

## **Application of reframing model to a religious organization**

**Ojo Emmanuel Ademola**

*Professor and CMI Subject Matter Expert  
Centre for Citizenship and Leadership Galaxy  
Ibadan, Nigeria*

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**Abstract:** *The capacity to comprehend what is going on in the organization is an essential management aptitude. The need to recognize most capable hierarchical structure reasonable in a particular setting could be a troublesome undertaking. To widen the comprehension of how reframing model functions, could conceivably expand the scope of activities through, which one could apply the approach to the key issues in strategic change. In this paper, I will make use of the Bolman and Deal's four frames as well as Morgan's metaphors to make sense of Christ Apostolic Church Worldwide (CAC). I will explain the needs for reframing CAC leadership and recommend an alternative to current leadership structure of the church.*

**Keywords:** *organizational structure, change, Jesus leadership*

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### **I. Introduction**

#### **Application of reframing model to a religious organization**

The relationship that exists between individuals, undertakings, and objectives in Christian leadership as often as, could help to comprehend the parts of christian work as a framework, and also, present the understanding that a congregation is an organism (Morgan, 2006). The traditional perspective of a charitable work set the positive motivation behind leadership. The utilization of typical belief system so to accentuate from a comprehension of the New Testament as Jesus instructed Peter to be an incredible servant leader of the congregation. (Davis, 1997) Nonetheless, the centrality of what decides the achievement of a church leader goes past what the statement of faith says. It could also help with how to show a convincing instructional brief or storyline. In other words, through the storyline (e.g., the Covenant storyline in this case), the process could entail a managerial task to find the right frame in flexing a dominant metaphor to the satisfying of an assemblage. (Engel & Dyrness, 2000; Morgan, 2006; Taylor, 2005; Viola, 2009)

There are inside and outer drivers of change, which could fit for authorizing critical conformity to a current structure of an organization (Bolman & Deal, 2013). Religious organizations (e.g., CAC), ought not to be an exemption, for the requirements to analyze organizational theories, in the long run, could be of advantage to the peacefulness of the achieving the principal clerical objectives. It might be an issue of driving the congregation in a quiet setting that is of essential consideration. Possibly, the group may fill in, as an association that requires an approach to developing from the yearning of leaders to comprehending the full working of the current structure. It could be an idea to deal with inward needs for change; as contributions to leadership, to corporate and societal change. According to Morgan (2006), being interested in the frames and concepts produced by various metaphors could help change agents to be sensitive to the distinctiveness of an organizational circumstance. Thus, the structure could suitably imbue the result of an examination of the structure, and, apply necessary changes because of inside and external variables clamoring for such change. (Bolman & Deal, 2014; Cullinane, Enos, & Pye, 2005; Davis, 1997; Morgan, 2006; Parikh, 2016)

Prominently, CAC is keeping up an administration structure; that has existed for almost nine decades (Olowe, 2007). It was a structure set up when the participation of the congregation was short of 150 individuals, including the first two ministers and the pioneer. Throughout the decades, with a few eminent emergencies that keep on engulfing the initiative of the congregation, there are dire necessities to reassess the present structure going forward. The idea, if implemented, could inform the authority with the accessibility, concerning the sorts of management structures that are accessible to today's christian church. (Morgan, 2006; Bolman & Deal, 2013; Viola, 2009)

#### **The background of CAC**

CAC is the first Aladura Pentecostal church in Nigeria. It maintained the coronation, in the crucial period of the 20th century, particularly in the then, British Empire. In 1941, the congregation got, incorporated officially, after an emergency that isolated CAC from the Apostolic Church (AC). It ought to be of significance to note that in 1928, CAC welcomed AC to Nigeria as the first Aladura christian organization, called the Faith Tabernacle in the United Kingdom. Evidently, it was a social arrangement that prompted an incredible encounter at first and a division in the end (Olowe, 2007). After the takeoff from AC authority, the

congregation experienced exponential development through the inventiveness and creativeness of the early pioneer. The success of CAC in the 1930s until 1959, was an outcome ascribed to the charisma of Joseph Ayo Babalola (i.e., the pioneer). He was a street development driver who remained the organizer of CAC until he died in 1959. (Olowe, 2007) Obviously, the pioneer was a symbolic leader of an excellent leadership states of mind. He had confidence in servant leadership; always identified with the concerns of the kindred ministers, followers and match the result of different leadership ideologies to refocus the congregation destinations. Evidently, the pioneer adherent to the principle of adhocracy and the servant leadership revealed the organic forming of CAC. The forerunner promoted the covenant storyline of the church and strictly adhered to the principle and practice of servant leadership. (Morgan, 2006; Olowe, 2007)

According to Bolman and Deal (2013), the adhocracy is a free, versatile, self-energizing regular structure laced through even means. The pioneer communicated an unmistakable thought that CAC would keep on existing through individuals, relationship, and objectives; until the return of Jesus (i.e., the Christ). The administration discernment could be, in fact, connected to the revival that brought about the extension of the congregation. It appears the structure and leadership style when compared with the final requirements of the followership; is due, for a review going ahead. However, the history of CAC underscores how individuals joined the group in thousands, as they recognized and neglected their old ways, smoldering their customary obsessions. Indeed, the development of the resourcefulness approach exasperates the frontier powers. A few affirmations that included witch-chasing, group aggravations, restriction to doctor's facilities and drug, overwhelmed the operation of the congregation. It could be a certification that, to flex the dominant frames, might delimit the estimation that metaphor (e.g., flux and transformation) offers in such a circumstance. (Lipschutz & Rasmussen, 1986; Morgan, 2006; Olowe, 2007; Parikh, 2016; Viola, 2009)

The exercises of the pioneer were, by and by, criminalized, and this subsequently led to his imprisonment. In any case, it was an issue for administrative comprehension to see that the pioneer advanced the leadership of CAC from a formalized thought to that of being an organic church (Bolman & Deal, 2013; Viola, 2009). Since the season of the pioneer up-till-date, CAC keeps on encountering massive development; missions reached out to Europe, United States, Asia and the preferences. Notwithstanding, what appeared as a psychic prison was; delimited, as creativity and innovation prevailed in the mind of pastors and other workers. By and by, after the demised of the pioneer, the congregation, without a doubt, decline to recognize the dynamic leadership style adopted by the forerunner. Owing to the neglectful of the leadership style that the pioneer appropriated; since 1990 till date, the church has frequently battled with one crisis or the other. The predicaments indicated that the structural leadership has indeed outlived its season. (Kale, 2003; Morgan, 2006)

### **The pitfalls connected with the current structure**

According to Morgan (2006), associations organized as machines will work with a mechanical outlook. Outstandingly, in its nearly a century of the divine presence, individuals began to consider CAC as an adjusted wander, formed and sorted out with fated terminations. A few pastors trust that this model had passed on tremendous preferences to the congregation, especially in the midst of the widespread upheaval when mandatory advancements impacted and influenced every piece of human nearness. Exercises inside the congregation stay bleak and premeditated. The present administration of the group dependably pulverized the innovativeness of ministers and neglected to relate to the followership. Ministers and various ecclesiastics are, indeed dealt with like machines. They cannot think about their nearby gathering, and each authority choice if taken, holding off on authoritativeness until a few words touch base from the highest authority. Exercises organized into dynamic levels, units, and workplaces, all working for one crucial goal or target to the superior cavity (i.e., the Supreme Council). Without a doubt, as participation increments internationally, the effectiveness rate could extend in a thousand overlay using this thought of episcopal structure. However, the pitfalls of being overseen and humanly less driven are creating, now and then, quite a while uncertain emergencies in the congregation.

The current outlook of CAC is ending up being, so introducing; as though, the congregation is a business venture, managed by few movers. Evidently, the development idea is acting of course in the business world as the right conditions; flooding with an addition in productivity and various leveled suitability. The leadership is debilitating to listen to the quiet voices of nearby participations; clamoring for one type of ethereal flexibility or the another. Among the fueled revolt, mechanical structures were seen to be more productive using the division of work and assembling ministers model of the making of more congregational outlets. Prominently, the structure is accomplishing a direct result of goals that are, set and settled, by the initiative, circumstances are relentless, the workforce devoted and pleasant. However, with new ranges in demographics for increments in participation, changes are far due for execution. To be sure, a mechanical technique for affiliation could permit an impressively coordinated effort. Notwithstanding, the insurgency of the radical Islamic ideology in the greater part of where the congregation works brings to mind; the needs for adjustments to the current management style of CAC. Furthermore, the effect of globalization and innovation is providing

alternative ways of organizing. There are current accentuations of online congregating; as the context of operation is changing the expository phases unprecedentedly.

Ministers in CAC, through an overview led in 2001, demonstrated their abhorrence to be, dealt with like robots, as they expected a more decentralized model to chapel administration. Hence, controlling the restrictions of the current structure raises the requirement for a change in management thinking and style. As noted, the congregation is emphasizing that something must begin to make things happen innovatively. It does not prohibit the voices of the organizational theorists (e.g., Henri Fayol, Lyndall, Max Weber, F.W. Mooney), of the scientific management era, been; heard in the church. (Banks, 1994; McKergow, 2015; Morgan, 2006) Nonetheless, the current leadership ideologies in CAC terribly exhausting to give answers for the issues the congregation confronts (Davis, 1997). Apparently, researchers could give thought to the human part of the get-togethers. The consecrated places in their advancements are to provide answers for people to the entire enlistment of the relationship that exists between the religious leaders and followers. The emergencies that overpower the assemblage remains a certification that the present structure does not enable headway and change. The congregation with this current sorting out for all intents and purposes; engages in over the top bureaucracy, and, loss of movement in the participatory development of the followers. Without a doubt, dithering can incite loss of open existent entryways. (Bennett, 1998; Kale, 2003; White, 1986)

### **CAC cultural apparatuses in frame analysis and symbols**

In general, frame analysis is a utilized philosophy that serves part of etymology, social brain research, and political science and; especially in apropos that suggests an interpretive notion of the central object (Benford & Snow, 2000). According to Bolman and Deal (2013), frames are socially impacted pictures that serve as rubrics to clarify, assess, and change society. For prior notations, shifted confining methodologies; in the light of framing, empower gatherings to adjust to evolving needs. Frame analysis could help to reveal the manners of thinking and convictions of the CAC ministers; especially, as it could relate to socioeconomic issues. (Hays, 2003; Wilson, 1987) Nonetheless, the possibility to contend with the subject of frame analysis becomes appealing. The idea that framing permits the conveyance of social instruments is more successful at compelling significance, and inspiration in organizations, than real guidelines, directions, and administrative power. In this manner, what an issue, crisis, or occasion intends to gathering individuals, is as critical as the problem, issue or event itself. (Benford & Snow, 2000; Bolman & Deal, 2013) However, different meanings can undermine the ability to address problems and develop appropriate solutions. Apparently, culture can empower groups that experience paradoxes, uncertainty, and could be challenging through stressful situations (Bolman & Deal, 2013). Thus for pastors in CAC, cultural symbols may provide meaning for historical and contemporary social problems and ensuring solutions. It is a view that coherently presents frames in the reflection of deliberate subjective strategies for sorting out images, occasions, and settings to encourage day by day encounters. (Goffman, 1974) According to Goffman (1981), examining items in ritualistic ways seemingly present an understanding through, which people can organize their social worlds. In other words, the frames could as well; be an interpretative scheme that simplifies and condenses the ecosystem. For structures to reflect deliberate subjective strategies for sorting out images, occasions, and settings; they have to encourage everyday encounters. Besides, the credited frames have to exist with clarity, with apparent ceremonial routes in which individuals could comprehend and arrange their social relevance. It could be an expected outcome through managers and leaders engagement with the concept of reading and shaping organizational life. (Morgan, 2006) Similarly, there might be a need for the consideration that a frame is an interpretative plan that disentangles and gathers the world out there by specifically interspersing and encoding objects, circumstances, occasions, encounters, and groupings of activity (Benford & Snow, 2000). According to Oliver and Johnston (2005), the experience might outcome an improved performance, if, by encoding interpretation, via rationally sorting out happenstances and activities, as well as outlines with the importance, understanding; that could exist. Thus, the need to give a holistic attention to framing in this context cannot be in any way ignore. (Benford & Snow, 2000; Morgan, 2006)

Nonetheless, literary works on organizational structures and social developments propose that encircling capacities to point out squeezing social issues might induce individuals that shameful acts have happened, and persuade them to make a move (Gitlin, 1980; Johnston & Noakes, 2005; Ryan, 1991). In fact, in CAC, such an aggregate action, by framing; I perceive, could help to examine occasions and recognize dependable gatherings in ways that reverberate with potential devotees. The procedure involves making interpretive bundles, clarify existing issues barely; utilizing cultural symbols that bode well to conceivable members. It could be a way to contextualizing the core implications that could materialize, specify matters that are significantly on the rise, and others issues that could, in fact, minimized or disregarded. Nonetheless, individual are essential to bringing out the surrounding recollection that could handle and empower people to think and carry on properly (Benford & Snow, 2000; Goffman, 1974; Goffman, 1981). Remarkably, few different motivators could afford establishments with the ideas, detailing the surrounding with the procedure for

an all-inclusive engagement. According to Snow and Benford (2000), the three primary tasks of frames are diagnostic, prognostic, and motivational. These could all be in consideration. In practice, diagnostic will illuminate individuals about what is not right and why. In the presentation, prognostic will be unblemished courses for arrangements that rise out of the analysis. In a motivational approach, it could support aggregate activity. Furthermore, to promote frames, there must exist an articulation or amplification of diagnosis, prognosis, and motivation. The use of cultural apparatuses that resonate with current and potential participants could as well constitute a coupling or amplification of such symbolic frames (Snow & Benford, 2000; Swidler, 1986). Correspondingly, frame amplification refers to the strategic selection and use of words, symbols, images, historical examples, or beliefs from a broader frame. The concepts of frame bridging, frame amplification, frame extension, and structure transformation describe strategies that connect reciprocal structures; create mottos and catchphrases that epitomize a casing. (Bolman & Deal, 2013; Morgan, 2006)

Nonetheless, the concept structure and restructuring (i.e., in reframing model) could enable existing structures to be in use in a new perspective; and, generate an original frame, satisfied from an existing setting; in a particular approach (Johnston & Noakes, 2005). The use of these terminologies could afford scholars and practitioners the opportunity to describe managerial models and steps, used by leaders to convincingly convey symbols through the culture to present the organizational position. According to Gamson (1992), the honesty of the motivator of a frame should be in consideration. In fact, with CAC culture, it could be a fundamental issue to think about the consistent quality of a frame's designer, engaging with the images, and the closeness to the principle outlined. Undoubtedly, to examine framing in CAC settings, it is imperative to evaluate the various perspectives that exist within the pastors' focal group. It will help to determine whether those views could be, in practice, cultivate workable notions or preclude activities. There could be a requirement for highlighting the instructive fulfillment of pastors; considering the parts they play as local denominational managers. The procedure could as well advance a greater socio-mental and systemic strengths that can influence pastors' points of view for an overall performance support.

#### **CAC statement of faith at work and organizational behavior**

Statement of faith is symbolic of faith carries by the individual membership of CAC at workplaces. According to Bolman and Deal (2013), the term "frame" provides a nomenclature for the activity of attributing perspectival models to guide managers. Thus, this could help in understanding how the symbol of the statement of faith carries the organizational culture of CAC. A frame in this religious setting, as a rule, could include the coordination of intellectual plans, to contextual frameworks in such circumstances. It is understandable to speculate that frame, or frames, could be, in practice, seen as an applied structure for working environment, which is mostly a profound sense of spiritual beings at a workplace. It is a view to accentuate the elements of the CAC covenant storyline in light of the reading and reshaping organizational life metaphor. (Morgan, 2006) According to Miller and Ewest (2013), there are various existing theoretical organizational frames about the integration of faith into the workplace. The frames, which are schemes towards conceptualizing teaching and work as well as contextualizing the expectations of pastors to that of the workplace either as an office inbuilt within a temple or a standalone office for pastors at a place of work would facilitate learning. The actualization of such framework might encourage spiritual tourism as well as help to make a group of particular symbols in a culture of change. (Aycan, Kanungo, & Mendonça, 2014; Carter & Fuller, 2016; Taylor, 2005) The CAC statement of faith, in practice, give some indications that fit for the use of tourists, who believe in portability of church in any community of faith. For instance, the role of spirituality in a working setting; typical of pegging and ethical communities as indicated in Taylor's (2005) redemptive storyline. A further theorizing of the notion of the redemptive gateway in light of CAC statement of faith could present a pyramid of instances.

According to Giacalone and Jurkiewicz (2010), the three positions of the role of spirituality in the workplace are congruent to how believers should see their faith in action. The comparable, accusatorial and integrative relationships that are in existence at workplaces between the application of belief in workplace settings could afford scholars and pastors in CAC to investigate the functionality of the three stances in an organic form. Nonetheless, religious organizations might foster synergies to embrace organically; effective organizing with openness to the expression of faith through their statement of faith. It is a storyline that is spontaneously self-motivated and procreative in my view. The three types of organizations with openness to manifestations of faith: enabling organizations; directing groups; and partnering organizations; correspond to actualizing the frames for religious tourism in practice (Ashforth & Pratt, 2010). Furthermore, the pegging and ethical community's propositions in their relationship to the redemptive portal could be in consideration in reframing leadership at any religious organizations. According to Mitroff and Denton (1999), hypothesizing of the five organizational models of spirituality at work could further the aspiration of spiritual tourism. The concept of religious tourism resonates with the outcome of the impact of globalization and technology on ethical organizational behaviors. For instance, the religious-based organizations could be an evolutionary structure; that is just recovering from a corporate crisis, which is, socially driven for lack of values-based approach by the

leaders. CAC has, for three decades confronted with dilemmas that are, politically motivated because some members are not in alignment with the architectural leadership style of the church. As an insider, I note the general disengagement of some pastors to other denominations for the CAC command structure is too fundamentally hierarchical to accommodate the needs of some spiritual tourists. Apparently, the two theoretical frames that have an impact on the leadership practice of CAC structure are useful in the understanding of any reform that might come due to the historical background of the church as well as available literature to scholars and pastors of CAC. While supportive hypotheses have seen to be available, there is proof that they are, fragmented in that they are not sufficiently complete and they need to forget some authoritative sorts perceived by different analysts, or being to a great extent hypothetical. In CAC, a portion of the upheld speculations is not tied down to the real hierarchical practices, for instance, retirement arrangements for pastors, worker satisfaction or the job enrichment model that can help in the advancement of improved organizational performance.

### **Frames for pastors' responses and the integrated outcome**

Pastors in CAC churches are managers, and they are mostly expected to be full-time ministers. However, as their needs grow, the church could not afford to pay salaries that are stout enough to meet the needs of the pastors. In fact, this occurrence led to some of the pastors leaving for greener pastures. The spiritual connotation that, "God will provide" further the need for the church to permit the pastors' aspiration to integrate their responsibilities in the church to their secular vocations. After all, most of the current pastors of CAC are graduates and mostly differed from their counterpart of the 1960s and 1970s, who mostly relied on the church for daily bread. There are organizational frames that help to actuate this style of church administration (Miller, 2007). As there are provisions through corporate frameworks to address the integration of faith in the workplace, also managers given the opportunities to implement their acts of creativeness and innovativeness at workplaces. There is a chance to elaborate the current frame for pastors' responses to other subordinates' expressions of an article of faith as related to spirituality at work. In this way, there is provision for supplemental frames to complement the original, overarching structure. In an organic organizing, the structure will be able to accommodate multi-frames for active CAC leadership practice. Each of the frames describes an organizational condition and choice that is intentionally or tacitly made by the church as it attempts to respond to the needs of pastors and other subordinates as well as to the needs of the memberships clamoring for the deliverance of one kind and another. Nonetheless, pastors could be exceptionally creative and innovative; undoubtedly the CAC leadership structure is too hierarchical to accommodate such innovative style of operation. The homiletic approach promotes the norms of being reductionistic or rejecting the multidimensionality of religious; organizational frame is unique over and against other frames; because it recognizes and respects the diversity that individuals through their spiritual experiences are bringing to the fold. It will give proof to a bona fide articulation of confidence as significance, making a human action. (Miller, 2007; Miller & Ewest, 2013; Morgan, 2006; Wuthnow, 2005)

### **Jesus' style of leadership**

According to Bolman and Deal (2013), there are two particular ways to deal with understanding leadership in organizations that have existed together for over a century. These approaches of quantitative analytic and qualitative-holistic could compare to a two voyaging tracks that in traveling match to be pretty much a next to each other voyaging approach with just infrequent gestures to each other. However, with enthusiasm for the symbolic frame of leadership detonated in the 1980s when understudies of organization found something long known to anthropologists was in grasp. It was a notion that organizations have a culture that, practically speaking, mattered to their consistent presence; this indeed could facilitate an impressive creation of some contemporary views in the comprehension of leadership within such organizations. (Bolman & Deal, 2013; Peters & Waterman, 1982; Schein, 1994; Schein, 2011)

### **Servant Leadership**

According to Northouse (2007), a large exhibit of ideologies existed that encompassing leadership and best practices for motivating people and their membership of organizations in the early 1970s. The exhibition connoted various leadership styles in different settings and cultures. Thus, the extension of understanding leadership granted an opportunity to scholars and practitioners to understudy some other organizations with their leadership styles. There was a trailblazer in the area of leadership, with a harder approach in the mid-1970's, which was fundamentally unique about numerous different past strategies, servant leadership suffices as one of the approaches in understanding leadership in Christian organizations. (Northouse, 2007; Taylor, 2005) Servant leadership underscores that leaders ought to be mindful to the worries of their followers and should have the ability to recognize their members' concerns, empathize and sustain them. Thus, reflecting on the notion that leadership was, presented to one who was, by nature, a servant. It is a leadership orientation that ultimately focuses on the needs and life of the subordinate. A human resource philosophy that concentrates on satisfying

the needs of followers. (Bolman & Deal, 2014; Boxall & Macky, 2009; Greenleaf & Spears, 2002; Lepak & Snell, 2002)

Nonetheless, the servant leadership; fundamentally, holds a substantial ethical objective and provide a comprehensive approach to an ethical workplace. The essential quality that makes servant leaders unique from others is that they live by their still (i.e., their conscience), small voice, a real intimate feeling of what is right and wrong; or what is accurate and depraved. In other words, a servant leader concentrates on the requirements of the adherents and helps them to wind up more proficient, free, independent, and to form into servants. In fact, followers of a servant leader end up becoming a community of servant leaders. The moral authority provides the bedrock for the operation of a servant leader. (Greenleaf & Spears, 2002; Northouse, 2013) The conveying dimensions of servant leadership relate to shared quadrant values of sacrifice, commitment, principle, and relationship (Greenleaf & Spears, 2002). As noted, leadership from the conscience, moral audacity is core to its activities. It makes strengthening and high trust societies produce servant leaders and situations that sustain the heart, brain, and soul. It cultivates a complete intimacy with the gathering. It helps to maintain the optimum level of the team spirit as the group contributed to peak performance motivated by the soul of the team. (Baron, 2010; Bolman & Deal, 2013; Bolman & Deal, 2014) According to Blanchard and Hodges (2005), a leader will look to impact the conduct, consider the advancement of a congregation toward fulfilling an objective in their own or skilled lives. It is an initiative that could reestablish wellbeing and viability to organizations and connections: to serve, as opposed to being served. It is an administration style that places a high esteem upon the contribution of everybody and the formation of a culture in which every individual entirely experiences respect, trust, and personal quality. (Northouse, 2013)

### **CAC current leadership and servant leadership**

The motivational strengths of tyrant pecking order and self-absorbed pride as contradicting to the powers of servant leadership are to be in consideration. Servant leadership provides a clear opportunity to advance an almost a century old of the objectives of CAC. It is a leadership that could resolve the axial direction and management issues that surround the continued existence of the one-fold, one-shepherd ideology of the CAC mission. Followership of CAC at various opportunities has, in fact, underscored the needs for empowering and developing others for the advancement of the mission. Members emphasize that due to the vulnerability and humility exhibited by most members, serving others in a participatory, inspiring, visionary, courageous leadership will endeavor them to be mostly, served. According to Greenleaf and Spears (2002), houses of worship must acknowledge the opportunity to assemble administration quality to achieving corporate mission objectives. Apparently, effective leadership starts within, when an individual considers leadership to be a demonstration of selfless service (Blanchard & Hodges, 2003). Servant leadership could have an extraction of elements to further its development (Spears & Lawrence, 2005). By nature, servant leadership is individually driven and transformational in approach (Baron, 2010). It permits, a chosen few, as well as everybody to win, develop, and keep improving. I see this as the leadership style that CAC ought to adopt at this phase of developing and sustaining at a high level of its ecclesiastical objectives.

## **II. Jesus and Leadership**

In the gospel, Jesus expresses that his work on earth was to serve others and give his life as a ransom for many (e.g., Matthew 20:28; Mark 10:45; Luke 22:27; John 13:13). Apparently, the conceptual framework of servant leadership stems from the teachings of Jesus as regarding leadership. According to Agosto (2005), the idea of servant leadership lit up the lessons of Jesus. Furthermore, the crucial lesson Jesus imparted on leadership is the encapsulation of leadership as service. Jesus was a servant leader, in each feeling of the idea. His model of authority was that of servanthood, and he set others above self-intriguing. (Agosto, 2005; Wilkes & Mumma, 1998; Sendjaya, 2015) Jesus encapsulation of greatness provides the synergy that, to him, servant leadership in all ramification is the definition of greatness and precepts for achieving greatness. For instance, when he defined greatness, he brought a symbolic image of servanthood and handling of children. In the Kingdom of God, according to Jesus, “the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (e.g., Mark 10:45; John 13:13). Jesus was clear about the way in which he fancied Christians to lead; he asked that people have any effect on the globe by being effective servant leaders. Jesus leadership is about service and not about loading or exercising authority over the followership. It implies that the servant leadership model and its relationship to the congregation, culture and administration rehearse inside the congregation is better comprehended in light of servanthood and closeness that exists between the group leaders and their adherents. (Agosto, 2005; Blanchard & Hodges, 2005; Wilkes & Mumma, 1998; Sendjaya, 2011) Jesus gave some instances and drove by numerous cases to highlight that leadership was to be as a matter of first importance; and, a demonstration of service. Jesus put no confinements or constraints that would permit people to be in the full absorption of his guidelines. Therefore, servant leadership is a command for adherents of Jesus. To Jesus, both urban and provincial missions ought to hold onto servant leadership as an issue of the

heart. As it were, the point at which leaders- and members' heart, head, hands, and propensities are adjusted to unify in this purpose, phenomenal levels of devotion, trust, and viability result. (Blanchard & Hodges, 2003)

In fact, CAC as a religious organization is desperately in need of a leadership style that would enable the collective mind of the membership to benefit from Jesus leadership mind for his church worldwide. According to Kraft (2010), the world awaits a different leadership model that embrace moral authority as its core for operation. Presently, Christian church leaders regularly encounter emergencies of uprightness, which trade off their holy places. Pride and dread overwhelm the administration scene by a method for self-advancement and self-security. Serving, instead of being served, is a route in which to lead that distinction God and will reestablish wellbeing and adequacy to associations and connections. (Blanchard & Hodges, 2005) Jesus showed that people must lower themselves all together for authentic servant leadership to happen and for its advancement. At a point, Jesus ventured down from his place at the Passover dinner and washed the feet of those he had enlisted to carry on the central goal of the kingdom work (e.g., Luke 14:7-11; John 13:4-11). Jesus' model of leadership is consistent with the provision adapted from the works of outstanding scholars and practitioners in leadership and management, in that leadership is primarily a matter of the heart. (Blanchard & Hodges, 2003; Greenleaf & Spears, 2002; Sendjaya, 2015)

### **Reframing CAC leadership as a change strategy**

A multiframe viewpoint on leadership could give various and supportive results. In spite of the fact that authority is, seen, as a cure-all, which is, frequently misconstrued. Leaders and managers could recognize fundamental components of administration and distinguish it from related ideas of power, authority, and management. According to Bolman and Deal (2013), leadership is situational. It implies leadership is in truth; reliant on hierarchical, natural, verifiable setting, as well as providing a social framework. With a relational concept; it is a relationship between leaders and followers, which could be distinctive from the position; noting that, this is not synonymous with power or high position. It is a simple procedure of shared impact that wires thought, feeling, and activity to create agreeable exertion in the administration of the reason and estimations of both leadership and followership. With scholars and practitioners' exploration of leadership, this could help to describe opportunities for further research and populate approaches (e.g., the Managerial Grid and the Hersey/Blanchard situational leadership model). (Bolman & Deal, 2013; Bolman & Deal, 2014) Other managerial commitments analyze issues identified with authority and women in leadership. It tends to understand whether ladies lead uniquely in contrast to men and why they have had restricted accomplishment in realizing the most astounding positions (Bolman & Deal, 2013). An issue of women ordination in CAC, for instance, could be, in practice, serve as an indication that there exists a relationship between how women could get a result on the mission field as compared to how men perform in the same endeavor. I appreciate that leadership is all-involving. Thus, the needs for leaders to apply multiple frames in their reframing strategy. Each frame offers a different perspective on leadership (Bolman & Deal, 2013). With the provision of reframing leadership as well as that of reframing change in a religious organization, there could be further opportunity for frequent synergy for strategic change in CAC. There could be an in-depth of exploration of the skills and processes associated with leadership from each of the four perspectives.

### **Structural leadership**

It appears this is the leadership style currently exhibiting in CAC. Little is intellectually composed of essential leadership in CAC, most likely because architectural theorists are frequently pessimistic about the idea; especially, in relations to religious organizations. In any case, I contend that hierarchical leadership assumes a final part in molding CAC, but it has, since the 1990s, outlived its particular values. Nonetheless, it can be capable and persist, regardless of the possibility that understated and less brave than other styles of leadership in light of different frames accentuations. The compelling structural leaders are social planners who apply systematically and outline attitudes to analyze the situation in CAC as a religious organization. The needs of the church are creating further needs within the church operating context, which are pressing needs for new organizing as well as a change in the leadership style. The current headship of the church requires not be frivolous who oversee by detailed and fixation approach. It is a style that has indeed be efficacious for a while, noting the current crisis; that is, the prevalence in the church. Structural leaders are fruitful when they have the right solution for their followership and can find their answer; well acknowledged and actualized. Undoubtedly, great leaders of the church: get their work done; build up for another model of the relationship between structure, technique, and environment; concentrate on the usage of productive models; and consistently review, evaluate, and fine-tune their approach to foster new path for mapping and implementation of change. It is a notion, which has had it due in CAC of the 1940s until 1990s but obviously in need of reframing leadership and change.

### **Human resources leadership**

Apparently, the greater number of the CAC ministers is in full-time engagement of activities with other pastors and followers in all day business. In any case, as of recently, human resources originations of administration in the congregation has in fact restricted, even in the management writings. A viable human strength innovator is an impetus and facilitator who rouses and engages subordinates. The effect of human asset leaders depends on ability, affectability, and administration, not position or drive. Nonetheless, effective human resource managers utilize aptitude and masterfulness in peopling to get exceptional results. They assemble to get their prosperity from a very dedicated and beneficial work constraint. When they are incapable, human resource leaders could be looking gullible and powerless. However, skilled human resource manager: have confidence in individuals and convey their conviction; unmistakable and open; and, engage others, in expanding interest, give bolster, share data, and move leadership; as far down the association as could reasonably be expected. In my view, most of the coordinating superintendents in CAC are by their philosophies, human resource leaders.

### **Political leadership**

Effective political leaders are supporters who comprehend, in the first place, the needs of others workers regarding individuals worries and interests. In effect, political leaders: elucidate what they need and what they can get; evaluate the conveyance of force and interests; assemble linkages to different partners; and, influence, to begin with, organize as may be under consideration, and could utilize intimidation just if significant. It appears that this style prevails within the premise of the elders and the pastors of CAC; particularly when the two leadership groups have to work together.

### **Symbolic leadership**

Viable leaders under this frame are prophets, specialists, and artists whose essential undertaking is to decipher encounter and make a significant working environment. They are regularly transformational pioneers, visionaries who draw out the best in devotees and move them toward higher and more general needs and purposes. Typically, they take after a steady arrangement of social standards and practices: they show others how it is, in practice, could work for the overall benefit of the organization; utilize images to catch consideration; outline encounter; convey a dream; recount stories; and regard and use history for targeted objectives. It appears that CAC needs more of symbolic leaders than ever. In my view, the reframing of CAC leadership and that of change should concentrate on both the human resource and symbolic leadership. According to Morgan (2006), to make sense of organizations with the use of reframing model, leaders or the change agents must master the practicality of the approach. In this case, the pragmatism might rest on the understanding of how mechanical energetic functionalities could be, in a community of faith, reframed through the situational and exigence scrutiny that could defuse the bureaucratic activities in the church. Thus, allowing the human resource philosophy and symbolic leadership to be all involving in the structural determinism of the CAC leadership.

## **III. Conclusion**

The use of the Bolman and Deal's (2013) frames as well as Morgan's (2006) metaphors to make sense of Christ Apostolic Church Worldwide (CAC) could be a difficult task. Nonetheless, it has, in fact, given me the opportunity to examine the possible mapping and implementation of change that highlighted both the issues which are going up against CAC today. The difficulties that could emerge from the utilization of reframing model to a religious association; when determined, could likewise conceptualize the insightful benefits (e.g., Jesus' style of leadership) of the reading and reshape metaphor in an organizational life. It could help in synergizing for a corporate change in non-profit organizations; as well as ensuring diversity within the leadership of such organizations (e.g., CAC leadership). (Cullinane, Enos, & Pye, 2005; McKergow, 2015) The notion of cultural apparatuses in CAC as its relate to frame analysis and symbols, statement of faith and the organization behavior; might be a logic catalyst, which could help to motivate leaders and subordinates in the church. It might lead to urgently consider the various needs for change. It is a challenge to discover the most relevant frames of the four of the Bolman and Deal's (2013) frames; knowing that in the reading of CAC structure, the four frames are indeed of consideration. Notwithstanding, the Morgan's (2006) eight metaphors and the accentuation of the worksheet (e.g., the core and symbolic storylines); could provide sufficient elements in mapping the possible change agenda. Also, the reframing proposal, if implemented, could help CAC to discover an organic standard that the current leaders have for long, neglected to the deterioration in the relationship between them and their congregants.

The implementation of servant leadership in CAC, which is of paramount ordination to Jesus, the Head of the Church, could suffice a solution. It will not only bring an overall fulfillment to the membership of the church; it will be open actions to embrace a compelling leadership approach in this age. It will be an accomplishment, which could help CAC to flourish in learning to create a global association of Christian faith in a culture of change (Taylor, 2005) and discover the organic values of the congregants (Viola, 2009).



Nonetheless, it is a pertinent issue to my mind, to theorize the need for a change in CAC as a Christian church. In line with the accentuation of the pioneer of CAC, the followerships are; indeed earnestly, expecting the return of the Lord Jesus. In other words, the reframing of CAC leadership and that of change within the organization could help the leaders of the church to consider the effect of belief systems (i.e., the CAC statement of faith) framework on rationale and decision-making processes inside the church. It is an affirmation that could allow for the flexing of the dominant frames with the metaphors of the brain, flux, and transformation. (Bolman & Deal, 2013; Morgan, 2006) Conclusively, having considered the background of CAC, and the associated themes, there might be the need for some remarks. With the pitfalls associated with the current leadership style in CAC, it is imperative to consider the various provisions that the all inclusive leadership style of the leadership style of Jesus provided. The framing analysis, reframing of CAC leadership and change; in practice, might help the church to research the embodiment of pastors' response and the integrated outcome.

Nonetheless, the consideration and possibly, by combining the effect of the covenant storyline with the results of reframing leadership and change; the result could motivate for mapping and implementation of the change that is due in the church. Furthermore, the current administration, ought to form a research committee. The committee has to be, mandated to come up with an agenda of change. The members of the proposed committee should pave the way for the use of the Bolman and Deal's (2013) four frames and Morgan's (2006) eight metaphors to make sense of the CAC as an organization. The proposed commitment should in practice, give careful consideration to guaranteeing that the authentic and otherworldly worries of the CAC followership inside the association are, indeed, comprehended and met. In other words, pastors should be active readers of CAC organization as well as fully cooperate for a mapping and implementation of change that may result in the outcome of the reframing CAC leadership and change.

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