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Spirituality, Administration, and Normativity in Current Church Organization

An empirical study of the organizational culture in three church denominations, under conditions of social change[1]

Abstract: The paper addresses issues regarding the current balance between spirituality and administration in different church denominations using an inter-disciplinary approach which combines management science and theology. It presents a comparative study of organizational culture of the Roman Catholic Church, a Lutheran church, and a Reformed church with the use of the question-naire based on the Competing Values Framework (Cameron/Quinn) and qualita-tive interviews with leading persons in church.

The authors discuss the findings from two different but complementary perspectives: in relation to the four types of organizational cultures in the Camer-on/Quinn framework, and as a result of the specific denominational semantics represented in the questionnaire used for the study. The results show how the question of modernity is reflected in organizational culture of churches, and how deeply the respondents' perception of church is influenced by inherent normati-vity. One of the central conclusions is that religiously rooted normativity serves as an instrument of balancing the administrative and the spiritual in church.

Zusammenfassung: Der Aufsatz untersucht das gegenwärtige Verhältnis von Spiritualität und Verwaltung in konfessionell verschiedenen europäischen Kirch-en, und zwar in einer interdisziplinären Kombination von Management- und theologischen Perspektiven. Der Text basiert auf einer empirisch vergleichenden Studie zur Organisationskultur in einer römisch-katholischen, einer lutherischen und einer reformierten Kirche. Auf der Basis des von Cameron/Quinn entwickelten Modells der Organisationskultur als System konkurrierender Werte wurde ein Fragebogen entwickelt, der sich an kirchliche Leitungsverantwortliche wandte und der durch qualitative Interviews ergänzt wurde.

Die Autoren werten die Resultate im Blick auf die vier von Cameron/Quinn postulierten Kulturtypen aus; zugleich diskutieren sie die Resultate als Ausdruck spezifischer Konfessionskulturen, die sich u. a. in der Reaktion auf die jeweiligen Formulierungen des Fragebogens zeigten. Die Ergebnisse demonstrieren nicht nur unterschiedliche kirchliche Formen, mit dem gegenwärtigen Modernisierungsdruck umzugehen, sondern sie lassen auch erkennen, wie stark die (Selbst-) Wahrnehmung der kirchenleitenden Personen von einer inhärenten, religiös aufgeladenen Normativität geprägt ist. Es dürfte dann nicht zuletzt diese religiös fundierte Normativität der Selbstwahrnehmung sein, mit deren Hilfe administrative und spirituelle Aspekte des kirchlichen Lebens gegenwärtig vermittelt werden.

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1 Introduction

In the current shift towards a rapid-changing, globalised environment and individualistic society, almost no one dares to predict the changes that will occur in the next ten years. In the world of economics, many organisations are not able to cope with the rapid unpredictable fluctuations in the social environment: Caulkin stresses that the average life cycle of most organizations is some 40 to 50 years.[2] Even though churches belong to the longest-living organizations in the world, they face tremendous challenges as well. Increasing secularization, individualization, welfare and urbanization often lead to decline in membership and thus – for many churches, especially in Europe – decline in financial resources.

In such conditions, most European mainstream churches take administrative measures – they search for additional income sources, cut down the number of pastors, combine several parishes and one pastor, etc. Thus, the main focus of attention seems to move from spirituality to the administrative side, which can cause dissatisfactions, conflicts and confusions. Therefore, the question of how to keep balance between spirituality and administration in church in times of economical and social challenges is especially relevant.

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2 Simon Caulkin, The pursuit of immortality, in: Management today, May 1995, 36–40.

One of the useful perspectives on that question can be provided by management science – and more precisely, from the concept of organizational culture. Organizational culture, in this perspective, is the "character" of an organization, encompassing the beliefs, values and attitudes of its members. This concept is useful when it comes to changes in environment and organization, as no change can be made without a change in people's minds.[3] Moreover, as spiritual and administrative sides are supported by respective beliefs in organization, organizational culture research can give some evidence how they coexist and evolve together.

Furthermore, as not much empirical research has been done on the organizational culture of religious institutions, this paper contributes to this gap. Thus the main goal of this paper is to provide some explanations of how the current situation and its challenges are reflected in the organizational culture of church.

The study presented here encompasses three churches: the Roman Catholic Church in Eastern Europe, a Lutheran church and a Reformed church in Germany. It was done with the use of the Competing Values Framework[4] which categorizes organizational culture into four types, and shows the directions in which an organization wishes to change. For the convenience of the reader we will recall the framework first.

2 Theoretical foundation of the empirical study

There are different ways to look at church; in this study, one of the basic premises is that churches are organizations. As the word "organizations" has several meanings, we need to explain what we mean when we talk about it here. For the purposes of this paper, we take the following meaning: an organization is understood from the institutional theory point of view, which means, a social arrangement – created by individuals in order to support the collaborative pursuit of specified objectives – that controls its own performance, and has a boundary separating it from its environment.[5] In our study the term "institution" can be perceived as a synonym of the word "organization".

The concept of organizational culture which is based on this definition of organization started to develop in management in the second half of the 20ᵗʰ cen-

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3 Edgar Schein, Organizational culture and leadership, San Francisco (Jossey-Bass) 1992.
4 Kim Cameron/Robert Quinn, Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework. Revised edition, San Francisco (John Wiley & Sons) 2006.
5 Richard Scott, Organizations: rational, natural, and open systems, Upper Saddle River (Prentice Hall) 2003.

tury. There are many definitions of organizational culture as well as approaches to its study, depending on the purposes of the research.[6] The classic definition, due to Schein, states that organizational culture is "… a pattern of shared basic assumptions that the group learned as it solved its problems that has worked well enough to be considered valid and is passed on to new members as the correct way to perceive, think, and feel in relation to those problems".[7] This definition is useful, as it allows seeing the culture of organization as a phenomenon which evolves and changes in time.

Cameron and Quinn[8] write that organizational culture represents "how things are around here" and covers "the taken-for-granted values, underlying assumptions, expectations, collective memories and definitions presented in an organization." Because culture is so deeply embedded and often followed without conscious thought by the members of an organization, it is a very influential phenomenon. Culture can be a source of harmony and integrity in organization, but alternatively, can be a source of trouble for an organization if it conflicts with the purposes of the organization, its environment or other important factors.

Organizational culture is especially important when it comes to organizational transformation, as no successful change can be implemented without change in the minds of people.[9] However, because culture is so deeply embedded and is connected to the common experience of a group, it is also one of the most difficult things to change.[10] Some scholars who researched the question of how to make appropriate change in culture came to the conclusion that one of the most useful methods for carrying out an efficient change is to agree on a common system of understanding culture, i.e. to assess and to reflect upon it according to some categorizations, which are commonly recognized.[11]

The approach of Cameron and Quinn is the most useful for the purposes of our research, as they argue that cultures, as well as people, can be seen as functioning in accordance with well-known and widely-accepted categorical schemes such as archetypes of values that organize the way people think, process relevant information, and make individual priorities. Moreover, cultures, as well as people, can be seen as structured like archetypes and similarly have opposite and contradictory

6 Schein (n. 3).

7 Schein (n. 3), 12.

8 Cameron/Quinn (n. 4), 16.

9 Schein (n. 3).

10 Ibid.; Cameron/Quinn (n. 4).

11 Ibid.; Roger Harrison/Herb Strokes, Diagnosing organizational culture, San Diego (Pfeiffer & Company) 1992; Terrence Deal/Allan Kennedy, Corporate Cultures: The Rites and Rituals of Corporate Life, Harmondsworth (Penguin Books) 1982.

values.[12] This perspective is very helpful in trying to see the culture of church as the combination of contradictory yet coexisting value systems, namely spirituality and administration.

The model of organizational culture by Cameron and Quinn, which substantiates this perspective, is called the Competing Values Framework (CVF). It is based on the premise that a culture of organization can be analyzed as the combination of two opposing dimensions of values: (1) flexibility and discretion versus stability and control; and (2) internal focus and integration versus external focus and differentiation.[13] As illustrated in Figure 1, the combination of these two dimensions gives four culture types:
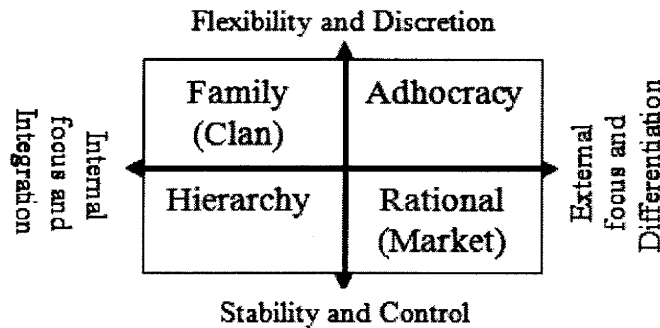
Flexibility and Discretion

	Family (Clan)	Adhocracy	
Internal focus and Integration	Hierarchy	Rational (Market)	External focus and Differentiation

Stability and Control

Figure 1: Competing Values Framework.[14]

The premise is that all cultures consist of a combination of these four cultures, which are present to differing extent in all organizations. Thus, the subcultures are not totally contradictory, but rather can be described as being in tension.

The authors use the following names for the culture types: "hierarchy," "clan," "market," and "adhocracy." However, in order to avoid the negative connotations connected to some of these terms in theological and national culture contexts, we are going to use different terms in this article. The term "market culture" will be replaced with the term initially used by the authors, which is "rational." Moreover, because of the negative connotations in some cultures connected with the word "clan," this name will be replaced with "family."

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12 Cameron/Quinn (n. 4).

13 Ibid.

14 Adopted from Cameron/Quinn (n. 4), 35.

We will now outline each of these four culture types based on Cameron and Quinn's description[15] and apply them specifically to churches.

The hierarchy culture. The main focus of an organization is on internal problems, especially on predictability, integration, and stability and control. An organization represents a formalized and structured place to work. The structure of an organization is hierarchical, with strict "up-down" relations. The long-term concerns of an organization are stability, predictability, and efficiency. Leaders are effective organizers and coordinators. "Organizational glue" is perceived to be the official guidelines, which in churches is the ecclesiustical law. No change is possible without official and documented guidelines and instructions. A member of an organization will not be rewarded if he or she did a good job, but violated the rules, and conversely, will not be punished if he or she made a mistake by following instructions.

The family culture. The focus of an organization is again internal, but compared to the hierarchy culture, there is more flexibility, which means that the people of an organization and their development are taken care of. In church this notion is reflected in the shared attitude of being a family and perceiving the community ("clients") as partners and even church members. Spiritual leaders (having different titles depending on church tradition: bishop, president, etc.) are perceived as parent figures or even mentors. An important characteristic of this culture is personal commitment, which can be illustrated by the fact that pastors make a lifetime commitment when deciding to be a priest; or by a large number of volunteer members working without receiving any payment.

The rational culture. An organization is a result-oriented institution concentrating on interaction with the external environment, stability and control. The main task for employees is achievement of planned objectives within a fixed time. For church, the rational culture represents the search for resources and therefore orientation on governments, which is strongly connected with the question of financial support. In some churches, governments are the basic source of income; in others the basic source is organized church tax collection. Rational culture is responsible for everything which concerns politics in church: public opinion, the strategic political games, positioning and reputation.

The adhocracy culture. Orientation on external environment and flexibility are the typical features for this culture. In its original description, this culture is depicted as very entrepreneurial, creative and innovative. For church, it reflects in organizing the unorganizable, "organized anarchy", or "disciplined imagina-

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15 Ibid., 37–45.

tion".[16] Important values are adaptation, change and flexibility. Indeed, in church the "product" – faith – is very innovative, because each consumer adapts it according to his or her needs and way of thinking. Not only is each member (as "customer") an innovator, but also each priest is so, as he or she finds the way to reach each person.

If we take a look at these four culture types from the prism of spiritual and administrative leadership, then the family and adhocracy culture are likely to represent the spiritual approach, whereas the rational and hierarchy cultures might refer more to the administrative element in church management.

Organizational culture research was mostly carried out at for-profit organizations, and there was very little done for churches and other cultural and non-profit institutions. CVF was used in the research for the Christian churches in the United States by Boggs and Boggs and Fields[17]. These studies showed that not only can the CVF be applied to assess and typify the organizational culture of churches, but it can also be practically used in the process of organizational changes in churches. Moreover, the CVF gives interesting perspectives on how churches can succeed in reaching their mission.

Studies on other non-profit organizations with the use of CVF showed that it can give useful perspectives for them. For instance, the research by Pushnykh and Chemeris on universities showed that (with the appropriate adaptation of the questionnaire based on CVF) it is possible to research the culture of universities and also to carry out the organizational change projects within them.[18] The study by Pushnykh and Ershova on the organizational culture of theatres showed that theatre is a combination of the opposing adhocracy and hierarchy cultures, which require leaders of different types: the creative one versus the administrative one.[19] In order to keep the balance between creativity and administration, these leaders must be unified by common aims and understandings. Specifically this research on theatres has parallels with churches, as they also need to combine opposing phenomena, in this case spirituality and administration.

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16 Ibid., 43.

17 Brady Boggs, TQM and organizational culture: a case study, in: The Quality Management Journal 11, 2004, 42–52; Brady Boggs/Dail Fields, An exploratory study of organizational culture and effectiveness of Christian Churches, in: Academy of Management Annual Meeting Proceedings, 2006, E1-E6.

18 Victor Pushnykh/Valeriy Chemeris, Study of a Russian university's organizational culture in transition from planned to market economy, in: Tertiary Education and Management 12, 2006, 161–182.

19 Victor Pushnykh/Maria Ershova, Metaphorical model of an innovative university, in: Problems of Governance, 2 (4), 2011, 68–81.

Management theory provides further support for the description and explanation of phenomena such as spirituality and administration. Pushnykh and Agranovich distinguish values- and goals-based organizations and approaches.[20] The specifics of *values-based organizations* is that the results of their activity depend not only on formal features of the system of management (organizational and legal form, structure, financial system, etc.), but also on a system of values which defines the management approaches in those organizations. For values-based organizations, the goals are self-development by re-thinking, as well as integration of social experience and knowledge based on values and interests of individuals and the organization. The typical examples of this category of organizations are churches, theatres, universities, schools, and charity organizations. Opposite to the values-based organizations are *goals-based organizations*, whose raison d'être is the production of goods and services by transformation of material, energy, and information.[21] The typical examples are manufacturing companies, law firms, advertising agencies, and governmental bodies. Thus, values-based approaches are more likely to include spirituality, whereas the goals-based approaches – administration.

From a more theological point of view, the organizational culture of churches may be described also in two further respects which can be seen as complementary. At first one can ask how the different cultures react to the need for organizational change at all. This perspective obviously is connected with the question of how different organizational cultures are related generally to *modernization processes* in society.

Another theological perspective deals with the question of *normativity*. Some of the data presented below (see especially 4.3 and 4.5) can be explained by the observation that many self-explanations of the church and its activity have a normative dimension: What 'is' in the church and what 'is done' in it, is sometimes not distinguished totally from what 'should be' in the church and what its agents (or actors) 'should' or 'want to' do. One of the most interesting results of our research is that this normative dimension seems to be deeply inherent in the churches' organizational culture (or at least in its self-explanation).

Finally, just a short remark on terminology: Since we have to use the words "values" and "values-based" in this article in different contexts, in order to avoid the confusion, we would like to outline the difference of meaning in the respective contexts. We use the word "values", also "value systems" in respect to the general

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20 Victor Pushnykh/Boris Agranovich, Managing university as a values-based system, in: Engineer education 5, 2009, 105–111.

21 Pushnykh/Agranovich (n. 20), 105.

idea of organizational culture – in this context we mean a concept that describes the beliefs, or important notions of individuals and culture. When we say "values-based", we mean the more specific meaning described in the paragraph above. The same difference applies to goals vs. goals-based: generally, an organization's goal means an observable and measurable end, a result to be achieved within a more or less fixed time-frame. More specifically, organizational or managerial approach may be named "goals-based", as described in the paragraph above.

3 Methodology of empirical study

The objects of research are three Christian churches: the Roman Catholic Church in the Czech Republic and in Slovakia, then a Lutheran and a Reformed church in Germany. The methodology of the empirical research included quantitative and qualitative approaches. The quantitative study was done with the questionnaire called "Organizational Culture Assessment Instrument" (OCAI), which is a widespread and well-approved method of organizational culture assessment, based on the Competing Values Framework described above.[22] The questionnaire proved its reliability and validity in thousands of research projects done in organizations of different industries, including profit and non-profit organizations.[23] This instrument was also used in the studies on churches[24], universities[25] and theatres[26] which were mentioned above.

The questionnaire consisted of eight questions (based on the original Cameron and Quinn questionnaire with six questions[27], plus two questions as proposed by Pushnykh and Chemeris[28]), and addressed different issues of organizational culture, such as dominant characteristic, leadership, strategic emphasis, "organizational glue", management of people who work in organization, decision-making and conflict-resolution. The respondents were asked to divide 100 points between four possible alternatives referring to the four culture types. Moreover, there was a possibility to formulate a fifth alternative in case a respondent feels none of the four alternatives suits. The respondents were asked to assess the

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22 Cameron/Quinn (n. 4).

23 Ibid., 153–160.

24 Boggs (n. 17).

25 Pushnykh/Chemeris (n. 18).

26 Pushnykh/Ershova (n. 19).

27 Cameron/Quinn (n. 4), 26–28.

28 Pushnykh/Chemeris (n. 18), 170.

culture as it was at that moment and the way they wanted it to be in the ideal situation.

Because the questionnaire was initially developed for profit-seeking organizations, it needed adaptations for the church reality. In the course of several consultations with catholic and protestant theologians, as well as with pastors, the OCAI questionnaire was adopted for the reality of churches and translated into the respective languages.

In the Catholic and Lutheran churches, the questionnaire was spread centrally with the help of church offices. For the Reformed church, the invitations were sent individually to persons and parishes. The questionnaires were both web-based and paper-based.

The questionnaires were addressed to the persons who can be seen as responsible for leading the church on its different organizational levels. This target group of church management encompassed for the Catholic church: bishop/archbishop, vicar general/biscopal vicar, deans, rector of priest seminary, head of economic department, head of juridical department; for the Lutheran church: bishop, president of church, church office, synod, church council, superintendents, regional superintendents, head of the pastor's seminary; for the Reformed church: president of the church, vice-president of the church, synod, members of the regional synods, members of the parishes councils (including pastoral and volunteer members).

Qualitative study was carried out by means of interviews with top and middle management and by observations, participation in meetings and general information research. Interviews represented open qualitative interviews, directed on such questions as interpretation of organizational culture, values and traditions of churches, leadership style, challenge of balancing spiritual and administrative leaderships, forces holding organization together, goals, training and education system. The data were used to interpret the quantitative results retrieved from the questionnaire. Observations, participation in meetings and the collection of the general information about churches were aimed at observing the behavioral phenomena and comparison to the information retrieved from interviews.

Table 1: Statistics of the research.

Churches	Questionnaires			Interviews
	Target group	Completed	Response rate,%	
Roman Catholic Church	42	30	71%	14
Lutheran Church	180	72	40%	14
Reformed Church	350	90	26%	12

Table 1 demonstrates the statistical data of the research. The smaller number of participants in the Roman Catholic Church compared to both protestant churches is caused by the fact that there are less people participating in the decision-making process and management than in both protestant churches, where synods and church councils are important agents of management.

4 Results and discussion

As the study covers a range of questions which is too broad to discuss in a single paper, we will report on and discuss the most interesting and important findings. These concern the tension between spirituality and administration as described above, also the question of modernity in organizational culture, and last but not least the inherent dimension of normativity in the church culture's self explanation.

4.1 General organizational culture

Figure 2 represents the average organizational culture profiles for the three churches, which is the average sum of all eight profiles. This profile represents the general profiles of organizational cultures of the three churches and thus is an abstraction of separate questions of the questionnaire, some of which will be discussed in more detail further.
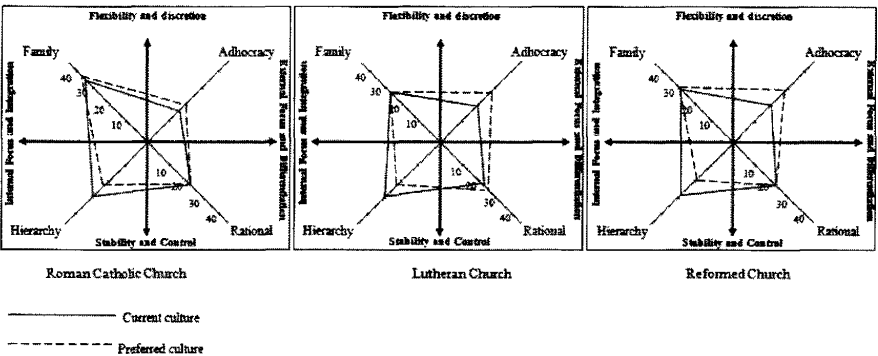

Figure 2: Average culture profiles of three churches. Source: Authors' own.

Figure 2 shows that the strongest culture types in the present state in all three churches are *hierarchy and family*. Hierarchy and family are autonomous and self-centered cultures, which are not [so much] interested in externally oriented,

competitive and innovative objectives.[29] Moreover, the hierarchy-family combination of cultures means the co-presence and double importance of spiritual (family) and administrative (hierarchy) management. It also points to the clear division of spiritual (priest – bishop) and administrative (dean – cardinal; superintendent – president of church administration) hierarchies. From the management perspective, spiritual leadership means management by basic ideas (sense), orientation on people and communication (important for values-based organizations, such as church), whereas administrative leadership is goals-oriented management, comprising finance, law regulations, buildings maintenance, transactions and so on (used mostly by organizations such as manufacturing, sales, etc.).

Furthermore, Figure 2 gives further significant information: the desire to change. To begin with common trends, the aspiration for all three churches is to decrease hierarchy. This can be explained by the fact that people feel detached with the bureaucracy in church. Moreover, the common tendency is to increase the culture of adhocracy, indicating the desire for more flexibility and freedom. Interesting is that the cultures of family and rationality are supposed to stay roughly the same, which means that loyalty and care for people, as well as the level of politics and importance for goals achievements are seen as important and that they should stay at the same level.

Figure 2 also demonstrates the "differing attitudes towards" or "different levels of" change among the three churches. The Roman Catholic Church has the tendency to change the least out of all, the Reformed church – the most, and the Lutheran church is in the middle. One of the explanations from the management perspective is that the Roman Catholic Church in Eastern Europe is financially supported by the government, which certainly gives the feeling of security. Protestant Churches in Germany are in a more challenging position, as their income is directly related to the number of church members. Thus decrease in membership means change in environment, and therefore churches must adapt in order to survive.

From a theological perspective, it seems more typical for the protestant culture (and especially, out of its religious tradition, for the Reformed culture) than for the catholic, to strive for transformation and reforms. Therefore, the necessity of constant change in both protestant churches is also one of the features of their organizational culture; in this sense at least they are much more open to modernity than the Roman Catholic Church.

Further aspects of the study, which will be discussed, concern mostly *congruence* of culture that we found in the results. Cultural congruence means that

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29 Pushnykh/Chemeris (n. 18).

the same culture types are emphasized in different parts of the organization's activity.[30]

The interpretations given in the following paragraphs are based on two different perspectives on the data. First, the data are seen in relation to the four types of organizational cultures widely recognized within management science. Secondly, the data are seen as the result of the specific wording of the items which *should* represent those four cultural types but which also refer to some specific semantic traditions in church. Both lines of interpretation are seen to complement each other.

4.2 Dominant Characteristic of organizational culture

The dominant characteristic profile represents one of the most interesting results of this study. Dominant characteristic of organizational culture means what organization is like in the view of the respondents.

Figure 3 displays the question on dominant characteristic from the OCAI questionnaire used for our study [In brackets, we name here the four culture types indicated by the items A, B, C, D]:

1.	**Church is :**
A.	well-oiled mechanism [hierarchy]
B.	institution oriented on achievement of aims and results [rational]
C.	extended family [family]
D.	creative community, always trying to develop [adhocracy]

Figure 3: OCAI question on dominant characteristic of organizational culture.[31]

Figure 4 illustrates the OCAI profiles on dominant characteristics of three researched churches.
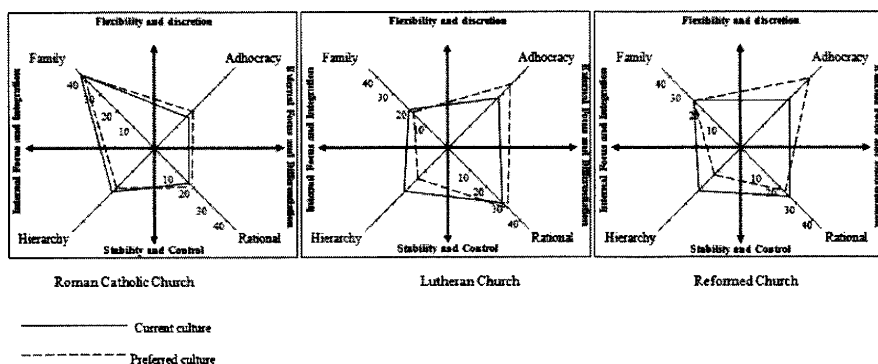
Figure 4: Dominant characteristic of organizational culture of three churches.
Source: Authors' own.

As the Figure 4 shows, the dominant characteristic in the Roman Catholic Church is congruent with the strongest cultures, hierarchy and family (see Figure 2), which were discussed in the part 4.1. In both protestant churches however, the result is completely different.

It is interesting that – especially compared with the Catholic Church – Figure 4 shows that the profiles of the both protestant churches are quite balanced here. Obviously, those protestant churches see themselves as taking part in all four types of culture. If we look more closely although, in the Lutheran and the Reformed church, the dominant characteristics, rational and adhocracy cultures (see Figure 4), are opposite to the overall strongest cultures of family and hierarchy (see Figure 2). That means that both protestant churches define themselves more as "institutions oriented on achievement of their goals" and "creative communities, always trying to develop," (wordings of items B and D, see Figure 3). In other words, they are more externally oriented, emphasizing stability (rational) and flexibility (adhocracy) in different issues.

This set of values is opposite to all other aspects of organizational life of these churches: strategy, "organizational glue" (Figure 8), success criteria (Figure 10), the way people are managed, decision-making, and conflicts resolution are managed with internal orientation (hierarchy and family). The only exception is the leadership style (Figure 6), which is incongruent to other aspects too – but congruent to dominant characteristic shown in the Figure 2. This aspect will be discussed in detail further (see 4.3.).

Another remarkable issue in the dominant characteristic profile is the difference between the "current" and the "preferred" profiles. For protestant churches, even though the preferred dominant characteristic (Figure 4) is incongruent with all other aspects of churches' organizational life (Figures 2, 8, 10), there is no

great wish to change that. On the contrary, there is an aspiration to increase the rational and adhocracy cultures. Especially the Reformed Church shows a desire to change from the hierarchical pole to the adhocratic pole – or, according to the wording of the respective items, from a 'mechanical' to a more creative culture which is open for change and development. Obviously, that result is coherent with the religious tradition of Reformed Christianity which is much more open to modern forms of community and change.

The Roman Catholics are however satisfied with the way church is now, that is in the cultures of hierarchy and family, and want it to stay the same in the future.

Another possible explanation of the result on dominant characteristic is that the (dominant) protestant tradition doesn't emphasize the organizational side of church. From some protestant theological perspectives, all that is "organization", e.g. finance, power, administration is "bad," but must unfortunately exist, because it is the only way church can survive in our world.[32] This may be the reason why protestant respondents did not identify church so much as a "well-oiled mechanism," or – even less – as oriented towards achieving defined results, because these features are not desirable, yet must be endured for the sake of the overall good of the institution. For the Roman Catholics this is different, as in the Catholic doctrine organizational aspects are accepted also as theological ones: bishops, the spiritual leaders, are at the same time the overall institutional leaders and have the unquestioned power.

4.3 Leadership style

One of the most important aspects of organizational culture is leadership. Leaders shape the values of an organization's membership and influence its development.[33] For churches, such issues as leadership and leaders are one of the most important ones, and they are strongly connected to the conflict between spiritual and administrative management.

Figure 5 displays the question on church leadership from the OCAI questionnaire used in our study [In brackets, we again name here the four culture types indicated by the items A, B, C, D]:

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32 Wolfgang Huber, Kirche, 2nd Edition, München (Kaiser) 1988, 40 ff. 117 ff.

33 Schein (n. 3); Cameron/Quinn (n. 4).

2.	Church leadership:
A.	emphasizes coordination and efficiency [hierarchy]
B.	emphasizes achievement of personal and organizational goals [rational]
C.	emphasizes supporting of employees, mentoring, advice [family]
D.	are innovators, risk ready experimenters [adhocracy]

Figure 5: OCAI question on leadership style.[34]

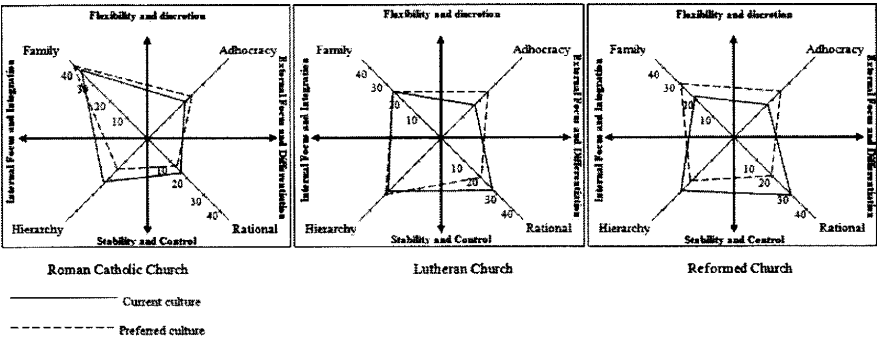Figure 6 illustrates the OCAI profile of leadership style of the three researched churches.

Figure 6: Leadership style of three churches. Source: Authors' own.

In the Roman Catholic Church, leadership (Figure 6) is congruent with all the rest of the culture (Figure 2). Both protestant churches assess leadership style as being more based in the rational culture, which means that leaders are goals- and achievements-oriented. This contradicts the personal and caring leadership style of the family subculture.

One of the explanations from the management perspective is that both protestant churches have decreasing membership and thus decreasing financial resources. In addressing this problem, protestant churches re-oriented themselves towards the rational culture, which supports and emphasizes the attitudes necessary in the search of resources.

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34 Adopted from Cameron/Quinn (n. 4).

However, even though this culture is necessary when facing a of lack of finance, it causes dissatisfaction and confusion in many organizational members, because it contradicts the general culture and all other aspects of organizational life.

This matches with the observation that members of both protestant churches perceive a lack of innovation within their leadership (see item D).

Another interesting result is that the "preferred" leadership style (see Figure 6) however, tends to change towards congruency with the rest of organizational culture: profiles show the desire to decrease rational subculture and to increase the adhocracy (innovative and experimental) subculture. It indicates that both protestant churches do not want the present situation to be prolonged into the future. That is, the perfect church leader should lead by the values typical for the family and adhocracy cultures: flexibility, innovation and freedom.

A further observation about the leadership profile is that – as the questionnaires were filled in by the leaders of churches – this profile obviously represents the *self-assessment* of the leaders, i.e. how they see themselves and whether they are satisfied with what they do. In this perspective, the Lutheran and Reformed leaders are not satisfied with the necessity to administrate and to lead by goals (which lies in the rational culture) and instead would prefer to lead by pastoral values of the family and adhocracy cultures, with emphasis on the persons, their community, and their creativity. This tendency is especially evident within the Reformed leadership.

We see here again the conflict of spiritual and administrative, and the strive to change towards the spiritual. This is confirmed by the interviews: many superintendents and vicars general, whose main daily work is to perform administrative functions, expressed dissatisfaction with this burden and a general desire to return to their traditional duties as pastors. Nonetheless, they expressed a willingness to perform administrative functions, citing the facts these were important for the greater good of the church, and that they needed, in any case, to be performed by someone.

This reflects the problem of normativity, in our case meaning the theological idea of inadequacy of administration and organization in church, but the necessity of it in order for church to exist, and the desire to lead by spiritual, more person-orientated means and categories. Furthermore, in this question also *the inherent normativity* is to be seen: As the leaders describe the current status of leadership, they also reflect (and not only by addressing the preferred status) their ideal of leadership.

The last remark concerns the Catholic Church: Here the family culture, emphasizing persons, their guidance, and their community, is quite dominant and even preferred. This obviously reflects the 'pastoral' style of leadership in this church, whereas the leadership by church law and administration – which is also

important in the catholic tradition – is not associated with the leaders (at least not by themselves).

4.4 "Organizational glue"

"Organizational glue" means bonding mechanisms that hold the organization together, i.e. what constitutes organizational integrity. This aspect is especially interesting for church, as it can give a managerial perspective on what holds church, as an organization, together.

Figure 7 displays the question on "organizational glue" from the OCAI questionnaire used in our research [In brackets, we again name here the four culture types indicated by the items A, B, C, D]:

4.	Church uniting forces ("organisational glue") are:
A.	formal rules, guidelines and policies [hierarchy]
B.	achievement of aims and results [rational]
C.	traditions, loyalty, mutual trust, commitment [family]
D.	creativity, innovation, emphasis on being on the leading edge [adhocracy]

Figure 7: OCAI question on "organizational glue".[35]

Figure 8 shows the results on "organizational glue" for three churches.
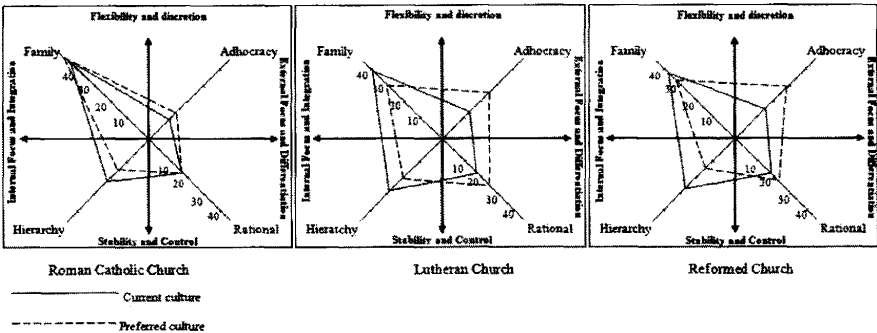
Figure 8: Organizational glue of three churches. Source: Authors' own.

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35 Adopted from ibid.

As Figure 8 shows, all three churches show that in the current situation the forces holding them together as organizations reside in the cultures of hierarchy and family, indicating that "organizational glue" is congruent to general organizational culture (Figure 2). That is, from the CVF perspective, the churches' integrity is comprised both of care for members and their development, *and* efficient administration. Even though all three churches emphasize those two cultures, the extent to which they do varies. Both protestant churches for instance, highlight the culture of hierarchy (formal rules and guidelines) much more than the Roman Catholic Church does. This likely reflects the long tradition of the German protestant churches run by state administration.

Between the two cultures – hierarchy and family –, the one which seems to hold each of the three churches together is family culture, emphasizing commitment and loyalty. Moreover, this culture is perceived as important and is preferred to stay at the same level. In view of the items' wording this is not surprising, as tradition, loyalty, and commitment represent quite basic, also religiously basic, values for everybody who is actively engaged and responsible in a church organization.

A further interesting result is that the Roman Catholic Church does not wish to change the situation: its desired profile is very similar to the current profile While on the other hand, both of the protestant churches have the tendency to decrease the hierarchy culture while increasing the adhocracy and rational cultures. That is, the Lutheran and the Reformed Church want the forces that hold both organizations together to be "creativity, innovation and being at the avant-garde" (wording of the item D, see Figure 7), which means delivering the faith with new, diverse methods such as unusual forms of preaching, new services, and finding creative ways to reach people.

There are some possible explanations of the protestant emphasis on rational and innovative, sort of avant-gardistic culture. The quest for change with regard to "organizational glue" indicates, again, the conflict of administration and spirituality in church, and shows that leaders see the desired "glue" of church connected with spirituality. In an even broader perspective, one may see that both desired cultures refer to an external orientation, to movement, to social change. So the participation of church in *modernity* may lie here in the background too when it is asked for the future coherence of organization.

4.5 Success criteria

Success is one of the most contradictory and broadly-discussed topics when it comes to church. OCAI gives the perspective from the management point of view on what churches consider as being successful.

Figure 9 displays the question on the criteria of success from the OCAI questionnaire [In brackets, we again name here the four culture types indicated by the items A, B, C, D]:

5.	Church is supposed to be successful demonstrating:
A.	high performance, heridity, sustainability in community leading [hierarchy]
B.	achievement of objectives [rational]
C.	support, care and development of people [family]
D.	continuous change and improvement [adhocracy]

Figure 9: OCAI question on success criteria.[36]

Figure 10 illustrates the results on the success criteria for three churches.

Roman Catholic Church   Lutheran Church   Reformed Church

——————— Current culture

– – – – – – – – Preferred culture
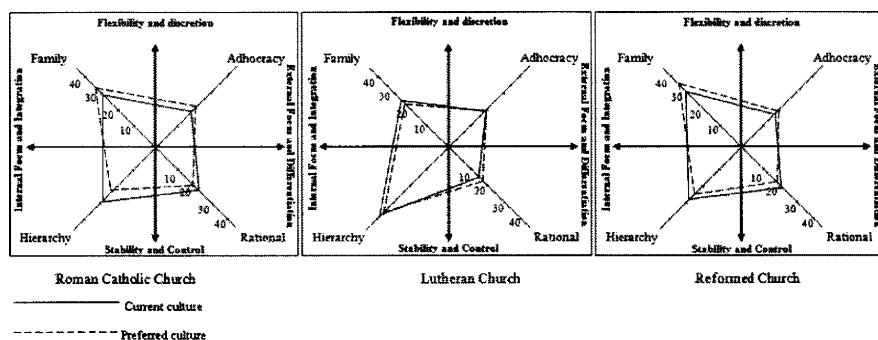
Figure 10: Success criteria of three churches. Source: Authors' own.

The profiles on success criteria from the Figure 10 again show the importance of the hierarchy and family cultures for all three churches. That is, church is successful when it demonstrates high efficiency, continuity in managing the

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36 Adopted from ibid.

parishes (hierarchy) – and support, care and development of employees (family). In other words, church is successful when it is oriented *inwards*. A further remark about Figure 10 is that the Lutheran Church showed the highest importance of the culture of hierarchy in the question of the criteria of success. What seems to be reflected here is a traditional, even bureaucratic understanding of organization, with a strong emphasis on sustainable and efficient performance. In the Lutheran perspective, the care for members is not so important for the church's success.

Another important observation concerns the change from the current state to the preferred state of culture. The profile on success criteria is the only profile the of eight which requires almost no change in any church. One explanation is that if only the profiles are considered without taking other perspectives, churches would seem to be satisfied with what they understand as successful and thus do not want to change that.

However, as the topic of success is a very deep question for church and the success of a church does not lie in the commercial sphere, but instead in the more intangible, social sphere of senses and beliefs, the results of this profile should be considered with closer attention. That is, just as with dominant characteristic, success is a very delicate question which cannot be answered so easily by the respondents. Thus, we come again to the question of *inherent normativity*. As the issues about the "bad", yet necessary, administrative side of church can be especially sensitive when it comes to success, one of the explanations of the fact that preferred and current success criteria are the same is that the respondents might have assessed the "current" state while actually having in mind the desired state. As this question on success in itself has a normative dimension, the respondents were somewhat invited to indicate their ideal of a successful church even in the answers on its present performance.

Here we may come again to the conflict of administrative and spiritual: the "current" state of culture indicates a big share of "ominous" administration, which needs to be tolerated by the members for the higher purpose of the church – while the spirit, which is always desired and wanted, seems to be represented by the "desired" profile of the organizational culture of churches.

5 Conclusion

If we take a comprehensive look at the results and their possible meanings, one of the most important conclusions to be made is that the results represent a perspective on what happens with church when the role of the administrative side must be emphasized for some reason. We can conclude that from the organizational culture point of view, the problematic administrative part of church, residing in

the cultures of rational and hierarchy, is actually a big *and integral* part of the church culture, the part which is actually accepted by its members.

Another interesting observation is that when administrative aspects must become more important, the common tendency is to move towards more flexible, creative and innovative values and ways of existence. This means that spirituality in times of administrative overload in churches tends toward the desired culture (thus keeping the balance) and thus becomes an important value for future development. Both tendencies meet in an emphasis on 'modern', namely flexible, externally orientated culture. This may be one link between current and preferred status of church. Another link is the normative 'loading' we could observe in several results. Probably, *a religiously rooted normativity* becomes the instrument and the method of balancing the administrative and the spiritual in church. This assumption may be underlined by the fact that the three churches we looked at here show great differences in respect to the specific normative traditions which they use to balance the gap between administrative necessity and desired spirituality.

To conclude, this paper contributes to the gap of under-researched management of churches and religious organizations, and proves that the OCAI can be applied with some changes. An obvious limitation of the research is that the results certainly do not represent an objective perspective, but are the subjective perception of the respondents, and therefore cannot be generalized. However, they show that these topics are both important and relevant and that they can be discussed in a multiplicity of perspectives – which is the call for continuation of study in this field.