: Prentice Hall International, 1990), 117-118.

⁵ Barbra Senior, *Organizational Change* (England: Pearson Education Limited, 2000), 37.

and institutionalized. As Barbra puts it “Change, after all, is only another word for growth, another synonym for learning. We can all do it and enjoy it, if we want to.”¹ While change is difficult, it can be done in a manner that brings satisfaction.

Types of Change

Change in organizations happens in different ways. For purposes of this work, three models of change were identified. These were Evolutionary Change, Revolutionary Change and Continuous Transformation.

Evolutionary Change

According to Gareth R Jones and Jennifer M George [2011], “Evolutionary change is gradual, incremental and narrowly focused. Evolutionary change is not drastic or sudden but, rather, a constant attempt to improve, adapt, and adjust strategy and structure incrementally to accommodate changes taking place in the environment.”² This change would be culturally conditioned, un-noticed and natural, whose debate, negotiation and lobbying take a long time to reach consensus.

Bernard Burnes [2004] describes evolutionary change as “a form of managed incrementalism that avoids both the stagnation engendered by fine tuning and the brutality associated with rapid organizational transformation.”³ In this case an organization benefits from transformation but avoids major turbulence caused by change.

¹ Senior, 12.

² Gareth R Jones and Jennifer M George, 361.

³ Bernard Burns, 254.

Revolutionary Change

According to Jones and George [2011], revolutionary change is generally “rapid, dramatic and broadly focused. Revolutionary change involves a bold attempt to quickly find new ways to be effective. It is likely to result in radical shift in ways of doing things, new goals and a new structure for the organization. Reengineering, restructuring, and innovation are three important instruments of revolutionary change.”¹ This is a fast approach in which managers or leaders identify what needs to be changed and then move quickly to implement the changes throughout the organization. “Revolutionary periods substantively disrupt established activity patterns and install the basis for new equilibrium periods.”² Revolutionary change becomes necessary to realign the organizations’ purposes and operations with the environmental imperatives.

Continuous Transformation

The survival of an organization rests on its ability to reinvent itself, its products and services through continuous transformation. For the high performing organizations, the ability to change rapidly and continuously, especially by developing new products, is not only a core competence, but it is also at the heart of their cultures. For these firms, change is not a rare, episodic phenomenon described by the punctuated equilibrium model but, rather, it is endemic to the way these organizations compete. Moreover, the ability to engage in rapid, relentless and continuous change is a crucial capability for survival. The SDA church as an organization needs to

¹ Gareth R Jones and Jennifer M George, 362.

² Bernard Burns, 255.

understand change processes so that it should successfully undergo organizational change interventions.

The SDA church operates in a changing environment and will continue to change, rapidly, radically and unpredictably. Only by continuous transformation will the church be able to keep aligned with its environment, survive and thrive by remaining relevant and responsive.

The Stability Before the Fall

God created this world in six literal 24 hour consecutive days. At the end of each phase of creation, God pronounced that it was good (Genesis 1:10, 12, 18, 21, 25 and 31, NIV). God's creation was perfect, just as He wanted it to be. The marriage institution, the Sabbath rest, the order of events as they came from the hands of the creator were in perfect array.

The Drastic Change after the Fall

When Adam and Eve ate the forbidden fruit, the situation changed as sin intruded into God's creation and plan (Genesis 3:6-7). For the first time Adam and Eve realized that they were naked and that things had changed. Human feelings towards God changed. Adam and Eve changed accommodation in that they went and hid amid the trees of the garden. "Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. But the Lord God called to the man, "Where are you?" He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid." (Genesis 3:8-10). When God called him to account for what happened, Adam put the responsibility of their predicament on Eve saying "The woman you put here

with me — she gave me some fruit from the tree, and I ate it" (Genesis 3:12). That act by Adam in itself also changed the relationship between Adam and Eve as husband and wife.

Change as God's Solution to the Sin Problem

God prescribed personal change as a solution to the sin problem. He gave change imperatives when He commanded, "Be transformed" (Romans 12:1) and The SDA church as an organization needs to understand change processes so that it should successfully undergo organizational change interventions. In Ephesians 4:22-24 the Bible says "You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness." Scriptures make it clear what a Christian is to expect and pursue change in his or her personal life. Humanity is sanctified into the image of Christ and it takes a lifetime of change and transformation.

God commended positive change in the community of His people. Throughout the Old Testament, God does not place his people in one environment forever. In Genesis 12, Abraham is told to pack up his things and change his residence. To the children of Israel, God brings seasons of battle and seasons of peace, seasons with kings, seasons with judges and seasons with prophets. Psalm 23 describes God's active leading through changing landscapes and seasons. He leads his flock to new pastures, to still waters and through shadowy valleys. Ecclesiastes 3:1-8, is a beautiful and poetic exposition of the changing seasons we are to expect to see: "For everything there is a season. A time to keep and a time to cast away."

How God Handles the Change Process

When God saw that man had sinned and that the change process had automatically been triggered by the fall, He stepped in with specific steps to manage the change process. He ensured that there was procedure and process based on policy to ensure that Satan did not have the final word. God put in place a change process to restore His image in humanity.

God called out to Adam and Eve, drawing them to an identity negotiation by defining their current status and understanding the eternal consequences of their actions. He changed their clothing and gave them a more enduring clothing made of animal skin. He taught them to offer sacrifices, how to relate to Him again and put in place the sacrificial system as part of the change process.

Jesus, the Change Agent

John's disciples and the Pharisees were fasting. Some people came and asked Jesus:

How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?" Jesus answered, "How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. But the time will come when the bridegroom will be taken from them, and on that day they will fast (Mark 2:18-19).

Jesus intended to change the way people understood and practiced fasting. He seemed to show that the practice of faith and religion would be bound to change and that His followers were expected to embrace positive change.

Change challenges our existing circumstances. In order to change we must reorder our thought processes and see the same things in new ways. The idea that the Messiah would suffer and serve and live in poverty and humility – that was

unthinkable for the Jewish people prior to the Christ's incarnation. They would never have imagined that the Messiah would be born in obscurity and suffer a criminal's death. This was out of their box. Jesus was an innovator, a change-agent. So is every effective leader.

God calls Christian leadership to lead gently, wisely, firmly and lovingly. The biblical model is the Shepherd who loves and lays down his life for the sheep. Church leadership is to be modeled after the Great Shepherd Himself. The Gospel enables all positive change and transformation. Well managed change can usher in new seasons of church life with enthusiasm, excitement and joy, and most importantly, with strengthened relationships which bring glory to God.

Conceptual Framework of Change

The early Christian church provided valuable examples on how change takes place in the church and how church leaders and church members are to handle that change. Change in the New Testament church came from several quarters. For example, the growth of the church demanded for change in the way the church was to be governed and managed. The conversion of non-Jew believers created demand for change in the way the church should navigate through change. The welfare needs of the church required changes that saw the early church elect seven deacons to serve the church members, while the apostles focused on strategic issues like prayer and evangelism. Persecution of the church in new testament times required that the church should make changes in the way it ministered amidst hostility and fertile hearts for the gospel.

The worldview of the disciples was challenged when Jesus told them "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8 NIV). Just for the disciples to understand that the gospel was destined beyond Jerusalem and reaching to the ends of the earth, meant change in the way the gospel business was conducted. The inclusion of other nationalities and cultures meant that all the people were part of God's plan of salvation therefore church leaders needed to bear that in mind. Perhaps one of the most outstanding changes among the disciples was the inclusion of Paul after his conversion as an apostle. It was not easy to accept him but after persuasion, the leaders of the church accepted Paul, not just as a member but also as an apostle.

There are two sources of change. Some change is initiated by human wisdom while the other change comes from the heart of God. The way change is handled by the church should demonstrate the basic understanding of the sources of that change.

Acts 5:34-39 indicates that there are more than one source of change and it is upon the leadership to understand where that change is emanating from. In matters of faith, change should be guided by loyalty to scriptures, faith in God and commitment to prayer. In the church, change should not be forced, rather it should be negotiated among the leadership, change facilitators and church members. When a situation arises that requires change interventions, prayer, careful Bible study and consultation among believers would assist in dealing with it. Scriptures say

They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers.... Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs." Then they cast lots, and the lot

fell to Matthias; so he was added to the eleven apostles (Acts 1:14, 24-26 NIV).

Like the apostles, when they needed to replace Judas, they prayed for God's guidance over the matter but they also took practical steps like organizing a secret ballot to select the most suitable replacement for Judas (Acts 1:23-26). In any change environment, there is need for planning, strategy and implementation through concrete steps to reach the desired end. There is need in the church to follow proper guidelines and strategies to deal with situations that confront the church.

As it may be seen in the early church, the believers had a spokesperson, in the name of Peter. He was responsible for communicating change developments to the people who would be affected by the anticipated change. Acts 1:15; 2:14; 3:12; 4:8 record Peter communicating to believers and the general public what was taking place. The early church leaders devoted themselves to teaching and promotion of fellowship among followers. "They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles" (Acts 2:42-43). In the same manner, there was need for change education in the church. It was the duty of the leadership to promote harmony and fellowship among believers even by the way deacons were selected for the church. This was a change process.

It can also be learnt that it is normal for church members to express concerns about a particular situation. The disciples understood the principles of governance and management. They did not impose who the deacons were going to be, neither did they dictate who not to elect. Change will be a response to either external or internal threats. Robert Lussier and Christopher F. Achua [2007] say that "Evidence seems to

be tilting more towards the view that real change does not start to happen until the organization is experiencing some real threat or imminent danger of significant loss. ... Awareness of the need for change, a leader's ability to inspire followers to transcend their own immediate interests for the sake of the organization's mission, set the stage for change to happen."¹

In facilitating change in any given environment, leaders must deal with local leadership that sometimes thrives to maintain the local culture. Gary Yukl [1994] submits that "Cultural maintenance leaders affirm existing values and traditions that are appropriate for the continued success of the organization and that they make only incremental changes in strategies."²

Change leadership requires an understanding of organizational politics and behaviour. Collin A Carnal [1990] says "To understand how organizations are managed, experienced and changed we need to understand their politics. In turn, this involves the examination of political process, activity and skill. Why is the use of power and politics a necessary part of managing change? Partly because they involve change, a disruption of existing activities, a redirection of organizational energies. A manager seeking to support new ideas must be sensitive to political processes."³

Change facilitators must have an in-depth understanding of the organization as well as principles of change leadership. David Buchanan and David Boddy [1992] observe that "Following the contention that the change process is rarely rational and

¹ Robert Lussier and Christopher F Achua, *Effective Leadership* (Mason, OH: Thomson Higher Education, 2007), 420.

² Gary Yukl, *Leadership in Organizations* 3rd ed. (Upper Saddle River, NJ: Pearson Education, 1994), 359.

³ Colin A Carnall, *Managing Change in Organizations* (Hertfordshire: Pearson Education, 1990), 117-118.

linear in reality, a number of commentators have offered practical advice to management on conduct required to operate in what is generally described as the “political” domain of the organization. The change agent is thus advised to pay attention on language and setting.”¹ In this case, whoever was charged with the duty to manage this change process, should have been properly oriented on basic negotiation and change management skills.

Change and Change Management

The rapid digitization of commerce and industry, communication technology, professional and citizen media and the advancement of travel, learning and cross-cultural exchange have all created the momentum for change in almost every sector.

Bob Nelson et al [2005] admonishes that “because the business environment is constantly changing, leaders are increasingly expected not only to foresee these new conditions well in advance of their arrival but also to deal with them effectively when they arrive. Change puts a lot of weighty expectations— and pressure—on those in charge... To survive, organizations can’t ignore change and they cannot fight it. To survive—indeed, to thrive—organizations must anticipate change, prepare for it, and embrace it when it arrives.”²

According to John Kotter [1996], “The change problem inside organizations would become less worrisome if the environment would soon stabilize or at least slow down. But most credible evidence suggests the opposite: that the rate of

¹ David Buchanan and David Boddy, *The Expertise of the Change Agent: Public Performance and Backstage Activity* (Hertfordshire: Prentice Hall Europe Ltd., 1992), 73.

² Bob Nelson, Peter Economy, *The Management Bible* (Hoboken, NJ: John Wiley & Sons Inc., 2005), 17.

environmental movement will increase and that pressure on organizations to transform themselves will grow. ... If that's the case, the only rational solution is to learn more about what creates successful change and to pass the knowledge on to increasingly larger groups of people.”¹

In this regard, change is essential to organizational life. It also gives meaning to the leader's worth. It becomes an imperative for growth and progress. According to Bob Nelson [2005] et al, “Without change, organizations would not progress, they would not have an opportunity to serve new customers and take advantage of new markets, and employees would not be able to move forward in their careers. Change allows all this and much more.”²

In order to navigate successfully through change process, the church needs godly and creative thinkers to initiate and lead change in the church and for the church. John Adair [2007] says “Creative thinking often involves a leap in the dark. You are looking for something new. By definition, if it is really novel, neither you nor anyone else will have had that idea. Often you cannot get there in one jump. If you can hit upon an analogy of what the unknown idea may be like you are halfway there.”³ Gary calls these creative thinkers cultural innovation leaders. He says “cultural innovation leaders advocate a radical ideology with new values and new strategies to deal with a serious crisis. Thus, cultural innovation leaders need to be more dramatic and expressive. It is helpful to have extraordinary qualities that are relevant for

¹ John P Kotter, *Leading Change* (Boston, MA: Harvard Business Review Press, 1996), 30 – 31.

² Bob Nelson and Peter Economy, 24.

³ John Adair, *The Art of Creative Thinking – How to be Innovative and Develop Great Ideas* (London: Talbot Adair Press, 2007), 17.

dealing with the crisis and likely to result in attributions of charisma by followers. Such attributions are a source of additional power to implement new strategies and deal with opponents of change.”¹ Those leading change processes in the church must justify clearly the need for change and must make credible assessment of change variables. John Adair says, “Once you have a set of clear, measurable goals for the organization and the individual, you must then ask: “In order to meet those goals, what needs to change?”² Changes may be related to management development or they may have no relationship to any learning activity. The organizational structure; investments in plant, equipment, or other manufacturing or services technology; product or service improvements; different marketing strategies or tactics; may be forces for change.”³

In order to get people to support change in an organization, Joel Bauer [2004] suggests changing the moment. “When you change the moment, you shift people's perspective, taking them from where they are to where they'd like to be. From that vantage point, people will be more attentive and more receptive to your propositions.”⁴

In order to succeed with change efforts, organizations need to engage in change talk. “When we choose to change our behavior and beliefs, or the behavior of other people, then our conversations will have to change too. We have to bring others

¹ Gary Yukl, 359-360.

² John Adair, 34.

³ Daniel R. Tobin and Margaret S. Pettingell, *AMA Guidebook to Management Development* (New York, NY: AMACOM, 2008), 13.

⁴ Joel Bauer, *How to Persuade People Who Do Not Want to be Persuaded* (Hoboken, NJ: John Wiley & Sons Inc., 2004), 14.

along to understand how we went from one way of thinking or operating to another way, and why they may want to as well. The way to do so is with a Conversation for Change.”¹

On change talk, Hayashi [1976] further asserts that “When change occurs within your organization, you need to verbalize it, because some people may not recognize that what they see as just the current reality is not a temporary thing. Rather, it’s the new “normal.” They may be thinking this is a blip on the radar, not an ongoing expectation. By creating a new logo, job description, vision statement, or other meaningful written description of the expected change, you help others to see the expectations that come from the change.”²

The ability to recognize the emotional impact of change can be beneficial to the unity and mission of the church. Leadership ability to navigate through change can prevent the tensions that are inherent in change environments. The church must be strategic, and agile to morph to the needs of the post-millennium believers. Inherent in this process is continuous change.

Stabilizing After Change

This is the stage in which change is institutionalized in the culture of the organization. This is the stability time to witness change yielding results. As Edgar H Schein [1992] puts it, “The final step in any given change process is refreezing, which refers to the necessity for the new behavior and the set of cognitions to be reinforced, to produce once again confirming data. If such new confirmation is not forthcoming,

¹ Shawn Kent Hayashi, *Conversations for Change* (New York, NY: McGraw-Hill eBooks, 1976), 179.

² Shawn Kent Hayashi, 183.

the search and coping process continues. Once confirming data from important environmental sources, external stakeholders, or internal sources are produced, new assumptions gradually stabilize until new disconfirmations start the change process all over again.”¹

Magne Y Ormland [1997] concurs with the need to refreeze in order to galvanize change in the culture of the organization. “After the new patterns of behavior have emerged, they need to be supported by ‘harder’ interventions such as modifications in formal policies, structure and systems in order to institutionalize the changes. This will prevent the revitalization process from stopping if the change leader moves on to other responsibilities.”²

Reactions to Change

Leaders must understand that in every situation that demands change for either survival of organization or the improvement of products or service delivery, there are key players for change and against change. Bob Nelson [2005] et al propose four basic reactions to change. The four reactions to change are as follows: Deny change, Resist change, Explore change and Accept change. (1) *Deny change*. The most common initial reaction to change is to deny that it exists. People are not prepared to accept change as part of the organization and as a catalyst for development. (2) *Resist change*. Eventually, after denying that change has arrived, in the next step of dealing with change, people decide to acknowledge its presence but to resist it. They do not

¹ Edgar H Schein, *Organizational Culture and Leadership ed. 2* (San Francisco, CA: Jossey- Bass, 1992), 302.

² Magne Y Ormland, *Initiating, Managing and Sustaining Strategic Change – Learning from the Best* (London: Macmillan Press, 1997), 43.

want to give in or give up hoping that change will disappear. (3) *Explore change*. After unsuccessfully resisting change, most people begin to realize that they aren't going to be able to stop it, so they slowly begin to explore it instead. This is where managers decide to conduct a study on the suggested change, have a meeting about it, or initiate a pilot program to get a feel for the impact of particular changes—on a temporary, nonbinding basis. (4) *Accept change*. The final phase of change is acceptance. Instead of ignoring or fighting the change that has arrived, the change has been fully accepted and integrated into an organization's thinking, processes, and perhaps even its values. Managers and employees alike have embraced the change and are now on the lookout for the next changes in the organization's environment.¹

Resistance to Change

People resist change for various reasons one of which is Learning Anxiety. This is the prospect of learning something new in itself. Robert Lussier and Christopher Achua, [2007] argue, "Change disrupts the status quo and often leads to stress, discomfort, and for some even dislocation. These conditions motivate people to resist change."² Change will force people to learn new skills, adopt new behaviours and internalize new processes. People tend to develop learning anxiety which is a basis for resisting change. Therefore in order to succeed with change processes it is important for leaders to "reduce learning anxiety by creating psychological safety for the learner. Effective change leaders create psychological safety by recognizing the existence of

¹ Bob Nelson and Peter Economy, 22-24.

² Robert Lussier and Christopher F. Achua, 421.

learning anxiety and reducing it by providing ample opportunities for training and communication.”¹

Another cause of resistance to change is personal concerns, which in some way are connected to learning anxiety. At this stage, people ask questions about personal concerns. For example, Blanchard [2007] writes “How will change impact on me personally? What’s in it for me to change? Will I win or lose? Will I look good? How will I find the time to implement this change? Will I have to learn new skills? Can I do it?”² People with personal concerns want to know how the change will play out for them. As the organization changes, existing personal and organizational commitments are threatened. Therefore these personal concerns have to be addressed in such a way that people feel that they have been heard. Blanchard [2007] further observes that “What you resist, persists. If you do not permit people to deal with their feelings about what is happening, these feelings stay around. ... Just having a chance to talk about your concerns during change clears your mind and stimulates creativity that can be used to help rather than hinder change efforts.”³

Laurie J Mullins [1999] concurs that people are naturally wary of change. “Despite the potential positive outcomes, change is often resisted at both the individual and the organizational level. Resistance to change – or the thought of the implications of the change – appear to be a common phenomenon. People are

¹ Robert Lussier and Christopher F. Achua, 422.

² Ken Blanchard, 200.

³ Ken Blanchard, 202.

naturally wary of change. Among many there is an uneasy mood – a suspicion that change is out of control.”¹

This is where listening comes in. Leaders must permit people to express their personal concerns openly, without fear of evaluation, judgment or retribution. While personal concerns may not always be completely dealt with in a satisfactory manner, the act of listening to these concerns may go a long way towards reducing resistance to the change efforts. In the case of the Central Malawi Field and their dealing with Mlodza church, there was no evidence of adequate listening on the part of the Field as would naturally be expected.

Effective leaders rule out resistance or perceive it as discipline problem that must be dealt with by punishment, rather they view resistance as energy that can be redirected to support change. In order to reduce resistance to change Ken Blanchard says that leaders “must develop strategies to listen in on the conversations in the organization so that they can surface and resolve people’s concerns with change. They have to strategize hard and lead change in a way that leverages everyone’s creativity and ultimate commitment to working in an organization that’s resilient in the face of change.”²

Robert and Christopher [2007] further suggest that resistance to change can be reduced when leaders adopt a people oriented behavior in an organization. People oriented actions are the various techniques or guidelines that leaders can exercise to keep employees informed, supportive and motivated about a change. “Effective

¹ Laurie J. Mullins, *Management and Organizational Behaviour, ed. 5* (London: Times Pitman Publishing, 1999), 281.

² Ken Blanchard, 194.

communication before, during and after the change implementation process will prevent misunderstandings, false rumours and conflict.”¹ Leadership is key in successfully navigating through change. John Kotter and James Heskett [1992] observe that “The single most visible factor that distinguishes major cultural changes that succeed from those that fail is competence of leadership at the top.... Leadership from one or two people at the very top of an organization seems to be an absolute essential ingredient when major cultural change occurs”² Competence among its pastors, administrators and local leaders maximizes on the benefits of change.

Orgland [1997] further asserts, “An important component of successful reorientation is an individual leader who serves as the focal point of the change. The leader creates an engaging and inspirational vision, creates a sense of urgency and is the guardian of the themes of the change. In addition, the leader is both directive and uncompromising in furthering his or her objectives for change while at the same time welcoming participation.”³ In this regard, the role of change-competent leadership cannot be underestimated.

Steps to Organizational Change

Jones and George [2010] in *Contemporary Management* propose four steps in leading organizational change process. These steps are; assessing the need for change, deciding on the change to be made, implementing the change and evaluating the change.

¹ Robert N. Lussier and Christopher F. Achua, 425.

² John Kotter and James L Heskett, *Corporate Culture and Performance* (New York, NY: Kotter Associates, Inc., 1992), 84, 92.

³ Magne Y Orgland, 41.

Assessing the need for change (UNFREEZING)

In order for change to be meaningful and beneficial for the organization, it is important for leaders to assess the need for change. Change must be instituted either to survive or to improve products and services to remain competitive and relevant to the environment. Jones and George [2010] say “Assessing the need for change calls for two important activities: recognizing that there is a problem and identifying its source. They must determine the gap between the present status and what is desired.”¹ It is important for any change to be rationalized. Change should not be done for the sake of it. It must have a basis and the basis should be dissatisfaction with the current status or situation.

Deciding on the Change to Make

Once the organization has determined the nature and source of the problem, “they must decide what they think the organization’s ideal future state would be. In other words, they must decide where they would like their organization to be in future. Leaders must identify obstacles or sources of resistance to change and must develop strategies of dealing with those obstacles.”² Leadership defines what the future should look like and aligns people with that vision and inspires them to make it happen despite the obstacles.

Implementing Change (CHANGING)

This is the stage when managers consolidate the strategy, make decision and move with the change process. In revolutionary change process “Top managers

¹ Gareth R. Jones and Jennifer M. George, 362.

² Gareth R. Jones and Jennifer M. George, 363.

identify the need for change, decide what to do, and then move quickly to implement that change throughout the organization. In evolutionary change process, top managers consult with middle managers and first line managers about the need for change. Overtime, managers at all levels work to develop a detailed plan for change. Because the emphasis of this strategy is on participation and on keeping people informed about what is going on, uncertainty and resistance are minimized.”¹

Evaluating Change (REFREEZING)

After implementing the desired change, it is important to review the process and progress in order to ascertain how effective change has been. “The last step in the change process is to evaluate how successful the change has been in improving organizational performance. Leaders can use performance to decide how successful a change effort has been.”²

About the importance of sequencing the change process, John Kotter says that “Successful change on any magnitude goes through all stages, usually in sequence. Although one normally operates in multiple phases at once, skipping one single step or getting too far ahead without a solid base almost always creates problems.”³

Chapter Summary

A proper plan on handling change process in the church can improve the performance of the church, enhance the unity of the believers and promote mission orientation of the entire body of Christ. Properly handled change can create

¹ Gareth R. Jones and Jennifer M. George, 364.

² Gareth R. Jones and Jennifer M. George, 365.

³ John Kotter, 23.

organizational renewal that can bring about growth, regeneration and commitment of the church members and bring glory to God. In order to do this, the SDA Church should develop a change-readiness disposition that institutionalizes change as a culture of a learning and high performing organization.

CHAPTER 3

THE LOCAL SITUATION

Desk Study of Related Literature

The Seventh Day Adventist Church took an action to empower women to take an active role in the preaching of the word of God. Following this development, the Central Malawi Field took bold steps to enforce this position in all the churches in the area. Some churches in the territory did accept the change of the role of women in the church. During the Ministerial Workers' meetings that took place in 2001 and 2002, pastors received some theological foundations of allowing women to preach in churches. The discussion with the former president of CMF on 10th October, 2012 revealed that this seminar was done in order to assist some pastors who either did not have a proper theological foundation to support women preaching or were simply against the idea of women preaching due to some deeply held convictions because they thought women preaching on pulpits in the church had no biblical support.

The former President believed that the issue of women preaching was far deeper than what was apparent. He confessed that this particular intervention of educating pastors on the issue of women preaching was triggered by some pastors who did not believe in women preaching in churches. He further revealed that others who held views against women preaching were holding powerful and influential

positions in the church such that their reluctance to deal positively with the issue created further problems for the district pastors and church members.¹

After the workers meetings, pastors returned to their districts with commitment to allow and facilitate women preaching in all their churches. An interview with the former church pastor of Mlodza Church on 22nd October 2012 indicated that the CMF sent him a letter about the global women's day of prayer.² On the day of the event, women were expected to lead in the worship service including preaching in the church. Therefore, the woman who had been assigned by the Field to preach at Mlodza Church was put on the preaching roaster.

When Mlodza Church members heard from their pastor that the church had taken an affirmative action for women preaching, they requested to have an audience with the Field Official to clarify that position. In response to this request, on August 28, 2001 the Field took an action to send a delegation of four pastors and six lay persons to Mlodza Church.³

However, it should be noted that while pastors were given some orientation on this subject, there was no evidence that church elders and other leaders were given the same opportunity in order for them to act as change agents in their local congregations. One church elder of Mlodza Church recalls that the church elders requested the pastor to start with teaching the church about the biblical basis of

¹ Ronald Kanjira, Former President of CMF, interview by author, 10 October 2012.

² Nostern Register Nkolimbo, Former Pastor of Mlodza Church, interview by author, 22 October 2012.

³ Central Malawi Field of Seventh-day Adventists (Lilongwe) Minute of the Meeting of the Central Malawi Field Committee, 10 August 2001 meeting of 10 August 2001.

women preaching. According to the former church elder, the pastor did not accept the proposal from the elders, choosing, instead, to develop the preaching roster alone and assigned a woman to preach on the 20th October of 2001. This approach did not please the elders as well as some church members.¹

When some of the church members at Mlodza learnt that a woman had been assigned to preach, they undertook to meet the pastor who failed to convince them as to why a woman should preach on the pulpit in the church. Mlodza Church board minutes indicate that there was no respect between the pastor and the church members. The record read “What also made the youths to be very angry was that the pastor and the members were challenging each other and he said ‘if I point to the north, it is forward ever and backward never’ instead of showing the members good light and teaching them, he was not answering in the good spirit. He was increasing their anger by the way he was answering them.”² When the members failed to dissuade the district pastor from doing so, they decided to evict the pastor from his house on the night of October 15, 2001 due to the disagreement.

According to the former Executive Secretary of CMF, during the same night, the members hired a lorry to ferry the pastor to the Field Office because they did not want to have him as their pastor since he had assigned a woman to preach from the

¹ Alex Thangalimodzi, Elder of Mlodza Church, Interview by author, Lilongwe, 22 February 2013.

² Mlodza Church Board (Lilongwe), Minutes of Mlodza Church Meeting on 2 December 2001.

pulpit on the following Sabbath and did not explain the basis of the new policy to Mlodza Church.¹

According to the Church Elder of Mlodza Church, the pastor overlooked the culture of Mlodza Church that did not permit women to stand on the pulpit in the church to preach. However, the Pastor argued that he was taken unawares by the church because he did not realize how contentious the issue of women preaching was. Documentation abounds to the effect that women preaching was the key issue of contention between the Field Office and Mlodza Church while, according to the Executive Secretary, the main issue was failure by the local church to administer discipline to the 41 members who had active roles in arguing with the pastor which culminated into the eviction of the pastoral family. The Executive Secretary added that the church at Mlodza did not agree with the pastor for suspecting that the new development had no biblical basis and was alien to the Seventh-day Adventist Church.

In response to the behavior of Mlodza Church members, the Field Office called for several actions to be taken which included removal of the 41 church members who sought to evict the pastor at night, submitting the names of the same to police in case anything would happen to the pastor and finally requested for the resignation of the serving elders of Mlodza Church.²

In the afternoon of the same day, the Field Office summoned the 41 members to a hearing at the Field Office at which the members expressed regrets and apologized for their behavior. They requested the Field Office to drop the case and

¹ Hopkings Ngomba, Former CMF Executive Secretary, interview by author, Blantyre, 25 October 2012.

² Central Malawi Field of Seventh-day Adventists (Lilongwe), Minute of the Meeting of the Central Malawi Field Committee, 17 October 2001.

forgive them. The Field refused to do so but only advised them that they would get an official communication on the matter. Later, Mlodza Church requested the Field Office to let the local church deal with the case involving the 41 members. On November 14, 2001, the Field Office took an action handing over the matter to the local church with an express instruction to remove the members in question from church membership.¹

In a letter dated 22nd November 2001 to Mlodza Church, the Field Office wrote “We would also like to inform you that the way you will handle this case will determine the future relationship between Area 23 Church, Mlodza District, and the Seventh-day Adventist Church through the Field. We therefore wish to let you know that the Field, the Union and the world over will be following your actions with great interest and your disciplinary action will determine how you will be understood and regarded by these concerned entities.” Further to this the Field Office took the committee’s actions on 28th November 2001 to open a separate branch at Mlodza to allow members who supported women preaching to be congregating freely, to suspend services such as weddings, baptismal services and camp meetings until the matter was resolved, and advised all SDA Churches in the Field not to interact with Mlodza Church without approval of the Field leadership.²

However, Mlodza Church refused to remove the members from church membership, claiming that Mlodza Church board shall not condone to be dictated (Records of minutes of 2nd December 2001). According to the Executive Secretary, the refusal of the leadership of the church to discipline the members concerned, meant

¹ Central Malawi Field of Seventh-day Adventists (Lilongwe), Minute of the Meeting of the Central Malawi Field Committee, 28 November 2001.

² Ibid.

that they condoned violence and misconduct, hence becoming unworthy of holding church office such as an elder. This led to the Field Office taking an action to ask eight elders to step down, leaving only two elders to continue running the church.

According to the Elder, the Field took this action without hearing the side of the elders. On its part, the Field assigned several pastors who made efforts to educate the local church to understand why the church was encouraging women to take part in preaching. The pastors who were assigned to assist Mlodza included Field President and the Executive Secretary and an Evangelist. At the end of one of the meetings conducted by Executive Secretary, as recalled by him, the church members said “we have heard clearly what the Bible and the Spirit of Prophecy say, but we have made up our minds that we will not allow a woman to preach on the pulpit in our church whether they come from the Conference or anywhere.”

The letter dated 21st January 2002 from the Field Office to all districts in the Field alleged “Mlodza Church has decided to be independent from the Field Office. As such, to avoid fighting and quarrelling, we have withdrawn all our services in response. When Mlodza Church has seen it fit to be administered by the Field Office and has indicated thus, we shall communicate to you.” However, there was no documentation supporting the allegation that Mlodza Church had decided to be independent of Field Office. On the other hand, on 12th February 2002, Mlodza Church wrote to the Field Office stating that “... we as a congregation, have never objected to be administered by Field Office.” However, on 25th February, Field voted to disband Mlodza Church citing failure to discipline the 41 members, disallowing Field Officers from entering Mlodza Church, lack of sign of change of heart by Mlodza Church, harassment of duly sent officers from Field Office, like the Ministerial Secretary and continued refusal to allow

women to preach on the pulpit in Mlodza Church as the reasons for the disbandment of Mlodza Church.¹ On 8th March 2002, the Field Office took another action to refer the matter to the Malawi Union Office for assistance.

In response to this request from CMF for assistance, the Malawi Union Office recommended that the CMF should rescind actions of suspending communication and disbanding Mlodza Church. In response, the Field Office took an action on 28th April 2002 to implement a reconciliation plan with Mlodza Church under the supervision of the Union. The CMF set the dates for reconciling with Mlodza Church (CMF /59/04/2002). However, it appeared that when the delegation went to Mlodza Church to announce the reconciliation plan, the delegation was not welcomed. Later, CMF took another action (CMF /156/10/2002) on 11th October 2002 as follows:

Whereas attempts have been exercised to bring peace at Mlodza in a peaceful manner and have failed, and whereas Mlodza Church has threatened the Field President and second pastor of being beaten if they attempt to visit Mlodza Church, and whereas Mlodza Church officiated a wedding in the church illegally on 10th October 2002, and whereas Mlodza [church] has barred the CMF personnel to visit their church and whereas Mlodza Church has shown the spirit of rebellion against the church

Voted to recommend to the Union for the expulsion of Mlodza Church” As a follow up to this recommendation, the Union “Voted to approve the expulsion of Mlodza and Chinsapo Churches in the Field on disciplinary reasons according to the Seventh-day Adventist Church Manual” MUM/864/12/2002. It should be noted that Chinsapo church voluntarily withdrew from the fellowship of SDA churches due to the same reasons as existed at Mlodza.

¹ Central Malawi Field of Seventh-day Adventists (Lilongwe), Minute of the Meeting of the Central Malawi Field Committee, 14 February 2002.

On 27th November 2002 the President of CMF wrote a letter to Mlodza Church about the expulsion of Mlodza Church from the sisterhood of the SDA Churches in the Field. The letter contained four reasons for the expulsion. However, the issue of preaching of women did not form part of the reasons for the expulsion. Mlodza Church wrote back "The commotion which has risen at Mlodza SDA Church has been caused by lack of administrative skills at the Field Office. The approach to the subject matter has not been handled properly."¹

The Pastor regretted by admitting that he understood well the dissent of the church regarding women preaching, he would have taken more time teaching the church. He would have acted slowly in implementing the program of the Field Office, and would have been patient with the apparent misunderstanding of the members regarding the status of women in the church. The local church recognized that the issues got out of hand due to failure by the CMF to properly handle change processes.

In response to the development in the foregoing, on 19th September 2003, Mlodza Church wrote to the Field Office that:

Reference is made to our letter dated 12/02/2003 in which we expressed our concern and desire to have our case between the Field Office and Mlodza SDA Church reviewed to settle the squabbles. It has never been our wish to be neither did we seek autonomy from Field, therefore, as Adventists we cannot function independently. We need to come back to the sisterhood.

Later, on 8th October 2003 Mlodza Church wrote again to Field stating that:

It has never been our wish to be isolated neither did we seek autonomy from Field, therefore as Adventists we cannot function independently. We need to come back to the sisterhood. We know the issue has greatly caused inconveniences on both us and the Field of which we deeply regret. God is one, let us be spiritually one.

¹ Mlodza Church Board to Central Malawi Field, 8 October 2003.

This letter was signed by five church elders and the church clerk.

According to the Executive Secretary, when the Field made efforts to reconcile with Mlodza Church, workers were threatened, harassed and sent back unceremoniously. Although the CMF Office desired to reconcile with Mlodza Church, they remained aloof due to hostilities from Mlodza Church. In their letter of 25th January 2002 to the Union President, Mlodza Church wrote:

It is unfortunate that the Executive committee of Field highlights the statement that Mlodza Church has decided to be independent as the cause for their actions. Furthermore, the committee does not mention what caused Mlodza congregation to decide (if that could be true) to be independent. They are concealing the problem, as such, they are treating the effects instead of the cause. The subject matter is that Mlodza congregation does not accept the new concept of women preaching from the pulpit in the church. This is what has caused the Field Office to take such drastic measures against us.

However, the Executive Secretary denies that Mlodza Church was disciplined due to their position on the issue of women preaching, arguing that during that time, there were churches who had not yet allowed women to preach on pulpits like Falls, Kawale, Mgoni and Likuni but had not been disciplined. This, according to the Executive Secretary, confirms that the cause of the disciplinary action was not because of women preaching but failure to uphold church order and standards. According to the findings of the commission of inquiry set up by the Union Office to investigate what really happened at Mlodza, there is enough evidence that many people from the city churches who are against women preaching, congregate at Mlodza. Mlodza has become the headquarters of reformers.¹

¹ Commission of Inquiry into What Happened at Mlodza Church, 20 March 2002.

As the situation was at the moment of writing this paper, there had not been any efforts to reunite with Mlodza Church. Mlodza Church operated as a congregation church. They managed their own affairs, conducted their own baptisms and officiated marriages. They received and used tithes and implemented their own programs. The view of Mlodza Church was summarized in their letter of 2nd December 2002 to the Field President which read: “Due to the incompetence we have observed in you, we conclude that you have indeed exhausted your capabilities to handle the issue. As such, you need help from above, the Field will continue to be in problems.”

For at least 10 years, there hasn't been any formal contact between Mlodza Church and all the churches in CMF. According to the Elder, the problem would not have reached that state if the Field handled the issue differently. He argued that the CMF did not follow proper steps of introducing and implementing change in the church. While there were issues to be isolated about the governance challenges, this study confined to the process issues as they affected the unity of the church in CMF.

In his view, the former Pastor submitted that if he were given another opportunity to deal with the issue again, he would be more careful, measured in steps to be taken, slow and gentle in teaching the church, so that the church members would understand and the splitting of the church could be prevented. The former CMF President concurred with the former Pastor that he would take more time with the church in efforts to train and help the church come up with desired changes. He felt that more time would have been needed to educate and train the members. The former President further recognized that there were other leaders from the former Malawi Union President that were secretly influencing the development of events in

dealing with Mlodza. He also felt that the Southern Africa Indian Ocean Division would have been put in the picture on what was exactly going on.

The Field Research

The purpose of the field work was to conduct a study into the views and opinions of respondents about what actually happened at Mlodza Church, hear the views of the members about change and assess the readiness of the church to embrace change. This was important because it would attempt to explain why the case of women preaching developed in the way it did. The research findings would also assist in preventing similar incidences from happening in future.

The Methodology of the Research

In order to successfully undertake this study, the following methodology was adopted.

1. The survey sample was decided to be 20 workers at the Central Malawi Conference office, 20 mixed church members from Mlodza Church, 20 pastors from the Central Malawi Conference, 20 church elders from different churches within Lilongwe city and 20 women leaders from Lilongwe City. The survey sample size was 100 respondents.
2. A close-ended questionnaire was developed with multiple response options labeled a, b, c and d. The questionnaire was designed in a way to cross-examine the respondents to detect if there were some inconsistencies in responding to the research tool. The close-ended questionnaire was preferred to other tools because it was intended to

address issues that emanated from literature review and personal interviews with key informers.

3. The questionnaire was pre-tested in a pilot study to determine the validity and reliability of research tools in a congregation that was not involved in the problems at Mlodza but that was close enough to be aware of what was happening. Some of the members of that congregation were once members of Mlodza Church. A cross section of respondents was selected from leaders, youths, women and ordinary members. The results were analyzed and the questionnaire was improved to address issues raised in the first edition of the questionnaire.
4. The data of the research were analyzed and further validated by a selected team of respondents in a focus group discussion. There were three groups that were selected to discuss the results and validate the key findings. The groups were:
 - a. Conference Office workers (5 members)
 - b. Mlodza Church (3 church members)
 - c. Randomly selected church members (4)
5. A technique to analyze and to summarize data was developed by the researcher in excel spreadsheet that computed the responses and tallied the results. The summaries were per sample groups separately in order to desegregate data from different sets of respondents.
6. Conclusions from the study were made and recommendations were provided.

Key Findings of the Field Research

The perception of the respondents of how often change happens in the church is revealing of the reality of change happens in the Adventist church. Only 12 percent think that change does not happen in the Adventist church.

Table 1. Perception of how often change happens in the Church

How often does Change happen in the SDA Church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	Change never happens in the SDA Church	2	7	1	1	1	12
B	Change rarely happens in the SDA Church	9	4	4	5	6	28
C	Change frequently happens in the SDA Church	3	2	2	2	2	11
D	Change is continuously taking place in the SDA Church	6	7	13	12	11	49

From the results of the table above, it appeared that 49 percent of the sample believed that the Seventh-day Adventist church was in a constant state of change, while 11 percent believed the church goes through change frequently. A combined percentage of sample who believed that change happens frequently and continuously was 60 percent. There was combined 40 percent of the sample who believed that either change does not happen or it happens. According to that sample, the 60 percent of the sample who believed change happens frequently and continuously presented an opportunity for developing strategies for creating change readiness in the church. Conversely, the 40 percent who believed that change never happens or happens rarely demonstrated a need for change education in the SDA church.

Table 2. Perception of how should prepare the Church for change to happen

Who should prepare the local church for change to happen?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	The Local Elder	1	9	4	8	4	26
B	The District Pastor	12	4	11	7	5	39
C	The Field Office	3	1	1	1	2	8
D	The Union Office	4	6	4	4	9	27

The results in table 2 above demonstrated that the district pastor had an important role of preparing the church for change to happen. A total of 39 percent of respondents showed that the district pastors needed to prepare the church for change to happen. It is also important to note that Mlodza Church and Lilongwe City Elders believed that church elders were important in preparing the local church for change to take place. According to the sample, this meant that the local church elders and the district pastors were key in ensuring that whatever change is expected to take place or accepted by the church members had a combined percentage of 65 percent. It was worth noting that the combined percentage of the Field and the Union offices of 35 percent showed that the members would prefer a grass-root driven change process to change process that is driven by top level leadership which is seen by 65% combined percentage of local elders and pastors. Again, it should be pointed out that the 8 percent of the Field Office scored here could mean lack of confidence or relevance of the Field Office.

Table 3. Perception of who should implement church in the local church

Who should implement change in the local church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	The Local Elder	4	11	14	14	9	52
B	District Pastor	12	7	3	1	6	29
C	The Field Office	2	1	1	3	2	9
D	The Union Office	2	1	2	2	3	10

It is important to note that there was a general agreement on the role of the local elders in implementing change processes. This showed that for any change to be entrenched in the culture of the church, the local elders should not be bypassed as 52 percent of respondents believed that the local church elders were better placed to implement change processes as judged by this sample. From another perspective, it should be observed that a combined percentage of local elders and the district pastors of 81 percent of respondents affirmed a locally driven change process as opposed to change being driven externally or from the higher organization. It was also significant to note that only 9 percent of respondents thought that the Field Office was better placed to implement change at the local church.

Table 4. Perception of what type of change is easier to implement in the Church

What type of change is easier to implement in the SDA Church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	Doctrinal Change	2	5	2	1	4	14
B	Policy Change	3	3	2	1	1	10
C	Administrative Procedures	6	8	11	15	8	48
D	Practices of Order of Worship	9	4	5	3	8	29

Forty eight percent of the respondents believed that it was easier to implement administrative changes rather than policy and doctrinal changes. A

combined percentage of respondents who considered administrative procedures and worship practices as areas of least significance and least consequences was 77 percent. Only 14 percent of the respondents believed doctrinal change were easier to implement. This might explain the rigidity of the church in dealing with doctrinal changes. This had both risks and opportunities. If members understood the correct doctrines correctly, they would more likely adhere to those doctrines. The opposite would be equally true. If members believed wrong things, they were less likely to adjust their understanding even in light of new knowledge. This may explain what happened at Mlodza Church as the church was not willing to change their understanding in spite of teaching and educating them about the role of women preaching in the church.

Table 5. Perception of who is better placed to facilitate change in the local church

Who is better placed or positioned to facilitate or lead or coordinate change processes in the local Church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	The Church Members	7	10	1	6	5	29
B	The Local Elder	6	1	9	10	8	34
C	The District Pastor	4	5	9	2	3	23
D	The Leaders at the Field Office	3	4	1	2	4	14

As can be observed above, it appeared that sample members would prefer locally driven change interventions unlike those driven by managers and policy makers. This was consistent with the modern democratic thinking that allows communities to have more power to take charge of their lives and destiny. A combined percentage of 63 percent of respondents preferred that change should have been locally driven by the church members and their locally elected leaders.

Table 6. Perception of whether the SDA Church has change guidelines or not

Does the SDA Church have guidelines for dealing with Change Processes?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	The SDA Church has clear well known guidelines in handling change	11	3	10	11	13	48
B	The SDA Church does not have guidelines for change	5	6	6	4	4	25
C	The Local church elders do not know how to handle change	3	1	3	3	1	11
D	The church members are taught that the church does not change	1	10	1	2	1	15

It is important to observe that sample believed that the SDA church had guidelines for dealing with change processes. A total of 48 percent of the respondents believed in the existence of the change strategy. However it is important to note that there are no guidelines available to facilitate change interventions in the SDA church. Only 25 percent of the respondents observed that the SDA Church did not have the change guidelines. That was an important revelation. It further strengthened the view that change happened either frequently or constantly. That meant that if change curriculum was introduced in the SDA church, it would find members ready to learn more about change strategies especially if they appeared to be already prepared to accommodate change interventions.

The following table shows that forty percent of the sample appeared to appreciate that change guidelines would assist in preserving the unity of the church. This was a significant observation which demonstrated that sample members valued unity among believers.

Table 7. Perceptions of the use Change guidelines would have in the Church

In what way would Guidelines for change be used in the SDA Church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	Guidelines for change would make it easier to handle change processes	5	1	1	4	7	18
B	Guidelines would help to preserve the mission and unity of the church	10	6	10	8	6	40
C	Guidelines for changing things are not needed in the church	1	3	1	1	1	7
D	Guidelines for change would help church members to accept change	4	10	8	7	6	35

Further, 35 percent of the respondents believed that change guidelines would make it easier for church members to accept changes and new ideas. That meant that 75 percent of respondents had a positive outlook for having change guidelines in the church. That was an important revelation which should provide encouragement for developing change guidelines for the SDA church.

Table 8. Perception of how the issue of women preaching was handled as a change process

How was the issue of women preaching handled as a change process in CMF and Mlodza Church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	The issue of women preaching was handled properly by the CMF	6	1	4	4	5	20
B	The issue of women preaching was mishandled by the CMF	7	13	12	9	9	50
C	The issue of women preaching was handled properly by Mlodza Church	1	4	1	3	1	10
D	The issue of women preaching was mishandled by Mlodza Church	6	2	3	4	5	20

It is important to note that 50 percent of the respondents indicated that the issue of women preaching was mishandled by the Central Malawi Field. That was

against 20 percent who believed the CMF handled the issue properly. Further, it should be observed that all categories of respondents marked down CMF, indicating that the sample felt that the case of women preaching was not properly handled by the leadership. On the other hand, 20 percent of the respondents felt that the issue was mishandled by Mlodza Church with only 10 percent of respondents who believed Mlodza Church handled the case properly. This meant that greater responsibility was placed on the leadership of the CMF to have led the process of change properly. It seemed that there was need for CMF leadership to be trained in change navigation so that they should understand how to lead church processes in order to prevent similar events from happening.

Table 9. Perception of what really led to things progressing the way they did at Mlodza

	What really led to the situation unfolding the way it did at Mlodza Church?	CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	Lack of Change Leadership Skills by the Field Officers	4	7	5	5	2	23
B	The district pastor did not handle the issue well	3	5	4	1	2	15
C	Mlodza Church was not prepared for change to take place	7	2	2	7	8	26
D	Lack of guidelines for handling change processes in the church.	6	6	9	7	8	36

It was important to note that 36 percent of those people interviewed felt that it was important for the church to have guidelines for handling change processes as the absence of the same could lead to the situation developing as it did at Mlodza. It must also be observed that 26 percent of respondents believed that Mlodza Church was not prepared for the process to take place while 23 percent blamed it on the lack

of change leadership skills by those in the Field Office. That highlighted the importance of change leadership training for pastors and administrators. It also pointed out the fact that change as a process needed to take a particular format with clear strategies to ensure that everyone was playing by the rules.

Table 10. Perception of who is responsible for the failure of change at the local church

Who is responsible for the failure of the change process in the local church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	CMF Leadership is responsible for the failure of change process	9	6	10	3	9	37
B	Local Church Elders influence the members to resist change	6	1	7	9	4	27
C	Church members resist change for fear of breaking God's law	4	12	2	5	6	29
D	Change fails because change is not good	1	1	1	3	1	7

Responses to this question pointed to the fact that respondents believed that the CMF leadership was responsible for the failure of change processes at the local church. A total of 37 percent of the respondents believed that the CMF should have done better in dealing with the situation. It could be noted that 29 percent of respondents felt that church issues were laws of God, therefore changing any of them was tantamount to changing the law of God. Hence, church members who desired to obey God's law would not accept any changes in the church believing that they were being faithful to God. That was a very important observation because if the SDA church developed a change navigation strategy, it would be able to articulate what type of changes were possible at which levels of the church so that members would know how the SDA church changes procedures and policies.

Table 11. Perception of success of change process

How can you tell that the change process has been successful?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	When the influential members of the church accept the change	5	3	4	1	4	17
B	When Church elders have championed or led the change process	3	1	2	3	1	10
C	When most of the Church members have welcomed the new ideas	11	11	13	14	12	61
D	When there is no one who disagreed with the new ideas	1	5	1	2	3	12

Acceptance of change should take into consideration the numbers of people who are ready to accept the new ideas. In this case, 61 percent of the respondents felt that smooth and effective change could take place if most of the members were ready for change to take place. However, only 12 percent felt that change must wait for everyone to accept it before it takes place. Change could take place even when there were still pockets of resistance within the system. What needed to happen was to create the critical mass that should support the change interventions.

It should be observed that what was important was not the influential few who should be the ones who adopted change because some times change efforts can fail because change leaders focus on irrelevant factors. The target of change interventions should be that most of the people who would be affected by the proposed change buy into the new ideas.

The table that follows shows that the timing of change seemed to be important. In this case, 51 percent of the respondents believed that change should take place when most of the members of the local church are ready for change to

happen. That meant that the leadership could not and should not force members into the change situation.

Table 12. Perception of the best time to implement Change in the Church

What is the best time for change process to be implemented in the Church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	When church elders are ready for change	2	1	1	3	1	8
B	When the church board has agreed to change	4	5	4	6	1	20
C	When most church members are ready for change to happen	11	11	11	7	11	51
D	When the Field has decided to bring about the needed change	3	3	4	4	7	21

The results reinforced the fact that change should be implemented when most of the church members are able to accept the new ideas. It seemed that the Church elders, the church board and the Field Officers should simply facilitate the change processes. The members should internalize the issues at stake and be able to make the necessary conceptual adjustments to accommodate the new ideas.

Effective change must have order and guidance. Table 13 highlights the perceptions of respondents as to which structure of the Adventist Church is better placed to ensure that change processes are part of the organizational culture.

Table 13. Perception of the level of the church structure that is best suited to make change part of the culture of the church

Which level of church governance is most crucial in making change part of the program in the SDA Church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total & Percent
A	The elders council	1	4	4	3	1	13
B	The local church board	9	13	9	10	4	45
C	The Field or Conference office	3	1	1	1	1	7
D	The General Conference	7	2	6	6	14	35

Forty five percent of the respondents felt that the local church board was important in ensuring that the local church made change part and parcel of the SDA Church and they would be instrumental in making the SDA church change ready, while 35 percent of respondents felt that the General Conference should lead in ensuring that the global church had change guidelines. That gave between the church board and the General Conference a combined 80 percent of the respondents who felt that it was possible to make change navigation part and parcel of the church training and education which were the lowest governing body and the highest governing body of the SDA church.

The table that follows indicates how respondents view effective change. From the results outlined in this table, it appears that change is important for the church because it allows the church to be relevant to the community it serves. As the community changes so needs the church. This type of change is the the one that allows the church to remain focused on mission in the changing environment. In order to be effective, the church needs to adopt modern ways of doing ministry through effective change interventions.

Table 14. Perception of the importance of Change to the Church

How important is change for the church?		CMC Office	Mlodza Church	CMC Pastors	City Elders	City Women	Total
A	Change is distractive for the mission of the church	1	9	1	2	2	15
B	Change is confusing for the new members therefore it must be resisted at all costs	1	6	1	1	1	10
C	Change makes the church relevant in modern society	5	2	3	2	1	13
D	Change allows the Church to explore new opportunities to advance the mission of the Church	13	3	15	15	16	62

The results above showed that 62 percent of respondents believed that change could allow the church to explore new opportunities for advancing the mission of the church. Another 13 percent believed that change could make the church relevant in the world. Seventy five percent of the respondents believed that change was beneficial to the church. This further reinforced the finding that the church was either frequently changing or constantly changing to remain focused on mission. It reinforced the finding that if most members were ready for change, they would actually support the mission of the church. It further galvanized the fact that proper change intervention and strategies would foster the unity of the church for mission.

It may be observed that 45 percent of the 20 respondents from Mlodza held that change was not welcome as it was distractive. That was significant because it highlighted the fact that there were congregations that were slow in adopting change and in dealing with such churches, the leadership of the church should be careful, gentle and patient. Another 30 percent of the 20 respondents from Mlodza felt that change was confusing and could be resisted at any cost. That gave a combined 75

percent of the 20 respondents from Mlodza who would actively oppose change interventions. Therefore any dealings with churches like Mlodza must be based on confidence building and constant training about change and its benefits.

Chapter Summary

From the results above, it appeared that the Field Office adopted a hostile and combative stance towards Mlodza Church. In the process, it appeared that Mlodza Church galvanized its position by sticking to the issue of women preaching and completely disregarded the issue of discipline. It became apparent during interviews and examination of minutes and correspondence that both Mlodza Church and the Field Office had challenges in handling change process.

Finally, the perception of the respondents towards change was positive. It seemed that what needed to be done was to develop a responsive and robust change strategy that would be used as guidelines for change interventions in the SDA church. That would assist in providing the framework for dealing with change in the SDA church.

CHAPTER 4

DEVELOPMENT OF THE PROPOSED LIFE CHANGE MODEL

Responding to Survey Outcomes

This chapter seeks to respond to major issues raised in the survey by introducing a change model that is different from those that have been used in the past in business and industrial organizations by different change experts. The responses of the sample on questions 1, 4, 9 and 14 which are contained in tables 1, 4, 9 and 14 indicate that the church leadership, managers and members need knowledge about change and change management. They demonstrate that learning about change leadership would help in dealing with challenges that emanate from poor understanding and knowledge about change in the church.

An analysis of the responses of the sample on questions 2, 3 and 12 which are in tables 2, 3 and 12, indicate that in order for change to be effective at the local church, those that initiate it should do it in a manner that ensures the unity of the church. Respondents demonstrate that initiating change in the church requires a great deal of skill so that change shocks are reduced, confidence is gained and change comfort levels are heightened for members to accept proposed changes.

The above gaps further require abilities to facilitate the desired change for it to be acceptable to the members and consistent to the policies and procedures of the Church. The survey results indicate that proper facilitation of change interventions is

critical to the success of the church processes. The sample results on questions 5, 8 and 10 contained in tables 5, 8 and 10 demonstrate that effective change goes along with skilled change facilitation.

Respondents of the survey have also demonstrated that there is need to make change processes and guidelines entrenched in the church structures and systems. There are 25% of respondents in table 6 who showed that if change processes are not institutionalized in the policies and procedures of the church governance, they would look at change as negative and therefore resist it. In this case, change processes need to be entrenched into the system of the church from the highest level to the local church. This was shown by responses on questions 6, 7, 11 and 13 which are tables 6, 7, 11 and 13.

The issues raised in the sample results could be categorized into four major intervention areas in ministry. There are gaps that can be addressed by learning processes and procedures of change in the church. Some gaps can be dealt with by proper and skilled initiating of change processes. Other gaps can be addressed by developing skills in facilitating change processes in the church while some would require entrenching change in the culture, policies and processes of the church at all levels. These four categories, learning, initiating, facilitating and entrenching may be given acronym LIFE by using their first letters. For purposes of this work, the acronym LIFE has been adopted for easy reading and understanding. To some extent, change is the reality of life therefore it will be referred to as the proposed LIFE change model. By addressing the gaps in the survey using these four key interventions, change resistance is likely to be reduced and change acceptance would be enhanced for peaceful advancement of the mission of the church.

The Proposed Life Change Model for Central Malawi Field

This chapter discusses the LIFE Change model in some detail. From the research results in Chapter 3, tables 1 to 14, it may be observed that the research sample in Central Malawi Conference was ready to adopt change interventions. The LIFE Change model looks at four process components which are learning, initiating, facilitating and entrenching. It also considers the people components which are leadership, facilitators and members. These two dimensions interact in the process of change.

Change interventions through learning, initiating, facilitating and entrenching could be considered for the broad spectrum of the SDA Church levels of Leadership, Management and Membership. These categories should have different tasks and responsibilities, different skills and knowledge requirements and different expected behavior or outcomes. The functional categories interact with each other in dynamic ways throughout the three phases of the change process. The change phases are preparing for change to happen, implementing change processes and formalizing change through enabling policies. During these phases of change, the leadership, facilitators and participants in the change process require some knowledge and skills; they need to perform specific tasks in their roles and fulfill some responsibilities and there should be prescribed and desired behaviours that need to be demonstrated by each level of the church structure.

Operational Definitions

In order to understand the proposed change process within the Central Malawi Field of SDA church, it is important to examine the levels that form the new

model. In the LIFE change model, learning is a process of seeking to understand the prevailing situation by analyzing available information, determining the implications of the current situation and identifying what needs to be done in order to bring about the desired change.

Learning refers to the process of acquiring knowledge and skills of how to effectively navigate through change process. The second level in the LIFE change model is initiating which is a set of activities that will be done to get started on the path of change. A set of interventions that need to be done which will include setting up the change team, developing the change strategy and getting the right environment in which change can take place. In the LIFE change model, the third level is facilitating which shall coordinate all change interventions across the change spectrum. It is bringing together all players in the change process and enabling them to participate meaningfully in the change process and ensuring that effective communication is taking place vertically and horizontally within the organization. Entrenching, in the LIFE change model is the fourth and final level which means the process of consolidating change. Entrenching is mainstreaming or making change part of the organizational culture in two ways. First, to make benefits of change part of the organization and second, developing organizational policies, systems and structures to enable change take place within the organization as an ongoing process.

Learning

Before change can be implemented, there must be a rationale for it. Justification for change must be based on knowledge, evidence and data. Therefore, there must be training of change leaders, facilitators and participants to the change

interventions. This training should focus on what change in the church is all about, what it means and how it can help the church achieve its goals. Learning will also assist in providing capacity for the key players in the change process so that they are able to handle twists and turns that come along with the change process. Learning allows the key players to conduct an environmental scan and see what needs to be done and how it can be done, be able to learn from other organizations that have gone through change processes and be able to solicit input from change experts. In table 9, 23% of the respondents consider skills and knowledge in dealing with change as critical components.

Initiating

Change requires action. There cannot be any relevant action without planning and setting out parameters for the type of change, its scale and intensity. There is need to initiate a process that will lead to the desired future. After the learning has taken place and the change team understands what needs to be done, action must follow. This means that specific steps need to be developed in order to pull through the change process. Specific time frame must be developed, milestone indicators must be identified and landmark indicators must be known. Initiating allows the church to engage into gear and begin turning the wheels of change into motion. Without initiating, plans will remain on paper and never get to be implemented. Without initiating all the learning and training becomes a waste and there will be no progress or change as indicated by 34% respondents about the role of church elders to initiate change processes in table 5. There must be informed action for change to take place.

Facilitating

Change interventions require specific facilitation skills as indicated by a combined 57% of respondents who place facilitation of change between church elders and pastors in table 5. Those that lead church interventions need to understand their role as managers or facilitators of the change process. They are not the change themselves. There is need to facilitate the sharing of ideas, mobilization of resources, fostering communication within the organization and keeping all stakeholders in the know of what is happening. Facilitators of change interventions need to have special skills in engaging leaders on the upper level and participants on the lower level. In order to achieve this balancing act in facilitating change, advanced negotiation skills gained during the learning and training stages of change will be valuable. Change managers need to remain focused and vigilant. There will be change detractors and change resistors. Facilitators will seek to ensure that these are properly handled to ensure that change interventions remain on course. Change facilitators need to be credible to win the confidence of all stakeholders in the change process. In the church, these stakeholders will include, policy makers, policy implementers and local church membership. All these parties are key in ensuring that change is accepted and becomes part and parcel of the organization.

Entrenching

After change has taken place, the leadership must ensure that change becomes part of the culture of the organization. Policies must be developed that adopt change as a tool for fostering progress and development of the organization. Training curriculum should be developed so that those training as pastors and those in leadership positions

understand how they can lead change interventions within their organizations. In entrenching change as part of the organization, concrete steps must be developed by the organization in order to institutionalize the change culture. The change that has been achieved must be consolidated so that church members are empowered with the knowledge and skills. Empowerment interventions should include change education, sharing best practices in dealing with change in the church and ensuring that there is an adoption of change culture within the organization. In table 13, it may be observed that 35% of respondents indicate that the General Conference of SDA has a great role in entrenching change guidelines in the SDA Church.

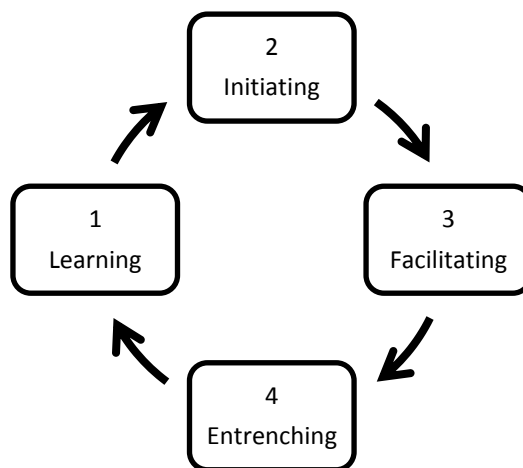


Figure 1. LIFE Change Model

Phases of Change

In this LIFE Change model, there are three major phases of the change process, the preparatory phase, the change phase and the consolidation phase. These phases are predictable stages for any change process to be effectively implemented. At every level of the church, there should be specific roles which that level plays within each phase of the church intervention.

Preparing for Change

This is the phase of change where the organization prepares for change. The church is made ready for change to take place. This stage is characterized by learning, training, research, sharing of findings, creating the justification for change and developing the change teams. During this phase, the church is infused with the desire to change certain things for the better. During the phase, a desire for a better state of affairs or improved situation is generated and galvanized. The leadership of the church, the change facilitators and the participants agree on the rationale, scale and intensity of change.

Going Through Change

At this phase, the organization engages in activities that are considered important in bringing about the desired change. The facilitators will now ensure that the proposed change stays the course so that nothing happens that prevents the organization from benefiting from the change program. Going through change allows the organization to identify the short term gains and celebrate emerging wins. Going through change allows the organization to identify the challenges of the change strategy, redesign the processes and implement decisions that are made. Going through change can allow the church to navigate through the challenges that may be created by the change process. These challenges might be emerging developments that were not anticipated, planned or programmed from the beginning. The change navigation makes it imperative to address those issues so that the change program does not get derailed or sidetracked. Going through change provides an opportunity

to learn lessons, reflect on the process and results and re-engineer the change strategy for effectiveness.

Consolidating Change

In this phase, change process and its impact are evaluated and documented. Lessons are learnt from the evaluation so that progress and process are documented. The organization benefits from the experience of going through the change process. New strategic direction has been identified and the new knowledge and skills are identified. Change challenges are identified and possible solutions are developed.

During this phase, change is institutionalized within the church. The change strategy is examined and consolidated. More change is generated with better efficiency and precision. Challenges in dealing with change are reduced and capacity for dealing with change process is enhanced. The processes of change are entrenched within the culture of the organization.

The impact of change is made visible and the participants are encouraged to embrace more change for the good of the organization. Processes, policies and procedures for enabling change are developed, approved and disseminated to the people that need them. The change curriculum is developed and training about the new change is planned and implemented.

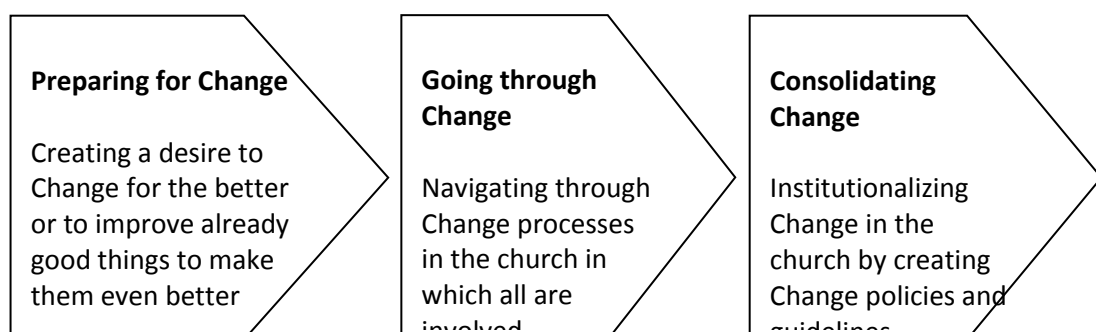


Figure 2. Phases of Change in the LIFE Change Model

Responding the the Local Situation with the LIFE Change Model

There are interactive elements in the LIFE Change Model. These elements include Learning, Initiating, Facilitating, Entrenching, Leadership, Managers or Facilitators and Participants or Members. Tables 15 to 18 from pages 56 to 59, provide the process factors of Learning, Initiating, Facilitating and Entrenching in the LIFE Change Model as related to human factors; Leadership, Managers and Members. They provide the duties and responsibilities of each, skills and knowledge required by each and desired behavior and outcome from each human factor.

Tables 19 to 21, pages 60 to 62 in this chapter, demonstrated how human factors; Leadership, Managers and Members, operate within the three phases of change process which are Preparing for Change, Going through Change and Consolidating Change. At every phase in the change process, Leadership, Managers and Members go through the Learning, Initiating, Facilitating and Entrenching in the LIFE Change Model.

It is important therefore, for change leaders, facilitators and participants to understand their different complementary roles in the change process. For the CMF to navigate through change process successfully, all players in the change process must play their role and support each other for change to be beneficial to the organization.

Table 15. Comparison of Change Models

Dennis Matekenya's LIFE Change Model	Elaine Biech's CHANGE Model	Kurt Lewin's Model	Kotter's Eight-Step Model	Urich's Seven Steps Model	Evans and Schaefer's Ten Tasks
1 Learning	1 Challenge the Current State	1 Unfreeze	1 Establish Sense of Urgency	1 Lead Change	1 Appreciate the Situation
	2 Harmonize and Align Leadership		2 Create Guiding Coalition	2 Create Shared Need	2 Develop Strategic Allignment
			3 Develop a Vision and Strategy	3 Shape the Vision	3 Evoke Change Leadership
2 Initiate	3 Activate Commitment	2 Change (Transformation)	4 Communicate the Change Vision	4 Mobilize Commitment	4 Expand Understanding and Commitment
					5 Analyse Processes
	4 Nurture and Formalize a Design		5 Empower Broad Based Action	5 Change Systems and Structures	6 Design Process, Work and Boundaries
					7 Plan Implementation
3 Facilitate	5 Guide Implementation	3 Refreeze	6 Generate Short-Term Wins	6 Monitor Progress	8 Establish Metrix
					9 Manage Transition
4 Entrench	6 Evaluate and Institutionalize the Change		7 Consolidate Gains and Produce More Change	7 Make Change Last	10 Continous Learning and Improvements
			8 Anchor New Approaches in the Culture		

Table 16. Learning in the LIFE Change Model

LEVEL OF CHANGE ENGAGEMENT	Duties/Responsibilities	Knowledge/Skills	Desired Behaviour/Outcome
LEADERSHIP: General Conference, Union Mission and Field	<ul style="list-style-type: none"> • Learn from the international arena about change leadership • Bring examples and develop a learning organization 	<ul style="list-style-type: none"> • Theological foundations of change leadership • Change Leadership Skills • Global trends in change navigation 	<ul style="list-style-type: none"> • Cultural sensitivities • Awareness of diversity of the church and different levels of education • Exposure and experiences
FACILITATORS/MANAGERS: District/Church Pastor Local Church Board and Local Church Elders	<ul style="list-style-type: none"> • Contextualize learning and Learn the local situation • Communicate and share knowledge to benefit the local setting 	<ul style="list-style-type: none"> • Understanding of the Local contexts and situations • Internalize the need for change • Know expected benefits 	<ul style="list-style-type: none"> • Linkage of the global scenarios and the local situation • Rationalization of the change and process management
PARTICIPANTS/MEMBERS: Men, Women, Youths and Departments	<ul style="list-style-type: none"> • Understand the rationale of change • Learn the imperatives for change 	<ul style="list-style-type: none"> • Localization of learning to suit the local situations • Understanding and adaptation of chane 	<ul style="list-style-type: none"> • Willingness to change and to learn new ways of doing things • Ability to learn new skills and implement change

Table 17. Initiating in the LIFE Change Model

LEVEL OF CHANGE ENGAGEMENT	Duties/Responsibilities	Knowledge/Skills	Desired Behaviour/Outcome
<p>LEADERSHIP:</p> <p>General Conference, Union Mission and Field</p>	<ul style="list-style-type: none"> • Create room for doing things differently • Nurture new ideas and approaches • Harness innovation and creativity 	<ul style="list-style-type: none"> • Understanding that wisdom is the monopoly of the privileged • Facilitation for the generation of new ideas 	<ul style="list-style-type: none"> • Flexibility to new ideas even when coming from unexpected sources • Accommodation of challenging views • Allowing processes to flow
<p>FACILITATORS/MANAGERS:</p> <p>District/Church Pastor Local Church Board and Local Church Elders</p>	<ul style="list-style-type: none"> • Guide the dreaming process • Focus on generation of options and alternatives • Analyze information and interpret data 	<ul style="list-style-type: none"> • Facilitation skills • Analytical abilities • Keep the Change team focused on the issue at hand 	<ul style="list-style-type: none"> • Balanced approach to issues and information • Correct interpretation of data • Clarity of emerging issues • Clear Presentation of issues
<p>PARTICIPANTS/MEMBERS:</p> <p>Men, Women, Youths and Departments</p>	<ul style="list-style-type: none"> • Participate in generating ideas • Contribute to the knowledge and information base • Share ideas and examine input • Communicate and engage with one another and with issues 	<ul style="list-style-type: none"> • Communication skills (Speaking and Listening) • Give & Take and group dynamics • Risk taking by thinking differently 	<ul style="list-style-type: none"> • Acceptance of new ideas • Tolerance of divergent views • Comfort with the unfamiliar • Acquiring new information and insights

Table 18. Facilitating in the LIFE Change Model

LEVEL OF CHANGE ENGAGEMENT	Duties/Responsibilities	Knowledge/Skills	Desired Behaviour/Outcome
LEADERSHIP: General Conference, Union Mission and Field	<ul style="list-style-type: none"> • Provide leadership in the change process • Keep focused on the mission and unity of the church • Keep strategy responsive to the needs of the people 	<ul style="list-style-type: none"> • Leadership, Coordination and Communication • Know mission oriented issues • Safe boundaries of diversity 	<ul style="list-style-type: none"> • Honesty about the agenda • Sincerity of engagement • Honest feedback and credible knowledge • Wisdom in dealing with new thinking and new ideas
FACILITATORS/MANAGERS: District/Church Pastor Local Church Board and Local Church Elders	<ul style="list-style-type: none"> • Facilitate the change process • Address immerging issues • Keep everyone involved • Keep focused on the process and outcome 	<ul style="list-style-type: none"> • Facilitation Skills • Communication abilities • Patience and commitment to the end result as well as the process 	<ul style="list-style-type: none"> • Enhanced buy-in into the outcome • Ownership of the process and results • Shared success and collective failure • Renewed sense of mission
PARTICIPANTS/MEMBERS: Men, Women, Youths and Departments	<ul style="list-style-type: none"> • Participate actively in the change process • Generate information and providing feedback 	<ul style="list-style-type: none"> • New skills and knowledge • Acceptance of group benefits of Change • Change Negotiation skills 	<ul style="list-style-type: none"> • Acceptance of the change process • Embracing the new idea • Celebrating the change outcome

Table 19. Entrenching in the LIFE Change Model

LEVEL OF CHANGE ENGAGEMENT	Duties/Responsibilities	Knowledge/Skills	Desired Behaviour/Outcome
<p>LEADERSHIP:</p> <p>General Conference, Union Mission and Field</p>	<ul style="list-style-type: none"> • Create a Change Culture • Institutionalize the Change process • Develop Change strategies and policies to guide change 	<ul style="list-style-type: none"> • Delegation of Change process • Evaluation of Results of Change • Globalization of Change interventions 	<ul style="list-style-type: none"> • Generating More Change • Creating a Learning Organization • Transformational Leadership • Dynamic organizations and institutions
<p>FACILITATORS/MANAGERS:</p> <p>District/Church Pastor Local Church Board and Local Church Elders</p>	<ul style="list-style-type: none"> • Adopt the change interventions • Educate members of change issues 	<ul style="list-style-type: none"> • Benefits of Change • Challenges of Change • Change Navigation skills • Other related knowledge 	<ul style="list-style-type: none"> • Responsive leadership • Policies and practices that are inclusive • Entrenching the culture of change
<p>PARTICIPANTS/MEMBERS:</p> <p>Men, Women, Youths and Departments</p>	<ul style="list-style-type: none"> • Accept and adopt change • Embrace new ideas and embrace the change process • Provide positive feedback on the change and outcome 	<ul style="list-style-type: none"> • Understanding the difference of the change outcome and the status quo • Adapting to the new status 	<ul style="list-style-type: none"> • Flexible to new ideas and programs • Engaged membership and services • Highly adapting organization, Improved relationships, heightened unity and resilience

NAVIGATION THROUGH THE PHASES OF THE CHANGE PROCESS

Table 20. Leadership (General Conference, Union Mission/Conference and Field/Conference) in the LIFE Change Model

LEARNING, INITIATING, FACILITATING AND ENTRENCHING CHANGE	PREPARING FOR CHANGE (Creating Change Readiness)	GOING THROUGH CHANGE (Change Navigation)	CONSOLIDATING CHANGE (Institutionalizing Change or Entrenching Change)
Learning from the current situation and knowing what needs to be done in the change process	<ul style="list-style-type: none"> • Processes of Change Navigation • Appropriate Change Strategy • How organizations have changed • Resources Required 	<ul style="list-style-type: none"> • Monitoring change process • Guiding pace and Scale of change • Reflecting on the process 	<ul style="list-style-type: none"> • How to Legislate Change • Make change last • Embrace or allow more change
Initiate the process, develop creative plans, seek to improve the situation	<ul style="list-style-type: none"> • Determine change parameters • Negotiate change limits • Develop guidelines 	<ul style="list-style-type: none"> • Flexibility within the bigger picture • Adaptability 	<ul style="list-style-type: none"> • Document evidence of benefits of change • Popularize change policy
Facilitate the process, foster participation of key stakeholders, formalize plans, processes and outcomes	<ul style="list-style-type: none"> • Allowing free flow of information within the organization • Exhibit a non-threatened and non-domineering approach 	<ul style="list-style-type: none"> • Grease the system to Set the wheels of change free of undue binding • Foster Innovation 	<ul style="list-style-type: none"> • Provision of reflection and feedback mechanism • Interpreting lessons learn in the change processes
Entrench change into the organization culture, establish change policies, empower stakeholders	<ul style="list-style-type: none"> • Allocating adequate resources to the change interventions • Capacitating the change facilitators • Creating room for variations 	<ul style="list-style-type: none"> • Remaining engaged during the process without controlling • Empowering and motivating the change managers 	<ul style="list-style-type: none"> • Developing change policies on the basis of experience and evidence • Globalizing the change culture within the Church

NAVIGATION THROUGH THE PHASES OF THE CHANGE PROCESS

Table 21. Facilitators/Managers (District/Church Pastor, Local Church Board and Local Church Elders) in the LIFE Change Model

LEARNING, INITIATING, FACILITATING AND ENTRENCHING CHANGE	PREPARING FOR CHANGE (Change Readiness)	GOING THROUGH CHANGE (Change Navigation)	CONSOLIDATE CHANGE (Change Institutionalization)
Learning from the current situation and knowing what needs to be done in the change process	<ul style="list-style-type: none"> • Familiarization with the process • Tools and approaches • Change facilitation skills 	<ul style="list-style-type: none"> • Observe unexpected dynamics of change • Respond to emerging issues • Address raised concerns 	<ul style="list-style-type: none"> • Document effects of change • Dealing with unexpected twists and turns in change • Accommodate Change
Initiate the process, develop creative plans, seek to improve the situation	<ul style="list-style-type: none"> • Facilitate innovation • Establish a guiding team • Determine the desired outcome 	<ul style="list-style-type: none"> • Creative facilitation of the change interventions • Celebrate short-term gains • Reward progress 	<ul style="list-style-type: none"> • Identifying change impact New or better ways of responding to the changing environments
Facilitate the process, foster participation of key stakeholders, formalize plans, processes and outcomes	<ul style="list-style-type: none"> • Formalize processes • Foster team work and wider participation from the beginning • Facilitate brainstorming 	<ul style="list-style-type: none"> • Coordinate the process • Document the progress • Respond to emerging concerns • Maintain momentum 	<ul style="list-style-type: none"> • Documentation of the change process • Making recommendations on the way forward
Entrench change into the organization culture, establish change policies, empower stakeholders	<ul style="list-style-type: none"> • Training the change agents • Sharing change objectives • Communicating change outcomes • Developing and sharing plans 	<ul style="list-style-type: none"> • Empowering the change team • Allowing and capacity to addressing emerging issues • Encourage learning 	<ul style="list-style-type: none"> • Facilitating more change. • Encourage change across the board • Provide feedback both ways about the outcomes of change

NAVIGATION THROUGH THE PHASES OF THE CHANGE PROCESS

Table 22. Participants/Members (Men, Women, Youths and Departments) in the LIFE Change Model

LIFE CHANGE MODEL (Learning, Initiating, Facilitating, Entrenching)	PREPARING FOR CHANGE (Change Readiness)	GOING THROUGH CHANGE (Change Navigation)	CONSOLIDATE CHANGE (Change Institutionalization)
Learning from the current situation and knowing what needs to be done in the change process	<ul style="list-style-type: none"> • Importance of Change • How it will affect them • What will happen after the change has happened 	<ul style="list-style-type: none"> • Participate in change • Adopt change interventions • Experience Change 	<ul style="list-style-type: none"> • Accept Change • Adopt a changing culture • Initiate more change
Initiate the process, develop creative plans, seek to improve the situation	<ul style="list-style-type: none"> • Prepare for the unexpected • Develop fall-back mechanism • Cultivate resilience 	<ul style="list-style-type: none"> • Capture low hanging fruits • Energize the process through participation 	<ul style="list-style-type: none"> • New skills acquired • Better ways of doing old tasks • Improved approaches to activities
Facilitate the process, foster participation of key stakeholders, formalize plans, processes and outcomes	<ul style="list-style-type: none"> • Sharing of views and concerns • Participate in pre-testing of models • Participate in data collection and dissemination 	<ul style="list-style-type: none"> • Facilitate easy transition • Cooperate and internalize change • Engage into the gear of change 	<ul style="list-style-type: none"> • Providing feedback about the impact and outcome of change • Embracing new organizational culture
Entrench change into the organization culture, establish change policies, empower stakeholders	<ul style="list-style-type: none"> • Learning the change objectives • Acquiring new skills and knowledge 	<ul style="list-style-type: none"> • Intelligent engagement in the change process • Keeping and learning 	<ul style="list-style-type: none"> • Accept that the church is a living organism that changes • Know permanence of Change

The tables 16 to 23 above cover four basic components of the LIFE change model which is being proposed. The LIFE change model takes into consideration human factors which are leadership, facilitators and members and process factors which are learning, initiating, facilitating and entrenching. Human and process factors interact in the three phases of change which are preparing for change, going through change and consolidating change.

The figure below demonstrates the impact of leadership and facilitation on church membership in the change process. Leadership includes enabling policy, empowering environment and consistent change guidelines. Facilitation means guiding the change process, accommodating new ideas and managing emerging attitudes towards change. The interaction between leadership and facilitation will generate one of the following responses; frustration, status quo, chaos or growth in the church members. The LIFE change model creates growth and progressive membership that comes from high leadership and high facilitation.

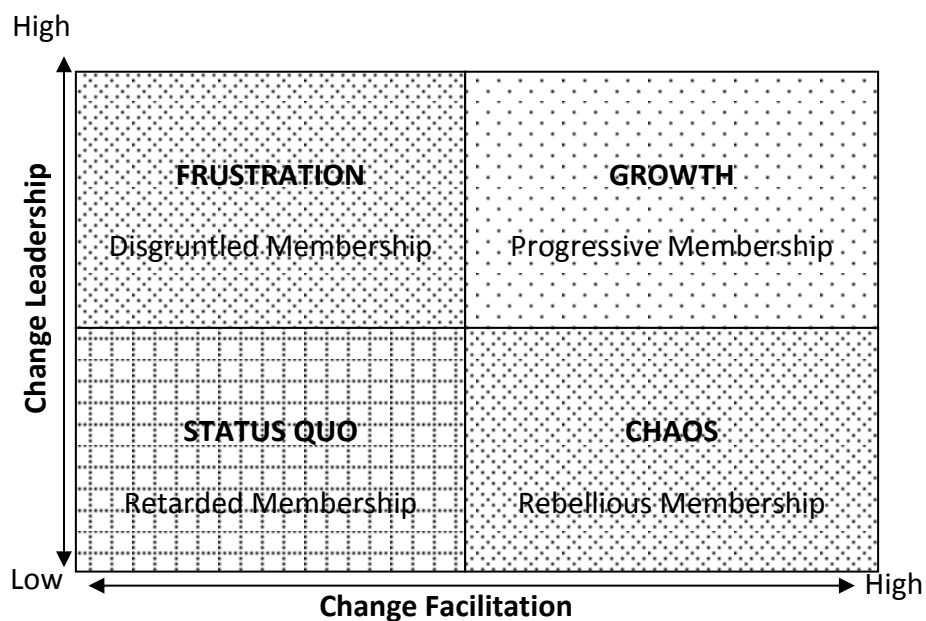


Figure 3. Membership Change Response to Leadership and Facilitation

The success of change interventions depends on two major factors. Firstly, it is the leadership with regulatory policy framework. Secondly, facilitation that enables members to meaningfully participate in the change process. Leadership and facilitation can be rated high or low. These two elements interact and produce member response to change interventions. When the leadership is low and facilitation is also low, there is no change. Members maintain the status quo and become retarded. When the leadership is high and the facilitation is low, members get frustrated and become disgruntled because there is policy provision for change but there is no facilitation to enable change to take place. When leadership is low and facilitation is high, chaos is the result because the situation generates unguided change which may not be according to the philosophy of the organization. However, when leadership is high and facilitation is also high, members grow and become progressive and relevant in society.

It is, therefore, important for leaders to develop skills and a critical understanding about change leadership. Further, pastors and elders need to know how to facilitate positive change so that members may experience growth. The LIFE Change model is designed to develop high leadership skills and high facilitation capabilities in order to effectively navigate through change processes.

The human factor in the change process has three levels. These include the church leadership, that is the General Conference, the Union and the Fields/Conference. The second level of the human factor is the management or facilitators. These are district or church pastors, church elders and the church board. The third level of human factor is the membership or participants. These

include the men and women, youths and children, departments or programs of the church.

These human elements interface with the process factors. The process factors include the three phases in the change process which are; preparing to change, changing and consolidating change. In all these phases, the LIFE change model plays the same role in learning, initiating, facilitating and entrenching as it interplays between human and process factors in the LIFE framework.

Implementation of the LIFE CHANGE Model

The implementation of the LIFE Change Model occurred at a training session of CMC Officers and Lilongwe City Pastors in Change Leadership. The applicability of the model was tested through a participatory process. The table below shows how implementation was achieved through various steps and procedures. The participants were given an opportunity to brainstorm on what they consider change in the church. They were asked guiding questions so that they remain focused on the topic and be able to think creatively about the possibilities of change in the church.

Later a presentation of what change is all about was presented followed by the rationale of the research project. This was followed by the presentation of key research findings and their implications of pastoral leadership in Central Malawi Field. After discussions of the same, the LIFE Change model was presented and participants were allowed to share their views on the model. It appeared that the participants were satisfied that the LIFE Change model provides a viable change process that is consistent with the core values and mission of the Adventist church.

Table 23. Outline for the Implementation of the Program

##	ITEM	COVERAGE	APPROACH
1	Warming Up Session	<ul style="list-style-type: none"> • Quiz about Change in the SDA Church • General Perceptions of Change from Participants 	Plenary
2	Survey Results about Change perception	<ul style="list-style-type: none"> • The Process of the Survey • Coverage and selection of participants • General results about change • Specific results about change perceptions 	Presentation and Lecture Method
3	Discussion of the results of the survey	<ul style="list-style-type: none"> • What the results mean • Implications • Possible interventions • Key Messages 	Small Group (Focus Groups) Discussions
4	Feedback from the focus groups	<ul style="list-style-type: none"> • Presentation of the key issues observed • Recommendations of specific change interventions 	Plenary group presentations
5	LIFE Change Model	<ul style="list-style-type: none"> • General discussion about LIFE Change Model • Human factors in the model • Process Factors in the model • Interface of the Human and Process factors in the model 	Lecture Presentation
6	Reaction to the Model by participants	<ul style="list-style-type: none"> • Interrogation of the model • Major observations about model • Specific suggestions and recommendations 	Small Group Discussions of the Model
7	Closing of the Training Session	<ul style="list-style-type: none"> • Feedback from Participants • Closing Remarks 	Plenary

Evaluating the LIFE CHANGE Model

The LIFE change model was presented to the pastors in Lilongwe city of CMF on 17th April 2013 in order to disseminate knowledge about change leadership in the SDA Church. The participants reported that the LIFE change model could be useful in the SDA Church as it appears to include all the major issues in the change

process. The model appears to be providing answers to the case of CMF as regards to the issue of Mlodza church. Participants made the following comments in evaluating the program that was presented.

Table 24. Outcome of Implementing the Program

#	KEY OBSERVATION	IMPLICATIONS	KEY MESSAGE AND INTERVENTION
1	There are some church members, 48% in table 4, who oppose change because they do not have the knowledge about the issues involved in the proposed change	Church members who resist change are wrongly labeled as church rebels and are condemned	The church must develop a change readiness pre-disposition with Love and patience
2	It appears like church members do not have confidence in the leadership of the CMF because they do not seem to display skills in handling change as 50% of respondents in table 8 hold that the leadership in CMF mishandled the change process	Change that is not handled properly creates suspicion and fear which increases resistance to change	Change must be skillfully handled through a change negotiation that builds trust among the participants
3	District pastors appear to lack skills in leading change interventions in the church as 26% of respondents in table 9 report that the church was not prepared for change	Churches are divided and resources are lost since the church diverts its energies into fire-fighting	District pastors must be trained in leading change so that they can guide the church effectively
4	The Training curriculum for pastors does not include issues of management, leadership and organizational behavior which creates a deficiency in skills of dealing with change processes.	When students graduate and rise in the ministerial ranks, they do not have skills and knowledge of managing change processes well	The training of pastors at Malawi Adventist University must include change and transformation leadership

During the training, pastors were placed into five groups to discuss the findings of the survey and report their understanding of how the church should handle change processes. Four out of five groups demonstrated they understood the LIFE change model during the report back sessions. The Field President requested this training to be done to more workers, other pastors and church officers. The training appeared to have assisted the pastors to examine change interventions more carefully and to understand how change can be done more effectively and systematically considering all the human and process factors and the interface between each other. Therefore, the objective of the LIFE Change model training was achieved.

What Was Done Well

The LIFE change model was presented as an option that incorporates issues of faith and religion. It is Bible-based and easy for members to use. The LIFE change model is comprehensive in dealing with all the key elements in the change process. The elements were divided into two major categories; the human factors and the process factors.

What Needs to Improve

The participants were mainly pastors from districts and churches. Those pastors were mainly from Lilongwe city. The other pastors who minister in rural areas were not invited to the training due to limitation of resources. Therefore, there is need to expose all district and church pastors to the change leadership model to ensure that they are able to effectively lead their churches through the change processes.

The local leaders like church elders were not included in the training. Therefore there is need to include the local leadership in the future training in the LIFE change model because the research highlighted the significant role of church elders in implementing change in the local churches. Other leaders, local church officers and church board members also need to be trained in the change model to enable them support change interventions.

The timing of the training also needs to be improved. In this case, a two to three day training session would ensure that participants have acquired adequate knowledge and skills about the change interventions. The participants showed interest to interrogate the model but time was not provided to them. Therefore, future training should provide for more time.

Chapter Summary

The LIFE change model is applicable to the SDA church because it looks at the structure of the Church and provides a framework for navigating through the change processes in a systematic manner. This model also provides for commitment at different levels of the church organization. This is a new model that may fit any organization regardless of size and type of business that they are involved in. Therefore the model is recommended for use in the church organization as it is consistent with the philosophy of the SDA Church. This new change model is premised on organizational renewal, continuous learning and sustained improvement.

CHAPTER 5

SUMMARY, RECOMMENDATIONS AND CONCLUSION

Summary

The research project has revealed that the way leadership handles change processes will determine the success or failure of the change efforts. The case of CMF and Mlodza Church indicates that local churches expect the leadership of the church at the higher level to demonstrate relevant skills in introducing change in the church by exhibiting awareness of the local situations and social realities.

The research further showed that the local church pastor and the local elders hold important positions in preparing the local church for change. They also possess critical influence in the implementation of change interventions. These cadres, then, need to be aware of the dynamics of change within the church. Pastors and elders who understand what type of change takes place in the SDA church and how that change can be implemented will be instrumental in ensuring that the unity and mission of the SDA church are not unduly compromised.

The project has shown that some respondents are ready for change when they view change as a positive development in the church. Many respondents have shown that change can allow the church to be relevant in society and it repositions the church to take advantage of the new opportunities for the development of the church and growth of mission consciousness.

The study highlighted the need for a systematic approach to change navigation in the CMF of the SDA church. The absence of change guidelines in the CMF was seen as responsible for the misunderstanding that have split Mlodzi Church in CMF over the last decade. The way changes are brought into the church may sometimes cause the members to be taken by surprise and end up reacting in ways that are distractive to the church.

The SDA church needs to have a change readiness disposition so that positive change can be readily accepted into church. Developing the change readiness in the SDA church will require adoption of policies that make it easy for the members to assess the need for change, determine what type of change needs to be done, plan how change will happen, be able to forecast the benefits of the intended change and embrace change as part of real church life.

The LIFE change model is an option for change guidelines for the SDA church. This model takes into account human factors, which are the leadership, managers and members. It also considers the process factors which are learning, initiating, facilitating and entrenching in the change process. This model outlines the skill and knowledge required by every level of the human factor, the duties and responsibilities as well as expected behavior of every level of the human factor.

The LIFE change model also considers the interface between the human and the process factors which are preparing for change, navigating through change and consolidating change. These elements work together to bring about a change experience that has the least resistance but responsive to the needs of the organization.

Recommendations

The study results pointed out a number of deficiencies in the way the CMF handled the change processes regarding the preaching of women. These deficiencies led to conflicts and split of the church in some parts of CMF. In order to reduce these deficiencies, the following recommendations are made which have the purpose of assisting the CMF to develop skills in handling change processes. These interventions are targeted at the three levels of the SDA Church structure which are the leadership, the managers and the church members.

It is recommended that CMF officers and departmental directors should be trained in change management. This training would help them to understand issues in dealing with change. Once the leaders understand change processes, they would also be able to provide the required support to district leaders and church pastors in dealing with change interventions in their churches and districts.

It is recommended that District Pastors should receive some training in preparing the churches for change to take place. Pastors can be trained during workers meetings about the inevitability of change and how they can create change readiness and an appreciation of change within their congregations.

It is further recommended that pastoral training program at the Malawi Adventist University (MAU) should expose the pastors in training to knowledge about change management. Some leadership and organization management courses should be able to provide some basic organizational culture and change management skills to pastors in training so that when they graduate from college they are able to navigate through change more effectively.

It is recommended that the CMF should teach district and local pastors about change processes in the CMF. In turn, the pastors should teach church officers, board members and members about change processes.

Leadership exchange programs are recommended for church leaders to be exposed to best practices in leading change. Benchmarking programs should be encouraged to develop change management skills.

Local church leaders should be encouraged to benchmark their work by learning from other local church leaders from other congregations. Where there are several districts within reach, local elders should learn from others about how to handle change processes.

It is recommended that the CMF should have change guidelines to assist in navigating through change processes within the policies of the SDA Church. Systematic change guidelines would ensure that change is not disruptive for the SDA church as has been the case with Mlodza Church.

The church at the higher level should have a change model that is biblically sound. This change model should be advocated from the highest level of the SDA Church structure in order for change to be consolidated in the SDA Church. Institutionalizing change processes will also remove the phobia that come when people are not sure if they are doing things the correct way. Therefore guidelines that are endorsed by the General Conference would be helpful.

It is recommended that the LIFE change model should be implemented on trial basis in other situations to establish its usefulness and flexibility in addressing change situations in the church. There may be need for further research in the area of change leadership in the SDA church.

Conclusion

Navigating through change processes is a naturally stressful exercise. Those leaders who are involved in guiding change interventions need to be aware of the dynamics of the change interventions in organizations. If the SDA Church wants to improve the effectiveness of its leadership, it can follow these guidelines. These guidelines might help to avoid splitting the church and will get more focused on mission of the church. This study has shown that leadership at the Field or Conference level is very important in demonstrating to the churches the benefits of change. Therefore, change leadership skills should be shared among all leaders so that the church of God can be properly guided through the Change processes without disrupting the mission and unity of the SDA church.

Skills in dealing with change in the church, patience in implementing change and the grace to allow people to learn through the process are key to ensuring that change is part and parcel of the structure of the SDA church in CMF. Otherwise effective change cannot be forced or be promoted by way of threats or intimidation. Rather change must be espoused by addressing concerns that members have over a given change intervention.

APPENDIX 1

QUESTIONNAIRE

INTERVIEW WITH SELECTED PARTICIPANTS

1. How often does Change happen in the SDA Church?
 - a. Change never happens in the SDA Church
 - b. Change rarely happens in the SDA Church
 - c. Change frequently happens in the SDA Church
 - d. Change continuously taking place in the SDA Church

2. Who should prepare the local church for change to happen?
 - a. The Local Elder
 - b. The District Pastor
 - c. The Field Office
 - d. The Union Office

3. Who should implement Change in the Church?
 - a. The Local Elder
 - b. The District Pastor
 - c. The Field Office
 - d. The Union Office

4. What type of change is easier to implement in the SDA Church?
 - a. Doctrinal Change
 - b. Policy Change
 - c. Administrative Change
 - d. Practices of order of worship

5. Who is better placed or positioned to facilitate, lead or coordinate change processes in the local Church?
 - a. The Church Members
 - b. The Local Elder
 - c. The District Pastor
 - d. The leaders at the Field Office

6. Does the SDA Church have guidelines for dealing with change processes
 - a. The SDA Church has clear, well known guidelines in dealing with change
 - b. The SDA Church does not have guidelines for change
 - c. The local elders do not know how to handle change
 - d. The church members are taught that the church does not change

7. In what way would guidelines for change be used in the SDA church?
 - a. Guidelines would make it easier to handle change processes
 - b. Guidelines would help to preserve the mission and unity of the church
 - c. Guidelines for changing things are not needed in the church
 - d. Guidelines for change would help the church members to accept change

8. How was women preaching handled as a change process?
 - a. The issue of women preaching was handled properly by the CMF
 - b. The issue of women preaching was mishandled by the CMF
 - c. The issue of women preaching was handled properly by Mlodza Church
 - d. The issue of women preaching was mishandled by Mlodza Church

9. What really led to the situation unfolding the way it did at Mlodza Church?
 - a. Lack of change leadership skills by the Field Officers
 - b. The district pastor did not handle the issue well
 - c. Mlodza church was not prepared for change to take place
 - d. Lack of guidelines for handling change processes in the church

10. Who is responsible for the failure of the change processes in the local church?
 - a. CMF leadership is responsible for the failure of change processes
 - b. The local church elders influence the members to resist change
 - c. Church members resist change for fear of breaking God's law
 - d. Change fails because change is not good

11. How can you tell that the change process has been successful?
 - a. When the influential members of the church accept the change
 - b. When the church elders have championed or led the change process
 - c. When most of the church members have welcomed the new ideas
 - d. When there is no one who disagreed with the new ideas

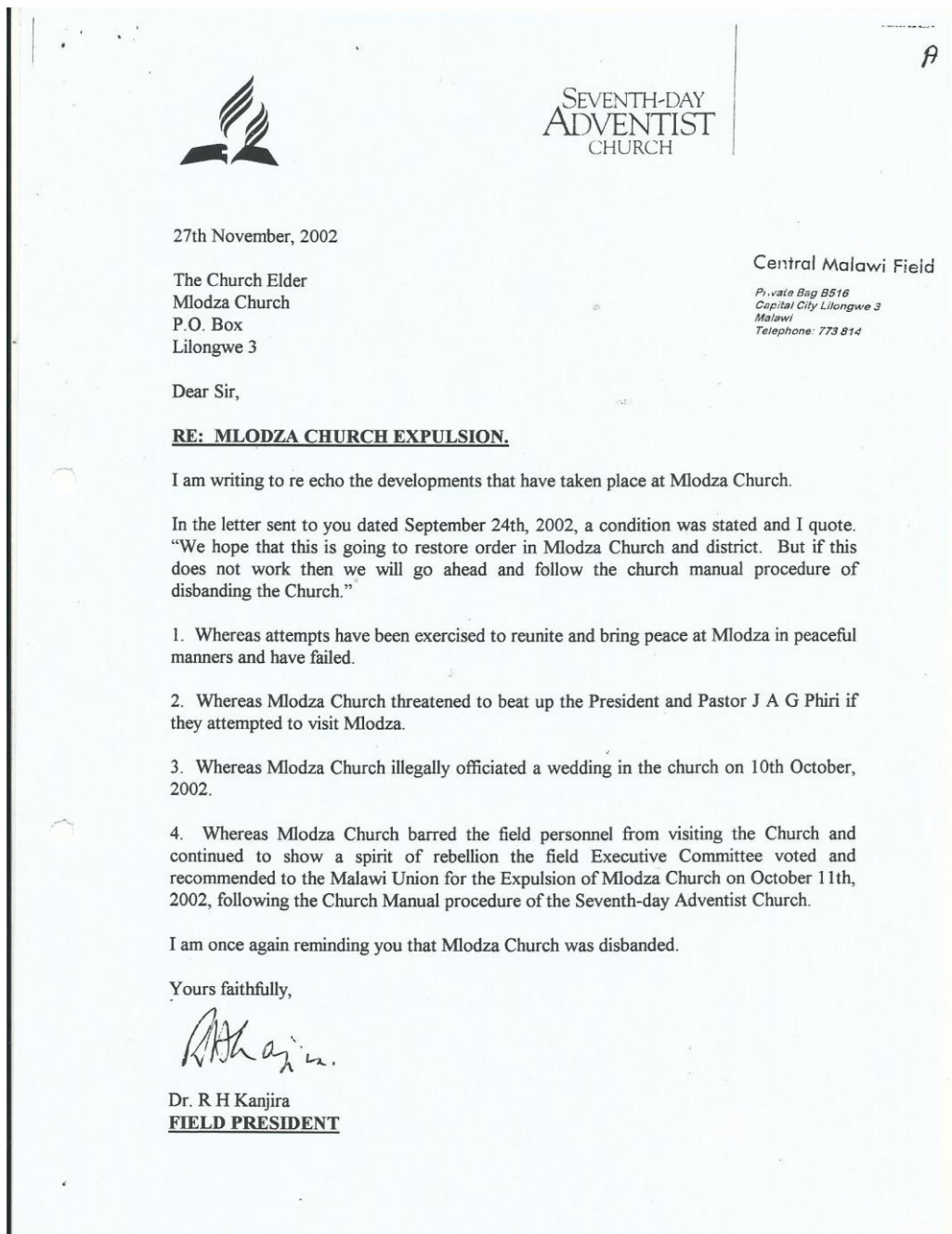
12. What is the best time for change process to be implemented in the Church?
 - a. When church elders are ready for change
 - b. When the church board has agreed to change
 - c. When most members are ready for change to happen

- d. When the Field has decided to bring about the needed change
13. Which level of church governance is most crucial in making change part of the program in the SDA Church?
- a. The Elders Council
 - b. The Local Church Board
 - c. The Field or Conference office
 - d. General Conference
14. How important is change for the church?
- a. Change is distractive for the mission of the church
 - b. Change is confusing for the new members therefore it must be resisted at all costs
 - c. Change makes the church relevant in modern society
 - d. Change allows the Church to explore new opportunities to advance the mission of the Church

APPENDIX 2

LETTERS AND MINUTES

Letter from the President of CMF to Mlodza Church



Letter from Mlodza Church

MLODZA SDA CHURCH

P.O. Box 30676
LILONGWE 5

FROM : Mlodza Congregation
TO : The President – Malawi Union
THROUGH : Central Malawi Field
CC : The President – CMF
DATE : 25/01/2002
SUBJECT : SUSPENSION OF COMMUNICATION WITH MLODZA SDA CHURCH.

Dear Sir,

Reference is made to the letter dated 21/01/2002 from Central Malawi Field, a copy of which should be in your possession; in which it has been stated that no any other church (SDA) in Central Malawi Field should have any type of communication with Mlodza church.

May we also refer to 2nd paragraph (of the same letter) whereby it is alleged that Mlodza Congregation has decided to be independent from the Field Office. This statement has been fabricated. It is not true and it lacks proof both written and verbal.

It is unfortunate that the Executive Committee of Central Malawi Field highlights the statement above as the basis for their course of action. Furthermore, the committee does not mention what caused Mlodza Congregation to decide (if that could be true) to be independent. They are concealing the problem, as such, they are treating the effects instead of the cause.

The subject matter is that Mlodza Congregation does not accept the new concept of women preaching from the pulpit in the church. This is what has caused the Field Office to take such drastic measures on us.

We as congregation, would like to know:

- (a) Where we have violated any teachings of the SDA church as laid down in the 27 SDA fundamental beliefs or any part thereof.

SEVENTH DAY ADVENTIST CHURCH
CENTRAL MALAWI FIELD
PRIVATE BAG B 810 LILONGWE 5

Minutes of CMF

**MINUTES OF THE CENTRAL MALAWI FIELD EXECUTIVE
COMMITTEE HELD ON 17TH OCTOBER 2001**

DR RH Kanjira, Z V Golombe, H K Ngomba, Mr E G Msosa
JLT Chimwanchere, E C Santhe, Mrs Kadyakapita

**REGULAR
PRESENT
MEMBERS**

By invitation:

H N Soko, A N Mangulenje, E B Phonela, F L Kuyama
Mr Chidothe Area 25, Mr Maseko Area 22, Mr Kamthunzi
Area 22, Mrs Ng'ong'ola, Mrs Maere Chilinde, Mrs Chitani
Falls, Mrs Chidothe Area 25.

**INVITED
MEMBERS**

FIRST SONG : 53 KM
Z V Golombe
Scripture reading : Luke 12:22

FIRST PRAYER

WHEREAS: About 40 youths have harrassed embarrassed
and threatened Pastor N R Nkolimbo of Mlodza Adventist
Church on 15th October 2001 because of scheduling a
woman to preach on 20th October 2001 and whereas all the
the elders did not do or say anything to stop the concerned
youth except one elder, Mr R Nyirenda

**MLODZA PASTOR
THREATENED
545**

VOTED: To submit the names of the youth as attached to
the Police and request the police to protect Pastor N R
Nkolimbo being harmed until he is moved to another district.

VOTED: To recommend to the Mlodza church board the
removal of names of these youths from Church membership
records.

VOTED: To ask all the church elders to step down from
being church elders.

Minutes of CMF

CENTRAL MALAWI FIELD EXECUTIVE YEAR END COMMITTEE HELD ON 28TH NOVEMBER 2001

Dr R H Kanjira, J L T Chimwanchere, C L Matekenya, D S Kwaule
H K Ngomba, M Nkhala, M Kudzala, K Chikaoneka, Z V Golombe
D J R Matekenya G Msosa, Kalendo Gama, E Santhe P Nkhata

PRESENT MEMBERS

Mr E C Santhe

FIRST PRAYER

WHEREAS: Mlodza church has been constantly uncooperative to discipline the 41 violent members and whereas the members in the presence of church elders have constantly been saying should leave them to administer their church in the way they want and Whereas some members have requested to be given another place of worship to run away from hostile members

VOTED: To

- (A) Open a branch for members who feel uncomfortable to worship at Mlodza main church and who will comply to Field Office' advice.
- (B) Leave Mlodza Church alone and withhold all the services such as Weddings, baptisms, campmeetings etc.
- (C) Advise churches in CMF not to interact with Mlodza church without the approval of the Field Committee.

**MLODZA CHURCH
UNCO-OPERATIVE
TO DISCIPLINE
41 MEMBERS
566**

VOTED: To Adjourn

H K Ngomba

LAST PRAYER

CHAIRMAN: Dr R H Kanjira
SECRETARY: H K Ngomba

Minutes of CMF

WHEREAS: Mlodza Adventist Church refuses to discipline the 41 members who harassed, intimidated embarrassed and tried to evict Pastor N R Nkolimbo at night in his house rented by the Field because he put a woman on the preaching roster and,

WHEREAS: The same members almost beat pastor Z V Golombe when he, in the company of the other delegates went To Mlodza church to communicate the Central Malawi Field Executive Committee recommendation to remove the said Members' names from church records and,

WHEREAS: All efforts to guide Mlodza Church to follow the church Manual on the seriousness of violence on the part of the 41 unruly members have failed and,

WHEREAS: There are no signs that Mlodza Church will change her attitude towards the Central Malawi Field leadership and church Manual on matters of discipline,

VOTED: To pronounce Mlodza Church as uncooperative and rebellious against the church Manual, the Authority of the Field and in conflict with established guidelines of the SDA Church by not complying with the church Manual (2000) page 185 sections 5,7,8 and 9

**MLODZA
UNCOOPERATIVE
13**

VOTED: To disband Mlodza Church

**MLODZA DISBAND
14**

WHEREAS: Actions 525, 527, 545 were taken during an unbalance quorum

Minutes of CMF

CENTRAL MALAWI FIELD EXECUTIVE COMMITTEE OF AVAILABLE MEMBERS HELD ON 14TH NOVEMBER 2001

Dr R H Kanjira, H K Ngomba, D J R Matekenya, C L Matekenya, D S Kwaule
Z V Golombe

**PRESENT
MEMBERS**

Z V Golombe

**FIRST
PRAYER**

WHEREAS: Mr A Thabwa has embezzled school amounting to MK9,045.00 and whereas he has apologized for the same

VOTED: To give Mr A Thabwa a 3 months suspension without pay after which after which he will be reinstated and deducted from his salary an agreed amount to recover the money he misused.

**A THABWA
3 MONTHS
SUSPENSION
560**

WHEREAS: Mr G J Gomani has been fraudulently crediting his account with false transactions to reduce his personal account amounting to MK60,000.00 and whereas Mr Gomani has been dedicated to his work

VOTED: To give him a 3 months unpaid suspension after which he should be reinstated to his work with monthly deductions effected to repay his debt

**G J GOMANI
3 MONTHS
UNPAID
SUSPENSION
561**

WHEREAS: The church board at Mlodza church has requested Central Malawi Field Committee to surrender the case of the 41 church members who embarrassed and harassed the pastor deal with the issue.

VOTED: To allow the church board deal with the issue while it is made clear to them that the Field Committee recommends that the said members have their names removed from church records.

**MLODZA
REQUEST CMF
SURRENDER
41 MEMBERS
562**

*Governance
violated by
dictating
What should
be done.*

VOTED: To employ Miss Lucy Likupe as a secretary for Lakeview Secondary School effective January 2002

**LUCY LIKUPE
EMPLOYMENT
SECRETARY
LAKEVIEW
SEC SCHOOL
563**

CMF EXEC.COM AVAIL

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14TH NOV.2002

Minutes of Mlodza Church

MLODZA CHURCH BOARD MEETING HELD ON 02/12/01 (MINUTES)

CHAIRMAN: Pastor Matekenya

MEMBERS PRESENT:

Elder Nankumba ✓	Mr Chimwemwe Kamzimbi ✓	Mrs Mathanga
Elder Chalowa	Mr Sitha Elson	Mrs Msambati
Elder Chopi ✓	Mr Kalima	Mrs Masankhula
Elder Chirambo ✓	Mr Mwenyekonde	Mr Solomoni
Elder Kasanje	Mr Msisha	Mr Kutchire
Elder Thangalimodzi ✓	Mr Khoza	Mr I L V Nkhoma
Mr Rusiwa	Mr Chinthenga	Mr Kamzimbi

The words of inspiration were taken from the book of Matthews Chapter Five.

REMARKS BY THE CHAIRMAN

The chairman made a few remarks and mentioned that the board meeting will only base on one agenda. Here at Mlodza things are not in order, since Pastor Nkolimbo refused to change Women's preaching day and some of the Christians were not happy with it and decided to transfer him at night. The Field recommended that the people concerned must be disfellowshipped, and that Pastor Nkolimbo be transferred. Then Pastor Matekenya was told to take over as a church Pastor. He further mentioned that the field is much concerned with the fact that Mlodza Christians forced their Pastor to be on transfer at night and not the fact of not allowing women to preach on the pulpit during the divine hour.

From the very beginning he was clear that the issue was about disfellowship and not women preaching

POINTS DRAWN BY ELDERS AND POLISHED BY THE FIELD OFFICIALS

The following were some of the points drawn by Mlodza church elders and were further polished by the Field:

1. Authority has been granted from the field to Mlodza board to deal with the issue.
2. All major functions, such as baptism, of holy communion, weddings, nomination of office bearers have been suspended until the issue is over.
3. Mlodza Church members have been asking for bible study on the issue but nothing has been done yet. Mlodza must be taught on the issue and thereafter revival meeting will be conducted.
4. There should be time for reconciliation between Pastor Nkolimbo and Mlodza Church members.

Was this done?

Comments were entertained from church board members in relation to item 2 above that if major church functions are suspended, it is the same as closing the church, and therefore no need of having a church pastor. Coming of Pastor Matekenya people thought things will change but all in vain.

READING OF THE LETTER FROM THE FIELD.

The chairman read the letter for all to have an idea of its content and he continued to say that, what happened to pastor Nkolimbo should not just be taken for granted. Action must be taken on church members who embarrassed Pastor Nkolimbo and caused violence, ect.

Comments were welcomed from different church board members as follows:
Some members mentioned that the letter was dictating the board on what it should do, and as such it was deemed right and proper that the case be transferred back to the field to suit their intention. Mlodza church board shall not condone to be dictated.

According to the letter Pastor Nkolimbo was treated like that because of several reasons e.g. he refused to compromise with his fellow workers like church elders. That is to say when the elders and the pastor met to discuss the issue, they did not agree on the issue of women and after the disagreements, him as a good administrator, would have found ways of cooling down the situation before the worse came to the worst. After the elders, there were also disagreements with other church members on the same matter. The names we have on the list asked the District Pastor for a meeting to sort the matter out, and to have a Bible Study sort of discussion on the issue. Upon their meeting nothing fruitful emerged to the youth and the church members and the Pastor agreed on the fact that he be transferred. This is contrary to the contents of the letter, which states that the Pastor was forced to be transferred at night. He wasn't forced but they agreed. What also made the Youth to be very angry was that they were challenging each other and he said if I point to the North its forward ever and backward never - he was not answering in good spirit. Instead of showing the members good light, and teaching them, he was increasing their anger by the way he was answering them.

What happened?
How was this done?
Did they actually agree to be transferred at night?

Pastor Golombe had a bad reception from Mlodza Church members because people knew he had names of the fellow church members to be disfellowshipped and yet those names were the names of the members who booked an appointment with the pastor to meet him and have a further enlightenment on the issue. They were not the names of the members who demanded the transfer of the pastor at night. People thought that was a wrong procedure because according to the church manual members of the church can be disfellowshipped by their board and other church members must vote and agree on issue.

Pastor Kwaule was refused to preach on the sabbath because over that week we had counselling on stewardship and our stewardship Director who conducted the meeting throughout the week was closing the meeting on the sabbath. Our intention was not to frastrate or embarrass him but to fulfill our schedule accordingly.

Minutes of CMF

CENTRAL MALAWI FIELD EXECUTIVE COMMITTEE OF AVAILABLE MEMBERS HELD ON 14TH NOVEMBER 2001

Dr R H Kanjira, H K Ngomba, D J R Matekenya, C L Matekenya, D S Kwaule
Z V Golombe

**PRESENT
MEMBERS**

Z V Golombe

**FIRST
PRAYER**

WHEREAS: Mr A Thabwa has embezzled school amounting to MK9,045.00 and whereas he has apologized for the same

VOTED: To give Mr A Thabwa a 3 months suspension without pay after which after which he will be reinstated and deducted from his salary an agreed amount to recover the money he misused.

**A THABWA
3 MONTHS
SUSPENSION
560**

WHEREAS: Mr G J Gomani has been fraudulently crediting his account with false transactions to reduce his personal account amounting to MK60,000.00 and whereas Mr Gomani has been dedicated to his work

VOTED: To give him a 3 months unpaid suspension after which he should be reinstated to his work with monthly deductions effected to repay his debt

**G J GOMANI
3 MONTHS
UNPAID
SUSPENSION
561**

WHEREAS: The church board at Modza church has requested Central Malawi Field Committee to surrender the case of the 41 church members who embarrassed and harassed the pastor deal with the issue.

VOTED: To allow the church board deal with the issue while it is made clear to them that the Field Committee recommends that the said members have their names removed from church records.

**MLODZA
REQUEST CMF
SURRENDER
41 MEMBERS
562**

*Case note
violated by
dictating
what should
be done.*

VOTED: To employ Miss Lucy Likupe as a secretary for Lakeview Secondary School effective January 2002

**LUCY LIKUPE
EMPLOYMENT
SECRETARY
LAKEVIEW
SEC SCHOOL
563**

Letter of Mlodza Church to CMF

3. Threat to beat the Field President and Pastor J.A. Phiri refers:-

It is not true that you were threatened to be beaten. However, we agree that you and your colleague were banned from entering the church for the following reasons:

- (a) That prior to this unexpected visit to our church, a delegation was sent to inform you that you should not come to Mlodza church due to your incompetence in handling church affairs
- (b) That it has been observed that you like to settle disputes during the Holy Sabbath, as a result, the congregation decided to deny you an opportunity to enter the church in order to avoid any inconvenience to both parties
- (c) That the delegation (in item (a) above, told you that you are a confusionist and that you have a natural problem of being temperamental, as such, you are not fit to handle spiritual and volatile issues. For example, you have messed up the reconciliation process which was initiated by the Union President
- (d) Due to the incompetence we have observed in you, we conclude that you have indeed exhausted your capabilities to handle the issue and as such, you need help from above, otherwise, Malawi Central Field will continue to have problems. You do not honour, respect and listen to other people's views
- (e) Since we appealed our case to the union, you cannot be an arbitrator between Mlodza and Field because you are the chief player of our problems expressed above.

4. Officiation of Wedding:

We did not officiate the wedding. You have been misinformed by your fellow pastors whom you sent to investigate the matter. The truth is that the wedding was registered at the District Commissioner's Office. However, we cannot deny the fact that the couple and the bridal party and some church members briefly stopped at the church for normal prayers. Prove to us where we went wrong?

5. Mlodza was disbanded:

We regret to note the emphasis in your letter that Mlodza Church was disbanded. When did this take place? What criteria was used? This is the third time Mlodza SDA Church has been disbanded on paper.

You have just made another recommendation to the union office to seek approval to expel an already disbanded church (quoting your statement). Mr. President, is that in line with the SDA church manual? As a matter of enlightenment, please, refer to the Revised 2000, 16th Edition of SDA Church manual pages: 203 paragraph 4 item (a) and (b), foot note 1,2, & 204 paragraph 3 (session to act on all cases)

Please, our preoccupied President, spare time to read and scrutinise the laid down procedures in the church manual for an effective expulsion of the church. Don't administer church affairs the way you handle your construction business. You are dealing with God's church on earth. You have proved to us

Letter of Mloza Church to CMF

- How can Mloza Church say that in the day when a woman is going to preach at 11:00 a.m. she is going to be addressed and be cut into pieces in the eyes of the audience. Can an Adventist church utter such a statement?
- Thangalimodzi one of the elders preached a sermon against the field office, Union, Division and General Conference. This means it is not an SDA Church.
- Strange tracts are in circulation at Mloza, which are crossing the border from Zambia and Mkumba is distributing. The message of these tracts is against SDA Church, how can that be /
- Soon after Mangochi trip Nkumba circulated rumours that a pastor has been fired including Pastor Kanjira, Ngomba and Golombe.
- How can church plans to kill its own pastor and be an Adventist church?
- How can a church secretly and unfairly transfer a pastor at night to unknown destination? This can only be done by a non-Adventist group.
- There is enough evidence that many people from city churches who are against women preaching congregate at Mloza. Mloza has become a headquarters of reformers.
- Mr Nkumba of Mloza SDA Church has grown so powerful in church administration so much so that he is nicknamed our father. He has overtaken the church so that they can not do things without his approval. Through Nkumba for three months at Mloza a lame man who is a reformer has been teaching hearsay. Right now many of these reformers go to Mloza Church.
- Mr Thangalimodzi who is a trained lay pastor is working as a pastor of Mloza Church. There is no way how Mloza Church can change. Tough measures should be taken.

Solution of Mloza

- (i) Disband the church and let the faithful members who are taken on stage come out of Mloza.

The meeting adjourned at 9:45 p.m.

Minutes of CMF

**CENTRAL MALAWI FIELD EXECUTIVE COMMITTEE OF AVAILABLE MEMBERSHOLD
ON 28TH August 2001**

E B Phonela, D K Banda, ZV Golombe, S K Mambala,
A N Mangulenje, N R Nkolimbo, E W Jumbe,
C H Chimphonda Banda, Dr R H Kanjira, H K Ngomba
Mr Mwafulirwa, C L Matekenya, D S Kwaule, D J R
Matekenya

**PRESENT
MEMBERS**

WHEREAS: The Elders of Ngwenya Church are unwilling
to allow women to preach and ask for delegation from the Field Office
to meet with the church at Ngwenya SDA Church

**NGWENYA
DELEGATION
525**

VOTED: To send delegates to Ngwenya Church Board to help
in understanding the preaching of women and that Pastor Nkhala
the former pastor for Ngwenya Church to be one of the delegates on
1st Sept. 2001 Other delegates are:

Pastor S K Mambala ✓	Mr Kabambe ○
Pastor H N Soko ✓	Mr Khavita ○
Mr Kaunda ○	Mr Mwafulirwa ○
Pastor Z V Golombe ✓	Mr Nyirenda ○
Mr Lozani ○	Pr Mangulenje ✓

VOTED: To ask the above delegates to meet the church Board of
Mlodza Adventist Church on the same issue of Women preaching on
the same date since there is a similar situation

**MLODZA
DELEGATION
526**

VOTED: To write a circular information to all Churches about the
Church's stand on the issue of women preaching in the church and
advise District leaders to conduct Bible Studies in regards to women
preaching.

**CIRCULAR LETTER
TO CMF CHURCHES
527**

VOTED: To adjourn

Z V Golombe
CHAIRMAN: DR R H KANKIRA
SECRETARY: H K NGOMBA

PRAYER

* Correction

CMF EXEC. COM OF AVAIL MEM

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AUG 28, 2001

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VITA

PERSONAL INFORMATION

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ACADEMIC INFORMATION

1999 Bachelors Degree in Theology – Solusi University
1988 Diploma in Pastoral Ministry – Lakeview Seminary

PROFESSIONAL INFORMATION

2010 – 2013 Stewardship, HIV and AIDS and Trust Services Director, Malawi Union
2008 – 2010 Area 3 District Pastor – Central Malawi Conference
2006 – 2008 Executive Director – National of Organization for Vulnerable and Orphaned Children (NOVOC)
2003 – 2006 Plan International – Institutional Development Advisor (Malawi)
2002 – 2003 Program Manager – Adventist Health Services (Malawi)
2000 – 2002 Education, Youth and Stewardship Director – Central Malawi Field
1999 – 2000 Lilongwe West District Pastor – Central Malawi Field
1989 – 1995 Senzani and Lilongwe North District Pastor – Central Malawi Field