Montemorelos University

Faculty of Business and Legal Sciences

ACHIEVING GOOD RESULTS IN CHURCH
PERFORMANCE

Thesis
presented in partial fulfillment
of the requirements for the degree
doctorate in Business Administration

by

Jean Flavio Monestime

April 2019

ABSTRACT

ACHIEVING GOOD RESULTS IN CHURCH
PERFORMANCE

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Main advisor: Juan Niño de Guzmán

DOCTORAL THESIS ABSTRACT

Montemorelos University

Faculty of Business and Legal Sciences

Title: ACHIEVING GOOD RESULTS IN CHURCH PERFORMANCE

Researcher's name: Jean Flavio Monestime

Name and degree of main advisor: Juan Niño de Guzmán, PhD in Administration

Date completed: April 2019

Problem

The empirical model in which church culture, church spirituality, financial performance, and pastoral competence are predictors of church performance, as perceived by churches of the Northeastern Conference of Seventh-day Adventists.

Methodology

The research was empirical, quantitative, explanatory, cross-sectional, and descriptive. The study population was made up of 202 church board officers of the Northeastern Conference of Seventh-day Adventists, in New York. The data was collected, categorized, analyzed and performed in SPSS 22.0. The constructs for the five instruments used were done through hand-delivered surveys and were anonymous. The data

was collected through surveys. For the analysis of this hypothesis, the statistical technique of multiple linear regression was used.

Results

The model was validated with the sample of church board officers identified above. The church spirituality, the financial performance, the pastoral competence and the church culture are good predictors of church performance, according to the perception of church board officers of the Northeastern Conference of Seventh-day Adventists in New York. When evaluating the influence of the independent construct through the standardized beta coefficients, it was found that the best predictor is church spirituality, followed by financial performance and pastoral competence.

Conclusion

It is recommended that the pastors of the Northeastern Conference of Seventh-day Adventists in New York pay attention to church spirituality, financial performance and pastoral competence, since these are activities that directly impact church performance. It is also important to continuously assess church activities, motivate church members and foster a sense of collaboration to ensure that efficiency stays relevant. The construct church culture is not a good predictor of church performance.

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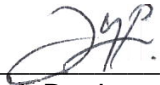Doctorate in Business Administration

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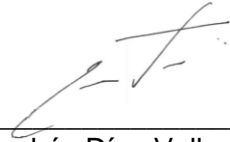Doctorado en Administración
de Negocios

por

Jean Flavio Monestime

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DEDICATION

This work is dedicated to my beloved wife, Orphise, who has been my inspiration and my moral support during this project. Also, to my children Jeffrey and Reginald, who have motivated and pushed me every day.

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

ACKNOWLEDGEMENTS

This project has been challenging; it was not without its pitfalls. It was a combination of hard work and sacrifice. God has always provided in every way for this researcher's education. The completion of this work was made possible with the help of many individuals.

First, this researcher is indebted to his best friend, his wife Orphise, for supporting him through this process. Second, he is grateful to his sons Jeffrey and Reginald. Third, he acknowledges the support of his parents. Fourth, his appreciation to all his friends and classmates who assisted or contributed to the completion of this course. Fifth, special thanks to his research advisor, Dr. Juan Carlos Niño de Guzman, for his guidance. Sixth, special appreciation to supporting professors, Dr. Karla Basurto, Dr. Omar Flores, Dr. Stephen Pilgrim, and Dr. Pedro Gonzales. They have been great sources of support. Seventh, he would like to thank his church and church members for their moral support and their encouragement. He was very grateful for their prayers.

CHAPTER I

BACKGROUND OF THE STUDY

Introduction

In meeting the challenges of this study, an introduction and a compilation of definitions of the variables will be presented such as (a) church culture, (b) spirituality of the church, (c) financial performance, (d) pastoral competence, and (e) church performance.

Over the years, it can be observed how church organizations intentionally communicated their values through their environment and work place. They were expected to take the lead on agenda related to spiritual, social, financial, moral of the society. For this reason, church performance should be considered an important setting that provides quality and positive Christian culture. To do so, they must implement some control through coordination, communication, and performance.

Church Culture

Church culture was found to be a popular concept in leadership and church management, and a widely used strategy in church organizations.

Swidler (1986) defined culture as a symbolic vehicle of meaning, including beliefs, ritual practices, art forms and ceremonies, as well as informal cultural practices, such as language, gossip, stories and rituals of daily life.

He declared that culture consists of socially-constructed symbols and activities

that provide meaning, establish and reinforce expected behavior among group members. Based on cultural theory, a cultural repertoire or "toolkit" reflects rituals, stories, symbols and beliefs used to negotiate a place in society.

He posited that the components of culture are not the mechanisms by which final results are explained but, more appropriately, are the means to process that bring about desired results. Furthermore, culture is expected to provide the impetus and meaning for such processes and undergird resource mobilization.

Similarly, Bolman and Deal (1991) pointed out that organizations are cultures that are propelled more by rituals, ceremonies, stories, heroes and myths than by rules, policies and managerial authority. The symbolic frame seeks to interpret and illuminate the basic issues of meaning and faith that makes this symbol so powerful in every aspect of the human experience, including life in organizations and religious orders.

Lastly, Pattillo-McCoy (1998) examined cultural theory relative to the Black religious experience and community action. She illustrated how Black church cultural elements infuse events designed to combat urban social problems such as drugs, gangs and crime, and facilitate activism. Church rituals such as songs, prayer, call-and-response and Christian symbols represent the "cultural tool kit" local leaders use to frame social issues to encourage community involvement. By doing so, the symbolic strengths found in the contemporary Black church are harnessed in non-traditional ways.

Church Spirituality

Often found in the church management, it creates an understanding of work environment, relying on God's spirit to make a place feel comfortable.

Newman (2004) said that spirituality is a state of being and an indicator of faith. To

2

be spiritual or have spirituality, people are to live a life guided by the spirit of their faith.

Wainwright (1987) claimed that spirituality is an existence before God and amid the created world. It is the human spirit being grasped, sustained and transformed by the Holy Spirit.

According to Rozali (2012), spirituality lies not in power to heal others, to perform miracles, or to astound the world with our wisdom, but in the ability to endure with a right attitude whatever crosses our paths and must be faced in life, and thus, to rise above them.

Cashwell, Bentley, and Bigbee (2007) explained that spirituality is a broad concept with room for many perspectives. In general, it includes a sense of connection to something bigger than us, and it typically involves a search for meaning in life. They continued to say that spirituality is more of an individual practice and must do with having a sense of peace and purpose. It also relates to the process of developing beliefs around the meaning of life and connection with others.

Benefiel (2005) pointed out that spirituality means something different to everyone. For some, it's about participating in organized religion. For others, it's more personal. Spirituality is recognizing and celebrating that all is inextricably connected to each other by a power greater than all of us, and that our connection to that power and to one another is grounded in love and compassion. Practicing spirituality brings a sense of perspective, meaning and purpose to our lives. Albert Einstein said that there are only two ways to live your life: One is as though nothing is a miracle, and the other is as though everything is a miracle. All are seeking a meaning for life, so one can feel the rapture of being alive.

Financial Performance

Financial performance refers to the efficient and effective management of money in such a way as to accomplish the objectives of the organization. It is the specific function directly associated with the top management. Financial management means planning, organizing, directing and controlling the financial activities such as acquisition and utilization of funds of the enterprise. It means applying general management principles to financial resources of the enterprise (Adams, 2002). Therefore, effective financial management is necessary to obtain a good financial performance.

Stern, Stewart III, and Chew (2002) stated that an effective financial management system improves short and long-term business performance by streamlining invoicing and bill collection, eliminating accounting errors, minimizing record-keeping redundancy, ensuring compliance with tax and accounting regulations, helping personnel to quantify budget planning, and offering flexibility and expandability to accommodate change and growth. Other significant features of a good financial management system include: (a) keeping track of liabilities, (b) coordinating income statements, expense statements, and balance sheets, (c) ensuring data integrity and security, (d) balancing bank accounts, (e) keeping all records up to date, (f) maintaining a complete and accurate audit trail, and (g) minimizing overall paperwork.

One of the financial management responsibilities is to keep costs as low as possible. One can ask vendors for lower prices, reduce the number of employees, reduce energy use and purchase supplies in bulk. Financial management has the objective to support the company. Financial managers do not usually complete everyday accounting functions. They typically review the information from the accounting department for

4

accuracy and validity (Goldstein, 1998).

Heizer, Render, and Munson (2017) mentioned that if money management isn't something you enjoy, consider this perspective: the secret to financial security is not to have more money but to have more control over the money at hand.

Tomasi and Akumu (2018) said that financial performance is defined as a subjective measure of how well a firm can use its assets from its primary mode of business and generate revenues. They added that it is a routine function which is performed within the firm to ensure efficient use of funds and make sure that funds are available when needed, and that they are obtained and used efficiently and effectively to benefit the citizens.

They established a relationship between financial management and financial performance. The goal of financial management is to maximize the financial wealth of the business. To attain the objectives, there must be efficient raising and allocation of resources within the organization. Financial management consists of budgeting, planning and controlling financial resources held by the organization. These influence the financial performance through the accountability of financial resources of the organization.

<div align="center">Pastoral Competence</div>

Managers need to have leadership competences in many different areas in order to effectively influence the behaviors of others and ultimately achieve desired results. Managing others can be a challenge for the new supervisor who has not had management experience. Training new managers on what to do, as well as what not to do, can help minimize issues related to supervising others (Martin & Bonder, 2003). Conflict in

the church is an inevitable reality. It is important to manage this conflict because it can affect the relationship between people and groups of people, which can have a major impact on organizational culture and worker productivity (Mirabile, 1997).

To effectively manage employees, managers need to understand the basics of management performance. To do this successfully, managers need to do the following: (a) write and monitor employee goals, (b) set clear expectations for job assignments, (c) hold employees accountable for job responsibilities and achieving goals, (d) mentor, coach, and discipline employees when necessary (Boyatzis, 1982).

Leaders need to be able to build strong teams that rally around the mission and vision of the organization. This means that managers need to have basic team leader skills to help them develop teams, minimize team conflict and manage team dynamics. Leaders also need to understand what inspires and motivates their employees. Managers must be able to identify problems, understand basic problem-solving techniques and facilitate a process to solve problems and resolve issues within the work environment (Draganidis & Mentzas, 2006).

Pastors are to be models of Christian *living*, not just Christian *working*, for the gospel calls them to make Christ Lord of all. Therefore, the gospel affects their marriages and family life, as much as their ministry and their public preaching. The gospel is lived out at home.

The challenge for all is not to drift away from this God-glorifying, self-abasing gospel. One must not assume it and then go on to other things, even good things. For these things will eventually displace the gospel as the center of the ministry. For that reason, one must "keep watch," as Paul urged Timothy, over life and doctrine (Kynes,

2012).

According to Means (1993), integrity embraces uncommon devotion to truth, unyielding opposition to falseness, and unvarying commitment to ethics, morality and virtue. The integrity of the pastor must be unwavering and solid in every area of life. God blesses the pastor who has a good character. Means also wrote: Effectiveness relates to individual character and competence, not to spectacular gifts or advantageous circumstances. God rarely blesses the ministry of those with dubious character, questionable behavior, and unremarkable spirituality. God's blessing normally rests upon those who have their moral, spiritual, and intellectual act together. God blesses a steady character and faithfulness more than He does spectacular gifting and abilities.

Olford (1985) said that God is far more concerned with "who a person is" than with "what a person does". If "who a person is" does not satisfy His holy demands, then what is done is virtually worthless. The focus should not be so much on methodology in ministry, but on a character that is unchanging and based on the Word of God.

Church Performance

In all organizations, the most important principles for reaching effective purposes, is performance. If managers are efficient, competent, skilled, experienced, and completely aware, it will guarantee the success of the organizations in reaching their purposes. Jamieson (1982) declared that it is unacceptable to have managers without having competences to perform extraordinary work and have creativity. To effectively manage employees, managers need to understand the basics of management performance. To do this, managers need to: (a) set clear expectations for job assignments, (b) write and monitor employee goals, (c) hold employees accountable for job

responsibilities and achieving goals, (d) reward employees for doing a good job, and (e) mentor, coach, and discipline employees when necessary.

Penley, Alexander, Jernigan, and Henwood (1991) wrote that in order to have a good management performance, leaders need to be able to build strong teams that rally around the mission and vision of the organization. This means that managers need to have basic team leader skills that help them develop teams, minimize team conflict and manage team dynamics. They must also be able to identify problems, understand basic problem-solving techniques and facilitate a process to solve problems, and re-solve issues within the work environment. Managers need to understand what inspires and motivates their employees. It is important to remember that all people are moti-vated differently. The trick is to identify what motivates employees, develops systems and processes that support those motivators.

Definition of Terms

For the purpose of this study, the definitions of some key terms were provided:

Church Culture. The atmosphere in which the church functions, the prevalent attitude, the collage of spoken and unspoken message.

Church Spirituality. A sense of connection to something bigger than our self; to have the right attitude to raise toward God.

Financial Performance. A subjective measure of how well a corporation can use assets from its primary mode of business and generate revenues.

Pastoral Competence. Individual's ability to lift Christ, to pastor a congregation, to shepherd a flock adequately, to hold it together, to care for its needs and to help it to grow.

Church Performance. Following a God-given vision and mission and developing

a specific strategy and plan to achieve success.

Theoretical Background

In this section, the theoretical contribution of variables is analyzed. Based on this information, some documental relationships in the existing state of the art among the variables were involved. Also, in previous studies done, information discovered and suggested about variables were mentioned.

Church Culture

There are different ways to look at churches; in this study, one of the basic premises is that churches have their own cultures. Cameron and Quinn (2006) argued that cultures, as well as people, function in accordance with well-known and widely accepted categorical schemes such as archetypes of values that organize the way people think, process relevant information and make individual priorities. Moreover, cultures, as well as people, are structured like archetypes and similarly have opposite and contradictory values. This perspective is very helpful in trying to see the culture of a church as the combination of contradictory yet coexisting value systems, namely spirituality and administration.

The model of organizational culture by Cameron and Quinn (2006) is based on the premise that it can be analyzed as the combination of two opposing dimensions of values: (a) flexibility and discretion versus stability and control, and, (b) internal focus and integration versus external focus and differentiation.

Previous researchers encompass the question: How are cultural challenges related to faith? According to O'Callaghan (2017), the relationship between culture and

Christian faith, regarding the influence of faith on culture and of culture on faith is: (a) how modern culture formed, to an important degree of faith, now challenges faith anew to provide answers to questions that have not yet been asked, and (b) how it can challenge culture anew, not just by providing solutions but also by posing new questions.

He pointed out that Christian revelation received by faith has made the discovery of a series of fundamental truths about God and man philosophically possible.

The validity aspect related to the millennials shows how consumer culture shapes what people expect of a church. Barna (2001) discovered that during a national multiphase research program among millennials, conducted in partnership with Cornerstone Knowledge Network, participants were asked to rate how well each statement in a series described the Christian community in America. Fewer than half of the millennials agree with the statement that the people at church are tolerant of those with different beliefs. About the same proportion say that the church seems too much like an exclusive club. Two-thirds of millennials believe that American churchgoers are somewhat hypocritical.

Church Spirituality

Kelly (2011) suggested that religion can provide a platform for the expression of spirituality. However, she also proposed that religious beliefs and practices can be dispiriting for a person, inhibiting their own individual spirituality, whereby religious belief systems can have negative effects on the health of an individual's beliefs and expectations.

Another study finds that there is a cyclical pattern of chronic pain leading to depression, and that depression causing an increase in chronic pain, creating a mutually reinforcing relationship. O'Connell-Edwards et al. (2009) found that the highest levels of psychopathology and powerful reactions to pain were found in churchgoers with the

highest frequency of church attendance, whereas churchgoers with moderate church attendance experienced a lower intensity of pain and psychopathology.

For this study, theory has been selected as the theoretical framework. Another interesting observation is that when administrative aspects become more important, the common tendency is to move toward the more flexible, creative and innovative values and ways of existence. This means that spirituality, in times of administrative overload in churches, tends toward the desired culture, and this becomes an important value for future development (Ershova & Hermelink, 2013).

<div align="center">Financial Performance</div>

Financial performance remains controversial after decades of research (Hull & Rothenberg, 2008), suggesting that organizations are not able to benefit from rapidly accumulated knowledge as much as from knowledge that is accumulated slowly and gradually. A long pause in an engagement process can interrupt the firm's ability to fully absorb and understand the acquired knowledge. Those two forces address the starting point and the dynamic aspect of strategic engagement, but do not address the complexity aspect.

Hull and Rothenberg (2008) found that the corporate social responsibility financial performance is significant even if organizational innovation rate and the extent of product differentiation are considered. They found that corporate social responsibility was more likely to contribute to performance in low-innovation firms and those with little differentiation studies, using the static factors, should be taken into consideration.

Another study conducted by Kaguri (2012) suggested that there is a relationship between firm characteristic and financial performance of life insurance in Kenya. Based

on the findings, the study recommends that insurers must work toward improving the premiums earned to increased profits.

Pastoral Competence

Previous researchers have used the term competences to formulate this question: "What are the attitudes of spiritual caregivers toward ministry and spiritual competence?"

According to Smeets and Morice-Calkhoven (2014), quantitative empirical research clarified that spiritual caregivers regard the ministry positively. But they doubt their representation task and have a multiple worldview orientation toward communication.

The validity aspect of competency in pastoral care requires one to rethink the present assumptions about people, culture and ministry. Theologically, people are called to be present with others in ways that value diversity as a reflection of God's creative potential in the world. Pastoral care providers are called to celebrate, support and participate in the diversity that God has created (Thomas, 2003).

Church Performance

Research on religion, spirituality and health has literally exploded since the mid-1990s (Koenig, 2012). The research identified over 1,200 quantitative original data-based publications during this period and has found between 1872 to 2000 studies examining religion, spirituality and health relationship from the years 2000 to 2010. Based on other reviews of the research conducted, it was estimated that the review captured about 75% of the published research, along with religious coping and church-based social support.

Another study was undertaken in a nonprofit Christian church which has experienced a general decline in attendance related to a particular problem, the habit of arriving late to the worship service. This study uses appreciative inquiry and institutional theory in the structuralist tradition. This approach was effectively used to identify core values and norms inherent in the organization and functioning of the church (Peterson, 2013).

Results confirmed the premise of a habit of late arrival and indicated that there was little focus or support by congregants on the traditions and practices that occur early in the church service. Validation and review of the possibility propositions resulted in a reorganization of the primary worship service resulting in increased attendance and on-time performance. This approach is generally applicable to organizations of various types.

Problem Statement

This research intends to go beyond the possible reasons that impact on church performance. For many years the Seventh-day Adventist Church has been growing slowly in the North American Division. Leaders, church board members, and the membership have different points of view about the causes of this growth rhythm. One of the reasons could be the lack of spirituality in the organization. Financial performance is another important characteristic of a well-managed church. Managing the church is a great responsibility for a pastor and the whole membership; it involves stewardship, religiosity, leadership, and personal values.

Church performance can be seen from different perspectives, and this investigation tries to find out how some predictor variables, such as church culture, church spirituality, financial performance and pastoral competence have an impact on that.

Figure 1 will help identify the variables and their relationships.

13
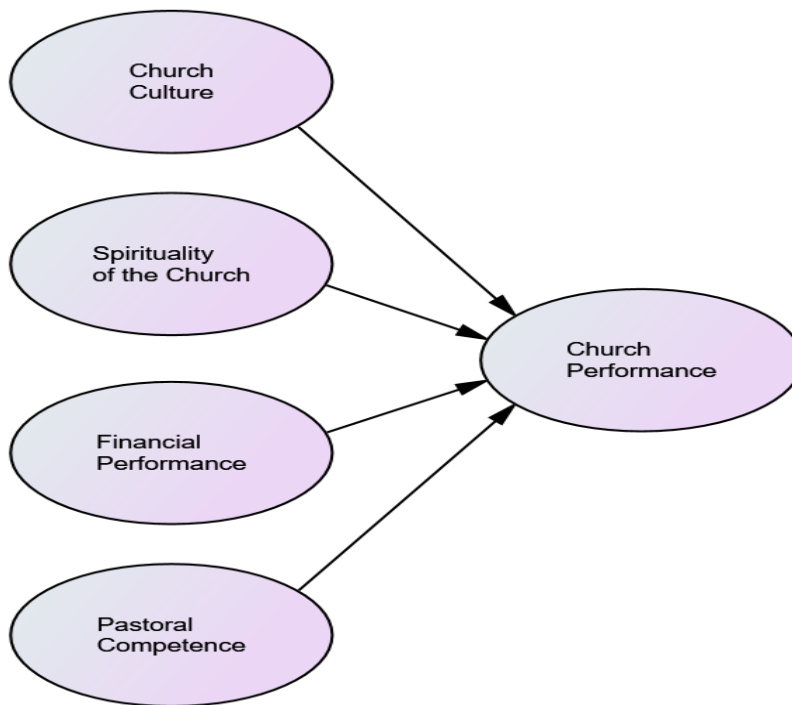
Figure 1. Research model.

Research Question

The problem to be investigated in this study is the empirical model. Thus, the research question is: Are church culture, church spirituality, financial performance and pastoral competence predictors of church performance as perceived by church officers of the Northeastern Conference of Seventh-day Adventists?

The main purpose of this study is to know the direct effect of the following variables toward church performance: church spirituality, financial performance, church culture and pastoral competence.

Hypothesis

The statement of the confirmatory hypothesis was formulated as follows:

14

Church culture, church spirituality, financial performance, and pastoral competence are predictors of church performance as perceived by church officers of the Northeastern Conference of Seventh-day Adventists.

Research Objectives

The objectives of this research were the following:

1. To discover if church culture, church spirituality, financial performance, and pastoral competence are predictors of church performance.

2. To determine if every demographic variable is a predictor of church performance.

3. To verify the impact of every construct: church culture, church spirituality, financial performance, and pastoral competence, as predictors of church performance.

4. To adapt an instrument to measure every variable: church culture, church spirituality, financial performance, pastoral competence, and church performance.

Significance of the Study

Today, there is a great cry in the world to know what a true church is, what it should be doing, how it should be doing it, where it should be doing it, and most importantly, the society expects great things from it. The need is to create a proper image and practice quality and satisfying services. Leadership and performance skills are important for the church to function and operate properly.

Knight (2012) has stated that the Seventh-day Adventist Church is lacking in the performance of strategy development and church management. Many would like to know the reasons for this statement. This author mentioned several factors: (a) the

church was resistant to change; (b) the pastor/staff possessed poor people skills; (c) financial resources decreased by lack of good management; (d) lack of time to practice these critical areas of leadership and management of the church.

It has always been a challenge when trying to balance the power of managing and shepherding the church. Purcell (1999) pointed out that two overarching factors for a disconnection between the pastor and the congregation are: either the pastor had poor leadership, or the pastor had poor change management skills. However, experience and training could have been the two determining factors in assisting pastors to hold their positions and growth healthy churches.

It could be that little or poor participation of pastors bring serious consequences for the Seventh-day Adventist Church and this situation has created a vacuum. The membership of the church expects total divine services as qualitatively packaged by God. In a study conducted by the Review of Graduate Education, Greig (1999) stated that seminaries give their graduate students the skills to study the Bible and theology but not skills to lead the modern church. Therefore, seminaries should continue to focus on both quality academic education and practical training.

The significance of this study is based on the performance of the church. It is understood that the pastor needs to manage all the organization responsibilities. However, there is no certainty if it is going to be well done because of the background, the education, the age, the spirituality, and the personal relationship with the parishioners. So, it was important for this investigation to be done in order to help churches move forward and to accomplish the mission and goals of the church.

Limitations

The following limitations were encountered during the research:

1. Reluctant attitude of members, participants on the premise saying, "they don't have time".

2. Refusal of participants to fill and return questionnaires.

3. Attitude of some church members that felt that the church had no business with such a topic.

4. Some participants hide their ignorance of the subject.

5. Some church members were not committed with the mission.

Delimitations

This study sought to gain an understanding of successful church performance. It started in January 2017 and finished in May 2019.

This study has a quantitative, descriptive, and explanatory design. Therefore, no problem is going to be solved during this time.

Assumptions

This section presents some anticipated scenarios considered in this study:

1. It is expected that the research instrument satisfies the objective of this research.

2. The theoretical framework and relationships that exist between the constructs are supported by authors who have working knowledge and experience with the subject.

3. The research process and relations between constructs for the research are

empirically grounded, scientifically consistent and significantly acceptable.

4. Indicators show that the instrument has been interpreted correctly.

Philosophical Background

In this section of the study, analysis based on the Bible and other sources based on the researcher's philosophical view of the constructs of this research, and how they relate to God, will be shared. According to Hauriasi (2011), the scant attention being paid to internal control in religious institutions could be attributed mainly to the fact that their primary purpose is spiritual and social, rather than economic.

Christianity and God's business now require the business approach. The true Church of God has survived through the ages and it will continue to do so. The need is to create a good image and to practice Christianity based on quality. God is the King of the universe. He is the One in charge. All those studies and research go to His Majesty forever and ever.

The New Testament informs that Jesus Christ was sent by the Father on a three-fold mission: to reveal the Father (John 1:14, 18); to destroy the works of the devil (1 John 3:8); and to save the world (John 3:17). Hence, the purpose of Christ's mission was twofold: to serve and to save. "The Son of man is come to seek and to save that which was lost" (Luke 19:10, KJV). Also, "The Son of man came not to be ministered unto, but to minister" (Matthew 20:28, KJV). Thus, God's mission has to do with being saved, then being sent by God to serve people so that they can be saved. To fulfill this mission, God chose particular people as an entry point into the world and declared to His disciples, "As my Father hath sent me, even so send I you" (John 20:21, KJV).

The mission of the church is embedded in the purpose of Jesus' call for His

disciples. The ministry of the disciples was to imitate the ministry of Jesus. Without understanding the essence of sending, there is no gospel. The church must include the participation of men and women, regardless of the diversity of their cultural milieu in the service of the church. Therefore, with this approach by the apostle Paul, it must be understood that every venture of the church must be universally inclusive. It must go beyond the barriers of culture, gender, race and reflect the intent of God's sacrificial love.

An analysis of biblical history reveals that leadership has always been related to its context. The great question of church performance that pervades biblical history is the concept of relationship and service between leaders and the people they are leading. It is important to understand that responsibility is the greatest obstacle facing the postmodern world and past methods and achievements do not guarantee future results. It is time to reset the mind-test from what was previously formatted in the industrial age, where people were merely tools to achieve goals and to use resources and plans to improve the well-being of people and to fulfill the goals.

The world is perishing because of exclusivism and the rejection of those who are different. So, talk dialogue. Build unity in diversity. The same God who got Christians here, will get them there. Today, having a spiritual focus no longer means just accepting what others say; it means embracing what and whom they exemplify because of what spiritual focus is and what modern performance practices are.

The church needs to learn to understand people and how to motivate them. Church leaders need to bring people with them, and people are motivated by purpose. They want to participate and do something that challenges them. The pastor must win the people's trust, which means passing through the path of inside out. Stephen Covey

(2006) in his book "The Speed of Trust" summarized that the factors that have the greatest potential to inspire trust are character and competence. Character means the development of integrity and intentions and the ability to live in agreement with principles and values. Competence is related to the concept of skills and results. Character and competence are indispensable qualities for church leaders.

Jesus' example in church leadership and performance revealed that, in a time of change, it is important to meet and share the needs of the followers. He empowered the disciples by partaking with them in their own area of expertise. Jesus' leadership example demonstrated that leadership affirms the follower. In a time of uncertainty, Jesus' example demonstrated that it was important for leaders to remind the church of its original mission. Jesus communicates a vision for the church to develop and to focus on what is most important.

Study Organization

Chapter I included the background of the problem, the problem statement, the definition of terms, the research hypothesis, research question, the research objectives, justification, limitations, delimitations, the assumptions, and philosophical background.

Chapter II presented a comprehensive review of the literature concerning the study constructs: church culture, church spirituality, financial performance, pastoral competence, and church performance.

Chapter III described the methodology: the type of research, population, the study sample, the measuring instrument, validity, reliability, operationalization of variables, null hypotheses, and operationalization of the null hypothesis, research questions, data collection, and data analysis.

Chapter IV showed the results obtained, the description of the population and sample, the behavior of the variables, the frequency distribution, contingency tables, and hypothesis testing.

Chapter V presented a summary of the study, discussed the results and showed the conclusion and recommendations.

CHAPTER II

LITERATURE REVIEW

Introduction

The quality of performance has been raised a great deal among our churches. The effect of this brought a lot of concerns about our religious practices. Some churches discovered that they were losing members because of lack of services. The leaders have decided to come together to meet the aspirations of the people. They realized that if these practices improve, church attendants will be more willing to cooperate.

One of the most important things is to get the attention of the people. By doing so, services that meet and exceed the expectations of people can be offered. The church is mandated to serve and to succeed. From this point of view, the process of this work in the literature review will bring new ideas and contributions to knowledge. This study is intended to learn better ways to improve the church organizational performance. Its outcome will contribute to articulate the variables that determine good performance as related to church culture, church spirituality, financial performance, pastoral competence and church performance.

Finally, this chapter focuses on a review of concepts of learning variables, related to the problem statement. It also reviews the literature on church performance practices. It concludes with an explanation of how some factors can impact on church performance.

Source Analysis

During this research, a lot of sources were used to satisfy the literature review. Several relevant articles were compiled for the benefit of this study. A thorough review of literature on church performance is included, along with descriptions of the variables studied in this research: Church culture, church spirituality, financial performance, pastoral competence and church performance.

Church Performance

It is important to look for the meaning of leadership in church performance. Some researchers suggest that leadership behavior depends upon the situation and not upon any inherent leadership abilities, although some traits may be common to all leaders (Argyris, 1957).

The word "performance", according to Sinclair (1995), means the action of leading a group of people or an organization; the state or position of being a leader. Leaders need to act in ways that increase the attractiveness of outcomes associated with subordinate's goal attainment (Knight, Shteynberg, & Hanges, 2011). Poor leadership may prevent the church from achieving its purpose.

The word "church", according to House (2001), means the whole body of Christians gathered from all ages.

The word performance means getting things done through people (Iornem, 1998). Cole (2004) said that to manage is to forecast, and plan, to organize, to command, to coordinate, and to control. He added that performance may be a skillful use of means to achieve organizational or personal goals profitably.

Church Performance Literature

This review of church performance literature brings an understanding of historical church management, as well as a review of contemporary practices.

Historical Review of Church Performance

Jarvis (2004) described a historical development of *ekklesia*, or a network of people who, through the process of learning to be Christians, were bound together by a common faith as part of their learning process. In this process, the *ekklesias* was seeking to respond to societal questions regarding Christianity, not unlike learning organization processes of seeking to provide answers to others' questions regarding confusion and change.

The objective of ministry is to take on an identity that was unique with no other model other than discipleship (Angone, 1998). The early Christian understoond the change and the management that has contributed to its growth. Angone (1998) stated that contemporary churches should seek wisdom from the examples that the early church provided in relation to learning principles.

Contemporary Church Performance
Practices

Jarvis (2005) suggested that the contemporary church needs to use the learning organization practices. He added that the church must continue to be empathetic, evangelical, and educational to its community. According to Wilson, Keyton, Johnson, Geiger, and Clark (1993), two concepts were emphasized as essential to the success of any church or organization: Member commitment and member identification. The church must ask, what is the source of commitment to church attendance and dedication, and

to what do members and attendees identify?

Iannaccone, Oslon, and Stark (1995) noted that there are several factors that have contributed to the growth and decline of churches. Less serious about their teachings and social connectivity, church friendships play a key role in keeping its members. Olson (1989) demonstrated that:

> Belonging is important to church attendees, the churches who intentionally expend resources that provide fellowship, socialization, and sharing of individual concerns should have, greater success in attracting and retaining new members. Friendship formation and socialization opportunities become a link to potential church growth. (p. 440)

Future Issues for the Church

Kelley (1972) implied that the more liberal churches have become less serious, and weaker, in their teachings of doctrines; yet, congregants are flocking to their counterpart conservative churches in large numbers. Kelley presumed that many people left the more liberal doctrine and church policy as an expectation of congregational membership.

Another factor affecting church performance is insufficient resources (primarily time and money) (Iannaccone et al., 1995). Baard (1994) stated that churches providing an atmosphere more conductive to intrinsically-motivated behavior would enjoy increasing membership and higher levels of attendance and giving. Church attendees want to experience autonomy and be self-sufficient in their management of church events and time commitments.

If the church is well managed, it will become a safe place where transformation of individuals and the church at large can occur.

Church Spirituality

Importance

In this section, aspects, such as the importance and size of the variable, will be mentioned.

Spirituality is a globally acknowledged concept. It involves belief and obedience to an all-powerful force called God, who controls the universe and the destiny of man. It involves the ways in which people fulfill what they hold to be the purpose of their lives, a search for the meaning of life, and a sense of connectedness to the universe (Verghese, 2008). Spirituality is very much personal and unique to each person. It produces in human being qualities such as love, honesty, patience, tolerance, compassion, a sense of detachment, faith, and hope.

According to Verghese (2008), spirituality is an important aspect in mental health. Religion is also important, directly and indirectly, in the etiology, diagnosis, treatment and prognosis of psychiatric disturbances. Lack of spirituality can interfere with interpersonal relationships, which can contribute to the genesis of psychiatric disturbance.

Recent studies show that religious beliefs and practices are supportive to cope with different types of stress in life and are beneficial to mental health. Wills, Yaeger, and Sandy (2003), professors of epidemiology and population health, developed a scale that determines how important religion is to people. It was found that religiosity kept children from smoking, drinking and drug abuse by buffering the impact of life stresses. Brody et al. (2006) found that parents who were more involved in church activities were more likely to have harmonious marital relationships and better parenting

26

skills. Miller, Warner, Wickramaratne, and Weisman (1997) reported that low level of religiosity was associated with substance abuse in the offspring.

Tonigan (2003) reported that spirituality predicts behavior such as honesty and responsibility, which in turn promoted alcohol abstinence. In a detailed study on suicide in the Netherlands, Tonigan reported that there was a decline in suicidal rate, which was concurrent with a religious revival. Spiritual values and religious practices are important in the lives of people.

Dimensions

Strauss (2005) measured church spirituality on the following factors: (a) fruitfulness, (b) growth, (c) maturity, (d) sanctification, (e) holiness, (f) love.

The author comments that fruitfulness is a fruit of the Holy Spirit in human lives. And fruitfulness represents the consequences of human choices and acts. Therefore, the wellspring that vitalizes and characterizes the true Christian life is fruitfulness.

He explained that church members are responsible to stand in the will of God and they must be rooted deeply in relationship with others. They attain maturity as they bond with other believers. They empower and grow in holiness when they understand that sanctification, as a work of grace, is complete sanctification. And then, love will stabilize their relationships and transform their character.

<div align="center">Church Culture</div>

In this section, aspects as the importance and size of the variable are mentioned.

Importance

Keener (2011) said that the strongest force in an organization is not vision or

strategy. It is culture which holds all the other components. Chand (2012) stated that the best way to understand culture is in the statement: this is how things are done here.

Coffman and Sorensen (2013) pointed out that the inevitable clash of two cultures begins to sap the energy of the newly merged identity. What is needed for successful culture is both science and religion. Nobody can sustain it without one or the other. Eventually, religion is pressed to prove it, and that proof is always performance. The essence is leadership is fashioned by the choices made on a daily basis.

Schneider and Snyder (1975) said church culture is understood as enduring characteristics of the organization that is reflected in the attitudes and descriptions people make of the policies, practices, and conditions that exist in the work environment. Furthermore, Schwartz and Davis (1981) saw culture as a measure of whether people's expectations about what it should be like to work in an organization are being met.

Schein (2003) said that climate can most accurately be understood as a manifestation of culture. Although Reichers and Schneider (1990) said that culture is typically defined as a deeper, less conscious held set of meanings. Schwartz et al. (1981) said they found that a climate incompatible with the intended change can offer a strong level of resistance, even the most well-planned change process.

The management strategy implied by the relationship climate can contribute to effective communication by promoting trust and supportive collaborations among members. Dirk (1999); Bachrach, Powell, Collins, and Richey (2006); Homan, Van Knippenberg, Van Kleef, and De Dreu (2007), stated that organizational research supports the general value of relationship-oriented strategies in terms of their impact on performance.

Effective interactions between providers and support staff have been shown to

promote adherence to care guidelines (Wagner, 2000). By fostering positive interactions among staff, a relationship-oriented ambiance may enhance communication and coordination among members in the management. Accordingly, it was hypothesized that relational culture is positively associated with care management. Many people require education, guidance, and social support to change their behaviors (Hojat et al., 2011). Prior research suggests that assigned performance goals can decrease extra-role behavior, suggesting that a task focus not balanced by a relationship focus could be counterproductive (Wright, George, Farnsworth, & McMahan, 1993).

Dimensions

Mischke (2011) divided the church culture on the following factors: (a) equality and hierarchy, (b) direct and indirect, (c) individual and group, and (d) task and relationship.

The author explains that church leadership enforces regulations and guidelines, and the members have the freedom to challenge the opinion of those in power. However, members must show respect for those who are in power because of the status of their position. He continues by saying that leadership counts on the listener to interpret meaning and the leaders to avoid conflict as much as possible. When it comes to the pastor, he moves in and out of groups as needed or desired, but he uses personal guidelines in personal situations. The pastor establishes comfortable relationship in a sense of mutual trust before getting down to business. Most of the time, church leaders define people based on what they do. They use new methods for solving problems and they take risks to make the church productive.

Kraft (2001) brought the following factors: (a) patterns, (b) worships, (c)

organization, (d) beliefs, (e) witness, and (f) ceremonials.

The author comments that a church with a dynamically equivalent community-image will make an equal impact on its society, communicating to that society an equivalent message and being perceived in somewhat the same terms as those articulated by the people of the first century. If the community-image is properly Christian, the surrounding community will see Christ through that church.

Financial Performance

Importance

Tomasi and Akumu (2018) said that financial performance is defined as a subjective measure of how well a corporation can use its assets from its primary mode of business and generate revenues.

Performance refers to the ability to operate efficiently, profitability to survive, grow and react to the environmental opportunities and threats (Stoner, Pitts, & Armstrong, 1996).

Kaissi and Begun (2008) asserted that performance is measured by how efficiently the corporation is using its resources in achieving its objective.

Financial performance is regarded as an important feature for organizational survival. Organizations that effectively manage and transfer their knowledge are more innovative and perform better (Riege, 2007). Successful organizations now understand why they must manage knowledge, develop plans as to how to accomplish this objective and devote time and energy to these efforts. Finance managers play a critical role in shaping the future of every organization because the decisions, actions and inaction taken by managers can often result in the successful execution of operations for the organization.

The effectiveness and efficiency of managers' decisions and decision-making processes ultimately determine the success or failure of the organization. Management involves motivating resources, both human and artificial, to work in a coordinated fashion toward the achievement of organizational goals and strategies (Moon & Desouza, 2011).

Drucker (2006) stated that performance must do with directing the resources and efforts of the business toward opportunities for economically meaningful results. Mintzberg (2009) posited that performance must do with understanding how to deal with three kinds of assets: action, people, and information. Management is therefore concerned with the four critical activities: planning, organizing, controlling, and leading. According to Drucker (2006), management is doing things right; leadership is doing the right things.

Dimensions

Bull (2007) scaled financial performance on the following factors: (a) efficiency, (b) effectiveness, and (c) efficacy.

The author (Bull, 2007) commented that a strategy led by success focuses on how well a corporation can achieve its vision and purpose as intended and by the level of efficacy it achieves. In order to measure these three dimensions, strategy type needs to be understood. A resource-based strategy focuses on how efficiently a company's resources can be used. He adds that measures of success may include its stock price or market share but can also cover other factors depending on the company's vision and strategy, such as its use of natural resources or its contribution to society.

Ahortor (2009) ensured that the financial performance has six components or dimensions which identify the employees with their institution. These six dimensions

are: (a) financial management, (b) stewardship, (c) goal achievement, (d) corporate entity, (e) transparency, and (f) budget.

The author comments that the church treasurer ensures efficiency in resource mobilization, builds positive cash flows and reduces debt accumulation. He affirms that God is concerned about how church members manage all that has been given to them. Church leadership must prioritize the goals of the church in relation to the expenditure items. The church board creates a contingency account in order to prevent emergencies. The treasurer gives all details to the church board. Overall, the church annual budget is fair.

<div align="center">Pastoral Competence</div>

Importance

Taylor (1989) pointed out that the concept of success must be expanded to cover the whole gamut of the modern pastor's function. He is not only a preacher and a teacher, not only a liturgist, but he is the legal head of a corporation. As such he is a planner, promoter, organizer, manager, advertiser, delegator, supervisor, and diplomat. Success in the pastoral ministry requires some degree of skill in every function.

Pastoral competences are important tools of human resource management to achieve goals. According to Calabrese (2006), the twenty-first century has surfaced the need for more flexible and response knowledge-based organizations capable of rapidly adjusting to the increasing rate of change and demands in both products and services. Wu, Ong, and Hsu (2008) added that knowledge-based organizations allocate resources to intangible assets in the rapidly changing and highly competitive business environment to gain competitive advantages.

Hess and Bacigalupo (2010) mentioned that knowledge-based organizations may benefit from the utilization of behaviors most often attributed to emotional intelligence, and emotional intelligence may be redefined as a process rather than an outcome for organizational development. They added that to be effective in that regard the manager must possess the characteristics most often associated with the description of emotional intelligence: self-awareness, self-regulator, motivation, empathy, and social skill. Identified managerial competencies, just like knowledge, become valuable sources for achieving a competitive advantage.

Competency is a commonly used term for people's asserting of their working potential in real activities. According to Drucker (2006), it's up to the individual to carve out the place, to know when to change course and when to keep engaging and being productive during that individual's work life. It's important to cultivate a deep understanding of self, not only with strengths and weaknesses, but how to learn, how to work with others, what the values are, where to make the greatest contribution.

Based on a survey, Boyatzis (1982) defined competence as a human ability to behave in a way to meet job requirements within the parameters set by the organization's environment and thus, to achieve the required results. The findings obtained to present reveal that the issue of managerial competencies is important, yet quite complex. Everyone could contribute to an organization's development not just by their common predispositions, but by their specific individual competencies that differentiated them from others, i.e. their specific knowledge, abilities, skills, motives, attitude and values. Therefore, organizations need to support and develop talented managers and thus, prepare them for current and future challenges.

Dimensions

Hoge, Morris, Laraia, Pomerantz, and Farley (2014) claimed that the pastoral competence has four components or dimensions: (a) interpersonal communication, (b) cultural competence, (c) collaboration, and (d) quality improvement.

The authors commented that the pastor is a planner, organizer, manager and plans creatively. He should know how to synthesize information and how to demonstrate ability to apply obtained knowledge. He must be adaptable in new situations and be striving to improve the socio-cultural environment. The pastor must demonstrate problem-solving ability and lead people in action around common goals. Because he works in accordance with the demand of professionalism, he will be able to develop a theology of spiritual care about the well-being of his members.

Cheetham and Chivers (1998) claimed to develop a holistic model of professional competence, comprising five sets of inter-connected competences. Their competence framework comprises five dimensions: (a) cognitive competence, (b) functional competence, (c) personal competence, (d) ethical competence, (e) meta-competence.

The authors argued that this framework suggests that the concept of competence is being broadened to capture underlying knowledge and behaviors rather than simply functional competences associated with specific occupations.

Church Performance

Importance

Gonzalez (2006) said that the performance is how an employee performs his/her task and how, to others, exceeding production results in organizing, providing

and fulfilling the requirements that his job requires of him.

Lebans and Euske (2006) mentioned that performance is a set of financial and nonfinancial indicators which offer information on the degree of achievement of objectives and results. It is dynamic, requiring judgment and interpretation. To define the concept of performance it is necessary to know its characteristic elements to each area of responsibility.

They added that continuous performance is the focus of any organization, because only through this performance, organizations are able to grow and progress.

Stoner et al. (1996) stated that work performance is the measure of the efficiency and effectiveness of an institution that manages to achieve the objectives.

Sonnentag, Volmer, and Spychala (2008) argued that organizations need individuals with a high level of performance to achieve their goals, deliver their products and services, and ultimately, to achieve a sustainable competitive advantage in their environment. Performance is also important for the employee, as the achievement of the tasks and good performance can be an important source of personal satisfaction. Underperformance, without reaching goals, can be experienced with frustration, dissatisfaction, and even more, as a personal failure.

Dimensions

Gavrea, Ilies, and Stegerean (2011) mentioned the following components of church performance: (a) leadership, (b) quality, (c) strategy, (d) information technology, (e) membership, (g) innovative development, (h) responsiveness, and (i) interfunctional coordination.

The authors reflected and argued that leadership is a key element that ensures

35

the connection among the success factors of the church. Because of that, church leaders must support the pastor in his plans and objectives. The church must bring quality work and new methods to improve performance. Also, good strategies significantly influence performance, and the involvement of all departments is necessary to identify ways to attract members. The implementation of the information technology has always a positive effect on church performance. It will contribute to increase new membership. The retention of membership must be well managed by the pastor, and the church must do a good job of keeping up-to-date with the needs of its members. Innovative style should be a requirement for improving church performance, and the church must fill out an assessment form every year to obtain better results. This will increase its attendance.

Paine and Organ (2000) mentioned that contextual performance is a component of work performance that accounts for behaviors. It contributes to improve psychological and social environment in which the work is done. It helps achieve the objectives and goes beyond the post itself. This will optimize the context in which tasks are performed.

Relationship between Variables

This section demonstrates the relationship between the constructs and the variables: a) pastoral competence and church performance, b) financial performance and church performance, c) church culture and church performance, and d) church spirituality and church performance.

Financial Performance and Church Performance

Church performance and financial performance cover the management, process and behavioral aspects of strategy execution, managing and monitoring performance. This

is important to professional accountants, both as employees or advisors, since many of them are focused on helping their organizations deliver on objectives, goals and targets, and strategies using a range of approaches, tools and techniques (Brynjolfsson & Hitt, 2003).

Church performance and financial performance involve the deployment of various tools, techniques, systems to help an organization implement its strategies, and plans and support the achievement of organizational objectives. Successfully executing strategy involves various disciplines, areas of capability, including planning and forecasting, funding and resource allocation, revenue and cost management, managing performance against objectives, and improving operational management, and utilization of assets (Cave & McKeown, 1993).

Effective performance and financial performance require the following ideas: (a) engaging people to determine their needs, (b) implementing processes and systems to collect the right data, and (c) turning the data into information and insights, presenting it in the best way. Therefore, church performance and financial performance are essential to achieving sustainable success, and are universal to all organizations, regardless of size, type, and location (Marreli, 1998).

Marginson (2013) recommended including non-financial performance measures in the evaluation as it can generate a positive psychological experience, hence psychological empowerment and, indirectly, increase performance. Studies in performance measurement have often focused on tools and procedures that could improve efficiency and the effectiveness of organizations. The relationship between church performance as a dependent variable, and financial performance as an independent variable, is

expressed by the regression equation: ($Y = B_0 + B_1 X + e$). Therefore, he concludes that the relationship among knowledge, skills, and abilities, hence competence, and performance of employees in the corporation was verified by means of the statistical program *R*-tutorial.

Ghaffarian (2000) stated that employees' performance mainly depends on their motivation, nevertheless skills, knowledge, and competency play an important part. The specific company evaluates performance in terms of achieving specific goals. These goals should be specific, terming, realistic, acceptable and measurable. Non-quantitative indicator is a possible source of misunderstanding. It makes sense to invest time and finance in increasing employee competences, as they will contribute to higher performance.

Shirazi and Mortazavi (2009) found that responsiveness, proactiveness, effective communication, team building, negotiation, and decisiveness are the main characteristics of an effective manager. It is important for a business organization to assess the competences of its managers and to determine skill goals. They also support the view point of other management authors: That the competitive business environment is making organizations more customer focused.

Church Culture and Church Performance

Research proves that organizations which place an emphasis on spiritual values have had an impact on work productivity. While some corporations have institutionalized spirituality, public agencies are reluctant to follow suit for fear of violating the principle of church-state separation. The church continues to adjust, be relevant in its teaching, and support processes that enable personal, organizational, and societal transformation. The

church is to remain true to its mission of making Christ-like disciples. Cultural change has been present, and is increasing with time (Heylighen, 2006).

This empirical study determined that the recent research concerning leadership styles, particularly transformational performance, can be correlated with some organizational measures of growth in the cultural setting.

Pastoral Competence and Church Performance

The intention of this paper is to quantify the relationship between pastoral competence and church performance, and to analyze the evaluation system of a church, where outputs of members' evaluation are inputs for calculations. Robbins (1991) pointed out that if the employee competency rate has an impact on employee performance, it makes sense to invest time and financial resources of the company to increase the competences of employees.

The concept of competency is usually applied to define the whole of individual abilities, skills, behaviors, and knowledge, oriented to effective performance in a working environment (Armstrong, 2002). He describes the dimensions of behavior needed by a corporation to achieve high performance. He adds that the performance of employees is focused on corporate strategic objectives which are cascaded to individual employees. Noe, Hollenbeck, Gerhart, and Wright (2017) emphasized that the performance of an individual, as well as the corporation performance and success, depend on individual competences.

There is little evidence that competence systems increase managerial effectiveness. Evidence was found that competences are positively related to individual level performance and that individual managerial performance may be increased by

mentoring on a competency system. The evidence of a link between competences and unit-level performance is weaker (Schuler & Jackson, 2005). Leaders need to understand what inspires and motivates their employers. They must manage performance to achieve expected results, they must keep informed of performance through face-to-face meetings and performance measures, and they must identify and address areas of weaknesses that may affect organizational performance. They must take full responsibility for the results (Martin & Bonder, 2003).

Emotional intelligence is a skill that can be learned and is a mark of professional maturity. It is a priority to communicate with employees and church members. Managers need to have good written and verbal communication skills to effectively manage employees. They need to empower others and to give people latitude to make decisions based on their level and area of responsibility. They need to encourage groups to resolve problems on their own; they need to avoid prescribing a solution. They need to provide resources and support others (Mozaffari, Mosharraf, Javadi, & Naderian, 2002).

Competences define the requirements for success on the job in broader, more inclusive terms than what skills do. To succeed on the job, employees need to demonstrate the right mix of skills, knowledge, and on-the-job ability. Because competences are more detailed than skills, and because they have an internal and relational logic, using them as a foundation for talent management requires greater rigor and care. In general, competence is considered essential to managing, both in terms of its theoretical role in management and in observations of the communication behaviors of managers. Yet, the specific skills and abilities or competences of managers have received only limited study in organizational settings (Zenger & Folkman, 2002).

Church Spirituality and Church Performance

In order to accomplish goals and objectives, a good ecclesiastical climate is required. Good communication and understanding create ambiance of confidence for a better production. Today, the part of employees' performance in organizations has become very important. Researchers discovered that church spirituality is one of the factors that influence performance of human force through giving an image of existed condition. Productivity phenomenon has caused some changes in performance as a way of thinking and a coordinated system. This changing is really interpreted from passing a traditional scientific management to a new and dynamic management based on human mobility. Therefore, church spirituality is a movement which is combined with necessary tools to reach the determined purpose (Gerber, 2008).

Research about the Variables

This section describes some research on the predictor variables (church culture, church spirituality, financial performance, pastoral competence) and the criterion variable church performance are presented.

Church Culture

Problem

In an article written by Bonifacio (2012), where he highlighted the importance of values in the church, he points out that all too often, churches build by focusing on mission, vision, system or process. However, culture is the most powerful change agent, because people will do it without thinking twice. It's just a way of life. Culture emanates from what is value, which inevitably becomes the way life is seen. Values

are simply the things that are most important.

Is Church culture important today? Some people think that church leaders believe a little spiritual oil now and then offers a quick fix to most church problems. The big question is: Is the church supposed to be culturally relevant? To this question, Gallagher (2005) drew on arguments within the sociology of religion and analyses of religious architecture that churches embody in their design and the changing ideals of mission, identity and purpose that distinguish various strands of religious tradition. Cultural relevance has become a battle cry for some and a frustration for others. Is society expected to keep up with a culture that redefines itself every couple of years? How much do they change to relate to a culture that has entered a post-Christian era? Should they scrap all the church's ancient traditions and replace them with contemporary symbols?

In recent years, pastors in America have consistently been told that their congregations need to be more relevant with culture in order to reach it. Following the advice of so-called experts, leaders have become cool, casual and consensual. Has the church transformed culture or has the culture transformed the church? Ministers and their churches fade away, having refused to change and keep up with the times. No one, except the people who created that environment, cares to experience it.

Methodology

This critical subject of culture must be investigated with objectivity. Pattillo-McCoy (1998) used social constructionism as an analytical approach to bridge social movement and cultural theory. Today, how can contemporary culture be reached in a practical way? It has been mentioned that the apostle Paul intentionally became

relevant to the contemporary culture of his day knowing that he had to bring the message of Jesus to non-Jewish people in a way they could understand it. Even though he succeeded in his mission, the challenge of the church to remain relevant to various cultures continues.

The great challenge to the church's cultural relevance took place a century after the enlightenment. The Industrial Revolution in the 19th century impacted nations, cities, communities, families and individual workers like no other social force in history. Its impact on Western culture cannot be overstated.

Reiland (2016) used the method of path analysis to discover the importance of church culture. He said that the church has changed in the last twenty-five years. Current culture has transformed so much that if people don't change accordingly, they will lose credibility as spiritual leaders. He suggested five ways to see how culture has changed and how one might respond and lead the churches differently: (a) options rule, (b) digital is now, (c) tradition is out, (d) green is godly, and (e) faith inspires.

On the other hand, Harrison and Navas (2017) stated that culture is something that many thinks is inherited, that culture is something that the organization begins to experience as a natural phase of existence, and that it is something that is built and is important. He suggested that people must be in tune with the vision and values of the organization and build a culture based on that. He said that culture is defined by values. When people have a vision for the organization, their values should help them accomplish that vision and a culture is to be built around these principles.

Warren (1995) stated that our job as church leaders is to recognize a wave of God's spirit and ride it. To maintain consistent growth, its essential to offer people

something they cannot get anywhere else. He points out that every church needs to grow warmer, through fellowship, deeper through discipleship, stronger through worship, broader through ministry, and larger through evangelism.

Results

Lyons (2012) found that this worldview was challenged and his view of Christian influence in culture was invigorated. Christianity steadily lost cultural influence despite its rapid conversion growth. God is calling the Church to grasp its calling to influence the greater culture. Everyone must be part of the church recapturing its role in shaping culture. Understanding both saving grace and common grace help to understand the cultural mandate. Christians must live to serve the common good of their neighbors, and that service creates unmatched influence on culture.

He suggested that the church is a unique channel of cultural influence, the hope of the world, and is positioned like no other channel of influence to shape culture. He called the church to rediscover the cultural mandate, to embrace the opportunity to influence it, to provide vital support to cultural leaders, to educate those around them on how cultural influence happens, to connect with the local community, and to look for the good in others.

Church Spirituality

Problem

Hick (2006), a scholar of religion, argued that religions arose in human culture in order to offer beliefs and practices that respond to the human quest for meaning and transcendence. Assuming spirituality refers to consciously living life in terms of such

beliefs and rituals, then religion's function is to provide spirituality.

Is church spirituality important today? Hull (2002) viewed the spiritual as the whole of the human considered from a certain point of view, that of personhood continually transcending itself. The spiritual process is the same as the process of humanization. Based on the latter theory, Villegas (2018) argued that the importance of theological or confessional regarding contemporary beliefs, given that theology reflects on the views of religion and at its best helps persons understand and integrate their ideas into the living of life.

Methodology

Sreekumar (2008) reported that religion has had great influence on the lives of human beings for thousands of years and it is found in all known human societies. Most religions provide their members with a set of precepts or norms to guide their behavior. The method of path analysis is used to discover the importance of church spirituality and to advocate that every religion is supported by a recognizable formal system of beliefs. He said that believing in religion is related to an individual's thoughts, feelings, communion, and subsequent value system that developed as a result of his or her consideration of things divine. Religion also involves a specific set of practices which include all kinds of religious behaviors. Spirituality refers to concepts such as personal views and behaviors that express a sense of relatedness to the transcendental dimension.

Davidson, Kraus, and Morrissey (2005) examined the relationship between religious meaning and subjective well-being. The findings suggest that older adults, who derive a sense of meaning in life from religion, tend to have higher levels of life satisfaction, self-esteem, and optimism. Also, Barkan and Greenwood (2003) observed

45

that religious attendance is positively associated with subjective well-being among adults aged 65 and older.

Results

Sreekumar (2008) found that the association of subjective wellbeing, along with certain aspects of religion, was used to find out the nature and extent of the relationship of subjective wellbeing with three religious factors under study, religious beliefs, religious practices, and spirituality. The results obtained in the analyses indicate that the three religion-related variables correlated significantly and positively with subjective wellbeing. All these correlations reveal that people with higher levels of religious beliefs, practices, and spirituality are more likely to experience greater subjective well-being.

Financial Performance

Problem

Financial performance is a key priority in all economic decision making; it is based on many decisions. One of the main tasks of managers or leaders is decision making: they should decide to plan, organize, and run a business (Chashmi & Fadace, 2016).

A new study shows that diversity improves financial performance. Gompers and Korvali (2018) have struggled to establish a causal relationship with diversity, particularly when studying large companies, where decision rights and incentives can be murky, and the effects of any given a choice on, say, profits or market share can be nearly impossible to pin down.

Is financial performance important today? Foster (2004) stated that in a small

business cash is king. Cash is needed to pay bills, make the payroll, and meet other short-term obligations of the business. Obviously, profit is important also. What tools can be used to better manage cash and profit? The tools are the profit and loss statement and the balance sheet. They are both important, and it is crucial to regularly produce these statements and understand them in order to make good management decisions. It is important to compare profit and loss, and balance sheet performance. Every industry is different so comparing ratios will give a good indication of how business is doing.

Methodology

According to Mason et al. (2001), for any financial professional performance, it is important to know how to effectively analyze the financial statements of a firm. This requires an understanding of three key areas: (a) the structure of the financial statements, (b) the economic characteristics of the industry in which the firm operates, and (c) the strategies the firm pursues to differentiate itself from its competitors.

He pointed out six steps to developing an effective analysis of financial statements performance: (a) identify the industry's economic characteristics, (b) identify company strategies, (c) assess the quality of the firm's financial statements, (d) analyze current profitability and risk, (e) prepare forecasted financial statements, and (f) value the firm.

Results

According to Chashmi and Fadaee (2016), the impact on the financial performance and growth opportunities on success and failure of some companies have been investigated. The results show that there is significant relationship between earnings

47

per share and the rate of return on assets with success or failure, but there is no significant relationship rate of return on equity and success or failure, and there is no significant relationship between growth opportunities and success or failure. Profitability has a significant impact on the success or failure of a company.

Pastoral Competence

Problem

Drucker (1990) stated that mission is a core component and most research into strategy begins here. But to get to know strategy, one must do research. The Church has the power to mandate its people to make change by complete commitment to quality in service. Fulenwider (1997) indicated that one of God's spiritual gifts given to His people is the gift of leadership. He defined it as the ability to set goals and to motivate others to work together. Cunliffe (2011) indicated that effective leadership and management require ways of engagement wherein leaders hold themselves morally responsible as members of relationships.

Is pastoral competence important today? Are character and competence really that important?

Simson (2015) answered by saying that if the church is experiencing low trust and conflict, chances are the root causes have to do with these two words: character and competence. God is changing the church today, which in turn will change the world. Millions of Christian around the world are already aware of imminent reformation of global proportions. There is a new collection awareness of an age-old revelation, a corporate spiritual echo. The ability to do things well, is at the heart of the way Jesus chose his disciples. All human beings are created to use gifts and talents for the good of the kingdom.

Richardson (2005) expanded its concern about creating healthier churches, now focusing specifically on pastors and what they can do in their relationship to improve it in the church. He stated that a competent pastor is a point every pastor needs to keep in mind. Having recognized this reality, not all pastors are equally capable. The togetherness force is what binds humans to one another. It is essential for the community to make people aware of the need for one another. The call to be a pastor may take the form of preacher, teacher, and counselor. In the 21st century, the church needs godly leaders capable of influencing others for a life of influence.

Methodology

For this investigation, Jones (2015) used the method of path analysis to discover the importance of pastoral competence. He focused on the potential role that performance management could play in enabling employee's adaptability to change and therefore, successful change implementation. It has been demonstrated that adaptability to change is integral for high performance. However, the constant change faced by many servants is disruptive. Applying this framework will enable adaptability to change and provide an ongoing management function that enables change to occur. He explained that throughout the history of the church, pastoral care has played an important part in the health of a local congregation.

Results

Woodruff (2004) found that leadership and management skills are critical for the pastor to manage even the smallest congregation. The growth of a church usually includes an increase in giving congregants. Also, pastoral competencies are important

in the success of a church. He emphasized measuring the effectiveness and the efficiency of the pastoral competence. Pastors are expected to set the vision for the church, to care and to be considerate, to demonstrate courage, to develop the strategy, to communicate clearly the purpose, to manage, and to lead change.

Church Performance

Problem

Wirlz (2006) declared that the last several years have witnessed a growing body of research on performance, outcomes, management, and other matters of relevance to the missional strategy of the organization. Performance is the ultimate test of any institution (Drucker, 1990), but is particularly relevant to the institution for one simple reason: If a business does not produce results, it is losing its own money.

As a result, a well-defined mission serves not only to identify clientele and general consumer population groups, but also to define measures of success for the organization (Wirtz, 2005).

Is church performance important today? In his article, what does the church most need today? Doukhan (2018) stated that the churches in America too often seem more interested in following other voices than the voice of God. They are related by nature, they bare the same suffering, carry the same hope and share the same identity. Yet, they are separated by a tension of many years and stand in stark contrast to each other. They were supposed to generate God and yet, people have taken their names to lie, to hate and to kill. Other churches formally recognize the Bible but seem to have lost confidence that preaching and teaching the Bible is what will convert unbelievers and build the church.

According to Edwards (2017), the Presbyterian church has been declining in

membership and in the number of people attending weekly services. He points out that many years ago, a church member was considered active in the church if he or she attended three times a week. Today, a church member is considered active in the church if he or she attends three times a month. He showed how the Presbyterian church is struggling and why it is unique in this situation, along with other characteristics of the decline. The local church has been God's place for believers to gather, worship and be accountable to one another. But the local church is what God has used as His primary instrument to make disciples and church performance is important.

Methodology

The goal of every organization is to satisfy the customer. The focus must be on the customer's requirements and needs. Lockett and Boyd (2012) state that the words and actions of church leaders will set the pace for creating an environment of security, trust and acceptance. Unruh (1996) mentioned, "Customer satisfaction is a necessity for survival." One should ask why members leave our churches. The answer is very simple: because of lack of satisfaction. The quality of service in our churches matters. It is important for church leadership to have better understanding skills and careful management. Wilkes (1985) suggests that effective church leaders recognize that relational power is the outcome of working with others to mutually achieve satisfaction goals. Rosenbluth and Peters (2002) opined that in the service industry, people should come first. They said that a well satisfied worker will produce satisfied customers even if he is only doing so to keep his job.

Drucker (1990) pointed out that they become responsible for making sure that everyone understands and lives out the mission.

51

To achieve quality success, complete commitment is required by the top management. Covey (1989) noted the need for setting clear expectations. Church leaders must be proactive in their efforts to fulfill the great commission. Commitment alone is not enough; personal involvement is necessary and mandatory.

According to Drucker (2012), one of the most prolific writers on management, pastoral churches are one of the nonprofit organizations that are becoming an American management leader. Wilson et al. (1993) pointed out that churches as a not-for-profit entity must enter into observances of strategy that allow them to organize themselves in ways that identify what is working, what no longer contributes to the mission, and what is not providing service to its constituent group. Because of this commitment to the ideal of community, issues such leadership, strategy, and performance have only recently begun to be studied in nonprofit, non-governmental organizations like the church.

For this investigation, Christian (2017) used the method of path analysis to discover the importance of church performance. He brought self-efficacy, that was the strongest predictor of total score and positively predicted mastery goals, then task value, achievement goal orientation, metacognitive self-regulation, and learning strategies.

Zimmerman (2000) argued that "self-efficacy" beliefs provide students with a sense of agency to motivate their learning through the use of such self-regulatory processes as goal setting, self-monitory, self-evaluation, and strategy use.

Results

The success or failure of spirituality in church performance depends on management commitment and a change of attitude. It is the leadership that sets the objectives and goals for its implementation. If they don't change their attitude in their

responsibilities, they will fail tremendously, and the results will be disastrous.

Performance must set up the quality control, empower and give life regularly. When the leadership fails in their obligation, the results will be disastrous. According to Shockley-Zalaback (2012), communication competency is more important than when individuals attempt to lead and establish vision and direction for church organizations. The top leadership must be committed and be in charge in order to achieve progress.

Kelley (1972) argued that the more liberal churches have become less serious and weaker in their doctrines, congregants are flocking to conservative churches in large numbers. He presumed that many people left the more liberal doctrine and church policy as an expectation to be part of a congregational membership.

Another factor affecting church performance is insufficient resources (primarily time and money) (Iannaccone et al., 1995). Baard (1994) stated that churches that provide an atmosphere more conductive to intrinsically-motivated behavior would enjoy increasing membership and higher levels of attendance and giving. Church attendees want to experience autonomy and be self-sufficient in their management of church events and time commitments.

Foppen, Paas, and Van Saane (2017) found that church performance beliefs are important in the development of a church and the well-being of the members. He said that he believed that the planting of new churches is a cause of church growth. By resenting different categories of growth and decline in its membership, he cited three categories of growth: (a) absolute growth, (b) conversion growth, and (c) net conversion growth.

If the church is well managed, it will become a safe place where transformation of individuals and the church at large can occur.

CHAPTER III

METHODOLOGY

Introduction

This study had, among its objectives, to describe the methods and procedures used in answering the research question and for testing the hypothesis raised earlier in the study.

This chapter is composed of the description of the methodology used during the investigation and addresses the design of the study, which includes: (a) the type of research, (b) the study population, (c) the sample, (d) the measuring instrument, (e) the null hypotheses, (f) the data collection, and (g) the data analysis.

Type of Investigation

It was a quantitative investigation. According to Hernández Sampieri, Fernández Collado, and Baptista Lucio (2014), a research has a quantitative approach if data collection is used to test hypothesis considering numerical measurement and statistical analysis, to establish patterns of behavior and test theory.

It was explanatory, because it tried to identify the causal relationships between variables, both directly and indirectly, pretending in this way, to explain the interrelationships between the different variables (Hernández Sampieri et al., 2014).

The investigation was cross-sectional (Hernández Sampieri et al., 2014), since data was collected in a single moment to describe the variables and their interpretation

was analyzed. The administration of the instrument was in a single moment between the months of July 2018 and February of the year 2019.

The research was descriptive (Malhotra, Kim, & Agarwal, 2004), because its main objective was the description of something. Descriptive research is the type of conclusive research whose main objective is to generally describe the characteristics or functions of the problem in question. It was intended to find differences between the groups of variables of gender, age range, line of work, academic level, current responsibility, line of employment, seniority in some churches of the Northeastern Conference of Seventh-day Adventists. It was field research because the data was collected in the metropolitan area of the Northeastern Conference of Seventh-day Adventists in New York.

Population

The population or universe is a set of all the cases that agree with certain specifications (Hernández Sampieri et al., 2014). The population that was used in this research comprised of 10 churches in the Northeastern Conference, with a total membership of 250 church officers.

Sample

Hernández Sampieri et al. (2014) stated that the sample is a representative subset of the population and that there are two non-probabilistic ways of selecting it, which are: (a) intentional sample, one that uses the judgment of a person with experience and knowledge regarding the population that is being studied, and (b) sample for convenience, that results from the selection of the units or elements that are available. The type of sampling conducted in this investigation is non-probabilistic, directed, intentional

and for convenience, where church officers selected are part of the Northeastern Conference and were intentionally selected. The sample was 202 members of the different churches selected from this conference.

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

A variable is a property that can fluctuate and whose variation can be measured or observed (Hernández Sampieri et al., 2014). The variables used in this research were the following: (a) dependent (church performance), (b) criterion or independent variables (church culture, church spirituality, financial performance, and pastoral competence).

Instrument Development

A measuring instrument, according to Hernández Sampieri et al. (2014), is any resource that the researcher uses to approach the phenomena and extract information from it, since the instrument itself synthesizes, all previous research work summarizes the contributions of the theoretical market by selecting data that correspond to the indicators and the variables or concepts used.

Hereunder, a description of the process of elaboration of the instruments used in the present study is made.

1. A conceptual definition of the variables church culture, church spirituality,

financial performance, pastoral competence, and church performance was made.

2. The variable relationships of church culture, church spirituality, financial performance, pastoral competence and church performance were dimensioned and undersized.

3. Once the instruments were formed, the help of writing experts was requested for their correction.

4. It was proceeded to validate content in terms of relevance and clarity; five experts were provided with an evaluation tool, showing the name of the variable and the indicators. Each indicator or item had a five-point Likert scale to assess relevance and clarity.

5. After the relevance test, the instrument that was used in this study was derived and consisted of six sections: (a) general instructions and demographic data, (b) church culture, with 37 statements; (c) church spirituality, with 38 statements; (d) financial performance, with 22 statements; (e) pastoral competence, with 26 statements; (f) church performance, with 29 statements.

Once the instruments were approved by the advisor, the data of the church officers of the Northeastern Conference was collected (see Appendix A).

Instrument Validity

In this section the content and construct of the variables used in the research validity are presented.

Content Validity

Peter and Churchill (1986) stated that content validity is used to determine the

57

extent to which the instrument's items are representative of the domain or whether the procedure followed for the elaboration or scale has been adequate.

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 church culture, church spirituality, financial performance, pastoral competence, and church performance.

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 five experts in the subject.

Validity of the Constructs

The factorial analysis procedure was used to evaluate the validity of the constructs of church culture, church spirituality, financial performance, pastoral competence and church performance presented in this section. The results of the validation of each variable are presented below. Next, the statistical tests of the factor analysis for the constructs are presented in Appendix B.

Church Culture

The church culture instrument was made up of 37 items organized into six dimensions: (a) nature of equality and hierarchy (CC1 to CC8), (b) direct and indirect

(CC9 to CC15), (c) individual and group (CC16 to CC22), (d) task and relationship (CC23 to CC29), and (e) risk and caution (CC30 to CC37).

The factorial analysis procedure was used to evaluate the validity of the church culture construct. In the analysis of the correlation matrix, it was found that the majority of statements have a positive correlation greater than .3. Most correlations made the factor analysis appropriate.

The instrument has been submitted to the Cronbach's test or the reliability test. The Cronbach alpha was .902.

Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .788). For the Bartlett sphericity test, it was found that the results (X^2 = 3197.492, df = 666, p = .000) are significant (see Appendix B).

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

For the extraction statistic of the main component, it was found that the commonality values (Com_{min} = .306; Com_{max} = .685) the 37 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 48.97% of the total variance, this value being lower than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. See Appendix B to review the relative saturations of each indicator.

Church Spirituality

The church spirituality instrument was made up of six dimensions: (a) fruitfulness (SC1 to SC6), (b) growth (SC7 to SC11), (c) maturity (SC12 to SC18), (d) sanctification

(SC19 to SC22), (e) holiness (SC23 to SC28), and (f) love (SC29 to SC38).

The factorial analysis procedure was used to evaluate the validity of the church spirituality construct. In the analysis of the correlation matrix, it was found that the 38 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 = .823). For the Bartlett sphericity test, it was found that the results (X^2 = 3996.001, df = 703, p = .000) are significant (see Appendix B).

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

For the extraction statistic of the main component, it was found that the commonality values (Com_{min} = .339; Com_{max} = .754) the 38 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with three factors, explaining 64.43% 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. See Appendix B to review the relative saturations of each indicator.

Financial Performance

The financial performance instrument was made up of six dimensions: (a) financial management (FP1 to FP5), (b) stewardship (FP6 to FP8), (c) goal achievement (FP9 to FP11), (d) corporate entity (FP12 to FP15), (e) transparency (FP16 to FP18), and (f) budget (FP19 to FP22).

The factorial analysis procedure was used to evaluate the validity of the financial performance construct. 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, a value very close to the unit (KMO = .816) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 1710.220, df = 231, p = .000) are significant (see Appendix B).

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

For the extraction statistic of the main component, it was found that the commonality values (Com_{min} = .456; Com_{max} = .745) the 22 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 62.85% 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. See Appendix B to review the relative saturations of each indicator.

Pastoral Competence

The pastoral competence instrument was made up of four dimensions: (a) interpersonal communication (PC1-PC9), (b) cultural competence (PC10-PC16), (c) collaboration (PC17-PC20), and (d) quality improvement (PC21-PC26).

The factorial analysis procedure was used to evaluate the validity of the pastoral competence construct. In the analysis of the correlation matrix, it was found that the 26 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .906) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 2979.028, df = 325, p = .000) are significant (see Appendix B).

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

For the extraction statistic of the main component, it was found that the commonality values (Com_{min} = .415; Com_{max} = .742) the 26 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with four factors, explaining 59.46% 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. See Appendix B to review the relative saturations of each indicator.

Church Performance

The church performance instrument was made up of eight dimensions: (a) leadership (CP1 to CP2), (b) quality (CP3 to CP5), (c) strategy (CP6 to CP9), (d) information technology (CP10 to CP11), (e) membership (CP12 to CP17), (f) innovative development (CP18 to CP19), (g) responsiveness dimension (CP20 to CP27), and (h) interfunctional co-ordination dimension (CP28 to CP29).

The factorial analysis procedure was used to evaluate the validity of the church performance construct. In the analysis of the correlation matrix, it was found that the 29 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .823) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 2486.736, df = 406, p = .000) are significant (see Appendix B).

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

For the extraction statistic of the main component, it was found that the commonality values (Com_{min} = .446; Com_{max} = .754) the 29 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with eight factors, explaining 65.10% 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. See Appendix B to review the relative saturations of each indicator.

Reliability of the Instrument

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) church culture, .902, (b) church spirituality, .894, (c) financial performance, .874, (d) pastoral competence, .930 and (d) church performance, .889.

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

Operationalization of the Variables

The operationalization of the church culture variable, in which its conceptual definitions appear, 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 D.

Null Hypothesis

Hernández Sampieri et al. (2014) mentioned that null hypotheses are propositions about the relationship between variables, which serve to deny what the research hypothesis affirms. In this investigation, the following null hypothesis was formulated.

Church culture, church spirituality, pastoral competence, financial performance are not predictors of church performance for the members of the Northeastern Conference of Seventh-day Adventist.

Operationalization of Null Hypotheses

Table 1 shows the operationalization of the null hypothesis.

Data Collection

The data collection was carried out in the following way:

1. After working on the research, some pastors of the Northeastern Conference of Seventh-day Adventists were contacted and after explaining to them the goal and

Table 1

Operationalization of Null Hypothesis

Hypothesis	Variables	Level of measurement	Statistical test
H₀: Church culture, church spirituality, financial performance and pastoral competence are not predictors of church performance in the Northeastern Conference of Seventh-day Adventists.	Independent Church culture Church spirituality Financial performance Pastoral competence Dependent Church performance	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 $p \leq .05$.

the purpose of this project, some of them filled out the questionnaires in their respective churches.

2. The instruments were sent to the different churches to be distributed. After completion, they were returned to the researcher.

Access to Respondents

The Northeastern Conference of Seventh-day Adventists has approximately 200 churches and 180 pastors. The total number of members is estimated to be 59.000. Among those churches, ten of them were chosen to receive the questionnaires. In fact, 600 questionnaires were distributed to the assigned churches. Only 202 filled out the questionnaires and returned them. It was a long process because many of the questionnaires were not returned. Many participants of this research were located at various sites across the metropolitan area of the Northeastern Conference of Seventh-day Adventists in New York. The researcher had to travel to collect the data. The questionnaires were hard copies; electronic data was not accepted.

Data Analysis

The database was formed in the SPSS for Windows, version 22, 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

This study on church performance had among its objectives to explore the causal relationship between the variables church culture, church spirituality, financial performance, pastoral competence, and church performance in accordance to the theoretical model identified in chapter one.

The investigation was considered quantitative, exploratory, cross-sectional, explanatory and descriptive.

Predictor variables in this research were church culture, church spirituality, financial performance and pastoral competence, while the criterion variable was church performance. Demographic variables were the following: age range, gender, education level, line of work, current responsibility, type of employment occupied in the church.

Sample

The research focused on the performance of some churches in the Northeastern Conference of Seventh-day Adventists, located in New York. The population consisted of ten churches with a total number of 2000 members.

A questionnaire was prepared, and copies were distributed to those different churches respectively. Only church officers were authorized to fill out those questionnaires,

202 members.

Demographic Description of the Sample

This section contains demographic description of the subjects participating in this study.

In the following section the demographic results such as gender, education, profession and age are presented (see Appendix D).

Gender

The results demonstrated that the female group of participants represented 58.9% ($n = 119$) of the research while the male group was 41.1% ($n = 83$).

Education

The results demonstrated that the highest group was the master 36.6% ($n = 74$) followed by the bachelor 25.7% ($n = 52$), then the doctorate and the others that shared the same numbers 14.4%, ($n = 29$). The lowest group was the associate with 8.9% ($n = 18$).

Profession

The highest group was the others with 29.7% ($n = 60$), followed by the education with 21.8% ($n = 44$), then healthcare with 18.3% ($n = 37$), financial with 17.8% ($n = 36$) and theology with 2.5% ($n = 5$).

Age

In fact, the highest (40-49) was 30.2% ($n = 61$), followed by the group (30-39) with 23.8% ($n = 48$), then came the group (50-59) with 17.3% ($n = 35$), the group (21-

29) with 16.3% (n = 33) and the group (60-70) with 12.4% (n = 25).

Employment

The distribution of employment group was as follow: full time was 83.2% (n = 168) and part time group was 16.8% (n = 34).

Cross-Tables

Gender and Spirituality

In Table 2, it was seen that men and women perceived spirituality in the same way. They agreed (51%) that spirituality is part of their everyday life. It was noticed, according to their gender, that the sample was homogeneous.

Table 2

Cross-Table for Gender and Spirituality

Gender		Not sure	Agree	Strongly Agree	Total
Male	Count	0	43	40	83
	% within Gender	0.0%	51.8%	48.2%	100.0%
Female	Count	4	60	55	119
	% within Gender	3.4%	50.4%	46.2%	100.0%
Total	Count	4	103	95	202
	% within Gender	2.0%	51.0%	47.0%	100.0%

Age and Spirituality

In Table 3 it was seen that the group age of 21-29 agreed that spirituality was important (57.6%). Also, for the group age of 40-49, they strongly agreed that spirituality (52.5%) was important.

68

Table 3

Cross-Table for Gender and Spirituality

Age		SCtotal1			
		Not sure	Agree	Strongly Agree	Total
21-29	Count	0	19	14	33
	% within Age	0.0%	57.6%	42.4%	100.0%
30-39	Count	0	26	22	48
	% within Age	0.0%	54.2%	45.8%	100.0%
40-49	Count	2	27	32	61
	% within Age	3.3%	44.3%	52.5%	100.0%
50-59	Count	1	19	15	35
	% within Age	2.9%	54.3%	42.9%	100.0%
60-70	Count	1	12	12	25
	% within Age	4.0%	48.0%	48.0%	100.0%
Total	Count	4	103	95	202
	% within Age	2.0%	51.0%	47.0%	100.0%

Financial Performance and Church Performance

In Table 4 it can be observed that financial performance is important to the church performance. According to the group age (21-29), 84.8% agreed that the finance is a relevant issue to be considered.

Church Performance and Age

In Table 5 it can be observed that church performance was important for the age group ranging from 21-29. 97.0% of them agreed that the management of the church must be taken seriously.

In Table 6 it can be observed that church performance was important to professionals in the church, especially for people who were dealing with finances (91.7%) and technology (90.0%).

Table 4

Cross-Table for Financial Performance and Church Performance

Age		FPtotal1			Total
		Not sure	Agree	Strongly Agree	
21-29	Count	0	28	5	33
	% within Age	0.0%	84.8%	15.2%	100.0%
30-39	Count	1	33	14	48
	% within Age	2.1%	68.8%	29.2%	100.0%
40-49	Count	2	37	22	61
	% within Age	3.3%	60.7%	36.1%	100.0%
50-59	Count	2	23	10	35
	% within Age	5.7%	65.7%	28.6%	100.0%
60-70	Count	1	19	5	25
	% within Age	4.0%	76.0%	20.0%	100.0%
Total	Count	6	140	56	202
	% within Age	3.0%	69.3%	27.7%	100.0%

Table 5

Cross-Table for Financial Performance and Church Performance

Age		CPtotal1			Total
		Not sure	Agree	Strongly Agree	
21-29	Count	0	32	1	33
	% within Age	0.0%	97.0%	3.0%	100.0%
30-39	Count	2	39	7	48
	% within Age	4.2%	81.3%	14.6%	100.0%
40-49	Count	3	49	9	61
	% within Age	4.9%	80.3%	14.8%	100.0%
50-59	Count	2	30	3	35
	% within Age	5.7%	85.7%	8.6%	100.0%
60-70	Count	2	19	4	25
	% within Age	8.0%	76.0%	16.0%	100.0%
Total	Count	9	169	24	202
	% within Age	4.5%	83.7%	11.9%	100.0%

Table 6

Cross-Table for Financial Performance and Church Performance

Profession		Not sure	Agree	Strongly Agree	Total
		CPtotal1			
Financial	Count	1	33	2	36
	% within Profession	2.8%	91.7%	5.6%	100.0%
Healthcare	Count	1	30	6	37
	% within Profession	2.7%	81.1%	16.2%	100.0%
Theology	Count	0	4	1	5
	% within Profession	0.0%	80.0%	20.0%	100.0%
Technology	Count	1	18	1	20
	% within Profession	5.0%	90.0%	5.0%	100.0%
Education	Count	2	37	5	44
	% within Profession	4.5%	84.1%	11.4%	100.0%
Others	Count	4	47	9	60
	% within Profession	6.7%	78.3%	15.0%	100.0%
Total	Count	9	169	24	202
	% within Profession	4.5%	83.7%	11.9%	100.0%

Arithmetic Means

This section presents the results of the three highest arithmetic means, the three lowest arithmetic means, and the arithmetic mean of each construct.

Church Culture

As shown in Table 7, the highest arithmetic means of church culture correspond to the statements "The pastor has personal relationship with church members" (4.43), "Some church members are cautious, they love their church avoid conflict" (4.42), and "Church leaders use new methods for solving problems" (4.32), while the lowest results were "The pastor moves in and out of groups as needed or desired" (3.61), "The pastor makes decisions individually" (2.98), and "The pastor takes individual initiative" (2.74). The total arithmetic mean of church culture was 3.95; it means that the participants

agree on this issue.

Church Spirituality

As shown in Table 8, the highest arithmetic means of church spirituality correspond to the statements "Our love is a response to God's love" (4.88), "The more we do for God, the more God does for us" (4.76), and "Fruitfulness is a fruit of Holy Spirit in human lives" (4.74), while the lowest results were "Church members love and care for each other" (4.11), "We serve people even when they do not like us" (3.81), and "We love God even when we are suffering" (3.73). The total arithmetic mean of church spirituality was 4.42; it means that the participants agree on this issue.

Financial Performance

As shown in Table 9, the highest arithmetic means of financial performance correspond to the statements "Faithfulness is an expression of trusting God" (4.81), "God is concerned about how much members manage all that have been given to them"

Table 7

Mean and Standard Deviation for the Construct Church Culture

Declaration	*M*	*SD*
CC16	2.98	1.396
CC17	3.61	1.111
CC21	2.74	1.347
CC27	4.43	.651
CC30	4.32	.752
CC31	4.42	.743
Total	3.95	.395

Table 8

Mean and Standard Deviation for the Construct Church Spirituality

Declaration	M	SD
SC6	4.74	.53072
SC14	4.76	.48147
SC15	3.73	1.13301
SC16	3.81	1.02571
SC30	4.11	.89881
SC38	4.88	.33013
Total	4.42	.34720

(4.70), and "The church leadership organizes stewardship seminars from time to time to help members to stay faithful " (4.60), while the lowest results were "The church treasurer builds positive cashflows" (4.04), "The church treasurer ensures efficiency in resource use" (3.99), and "The church treasurer ensures efficiency in resource mobilization" (3.88). The total arithmetic mean of financial performance was 4.23; it means that the participants agree on this issue (see Table 9).

Pastoral Competence

As shown in Table 10, the highest arithmetic means of pastoral competence correspond to the statements "The pastor communicates well verbally" (4.69), "The pastor is a preacher and a teacher " (4.65), and "The pastor develops a theology of spiritual care about the well-being of his members " (4.65), while the lowest results were "The pastor can work in international contexts" (4.14), "The pastor has technological communication skills " (3.83), and "The pastor favors one culture over another " (2.86). The total arithmetic mean of pastoral competence was 4.35; it means that the participants agree on this issue.

Table 9

Mean and Standard Deviation for the Construct Financial Performance

Declaration	M	SD
FP1	3.88	.73012
FP2	3.99	.83742
FP3	4.04	.82438
FP6	4.60	.53028
FP8	4.70	.51146
FP11	4.81	.43176
Total	4.23	.38774

Table 10

Mean and Standard Deviation for the Construct Pastoral Competence

Declaration	M	SD
PC1	4.65	.62192
PC5	4.69	.63469
PC7	3.83	.88923
PC15	2.86	1.46406
PC16	4.14	.87565
PC25	4.65	.58054
Total	4.35	

Church Performance

As shown in Table 11, the highest arithmetic means of church performance cor-respond to the statements "Good strategies significantly influence performance in the church" (4.61), "The leadership is a key element that ensures the connection among the success factors of the church" (4.42), and "The church does a good job of inte-grating the activities of all the departmental leaders of the church" (4.36), while the lowest results were "The church has inter-ministry area meetings to discuss trends

and developments" (3.92), "My church increases in the amount of money donated" (3.91), and "My church decreases in the attendance of Sabbath School" (2.88). The total arithmetic mean of church performance was 4.13; it means that the participants agree on this issue (see Table 11).

Table 11

Mean and Standard Deviation for the Construct Church Performance

Declaration	*M*	*SD*
CP1	4.42	.63508
CP6	4.61	.49927
CP22	2.88	1.29660
CP24	3.91	.89330
CP28	3.92	.81873
CP29	4.36	.66294
Total	4.13	.38086

Multiple Regression Assumptions

For this research, the first criterion that was analyzed was the linearity through the graphs. The second criterion that was tested was the normality of the errors with the Kolmogorov-Smirnov statistic *p* equal to .076. The third assumption analyzed was the collinearity of the variables, and it was observed in model one that the factor of the inflation of the variance (VIF) of Financial Performance is 1.000, when only use this variable for regression. In Model two, Financial Performance is 1.421 and Pastoral Competence is 1.421, in Model three, Financial Performance is 2.042, Pastoral Competence is 1.685 and Spirituality of the Church is 2.325. Thus, results were less than ten, for which it is concluded that the aforementioned variables do not present collinearity.

75

Finally, the homoscedasticity was analyzed, and it was proved that the errors have equal variances (see Appendix F).

Null Hypothesis

In this section, the results from statistical tests of the main null hypothesis for this investigation are presented. The hypothesis was subjected to selected indicators.

The null hypothesis (H_0) states that church culture (CC), church spirituality (SC), financial performance (FP), and pastoral competence (PC) are not significant predictors of Seventh-day Adventist church performance (CP) according to the perception of the church officers of the Northeastern Conference of Seventh-day Adventists.

For the analysis of this hypothesis, the statistical technique of multiple linear regression was used; church culture, church spirituality, financial performance, and pastoral competence were considered as independent variables and church performance as dependent variable.

When applying the stepwise method in the regression analysis, it was seen that the variable church culture did not explain the dependent variable, therefore it has been deleted. In the Model 1, it was observed that the variable financial performance was the best predictor, explaining that 66.6% the variance of the dependent variable church performance (see Figure 2 - Model 1, and Table 12).
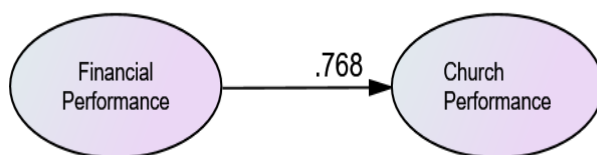
Figure 2. Model 1.

It was also noticed that in the variables financial performance and pastoral competence were good predictors, they explain that value of adjusted R Square was of .724, it can be interpreted that these two variables explain 72.4% of church performance (see Figure 3 - Model 2, and Table 12).
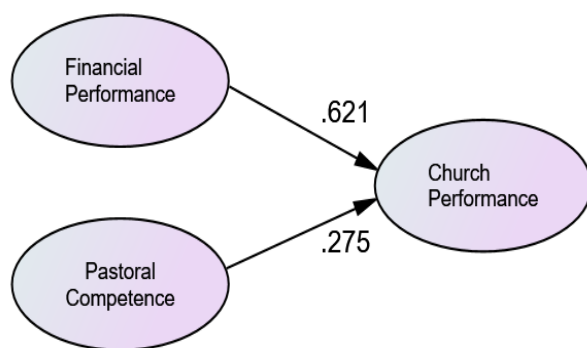
Figure 3. Model 2.

Table 12

Research Models

Model	Regressors	R	R^2	Adjusted R^2
1	Financial Performance	.817	.668	.666
2	Financial Performance and Pastoral Competence	.853	.727	.724
3	Financial Performance, Pastoral Competence and Church Spirituality	.860	.739	.735

Finally, Model 3 was analysed, and it showed that financial performance, pastoral competence, and spirituality of the church were good predictors of church performance. According to the adjusted R Square it was about .735. It means that these three variables explain 73.5% of church performance (see Figure 4).

77
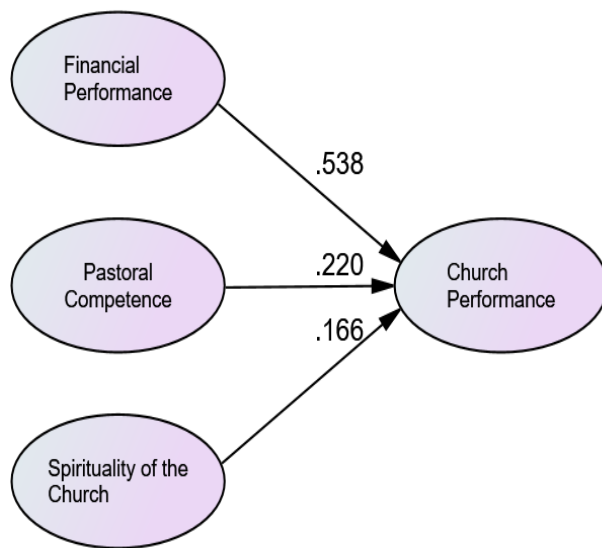
Figure 4. Model 3.

It was observed in the three models that the value of *F* is significant. In model 3, a value of *F* equals to 170.132 was obtained and the value of *p* equals .000. Based on the foregoing, the null hypothesis is rejected.

The values of the Model 3 non-standardized coefficient B_k were as follows: B_0 equals .182, B_1 equal .538, B_2 equals to .220, and B_3 equals to. 166 (see Appendix H).

The B_0 value was not statistically significant. Thus, the regression line is the following:

Church performance = .538 (financial performance) + .220 (pastoral competence) + .166 (church spirituality).

Summary of Chapter

This chapter has presented the results of the investigation following statistical data analysis. It showed the demographic data and the extent of its behaviour. All the

respective tests relevant to the confirmatory model were presented and the comple-

mentary questions were answered with descriptive statistics.

CHAPTER V

CONCLUSIONS, DISCUSSION AND RECOMMENDATIONS

Introduction

The main objective of this research was to determine whether church culture, church spirituality, financial performance, and pastoral competence are predictors of church performance as perceived by church officers in the Northeastern Conference of Seventh-day Adventists, NY. The investigation was considered quantitative, cross-sectional, correlational, explanatory and descriptive.

The variables were church culture, church spirituality, financial performance, and pastoral competence, while the dependent variable was church performance. The demographic variables were the following: Gender, age, profession, education, employment and current responsibility. The study consisted of 202 respondents from 10 church boards of the Northeastern Conference of Seventh-day Adventists across New York. For the analysis of the main hypothesis the statistical technique of multiple linear regression was used.

Conclusions

This section provided the conclusions that result from this research. It includes conclusions made on arithmetic mean with cross-tables and null hypothesis.

The study confirmed that the constructs: church spirituality, financial performance, pastoral competence are predictors of church performance. Notwithstanding,

when applying the stepwise method in the regression analysis, it was seen that the variable church culture did not explain the dependent variable, therefore it was not considered at the end.

It was observed that the arithmetic mean of all the constructs was around the level of agreement, while the lowest level was for the construct of church culture.

In the same way, the variables church spirituality, financial performance, and pastoral competence were the highest factors that contributed to increase the level of church performance. Church spirituality is one of the main factors that helps the church to improve its performance. The responsibility of spirituality in the congregation falls on the pastor. Financial performance is the other factor that is very important for church members. It can be explained by the fact that the geographic field where the Conference is located is full of people who must work hard in order to keep their finances healthy. Finally, pastoral competence is a key factor for improving church performance. All the skills, education and experience of the pastor, converted into specific competencies, play an important role in leading the congregation.

Discussion

In this section, the results are discussed, answers to the questions and initial objectives of the research by construct are presented.

Church Culture

Moore (2015) pointed out that a church that loses its distinctiveness is a church that has nothing distinctive with which to engage the culture. In another occasion, he adds that to rail against the culture is to say to God that a person is entitled to a better

mission field than the one He has given us. Consistent with the thinking presented above, the model presented similar findings. In the demographic data, the variable culture is not significant.

The highest arithmetic mean corresponds to enforce regulations and guidelines of church performance by using new methods for solving problems and tries to avoid conflict as much as possible. While the leader counts on the listener to interpret meaning, it expresses concerns tactfully. Some church members challenge the opinion of those in power and show strong limitations about appropriate behavior with the church culture.

In the contingency tables where the type of church members was analyzed, it was observed that both church members and leaders perceived the church culture in much the same way. It was also found that some leaders refer to past precedent of what works and what doesn't.

Church Spirituality

King (2007) found a relationship between leadership, spirituality and church growth. He adds that organizational growth and development are the products of a myriad of complex inter-related factors. Consistent with those approaches, it was observed that spirituality is a predictor of church performance and is important among the respondents. It is the highest of the variables and the congregation expresses its concern and wants to live in intimate relationship by obedience to God.

A look at the arithmetic mean suggested that the majority was satisfied and agreed to the influences on them. The highest arithmetic mean corresponds to statements of church members grow in faith and knowledge of God, responsible to stand in the will of God, attain maturity as they bond with other believers. While the lowest

were the motivation to persevere in their trial, the requirement is to continue to empower and to grow in holiness. However, holiness remains essential to their calling. Church leaders perceive and understand that the Holy Spirit is the agent of sanctification.

In the contingency tables where the type of church members was analyzed, it was observed that both church members and church leaders perceive church spirituality in much the same way. It was also found that pastors perceive and understand that love is the answer to true spirituality in the church.

Pastoral Competence

Cohall and Cooper (2010) stated that today, the individual pastor is not only a spiritual leader, but is also called on to play a complex role. Weems (2013) indicated that obviously, the pastor is not the only leader in the life of the church. The greatest variable from one church to another is the pastor and the quality of the pastor's competence.

Consistent with the statements presented above, the model presented similar findings. Pastoral competence is a predictor of church performance and is important to the members.

A look at the arithmetic mean suggested that the majority was certain and agreed to the influences of pastoral competence. The highest arithmetic mean corresponds to the statements that the pastor is a planner, promoter, organizer and manager. The pastor knows how to synthesize information. The pastor demonstrates personal thought ability. While the lowest were working well with others as a team, and leading people in action around common goals in pastoral competence. The pastor

perceives and develops a theology of spiritual care about the well-being of its members.

In the cross-tabs where the type of church members was analyzed, it was observed that the pastor works in accordance with the demands of professionalism. It was found that the pastor strives to improve the socio-cultural environment and is adaptable in new situations.

Financial Performance

Maxwell (2005) stated that if a person wants to succeed, he/she needs to learn as much as he/she can about leadership and finance before he/she has a leadership position. Rittenhofer and Nielsen (2009) suggested new ways of bringing together market, culture, communication, and the global. Furthermore, they reported that the market communication theory has to deal with a global market as a concept that is a way of perceiving and thinking stakeholder activities. Cashwell et al. (2007) indicated that identifying variables that contribute to pastoral effectiveness is challenging because things such as having a knack for increasing membership and revenue play an important role.

Consistent with the statements presented above, the model presented similar findings. Financial performance is a predictor of church performance. Also, it is important to the respondents.

A look at the arithmetic mean suggested that the majority was certain and agreed to the influences of financial performance. The highest arithmetic mean statements correspond to the faithfulness as an expression of trusting God. The church leadership ensures that the members use their gifts and talents for the advancement of God's cause and organizes stewardship seminars to help members stay faithful. While the lowest were the goals of the church in relation to the expenditure works, and

only qualified people to handle church's finances.

In the contingency tables where the type of church members was analyzed, it was observed that young church leaders perceive financial performance higher than other church members.

Church Performance

Luckel (2013) looked for institutional variables that could be identified showing a correlation between the variable and the growth of the church. Bae (2001) showed a relationship between transformational leadership and church member satisfaction.

A look at the arithmetic mean suggested that the majority agreed to the factors that determine church performance. This was consistent with the model that church culture did not have an influence on church performance.

The highest arithmetic mean statements that correspond to the implementation of information technology have a positive effect on church performance; communication technology is impacted by the increase of new membership; good strategies significantly influence performance in the church. While the lowest were increasing in the number of new members for improving church performance. Church leaders perceive and integrate activities of all departmental levels in the church in order to manage membership retention.

In the contingency tables where the type of church members was analyzed, it was found that the applied strategies gain competitive advantage to modify and to differentiate church programs. The leadership encourages quality work for better church performance.

It was found that church culture, church spirituality, financial performance, and

85

pastoral competence are good predictors of church performance. In evaluating the influence of independent constructs through coefficients beta standardized, it was found that the best predictor is the church spirituality, followed by the pastoral competence and the financial performance.

Null Hypothesis

The results of the main hypothesis are described below.

The main hypothesis states that church culture, church spirituality, financial performance, and pastoral competence are significant predictors of church performance, according to the perception of church board officers in the Northeastern Conference of Seventh-day Adventists.

It was found that church spirituality, financial performance, and pastoral competence are good predictors of church performance. When evaluating the influence of independent constructs through the standardized beta coefficients, it was found that the best predictor is church spirituality, followed by financial performance and pastoral competence, but church culture was not too significant.

Recommendations

The results of this research led to some recommendations:

To the Pastors of the Northeastern Conference
Of Seventh-day Adventists

1. The pastors of Seventh-day Adventist churches must pay attention to the church culture to line up with the stated values, treat men and women in the same way, enforce regulations and guidelines, use new methods for solving problems, and foster a high sense of leadership to make the church productive.

2. The pastors of the Northeastern Conference of Seventh-day Adventists must pay attention to church spirituality by encouraging the congregation to live in intimate relationship and in obedience to God, growing in the knowledge of God, serving others, continuing to empower and to grow in holiness, embracing commitment, and understanding that love is the answer of true spirituality.

3. The construct church spirituality is a good predictor of church performance. If pastors make more concrete efforts to improve some aspects of church spirituality, better results in church performance will happen in the Northeastern Conference of Seventh-day Adventists.

4. The pastors of the Northeastern Conference of Seventh-day Adventists must pay attention to financial performance by improving efficiency in resource mobilization, prioritizing the goals of the church in relation to the expenditure items, managing church finances, monitoring the flow of the revenue stream. If pastors make more concrete efforts to improve these aspects, better results regarding the financial performance will be obtained.

5. The pastors of the Northeastern Conference of Seventh-day Adventists must pay attention to pastoral competence by working well with others as a team, demonstrating problem solving abilities, improving the socio-cultural environment, developing a theology of spiritual care about the well-being of its members. If pastors make more concrete efforts to improve those aspects, better results regarding pastor competence would be obtained.

6. The pastors of the Northeastern Conference of Seventh-day Adventists must pay attention to church performance by bringing in new methods to improve

performance, transforming the goals of quality into a continuous improvement process, coordinating new strategies for better results. If pastors were to make a more concrete effort to improve these aspects, better results regarding church performance would be obtained.

For Future Research

This section provides some recommendations for future research. They will be able to improve the performance of churches in the Seventh-day Adventist congregation:

1. Replicate the research by using other people to compare the results of this investigation.

2. Formulate new methods where new constructs are contemplated for measuring church performance.

3. Analyze the relationship between the constructs more deeply in order to have better church performance.

APPENDIX A

INSTRUMENT

CHURCH PERFORMANCE QUESTIONNAIRE
RESEARCH TEAM
School of Business Administration
General Instructions
Church Performance Questionnaire

Dear Participant,

The purpose of this doctoral research is to understand the practice quality and satisfying ser-

vices of our churches. This will facilitate the design of a model for effective ministry and to help improve

the church and the people by offering satisfying services.

Your opinion is extremely important and valuable.

Thank you for your participation.

Sincerely,

Jean F. Monestime
Research Committee

DEMOGRAPHIC DATA

INSTRUCTIONS: Please respond by placing an "X" in the box for each answer that mostly apply to you.

Gender	**[ ]** Male **[ ]** Female
Age Range	**[ ]** 21-29 **[ ]** 30-39 **[ ]** 40-49 **[ ]** 50-59 **[ ]** 60-70
Level of Education	**[ ]** Associate **[ ]** Bachelor **[ ]** Masters **[ ]** Doctorate **[ ]** Others
Line of Work	**[ ]** Financial **[ ]** Healthcare **[ ]** Theology **[ ]** Technology **[ ]** Education **[ ]** Others
Employment	**[ ]** Full Time **[ ]** Part Time
Current Responsibility	**[ ]** Administrator **[ ]** Director **[ ]** Administrative Staff **[ ]** Other

Important Information to Remember

Pastor: Pastor of your local church
Leadership: Pastor and Church Board Member
Local leaders: Church Board Members only
Church or Congregation: Local church you are attending

Please use the Following Scale Instructions

1. **Strongly Disagree (SD)**
2. **Disagree (D)**
3. **Not Sure (NS)**
4. **Agree (A)**
5. **Strongly Agree (SA)**

CHURCH CULTURE								

Strongly Disagree	Disagree	Not Sure	Agree		Strongly Agree			
1	2	3	4		5			
In your church environment, how much do you agree with the following statements?				1	2	3	4	5
1.The church culture lines up with the stated values.								
2.This church treats men and women in the same way.								
3. Church members take direction from the leaders.								
4. Church members have the freedom to challenge the opinion of those in power.								
5.Church members show respect for those who are in power because of the status of their position.								
6.Church leadership enforces regulations and guidelines.								
7.Church members have flexibility in the roles they play.								
8.Church members have strong limitations about appropriate behavior for certain roles.								
9.The leadership focus just on what is said.								
10. Church leaders discreetly avoid difficult or contentious issues.								
11. Church leaders express concerns tactfully.								
12. The leadership counts on the listener to interpret meaning.								
13. Church leaders avoid conflict at all possible.								
14. Church members communicate concerns straightforwardly.								
15. Church leaders say things clearly, not living much open to interpretation.								
16. The pastor makes decisions individually.								
17. The pastor moves in and out of groups as needed or desired.								
18. The pastor makes loyalty to friends a high priority.								
19. The pastor puts individual before team.								
20. The pastor conforms to social norms.								
21. The pastor takes individual initiative.								
22. The pastor uses personal guidelines in personal situations.								
23. The pastor moves straight to business, relationships come later.								
24. The pastor sacrifices leisure time and time with family in favor of work.								
25. The pastor defines people on who they are.								
26. The pastor establishes comfortable relationships in a sense of mutual trust before getting down to business.								
27. The pastor has personal relationship with church members.								
28. The pastor doesn't allow his work to impact his personal life.								
29. Many church leaders define people based on what they do.								
30. Church leaders use new methods for solving problems.								
31. Some church members are cautious, they love their church and avoid conflict.								
32. Church leaders focus on present.								
33. Some leaders take risk to make the church productive.								
34. Some church leaders make decisions quickly with little information.								
35. Some leaders change quickly without fear of risks.								
36. Some church leaders change slowly and avoid risk.								
37. Some church leaders refer to past precedent of what works and what doesn't.								

SPIRITUALITY OF THE CHURCH

Strongly Disagree	Disagree	Not Sure	Agree		Strongly Agree		
1	2	3	4		5		

Within your church environment, how much do you agree with the following statements?	1	2	3	4	5
1. This congregation lives in intimate relationship and is marked by obedience to God.					
2. Fruitfulness represents the consequences of human choices and acts.					
3. I believe that God places his people in good ground and tends them carefully.					
4. Only intimacy is maintained by obedience to the commandments of God.					
5. The wellspring that vitalizes and characterizes the true Christian life is fruitfulness.					
6. Fruitfulness is a fruit of Holy Spirit in human lives.					
7. Church members grow in faith of God.					
8. Church members grow in knowledge of God.					
9. Church members grow in grace.					
10. Church members are responsible to stand in the will of God.					
11. Church members are rooted deeply in relationship with others.					
12. Church members attain maturity as they bond with other believers.					
13. This congregation perseveres in their trial by using God's word.					
14. The more we do for God; the more God does for us.					
15. We love God even when we are suffering.					
16. We serve people even when they do not like us.					
17. We want to do well, so God will get the glory.					
18. Faithful members develop always direct relationship with the divine.					
19. Church members understand that the Holy Spirit is the agent of sanctification.					
20. Church members realize that holiness is a reality and a process.					
21. This congregation continues to empower and to grow in holiness.					
22. Sanctification as a work of grace is a complete sanctification.					
23. This congregation understands that holiness remains essential to their calling.					
24. This congregation considers themselves as God's chosen people.					
25. Church members embrace commitment to kindness.					
26. Church members embrace commitment to humility.					
27. Church members embrace commitment to gentleness.					
28. Church members embrace commitment to patience.					
29. Church members understand that love is the answer of true spirituality.					
30. Church members love and care for each other.					
31. Church members believe that love creates community.					
32. Church members believe that love prompts obedience.					
33. Church members believe that love provides motivation.					
34. Church members believe that love transforms character.					
35. Church members believe that love provides purpose.					
36. Church members believe that love stabilizes relationships.					
37. Church members believe that love compels concern.					
38. Our love is a response to God's love.					

FINANCIAL PERFORMANCE

Strongly Disagree	Disagree	Not Sure		Agree		Strongly Agree		
1	2	3		4		5		
Within your church environment, how much do you agree with the following statements?				1	2	3	4	5
1.The church treasurer ensures efficiency in resource mobilization.								
2.The church treasurer ensures efficiency in resource use.								
3.The church treasurer builds positive cash flows.								
4.The church treasurer reduces debt accumulation.								
5.The church allows core functions to be executed without delay.								
6.The church leadership organizes stewardship seminars from time to time to help members to stay faithful.								
7.The church leadership makes sure that the church members pay tithes.								
8.God is concerned about how church members manage all that have been given to them.								
9.The church leadership ensures that the members use their gifts and talents for the advancement of God's cause.								
10. The church leadership prioritizes the goals of the church in relation to the expenditure items.								
11. Faithfulness is an expression of trusting God.								
12. The church board authorizes only qualified people to handle the church's finances.								
13. The church board monitors the flow of the revenue stream.								
14. The church board makes plan by investing financially.								
15. The church board creates a contingency account to prevent emergencies.								
16. The treasurer presents a periodic report to the auditors.								
17. Church members are permitted to bring their inputs and their concerns and to ask questions.								
18. The treasurer gives all details to the church board.								
19. The church annual budget is fair.								
20. The church annual budget is challenging.								
21. The church annual budget is inclusive.								
22. The church leadership makes sure that the church is debt free and that all the bills are paid on time.								

CHURCH PERFORMANCE

Strongly Disagree	Disagree	Not Sure	Agree		Strongly Agree		
1	2	3	4		5		

Within your church environment, how much do you agree with the following statements?	1	2	3	4	5
1. The leadership is a key element that ensures the connection among the success factors of the church.					
2. The church leaders support the pastor in his plans and objectives.					
3. The church brings new methods to improve in performance.					
4. The church leaders can transform the goals of quality into continuous improvement process.					
5. The church leadership encourages quality work for better performance.					
6. Good strategies significantly influence performance in the church.					
7. The involvement of all departments within the church help identify ways to attract members.					
8. The applied strategies gain competitive advantage to modify and to differentiate the church programs.					
9. The church delegates and coordinates new strategies for better results.					
10. The implementation of the information technology has a positive effect on church performance.					
11. Communication technology might be impacted by the increasing of new membership.					
12. Church leaders' decisions may generate feeling of angry and frustration among church members.					
13. Membership retention is well managed by the pastor.					
14. The church values every member and shows respect.					
15. The congregation's satisfaction is measured during administrative meeting.					
16. The church does a good job in keeping up-to-date with the needs of the members.					
17. The church does a good job by taking care of the needs of the people in the community.					
18. Innovative style should be a requirement for improving church performance.					
19. The church fills out assessment form every year to obtain better results.					
20. My church increases in the number of new members.					
21. My church increases in the attendance of sabbath morning service.					
22. My church decreases in the attendance of Sabbath school.					
23. My church increases in the attendance of mid-week services.					
24. My church increases in the amount of money donated.					
25. My church increases in the number of people volunteering to help.					
26. My church is open to altering the style of music in response to our member's desires.					
27. The church is open to altering the order of worship in response to our member's desires.					
28. The church has inter-ministry area meetings to discuss trends and developments.					
29. The church does a good job of integrating the activities of all the departmental leaders of the church.					

94

PASTORAL COMPETENCE									

Strongly Disagree	Disagree	Not Sure	Agree		Strongly Agree				
1	2	3	4		5				
Within your church environment, how much do you agree with the following statements?				1	2	3	4	5	
1. The Pastor is a preacher and a teacher.									
2. The Pastor is a planner, promoter, organizer and manager.									
3. The Pastor plans creativity.									
4. The Pastor knows how to synthesize information.									
5. The Pastor communicates well verbally.									
6. The Pastor uses his time wisely.									
7. The Pastor has technological communication skills.									
8. The Pastor's written communications are up to standard.									
9. The Pastor has a great interpersonal skill.									
10. The Pastor demonstrates personal thought ability.									
11. The Pastor can communicate in a second language.									
12. The Pastor provides constructive criticism.									
13. The Pastor is adaptable in new situations.									
14. The Pastor strives to improve the socio-cultural environment.									
15. The Pastor favors one culture over another.									
16. The Pastor can work in international contexts.									
17. The Pastor demonstrates problem solving ability.									
18. The Pastor knows when and how to take important decisions.									
19. The Pastor works well with others as a team.									
20. The Pastor leads people in action around common goals.									
21. The Pastor doesn't need supervision to perform pastoral duties.									
22. The Pastor has ability to develop professional projects.									
23. The Pastor acts ethically in a consistent way.									
24. The Pastor works in accordance with the demands of professional-ism.									
25. The Pastor develops a theology of spiritual care about the well-be-ing of his members.									
26. The Pastor brings the emotional dimensions of human develop-ment.									

APPENDIX B

FACTORIAL ANALYSIS

Church Culture

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.788
Bartlett's Test of Sphericity	Approx. Chi-Square	3197.492
	Df	666
	Sig.	.000

Communalities

	Initial	Extraction
CC1	1.000	.428
CC2	1.000	.685
CC3	1.000	.624
CC4	1.000	.419
CC5	1.000	.474
CC6	1.000	.491
CC7	1.000	.434
CC8	1.000	.518
CC9	1.000	.414
CC10	1.000	.348
CC11	1.000	.547
CC12	1.000	.529
CC13	1.000	.570
CC14	1.000	.544
CC15	1.000	.542
CC16	1.000	.660
CC17	1.000	.522
CC18	1.000	.342
CC19	1.000	.420
CC20	1.000	.499
CC21	1.000	.543
CC22	1.000	.479
CC23	1.000	.524
CC24	1.000	.407
CC25	1.000	.617
CC26	1.000	.410
CC27	1.000	.325
CC28	1.000	.416
CC29	1.000	.422
CC30	1.000	.502
CC31	1.000	.255
CC32	1.000	.401
CC33	1.000	.313
CC34	1.000	.617
CC35	1.000	.523
CC36	1.000	.544
CC37	1.000	.306

Rotated Component Matrix of Church culture

Indicators Factors	1	2	3	4	5
The pastor makes decisions individually.	**.762**	.042	-.250	.092	.079
The pastor defines people on who they are.	**.754**	-.003	.205	-.035	.072
The pastor moves straight to business, relationships come later.	**.690**	-.063	.182	.080	.068
Some leaders change quickly without fear of risks.	**.672**	-.016	.246	.048	.088
Some church leaders make decisions quickly with little information.	**.658**	.042	.228	-.325	.158
Some church leaders change slowly and avoid risk.	**.628**	.139	.195	.296	.069
Many church leaders define people based on what they do.	**.596**	.067	.092	.227	-.055
The pastor takes individual initiative.	**.592**	-.151	-.154	-.033	.380
Church leaders use new methods for solving problems.	**.514**	.278	.366	-.073	.145
Church members have flexibility in the roles they play.	**.464**	.272	.155	.344	-.045
Church members have strong limitations about appropriate behavior for certain roles.	**.446**	.332	.326	.321	-.006
This church treats men and women in the same way.	.043	**.798**	-.086	.177	.086
Church members take direction from the leaders.	-.083	**.713**	-.062	-.308	.104
Church members have the freedom to challenge the opinion of those in power.	-.059	**.584**	.249	.060	.095
The church culture lines up with the stated values.	.106	**.582**	.082	.218	.155
Church leaders focus on present.	-.026	**.472**	.050	.409	-.086
Church members show respect for those who are in power because of the status of their position.	.301	**.455**	.413	-.041	.062
The pastor has personal relationship with church members.	.061	**.445**	.053	.219	.269
The pastor establishes comfortable relationships in a sense of mutual trust before getting down to business.	.068	**.432**	.085	.184	.421
Some leaders take risk to make the church productive.	-.092	**.422**	.345	-.013	-.086
The pastor doesn't allow his work to impact his personal life.	.230	**.391**	.196	.170	.378
Some church members are cautious, they love their church and avoid conflict.	.213	**.379**	.238	.070	-.067
Church leaders express concerns tactfully.	.146	.208	**.687**	.082	.061
Church leaders avoid conflict at all possible.	.248	.091	**.685**	.154	.086
Church leadership enforces regulations and guidelines.	.282	.319	**.505**	-.137	.188
The pastor conforms to social norms.	.001	-.137	**.488**	-.083	.484
The leadership counts on the listener to interpret meaning.	.467	.039	**.476**	.285	.036
The leadership focus just on what is said.	.357	.124	**.385**	.211	.281
Some church leaders refer to past precedent of what works and what doesn't.	.286	.216	**.314**	.234	.153
The pastor sacrifices leisure time and time with family in favor of work.	.007	.145	-.009	**.613**	.096
Church members communicate concerns straightforwardly.	.016	-.104	.444	**.579**	.004
Church leaders say things clearly, not living much open to interpretation.	.288	.179	.316	**.571**	-.036

The pastor puts individual before team.	.037	.013	-.042	**.507**	.400
The pastor moves in and out of groups as needed or desired.	.358	.160	-.212	**.502**	.267
Church leaders discreetly avoid difficult or contentious issues.	.179	.260	.286	**.315**	.259
The pastor uses personal guidelines in personal situations.	.079	.227	.044	.058	**.645**
The pastor makes loyalty to friends a high priority.	.106	.056	.098	.054	**.562**

Church Spirituality

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.823
Bartlett's Test of Sphericity	Approx. Chi-Square	3996.001
	Df	703
	Sig.	.000

Communalities

	Initial	Extraction
SC1	1.000	.509
SC2	1.000	.526
SC3	1.000	.577
SC4	1.000	.476
SC5	1.000	.637
SC6	1.000	.492
SC7	1.000	.612
SC8	1.000	.584
SC9	1.000	.628
SC10	1.000	.600
SC11	1.000	.579
SC12	1.000	.453
SC13	1.000	.709
SC14	1.000	.435
SC15	1.000	.754
SC16	1.000	.728
SC17	1.000	.425
SC18	1.000	.635
SC19	1.000	.339
SC20	1.000	.542
SC21	1.000	.586
SC22	1.000	.551
SC23	1.000	.418
SC24	1.000	.488
SC25	1.000	.549
SC26	1.000	.548

SC27	1.000	.699
SC28	1.000	.717
SC29	1.000	.437
SC30	1.000	.477
SC31	1.000	.591
SC32	1.000	.441
SC33	1.000	.687
SC34	1.000	.558
SC35	1.000	.677
SC36	1.000	.258
SC37	1.000	.672
SC38	1.000	.514

Rotated Component Matrix of Church Spirituality

Indicators	factors					
	1	2	3	4	5	6
The wellspring that vitalizes and characterizes the true Christian life is fruitfulness.	**.656**	.118	.186	-.063	.084	.384
Fruitfulness represents the consequences of human choices and acts.	**.652**	.262	-.043	.146	-.085	-.033
We want to do well so God will get the glory.	**.629**	.102	-.093	-.030	.022	-.091
Church members realize that holiness is a reality and a process.	**.618**	.226	-.039	.140	.282	-.091
Fruitfulness is a fruit of Holy Spirit in human lives.	**.603**	-.032	-.075	-.070	.302	.162
Faithful members develop always direct relationship with the divine.	**.581**	.197	-.256	.184	.138	-.374
Only intimacy is maintained by obedience to the commandments of God.	**.573**	.244	.203	-.115	.019	.184
I believe that God places his people in good ground and tends them carefully.	**.573**	.108	.329	.127	-.142	.306
The more we do for God, the more the more God does for us.	**.561**	-.060	.044	.258	.199	-.092
Church members understand that the Holy Spirit is the agent of sanctification.	**.442**	.016	-.011	.054	.321	-.193
Church members believe that love provides purpose.	.101	**.756**	-.044	.124	.045	-.275
Church members believe that love provides motivation.	.046	**.732**	.200	.113	.241	.195
Church members believe that love transforms character.	.129	**.693**	.224	.083	.064	-.006
Church members believe that love creates community.	.107	**.668**	.129	.166	.215	.208
Church members believe that love compels concern.	.222	**.646**	.078	.229	.371	.097
Church members believe that love prompts obedience.	.280	**.483**	.147	.023	.141	.296
Our love is a response to God's love.	.378	**.477**	-.171	.089	.140	-.294
Church members understand that love is the answer of true spirituality.	.316	**.463**	.059	-.201	.257	-.112

100

We love God even when we are suffering.	.073	-.071	**.842**	.103	.106	.114
We serve people even when they do not like us.	-.081	-.014	**.821**	.065	.198	-.059
This congregation continues to empower and to grow in holiness.	.142	.145	**.677**	.089	.230	.158
This congregation lives in intimate relationship and marked by obedience to God.	-.033	.214	**.652**	.139	-.088	.098
This congregation perseveres in their trial by using God's word.	-.146	.266	**.622**	.471	.010	-.094
This congregation understands that holiness remains essential to their calling.	.036	.343	**.451**	.083	.211	.209
Church members grow in grace.	-.004	.131	.069	**.773**	.050	.080
Church members are responsible to stand in the will of God.	.150	-.031	.150	**.723**	.036	-.174
Church members grow in knowledge of God.	.080	.111	.247	**.605**	.230	.292
Church members grow in faith of God.	-.141	.071	.102	**.487**	.450	.371
Church members attain maturity as they bond with other believers.	.321	.268	.073	**.461**	.245	-.009
Church members are rooted deeply in relationship with others.	.175	.391	.080	**.443**	.421	.126
Church members love and care for each other.	-.067	.326	.389	**.424**	.030	.184
Church members embrace commitment to patience.	.193	.302	.119	.113	**.749**	-.023
Church members embrace commitment to humility.	.130	.154	.184	.087	**.683**	.004
Church members embrace commitment to gentleness.	.327	.393	.188	.044	**.614**	.153
Church members embrace commitment to kindness.	.113	.400	.079	.258	**.550**	.025
Sanctification as a work of grace is a complete sanctification.	.419	.203	.030	-.143	.136	-.543
Church members believe that love stabilizes relationships.	.054	.076	.071	.012	.081	.487
This congregation considers themselves as God's chosen people.	.058	.138	.283	.390	.021	.482

Financial Performance

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.816
Bartlett's Test of Sphericity	Approx. Chi-Square	1710.220
	Df	231
	Sig.	.000

Communalities

	Initial	Extraction
FP1	1.000	.620
FP2	1.000	.648
FP3	1.000	.718
FP4	1.000	.722
FP5	1.000	.659
FP6	1.000	.683
FP7	1.000	.694
FP8	1.000	.585
FP9	1.000	.526
FP10	1.000	.559
FP11	1.000	.662
FP12	1.000	.703
FP13	1.000	.646
FP14	1.000	.745
FP15	1.000	.497
FP16	1.000	.504
FP17	1.000	.728
FP18	1.000	.657
FP19	1.000	.690
FP20	1.000	.458
FP21	1.000	.669
FP22	1.000	.456

Rotated Matrix of Financial Performance

Indicators Factors	1	2	3	4	5	6
The church allows core functions to be executed without delay.	**.666**	.117	.166	.377	-.032	-.177
The church leadership prioritizes the goals of the church in relation to the expenditure items.	**.634**	.163	.240	.050	.086	.253
The church board makes plan by investing financially.	**.562**	.293	.441	.181	-.284	-.189
The treasurer gives all details to the church board.	**.533**	.498	.166	.171	.087	-.248
The treasurer presents a periodic report to the auditors.	**.511**	.099	.308	-.031	.364	.066
The church leadership ensures that the members use their gifts and talents for the advancement of God's cause.	**.494**	.231	-.287	.175	.248	.233
The church leadership makes sure that the church is debt free and that all the bills are paid on time.	**.388**	.186	.298	.308	-.073	-.285
Church members are permitted to bring their inputs and their concerns and to ask questions.	-.123	**.805**	.124	.198	.101	-.012
The church board monitors the flow of the revenue stream.	.219	**.757**	.144	.013	.049	.042
The church board authorizes only qualified people to handle the church's finances.	.387	**.731**	-.012	.129	.053	-.016
The church board creates a contingency account to prevent emergencies.	.269	**.520**	.255	.279	-.051	.095
The church annual budget is fair.	.121	.117	**.793**	.086	-.042	.154
The church annual budget is inclusive.	.172	.205	**.766**	.050	-.020	-.088
The church annual budget is challenging.	.287	.047	**.508**	.296	.125	-.108
The church treasurer reduces debt accumulation.	.102	.123	.055	**.832**	.007	-.043
The church treasurer builds positive cash flows.	.082	.168	.025	**.813**	.054	-.137
The church treasurer ensures efficiency in resource use.	.411	.201	.355	**.532**	-.043	.165
The church treasurer ensures efficiency in resource mobilization.	.433	.109	.349	**.500**	-.216	-.047
The church leadership organizes stewardship seminars from time to time to help members to stay faithful.	.062	-.044	.099	.004	**.817**	.016
The church leadership makes sure that the church members pay tithes.	.022	.192	-.162	-.006	**.794**	.016
Faithfulness is an expression of trusting God.	.124	.043	-.240	-.103	-.089	**.754**
God is concerned about how church members manage all that have been given to them.	-.087	-.018	.280	-.046	.139	**.691**

Pastoral Competence

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.906
Bartlett's Test of Sphericity	Approx. Chi-Square	2979.028
	Df	325
	Sig.	.000

Communalities

	Initial	Extraction
PC1	1.000	.667
PC2	1.000	.415
PC3	1.000	.576
PC4	1.000	.548
PC5	1.000	.608
PC6	1.000	.545
PC7	1.000	.471
PC8	1.000	.561
PC9	1.000	.573
PC10	1.000	.558
PC11	1.000	.620
PC12	1.000	.713
PC13	1.000	.598
PC14	1.000	.452
PC15	1.000	.653
PC16	1.000	.640
PC17	1.000	.586
PC18	1.000	.640
PC19	1.000	.595
PC20	1.000	.666
PC21	1.000	.619
PC22	1.000	.592
PC23	1.000	.641
PC24	1.000	.742
PC25	1.000	.557
PC26	1.000	.624

Rotated Matrix of Pastoral Competence

Indicators Factors	1	2	3	4
The Pastor brings the emotional dimensions of human development.	.755	.126	.195	-.020
The Pastor works in accordance with the demands of professionalism.	.747	.266	.333	.051
The Pastor plans creativity.	.660	.087	.307	.197
The Pastor leads people in action around common goals.	.655	.421	.173	.172
The Pastor knows when and how to take important decisions.	.648	.433	.134	.117
The Pastor has ability to develop professional projects.	.574	.472	-.023	-.196
The Pastor is a preacher and a teacher.	.570	.137	.241	.514
The Pastor provides constructive criticism.	.544	.084	.509	.389
The Pastor knows how to synthesize information.	.482	.408	.294	-.252
The Pastor strives to improve the socio-cultural environment.	.468	.439	.107	.168
The Pastor can communicate in a second language.	.266	.714	.033	.198
The Pastor acts ethically in a consistent way.	.137	.677	.357	-.192
The Pastor has a great interpersonal skill.	.144	.655	.188	.298
The Pastor is adaptable in new situations.	.002	.654	.413	-.016
The Pastor can work in international contexts.	.502	.611	.014	-.120
The Pastor develops a theology of spiritual care about the well-being of his members.	.330	.602	.284	-.071
The Pastor demonstrates personal thought ability.	.417	.557	.164	.216
The Pastor has technological communication skills.	.330	.464	.372	.089
The Pastor is a planner, promoter, organizer and manager.	.243	.355	.354	.324
The Pastor doesn't need supervision to perform pastoral duties.	.107	.055	.777	-.023
The Pastor demonstrates problem solving ability.	.184	.255	.698	-.014
The Pastor works well with others as a team.	.237	.240	.691	.059
The Pastor uses his time wisely.	.436	.298	.502	.117
The Pastor favors one culture over another.	.147	.146	.204	-.754
The Pastor communicates well verbally.	.354	.342	.232	.559
The Pastor's written communications are up to standard.	.378	.276	.394	.432

Church Performance

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.823
Bartlett's Test of Sphericity	Approx. Chi-Square	2486.736
	Df	406
	Sig.	.000

Communalities

	Initial	Extraction
CP1	1.000	.617
CP2	1.000	.594
CP3	1.000	.705
CP4	1.000	.618
CP5	1.000	.733
CP6	1.000	.534
CP7	1.000	.728
CP8	1.000	.555
CP9	1.000	.618
CP10	1.000	.706
CP11	1.000	.602
CP12	1.000	.711
CP13	1.000	.736
CP14	1.000	.702
CP15	1.000	.446
CP16	1.000	.621
CP17	1.000	.750
CP18	1.000	.754
CP19	1.000	.608
CP20	1.000	.701
CP21	1.000	.699
CP22	1.000	.688
CP23	1.000	.549
CP24	1.000	.630
CP25	1.000	.740
CP26	1.000	.688
CP27	1.000	.667
CP28	1.000	.693
CP29	1.000	.487

Rotated Matrix of Church Performance

Indicators Factors	1	2	3	4	5	6	7	8
The church leadership encourages quality work for better performance.	**.763**	-.034	-.032	.091	-.015	.089	.108	.347
The church leaders support the pastor in his plans and objectives.	**.679**	.015	.204	.230	.099	.165	.041	-.018
The church brings new methods to improve in performance.	**.648**	.411	.068	.134	.157	-.018	-.212	-.155
The church leaders can transform the goals of quality into continuous improvement process.	**.640**	.324	.081	.064	-.104	-.055	.269	.083
The church values every member and shows respect.	**.542**	-.100	.511	.129	.320	-.062	.099	-.062
The congregation's satisfaction is measured during administrative meeting.	**.537**	-.023	.094	.264	.147	-.058	.172	.154
The church does a good job of integrating the activities of all the departmental leaders of the church.	**.518**	.166	.252	.279	.146	-.111	.079	-.097
Good strategies significantly influence performance in the church.	.000	**.706**	-.014	-.104	-.088	.112	.005	-.058
The church delegates and coordinates new strategies for better results.	.124	**.669**	.007	.085	.054	.003	.133	.355
The applied strategies gain competitive advantage to modify and to differentiate the church programs.	.200	**.575**	.293	-.009	.265	.160	.030	.039
My church increases in the amount of money donated.	.058	**.514**	.456	.322	.104	.168	.028	-.104
Communication technology might be impacted by the increasing of new membership.	.018	**.466**	.279	-.021	.189	.426	.192	.226
The church does a good job in keeping up-to-date with the needs of the members.	.138	-.058	**.731**	.138	.102	.143	.115	.005
The church does a good job by taking care of the needs of the people in the community.	.362	.215	**.716**	.111	-.014	.196	.094	.016
My church decreases in the attendance of Sabbath school.	-.255	.187	**.620**	-.081	.008	-.342	.011	.282
The church has inter-ministry area meetings to discuss trends and developments.	.282	.321	**.554**	.372	.117	.191	-.104	.069
The church is open to altering the order of worship in response to our member's desires.	.146	-.006	.037	**.797**	.084	.005	-.012	.041
My church is open to altering the style of music in response to our member's desires.	.211	.003	.045	**.734**	.171	-.219	.160	-.004
My church increases in the number of people volunteering to help.	.239	-.050	.246	**.703**	-.137	.236	.215	.068
Membership retention is well managed by the pastor.	.368	-.131	.018	.162	**.711**	-.080	.150	-.150
The implementation of the information technology has a positive effect on church performance.	-.021	.478	.080	.065	**.562**	.134	.024	.364
The church fills out assessment form every year to obtain better results.	-.109	.250	.178	.012	**.535**	.417	.054	.198

My church increases in the attendance of mid-week services.	.253	.107	.145	.418	**.434**	.038	.296	-.028
Innovative style should be a requirement for improving church performance.	-.039	.183	.086	-.002	.046	**.835**	.112	-.018
The leadership is a key element that ensures the connection among the success factors of the church.	.292	.418	.117	-.058	-.037	**.445**	-.373	.024
My church increases in the attendance of sabbath morning service.	.161	-.086	.137	.344	.191	.094	**.671**	.184
My church increases in the number of new members.	.228	.308	.069	.154	.184	.113	**.639**	-.267
Church leaders' decisions may generate feeling of angry and frustration among church members.	.319	.394	.438	-.103	-.146	.076	**.466**	.091
The involvement of all departments within the church help identify ways to attract members.	.164	.118	.079	.059	.028	.025	-.022	**.822**

APPENDIX C

ANALYSIS OF RELIABILITY

Church culture

Case Processing Summary

		N	%
Cases	Valid	202	100.0
	Excluded[a]	0	.0
	Total	202	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.902	37

Church Spirituality

Case Processing Summary

		N	%
Cases	Valid	202	100.0
	Excluded[a]	0	.0
	Total	202	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.894	38

Financial Performance

Case Processing Summary

		N	%
Cases	Valid	202	100.0
	Excluded[a]	0	.0
	Total	202	100.0

a. Listwise deletion based on all variables
in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.874	22

Pastoral Competence

Case Processing Summary

		N	%
Cases	Valid	202	100.0
	Excluded[a]	0	.0
	Total	202	100.0

a. Listwise deletion based on all variables
in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.930	26

Church Performance

Case Processing Summary

		N	%
Cases	Valid	202	100.0
	Excluded[a]	0	.0
	Total	202	100.0

a. Listwise deletion based on all variables
in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.889	29

APPENDIX D

OPERATIONALIZATION OF VARIABLES

Operationalization of the variable church culture

Variables	Conceptual Definition	Instrumental definition	Operational definition
Church culture	It is the everyday routines which holds all the other components and in which the church functions.	The degree of church culture was determined by means of the following 37 items, under the scale: 1 = Strongly disagree 2 = disagree 3 = Not sure 4 = Agree 5 = Strongly agree 1. The church culture lines up with the stated values. 2. This church treats men and women in the same way. 3. Church members take direction from the leaders. 4. Church members have the freedom to challenge the opinion of those in power. 5. Church members show respect for those who are in power because of the status of their position. 6. Church leadership enforces regulations and guidelines. 7. Church members have flexibility in the roles they play. 8. Church members have strong limitations about appropriate behavior for certain roles. 9. The leadership focus just on what is said. 10. Church leaders discreetly avoid difficult or contentious issues. 11. Church leaders express concerns tactfully. 12. The leadership counts on the listener to interpret meaning.	To measure the degree of church culture, data was obtained from members of the Northeastern Conference through the measure of 37 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: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly agree

13. Church leaders avoid conflict at all possible.

14. Church members communicate concerns straightforwardly.

15. Church leaders say things clearly, not living much open to interpretation.

16. The pastor makes decisions individually.

17. The pastor moves in and out of groups as needed or desired.

18. The pastor makes loyalty to friends a high priority.

19. The pastor puts individual before team.

20. The pastor conforms to social norms.

21. The pastor takes individual initiative.

22. The pastor uses personal guidelines in personal situations.

23. The pastor moves straight to business, relationships come later.

24. The pastor sacrifices leisure time and time with family in favor of work.

25. The pastor defines people on who they are.

26. The pastor establishes comfortable relationships in a sense of mutual trust before getting down to business.

27. The pastor has personal relationship with church members.

28. The pastor doesn't allow his work to impact his personal life.

29. Many church leaders define people based on what they do.

30. Church leaders use new methods for solving problems.

31. Some church members are cautious; they

love their church and
avoid conflict.
32. Church leaders fo-
cus on present.
33. Some leaders take
risk to make the church
productive.
34. Some church lead-
ers make decisions
quickly with little infor-
mation.

35. Some leaders
change quickly without
fear of risks.
36. Some church lead-
ers change slowly and
avoid risk.
37. Some church lead-
ers refer to past prece-
dent of what works and
what doesn't.

Operationalization of the variable church spirituality

Variables	Conceptual definition	Instrumental definition	Operational definition
Church spiri-tuality	It is the state of being spir-itual. It is a term used that describes spiritual activity in the extreme.	The degree of church spirituality was deter-mined by means of the following 38 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree 1. This congregation lives in intimate relation-ship and marked by obedience to God. 2. Fruitfulness repre-sents the consequences of human choices and acts. 3. I believe that God places his people in good ground and tends them carefully.	To measure the degree of church spirituality, data was obtained from members of the North-eastern Conference through the measure of 38 items. The variable was consid-ered as metric. To make the approach of the conclusions of this study, the following equivalence was deter-mined for the scale used: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree

4. Only intimacy is maintained by obedience to the commandments of God.

5. The wellspring that vitalizes and characterizes the true Christian life is fruitfulness.

6. Fruitfulness is a fruit of Holy Spirit in human lives.

7. Church members grow in faith of God.

8. Church members grow in knowledge of God.

9. Church members grow in grace.

10. Church members are responsible to stand in the will of God.

11. Church members are rooted deeply in relationship with others.

12. Church members attain maturity as they bond with other believers.

13. This congregation perseveres in their trial by using God's word.

14. The more we do for God; the more God does for us.

15. We love God even when we are suffering.

16. We serve people even when they do not like us.

17. We want to do well, so God will get the glory.

18. Faithful members develop always direct relationship with the divine.

19. Church members understand that the Holy Spirit is the agent of sanctification.

20. Church members realize that holiness is a reality and a process.

21. This congregation continues to empower and to grow in holiness.
22. Sanctification as a work of grace is a complete sanctification.
23. This congregation understands that holiness remains essential to their calling.
24. This congregation considers themselves as God's chosen people.
25. Church members embrace commitment to kindness.
26. Church members embrace commitment to humility.
27. Church members embrace commitment to gentleness.
28. Church members embrace commitment to patience.
29. Church members understand that love is the answer of true spirituality.
30. Church members love and care for each other.
31. Church members believe that love creates community.
32. Church members believe that love prompts obedience.
33. Church members believe that love provides motivation.
34. Church members believe that love transforms character.
35. Church members believe that love provides purpose.
36. Church members believe that love stabilizes relationships.
37. Church members believe that love compels concern.
38. Our love is a response to God's love.

Operationalization of the variable financial performance

Variables	Conceptual definition	Instrumental definition	Operational definition
Financial performance	It relates to how successfully an organization with a particular purpose performs financially.	The degree of financial performance was determined by means of the following 22 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree 1. The church treasurer ensures efficiency in resource mobilization. 2. The church treasurer ensures efficiency in resource use. 3. The church treasurer builds positive cash flows. 4. The church treasurer reduces debt accumulation. 5. The church allows core functions to be executed without delay. 6. The church leadership organizes stewardship seminars from time to time to help members to stay faithful. 7. The church leadership makes sure that the church members pay tithes. 8. God is concerned about how church members manage all that have been given to them. 9. The church leadership ensures that the members use their gifts and talents for the advancement of God's cause. 10. The church leadership prioritizes the goals of the church in relation to the expenditure items.	To measure the degree of financial performance, data was obtained from members of the Northeastern Conference through the measure of 22 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: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly agree

	11. Faithfulness is an expression of trusting God.
	12. The church board authorizes only qualified people to handle the church's finances.
	13. The church board monitors the flow of the revenue stream.
	14. The church board makes plan by investing financially.
	15. The church board creates a contingency account to prevent emergencies.
	16. The treasurer pre-sents a periodic report to the auditors.
	17. Church members are permitted to bring their inputs and their concerns and to ask questions.
	18. The treasurer gives all details to the church board.
	19. The church annual budget is fair.
	20. The church annual budget is challenging.
	21. The church annual budget is inclusive.
	22. The church leader-ship makes sure that the church is debt free and that all the bills are paid on time.

Operationalization of the variable pastoral competence

Conceptual	Instrumental	Operational

Variables	definition	definition	definition
Pastoral competence	It is the set of abilities and skills to achieve a common goal related to a church.	The degree of pastoral competence was determined by means of the following 26 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly agree 1. The Pastor is a preacher and a teacher. 2. The Pastor is a planner, promoter, organizer and manager. 3. The Pastor plans creativity. 4. The Pastor knows how to synthesize information. 5. The Pastor communicates well verbally. 6. The Pastor uses his time wisely. 7. The Pastor has technological communication skills. 8. The Pastor's written communications are up to standard. 9. The Pastor has a great interpersonal skill. 10. The Pastor demonstrates personal thought ability. 11. The Pastor can communicate in a second language. 12. The Pastor provides constructive criticism. 13. The Pastor is adaptable in new situations. 14. The Pastor strives to improve the socio-cultural environment. 15. The Pastor favors one culture over another. 16. The Pastor can work in international contexts.	To measure the degree of pastoral competence, data was obtained from members of the North-eastern Conference through the measure of 26 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: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly agree

17. The Pastor demonstrates problem solving ability.
18. The Pastor knows when and how to take important decisions.
19. The Pastor works well with others as a team.
20. The Pastor leads people in action around common goals.
21. The Pastor doesn't need supervision to perform pastoral duties.
22. The Pastor has ability to develop professional projects.
23. The Pastor acts ethically in a consistent way.
24. The Pastor works in accordance with the demands of professionalism.
25. The Pastor develops a theology of spiritual care about the well-being of his members.
26. The Pastor brings the emotional dimensions of human development.

Operationalization of the variable church performance

Variables	Conceptual definition	Instrumental definition	Operational definition
Church performance	It relates to how successfully an organized group of people with a particular purpose performs a function.	The degree of church performance was determined by means of the following 29 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly agree 1. The leadership is a key element that ensures the connection among the success factors of the church.	To measure the degree of church performance, data was obtained from members of the Northeastern Conference through the measure of 29 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: 1 = Strongly disagree 2 = Disagree 3 = Not sure

	2. The church leaders support the pastor in his plans and objectives.	4 = Agree 5 = Strongly agree
	3. The church brings new methods to improve in performance.	
	4. The church leaders can transform the goals of quality into continuous improvement process.	
	5. The church leadership encourages quality work for better performance.	
	6. Good strategies significantly influence performance in the church.	
	7. The involvement of all departments within the church help identify ways to attract members.	
	8. The applied strategies gain competitive advantage to modify and to differentiate the church programs.	
	9. The church delegates and coordinates new strategies for better results.	
	10. The implementation of the information technology has a positive effect on church performance.	
	11. Communication technology might be impacted by the increasing of new membership.	
	12. Church leaders' decisions may generate feeling of angry and frustration among church members.	
	13. Membership retention is well managed by the pastor.	
	14. The church values every member and shows respect.	
	15. The congregation's satisfaction is measured	

during administrative meeting.

16. The church does a good job in keeping up-to-date with the needs of the members.

17. The church does a good job by taking care of the needs of the people in the community.

18. Innovative style should be a requirement for improving church performance.

19. The church fills out assessment form every year to obtain better results.

20. My church increases in the number of new members.

21. My church increases in the attendance of sabbath morning service.

22. My church decreases in the attendance of Sabbath school.

23. My church increases in the attendance of mid-week services.

24. My church increases in the amount of money donated.

25. My church increases in the number of people volunteering to help.

26. My church is open to altering the style of music in response to our member's desires.

27. The church is open to altering the order of worship in response to our member's desires.

28. The church has inter-ministry area meetings to discuss trends and developments.

29.The church does a good job of integrating the activities of all the departmental leaders of the church.

APPENDIX E

STATISTICS OF DEMOGRAPHIC DATA

Distribution of gender in the survey

	N	*%*
Male	83	41.1
Female	119	58.9
Total	202	100

Age groups of the participants

	N	*%*
21-29	33	16.3
30-39	48	23.8
40-49	61	30.2
50-59	35	17.3
60-70	25	12.4
Total	202	100.0

Distribution of education level of the participants in this survey

Highest level program	N	%
Associate Degree	18	8.9
Bachelor's Degree	52	25.7
Master's Degree	74	36.6
Doctoral Degree	29	14.4
Others	29	14.4
Total	202	100.0

Profession of the participants

	N	*%*
Financial	36	17.8
Healthcare	37	18.3
Education	44	21.8
Technology	20	9.9
Theology	5	2.5
Others	60	29.7
Total	202	100.0

Employment of the participants in the survey

	N	%
Full Time	168	83.2
Part Time	34	16.8
Total	202	100.0

Distribution of responsibility of the participants in this survey

	N	%
Administrator	9	4.5
Director	6	3.0
Administrative Staff	21	10.4
Others	166	82.2
Total	202	100.0

APPENDIX F

CROSS TABULATIONS

Gender * SCtotal1 Crosstabulation

			SCtotal1			
			Not sure	Agree	Strongly Agree	Total
Gender	male	Count	0	43	40	83
		% within Gender	0.0%	51.8%	48.2%	100.0%
	female	Count	4	60	55	119
		% within Gender	3.4%	50.4%	46.2%	100.0%
Total		Count	4	103	95	202
		% within Gender	2.0%	51.0%	47.0%	100.0%

Age * SCtotal1 Crosstabulation

			SCtotal1			
			Not sure	Agree	Strongly Agree	Total
Age	21-29	Count	0	19	14	33
		% within Age	0.0%	57.6%	42.4%	100.0%
	30-39	Count	0	26	22	48
		% within Age	0.0%	54.2%	45.8%	100.0%
	40-49	Count	2	27	32	61
		% within Age	3.3%	44.3%	52.5%	100.0%
	50-59	Count	1	19	15	35
		% within Age	2.9%	54.3%	42.9%	100.0%
	60-70	Count	1	12	12	25
		% within Age	4.0%	48.0%	48.0%	100.0%
Total		Count	4	103	95	202
		% within Age	2.0%	51.0%	47.0%	100.0%

Age * FPtotal1 Crosstabulation

			FPtotal1			
			Not sure	Agree	Strongly Agree	Total
Age	21-29	Count	0	28	5	33
		% within Age	0.0%	84.8%	15.2%	100.0%
	30-39	Count	1	33	14	48
		% within Age	2.1%	68.8%	29.2%	100.0%
	40-49	Count	2	37	22	61
		% within Age	3.3%	60.7%	36.1%	100.0%
	50-59	Count	2	23	10	35
		% within Age	5.7%	65.7%	28.6%	100.0%
	60-70	Count	1	19	5	25
		% within Age	4.0%	76.0%	20.0%	100.0%
Total		Count	6	140	56	202
		% within Age	3.0%	69.3%	27.7%	100.0%

Age * CPtotal1 Crosstabulation

|			CPtotal1			
			Not sure	Agree	Strongly Agree	Total
Age	21-29	Count	0	32	1	33
		% within Age	0.0%	97.0%	3.0%	100.0%
	30-39	Count	2	39	7	48
		% within Age	4.2%	81.3%	14.6%	100.0%
	40-49	Count	3	49	9	61
		% within Age	4.9%	80.3%	14.8%	100.0%
	50-59	Count	2	30	3	35
		% within Age	5.7%	85.7%	8.6%	100.0%
	60-70	Count	2	19	4	25
		% within Age	8.0%	76.0%	16.0%	100.0%
Total		Count	9	169	24	202
		% within Age	4.5%	83.7%	11.9%	100.0%

Profession * CPtotal1 Crosstabulation

			CPtotal1			
			Not sure	Agree	Strongly Agree	Total
Profession	financial	Count	1	33	2	36
		% within Profession	2.8%	91.7%	5.6%	100.0%
	healthcare	Count	1	30	6	37
		% within Profession	2.7%	81.1%	16.2%	100.0%
	theology	Count	0	4	1	5
		% within Profession	0.0%	80.0%	20.0%	100.0%
	technology	Count	1	18	1	20
		% within Profession	5.0%	90.0%	5.0%	100.0%
	education	Count	2	37	5	44
		% within Profession	4.5%	84.1%	11.4%	100.0%
	others	Count	4	47	9	60
		% within Profession	6.7%	78.3%	15.0%	100.0%
Total		Count	9	169	24	202
		% within Profession	4.5%	83.7%	11.9%	100.0%

APPENDIX G

MULTIPLE REGRESSION ASSUMPTIONS

1. Test of linearity through the graphs
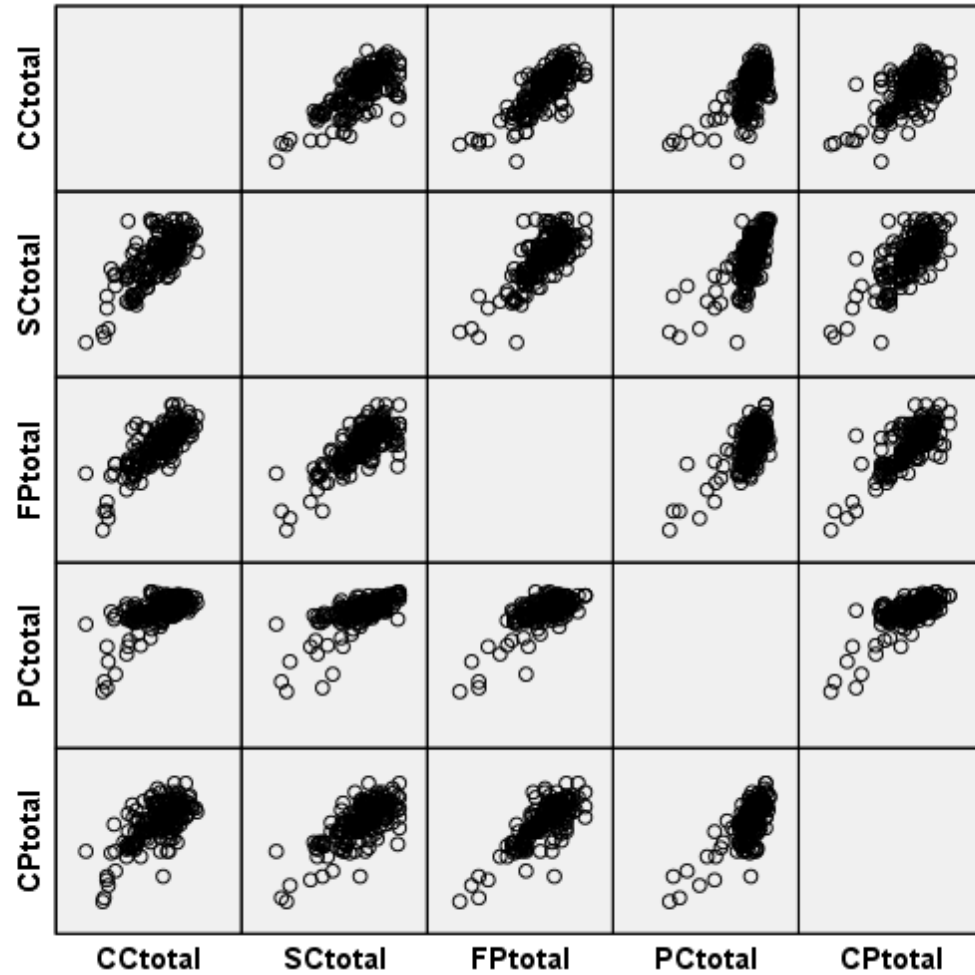
2. Test for normality of the errors with the Kolmogorov- Smirnov

Tests of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Standardized Residual	.061	191	.076	.987	191	.068

a. Lilliefors Significance Correction

3. Homoscedasticity

Scatterplot

Dependent Variable: CPtotal
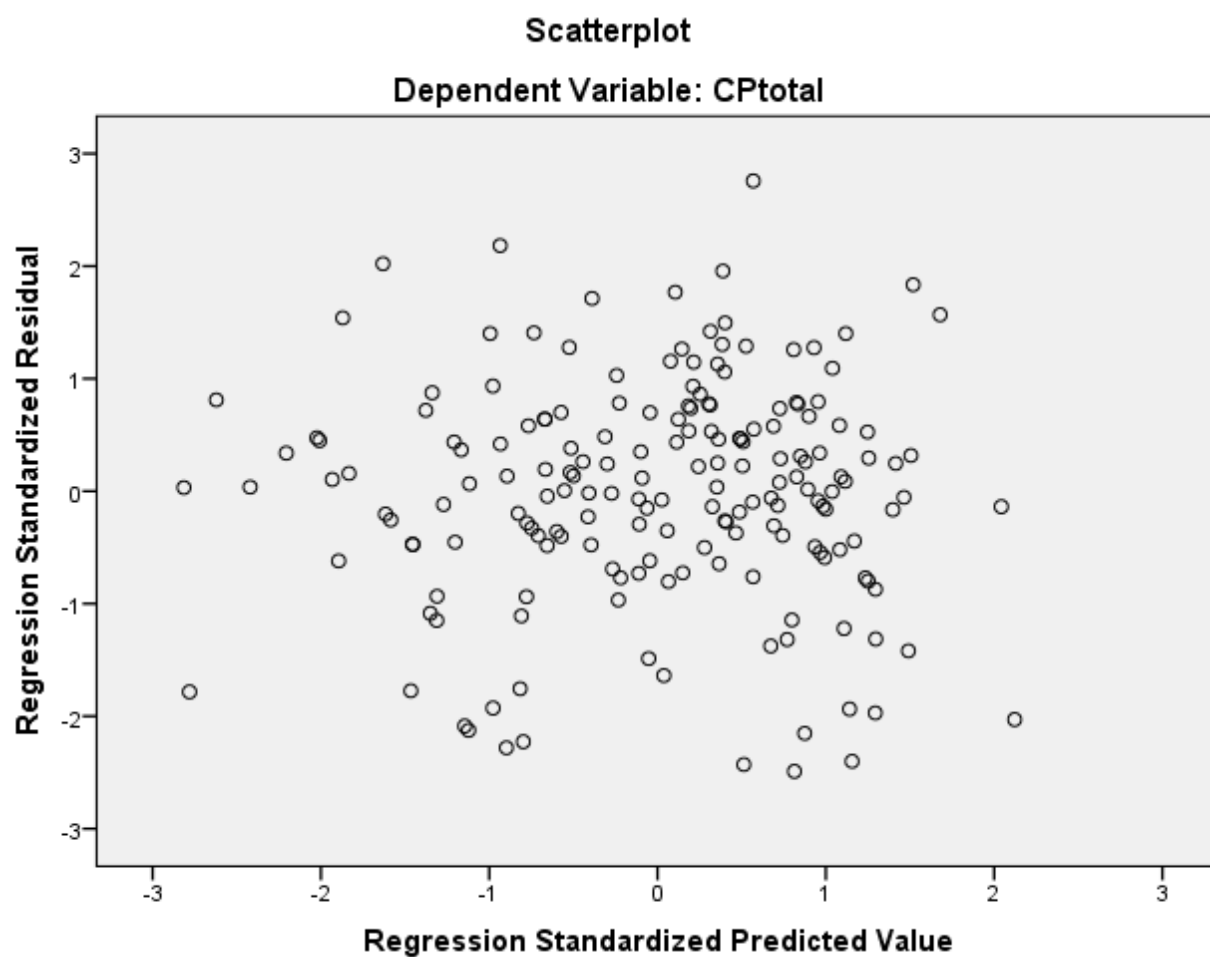
APPENDIX H

NULL HYPOTHESIS ANALYSIS

Model Summary[d]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.817[a]	.668	.666	.17539
2	.853[b]	.727	.724	.15956
3	.860[c]	.739	.735	.15631

a. Predictors: (Constant), FPtotal
b. Predictors: (Constant), FPtotal, PCtotal
c. Predictors: (Constant), FPtotal, PCtotal, SCtotal
d. Dependent Variable: CPtotal

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	11.271	1	11.271	366.414	.000[b]
	Residual	5.598	182	.031		
	Total	16.869	183			
2	Regression	12.261	2	6.131	240.788	.000[c]
	Residual	4.608	181	.025		
	Total	16.869	183			
3	Regression	12.471	3	4.157	170.132	.000[d]
	Residual	4.398	180	.024		
	Total	16.869	183			

a. Dependent Variable: CPtotal
b. Predictors: (Constant), FPtotal
c. Predictors: (Constant), FPtotal, PCtotal
d. Predictors: (Constant), FPtotal, PCtotal, SCtotal

Coefficients[a]

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	.908	.171		5.302	.000		
	FPtotal	.768	.040	.817	19.142	.000	1.000	1.000
2	(Constant)	.328	.182		1.807	.072		
	FPtotal	.621	.044	.660	14.254	.000	.704	1.421
	PCtotal	.275	.044	.289	6.236	.000	.704	1.421
3	(Constant)	.182	.185		.987	.325		
	FPtotal	.538	.051	.572	10.523	.000	.490	2.042
	PCtotal	.220	.047	.231	4.684	.000	.593	1.685
	SCtotal	.166	.057	.170	2.933	.004	.430	2.325

a. Dependent Variable: CPtotal

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