

Montemorelos University
Faculty of Business and Administration

KEY FACTORS OF THE GROWTH OF THE HAITIAN SDA
CHURCH COMMUNITY IN THE NORTH AMERICAN
DIVISION OF SDA CHURCHES

Thesis
presented in partial fulfilment
of the requirements for the degree
Doctorate in Business Administration

by

Pierre-Antoine A. Arbentz

April 2019

ABSTRACT

KEY FACTORS OF THE GROWTH OF THE HAITIAN SDA
CHURCH COMMUNITY IN THE NORTH AMERICAN
DIVISION OF SDA CHURCHES

by

Pierre-Antoine A. Arbentz

Main advisor: Flor de Cerezo Ontiveros Ramírez

DOCTORAL THESIS ABSTRACT

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Title: KEY FACTORS OF THE GROWTH OF THE HAITIAN SDA CHURCH COMMUNITY IN THE NORTH AMERICAN DIVISION OF SDA CHURCHES

Researcher's name: Pierre-Antoine A. Arbentz

Name and degree of main advisor: Flor de Cerezo Ontiveros Ramírez, Ph.D. in Business Administration

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Problem

The empirical model in which leadership, evangelism, language/culture, education and resilience are predictors of church growth, as perceived by the members of the Haitian Seventh-day Adventist Church.

Methodology

The research was empirical quantitative, descriptive, exploratory, explanatory and transversal. The study population was made up of six churches throughout the Northeastern Conference. An instrument was administered and 249 members from the population described. The substantive statistical process was based on multiple lineal regression analysis, performed in SPSS 20.0.

The constructs for the five instruments used were done through factorial analysis techniques (with explained variance levels of over 71%, which are acceptable) and the reliability, measured with the Cronbach alpha coefficient for each instrument, was acceptable (with the lowest explained variance levels of .621). For the analysis of this hypothesis, statistical technique of multiple linear regression was used.

Results

The model was validated with the sample identified above. Evangelism and operational resilience are good pre-dictators of church growth, according to the perception of members of the six Haitian churches of the Northeastern Conference of SDA and Allegheny East Conference covering New York and New Jersey. When evaluating the influence of independent constructs through the standardized beta coefficients, it was found that the best predictor is resilience, followed by evangelism, but the prediction of leadership, language/culture and education did not have a meaningful result.

Conclusion

It is recommended to the Northeastern Conference of Seventh-day Adventist Churches and of the North American Division to pay attention to leadership, education and language/culture factors in the church life, which is created in the community avenues. To guarantee that, it is acceptable to the conferences and churches, each congregations review the level of leadership in education and language/culture, to ensure that people are not impressed with those factors enough to feel obligated to surrender their life to Christ, and join the church through baptism. Instead, the focus should be placed on evangelism and resilience, since they are activities and attitudes that directly

affect the growth of the church community. It is also important to evaluate leadership, to ensure that efficiency is considered as the ultimate goal and this may require some serious training. The constructs of language, culture and education are not good predictors of church growth.

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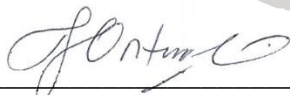
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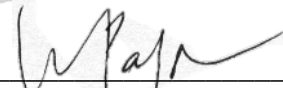
por

Arbentz Andre Pierre-Antoine

APROBADA POR LA COMISIÓN:




Asesor principal: Dra. Flor de Cerezo
Ontiveros Ramírez



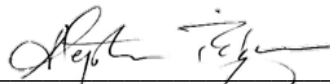
Dr. Wesley Palmer
Examinador externo



Miembro: Dr. Omar Arodi Flores
Laguna



Dr. Ramón Andrés Díaz Valladares
Director de Posgrado e Investigación



Miembro: Dr. Stephen Wayne
Pilgrim x

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DEDICATION

This work is dedicated to all Pierre-Antoine, Etienne (my mother) and Joanis, family members who will follow along this doctoral path in scholarship. I have persisted as the first with the hope that our future will be brighter.

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CHAPTER I

INTRODUCTION

Seventy years ago, a cluster of people seeking for opportunities and a better life. A life of peace and security, a life where jobs were secure and justice would not be just a concept or a political term, neither another word in all presidential campaigns, nor a dream; a life of equality and where they would be free to express their opinions without having to look over their shoulders at all time. This group of Seventh-day Adventist members were reminded of a land that welcome on its shores almost three centuries ago, a nucleus of Christians who were running just as much for their freedom and their ability to serve their God as indicated by their beliefs and convictions, the USA. They understood that their best choice was to migrate to such land. When they got off the planes, everything seemed to look like they have reached the Promised Land with its beauty, the poetry of its architecture and urbanization, its advanced technology and the speed of its development. They could not even think of such country here on earth even in their wildest dreams. It was like 1Corinthians 2:9 coming from this poor, way behind, wrecked politically and third world country in the Caribbean world: Haiti. However, if they did not have all that this new could offer, certainly they had what Haiti is best known for: religiosity, faith and above it all, love for a faithful God, like they say, poverty leads to faith.

Their faith, services, worships and beliefs in God were totally anchored in their

culture, and God was always part of their way of life. So, they started to build churches, preach the gospel and reach out to people of their own culture like they used to do back home, through sound evangelism and in no time, they grew strong and in number and become a small community, a minority in the NAD. In fact, understanding how culture challenges or conditions faith, according to O'Callaghan (2017) they should help Christians redirect their explanation of belief and religion through public evangelism, and strategies that will make successful in convincing the hearers to embrace. That is because faith and culture bring together two interconnected elements: the transmission and the content (O'Callaghan, 2017). Faith is often transmitted as culture through evangelism for the growth of the church, and culture is always passed on from a faith related standpoint, that is certainly why (Oleksa, 1997), after considering a little deeper and understanding better the parable of the seed, that is narrated in the word of God; he approached it in reference to the mutual importance, that culture has on evangelism and by extension on church growth, and he stated that: the word of God as Scripture, must be expressed in human language, and language is culture. The Gospel of the Kingdom must be preached in human words, and words are culture. The presence of Christ must be converged, led manifested with signs, symbols, art, music, liturgical action, sacrament, and all this is culture. In fact, religion especially the Christian religion is part of culture. For, religion changes while culture remains unchanged, signifying that religion is only one element within the larger idea of culture (Scott, 2013). Therefore, no one can expect the gospel to reach out to people in a language, form and culture that does not relate to them that they do not understand if the goal is for them to join the church. Therefore, culture is instrumental to evangelism because it spreads the

message in the light of the recipient's belief, custom, and tradition so it can become part of their daily life and hope.

For some members on the pews, it is the evangelism vision and definition (Kim, 2000), his definition of church growth therefore, places equal value on initial evangelism and discipline. As a result, internal growth that leads to responsible church membership becomes a significant object of church growth. Others think it has a lot to do with our leaders mainly pastors. A pastor's behavior as a leader, has direct bearing on church growth, sustainment of church members, and any community outreach endeavors he or she aspires to accomplish (Royster, 2016). A leader, like an architect must create durable structures of ministry, while encountering the imaginative challenge of design and the practical adventure of installing new systems to sustain effective ministry (Mann, 1998). Others believe that this can be credited to the education they received and have always cherished (Groome, 2007). Therefore, the church has three primary functions: missions, education, and evangelism, and others think it is about our culture and language when finally, another group believes it has a lot more to do with resilience (Rainer, 1990) who thinks that the defeated church in the new testament then became the proclaiming church as the dispersion spread the gospel to new areas growing the Christian community more and more.

Thus, this research study will explore the different areas that seems that influence, predict or explain the miraculous growth. We will be using a multiple linear regression model to try to prove the many assumptions that are made about this topic such as evangelism, leadership, education, culture, language and resilience be considered as the key factors predicting or explaining the growth of the Haitian church in the

United States of America.

Background

The following sections provide a brief compilation of definitions of the latent variables of this research: (a) evangelism, (b) leadership, (c) culture awareness (d) uniqueness of language, (e) resilience and (f) church growth.

Evangelism

In July of 1974, the International Congress on World Evangelization met in Lausanne, Switzerland standardized a definition on Evangelism as the proclamation of the historical, biblical Christ as Savior and Lord, with a view to persuading people to come to him personally and so be reconciled to God. In issuing the Gospel invitation we have no liberty to conceal the cost of discipleship. Jesus still calls all who would follow him to deny themselves, take up their cross, and identify themselves with his new community. The results of evangelism include obedience to Christ, incorporation into his church and responsible service in the world (Tizon, 2008).

Evangelism does not take place until the good news has been orally, intelligently, and understanding communicated. Presence is never a substitute for proclamation (Peters, 1970). True evangelism makes disciples-active church members not just converts. Reid (1998) declares about evangelism that by mass evangelism it is refer specifically to gospel preaching to a group of people, particularly traditional crusades in local churches or areas. In general sense, mass evangelism refers to any gospel message presented to a crowd, including musical, drama, block party, or some other tool. Mass evangelism has endured as a timeless method ordained by God in Scripture

and used with incredible effectiveness throughout history.

However, due to the limitation of the term Mass Evangelism (McGinnis, 2011) came with a new nomenclature that he called “mass cooperative evangelism”. He said “mass-cooperative evangelism” is used because the term city-wide evangelism is too limited in its scope and the term “mass evangelism” is not adequately definitive. Therefore, he defines it as: Technically, mass-cooperative evangelism is a concerted effort to reach a certain, often limited, segment of the society. Mass-cooperative evangelism can be defined as an evangelistic effort which includes the participation of two or more Christian bodies involved in the united purpose of reaching a targeted segment of society. He continues to say: There is no doubt that extraordinary means are necessary if the world is going to be evangelized. However, it is just as true that evangelism is truly effective only where those who are won become incorporated into ongoing Christian fellowship. It is important to know that those converted must be assimilated into churches.

Leadership

Leadership is the ability to influence, motivate, encourage and to enable individuals to contribute to objectives of organizations of which they are members (Den Hartog et al., 1997; House, Hanges, Javidan, & Dorfman, 2004). From a transformational standpoint however, it explores the influence of the leader on the behavior of the follower, but also adds the leader’s moral commitment to followers (Day & Antonakis, 2012; Dunn, Dastoor, & Sims, 2012). It is foundationally based on self-awareness, beliefs, and trust (Ceri-Booms, 2010). Leadership as life transformational, visionary leadership focuses on the ability of the leader to create shared purpose and vision toward organizational goals. Leaders demonstrate visionary leadership by communicating a strategy that

changes the culture of the organization. Charismatic leaders are recognized as confident and strong (Takala, 2005) and motivate followers by expressing confidence in their abilities to meet the expectations of the organization (Conger & Kanungo, 1998). The servant leader contributes to the moral and positive behavior of members of an organization (Searle & Barbuto, 2011). Servant leadership style is viewed as providing service to others (Mayer, Bardes, & Piccolo, 2008). Like transformational leadership, the characteristics of servant leadership include respect, vision, influence, modeling, trust, integrity, and delegation (Senjaya & Pekerti, 2010).

Huaylupo Alcázar (2007) said that administrative management requires someone with the ability to drive action and guide peoples' thinking and organizations and claims that leadership is the product of relations between the individual and their social reference group. Barroso Tanoira and Salazar Canton (2010) supposed that administrative management, it's the leader that can be viewed as the compass that marks the direction in which the organization must address. Among, its main features highlights initiate and manage much of the change in your organization (Oreja Rodriguez & Yanes Estevez, 2003). This change is related to the guiding task of human effort and talent of others to achieve results. Baltodano Zuniga and Badilla Alvarado (2009) affirm that the task of leading human effort is closely linked with the way the director engages its employees, where these forms are within what is known as administrative process: planning, organizing, directing and controlling.

Culture Awareness

Culture is defined by anthropologist as the integrated system of learned behavior

patterns which are characteristics of the member of a society and that are the results of biological inheritance (Skoll, 2014). Culture is a continuous process of developing meaning by ways of interactive communication using a target language. Culture encompasses a range of learned and shared products, practices, and perspectives (Glynn, Wesely, & Wassell, 2014).

It is the superglue that binds people together and gives them a sense of identity and continuity which includes everything that a group of people thinks, says, does, and makes—its customs, language, material artifacts, and shared system of attitudes and feelings (Hofstede, 2003).

Kroeber and Krohkonhn (1952) culture consists of patterns, explicit and implicit, of and for behaviors acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including the embodiments in artifacts. The essential core of culture consists of traditional ideas, especially their attached values; culture system, on the one hand, considered as products of action, on the other, as conditioning elements of further actions. It is also defined by most of anthropologists as follows: Each individual is thus born into a particular socio-cultural context. People are conditioned by the members of their society in countless, largely unconscious way, to accept as natural and to follow rather uncritically the cultural pattern of that society. Culture would thus consist minimally of the following: Manners, customs, beliefs, ceremonies, rituals, laws, ideas and thought patterns, language, arts and artifacts, tools, social institutions, religious beliefs, myths and legends, knowledge, values, concept of self, morals, ideals, and accepted ways of behavior.

Culture refers to the total way of life of a particular group of people. Culture is a

social design for living. Gunew (2013) presented two definitions of the term culture. One is the sociological or anthropological definition, which defines culture as “every aspect of life” (p. 2). It is an inclusive notion of the various elements of everyday life. He proposes that one definition of culture was “the informing spirit of a whole way of life, which is manifest over the whole range of social activities but is most evident in specifically cultural activities” (p. 11).

Language

According to Schick and Toth (1993), language is human speech that produces the expression of human ideas and the most common system of communication. Language is also God's means to convey His will to His people throughout biblical history. Leonard Bloomfield says that language enables one person to make a reaction when another person has the stimulus (Bloomfield, 1926). Heritage language is an important symbol of ethnic identity and ethnic identity is closely related to a heritage language, according to scholars (Kim & Chao, 2009; MacIntyre, Baker, Clément, & Conrod, 2001), and they describe heritage language as one of the cultural attributes that has the strongest effect of maintaining solidarity in an ethnic group. According to Tong, Hong, Lee and Chiu (1999), “in-group speech can serve as a symbol of ethnic identity” (p. 319). Furthermore, language is a fundamental source of ethnic identity since it is often established at a very early age, primarily within the context of the family. This means that language first requires practical events to precede the act of speech and then produces speech finally resulting in practical events after the act of speaking. The word represents language, letters, speech, sound, saying, news, proclamation, message, and sign and symbol for communication. Through this kind of process, human beings

interact in a working system of communication. Where there is a human society, there is always a language. According to Robin (2014), classified language into two categories: speech and writing, and he said:

The two media or substances used by natural language as vehicles for communication are air disturbed by the movements of articulation and marks made on a flat surface by chisel, writing brush, pencil, etc. These two modes of linguistic communication, speech and writing, virtually exhaust the field, as one way, particularly in an elementary account, leave aside such specialized and restricted systems as the gestural communications of the deaf and dumb, and such other secondary systems as semaphore, heliograph, and the like. (p. 87)

Resilience

Resilience has been defined as the human capacity to face adversity and overcome or bounce back from difficulties, with positive outcomes (Grotberg, 2003; Rutter, 2012; Zautra, Hall, & Murray, 2010). In the past few years, resilience has awoken great interest on the premise that it could be favorable for workers' health, since it is understood to be a personal resource that encourages adequate adaptation against significant stressors of all kinds, including work stressors (American Psychological Association, 2011; Jackson, Firtko, & Edenborough, 2007). In this way, resilience enables positive adjustment of the person and his or her environment, that is, maintenance of good health despite stressing circumstances, such as those faced in the day-to-day work environment (Windle, 2011).

For Luthar (2003) resilience refers to patterns or processes involving reactions and choices leading to positive adaptation despite adversity or positive patterns of adaptation in the context of adversity. That resilience can be both positive and negative. Positive resilience develops by choice. It is encouraged within pastors who develop and promote well-being principles for life and apply them to ministry to hinder burnout and

nourish longevity. Pastors work with people entering ministry by assisting them to understand the nature of their call whether natural, special, or a mixture of both. The effect of resilience of longevity, which itself reflects the continual development of positive resilient characteristics in ministry, it involves personal and response choices throughout ministry life. Character never develops unless perseverance is a spiritual reality. Struggles of adversity calling for endurance and perseverance in ministry, are opportunities for resilience rather than occasions to judge, find fault, and assign blame. Spiritual resilience occurs through a relationship with God. Sometimes, it is seen as perseverance which is a basic attitude or frame of mind patience, steadfastness as steadfast adherence to a course of action in spite of difficulties and testing, perseverance, endurance, fortitude with a component of hope and confidence expectation, patient waiting (Campbell, 2016).

Church Growth

Church growth according to McGravan (1990) can be both qualitative and quantitative. However, in this paper, we will restrain our definition to its quantitative aspect. But Mc Swain, claims that a broad definition of church growth requires development if church growth theory depends on a framework of biblical theology. He also suggests that the most balanced church growth definition is that of Latin American missiologist Costas, which includes conceptual growth, organic growth, incarnational growth, and numerical growth.

Wagner (1982) measures growth through numbers and associates it to success because he concludes that Jesus is a "success" because His followers grew in number from twelve people to 120 individuals in approximately three years, which translates into a phenomenal annual growth rate of 115 percent. He continues to evaluate the

church growth in Acts to 222 percent, which is translating as a conversion growth.

Definition of Terms

In this section, we need to highlight some key variables that will serve as foundational criteria for our study. They are as follow.

Evangelism. The system or method used by a congregation or somebody to communicate the gospel, the word of God, to unbelievers with the intent to convert him/her and to persuade that person into becoming a member of the church.

Leadership. The act or behavior by which a group of individuals or an individual placed in a position of authority operates to inspire, to motivate and to train people, his followers, into fulfilling an assignment and achieving the goals of an enterprise successfully, involves at least four steps: planning, organization, management and control.

Culture awareness. Culture is a continuous process of developing meaning by ways of interactive communication using a target language. Culture encompasses a range of learned and shared products, practices, and perspectives.

Language. A knowledge of rules and principles and the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences.

Church growth. A movement within evangelical Christianity, which aims to develop methods to grow churches, based on business marketing strategies.

Problem Statement

In the book “Church Growth Analysis,” by McGinnis (2011) says that there is no

doubt that extraordinary means are necessary if the world is going to be evangelized. However, it is just as true that evangelism is truly effective only where those who are won become incorporated into ongoing Christian fellowship. It is important to know that those converted must be assimilated into churches. Now, according to McGinnis who strongly emphasizes the relationship between evangelism and church growth stating that a church grows when evangelism occurs and is followed by the incorporation of the new converts. McGavran (1990), on the other hand, argues that there are different types of growth and accentuates a lot on organic evangelism, which concerns the development of the member into disciple and his integration in church mission. Huh seems to go in the same direction when he said: internal growth that leads to responsible church membership becomes a significant object of church growth (Huh, 2008). If the contrary happens, where church members are transferring from one community to another and the Haitian community is losing its youth to English speaking churches, the community should shrink or even collapse. That is exactly the predictions made of the Haitian church community about 40 years ago: That by today, this community would be extinct because the adults will soon die of age. The youth being more fluent in the language of the land, than they are in the language of their parent's native land, will soon leave their native churches. Therefore, there will be no more Haitian community to worry about in the next 40 years. So, the question is: How come instead of extinction, the community experienced a 400% growth in 25 years?

Dempsey, Butler, and Gaither (2016), some experts in church health, explain that it is easy for a church to decline regardless of its strategies of growth. What matter the most is not the strategies but the commitment to the mission, and that is what we

do not have in the intermediary generation, who mostly were born here in America, and stopped identifying themselves with the community of their parents, to immerse themselves in the culture of the land. However, there is something greater than all of that. Despite the exodus, in spite of the lack of financial resources, the lack of commitment to full time evangelism due to the life imposed to the adults, the church keeps on growing against all odds. Therefore, in this research study, we intend to demonstrate.

Research Questions

Are the following variables: Leadership styles, evangelism, culture and language, education and resilience predictors of the growth of the Haitian Church community in the North American division of Seventh-day Adventist churches? (see Figure 1).

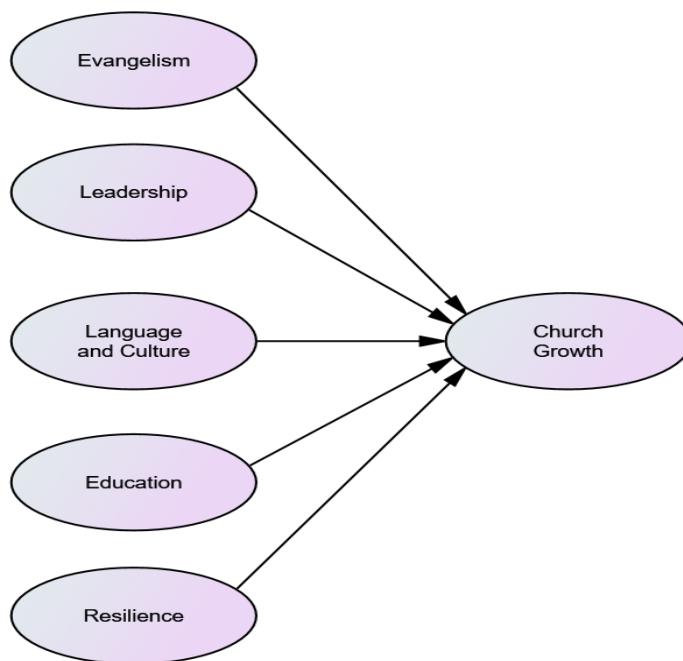


Figure 1. Research model.

Hypothesis

The declaration of the hypothesis is described as follows:

The empirical model in which the evangelism, leadership, language and culture, education and resilience predicts the growth of the Haitian Seventh-day Adventist Churches in the North American Division, has a goodness of acceptable fit with the theoretical model.

Research Objectives

This section presents the statement of the actions to be carried out with the models proposed in this study.

1. Build questionnaires for measuring: (a) leadership, (b) evangelism, (c) language and culture, (d) education, (e) resilience and (f) church growth.
2. Evaluation and adaptation of questionnaires for culture variables and the uniqueness of language.
3. Assessing the effectiveness of some terminologies of the confirmatory as the alternate propose model to explain and evaluate the theoretical relationships between the various constructs.
4. Analyze the variables involved in the study: (a) leadership, (b) evangelism, (c) language and culture, (d) education, (e) resilience and (f) church growth as they relate to the growth of the Haitian community.
5. Provide to the Haitian Seventh-day Adventist Church community of the North American Division, a higher level of confidence, a greater sense of its mission, a strong will for high quality of service, professionalism and satisfaction for the people they serve as they study will create a greater sense of awareness of the threat they are facing due

to the variables involved in the study information.

Significance of the Study

The general expectation about a research study would be an attempt to determine the relationship between the different variables; in other words, to determine how one affects another as it is the case in this study, about (a) evangelism and church growth, (b) language and culture, etc...for it would be instrumental in making decisions and in taking the proper actions that will impact the growth of the community and the retention of the youth who are leaving the local churches.

Therefore, these decisions and actions could be related to the following:

1. Improving the effectiveness of evangelism in the Haitian Seven-day Adventist Church community by empowering the membership through discipleship.

2. Improve the quality of the services and outreach ministries offered by the Haitian Seventh-day Adventist Church community, to the church members as well as to the non-Adventists community based on their needs and demands that are in harmony with our mission.

3. Partnering with the local state authorities based on their projects to develop the community to offer services that will address the needs of the community in collaboration with the local church, the higher church organization and the local state authorities.

4. Adequately measure the performance and evaluate the level of satisfaction of the people we serve which will inspire the decision-making process of the local churches and help stop the youth exodus from the Haitian churches to other communities.

5. Rekindle the fire every time of the main facilitators in the HSDA Churches as it relates to promote, advertise and keeping the goal to be community that facilitates

integration and is determined to fulfill its mission to always be the best community for their ethnic group thirsty for home flavor.

Limitations

In the development of this research are considered some relevant constraints to the development of this study.

1. Unable to theoretically test the relationship of all variables in the model.
2. The application of the instrument requires the participation of third parties
3. For the application of the instrument, it is required authorization of the leaders of the local churches and the Northeastern Conference administration.

Delimitations

Here are some limitations that must be considered relevant in the preparation of this work are mentioned.

1. The study was implemented in the local Haitian Seventh-day Adventist churches of the Northeastern Conference (NEC) system of Seventh-day Adventist churches whose territory extends to New York, Connecticut, Rhode Island, Massachusetts, Maine, and New England. It covered a four months period that go from March to June 2018.

2. To have a better assessment and more accurate study, was also extended to three other conferences: the Greater New York Conference (GNYC), the Allegheny East Conference (AEC) in Pennsylvania, which covers five states New Jersey, Delaware, Pennsylvania, Maryland and Virginia and the Southeastern Conference (SEC) that covers the states of Florida and Georgia. The study was delimited in the area of those conferences where Haitian churches, since they do not really cover all the states

that are comprised in a particular conference territory.

Assumptions

For this research study to be successful and to align itself with the perspectives of its intended results, several assumptions have been made that facilitates the first draft of analysis and considerations. They are formulated as follow:

1. We will use a semi-structure interview and pass out enough survey to cover the population that we intend to study.

2. That the population target will be largely represented and that we will find the appropriate amount of people to respond to questionnaire and participate in the survey.

3. That the researcher will do an in-depth study, analysis and evaluation of the literature and previous studies made by experts in the field, as well as the recommendation that can be very instrumental to the success of the study. That will also follow the relationship between the construct that form the theoretical model.

4. The empirical studies made with the most rigorous and scientific approaches, and conventionally accepted as sound and worthy of a highly educated approval will be used for this research study as the basis of interactions and effects between the variables.

Philosophical Background

Considering that church growth is the building of the church primarily through evangelism, it becomes imperative to consider this variable in the light of the Bible and to see what is its philosophical background. Therefore, in this section of our study, we will surf the Bible to see indeed what God had in mind, when He called his people and urge them to continue his work and to advance His kingdom through the preaching of the Gospel.

Evangelism

The growth of the church and evangelism have always been intertwined in the Bible. From the very beginning, when man decided to disobey His creator, human kind became lost in trespasses of sins, hopeless and cut off from eternal life because he fell short of the Glory of God, according to Paul in the book of Romans 3:23 and 5:12. And run away from God. So, the first act of God was to reassure them of his love and to promise them restoration (Genesis 3:15) since then, all that follows from a heavenly perspective is an act of evangelism urging man to come back to the perfect relationship he had with His maker and His neighbor. Consequently, Jesus was sacrificed to guarantee the act of salvation. However, how can people draw near to God, their Creator, unless they hear about Him said Paul in Romans 10:14?

Evangelism that runs through the Old Testament with Noah Genesis 6, with Abraham in Genesis 12:1-3 and through the prophets and kings, However, will reach His full potential at Pentecost (Acts 2). Upon receiving the Holy Spirit, the disciples went out preaching the Gospel and thousands of people were baptized. In addition, came to constitute/establish first the apostolic church and give evangelism its true purpose: To growth the church population, the church was understood as the new Ark of Salvation, the door of heaven and the kingdom of God on earth. The book of Acts shows the growth of the church as the result of evangelism (Acts 1:8). Therefore, it was rapid and effective. The church grows quickly and passed from 12 to 120 (Acts 1), from 120 to 3000 (Acts 2:38-39), from 3000 to 5000 Acts 5 and from 5000 to countless myriads around the world. God used all means of evangelism to reach out to man lost in sin and to invite him back to His Edenic home, the New Jerusalem, this city built by God himself.

So, Luke associates the growth of the church with the making of new disciples through evangelism.

Leadership

Contrary to the leadership style of the world, leadership according to God is to know where He wants people to be and taking the initiative to use His methods to get them there in reliance on God's power. All of this must be done in a spiritual condition and in a lifestyle that display His glory and honor His name (Piper, 1995). It is not primarily about directing or dictating them but rather developing them, changing their heart so they can feel comfortable and safe enough around you to do what you want them to do. The main goal of this type of leadership is to lead others to glorify God; and magnify His true character. To be that kind of leader God wants us to be, restless like Paul with the untamable desire to move forward, to become a better person, to grow in every sense like Jesus in Luke 2:52. According to Philippians 3:13-14. "Leaders are always goal-oriented people, optimistic, because they trust God to be in control of their life" (Romans 8:28). This confidence in an all loving God who gave Jesus for our redemption keeps the leader going, persevering, and inspiring other people without faltering.

He must be zealous Romans 12:8 says that if your gift is leadership, do it with zeal. Says, Romans 12:11. It must be a leadership modeled after Jesus's style of leadership which is servant leadership as portrayed by Mark 10:45: "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" and in Luke 22:25-28. Leadership from a biblical perspective is service. It is about being there for people in need, supporting others in building them up and transform their life so they can become like Jesus but first the leader must portray Him before them in

wisdom, in humility, in love longsuffering, seal, in compassion and in interest in the soul for salvation.

Cultural Diversity in the Bible

Very early, the cultural diversity issues arise in the Bible, first you have the Cain's line culture opposed to the Abel line's cultural setting, the pagan culture on the other side of the Mesopotamian River opposed to the Jewish culture. The monotheistic cultural context of the Israelites as expressed in Deuteronomy 6:4 opposed to the polytheistic cultural of the surrounding nations. Especially the Egyptians. The faith in the almighty God of the Israelite that cannot be seen opposed to the gods of Egypt that are represented by all kinds of idols and shapes, the autocratic and monarchic kingship style of the surrounding nation as opposed to the theocratic form of governance of the people of Israel (Judges and Samuel). Later Jesus will mingle with Samaritans, by understanding their culture and preach to the woman using her believe system and cultural background that is how He won her heart and reach out to the people of the city John 4. In His death Pilate inscription on the plate that they place above His head saying King of the Jews, was in three different languages, Hebrew, Greeks and Latin representing the three major languages spoken in the kingdom then but moreover the religious language, the cultural language and the political language (John 19). In Acts, Luke will be sensitive to the various culture around him as well by placing Paul in Athens more precisely in preaching the word of God using the culture of the people (Acts 17). He did not scourge them for having all those statutes they were worshipping but used them to speak of God through one that was unidentified. Finally, Paul will say I am Greek with Greeks and Barbarian with the Barbarians to win the highest. For God so love the world that ...whoever believes in Him... In the book of Revelation,

this everlasting Gospel is supposed to be preached to every tongue, nation, tribe and people. So, God does not have any problem with Culture. In fact, he uses it to reach out to the whole world and bring salvation to all.

Biblical Philosophy of Education

The basis for a Christian education program is given by Jesus in Matthew 28:19, 20 making disciples, baptizing them, and “teaching them to obey everything I have commanded you”. Kuiper (1958) has observed,

A noteworthy feature of the great commission is that it bids the apostles and the church of all ages to *teach*. In fact, *teaching* is spoken of as their chief missionary task. They are to go in order to *teach*. *Going* is but a means to the end of *teaching*. And they are to *baptize* those who accept their *teaching*. But they must *teach*, whether or not men give heed. And, significantly, they are told not once, but twice, to *teach*. (p. 245)

But what is such teaching? It is equipping the learner to become like Christ. Ephesians 4:11-16 tells us about gifted pastors and teachers building up the body of Christ into unity and maturity. Christian education is not just a recital of Bible books, catechisms, and creeds, nor careful adherence to a curriculum (getting the quarterly covered in forty-five minutes), nor a bag of tricks to keep children entertained. Pupils may churn out verses they have memorized (perhaps to win a contest), but with little change taking place in the way they live at home. Remember Psalm 119:11, “I have hidden your word in my heart that I might not sin against you”. The goal of a Christian education program is the growth of the whole church into the image of Christ. That is why it all started in the Deuteronomy 6:4 the Shema Israel. And Proverbs 22:6 Solomon declare teach the child according to the path he has to follow, and the best education is in the word of God (2Timothy 3:15-17).

Christian education is particularly important as we consider the modern American scene: seven to eight hours of television being watched each day, the baby boomers, groups with special needs, family fragmentation, high mobility, the declining popularity of Christianity, increased secularization, indifference to moral absolutes, entertainment saturation, Bible illiteracy, the explosion of technology to name but a few things. These cultural influences can easily affect the local church adversely. It cannot afford to have its educational ministry characterized by sporadic attendance, unfulfilled assignments, sloppy instruction, boring classes, and limited methods. The church of Jesus Christ must stand tall over against the world-and-life view of a pagan society.

Resilience

Resilience as defined by Dictionary Merriam-Webster (1996) is the ability to become strong, healthy, or successful again after something bad happens. The biblical perspective is that pain, hardship and difficulties even disaster are most of time a way for God to form the character of His people. Build up their faith and prove their commitment and obedience to His commandments for instance, God tested Abraham in Genesis 12 when He asked him to relocate his family to a land he did not even know. However, this test came with a promise of great blessing again in Genesis 22, He asked him to offer Isaac prior to fulfilling His promise towards him. He wants to make sure that His servant is ready to receive the promise and His blessings. Later on, He will test Job in a more horrible way to prove his allegiance. So was it in the New Testament because Jesus Himself was brought in the wilderness by the spirit of God to be tempted by the devil one. As well as in Gethsemane and on the cross. Nevertheless, His victory resulted in angels serving and worshipping Him. Jesus Himself declares in Matthew

24:13.

Therefore, the Bible is clear that the Christian will suffer but he will be victorious at the end. Therefore, resilience is very important in the growth of the Christian who will later influence the spiritual growth and the numerical growth of the church.

Organization of the Study

This research is structured in five sequential chapters.

Chapter I situates the study by presenting the background, the first thoughts that led to this finish product. In it also the problem is stated, the relationship between the variables, and the way the research was conducted: the problem statement, the definition of terms, the research hypothesis, the research questions, and the objective of the investigation, the justification, the limitations, the delimitations, the assumptions and the philosophical background.

Chapter II is the literature review which allows the reader to dive into the most scholarly and pertinent information, statements and conclusions of researchers before me who have been plagued by the same concerns, curiosity and desire to contribute to the world's large vault of knowledge, pertaining to church growth, leadership, evangelism, language and culture, education and resilience. It is also an expose about their importance, their dimension and a more extended study of their relationship with one another.

Chapter III is actually a panorama of the methodology that served as channel through which this study is conducted. In it will be found the research design and techniques that are applied to collect and analyze the data, the research sampling the measurement instrument, the construct validity, the reliability, the operationalization of

the variables, the null hypotheses, the operationalization of the null hypotheses, to conclude with the research questions and limitations of the selected method.

Chapter IV defines the nature of the analysis with its procedure and presents the findings as they relate to the research hypothesis, the behavior of the variables and the analysis of the main model.

Finally, Chapter V is a summary of the study with that includes the results, the conclusions, the final recommendations and avenues for future research study.

CHAPTER II

FRAMEWORK

Introduction

It is evident an undeniable fact that, the Haitian SDA community in the USA, contrary to the popular expectation, is growing way more than what was anticipated. The growth that characterizes the life of this community goes against all predictions on both level: administrative and local. With the problem of the youth leaving the Haitian churches to go populate the English-speaking congregations, and the elders dying massively in the local Haitian congregations, how can they accuse a more numerical and financial increase than it should be? How does the corporate world businesses help explain this contradictory observation and what are the factors that seem to come into play to facilitate such rapid and significant turnover? So, in this literature review, will be considered five factors that apparently affect positively the life of the Haitian churches: (a) evangelism, (b) leadership, (c) culture awareness and language, (d) education, and (f) resilience.

In addition, we will look a little deeper at the strategies of a lucrative business to see how they can be apply to church growth. The purpose in this chapter is to critically review and analyze those five factors, which are the variables that affect significantly the growth of the Haitian community. This will be done in the light of the numerous studies preciously conducted on this topic and the many conclusions previous scholars

have come to in their literatures. It is expected to grasp a clear understanding of these concepts at the end of this section, which will serve as the platform for further study and ground for new concepts development. Therefore, as mentioned before, this section will be a thorough review of leadership, evangelism, language, culture, and education as they all relate to each other but mainly church growth and looking forward to contextualizing them in the frame of the community of our interest. We will start with church growth.

Church Growth

McGavran (1990) defines church growth as both qualitative and quantitative. However, in this literature review, will focus the research only on its quantitative aspect. For Mc Swain (cited in McGavran, 1990), a more expanded definition of church growth requires development since its theory relies on a framework of biblical theology. He also points out the definition that Costas (1975) gives of church growth for it is complete and thorough. It includes conceptual growth, organic growth, incarnational growth, and numerical growth. He sees these different components of growth such as: (a) the degree of consciousness, that a community of faith, has about its nature and mission to the world; (b) organic growth, is the internal development of a local community of faith, and the system of relationships, among its members; (c) incarnational growth, is the degree of involvement of a community of faith, in the life and problems of her social environment; (d) numerical growth, is the incorporation of individuals, into a local community of persons for the kingdom of God by calling them to faith in Christ.

Wagner measures growth based on membership. He calls it success concluding that Jesus was "successful" because His followers grew in number from twelve people

to 120 individuals in approximately three years, which translates into a phenomenal annual growth rate of 115 percent. He continues to evaluate the church growth in Acts to 222 percent (Wagner, 1982) which is translating as a conversion growth.

Dimensions

Rainer (1998) declares that church growth has four dimensions: (a) spiritual (b) intellectual (c) numerical growth (d) and relational. However, Warren (1995) believes that the growth of the church follows five dimensions (a) fellowship, (b) worship, (c) discipleship, (d) evangelism, (e) ministry. For B. Hopkins and Hopkins (2008) it has four dimensions: (a) numerical or more, (b) conceptual or up, (c) organic or together and (d) incarnational or out.

Leadership

The concept of leadership, because it is still evolving even today as stated by Yanney (2014), makes it difficult to define in the scholarship realm. That is especially why, Bârgău (2015) argued that there are almost as many different definitions of leadership as there are people or to some extent as there are leaders. Therefore, considering how important the concept is for this work and understanding the limitations in coming with a definition, that would summarize all the others definition we will refrain ourselves to review the various theories and definitions that may explain a little the concept.

It is definitely a fact that almost all contemporary theories gravitate around at least one of these three perspectives: (a) it is either a combination of traits or personality characteristics, (b) a certain behavior, meaning a process or relationship, or (c) a

matter of skills. However, whichever the category or the amount of areas there are to fall under, they all have according to Wolinski (2010), one common denominator: It is about influencing a group of individuals toward achieving a common set of goals.

Some authors view leadership as taking people to places they have never been before, when for Guo, Dai, and Yang (2016), it is the process of influencing the activities of an organized group toward goal achievement. This definition is like Will's (1994), stipulating that the leader is one who mobilizes others toward a goal shared by leaders and followers. Leaders, followers, and goals make up the three equally necessary supports for leadership. Later one, Buckingham (2005), will agree that great leaders rally people to a better future making its fundamental purpose the ability to produce useful change, especially non-incremental change. For Northouse (2018), however, leadership is a process whereby an individual influence a group of individuals to achieve a common goal. It is successfully creating positive change for the common good (Sorensen, Traynor, & Janke, 2010).

According to Gandolfi and Stone (2016), a definition of leadership to be operational must have five components: (a) there must be one or more leaders, (b) leadership must have followers, (c) it must be action oriented with a legitimate (d) course of action, and there must be (e) goals and objectives. Which occur perfectly, in Winston and Patterson (2006), definition of a leader: one or more people who selects, equips, trains, and influences one or more follower(s) who have diverse gifts, abilities, and skills. Moreover, focuses the follower(s) to the organization's mission and objectives, causing the follower(s), willingly and enthusiastically expend spiritual, emotional, and physical energy in a concerted coordinated effort, to achieve the organizational mission

and objectives.

Thus, each of those above-mentioned definitions at some points matches a different style or theory of leadership. For example, there is:

1. The Great Man theory as explained by Thomas Carlyle which believes that leaders instead of being taught how to do things, are naturally born with the necessary skills and characteristics and the supernatural inspiration to lead (Cherry, 2017), to move crowds, convince people and influence them in his direction. In that category, we have for example Adolf Hitler, Napoleon Bonaparte, Alexander, the great Martin Luther King Jr. just to mention a few (Zakeer, Khan, & Nawaz, 2016). However, this theory was later on, rejected by Spencer after Mc Gregor whom argued that not only it is old school and had not enough moral evidence to support it, because those same great leaders displays many significant flaws and even sacrificed moral, just to achieve their goal; the end justifies the means. Let alone that many people did not make it to successful leadership journey despite their potential and innate abilities (Cherry, 2017).

2. The Traits theory that is actually, a newer face for the Great Man theory in stating that some natural specifics and passed down physical, mental or intellectual characteristic do qualify some people for leadership. As much as McCall and Lombardo (1983), think that some other specifics in one's character such as emotional intelligence, enough humility to stand corrected and the power to cultivate interpersonal relationship and to care for people can make him/her a great leader, just as well their absence can be fatal in his/her leadership career. However, who knows all the traits that one must have to become a great leader since each context calls for a different type of personality and leadership attitude? Therefore, Northouse (2018) refuted this

theory.

3. The Behavioral theory with Barnett (2018) argues that behaviors of a leader propel him more to success than all his physical, mental and even emotional traits. They continue to say that the leader's behaviors are best predictors of how much influence he will have over his followers, because they will bring greater satisfaction to them who will be willing to follow him naturally as their leaders. Katz, Maccoby, Gurin, and Floor (1951) discovered two types of leaders: The task oriented and the relationship oriented. Again, this theory was not perfect neither in the eyes of Northouse (2018), who sees no consistency in it especially in the light of employee orientation and production orientation where one can be strong or weak in one or another.

4. The debate about the previous theories especially regarding the context of leadership creates a vacuum that only situational leadership will fill with Blanchard and Hersey (1969). Those scholars sit their theory on two bases: successful leadership result from (a) situations to situations and each of them presenting different challenges to overcome and (b) the leader's ability to adapt to a situation and soar above it to success. That is why Bass (1981), adds a new dimension to that theory which he called environmental aspect of leadership.

5. Another theory evolved from situational theory is the Contingency theory model with Sayeed (1990), that accentuates on both the traits of the leader and how favorable is the situation in which, the leader is working. With the contingency model of leadership, the leaders and the context of his leadership win the focus over their knowledge, skills, ability other capacities and their characteristics (Blake, 2006). Also, in it like situational, one has the task oriented and the relationship-oriented leaders. But

the task-oriented leaders the least preferred coworkers (LPC) a measuring scale for that model, is almost inexistent yet they are usually very sharp at getting their job done.

Another theory is the Transactional Model of Leadership. This model of leadership is totally founded on reward, penalty, economic exchange, emotional and corporal exchanges and other such "transactions". Those core elements of this theory will create space also for three major assumptions that will be all drawn from Maslow's hierarchy of needs:

1. Employees' motivation is based on incentives or retribution, on reward or punishment.

2. Leaders have the full and unquestionable allegiance and obedience of their followers.

3. The subordinates are not self-motivated. They must be micro-managed, monitored for the work to be done. Because, as Hollander (1974), explains it, leadership is nothing more but a transaction process. Bass (1981), on the other hand and Chowdhury (2014), both believe in three fundamental levels that characterize this leadership theory: (a) positive contingent rewards, which is a compensation that comes as an incentive for a satisfactory work performed. Which also is based on an agreement made by both, the followers and the leader (b) active management by exception that is where policies are implemented to minimize the volume of mistakes that followers can make; (c) finally and passive management by exception or laissez-faire, which is the leader's or manager's lack of retributive action to reinforce the company's aim for excellence and eradicate the spirit of mediocrity. However, this according to Northouse (2018) is known for its leader's weakness to take into consideration the context and contingencies of

difficulties, in which workers may be working, and how hard they may be struggling against environmental conditions to achieve the company's goal.

4. Another theory is Path Goal leadership that emphasizes, the style and behavior that leader uses to cope up with the challenges of his work environment and his determination to achieve his goal. It focuses mostly on leaders' influence and ability to impact and motivate their followers to reach those goals (House, 1971). The two main philosophical assumptions of this theory are (a) leaders motivate indeed their followers to make sure the work goal achievement matches the expectations and are desirable, (b) they will help their follower's process and comprehend fully the most appropriate strategies which will facilitate the reaching of those desirable outcomes (Knight, Shteynberg, & Hanges, 2011).

5. Another theory is Leader-Member Exchange (LMX) theory leadership known again as the Vertical Dyad Linkage. It accentuates the nature and quality of the relationship between a leader and each member of his leadership team individually. LMX displays that leader develop contrasting relationship and act differently with each subordinate based on what defines Him/her; they relate differently to each individual team member (Lunenburg, 2010). This theory suggests that the relationships between leaders and followers usually displays three distinct levels (a) role taking, (b) role making and (c) routinization. Once they reach the second level, followers are categorized into two different groups: in-group and out-group based on their performance. These two groups will be differentiated however, by the privileges, opportunities and responsibilities that leaders grant to the in-group, yet which are not off-limit for the out-group. That is why Dansereau, Graen, and Haga (1975) observed that the in-group is more

dependable, communicative, and involved than the out-group.

6. Another theory is Psychodynamic leadership that emphasizes two main aspects: (a) leader's emotional intelligence and self-awareness and (b) the knowledge of his follower's personality Freud (1958).

7. Another theory is the Authentic Leadership theory that focuses on the leaders' behavior as it relates to him being transparent and driven by good ethics that encourages openness in making informed-decision (Avolio, Walumbwa, & Webber, 2009). It has five dimensions: Passion, values and behavior, relationships and connectedness, self-discipline and consistence, and heart and compassion.

8. Then we have Charismatic Leadership theory that described what is expected of the leader and his followers (Judge, Woolf, Hurst, & Livingston, 2006). Charismatic leadership possesses four key characteristics (a) the ability to articulate a vision, (b) the willingness to take risks in order to achieve vision, (c) displaying sensitivity towards follower's needs, and (d) demonstrating novel behavior.

9. Team leadership theory that is concerned about the interaction between the leader and his team members it is extremely important especially in church setting and much relevant to countless settings. It requires from the leader three important steps to solving a problem within a team context, (a) identifying the problem, (b) understanding the context, and (c) determining the possibilities (McMaster, 2018). It can be applied more effectively if the leader is sensitive to the five different levels of team development, which are: forming, storming, norming, performing and adjourning (Northouse, 2018).

10. Visionary leadership, focuses on the leader's ability to think critically and forward, to cast effectively a vision, to project a positive image on the future of the

organization and provide direction for future planning and goal setting that can galvanize and motivate followers (Williams & Turnbull, 2015).

11. Strategic Leadership theory. Built on the very foundations of visionary leadership theory, strategic leadership is the ability to influence others to voluntarily make day-to-day decisions that improve the long-term viability of the organization, while at the same time maintaining its short-term financial stability (Rowe, 2001). It can also be defined as the approach used by a senior management to articulate purpose, build and cast strategies, to influence implementation within the organization. Strategic leadership is the ability to anticipate, envision, maintain flexibility, think strategically and work with others to initiate changes that will create a positive future for an organization (Ireland & Hitt, 1999).

12. Democratic/ Participative. This leadership theory is more people oriented in that which leaders are more sensitive to their followers' feelings. So, they encourage their group members to contribute largely and participate actively in implementing the structure of their organization while leaders retain the right to allow the input of others. Therefore, their followers become more relevant because they are part of the decision-making process,

13. Servant leadership theory is a leadership philosophy in which the main goal of the leader is to serve. A servant leader shares his power, puts the needs of the employees first and helps people develop and perform as highly as possible (Sendjaya & Sarros, 2002). This style of leadership calls for a norm inversion, prioritizing customer service associates; the leader serves the people instead of people serving the leader (Kashyap & Rangnekar, 2014).

14. Transformational leadership is the leadership philosophy in which a leader works with teams to highlights needed change, creating a vision that can guide the change through inspiration, and executing the change in tandem with committed members of a group (Bono & Judge, 2004). It serves to enhance the motivation, morale, and job performance of followers through a variety of mechanisms; including the act of connecting the follower's sense of identity and self to a project and to the collective identity of the organization; being a role model for followers in order to inspire them and to raise their interest in the project; challenging followers to take greater ownership for their work, and understanding the strengths and weaknesses of followers, allowing the leader to align followers with tasks that enhance their performance.

Importance

Leadership is very instrumental to the success of an organization. Because according to Vander Weerd and Reitsma (2012), without it, all other elements lie dormant. A powerful leader can help enhance the organization productivity and achieve its business goals. Whereas a one blanket characteristic that solves all problems, Leadership is what helps cure the failing health system that jeopardize the success and growth of an organization. If it is going to be considered as adequate for an organization. It motivates employees, provides guidance, initiate action, build morale and improves satisfaction, coordinates employee needs and organizational needs while delegating responsibilities. For Caldwell, Chatman, O'Reily, Ormiston, and Lapiz (2008), leadership is extremely significant in promoting change which will result in working to develop general norms such as teamwork and employees' satisfaction that increase general readiness for change with a group. However, successful leadership (a) cultivates a

culture of organizational excellence and effective communication with staff; (b) focus on overcoming barriers and deal directly with resistant staff or process issues that impeded prevention of; (c) inspired their employees; and (d) thought strategically while acting locally, which involved politicking before crucial committee votes, leveraging personal prestige to move initiatives forward, and forming partnerships across disciplines. Hospital epidemiologists and infection preventionists often played more important leadership roles in their hospital's patient safety activities than did senior executives.

Dimensions

Leadership is remarkably successful when it transpires through expertise, experience, and wisdom, problem solving ability, personality, core beliefs and values awareness of self and others which are the seven dimensions discovered by Bodnarczuk (2015).

According to Barnes-Mauthe, Arita, Allen, Gray, and Leung (2013), there are five dimensions of leadership:

1. Ethical. Ethics bleed from the top down in companies (both good and bad) so this is a must have for any leader. You cannot expect good choices from staffers when you are not making them yourself.

2. Self-motivated. If a leader isn't a person of action, the team will take their cues from that, so this is critical. Marching out boldly to conquer the hour, day and week will inspire others to act as well.

3. Goal oriented. We've all had leaders who ask us to set goals, but they should also have goals independent of ensuring that you meet yours. This makes sure they have skin in the game and are accountable.

4. Effective time manager. Again, this sets the tone for all who works for a leader yet can be a delicate balance as they carry out the work and find time to interact with those around them to stay in touch.

5. Sets priorities, some managers do feel at time that everything is a crisis, so finding a leader that's aware of what's truly critical and time sensitive can be a treasure to work for.

Sugerman (2011) thinks there are eight dimensions to leadership: (a) pioneering, (b) energizing, (c) affirming, (d) humble, (e) inclusive, (f) deliberate, (g) commanding, and (h) resolute.

However, Clinton (2018) believes that leadership has also eight dimensions which are: (a) Identifying personal values, (b) dealing with change, (c) defining and refining vision, (d) using social intelligence, (e) recognizing and motivating others, (f) creating a personal leadership development plan, (g) communicating clearly, and (h) striving for personal excellence.

Finally, Reeves (2008) handpicked seven dimensions in leadership for growth: Communicative, analytical, collaborative, reflective, relational, system and visionary.

Evangelism

Definition

Evangelism is the act by which the church fulfill its mission of proclaiming the gospel of God's salvation through word and example to those who did not know it or had not accepted it; and all this is done with the objective to attract persons to the church in the society where they lived and worked (Westerhoff, 1994). Miller-McLemore (2012) defines evangelism as a ministry, a passion for the lost and a way for the church

to care for people's deepest needs; needs that are physical, emotional, and spiritual. It combines meeting the needs of hurting people with the verbal proclamation of the gospel of Jesus Christ, simply caring for persons in the name of Jesus Christ. It is meeting persons at the point of their need and ministering to them physically and spiritually. The intent of ministry evangelism is to present the good news of God's love in order to introduce people to Jesus (Miller-McLemore, 2012). It simply means considering the whole person and focusing on long-term impact. For Reid (1998), evangelism is permanently meeting deep needs, empowering well-trained volunteers, and involving significant organization and oversight.

Importance

As it comes to its importance, it is the direct biblical commandment from God. The mission, God has planned from Christians and the act by which every believer proves his love for His Savior. It is also the most important training activity for future leaders. Therefore, evangelism is not just important for the member, but it is also important for the growth of the church (Stevens, 2003). It is the proclamation of the gospel of Jesus Christ. Central to the issue of spiritual conflict, a spiritual warfare of two powerful opponents, that of God and His followers versus Satan and his followers (Coleman, 2006); it is the good news of Jesus Christ communicated through the power of the Holy Spirit, the only mean by which people experience salvation. Find the power to transfer from the kingdom of darkness into the kingdom of God. Evangelism is very important because it is not only interrelated with the spiritual warfare, we are all caught up in. In addition, the only vital way we can fulfill our mission on earth, as a spiritual people charged with a spiritual engagement, to displace the dominions of darkness

(Rankin & Stetzer, 2010).

Dimensions

For Jules (1996) evangelism has seven dimensions, which, are biblical theology, consciousness, involvement of laity, ongoing process, motivation and management, faithfulness to the task and great results.

Snyder and Adams (2014) depict four dimensions of evangelism: (a) conversion evangelism, (b) discipleship evangelism, (c) justice evangelism, and (d) culture evangelism. Wimber and Springer (2009), reveal that evangelism has three dimensions (a) the line (cognitive evangelism), (b) the square evangelism or affective evangelism, and finally (c) the cube evangelism or the behavioral evangelism.

Education

Definition

Education is one of the most important social institutions through which a society teaches its members the skills, knowledge, norms, and values they need to learn to become good, productive members of their society. As this definition makes clear, education is an important part of socialization. Education is both *formal* and *informal*. Formal education is often referred to as *schooling*, and as this term implies, it occurs in schools under teachers, principals, and other specially trained professionals. Informal education may occur almost anywhere, but for young children it has traditionally occurred primarily in the home, with their parents as their instructors (Burris, 2011).

Importance

According to Wagner (1982), the logic of education points out forms of knowledge

seen inform of public or social experience in and character. Through this dimension, individuals who are educated should use dialogue to freely and constructively interact with fellow human beings in a socially responsible manner. Education is an important agent of socialization and encourages social integration, especially in countries with diverse populations, such as the United States. It has the power to eradicate ignorance and poverty and make individuals become independent by giving them choices. In the U.S., everyone has the opportunity to receive an education. Through their schools, students from a variety of cultural backgrounds come into contact with mainstream culture.

Dimensions

Fadel (2017) identifies four dimensions in education:

1. Knowledge which includes what we know and understand such interdisciplinary, traditional knowledge like mathematics, modern and thematic knowledge.
2. Skills that transpires in how one uses what he knows. It involves creativity, critical thinking, communication and collaboration.
3. Character which concerns about how one behaves and engages in the world it is about mindfulness, resilience, curiosity courage, ethics and sound leadership.
4. Meta learning that points out how one adapts and reflect and is translated in meta-cognition and growth mindset.

Ducasse (1944), basing his approach on the very human nature will depicts eight dimensions in education, which are: (a) intellectual education (b) physical education (c) vocational education (d) education in social dexterity (e) education of the will (f) aesthetic education (g) moral and religious education (h) liberal education.

Wanjohi (2011) also reveals the dimensions for education which includes: (a)

cognitive, (b) normative, (c) creative, and (c) dialogical. However the best set of dimensions of education with regard to our research study comes from Akinsola (2015) who sees education as (a) community building (b) proclamation of a message (c) moral instruction, (d) prophetic witnessing to the truth and finally (e) servicing the material and spiritual needs of the community.

Language and Culture

Definition

Language is one of the instruments used by man to establish communication. As a human creature, he is both a receiver and a sender of messages. He does so to gather and exchange information. According to Sapir (1921), it is in “every cultural pattern and every single act of social behavior to revolve around explicit or implicit communication” (p. 104). For De Saussure (1956), language is a system of signs with the understanding that a sign is made of a signifier (the sound- image or the written shape) and a signified (a concept). As so, they are intertwined and indispensable to one another. He also defines it as the system of differences, therefore, admitting the difference of meaning of a sound-image or written shape in different languages. Crystal (2012), can be with no mistake be credited for introducing language as the systematic, conventional use of sounds, signs or written symbols in a human society for communication and self- expression. While Emmitt and Pollock (1997) suggest that language is a network of signs all conventionally approved by a community or a category of people that use them.

As for culture, we could say with no exaggeration that there are about two or three hundred and even more definitions for culture. Sapir (1921) sees it as a system of behaviors and modes that are pure spontaneous. Anthropologically speaking, culture

can also be a connection of ideas and feelings accepted by the majority of people in a society (Rocher, 1972). Even though for Taylor (1974), another anthropologist, culture in a complex definition, includes beliefs, arts, skills, moralities, laws, traditions and behaviors that an individual, as a member of a society, gets from his own society. It is indubitably learned and shared within social groups and is transmitted by non-genetic ways (Dictionary Merriam-Webster, 1996). In its simple or complex form, culture varies from one society to another. That is why probably Goodenough (1996) suggests that culture is the driven force that associates people systematically on the premises of their common way of life. Therefore, culture is the only distinction between human and animals. Because culture is for men only. No wonder Yazdi and Mohammad (2005) see man as animal with culture. Eliot (1961) considers culture as a capital and means for developing all cultures and knowledge in order to terminate all human sharing problems, for helping economic stabilization and political security.

Importance

Language is extremely important in the growth of the Haitian church in USA because words are but symbols. Symbols have meanings. Meaning is assigned to symbols by the culture in which one lives. For Chase (1969), the purpose of language use is to communicate with others, to think, and to shape one's standpoint and outlook on life. Indeed, language figures human thoughts. Real communication takes place only as two parties try to communicate assigning the same meaning to the symbol being used. Therefore, it is instrumental for a group to communicate in the language of their culture. This presents a real problem to the one trying to communicate through an interpreter or with a limited ability in a particular language. Livermore (2009) observes

that language is more than just learning words. It includes learning general strategies for how to communicate in ways that are respectful or get information. He goes on to emphasize that language is central to effective cross-cultural communication. So is the problem with culture, because according to (Hesselgrave, 1991), Effective evangelism is contextual evangelism. While the message does not change (Jesus Christ as Savior and Lord), the methodology of doing evangelism changes from culture to culture. Hence, language and culture are extremely valuable and indispensable in the life, the success and survival and the growth of the Haitian church in USA. Building cross-cultural relationships take time. This is one of the reasons why I am apprehensive about “doing evangelism” with interpretation. For Elmer (2006),

You can't build trust with another person until they feel like they have been accepted by you—until they feel you value them as human beings. After trust is established, there is a greater likelihood that people will share important information. (p. 151)

Communication is made up of two things: Information and relationship (Watzlawick & Beavin, 1967). The relationship between the persons defines communication and is, therefore, the most important part of the process.

Dimensions

The seven dimensions of culture according to MindTools (2016) are: (a) universalism versus particularism, (b) individualism versus communitarianism, (c) specific versus diffuse, (d) neutral versus emotional, (e) achievement versus ascription, (f) sequential time versus synchronous time and (g) internal direction versus outer direction. for (Hofstede, 2003) culture has five dimensions; (a) uncertainty avoidance, (b) power distance, (c) masculinity and femininity, (c) individualism/collectivism and (d) Confucian

dynamism. However, most of these dimensions and others are also proposed by Straub, Loch, Evaristo, Karahanna, and Srite (2002), who identified five dimensions to culture which, are: (a) uncertainty avoidance, (b) universalism-particularism, (c) neutral vs. emotional relationship orientations, (d) specific vs. diffuse orientations and (e) achievement vs. ascription. For Fiske (1992), this construct only has four dimensions: communal sharing relationships, authority ranking relationships, equality-matching relationships and market pricing relationships. Schwartz (1994) identifies three dimensions to that construct: conservatism vs. affective/intellectual autonomy, hierarchy vs. egalitarian, harmony vs. mastery.

Resilience

Definition

Resilience is the ability, the determination to survive a terrible situation in life, the faculty to cope up well with the stress and the emotional disequilibrium, upheaval, the instability of change and the unexpected circumstances that affects one way's of life. So, it is also the possibility to accept the feelings that come with it according to Jarrett (2005). Resilient people have to ability to adjust to new paradigms and relate to whatever change therein because they know they will bounce back at the opportune time. It is the power to think optimistically even in hardship and difficult time. It is opting for vintages that will empower them and make them aware or even control their thought processes because they understand that as man thinketh so is he (Proverbs 23:7; Romans 1:18-23). It transpires in having a greater sense of purpose and vision which gives a reason to persevere through by behaving ethically. Currently, a definition is that resilience refers to the capacity of a dynamic system to adapt successfully to disturbances

that threaten the viability, the function, or the development of that system (Masten, 2014).

Importance

Resilience is very important because it reflects a concern for improving the capacity of physical and human systems to respond to and recover from extreme events. It gives a sense of self confidence which comes with the determination to rise above all challenges, to find ways through them by looking at them as opportunities. It enables individuals to respond to changes by adapting. Resilience gives to individuals the determination, tolerance and patience required to get to the bottom of problems, while providing them with opportunities of resolving problems. Finally, it develops in people attentiveness, empathy, real interest, and understanding (Masten, 2014).

Dimensions

According to an article published in 2014 by Folke et al. (2010), resilience has five dimensions, which are: (a) emotional, (b) physical, (c) intellectual, (d) spiritual, and (e) relational. Resilience must also physical because living in different environment and climates and worshipping in different cultures, our body is all we have to express how we feel, of course in the physical limitations and strengths we've been given. It is also intellectual because as a man thinks so is, he. It can be mental resilience is the result of thinking optimistically even in hardship and difficult time. Resilient people opt for vintages that will empower them and make them aware or even control their thought processes. Most importantly, it is spiritual in that which it reminds the individual that she/he is connected to something bigger than him/herself and present situation. This

spiritual resilience transpires in beliefs systems, moral values, and self-identity that give a sense of purpose and vision and a reason to persevere through by behaving ethically challenges. Finally, it is relational. Developing and keeping trusted friendships is the last dimension of resilience. Knowing how to communicate inter-culturally, being sensitive to the needs of others, and allowing a comfortable exchange of ideas, views, and experiences allows old relationships to be kept and new relationships to be built in expatriate life. The most intimate relationships we have those of family need to be safe, supportive, accepting and honoring. This provides an oasis for family to live in a healthy and secure environment. Resilience has six other dimensions such as: self-confidence, vision, flexibility and adaptability, organization network social interaction and finally positive action. For Reich, Zautra, and Hall (2010), resilience has five major dimensions: (a) ethnic and cultural, (b) social, (c) organizational, (d) biological and finally (e) cognitive, affective and behavioral.

Relationship between Variables

Leadership and Church Growth

Church operations, although they may differ in many aspects from a profitable business organization, can very well function in the same standards of marketing, customer's satisfaction and even leadership setting if it is going to experience full development and success. In fact, it is understood that whatever the nature of an organization or its mission, with no exemption for church per se according to Adeyemi-Bello (2001), it cannot succeed in fulfilling it without sound leadership and most importantly, without a leader that is applying the appropriate style of leadership towards high performance for his company (Bottomley, Burgess, & Fox, 2014; Dinh et al., 2014; Hiller, DeChurch,

Murase, & Doty, 2011). From the very first page to the inspired book, the Bible, the success or failure of church members has always revolved around good leadership that impacts their environment and transforms the reality of their life (De Muese, Dai, & Wu, 2011; Goleman, 2000). According to Hanna, Avolio, and Walumbwa (2011), He is the one, who embodies the values, the standards and the characteristics of integrity that company presents as the central image to its surrounding community. This contrasts with Burton (2010) who believes that the senior pastor's leadership style is not enough to influence the growth of the church. Nevertheless, leadership plays an intrinsic role in society today just as much as rapid advancements in education, technology, and business demand higher skill sets for future development in economic growth (Anderson & Kim, 2009; Brady & Spence, 2010). So, a clear understanding of the leadership style is instrumental to the church success (Hiller et al., 2011). According to Kouzes and Posner (2002), leadership is not just about personality; it is about behavior, a set of skills that is observable. An interactive relationship between leader and follower that implies both, in their involvement, will impact one another (Dunn et al., 2012). In other words, the only way to understand leaders and followers is in relation to each other, as they both work together to achieve the highest goals Vugt, Hogan, and Kaiser (2008). Therefore, we can relate to Connell (2005) when he said, "The megachurch leader's passion to communicate the vision of the church and the message shared with megachurch members were perceived as important to the addition of new members weekly" (p. 95).

Kim (2000) stated entrepreneurs who lack supervisory talents are the greatest obstacle to robust growth and profitability. Choubey, Sinha, and Pattanayak (2013) identified five skills which could be critical factors of success in growing a new venture

including leadership, communication, human relations, technical, and inborn aptitude. The interactions between customers and sellers form the customer cycle: engagement, commitment, connection, and satisfaction in the cycle's stages (Sashi, 2012). Therefore, for a church to grow, it needs good and visionary leaders. In other words, it is all about leadership style. A pastor's behavior as a leader, has direct bearing on church growth, sustainment of church members, and any community outreach endeavors he or she aspires to accomplish (Royster, 2016). A leader, like an architect must create durable structures of ministry while encountering the imaginative challenge of design and the practical adventure of installing new systems to sustain effective ministry (Mann, 1998).

However, it seems growing the perception that corporate leaders have become very selfish nowadays and can be very detrimental to the growth of their organizations. Consequently, the need for servant leaders stands out more than ever for growing and sound churches. One type of firm performance that business, community, and human resources management leaders have become interested in understanding better is social performance. Community skills and performance is considered a possible outcome from servant leaders' choice of practices because servant leaders have a community focus (Parris & Peachey, 2013). Therefore, we need leaders who can ride the cultural waves of our time. But we also need other leaders who can read the tides, and the deeper cultural currents of our age. Our recent emphasis on numerical church growth -borne largely from fear, not faith- has led to the unbalanced ascendancy of mission-minded middle managers (Percy, 2014).

Evangelism and Church Growth

Evangelism as Cornette (2017) mentions it is the heart of God. If so, it should

also be the heart of the people of God. It simply means that if we want to talk about building God's kingdom, or else growing His Church, we need to bring in, His people. But how can we do so without evangelism? This is the reason why, it is almost impossible to talk about one without the other. For Guder (1994), God requires church growth, because it is His purpose that people be found and saved through faith in Jesus Christ, and this only happens in and through the church. McGavran (1990) defines mission as divine in finding that is also vast and perpetual. Moreover, he ties up the mission of the church to its growth when he states that the chief and irreplaceable purpose of mission is church growth. He places the numerical growth of the church as one of the most important aspects of authentic evangelistic mission, arguing that this is scriptural. Newbigin (1995) backs up this idea up by saying: When we turn to the story of the first days of the church as we have it in the Acts of the Apostles, we find a lively interest in numerical growth. Church growth is the building of the church primarily through evangelism. While church growth writers of our era speak of other kinds of growth (e.g., transfer growth and biological growth), Luke is concerned with the growth of the church that comes from the making of new disciples (Rainer, 1990). However, evangelizing is not all, it must be done in an effective way. Hence (Hong, 2007) proposes a new system of evangelism: The Diamond Evangelistic System which consists of the whole church being born again as an evangelism-based church and strive more for witnessing and newcomer settlement ministries. This comes in harmony with Stone (2007) who believes that the best strategy that a church can use to grow is to be itself, for the church he declares, is the evangelistic strategy ever for church growth.

Education and Church Growth

There is another factor, which plays an important role in the development and the sustainability of a church, as much as, culture, language, evangelism and even leadership, it is education. Evangelism is primarily an effort to help save His people, it is a mean by which God populates His kingdom with have lost previously in the world and have come to discover the beauty and the power of salvation. That is what Jesus did for all on Calvary. So, the preaching of the Gospel as Paul said in Romans 1:16 is power unto salvation for whoever believes. Now how can one believe unless he is taught in the word, therefore the work of education, when we believe, we enter into a new covenant with God. God never makes a covenant with His people without admonishing them to teach the law of this covenant to the next generation. He did it for Israel, so He intended to do for everybody using the members of this covenantal body to educate the new converts, their children so they can become strong in their belief, engage in the same work of educating others after them. Koops (1959) explains it clear that Christian parents, members of the covenant, will see immediately that it is not only their responsibility to provide an education for their children. It is also their responsibility to provide a Christian education for their children. But the necessity of recognizing the divine-human relationship within the educating process does not as such and by itself determine the structure of the educational system. Because he said, parental responsibility of educating their children comes before evangelism not with evangelism. Moreover, Ngursangzeli (2007) believes in school and campus crusades, which primarily focus on non-Christians students.

This is so important that the Baptist world alliance, in their concern that the

division for evangelism might fail to highlight the vital role that nurture, discipleship and education must play for evangelism to be effective, decided therefore to include education within the Division, along with evangelism (Tiller, 1980).

Language/Culture and Church Growth

If church growth cannot be conceived outside of evangelism in all its strategies, it remains a necessity to be mindful just as much about that, which can be either a hindrance or an easement to its success. Moreover, of all the components of church growth I have come across thus far, culture still occupies a very meaningful seat in the realm of success or failure in the debate of pertaining to church growth. The reason behind this is that culture is the screening tool through which one, when he receives the word, determines if it is relevant to him or not. According to Taylor (1974), it should be described as ‘the complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society’. Furthermore, we ought to understand culture as referring to man in his wholeness. It is not about man on his own but together with others, for culture is ‘the total, shared, learned behavior of a society or subgroup (Mead, 1953).

It is also the art that the evangelist wraps his evangelistic activities with so people can accept it with great enthusiasm. Therefore, it becomes an imperative for any searcher to go in depth in this area of evangelism as it leads to church growth. I believe that is why (Oleksa, 1997) analyses the parable of the seed as recorded in the Bible; and in the light of the mutual importance that culture has on evangelism and therefore on church growth, states that the Word of God as Scripture, must be expressed in human language, and language is culture. The Gospel of the Kingdom must be preached

in human words, and words are culture. The presence of Christ must be converged, led manifested with signs, symbols, art, music, liturgical action, sacrament, and all this is culture. The truth, like the seed, needs soil in which to grow, and the soil is culture. So, religion is fundamentally imbedded in culture as said by Newbigin, religion including the Christian religion, is thus, part of culture. For religion changes while culture remains unchanged, signifying that religion is only one element within the larger idea of culture (Scott, 2013). It is also understood that faith and culture bring together two interconnected elements: the transmission and content (O'Callaghan, 2017). They both can only be received, understood and handed over from one group to another. Faith is often transmitted as culture through evangelism for the growth of the church, and culture is always passed on from a faith related standpoint. Secondly, they both have significant substance, dream, belief, and intuitions that cry out loud for interpretation and clearer definition for a better understanding. When faith derives from God's revelation, and culture birthed out of the human spirit, they become overly intertwined, and interact commutatively with one another. Pope John, Paul II translated this idea even better. When he reaffirmed in Discourse, January 16, Città Del Vaticano: Libreria Editrice Vaticana:

The synthesis between culture and faith is not only a demand of culture, but also of faith... A faith that does not become culture is a faith that is not fully received, not entirely thought through, not faithfully lived'. In addition, he continued to say: 'culture itself has an intrinsic capacity to receive divine revelation'. (Brague, 2014)

Understanding the cultural elements that challenges or condition faith, according to O'Callaghan, should help the Christians redirect their explanation of belief and religion through public evangelism in strategies that will make successful in convincing the hearers to embrace. In other words, should facilitate and evangelization and make it

more relevant to the world for the end result of church growth. For instance, the culture of the modern western world is the outcome of a systematic, rational and pragmatic reevaluation of the Christian new discoveries. There is an inevitable and an ongoing dialogue between this two concepts culture and faith that will lead to growth, because they are so closely related to each other, that *First*, Christianity will continue as in the past, to push, enrich, motivate and inspire, human thought processes, through 'new evangelization'. This way it revitalizes vast and meticulous philosophical reflection that in return, is able to acknowledge and receive whatever the Christian faith transmits as impulse. *Secondly*, faith feeds itself on the huge storehouse of human thought, wisdom and culture to fish for tools and strategies that are instrumental to fulfilling its only mission: impact and touch the mind and heart of individuals in God's name, through evangelism that leads to church growth. That is what Biser (1987) calls 'historical-cultural self-actualizing of Jesus Christ. Translated rightly by O'Callaghan as "structural Christianity".

Language and Church Growth

A. Hirsch and Hirsch (2010) define culture as a complex jungle of ideas, history, language, religious views, economic systems, political issues, and the like, we must understand that language and religious views usually go hand to hand and kissed each other at the bedrock of culture. Therefore, it is more than necessary to consider this aspect as it deems very important in evangelism and therefore and church growth. In fact, the Bible says the champion of evangelism, Jesus the son of God, to reach out to human kind became flesh as though He was the word. So we can safely assume that this word to be relevant to humankind had to be a man that contextualization which is also the nickname of culture, but most importantly He had to speak or to be spoken the

language of men. That is why (Scott, 1985) says that God became human, taking the flesh of a Jew. God became incarnated into human history, human culture, and human language. So, language plays a major role in the growth of a community. In fact, Schick and Toth (1993) believe rightfully that language is human speech that produces the expression of human ideas and the most common system of communication. Language is also God's means to convey His will to His people throughout biblical history. That is what the early church did to open doors that would normally not welcome it, the first disciples had to open themselves to all cultures and people, so they could be a beacon of light to all people. Paul said:

To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so, as to win those under the law. (1 Corinthians 9:20)

In doing so, Paul demonstrates a keen awareness of his context and adjusts his message accordingly aligning himself initially with the assumptions and premises of his hearers/readers so lead them to a fuller understanding of Christian faith and practice. In other words, through versatility he can appeal to a wide variety of audiences (Fluegge, 2016). This idea was successfully translated by (Bosch, 1996) who said that the early church sought to adapt the message using Jewish thought, Greco-Roman ideas, and Stoic, Epicurean, and Platonic. This suggest that evangelism, for it to work can never be unilateral since one size never fits it all. It takes a whole combination of ideas, great amalgamation of thoughts and a multiplicity of languages to make the gospel relevant to all and worthy of winning all groups and classes. Therefore, language is instrumental in preaching the gospel and growth numerically the church. In fact, that is why at Pentecost, the Holy Spirit animated the disciples so powerfully that each could

hear the Gospel in their own language even though the disciples were only speaking their native languages. To go further in that thought Latourette (1945) offers a list of factors contributing to the ultimate success of the Christian movement and claims as one of those factors the fact that Christianity was both intransigent and flexible.

Resilience and Church Growth

In the book of Acts chapter 9:31 it is said that the church then had peace throughout Judea, Galilee, and Samaria, and it became stronger as the believers lived in the fear of the Lord. And with the encouragement of the Holy Spirit, it also grew in numbers. It is nonetheless hard to believe let alone even understand how the Apostolic Church could grow stronger in the circumstances surrounding them and the many challenges that they had to face. The leaders and preachers were imprisoned daily. Members were threatened with violence or worse. Stephen's martyrdom remained a fresh memory. Paul had barely escaped with his life from the hostile Jews. A blood bath was inevitable. Even so, they did not back down they did not give up, instead they grew stronger in faith and number. That must have been incredibly resilient of them.

Church resilience is manifested through four specific characteristics: It makes the church steadfast, immovable, abounding and confident. These are also the essential qualities that keep a ministry blooming and a church grow in every aspect and become more dynamic. Swindoll (2017) threats, difficulties, persecutions, and hardship have the tendency to discourage and depress those who go through them. However, if one stands fearlessly and, in the midst of them, it encourages other to do the same. That is steadfastness. When ordered to stop preaching the gospel, they remained committed to it even more. Peter said it is better to obey God than men (Acts 5:32-40).

It resulted in more people getting baptized after this painful experience they went through which became their motivation to finish the mission because they know they had a cause. And if one doesn't have a cause for which he is willing to die, he is not fit to live. The church membership passed from 3000 to 5000 afterwards. They disregarded all threats, floggings, persecutions, and even death because they had a vision due to their mission: the preaching of the gospel in and out of season. Their steadfastness contaminated even some among those who persecuted them into embracing their faith as well because they could not reconcile the faith of those poor people even in the midst of the worse tribulations yet. They remain faithful to their cause (Romans 8:28).

Therefore, their conviction spoke louder than their sermons to convince others. They flourished confident and immovable and even more joyful in the face of hatred and persecution from thousands to hundreds of thousands and worldwide growth because people who are traumatized sometimes do actually end up in a better place than they started in many respects (Pratchett, Pelcovitz, & Yehuda, 2010). In light of that, the best definition of resilience as it applies to people would involve a reintegration of self that includes a conscious effort to move forward in an insightful integrated positive manner as a result of lessons learned from an adverse experience (Yehuda, Flory, Southwick, & Charney, 2006). The idea of moving forward is an important component of resilience because this notion recognizes that some of the most resilient people may have had suffered a lot or still have great pain and a rough life; but they do not succumb to its negative effects. Resilience involves an active decision, like sobriety, that must be frequently reconfirmed. That decision is to keep moving forward (Yehuda & Flory, 2007). What it does is exactly what Masten (2014) defines as resilience: The

capacity of a dynamic system to adapt successfully to disturbances that threaten the viability, the function, or the development of that system. It gives to the church the opportunity to regroup, as they become aware of their precarious state, to appraise carefully their situation and the outside stressors that aims to weakens them, to plan a strategic counter attack and an adequate response to their attackers, the equip parsimoniously their team members and prepare them for the worse harassment/ challenges and the best defensive mechanism to adopt, and finally, to execute the mission for which they are called. This is exactly what determines the growth of the 21st century church; because church growth is always intentional result from winsome strategy.

CHAPTER III

METHODOLOGY

Introduction

This research paper has many purposes and aim to solve very significant issues that the Haitian churches in the North American churches are facing “Growth”. However, among its many goals, the one that sticks out the most is the investigation of the correlation between church growth the dependent variables and (a) leadership, (b) evangelism, (c) language and culture, (d) education and (e) resilience, the independents variables in North America. This chapter particularly focuses on methodological aspect of the research and the research design used to analyze the variable test and measure each construct to establish if there is the causality factor between the variables. We aim to either infirm or confirm the relation that we anticipate in the theoretical framework that was proposed in the first chapter. To do so, we will follow those steps which include: the type of research design we will be using, the population that is targeted, the sample from which data will be collected, the instrument to measure the constructs, the hypotheses, and finally data collection and analysis.

Type of Investigation

For this research paper, we will be using a quantitative research method which collects data mainly to verify the hypotheses, to either reject it or accept it after considering numerical measurement and analyzing the data statistically. This will allow us to

observe the patterns of behavior and test the theory (Hernandez Sampieri, Fernandez Collado, & Baptista Lucio, 2014).

It will also be explanatory, because it will try to identify the causal relationship between the variables, both directly and indirectly; and pretend in so doing to explain the interrelationships between the different variables (Hernandez Sampieri et al., 2014). The level of influence and the impact that leadership, evangelism, language and culture, education and resilience have on church growth. Considering the data describing the variables were collected at once and were appraised and interpreted at the same time, according to Hernandez Sampieri et al. (2014), the research method will also be transversal. The instrument was applied at once between the months of August and September of the year 2018. Finally, the research method will be descriptive because its main objective was to describe the general characteristics or functions of the research question/problem. This type of conclusive research intends to reveal the differences between the groups of variables in their demographics and how good a predictor they are of the growth of the Haitian church in the North American Division

The research was also a field research because it was conducted in different churches of the targeted field (NAD); the data were collected from several members whose membership is in a various number of churches in the NEC, a regional conference in the North American Division of Seventh-day Adventist Church organization.

Population

The population or universe, being a set of all the cases that agree with certain specifications to repeat (Hernandez Sampieri et al., 2014). For this research study we use a population that consists of nearly 9000 members that are regularly accounted for

and registered in the churches' records in the latest statistical reports sent to the NEC for the second quarter of the 2018.

Sample

According to Hernández Sampieri et al. (2014), a sample is a subset of individuals that represents a population. It can be selected in two ways totally non-probabilistic: (a) the intentional sample in which the judgement of knowledgeable individuals and people that have acquired a large sum of experiences in the study of this particular population is considered extremely instrumental and a must and (b) a convenient sample which comes as a result of units or elements selected and considered only on the basis of their availability. However, in the investigation a non-probabilistic sampling is conducted, it was more direct, intentional and exclusively more convenient. People were chosen from the large population of members during camp meeting which gathered almost all the churches in one place. It facilitates the collection of the data needed from at least 207 members representing nearly 5% of the Haitian population in the NEC of SDA churches a regional conference of the North American Division of SDA churches.

Measuring Instruments

This section presents the different variables used in the study, the development of the instrument, the content validity, the construct validity and the reliability of the instruments.

Variables

Hernandez Sampieri et al. (2014). Defines a variable as a substance that can change from time to time based on what affects it. However, its fluctuation can be

closely observed and scientifically measured. In this research study, the variables used such as: (a) evangelism, (b) leadership, (c) education, (d) language and culture, (e) resilience and (f) church growth.

Instrument Development

A measuring instrument, according to Hernández Sampieri et al. (2014), is all the resources that a researcher can use to appraise a phenomenon and collect pertinent data from them. Because the instrument is in itself a synthesis, all other research studies conducted previously will synopsise the various inputs that were made to the theoretical field in the past through the collection of information pertaining to the pointers and the variables or concepts used. Consequently, for this current study, the instrument to measure the variables and the process that led to its elaboration will be described in the following section.

1. A conceptual definition of the variables: Evangelism, leadership, education, language, culture, resilience, and church growth is given.

2. The variable leadership, evangelism, language and culture, education resilience were dimensioned and undersized.

3. Upon creating the instrument, it was promptly submitted to a group of experts and scholars who provided intelligent evaluation and systematic correction to the work.

4. Once they receive it, four experts with at least one doctorate degree in ministry (Dmin) went on validating its content as it relates to its relevance and clarity; each variable was clearly identified by its name with its indicators, which in turn have each a five-point Likert scale providing proper tools for a sound assessment of its relevance and clarity.

5. The completion and passing of the relevance and clarity test, facilitate the creation of the finale version of the instrument as it is shown in the appendix and used in the current study. It comprises seven sections: (a) general instructions and demographic data, (b) the variable of evangelism, with 16 statements; (c) the variable leadership, with 16 statements; (d) the variable education, with 16 statements; (e) the variable of language and culture, with 16 statements; (f) the variable of resilience with 16 statements; and (g) the dependent variable church growth with 16 statements. The instrument in its final version that the advisor approved and authorized to be applied to the sample; the members of the Haitian churches in the NEC a regional conference of the NAD of SDA Churches.

And data were collected to accept or reject the Hypotheses formulated in the beginning of this study.

Instrument Validity

This section will be dedicated to proving the content and the construct validity of the variables used in this research study (see Appendix A).

Content Validity

The content validity according to Peter and Churchill (1986) is instrumental in determining the extent to which the many items constituting the various dimensions of the construct are indeed representative of the domain and/or the adequacy of the procedure followed to its elaboration as a scale.

The validation process of the content of the instruments was as follows:

1. Several interviews were conducted with the advisors to find out their opinion

on the measurement of the variables.

2. The literature was reviewed in different databases on the variables evangelism, leadership, education, language and culture, resilience and church growth.

3. Then, considering the list of dimensions, sub-dimensions and criteria of the instrument to be proposed, in agreement with the advisor, those that would be used in the instrument were selected.

4. Consultations and reviews of the research were carried out by the advisors.

5. Clarity and relevance were evaluated with the help of four experts in the particular topic.

Validity of the Construct

The factorial analysis procedure was used to evaluate the validity of the constructs of leadership, evangelism, language and culture, education, resilience and church growth, presented in this section. The results of the validation of each variable are presented in Appendix B.

Next, the statistical tests of the factor analysis for the constructs are presented.

Leadership

The instrument of leadership was made up of eight dimensions (a) Identifying personal values (LS1-LS3), (b) Creating leadership development plan (LS4 -LS6) (c) Defining and redefining vision (LS7-LS9) (d) Using social Intelligence (LS10-LS13), (e) Recognizing and motivating others (LS14-LS16), (f) Communicating Clearly (LS17-LS 19); (g) Dealing with Change (LS20-LS22) and (h) thriving for personnel excellence (LS 23-LS25).

The factorial analysis procedure was used to evaluate the validity of the leadership construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 25 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .939) was found. For the Bartlett sphericity test, it was found that the results ($X^2=2957.516$, $df = 276$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (greater than .8).

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .539$; $Com_{max} = .727$), the 24 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, a confirmatory analysis was carried out with eight factors, explaining 62.08% of the total variance, this value being greater than 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 1 presents information comparing the relative saturations of each indicator for the eight factors of Leadership. They were reduced to four factors all together.

The first factor was constituted of 11 indicators and was assigned the name of "Redefining vision/creating a leadership development plan". The indicators were the following "The pastor can recognize when others are feeling down without asking them" (LS11), "The pastor sacrifices his own interests to meet the needs of others" (LS10), "I feel confident to speak with my pastor about my personal problems" (LS12), "The pastor cares about others' people well-being" (LS13), "The pastor rarely affirms others for doing a good job" (LS14), "The pastor informs the church about changes before

Table 1

Rotated Matrix for Leadership

Items	Component			
	1	2	3	4
LS11	.749			
LS10	.744			
LS12	.683			
LS13	.652			
LS14	.618			
SL21	.600			
LS15	.578			
LS1	.571			
LS17	.549			
LS3	.512			
LS20	.458			
LS8		.747		
LS7		.708		
LS5		.697		
LS9		.658		
LS2		.601		
LS6		.595		
LS16		.565		
LS4		.553		
LS25			.788	
LS24			.749	
LS23			.706	
LS22			.571	
LS18				.758

implementing them” (LS21), “The pastor does what he can to make others’ work easier” (LS15), “The pastor values each member regardless of his/her ability” (LS01), “The pastor speaks clearly and connects with the people” (LS17), “He allows people to make mistakes and to try again” (LS03); and “The pastor has the ability to adapt to new paradigm” (LS20).

The second factor was constituted of eight indicators and was assigned a new name: “The pastor always reminds the church of its mission” (LS8), “The pastor

discusses the mission of the church with both the board of trustees and the church members" (LS7), "The pastor has regular meetings with the board of trustees to evaluate the strategic plan of the church" (LS5), "The pastor articulates a clear vision for the church" (LS09, "The pastor creates occasion for new talent to emerge" (LS02), "The pastor encourages the departments to think ahead and make plans to make the church move forward" (LS6) "The pastor encourages department heads to handle important church decisions on their own" (LS16), "The pastor has a five years strategic plan for the church" (LS04).

The third factor was constituted of four indicators and was assigned the name of "Flexibility in Leadership". The indicators were the following: "The pastor always promotes and welcomes innovative ideas" (LS22), "The pastor is always pushing us to do and to be better" (LS25), "The pastor has a high standard for the church activities" (LS24), "The pastor emphasizes the importance of giving our best to the Lord" (LS23).

The fourth factor was constituted of only one indicator and was assigned the name of "Servant leadership". The indicator was the following: "The pastor does what he can to make others' work easier" (LS18).

Evangelism Factor

The instrument of Evangelism was made up of four dimensions: (a) "Conversion Evangelism-CE", from CE26 to CE29, (b) "Justice Evangelism-JE", from JE30 to JE34, (c) "Culture Evangelism-CE₁", from CE₁35 to CE₁38, and finally (d) "Discipleship Evangelism-DE", from DE39 to DE45.

The factorial analysis procedure was used to evaluate the validity of the evangelism construct (see Appendix B). In the analysis of the correlation matrix, it was found

that the 17 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .847) was found. For the Bartlett sphericity test, it was found that the results ($X^2=1307.659$, $df = 136$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (greater than .6).

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .361$; $Com_{max} = .821$), the 17 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, a confirmatory analysis was carried out with four factors, explaining 59.44% of the total variance, this value being greater than 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 2 presents information comparing the relative saturations of each indicator for the four factors of Evangelism.

The first factor was constituted of five indicators and was assigned the name of "Community Evangelism". The indicators were the following "The church worships services is conducted in the language the community speaks and understands" (EV13) "The members are well aware of the church evangelism schedule and baptism goal" (EV3), "The Sabbath worship is a life changing experience" (EV2), "All the church programs are geared towards soul winning" (EV4), and "The church has a good evangelistic plan for the year" (EV1).

The second factor is constituted by four indicators and has kept its name of "Justice Evangelism". The indicators were the following: "The church is the voice of

Table 2

Rotated Matrix for Evangelism

	Component			
	1	2	3	4
EV3	.784			
EV4	.728			
EV13	.669			
EV2	.642			
EV1	.613	.317		
EV6		.807		
EV7		.788		
EV8		.736		
EV5		.672		
EV10			.701	
EV11			.662	
EV12			.638	
EV17			.570	
EV9			.568	
EV16				.843
EV15				.766
EV14				.634

the community against injustice, discrimination and abuse” (EV8), “Our Outreach programs meet the needs of the community” (EV5), “The church feeds and provides to other needs the community may have” (EV6), and “The church takes actions that protect the environment, the disenfranchised, and the outcast” (EV7).

The third factor is constituted of five indicators and was assigned the name of “Justice Evangelism”. The indicators were the following: “The church is sensitive to the people tradition and belief” (EV10), “The church is a reference, a community center for funeral, wedding and other cultural activities” (EV11), “The church worships in the language of the community” (EV12), “The pastor wants each member to be a disciple of Christ” (EV9), “The members understand the importance of evangelism to grow the church” (EV17).

The fourth factor is constituted of five indicators and was assigned the name of

"Personal Evangelism". The indicators were the following: "I am determined to support all events that win souls" (EV16), "I am happy with the work that I do to share my faith" (EV15), and "The Pastor wants us all to participate in Evangelism" (EV14).

Language and Culture Factor

The construct "language and culture" was made up of seven dimensions: (a) Universalism and Particularism (LC47-LC49), (b) Individualism vs Communitarism (LC50- LC51) and (c) Specific vs diffuse (LC52 to LC 53). Neutral vs Emotional (LC 54- LC56) Achievements vs Ascription (LC 57– LC58) Sequential vs synchronous time (LC 59-LC60) Internal vs outer direction (LC61-LC62)

The factorial analysis procedure was used to evaluate the validity of the seasonal demand behavior construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 10 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .806). For the Bartlett sphericity test, it was found that the results ($X^2 = 451.785$, $gl = 45$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (greater than .8).

For the extraction statistic of the main component, it was found that the commonality values (Commin = .776; Commax = .994) the 10 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with six factors, explaining 56.74% of the total variance, this value being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 3

Table 3

Rotated Matrix for Language and Culture

Items	Component		
	1	2	3
LC16	.740		
LC13	.717		
LC15	.687		
LC14	.627		
LC2	.470		
LC8		.826	
LC4		.681	
LC7		.600	
LC3		.500	
LC9			-.895

presents information comparing the relative saturations of each indicator for the three factors of Language and culture.

The first factor was constituted by five indicators and was assigned the name of "Universalism & Communitarism". The indicators were the following: "This church values policies but place a stronger emphasis on relationship" (LC2), "This church provides a healthy environment for open and respectful discussions" (LC15), "This church would prefer peace at the expense of resolving conflict" (LC16), "The department heads are allowed to be creative and innovative in achieving the objectives of the church" (LC14), and "The church services begin and end more or less on time" (LC13).

The second factor was constituted by two indicators and was assigned the name of "Communitarism & Fellowship". The indicators were the following: "The church values the law but is stronger on relationship" (LC4), "Fellowship plays a vital role in the life of this church" (LC8), "Members enjoy activities that encourage fellowship" (LC7), and "This church celebrates the achievements of its members" (LC3).

The third factor was constituted by only one indicator and was assigned the name of "Diffuse and Emotional". The indicator was the following: "There is a lack of respect among the members" (LC09).

Education

The construct "Education" was made up of five dimensions: (a) Community building (Ed 60-Ed 64), (b) Proclaim the SDA message (Ed 65-Ed 69); (c) Moral Instruction (Ed 70-Ed 73), (d) Preach the prophetic truth (Ed 74-Ed 76), and (e) Service the need of the community (Ed 77-Ed 81).

The factorial analysis procedure was used to evaluate the validity of the education construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 21 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .925). For the Bartlett sphericity test, it was found that the results ($X^2 = 2688.832$, $gl = 210$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (greater than .8).

For the extraction statistic of the main component, it was found that the communality values (Commin = .601; Commax = .805) the 21 items are superior to the extraction criteria (Com = .601). In relation to the total variance explained, the confirmatory analysis was carried out with four factors, explaining 65.70% of the total variance, this value being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 4 presents information comparing the relative saturations of each indicator for the five

factors of education and it reduced them to four factors all together, which are:

The first factor was constituted by thirteen indicators and was given the name of "Educating the community". The indicators were the following: "Christian Education teaches the end time prophecy and the moral degradation of the world" (ED16), "Christian education helps situate the church in prophecy" (ED15), "Christian education explains the great controversy between God and Satan over man's soul" (ED17); "The church school teaches the moral standards that God has for His children" (ED12), "Church school urges to live for God a life of sanctification in the world" (ED14), "Christian education keeps me focused on the last days events" (ED18), "Church school urges to live for God a life of sanctification in the world" (ED13); and the last item presenting

Table 4

Rotated Matrix for Education

Items	Component			
	1	2	3	4
ED16	.785			
ED12	.774			
ED15	.762			
ED18	.745			
ED17	.744			
ED14	.712			
ED11	.665			
ED13	.648			
ED19	.633			
ED8	.612			
ED6	.597			
ED7	.512			
ED5	.304	.751		
ED3		.709		
ED4		.693		
ED1			.732	
ED2			.711	
ED20			.618	
ED21			.614	
ED10				.707
ED9				.675

the lowest factorial load initially belonged to the dimension "Moral Instruction" and it was decided to change the wording so that it belongs to the "preparing the community for God" dimension. The item was written as follows: "Christian education shapes minds to accept Christian values" (ED11), "The church school is the life and the light of the community" (ED19), "The church school baptizes every month" (ED10), "The church school has a weekly service for the student" (ED08), "The church school offers a doorway to preach the advent message" (ED06), and "The church school teaches the kids daily about God's soon return" (ED07).

The second factor was constituted by three indicators and was assigned the name of "God's extension in the community". The indicators were the following: "The church school encourages giving back to the community" (ED5), "The school bridges the church to the community" (ED4), and "The church school educates kids in God's way" (ED3).

The third factor was constituted by four indicators and was assigned the name of "technological capacity". The indicators were the following: "The church school helps the disenfranchised kids to get an education" (ED1), "The church school facility is a meeting place for all community events" (ED2), "The church school is gathering place for youth" (ED20), and "The church school serves the community in time of disaster" (ED21).

The fourth factor was constituted of two indicators and was assigned the name of "The Community meets with God". The indicators were the following: "The church school has a baptism ceremony each month" (ED10), and "The church school has a yearly outreach plan that targets the non-Christian students and the community" (ED9).

Resilience

The construct "Resilience" was made up of five dimensions: (a) Resilience Emotional

Resilience (RE82-RE85), (b) Physical Resilience Physique (RE86-RE90); (c) Spiritual Resilience (RE91–RE95), (d) Intellectual Resilience (RE96-RE99) and (e) Relational Resilience (RE100–RE103).

The factorial analysis procedure was used to evaluate the validity of the construct “Resilience” (see Appendix B). In the analysis of the correlation matrix, it was found that the 22 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .915). For the Bartlett sphericity test, it was found that the results ($X^2 = 2855.280$, $df = 231$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (greater than .8).

For the extraction statistic of the main component, it was found that the communality values (Commin = .626; Commax = .814) the 22 items are superior to the extraction criteria (Com = .626). In relation to the total variance explained, the confirmatory analysis was carried out with five factors, explaining 66.36% of the total variance, this value being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 5 presents information comparing the relative saturations of each indicator for the four factors of resilience which was brought to fourth factors all together

The first factor was constituted by six indicators and was given the name of “Cultural resilience”. The indicators were the following “The Haitian church encourages more genuine and deeper relationship” (RE22), “In a Haitian church, people really feel like brothers and sisters” (RE21), “The Haitian church keeps me in tune with my education

Table 5

Rotated Matrix for Resilience

	Component			
	1	2	3	4
RE22	.772			
RE21	.729			
RE19	.672			
RE18	.642			
RE17	.633			
RE20	.615			
RE4		.820		
RE2		.731		
RE3		.719		
RE6		.614		
RE5		.565		
RE7		.539		
RE8		.508		
RE11			.767	
RE12			.752	
RE13			.721	
RE10			.699	
RE14			.674	
RE9			.473	
RE1				.735
RE16				.644
RE15				.641

and my history” (RE17), “The Haitian church preserves the strength of the Haitian culture” (RE18), “The Haitian church is a big extended family for me” (RE19), and “The Haitian church facilitates more communication among Haitians” (RE20).

The second factor was constituted by seven indicators and was assigned the name of “Educational resilience”. The indicators were the following: “The Haitian church is life back for new immigrants in USA” (RE04), “Haitian churches in the USA means keep the Haitian culture alive” (RE3), “In a Haitian church I am able to express my mind” (RE2), “The Haitian church in consolation and therapy for the Haitian exiled in the USA” (RE5), “The Haitian church compels me to reach out to the Haitians of my

community” (RE6), “I love to work among people that know my life story” (RE7), and “Working with Haitian is building my own community” (RE8).

The third factor was constituted of six indicators and was assigned the name of “Relational Resilience”. The indicators were the following: “In a Haitian church I hear sermons in my own language” (RE11), “The Haitian church helps me share easier my faith” (RE13), “In a Haitian church I find more spiritual support” (RE12), “The Haitian Church accentuates more on spiritual and moral standards” (RE14), “In a Haitian Church I have a greater connection with God” (RE10), and “Haitian songs gives strength to continue the struggle in live” (RE9).

The fourth factor was constituted of three indicators and was assigned the name of “Civic Resilience”. The indicators were the following: “Being in a Haitian church is continuing the fight for my independence, my Haitian identity and pride” (RE1), “In Haitian church, I honor my flag and my civic education” (RE15), and “The Haitian church teaches my children about the history of my country” (RE16).

Church Growth

The construct “Church Growth” was made up of five dimensions: (a) Numerical Growth (CG104-CG106), (b) Intellectual growth (CG107-CG110), (c) Relational Growth (CG111-CG114), (d) Spiritual Growth (CG115-CG118), and (e) Ministry Growth (CG119-CG120).

The factorial analysis procedure was used to evaluate the validity of the construct “Resilience” (see Appendix B). In the analysis of the correlation matrix, it was found that the 18 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, it resulted in a value very close

to the unit ($KMO = .902$). For the Bartlett sphericity test, it was found that the results ($X^2 = 1607.853$, $gl = 136$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (greater than .8).

For the extraction statistic of the main component, it was found that the communality values ($Com_{min} = .557$; $Com_{max} = .750$) the 17 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, the confirmatory analysis was carried out with five factors, explaining 64.45% of the total variance, this value being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 6 presents information comparing the relative saturations of each indicator for the four factors of church growth.

The first factor was constituted by seven indicators and was given the name of "Relational Growth". The indicators were the following: "The church generates and encourages activities that enhances relationship among its members" (CG10), "The pastor conducts weekly advanced Bible Seminars for the members" (CG6), "Small group activities are keys in the life of the church outside of the Church Walls" (CG11); "The church has an innovative and inspiring weekly prayer meeting" (CG12), "The church grows warmer through relationship facilitated by culture and language" (CG8). "The church fellowships every week after the worship service through Potluck and special birthday diner" (CG9), and "The pastor encourages and designs programs that make each member a Disciple" (CG5).

The second factor was constituted of five indicators and was assigned the name

Table 6

Rotated Matrix for Church Growth

Items	Component			
	1	2	3	4
CG10	.803			
CG8	.744			
CG12	.739			
CG11	.736			
CG6	.696			
CG9	.686			
CG5	.582			
CG16		.782		
CG17		.703		
CG15		.699		
CG13		.621		
CG14		.542		
CG2			.785	
CG1			.668	
CG3			.652	
CG4				.767
CG7				.643

of "Ministry Growth". The indicators were the following: "The church has a very active community outreach program consisting in food pantry, ESL, health fare, etc." (CG17), and "The church is a safe haven for the community" (CG16). The fifth factor was constituted of three indicators and was assigned the name of "Spiritual growth". The indicators were the following: "The church has a highly uplifting worship service that is well planned and executed every week" (CG13), "The church has a powerful and permanent prayer line" (CG15), and "The church has a very active program to build the members spiritually through fasting and prayer nights" (CG14).

The third factor was constituted by three indicators and was assigned the name of "Numerical Growth". The indicators were the following: "All the church programs are geared towards soul winning" (CG2), "The church grows numerically through public

and personal evangelism” (CG1), and “The church is structured as several evangelistic units through Sabbath School” (CG3).

The fourth factor was constituted of two indicators and was assigned the name of "Intellectual Growth". The indicators were the following: "The pastor trains the members on successful evangelistic technics and approaches” (CG4), and "The pastor preaches and teaches the church doctrines to the members” (CG7).

Reliability of the Instruments

The instruments were subjected to reliability analysis to determine their internal consistency by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients obtained for the variables are the following: (a) leadership skills,.945, (b) evangelism,.878, (c) language and culture,.734, (d) education, .941 (e) resilience, .941 and (f) church growth, .910

All Cronbach's alpha values were considered as corresponding to very acceptable reliability measures for each of the variables (see Appendix B)

Operationalization of the Variables

Table 7 shows, as an example, the operationalization of leadership variable, in which its conceptual definitions are included as instrumental and operational. In the first column the name of the variable can be seen, in the second column, the conceptual definition appears, in the third one, the instrumental definition that specifies how the variable will be observed, and in the last column, each variable is codified. The full operationalization is found in Appendix C.

Table 7

Operationalization of the Variable Church Growth

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Church growth	<p>Church growth to be complete and thorough must include conceptual growth, organic growth, incarnational growth, and numerical growth. He sees these different components of growth as such: "First, conceptual growth is the degree of consciousness that a community of faith has about its nature and mission to the world. Second, organic growth is the internal development of a local community of faith and the system of relationships among its members. Third, incarnational growth is the degree of involvement of a community of faith in the life and problems of her social environment. Last, numerical growth is the incorporation of individuals into a local community of persons for the Kingdom of God by calling them to faith in Christ.</p>	<p>The degree of self-perception church growth in the Haitians of the Seventh-day Adventist Church as expressed by the Northeastern constituents was determined by means of the following 17 items, under the scale:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <p>1. The church grows numerically through public and personal evangelism. 2. All the church programs are geared towards soul winning 3. The church is structured as several evangelistic units through Sabbath School 4. The pastor trains the members on successful evangelistic technics and approaches 5. The pastor encourages and designs programs that</p>	<p>To measure the degree of church growth data was obtained from members of 6 six churches of the Northeastern Conference of SDA in New York and New Jersey collecting 17 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>

make each member
a disciple

6. The pastor conducts weekly advanced Bible Seminars for the members

7. The pastor preaches and teaches the church doctrine to the members

8. The church grows warmer through relationship facilitated by culture and language.

9. The church fellowships every week after the worship service through potluck and special birthday diner.

10. The church generates and encourages activities that enhances relationship among its members

11. Small group activities are keys in the life of the church outside of the Church Walls

12. The church has an innovative and inspiring weekly prayer meeting.

13. The church has a highly uplifting worship service that is well planned and executed every week

14. The church has a very active program to build the members

	spiritually through fasting and prayer nights 15. The church has a powerful and perma- nent prayer line. 16. The church is a safe haven for the community 17. The church has a very active commu- nity outreach pro- gram consisting in food pantry, ESL, health fare. etc...
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Null Hypothesis

Hernández Sampieri et al. (2014) mention that null hypotheses are propositions about the relationship between variables, which serve to deny what the research hypothesis affirms. In this investigation, the following hypotheses were formulated: confirmatory, alternate and complementary.

Main Null Hypothesis

H₀: The empirical model, in which leadership style, evangelism, language and culture, education and resilience, are predictors of church growth do not have a goodness of fit with the theoretical model.

Operationalization of Null Hypotheses

Table 8 shows the operationalization of one of the null hypotheses. In Appendix D, all the null hypotheses of this investigation are presented.

Table 8

Operationalization of Hypotheses

Hypothesis	Variables	Level of Measurement	Statistical Test
The leadership style, Evangelism, Language and culture, Education and resilience are not predictors of the growth of the Haitian churches as perceived by the members of the Haitian churches of the North eastern Conference of the North American Division of Seventh Day Adventist Churches.	Independents A. Leadership Style. B. Evangelism C. Language and culture D. Education E. Resilience Dependents D. Church Growth	Metrics Metrics Metrics Metrics Metrics Metrics	For the analysis of this hypothesis, the statistical technique of multiple linear regression was used by the method of successive steps. The rejection criterion of the null hypothesis was for values of significance $p \leq .05$.

Data Collection

The data collection was carried out in the following way: It was sent to generate an authorization with the Administrators of the Northeastern Conference. And also with the Senior Pastors of the of the same conference, signed by the student conducting the research project, requesting permission to contact and apply the instrument to the church members of the Haitian churches in the North American Division, but mostly in the Northeastern Conference of Seventh-day Adventist Churches.

Access to Respondents

Groups of pastors who are working in the Northeastern Conference, some of them are in the PhD program at Montemorelos University, and who are very sensitive to the importance of my study. Were at the 2018 Haitian Camp meeting at Camp Victory Lake,

Hide Park, New York, were given a number of 30 surveys to each to be presented to the respective members of their churches to facilitate the application of the instruments.

A good friend of mine, Dr. Smith Olivier and I the research project manager were applied in physical form in our facilities, and in their free time and other appointments were scheduled. So to perform this task in a timely fashion without spoiling the authenticity of the results and obstructing with our daily and personal task pertaining towards our respective family and churches.

Data Analysis

The database was formed in the SPSS for Windows in version 20, in order to perform the analysis of the variables in that program. Subsequently, the scores for each of the variables were obtained, following the process indicated in the operationalization of the variables. After having completed the database, descriptive statistics (measures of central tendency, variability, normality and detection of atypical and absent data) were used to clean the database and obtain demographic information, as well as to evaluate the behavior of the main variables.

CHAPTER IV

ANALYSIS OF THE RESULTS

Introduction

The extent of this research focussed on church growth and was specifically explore the causal relationship between the variables: leadership, evangelism, language and culture, education, resilience, in accordance to the theoretical model identified in chapter one.

Furthermore, as outlined in chapter three, the research conducted was quantitative, exploratory, transversal, descriptive and field.

Population and Sample

The research focused on the spiritual and numerical growth of the Haitian church community in the Northeastern Conference of SDA churches in the USA. The population consisted of six churches: Sinai (500), Hebron (1300), Beraca (550), Salem(600), Mahanaim (150), Eben-ezer (250), and Smyne (150), that brought the members to a total of 3500 in the Northeastern Conference of Seventh-day Adventists that covers: New York, New Jersey.

The copies of the survey have been mailed or handed to the church pastors. Once received, they were physically applied in their churches following the schedule of their church services, and finally those copies were returned to the researcher. The

sample was 248 from members of the different churches selected in the Northeastern Conference, representing 7.09% of the total population. After the cleaning process of the database, 207 samples remained.

Demographic Description

In the following section the demographic results such as year of birth, gender, education, years of baptism, position occupied in the church and department or ministry involvement are presented.

Gender

The distribution of gender participants in the research. It is seen that the female group participants represent more than 56.5% of the research while the male group is less than 43.5%.

Academic Level

Table 9 shows the distribution of the academic level of the people that have participated in the survey. It is seen that the highest group is the High School/College group 44.4% ($n = 92$), followed by the Bachelor level group 34.3% ($n = 71$). The High School and the Graduate level (masters) group follows with 17% ($n = 36$), and finally Doctorate degree group that shares 2.4% with ($n = 5$) and others 1.4% with ($n = 3$).

Year of Birth

Table 10 shows the distribution of the years of birth of the people that have participated in the survey. The highest group is the people born from 1965-1980, 36.7% ($n = 76$), followed by the group born between 1946-1964 36.2% ($n = 75$), after that the

Table 9

Education of the Participants

	<i>n</i>	%
High school / college	92	44.4
Bachelor	71	34.3
Graduate (Masters)	36	17.4
Post Graduate	5	2.4
Others	3	1.4
Total	207	100.0

Table 10

Ethnic Groups in the Participants

	<i>n</i>	%
1922-1945	13	6.3
1946-1964	75	36.2
1965-1980	76	36.7
1981-2000	34	16.4
2001 and less	9	4.3
Total	207	100.0

group born from 1981-2000 16.4% ($n = 34$) and the group born from 1922-1945 6.3% ($n = 13$) and finally, those born from 2001 and less that represents 4.3% with about nine people.

Years of Baptism

Table 11 shows the distribution of the year of baptism groups participating in the survey. In fact, the 31 and up years group is the highest 32.9% ($n = 68$). This group is followed by the 21-30 group 29.5% ($n = 61$), followed by the 11-20 which is 21.7% ($n =$

45), and 1-10 group occupies 15.9% ($n = 33$).

Position

Table 12 shows the distribution of the year of baptism groups participating in the survey. In fact, the baptized members group is the highest 35.3% ($n = 73$). This group is followed by the church officers' group 20.8% ($n = 43$), followed by the board members group which is 17.9% ($n = 37$), and church elders group occupies 15.5% ($n = 32$), and finally others 10.6% ($n = 22$).

Table 11

Years of Baptism

Years	<i>n</i>	%
1-10	33	15.9
11-20	45	21.7
21-30	61	29.5
31-and above	68	32.9
Total	186	100.0

Table 12

Position

Position	<i>n</i>	%
Church Elder	32	15.5
Board member	37	17.9
Church officer	43	20.8
Baptized member	73	35.3
Others	22	10.6
Total	186	100.0

Ministry Involvement

Table 13 shows the distribution of the ministry involvement in the church of the people or groups participating in the survey. In fact, the group that is not involved in any ministry in the church is the highest 20.3% ($n = 42$). This group is followed by Sabbath school ministry group with 15.9% ($n = 33$), followed by the lay ministry group with 13.0% ($n = 27$). The health ministry group represent 11.6% ($n = 24$), this group is followed by the people involved in the music and youth ministry representing the second each 10.1% ($n = 21$), the next group is education ministry officers 8.2% ($n = 17$), the community service representing 6.8 ($n = 14$), and children ministry 3.9% ($n = 8$).

Arithmetic Means

Leadership

The means for the leadership construct. The indicators with the smallest numbers are “The pastor has a different language for each different group of the church”.

Table 13

Ministry Involvement

	<i>n</i>	%
Lay ministry	27	13.0
Sabbath school	33	15.9
Health	24	11.6
Education	17	8.2
Music	21	10.1
Community Services	6	14.0
Youth ministry	21	10.1
Children	8	3.9
Others	42	20.3
Total	186	100.0

(2.18), “Pastor uses language and words difficult for the members to understand when he speaks” (3.05), “The pastor can recognize when others are feeling down without asking them” (3.65); and the ones with the highest values are: “The pastor rarely affirms others for doing a good job” (4.19), “The pastor emphasizes the importance of giving our best to the Lord” (4.38), and “The pastor is always pushing us to do and to be better” (4.39).

The total means for the leadership is equal to 3.92 meaning that the participants perceive the Leadership between regular and very good. The standard deviation is equal to .600 (see Table 14).

Evangelism

The means for the evangelism construct. The indicators with the smallest numbers are “The church worships in the language of the community (3.87)”, “The church is sensitive to the people tradition and belief” (4.03) and “The church is a reference, a community center for funeral, wedding and other cultural activities” (4.19). The indicators with the highest values are “The pastor wants each member to be a disciple of Christ” (4.43); “The pastor wants us all to participate in evangelism” (4.48) and “I am determined to support all events that win souls” (4.49).

The total means for evangelism is equal to 4.29 meaning that the participants perceive the evangelism as between good and very good. The standard deviation is equal to .496 (see Table 15).

Language and Culture

The distribution/ means for the language and culture construct. The indicators with

Table 14

Arithmetic Means for Leadership

Items	<i>M</i>	<i>SD</i>
The Pastor values each member regardless of his/her ability.	4.17	.959
The Pastor creates occasion for new talent to emerge.	4.06	.895
He allows people to make mistakes and to try again	3.92	.992
The Pastor has a 5 years strategic plan for the church.	3.76	1.090
The Pastor has regular meetings with the board of trustees to evaluate the strategic plan of the church	4.08	.979
The Pastor encourages the departments to think ahead and make plans to make the church move forward.	4.14	.893
The Pastor discusses the mission of the church with both the board of trustees and the church members	4.13	.919
The Pastor always reminds the Church of its Mission.	4.16	.893
The pastor articulates a clear vision for the church.	4.12	.965
The Pastor sacrifices his own interests to meet the needs of others	3.67	1.050
The Pastor can recognize when others are feeling down without asking them.	3.65	1.070
I feel confident to speak with my pastor about my personal problems.	3.87	1.110
The Pastor cares about others' people well-being.	4.14	.909
The Pastor rarely affirms others for doing a good job	4.19	.867
The Pastor does what he can to make others' work easier.	3.94	.898
The Pastor encourages department heads to handle important church decisions on their own.	4.17	.935
The Pastor speaks clearly and connects with the people.	3.98	1.010
Pastor uses language and words difficult for the members to understand when he speaks.	3.05	1.530
The Pastor has a different language for each different group of the church.	2.18	1.060
The pastor has the ability to adapt to new paradigm.	3.76	.987
The pastor informs the church about changes before implementing them.	3.92	1.020
The pastor always promotes and welcomes innovative ideas	3.94	.935
The Pastor emphasizes the importance of giving our best to the Lord.	4.38	.672
The Pastor Has a high standard for the church activities.	4.28	.717
The Pastor is always pushing us to do and to be better.	4.39	.786
Leadership	3.92	.600

Table 15

Arithmetic Means for Evangelism

Items	<i>M</i>	<i>SD</i>
The church has a good evangelistic plan for the year.	4.39	.840
The Sabbath worship is a life changing experience.	4.20	.851
The members are well aware of the church Evangelism schedule and baptism goal	4.24	.870
All the church programs are geared towards soul winning	4.29	.772
Our Outreach programs meet the needs of the Community	4.33	.763
The Church feeds and provides to other needs the community may have.	4.37	.705
The Church takes actions that protect the environment, the disenfranchised, and the outcast.	4.40	.799
The church is the voice of the community against injustice, discrimination and abuse	4.35	.785
The message is preached in the language of the people	4.27	.936
The Church is sensitive to the people tradition and belief	4.03	.933
The church is a reference, a community center for funeral, wedding and other cultural activities	4.19	.962
The Church worships in the language of the Community	3.87	1.190
The Pastor wants each member to be a disciple of Christ	4.43	.785
The Pastor wants us all to participate in Evangelism.	4.48	.716
I am happy with the work that I do to share my faith.	4.41	.724
I am determined to support all events that win souls.	4.49	.781
The Members understand the importance of Evangelism to grow the Church	4.15	.928
Evangelism	4.29	.496

the smallest numbers are “There is a lack of respect among the members” (2.44), “The church services begin and end more or less on time” (3.57), and “This church values policies but place a stronger emphasis on relationship” (3.71). The indicators with the highest values are: “The department heads are allowed to be creative and innovative in achieving the objectives of the church” (3.83), “This church celebrates the achievements of its members” (3.87) and “This church provides a healthy environment for open and respectful discussions” (3.88).

The total means for language and culture is equal to 3.37 meaning that the participants perceive the culture and language as *good* the standard deviation is equal to .387 (see Table 16).

Education

The distribution means for the education construct. The indicators with the smallest numbers are “The church school has a yearly outreach plan that targets the non-Christian students and the community” (3.85), “The church school has a weekly service for the students” (3.94), and “The church school has a baptism ceremony each month” (4.03.) The indicators with the highest values are “The church school serves the community in time of disaster” (4.35), “The church school bridges the church with

Table 16

Arithmetic Means for Language and Culture

	<i>M</i>	<i>SD</i>
This church values policies but place a stronger emphasis on relationship.	3.71	.961
This church celebrates the achievements of its members.	3.87	1.010
The church values the law but is stronger on relationship.	4.29	.734
Members enjoy activities that encourage fellowship	4.00	1.010
Fellowship plays a vital role in the life of this church	4.34	.894
There is a lack of respect among the members	2.44	1.090
People are judged based on their outward appearance.	3.57	1.120
The department heads are allowed to be creative and innovative in achieving the objectives of the church.	3.83	.966
This church provides a healthy environment for open and respectful discussions.	3.88	.898
This church would prefer peace at the expense of resolving conflict	3.88	.932
Language and Culture	3.37	.387

the community” (4.36), and “The church school offers a doorway to preach the advent message” (4.42).

The total means for education is equal to 4.23 meaning that the participants have a good to very good satisfaction with the church perspective of education. The standard deviation is equal to .642 (see Table 17).

Resilience

The distribution/means for the resilience construct. The indicators with the smallest numbers are “Being in a Haitian church is continuing the fight for my independence, my Haitian identity and pride” (3.70), “The Haitian church, teaches my kids about their country” (3.71), “The Haitian church keeps me in tune with my education, and my history” (3.73). The indicators with the highest values are “The Haitian church is like a big extended family for me” (4.14), “In a Haitian church, I am at peace and free to speak” (4.23) and “In a Haitian church, I hear sermons in my own language” (4.26).

The total means for resilience is equal to 3.98 meaning that the participants have a regular and very good resilience. The standard deviation is equal to .704 (see Table 18).

Church Growth

The distribution/ means for the church growth construct. The indicators with the smallest numbers are: “The church fellowships every week after the worship service through potluck and special birthday diner” (3.33), “The pastor encourages and designs programs that make each member a disciple” (4.01)”, and “The pastor preaches and teaches the church doctrines to the members” (4.07). The indicators with the highest

Table 17

Arithmetic Means for Education

	<i>M</i>	<i>SD</i>
The church school helps the disenfranchised kids to get an education	4.28	.913
The Church School facility is a meeting place for all community events	4.05	.951
The Church School trains kids in God ways.	4.33	.819
The Church School bridges the Church with the Community.	4.36	.836
The Church School encourages to give back to the community.	4.32	.851
The Church School offers a doorway to preach the advent message.	4.42	.814
The Church School teaches daily about God to students.	4.29	.884
The Church School has a weekly service for the students	3.94	1.070
The Church School has a yearly outreach plan that targets the non-Christian students and the community	3.85	1.070
The Church School has a baptism ceremony each month.	4.03	1.020
Christian Education educates minds to accept Christian values	4.21	.808
The Church School teaches the moral standards that God has for his children.	4.25	.850
The Church school trains Kids to imitate Jesus' lifestyle.	4.30	.835
Church School urges to live for God a life of sanctification in the world	4.31	.809
Christian Education helps situate the Church in prophecy.	4.14	.964
Christian Education teaches the end time prophecy and the moral degradation of the world	4.21	.922
Christian Education explains the great controversy between God and Satan over man's soul	4.18	.954
The Church School is the light and the life of the community	4.23	.845
The Church School is a place for young people to gather.	4.21	.936
The Church School serves the community in time of disaster.	4.35	.804
The Church School offers welcoming programs for the new Haitian immigrants in the community	4.30	.902
Education	4.23	.642

Table 18

Arithmetic Means for Resilience

Items	<i>M</i>	<i>SD</i>
Being in a Haitian Church is continuing the fight for my independence, my Haitian identity and pride.	3.70	1.260
In a Haitian Church, I am at peace and free to speak.	4.23	.927
Haitian Churches in USA means keeping my culture alive.	4.00	1.040
The Haitian Church is life back for new immigrants in USA	4.06	.963
The Haitian Church is consolation and therapy for my exile in USA.	3.98	1.050
The Haitian church compels me to work for my community.	4.10	.954
I love to work among people that know my life story.	3.85	1.020
Working with Haitians is building my own community.	4.03	.936
Haitians songs gives me stamina to keep fighting in life	4.03	1.060
In a Haitian Church I have more connection with God	4.04	1.100
In a Haitian Church I hear sermons in my own language	4.26	.940
In a Haitian Church I have more spiritual support.	4.04	1.060
In a Haitian Church helps me share easier my faith.	4.12	.996
The Haitian Church accentuates more on spiritual standards	4.11	.978
In Haitian Church, I honor my flag and my civic education.	3.78	1.070
The Haitian Church, teaches my kids about their country	3.71	1.150
The Haitian Church keeps me in tune with my education, and my history.	3.73	1.130
The Haitian Church, preserves the strength of my culture.	3.87	1.040
The Haitian Church is like a big extended family for me	4.14	.937
The Haitian Church makes communicate w/others easier.	4.14	.967
In a Haitian Church. we truly feel like brothers and sisters	3.92	1.050
In a Haitian Church, relationship is genuine and deep seeded	3.75	1.030
Resilience	3.98	.704

values are “The pastor conducts weekly advanced Bible Seminars for the members” (4.39), “The church has a powerful and permanent prayer line” (4.41), and “The church has a highly uplifting worship service that is well planned and executed every week” (4.53).

The total means for church growth is equal to 4.27 meaning that the participants have a good to excellent church growth. The standard deviation is equal to .553 (see Table 19).

Table 19

Arithmetic Mean for Church Growth

Items	<i>M</i>	<i>SD</i>
The Church grows numerically through public and personal Evangelism	4.20	.828
All the church programs are geared towards soul winning	4.43	.734
The Church is structured as several evangelistic units through Sabbath school.	4.33	.795
The Pastor trains the members on successful Evangelistic technics and approaches.	4.12	.980
The Pastor encourages and designs programs that make each member a Disciple.	4.01	1.060
The Pastor conducts weekly advanced Bible Seminars for the members	4.39	.792
The Pastor preaches and teaches the Church doctrines to the members	4.07	.853
The Church grows warmer through relationship facilitated by culture and language	4.25	.912
The church fellowships every week after the worship service through Potluck and special birthday diner.	3.33	1.110
The church generates and encourages activities that enhances relationship among its members	4.16	.900
Small group activities are keys in the life of the church outside of the Church Walls	4.11	.941
The Church has an innovative and inspiring weekly prayer meeting	4.09	.950
The Church has a highly uplifting worship service that is well planned and executed every week.	4.53	.708
The Church has a very active program to build the members spiritually through fasting and prayer nights.	4.34	.759
The Church has a powerful and permanent prayer line.	4.36	.788
The Church has a powerful and permanent prayer line.	4.41	.862
Church Growth	4.27	.553

Multiple Regression Assumptions

The dataset was cleaned to ensure normality by the elimination of 232 data points leaving the dataset at 207 data points.

For this research, the first criterion that was analysed was the linearity through

the graphs. The second criterion that was tested was the normality of the errors with the Kolmogorov-Smirnov statistic ($p > .05$), 25 atypical data were eliminated. In the third criterion the independence of the errors was proven, using the Durbin-Watson test, whose value is very close to this indicates that the errors are not correlated and are independent. Finally, the homoscedasticity was analysed, and it was proven that the errors have equal variances (see Appendix D).

Null Hypothesis

This section presents the null hypotheses to which the supporting statistical tables are seen in Appendix D.

H₀. The empirical model, in which leadership, evangelism, language and culture, education and resilience are not predictors of church growth for the members of the Seventh-day Adventist Church as perceived by the Northeastern constituents

Linear regression was used to test the hypothesis whereby church growth was the dependent variable and leadership, evangelism, language and culture, education, and resilience are the independent variables.

When applying the method of stepwise in the regression analysis, the variables leadership, language/culture and leadership were deleted from the model and best predictors was the variable resilience because it explained 62.1% of the variance of the dependent variable church growth (see Figure 2, Table 20). Model 1 has an F value equal to 330.650 and p value equal to .000 since the p value is higher than 0.05. Therefore, there is a positive and significant lineal correlation. Thus, the null hypothesis is rejected.

When applying the method of stepwise in the regression analysis, the variables leadership and language/culture were deleted from the model and best predictors were

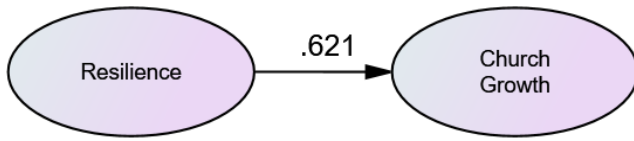


Figure 2. Model 1.

Table 20

Regression Results

Modelo	R	R square	R adjusted square
1. Resilience	.789	.623	.621
2. Resilience and Evangelism	.845	.714	.711

the variables Resilience and evangelism and because it explained, 71.1%/ 55% of the variance of the dependent variable church growth (see Figure 3, Table 20). Model 2 has an *F* value equal to 247.891 and *p* value equal to .000 since the *p* value is less than .05, therefore, there is a positive and significant lineal correlation. Thus, the null hypothesis is rejected.

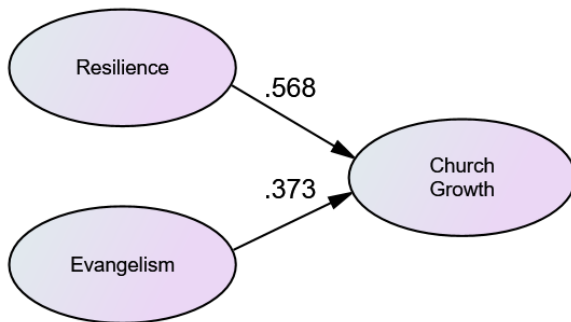


Figure 3. Model 2.

The values of the non-standardizes B_k for each model were the following: (a) Model 1 B_0 equal to 1.948, B_1 equal to .588; (b) Model 2 B_0 equal to .874, B_1 equal to .423 and B_2 equal to .403.

The collinearity of the variables was also analyzed, and it was observed that the factor of the inflation of the variance (VIF) of resilience, and evangelism was less than ten therefore, it can be concluded that church growth variable and the before mention variables do not present collinearity.

Summary of Chapter

The chapter was quite extensive as it presented the results of the investigation. It showed the demographic data and the extent of its behaviour. All the respective tests relevant to the confirmatory model were presented and the complementary questions were answered with descriptive statistics.

CHAPTER V

CONCLUSIONS, DISCUSSION AND RECOMMENDATIONS

Introduction

This research study investigated the possible affective role that leadership, evangelism, language and culture, education and resilience plays as predictors in that significantly influence the growth of the Haitian churches in the United States of America. Based on the theoretical perspective that was mentioned previously in chapter III.

The nature of the investigation conducted was purely empirical, quantitative, explanatory, transversal and descriptive exploratory and field.

The independent variables were leadership, evangelism, language and culture, education and resilience. While the dependent variable was church growth. The demographic variables were the following: Gender, years of birth, years of baptism, academic level, position in the church department affected to.

The sample that was used in this research was 207 respondents of the members of six churches in the Northeastern Conference of SDA churches. The predictor variables in this research were leadership, evangelism, language and culture, education and resilience organization. However, the criterion variable was church growth. For the analysis of the main hypothesis the statistical test of multiple linear regression was seen as the most appropriate test to use.

Conclusions

This section provided the conclusions documented for this paper. It includes conclusions made on arithmetic mean with cross-tables and null hypothesis.

Arithmetic Means

This section shows the conclusions regarding the arithmetic means.

Leadership

The highest arithmetic means corresponds to the following statements “The pastor rarely affirms others for doing a good job”, “The pastor emphasizes the importance of giving our best to the Lord”, and “The pastor is always pushing us to do and to be better”. Meanwhile, the three lowest means corresponds to the following statements: “The pastor has a different language for each different group of the church”, “Pastor uses language and words difficult for the members to understand when he speaks”, and “The pastor recognizes when others are feeling down without asking them.” The total arithmetic mean for the variable was 3.86; and it means that the participants perceive the leadership style of the pastors between *regular* and *very good*.

Evangelism

The highest arithmetic means corresponds to the following statements from the evangelism construct: “The pastor wants each member to be a disciple of Christ “, “The pastor wants us all to participate in evangelism” and “I am determined to support all events that win souls”. At the same time, the three lowest means corresponds to the following statements: “The church worships in the language of the community”, “The church is sensitive to the people tradition and belief”, and “The church is a reference, a

community center for funeral, wedding and other cultural activities”. The total arithmetic mean for the variable was 4.29 and it means that the participants perceive the church evangelism as waving between *good* and *very good*.

Language and Culture

The highest arithmetic means corresponds to the following statements from the language and culture construct: “The department heads are allowed to be creative and innovative in achieving the objectives of the church”, “This church celebrates the achievements of its members” and “This church provides a healthy environment for open and respectful discussions”. On the other hand, the three lowest means corresponds to the following statements “There is a lack of respect among the members”, “The church services begin and end more or less on time”, and “This church values policies but place a stronger emphasis on relationship”. The total arithmetic mean for the variable was 3.38 and it means that the participants perceive the language and culture as between *regular* and *good*.

Education

The highest arithmetic means corresponds to the following statements from the members satisfaction construct: “The church school serves the community in time of disaster”; “The church school bridges the church with the community” and “The church school offers a doorway to preach the advent message”. Likewise, the three lowest means corresponds to the following statements: “The church school has a yearly out-reach plan that targets the non-Christian students and the community”, “The church school has a weekly service for the students”, and “The church school has a baptism

ceremony each month”. The total arithmetic mean for the variable was 4.23 and it means that the participants have a *regular* satisfaction with the church.

Resilience

The highest arithmetic means corresponds to the following statements from the resilience construct: The indicators with the highest values are “The Haitian church is like a big extended family for me”, “In a Haitian church, I am at peace and free to speak”, and “In a Haitian church, I hear sermons in my own language”. While the three lowest means corresponds to the following statements “Being in a Haitian church is continuing the fight for my independence, my Haitian identity and pride”, “The Haitian church, teaches my kids about their country”, and “The Haitian church keeps me in tune with my education, and my history”. The total arithmetic mean for the variable was 3.98 and it means that the participants have a *good* and *very good* resilience with the church.

Church Growth

The highest arithmetic means corresponds to the following statements from the church growth construct: “The pastor conducts weekly advanced Bible Seminars for the members”, and “The church has a powerful and permanent prayer line”. Just like, the three lowest means corresponds to the following statements “The church fellowships every week after the worship service through potluck and special birthday diner”, “The pastor encourages and designs programs that make each member a disciple”, and “The pastor preaches and teaches the church doctrines to the members.” The total arithmetic mean for the variable was 4.27 and it means that the participants have a *very good* to *excellent* church growth.

Principal Hypothesis

The results of the model are described below in this section.

The declaration of the complementary null hypothesis was expressed as follows: Leadership, evangelism, language and culture, education and resilience are not good predictors of church growth as perceived by the members of the Haitian churches in the Northeastern Conference, USA.

Linear regression was used by the method of stepwise regression. This revealed that one variable by itself, resilience, explains more than 62.7% of church growth, the dependent variable. Two variables (resilience and evangelism) explain 71.1% of the dependent variable (church growth). Therefore, it can be affirmed that the resilience and evangelism are predictors of church growth, thus the null hypothesis is rejected.

The confirmatory analysis is therefore supported by the empirical evidence that the growth of the church can be generated by the resilience of the members and, by sound and constant well-planned evangelistic program involving all the members. So, the Haitian SDA community, if it wants to grow must definitely emphasizes consider those two key factors (resilience and evangelism), because they are strong predictors of church growth.

Discussions

In this section, the results are compared to other authors' results.

Evangelism

McGavran (1990) understanding of the church growth concept describes the kingdom extension that resulted in his emphasis on evangelism which he actually calls "effective evangelism", that consist in the proclamation of Christ's gospel message as

revealed in the Bible, and in persuading Christians to become His disciples and responsible members of His church according Matthew 28:19-20. Therefore, he recognized that the goal of church growth starts with kingdom extension, based on conversion growth and the expectation of becoming a responsible member of a missional community as discipleship's consequence. For this reason, the church growth concept began to develop based on the relationship of conversion-based evangelism and discipleship. This concept became the foundation of the church growth movement's idea (Huh, 2008). For McGavran (1990), mission, evangelism and church growth are intertwined. So, he declares how increasingly clear to me that the word *mission* must be understood as essentially those activities that multiply churches that win the lost, that disciple unreached people-namely, church growth.

Wagner on the other hand, whose church growth definition is a simplified version of McGavran's definition, restates it as spiritual reproduction by evangelism. He places nevertheless, significant emphasis on discipline church members to participate in spiritual maturity. His definition of church growth therefore, places equal value on initial evangelism and discipline. As a result, internal growth that leads to responsible church membership becomes a significant object of church growth (Huh, 2008). Wagner realizes that evangelism is the main church growth method. He claims that conversion growth is "virtually synonymous with evangelism". He points out that conversion growth cannot happen without evangelism. Therefore, for him evangelism and church growth goes hand to hand and are inseparable. He understands that evangelism's objective for church growth is persuading unbelievers to become Christ's followers along with becoming responsible members of a Christian church as well as Rainer (1990) explains

later that Wagner wraps up the two with a three branches bond: presence, proclamation and persuasion.

Evangelism and church growth are intertwined and only two out of many areas which comprise the sum total of the book of Acts. In it, Luke's priority is to communicate the message of salvation. Evangelism and the resulting church growth are a priori concerning; the essence of the entire book: outward-moving evangelism that results in the growth of the church.

The findings of this research study are in fact very consistent with McGravan (1990) that sees evangelism as one of the best factors to predict church growth. The church growth construct developed in this research included also indicators able to grow the church not only numerically but also spiritually. Indicators to measure the growth of the church, among the others, such as "The church has an innovative and inspiring weekly prayer meeting", "The church has a highly uplifting worship service that is well planned and executed every week", "The church has a very active program to build the members spiritually through fasting and prayer nights", and "The church has a powerful and permanent prayer line, aim at the spirituality of the members, consequently their spirituality growth".

Therefore, the findings of this study show that evangelism accounts for over 55% and are in support and in harmony with the facts that evangelism is an excellent factor to grow the church. Evangelism should be the church strategy to attract people into its walls, better yet, its priority. When the church elevates Christ in such way, many will see Him and contemplate Him and He will enlighten their pathway and lead them to His flock, to His Church.

Hence, through evangelism the church responded to its total mission which is to grow and populate God's kingdom on earth, which the church itself represents and later on the kingdom of God in heaven where it is going to be taken victorious and without blemish and irreprehensible. Therefore, evangelism does not grow the church only in numbers, but it also grows the members spiritually.

The findings of this research reveal the fact that through evangelism, the church can design a growth pattern through its life style, as it was the case for the primitive church under the Apostles' preaching endeavors. The needs can be different following times and culture, however when the church realizes the urgency to touch people's lives through constant and sound evangelism, and when they meet the needs of the people through justice evangelism, then the pathway for growth will be created.

Resilience

The findings of this research are in perfect agreement with what that have been attested before by previous researchers such as resilience makes the church steadfast, immovable, abounding and confident. These are also the essentials qualities that keep a ministry blooming and a church grow in every aspect and become more dynamic. For Swindoll (2017) the best that the church can do in time of threats, difficulties, persecutions, and hardship is to confront head on and fearlessly for that is what will other to do the same and to join the flock That is steadfastness. In Acts 5:32-40. Countless number of people sympathized with the apostles which motivated to finish the mission and to grow stronger in conviction because they know they had a cause and they took it conviction. The membership of the early church grew faster in time of trouble then in time of peace 120-5000 (Pratchett et al., 2010). Once said if one doesn't have a cause

for which he is willing to die, he is not fit to live. The good perception of the participants in this research, about the capacity Haitian members to resist and withhold pressure and opposition, in other word to resilience as a construct, qualifies this variable to predict the growth of the church is consistency. Adedibu (2016) who relates the growth of the church of God in England to the motivation of the laity and the resilience of their leaders to plant more churches even in time of opposition.

Therefore, their conviction spoke louder than their sermons to convince others. They flourished confident and immovable and even more joyful in the face of hatred and persecution. This research mirrors the findings of Cronshaw, Powell, Hancock, Sterland, and Wilson (2014) who believe that the resilience of church members towards the great commission and the growth of the church, will enhance the motivation of the church, and predict the attraction of newcomers to the church. Southwick, Bonanno, Masten, Panter-Brick, and Yehuda (2013) define resilience as the reintegration of self that includes a conscious effort to move forward in an insightful integrated positive manner because of lessons learned from an adverse experience. With this concur Masten (2014) who sees it as the capacity of a dynamic system to adapt successfully to disturbances that threaten the viability, the function, or the development of that system. This is exactly what determines the growth of the 21st century church, because church growth that is intentional results from winsome strategy.

As expressed by the three highest mean statement of the commitment construct the indicators with the highest values are “The Haitian church is like a big extended family for me”, “In a Haitian church, I am at peace and free to speak” and “In a Haitian church, I hear sermons in my own language”. As simple as it may appear, the members’

resilience to finish their gospel commission, and to do it to the people of their culture and language, serve as a determining factor to grow their church.

Consistent with the theorists presented above, the model presented similar findings: Evangelism and resilience are good predictors of church growth, but church leadership, education and language and culture are not predictors of church growth.

Leadership, Language and Culture and Education

The findings about leadership have come as a response to a perpetual interrogation regarding the fact that many Haitian churches suffer from leadership style and several conference presidents are concerns about the leadership style displayed in the Haitian. Yet, the church is still striving, growing more and more and baptizing hundreds. That always startles me. How a church without a pastor or a formal leader can manages to grow anyway? This research study comes as a response in that which has despite all its important as argued by many scholars in chapter II, leadership still does not predict the growth of the Haitian church community in the USA community.

However, the findings of the study have also revealed that the fact while language and culture is instrumental for a church to be at ease and for the members to feel at home being a member of the church like O'Callaghan (2017) mentioned that faith is often transmitted as culture through evangelism for the growth of the church, and culture is always passed on from a faith related standpoint. While Oleksa (1997) approached it in reference to the vital importance that culture has on evangelism and by extension on church growth, yet the study shows that it is not a predictor of church growth in the Haitian community according to the model and so in education. That may

play a more significant role in the demographics of the study but not more in determining the growth of the Haitian SDA church in the USA.

Recommendations

The results of the investigation lead to some recommendations:

1. Considering that resilience is a major predictor of church growth in the Haitian community of the USA, it would be recommended that more sermons be preached , more seminars be given and more programs and studies, and testing be conducted in that regard to make that the Haitians understand the importance of this factor in growing their church. Second, I would recommend that the current generation never stop enlightening their children about the reality of their people, of their community and all that they have and had to go through for them to inherit it so they don't let it disappear for lack of knowledge.

2. Since evangelism is the second most significant factor determining the growth of the Haitian SDA church in America. I would recommend that the leaders immerse the church in evangelism, train the members to become more involved in evangelism, to study, appraise the community around, understand their targets, and use all kinds of techniques and strategies to reach out to the community.

3. It is recommended that the leaders of the Haitian church to sponsor and reward those in the community that have a drive for evangelism. To send them to school and finance their study and to train them in the way of the Haitian in the USA.

4. It is recommended that the leaders of the church regroup. Analyze the various evangelistic ventures that took place in the community for the past five years. Evaluate the results in the lights of the method used, to see how to improve our outreach

program, create a special budget, appraise the community through constant survey to find out what used to work but does not anymore, and what need to be implemented for a more successful outreach.

5. It is recommended that the Haitian church invest a lot more in evangelism to make sure that the whole church (all the members) be an instrument of the lay ministry department.

6. I would also recommend that at least one sermon be preached monthly about the importance of evangelism, redefined and breakdown the great commission for the members and present the many way to do evangelism. To change the method so it does not become obsolete and to be more proactive in learning and teaching new way to win the community based on the surveys conducted in the neighborhood.

7. It is recommended to transform the church into a big center and an agency for evangelism; that the worship be geared towards soul winning, all service, ministries and actions in the community be intentionally done to highlight the cross to somebody.

For Future Research

This section presents some recommendations for future research to find models that contribute to improving budgetary control.

1. Replicate the research, using other populations to compare the results of this investigation and the variables. Find more variables and try more statistical test to measure the results. I believe that for future research studies on the growth of the Haitian SDA church in the USA, it would be very important to build a different instrument to measure the language and culture as a construct because despite of the model, I still believe that this is a key component in growing the church in the USA. However,

the weakness of my study was twofold: the instrument did not truly address the question of culture and language really in the aspect of church growth and did not totally target the core issue of the Haitian culture that truly matters for the Haitian immigrants SDA members.

2. Secondly, the people chosen to respond to the questionnaire can very well be bias in filling the questionnaire regarding leadership. If they love you, they give a good mention but if they don't like their leader the study will suffer a negative fate. But that does justify that leadership is not important factor.

3. Thirdly, we should have conventional elements of leadership for the Haitian churches to measure this construct. Because going from church to church at the expense of what each person think is good leadership is a risk for the truth in this matter when building and instrument.

APPENDIX A

INSTRUMENTS

I. Demographics

Range of year of birth	Select the answer that applies to you <input type="checkbox"/> 1950-1965 <input type="checkbox"/> 1965-1980 <input type="checkbox"/> 1980-1995 <input type="checkbox"/> 1995-2010
Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
Years of Baptism	<input type="checkbox"/> 10 years or less <input type="checkbox"/> 11 -20 <input type="checkbox"/> 21-30 <input type="checkbox"/> 31 & above
Position In the Church	<input type="checkbox"/> Church Elder <input type="checkbox"/> Church Board Member <input type="checkbox"/> Church officer <input type="checkbox"/> Baptized Member <input type="checkbox"/> Educator <input type="checkbox"/> Retired <input type="checkbox"/>
Academic Level	<input type="checkbox"/> High School /College <input type="checkbox"/> Bachelor <input type="checkbox"/> Master <input type="checkbox"/> Doctorate
Participating in what Ministry	<input type="checkbox"/> Lay ministry <input type="checkbox"/> Sabbath School <input type="checkbox"/> Health <input type="checkbox"/> Education <input type="checkbox"/> Music <input type="checkbox"/> Community Service <input type="checkbox"/> Youth Ministry (Pathfinders, adventurer) <input type="checkbox"/> Children Ministry <input type="checkbox"/> Other _____
Position in the organization	Select according to your role: <input type="checkbox"/> Administrator <input type="checkbox"/> Director/ <input type="checkbox"/> Administrative Staff <input type="checkbox"/> Support Staff <input type="checkbox"/> Seasonal Staff <input type="checkbox"/> Pastor <input type="checkbox"/> Teacher <input type="checkbox"/> Other

INSTRUCTIONS: Please place an "x" in the box of the answers that applies to you

1 = Strongly Disagree (SD) 2 = Disagree 3 = Not Sure (NS), 4 = Agree (A), 5 = Strongly Agree (SA)

		SD 1	D 2	NS 3	A 4	SA 5
	Leadership Styles					
	Identifying Personal Values					
1	The Pastor values each member regardless of his/her ability.	1	2	3	4	5
2	The Pastor creates occasion for new talent to emerge.	1	2	3	4	5
3	He allows people to make mistakes and to try again.	1	2	3	4	5

		SD 1	D 2	NS 3	A 4	SA 5
	Creating a Leadership Development Plan					
1.	The Pastor has a 5 years strategic plan for the church.	1	2	3	4	5
2.	The Pastor has regular meetings with the board of trustees to evaluate the strategic plan of the church.	1	2	3	4	5
3.	The Pastor encourages the departments to think ahead and make plans to make the church move forward.	1	2	3	4	5
	Defining and Redefining Vision					
1.	The Pastor discusses the mission of the church with both the board of trustees and the church members.	1	2	3	4	5
2.	The Pastor always reminds the Church of its Mission.	1	2	3	4	5
3.	The pastor articulates a clear vision for the church.	1	2	3	4	5
	Using Social Intelligence					
1.	The Pastor sacrifices his own interests to meet the needs of others.	1	2	3	4	5
2.	The Pastor can recognize when others are feeling down without asking them.	1	2	3	4	5
3.	I feel confident to speak with my pastor about my personal problems.	1	2	3	4	5
4.	The Pastor cares about others' people well-being.	1	2	3	4	5
	Recognizing and Motivating others					
1.	The Pastor rarely affirms others for doing a good job.	1	2	3	4	5
2.	The Pastor does what he can to make others' work easier.	1	2	3	4	5
3.	The Pastor encourages department heads to handle important church decisions on their own.	1	2	3	4	5
	Communicating Clearly					
1.	The Pastor speaks clearly and connects with the people.	1	2	3	4	5
2.	Pastor uses language and words difficult for the members to understand when he speaks.	1	2	3	4	5
3.	The Pastor has a different language for each different group of the church.	1	2	3	4	5
	Dealing with Change					
1.	The pastor has the ability to adapt to new paradigm.	1	2	3	4	5
2.	The pastor informs the church about changes before implementing them.	1	2	3	4	5
3.	The pastor always promotes and welcomes innovative ideas	1	2	3	4	5
	Thriving for Personal Excellence					
1.	The Pastor emphasizes the importance of giving our best to the Lord.	1	2	3	4	5
2.	The Pastor Has a high standard for the church activities.	1	2	3	4	5
3.	The Pastor is always pushing us to do and to be better.	1	2	3	4	5

		SD 1	D 2	NS 3	A 4	SA 5
	EVANGELISM					
	Conversion Evangelism					
1.	The church has a good evangelistic plan for the year.	1	2	3	4	5
2.	The Sabbath worship is a life changing experience	1	2	3	4	5
3.	The members are well aware of the church Evangelism schedule and baptism goal	1	2	3	4	5
4.	All the church programs are geared towards soul winning.	1	2	3	4	5
	Justice Evangelism					
1.	Our Outreach programs meet the needs of the Community	1	2	3	4	5
2.	The Church feeds and provides to other needs the community may have.	1	2	3	4	5
3.	The Church takes actions that protect the environment, the disenfranchised, and the outcast.	1	2	3	4	5
4.	The church is the voice of the community against injustice, discrimination and abuse	1	2	3	4	5
	Culture Evangelism					
1.	The message is preached in the language of the people	1	2	3	4	5
2.	The Church is sensitive to the people tradition and belief	1	2	3	4	5
3.	The church is a reference, a community center for funeral, wedding and other cultural activities.	1	2	3	4	5
4.	The Church worships in the language of the Community	1	2	3	4	5
	Discipleship Evangelism					
1.	The Pastor wants each member to be a disciple of Christ	1	2	3	4	5
2.	The Pastor wants us all to participate in Evangelism.	1	2	3	4	5
3.	I am happy with the work that I do to share my faith	1	2	3	4	5
4.	I am determined to support all events that win souls.	1	2	3	4	5
5.	The Members understand the importance of Evangelism to grow the Church	1	2	3	4	5
	CULTURE AND LANGUAGE					
	Universalism vs. Particularism					
1.	The church emphasizes more rules over relationship.	1	2	3	4	5
2.	This church values policies but place a stronger emphasis on relationship	1	2	3	4	5
3.	This church celebrates the achievements of its members	1	2	3	4	5
	Individualism vs. Communitarism					
1.	The church values the law but is stronger on relationship	1	2	3	4	5
2.	The saints do not trust others with personal information	1	2	3	4	5

		SD 1	D 2	NS 3	A 4	SA 5
	Specific vs. Diffuse					
1.	Church members only interact in church functions	1	2	3	4	5
2.	Members enjoy activities that encourage fellowship.	1	2	3	4	5
	Neutral vs. Emotional					
1.	Fellowship plays a vital role in the life of this church	1	2	3	4	5
2.	There is a lack of respect among the members	1	2	3	4	5
3.	There is always heated tension in business meetings	1	2	3	4	5
	Achievements vs. Ascription					
1.	People are judged based on their outward appearance.	1	2	3	4	5
2.	status and achievement give you more respect than your true self and your moral integrity.	1	2	3	4	5
	Sequential vs. Synchronous Time					
1.	The Church services begin and end more or less on time.	1	2	3	4	5
2.	The department heads are allowed to be creative and innovative in achieving the objectives of the church.	1	2	3	4	5
	Internal vs. Outer Direction					
1.	This church provides a healthy environment for open and respectful discussions	1	2	3	4	5
2.	This church would prefer peace at the expense of resolving conflict	1	2	3	4	5
	EDUCATION					
	Community Building					
1.	The church school helps the disenfranchised kids to get an education	1	2	3	4	5
2.	The Church School facility is a meeting place for all community events	1	2	3	4	5
3.	The Church School trains kids in God ways.	1	2	3	4	5
4.	The Church School bridges the Church with the Community.	1	2	3	4	5
5.	The Church School encourages to give back to the community.	1	2	3	4	5
	Proclamation of a Message					
1.	The Church School offers a doorway to preach the advent message.	1	2	3	4	5
2.	The Church School teaches daily about God to students.	1	2	3	4	5
3.	The Church School has a weekly service for the students.	1	2	3	4	5
4.	The Church School has a yearly outreach plan that targets the non-Christian students and the community.	1	2	3	4	5
5.	The Church School has a baptism ceremony each month.	1	2	3	4	5

		SD 1	D 2	NS 3	A 4	SA 5
	Moral Instruction					
1.	Christian Education educates minds to accept Christian values	1	2	3	4	5
2.	The Church School teaches the moral standards that God has for his children.	1	2	3	4	5
3.	The Church school trains Kids to imitate Jesus' lifestyle.	1	2	3	4	5
4.	Church School urges to live for God a life of sanctification in the world	1	2	3	4	5
	Witnessing to the Prophetic Truth					
1.	Christian Education helps situate the Church in prophecy.	1	2	3	4	5
2.	Christian Education teaches the end time prophecy and the moral degradation of the world.	1	2	3	4	5
3.	Christian Education explains the great controversy between God and Satan over man's soul.	1	2	3	4	5
4.	Christian Education keeps me focused on the last days events.	1	2	3	4	5
	Service the Needs of the Community (Material/ Spiritual)					
1.	The Church School is the light and the life of the community.	1	2	3	4	5
2.	The Church School is a place for young people to gather.	1	2	3	4	5
3.	The Church School serves the community in time of disaster.	1	2	3	4	5
4.	The Church School offers welcoming programs for the new Haitian immigrants in the community	1	2	3	4	5
	RESILIENCE					
	Emotional Resilience					
1.	Being in a Haitian Church is continuing the fight for my independence, my Haitian identity and pride	1	2	3	4	5
2.	In a Haitian Church, I am at peace and free to speak.	1	2	3	4	5
3.	Haitian Churches in USA means keeping my culture alive.	1	2	3	4	5
4.	The Haitian Church is life back for new immigrants in USA	1	2	3	4	5
	Physical Resilience					
1.	The Haitian Church is consolation and therapy for my exile in USA.	1	2	3	4	5
2.	the Haitian church compels me to work for my community.	1	2	3	4	5
3.	I love to work among people that know my life story.	1	2	3	4	5
4.	Working with Haitians is building my own community.	1	2	3	4	5
5.	Haitians songs gives me stamina to keep fighting in life.	1	2	3	4	5
	Spiritual Resilience					
1.	In a Haitian Church I have more connection with God	1	2	3	4	5
2.	In a Haitian Church I hear sermons in my own language	1	2	3	4	5
3.	In a Haitian Church I have more spiritual support.	1	2	3	4	5

		SD 1	D 2	NS 3	A 4	SA 5
4.	In a Haitian Church helps me share easier my faith.	1	2	3	4	5
5.	The Haitian Church accentuates more on spiritual standards	1	2	3	4	5
Intellectual Resilience						
1.	In Haitian Church, I honor my flag and my civic education.	1	2	3	4	5
2.	The Haitian Church, teaches my kids about their country	1	2	3	4	5
3.	The Haitian Church keeps me in tune with my education, and my history.	1	2	3	4	5
4.	The Haitian Church, preserves the strength of my culture.	1	2	3	4	5
Relational Resilience						
1.	The Haitian Church is like a big extended family for me	1	2	3	4	5
2.	the Haitian Church, makes communicate w/others easier.	1	2	3	4	5
3.	In a Haitian Church. we truly feel like brothers and sisters	1	2	3	4	5
4.	In a Haitian Church, relationship is genuine and deep seeded	1	2	3	4	5
Church Growth						
Numerical						
1.	The Church grows numerically through public and personal Evangelism.	1	2	3	4	5
2.	All the church programs are geared towards soul winning	1	2	3	4	5
3.	The Church is structured as several evangelistic units through Sabbath school	1	2	3	4	5
Intellectual						
1.	The Pastor trains the members on successful Evangelistic technics and approaches	1	2	3	4	5
2.	The Pastor encourages and designs programs that make each member a Disciple	1	2	3	4	5
3.	The Pastor conducts weekly advanced Bible Seminars for the members	1	2	3	4	5
4.	The Pastor preaches and teaches the Church doctrines to the members	1	2	3	4	5
Relational						
1.	The Church grows warmer through relationship facilitated by culture and language.	1	2	3	4	5
2.	The church fellowships every week after the worship service through Potluck and special birthday diner.	1	2	3	4	5
3.	The church generates and encourages activities that enhances relationship among its members	1	2	3	4	5
4.	Small group activities are keys in the life of the church outside of the Church Walls	1	2	3	4	5
Spiritual						
1.	The Church has an innovative and inspiring weekly prayer meeting.	1	2	3	4	5
2.	The Church has a highly uplifting worship service that is well planned and executed every week	1	2	3	4	5

		SD 1	D 2	NS 3	A 4	SA 5
3.	The Church has a very active program to build the members spiritually through fasting and prayer nights.	1	2	3	4	5
4.	The Church has a powerful and permanent prayer line.	1	2	3	4	5
	Ministry					
1.	The Church is a safe haven for the community.	1	2	3	4	5
2.	The Church has a very active community outreach program consisting in Food pantry, ESL, health fare. etc...	1	2	3	4	5

APPENDIX B

FACTORIAL ANALYSIS

“Leadership”

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.939
Approx. Chi-Square		2957.516
Bartlett's Test of Sphericity	Df	276
	Sig.	.000

Communalities

	Initial	Extraction
LS1	1.000	.632
LS2	1.000	.645
LS3	1.000	.518
LS4	1.000	.580
LS5	1.000	.616
LS6	1.000	.539
LS7	1.000	.637
LS8	1.000	.687
LS9	1.000	.701
LS10	1.000	.680
LS11	1.000	.706
LS12	1.000	.576
LS13	1.000	.621
LS14	1.000	.597
LS15	1.000	.589
LS16	1.000	.611
LS17	1.000	.419
LS18	1.000	.612
LS20	1.000	.607
SL21	1.000	.592
LS22	1.000	.723
LS23	1.000	.594
LS24	1.000	.727
LS25	1.000	.692

Extraction Method: Principal
Component Analysis.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	11.240	46.834	46.834	11.240	46.834	46.834	5.425	22.605	22.605
2	1.371	5.711	52.545	1.371	5.711	52.545	4.750	19.792	42.397
3	1.247	5.194	57.740	1.247	5.194	57.740	2.999	12.494	54.891
4	1.043	4.346	62.086	1.043	4.346	62.086	1.727	7.195	62.086
5	.937	3.906	65.992						
6	.786	3.274	69.266						
7	.733	3.055	72.321						
8	.674	2.808	75.129						
9	.630	2.626	77.754						
10	.603	2.514	80.269						
11	.533	2.220	82.489						
12	.517	2.153	84.642						
13	.494	2.057	86.699						
14	.405	1.688	88.387						
15	.391	1.627	90.014						
16	.383	1.595	91.609						
17	.335	1.397	93.006						
18	.308	1.285	94.291						
19	.287	1.197	95.489						
20	.263	1.094	96.583						
21	.237	.989	97.571						
22	.216	.900	98.471						
23	.195	.814	99.286						
24	.171	.714	100.000						

Extraction Method: Principal Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.945	24

Evangelism

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.679
Bartlett's Test of Sphericity	Approx. Chi-Square	370.451
	Df	136
	Sig.	.000

Table 9

Communalities

	Initial	Extraction
EV1	1.000	.512
EV2	1.000	.675
EV3	1.000	.821
EV4	1.000	.796
EV5	1.000	.551
EV6	1.000	.703
EV7	1.000	.550
EV8	1.000	.393
EV9	1.000	.416
EV10	1.000	.473
EV11	1.000	.627
EV12	1.000	.643
EV13	1.000	.780
EV14	1.000	.651
EV15	1.000	.534
EV16	1.000	.711
EV17	1.000	.628

Reliability Statistics

Cronbach's Alpha	N of Items
.878	17

Language and culture

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.806
	Approx. Chi-Square	451.785
Bartlett's Test of Sphericity	df	45
	Sig.	.000

Communalities

	Initial	Extraction
LC2	1.000	.533
LC3	1.000	.554
LC4	1.000	.495
LC7	1.000	.412
LC8	1.000	.685
LC9	1.000	.802
LC13	1.000	.534
LC14	1.000	.492
LC15	1.000	.561
LC16	1.000	.604

Extraction Method: Principal Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.734	10

Education

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.696
Bartlett's Test of Sphericity	Approx. Chi-Square	663.084
	Df	210
	Sig.	.000

Communalities

	Initial	Extraction
ED1	1.000	.677
ED2	1.000	.690
ED3	1.000	.624
ED4	1.000	.601
ED5	1.000	.671
ED6	1.000	.617
ED7	1.000	.766
ED8	1.000	.741
ED9	1.000	.563
ED10	1.000	.680
ED11	1.000	.772
ED12	1.000	.710
ED13	1.000	.464
ED14	1.000	.757
ED15	1.000	.856
ED16	1.000	.804
ED17	1.000	.772
ED18	1.000	.698
ED19	1.000	.552
ED20	1.000	.785
ED21	1.000	.575

Reliability Statistics

Cronbach's Alpha	N of Items
.779	11

Education

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.925
	Approx. Chi-Square	2688.832
Bartlett's Test of Sphericity	df	210
	Sig.	.000

Communalities

	Initial	Extraction
ED1	1.000	.633
ED2	1.000	.676
ED3	1.000	.651
ED4	1.000	.652
ED5	1.000	.681
ED6	1.000	.606
ED7	1.000	.603
ED8	1.000	.550
ED9	1.000	.697
ED10	1.000	.669
ED11	1.000	.598
ED12	1.000	.737
ED13	1.000	.678
ED14	1.000	.671
ED15	1.000	.683
ED16	1.000	.756
ED17	1.000	.640
ED18	1.000	.684
ED19	1.000	.673
ED20	1.000	.606
ED21	1.000	.655

Extraction Method: Principal Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.941	21

Resilience

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.915
	Approx. Chi-Square	2855.280
Bartlett's Test of Sphericity	df	231
	Sig.	.000

Communalities

	Initial	Extraction
RE1	1.000	.726
RE2	1.000	.627
RE3	1.000	.649
RE4	1.000	.754
RE5	1.000	.577
RE6	1.000	.660
RE7	1.000	.556
RE8	1.000	.636
RE9	1.000	.568
RE10	1.000	.723
RE11	1.000	.676
RE12	1.000	.719
RE13	1.000	.671
RE14	1.000	.694
RE15	1.000	.655
RE16	1.000	.749
RE17	1.000	.693
RE18	1.000	.671
RE19	1.000	.616
RE20	1.000	.619
RE21	1.000	.688
RE22	1.000	.675

Extraction Method: Principal
Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.941	21

Church Growth

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.902
Approx. Chi-Square	1607.853
Bartlett's Test of Sphericity	
df	136
Sig.	.000

Communalities

	Initial	Extraction
CG1	1.000	.576
CG2	1.000	.750
CG3	1.000	.656
CG4	1.000	.718
CG5	1.000	.668
CG6	1.000	.644
CG7	1.000	.651
CG8	1.000	.671
CG9	1.000	.600
CG10	1.000	.698
CG11	1.000	.607
CG12	1.000	.694
CG13	1.000	.639
CG14	1.000	.597
CG15	1.000	.565
CG16	1.000	.666
CG17	1.000	.557

Extraction Method: Principal Component Analysis.

Reliability Statistics

Cronbach's Alpha	N of Items
.910	17

APPENDIX C

VARIABLE OPERATIONALIZATION

Operationalization of the variable Leadership

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Leadership	Is the act or behavior by which a group of individuals or an individual placed in a position of authority operates to inspire, to motivate and to train people, his followers into fulfilling an assignment and achieving the goals of an enterprise successfully. involves at least four steps are: planning, organization, management and control.	<p>The degree of self-perception about leadership among the Haitians of the Seventh Day Adventist Church as expressed by the Northeastern constituents was determined by means of the following 25 items, under the scale:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <ol style="list-style-type: none"> 1. The Pastor values each member regardless of his/her ability. 2.The Pastor creates occasion for new talent to emerge. 3.He allows people to make mistakes and to try again. 4.The Pastor has a 5 years strategic plan for the church. 5.The Pastor has regular meetings with the board of trustees to evaluate the strategic plan of the church 6.The Pastor encourages the departments to think ahead and make plans to make the church move forward 7.The Pastor discusses the mission of the church with both the board of trustees and the church members 8.The Pastor always reminds the Church of its Mission 9.The pastor articulates a clear vision for the church. 10.The Pastor sacrifices his own interests to meet the needs of others 	<p>To measure the degree of leadership data was obtained from members of 6 six churches of the northeastern conference of SDA in New York and New Jersey collecting 25 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>

11.The Pastor can recognize when others are feeling down without asking them.

12.I feel confident to speak with my pastor about my personal problems.

13.The Pastor cares about others' people well-being.

14.The Pastor rarely affirms others for doing a good job

15.The Pastor does what he can to make others' work easier

16.The Pastor encourages department heads to handle important church decisions on their own.

17.The Pastor speaks clearly and connects with the people.

18.Pastor uses language and words difficult for the members to understand when he speaks

19.The Pastor has a different language for each different group of the church.

20The pastor has the ability to adapt to new paradigm.

21.The pastor informs the church about changes before implementing them.

22.The pastor always promotes and welcomes innovative ideas

23.The Pastor emphasizes the importance of giving our best to the Lord.

24.The Pastor Has a high standard for the church activities.

25.The Pastor always pushes us to do and to be the best.

Operationalization of the variable Evangelism.

Variables	Conceptual Definition	Instrumental Definition	Operational definition
Evangelism	is the system or the method used by a congregation or somebody to communicate the gospel, the word of God to unbelievers with the intent to convert him/her and to persuade that person into becoming a member of the Church.	<p>The degree of self-perception Evangelism in the Haitians of the Seventh Day Adventist Church as expressed by the Northeastern constituents was determined by means of the following 20 items, under the scale:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <p>1.The church has a good evangelistic plan for the year 2.The sabbath worship is a life changing experience 3.The members are well aware of the church Evangelism schedule and baptism goal 4.All the church programs are geared towards soul winning. 5.Our Outreach programs meet the needs of the Community 6.The Church feeds and provides to other needs the community may have. 7.The Church takes actions that protect the environment, the disenfranchised , and the outcast. 8.The church is the voice of the community against injustice, discrimination and abuse 9.The message is preached in the language of the people</p>	<p>To measure the degree of Evangelism data was obtained from members of 6 six churches of the northeastern conference of SDA in New York and New Jersey collecting 20 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>

	<p>10.The Church is sensitive to the people tradition and belief</p> <p>11.The church is the voice of the community against injustice, discrimination and abuse</p> <p>12.The message is preached in the language of the people</p> <p>13.The Church is sensitive to the people tradition and belief</p> <p>14.The church is a reference, a community center for funeral, wedding and other cultural activities.</p> <p>15.The Church worships in the language of the Community</p> <p>16.The Pastor wants each member to be a disciple of Christ</p> <p>17. The Pastor wants us all to participate in Evangelism.</p> <p>18.I am happy with the work that I do to share my faith</p> <p>19. I am determined to support all events that win souls.</p> <p>20. The Members understand the importance of Evangelism to grow the Church</p>
--	--

Operationalization of the variable Language and culture.

Variables	Conceptual Definition	Instrumental Definition	Operational definition
Language and Culture	a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences.	The degree of self-perception Language And Culture in the Haitians of the Seventh Day Adventist Church as expressed by the Northeastern constituents was determined	To measure the degree of Language and Culture data was obtained from members of 6 six churches of the north-eastern conference of SDA in New York and

<p>by means of the following 16 items, under the scale:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <p>1.The church emphasizes more rules over relationship 2.This church values policies but place a stronger emphasis on relationship 3.This church celebrates the achievements of its members 4.The church values the law but is stronger on relationship 5.The saints do not trust others with personal information 6.Church members only interact in church functions 7.Members enjoy activities that encourage fellowship. 8.Fellowship plays a vital role in the life of this church 9/There is always heated tension in business meetings 10.There is a lack of respect among the members 11.People are judged based on their outward appearance. status and achievement give you more respect than your true self and your moral integrity 12.The Church services begin and end more or less on time. 13.The department heads are allowed to be creative and innovative in achieving the objectives of the church 14.This church provides a healthy environment</p>	<p>New Jersey collecting 16 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>
--	---

	for open and respectful discussions 15.This church would prefer peace at the expense of resolving conflict . etc... 16.This church would prefer peace at the expense of resolving conflict
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Operationalization of the variable education

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Education	Education is one of the most important social institutions through which a society teaches its members the skills, knowledge, norms, and values they need to learn to become good, productive members of their society	<p>The degree of self-perception Education in the Haitians of the Seventh Day Adventist Church as expressed by the Northeastern constituents was determined by means of the following 22 items, under the scale:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <p>1. The Church helps the disenfranchised kids to get an education. 2.The Church School facility is a meeting place for all community events</p>	<p>To measure the degree of Education data was obtained from members of 6 six churches of the northeastern conference of SDA in New York and New Jersey collecting 22 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>

-
3. The Church School trains kids in God ways
 4. The Church School bridges the Church with the Community
 5. The Church School encourages to give back to the community
 6. The Church School offers a doorway to preach the advent message.
 7. The Church School teaches daily about God to students
 8. The Church School has a weekly service for the students
 9. The Church School has a yearly outreach plan that targets the non-Christian students and the community.
 10. The Church School has a baptism ceremony each month
 11. Christian Education educates minds to accept Christian values
 12. The Church School teaches the moral standards that God has for his children.
 13. The Church school trains Kids to imitate Jesus' lifestyle.
 14. Church School urges to live for God
-

a life of sanctification
in the world
fasting and prayer
nights
15. Christian Educa-
tion helps situate the
Church in prophecy
16.Christian Educa-
tion teaches the end
time prophecy and
the moral degrada-
tion of the world
17.Christian Educa-
tion explains the
great controversy
between God and
Satan over man's
soul.
18.Christian Educa-
tion keeps me fo-
cused on the last
days events.
19. The Church
School is the light
and the life of the
community.
20.The Church
School is a place for
young people to
gather
21.The Church
School serves the
community in time of
disaster
22.The Church
School offers wel-
coming programs for
the new Haitian im-
migrants in the com-
munity

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Resilience	The human capacity to face adversity and overcome or bounce back from difficulties, with positive outcomes	<p>The degree of self-perception Resilience in the Haitians of the Seventh Day Adventist Church as expressed by the Northeastern constituents was determined by means of the following 17 items, under the scale:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <p>1. Being in a Haitian Church is continuing the fight for my independence, my Haitian identity and pride 2. In a Haitian Church, I am at peace and free to speak 3. Haitian Churches in USA means keeping my culture alive 4. The Haitian Church is life back for new immigrants in USA 5. The Haitian Church is consolation and therapy for my exile in USA. 6. The Haitian church compels me to work for my community.</p>	<p>To measure the degree of Resilience data was obtained from members of 6 six churches of the northeastern conference of SDA in New York and New Jersey collecting 22 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly Disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>

7.I love to work among people that know my life story.
8.Working with Haitians is building my own community.
9.Haitians songs gives me stamina to keep fighting in life.
10.In a Haitian Church I have more connection with God
11.In a Haitian Church I hear sermons in my own language
12.In a Haitian Church I have more spiritual support.
13.In a Haitian Church helps me share easier my faith.
14.The Haitian Church accentuates more on spiritual standards
15.In Haitian Church, I honor my flag and my civic education.
16.The Haitian Church, teaches my kids about their country
17.The Haitian Church keeps me in tune with my education, and my history.
18.The Haitian Church preserves the strength of my culture.
19.The Haitian Church is like a big extended family for me.

20.The Haitian
Church, makes com-
municate w/others
easier

21.In a Haitian
Church. we truly feel
like brothers and sis-
ters

22.In a Haitian
Church, relationship
is genuine and deep
seeded

APPENDIX D

NULL HYPOTHESIS

Model Summary^c

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.793 ^a	.629	.627	.33763	
2	.843 ^b	.710	.708	.29909	1.847

a. Predictors: (Constant), RETotal

b. Predictors: (Constant), RETotal, EVTotal

c. Dependent Variable: CGTotal

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.742 ^a	.551	.547	.43559

a. Predictors: (Constant), EV, RE

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	47.505	2	23.753	125.185	.000 ^b
	Residual	38.707	204	.190		
	Total	86.213	206			

a. Dependent Variable: CG

b. Predictors: (Constant), EV, RE

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t
		B	Std. Error	Beta	
1	(Constant)	1.183	.225		5.261
	RE	.452	.046	.552	9.837
	EV	.299	.060	.279	4.964

a. Dependent Variable: CG

Sig.	95.0% Confidence Interval for B		Collinearity Statistics	
	Lower Bound	Upper Bound	Tolerance	VIF

.000	.740	1.626		
.000	.361	.543	.699	1.431
.000	.180	.417	.699	1.431

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.786	.135		13.209	.000
	RETotal	.623	.033	.793	18.652	.000
2	(Constant)	.753	.182		4.147	.000
	RETotal	.451	.037	.574	12.090	.000
	EVTotat	.400	.053	.359	7.565	.000

a. Dependent Variable: CGTotal

Durbin Watson

Model Summary^c

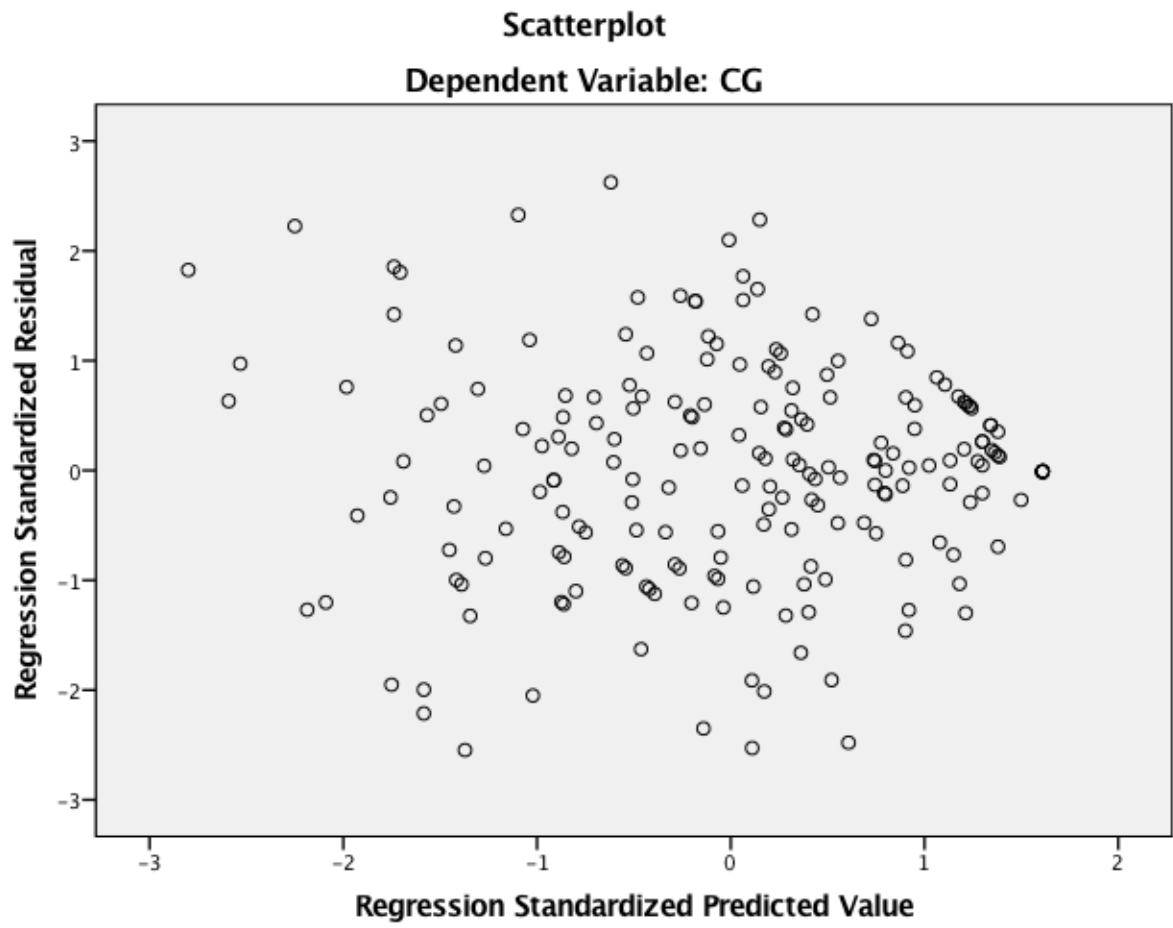
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.789 ^a	.623	.621	.31698	
2	.845 ^b	.714	.711	.27702	1.933

a. Predictors: (Constant), RE

b. Predictors: (Constant), RE, EV

c. Dependent Variable: CG

Homoscedasticity



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CURRICULUM VITAE

Arbentz A. Pierre-Antoine
37 Pehle Ave ♦ Saddle Brook NJ, 07663
(301) 801 0705 Pstarbentz@gmail.com

OBJECTIVE: To utilize my gifts and talents in the area of pastoral care.

ORDINATION: July 7, 2006

HIGHLIGHTS OF QUALIFICATIONS

- Genuine love for God and love for people.
- Effective preaching and innovative teaching skills. Create PowerPoint and multimedia presentations.
- Public Speaking
- Theology
- Pastoral Care
- Youth Ministry
- Community Outreach
- Teaching
- Discipleship
- Biblical Studies
- Expository Preaching
- Facilitate workshops on evangelism and church / youth relationships / Sabbath School/ Small groups ministry
- Conduct training on Leadership, Teamwork / Group Dynamics, Preaching, Strategic planning

EDUCATION

PhD in Psychology and Organizational Leadership Current

University of the Rockies Denver, Colorado

PhD in Business Administration Current

Montemorelos University Mexico

Master of Arts in Religious Studies

May 2011

Howard University School of Divinity Washington D.C.

Bachelor of Arts in Theology / Biblical Languages Minor September 1995

Adventist University of Haiti Diquini, Haiti

PASTORAL EXPERIENCE

Pastoral Intern

January 1996 – December 1996

Temple 1 Seventh-day Adventist Church

P-au-P, Haiti

Senior Pastor <i>Fermathe SDA Church District</i>	January 1997 – December 1997 P-au-P, Haiti
Senior Pastor <i>La Gonâve Island</i>	January 1998-March 1999 La Gonâve, Haïti
Associate Minister <i>Bethesda Haitian SDA</i>	March 1999- April 2000 Brooklyn N.Y.
Evangelist Associate Minister <i>Shiloh Bilingual SDA Church</i>	July 1995 – April 2000-February 2002 Brooklyn NY
Senior Pastor <i>Horeb Haitian SDA Church</i>	Feb 2002 – Oct 2012 P-au-P, Haiti
Senior Pastor Oct 2012- May 2015 <i>Salem Haitian SDA Church East Orange NJ</i>	
Senior Pastor <i>Sinai Haitian SDA church</i>	

WORK EXPERIENCE

Pastoral Intern <i>the Southern Conference of SDA Churches</i>	Jan 1995 –August 1997 P-au-P, Haiti
Senior Pastor <i>Central Conference of SDA Churches</i>	January 1998- March 1999 P-au –P, Haiti
Associate Minister and Evangelist <i>Greater New York Conference Long Island, NY</i>	March 1999 – Feb2002
Senior Pastor <i>Allegheny East Conference of SDA Churches</i>	Feb 2002–Oct 2012 Pine Forge, PA
Haitian Ministry Coordinator. <i>Allegheny East Conference of SDA Churches</i>	Sept 2008 – Oct 2012 Pine-Forge, PA
Member of the Board of trustees <i>Allegheny East conference and Northeastern Conference</i>	

REFERENCES

Dr. Henry, Elie S. <i>President of the IAD of SDA churches</i>	(305) 586-2375
Dr. Bertrand Melbourne BMelbourne@Howard.edu <i>Director School of Divinity at Howard University</i>	(301) 352 7267
Dr Fredrick Russell <i>Pastor, Berean Church SDA Church</i>	(410) 368-9294
Dr Olivier Smith Smitholivier@yahoo.com (973) 789 1251 <i>Maranatha French SDA and Haitian Coordinator</i> <i>New Jersey Conference</i>	