

MOVING FROM MATURITY TO RENEWAL: AN INVESTIGATION OF CULTURE AND INNOVATION

Jeanine L. Parolini and Mark D. Parolini*

ABSTRACT. Christian Churches in the United States are facing decline and, just like other organizations, must renew themselves. This study explores the culture of a successful Midwestern church and its climate for innovation in an effort to move this church toward renewal. Through multiple regression analysis, support was found for the literature's claims that a strong adhocracy culture has a significantly positive relationship with climate for innovation. However, the findings offered startling support that a strong clan culture has an even greater significant correlation with climate for innovation. Interestingly, it was found that market and hierarchy cultures have a small inverse relationship with support for innovation, and also that market culture has a small inverse relationship with resource supply. These results have significant implications for churches, ministries, and other nonprofit leaders and their organizations.

INTRODUCTION

Nonprofit organizations, including churches, are facing challenges in this new economic reality. According to a recent report, Barna (2009) identified vision, creativity, strategic thinking, and the courage to take risks as being among the most critical leadership elements in determining the future health and growth of mainline congregations such as Catholic, Lutheran, Baptist, Presbyterian, Methodist, etc. And the future of churches today is in jeopardy. In the past fifty years, membership in the six major mainline denominations has dropped by more than twenty-five

** Jeanine L. Parolini, Ph.D, is adjunct leadership faculty for MA, DMin, and EDD programs, Bethel and Trinity Western Universities, as well as a self-employed leadership and organizational development consultant and coach. Her teaching and research interests include leadership, emotional intelligence, ethics and values, and leadership/organizational development. Mark Parolini is a Senior Professional Services Engineer with RJS Software Systems. His teaching and research interests are in spiritual gifts, business intelligence, and organizational psychology and personality.*

percent, and since 1998, volunteerism in those churches is down by twenty-one percent (Barna, 2009). And more recently, Lindner (2011) reported that the second largest denomination, the Southern Baptist Convention, which had historically been a reliable generator of church growth, experienced a decline in membership for the third year in a row. Cocklereece (2011) stated that some churches approach decline by simply trying harder at the things that aren't working. He suggested that human nature is to repeat actions that worked before while God's nature is innovation. In a presentation to Presbyterian national staff members in December 2010, noted author and speaker Brian McLaren proposed "If we want our tradition to continue in the future, we have to give permission and encouragement for creative innovation..." (Young, 2010, p. 1).

The purpose of this study is to test the relationship between an organization's culture and innovation climate in an effort to help nonprofit organizations who face similar challenges. In 2008, the church involved in this study was diagnosed as being in the success or mature stage of the organizational lifecycle. Through a consultative study using the Institute for Church Development Critical Information Survey, this church was assessed as having a dominant vision with longer-term attendees that is less known by newcomers, high quality and quantity of ministry opportunities, a formal system in place that functions well, a tendency to conserve certain traditions, high congregational morale with some passivity setting in, and fewer new people with an aging congregation. Lester, Parnell, and Carraher (2003) described this as the point where the organization is mature enough to have protective layers of structure or culture that now define success. Organizations at the success or mature stage of the lifecycle face one of two choices, either renew or face a decline that can lead to eventual death. The challenge facing this organization is to progress to the next stage of renewal that, according to Lester et al., is marked by decentralization, collaboration, and teamwork to foster innovation and creativity or face decline. However, with a fifteen year history of growth and success, the established culture of this church may either support or threaten moving to the renewal stage of the organizational lifecycle. Additionally, this church is situated in a highly populated area with few options for church so a high opportunity exists for this church to grow through renewing itself and assimilating new people into it.

Schein (1996) defined organizational culture as "the set of shared, taken for granted implicit assumptions that a group holds and determines how it perceives, thinks about and reacts to its various environments" (p.

236). Sarros, Cooper, and Santora (2008) proposed that organizational culture is an important determinant of climate for innovation. Thus, it is important to define and analyze the culture of this church from the perspective of those who have significant influence on it, namely the key leaders, in an effort to determine how this church is positioned for renewal and how to situate it for renewal.

Cameron and Quinn (1999) developed an approach to describe organizations using the four dimensions of clan, adhocracy, hierarchy, and market cultures. In applying these four cultural dimensions to performance in churches, Boggs and Fields (2010) found the adhocracy culture, marked by innovation and creativity positively influenced the largest number of performance outcomes. Because a requirement of moving an organization into renewal is innovation, which is also a noticeable feature of the adhocracy culture, it follows that also studying the perception of innovation from the perspective of the key leaders can further inform this study. Therefore, the purpose of this study is to investigate the culture and climate for innovation of this organization from the perspective of the key leaders in an effort to determine how to move this church toward the next lifecycle stage of renewal. While it is anticipated, based upon the literature, that higher levels of an adhocracy culture will positively impact an organization's climate for innovation, it will also be interesting to observe if any of the other three cultures have a positive impact on this church. Due to the uniqueness of the church's relational environment, which is similar in nature to many other nonprofit organizations, one wonders how clan culture might impact innovation, with innovation being a key factor to future growth.

Organizational renewal is especially vital for the growth of this church as it continues to serve a growing and under-churched community. Also, renewal is important to the life of any faith-based or nonprofit organization whose mission is primarily to bring about life change and renewal to its members. How can an organization continue to bring life to others unless it is able to renew itself? Therefore, this study can have significant impact on other nonprofit organizations that face a similar challenge of needing to renew.

Describing Organizational Culture

Organizational culture originates from the disciplines of social psychology (Festinger, 1957; Kelly, 1971), sociology (Durkheim, 1965) and anthropology (Geertz, 1973; Goodenough, 1971). Pettigrew (1979) integrated the disciplines of sociology and anthropology to propose a connection between organizational culture and behavior in that culture is

viewed as a structure of collectively accepted meanings that form beliefs, values, and norms that impact behavior. According to Schein (2004), organizational culture consists of collective basic assumptions that people share, values such as priorities and philosophies, visual artifacts which are physical representations of culture.

Cameron and Quinn (1999) developed a widely used approach to organizational culture referred to as the Competing Values Framework (CVF). The CVF has been widely used in the literature (Ostroff, Kinicki, & Tamkins, 2003) and administered in over 10,000 organizations globally within a variety of disciplines (Cameron, Quinn, DeGraff, & Thakor, 2006). Figure 1 demonstrates how the two dimensions of focus and structure combine to define the four cultural types proposed by the CVF: clan, adhocracy, hierarchy, and market. The focus dimension explains an organization's capabilities and processes that center on an internal versus external orientation. The structure dimension distinguishes an organization's attention toward either flexibility and discretion or stability and control. While some organizations may develop a dominant cultural style (Cameron & Quinn, 1999), it is anticipated that more often the four cultures coexist in varying degrees in most organizations (Howard, 1998; Quinn & Spreitzer, 1991; Denison, Hooijberg, & Quinn, 1995). A validated instrument (shown in Appendix A) entitled the Organizational Culture Assessment Instrument (OCAI) measures the strengths of each of the culture types (Cameron & Quinn, 1999).

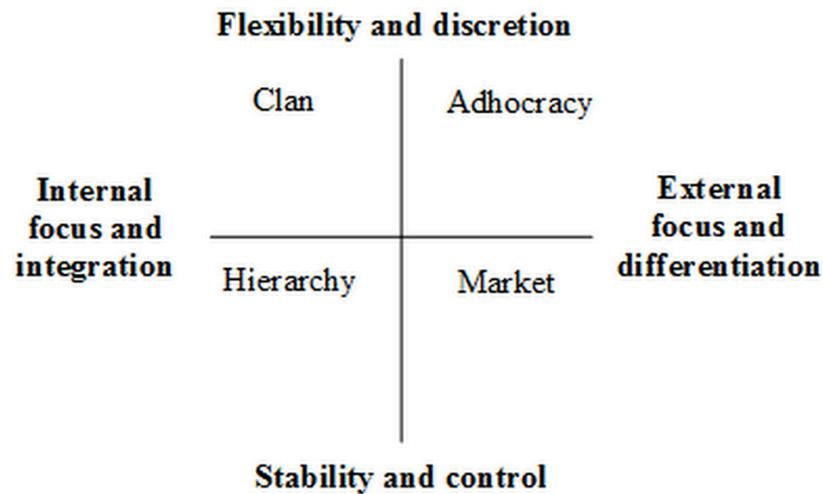


Figure 1. Competing Values Framework. This figure illustrates the four cultural types along with the dimensions of focus and structure.

The Competing Values Framework Applied to a Church Context

Drucker (1990) described the nonprofit organization as having a mission that is quite different from that of a business or government. He explained a nonprofit as an institution that “neither supplies goods or services nor controls. Its ‘product’ is neither a pair of shoes nor an effective regulation. Its product is a changed human being” (p. XIV). Drucker included the church as one type of nonprofit organization. Therefore, churches, including the leaders, staff and volunteers, must consider the impact that the culture of the church is having upon the lives of current and potential organizational members. Is the culture changing lives for the better? Wrenn, Kotler, and Shawchuck (2010) proposed “a responsive congregation makes every effort to sense, serve, and satisfy the needs and interests of the groups it has targeted to serve within the constraints of the congregation’s resources” (p. 83). Wrenn et al. suggested a particular culture is present in responsive churches because they have managed to instill a spirit of service in their paid and volunteer workers. Even the leadership goes out of their way to constantly respond to feedback and improve the experience that members and newcomers feel when they come into contact with the church. Boggs and Fields (2010) offered “In order to effectively meet the needs of constituents, church leaders are increasingly called upon to analyze their organizations

and consider how organizational norms and culture may limit current performance of both church staff and volunteers” (p. 308). In summary, it is vital that church leaders intentionally and consistently review how culture is perceived and experienced by organizational participants. At the same time, due to the unique mission of the church and the need for churches to have a life changing impact on people, will the perception of an adhocracy culture suggest the greatest innovative impact as the literature claims? To take it from here, the following discussion will illustrate the application of the Competing Values Framework (CVF) to church culture to begin to consider the impact of culture on the lives of organizational members.

The Clan Dimension in Church

Cameron and Quinn (1999) described the clan culture as valuing attachment, affiliation, membership, and support. Figure 1 reveals that this culture is both internally oriented and supported by a flexible structure. Cameron et. al (2006) proposed that clan cultures are collaborative, cohesive, participative, empowering, and communicative so there is good moral, satisfaction, development of people, and high commitment to the organization. In a church setting, this culture emphasizes a sense of family or personal connection, teamwork, loyalty and trust, people development including coaching and mentoring, and commitment to and concern for people in the church community.

For example, in a church, one might see and experience regular gatherings of staff or the Leadership Board or small groups based upon a life stage such as youth, families, couples, singles, etc. as well as integrated groups of people from a variety of life stages. Or one might see groups of people connecting over topics like leadership, marriage, divorce or grief recovery, etc. The purpose is to live life with others and not alone. This type of thinking and behavior describes a clan culture in action. Due to the distinctive work of the church, it will be interesting to see if the clan culture has a significant impact on the climate for innovation.

The Adhocracy Dimension in Church

Because adhocracy cultures are focused on an external orientation and reinforced with a flexible structure (Figure 1), Cameron and Quinn (1999) suggested they value growth, creativity, adaptability, agility and exhibit autonomy, risk taking, innovation, and cutting-edge ideas. These values position the adhocracy culture to meet the needs of a broader audience outside the organization. In a church, the adhocracy culture

stresses freedom, uniqueness, dynamism, innovation, new ideas and resources, new challenges, and risk taking to meet the needs of the surrounding community not yet part of the church.

As an example, the church in this study has a relationship with a local and nationally based organization that serves those in the local community who need help. Additionally, this church has a partnership with other global organizations that support people groups across the globe. Therefore, when there is a local or global need expressed, this church community will assist with resources such as time or material items or financial support to meet the needs of the external local and global environment. While in the midst of adding to its current campus structures, this church also built buildings in an African village during a time of economic downturn in the US, thereby risking contributing millions of dollars to others during a precarious economic time. The organizations structures, including thousands of people, had to maneuver through new challenges with cutting-edge ideas in order to serve this broader audience outside of the organization. This organization's accomplishments on behalf of its external audience are an example of an adhocracy culture in action. It is anticipated, as stated in the literature, that if an adhocracy culture is revealed in this church setting, it will have a significant positive effect on climate for innovation.

The Hierarchy Dimension in Church

As Figure 1 shows, hierarchy cultures are described by their orientation toward internal control mechanisms. This culture values precise communication, routinization, formalization, and consistency (Quinn & Kimberly, 1984). This organization emphasizes conformity and predictability as a way to run smoothly and efficiently. In a church setting, the hierarchy culture accentuates procedures, controlled structures, consistency, efficiency, predictability, and stability for the purpose of creating a smooth functioning and effective church.

In a church setting, a hierarchy might be observed as one or a few people at the helm of the organization who make most of the decisions and delegate those decisions to others who then carry them out. Within the hierarchy, there are usually set structures in place for most processes, especially communication and decision making. These structures then keep a certain flow in tact so there is no confusion over where decisions are made and then who follows them up. Generally organizational members know their role or "place" in these organizations, in other words, what they can say and what they ought not to say so as not to risk breaking the rules. Usually, these organizations put structured processes

in place in an attempt to be efficient and productive through control and formalization. If a hierarchy culture is found in this setting, it will be interesting to observe the impact it has on climate for innovation.

The Market Dimension in Church

Market cultures are externally oriented and supported by control structures as Figure 1 shows. Cameron and Quinn (1999) suggested they value achievement, results, competitiveness, aggressiveness, competence, clear expectations, and productivity. This organization stresses targets, goals, and high performance for the purpose of success. In a church with a market culture, the focus is on results, achievement of goals, high performance, accomplishment, and success within the surrounding or external community of the church.

A church that values a market culture would be one that sees itself as needing to be on the cutting edge with its services to its organizational members and those outside the organization. This type of church is constantly surveying the needs of people inside and outside of it as well as what other churches, seen as competitors, are doing to serve their internal and external communities. The goals and targets of the church as well as its role in attaining results are made clear to members of the organization. Also, performance is reviewed regularly and achievement of the objectives defines success. Generally constituents feel an internal push to high performance so that the next organizational purpose is achieved. If a market culture is perceived in this organization, it will be instructive to analyze the effect it has on climate for innovation.

Innovation and the Church

It is no secret that the world we live in today is facing a global economic crisis unsurpassed by the great depression of the 1930s. Nonprofit organizations must find a way to survive in this new world of reduced funding, decreased support, declining membership, and increased competition. As one type of nonprofit, the church is impacted by this economy as well. Mark Hollbrook, President and CEO of the Christian Evangelical Credit Union of Brea, California, which specializes in lending to churches stated “We are seeing more (financial) stress than we have in modern history” (Wenn et al., 2010, p. 27). Wenn et al., 2010, quoted N. Michael Tanger, executive Vice President at American Investors Group in Minnetonka, Minnesota, as saying “There have been too many churches with a build-it-and-they-will-come attitude that are not backed up with adequate plans and strategies. Wenn et al. explained that church leaders are faced with critical decisions in response to these

growing trends in their statement “Congregational leaders are realizing that they cannot afford to ‘learn from their mistakes’ – they must make the right decisions the first time. Leaders must combine abiding faith with proven methods for tackling intractable problems” (p. 23). In these emerging times, churches must find creative ways to survive and to thrive.

Religious organizations and their leaders need to innovate to meet these challenges. Throop (2003) described some key shifts in American society that are presenting significant challenges for churches including secularization, the appeal of independent and unaffiliated “megachurches,” an increasingly affluent culture that values personal freedom and more choices, a progressively more diverse and growing ethnic population, and creative uses of the internet along with the rise of the virtual church. Kirbyjon Callswell, senior pastor of Windsor Village United Methodist Church explained “When I was growing up, you could make the argument that Christian Faith had a monopoly on society... Now that’s not the case. We’re no longer a monopoly. Christianity is now a competitive situation. But for any local church, the real competition today is television, the Internet, shopping malls, and other social options. The culture offers so many options . . . Our churches have to adapt . . . We must intentionally identify, predict, and meet the needs of people – or else decline” (Wenn et al, 2010, pp. 27-28). These societal shifts require churches today to become more innovative than ever.

Assessing Innovation

McLean (2005) proposed that it is important to make a distinction between creativity and innovation when discussing organizational creativity. Sternberg and Lubart (1999) defined creativity as “the ability to produce work that is both novel (i.e., original, unexpected) and appropriate (i.e., useful, adaptive concerning task constraints)” (p. 3). However, Van de Ven and Angle (1989) defined innovation as “the process of bringing any new problem solving idea into use. . . it is the generation, acceptance, and implementation of new ideas, processes, products or service” (p. 20). Amabile, Conti, Coon, Lazenby, and Herron (1996) explained the differences between the two as “Like other researchers, we define creativity as the production of novel and useful ideas in any domain. We define innovation as the successful implementation of creative ideas within an organization” (p. 2). Therefore, creative ideas support the innovation process, and the innovation process allows for creative ideas to come to realization.

Bringing an idea from conception to completion is a multiphase process in most organizations usually requiring recognition of the idea as having potential, receipt of funding and resources, and support for overcoming obstacles associated with the new idea. According to McLean (2005) “creativity is a phenomenon that is initiated and exhibited at the individual level” while innovation “operates much more at the group and organizational levels. The focus is more on interrelationships, interactions, and dynamics among actors and components of the organization and its environment” (p. 228). Consequently, assessing innovation requires tapping into some of those complex processes involved in organizational life.

Scott and Bruce (1994) developed a climate for innovation measure that assesses two factors, support for innovation through 16 items and resource supply using 6 items. Support for innovation “measures the degree to which individuals viewed the organization as open to change, supportive of new ideas from members, and tolerant of member diversity” (p. 592). Resource supply assesses “the degree to which resources (i.e., personnel, funding, time) were perceived as adequate in the organization” (p. 592). Appendix B reveals Scott and Bruce’s Climate for Innovation Items that take into account the organizational interrelationships, interactions and inter-dynamics that are part of the process of innovation.

Culture and Innovation in this Church

Innovation is vital to this church that currently thrives in an under-churched suburb of Minneapolis yet also has been diagnosed in the mature or success stage of the organizational lifecycle as discussed earlier, leaving the church vulnerable to eventual death. As Lester et al. (2003) suggested, an organization assessed at this stage generally has protective layers of culture that have formed to define success. In applying the work of Pettigrew (1979) and Schein (2004) to this church’s situation, it appears the church community has acquired a set of collectively accepted meanings together that form its beliefs, values, assumptions, norms, priorities, and philosophies that ultimately impact its behavior that has been successful. At the same time, some of that behavior may no longer contribute to future success. Therefore, it is a key priority for this church to define its culture as well as the specific layers of culture that not only have defined historical success but could be inhibiting the church’s ability to renew itself. Lester et al. proposed that the culture of this church will need to be marked by decentralization, collaboration, and teamwork to foster the innovation necessary for the

church to renew itself. Because, as explained through the work of McLean (2005), innovation is more marked by the dynamics of interrelationships and interactions; it follows that innovation in this church culture would be marked by decentralization, collaboration, and teamwork as Lester et al. described. Consequently, moving this church towards incorporating these cultural and innovation features ought to help position this church for renewal. Due to the unique focus of the church on people and relationships, it will be intriguing to see how that distinctive side of the church is displayed in its culture and subsequent impact on climate for innovation.

Research has identified that organizations need to be more flexible, adaptive, entrepreneurial, and innovative in order to meet the challenges of today's environment (Orchard, 1998; Parker & Bradley, 2000; Valle, 1999) and this church specifically is attempting to attend to that challenge through this research. As well, we noted this same need for churches through the more recent work of Wrenn et al. (2010). Sarros et al. (2008) offered that culture is a key factor for climate for innovation. Of the four cultures proposed by Cameron and Quinn (1999), the adhocracy culture values the flexibility, creativity and innovation, growth, risk taking, and dynamism marked by organizations or churches that are set on renewal rather than decline. In their research, Boggs and Fields (2010) found the adhocracy culture to be marked by innovation and creativity that positively influenced the largest number of performance outcomes. Additionally, because collaboration and teamwork foster innovation (Lester et al., 2003) and interrelationships and interactions spark innovation (McLean, 2005), it will be fascinating to see how a clan culture, noted for its collaborative and team-orientation, will impact climate for innovation. As well, little research has been conducted on the impact of the hierarchy and market culture on climate for innovation in the church. Therefore, the OCAI was chosen to assess not only the relative dominance of adhocracy but the impact of the clan, market and hierarchy cultures within the organization. Furthermore, climate for innovation was defined by Scott and Bruce (1994) as support and resource supply for innovation. Support for innovation is explained and measured by creativity, solving problems in new ways, involving others' unique ideas and giving credit to them, and the organization's receptivity to and maintenance of these things. Resource supply for innovation is described and assessed by the reward system for innovation or the level to which the organization focuses its time, assistance, public recognition, funding, and personnel toward innovation.

While the current literature solely identifies the adhocracy culture as contributing positively to climate for innovation and the resources needed for innovation, the following hypotheses will be tested:

Hypothesis 1: A significant positive relationship exists between an adhocracy culture and support for innovation as one subscale of climate for innovation.

Hypothesis 2: A significant positive relationship exists between an adhocracy culture and resource supply as the second subscale of climate for innovation.

Additionally, this study will investigate the impact of the clan, market, and hierarchy cultures on climate for innovation in this organization.

METHODS

Sample

The sample population for this study consisted of approximately 1051 leaders at this church including Board members, executive staff, pastoral staff and directors, associate and administrative staff, and key volunteer leaders and volunteers. Based upon the potential leadership population, with a confidence level of 95 percent and confidence interval of 5 percent, a sample population of 282 respondents was required. The survey went out to all 1051 potential participants. Four-hundred individuals entered the survey, 50 individuals left missing values, and a total of 350 participants completed it fully resulting in a response rate of 33 percent.

Measures

The four culture types – Clan, Adhocracy, Market and Hierarchy – were measured using the Organizational Culture Assessment Instrument (OCAI) developed by Cameron and Quinn (1999). The measure contains 24 items with six items specifically measuring each of the four cultures. Since the OCAI is oriented to a business and for-profit environment, we revised some words to reflect a church context. The instrument was used with permission of its author, Dr. Robert Quinn, and it was reviewed by the Senior Pastor of the church before distribution.

The OCAI items used in this study are provided in Appendix A. As suggested by Cameron and Quinn (1999), a version of the OCAI was utilized that obtained responses on a 7-point Likert scale. Reliability statistics (Cronbach's Alpha) for the strengths of the four culture types

were .88 for Clan Culture, .82 for Adhocracy Culture, .87 for Market Culture, and .83 for the Hierarchy Culture.

Support for innovation and resource supply for innovation was measured using The Climate for Innovation Measure developed by Scott and Bruce (1994) which is shown in Appendix B. The measure contains 22 items that measure two subscales including support for innovation with 16 items and resources supply for innovation with six items. The instrument was used with permission of its author, Dr. Susanne Scott and was reviewed by the Senior Pastor of the church before distribution. The instrument was suitable for a church context so it did not need to be modified except for referencing the church's name. The measure used a 7-point Likert scale to obtain responses. Reliability statistics (Cronbach's Alpha) were .93 for the support for innovation subscale and .70 for the resource supply subscale.

The control and demographic variables measured included gender, age, religious upbringing, education, type of involvement including membership, length of attendance, church service attended, current role, number of ministries involved in at church, number of years leading in church, number of total years in ministry at other churches, and a question related to local culture that could impact respondents' perceptions.

Procedures

A field-based survey design by means of an online questionnaire was used for this research. The purpose of this study was introduced in-person to the Board, executive and pastoral staff, and the directors. Then the demographic controls along with the measures were compiled into an online survey instrument. The survey link was formed into an email with an introductory note from the Senior Pastor of the church. The email with the survey link was then distributed to the Board, executive staff, pastoral staff and directors, and the associate and administrative staff who each then distributed it to leaders within their ministries.

Analyses

For the purposes of this research study, multiple regression was used to analyze the association between culture and innovation as well as the relationships between culture, innovation and the control variables. Hair, Anderson, Tatham, and Black (1998) described multiple regression as a method of statistical analysis that measures the relationship between a single dependent or criterion variable and multiple independent or

predictor variables. Therefore, both climate for innovation and resource supply as dependent variables were regressed against the controls and four cultural types as the independent variables.

RESULTS

The purpose of this study was to investigate the perceived culture and climate for innovation for this church to determine how to position it for renewal. The data collected from the 350 participants was transferred into SPSS. Data from the survey yielded the following foundational demographic information. Out of 350 participants, 229 (65.4 percent) were female and 121 (34.6 percent) were male. The mean age of the sample was 47.54 with an age range of 71 years. The religious upbringing of the sample was fairly evenly spread among Baptist (18.9 percent), Catholic (23.7 percent), Lutheran (22.3 percent), and other (35.1 percent). As shown in Table 1, 258 or 73.7 percent of the 350 participants hold either a bachelor's degree (47.7 percent) or master's/professional degree (26 percent).

TABLE 1
Highest Education

	Frequency	Percent
No high school	2	0.6
Some high school	8	2.3
HS diploma/GED	13	3.7
Some college	69	19.7
BA/4 yr degree	167	47.7
Grad/prof. degree	91	26
Total	350	100

Data from the survey yielded the following demographic information related to participants' relationship with the church. Of the 350 respondents, 269 (76.9 percent) are members of the church or 78 (22.3 percent) are regular attenders. Thus, the participants offer the proximity of relationship perspective that the researchers hoped from the respondents. Additionally, the sample reflects an even distribution of participants from each of the four service times, meaning that somewhere between 82 to 94 individuals (23.4 percent to 26.9 percent) from each

service responded to the survey. Table 2 reveals the number of years participants have attended the church.

TABLE 2
Years at Organization

	Frequency	Percent
0-1 yr	8	2.3
1-4 yrs	78	22.3
5-8 yrs	111	31.7
9-12 yrs	75	21.4
13 yrs and up	78	22.3
Total	350	100.0

The role of participants is shown in Table 3 with the highest participation coming from the volunteer leaders (139 or 39.7 percent) and regular volunteers (117 or 33.4 percent).

TABLE 3
Role

	Frequency	Percent
Current/Previous Member of Leadership Board	9	2.6
Church Staff	30	8.6
Volunteer Leader	139	39.7
Regular Volunteer	117	33.4
Taking a Leadership Break	32	9.1
Former/Occasional Volunteer	19	5.4
Maybe a Future Volunteer/Leader	4	1.1
Total	350	100.0

This dynamic of high volunteer response is to be expected in a church as well as other nonprofit organizations. Additionally, it is normal within a church, and likely many nonprofits, to have groups of people who exhibit varying levels of commitment or leadership as observed above. Table 4 offers a breakdown based on the number of years that respondents have served at this church.

TABLE 4
Years Served at Organization

	Frequency	Percent
0-1 yr	29	8.3
1-4 yrs	135	38.6
5-8 yrs	100	28.6
9-12 yrs	50	14.3
13 yrs and up	36	10.3
Total	350	100.0

One control variable related to a local cultural ethic was measured in this survey. According to Atkins (2008), the cultural characteristics of “Minnesota nice” include a polite friendliness, an aversion to confrontation, a tendency toward understatement, a disinclination to make a fuss or stand out, emotional restraint, and self-deprecation. Of the 350 participants, 184 (52.6 percent) responded that this cultural trait described them some of the time, 117 (33.4 percent) responded that this trait described them much of the time, and 49 (14 percent) did not identify at all with this cultural trait.

As we considered how some of these demographics represented the church population, we reviewed a 2007 congregational survey that the church conducted on approximately 1500 participants. At that time, 55 percent (versus 65.4 percent above) of the respondents were female and 45 percent (versus approximately 34.5 percent above) were male. The mean age at the time was 44.5 (versus 47.54 above) years. Approximately 40 percent (versus 47.7 percent above) of the sample had a BA or 4 year degree, 20 percent (versus 26 percent above) had a graduate or professional degree, and 25 percent (versus 19.7 percent above) had some college background. In terms of the number of years participants were at the organization, approximately 15 percent (versus

2.3 percent above) were there less than 1 year, 38 percent (versus 22.3 percent above) were there 1-4 years, 30 percent (versus 31.7 percent for 5-8 years above) were there 5-9 years, 17 percent (versus 24.6 percent for 9 years or more above) were there 10 years or more. As we considered the slight differences in the 2007 sample versus this 2011 sample, we noted an important difference in the percent of members represented. In 2007, 32 percent of the sample was comprised of participants who formally were members of the church. In 2011, almost 77 percent of the sample respondents were members. Therefore, the slight differences in demographics of the sample can be explained by the fact that this survey was distributed to the core staff, leaders and volunteers at the church who appear more likely to be female, a few years older, slightly more educated, and representative of a group of people who had longer term association with the church.

The descriptive statistics including the means for each of the cultural types and climate for innovation variables are shown below in Table 5.

TABLE 5
Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Clan	350	1.50	7.00	5.3995	1.03278
Adhocracy	350	1.17	7.00	4.5314	.97024
Market	350	1.00	6.67	4.1909	1.21443
Hierarchy	350	1.33	7.00	4.7548	1.09280
Support for Innovation	350	1.63	6.81	4.9319	1.02266
Resource Supply	350	1.00	6.50	4.2721	.90766
Valid N	350				

As revealed in Table 5, participants responded that this church represented a clan culture for the most part with a hierarchy culture as second, an adhocracy culture as third, and a market culture as fourth. Additionally, support for innovation came in higher than resources supply.

Pearson correlations larger than .13 are significant at the 0.01 level (2-tailed).

Pearson correlations larger than .10 are significant at the 0.05 level (2-tailed).

Also, there is a small effect size between participants' relationship with the church, clan culture, and resource supply; thereby the less connected, in terms of membership and attendance, the greater the perception is of a clan culture and resource supply. Another small relationship exists between church role and resources supply meaning that the less significant or further from the core someone's role is, the greater the perception of resource supply.

As well, a small positive association shows up between the years served at the church, market culture and hierarchy culture as well as a small inverse link between years served, support for innovation, and resource supply. Consequently, the more years someone serves at the church, the more they perceive a market or hierarchy culture. Furthermore, the longer one serves at the church, the less likely they are to perceive support for innovation or resource supply.

Another result of correlation analysis reveals an association between the number of ministries someone has been involved in at the church and small negative correlations with clan culture and innovation, and a small positive relationship with hierarchy. As a result, the more ministries someone is involved in at the church, the less likely they are to choose clan culture, the more likely they are to select a hierarchy culture, and the less likely they are to perceive support for innovation.

A small inverse association exists between the years serving in ministry at the church and clan culture, meaning that an increase in years served results in less perception of clan culture. A small relationship exists between number of ministries served outside of this church and a negative connection with clan culture as well as a positive link with hierarchy. This reveals that the more ministries someone has served in outside of this particular church, the less likely they are to perceive a clan culture while being more likely to perceive a hierarchy culture.

Next we tested the results of the hypothesis below by analyzing the culture as the predictor or independent variable with support for innovation and resource supply as the dependent variables using multiple regression.

Hypothesis 1: A significant positive relationship exists between an adhocracy culture and support for innovation as one subscale of climate for innovation.

Hypothesis 2: A significant positive relationship exists between an adhocracy culture and resource supply as the second subscale of climate for innovation.

The results of multiple regression analysis are shown in Tables 7 and 8:

Table 7

Summary of Hierarchical Regression Analysis for Support for Innovation^a

Step		Unstandardized Coefficients		Standardized Coefficients
		B	Std. Error	Beta
1	(Constant)	5.67	.44	
	Highest Education	-.06	.06	-.06
	Relationship to Church	-.06	.07	-.05
	Role	.02	.05	.02
	Years Served at Church	-.06	.06	-.06
	# of Ministries at Church	-.04	.03	-.09
	# of Ministries not at Church	.00	.01	-.02
2	(Constant)	2.76	.42	
	Highest Education	-.03	.04	-.03
	Relationship to Church	.01	.05	.01
	Role	-.01	.04	-.01
	Years Served at Church	-.02	.04	-.02
	# of Ministries at Church	-.01	.02	-.03
	# of Ministries not at Church	.01	.01	.07
	Clan	.47	.04	.47**
	Adhocracy	.38	.05	.36**
	Market	-.26	.04	-.30**
Hierarchy	-.17	.04	-.18**	

Note: Step 1: $R^2 = .03$ ($p = ns$); Step 2: $\Delta R^2 = .55$ ($p < .01$), adjusted $R^2 = .57$.

^a Dependent Variable: Support for Innovation

** $p < .01$, $N = 350$.

Table 8

Summary of Hierarchical Regression Analysis for Resource Supply^a

Model		Unstandardized Coefficients		Standardized Coefficients
		B	Std. Error	Beta
1	(Constant)	4.79	.38	
	Highest Education	-.11	.05	-.11*
	Relationship to Church	-.10	.06	-.10
	Role	.14	.05	.17**
	Years Served at Church	-.03	.05	-.04
	# of Ministries at Church	-.01	.02	-.04
	# of Ministries not at Church	.00	.01	.00
2	(Constant)	2.25	.47	
	Highest Education	-.07	.04	-.07
	Relationship to Church	-.06	.05	-.05
	Role	.14	.04	.17**
	Years Served at Church	-.01	.04	-.01
	# of Ministries at Church	.00	.02	-.01
	# of Ministries not at Church	.01	.01	.06
	Clan	.36	.05	.41**
	Adhocracy	.16	.05	.17**
	Market	-.11	.05	-.15*
	Hierarchy	-.03	.05	-.04

Note: Step 1: $R^2 = .08$ ($p < .01$); Step 2: $\Delta R^2 = .25$ ($p < .01$), adjusted $R^2 = .32$.

^a Dependent Variable: Resource Supply

* $p < .05$, ** $p < .01$, $N = 350$.

While the results of multiple regression analysis do support both of the hypotheses that perception of an adhocracy culture results in an increase in perception of support for innovation as well as resource supply, it is equally important to note that multiple regression shows an

even greater positive relationship (over adhocracy) between a clan culture and support for innovation as well as resource supply in this church. Additionally, multiple regression analysis reveals a small inverse relationship between a market culture and support for innovation as well as resource supply. Also shown is a small inverse relationship between hierarchy culture and support for innovation. These results will be discussed in more detail in the next section.

DISCUSSION

This study investigated the relationship between culture and climate for innovation in an effort to support this Midwestern church in the process of renewal. Building from the research and theory existing on culture and climate for innovation, we applied the Competing Values Framework (CVF) to characterize this church's culture and the Climate for Innovation survey to measure the church's support for innovation and resource supply. Based upon our findings in the literature, the culture of the church impacts the perception of innovation, and the adhocracy culture would offer the highest potential for innovation.

Our findings support the hypothesis that the presence of an adhocracy culture is likely to provide for the presence of support for innovation and resource supply. In addition, our findings contribute to the literature and research in finding a significant and large relationship between a clan culture and climate for innovation. Both of these findings can have an impact on this church as well as other churches or nonprofits. For this particular church, there is hope in already having aspects of an adhocracy culture present as well as traits of this culture can continue to be reinforced. In other words, this church can continue to value and strengthen growth, creativity, flexibility of structure and adaptability, an external focus or orientation, risk taking and cutting edge ideas, and taking on new challenges as part of its cultural norms. At the same time, some special dynamic seems to be present in this church that the literature does not pick up in that the church is most highly perceived as a clan culture and still had a significantly positive relationship with climate for innovation. Therefore, this church can continue to value and emphasize membership, participation and collaboration, cohesiveness and commitment, empowerment and development of people, and satisfaction and trust to continue to build into its family-like culture. We hope this offers encouragement to churches, their leaders, and nonprofits that it is possible to build a people-oriented culture and still express innovation rather than fearing an exclusive community will develop in clan cultures that stifles innovation and creativity.

Our findings also suggest a small inverse relationship between a market culture and support for innovation as well as resource supply. This suggests that in this church, a culture marked by achievement, results, high performance, competitiveness or aggressiveness, clear targets and goals, and success would be less likely to support innovation. Taking this a step further, this church found a market culture to stifle creative problem solving, flexibility of structure, unique ways of doing things, change, and resources associated with innovation such as assistance, time, personnel, reward and public recognition. Based upon their findings, Boggs and Fields (2010) proposed that the market culture may be the least understood and least well experienced in churches of the four cultural types. Our suggestion is that market cultures have been inappropriately established and leveraged in many churches in such a way as to inhibit the presence of a clan culture so there can be resistance to it. However, when a market culture is built in such a way as to support and reinforce a clan culture, it may work positively in a church. The implication of this for churches as well as nonprofits is that “how” a market culture is established in each setting is important. In other words, a market culture must not take away from the family-like or people-oriented culture because of its aggressiveness, high performance and competitiveness or it risks being resisted.

Additionally, our findings reveal a small inverse relationship between a hierarchy culture and support for innovation. Within this church, this suggests that the routinization, formalization, efficiency, and procedures associated with creating a smooth functioning church actually suppresses the creativity, flexibility, and change associated with support for innovation. The implication for this church is that there was some level of hierarchy found among respondents as it showed up as the second highest culture. After further investigation of the data, it was found that certain roles experienced more of the hierarchy culture than other roles. Therefore, this will be discussed more in the next section. All in all, this is a significant finding for churches and nonprofits that are being invited and encouraged to consider removing hierarchy norms from their cultures that could be suppressing innovation and change.

As a post-hoc analysis for purposes of further discussion on how to help this church move toward renewal, an analysis of variance (ANOVA) was performed that is shown in Table 9. The results reveal that there is a significant difference between the groups’ perception of a clan culture, support for innovation, and resource supply based upon their role in the church. Given our discussion earlier about the dynamics of diverse roles within a church, this phenomenon is likely to be

observed in other churches and potentially in nonprofit organizations as well. It is likely that churches will have small and medium size groups of leaders and volunteers on the inside that see things differently. It is anticipated that churches will have medium to larger groups surrounding those inside groups that also bring varying perspectives to the organization. To further our understanding of this church, it can be helpful to investigate these unique dynamics.

Table 9

ANOVA Table Between Groups (Combined)

	Sum of Squares	Df	Mean Square	F	Sig.
Clan * Organizational Role	20.63	6	3.44	3.35	.00
Adhocracy * Organizational Role	8.058	6	1.34	1.44	.20
Market * Organizational Role	9.418	6	1.57	1.06	.38
Hierarchy * Organizational Role	4.36	6	.73	.61	.73
Support for Innovation * Organizational Role	18.01	6	3.00	2.97	.01
Resource Supply * Organizational Role	34.55	6	5.76	7.81	.00

As we delved deeper into our ANOVA findings, we found that the staff role/group did not perceive the clan culture as primary; instead the staff selected hierarchy as its primary perception of culture. Therefore it is recommended that further investigation be conducted with the staff to determine what is causing this perception and how it could be negatively impacting support for innovation and resource supply. A potential reason for this finding could be due to the fact that the staff is formally supervised in that they have someone with hiring and firing authority overseeing their work, pay, and benefits; therefore staff may be more likely to experience a hierarchy culture. Because 30 staff responded, qualitative interviews could be accomplished through random selection or volunteer interviewees, or focus groups, or a combination of both in order to gain further insight into this reason or additional reasons. Additionally, these interviews could also address the point that staff also perceived a market culture as the third highest culture. Considering that staff experience hierarchy and market cultures as the second and third

highest culture, and that these cultures have an inverse relationship, though small, with support for innovation, getting to and sorting out how this dynamic is impacting staff could be a key step in moving this church toward further innovation and renewal.

In addition, as we looked into the second level of cultural perception, we found it notable that the leadership board perceived adhocracy while the general population identified hierarchy. Considering that the leadership board is considered to be made up of the overall spiritual leaders in this church, these perceptions appear significant. Thereby, it is recommended that further study through qualitative interviews or a focus group be conducted with the leadership board to determine what is causing them to perceive adhocracy as second and why this perception is not more widely shared within the general population, staff (who perceived adhocracy as fourth), and those resting from leadership. How is this dynamic also impacting staff and those taking a break from leadership? Also, how might the distinction between the perspective of the general population and the leadership board be used to help the leadership board guide the church into a next season of renewal? Appendix C offers further investigation of the ANOVA results between groups (roles).

Even though the correlations are small, it appears that they can be informative to renewing this church as they are within the context of the boarder scope of perspectives. Table 10 reveals a further investigation of the overall impact of these small effect sizes.

Table 10

Impact #1 Higher education	Results in	less perception of clan culture
Greater connection in terms of membership		
Greater number of ministries involved in this church		
More years in ministry before this church		
Greater number of ministries involved outside of this church		

Impact #2 More years served at this church	Results in	greater perception of market culture
Impact #3 More years served at this church Greater number of ministries involved at this church Greater number of ministries involved outside of this church	Results in	greater perception of hierarchy culture
Impact #4 More years served at this church Greater number of ministries involved at this church	Results in	less perception of support for innovation
Impact #5 Higher education Greater connection in terms of membership The closer the role More years served at this church	Results in	less perception of resource supply for innovation

Note. Further Investigation of Overall Impact of Small Correlations

Impact #1 reveals that the higher education, greater connection to membership, greater number of ministries involvement, more years in ministry at this church, and greater number of ministries involvement outside of this church, then the less perception there is of a clan culture. Since the perception of a clan culture has been positively related to climate for innovation, this would imply that there is less perception of innovation from these respondents as well. Therefore, as one's education increases and ministry closeness or experience increase, it appears that one's experience of a clan culture decreases.

From the standpoint of a clan culture's relationship with support for innovation as discussed above, look at impact #4 and #5. The greater the number of years served at this church and the greater the number of ministries involvement, the less likely the perception of innovation there will be. Again, this implies that greater involvement has an impact on

one's perception of support for innovation. In addition, higher education, greater connection to membership, closer role, more years served at this church are likely to result in lowered perception of resource supply. Again, the implication is that the more one is educated and involved, the less likely he is to perceive resources supply for innovation.

Impact #2 derives from a small correlation between the more years served at this church and more perception of a market culture. Since the perception of a market culture has been inversely related to climate for innovation in this church, this inverse relationship would imply that there is less perception of support for innovation or resources supply from these participants, who again appear to be those who have been around the church for awhile or been more involved in it.

Due to the fact that there was found to be an inverse relationship with hierarchy and support for innovation through multiple regression analysis, it is also key to look at the small inverse correlation between hierarchy and some demographics. The greater years served at this church, greater number of ministries involvement, and greater number of ministries involvement outside of this church, the more likely these respondents perceived a hierarchy culture, and therefore, perceived less support for innovation. Once again, those who have been around this church and more involved in ministry experienced greater hierarchy and less perceived support for innovation.

The consistent themes and patterns discovered in correlation analysis, though small, should be followed up. It is recommended that further qualitative investigation of those participants who are within the category of being around the church for some time and being significantly involved be conducted to gain insights into their lack of experience of a clan culture, support for innovation, and resources supply for innovation as well as their perception of more of a market and hierarchy culture. This qualitative investigation, along with the ones proposed above, seems vital to the further building of this church's renewal structure and future. The staff, leadership board, and longtime and involved volunteers at this church can most likely offer greater ideas of how this church can continue to grow and renew itself. As well, these key leaders can provide innovative insight into already established goals and objectives. As an inspiration to other church and nonprofit leaders, we suggest that further insight into how to renew organizations through the feedback and participation of these significant types of leaders may be found.

Lastly and more specifically to this church, due to its Minnesota Nice demographic response, further investigation of this reply would be helpful to uncovering greater creativity and innovation from organizational members who may be holding back due to the polite friendliness, an aversion to confrontation, a tendency toward understatement, a disinclination to make a fuss or stand out, emotional restraint, and self-deprecation that describes this cultural ethic. Considering that 86 percent of respondents claimed this trait described them some or much of the time, it could be helpful to uncover more about this dynamic in an effort to renew this organization

Study Limitations and Implications for Future Research

The limitations of this study include it's being conducted in one specific church setting, the assessments are based upon perception, and further study needs to be conducted to understand results. This investigation was conducted in one church environment so it would take additional research to determine if those results do in fact result in similar findings in other churches or nonprofits. Additionally, the assessments are based upon respondents' perceptions. Perceptions can be the results of personality, experiences, etc. that may or may not be a direct reflection on the reality of the situation. At the same time, if someone perceives something, in some way, it does define a piece of reality. Thereby, with the fact that this church community offered the perceptions of 350 individuals in the setting, we believe that there is a greater view of reality offered, even based upon perception. We also would like to mention that our diagnosis is that this is a healthier church community than the norm from our observations and experiences with other churches. In saying this, the findings can offer a role model for other churches and nonprofit organization as well as offer hope. Some organizations and their leaders may get discouraged at their lack of healthy culture and innovation as marked by this church. Yet we hope that the former will be the experience of most leaders. Also, we see that conducting qualitative interview of key staff and leaders will add to the feasibility of this study.

In summary, we need to do this kind of work in more churches, ministries, and nonprofit organizations to support them in further growth and to help them thrive. Nonprofit organizations are and can continue to be such a bright light of hope in a world where those who are struggling in a world of disappointment can find encouragement and support. Today, as in many other times in history, this hope, encouragement, and support is greatly needed. Therefore, we suggest that researchers

continue to provide keen insights to our nonprofit organizations to help them continue to -more than just survive- thrive in a new economic reality. As well, we need to uncover the inverse relationship the church appears to have with the market culture, and discover if this flows over into other nonprofit organizations and why.

Implications for Theory

Our findings support the potential for there to be a significantly positive relationship between clan culture and climate for innovation. Therefore, we invite theorists to consider the special dynamic that might be present in a church clan culture to support innovation. We offer that a higher power, God, is present in the church to instill creativity through the family of God. Therefore, the intervention of God ought to be considered when investigating church or religious nonprofit structures.

We invite and encourage theorists to consider leadership styles and alternatives that would fit well within the church and nonprofit organization. These types of organizations are managed through and by significant volunteer support. It is unlikely that a volunteer will continue to support an organization where he or she has a negative experience due to a rigid hierarchy or market culture. Thus, theorists may find it helpful to consider offering alternative leadership styles that will work in these significantly volunteer -supported organizations. In a world where people have been so negatively impacted by the moral mistakes of key leaders, the entire world may benefit from alternative styles of leadership that would actually invite and inspire others to want to serve and support an organization and its leaders.

Implications for Church, Ministry and Nonprofit leaders

We hope our findings continue to support organizations in building churches, ministries or nonprofits that are people-oriented and family-like, for that is a draw for potential participants, and now can also reinforce the presence of innovation. For this particular church that seeks the Bible as a key resource, there are several verses that encourage church leaders in how God can be present in the culture of the church. Revelations 21:5 quotes God as saying, "I am making everything new". Ecclesiastes 3:11 explains that God will make everything beautiful in its time. A passage in 2 Corinthians 5:17 even points to how God makes each person a new creation. Therefore, it is significant for church and ministry leaders to keep in mind the special dynamic of God's presence in the church and ministry culture and through its people to keep

innovation and creativity alive even apart from theory not drawing upon these conclusions.

Our findings also encourage church, ministry, and nonprofit leaders to consider how they implement the competitive and high performance aspects of a market culture in their organizations. These leaders need to consider when the establishment of a market culture is actually impacting the development of a clan culture. If the market culture negatively impacts the clan culture, we suggest that the market culture will be resisted. We propose that nonprofit leaders can carefully guide this dynamic by qualitatively assessing their staff, board or elders, other key leaders, and volunteers. Then leaders can take a listening, reflective, and discerning approach to take into account how this force might be impacting the rest of the organization as a whole. Outside coaches and consultants can provide support for this type of work.

These findings can stimulate nonprofit leaders to consider more contemporary and progressive ways of expressing leadership than autocracy or hierarchy or the use of rigid structures. These leaders are encouraged to consider more team-based and empowering styles of leading such as servant or transformational leadership. Rather than focusing on a sole leader, leaders are encouraged to bring other leaders to the forefront and invite participative leadership, doing away with inflexible structures that keep others from being innovatively involved. Additionally, coaches and consultants outside of the organization can support the leadership in learning and practically applying new approaches to leadership that will inspire innovation at multiple levels in the organization and do away with hierarchical structures that could be oppressing innovation. If leaders are sensing or gaining feedback that hierarchy is impacting the innovation of the organization, it is also recommended that leaders consider qualitatively assessing the staff, board or elders, other key leaders, and volunteers related to the hierarchy dynamic as recommended above.

Leaders may consider through the example in this study, how local cultural ethics might be impacting culture or innovation. For those organizations in Minnesota, how might the Minnesota Nice dynamic impact the culture and the ability to innovate to renewal? For leaders outside of the Minnesota area, what are local cultural ethics that need to be investigated and understood in terms of their impact on the areas organizational culture and ability to innovate and renew?

Our desire through this study is to support nonprofit leaders and their organizations in the processes of innovation and renewal. Our hope in

offering this research is to inspire leaders and their organizations to not only survive in a new economic reality but also to thrive. We appreciate the dedication, commitment and perseverance that these leaders model in giving hope to the world around them.

ACKNOWLEDGEMENTS

We, the authors, want to extend our appreciation, gratitude, and thankfulness to the Senior Pastor and Leadership Board, the staff, and the key leaders and volunteers of this church. Not only do we love being a part of the community with you, we appreciate your support in this effort, and we value greatly the Godly impact our community is having in the world. We also offer our thankfulness to this journal that would value nonprofit organizations by sharing our research.

REFERENCES

- Amabile, T. M., Conti, R., Coon, H., Lazenby, J., & Herron, M. (1996). "Assessing the Work Environment for Creativity." *Academy of Management Journal*, 39(5): 1154-1185.
- Atkins, A. (2008). *Creating Minnesota: A History from the Inside Out*. Saint Paul, MN: Minnesota Historical Society Press.
- Barna, G. (2009, December). "Report Examines the State of Mainline Churches." [Online]. Available at <http://www.barna.org/barna-update/article/17-leadership/323-report-examines-the-state-of-mainline-protestant-churches>
- Boggs, W. B., & Fields, D. L. (2010). "Exploring Organizational Culture and Performance of Christian Churches." *International Journal of Organization Theory and Behavior*, 13 (3): 305-334.
- Cameron, K.S., & Quinn, R.E. (1999). *Diagnosing and Changing Organizational Culture: Based on the Competing Values Framework*. Reading, MA: Addison-Wesley Publishing Company, Inc.
- Cameron, K. S., Quinn, R. E., DeGraff, J., & Thakor, A. V. (2006). *Competing Values Leadership: Creating Value in Organizations*. Northampton, MA: Elgar.
- Cocklereece, T. (2011, February). "Make Disciples or Die!" [Online]. Available at <http://drthomreece.wordpress.com/2011/02/17/make-disciples-or-die/>

- Cohen, J. (1988). *Statistical Power for the Behavioral Sciences* (2nd ed.). Hillsdale, NJ: Erlbaum.
- Denison, D.R., Hooijberg, R., & Quinn, R.E. (1995). "Paradox and Performance: Toward a Theory of Behavioral Complexity in Managerial Leadership." *Organization Science*, 6 (5): 524-540.
- Durkheim, E. (1965). *The Elementary Forms of Religious Life* (J. W. Swain, Trans.). New York, NY: Collier.
- Festinger, L. (1957). *A Theory of Cognitive Dissonance*. Stanford, CA: Stanford University Press.
- Geertz, C. (1973). *The Interpretation of Cultures*. New York: Basic Books.
- Goodenough, W. H. (1971). *Language and Society*. Reading, MA: Addison-Wesley.
- Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. (1998). *Multivariate Data Analysis* (5th ed.). Upper Saddle River, NJ: Prentice Hall.
- Howard, L.W. (1998). "Validating the Competing Values Model as a Representation of Organizational Cultures." *International Journal of Organizational Analysis*, 6 (3): 231-250.
- Kelley, H. H. (1971). "Attribution in Social Interaction." In E. E. Jones, D. E. Kanouse, H. H. Kelley, R. E. Nisbett, S. Valins, & B. Weiner (Eds.), *Attribution: Perceiving the Causes of Behavior* (pp. 1-26). Morristown, NJ: General Learning Press.
- Lester, D. A., Parnell, J. A., & Carraher, S. (2003). "Organizational Life Cycle: A Five-Stage Empirical Scale." *The International Journal of Organizational Analysis*, 2 (4): 339-354.
- Lindner, E. W. (Ed.). (2011). *Yearbook of American and Canadian churches*. Nashville: Abingdon Press
- Orchard, L. (1998). "Managerialism, Economic Rationalism and Public Sector Reform in Australia: Connections, Divergences, Alternatives." *Australian Journal of Public Administration*, 57(1), 19-32.
- Ostroff, C., Kinicki, A. J., & Tamkins, M. M. (2003). "Organizational Culture and Climate." In W. C. Borman, D. R. Ilgen, R. J. Klimoski, & I. Weiner (Eds.), *Handbook of Psychology* (Vol. 12, pp. 565-593). Hoboken, NJ: Wiley.

- Parker, R., & Bradley, L. (2000). "Organizational Culture in the Public Sector: Evidence from Six Organizations." *International Journal of Public Sector Management*, 13(2), 125-141.
- Pettigrew, A. M. (1979). "On Studying Organizational Cultures." *Administrative Science Quarterly*, 24: 570-581.
- Quinn, R. E., & Kimberly, J. R. (1984). "Paradox, Planning, and Perseverance: Guidelines for Managerial Practice." In J. R. Kimberly & R. E. Quinn (Eds.), *Managing Organizational Transitions* (pp. 295-313). Homewood, IL: Dow Jones-Irwin.
- Quinn, R.E. & Spreitzer, G.E. (1991). "The Psychometrics of the Competing Values Culture Instrument and an Analysis of the Impact of Organizational Culture on Quality of Life." *Research in Organizational Change and Development*, 5: 115-142.
- Sarros, J. C., Cooper, B. K., & Santora, J. C. (2008). "Building a Climate for Innovation through Transformational Leadership and Organizational Culture." *Journal of Leadership & Organizational Studies*, 15 (2): 145-158.
- Schein, E. H. (1996). "Culture: The Missing Concept in Organization Studies." *Administrative Science Quarterly*, 41: 229-240.
- Schein, E. H. (2004). *Organizational Culture and Leadership*. San Francisco, CA: Jossey-Bass.
- Scott, S. G., & Bruce, R. A. (1994). "Determinants of Innovative Behavior: A Path Model of Individual Innovation in the Workplace." *Academy of Management Journal*, 37 (3): 580-607.
- Sternberg, R. J., & Lubart, T. I. (1999). "The Concept of Creativity: Prospects and Paradigms. In R. J. Sternberg (Ed.), *Handbook of creativity* (pp. 3-15). Cambridge, UK: Cambridge University Press.
- Throop, J. "The Church Goes to Market." *Your Church*, May/June 2003.
- Valle, M. (1999). "Crisis, Culture and Charisma: The New Leader's Work in Public Organizations." *Public Personnel Management*, 28(2), 245-257.
- Van de Ven, A. H., & Angle, H. L. (1989). "An Introduction to the Minnesota Innovation Research Program." In A. H. Van de Ven, H. L. Angle, & M. S. Poole (Eds.), *Research on the Management of Innovation* (pp. 3-30). New York: Harper & Row.

Wrenn, B., Kotler, P., & Shawchuck, N.. (2010). *Building Strong Congregations: Attracting, Serving, and Developing Your Membership*. Hagerstown, MD: Autumn House Publishing.

Young, S. (2010, December). "Brian McLaren Addresses the Mainline." [Online]. Available at <http://www.patheos.com/Resources/Additional-Resources/Brian-McLaren-Addresses-the-Mainline.html>.

APPENDIX A
Modified Organizational Culture Assessment Instrument

Dominant Characteristics	Strongly Disagree							Strongly Agree	
This organization is a very personal place. It is like an extended family. People seem to share a lot of themselves.	1	2	3	4	5	6	7		
The organization is a very dynamic and innovative place. People are willing to stick their necks out and take risks.	1	2	3	4	5	6	7		
The organization is very results oriented. A major concern is with getting the job done. People are very achievement oriented.	1	2	3	4	5	6	7		
The organization is a very controlled and structured place. Formal procedures generally govern what people do.	1	2	3	4	5	6	7		
Organizational Leadership									
The leadership in the organization is generally considered to exemplify mentoring, facilitating, or nurturing.	1	2	3	4	5	6	7		
The leadership in the organization is generally considered to exemplify innovating or risk taking.	1	2	3	4	5	6	7		
The leadership in the organization is generally considered to exemplify a no-nonsense, aggressive, results-oriented focus.	1	2	3	4	5	6	7		
The leadership in the organization is generally considered to exemplify coordinating, organizing, or smooth-running efficiency.	1	2	3	4	5	6	7		
The management style in the organization is characterized by teamwork, consensus, and participation.	1	2	3	4	5	6	7		
The management style in the organization is characterized by individual risk-taking, innovation, freedom, and uniqueness.	1	2	3	4	5	6	7		

The management style in the organization is characterized by high demands and achievement.	1	2	3	4	5	6	7
The management style in the organization is characterized by security of position, conformity, predictability, and stability in relationships.	1	2	3	4	5	6	7
Organization Glue							
The glue that holds the organization together is loyalty and mutual trust. Commitment to this organization runs high.	1	2	3	4	5	6	7
The glue that holds the organization together is commitment to innovation and development. There is an emphasis on being on the cutting edge.	1	2	3	4	5	6	7
The glue that holds the organization together is the emphasis on achievement and goal accomplishment. Aggressiveness and success are common themes.	1	2	3	4	5	5	7
The glue that holds the organization together is formal rules and policies. Maintaining a smooth-running organization is important.	1	2	3	4	5	6	7
Strategic Emphases							
The organization emphasizes human development. High trust, openness, and participation persist.	1	2	3	4	5	6	7
The organization emphasizes acquiring new resources and creating new challenges. Trying new things and prospecting for opportunities are valued.	1	2	3	4	5	6	7
The organization emphasizes community actions and achievement. Hitting stretch targets and succeeding in the community are dominant.	1	2	3	4	5	6	7
The organization emphasizes permanence and stability. Efficiency, control and smooth operations are important.	1	2	3	4	5	6	7
The organization defines success on the basis of the development of human resources, teamwork, commitment, and concern for people.	1	2	3	4	5	6	7
The organization defines success on the basis of having the most unique or newest ministry. It is a ministry leader or innovator.	1	2	3	4	5	6	7
The organization defines success on the basis of succeeding in the community. Community ministry leadership is the key.	1	2	3	4	5	6	7

The organization defines success on the basis of efficiency. Dependable performance, smooth operation, and efficient use of resources are critical.	1	2	3	4	3	6	7
---	---	---	---	---	---	---	---

APPENDIX B
Climate for Innovation Items

#	Statement	Strongly Disagree 1 2 3 4 5 6 Strongly Agree 7
1	Creativity is encouraged here.	
2	Our ability to function creatively is respected by the leadership.	
3	Around here, people are allowed to try to solve the same problems in different ways.	
4	The main function of members in this organization is to follow orders which come down through channels.	
5	Around here, a person can get into a lot of trouble by being different.	
6	This organization can be described as flexible and continually adapting to change.	
7	A person can't do things that are too different around here without provoking anger.	
8	The best way to get along in this organization is to think the way the rest of the group does.	
9	People around here are expected to deal with problems in the same way.	
10	This organization is open and responsive to change.	
11	The people in charge around here usually get credit for others' ideas.	
12	In this organization, we tend to stick to tried and true ways.	
13	This place seems to be more concerned with the status quo than with change.	
14	Assistance in developing new ideas is readily available.	

1 5	There are adequate resources devoted to innovation in this organization.	
1 6	There is adequate time available to pursue creative ideas here.	
1 7	Lack of funding to investigate creative ideas is a problem in this organization.	
1 8	Personnel shortages inhibit innovation in this organization.	
1 9	This organization gives me free time to pursue creative ideas during the day.	
2 0	The reward system here encourages innovation.	
2 1	This organization publicly recognizes those who are innovative.	
2 2	The reward system here benefits mainly those who don't rock the boat.	

APPENDIX C
Further Investigation of ANOVA Analysis Differences between Groups/Roles

Role	Culture (in order of preference)
General population (350)	Clan Hierarchy Adhocracy Market
Leadership board (9)	Clan Adhocracy Hierarchy Market
Staff (30)	Hierarchy Clan Market Adhocracy
Volunteer leader (139)	Clan Hierarchy Adhocracy Market
Regular volunteer (117)	Clan Adhocracy Hierarchy Market

Resting from leadership (32)	Clan Hierarchy Adhocracy Market
Former/occasional volunteer (19)	Clan Adhocracy Hierarchy Market
Maybe future volunteer/leader	Clan Adhocracy Hierarchy Market