

Montemorelos University
Faculty of Business and Legal Sciences

FACTORS CONTRIBUTING TO CHURCH
ORGANIZATIONAL PERFORMANCE

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

by
Reginald R. Barthelemy

May 2019

ABSTRACT

FACTORS CONTRIBUTING TO CHURCH
ORGANIZATIONAL PERFORMANCE

by

Reginald R. Barthelemy

Main advisor: Juan Carlos Niño de Guzmán

DOCTORAL THESIS ABSTRACT

Montemorelos University

Faculty of Business and Legal Sciences

Title: **FACTORS CONTRIBUTING TO CHURCH ORGANIZATIONAL PERFORMANCE**

Researcher's name: Reginald R. Barthelemy

Main advisor: Juan Carlos Niño de Guzmán, Ph.D. in Administration

Date completed: May 2019

Problem

This research will address challenges that some churches in the Atlantic Union are facing in regard to church performance. Churches have not sufficiently incorporated and applied factors that could lead to effective performance. The focus of this research will be two-fold: (a) to identify different variables that can help to improve church performance in the Atlantic Union; and (b) to show how they will contribute to church performance. The following variables will be the focus of this research: Church strategic planning, religiosity, leadership, stewardship (which embodies teamwork and management of member's talents), and church culture. These factors will contribute to church performance in the Atlantic Union Conference. The approach of this study is to

survey church committee members within Greater New York Conference (GNYC) and the North Eastern Conference (NEC) in the Atlantic Union Conference (AUC).

Methodology

The research was empirical quantitative, explanatory and cross-sectional. The substantive statistical process was based on regression analysis, performed in SPSS 23.

The constructs for the four instruments used were done through factorial analysis techniques (with explained variance levels of over 53.4%, which are acceptable) and the reliability, measured with the Cronbach alpha coefficient for each instrument, was acceptable (with the lowest explained variance levels of -.154). 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 officers of the GNYC and the NEC of Seventh-day Adventists (SDA). Church strategic planning, religiosity, leadership, stewardship and church culture are not good predictors of church performance, according to the perception of the church officers of the GNYC and the NEC of Seventh-day Adventists. When evaluating the influence of independent constructs through the standardized beta coefficients, it was found that the best predictor is religiosity, followed by leadership, and stewardship.

Conclusion

It is recommended to the Greater New York and the Northeastern Conferences churches of Seventh-day Adventists that close attention should be paid to religiosity because it is very important to young people between 18 to 30. Overall, Focus on

leadership and stewardship are equally important, because they are factors that contribute to church performance. Additionally, focus should be placed on leadership and stewardship since these variables directly impact the performance of churches. These constructs are all good predictors of church performance.

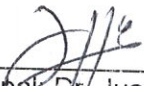
FACTORS CONTRIBUTING TO CHURCH
ORGANIZATIONAL PERFORMANCE


Tesis
presentada en cumplimiento parcial
de los requisitos para el título de
Doctorado en Administración
de Negocios

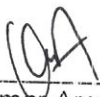
por

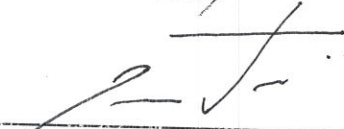
Reginald R. Barthelemy


APROBADA POR LA COMISIÓN:


Asesor principal. Dr. Juan Carlos Niño
de Guzmán Miranda


Dr. Carlos Enrique Charrichart Castañares
Examinador externo


Miembro: Dr. Omar Arodi Flores
Laguna


Dr. Ramón Andrés Díaz Valladares
Director de Posgrado e Investigación


Miembro: Dr. Stephen Wayne
Pilgrim

17 de abril de 2019

Fecha de aprobación

DEDICATION

This dissertation is lovingly dedicated to my wife, Chirlene L Barthelemy; my daughter Priscilla J Barthelemy; and my sons Nehemiah J and Gabriel U Barthelemy. This academic journey would not have been possible without your support, encouragement, and constant love. This work is also dedicated to all the Rouzier, Leconte and Barthelemy family members who will follow along this doctoral path in scholarship. I have persevered as the first knowing that our future will be brighter.

TABLE OF CONTENTS

LIST OF FIGURES.....	vii
LIST OF TABLES.....	vii
ACKNOWLEDGEMENTS	viii
Chapter	
I. INTRODUCTION.....	1
Background.....	1
Church Strategic Planning.....	2
Religiosity	3
Leadership.....	4
Stewardship.....	7
Church Culture	8
Church Performance	10
Definition of Terms	11
Problem Statement	12
Hypothesis	13
Research Objectives.....	13
Justification	11
Limitations.....	14
Delimitations	15
Assumptions	16
Philosophical Background.....	17
Study Organization	22
II. LITERATURE REVIEW	23
Introduction	23
Strategic Planning.....	24
Importance.....	24
Dimensions.....	25
Religiosity.....	26
Importance.....	26
Dimensions.....	26
Leadership	27
Importance	27
Dimensions.....	28

Stewardship	29
Importance	30
Dimensions	26
Church Culture.....	30
Importance	32
Dimensions	32
Church Performance.....	33
Importance	33
Dimensions.....	34
Relationships between Variables	34
Strategic Planning and Church Organizational Performance	34
Religiosity and Church Organizational Performance	35
Leadership and Church Organizational Performance	36
Stewardship and Church Organizational Performance	37
Church Culture and Church Organizational Performance.....	38
 III. METHODOLOGY	 39
Introduction	39
Type of Investigation.....	39
Population	40
Sample.....	41
Measuring Instruments.....	41
Variables.....	41
Instrument Development.....	42
Instrument Validity	43
Content Validity	43
Construct Validity	44
Reliability of the Instruments	49
Operationalization of the Variables	50
Null Hypothesis	51
Main Null Hypothesis.....	51
Operationalization of Null Hypotheses.....	51
Data Collection.....	51
Data Analysis	52
 IV. ANALYSIS OF THE RESULTS	 54
Introduction	54
Population and Sample	54
Demographic Description.....	55
Gender.....	55
Age	55
Membership.....	55
Cross tables	56

Arithmetic Means	58
Multiple Regression Assumptions	64
Null Hypothesis	64
Summary of Chapter	66
V. CONCLUSIONS, DISCUSSIONS AND RECOMMENDATIONS	68
Introduction	68
Conclusions	68
Discussions	69
Church Strategic Planning.....	69
Religiosity & Stewardship.....	70
Leadership & Stewardship	70
Recommendations	72
For Future Research	73
Appendix	
A. INSTRUMENTAL BATTERY	75
B. FACTORIAL ANALYSIS.....	84
C. ANALYSIS OF RELIABILITY.....	101
D. OPERATIONALIZATION OF THE VARIABLE	103
E. DEMOGRAPHIC GRAPHS	115
F. CROSS TABLE	118
G. MULTIPLE REGRESSION ASSUMPTIONS	122
H. NULL HYPOTHESIS TEST	125
I. ARITHMETIC MEANS.....	127
REFERENCES.....	133
CURRICULUM VITAE.....	145

LIST OF FIGURES

1. Research Model	13
-------------------------	----

LIST OF TABLES

1. Church Strategic Planning.....	46
2. Religiosity.....	46
3. Leadership	47
4. Stewardship	49
5. Church Culture	49
6. Church Performance	49
7. Operationalization of the variable church strategic planning	51
8. Operationalization of Hypotheses	51
9. Mean and standard deviation for the construct Church Strategic Planning....	59
10. Mean and standard deviation for the construct Religiosity	60
11. Mean and standard deviation for the construct Leadership.....	61
12. Mean and standard deviation for the construct Stewardship.....	62
13. Mean and standard deviation for the construct Church culture	63
14. Mean and standard deviation for the construct Church performance	63
15. Regression analysis	66

ACKNOWLEDGEMENTS

The achievement of a milestone such as finishing a doctoral degree is never the result of only one person's efforts. I owe a debt of gratitude to a number of people. First of all, I want to thank my wonderful and lovely wife Chirlene for her love, patience and for being so supportive of my pursuit of a second doctorate degree. I also want to express gratitude to my mother Fanie Rouzier and my mother in law Bebie Leconte for their prayers and support especially with my children while I was away.

A special thank-you note for those in the academic environment who helped make this achievement happen: my research advisor doctor Juan Carlos Niño de Guzmán Miranda for the continuous support of my Ph.D. study and related research, for his patience and motivation. His guidance was helpful during my research and writing of this thesis. Besides my advisor, I would like to thank the supporting professors, doctor Stephen Pilgrim, doctor Omar Arodi Flores Laguna, doctor Ronny Kountur, and doctor Karla Saraí Basurto Gutiérrez for her leadership and guidance.

I am also grateful to doctor Pedro Armengol Gonzales Urbina, his family and the administration at Montemorelos University who made every effort to make our time in Mexico quite welcoming and hospitable. I must mention all administrators of the North Eastern Conference who embraced me with their warm hospitality. The list could be endless, and I praise God for every person named here and for those whom I was unable to include.

My greatest thanks go to the God of my life, the God of Abraham, Isaac and Jacob for His indescribable love to me and to my family. Throughout my life, I have seen His hand of mercy guiding me in moments of uncertainty. He had never failed me and will never do because Faithful is His name. May this achievement, and anything else in my life, be only for His glory. He and only He deserves all the praise, glory and honor forever and ever.

CHAPTER I

INTRODUCTION

Background of the study

Contrary to Charles Darwin's evolution story, the Bible introduces the main characters God himself and man, in a drama we could possibly refer to as divine romance. The creation story refers to God as the Almighty Creator of all the things, and this helps in revealing the ultimate love that the Creator has for His people (Heidel, 2009). Genesis begins with the creation divine drama that is only understood and examined from the faith standpoint, unlike the Charles Darwin's evolution story, which base its argument on species progression until the ordinary man came into being.

It, however, becomes too hard in answering questions about when and how the process happened since no one was there by the time. What is most important in understanding the story of creation is that faith is important in order to believe that God is indeed in control of everything from the beginning of the earth, up to the time of salvation and the judgment day for each and every individual who ever lived on the earth (Loughlin, 1999). This puts the purpose of the creation story in a more spiritual and moral perspective rather than the earthly materialistic perspective many have.

The creation is believed to have taken place in duration of six days; after which on the seventh day God rested, observed His handiwork and saw it was good, thereby reminding humans that they are indeed part of the creation (McFague, 1993). It is at

times when people feel most unworthy, that the reminder of a Creator, who is pleased with His creation, is most beneficial.

The theory of evolution, advocated by Charles Darwin in the mid-19th Century, states that all the different species have evolved from simple life forms and that they first developed in the 4.5 billion-year-old Earth, more than 3 billion years ago. Contrary to Darwin's evolution theory, the Bible teaches a 7 days' creation by God, the architect and designer of everything. It also teaches that God created all life forms on earth, including humans. However, humans were the only creatures created in the image of God. As a result, Adam and his wife Eve were given dominion over all other creatures as well as the responsibility to manage planet earth and everything that is in it, including the management of God's Church. Unlike evolution, creation puts God as the Creator and the head of the organizational structure, and man in the role of managing all that is His. However, observation and facts indicate that man has unfaithfully managed both the earth and the Church.

In this following section, a brief compilation of definitions of the variables of this research is provided, such as: (a) church strategic planning, (b) religiosity, (c) leadership, (d) stewardship, (e) church culture, and (f) church performance.

Church Strategic Planning

According to Sadeghifar, Jafari, Tofighi, Ravaghi & Maleki (2014), strategic planning has often presented itself as a vital management tool and practice.

According to Samad (2018), strategy planning is vital when viewed from four key areas which are strategic planning as a process; scanning the environment within which the organization is located; planning key strategies; and establishing an active link

between the organizational objectives and its finances. Organizational performance is determined by how well an organization plan and remains committed to achieving its strategies in the long run.

Although the concept gains momentum in the recent days following its adoption and application by many organizations, the gap between formulation and implementation of organizational goal remains enormous. Many strategies fail at the initial stages while others do not even conceptualize beyond the implementation stage. Some factors that cause many of these strategies to fail irrespective of the organizations have been primarily categorized into four. These classifications exist as the planning process of the strategy, implementation of the strategy, the quality of the planned aim, and organizational structure and climate (Neluheni, Pretorius & Ukpere, 2014).

Religiosity

Religiosity is a broad concept that refers to a set of practices and behaviors which are influenced by deeply ingrained beliefs in the system and underpins within it an individual's commitment to the fundamentals of religion in which one subscribes to. It displays a sense of identity and consequently a religious culture (Olowookere, 2014). Brotheridge & Lee, (2007), also argue that religiosity is a religious activity that displays commitment, values, and beliefs.

Religiosity also influences an organization in terms of the considered social outcomes, risks, and what is expected and perceived appropriate from such ministry in their specific contexts (Torgler, 2006, p.95).

The construct deals more with how religious a person is than how a person acts or behaves religiously. Scholars have pointed to the fact that managers who

consciously integrate their religiosity into the work ethic and behavior, recorded high success. It also promotes trust and high performance within the organization (Senthilnathan & Rukshani, 2015). The concept has also been linked with both emotional and physical well-being of employees who practiced it. Most Christians believe regular attendance of church reduces health problems and increases longevity (Brotheridge & Lee, 2007).

Firms that integrate this belief are therefore successful. People have often used religious beliefs to endure stressful situations experienced at work, and religious leaders play an instrumental role in advising the affected. Religious beliefs offer a range of benefits to the workforce. Olowookere (2014) opines that religious beliefs are important in the following ways: it helps people to maintain a sense of belonging; provides avenues in which people can deal with stressful situations in life; and helps the religious community to find meaningful ways in which to interpret the random and many events surrounding human life. In this respect, Park and Yoo (2016) argues that religiosity provides a sense of hope and direction to Christians, thus, facilitating the development of true stewards in the workforce.

Leadership

Many organizations today require adept leaders to implement their intended plan. A good leader is one who influences his/her followers toward achieving an individual course. Leadership refers to a process in which a person through an application of certain strategies cause others to act in a way or follow a direction, in a manner which makes the organization, cohesive and coherent (Kanyandekwe & Boateng, 2013).

Many scholars have defined leadership in different ways and have shown it as

an integral tool for performance. According to Baker (2014), leadership is a process of persuasion in which a person causes a group of significant others to act. It must involve the ability to ask questions and do the right things. Carter and Greer (2013) contribute to the discourse by adding the term “strategic leadership.” This means that strategic goals in place are realized when there is effective leadership. Strategic leadership is where an individual expresses a strategic vision for a part or whole of the organization and express the will to influence others to achieve that set goal in management practice.

Strategic leadership puts into perspective the leader as a manager and vice versa; thus, the two terms will be used interchangeably in this paper. However, Baker (2014) notes that leadership is a concept distinct from management although the two terms interrelate. While leadership is a persuasive process of influencing others to implement vital organizational objectives, management is the process of translating planned strategies into operations. Strategic leadership must use management practices to lead employees in achieving structural strategies. For effective leadership, in any organization, the church, including both the leader and the follower, must negotiate a journey that will lead to the achievement of a common goal (Kanyandekwe & Boateng, 2013).

Organizational leadership is related to strategic planning and consequently performance. In the current global and competitive edge, the need for mainstream continues to grow. Leadership failure has caused high attrition rates in many successful companies (Gottfredson & Aguinis, 2016). This has caused different associations to investigate and apply the appropriate leadership styles for their success. Different leadership styles affect performance. Transformational leadership, for instance, has

been highly adopted in many organizations given its direct impact on performance to improve job satisfaction (Sethibe & Steyn, 2017).

According to Karakitapoğlu-Aygün and Gumusluoglu (2013), transformational leadership puts aside the self-interests and promotes those of their employees first. They encourage employees to see things from new perspectives by promoting the vision and mission of the organization and supporting them to achieve their set objectives. This is because according to Pradhan & Pradhan (2015), transformational leaders are useful in the articulation of vision and awakening of change within an individual, notable through improvement of such aspects as conflict resolution and crisis management.

Transactional leadership involves rewards and compensation system. A leader compensates his/her followers for meeting individual goals. This leadership style has a direct effect on performance in that it can either enhance or decrease performance. A leader will validate the link between performance and rewards to stimulate employees to achieve organizational goals. This form of leadership promotes performance through reward exchanges (Baker, 2014).

Gottfredson and Aguinis (2016), studied leadership effectiveness and how it affects the behaviors and attitudes of the persons being led within the organization. The two scholars found that leadership was profoundly linked to organizational behavior. Although high scores of leaderships in the past do not show high performance, it had a huge potential for influencing performance. Leadership behavior has a significant implication on trust and employee satisfaction. Organizational citizenship promotes the intercut between the commitment of leaders to the success of their firms and organizations (Baker, 2014).

Stewardship

Rawlings (2010) defines church stewardship as a theological belief by humans that make them responsible for the world, hence taking care of it. The concept of church stewardship proposes that people who are loyal to the belief of a Sovereign Creator God, are responsible for the care of God's creation and all that is within it.

Stewardship has its roots in the religious setting of Christianity, Islam, and Judaism. The biblical teachings allude to the steward as a servant who is selfless and can control resources which are not his own besides devising effective strategic plans for the firms in which they operate (Kapoor, Kumar, & Thakur, 2014). Stewardship therefore encompasses the entire concept of management.

For the church, a biblical worldview regarding stewardship focuses on effective management of everything that God has put into the life of a believer for the honor and His glory. It holds the view that God is the Creator of everything on earth as seen in the Bible. "In the beginning God created the heavens and the earth." (Genesis 1:1). "... Everything under heaven belongs to me." (Psalms 24:1; Job 41:11). The primary foundation for the understanding of stewardship is that God is the Creator of everything.

According to Zahra, Hayton, Neubaum, Dibrell & Craig (2008), stewardship allows for innovation and contingency planning. This facilitates strategic planning with a positive influence on organizational climate and consequently improve performance. This is because stewardship promotes the commitment of employees to the organization's vision, mission, and its objectives by instituting appropriate organizational citizenship behavior (Hasan, 2013; Kılıç, 2013; Pramanik & Chatterjee, 2015; Zahra, Hayton, Neubaum, Dibrell & Craig, 2008).

White (1909) states, “A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master’s stead, doing as his master would do were he presiding. His master’s interests become his. The position of a steward is one of dignity because his master trusts him. If in any wise he acts selfishly and turns the advantages gained by trading with his lord’s goods to his own advantage, he has perverted the trust reposed in him.”

The two basic words for “steward” in the New Testament are *epitropos*, occurring three times, and *oikonomos*, occurring 10 times. Both these words describe positions that incorporate managerial responsibilities entrusted to the steward by the owner.

Boloje & Groenewald (2014) cites Valleskey (1989:1) that,

Faithful Christian stewardship involves recognition and appreciation of the sovereignty of God over his creation, the dynamic faithful administration of one’s vocation or calling, and a voluntary giving of alms on a godly basis: It includes everything that a Christian does in grateful response to God’s grace and mercy. Stewardship fits in with such activities as worship, prayer, charity, and evangelism. Stewardship is one of the many ways by which a Christian seeks to love God with all his heart and soul and mind and to love his neighbor as himself. (p. 9)

Church Culture

Culture remains the most critical aspect of any organization. For the church, culture determines the climate in which it operates. It dictates how things should be done while in the church environment (Balouch, Raeissi, Rezaeian, & Chakarzahi, 2015).

In some places, managers or leaders have an active command of a spiritual workforce (Garg, 2017, Garcia-Zamor, 2003). Many private institutions and companies, for instance, have instituted a spiritual culture within their staff and have a way of following it through. Their mission and vision reflect a culture emerging from the

Christian values. The art and language used in these institutions also intend to achieve an integration of the Christian culture (Jones, 2016).

However, challenges to the institution of church culture in workplaces especially the public institutions have been inevitable due to protecting the church-state separation (Garcia-Zamor, 2003, Miller & Ewest, 2015). Governments have the responsibility of protecting the freedom of worship. It protects the separation between the state and the church, thus, promotion of church culture at this level remains minimal (Campbell & Yen, 2014). Leaders and managers in both public and private corporations can use church culture effectively to promote ethical values and increase organizational performance (Garcia-Zamor, 2003).

The Seventh-day Adventist (SDA) culture is integrated with the beliefs of the church. Therefore, the Seventh-day Adventist Church believes in baptism by immersion, which symbolizes the death, burial and resurrection of Jesus (Romans 6:4, Colossians 2:12). At baptism, the baptized person also receives the forgiveness of sins and the gift of the Holy Spirit (Acts 2:38).

The Adventist communion service includes foot washing as a symbol of humility. Traditionally, communion is given once a quarter, however, a member may choose to take communion as often as he chooses in each quarter.

Diet is also another aspect in which Adventists are differentiated. Adventists believe that they are the “temples” of the Holy Spirit (1 Corinthians 16:20); and as a result, members are encouraged to eat the healthiest diet possible, and many members are vegetarians. They also avoid contact from drinking alcohol, using tobacco, or taking illegal drugs.

Adventists believe that prophecy is one of the gifts of the Holy Spirit. The Apostle Peter states that, "... prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit." (2 Peter 1:21, NIV)

They believe that the Church is called by God to be holy and perfect as God himself is holy and perfect (1 Peter 1:16). Perfection is only possible through the merit of Christ.

Church performance

Organizational performance puts into perspective the actual output of the production process and events. It measures the goals and objectives depending on the output of the organization's productivity. The concept encompasses three key areas that spell a firm's performance. These are shareholder returns, financial performance, and product performance. Organizational performance remains fundamental to strategic management and is a tool to measure success (Hamann, Schiemann, Bellora, & Guenther, 2013).

Every organization, the church included, has a way of measuring its performance. The church organizational performance is determined and influenced by several factors including, climate, strategic plans that display the mission and vision of the church, and church culture. The religious practices and beliefs of employees can also influence it. Ibidunni & Mayowa (2014) are of the view that church leadership which is focused on improving performance should strengthen the dimensions of culture which are constituent satisfaction, internal business processes, the growth of membership and enhancing the learning of staff through development.

Givens (2012), while studying the relationship between organizational performance and culture in nonprofit organizations, which includes the churches, realized that the two variables are correlated.

Similarly, Abdussamad (2017) observed that culture remains the number one factor that determines the organizational climate and the overall performance. According to Perkins & Fields (2009), the culture to be found within the church dictates commitment and stewardship through the laid down religious practices. The culture within this context impacts positively on organizational performance due to its commitment to the achievement of goals and strategies.

Leaders go through a rigorous selection process before they are allowed to serve in the various sections (“Effect of Transformational Leadership on Organizational Commitment and Labor Performance”, 2017). This has enhanced organizational performance through a change in organizational citizenship behavior.

Definition of Terms

This section provides definitions of terms to facilitate a better understanding of the concepts mentioned in this research.

Church Culture: refers to everyday routines which holds all the other components and in which the church functions.

Church Performance: will be used interchangeably with Church organizational performance. It relates to how successfully a local congregation performs its function.

Church Strategic planning: is the process in which the church maps out strategic steps to achieve its mission and vision.

Conference: is a united organized body of Seventh-day Adventist churches in a territory.

Leader: a leader is a person who serves with love and helps others see what they couldn't and persuade them to follow him/her.

Leadership: is the process of influencing people to believe what a person believes and do what a person does.

Local Church: is a united organized body of individuals who share the same beliefs in the Seventh-day Church.

Organization: is the social unit of people that is structured and managed to meet a need or to pursue collective goals. (Business Dictionary, 2018).

Religiosity: refers to the state of being a spiritual and religious person.

Stewardship: is the ministry a man receives from God for the management of his life, and everything that is given by God, on earth. According to this, all men are stewards.

Union Conference: refers to a sisterhood of local conferences, local missions, or local fields, within a state or a country.

Problem Statement

This study is expressed within the problem statement as follows: Are church strategic planning, religiosity, leadership, stewardship and church culture predictors of church performance? (see Figure 1).

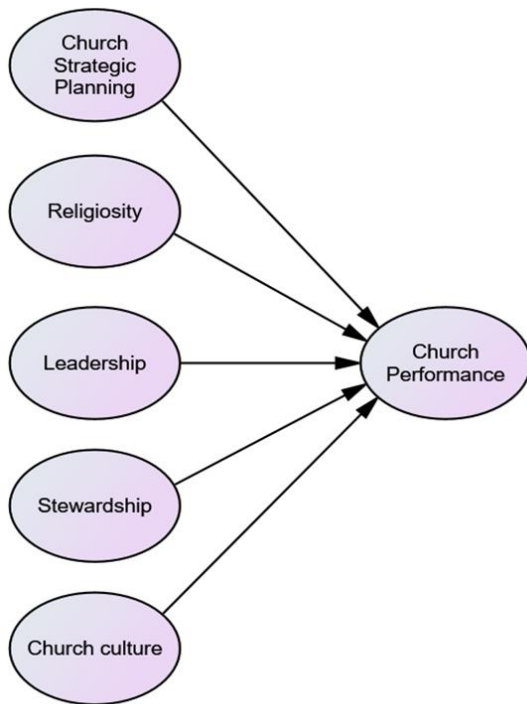


Figure 1. Research model.

Hypothesis

According to Church leaders' perception, church strategic planning, religiosity, leadership, stewardship and church culture are predictors of church performance.

Research objectives

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

1. To discover if Church strategic planning, religiosity, leadership, stewardship, and church culture are predictors of church performance.

2. To verify the impact of demographic variables as predictors of church performance.

3. To verify the impact of every construct: church strategic planning, religiosity, leadership, stewardship, and church culture, as predictors of church performance.

4. To adapt an instrument to measure every variable: Church strategic planning, religiosity, leadership, stewardship, church culture, and church performance.

Significance of the Study

The concept of organization performance is based upon the idea that an organization is the voluntary association of productive assets, encompassing capital, human and resources; for the purpose of achieving a shared purpose (Barney, 2002).

Different organizations have different purposes in running their business; therefore, the determined goals of each organization may be different and the levels of organizational performance may be varied (Fan, Wong, & Zhang, 2014).

This research looks at how to bring to the forefront factors that successfully contribute to church performance. It is to show its necessity and to make recommendations in enhancing its successful operation. The successful operation of a church embodies such variables as church strategic planning, religiosity, leadership, stewardship (inclusive of teamwork and management of member's talents) and church culture.

This research project will study the concept, the importance and the dimensions of each variable and show the relations between them. This study may lead the researcher and pastors of the churches under study, to a better understanding of the factors that can contribute to Church performance.

Organizations have an important role in our daily lives and therefore, successful organizations represent a key ingredient for developing nations. Thus, many

economists consider organizations and institutions similar to an engine in determining the economic, social and political progress (Gavrea, Ilies, & Stegertean, 2011).

The significance of this study is based on the performance of the church. It is understood that the findings may lead the researcher and the pastors under study, to a better understanding of the factors that affect church performance.

However, there is no certainty on what the results would be. So, this investigation is essential to be conducted in order to help the pastors and churches to focus more on the factors that increase church performance and to move forward and to accomplish the goals of the church.

There is no literature on how these variables affect church performance. This means that the research required is original and will add to the dearth research in the area and will hopefully open doors for further study in the field.

Limitations

Relevant constraints to the development of this study are as follows:

1. The application of the instrument requires the participation of third parties.
3. The application of the instrument requires authorization from pastors of churches from both, the Greater New York (GNYC) and the Northeastern conferences (NEC) in the Atlantic Union (AU).
4. It requires the formation of pastors, elders and church officers representing churches and leads the process of acquiring information through the instruments.
5. The participants do not necessarily have the same socioeconomic and professional levels.
6. The investigator had no control over the random selection of the steering group.

7. Refusal of participants to fill and return questionnaires is considered.

Delimitations

Here are some delimitations that are considered relevant to the preparation of this work:

1. The study was implemented in the period from January 2017 to February 2019 in Greater New York and the Northeastern conferences in the Atlantic Union of the Seventh-day Adventist Church.

2. It was a study with a quantitative, cross-sectional, and explanatory research; so, therefore, it is not to solve problems that arise during the investigation.

Assumptions

Below are some scenarios considered in the preparation of this research:

1. The research used as the basis of relations between constructs for this research are empirical studies, prepared with scientific rigor and significantly acceptable.

2. It is expected that the participants responsibly answered the instruments and that they had enough time to test each instrument.

3. The theoretical basis of relations between constructs is based on authors who know the subject.

4. It was assumed that the indicators of each instrument were interpreted correctly.

Philosophical background

This research explores and attempts to use different factors contributing to church organizational performance. As it is stated in the Bible, man and woman were created in the image of God and were given the task of managing the affairs of God on earth (Genesis 1:26, 27). They are only stewards not owners of God's property, which includes everything, even man's own body. The management of God's church on earth also falls under man's watchfulness. According to White (1878), church officers are charged with the maintenance of the prosperity and spiritual interests of the church. White (1893) also states that the divine origin of the church makes it not only God's creation but God's property.

In this section of the study, analysis based on the Holy Scriptures and other sources based on the researcher's philosophical view of the constructs of this paper, and how they relate to God the Creator of all things will be shared. The following are the constructs: Church strategic planning, religiosity, leadership, stewardship, church culture and church performance.

According to the Church leaders' perception, are church strategic planning, religiosity, leadership, stewardship, and church culture predictors of church performance?

For our purposes, leadership can be defined as "the process of influencing an organized group toward accomplishing its goal" (Hughes et al., 2012).

According to Gill (2006), leadership determines the direction and the performance of any church and is the most critical factor of church growth. For as long

as there was interaction between people, leadership exists. Leaders provide guidelines and they motivate their followers to accomplish tasks.

Boers (2015, cited in Dyck, 2013) states that “management” is not just a contemporary concept, but aspects of it were already evident in the ancient world (including in Aristotle’s reflections) and in the Bible. p.130. The Bible mentions how God, right after creation delegated dominion over creation to humankind, and this is a clear indication that human rule should imitate divine rule (Smith, & Scales, 2013, pp. 79-97). Men are God’s stewards and have the responsibility to manage God’s affairs here on earth.

Pascoe (2013) states that stewards are those entrusted with the managerial responsibility of all God has given to humanity, including God’s plan of salvation, the divine economy. Not only is church leadership charged with being stewards of the mysteries of God; the whole church is given this responsibility precisely as a community in the context of its mission to the whole world.

A leader is a person who sees a vision, takes action toward the vision, and mobilizes others to become partners in pursuing change (Laub, 2004).

Northouse (2004) argues that successful leadership provides opportunities for followers to grow through empowerment and delegation. Leadership also creates atmospheres for change without damaging the existing structure. White (1902) states, “The first lesson to be taught the workers in our institutions is the lesson of dependence upon God. Before they can attain success in any line, they must, each for himself, accept the truth contained in the words of Christ: ‘Without Me, ye can do nothing’.” (p. 195). Jesus made it clear that we (the followers) depend on Him (the Leader) for

success; we cannot grow to become successful leaders without having a relationship with Him. Just like the branches cannot grow nor bear fruits without being connected to the vine, the same, no one can lead efficiently and satisfactorily without having a connection with God.

Leadership is about service. Men were created for service. Adam and Eve were placed in the Garden of Eden to serve (Genesis 2:15). Jesus explains that, "... the Son of Man did not come to be served but to serve." (Mark 10:45). Masenya & Booyse (2016) comment that, "There can be little doubt that churches must be managed in an efficient and professional way to accomplish what is expected of them by the communities they serve." (p.37). Paul said to the Galatians: "Whenever we have an opportunity, let us work for the good of all, and especially for those of the family of faith" (Galatians 6:10, KJV).

Paul sees leadership in the Christian community as a function that is at the service of the community, "and this leadership is exercised as servants of Christ and importantly here, as stewards of God's mysteries. The mysteries of which Christian leaders are stewards has already named earlier in his letter as the hidden wisdom of God (1 Cor 2:7). This once hidden wisdom is nothing less than the gospel". That is, the revelation of God's salvation is Jesus Christ. Christian leaders are to hold carefully the good news given expression in the life, death, and resurrection of Jesus Christ. Also for Paul, this form of stewardship is qualified with the particular characteristic of trustworthiness. (Pascoe, 2013, p.24).

Egel, E., & Fry, L. W. (2017) cite other researchers (Benefiel, Fry, & Geigle, 2014; Fry, 2003) on spiritual leadership theory. They state that spiritual leadership

theory was intentionally developed and focused at the spiritual level so that it can be applied in both religious and nonreligious organizations. Their research (Fry, 2003; Fry & Nisiewicz, 2013; Fry et al., 2010) further indicate that Spiritual leadership is viewed as necessary for satisfying the fundamental needs of both leaders and followers for spiritual well-being. This is done through calling and membership; creating vision and value congruence across the individual, empowering teams and organization levels. Ultimately, it fosters higher levels of employee well-being, organizational commitment, financial performance, and social responsibility. (Egel & Fry, 2017, p.79).

Further research (Benefiel et al., 2014; Fry & Kriger, 2009; Sweeney & Fry, 2012) shows that the source of spiritual leadership is an inner life or spiritual practice that enables one to step beyond self-interests to connect with and serve something greater that promotes the common good. This connection to something greater can include being a member of an organization that serves others. Or, depending on one's beliefs, the connection to something greater than oneself can include an ultimate, sacred, and divine Nondual force, Higher Power, Being, or God that provides people with purpose and meaning, altruistic spiritual values, rules to live by, and a source of strength and comfort during experiences of adversity (Egel & Fry, 2017).

Leadership style is the combination of attitude and behavior of a leader, which leads to certain patterns in dealing with the followers (Dubrin, 2004). It is the result of the philosophy, personality and experience of the leader. There are several leadership styles such as: autocratic, bureaucratic, charismatic, democratic, participative, situational, transformational, transactional, and laissez faire leadership (Mosadeghrad, & Yarmohammadian, 2006). The more recent inclusion of leadership styles is servant

leadership that is personified by the ultimate Church leader, The Lord Jesus Christ who said that He came to serve and not to be served (Mark 10:45). The servant leadership style should therefore be the more prevalent in church organizations. Leadership style has been the deciding factor of more than one facet of employee behavior in organizations and because culture shapes personalities, attitudes and behavior, it's therefore important for us to study its influence on performance.

The leader is the servant to the followers, leads by example and works for the good of the followers by empowering them, and by putting their interests before his own. This type of leadership is the opposite of the conventional leader, who is seen as the boss and is served by the followers and is driven by his own interest first and the followers second. It promotes a 'bottom-up' culture as opposed to the usual 'top-down' culture (Greenleaf and Spears 2002). This is the leadership style that the church esteems in conforming to Christ who is the leader of the church. "The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first; perhaps because of the need to assuage an unusual power drive or to acquire material possession" (Greenleaf, 1970).

Prichard (2013) have advanced the following nine qualities of a servant leader: values diverse opinions by promoting participation; cultivates a culture of trust where people do not thrive on gossip but trust each other; develops other leaders by giving them opportunity to lead and demonstrating by example; helps people with life issues beyond work to develop them; he always motivates people; sells rather than tells by persuading people rather than commanding and controlling; he puts followers benefit

before his own; he thinks long term by considering future generations, next leader or the next opportunity; and acting in humility. This should be the kind of leadership that should be exemplified in church organizations.

Study organization

This study is organized in the following manner:

Chapter I includes a history of the problem, the relationship between variables, investigations, problem statement, the definition of terms, research hypotheses, supplementary questions, research objectives, justification, limitations, boundaries, assumptions, and philosophical background.

Chapter II presents a comprehensive review of the literature concerning the Church strategic planning, religiosity, leadership, stewardship (which embodies teamwork and management of member's talents), church culture and church performance.

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

Chapter IV shows the results obtained, the description of the population and sample, the behavior of the variables, validation of instruments, hypothesis testing, analysis of the confirmatory model, analysis of the alternative model, as well as additional analysis and qualitative results.

Finally, Chapter V presents a summary of the study, discussion of results, drawing conclusions, implications, and recommendations.

CHAPTER II

LITERATURE REVIEW

Introduction

This chapter is a review of the literature on the variables considered in this study and which were introduced in Chapter I. The purpose of the review is for the researcher to establish the existing literature on the variables in order to identify any existing gaps upon which to base this study and inform the research. The researcher considers some items such as the importance of the different variables, the study of their dimensions and the different relations and correlations that might exist among them.

The independent variable, which was considered for this research, is church organizational performance. The dependent variables in this study were: strategic planning, leadership, stewardship, church culture, and religiosity.

The various dimensions of each of the variables will be studied and their importance to understanding how one affects the other. The chapter also aims at finding out the relationship between these variables using different dimensions of each. The foundational relationships under research in the study include: strategic planning and church organizational performance; leadership and church organizational performance; stewardship and church organizational performance; organizational culture and church organizational performance; religiosity and church organizational performance.

An insight is provided into how earlier researchers have modeled the relationship

between variables. The last section aims at finding the actual connection between and among the variables. It was achieved by finding a theoretical foundation and support for the constructs identified in this research.

The next section will focus on a conceptual definition of the variables in the study and their application. It will also look at how various scholars have defined the variables.

Strategic Planning

The importance and dimensions of strategic planning are presented below

Importance

In this study, the organizational climate and its link to strategic planning are of importance. The concept affected many other areas such as employee engagement and perceived change within the organization. This affects strategic management and consequently organizational performance. If the climate in each organization is perceived as negative, for instance, where management fails to engage staff effectively, this results in poor performance and vice versa. Every organization, the church included, should strive to achieve a favorable climate if it wants to realize any positive result. This is possible through a provision of safe and healthy work environments (Bosak, Dawson, Flood, & Peccei, 2017).

Many organizations today, including the church, have seen the need for strategic planning. Accordingly, the biblical teachings of Proverbs 29: 1 mentions this, “*where there is no vision the people will perish...*”

There have been numerous explanations through which the need for strategic planning in the church has been defined. In a seminar about Dobson 2, Dr. Hall defined strategic planning in the ministries as “a practical working out of God’s will within a

cultural context". It is, therefore, an overall approach that mainly concentrates on the big picture while at the same time designing and implementing ways through methods, plans, and details of reaching a holistic ministry (Malphurs, 2005). This is long-term planning that is completely integrated and has a formal approach to the lifestyle and philosophy of a holistic ministry program (Hunter, 1987).

Dimensions

Strategic planning is one function of management that requires a more critical look. Almost every organization around the globe engages in planning. According to Sadeghifar, Jafari, Tofighi, Ravaghi & Maleki (2014), strategic planning refers to a process in which an organization defines its strategy to allow for adequate allocation of the resources. It targets a means to which a control mechanism to an organization strategy is achieved. Strategic planning is often characterized by goal setting.

Skokan, Pawliczek, & Piszczur (2013), identified the main dimensions of strategic planning as mission and vision, the participation of employees in the strategic planning process, environmental scanning, incentive implementation, time horizon, source of information about the environment, formality of strategic planning, and evaluation and control mechanisms. Some of these dimensions have also been looked at by other scholars (Ouakouak & Ouedraogo, 2013; Ouakouak, Ouedraogo &, Mbengue, 2014; Wulf & Brands, 2013).

This study identifies and utilizes the following dimensions to strategic planning: nature of strategic planning, mission and vision, internal evaluation, external evaluation, strategies of strategic planning, analysis and strategies choosing.

Religiosity

The importance and dimensions of religiosity are presented below.

Importance

Olowookere (2014) observes that employees often try to relate their job to their religious affiliations and will always execute them in a similar manner. The church views work from a biblical perspective and directs that “whoever does not work should not eat”. Christians have often worked in line with the biblical teachings and use them to influence their task.

Similarly, Brotheridge, & Lee (2007), opine that there are two forms of religiosity which affect employee behavior in the workplace. Intrinsic and extrinsic religiousness are two key areas that determine the points at which faith is put to work. Extrinsic religiosity presents a situation where people use religious affiliations such as the denominations they belong to serve their self-interests, and gains and are likely to integrate this behavior into their work. Intrinsic religiosity refers to a situation where a person displays a high sense of religiousness by maintaining the aspect of work as a calling, exercise a high level of work ethic and will probably avoid deviant behavior (Olowookere, 2014).

Dimensions

Religiosity endorses new strategic decisions in the ministry. As part of initial demonstrations of such signs of the ministry’s performance environment, there needs to be a development of the extent of the tests that influence the decision making of the church with respect to the buyout transactions leverage (Olson, 1989).

Religiosity as one of the institutional contexts and the extant literature pertaining

to ministries, is the extent to which a community or an individual ascribes to the experiences, rituals, and beliefs of a religion. On the many parts of economic thought, the role of religion has been one of them (Gerber, Gruber, and Hungerman, 2016).

Religiosity refers to the extent to which people express their religious practices integrating the 'whole' being of body, mind and spirit'. Pearce, Hayward, & Pearlman (2017), theorized the five dimensions of religiosity to include religious beliefs, religious salience, external religiosity, religious exclusivity, and private practice. Similarly, the research paper identifies the following dimensions as the key to religiosity: religion, beliefs, loyalty to compromise, and members and compromise.

Leadership

The importance and dimensions will be presented below.

Importance

Rush (2002) observes a growing need for strong leadership and management both within the business community and within Christian organizations, and due to technological advancement and unstable economy, both fields are aware of the need to improve their management skills. He further declares that, "Christian organizations must begin giving more attention to management and leadership training because without effective management no organization, no management can carry on its most productive ministry" (p.1).

Niebuhr (1951) argues, "Because leadership impacts all areas of human societies, it is impossible to completely separate secular leadership from Christian leadership. Because every Christian lives in both realms concurrently, the secular and sacred areas cannot be considered mutually exclusive." It is the Christian

leaders' purpose to lead people to God and to heavenly benefits while secular leaders lead people to earthly benefits.

In regard to spiritual leadership, Fry & Cohen (2009) explain that "the purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity" (p. 22).

Dimension

Leadership is the process of influencing others to act toward achieving strategic goals. According to Baker (2014), leadership is a process of persuasion by which a person uses to cause a group of significant others to act. Leadership takes several dimensions as identified in this study to include character; spiritual authenticity; integrity; wholeness; self-awareness; competence; knowledge and teaching; pastoral skills; administrative skills; professional judgment; strategic discernment; contribution; discerns a vision; builds teams; reaches new people; fosters faith development.

Carter & Greer (2013), indicate that other scholars have also identified dimensions of leadership. The authors identified dimensions of leadership as mission and vision. They also point out that leadership challenges the process and ensures empowerment of others. There is diversity in the application of leadership styles. Leadership includes recognition, reward, and communication; passion and trust; ethics; team culture; and systems thinking. Similarly, Reeves & Allison (2013) identified the dimensions of leadership to include visionary leadership; relational leadership; systems leadership; collaborative leadership; reflective leadership; and communicative leadership. The elements identified by these authors agree to a great extent.

Stewardship

The importance and dimensions of stewardship will be presented below.

Importance

The most common Greek words used in relationship with stewardship are derived from oikos and oikia, 'house'. "The oikonomos is one who keeps the house: the steward or manager. Oikonomia is the abstract noun, 'management of the house,' the meaning of which is often much broader." (Handbook of Seventh-day Adventist Theology, 2000).

The word "steward" itself is translated only a few times in the Old Testament. In most cases it comes from the phrase regarding the one who is "upon the house," the idea of being in charge of the running of a house; that is, a "steward" (Genesis 43:19; 44:1, 4; 1 Kings 16:9). Stewards had responsibilities to manage household affairs and their master's possessions, doing whatever was asked of them.

The definition of a steward in the Old Testament can be found by identifying the characteristics of a steward, and they are as follows: First, service. Stewardship is a ministry of service to God and to man. Men were created for service. Adam and Eve were placed in the Garden of Eden to serve (Genesis 2:15). Second, the position of a steward was one of great responsibility (Genesis 39:4). Stewards were chosen because of their abilities, and they received respect and trust from their owners for getting the job done. Third, stewards understood their position; they knew that what had been entrusted to them belonged to their owners (Genesis 24:34-38). This is the supreme difference between a steward and an owner. Fourth, when stewards took for their own use what had been entrusted to them, the relationship of trust between them

and the owner was broken, and the stewards were dismissed (Genesis 3:23, Hosea 6:7).

Isaiah 22:14-18 highlights this concept. During Hezekiah's reign, Shebna was appointed steward, as well as treasurer; both very important positions of authority which he abused. The steward is not the owner, but the manager who is always accountable to the master and responsible for the promotion of master's welfare (Hayden, 1983).

Dimensions

Stewardship is the process of responsible planning of the resources. The study will focus on the following dimensions: religion; beliefs; loyalty to compromise; members and the compromise. Likewise, McCann, Graves & Cox (2014), Saleem, Goher & Qamar (2017), and Harwiki (2016), came up with the following core domains of stewardship: generation of intelligence; formulation of strategic policy direction; effective regulation of policies and resources; building coalitions and effective communication; creation of an enabling environment; and ensuring accountability within the organizational system. Kapoor, Kumar & Thakur (2014), also identified most of these principles as foundational principles of stewardship.

Church Culture

The importance and dimensions of church culture will be presented below.

Culture remains the most critical aspect of any organization. For the church, culture determines the climate in which it operates. It dictates how things should be done while in the church environment (Balouch, Raeissi, Rezaeian, & Chakarzahi, 2015).

In some places, managers or leaders have an active command of a spiritual workforce (Garg, 2017; Garcia-Zamor, 2003). Many private institutions and companies,

for instance, have instituted a spiritual culture within their staff and have a way of following it through. Their mission and vision reflect a culture emerging from the Christian values. The art and language used in these institutions also intend to achieve an integration of the Christian culture (Jones, 2016).

However, challenges to the institution of church culture in workplaces especially the public institutions have been inevitable due to protecting the church-state separation (Garcia-Zamor, 2003; Miller & Ewest, 2015). Governments have the responsibility of protecting the freedom of worship. It protects the separation between the state and the church, thus, promotion of church culture at this level remains minimal (Campbell & Yen, 2014). Leaders and managers in both public and private corporations can use church culture effectively to promote ethical values and increase organizational performance (Garcia-Zamor, 2003).

Belief is deeply integrated in the culture of the Seventh-day Adventists. The Seventh-day Adventist Church believes in baptism by immersion, which symbolizes the death, burial and resurrection of Jesus (Romans 6:4, Colossians 2:12). At baptism, the baptized person also receives the forgiveness of sins and the gift of the Holy Spirit (Acts 2:38).

The Adventist communion service includes foot washing as a symbol of humility. Traditionally, communion is given once a quarter, however, a member may choose to take communion as often as he chooses in each quarter.

Diet is also another aspect in which Adventists are differentiated. Adventists believe that they are the “temples” of the Holy Spirit (1 Corinthians 16:20); and as a result, members are encouraged to eat the healthiest diet possible, and many members

are vegetarians. They are also prohibited from drinking alcohol, using tobacco, or taking illegal drugs.

Adventists believe that prophecy is one of the gifts of the Holy Spirit. The Apostle Peter states that, "... prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit." (2 Peter 1:21, NIV).

They believe that the Church is called by God to be holy and perfect as God himself is holy and perfect (1 Peter 1:16). Perfection is only possible through the merit of Christ.

Importance

Church culture in the performance of the organization of the church refers to the norms, traditions and shared values within its functioning. It involves the process of anchoring the organizational culture changes. This is because a culture is the lifestyle, tradition, and norm of people's behaviors, beliefs, symbols and values that they generally accept without having to think about them, and which are passed through imitation and communication from a generation to the next (Duchon and Plowman, 2005).

Dimensions

This is a comprehensive concept with many dimensions. This research identified various foundations which include equality and hierarchy, direct and indirect culture; individual and group culture; task and relationship; risk and caution. Culture is the emancipation of society's values and beliefs which has a direct relation to people's behaviors. Geert Hofstede's theory gives the five main dimensions of culture which

include power distance, individualism, masculinity, uncertainty avoidance index, and long-term orientation (Yoo, 2014; Zamanabadi, Kavousy & Tehrani, 2015).

Church Performance

The importance and dimensions of church performance will be presented below.

Importance

Zumitzavan & Michie (2015) defined organizational performance as the ability to reach a desired objective or the degree to which anticipated results are achieved. Organizational performance has also been traditionally defined multi-dimensionally by looking at four different categories: achieving organizational goals, increasing resourcefulness, satisfying customers and improving internal processes (Redshaw, 2001).

The Church is an organization established by God. Paul advised, “Let all things be done decently and in order” (1 Corinthians 14:40). To accomplish this task, the Holy Spirit endows certain individuals with the gifts of government and leadership (Romans 12:8; 1 Corinthians 12:28). The Bible tells us, members were added to the Church (Acts 2:41), job descriptions were given (1 Timothy. 3), votes were taken to elect church officers (Acts 6:5; 14:23) and also votes were conducted for disciplinary actions (1 Corinthians 5:4). The church also organized a missionary team and sent them out (Acts 13:27).

Dimension

For decades, the term ‘organizational performance’ has been defined from a wide range of perspectives; some scholars distinguish it as multi-dimensional, proposing that each organization has particular criteria for organizational performance, and the criteria

applicable in one organization may not be appropriate in others (Lumpkin and Dess, 2001). In this research, the dimensions of church performance are the following: Leadership, quality, strategy, information technology and communication, membership, innovative development, responsiveness dimension, and inter-functional co-ordination dimension.

Relationship between Variables

This section theoretically supports relationships between the involved constructs, specifically those that are directly related to the endogenous variables. These relations are: (a) strategic planning and church organizational performance, (b) leadership and church organizational performance, (c) stewardship and church organizational performance and (d) organizational culture and church organizational performance, and (e) religiosity and church organizational performance.

Strategic Planning and Church Organizational Performance

Strategic planning involves the process of integrating the goals and objectives of an organization to its strategic fit. According to Sadeghifar, Jafari, Tofighi, Ravaghi & Maleki (2014), strategic planning is core to management. It influences organizational performance in that failing to plan will negatively impact on the progress and development of the organization. Strategic planning has shown a significant impact on organizational planning as highlighted by various studies.

A study by King & Adetayo (2018), indicate that it is possible to measure how effective strategic planning can be. This is done by assessing the impact that the concept has had on organizational performance. A study which was done by banks in

Nigeria showed that strategic planning promotes better organizational performance. They also found that the concept had a significant implication on the survival of an organization. This positive correlation between strategic planning and organizational performance has also been echoed through the findings of other studies such as those of Skokan, Pawliczek, & Piszczur (2013), and Altundemir & Goksu (2017).

Similarly, strategic planning implies the church performance as a nonprofit organization. George (2017) posits that where there is a lack of adequate church ministry planning, effectiveness will also be lacking. He argues that the church must continuously engage in making continuous strategic plans that integrate both internal and external analysis, goals and objectives, a well-defined mission and vision and formulation of an effective strategic plan.

Therefore, these researches theoretically support that effective strategic plans yield positive outcomes that facilitate a robust organizational performance and vice versa.

Religiosity and Church Organizational Performance

Organizational religious practices which dictate how a firm is run comprise religiosity. It is a set of religious beliefs and practices observed and maintained in an organization. There exists theoretical support for the effects of religiosity on organizational performance. The five dimensions of religiosity which include religious exclusivity, religious beliefs, private practice, external religiosity and religious salience, affect organizational behavior which directly influences performance (Pearce, Hayward & Pearlman, 2017).

Garcia-Zamor (2003), observed that religion has formed the better part of organizations and is influencing the commitment of employees in executing tasks. He opined that trying to separate employees from their spirituality reduces employee motivation. Similarly, Senthilnathan & Rukshani (2015), are of the view that religiosity affects the trust of employees and consequently organizational behavior. It is no doubt that numerable impacts of religion for organizational behavior have been observed due to the connection between human nature and religion (Botero, Harmon & Atkinson, 2016). Behaviors are generated from everyday actions. It, therefore, generates organizational behavior through the beliefs, values, expectations, worldviews, and perceptions of the individuals within the system (Wei, 2013).

Leadership and Church Organizational Performance

Leadership is another variable that determines organizational performance. Poor leadership has been a cause for the fall of organizations. It is vital in creating an organizational climate through a strike of the right influences. Yanney (2014), noted that using the right leadership style to manage an organization facilitates employee satisfaction and the right organizational climate.

These factors are essential for the successful development of the organization. Chuang & Lee (2010) noted that transformational rather than transactional leadership is active in positively driving the organizational performance. Leadership style also impacts creativity and innovation (Lutz Allen, Smith & Da Silva, 2013). Leadership from its various dimensions, impacts either positively or negatively on organizational performance showing a theoretical correlation between the two variables. Leadership, therefore, affects Church organizational performance.

Stewardship and Church Organizational Performance

Stewardship, especially in the church context, is a vital recipe for leaders. It emphasizes the ability of a leader to manage resources which are not of their own, through the formulation of strategies and maintaining an energized vision. Theoretically, scholars have shown that stewardship affects church performance. It highlights organizational behavior within the church. Family firms have shown a strong sense of stewardship in the way employees express commitment toward attaining their objectives. Stewardship has shown a significant effect on performance.

A study carried out in Malaysia by Razak & Palahuddin (2017), showed that organizational performance is affected by among other factors, director remuneration, family ownership, and stewardship. This can be applied directly to the church organizational set up where leaders are first called to be stewards of God's work. In the biblical book of Genesis, God gives direction to man to be the steward of all that He had created. In the world today, stewardship, as directed by God, is seen by how much church leaders express their will to be publicly entrusted in the management of resources of the church. Organizations which have stewards as their leaders have shown significant organizational success (Kapoor, Kumar & Thakur, 2014).

Church Culture and Church Organizational Performance

Organizational culture is one of the vital constructs in this research. Organizational performance is determined by how much leaders are willing to influence and manage culture. Firms that have managed their culture have recorded tremendous success regarding performance. Aksoy, Apak, Eren, & Korkmaz (2014), argue that organizational culture affects performance and for this reason, it should be assessed

to create the right attributes to culture. Comparatively, church culture has affected the performance of the church. Some other denominations have witnessed an exit of some of its members because of their culture. The way of doing things is different in various churches. Members have held their preferences for certain denominations because of their way of life. All the dimensions of culture affect every aspect of church performance including influencing the right climate to implement organizational objectives (Aksoy et al., 2014).

CHAPTER III

METHODOLOGY

Introduction

The primary objective of this research is to describe the methods and procedures used in answering the research question and for testing the hypothesis raised earlier in the study.

The structure of this chapter is as follows: (a) type of research, (b) population of study, (c) the sample, (d) measuring instruments, (e) the null hypotheses (f) the data collection and (g) the data analysis.

Type of investigation

This study, at the same time, is quantitative, explanatory and cross-sectional.

First of all, it involves the use of structured numerical data and the application of statistical analysis to establish fundamental relationships in building theory (Hernández Sampieri, Zapata Salazar, and Mendoza Torres, 2013). The research can also be described as exploratory since it intended to establish causal relationships between the identified relationships (Hernández Sampieri et al., 2013).

The instrument was issued during the months of August 2018 to January 2019. The investigation was cross-sectional (Hernández Sampieri et al., 2014), since data were collected in a single moment to describe the variables and their interpretation was analyzed. Considering that the extent of the data collection, analysis and

interpretation was for a specific period, the research was categorized as cross-sectional (Hernández Sampieri et al., 2013).

This research attempts to identify the different relationships between the independent variables and how these dependent variable has been influenced by these relationships.

The research can further be categorized as descriptive, meaning that it simply sought to determine, describe and identify characteristics of elements among the variables in relation to the identified problem (Aziz, 2015). The variables church stewardship planning, religiosity, leadership, stewardship, church culture and church performance were all descriptively evaluated.

The method used was field research, because data was collected from churches in the Greater New York and the Northeastern Conferences of the Atlantic Union Conference.

Population

Hernández Sampieri et al. (2013) argue that a sample can be described as an accurate representation of the population. In cases of research, it is more feasible to use a sample since it enables time and cost savings.

The population or universe is a set of all the cases that agree with certain specifications. Hernández Sampieri et al. (2014) define the population or the universe as a set of cases submitted to the same specifications. In this study the population consisted of 17 churches in New York, 8 churches from the Northeastern and 9 from the Greater New York Conferences, with the total church officers of 425.

In this research, church officers were chosen over members because of their

leadership positions which enables them to work closely together with both the pastors as well as the members.

Sample

Hernández Sampieri et al. (2014) states that the sample is a representative subset of the population and that there are two non-probabilistic ways of selecting it. These are: (a) intentional sample, which uses the judgment of a person with experience and knowledge regarding the population that is studied, and (b) shows for convenience, which 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 the officers of the churches of the Northeastern and the Greater New York conferences were intentionally selected. The sample was composed of 126 members of the different churches selected in the Northeastern and the Greater New York Conferences.

Measuring instruments

In this section of the study, many important matters such as: the different variables used in the study, the development of the instrument, the content validity, the construct validity and the reliability of the instruments, will be considered.

Variables

In this research, a variable can be described as anything quantitative or qualitative that has a value that can vary and is subject to observation (Hernández Sampieri et al., 2013). The variables used in this research were the following: (a) church strategic planning, religiosity, leadership, stewardship, and church culture as

independent variables (b) and church performance as the dependent variable.

Instrument development

In a research process, any tool that is used to capture information for further processing is known as a measuring instrument. It seeks to summarize previous theoretical contributions through the use of items that correspond to the variables under consideration (Hernández Sampieri et al., 2013).

Below is a description of the steps taken in the development of the instrument used in this study.

1. A conceptual definition was done for all the variables: church strategic planning, religiosity, leadership, stewardship, church culture, and church performance.

2. Each of the variables was dimensioned. Several criteria were formulated for each construct with the assistance of advisors.

3. After the instruments were shaped, the help of writing experts was requested for their correction.

4. To validate the content of the instruments in terms of relevance and clarity, an evaluation tool showing the names of the variables and the indicators, having each of them a five-point Likert scale to assess relevance and clarity, have been submitted to five experts.

5. After the relevance test, the instrument that was used in this study was derived and consisted of seven sections: (a) general instructions and demographic data, (b) church strategic planning, with 26 statements; (c) religiosity, with 19 statements; (d) leadership, with 29 statements; (e) stewardship, with 30 statements; (f) church culture, with 39 statements; and (g) church performance, with 31 statements.

Afterward, the advisor approved the instruments. The data sent to the church board members of the Northeastern and the Greater New York Conferences of SDA was collected. The instrument used is shown in Appendix A.

Instrument validity

In this section a synopsis of the validity of the content and the validity of the constructs for each variable are presented.

Content validity

Peter and Churchill (1986) claim that content validity is used to determine the extent to which the instrument's items are representative of the domain or whether the procedure followed for processing or scaling has been adequate.

The validation process for the content presented regarding the variables is as follows:

1. Concepts were presented to the team of advisors at the University of Montemorelos, which were developed over a period of time. Subsequent meetings with the advisor took place to finalize the most accurate measurement of variables that were to be presented for the model.

2. An extensive literature review was done from numerous databases on the variables church strategic planning, religiosity, leadership, stewardship, church culture and church performance.

3. After much consideration around the list of 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. The instrument was presented to the advisors for comment, review and

critique. Changes were made as required.

5. Clarity and relevance were evaluated with the help of five experts on the subject.

Validity of the constructs

The factor analysis procedure was used to evaluate the validity of the constructs of church strategic planning, religiosity, leadership, stewardship, church culture and church performance, presented in this section. The results of the validation of each variable are presented in Appendix B. The analyses of the statistical tests are presented below for each variable.

Church strategic planning

The instrument of church strategic planning was made up of 26 items organized into six dimensions: (a) nature of strategies planning (CSP 1 to CSP 5), (b) mission and vision (CSP 6 to CSP 9), (c) internal evaluation (CSP 10 to CSP 12), (d) external evaluation (CSP 13 to CSP 15), (e) strategies (CSP 16 to CSP 19), and (f) analysis and strategies choosing (CSP 20 to CSP 23). However, three items were deleted (CSP1, CSP3 and CSP9) in order to increase the reliability of the construct.

The analysis of the component matrix revealed that the 23 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .489, and the maximum is .809.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .922) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2119.525$, $df = 253$, $p = .000$) are significant. (See Table 1).

Religiosity

The religiosity instrument was made up of four dimensions: Religion (RE1 to RE 5), Beliefs (RE6 to RE9) Loyalty to Compromise (RE10 to RE13), and Members and the Compromise (RE14to RE19). The factorial analysis procedure was used to evaluate the validity of the religiosity construct. However, two items were deleted (RE8 and RE13) in order to increase the reliability of the construct.

The analysis of the component matrix reveals that out of the 19 statements, 17 of them have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .427, and the maximum is .720.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .839) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 949.447$, $df = 136$, $p = .000$) are significant. (See Table 2).

Leadership

The leadership instrument was made up of seven dimensions: Integrity, Character and Wholeness (LD1 to LD4), Competence, Pastoral and Administrative Skills, Vision Discernment and Team Building (LD5 to LD11), Strategic Discernment, Knowledge and Teaching (LD12 to LD14), Professional Judgment (LD15 to LD17), Contribution (LD18 to LD21), Reaches New People (LD22 to LD24), and Fosters Faith Development and Spiritual Authenticity (LD25 to LD29). However, four items were deleted (LDICW1, LDICW2, LDICW4 and LDICP9) in order to increase the reliability of the construct.

The factor analysis procedure was used to evaluate the validity of the leadership construct. The analysis of the component matrix reveals that the 25 statements have a

positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .665, and the maximum is .894.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .953) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 3253.170$, $df = 300$, $p = .000$) are significant. (See Table 3).

Table 1

Church strategic planning

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.922
Bartlett's Test of	Approx. Chi-Square	2119.525
Sphericity	Df	253
	Sig.	.000

Table 2

Religiosity

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.839
Bartlett's Test of	Approx. Chi-Square	949.447
Sphericity	df	136
	Sig.	.000

Table 3

Leadership

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.953
Bartlett's Test of	Approx. Chi-Square	3253.170
Sphericity	df	300
	Sig.	.000

Stewardship

Stewardship instrument was made up of seven dimensions: (a) Influence (STW1 to STW5), (b) Godliness (STW6 to STW8), (c) Trust (STW9 to STW14) (d) God's Ownership (STW15 to STW18), (e) Contentment (STW19 to STW21), (f) Management (STW22 to STW27) and (g) Responsibility (STW28 to STW30).

The analysis of the component matrix reveals that the 30 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .497, and the maximum is .780 (see Table 1). However, two items were deleted (STW1 and STW27) in order to increase the reliability of the construct.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .888) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2517.056$, $df = 378$, $p = .000$) are significant. (See Table 4).

Church Culture

Church culture instrument was made up of five dimensions: Equality and Hierarchy (CC1 to CC8), Direct and Indirect (CC9 to CC16), Individual and Group (CC17 to CC24), Task and Relationship (CC25 to CC31), and Risk and Caution (CC32 to CC39). The factorial analysis procedure was used to evaluate the validity of the church culture construct (See Appendix B).

The analysis of the component matrix reveals that the 34 statements have a positive correlation coefficient highly greater than .3, and 5 statements are less than .3. In fact, the minimum value for the component is .193, and the maximum is .762 (see Table 1). However, one item was deleted (CC19) in order to increase the reliability of the construct.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .845), was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 3138.271$, $df = 703$, $p = .000$) are significant. (See Table 5).

Church Performance

The instrument of Church Performance was made up of seven dimensions: (a) Quality (CP1 to CP3), (b) Strategy (CP4 to CP7), (c) Information Technology and Communication (CP8 to CP10), (d) Membership (CP11 to CP16), (e) Innovative Development and Leadership (CP17 to CP20), (f) Responsiveness Dimension (CP21 to CP28), and (g) Inter-functional Co-ordination Dimension (CP29 to CP31).

The analysis of the component matrix reveals that the 27 statements have a positive correlation coefficient highly greater than .3; and 4 statements have less than .3. In fact, the minimum value for the component is .160, and the maximum is .765 (Table 1).

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .846) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2462.261$, $df = 465$, $p = .000$) are significant. (See Table 6).

Table 4

Stewardship

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.888
Bartlett's Test of	Approx. Chi-Square	2517.056
Sphericity	Df	378
	Sig.	.000

Table 5

Church Culture

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.845
Bartlett's Test of	Approx. Chi-Square	3138.271
Sphericity	df	703
	Sig.	.000

Table 6

Church Performance

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.846
Bartlett's Test of	Approx. Chi-Square	2462.261
Sphericity	df	465
	Sig.	.000

Reliability of the instruments

The instruments were subjected to reliability analysis to determine their internal consistency by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients obtained for the variables are the following: (a) church strategic planning, .949, (b) religiosity, .870, (c) leadership, .978, (d) stewardship, .944, (d) church culture, .933 and (e) church performance, .917.

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

Table 7 shows, as an example, the operationalization of the church strategic

planning variable, in which its conceptual definitions are included as instrumental and operational. In the first column, the name of the variable can be seen; in the second column, the conceptual definition is given; in the third, the instrumental definition specifies how the variable will be observed; and in the last column, each variable is codified. The full operationalization is found in Appendix D.

Table 7

Operationalization of the variable church strategic planning

Variables	Conceptual Definition	Instrumental Definition	Operational definition
Church strategic planning	Helps the church map out strategic steps to achieve its mission and vision.	The degree of church strategic planning, was determined by means of the following 26 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree	To measure the degree of church strategic planning, data was obtained from members of the Greater New York and the Northeastern conferences 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 = Neutral 4 = Agree 5 = Strongly agree

Null hypothesis

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

Church strategic planning, religiosity, leadership, stewardship and church culture are not predictors of church performance for the members of the Greater New York and the Northeastern conferences of Seventh-day Adventists.

Operationalization of null hypothesis

Table 8 shows the operationalization of one of the null hypothesis.

Table 8

Operationalization of null hypothesis

Hypothesis	Variables	Level of measurement	Statistical test
Church strategic planning, religiosity, leadership, stewardship and church culture are not predictors of church performance.	Independents		For the analysis of this hypothesis, the statistical technique of simple linear regression was used by the method of successive steps. The rejection criterion of the null hypothesis was for values of significance $p \leq .05$.
	Church strategic planning	Metrics	
	Religiosity	Metrics	
	Leadership	Metrics	
	Stewardship	Metrics	
	Church culture	Metrics	
	Dependent		
	Church performance	Metrics	

Data collection

The data collection was carried out in the following way:

1. After that some pastors of the Greater New York and the Northeastern Conferences of Seventh-day Adventists were contacted about this research work and many have supported with the distribution of the instruments in their churches.

2. The copies of the survey were handed to them. Once received, they were able to have their church officers complete the surveys, and finally those copies were returned to the researcher.

Access to respondents

The Greater New York and the Northeastern Conferences of the Seventh-day Adventists have a combined total of about 280 pastors who serve a constituency of about ninety thousand members which spread over the New York, Massachusetts, Rhode Island and Connecticut territories. However, the survey was only sent to some pastors who have churches located in the areas of Brooklyn, Queens, Bronx and Long Island. Many churches did not return the surveys at all and some others returned the surveys after the researcher has entered data into the database.

The investigation only focused on board members and Church officers. They were encouraged to fill out the surveys and were informed about the importance and the benefits of filling out the surveys. Investigator promised that the survey would be used for the improvement of church performance in their local Church.

Data analysis

The database was formed in the SPSS for Mac version 23, 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 had, among its objectives, to explore whether the church strategic planning, religiosity, leadership, stewardship and church culture are significant predictors of church performance, according to the perception of the Church board members of the Greater NY Conference (GNYC) and the Northeastern Conference (NEC) in the Atlantic Union (AU) in accordance to the theoretical model identified in chapter one.

The research was considered quantitative, explanatory, cross-sectional, descriptive, exploratory, and field. The predictor variables in this research were church strategic planning, religiosity, leadership, stewardship, church culture and church performance. The demographic variables were the following: gender, age, membership, education, church position, and years in position.

The outline of this chapter is as follows: (a) population and sample, (b) demographic description of the subjects, (c) cross tables, (d) arithmetic means, (e) null hypothesis, and (f) summary of the chapter.

Sample

The population that was observed for this research was estimated to be 200 members of the Greater New York and the Northeastern conferences. The research was targeted at the board members of these churches. Data collection was done by

the use of a questionnaire. The field work was conducted during the months of August 2018 to February of 2019, and workable feedback was received from 126 respondents who represented about 63% of the population.

Demographic Description

This section contains demographic information regarding the subjects for this research, such as gender, age, membership, level of education, position in the church, and years in the position (see Appendix E).

Gender

The collected information shows the distribution of gender group participating in the survey. The result demonstrated that the female participants represent 51.6% of the research. The male group was 48.4%.

Age

Next information shows the distribution of age group participants in this study. The result demonstrated that the highest age group (46-60) is 42.1% and the lowest (18-30) 15.1%.

Membership

The distribution of membership group participants in this study demonstrated that the highest percentage group of members is 42.9% (31 and above); followed by 25.4% (21-30); then 23.0% (11-20); and finally, the lowest group was about 8.7% (10 years or less).

Education

The result demonstrated that the highest age is the Masters with 29.4%; followed by the Bachelor with 27.8%; then High school has 19.0%; Associate with 15.1%; Doctorate with 4.9%; and others was the lowest group with 4.0%.

Church position

The distribution of Church position participants in this study demonstrated that the highest was 33.3% (Elder); followed by departmental leader (31.0%); then member was 14.3%; deacon (ness) with 11.9%; and the lowest was church officers of the group with 9.5%.

Years in position

The information collected about the distribution of years in position of the group participants in this study showed that the highest was 64.3% (10 years or less); followed by 15.9% (11-20); then by 10.3% (21-30); and finally, the lowest in the group by 9.5% (31 and above).

Cross tables

Demographic information was best analyzed through cross tables. These cross tables are specifically designed in Appendix F.

Gender and Education

It was observed that males and females both perceived education as important, 23.0% of men compared to 15.4% of women completed High school; 18% of men compared to 12.3% of women have an Associate degree; 24.6% of men compared to

30.8% of women hold a Bachelor degree; 23.0% of men compared to 35.4% of women have a Master degree; and 6.6% of men compared to 3.1% of the women surveyed hold a Doctorate degree.

Education and Church position

It can be observed that Education was important to members in position in the Church. The percentage of the people surveyed were the following: 37.1% of the elders, 8.6% of the deacons, 22.9% of the departmental leaders, 5.7% of the church officers, and 25.7% of the members hold a Bachelor degree.

Gender and Church Strategic Planning

It was observed that males and females perceived Church Strategic Planning in the same way. It was noticed that 50% agreed that Church Strategic Planning was important for church performance; and, according to their gender, that the sample was homogeneous.

Age and Religiosity

It was observed that the age group of 18-30 agreed that Religiosity is important (89.5%). And for the group age of 61-75, 50% of them strongly agreed that Religiosity was important.

Church position and Religiosity

It can be seen that members who were in church position perceived Religiosity as important. Departmental leaders (agree) with the highest percentage of the group (69.2%), followed by elders with 50% (strongly disagree).

Age and Stewardship

It can be observed that Stewardship is important to the church. According to the group age (18-30), 73.7% agreed that Stewardship is a relevant issue to be considered.

Religiosity Total and Stewardship

The results in Appendix F showed that 80% of the respondents agreed that Religiosity and Stewardship were factors contributing to church performance.

Leadership Total and Stewardship

The results in Appendix F show that 89.2% of the respondents strongly agreed that a combination of Leadership and Stewardship were factors contributing to church performance.

Arithmetic Means

Table 9 showed the arithmetic mean for Church Strategic Planning. It can be observed that the items with the highest arithmetic means were: “It is important to consider the development of a strategic plan that allows the Church to grow” (4.84); “Careful and deliberate planning contributes to the development of a competitive advantage for our Church” (4.33); and “The objectives and plans of the local Church are aligned with the SDA vision and I consider the development of an internal evaluation is important to the success of my local Church” (4.28). It is also observed that the items with the lowest arithmetic means were: “The Church has the necessary resources (tools, financial, people) with which to implement their plans and the Church has an ongoing assessment of the results post plan application and implementation” (3.33); “The initial stage of plans formulation use external factor templates for a SWOT

(Strength, Weakness, Opportunities, Threat) analysis” (3.45); and “The Church evaluates trends to predict their effect on the Church” (3.51). The means showed that participants from both conferences see that Church Strategic Planning contributes to the Church performance.

Table 10 showed the arithmetic mean for Religiosity. It can be observed that the items with the highest arithmetic means are: “My faith embodies all aspects of life” (4.75); “I often feel the presence of God in my life” (4.63); and “I dedicate my talents to the service of the Creator” (4.61). It is also observed that the items with the lowest arithmetic means were: “I apply religious beliefs in few aspects of life” (3.45); “Members accept the pleasure and responsibilities that the Church offers” (3.74); and “Members work actively to achieve the goals of the Church” (3.76).

The means showed that members from both conferences are dedicated to having a relationship with God and serving Him. This kind of dedication leads to good church performance.

Table 9

Mean and standard deviation for the construct Church Strategic Planning

Declaration	M	SD
CSPNSP1	4.84	4.55089
CSPNSP2	4.33	.68118
CSPMV8	4.28	2.70004
CSPIE10	4.28	.71149
CSPEE18	3.52	1.03332
CSPS21	3.33	1.08686
CSPS22	3.33	1.10872
Total	3.77	.67331

Table 10

Mean and standard deviation for the construct Religiosity

Declaration	M	SD
RER1	4.58	.62422
RER2	4.63	.51541
RER4	4.75	.46796
REB8	3.45	1.38337
REMC16	3.76	.98329
REMC17	3.74	.86883
Total	4.27	.42596

Table 11 showed the arithmetic mean for Leadership. It can be observed that the items with the highest arithmetic means were: “I believe the Pastor should maintain high ethical ideals of Christian life” (4.52); “Pastor is motivated and driven by a clear sense of purpose” (4.41); and “Pastor preaches the word accurately and passionately” (4.29). It is also observed that the items with the lowest arithmetic means were: “The Pastor is inconsistent in adhering to what he/she preaches” (2.75); “Pastor forms new groups for study, prayer, and spiritual growth” (3.87); and “Pastor increases members’ participation in new and existing ministries” (3.87). The means showed the members’ expectations of their pastor as Church Religiosity contributes to the performance of their local Church.

Table 12 showed the arithmetic mean for Stewardship. It can be observed that the items with the highest arithmetic means were: “I do not give my offerings with pain” (4.75); “God is more important to me than all the worldly treasures” (4.67); and “When I give back to God His own, I am accumulating treasure in heaven and Time is giving

to me by God” (4.59). It is also observed that the items with the lowest arithmetic means are: “God is unconcerned about how I manage all that has been placed in my care” (3.09); “I am a good steward of time” (3.41); and “Faithfulness in tithe is an expression of my trust in God” (3.88). The means showed that participants from both conferences give because they value God more than possessions. They also see themselves as good stewards.

Table 11

Mean and standard deviation for the construct Leadership

Declaration	M	SD
LDICW1	4.52	.78704
LDICW2	2.75	1.34870
LDCP9	4.41	3.56936
LDFFD26	3.87	.97450
LDFFD27	3.87	.93795
LDFFD29	4.29	.78044
Total	4.03	.66254

Table 12

Mean and standard deviation for the construct Stewardship

Declaration	M	SD
STW11	3.41	.96557
STW12	3.88	.79606
STWC21	4.75	3.64568
STWM23	4.59	.59692
STWM25	4.67	.61747
STWM27	3.09	1.66863
Total	4.28	.46701

Table 13 showed the arithmetic mean for Church culture. It can be observed that the items with the highest arithmetic means were: “Church leadership enforces regulations and guidelines” (3.89); “This Church treats men and women in the same way” (3.85); and “Church members take direction from the leaders” (3.83). It was observed that the items with the lowest arithmetic means are: “The pastor makes loyalty to friends a high priority” (3.03); “The pastor judge people based on individual traits” (2.86); “The leader puts individual before team” (2.80). The means showed that participants perceive that their leaders are responsible for leading with justice.

Table 14 showed the arithmetic mean for Church performance. It can be observed that the items with the highest arithmetic means were: “The applied strategies gain competitive advantage to concentrate all departments to differentiate the Church programs” (3.89); “Church leaders are able to transform the goals of quality into continuous improvement process” (3.85); and “The Church leadership delegates and coordinates new strategies for better result” (3.83). It was observed that the items with the lowest arithmetic means are: “The Church fills out assessment forms every year to obtain better result” (2.87); “The leadership is a key element that ensures the connection among the success factors of the Church” (2.86); and “The Church leaders support the pastor and his plan and objectives” (2.80). The means showed that participants perceive that their leaders have the responsibility to develop plan, strategies, and implement continuous improvement process.

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 ($p= .200$). In the third criterion, the independence of the errors was proven, using the Durbin-Watson test ($DW=2.020$), which value is very close to this and indicates that the errors are not correlated and are independent. The fourth 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 Religiosity is 1.000, when this variable is only used for regression. In Model Two, Religiosity is 1.622 and Church Strategic Planning is 1.622. In Model Three, Religiosity is 2.090, Church Strategic Planning is 1.650, and Leadership is 1.638. In Model Four, Religiosity is 2.143, Church Strategic Planning is 1.699, Leadership is 1.668, and Church Culture is 1.110. Thus, results were less than ten for which, it is concluded that the before mentioned variables do not present collinearity. Finally, the homoscedasticity was analyzed, and it was proven that the errors have equal variances (see Appendix F).

Table 13

Mean and standard deviation for the construct Church culture

Declaration	M	SD
CC7	3.89	0.84116
CC3	3.85	1.02033
CC8	3.83	0.81072
CC23	3.03	1.24539
CC20	2.86	1.1504
CC21	2.80	1.18673
Total	3.48	0.53844

Table 14

Mean and standard deviation for the construct Church performance

Declaration	M	SD
CP6	3.89	0.84116
CP2	3.85	1.02033
CP7	3.83	0.81072
CP18	2.87	1.19989
CP19	2.86	1.1504
CP20	2.80	1.18673
Total	3.46	0.53409

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 Strategic Planning (CSP), Religiosity (RE), Leadership (LD), Stewardship (STW), and Church Culture (CC) are not significant predictors of Church Performance (CP), according to the perception of the church officers of the Greater New York and the Northeastern Conferences of the Seventh-day Church.

For the analysis of this hypothesis, the statistical technique of multiple linear regression was used; Church Strategic Planning, Religiosity, Leadership, Stewardship, and Church Culture were considered as independent variables and Church Performance as the dependent variable.

When applying the stepwise method in the regression analysis, it was seen that the variable Stewardship did not explain the dependent variable, therefore it was

deleted. In the Model One, it was observed that the variable Religiosity was the best predictor, explaining that adjusted r Square of 44.7% the variance of the dependent variable Church Performance (see Model One, Table 15). It was also noticed that the variables Religiosity and Church Strategic Planning were good predictors, and they explain that value of adjusted r Square was of .534; it can therefore be interpreted that these two variables explain 53.4% of Church Performance (see Model Two, Table 15). Then it was noticed that in the variables Religiosity, Church Strategic Planning, and Leadership were acceptable predictors; it therefore explains 56.9% of the dependent variable Church Performance (see model 3, Table 15). Finally, Model Four was analysed, and it showed that Religiosity, Church Strategic Planning, Leadership, and Church Culture were good predictors of Church Performance. According to the adjusted r Square, it was about .579. It means that four variables explain 57.9% of Church Performance. Model Four has a f value equal to 44.054 and p value equal to .000. As it can be observed that p value is less than .05, therefore, there is a positive and significant linear correlation. Thus, the null hypothesis is rejected.

Table 13

Regression analysis

Model	Regressors	R	R Square	Adjusted R
1	Religiosity	.672 ^a	.452	.447
2	Religiosity and Church Strategic Planning	.736 ^b	.541	.534
3	Religiosity, Church Strategic Planning and Leadership	.761 ^c	.579	.569
4	Religiosity, Church Strategic Planning, Leadership and Church Culture	.770 ^d	.593	.579

The values of the Model Four non-standardized coefficient B_k were as follows: B_0 equals to .393, B_1 equals to .331, B_2 equals to .244, B_3 equals to .209, and B_4 equals to -.154.

The B_0 value was not statistically significant among all the values. Thus, the regression line is the following: Church Performance = .331 (Religiosity) + .244 (Church Strategic Planning) + .209 (Leadership) - .154 (Church Culture).

Summary of chapter

The chapter was quite extensive since it presented the results of the investigation.

The purpose of this chapter was to present the results after the analysis of statistical data analysis. Findings were presented based on each of the variables and hypotheses. It showed the demographic data and the extent of its behavior. All the respective relevant tests to the confirmatory model were presented and the complementary questions were answered with descriptive statistics. In the next chapter, an in-depth discussion of these findings relating to the research question will be presented. More detail about the results are in the appendix section. Additionally, conclusions will be provided to summarize the investigation.

CHAPTER V

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

In this section, the synthesis of the study is assembled into two distinct parts. The first part presents a summary of the purpose of the study and the implications of the findings based on empirical analyses and discussion. The second part presents recommendations and conclusions to the study.

The study set out to discover the causal relationship between the variables church strategic planning, religiosity, leadership, stewardship, church culture and church performance according to the theoretical model of the research. The study was quantitative, cross-sectional, descriptive, non-experimental, and explanatory.

The independent variables were church strategic planning, religiosity, leadership, stewardship and church culture, while the dependent variable was church performance. The demographic variables consisted of age, gender, membership, level of education, position in the church, and years in position.

The study sample consisted of 126 respondents from 17 church boards of the Greater New York and the Northeastern Conferences across Brooklyn, Queens and Long Island areas.

Discussions

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

Church Strategic Planning

Rigby & Bilodeau (2015) commented that strategic planning is a necessary tool for effective church performance. It was observed that males and females perceived Church Strategic Planning in the same way. 50% of the participants agreed that Church Strategic Planning was important for Church performance. It was also noticed, according to their gender, that the sample was homogeneous. This was consistent with the model, suggesting that Church Strategic Planning has an influence on Church performance.

The items with the highest arithmetic means were: “It is important to consider the development of a strategic plan that allows the Church to grow”; “Careful and deliberate planning contributes to the development of a competitive advantage for our Church”; “The objectives and plans of the local Church are aligned with the SDA vision”; and “I consider the development of an internal evaluation is important to the success of my local Church”. It is also observed that the items with the lowest arithmetic mean were: “The Church has the necessary resources (tools, financial, people) with which to implement their plans and the Church has an ongoing assessment of the results post plan application and implementation”; “The initial stage of plans formulation use external factor templates for a SWOT (Strength, Weakness, Opportunities, Threat) analysis”; and “The Church evaluates trends to predict their effect on the Church”. The means for Church Strategic Planning showed that participants support the development of a strategic plan for their local churches and want to see improvement in implementing it.

Religiosity & Stewardship

The results showed that 80% of the respondents agreed that Religiosity and Stewardship were factors contributing to church performance. According to Torgler (2006), religiosity is an intuitively important aspect in the determination of the performance and conduct of a ministry in an institutional context. Meanwhile Zahra, Hayton, Neubaum, Dibrell, & Craig (2008), believe that stewardship allows for innovation and contingency planning.

The items with the highest arithmetic means were: “My faith embodies all aspects of life”; “I often feel the presence of God in my life”; and “I dedicate my talents to the service of the Creator”. The first item speaks of the importance of faith in the life of a believer and the other two items tell how one can experience God’s presence through a life of service. The items with the lowest results were: “I apply religious beliefs in few aspects of life”; “Members accept the pleasure and responsibilities that the Church offers”; and “Members work actively to achieve the goals of the Church”. The results showed that young people between the age group of 18-30 years overwhelmingly saw religiosity as the best predictor for church performance, followed by the age group of 61-75 years. The results showed that the majority of the respondents agreed that Religiosity and Stewardship were factors contributing to church performance. It appears that participants from both conferences desired to have a closer relationship with God through service and to experience His presence daily in their lives.

Leadership & Stewardship

The results reveal that 89.2% of the respondents strongly agree that the

constructs Leadership and Stewardship were factors contributing to church performance. Sethibe and Steyn (2017) argue, “different leadership styles affect performance.” Transformational leadership, for instance, has been highly adopted in many organizations given its direct impact on performance to improve job satisfaction. Although high scores of leadership in the past do not show high performance, it had a huge potential for influencing performance (Baker, 2014).

A look at the arithmetic mean suggested that the items with the highest score for leadership and stewardship were: “I believe the Pastor should maintain high ethical ideals of Christian life”; “Pastor is motivated and driven by a clear sense of purpose”; and “Pastor preaches the word accurately and passionately”. The first item speaks of church officers’ expectation of their pastors as moral and spiritual leaders. The other two items speak about how the officers perceived their pastors.

The three highest score for stewardship were: “I do not give my offerings with pain”; “God is more important to me than all the worldly treasures”; and “When I give back to God His own, I am accumulating treasure in heaven and Time is given to me by God”. All three items showed that the respondents understood that they are stewards of God’s possessions, therefore, they value God more than their possessions and were willing to give Him His own with a cheerful heart.

It was also observed that the items with the lowest arithmetic mean for Leadership were: “The Pastor is inconsistent in adhering to what he/she preaches”; “Pastor forms new groups for study, prayer, and spiritual growth”; and “Pastor increases members’ participation in new and existing ministries”. The items with the lowest arithmetic mean for Stewardship were: “God is unconcerned about how I manage all

that has been placed in my care” (3.09); “I am a good steward of time” (3.41); and “Faithfulness in tithe is an expression of my trust in God” (3.88).

Conclusions

This section provides the conclusions documented for this paper. It includes conclusions made on the objectives of the research, arithmetic means, and the null hypothesis.

The study confirmed that the constructs: Church Strategic Planning, Religiosity, Leadership, and Church Culture are predictors of Church Performance. However, when applying the stepwise method in the regression analysis, it was seen that the variable Stewardship did not explain the dependent variable, therefore it was not considered at the end.

The variables Church Strategic Planning, Leadership, and Religiosity were the highest factors that contribute to Church Performance. The expectation of church officers of their pastors was noted as moral and spiritual leaders. The participants of this research showed a desire to have a closer relationship with God through service and to experience His presence daily in their lives. In addition, the respondents’ perception is based on their being stewards of God’s possessions, therefore, they value God more than their possessions and were willing to surrender them with a cheerful heart.

Recommendations

This section presents some recommendations for future research to find models that contribute to improving church performance. This study is directed to pastors and

church leaders who desire to improve their churches' performance. The investigation lead to the following recommendations:

1. Pastors should make every effort to develop and implement Strategic Planning in their churches. Church officers are not confident that leaders have taken advantage of the tools available for developing and implementing strategic planning.

2. It is recommended to the Pastors and leaders to live what they teach and teach what they live. Church officers in the New York areas perceived pastors as being inconsistent in adhering to what he/she preaches.

3. Pastors should pay more attention on Religiosity because the majority of church officers perceived it as indicator of Church Performance.

4. Pastors should give more training in the areas of leadership since this variable directly impact the performance of churches.

For future research

This section presents recommendations for future studies.

Contrarily to my understanding prior to this research, the findings revealed that stewardship does not contribute to church performance. Instead, Religiosity was revealed to be the best predictor of Church Performance.

This research will impact members in the New York areas and will help them to focus more on having a better relationship with God as a means to boost church performance rather than relying on money and possession to achieve it. Testing church performance with church members would be a useful study.

APPENDIX A

INSTRUMENTAL BATTERY

INSTRUMENTAL BATTERY

General Instructions

We thank you for your participation in this research. The purpose is to know how some concepts impact on Church performance. When analyzing each statement please grade, marking an “X”, on the scale that is presented.

Demographics

INSTRUCTIONS: Please place an “X” in the box of the response that applies to you

	<u>Select the information that applies to you</u>
Age	<input type="checkbox"/> 18-30 <input type="checkbox"/> 31-45 <input type="checkbox"/> 46-60 <input type="checkbox"/> 61-75 <input type="checkbox"/> Above 76
Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
Education	<input type="checkbox"/> High School <input type="checkbox"/> Associate <input type="checkbox"/> Bachelor <input type="checkbox"/> Master <input type="checkbox"/> Doctorate <input type="checkbox"/> Other
Years of SDA Membership	<input type="checkbox"/> Under 10 <input type="checkbox"/> 11-20 <input type="checkbox"/> 21-30 <input type="checkbox"/> Above 31
Church Position	<p>Select according to your current role as a Church Elder:</p> <input type="checkbox"/> 1 st Elder <input type="checkbox"/> Deacon <input type="checkbox"/> Departmental leader <input type="checkbox"/> Church officer <input type="checkbox"/> Member

*****PLEASE BE SURE TO RESPOND TO ALL ITEMS*****

CHURCH STRATEGIC PLANNING

Please use the following scale				
Totally disagree	Disagree	Neutral	Agree	Totally Agree
1	2	3	4	5

Statements		Rate				
How much do I agree with the following statements?		1	2	3	4	5
1	It is important to consider the development of a strategic plan that allows the Church to grow.					
2	Strategic planning contributes to the development of a competitive advantage for our Church.					
3	Strategic planning is developed taking into account the values of the Church.					
4	The Church has carried out strategic activities in the last five years.					
5	The organization has evaluated its development through the strategic plan.					
6	The Church takes into account the statement of formal written vision and mission of the SDA Church.					
7	Members know and consider it important the SDA vision and mission.					
8	The strategies and actions of the local Church are aligned with the SDA Church mission.					
9	The mission statement of our local Church questions what is our main concern.					
10	I consider the development of an internal evaluation is important to the success of my local Church.					
11	The effective coordination and understanding between pastor and Church board members influence the strategic planning process.					
12	The results of internal evaluation are used to determine the strengths and weaknesses of the organization.					
13	The external evaluation reveals key opportunities and threats that the local Church faces.					
14	External forces affect or enhance the development of the Church (economic forces, social, cultural, demographic and environmental, political, governmental and legal).					
15	The Church evaluates context situation and trends to make strategies.					
16	Church board has decided to implement some strategies for evangelism.					
17	The Church board has clearly communicated to Church members to use strategies and goals to achieve growth.					
18	The Church has the necessary tools, financial resources and people to apply their strategies.					
19	The Church has an ongoing assessment of the results after applying the strategies.					

RELIGIOSITY

Please use the following scale

Totally disagree	Disagree	Neutral	Agree	Totally Agree
1	2	3	4	5

Statements		Rate				
How much do I agree with the following statements?		1	2	3	4	5
1	My faith embodies all aspects of life.					
2	I often feel the presence of God in my life.					
3	Religion is important to the Church.					
4	Serving God is the most important thing in my life.					
5	My religious principles are the basis of all life's visions.					
6	I always seek God's guidance when I make important decisions.					
7	The principal aspect of religious beliefs is to practice a moral life.					
8	I apply religious beliefs in few aspects of life.					
9	I believe fully in the doctrines of the Church.					
10	I participate actively in achieving the vision of the organization.					
11	I dedicate my talents to the service of the creator.					
12	I share my beliefs with people who are not SDA.					
13	I support the different programs of the Church.					
14	The members support projects proposed by the Church.					
15	Make involvement in worship service a central part of life.					
16	Members work actively to achieve the goals of the Church.					
17	Members accept the pleasure and responsibilities that the Church offers.					
18	Pastor helps the Church members when they are in need.					
19	Pastor makes time to pray for specific needs of others.					

LEADERSHIP

Please use the following scale				
Totally disagree	Disagree	Neutral	Agree	Totally Agree
1	2	3	4	5

Statements		Rate				
How much do I agree with the following statements?		1	2	3	4	5
1	Pastor Maintains the highest ethical ideals of Christian life in professional and personal behavior.					
2	Pastor does not practice what he/she Preaches.					
3	Pastors demonstrate integrity.					
4	Pastor leads a physically healthy lifestyle.					
5	Pastor practices what he/she knows in his ministry.					
6	Pastor communicates effectively when speaking and writing.					
7	Pastor has ability to motivate and lead towards common goals.					
8	Pastor ensures that congregational members receive sensitive pastoral care in times of illness, crisis, or death.					
9	Pastor is motivated and driven by a clear sense of purpose.					
10	Pastor's judgment is sound and mature.					
11	Pastor builds teams to accomplish the congregation's vision.					
12	Pastor invests considerable time and energy equipping others.					
13	Pastor learns from mistakes and failures.					
14	Pastor helps the congregation discern God's vision and mission.					
15	Pastor treats others with dignity and respect.					
16	Pastor handles administrative matters competently.					
17	Pastor balances the demands of self, ministry, and family.					
18	Pastor helps us to set priorities and to determine right from wrong.					
19	Pastor shows appreciation and celebrates the accomplishments of the congregation.					
20	Pastor helps people begin their discipleship journey					
21	Pastor seeks and receives feedback to improve.					
22	Pastor increases awareness about world and community concerns.					
23	Pastor makes inviting newcomers a priority.					
24	Pastor develops plans to reach new disciples.					
25	Pastor equips others to accomplish ministry goals.					
26	Pastor forms new groups for study, prayer, and spiritual growth.					
27	Pastor increases members' participation in new and existing ministries.					
28	Pastor helps others to see God's presence in their lives in new ways.					
29	Pastor preaches the Word accurately and passionately.					

STEWARDSHIP

Please use the following scale				
Totally disagree	Disagree	Neutral	Agree	Totally Agree
1	2	3	4	5

Statements		Rate				
How much do I agree with the following statements?		1	2	3	4	5
1	My Church has a good influence in the community.					
2	Pastor inspiring the members in character building.					
3	Pastor is a good role model for the Church.					
4	Pastor influences others by demonstrating the love of God.					
5	My pastor has a positive impact on the Church.					
6	Godliness is the evidence of true religion.					
7	Stewardship is the act of thriving while managing God's call to live a godly life.					
8	Godliness is revealed in how I live, in how I handle the things that God has entrusted me with.					
9	The more I trust God the more my trust will grow.					
10	My pastor is a trustworthy person.					
11	Trust is an action of the mind that is not depleted with use.					
12	Faithfulness in tithe is an expression of my trust in God.					
13	Trusting in the Lord leads to contentment.					
14	As Christian, my motto and is to "trust in the Lord with all your heart.					
15	When I give back to God His own I am accumulating treasure in heaven.					
16	Tithe is part of a system that funds God's Church.					
17	The local Church serves as an effective storehouse where all tithes including offerings are returned.					
18	Members are encouraged to return their tithe to the conference/mission through the local Church where they hold membership.					
19	Contentment in every condition is a great art, far more valuable than financial gain.					
20	I feel happy when I share God's blessings.					
21	I do not give my offerings with pain.					
22	I am a good steward of time.					
23	Time is giving to me by God.					
24	I glorify God in my body, which is temple of the Holy Spirit.					
25	God is more important to me than all the worldly treasures.					
26	I use my gifts and talents for the advancement of God's cause.					
27	God is unconcerned about how I manage all that has been placed in my care.					
28	I am my brother and my sister keeper.					
29	I have the responsibility to go and spread the love of God.					
30	Participation deepens personal commitment in presenting Christ to others.					

CHURCH CULTURE

Please use the following scale

Totally disagree	Disagree	Neutral	Agree	Totally Agree
1	2	3	4	5

Statements		Rate				
How much do I agree with the following statements?		1	2	3	4	5
1	The Church culture lines up with the stated values.					
2	Church members have flexibility in the roles they play.					
3	This Church treats men and women in the same way.					
4	Church members have the freedom to challenge the opinion of those in power.					
5	Church members have strong limitations about appropriate behavior for certain roles.					
6	Church members show respect for those who are in power because of the status of the position.					
7	Church leadership enforces regulations and guidelines.					
8	Church members take direction from the leaders					
9	Church members express views and opinions in a frank manner.					
10	Church members avoid conflict at all possible.					
11	Church members communicate concerns straightforwardly.					
12	Church leaders say things clearly, not leaving much open to interpretation.					
13	The leadership focus not just on what is said but on how it is said.					
14	Church leaders discreetly avoid difficult or contentious issues.					
15	Church leaders express concerns tactfully.					
16	The leadership counts on the listener to interpret meaning.					
17	The pastor takes individual initiative.					
18	The pastor uses personal guidelines in personal situations.					
19	The pastor makes decisions individually.					
20	The pastor judge people based on individual traits.					
21	The leader puts individual before team.					
22	The pastor moves in and out of groups as needed or desired.					
23	The pastor makes loyalty to friends a high priority.					
24	The pastor conforms to social norms.					
25	The pastor establishes comfortable relationships in a sense of mutual trust before getting down to business.					
26	The pastor has personal relationship with Church members.					
27	The pastor doesn't allow his work to impact his personal life.					
28	Some Church leaders define people based on what they do.					
29	The pastor moves straight to business, relationships come later.					
30	The pastor sacrifices leisure time and time with family in favor of work.					
31	The pastor defines people on who they are.					
32	Some leaders take risk to make the Church productive.					

33	The Church members are cautious; they love their Church and avoid conflict.					
34	Some Church leaders make decisions quickly with little information.					
35	Some leaders change quickly without fear of risks.					
36	Church leaders focus on present and future.					
37	Church leaders use new methods for solving problems.					
38	Some Church leaders change slowly and avoid risk.					
39	Some Church leaders refer to past precedence of what works and what doesn't.					

CHURCH PERFORMANCE

Please use the following scale				
Totally disagree	Disagree	Neutral	Agree	Totally Agree
1	2	3	4	5

Statements		Rate				
How much do I agree with the following statements?		1	2	3	4	5
1	The Church brings quality and new methods to improve in performance.					
2	Church leaders are able to transform the goals of quality into continuous improvement process.					
3	The Church leadership encourages quality works for better performance.					
4	Some strategies significantly influence performance in the Church.					
5	The involvement of all departments within the Church helps identify ways to attract members.					
6	The applied strategies gain competitive advantage to concentrate all departments to differentiate the Church programs.					
7	The Church leadership delegates and coordinates new strategies for better result.					
8	Information and communication technology impact on the increasing of new membership.					
9	Information technology impacts the life of the Church.					
10	The implementation of the information technology has a positive effect on Church performance.					
11	Church leaders' decisions may bring a feeling of frustration among Church members.					
12	Membership retention is well managed by the Pastor.					
13	The Church values every member and shows respect.					
14	The congregation's satisfaction with the Church is measured during Administrative meeting.					
15	The Church does a good job of keeping up-to-date with the needs of our members.					
16	The Church does a good job of keeping up-to-date with the needs of the people who live in community.					
17	Innovating style is a requirement for improving Church performance.					
18	The Church fills out assessment forms every year to obtain better result.					

19	The leadership is a key element that ensures the connection among the success factors of the Church.					
20	The Church leaders support the pastor and his plan and objectives.					
21	My Church increases in the number of new members.					
22	My Church increases in the attendance of Sabbath morning service.					
23	My Church decreases in the attendance of Sabbath school.					
24	My Church increases in the attendance of mid-week services.					
25	My Church increases in the amount of money donated.					
26	My Church increases in the number of people volunteering to help.					
27	My Church is open to altering the style of music in response to our member's desires.					
28	The Church is open to altering the order of worship in response to our member's desires.					
29	The Church has inter-Ministry area meetings to discuss trends and developments.					
30	The Church does a good job of integrating the activities of all the departmental leaders of the Church.					
31	My Church tries to be efficient in every function that needs to be coordinated.					

APPENDIX B

FACTORIAL ANALYSIS

Rotated matrix of church strategic planning

Indicators	Factor					
	1	2	3	4	5	6
The Church evaluates trends to predict their effect on the Church (CSP18)	.799					
The Church has carried out strategic activities in the last five years (CSP4)	.784					
The Church board has clearly communicated to Church members to utilize strategies that will achieve growth (CSP20)	.766					
The Church has an ongoing assessment of the results post plan application and implementation (CSP22)	.720					
The Church evaluates context situations to formulate its plans (CSP17)	.719					
The organization has evaluated its progress by analyzing the accomplishments of its objectives (CSP5)	.702					
The Church board implements new ideas for evangelism (CSP19)	.679					
Members know and consider the mission statement important to the SDA vision (CSP7)	.666					
The Church closely adheres to the formal written mission of the organization of the SDA Church (CSP6)	.584					
Plan formulation involves management, operational and support staff of the Church (CSP24)		.829				
Advantages, disadvantages, costs and benefits are all weighed in the decision-making and implementation processes (CSP23)		.816				
The initial stage of plans formulation use internal factor templates for a SWOT (strength, weakness, opportunities, threat) analysis (CSP25)		.777				
The initial stage of plans formulation use external factor templates for a SWOT (strength, weakness, opportunities, threat) analysis (CSP26)		.735				
External forces affect the development of the Church (economic forces, social, cultural, demographic and environmental, political, governmental and legal) (CSP15)			.770			
External forces enhance the development of the Church (economic forces, social, cultural, demographic and environmental, political, governmental and legal) (CSP16)			.735			
The external evaluation reveals key threats that the local Church faces (CSP14)			.606			
The effective coordination and understanding between pastor and Church board members influence the strategic planning process (CSP11)				.671		
The results of internal evaluation are used to determine the strengths of the organization (CSP12)				.650		
The external evaluation reveals key opportunities that the local Church faces (CSP13)				.499		
I consider the development of an internal evaluation is important to the success of my local Church (CSP10)					.787	

Careful and deliberate planning contributes to the development of a competitive advantage for our Church (CSP2)					.746	
The objectives and plans of the local Church are aligned with the SDA Church mission (CSP8)					.511	
The Church has the necessary resources (tools, financial, people) with which to implement their plans (CSP21)						.825

Rotated matrix of religiosity

Indicators	Factor			
	1	2	3	4
I share my beliefs with people who are not Seventh-day Adventist (RE12)	.836			
I dedicate my talents to the service of the Creator (RE11)	.702			
I believe fully in the doctrines of the Church (RE9)	.630			
I often feel the presence of God in my life (RE2)	.581			
I participate actively in achieving the vision of the organization (RE10)	.538			
I always seek God's guidance when I make important decisions (RE6)	.532			
Involvement in the Worship Service is a central part of my life (RE15)	.528			
Serving God is the most important thing in my life (RE4)	.510			
Members accept the pleasure and responsibilities that the Church offers (RE17)		.846		
Members work actively to achieve the goals of the Church (RE16)		.833		
The members support projects proposed by the Church (RE14)		.718		
My religious principles are the basis of all life's visions (RE5)			.726	
The principal aspect of religious beliefs is to practice a moral life (RE7)			.713	
My faith embodies all aspects of life (RE1)			.667	
Pastor makes time to pray for specific needs of others (RE19)				.830
Pastor helps the Church members when they are in need (RE18)				.771
Religion is important to the Church (RE3)				.613

Rotated matrix of leadership

Indicators	Factor						
	1	2	3	4	5	6	7
Pastor increases awareness about community concerns. (LD22)	.706						
The Pastor makes inviting newcomers a priority (LD23)	.705						
The Pastor develops plans to reach new disciples (LD24)	.624						
Pastor seeks feedback to improve (LD21)	.617						
The Pastor invests considerable time and energy equipping others (LD12)	.573						
The Pastor helps us to set priorities to determine right from wrong (LD18)	.489						

Pastor helps people begin their discipleship journey (LD20)	.470						
Pastor forms new groups for study, prayer, and spiritual growth (LD26)		.783					
Pastor increases members' participation in new and existing ministries (LD27)		.754					
Pastor equips others to accomplish ministry goals (LD25)		.699					
Pastor helps others to see God's presence in their lives in new ways (LD28)		.692					
Pastor communicates effectively (LD6)			.733				
Pastor builds teams to accomplish the congregation's vision (LD11)			.611				
Pastor has the ability to motivate others toward common goals (LD7)			.541				
Pastor handles administrative matters competently (LD16)			.520				
Pastor ensures that the congregation always receives sensitive pastoral care (LD8)			.479				
Pastor learns from mistakes and failures (LD13)			.443				
Pastor preaches the Word accurately and passionately (LD29)				.737			
The Pastor demonstrates integrity (LD3)				.674			
Pastor treats others with respect (LD15)				.610			
The Pastor's judgment is sound and mature (LD10)				.519			
Pastor helps the congregation discern God's vision (LD14)					.678		
Pastor shows appreciation and celebrates the accomplishments of the congregation. (LD19)					.480		
Pastor balances the demands of self, ministry, and family (LD17)						.776	
The Pastor practices what he/she knows in his ministry (LD5)							.820

Rotated Matrix of Stewardship

Indicators	Factor						
	1	2	3	4	5	6	7
I glorify God in my body, which is temple of the Holy Spirit (STW24)	.873	.192	.159	.098	.057	.094	-.011
God is more important to me than all the worldly treasures (STW25)	.839	.095	.149	.062	.028	.112	-.090
I use my gifts and talents for the advancement of God's cause (STW26)	.787	.115	.165	.153	.247	.092	.116
Time is giving to me by God (STW23)	.699	.030	.449	.161	.186	.061	.066
I have the responsibility to go and spread the love of God (STW29)	.620	.085	.260	.493	.022	.055	.269
My pastor has a positive impact on the Church (STW5)	.065	.891	.152	.032	.106	.205	-.045
Pastor is a good role model for the Church (STW3)	.234	.859	.178	.103	.110	.111	.025
Pastor influences others by demonstrating the love of God (STW4)	.164	.834	.252	.086	.121	.176	.086
My pastor is a trustworthy person (STW10)	.050	.799	.253	.092	.195	.077	-.126
The Pastor inspires the members in character building (STW2)	.007	.744	.118	.177	-.078	.291	.280
The more I trust God the more my trust will grow (STW9)	.171	.293	.790	.095	-.013	.019	-.016
Trusting in the Lord leads to contentment (STW13)	.095	.183	.756	.243	.148	.248	.078
As a Christian, my motto is to "trust in the Lord with all my heart." (STW14)	.317	.301	.692	-.129	.103	.163	-.031
Faithfulness in tithe is an expression of my trust in God (STW12)	.156	.151	.638	.157	.385	.102	.175
I feel happy when I share God's blessings (STW20)	.328	.113	.573	.365	.189	.155	-.080

Godliness is revealed in how I live, in how I handle the things that God has entrusted to me (STW8)	.260	.273	.559	.183	.110	.487	.005
Trust is an action of the mind that is not depleted with use (STW11)	.127	.234	.461	.183	.302	.428	.184
The local Church serves as an effective storehouse where all tithes including offerings are returned (STW17)	.081	.288	.147	.700	.344	-.009	.010
I am my brother's and my sister's keeper (STW28)	.525	.074	.118	.628	-.046	.139	.115
Participation deepens personal commitment in presenting Christ to others (STW30)	.530	-.002	.133	.598	.166	.290	.016
Contentment in every condition is a great art, far more valuable than financial gain (STW19)	.098	.089	.342	.494	.417	.347	.222
Members are encouraged to return their tithe to the conference/mission through the local Church where they hold membership (STW18)	.129	.051	.268	.118	.778	.075	-.018
Tithe is part of a system that funds God's Church (STW16)	.102	.220	.199	.405	.596	-.017	-.059
I am a good steward of time (STW22)	.450	.294	-.150	-.048	.534	.194	.259
Godliness is the evidence of true religion (STW6)	.150	.389	.147	.113	.054	.751	-.059
Stewardship is the act of thriving while managing God's call to live a godly life (STW7)	.194	.381	.307	.052	.062	.685	.038
I do not give my offerings with pain (STW21)	.284	.150	.247	.294	.162	.086	.664
When I give back to God His own I am accumulating treasure in heaven (STW15)	.304	.157	.417	.235	.185	.192	-.498

Rotated Matrix of Church Culture

Indicators	Factor				
	1	2	3	4	5
Church leadership enforces regulations and guidelines (CC7)	.857	.053	.134	-.020	.037
Church leaders express concerns tactfully (CC15)	.810	.126	.100	.090	.150
Church members take direction from the leaders (CC8)	.782	.048	.017	-.047	-.055
The leadership focus not just on what is said but on how it is said (CC13)	.774	.048	.037	.013	-.039
Church members express views and opinions in a frank manner (CC9)	.762	-.057	.207	-.060	-.025
Church members communicate concerns straightforwardly (CC11)	.759	.048	.280	.041	-.018
Church leaders say things clearly, not leaving much open to interpretation (CC12)	.738	.052	.392	.050	.011
This Church treats men and women equally (CC3)	.723	.104	.107	-.005	.187
Church members have flexibility in the roles they play (CC2)	.685	.227	.131	.008	.146
Church leaders discreetly avoid difficult or contentious issues (CC14)	.683	.048	-.043	.316	-.090
Church members have the freedom to challenge the opinion of those in power (CC4)	.674	.162	.114	-.123	.173
Church members avoid conflict if at all possible (CC10)	.649	.032	.370	.163	-.208
Church members show respect for those who are in power because of the status of the position (CC6)	.612	.171	.124	.076	-.498
The Church's philosophy lines up with the stated values (CC1)	.596	.166	.358	-.174	-.002
Church members have strong limitations about appropriate behavior for certain roles (CC5)	.373	.295	.325	.253	-.001
The Pastor establishes comfortable relationships in a sense of mutual trust before getting down to business (CC25)	.231	.775	.191	-.045	.023
The Pastor has personal relationship with Church members (CC26)	.080	.761	.153	-.088	-.183

The Pastor moves in and out of groups as needed or desired (CC22)	.159	.748	-.031	.296	.126
The Pastor uses personal guidelines in personal situations (CC18)	.206	.741	.037	.112	.126
The Pastor refrains from allowing his work to impact his personal life (CC27)	.078	.687	.293	-.114	.096
The pastor defines people on who they are (CC31)	-.036	.615	.127	.178	-.023
The Pastor judges people based on individual traits (CC20)	.043	.544	-.135	.478	-.139
The Pastor conforms to social norms (CC24)	.295	.536	-.090	.402	.342
Some Church leaders define people based on what they do (CC28)	-.101	.517	.149	.266	-.429
The pastor sacrifices leisure time and time with family in favor of work (CC7)	.116	.497	.092	.250	-.023
Some leaders change quickly without fear of risks (CC35)	.003	.435	.366	.271	.262
The Pastor takes individual initiative (CC17)	.249	.427	.276	.187	-.248
Some leaders take risk to make the Church productive (CC32)	.405	.228	.658	.017	-.009
Some Church leaders change slowly and avoid risk (CC38)	.215	.250	.651	.182	-.121
Some Church leaders refer to past precedence of what works and what doesn't (CC39)	.242	.075	.598	.080	.132
The Church members avoid conflict in the Church as much as possible (CC33)	.432	.217	.552	.097	-.193
Church leaders use new methods for solving problems (CC37)	.495	.116	.536	.096	.338
The leader puts individual before team (CC21)	-.091	.346	-.117	.737	-.010
The leadership counts on the listener to interpret meaning (CC16)	.281	-.072	.219	.649	-.116
The pastor moves straight to business, relationships come later (CC29)	-.009	.069	.206	.617	.167
The Pastor makes loyalty to friends a high priority (CC23)	-.098	.479	.076	.601	-.011
Some Church leaders make decisions quickly with little information (CC34)	-.192	.392	.334	.519	-.079
Church leaders focus on present and future (CC36)	.496	.170	.241	.173	.588

Rotated Matrix of Church Performance

Indicators	Factors						
	1	2	3	4	5	6	7
Strategies applied give competitive advantage to Church programs (CP6)	.862	.090	-.017	-.058	.099	-.065	.099
Information and communication technology impact on the increasing of new membership (CP8)	.820	-.047	-.119	.084	-.025	.122	-.021
The Church leadership delegates and coordinates new strategies for better results (CP7)	.811	-.009	.091	-.073	-.142	.089	.118
Church leaders are able to transform the goals of quality into continuous improvement process (CP2)	.770	.113	.051	.018	.037	-.227	-.095
Church leaders' decisions may bring a feeling of frustration among Church members (CP11)	.769	.117	-.120	.158	.197	.152	-.005
The implementation of the information technology has a positive effect on Church performance (CP10)	.756	.119	-.117	.144	.191	.066	.095
The Church leadership encourages quality works for better performance (CP3)	.747	.163	.013	-.026	-.081	-.188	-.121
The congregation's satisfaction with the Church is measured during Administrative meeting (CP14)	.733	.229	-.082	.075	.196	-.134	.372
The Church brings quality and new methods to improving performance (CP1)	.699	.236	.086	-.101	.079	-.022	.066
Membership retention is well managed by the Pastor (CP12)	.690	.097	-.072	-.052	.065	.105	.460
Information technology impacts the life of the Church (CP9)	.639	.079	-.016	.132	.372	.227	.028
The involvement of all departments within the Church helps identify ways to attract members (CP5)	.628	.067	.082	.122	-.003	.535	.001
My Church tries to be efficient in every function that needs to be coordinated (CP31)	.486	.373	-.117	-.011	.432	.147	-.165

Some strategies significantly influence performance in the Church (CP4)	.478	.275	.208	.068	.370	-.017	-.326
My Church increases in the attendance of mid-week services (CP24)	.212	.831	.038	.094	.113	.067	-.053
My Church increases in the amount of money donated (CP25)	.057	.762	.080	.053	-.003	.253	-.010
My Church increases in the number of people volunteering to help (CP26)	.120	.733	.094	.012	.032	.006	-.098
Innovative style of leadership is a requirement for improving Church performance (CP17)	.182	.721	.298	.083	.009	-.169	.134
My Church increases in the number of new members (CP21)	.109	.676	.341	.268	-.031	-.013	.191
My Church decreases in the attendance of Sabbath school (CP23)	.229	.514	.231	.476	.049	-.295	.242
The Church does a good job of keeping up-to-date with the needs of the people who live in community (CP16)	.181	.495	.053	-.030	.428	.303	.183
The Church leaders support the pastor and his plans and objectives (CP20)	-.074	.093	.841	.251	.195	-.011	-.028
The leadership is a key element that ensures the connection among the success factors of the Church (CP19)	.054	.272	.840	.066	-.049	.135	.083
The Church fills out assessment forms every year to obtain better results (CP18)	-.143	.166	.810	.185	.062	.015	.021
The Church does a good job of integrating the activities of all the departmental leaders of the Church (CP30)	.053	.473	.477	.007	-.007	.159	-.308
The Church is open to altering the order of worship in response to our member's desires (CP28)	.016	.000	.186	.768	.189	.009	.037
The Church has inter-Ministry area meetings to discuss trends and developments (CP29)	.188	.349	.201	.577	-.259	.299	-.144
My Church increases in the attendance of Sabbath morning service (CP22)	-.101	.370	.384	.570	.219	.037	-.053
The Church does a good job of keeping up-to-date with the needs of our members (CP15)	.199	-.024	.229	.235	.811	-.056	.143
My Church is open to altering the style of music in response to our member's desires (CP27)	-.113	.402	.348	.063	.086	.558	.110
The Church values every member and shows respect (CP13)	.544	.048	.152	.029	.212	.127	.621

Religiosity
Component Matrix^a

	Component			
	1	2	3	4
RE15	.720	-.010	-.133	-.043
RE5	.706	-.175	.030	.380
RE2	.706	-.399	.203	-.031
RE6	.702	-.214	-.013	.020
RE10	.661	.004	-.364	-.027
RE1	.637	-.309	.206	.249
RE12	.631	-.221	-.405	-.392
RE9	.610	.023	.032	-.440
RE11	.575	-.414	-.253	-.157
RE14	.523	.391	-.349	.212
RE4	.517	-.393	.276	-.155
RE17	.503	.716	-.179	.047
RE16	.566	.614	-.261	.034
RE18	.487	.541	.425	-.194
RE19	.440	.429	.591	-.120
RE3	.427	.003	.584	.069
RE7	.498	-.087	-.015	.560

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.839
Bartlett's Test of Sphericity	Approx. Chi-Square	949.447
	Df	136
	Sig.	.000

Communalities

	Initial	Extraction
RE1	1.000	.605
RE2	1.000	.700
RE3	1.000	.529
RE4	1.000	.522
RE5	1.000	.675
RE6	1.000	.540
RE7	1.000	.569
RE9	1.000	.567
RE10	1.000	.570
RE11	1.000	.590
RE12	1.000	.764
RE14	1.000	.594
RE15	1.000	.538
RE16	1.000	.767
RE17	1.000	.800
RE18	1.000	.748
RE19	1.000	.741

Component Transformation Matrix

Component	1	2	3	4
1	.642	.428	.528	.356
2	-.415	.752	-.354	.371
3	-.275	-.476	.169	.818
4	-.583	.160	.753	-.258

Leadership

Component Matrix

	Component						
	1	2	3	4	5	6	7
LD24	.894	-.044	-.114	.071	-.021	-.137	.138
LD7	.864	.056	-.033	-.132	.108	-.013	-.141
LD10	.861	.168	-.025	-.180	-.222	-.123	-.082
LD20	.861	-.054	-.017	.082	-.084	.041	.090
LD18	.860	-.060	-.085	.218	-.174	.138	-.003
LD16	.853	.019	-.148	-.180	-.002	.230	.038
LD25	.851	-.274	.219	.020	.014	.004	-.059
LD12	.848	-.064	-.234	.044	-.213	-.033	-.090
LD22	.846	-.208	-.293	.163	.015	-.105	.036
LD21	.837	-.112	-.161	-.001	.133	-.269	-.019
LD23	.836	-.017	-.108	.150	-.048	-.237	.263
LD11	.830	-.087	-.194	-.264	-.018	-.124	-.014
LD28	.816	-.150	.353	.012	.090	.033	.048
LD14	.806	.155	-.032	.141	-.199	.223	-.296
LD13	.805	-.074	-.088	-.039	.141	.201	-.155
LD6	.791	.130	-.015	-.433	.185	-.062	.007
LD8	.785	.098	-.130	-.065	.142	.045	-.073
LD27	.783	-.265	.367	.032	.091	-.028	.081
LD17	.774	-.053	-.138	.000	-.048	.445	.337
LD19	.768	.080	.094	.367	-.012	-.149	-.224
LD26	.765	-.440	.231	-.133	.038	.012	-.128
LD29	.743	.219	.344	-.017	-.223	-.109	.203
LD15	.733	.478	.007	-.034	.013	-.130	.048
LD3	.727	.349	.321	-.066	-.123	.101	-.037
LD5	.665	.310	.015	.279	.524	.087	.042

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.953
Bartlett's Test of Sphericity	Approx. Chi-Square	3253.170
	Df	300
	Sig.	.000

Communalities

	Initial	Extraction
LD3	1.000	.785
LD5	1.000	.900
LD6	1.000	.867
LD7	1.000	.801
LD8	1.000	.674
LD10	1.000	.874
LD11	1.000	.820
LD12	1.000	.834
LD13	1.000	.748
LD14	1.000	.871
LD15	1.000	.787
LD16	1.000	.836
LD17	1.000	.935
LD18	1.000	.848
LD19	1.000	.813
LD20	1.000	.768
LD21	1.000	.830
LD22	1.000	.884
LD23	1.000	.861
LD24	1.000	.857
LD25	1.000	.851
LD26	1.000	.868
LD27	1.000	.834
LD28	1.000	.825
LD29	1.000	.822

Component Transformation Matrix

Component	1	2	3	4	5	6	7
1	.474	.456	.420	.379	.316	.288	.254
2	-.215	-.627	.112	.624	.098	-.080	.377
3	-.482	.609	-.312	.480	-.128	-.229	.023
4	.344	-.024	-.773	-.073	.321	-.025	.417
5	-.162	.149	.242	-.384	-.344	-.127	.781
6	-.538	.015	-.070	-.164	.316	.755	.088
7	.251	-.067	-.229	.238	-.743	.521	.010

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

Stewardship

Component Matrix

	Component						
	1	2	3	4	5	6	7
STW8	.780	-.087	-.148	-.216	-.175	.141	.047
STW13	.722	-.053	-.415	-.198	-.126	-.077	-.079
STW20	.718	.181	-.242	-.132	.006	-.103	.110
STW4	.715	-.516	.210	.062	.069	-.118	-.060
STW23	.710	.429	.068	-.202	.111	-.029	-.119
STW11	.701	-.095	-.236	.029	-.133	.198	-.104
STW3	.698	-.480	.302	.075	.134	-.161	-.003
STW29	.682	.439	.163	.086	-.191	-.217	-.060
STW7	.678	-.273	.046	-.146	-.265	.348	.068
STW12	.678	.036	-.379	-.030	.088	-.015	-.234
STW19	.677	.110	-.331	.313	-.171	.120	.013
STW26	.676	.423	.304	-.017	.146	.070	-.103
STW14	.675	-.110	-.124	-.440	.125	-.006	-.182
STW24	.666	.377	.455	-.192	.131	.004	-.009
STW30	.664	.436	.067	.171	-.177	.027	.266
STW9	.648	-.111	-.273	-.386	.017	-.279	-.121
STW10	.618	-.545	.089	.051	.231	-.152	.090
STW6	.610	-.304	.103	-.066	-.285	.405	.230
STW28	.599	.402	.175	.152	-.270	-.203	.193
STW15	.580	.067	-.148	-.265	.217	.014	.431
STW25	.579	.408	.415	-.256	.131	.048	.048
STW17	.579	.059	-.176	.469	.023	-.255	.256
STW21	.560	.173	.011	.294	-.272	-.095	-.461
STW2	.557	-.536	.227	.166	-.266	-.113	-.087
STW16	.548	.056	-.256	.378	.303	-.027	.127
STW18	.507	.116	-.352	.265	.424	.261	-.060
STW22	.497	.061	.310	.337	.250	.357	-.232
STW5	.618	-.643	.239	.059	.115	-.071	.056

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.888
Bartlett's Test of Sphericity	Approx. Chi-Square	2517.056
	Df	378
	Sig.	.000

Communalities

	Initial	Extraction
STW2	1.000	.768
STW3	1.000	.859
STW4	1.000	.847
STW5	1.000	.877
STW6	1.000	.778
STW7	1.000	.755
STW8	1.000	.738
STW9	1.000	.748
STW10	1.000	.773
STW11	1.000	.625
STW12	1.000	.668
STW13	1.000	.763
STW14	1.000	.725
STW15	1.000	.665
STW16	1.000	.621
STW17	1.000	.720
STW18	1.000	.716
STW19	1.000	.722
STW20	1.000	.647
STW21	1.000	.726
STW22	1.000	.704
STW23	1.000	.760
STW24	1.000	.847
STW25	1.000	.761
STW26	1.000	.766
STW28	1.000	.725
STW29	1.000	.779
STW30	1.000	.767

Component Transformation Matrix

Component	1	2	3	4	5	6	7
1		.457	.505				
2							
3	.590						
4				.502			
5					.606		
6						.734	
7							-.806

Church Culture

Component Matrix

	Component				
	1	2	3	4	5
CC12	.762	-.328	.058	.114	-.005
CC15	.749	-.309	.061	-.225	-.049
CC7	.739	-.431	.009	-.150	.052
CC11	.729	-.347	.056	.019	.054
CC10	.692	-.233	.163	.178	.195
CC2	.690	-.207	-.070	-.174	-.064
CC37	.679	-.141	.040	.197	-.385
CC32	.677	-.034	-.087	.416	-.090
CC33	.663	-.013	-.006	.364	.115
CC3	.655	-.322	-.016	-.191	-.099
CC1	.640	-.275	-.201	.125	.003
CC13	.639	-.373	.037	-.191	.138
CC9	.634	-.472	.025	-.013	.074
CC8	.624	-.406	-.013	-.201	.160
CC4	.620	-.310	-.150	-.168	-.091
CC36	.612	-.086	.078	-.155	-.544
CC5	.602	.132	.084	.094	-.013
CC14	.599	-.184	.292	-.249	.195
CC6	.599	-.149	.024	.036	.538
CC25	.588	.404	-.425	-.063	.006
CC38	.568	.165	.033	.479	-.007
CC18	.530	.458	-.274	-.229	-.058
CC24	.529	.388	.084	-.414	-.231
CC17	.522	.270	-.043	.138	.225
CC39	.478	-.032	.033	.396	-.242
CC27	.459	.392	-.451	.075	-.115
CC23	.293	.670	.262	-.056	.005
CC21	.193	.631	.449	-.213	.047
CC34	.264	.630	.226	.244	-.015
CC20	.318	.583	.138	-.248	.205
CC22	.509	.572	-.122	-.293	-.046
CC28	.250	.563	-.039	.154	.387
CC31	.331	.539	-.167	-.015	.021
CC26	.433	.463	-.460	.015	.191
CC35	.406	.428	-.002	.130	-.318
CC30	.398	.407	-.034	-.072	.043
CC16	.408	.109	.609	.101	.088
CC29	.241	.337	.486	.064	-.210

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.845
Bartlett's Test of Sphericity	Approx. Chi-Square	3138.271
	Df	703
	Sig.	.000

Communalities

	Initial	Extraction
CC1	1.000	.540
CC2	1.000	.559
CC3	1.000	.580
CC4	1.000	.539
CC5	1.000	.396
CC6	1.000	.673
CC7	1.000	.758
CC8	1.000	.620
CC9	1.000	.631
CC10	1.000	.629
CC11	1.000	.659
CC12	1.000	.704
CC13	1.000	.604
CC14	1.000	.578
CC15	1.000	.713
CC16	1.000	.567
CC17	1.000	.417
CC18	1.000	.621
CC20	1.000	.563
CC21	1.000	.685
CC22	1.000	.689
CC23	1.000	.607
CC24	1.000	.662
CC25	1.000	.693
CC26	1.000	.650
CC27	1.000	.587
CC28	1.000	.554
CC29	1.000	.456
CC30	1.000	.332
CC31	1.000	.428
CC32	1.000	.649
CC33	1.000	.585
CC34	1.000	.578
CC35	1.000	.465
CC36	1.000	.708
CC37	1.000	.669
CC38	1.000	.581
CC39	1.000	.445

Component Transformation Matrix

Component	1	2	3	4	5
1	.777				.035
2		.704			
3			.882		
4				.856	
5					

Church Performance

Component Matrix^a

	Component						
	1	2	3	4	5	6	7
CP14	.765	-.312	.044	-.107	-.229	-.200	.091
CP6	.749	-.432	.036	.117	-.070	-.044	-.090
CP11	.738	-.337	.042	-.068	.085	.179	.043
CP10	.728	-.346	.059	-.075	-.007	.086	.062
CP1	.694	-.218	-.059	.127	-.025	-.090	-.127
CP9	.680	-.226	.159	-.190	.193	.104	-.030
CP2	.661	-.313	.023	.201	-.213	.120	-.191
CP12	.656	-.382	.045	.002	.021	-.317	.204
CP7	.646	-.395	.058	.351	.075	-.068	.043
CP8	.638	-.482	.052	.163	.080	.176	.077
CP31	.632	-.086	-.169	-.312	.140	.148	-.226
CP5	.630	-.158	.059	.140	.457	.129	.193
CP3	.625	-.309	-.096	.271	-.185	.124	-.150
CP13	.623	-.179	.287	-.076	.043	-.459	.219
CP4	.605	.078	.039	-.070	.035	.250	-.391
CP24	.604	.394	-.464	-.156	-.064	.029	-.020
CP23	.555	.393	.049	-.045	-.488	-.013	.196
CP17	.549	.466	-.255	.045	-.276	-.180	-.037
CP16	.524	.221	-.139	-.387	.236	-.202	-.030
CP26	.451	.393	-.443	-.050	-.080	.007	-.087
CP29	.410	.404	-.037	.209	.083	.407	.397
CP18	.160	.700	.364	.244	.030	-.119	-.138
CP20	.220	.671	.495	.183	.024	-.044	-.209
CP22	.306	.661	.208	-.156	-.101	.230	.102
CP19	.348	.639	.246	.382	.138	-.221	-.101
CP21	.523	.568	-.150	.038	-.183	-.122	.159
CP30	.331	.542	-.156	.214	.172	.112	-.243
CP27	.258	.539	-.068	-.054	.469	-.148	.151
CP15	.419	.108	.541	-.533	-.024	-.046	-.252
CP25	.446	.458	-.467	-.086	.116	-.029	.090
CP28	.228	.337	.456	-.183	-.165	.359	.314

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.846
Bartlett's Test of Sphericity	Approx. Chi-Square	2462.261
	Df	465
	Sig.	.000

Communalities

	Initial	Extraction
CP1	1.000	.574
CP2	1.000	.671
CP3	1.000	.641
CP4	1.000	.595
CP5	1.000	.707
CP6	1.000	.778
CP7	1.000	.713
CP8	1.000	.712
CP9	1.000	.624
CP10	1.000	.670
CP11	1.000	.706
CP12	1.000	.720
CP13	1.000	.769
CP14	1.000	.797
CP15	1.000	.830
CP16	1.000	.590
CP17	1.000	.695
CP18	1.000	.743
CP19	1.000	.814
CP20	1.000	.824
CP21	1.000	.694
CP22	1.000	.671
CP23	1.000	.744
CP24	1.000	.766
CP25	1.000	.657
CP26	1.000	.571
CP27	1.000	.630
CP28	1.000	.662
CP29	1.000	.706
CP30	1.000	.574
CP31	1.000	.625

Component Transformation Matrix

Component	1	2	3	4	5	6	7
1	.807						
2		.528	.595				
3					.339		
4						.926	
5				.566			
6							
7							.529

APPENDIX C

ANALYSIS OF RELIABILITY

Church Strategic Planning

Reliability Statistics	
Cronbach's Alpha	N of Items
.949	23

Religiosity

Reliability Statistics	
Cronbach's Alpha	N of Items
.870	17

Leadership

Reliability Statistics	
Cronbach's Alpha	N of Items
.978	25

Stewardship

Reliability Statistics	
Cronbach's Alpha	N of Items
.944	28

Church Culture

Reliability Statistics	
Cronbach's Alpha	N of Items
.933	38

Church Performance

Reliability Statistics	
Cronbach's Alpha	N of Items
.917	31

APPENDIX D

OPERATIONALIZATION OF THE VARIABLE

Operationalization of the variable church strategic planning

Variables	Conceptual definition	Instrumental Definition	Operational definition
Church strategic planning	Helps the church map out strategic steps to achieve its mission and vision.	<p>The degree of church strategic planning, was determined by means of the following 26 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p> <ol style="list-style-type: none"> 1. It is important to consider the development of a strategic plan that allows the Church to grow. 2. Careful and deliberate planning contribute to the development of a competitive advantage for our Church. 3. Strategic planning is developed taking into account the values of the Church. 4. The Church has carried out strategic activities in the last five years. 5. The organization has evaluated its progress by analyzing the accomplishments of its objectives. 6. The Church closely adheres to the formal written mission of the organization of the SDA Church. 7. Members know and consider the mission statement important to the SDA vision. 8. The objectives and plans of the local Church are aligned with the SDA Church mission. 9. The mission statement of our local Church questions what is our main concern. 10. I consider the development of an internal evaluation is important to the success of my local Church. 11. The effective coordination and understanding between pastor and Church board members influence the strategic planning process. 12. The results of internal evaluation are used to determine the strengths of the organization. 13. The external evaluation reveals key opportunities that the local Church faces. 	<p>To measure the degree of church strategic planning, data was obtained from members of the Greater New York and the Northeastern conferences through the measure of 26 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p>

-
- 14. The external evaluation reveals key threats that the local Church faces.
 - 15. External forces affect the development of the Church (economic forces, social, cultural, demographic and environmental, political, governmental and legal).
 - 16. External forces enhance the development of the Church (economic forces, social, cultural, demographic and environmental, political, governmental and legal).
 - 17. The Church evaluates context situations to formulate its plans.
 - 18. The Church evaluates trends to predict their effect on the Church.
 - 19. The Church board implements new ideas for evangelism.
 - 20. The Church board has clearly communicated to Church members to utilize strategies that will achieve growth.
 - 21. The Church has the necessary resources (tools, financial, people) with which to implement their plans.
 - 22. The Church has an ongoing assessment of the results post plan application and implementation.
 - 23. Advantages, disadvantages, costs and benefits are all weighed in the decision-making and implementation processes.
 - 24. Plan formulation involves management, operational and support staff of the Church.
 - 25. The initial stage of plans formulation use internal factor templates for a SWOT (strength, weakness, opportunities, threat) analysis.
 - 26. The initial stage of plans formulation use external factor templates for a SWOT (strength, weakness, opportunities, threat) analysis.
-

Operationalization of the variable religiosity

Variables	Conceptual Definition	Instrumental Definition	Operational definition
-----------	-----------------------	-------------------------	------------------------

Religiosity	The state of being religious. It is a term used that describes religious activities in the extreme.	<p>The degree of religiosity was determined by means of the following 19 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p> <ol style="list-style-type: none"> 1. My faith embodies all aspects of life. 2. I often feel the presence of God in my life. 3. Religion is important to the Church. 4. Serving God is the most important thing in my life. 5. My religious principles are the basis of all life's visions. 6. I always seek God's guidance when I make important decisions. 7. The principal aspect of religious beliefs is to practice a moral life. 8. I apply religious beliefs in few aspects of life. 9. I believe fully in the doctrines of the Church. 10. I participate actively in achieving the vision of the organization. 11. I dedicate my talents to the service of the Creator. 12. I share my beliefs with people who are not Seventh-day Adventist. 13. I support various programs of the Church. 14. The members support projects proposed by the Church. 15. Involvement in the Worship Service is a central part of my life. 16. Members work actively to achieve the goals of the Church. 17. Members accept the pleasure and responsibilities that the Church offers. 18. Pastor helps the Church members when they are in need. 19. Pastor makes time to pray for specific needs of others. 	<p>To measure the degree of religiosity, data was obtained from members of the Greater New York and the Northeastern conferences through the measure of 16 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p>
-------------	---	--	---

Operationalization of the variable leadership

Variables	Conceptual Definition	Instrumental Definition	Operational definition
-----------	-----------------------	-------------------------	------------------------

Leadership	The ability to lead and influence people to achieve a common goal.	<p>The degree of leadership was determined by means of the following 29 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p> <p>1 I believe the Pastor should maintain high ethical ideals of Christian life. 2. The Pastor is inconsistent in adhering to what he/she preaches. 3. The Pastor demonstrates integrity. 4. Pastor leads a physically healthy lifestyle. 5. The Pastor practices what he/she knows in his ministry. 6. Pastor communicates effectively. 7. Pastor has the ability to motivate others toward common goals. 8. Pastor ensures that the congregation always receives sensitive pastoral care. 9. Pastor is motivated and driven by a clear sense of purpose. 10. The Pastor's judgment is sound and mature. 11. Pastor builds teams to accomplish the congregation's vision. 12. The Pastor invests considerable time and energy equipping others. 13. Pastor learns from mistakes and failures. 14. Pastor helps the congregation discern God's vision. 15. Pastor treats others with respect. 16. Pastor handles administrative matters competently. 17. Pastor balances the demands of self, ministry, and family. 18. The Pastor helps us to set priorities to determine right from wrong. 19. Pastor shows appreciation and celebrates the accomplishments of the congregation. 20. Pastor helps people begin their discipleship journey 21. Pastor seeks feedback to improve.</p>	<p>To measure the degree of leadership, data was obtained from members of the Greater New York and the Northeastern conferences through the measure of 29 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p>
------------	--	--	--

	<p>22. Pastor increases awareness about community concerns.</p> <p>23. The Pastor makes inviting newcomers a priority.</p> <p>24. The Pastor develops plans to reach new disciples.</p> <p>25. Pastor equips others to accomplish ministry goals.</p> <p>26. Pastor forms new groups for study, prayer, and spiritual growth.</p> <p>27. Pastor increases members' participation in new and existing ministries.</p> <p>28. Pastor helps others to see God's presence in their lives in new ways.</p> <p>29. Pastor preaches the Word accurately and passionately.</p>
--	--

Operationalization of the variable stewardship

Variables	Conceptual Definition	Instrumental Definition	Operational definition
------------------	------------------------------	--------------------------------	-------------------------------

Stewardship	<p>It is a ministry given to man God; it involves everything that we say and do. A steward walks in partnership with God and acts as his agent to manage his affairs on earth.</p>	<p>The degree of stewardship was determined by means of the following 30 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p>	<p>To measure the degree of stewardship, data was obtained from members of the Greater New York and the Northeastern conferences through the measure of 30 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 = Neutral 4 = Agree 5 = Strongly agree</p>
		<ol style="list-style-type: none"> 1 My Church has a good influence in the community. 2. The Pastor inspires the members in character building. 3 Pastor is a good role model for the Church. 4. Pastor influences others by demonstrating the love of God. 5. My pastor has a positive impact on the Church. 6. Godliness is the evidence of true religion. 7. Stewardship is the act of thriving while managing God's call to live a godly life. 8 Godliness is revealed in how I live, in how I handle the things that God has entrusted to me. 9 The more I trust God the more my trust will grow. 10. My pastor is a trustworthy person. 11. Trust is an action of the mind that is not depleted with use. 12. Faithfulness in tithe is an expression of my trust in God. 13. Trusting in the Lord leads to contentment. 14. As a Christian, my motto is to "trust in the Lord with all my heart." 15. When I give back to God His own I am accumulating treasure in heaven. 16. Tithe is part of a system that funds God's Church. 17. The local Church serves as an effective storehouse where all tithes including offerings are returned. 18. Members are encouraged to return their tithe to the conference/mission through the local Church where they hold membership. 19. Contentment in every condition is a great art, far more valuable than financial gain. 	

	<p>20. I feel happy when I share God's blessings.</p> <p>21. I do not give my offerings with pain.</p> <p>22. I am a good steward of time.</p> <p>23. Time is giving to me by God.</p> <p>24. I glorify God in my body, which is temple of the Holy Spirit.</p> <p>25. God is more important to me than all the worldly treasures.</p> <p>26. I use my gifts and talents for the advancement of God's cause.</p> <p>27. God is unconcerned about how I manage all that has been placed in my care.</p> <p>28. I am my brother's and my sister's keeper.</p> <p>29. I have the responsibility to go and spread the love of God.</p> <p>30. Participation deepens personal commitment in presenting Christ to others.</p>
--	---

Operationalization of the variable church culture

Variables	Conceptual definition	Instrumental Definition	Operational definition
------------------	------------------------------	--------------------------------	-------------------------------

Church culture	It is the every day routines which holds all the other components and in which the church functions.	<p>The degree of church culture was determined by means of the following 39 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p> <ol style="list-style-type: none"> 1. The Church's philosophy lines up with the stated values. 2. Church members have flexibility in the roles they play. 3. This Church treats men and women equally. 4. Church members have the freedom to challenge the opinion of those in power. 5. Church members have strong limitations about appropriate behavior for certain roles. 6. Church members show respect for those who are in power because of the status of the position. 7. Church leadership enforces regulations and guidelines. 8. Church members take direction from the leaders. 9. Church members express views and opinions in a frank manner. 10. Church members avoid conflict if at all possible. 11. Church members communicate concerns straightforwardly. 12. Church leaders say things clearly, not leaving much open to interpretation. 13. The leadership focus not just on what is said but on how it is said. 14. Church leaders discreetly avoid difficult or contentious issues. 15. Church leaders express concerns tactfully. 16. The leadership counts on the listener to interpret meaning. 17. I work actively to achieve the goal of ingathering. 18. The Pastor uses personal guidelines in personal situations. 19. The Pastor makes decisions individually. 20. The Pastor judges people based on individual traits. 	<p>To measure the degree of church culture, data was obtained from members of the Greater New York and the Northeastern conferences through the measure of 39 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p>
----------------	--	--	--

	<p>21. The leader puts individual before team.</p> <p>22. The Pastor moves in and out of groups as needed or desired.</p> <p>23. The Pastor makes loyalty to friends a high priority</p> <p>24. The Pastor conforms to social norms.</p> <p>25. The Pastor establishes comfortable relationships in a sense of mutual trust before getting down to business.</p> <p>26. The Pastor has personal relationship with Church members.</p> <p>27. The Pastor refrains from allowing his work to impact his personal life.</p> <p>28. Some Church leaders define people based on what they do.</p> <p>29. The pastor moves straight to business, relationships come later.</p> <p>30. The pastor sacrifices leisure time and time with family in favor of work.</p> <p>31. The pastor defines people on who they are.</p> <p>32. Some leaders take risk to make the Church productive.</p> <p>33. The Church members avoid conflict in the Church as much as possible.</p> <p>34. Some Church leaders make decisions quickly with little information.</p> <p>35. Some leaders change quickly without fear of risks.</p> <p>36. Church leaders focus on present and future.</p> <p>37. Church leaders use new methods for solving problems.</p> <p>38. Some Church leaders change slowly and avoid risk.</p> <p>39. Some Church leaders refer to past precedence of what works and what doesn't.</p>
--	---

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.	<p>The degree of church performance was determined by means of the following 31 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p>	<p>To measure the degree of church performance, data was obtained from members of the Greater New York and the Northeastern conferences through the measure of 31 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Neutral 4 = Agree 5 = Strongly agree</p>
		<ol style="list-style-type: none"> 1. The Church brings quality and new methods to improving performance. 2. Church leaders are able to transform the goals of quality into continuous improvement process. 3. The Church leadership encourages quality works for better performance. 4. Some strategies significantly influence performance in the Church. 5. The involvement of all departments within the Church helps identify ways to attract members. 6. Strategies applied give competitive advantage to Church programs. 7. The Church leadership delegates and coordinates new strategies for better results. 8. Information and communication technology impact on the increasing of new membership. 9. Information technology impacts the life of the Church. 10. The implementation of the information technology has a positive effect on Church performance. 11. Church leaders' decisions may bring a feeling of frustration among Church members. 12. Membership retention is well managed by the Pastor. 13. The Church values every member and shows respect. 14. The congregation's satisfaction with the Church is measured during Administrative meeting. 15. The Church does a good job of keeping up-to-date with the needs of our members. 16. The Church does a good job of keeping up-to-date with the needs of the people who live in community. 	

-
17. Innovative style of leadership is a requirement for improving Church performance.
 18. The Church fills out assessment forms every year to obtain better results.
 19. The leadership is a key element that ensures the connection among the success factors of the Church.
 20. The Church leaders support the pastor and his plans and objectives.
 21. My Church increases in the number of new members.
 22. My Church increases in the attendance of Sabbath morning service.
 23. My Church decreases in the attendance of Sabbath school.
 24. My Church increases in the attendance of mid-week services.
 25. My Church increases in the amount of money donated.
 26. My Church increases in the number of people volunteering to help.
 27. My Church is open to altering the style of music in response to our member's desires.
 28. The Church is open to altering the order of worship in response to our member's desires.
 29. The Church has inter-Ministry area meetings to discuss trends and developments.
 30. The Church does a good job of integrating the activities of all the departmental leaders of the Church.
 31. My Church tries to be efficient in every function that needs to be coordinated.
-

APPENDIX E

DEMOGRAPHIC GRAPHS

Gender of the sample

Gender	<i>F</i>	%
Male	61	48.4
Female	65	51.6
Total	126	100.0

Age of the sample

Age	<i>F</i>	%
18-30	19	15.1
31-45	38	30.2
46-60	53	42.1
61-75	16	12.7
Total	126	100.0

Membership of the sample

Membership	<i>F</i>	%
10 years or less	11	8.7
11-20	29	23.0
21-30	32	25.4
31 and above	54	42.9
Total	126	100.0

Education of the sample

Education	<i>F</i>	%
High School	24	19.0
Associate	19	15.1
Bachelor	35	27.8
Masters	37	29.4
Doctorate	6	4.8
Others	5	4.0
Total	126	100.0

Church position of the sample

Church position	<i>F</i>	%
Elder	42	33.3
Deacon (ness)	15	11.9
Departmental leader	39	31.0

Church officer	12	9.5
Member	18	14.3
Total	126	100.0

Years in position of the sample

Years in position	F	%
10 years or less	81	64.3
11-20	20	15.9
21-30	13	10.3
31 and above	12	9.5
Total	126	100.0

APPENDIX E

CROSS TABLE

Gender and Education cross tab

		Education						Total	
		High School	Associate	Bachelor	Masters	Doctorate	Others		
Gender	M	Count	14	11	15	14	4	3	61
		% within Gender	23.0%	18.0%	24.6%	23.0%	6.6%	3%	100.0%

	F	Count	10	8	20	23	2	2	65
		% within Gender	15.4%	12.3%	30.8%	35.4%	3.1%	3.1%	100.0%
Total		Count	24	19	35	37	6	5	126
		% within Gender	19.0%	15.1%	27.8%	29.4%	4.8%	4.0%	100.0%

Education and Church position cross tab

		Church position						Total
		Elder	Deacon (ness)	Departmental leader	Church officer	Member		
Education	High School	Count	8	5	9	1	1	24
		% within Education	33.3%	20.8%	37.5%	4.2%	4.2%	100.0%
Associate		Count	8	1	4	2	4	19
		% within Education	42.1%	5.3%	21.1%	10.5%	21.1%	100.0%
Bachelor		Count	13	3	8	2	9	35
		% within Education	37.1%	8.6%	22.9%	5.7%	25.7%	100.0%
Masters		Count	12	2	13	7	3	37
		% within Education	32.4%	5.4%	35.1%	18.9%	8.1%	100.0%
Doctorate		Count	1	0	4	0	1	6
		% within Education	16.7%	0.0%	66.7%	0.0%	16.7%	100.0%
Others		Count	0	4	1	0	0	5
		% within Education	0.0%	80.0%	20.0%	0.0%	0.0%	100.0%
Total		Count	42	15	39	12	18	126
		% within Education	33.3%	11.9%	31.0%	9.5%	14.3%	100.0%

Gender and Church Strategic Planning Total cross tab

		Church Strategic Planning Total				Total	
		Disagree	Neutral	Agree	Strongly Agree		
Gender	Male	Count	3	16	31	11	61
		% within Gender	4.9%	26.2%	50.8%	18.0%	100.0%
	female	Count	3	20	32	10	65
		% within Gender	4.6%	30.8%	49.2%	15.4%	100.0%
Total		Count	6	36	63	21	126
		% within Gender	4.8%	28.6%	50.0%	16.7%	100.0%

Age and Religiosity Total cross tab

		Religiosity Total			Total	
		Neutral	Agree	Strongly Agree		
Age	18-30	Count	0	17	2	19
		% within Age	0.0%	89.5%	10.5%	100.0%
	31-45	Count	2	20	16	38
		% within Age	5.3%	52.6%	42.1%	100.0%

46-60	Count	4	30	19	53
	% within Age	7.5%	56.6%	35.8%	100.0%
61-75	Count	0	8	8	16
	% within Age	0.0%	50.0%	50.0%	100.0%
Total	Count	6	75	45	126
	% within Age	4.8%	59.5%	35.7%	100.0%

Church position and Religiosity Total cross tab

		Religiosity Total				
		Neutral	Agree	Strongly Agree	Total	
Church position	Elder	Count	0	21	21	42
		% within church position	0.0%	50.0%	50.0%	100.0%
	Deacon (ness)	Count	0	8	7	15
		% within church position	0.0%	53.3%	46.7%	100.0%
	Departmental leader	Count	1	27	11	39
		% within church position	2.6%	69.2%	28.2%	100.0%
	church officer	Count	3	7	2	12
		% within church position	25.0%	58.3%	16.7%	100.0%
	Member	Count	2	12	4	18
		% within church position	11.1%	66.7%	22.2%	100.0%
Total		Count	6	75	45	126
		% within church position	4.8%	59.5%	35.7%	100.0%

Age and Stewardship Total cross tab

			Stewardship Total			
			Neutral	Agree	Strongly Agree	Total
Age	18-30	Count	1	14	4	19
		% within Age	5.3%	73.7%	21.1%	100.0%
	31-45	Count	1	24	13	38
		% within Age	2.6%	63.2%	34.2%	100.0%
	46-60	Count	3	27	23	53
		% within Age	5.7%	50.9%	43.4%	100.0%
	61-75	Count	1	9	6	16
		% within Age	6.3%	56.3%	37.5%	100.0%
Total	Count		6	74	46	126
	% within Age		4.8%	58.7%	36.5%	100.0%

Religiosity Total and Stewardship Total cross tab

			Stewardship Total			
			Neutral	Agree	Strongly Agree	Total
Religiosity	Neutral	Count	3	3	0	6
Total		% within RETotal	50.0%	50.0%	0.0%	100.0%
	Agree	Count	3	60	12	75
		% within RETotal	4.0%	80.0%	16.0%	100.0%
	Strongly Agree	Count	0	11	34	45
		% within RETotal	0.0%	24.4%	75.6%	100.0%
Total	Count		6	74	46	126
	% within RETotal		4.8%	58.7%	36.5%	100.0%

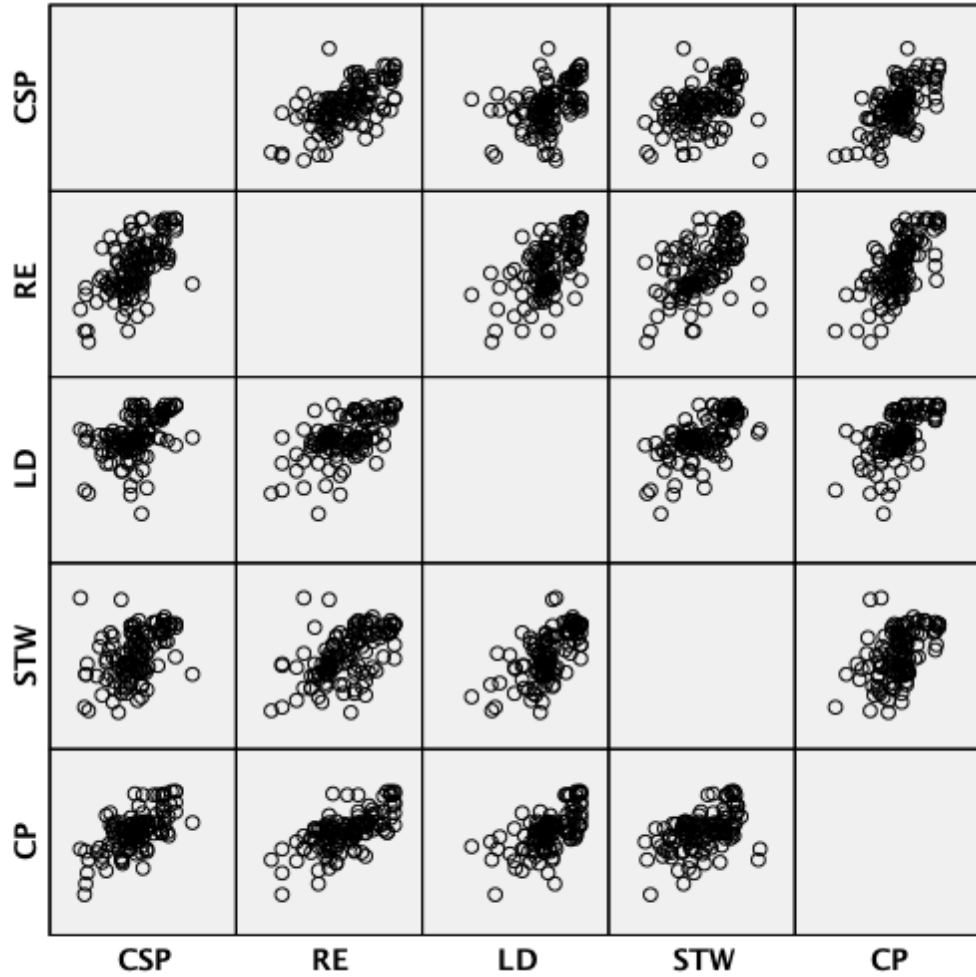
Leadership Total and Stewardship Total Cross tab

			Stewardship Total			Total
			Neutral	Agree	Strongly Agree	
Leadership	Disagree	Count	3	2	0	5
Total		% within LDTTotal	60.0%	40.0%	0.0%	100.0%
	Neutral	Count	1	12	1	14
		% within LDTTotal	7.1%	85.7%	7.1%	100.0%
	Agree	Count	2	56	12	70
		% within LDTTotal	2.9%	80.0%	17.1%	100.0%
	Strongly Agree	Count	0	4	33	37
		% within LDTTotal	0.0%	10.8%	89.2%	100.0%
Total	Count		6	74	46	126
	% within LDTTotal		4.8%	58.7%	36.5%	100.0%

APPENDIX G

MULTIPLE REGRESSION ASSUMPTIONS

Test of Linearity Through the Graphs



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	.047	126	.200*	.992	126	.676

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	.095	.342		.278	.781		
	RE	.807	.080	.672	10.110	.000	1.000	1.000
2	(Constant)	.213	.315		.677	.500		
	RE	.524	.093	.437	5.612	.000	.616	1.622
	CSP	.289	.059	.380	4.889	.000	.616	1.622
3	(Constant)	.214	.303		.706	.482		
	RE	.363	.102	.303	3.566	.001	.478	2.090
	CSP	.264	.057	.348	4.608	.000	.606	1.650
	LD	.193	.058	.251	3.334	.001	.610	1.638
4	(Constant)	.393	.312		1.258	.211		
	RE	.331	.102	.276	3.252	.001	.467	2.143
	CSP	.244	.057	.322	4.257	.000	.588	1.699
	LD	.209	.058	.271	3.612	.000	.600	1.668
	C2.1	-.154	.077	-.122	-2.003	.047	.901	1.110

a. Dependent Variable: CP

APPENDIX H

NULL HYPOTHESIS TEST

<i>Model</i>	<i>Regressors</i>	<i>R</i>	<i>R Square</i>	<i>Adjusted R Square</i>
1	Religiosity	.672 ^a	.452	.447
2	Religiosity and Church Strategic Planning	.736 ^b	.541	.534
3	Religiosity, Church Strategic Planning and Leadership	.761 ^c	.579	.569
4	Religiosity, Church Strategic Planning, Leadership and Church Culture	.770 ^d	.593	.579

ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	14.769	1	14.769	102.221	.000 ^b
	Residual	17.916	124	.144		
	Total	32.686	125			
2	Regression	17.685	2	8.843	72.506	.000 ^c
	Residual	15.001	123	.122		
	Total	32.686	125			
3	Regression	18.937	3	6.312	56.017	.000 ^d
	Residual	13.748	122	.113		
	Total	32.686	125			
4	Regression	19.379	4	4.845	44.054	.000 ^e
	Residual	13.307	121	.110		
	Total	32.686	125			

- a. Dependent Variable: CP
- b. Predictors: (Constant), RE
- c. Predictors: (Constant), RE, CSP
- d. Predictors: (Constant), RE, CSP, LD
- e. Predictors: (Constant), RE, CSP, LD, CC

APPENDIX I

ARITHMETIC MEANS

Mean and standard deviation

Church Strategic Planning

Declaration	Media	SD
CSPNSP1	4.8413	4.55089
CSPNSP2	4.3333	.68118
CSPNSP3	4.2540	.80931
CSPNSP4	3.5635	1.01584
CSPNSP5	3.5635	1.02369
CSPMV6	3.8333	.91869
CSPMV7	3.7460	.97928
CSPMV8	4.2778	2.70004
CSPMV9	3.7381	1.02901
CSPIE10	4.2778	.71149
CSPIE11	4.1429	.77681
CSPIE12	3.8175	.95834
CSPEE13	3.8651	.81342
CSPEE14	3.7778	.82839
CSPEE15	4.2302	2.75147
CSPEE16	3.5873	1.02972
CSPEE17	3.5873	.95724
CSPEE18	3.5159	1.03332
CSPS19	3.6640	1.11402
CSPS20	4.0079	3.76191
CSPS21	3.3254	1.08686
CSPS22	3.3254	1.10872
CSPASC23	3.6349	1.02452
CSPASC24	3.6349	1.06285
CSPASC25	3.5397	1.02490
CSPASC26	3.4524	1.02456
CSP	3.7657	.67331
N valid		

Religiosity

Declaration	Media	SD
RER1	4.5794	.62422
RER2	4.6349	.51541
RER3	4.2381	.89825
RER4	4.7540	.46796
RER5	4.4048	.71754
REB6	4.5317	.62848
REB7	4.2619	.90491
REB8	3.4524	1.38337
REB9	4.3413	.75007
RELC10	4.3175	.66514
RELC11	4.6190	.56366
RELC12	4.4286	.68619
REMC14	4.0079	.88087
REMC15	4.4603	.66514
REMC16	3.7619	.98329
REMC17	3.7381	.86883
REMC18	4.0238	.84346
REMC19	4.2143	.79606
RE	4.2650	.42596
N valid		

Leadership

Declaration	M	SD
LDICW1	4.5238	.78704
LDICW2	2.7540	1.34870
LDICW3	4.2778	.71149
LDICW4	4.0238	.82427
LDCP5	4.1746	.72751
LDCP6	4.0952	.96688
LDCP7	4.1032	.91064
LDCP8	3.9921	.87174
LDCP9	4.4127	3.56936
LDCP10	4.1270	.89429
LDCP11	4.0635	.86483
LDSD12	3.9683	.89386

LDSD13	3.9048	.92458
LDSD14	4.1429	.75593
LDPJ15	4.3095	.76382
LDPJ16	4.0000	.98793
LDPJ17	3.8968	1.01058
LDC18	4.0238	.86222
LDC19	4.1429	.80711
LDC20	3.9921	.85319
LDC21	3.9206	1.03230
LDRNP22	3.8968	.95356
LDRNP23	3.9603	.90687
LDRNP24	4.0635	.83662
LDFFD25	4.0000	.91214
LDFFD26	3.8651	.97450
LDFFD27	3.8730	.93795
LDFFD28	4.0238	.82427
LDFFD29	4.2937	.78044
LD	4.0285	.66254
N valid		

Stewardship

Declaration	M	SD
STWI1	3.4127	.96557
STWI2	3.8810	.79606
STWI3	4.1508	.81060
STWI4	4.2857	.70265
STWI5	4.1984	.85809
STWG6	4.1746	.87708
STWG7	4.0873	.81995
STWG8	4.3413	.67127
STWT9	4.5397	.61515
STWT10	4.1825	.86163
STWT11	4.0873	.81995
STWT12	4.3889	.71523
STWT13	4.4286	.67443
STWT14	4.5635	.62605
STWGO15	4.5873	2.83766
STWGO16	4.3333	.78994
STWGO17	4.1825	.86163
STWGO18	4.2460	.81669
STWC19	4.1905	.79714
STWC20	4.5159	.62908
STWC21	4.7540	3.64568
STWM22	4.1111	.73997

STWM23	4.5873	.59692
STWM24	4.4921	.66629
STWM25	4.6746	.61747
STWM26	4.4683	.65344
STWM27	3.0873	1.66863
STWR28	4.4286	.67443
STWR29	4.5397	.61515
STWR30	4.4048	.67146
STW	4.2775	.46701
N valid		

Church Culture

Declaration	M	SD
CC1	3.7778	.85687
CC2	3.7222	.90012
CC3	3.8492	1.02033
CC4	3.6984	1.04514
CC5	3.4841	.91856
CC6	3.5794	1.05340
CC7	3.8889	.84116
CC8	3.8254	.81072
CC9	3.7937	.88830
CC10	3.4921	1.12247
CC11	3.6349	.99280
CC12	3.6508	.97421
CC13	3.7381	.87798
CC14	3.5556	.95963
CC15	3.6960	.93519
CC16	3.3651	1.08520
CC17	3.5000	1.04881
CC18	3.3571	1.05424
CC20	2.8571	1.15040
CC21	2.8016	1.18673
CC22	3.1905	1.12935
CC23	3.0317	1.24539
CC24	3.2778	1.12881
CC25	3.5556	1.07745
CC26	3.4841	1.11523
CC27	3.4524	.94325
CC28	3.5000	1.00995
CC29	3.1349	1.09802
CC30	3.3492	.99049
CC31	3.1508	1.01246
CC32	3.6825	.90907
CC33	3.5873	.99011
CC34	3.0635	1.08625
CC35	3.1587	.97499
CC36	3.6508	.88830
CC37	3.5079	.95286
CC38	3.4683	.90939

CC39	3.6984	.82239
CC	3.4793	.53844
N válido (por lista)		

Church Performance

	Media	SD
CP1	3.7222	.90012
CP2	3.8492	1.02033
CP3	3.6984	1.04514
CP4	3.4841	.91856
CP5	3.5794	1.05340
CP6	3.8889	.84116
CP7	3.8254	.81072
CP8	3.7937	.88830
CP9	3.4921	1.12247
CP10	3.6349	.99280
CP11	3.6508	.97421
CP12	3.7381	.87798
CP13	3.5556	.95963
CP14	3.6960	.93519
CP15	3.3651	1.08520
CP16	3.5000	1.04881
CP17	3.3571	1.05424
CP18	2.8730	1.19989
CP19	2.8571	1.15040
CP20	2.8016	1.18673
CP21	3.1905	1.12935
CP22	3.0317	1.24539
CP23	3.2778	1.12881
CP24	3.5556	1.07745
CP25	3.4841	1.11523
CP26	3.4524	.94325
CP27	3.5000	1.00995
CP28	3.1349	1.09802
CP29	3.3492	.99049
CP30	3.1508	1.01246
CP31	3.6825	.90907
CP	3.4639	.53409
N válido (por lista)		

References

- Abdussamad, Z. (2017). The role of leadership functions and organizational culture improving employee performance. *Management and Business Review*, 1(1), 24. doi:10.21067/mbr.v1i1.2046
- Aksoy, M., Apak, S., Eren, E., & Korkmaz, M. (2014). Analysis of the effect of organizational learning-based organizational culture on performance, job satisfaction and efficiency: a field study in banking sector. *International Journal of Academic Research*, 6(1), 301-313. doi:10.7813/2075-4124.2014/6-1/b.41
- Altundemir, M., & Goksu, G. (2017). Performance-Based Budgeting on Strategic Planning: The Case Study in Turkish Higher Education System. *New Trends and Issues Proceedings On Humanities and Social Sciences*, 3(3), 263-270. doi:10.18844/gjhss.v3i3.1568
- Amirkhanyan, A. A., Kim, H. J., & Lambright, K. T. (2009). Faith-based assumptions about performance: Does church affiliation matter for service quality and access? *Nonprofit and Voluntary Sector Quarterly*, 38(3), 490-521.
- Baker, E. (2014). Leadership and Management—Guiding Principles, Best Practices, and Core Attributes. *Journal of Public Health Management and Practice*, 20(3), 356-357. doi:10.1097/phh.0000000000000063
- Balouch, S., Raeissi, A., Rezaeian, H., & Chakarzahi, A. (2015). Does Organizational Spirituality Predict Emotional Intelligence and Organizational Citizenship Behavior among Employees? *International Journal of Behavioral Research & Psychology*, 75-78. doi:10.19070/2332-3000-1500014
- Barnes, S. L. (2005). Black church culture and community action. *Social Forces*, 84(2), 967-994.
- Barro, R. J., McCleary, R. M. (2003). Religion and economic growth. Working paper, Harvard Business School, Boston.
- Benefiel, M., Fry, L. W., & Geigle, D. (2014). Spirituality and religion in the Workplace: History, theory, and research. *Psychology of Religion and Spirituality*, 6(3),
- Bialecki, J. (2008). Between stewardship and sacrifice: agency and economy in a Southern California Charismatic church. *Journal of the Royal Anthropological Institute*, 14(2), 372-390.

- Biehl, B. (1997). Masterplanning: The complete guide for building a strategic plan for your business, church, or organization. Broadman & Holman Publishers, 11(2), 23-37
- Boers, A. P. (2015). Management and the Gospel: Luke's radical message for the first and twenty-first centuries. *Journal of Religious Leadership*, 14(1), 130-132.
- Boloje, B. O., & Groenewald, A. (2014). Hypocrisy in stewardship: An ethical reading of Malachi 3:6-12 in the context of Christian stewardship. *Hervormde Teologiese Studies*, 70(1), 1-11. doi:10.4102/hts.v70i1.2086
- Boltanski, L. and Thévenot, L. (1991). *De la justification: Les économies de la grandeur*, Paris: Gallimard. (2006), *On Justification: Economies of Worth* (translated by C. Porter)
- Bosak, J., Dawson, J., Flood, P., & Peccei, R. (2017). Employee involvement climate and climate strength. *Journal of Organizational Effectiveness: People And Performance*, 4(1), 18-38. doi:10.1108/joepp-10-2016-0060
- Botero, C., Harmon, L., & Atkinson, Q. (2016). The promise and limits of eco-evolutionary studies of human culture. *Religion, Brain & Behavior*, 7(2), 153-155. doi:10.1080/2153599x.2015.1132249
- Brotheridge, C., & Lee, R. (2007). Hands to Work, Heart to God: Religiosity and Organizational Behavior. *Journal of Management, Spirituality & Religion*, 4(3), 287-309. doi:10.1080/14766080709518666
- Burns, C. & Carle M.H. (1995). Planning and Ministry Effectiveness in the Church. *Journal of Marketing & Management*, 1(2), 97-113.
- Callahan, K. L., & Callahan, K. L. (1983). *Twelve keys to an effective church*. San Francisco, CA: Harper & Row, 11(2), 16-34
- Campbell, J., & Yen, S. (2014). Workplace Spirituality and Organizational Commitment Influence on Job Performance among Academic Staff. *Jurnal Pengurusan*, 40, 115-124. doi:10.17576/pengurusan-2014-40-10
- Carter, S., & Greer, C. (2013). Strategic Leadership. *Journal of Leadership & Organizational Studies*, 20(4), 375-393. doi:10.1177/1548051812471724
- Chaffee, E. E., & Tierney, W. G. (1988). *Collegiate culture and leadership strategies*. Macmillan Publishing Company, 866 Third Ave., New York, NY 10022.
- Chiniara, M., & Bentein, K. (2016). Linking servant leadership to individual performance:

- Chuang, Y., & Lee, C. (2010). The Effects of Transformational Leadership on Organizational Performance by Way of Performance Management Systems. *SSRN Electronic Journal*. doi:10.2139/ssrn.1660274
- Conger, J. A., & Benjamin, B. (1999). *Building leaders*. San Francisco, CA: Jossey-Bass.
- De Clercq, D., Bouckenooghe, D., Raja, U., & Matsyborska, G. (2014). Servant leadership and work engagement: The contingency effects of leader-follower social capital. *Human Resource Development Quarterly*, 25(2), 183-212.
- de Waal, A., & Sivro, M. (2012). The Relation Between Servant Leadership, Organizational Performance, and the High-Performance Organization Framework. *Journal of Leadership & Organizational Studies*, 19(2), 173-190. doi:10.1177/1548051812439892
- Dooris, M. J. (2002-2003). Two Decades of Strategic Planning. *Planning for Higher Education*. 31(2): 26–32.
- Druskat, V. U. (1994). Gender and leadership style: Transformational and transactional leadership in the Roman Catholic Church. *The Leadership Quarterly*, 5(2), 99-119.
- Dubrin, A. J. (2004). *Leadership: Research Finding, Practice and Skills*. 4th Edn USA: Houghton Millin Company.
- Duchon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The leadership quarterly*, 16(5), 807-833.
- Dyck, B. (2013). *Management and the gospel: Luke's radical message for the first and twenty-first centuries*. New York: Palgrave Macmillan. Pages 13, 14.
- Effect of Transformational Leadership on Organizational Commitment and Labour Performance. (2017). *International Journal of Science and Research (IJSR)*, 6(7), 1800-1802. doi:10.21275/17071711
- Egel, E., & Fry, L. W. (2017). Spiritual Leadership as a Model for Islamic Leadership. *Public Integrity*, 19(1), 77-95. doi:10.1080/10999922.2016.1200411
- Fan, J. P., Wong, T. J., & Zhang, T. (2014). Politically connected CEOs, corporate governance, and Post-IPO performance of China's newly partially privatized firms. *Journal of Financial Economics*, 84(2), 330-357.
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*,
- Fry, L. W., & Cohen, M. P. (2009). Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hour cultures. *Journal of business ethics*, 84, 265-278.

- Fry, L. W., & Nisiewicz, M. (2013). Maximizing the triple bottom line through spiritual
- Fry, L. W., Matherly, L. L., & Ouimet, J. R. (2010). The spiritual leadership balanced scorecard business model: the case of the Cordon Bleu-Tomasso Corporation. *Journal of Management, Spirituality and Religion*, 7(4), 283-314.
- Fry, L., & Kriger, M. (2009). Towards a theory of being-centered leadership: Multiple levels of being as context for effective leadership. *Human Relations*, 62(11), 1667–1696. <https://doi.org/10.1177/0018726709346380>
- Garcia-Zamor, J. (2003). Workplace Spirituality and Organizational Performance. *Public Administration Review*, 63(3), 355-363. doi:10.1111/1540-6210.00295
- Garcia-Zamor, J. C. (2003). Workplace spirituality and organizational performance. *Public administration review*, 63(3), 355-363.
- Garg, N. (2017). Workplace Spirituality and Organizational Commitment: An Empirical Exploration. *Purushartha - A Journal of Management, Ethics And Spirituality*, 10(02). doi:10.21844/pajmes.v10i02.10566
- Gavrea, C., Ilies, L., & Stegorean, R. (2011). Determinants of organizational performance: The case of Romania. *Management & Marketing*, 6(2).
- George, B. (2017). Unravelling the determinants of strategic planning effectiveness in public organizations. *Bestuurskunde*, 26(3), 67-68. doi:10.5553/bk/0927338720-17026003007
- Gerber, A. S., Gruber, J., & Hungerman, D. M. (2016). Does church attendance cause people to vote? Using blue laws' repeal to estimate the effect of religiosity on voter turnout. *British Journal of Political Science*, 46(3), 481-500.
- Gill, R. (2006). *Theory and practice of leadership*. Thousand Oaks, CA,: Sage Publications Ltd.
- Givens, R. (2012). The study of the relationship between organizational culture and organizational performance in non-profit religious organizations. *International Journal of Organization Theory & Behavior*, 15(2), 239-263. doi:10.1108/ijotb-15-02-2012-b004
- Gottfredson, R., & Aguinis, H. (2016). Leadership behaviors and follower performance: Deductive and inductive examination of theoretical rationales and underlying mechanisms. *Journal of Organizational Behavior*, 38(4), 558-591. doi:10.1002/job.2152
- Greenleaf, R. K. (1970). *The servant as leader*. Indianapolis, IN Robert K. Greenleaf Center.

- Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Mahwah, NJ: Paulist Press.
- Greenleaf, R. K., & Spears, L. C. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press.
- Hamann, P., Schiemann, F., Bellora, L., & Guenther, T. (2013). Exploring the Dimensions of Organizational Performance. *Organizational Research Methods*, 16(1), 67-87. doi:10.1177/1094428112470007
- Handbook of Seventh-day Adventist Theology. (2000). Review & Herald Pub. Association in Hagerstown, MD.
- Harwiki, W. (2016). The Impact of Servant Leadership on Organization Culture, Organizational Commitment, Organizational Citizenship Behaviour (OCB) and Employee Performance in Women Cooperatives. *Procedia - Social and Behavioral Sciences*, 219, 283-290. doi:10.1016/j.sbspro.2016.04.032
- Hasan, H. (2013). Promoting Organizational Citizenship Behavior among employees - The Role of Leadership practices. *International Journal of Business and Management*, 8(6). doi:10.5539/ijbm.v8n6p47
- Haveman HA, Rao H (1997) Structuring a theory of moral sentiments: institutional and organizational coevolution in the early thrift industry. *American Journal of Sociology* 102: 1606-1651.
- Hayden, R. C. (1983). Faith, culture, and leadership: A history of the Black church in Boston. *Boston Branch NAACP*, 11(2), 35-64
- Heidel, A. (2009). *The Babylonian Genesis: the story of the creation*. University of Chicago Press, p.14
- Hernández Sampieri, R., Fernández Collado, C., Baptista Lucio, M.P. (2014). *Investigation Methodology* (5th ed.). Mexico: McGraw-Hill.
- Hernández Sampieri, R., Zapata Salazar, N., E., & Mendoza Torres, C. P. (2013). *Metodología de la investigación para bachillerato*. México: McGraw-Hill Interamericana.
- Hoge, D. R. (1995). Explanations for current levels of religious giving. First published: Spring 1995 <https://doi.org/10.1002/pf.41219950705>
- Hughes, R. L., Ginnett, R. C., & Curphy, G. J. (2012). *Leadership: Enhancing the lessons of experience* (7th ed.). New York: McGraw-Hill.
- Hunter, G. G. (1987). *To spread the power: Church growth in the Wesleyan spirit*. Abingdon Press.

- Ibidunni, O., & Mayowa, A. (2014). Predicting Performance through the Elements of Organizational Culture. *Archives of Business Research*, 2(6), 62-82. doi:10.14738/abr.26.736
- Johnson, C. (2012). Meeting the ethical challenge of leadership: Casting light or shadow (4th ed.). Thousand Oaks, CA: Sage.
- Jones, L. (2016). Mississippi missionaries' workplace spirituality and organizational commitment (1698–1725): a case study. *Journal of Management, Spirituality & Religion*, 13(4), 324-344. doi:10.1080/14766086.2016.1184099
- Jordan, R. E., Thompson, J. H., & Malley, J. C. (1991). Church Stewardship Evaluation Information Requirements: A Pilot Study. *Public Budgeting & Finance*, 11(3), 56-68.
- Kanyandekwe, S., & Boateng, I. (2013). Leadership Styles in Church Administration: A Case of the Seventh-Day Adventist Church - Ghana. *Greener Journal of Business and Management Studies*, 3(8), 378-385. doi:10.15580/gjbms.2013.8.082613802
- Kapoor, N., Kumar, D., & Thakur, N. (2014). Core attributes of stewardship; foundation of sound health system. *International Journal of Health Policy and Management*, 3(1), 5-6. doi:10.15171/ijhpm.2014.52
- Karakitapoğlu-Aygün, Z., & Gumusluoglu, L. (2013). The bright and dark sides of leadership: Transformational vs. non-transformational leadership in a non-Western context. *Leadership*, 9(1), 107-133. doi:10.1177/1742715012455131
- Katz, J. 2012. Executives Fear Leadership Shortage, *Industry Week*.
- Kılıç, E. (2013). The Relationship Among Organizational Commitment and Organizational Citizenship Behavior -A Research Study On Call Center Employees. *IS-GUC The Journal of Industrial Relations and Human Resources*, 15(3), 82-96. doi:10.4026/1303-2860.2013.0233.x
- King, A., & Adetayo, S. (2018). Impact of Strategic Planning On Organizational Performance: A Study of Unilever Nigeria PLC and May & Baker Nigeria Plc. *International Journal of Scientific & Engineering Research*, 9(2), 1256-1262. doi:10.14299/ijser.2018.02.018
- Klein, N.D. (2014). The relationship between servant leadership and employee engagement: The mediating roles of trust and fit. Omaha, NE: Creighton University.
- Kouzes, J. M., & Posner, B. Z. (2002). The leadership practices inventory: Theory and evidence behind the five practices of exemplary leader. San Francisco, CA: Jossey-Bass.

- Kouzes, J. M., & Posner, B. Z. (2012a). *The leadership challenge: How to make extraordinary things happen in organizations* (5th ed.). San Francisco, CA: Jossey-Bass.
- Laub, J. (2004). Defining servant leadership: A recommended typology for servant leadership studies. In Proceedings of the Servant Leadership Research Roundtable.
- Loughlin, G. (1999). Telling God's story: Bible, church and narrative theology. Cambridge University Press, 11(2), 12-28.
- Lumpkin, G.T. and Dess, G.G. (2001). Linking Two Dimensions of Entrepreneurial Orientation to Firm Performance: The Moderating Role of Environment and Industry Life Cycle. *Journal of Business Venturing*, 16, 429-451. doi:10.1016/S0883-9026(00)00048-3
- Luthans, F. (2002). The need and meaning of positive organizational behavior. *Journal of Organizational Behavior*, 23, 695-706
- Lutz Allen, S., Smith, J., & Da Silva, N. (2013). Leadership Style in Relation to Organizational Change and Organizational Creativity: Perceptions from Nonprofit Organizational Members. *Nonprofit Management and Leadership*, 24(1), 23-42. doi:10.1002/nml.21078
- Malphurs, A. (2005). Advanced strategic planning: A new model for church and ministry leaders. *Baker Books*, 12(2). 126-148.
- Malphurs, A. (2013). *Advanced Strategic Planning: A 21st Century Model for Church and Ministry Leaders*, (Grand Rapids, MI: Baker, 2013), 129.
- Masenya, M. J., & Booyse, J. J. (2016). A community needs responsive management training model: Re-envisioning management training for pastors of the International Assemblies of God Church. *Verbum Et Ecclesia*, 37(1), 1-9. doi:10.4102/ve.v37i1.1498. 2.
- McCann, J., Graves, D., & Cox, L. (2014). Servant Leadership, Employee Satisfaction, and Organizational Performance in Rural Community Hospitals. *International Journal of Business and Management*, 9(10). doi:10.5539/ijbm.v9n10p28
- McFague, S. (1993). *The body of God: An Ecological Theology*. Minneapolis: Fortress Press. p.11
- Miller, A. S., & Hoffmann, J. P. (1995). Risk and religion: An explanation of gender differences in religiosity. *Journal for the scientific study of religion*, 63-75.

- Miller, D., & Ewest, T. (2015). A new framework for analyzing organizational workplace religion and spirituality. *Journal of Management, Spirituality & Religion*, 12(4), 305-328. doi:10.1080/14766086.2015.1054864
- Mosadegh Rad, A. M., & Yarmohammadian, M. H. (2006). A study of relationship between managers' leadership style and employees' job satisfaction. *Leadership in Health Services*, 19(2), 11-28.
- Neis, F. D., Pereira, F. M., & Maccari, A. E. (2017). Strategic Planning Process and Organizational Structure: Impacts, Confluence, and Similarities. *Brazilian Business Review* (Portuguese Edition), 14(5), 479-492. doi:10.15728/bbr.2017.14.5.2
- Neluheni, G., Pretorius, W., & Ukpere, W. (2014). The role of Quality Strategic Planning on Organisational Success. *Mediterranean Journal of Social Sciences*. doi:10.5901/mjss.2014.v5n1p697
- Niebuhr, R. (1951). *Christ and Culture*. New York: Harper and Brothers.
- Northouse, P. G. (2004). *Leadership theory and practice* (3rd. ed.). Thousand Oaks, CA:
- Northouse, P. G. (2010). *Leadership: Theory and Practice*, 5th ed. (Thousand Oaks, CA: SAGE Publication, 2010), 3.
- O'Leonard, K. (2014). *The corporate learning factbook: Benchmarks, trends and analysis of the U.S. training market*. Oakland, CA: Bersin & Associates.
- Odom, R. Y., & Boxx, W. R. (1988). Environment, planning processes, and organizational performance of churches. *Strategic Management Journal*, 9(2), 197-205.
- Olowookere, E. (2014). Influence of Religiosity and Organizational Commitment on Organizational Citizenship Behaviours: A Critical Review of Literature. *Advances In Social Sciences Research*, 1(3), 49-64. doi:10.14738/assrj.13.61
- Olson, D. V. (1989). Church friendships: Boon or barrier to church growth? *Journal for the Scientific Study of Religion*, 28(4), 432-447. <http://dx.doi.org/10.2307/1386575>
- Ouakouak, M., & Ouedraogo, N. (2013). The mediating role of employee strategic alignment in the relationship between rational strategic planning and firm performance: A European study. *Canadian Journal Of Administrative Sciences / Revue Canadienne Des Sciences De L'administration*, 30(3), 143-158. doi:10.1002/cjas.1259
- Ouakouak, M., Ouedraogo, N., & Mbengue, A. (2014). The mediating role of organizational capabilities in the relationship between middle managers' involvement

- and firm performance: A European study. *European Management Journal*, 32(2), 305-318. doi:10.1016/j.emj.2013.03.002
- Park, C., & Yoo, S. (2016). Meaning in life and its relationships with intrinsic religiosity, deliberate rumination, and emotional regulation. *Asian Journal of Social Psychology*, 19(4), 325-335. doi:10.1111/ajsp.12151
- Pascoe, D. (2013). Living as God's Stewards: Exploring Some Theological Foundations. *Australasian Catholic Record*, 90(1), 22-33.
- Pearce, L., Hayward, G., & Pearlman, J. (2017). Measuring Five Dimensions of Religiosity Across Adolescence. *Review of Religious Research*, 59(3), 367-393. doi:10.1007/s13644-017-0291-8
- Perkins, D., & Fields, D. (2009). Top Management Team Diversity and Performance of Christian Churches. *Nonprofit and Voluntary Sector Quarterly*, 39(5), 825-843. doi:10.1177/0899764009340230
- Phillips, Oliver R., Nazarene Compassionate Ministries USA/Canada Strategic Plan-2000-2005. Kansas City: Nazarene Publishing House, 2000.
- Pradhan, S., & Pradhan, R. (2015). An Empirical Investigation of Relationship among Transformational Leadership, Affective Organizational Commitment and Contextual Performance. *Vision: The Journal of Business Perspective*, 19(3), 227-235. doi:10.1177/0972262915597089
- Pramanik, S., & Chatterjee, I. (2015). Intrinsic Motivation, Emotional Intelligence, and Perceived Organizational Citizenship Behavior among Employees in Service Organizations. *Prabandhan: Indian Journal of Management*, 8(12), 33. doi:10.17010/pijom/2015/v8i12/84376
- Prichard, S. (2013, January 24). Qualities of Servant Leadership. Retrieved October 07, 2016, from <http://www.skipprichard.com/9-qualities-of-the-servant-leader/>
- Rawlings, K., Freudenberger, D., & Carr, D. (2010). A guide to managing box gum grassy woodlands. Commonwealth of Australia.
- Razak, N., & Palahuddin, S. (2017). Director Remuneration, Family Ownership And Firm Performance: An Analysis From Malaysian Listed Firm For Period Of 2005 TILL 2013. *Corporate Ownership and Control*, 14(2). doi:10.22495/cocv14i2art10
- Redshaw, B. (2001). Evaluating organisational effectiveness. Measuring business excellence, 5(1), 16-18.
- Reeves, D., & Allison, E. (2013). *Renewal coaching*. San Francisco, CA: Jossey-Bass.

- Regan, E. (2013). Church, Culture and Credibility: A Perspective from Ireland. *New Blackfriars*, 94(1050), 160-176. doi:10.1111/nbfr.12012
- Rigby, D. & Bilodeau, B. (2015). Management Tools and trends 2015. Disponível em: <http://www.bain.com/Images/BAIN_BRIEF_Management_Tools_2015.pdf>. Acesso em 14 mar. 2016.
- Rowley, D. J, Lujan, H. D, & Dolence, M. G. (1997). *Business & Economics*. Jossey-Bass Publishers, Feb 13, 1997 (180 pages)
- Rowley, D.J., Lujan, H.D., & Dolence, M.G. (1997). Strategic change in colleges and universities: planning to survive and prosper.
- Rush, M. D. (2002). Management: A biblical approach. David C Cook.
- Sadeghifar, J., Jafari, M., Tofighi, S., Ravaghi, H., & Maleki, M. (2014). Strategic Planning, Implementation, and Evaluation Processes in Hospital Systems: A Survey from Iran. *Global Journal of Health Science*, 7(2). doi:10.5539/gjhs.v7n2p56
- Saleem, S., Goher, A., & Qamar, B. (2017). Servant Leadership and Perceived Organizational Performance: Role of Emerging Factors. *Academy of Management Proceedings*, 2017(1), 16065. doi:10.5465/ambpp.2017.16065abstract
- Samad, S. (2018). Organizational culture, strategic planning and performance: empirical evidence from organizations in Malaysia. *International Journal of Engineering & Technology*, 7(2.10), 62. doi:10.14419/ijet.v7i2.10.10956
- Sendjaya, S., & Sarros, J. C. (2002). Servant leadership: Its origin, development, and application in organizations. *Journal of Leadership & Organizational Studies*, 9(2), 57-64.
- Senthilnathan, S., & Rukshani, K. (2015). Impact of Organizational Trust on Employee Morale. *ELK Asia Pacific Journal of Human Resource Management and Organisational Behaviour*. doi:10.16962/eapjhrmob/issn.2394-0409/2015-0930.v1i2.01
- Sethibe, T., & Steyn, R. (2017). The Impact of Leadership Styles and The Components of Leadership Styles on Innovative Behaviour. *International Journal of Innovation Management*, 21(02), 1750015. doi:10.1142/s1363919617500153
- Skokan, K., Pawliczek, A., & Piszczur, R. (2013). Strategic Planning and Business Performance of Micro, Small and Medium-Sized Enterprises. *Journal of Competitiveness*, 5(4), 57-72. doi:10.7441/joc.2013.04.04

- Smith, J. H., & Scales, T. L. (2013). Stewardship: a biblical model for the formation of Christian scholars. *Journal of Education & Christian Belief*, 17(1), 79-97.
- Sousa, M, & van Dierendonck, D. (2017). Servant Leadership and the Effect of the Interaction Between Humility, Action, and Hierarchical Power on Follower Engagement. *Journal of Business Ethics*, 141(1), 13–25. doi:10.1007/s10551-015-2725-y
- Sweeney, P. J., & Fry, L. W. (2012). Character development through spiritual leadership. *Consulting Psychology Journal: Practice and Research*, 64(2), 89-107.
- Tharoor, I., & Rawlings, N. (2011). *The whole world is watching: Occupy Wall Street stares down the NYPD*. Time Magazine.
- Torgler, B. (2006). The importance of faith: Tax morale and religiosity. *Journal of Economic Behavior & Organization*, 61(1), 81-109.
- Vieira, P. (2016). T-Test with Likert Scale Variables. *SSRN Electronic Journal*. doi:10.2139/ssrn.2770035
- Weber, Max. (1958). *The social psychology of the world religions*. In Hans Gerth and C. Wright Mills (Eds.), *From Max Weber: Essays in sociology*. New York: Oxford University Press.
- Weems Jr, L. H. (2010). Church leadership: vision, team, culture, integrity. 13(2), 123-139.
- Wei, Y. (2013). Person–organization fit and organizational citizenship behavior: Time perspective. *Journal of Management & Organization*, 19(01), 101-114. doi:10.1017/jmo.2013.7
- White, A. L. & White, E. G. (1978). *The Progressive Years, 1863-1875*. Washington, DC: Review and Herald.
- White, E. G. (1878). *Spirit of Prophecy* (Vol. 4). where she says that sins will not be blotted out after the close of the investigative judgment. The Bible says otherwise, Ps, 51, 1-2.
- White, E. G. (1902). *Testimonies for the Church*, (Vol. 7). Washington, DC: Review and Herald.
- White, E. G. (1909). *Testimonies for the Church* (Vol. 9). Mt. View, CA,
- White, E. G. (1993). *Testimonies for the Church*, (Vol. 9). Washington, DC: Review and Herald.
- Wong, P. T., Davey, D., & Church, F. B. (2007). Best practices in servant leadership. *Servant Leadership Research Roundtable, School of Global Leadership and Entrepreneurship, Regent University*, 7(1), 1-14.

- Wong, T. P. and Page, D. (2003). Servant Leadership: An Opponent Process Model - 13 Servant Leadership Roundtable.
- Wulf, T., & Brands, C. (2013). Strategic Planning and Family Firm Performance. *Academy of Management Proceedings, 2013* (1), 16571. doi:10.5465/ambpp.2013.16571abstract
- Yanney, J. (2014). Business Strategy and Leadership Style: Impact on Organizational Performance in the Manufacturing Sector of Ghana. *American Journal of Industrial and Business Management, 04*(12), 767-775. doi:10.4236/ajibm.2014.412083
- Yishuang, M. (2016). Spiritual leadership at the workplace: Perspectives and theories (Review). *Biomedical Reports, 5*(4), 408-412. doi:10.3892/br.2016.748
- Yoo, A. (2014). The Effect Hofstedes Cultural Dimensions Have on Student-Teacher Relationships in The Korean Context. *Journal of International Education Research (JIER), 10*(2), 171. doi:10.19030/jier.v10i2.8519
- Zahra, S., Hayton, J., Neubaum, D., Dibrell, C., & Craig, J. (2008). Culture of Family Commitment and Strategic Flexibility: The Moderating Effect of Stewardship. *Entrepreneurship Theory and Practice, 32*(6), 1035-1054. doi:10.1111/j.1540-6520.2008.00271.x
- Zamanabadi, K., Kavousy, E., & Tehrani, M. (2015). Relationship between Hofstede's Cultural Dimensions and HSE Culture Individual According Geller Model. *Singaporean Journal of Business, Economics and Management Studies, 3*(7), 125-128. doi: 10.12816/0010967
- Zomorrodian, A. (2017). New Trends on Strategic Planning: Virtual Environment, Tech Innovation, Globalization & Organizational Performance. *SSRN Electronic Journal*. doi:10.2139/ssrn.2927486
- Zumitzavan, V., & Michie, J. (2015). *Personal knowledge management, leadership styles, and organizational performance: A case study of the healthcare industry in Thailand*. Springer.

Reginald R. Barthelemy

150 Nassau Ave, Freeport, NY 11520

Home Phone (516) 223-6738

Cell Phone (917) 302-9174

rbarthelemy7@gmail.com

OBJECTIVE

I have been in full time ministry for the past twenty years, and I have enjoyed serving GOD and His people. My goal is to preach the everlasting gospel and to uplift the name of JESUS-CHRIST into the entire world in order to prepare the people to meet the soon coming of our Lord and Savior JESUS-CHRIST.

EXPERIENCE

2016-Present

2016-Present

2010-2016

2010-2012

- *Greater New York Conference (GNYC) Ministerial Secretary & Men Ministries Director*
- *Stewardship Director, GNYC*
- *Black Ministers Association President*

Some of the committees where I serve (d) as member:

2016-Present

2016-Present

2016-Present

2008-2014

2007-Present

2007-Present

2007-2012

2002-Present

2006-Present

2006-2016

2002-Present

2003-Present

2000 & 2003

1998 & 1999

1992-1993

- *Ministerial Committee, Secretary*
- *Publishing Ministries*
- *Personnel Ministries*
- *North American Division Franco-Haitian Caucus*
- *Greater New York Academy Board of Trustees*
- *South Bay Junior Academy*
- *Greater New York Conference Executive*
- *GNYC Strategic Evangelism Committee*
- *Union Franco-Haitian Advisory Committee AUC, MA*
- *K12 Board of the Greater NY Conference*
- *Greater NY Conference Franco-Haitian Advisory*
- *Conference Nominating Committee for Two Consecutive Sessions*
- *Haitian Club President (Andrews University)*
- *Net 1998 & Net 1999 Creole Translator for Dwight Nelson & Dough Bachelor.*
- *Substitute Teacher/Tutoring at elementary & University.*
- *Keynote speaker at many Youth Camps.*
- *YAHA Guest Speaker & Presenter.*
- *YAHA Prayer*
- *Prison Ministry Group Leader, PMC Church, Michigan*

- *Preached successful weeks of prayer and revivals in the US, Europe, Africa, Asia, South America and in other parts of the world.*

EDUCATION

2019

- *Ph.D in Business Administration (Bi-Lingual) at the University of Montemorelos, Mexico.*

2012

- *D-Min in Leadership Andrews University, Berrien Springs, MI.*

1997-1999

- *Master of Divinity with Emphasis in Youth Ministry. Andrews University Berrien, Springs, MI*

1991-1995

- *B.A., in Theology, and Minor in Biblical Languages.*

1993-1994

- *B.A., in French, Southwestern Advt. University, Keen, TX*
- *Diplôme Supérieur de Langue Française Modernes Alliance Française, Paris, France*
- *Diplôme de Langue Française, Faculté Adventiste de Théologie, France*

1984-1987

- *High School Diploma, John Adams High, Queens, NY*

INTERESTS AND SKILLS

- *Fluent in Creole, English, French. Some Spanish.*
- *Play piano, drums.*
- *Song Writer*

Awards

- *Jimmie C. Culpepper Scholarship, 1995
Southwestern Adventist University, Keene, Texas*

REFERENCES

G. Earl Knight

- *President, Atlantic Union Conference 978-368-8333*

Henry Beras

- *President, Greater New York Conference 516-627-9350*