

Montemorelos University
Faculty of Business and Legal Sciences

CAUSAL MODEL OF THE FACTORS THAT PREDICT THE
GROWTH OF THE CHURCHES OF THE
NORTHEASTERN CONFERENCE
IN JAMAICA, NEW YORK

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

by

Yrvain Jean-Philippe

April 2019

ABSTRACT

CAUSAL MODEL OF THE FACTORS THAT PREDICT THE
GROWTH OF THE CHURCHES OF THE
NORTHEASTERN CONFERENCE
IN JAMAICA, NEW YORK

by

Yrvain Jean-Philippe

Main advisor: Karla S. Basurto Gutiérrez

DOCTORAL THESIS ABSTRACT

Montemorelos University

Faculty of Business and Legal Sciences

Title: CAUSAL MODEL OF THE FACTORS THAT PREDICT THE GROWTH OF THE CHURCHES OF THE NORTH EASTERN CONFERENCE IN JAMAICA, NEW YORK

Researcher's name: Yrvain Jean-Philippe

Name and degree of main advisor: Karla S. Basurto Gutiérrez, Ph.D. in Business Administration

Date completed: April 2019

Problem

The empirical model in which pastoral performance, church facility, church program, members' satisfaction, and SDA commitment, predictors of church growth for the members of the Northeastern Conference of Seventh-day Adventists fit with the theoretical model.

Methodology

The research was empirical quantitative, descriptive, exploratory, explanatory and transversal. The study population was made up of nine churches totalizing 2500 members of the Northeastern Conference in Jamaica, New York. An instrument was

administered and a sample of 222 members was selected representing 9% of the total population. After the cleaning process of the database, 186 samples remained. The substantive statistical process was based on the analysis of sequence diagrams by structural equation models, performed in AMOS 24.0.

The constructs for the four instruments used were done through factorial analysis techniques (with explained variance levels of over 65%, which are acceptable) and structural equation models (with high standardized coefficients for the indicators). For reliability of the instruments the Cronbach's alpha method was used (reaching levels higher than .8).

Results

Linear regression was used to test the hypothesis in which church growth was the dependent variable and pastoral performance, church facility, church program, members' satisfaction, and SDA commitment are the independent variables.

When applying the method of stepwise in the regression analysis, the variables church facility and member satisfaction were deleted from the model and best predictor was the variable church program because it explained 74.3% of the variance of the dependent variable church growth with an F value equal to 536.689 and p value equal to .000; two variables church program and pastor performance explain 80% of variance of the dependent variable with an F value equal to 382.093 and p value equal to .000; and three variables church program, pastoral performance and SDA commitment explain 84% of the dependent variable with an F value equal to 360.705 and p value equal to .000.

Conclusion

The confirmatory analysis is therefore supported by the empirical evidence that

the growth of the church can be generated by the performance of its pastors, its programs and the commitment of its members. So, the Northeastern conference, in its effort to grow must consider the performance of its pastors, the programs of the churches and the commitment of its members, because they are strong predictors for church growth.

Montemorelos University
Faculty of Business and Legal Sciences

CAUSAL MODEL OF THE FACTORS THAT PREDICT THE
GROWTH OF THE CHURCHES OF THE
NORTHEASTERN CONFERENCE
IN JAMAICA, NEW YORK

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

by

Yrvain Jean-Philippe

April 2019

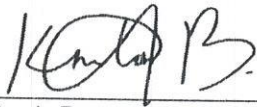
CAUSAL MODEL OF THE FACTORS THAT PREDICT THE
GROWTH OF THE CHURCHES OF THE
NORTHEASTERN CONFERENCE
IN JAMAICA NEW YORK

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

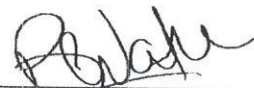
por

Yrvain Jean-Philippe

APROBADA POR LA COMISIÓN:



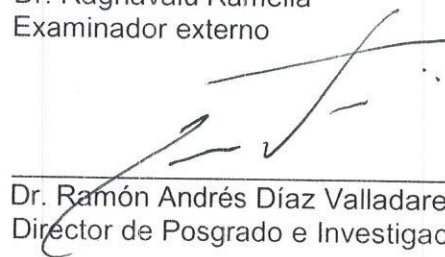
Asesor principal: Dra. Karla Saraí Basurto
Gutiérrez



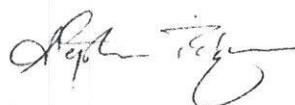
Dr. Raghavalú Ramella
Examinador externo



Miembro: Dr. Omar Arodi Flores
Laguna



Dr. Ramón Andrés Díaz Valladares
Director de Posgrado e Investigación



Miembro: Dr. Stephen Wayne Pilgrim

22 de abril de 2019

Fecha de aprobación

DEDICATION

Genesis 35:3 ...God answered me in the day of my distress and was with me in the way which I went. (KJV)

To God, for paving the way for me for the past thirty-nine years of pastoral ministry; to the memory of my father Augustin Jean-Philippe and my mother Silina Samedy Jean-Philippe, because of their faith I am who I am; to my faithful companion of 37 years, Marlaine Saint-Louis Jean-Philippe, the visible angel of my life; to my ten siblings Gamaliel Jean-Philippe, Eustache Jean-Philippe, Abdonel Jean-Philippe, Julie Jean-Philippe, Lotard Jean-Philippe, Guy Herard Jean-Philippe, Estha and Esther Jean-Philippe, Irlet Jean-Philippe and Angeline Sophonie Jean-Philippe; and to all my parishioners from La Gonave (Haiti) to Horeb (New-York), I dedicate this work.

TABLE OF CONTENTS

LIST OF FIGURES.....	viii
LIST OF TABLES.....	ix
ACKNOWLEDGEMENTS	x
Chapter	
I. INTRODUCTION.....	1
Background.....	1
Pastoral Performance	1
Church Member Satisfaction	2
Church Building Facility	3
SDA Mission Commitment.....	3
Church Growth	4
Definition of Terms	4
Relationship between Variables.....	5
Pastoral Performance and Church Growth.....	5
Member Satisfaction and Church Growth	6
SDA Commitment and Church Growth	6
Pastoral Performance and Member Satisfaction	7
Member Satisfaction and SDA Church Commitment.....	8
Church Building Facility and Member Satisfaction.....	9
Church Programs and Member Satisfaction	9
Problem Statement	10
Hypothesis	10
Research Objectives	11
Justification	11
Limitations.....	14
Delimitations	15
Assumptions	15
Philosophical Background.....	15
Church Growth	15
Pastoral Performance	20
Church Member Satisfaction	21
Church Building Facility	23
Church Programs	24
Mission Commitment	27

Study Organization	30
II. LITERATURE REVIEW	32
Introduction	32
Importance	32
Pastoral Performance	32
Church Building Facility	33
Church Programs	34
Member Satisfaction	37
SDA Mission Commitment	38
Church Growth	39
Dimensions	41
Pastoral Performance	41
Church Building Facility	42
Church Programs	43
Member Satisfaction	43
SDA Mission Commitment	44
Church Growth	45
Relationships between Variables	46
Pastoral Performance and Church Growth	46
Pastoral Performance and Member Satisfaction	48
Pastoral Performance and Church Programs	49
Pastoral Performance and Building Facility	51
Church Programs and Church Building Facility	52
Church Programs and Member Satisfaction	53
Church Building and Member Satisfaction	55
Church Member Satisfaction and Church Growth	56
Church Member Satisfaction and SDA Member Commitment	57
SDA Member Commitment and Church Growth	58
Research about the Variables	59
III. METHODOLOGY	63
Introduction	63
Type of Investigation	63
Population	64
Sample	64
Measuring Instruments	65
Variables	65
Instrument Development	65
Instrument Validity	66
Content Validity	67
Validity of the Constructs	67
Operationalization of the Variables	83

Main Null Hypothesis	86
Null Hypothesis	86
Operationalization of Null Hypotheses	86
Data Collection	86
Data Analysis	87
IV. ANALYSIS OF THE RESULTS	88
Introduction	88
Population and Sample	88
Demographic Description.....	89
Gender	89
Education Level.....	89
Ethnic Groups.....	89
Arithmetic Means	90
Pastoral Performance.....	90
Church Facility.....	91
Church Program	92
Member Satisfaction.....	93
SDA Member Commitment.....	94
Church Growth	95
Multiple Regression Assumptions	96
Null Hypothesis.....	97
Summary of Chapter.....	100
V. CONCLUSIONS, DISCUSSIONS AND RECOMMENDATIONS	102
Introduction.....	102
Conclusions	102
Arithmetic Means	103
Pastoral Performance	103
Church Facility	103
Church Program	103
Member Satisfaction	104
SDA Member Commitment.....	104
Church Growth.....	105
Principal Hypothesis.....	105
Discussions	106
Pastoral Performance.....	106
Church Programs	107
SDA Member Commitment	110
Church Facility and Member Satisfaction	111
Recommendations.....	112
To the Administrators of the Northeastern Conference and Pastors	112
To the Pastors of the Northeastern Conference	113

For Future Research.....	114
Appendix	
A. INSTRUMENTS.....	115
B. FACTORIAL ANALYSIS.....	123
C. VARIABLE OPERATIONALIZATION	132
D. DEMOGRAPHIC VARIABLES.....	137
E. NULL HYPOTHESIS ANALYSIS.....	139
REFERENCES.....	143
CURRICULUM VITAE.....	159

LIST OF FIGURES

1. Research Model	11
2. Percentage of baptisms at the Northeastern Conference during the last seven years, 2010-2017	12
3. Linearity of growth year-over-year relative to the 2010 reference year at the Northeastern Conference of Seventh-day Adventists.	13
4. Model 1	98
5. Model 2	99
6. Model 3	100

LIST OF TABLES

1. Baptisms at the Northeastern Conference during the Last Seven Years	14
2. Rotated Matrix of Pastoral Performance	69
3. Rotated Matrix of Church Facility	72
4. Rotated Matrix of Church Program.....	74
5. Rotated Matrix of Member Satisfaction	77
6. Rotated Matrix of SDA Commitment	79
7. Rotated Matrix of Church Growth.....	82
8. Reliability of the Instrument	84
9. Operationalization of Hypotheses	87
10. Education of the Participants.....	90
11. Ethnic Groups in the Participants	90
12. Age Groups in the Participants.....	91
13. Arithmetic Means for Pastoral Performance.....	92
14. Arithmetic Means for Church Facility.....	93
15. Arithmetic Means for Church Program	94
16. Arithmetic Means for Member satisfaction	95
17. Arithmetic Means for SDA Commitment.....	96
18. Arithmetic Means for Church Growth	97
19. Regression Results	99

ACKNOWLEDGEMENTS

Working as the pastor and chaplain of the Seventh-day Adventist University of Haiti, I was inspired to leave my country to go to Andrews University to complete my studies. I had the option of entering the US with the hope of using evangelistic crusades to finance my tuition. However, after consulting my brother and my friend, the Dean of Faculty and Theology at the SDA University in Haiti, he reminded me that without a port of attachment in the US, my presence would simply provoke more fear than confidence. Then, I renounced to my plan to leave Haiti. Dr. Elie Henry Junior, Inter American Division President, thank you for your wise advice!

Thankfully by God's grace I received a call from Southeastern Conference of the Seventh Day Adventists to work in Florida. From there, I received another call to join the Northeastern Conference. Recently, under the leadership of the ministerial leader of that conference, this Ph.D. program has been instituted. All my thanks and profound respect to Dr. Ainsworth Joseph, the ministerial leader of the Northeastern Conference! Through Dr. Joseph's vision and his determination, this program became a reality. Moreover, he convinced me I could make it when I wanted to quit because I couldn't see the light at the end of the tunnel.

At Montemorelos University I was reluctant to leave the topic of my thesis to my avail but to leave it in the hands of God, my adviser. Unmistakably, my God responded to my prayers and directed me to hear the wisdom of Dr. Karla Saraí Basurto Gutierrez, who led me through this long and difficult process. Dr. Karla is a rising star in the sky

of Montemorelos University. To you, Dr. Karla, “may the fruits always hold to the good promises of the flowers”! Please receive my most sincere thanks.

To the compassionate and respectful Dean of this PhD program, Dr. Pedro González, who did everything he could to make my stays pleasant in Mexico; to all my good professors, Dr. Omar Arodi Flores Laguna, Dr. Ronny Kountur and Dr. Stephen Pilgrim, who gave great advice on how to complete the thesis; and to all supporting classmates, I say thank you.

CHAPTER I

INTRODUCCIÓN

Background

In this following section, we will provide a brief compilation of definitions of the latent variables of this research, such as: (a) pastoral performance, (b) church member satisfaction, (c) church programs, (d) building facility, (e) SDA mission commitment, and (f) church growth.

Pastoral Performance

Nauta (2003) expresses that the feeding of his flock by diligent preaching is the responsibility of the pastor, and points to the work of salvation for the lost as the final pillar of pastoral ministry.

Harmon, Blake, Armstead, and Hebert (2013), in a study aimed to describe the eating habits and pastoral identities of African-American pastors, found that when pastors describe themselves as pastors, dimensions such as pastor's heart, teacher, motivation and role model come out.

As a local church leader, on a theological basis, the pastor is seen by Cartledge and Swoboda (2016) as a servant, a shepherd, an elder and overseer.

Perry (2016) defines the pastor as a theologian and advocates for the pastorate field to be filled with the best theologians because it is a field of the greatest theological challenges.

Heidebrecht (2015) acknowledges the authority of the pastor in a church that is committed to his faithfulness in the proclamation and explanation of the bible; and Heidebrecht (2015) also recognized that this faithfulness must be tested and attested by the community and his own life experience.

Church Member Satisfaction

This variable will be defined with the idea in mind that the SDA Church member can be seen through two different lenses: as a missionary that has a personal ministry work to do and, as a customer to whom the Church offers its different services. In fact, for Baskar (2016), job satisfaction has been viewed as the most difficult construct and represents the attitude an employee has toward her/his job. Khiavi, Dashti, and Zergani (2016) present it as the most challenging organizational concept.

Tsounis, Niakas, and Sarafis (2017) said that job satisfaction is an important predictor for management, and it is related to good organizational functioning.

Olaniyan and Hystad (2016) found that employee job satisfaction is a factor that can be influenced by authentic leadership. Wiess (2017) sees in job satisfaction a very good gauge that management can use to evaluate the complete development of the employee within an organization.

Bae (2012) says that customer satisfaction is one of the most important metrics in marketing, since firms regard customer satisfaction as one of the key business goals for evaluating the effectiveness of their business operations.

Ramamoorthy, Gunasekaran, Roy, Rai, and Senthilkumar (2018) and Tanveer and Lodhi (2016) found that customer satisfaction is highly impacted in a positive way by service quality, and it increases purchase. Hamilton, Martin and Martin (2012)

found the parishioners' satisfaction as a result of their secure attachment.

Church Building Facility

According to Ibem, Opoko, Adeboye, and Amole (2013), the primary purpose of buildings is to provide occupants with a convenient, safe, comfortable, healthy and secure indoor environment. Peck (2002) presents church facilities as tools to support and foster the ongoing mission of the Church. Ibem et al. (2013) continues to argue that buildings should respond to the expectations of their users and community in meeting their needs and aspirations, and this will be possible because they will support their daily activities and eventually contribute to the artistic aspect of the building environment.

SDA Mission Commitment

Tanchanpongs (2012) ties conviction through the integral mission of the Church with the desire to become more relevant.

Fritz, O'Neil, Popp, Williams, and Arnett (2013) define the commitment concept as the bond of an individual to his organization. Khan, Masrek, and Nadzar (2015) define it as the attachment of a worker to an organization; and Dögl and Holtbrügge (2014) connect the commitment of an employee to the environmental reputation of his/her company. Fritz et al. (2013) presents the organizational commitment as the level of the intention of an employee to stay with the organization, to share its values, and also his pride to work with that company; and Çogaltay (2015) presents the qualifications that constitute the organizational commitment such as the desire of employees to stay in an organization, the quality of the relationship among them, the integration of their goals, their loyalty, their interests and endeavors.

De la Rosa Alburquerque and Carrillo (2010) define the mission of the Church not as a part of its program, but as a program in itself. The Church's identity is found in the calling and the sending action of Jesus: "As the Father has sent me, so I send you" (John 20:21). Therefore, the SDA mission commitment can be defined as the engagement of the members toward the accomplishment of the program or the mission of the Church as an organization.

Church Growth

Church growth has a numerical connotation. In fact, Ratnam Palla (2010) mentions the necessity of using numbers to set objectives for the Church.

Numbers are used to explain the growth of the Church, either at the local Church level or at a higher area level. For example, Myers (2014) uses numbers to explain growth of a church New York, USA; the St. Paul Community Baptist Church established in 1927, with fifteen worshippers in the Brownsville section of Brooklyn that grew to more than three thousand by 2009. Alfaro (2014) also uses numbers to explain the legendary church growth in Latin America, that grew from 160,000 Evangelicals in 1916 to 60 million in 2010.

Nxumalo (2014) mentions that church growth has an association with the global population growth; an increased number of people will be searching for the light of the gospel of Jesus Christ.

Definition of Terms

In this section, a few terms need to be clearly explained for the purposes of the present study.

Pastoral performance. The maximum use of the pastor's skills in the fulfillment of his multidimensional mission.

Building facility. It is the imposing church building with a nice appearance, a lot of space and plenty of parking.

Member satisfaction. It refers to the positive feeling of the church members regarding their church.

Church growth. The spiritual and numerical growth of the church.

Church program. Represents the different services offered by the church to its members and the community.

SDA mission commitment. It is the complete dedication and total engagement of the Church members to the accomplishment of the mission of the SDA Church that is to spread the gospel around the world.

Relationship between Variables

In this research, there are a few variables to consider such as: pastoral performance and church growth, member satisfaction and church growth, SDA member commitment and church growth, pastoral performance and member satisfaction, pastoral performance and member satisfaction and SDA member commitment, church building facility and member satisfaction, church programs and member satisfaction.

Pastoral Performance and Church Growth

For Finley (1982, cited in Timm, 2008) the growth of the Church depends on the pastor that represents the key element or the tool that God uses to make it happen.

The pastor is the main leader of the Church. Cloud (2013) announces a good

result when a leader leads in such a way that people can follow. In fact, Hong (2014) presents pastoral leadership as vital to the growth of the congregation. Engelberg, Fisman, Hartzell, and Parsons (2016) found that pastors are important determinants for church growth; and Engelberg et al. (2016) argues that the pastor's ability is a key factor that determines religious participation and church growth.

Mutia (2016) found that strategic direction can generate infrastructural growth and recognized also that fact to sustain an effective church culture as a strong predictor of numerical growth. Therefore, there is no doubt about the fact that the growth of the church can be also fostered by the pastor and his/her the responsibility to assume its leadership.

Member Satisfaction and Church Growth

Sabir, Ghafoor, Hafeez, Akhtar, and Rehman (2014), agree that customer satisfaction not only measures the worth of a business, but also its growth. Chuang, Liu, and Chen (2015) found that service quality critically affects customer satisfaction, and both facilitate the retention of customers and stimulate repurchase behavior. Customer satisfaction is considered as one of the most essential factors able to influence the effectiveness of a company Chuang et al. (2015). Nuseir and Madanat (2015) Customer satisfaction is a generator of positive and productive impact on business growth. Therefore, it is quite understandable that the satisfaction of church members will positively impact its growth.

SDA Commitment and Church Growth

Susanty and Miradipta (2013) found that organizational commitment has a significantly positive effect on an employee's job performance. Khan et al. (2015) said

that through the attachment that the worker has to his organization, the organization reaches its goal even though the worker utilizes his/her current skills.

Therasa and Vijayabanu (2016) found that the productivity and functioning of any organization are greatly impacted by the work commitment, which is a vital element to a committed workforce. Essentially, a committed workforce is for a competitive and constricted market system.

As a result, Cronshaw, Powell, Hancock, Sterland, and Wilson (2014) acknowledged that the vitality of a church is connected to its ability to outline a clear vision to what its members are strongly committed to. The growth attendance of that church is related to that commitment; and one of the best ways to predict the attraction of newcomers to a church is to know the levels of commitment to that vision. Cronshaw et al. (2014) also found that this commitment of its members needs to connect with the vision of the church or else the growth of the church is in jeopardy. The Redeemed Christian Church of God in the United Kingdom is an example on how connected this point can be measured. They have inspired motivated and committed members to propel the involvement of the laity in church mission planting (Adedibu, 2016).

Pastoral Performance and Members' Satisfaction

Mehta and Maheshwari (2013) found that employees' job satisfaction and affective organizational commitment are negatively impacted by toxic, destructive and dysfunctional leadership behavior. This statement creates the presupposition that the pastor as a leader, if his leadership is toxic, it can affect church commitment negatively. On the other hand, Webb (2013) found that the creation of positive relationship by managers and leaders with their coworkers can minimize possibilities for negative

outcomes from their employees, and the utilization of emotionality and sociability can help managers and leaders reach the goals of their companies and enhance their career. This is also applicable to the pastoral performance and church member's satisfaction situation.

Büssing, Frick, Jacobs, and Baumann (2016) confirm the fact that a vibrant spiritual life, facilitated by pastoral work, generates life satisfaction and several health factors. The pastoral performance can lead a church through a transformative experience, and Siew (2013) using the example of Copenhaver, the pastor at Wellesley Congregational Church (WCC) in Wellesley, Massachusetts, expresses the positive feeling of a church that became a "learning-growing-serving-witnessing community" because the pastoral leadership was able to integrate both congregational life and learning together. Therefore, there is a tie, a strong correlation between pastoral performance and member satisfaction.

Member Satisfaction and SDA Church Commitment

Boehm and Cohen (2013) found that positive experience within a community generates commitment to that community, and Saridakis, Muñoz Torres, and Johnstone (2013) in comparison with an organization of same size, the organizational commitment is higher where the employees' satisfaction is high. For example, Kont and Jantson (2014) enumerate many factors that enabled the commitment and loyalty of the Estonian University librarians; among them job satisfaction was the first one to be mentioned. Arora, Yousaf, and Gupta (2015) found that there is a positive relationship between employee commitment and customer satisfaction, and Valaei and Rezaei (2016) argue that job satisfaction generates affective and normative commitment. Therefore, the

satisfaction of church members can predict their commitment to the accomplishment of the mission of the Church.

Church Building Facility and Member Satisfaction

There is a strong relationship that exists between church building facilities and church member satisfaction. In fact, Greenwell, Fink and Pastore (2002) as well as Bu Jawdeh (2013) found that the strategic planning of physical facilities and the perception of the service personnel are factors able to influence client satisfaction. They argue that physical environment features affect customers' behavior and attitudes therefore, along with other quality factors, they should take into account building facility constructions in order to generate customer satisfaction.

Abu-Shanab (2014) says that when looking for the satisfaction of customers and beneficiaries, his projects need to be aligned with the government directives just to improve excellence in the different services offered to the public. The satisfaction of a building user has a direct relationship with the overall performance of that building, according to Ibem et al. (2013). Tahaafe-Williams (2016) use intentional capacity building of church members to target socio-cultural diverse congregations. Therefore, a good building facility will positively impact the satisfaction of the church members.

Church Programs and Member Satisfaction

Church programs and events can contribute to the satisfaction of the community church members. As a matter of fact, Gunton, Bruce, and Stoodley (2012) discovered many kinds of learning activities that can inform the church communities such as spiritual, theological, organizational, corporate, academic, educational, philosophical, community

and personal programs. This kind of religious literacy can play a significant role in the lifelong learning process of the church community members, like bringing a vital contribution to the happiness and growth of the church.

Weeks et al. (2016) found that church programs, such as sexual health awareness programs, can be beneficial to the church. Such programs help bring awareness to adolescent youth, that are fighting against higher risk of disease and unwanted pregnancies. Weeks et al. (2016) argues that this tool can be used by churches to improve health awareness results and readiness in youth members.

Church programs constitute a dynamic satisfaction generator for the church in a way that increases the involvement of church members. Church programs and events provide a sense of accountability and belong amongst the members. Programs serve as a tool that can be beneficial for their development. That is why Arthur and Rensleigh (2015) advocate for the use of online technologies in the development of small churches to enable them to improve the participation of members in church programs.

Problem Statement

Are pastoral performance, church facility, church program, member satisfaction, and SDA commitment predictors of church growth for the members of the Northeastern Conference of Seventh-day Adventists? (see Figure 1).

Hypothesis

Pastoral performance, church facility, church program, member satisfaction and SDA commitment are predictors of church growth for the members of the Northeastern Conference of Seventh-day Adventists.

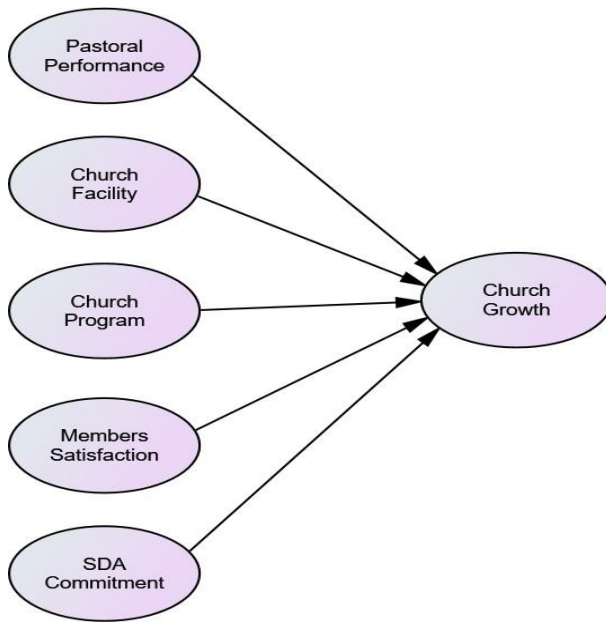


Figure 1. Research Model.

Research Objectives

1. Build questionnaires for measuring pastoral performance, building facilities, church program, and satisfaction of the members, SDA mission commitment and church growth.
2. Evaluate the character of the proposed model to explain and evaluate the theoretical relationship between constructs.
3. Assess the variables involved in the study: pastoral performance, building facilities, church program and satisfaction of the members, SDA mission commitment and church growth.

Justification

An analysis of the Northeastern Conference membership as it is shown in the

Adventist. Net gives the perception that the numerical growth can be considered as a descending arrow, as expressed by Figure 2 and 3 and Table 1.

Figure 2 shows unsupported growth in percentage of baptisms at the Northeastern Conference during the last seven years, 2010-2017. This growth is calculated year after year and is compared to the previous year. However, this progress quickly faded as shown by the 2014 figures recording the largest decline in the observed range (2010-2017). Thus, in 2014, growth was negative by more than 28% compared to 2013, i.e. 587 fewer baptisms. Growth at the Northeastern Conference jumped 25% in 2015, compared to 2014, which translates concretely into 373 baptisms. However, it should be noted that this quantitative growth is quite small to compensate for the underperformance

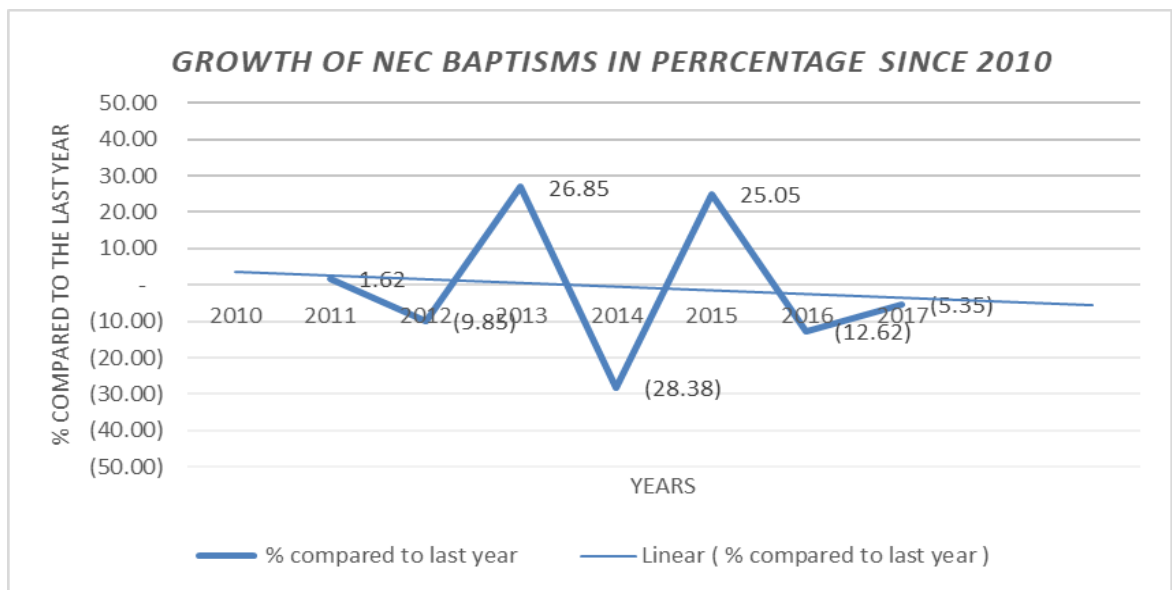


Figure 2. Percentage of baptisms at the Northeastern Conference during the last seven years, 2010-2017.

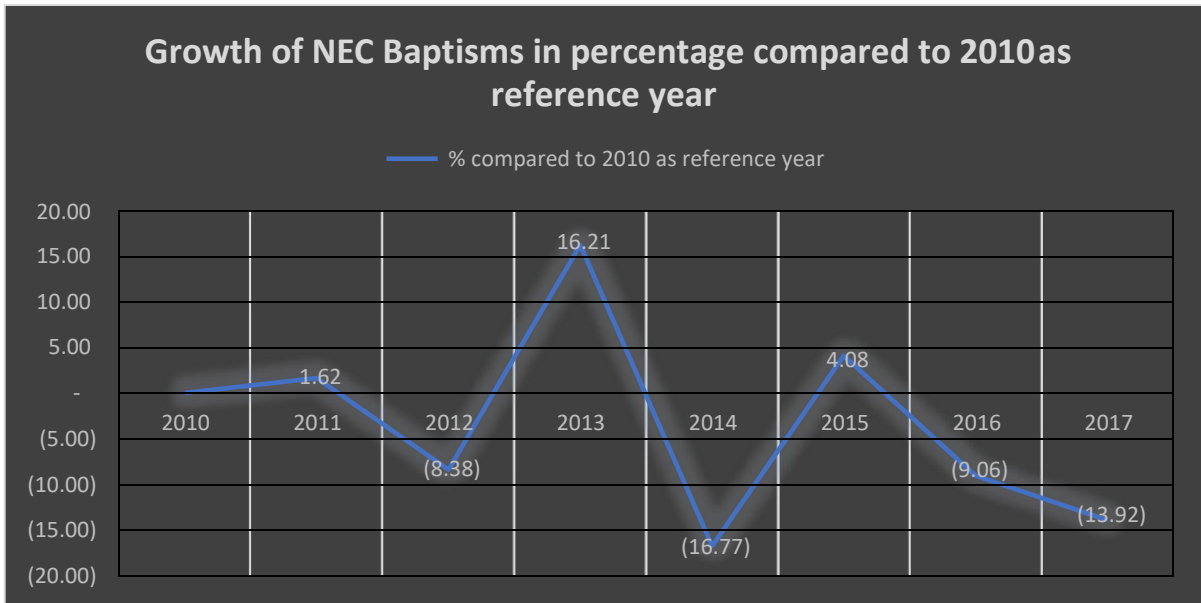


Figure 3. Linearity of growth year-over-year relative to the 2010 reference year at the Northeastern Conference of Seventh-day Adventists.

Table 1

Baptisms at the Northeastern Conference during the Last Seven Years

Years	Baptisms	% compared to last year	% compared to 2010 as reference year
2010	1789		
2011	1818	1.62	1.62
2012	1639	(9.85)	(8.38)
2013	2079	26.85	16.21
2014	1489	(28.38)	(16.77)
2015	1862	25.05	4.08
2016	1627	(12.62)	(9.06)
2017	1540	(5.35)	(13.92)

of 587 fewer baptisms in 2014. In the last two years that follow, 2016 and 2017, the percentage baptismal growth was negative from one year to the next compared to the previous year. Table 1 also shows the negative trend of growth from 2010 to 2017.

Figure 3 shows that the linearity of growth year-over-year is relative to the 2010 reference year. All growth was calculated from the 2010 reference year. This allows us to calculate the average growth for the period 2010-2017. During the period observed, the average growth was negative, $[(1722-1789) / 1879]$ 3.76%, compared to 2010 which quantitatively represents 1722 baptisms on average for the 1789 baptisms of the reference year 2010. In addition, Figure 3 confirms that the 25% of the growth in 2015, in Figure 2, is simply due to the quantitative underperformance of 2014 (only 1489 Baptisms). In Table 1 the 2015 growth, compared to the 2010 reference year, is only 4%. Figure 3 confirms that there is a negative growth trend that has been increasing year after year since 2016.

Limitations

In the development of this research, some relevant constraints are considered for the improvement of this study:

1. Unable to theoretically test the relationship, together, of all variables in the model.
2. The application of the instrument requires the participation of third parties.
3. The Northeastern Conference of the Seventh-day Adventists includes about four states in the United States of America. Therefore, the researcher will mail and email the instrument to as many places as possible.
4. Money and time challenges.

Delimitations

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

1. The instruments will be answered by SDA members.
2. The instruments may not be answered by all the different ethnicities that compose the constituency of the NAD.

Assumptions

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

1. It is expected that the members answered the instruments responsibly.
2. The theoretical basis of relations between constructs is based on authors who know the subject.
3. The research used as the basis of relations between constructs for this research is empirical, prepared with scientific rigor and significantly acceptable.

Philosophical Background

In this part of our study, we will display from the Scriptures and other sources our philosophical view of the constructs of our paper on how they relate to God, the unique Sovereign of the universe. Those constructs are: (a) pastoral performance, (c) church member satisfaction, (d) church programs, (e) building facility and (f) SDA mission commitment and (g) church growth.

Church Growth

Let us start with “church growth”, the dependent variable. The growth of the church is a divine concept that includes various components. Christianity grows,

moves, and also presumes that the transformative character of that concept can fuel the advancement of the SDA Church. In fact, the relevance of this Biblical promise is described in the Book of Isaiah, “The wilderness and the solitary place shall be glad for them; the desert shall rejoice, and blossom as the rose” (Isaiah 35:1).

A thriving church is of uttermost importance for the church leadership and progression. We can see historically that the church of the living God, from the past to the present, is a growing enterprise. It is remarkable to underline that through the Bible, in

both Old and New Testament, the desire of God for His people is that they grow in numbers. In Eden, God blessed Adam and Eve and ordered them to be fruitful, and multiply, and replenish the earth (Genesis 1:28). Abraham was promised an innumerable posterity (Genesis 13:16). The Israelites went down to Egypt with seventy or seventy-five people (Deuteronomy 10:22, Acts 7:14); but they left Egypt with “... about 600,000 on foot, beside their families” (Exodus 12:37). King Solomon testified that the Lord’s people were “a people too numerous to be numbered or counted” (1 Kings 3:8).

From the biblical perspective, growth is divine; it is derived from the initiative of God. God only gives life, and life is dynamic. Every organism that has life in it must grow. Growth indicates how well the body appropriates and digests the different nutrients that are at its disposal. So, it is then like the spiritual qualitative and quantitative growth of the church. The Apostle Paul attributes to God only as the multidimensional church growth initiative. Whatever the meaning that growth could get, numerical growth, either spiritual maturity or the practice of good works, ontologically speaking, this concept is divine (1 Corinthians 3:5-11; 2 Corinthians 9:6-11).

Only God causes growth to happen. Paul continues to explain that church growth

occurs under the leadership of Christ through the ministries of edification as it is written: “Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone (Ephesians 2:19-20).

In the New Testament the word growth is used as the manifestation of the work of God using the analogy of the growth of the nature: “But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty” (Matthew 13:23). The numerical growth trend line of the apostolic church was an ascending paradigm. In fact, we found that Jesus started the Christian movement with His 12 disciples (Matthew 4:18-22), and from that number, He chose 70 more disciples (Luke 10:1).

On the day of Pentecost, the number was one hundred and twenty (120) disciples praying together (Acts 1:15); at the end of the day the number went to three thousand (3000) souls. In one day, that church grew at a rate of 2500% (Acts 1:15; 2:41). From three thousand (3000) it went to five thousand (5000) believers (Acts 4: 4) and from five thousand (5000) believers to the great multitude (Acts 4:32).

It is interesting to point out in the book of Acts, growth is an important concept relating to the missionary activity of the Church and its extension: “And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests was obedient to the faith” Acts 6:7 (KJV). “But the word of God grew and multiplied” (Acts 12:24). “So mightily grew the word of God and prevailed”. (Acts 19:20).

Therefore, a growing church should be a normal and acceptable move where

any kind of negative concern should not impact the efforts and sacrifices made to increase the numbers in the church. It is understandable that Christian theology should support the initiative to numerically grow our churches, which represent constraints or obligations or rules of faith. Adding new members to the church is so important that no one should talk down but should look at it as the dominant preoccupation of the first Christians (Hole, 2016).

For Worancha (2012) it is normal for Christians to strive toward numerical growth because that is the main reason for the gospel to be preached to every nation, tribe, and tongue, and he continues to say that this search for numerical growth should never be done at the detriment of the quality growth. Therefore, the importance of evangelism is to bring new converts to the church and should not be downplayed. This alone helps drive the church's mission and values.

The growth concept is very important in the SDA Church, because it is essentially a missionary church, as stated by the General Conference of the Seventh-day Adventist, which is the worldwide Church headquarters. Therefore, its duty is to launch the call of the everlasting gospel to all people in order for them to become disciples of Jesus Christ, this gospel that is contained in the three angels messages Revelation 14: 6-12, and to make the world ready for His soon coming. Our identity as a church is defined as the remnant church of the end of times Bible prophecy. As a church we should act either individually or collectively as ambassadors of the Lord's kingdom and bearers of message of the second coming of Jesus to the whole world (General Conference of Seventh-day Adventist Church Executive Committee, 2014). It is therefore clear that the Seventh-day Adventist (SDA) mission is a growth shifted church, a church

that was born to grow. It is an underlined fact that the growth concept that is incorporated in the SDA mission makes the possibility for the church to grow even more optimistic. By its transformational characteristic, well understood in the fact that the church members are called to develop Christ-likeness wherever they are, and in every dimension of their lives, either life itself, or in discipline, teaching, communicating, healing and serving (General Conference of SDA Church Executive Committee, 2014); the narrative of this mission is, then, subject to create in the SDA members the urgency to live their lives following a high spiritual standard that is a generator of church growth. McKee (2003a) believes that the healthy heart of the church member finds its fullest expression in sharing his/her faith with others, and for somebody to be focusing on others, he or she needs to live a balanced life.

From the beginning of the Christian Church, quality life has been a key determinant factor in its growth process as Dreyer (2012) reminds us. The sanctity of life of the early Christians had a great positive impact on their reproduction; their amazing growth remains an enigmatic topic for researchers.

It is vital for our Church to look at evangelism through the same lenses of the apostolic church, whose passion for evangelism fueled the growth of the early Church structure. Today, if we share that same passion, our church will also experience an extraordinary growth. When evangelism is considered the main mission of the church, this kind of mentality will generate growth for the church (Ward, 2013); and that growth is seen through the growth dimensions described by (Choi, 2000) that are: qualitative, numerical, extensional and international. Therefore, it is necessary to point out some key factors that can generate growth the church. These main factors are highlighted below.

Pastoral Performance

Oftentimes, the term pastor relates to a caregiver, provider, counselor, leader, teacher, or biblical expert. God incorporates all these attributes, and by the power of the Holy Spirit He created man to feed His sheep, which is the heart of a true shepherd. The pastor is a shepherd and God is called the “Shepherd of Israel” (Psalms 80:1). Jesus identifies Himself as the “Good Shepherd” (John 10:11). He is also called “the Sovereign Pastor” in 1 Peter 5:4. He empowers pastors to lead His flock from bondage to freedom, from darkness to light, from despair to hope, from this present world to eternity.

Pastors assume the responsibility of the whole church. The overall leadership, staff members, and various ministerial departments are all under his or her control. God holds pastors accountable for taking care of His children. It is with sadness that He reproaches those that He has established pastors over His flock, because they have failed their sacred duty to bring satisfaction to their members.

“Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, thus saith the Lord GOD unto the shepherds; Woe [be] to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?... And they were scattered, because [there is] no shepherd: ...my flock was scattered upon all the face of the earth, and none did search or seek after them” (Ezekiel 34:2-6).

The lack of care from the shepherd will cause dissatisfaction and lack of engagement of the sheep and will negatively impact the growth of the flock. So, God created pastors as leaders of His flock. The pastor should remember that his work is to love and work according to God’s will. The pastor’s work should come from love and passion, because if both are not felt emotions, the congregation will cease to engage in

church programs. For example, the prophet Daniel was authentic, dedicated, and kept his integrity during his time. In trying to see through the lenses of Jesus, His maker, the pastor will be enabled to deal with the most difficult characters, because in every human being he will perceive a candidate for the Lord's kingdom.

Church Member Satisfaction

God is known as someone who satisfies the needs of His people. We find this reference in the Book of Isaiah, "The LORD shall guide thee continually and satisfy thy soul in drought" (Isaiah 58:11). All true satisfactions come from Him, and His satisfactions are perfect and complete. With great pleasure, He satisfies the longing soul. Jesus knew that in satisfying His loved ones, they would be prepared to spread His grace and His love to thousands upon thousands, as the examples of the Samaritan woman and the two demoniacs testify about that.

White (1898) explains that whenever someone has been in contact with Christ the Living water, he or she becomes, in return, a fountain of life to quench other people's thirst. Because he or she has received the grace of God, he or she will share it also with others. Like fresh water gushing in the wilderness, so is the presence of God in the soul that receives his grace. After her soul was satisfied because of her encounter with Jesus the Messiah, the Samaritan woman went to testify about Jesus (John 4:28, 29).

After Jesus delivered the demoniacs of Gadara, and brought perfect satisfaction to them giving them great peace and total restoration (Matthew 9:28-34, Mark 5:1-20), and these men became missionaries in that area. In fact, Matthew reports two men, but Mark and Luke report one. Probably one had been more energetic than the other. Even though Jesus was cast out from this area by its inhabitants because of the loss of their

pigs, he was triumphantly welcomed by those same inhabitants when He returned.

White (1898, p. 135), in the chapter "Peace, Be Still", makes it clear:

When Jesus returned to Decapolis, the people flocked about Him, and for three days, not merely the inhabitants of one town, but thousands from the entire surrounding region, heard the message of salvation. Even the power of demons is under the control of our Savior, and the working of evil is overruled for good.

Since they were satisfied, they became Jesus' satisfied agents. Jesus used the two satisfied men to create a growth to thousands.

From these two biblical examples, it is obvious that creating satisfaction was, for Jesus, a tool for church growth. Satisfaction can create zealous propagators that will take in consideration the growth of the Church. For this it is important to know how satisfaction facilitates the growth of the Church.

How does a satisfied member behave? There is no doubt about it, a satisfied church member will be happy to participate actively in the different activities of his/her church and be ready to spread the Gospel, which is the true mission of the Church. A satisfied member will be a committed member whose determination and free engagement to the development of his/her Church will be an asset for its growth. Therefore, it becomes imperative for a church to provide satisfaction for its members, because it will generate their commitment and engagement, which will be like energy to fuel the growth engine of the Church. The legendary growth of the apostolic church was also due to the satisfaction of its members as they followed the pattern of work that Christ had fashioned for them. As a result, they were so satisfied that people would simply join them to praise God together (Acts 2:44-47).

A church with satisfied members is one where members feel integrated, useful, and share mutual understanding among themselves. It is a church where members feel

they belong, where members understand emotional boundaries, but “rejoice with them that do rejoice, and weep with them that weep” (Romans 12:15). It is a church where members’ spiritual, social, and even physical needs are met.

This church is also a church that tries in its daily living to reflect the life of Jesus, to strive toward the elevated heights of spirituality by eradicating from its midst the presence of sin, which is the true enemy of love. It is a church that has been taught the teachings of the Bible, well-nourished in the precepts of Christ. The pastor’s job is to facilitate this peaceful, loving and spiritual atmosphere within the church. As its, he will manage every factor that may have a positive effect on the satisfaction of his members, such as church facilities and its programs. And the question is: To what extent can these two factors generate the growth of the church? Church facilities will be considered first.

Church Building Facility

The terms church building facility is in reference to a place of worship. In fact, eternity will echo that fellowship with man has been the passion that has vibrated in the heart of God during the long years of the cosmic conflict. Scripture shows us that a garden was planted in Eden (Genesis 2:8) where God used to meet with Adam and Eve. Both used the garden to worship. There at the gardens gate, Adam and his family used to recommit themselves to God and his law (White, 1890).

Clear instructions were given to Moses in the wilderness on how to build the sanctuary. (Exodus 25: 40). This sanctuary and the Temple of Solomon were to be for God, first, a place to teach His people about the plan of salvation and a place for Him to listen to their prayers and to bless them (White, 1890). Why is the appearance of the church building important? From a biblical standpoint, the church building must have

an appealing appearance, must be well positioned within the community and must meet the needs for proper community interaction. It is as a place where the church sign is visibly well placed, the bathrooms and the rest of the building are neat and clean; the church building lobby and fellowship hall are welcoming, the walls are well-painted, and the benches are comfortable. It should also have modern technology. The General Conference (2014) expresses that the church building must be a place that creates satisfaction amongst its members. It must be a place where neatness fills the hearts of members with joy and gratitude to God and exposes those that are not from the Seventh-day Adventist faith to the preaching of the words of God that communicates life to its listeners.

Clarensau (2011) alleges that a church building can deeply influence a congregation in a very positive way. It is a powerful tool able to transform a church membership by equipping and empowering them to grow. The simple construction of a church has brought many congregations to see a fast upturn in their membership.

Church Programs

From the beginning, because of the intrusion of sin in the world, it is found that God had a special program in reserve for the redemption of the world. This program is unfolded in what is called “the plan of salvation” [that] had been laid before the creation of the earth (Revelation 13:8). This plan is the expression of God's love for the human race, according to John 3:16.

The Old Testament announced the message of Salvation, but the New Testament confirmed that Salvation had come. John the Baptist acknowledged Jesus as the “Lamb of God” (John 1:29); and Jesus said “I am the life” (John 14:6) This plan was so

important for God, that throughout the Bible He used images, symbols, or types, not only to create understanding, but also to promote it. Talking about types, there are many, but for the sake of time, only one of them will be mentioned in this paper: The Smitten Rock.

The rock smitten by Moses in the wilderness was an image that God had chosen to represent, to announce and to promote the sacrifice of Jesus that would bring complete salvation by quenching the deepest thirst of the human race, and bringing complete satisfaction to the human soul (1 Corinthians 10:4), and this Rock was Christ (Hebrews 9:28). If in the Old Testament God used types and symbols to promote His plan of salvation, in the New Testament Jesus used parables to present it to His listeners: "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables" (Luke 8:10).

Today, Paul says that God's program is presented by the "foolishness of the preaching" (1 Corinthians 1:21); that is why he gave this awesome and sublime charge to Timothy: "Preach the word; be instant in season, out of season" (2 Timothy 4:2), because the preaching of the Word unveils the program conceived, planned and displayed by heaven for the salvation of every human being.

So, preaching the Adventist Gospel message to the assigned community with the objective of converting people to Christ and to have them worship on Saturday instead of Sunday, and change their lifestyle to a healthy one is the main program of our Church. The preaching of this message will be channeled through different other programs such as: Sabbath School and worship services, prayer and fasting services, baby dedication services, baptismal services, communion service following the listed

schedule of the church, small group outreach, topical Bible study, and a community service center that offers social programs during the week which provides assistance programs to help the needy, such as Soup Kitchens, Thanksgiving dinners, and concerts.

This spirit of love was received and manifested by the apostolic church, and their church programs revolutionized the growth of that community. The book of Acts clearly reports this in a very simple way: (a) the steadfast continuance in the apostles' doctrine and fellowship, (b) the breaking of bread from house to house, (c) the prayers, and (d) the eating their meat with gladness and singleness of heart. As a result, the Lord added to the church daily such as should be saved (Acts 2:42-47).

From this text, the growth of the primitive church is not attributed to the church itself, but to God. What the church did was to simply spread the seed of the gospel through its programs, and God made it grow. Isn't this an invitation to say that church programs are, in the hands of God, a useful tool to make His church grow?

There is a growth pattern for the church to follow, and the text above could not portray it better. By its programs, unconsciously, the apostolic church mirrored the love of Christ in such a way that the community was positively impacted and felt attracted to them. Because in this present time families are in peril, youth is in danger and parents feel constantly threatened and overwhelmed by the negative attitude of their children, the church can never do enough to offer programs that can give orientation to children and youth. Those types of programs will help families become attached to their churches and generate satisfaction for all.

Chatters, Taylor, Woodward, and Nicklett (2015) investigated the positive impact

of church programs such as church and family-based social support for people with depression and severe psychological pain, especially among older African-Americans. Information was pulled from the National Survey of American Life (NSAL). As an instrument, they used information about the church and family-based social support related to depressive symptoms and severe psychological pain. A sample of 55 years old African Americans attending church sometimes a year was used. They found that social support from church networks was protective against depressive symptoms and psychological distress; in other words, church-based programs are satisfaction generators for church attendees, and it is possible to believe that this satisfaction will also inject commitment in the members to accomplish the mission of the church.

Mission Commitment

God is a God that uses the mission to reach His purposes. He recruits, shapes, and trains men and women, and sends them to the mission. In the past, He used missionaries such as Abraham, and Moses whose faithfulness in the fulfillment of his mission was a true image of the way that later on Jesus would accomplish His mission on earth (Hebrews 3:2), and also the prophets of the Old Testament. When time was fulfilled, He sent His Son in mission to this earth to execute His plan of salvation for humanity. Once the mission of Christ was accomplished on earth, Christ went back to His Father and the Holy Spirit was sent to strengthen the Church in the accomplishment of the Great Commission, that is, the great missionary charter of Christ's kingdom.

As it is written, "The disciples were to work earnestly for souls, giving to all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message" (White, 1911). Because of the commitment to their

mission, the church was growing every day (Acts 2:47).

This kind of commitment is precisely what is needed by the SDA Church in general and in our territory, in a very special way, to reverse the present trend line of its decreasing growth in baptisms, as all SDA Church members believe that Jesus is coming soon. At the Lord's request: "Whom shall I send?" Could every church member of that conference respond: "Here [am] I; send me" (Isaiah 6:8)? They will go, if as the demoniacs healed by Jesus, our members are satisfied with what God, through His Church, has done for them.

Throughout this study, it has been clear that the plan that God has for His church is for it to grow, and He has provided nutrients to facilitate that growth. However, it is important to acknowledge that there is an enemy that is against the growth of the Lord's people. This has been attested in both the Old and New Testaments. The Church is in the middle of a cosmic conflict, and by every means necessary, the adversary has tried to stop the growth of the church. First, the book of Exodus reveals the enemy's ambition to counteract the growth of the Lord's people, using slavery, affliction, even genocide, in order to kill the Israelites' newborn sons. But through it all, growth accompanied the Lord's people, because to grow is what His people have been called to do (Exodus 1:9-12, 16).

Secondly, the book of Acts of the Apostles (Acts 4:1-4) revealed the efforts of the religious leaders to impede the progress of the newly born Christian Church by persecuting the Christian leaders and imprisoning them. But this, instead of stopping the Church from growing, made it to bloom.

White (1911) tells about the persecutions of the first Century that started under

Nero and continued through the centuries, in which Christians went through the toughest afflictions possible and should have caused them to renounce to their faith; but they remained firm. However, the numbers of adherents were increasing as those martyrs considered their blood as a seed able to make the church grow.

Finally, by His Spirit, God called His Church to existence, and by the same Spirit, His Church will remain strong and will grow. When Adam was an inert body, God breathed into his nostrils the breath of life; and became a living soul (Genesis 2:7) and was able to give life or be fruitful.

In his vision of the valley of dry bones, under the command of the prophet, the Spirit revived the dead bodies (Ezekiel 37:9, 10). After the resurrection, Jesus told His disciples: "Receive you the Holy Ghost" (John 20:22). The miracle growth of the primitive church happened on the day of Pentecost (Acts 2). White (1898) is clear when she explains that without the work of the Holy Spirit, there will be no effectiveness in the preaching of the word of God. For truth to be able to awake, to shake people's hearts, it must be strengthened by the power of the Holy Spirit.

From the understanding the reader gets from Mrs. White's writings, one can irrevocably say that the key to doing Evangelism in such a way for the Church to grow is by the work of Holy Spirit. White (1898) in "Let not your heart be troubled" is very convincing in this matter in declaring:

Before one book of the New Testament was written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, 'Ye have filled Jerusalem with your doctrine'. (Acts 5:28)

The work of the Holy Spirit is of uttermost importance when it comes to the growth of the Church, either qualitatively or quantitatively. White (1911), in the chapter

entitled The Gift of the Spirit could not be more convincing when talking about the importance and the urgent necessity of the work of the Holy Spirit in the soul-winning process when she declares:

What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Savior were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message...Some who had been the bitterest opponents of the gospel became its champions. (p. 47)

Is this same power of the Holy Spirit available to us today as it was in the apostolic times? If yes, may the church of the Northeastern Conference claim this power, and under its blessed influence. let its pastor's performance, its church building facilities, the satisfaction of its members, the programs of its churches, the commitments of its members be tools that can be used to predict the growth of its missionary field!

Study Organization

The purpose of this chapter was to identify an outline of the study. In fact, Chapter I provides the background with a compilation of definitions of the latent variables of this research, the definition of terms, the relationship between the different variables, the problem statement, the hypothesis, the research objectives, the limitations and delimitations, the assumptions and the philosophical background.

Chapter II is the actual literature review, which is a detailed investigation around all the variables identified in Figure 1. These are pastoral performance, church member satisfaction, church programs, building facilities, SDA mission commitment, and church growth. The importance of these variables will be presented as they relate to the dependent variable which is the growth of the Northeastern Conference of Seventh-day Adventists in Jamaica, New York. Significant dimensions will be displayed along with

the relationships between the variables. This chapter must be a smooth pavement to the methodology of the third chapter.

Chapter III is the actual methodology of this research. Because the objectives of this study were also to explore the relationship of causality that may exist between the latent variables and the dependent variable, the methodology will therefore address the design of the study, which includes: the type of research, the study population, the sample, the measuring instrument, the null hypotheses, the data collection and the data analysis.

Chapter IV provides a clear review and analysis of the collected data that shows that the tests for the empirical model in which pastoral performance, church programs and SDA member commitment are predictors of growth for the Northeastern Conference, which fit the rhetorical model, will be presented. In this chapter solid conclusions around null hypothesis will also be shown in accordance with the parameters of that chapter that are: demographic description of the subjects, validation of latent constructs, normality of the latent constructs null hypotheses of the structural models, complementary null hypotheses, complementary questions and a summary of the chapter.

Chapter V will conclude the results and present new discoveries based on the conducted study regarding the research objectives and research hypothesis laid in the first chapter. In this chapter, readers will find clear references to the existing literature and comparison that establish the relationship with the findings and that will also support discussions regarding those findings. Finally, the chapter concludes with clear cut implications and recommendations for administrators and pastors of the Northeastern Conference, and also concludes with a matter submitted for future research.

CHAPTER II

LITERATURE REVIEW

Introduction

In this chapter, a few items will be considered, such as the importance of the different variables, the study of their dimensions and the different relations and correlations that might exist among them.

Importance

Pastoral Performance

The pastor's performance importance is first rooted in the diverse meanings of this sacred function. When somebody describes himself or herself as a pastor, that individual expresses his/her dimensions of pastor's heart, teacher, motivator and role model following Harmon et al. (2013). He/she can be an example of missional spirituality as Morden (2016) said about Samuel Pearce; a fervent evangelist as Whitefield, whose passion urges the lost to embrace Christ (Haykin, 2015), as Billy Graham, that uses the Christian message as a tool to reach people in every stratum of society (Wacker, 2009); a fosterer of racial progress as Samuel W. Bacote that, moved by the philosophy of racial uplift knew, even before Hollywood, how to use moving pictures to promote ideas, raise money, and attract followers into his organization (Caddoo, 2014); a minister as Stephen Addington whose the pastoral care of his flock was his major concern to the point that he spent quality time on pastoral visitations in the homes of his people, visiting the sick,

assisting the poorer members of his church, and preaching (Pickering, 2015).

Pastoral performance finds its importance in the fact that the pastor's office is a divine institution that Christ has established to equip and train His people for the erection of His church (Stone, 2006). He may use different ways to achieve his roles, such as administrative duties, pastoral care, and disciplinary duties; however, the preaching and the teaching of the word of God must be for him the most important role, Stone (2006) continues. A pastor that assumes the responsibility of a parish also assumes the utmost responsibility of the spiritual and temporal prosperity of this entire church or district of churches (Schafer, 2013).

The importance of pastoral performance also finds its meaning in the effort that he must give a new orientation to the church where members can experience the feeling of inclusiveness and connectedness (Torrens, 2016); it is the pastor's responsibility to create the atmosphere in which church members will experience good relationships. For pastors that are working with school children, Frabutt, Holter, Nuzzi, Rocha, and Cassel (2010) found that the importance of their role in their involvement in the spiritual and intellectual formation of the children of their parish makes them collaborators of their parents.

Church Building Facility

The building facility, in various life contexts, shows that it is very important. For example, in the educational system, a good school facility serves as good sustenance (Buckley, Schneider, & Shang, 2004); the physical environment for caregivers and good results for patients can be generated by the health care facilities (Hughes, 2008). In the same way, the church building facility responds to the need of a place for the

Christian community to meet (Ratzinger, 2005).

In a community, a church building is important because of the message that it conveys to the community where it stands. It is the parishioner's message testifying their love for God, as asserted by Bockmuehl (2016). That relates to the fact that the very first thing that St. Francis of Assisi decided to do after his conversion was to rebuild a small chapel that had been broken down outside of the city of Assisi. He did this as an expression of his love to God. It was a chapel that was originally dedicated to the delivery of the plague.

It is also a message about the church members themselves, expressing their hopes and needs, and a message to those that will probably never enter the building because of the building shape, its design, and its size; these are revelators about its members (Brenneman & Miller, 2016). Brenneman and Miller (2016) continue to define church buildings as social forces that have the power to shape and to coerce the formation and the identity of their members, and from the past continue to influence later groups in the neighborhood.

Church buildings also offer not only theological, but the cultural concepts (Riegel & Kindermann, 2015), because they are constantly open to the public that frequents them daily. Because of the different services offered by the community, they could be considered as a social institution. Moreover, the church building facility finds its utmost importance in the fact that it represents, for its members, a place where they belong; a place that stands firm, painted with their feelings and their memories (Stephenson, 2015).

Church Programs

Church programs are important because through them the church can touch;

even satisfy, the needs of its community. Through church programs, public health can be impacted (Pengpid, Peltzer, & Skaal, 2014). This matter is of the utmost importance in the African-American society, where health programs are greatly needed. They continue to suffer disproportionately from health disparities when compared to other ethnicities (Lumpkins, Greiner, Daley, Mabachi, & Neuhaus, 2013). Therefore, Lumpkins et al. (2013) advocates for the effectiveness of increasing health programs for the church in the African-American community. The pastor that also uses his pulpit to discuss health issues will have a positive impact on the health behavior of his church members. The church can lend a hand to academic institutions and community representatives to set up educational programs that will teach people how to prevent cancer and breast cancer through diet and screening programs among the women of their community, as the example of the Hispanic group in Northeast Florida (Colon-Otero et al., 2014).

In collaboration with social services agencies a church, through its programs, can reach out to communities (Kim, 2016), and can make an intellectual, social and community difference in the life of its people. Chao and Kuntz (2013) attest that giving classes of English as a second language (ESL), that does not impose any kind of Christian principles, norms, and values on the adult learners, can be a tool for a church to proselytize.

Through church programs, the church can go beyond its boundaries as a community to make a big impact over the nation and even over the whole world. This is what happened when after the early cold war, the Methodist church put forth all its effort to assist the United States (US) government in the resettlement of those refugees coming

from different traditions or faiths. In doing this the church contributed greatly in the pluralistic identity development of that country (Hiromi, 2014).

Church programs can be revelators of denominational differences and church identity, because the kind of programs presented by a church have something to say about the personality and the orientation of that church. For example, educational programs such as tutorials and literacy are more likely presented by larger churches with formally educated leaders and members. These churches also provide religious and religious-education programs, and are also churches that, through sermons, orient their members to personal spiritual growth (Barnes, 2015).

In fact, church programs are also a tool for church growth. De Jong (2016) found that in countries with a Muslim majority like Indonesia, well organized worship services of the Pentecostal-Charismatic Churches, with their attractive music and relevant pastoral sermons, are factors that bring especially young people in and generate church growth in urban areas. It is not only in countries with religious backgrounds that worship services can serve as a tool to bring growth, but even in secular places where people have absolutely no interest in religious matters.

The literature review has also revealed some negative perceptions or suspicious views about church programs. In fact, Smetana & Metzger (2005) considers the use of church programs, such as music, exciting events, great preachers, gifts, use of different incentives to bring people in, is not church growth but church transfer, from a Biblical point of view.

Branough (2008) presents the situation of the Willow Creek Community Church in US that used its programmatic vision of the church to attract people. In fact, the

expectation of the church in using the high participation level of people in church-designed activities was for those programs to produce spiritual maturity in the participants. They thought that the more frequently those people attended the church activities, the more mature Christians they would become. The church went on to investigate to what extent church programs and activities can help church members become more mature, and years of qualitative study of the church ministry was used for that research. However, it was revealed that the increase of levels of participation in church activities or programs has absolutely no prediction on the process of becoming a disciple of Christ, or making people love God and others more.

Member Satisfaction

It is important for a church to have its members satisfied, because customer satisfaction is generally accepted as the most important measure in marketing, as stated by Bae (2012).

Gronholdt, Martensen, and Kristensen (2000) said that the importance of the customers in a business, which is to satisfy them, has become a key parameter, a very important means to consider by a business to make his sales higher and to produce more profit.

Mkpojiogu, Hashim, and Adamu (2016) argue that customer satisfaction can lead to reliability of customers and stimulates high profitability and return on investments.

Mohsan, Nawaz, Khan, Shaukat, and Aslam (2011) argue that in our days customer satisfaction can even be the first motivation to make a customer, that has been ready to change his mind regarding doing business with an enterprise because of his/

her dissatisfaction, reconsider his/her position; not only can this customer return because he/she was satisfied, but he or she can also be a channel of propaganda for the enterprise by sharing his/her experience with others.

In fact, Prakash (2010) supports the idea that when a customer is satisfied the good news will be spread to four others, but when one customer has been turned down, ten people or even more will be touched by it. In addition, if one of your customers has been infuriated, you must satisfy three others.

So it is important for the pastor to work for the satisfaction of his/her church members, because in doing this he is simply working to stimulate the sense of their commitment to the ministry of the church, because the positive experience in a community is a generator of commitment to that community (Boehm & Cohen, 2013), and the higher the satisfaction level, the higher will the commitment be (Saridakis et al., 2013).

SDA Mission Commitment

The concept of engaged workers or employees is so important for success that the best companies are working hard to create and to perpetuate a “culture of engagement” in which leaders recognize the fact that to engage their employees is at the top of their responsibilities (Hewitt, 2015). The benefits of having engaged employees for an enterprise are not only for the good times, when business seems to move smoothly, but it goes beyond, when companies must face challenging economic times (Sorenson, 2013).

Following Therasa and Vijayabanu (2016), work commitment is a vital element that greatly impacts the productivity and functioning of any organization. However, even before that, Cronshaw et al. (2014) realized the importance of church commitment by

attesting that the commitment of its members to its outlined vision will fuel the vitality of the church and will assist in its growth and will anticipate the attraction of newcomers to the church. Having committed members is such an important factor that the absence of such members puts the growth of that church in jeopardy. For example, the engaged Christians of the Apostolic Church worked hard to bring others to Christ, as Schor (2009) has so well presented it.

Commitment to the church's mission is important simply because it is a sure indicator for its growth. As a matter of fact, the Redeemed Christian Church of God in England has experienced a very rapid growth and is used as an example by Adedibu (2016). He found that the rapid growth of this church is largely due, not only to the motivation of the laity and their involvement, but also to their commitment to its mission through church planting.

Church Growth

Hole (2016) alleges that growing our churches should never be a suspicious matter because Christian theology is in favor of increasing the number of those who attend our churches. It is therefore important to add new people to the church; it was the way the early Church responded to the life and the teachings of Jesus. The author also points out that in the Celtic church Francis of Assisi and Thomas Cranmer are examples of people that considered bringing new converts to the church as an integral component of the Christian faith. For Worancha (2012), it is normal for Christians to strive toward numerical growth because that is the main reason for the gospel to be preached to every nation, tribe and tongue, and he continues to say that this search for numerical growth should never be done at the detriment of the quality growth. Therefore,

the importance of evangelism to bring new converts to the church should never be downplayed but should be considered as a way for it to fulfill its mission.

The growth concept is very important for the SDA Church, because being in essence a missionary church, as stated by the General Conference of the Seventh-day Adventists, which is the worldwide church headquarters, its duty is to launch the call of the everlasting gospel that is contained in the three angels' message (Revelation 14: 6-12) to all people in order for them to become disciples of Jesus Christ, and to make the world ready for His soon coming (General Conference of SDA Church Executive Committee, 2014). Its identity as a church is defined in Bible prophecy as the remnant church of the end times, and as a church it should act either individually or collectively as ambassadors of the Lord's kingdom and bearers of the message of Jesus' second coming to the whole world (General Conference of SDA Church Executive Committee, 2014). It is therefore clear that the Seventh-day Adventist Church is a growing church, one that was born to grow.

It is also very important to highlight the fact that the growth concept that is corporate in the SDA mission makes the possibility for the church to grow even more optimistic. By understanding its transformational characteristic well, church members are called to develop Christ-likeness wherever they are and in every aspect of the dimensions of their lives: either life itself, discipline, teaching, communicating, healing and serving (General Conference of SDA Church Executive Committee, 2014). The narrative of this mission is then subject to create in SDA members the urgency to live life following a high spiritual standard that is a generator of church growth. McKee (2003a) believes that the healthy heart of the church member finds its fullest expression in sharing

his/her faith with others, and for somebody to be focusing on others, he or she needs to live a balanced life. From the beginning of the Christian church the quality of life of its members has been a key determinant factor in its growth process. As Dreyer (2012) reminds us, the sanctity of life of the early Christians had a great positive impact on their reproduction, their amazing growth remains an enigmatic topic for researchers.

The church growth concept for the SDA Church is important because it understands that concept in its fullness; it contains all the four church growth aspects described by Choi (2000), that sees growth primarily in its qualitative aspect of the concept, secondly in its quantitative or numerical aspect, thirdly in its extensional aspect that consists in planting new churches by the local church not only in its existing country, but in overseas areas also.

Dimensions

After proof has been provided regarding the importance of the six constructs of this paper, in the following paragraphs, their dimensions will be displayed. For this to be done, different thesis and articles and journals will be consulted for those constructs to be outlined in all their dimensions.

Pastoral Performance

Luckel (2013) studied pastoral leadership styles using the following dimensions: (a) model the way, (b) inspire a shared vision, (c) challenge the process, (d) enable others to act, and (d) encourage the heart.

Owusu (2016) studied the impact of leadership styles on church members' commitment in some charismatic churches by using the following dimensions: (a) a

person who is able to get people to do things willingly, (b) a person who has a vision, (c) a person who is willing to take high personal risks, (d) a person who intervenes only if standards are not met, and e) a person who only supports in times of needs.

Midwest District Ministry Center (2013) used the following dimensions for the performance of the pastor: (a) spiritual and character development, (b) leadership and vision, (c) empowering leaders, (c) community relations, and (d) missions/evangelism.

Araya and Maberly (1995) underlines the dimensions used by the Southwestern Ohio District Church of the Nazarene (2005) to enquire about the performance of the pastor: (a) personal development, (b) family personality, (c) doctrinal and philosophical foundation, (d) personal ministry, and (d) leadership.

White studied the characteristics of successful pastors in using the following dimensions: (a) integrated wholeness, (b) communication, (c) learning, (d) evangelism, e) leadership, and (f) perseverance.

Church Building Facility

Scherer (2016) presents the following three dimensions for a church building facility study: (a) temporary, (b) flexible, and (c) may not look like a church;

Rules of Thumb (2014) gives the following dimensions for church building facility study: (a) parking, (b) worship, (c) education, and (d) administration.

AG Financial Solutions (2017) uses six pertinent questions that display the dimensions of a church building facility plan: (a) What is the unique calling of your church? (b) Are the vision and goals of your ministry well defined? (c) Are you fully utilizing your current space? (d) Have you considered alternative options to expanding? e) How will your new facilities be shaped by your church vision? And (f) Can you afford to expand?

Church Programs

Sianipar (2013) studied a teamwork development program using the ten following dimensions : (a) common goals, (b) leadership style, (c) interaction and involvement of team members, (d) maintenance of individual self-esteem, (e) open communication, (f) power within group to make decision, (g) attention to process and content, (h) mutual trust, (i) respect of differences, and (j) constructive conflict resolution.

Perry (2016) studied the “Congregational Wellness Challenge” which a holistic health-based church program in three dimensions: (a) body, (b) spirit, and (c) soul.

Olubitan (2014) studied the impact of Christianity on poverty alleviation in Nigeria using two dimensions: (a) internal or care of the poor in their midst, and (b) external or those of outside of the church seeking for assistance.

Ocampo (2009) studied the way of empowering the economically challenged local church members of Central Luzon Conference in these two following dimensions: (a) the rich should help the poor for the marginalized to improve their socio-economic standing, and (b) develop skills that are important in initiating livelihood programs in the church.

Melton (2016) studied the Good Stewards in Every Aspect of our Community by using six dimensions: (a) service (outreach), (b) worship, (c) evangelism, (d) education, (e) pastoral care, and (f) administration and structures.

Member Satisfaction

Huffman (2008) studied the nature of church satisfaction among a sample of rural Minnesota lay leaders in two dimensions: (a) the personal church satisfaction (b) the perception of the congregation’s level of satisfaction.

Laudet, Morgen, and White (2006) studied the role of social supports, spirituality,

religiousness, life meaning and affiliation with 12-step fellowships in quality of life satisfaction among individuals in recovery from alcohol and drug problems; and studied this life satisfaction in using one dimension: present personal life satisfaction.

Holt et al. (2015) in their study of informed decision-making and satisfaction with a church-based men's health workshop series for African-American men: Men-only vs. mixed-gender format, studied their satisfaction with the program in using three dimensions: (a) program interest (b) usefulness of the program and (c) trustworthiness of the program.

Francis and Robbins (2012) studied the psychological type and congregational satisfaction among Anglican churchgoers in England. In their research they used the follow nine dimensions: (a) welcome and unwelcome, (b) comfortable and uncomfortable, (c) content and discontent, (d) happy and unhappy, (e) valued and not valued; (f) at ease and uneasy, (g) satisfied and dissatisfied, (h) I fit in and I do not fit in and (i) I belong and I do not belong.

Williams, Keigher, and Williams (2012) studied the Spiritual well-being among older African Americans in a Midwestern city in using these three dimensions: (a) How spiritual/religious are you? (b) How important is spirituality/religion in your life? and (c) Within your religious or spiritual tradition, how often do you attend/participate in services/activities?

SDA Mission Commitment

Porter, Steers, Mowday, and Boulian (1974) in their study of organizational commitment, job satisfaction, and turnover among psychiatric technicians; Lili, Rong, and Weiguo (2016) in studying how member commitment to an online knowledge community

influences their usage behavior, and Hamidi, Mohammadibakhsh, Soltanian, and Behzadifar (2017) in exploring the relationship between organizational culture and commitment of employees in health care centers in west of Iran study commitment used three dimensions: (a) affective commitment, (b) continuance commitment and (c) normative commitment.

Sanford (2006) explored the commitment of members to The National Education Association (NEA) in three dimensions: (a) identification, (b) involvement and (c) loyalty.

Hilton, Fellingham, and Lyon (2002) in their study of suicide rates and religious commitment in young adult males in Utah, they studied the religious commitment in using one dimension: the level of activity in the LDS churches, and this level of activity is measured in two sub-divisions: (a) active, (b) less active.

Church Growth

Wendell (2004) in church growth principles, studied church growth in three dimensions: (a) quantitative growth, (b) qualitative growth and (c) organic growth.

Lim (2013) in his study of contextualized Seventh-day Adventist Church growth strategies for postmodern culture in Japan, explores church growth in two dimensions: (a) personal in reach and outreach and (b) public in reach and outreach.

Jim Egli and Wei Wang (2014) in studying the factors that fuel small group growth, studies church growth in four dimensions: (a) an atmosphere of intercession, (b) active coaching of group leaders, (c) emphasis on groups (small groups) and (d) equipping of members and leader.

Munson Mission Musings (2015) presents four dimensions of growing a church: (a) internal church growth, (b) expansion church growth, (c) extension church growth

and (d) bridging church growth.

Garry (2016) studies church growth in four dimensions: (a) intellectual, (b) numerical, (c) spiritual and (d) relational growth.

Relation between Variables

Pastoral Performance and Church Growth

Siew (2013) defines the pastor as a servant-shepherd-leader, who through the many years of serving his congregation finally earns their trust and is able, by his imagination, to properly respond to their unique faith contexts. The pastor is also an adaptive shepherd-teacher who knows how to integrate the faith formation in the life of his parishioners and transforms core ministries into faith-forming experiences. The literature review has revealed a strong relation existing between leadership and growth.

Adams (2014) attests that the statistical relationship between the shepherd leadership and church attendance data is a positive one.

David (2012) made a correlational study on leadership style and organizational growth by having sixty-four district superintendents of the Church of Nazarene complete the multifactor leadership questionnaire. As result, it was proven that there was a positive correlation between perceived transformational leadership style and organizational growth.

Francis, Ratter, and Longden (2015) have compared two groups of clergies that had served in the same parishes for five years or more: 29 declining churches and 19 growing churches. The discovery was that there was a considerably higher predilection for perceiving among the leaders of the growing churches, even though in terms of the orientations, the perceiving or the judging process there were no perceiving significant

differences.

Francis (2016), from the perspectives of personality psychology, Christian theology and church practice go even further to highlight that link existing between the senior cleric, patterns of church growth and decline.

Valente (2015) presents a strict leadership based on traditional authoritarian model causing discontent, tensions, and schisms that will disrupt the growth of the church as a key explanation of the decline of the *Congregação Cristã no Brasil*. As the principal leader of the church, the worship service that he fosters is a service that generates growth even in territory with different religious background.

Vermeer (2015) has found that through pastoral appealing sermons during *worship services, congregations in those secular areas like the Netherlands can experience exceptional growth*.

Esqueda (2013) mentions that in Latin America, Pentecostalism is found to be the fastest growing Christian movement and has also become a very vibrant part of that society; however, he also acknowledges that the key role of that growth has been played by their leadership.

Engelberg et al. (2016) discovered that pastors play a significant role in church growth, their present church performance is predictive of their future performance. Their performance, either low or high, can be a determinant of their rotation or their moving to a larger church.

Zaborney (2014) acknowledges the leadership of Philip Saliba, the Antiochian, the late Orthodox Christian Church leader in North America that built the archdiocese in America from fifty churches to several hundred churches. He noticed that the pastor's

performance is a growth determinant because Metropolitan uses his vision to bring unity among Orthodox churches as a tool to foster a growth in membership and parishes.

Warren (1995) not only argues but proves also that a church can grow by giving equal emphasis to each of its five Biblical purposes such as worship, fellowship, discipleship, ministry, and evangelism, which for him is the spreading of the Gospel.

Corrêa, Vale, and de Almeida Cruz (2017) used the theoretical framework of the Entrepreneurial Orientation and interviewed 20 Neo-Pentecostal pastors. Through their study they discovered that there a strong causal relationship between the pastor's performance and the growth of their churches.

Pastoral Performance and Member Satisfaction

The literature review has revealed that by his effort the pastor can make his members experience the feeling of inclusiveness and connectedness (Torrens, 2016). Seeking to foster more relationships between church members is also one of the main reasons for which thousands of churches in America have tried the concept of small groups' ministry. Donahue and Gowler (2014) present the small group movement in America as a way for these people to quench their thirst of the sacred and to recover from the dismantlement of numerous networks of personal support such as communities, neighborhoods, families, etc.; and among the factors that showed a causal relationship to small group and growth.

Jim Egli and Wei Wang (2014) and Dougherty and Whitehead (2011) cite not only the group outreach focus and the empowering of group members in leadership and ministry, but also the caring relationships between group members and a pastor that takes time to put his members in small groups to pray and work together, automatically creating

a mood of satisfaction for them.

Esqueda (2013) presents the Pentecostalism as a family where people suffering from broken relations can find the love that they long for. The church for them is not simply a place to worship and be taught, but also a shelter that offers emotional support. Relationships can, therefore, be considered as a double effect tool able to hold the existing church members and to win new members. That can also be an element justifying the functioning of some churches as “good clubs”.

For Grzymala-Busse (2014), the church is a facilitator for networks of community support that generates growth and keeps people; it encourages reproduction, retention, and resoluteness, and this kind of community support not only fuels the growth of the church, but also maintains their doctrinal commitments.

According to Pickering (2015), the pastoral care provided by the pastor includes spending time with his members, visiting them, praying with them. This kind of attitude can generate a good environment in which church members will experience good relationships, not only with the pastor, but also among themselves. Therefore, a pastor who knows how to put his church members together creates for them an atmosphere where church member satisfaction will be experienced by the members.

According to Torrens (2016), the worship service that the pastor fosters is a service that can generate a feeling of connection among people, a sense of belonging and engagement. So, let the pastor develop good skills in planning and leading spirit-filled worship service, and satisfaction will radiate over his members' faces.

Pastoral Performance and Church Programs

Anderson (2016) in his semi structured interviews of twelve pastors, found that

pastors can positively impact the public-school system by developing a professional relationship with the principals, and in return, this community-based professional relationship, established through the continuing education curriculum for clergy on public schools that it will provide, can positively impact the pastoral performance.

Bracey (2017) attests that pastors can make a positive contribution to the health of their community as faith-based facilitators, or supporters, or participants, or resources. At the same time, this faith-based program will challenge the pastor to learn more in order to be able to develop better skills for a better service as a health leader; it is very importing to develop better skills.

Bopp and Baruth (2017) and Baggerman, Ault, Collins, Spriggs, and Slocum (2015) present ways on how, even from the seminary schools, clergy members can receive training on health-related topics. Moreover, not only the pastors, but also the volunteers that participate in this kind of church programs will benefit from it by receiving better skills development from this field. Actually, in educating a child that is suffering with MSD, which stands for (Mental Syndrome Disorders), the people that freely offer them to volunteer will get an increase in the number of teaching behaviors.

In his study, Newmaker (2017) found that leaders that target the retention of teenagers in the church through this program make it is possible to help this age group get a better meaning of the proprietorship of the church and their faith. On the other hand, this program can also give the elders a better understanding of the capacity of their youth. They can give a better service to their church and can develop a higher expectation about what this group can do as church members.

There is absolutely no doubt about the existing correlation between pastoral

performance and church programs, and this correlation's outcome is nothing else than the growth of the church as it presented by Anderson (2017). He found that through the pastor, the church can provide evangelistic outreach programs for people that are not from the church.

Pastoral Performance and Building Facility

Brenneman and Miller (2016) and Riegel and Kindermann (2015) said that church building facilities can be a powerful tool to enhance the pastoral ministry. Through their architecture and equipment, the church building facility can be a vehicle that expresses the theology taught and professed by the religious organization that the pastor represents.

Osborne (2016) mentions that through its cathedrals, the Anglican Church leaders wanted to keep active the notion of God within and beyond the immediate territory of the church.

Peled (2016) states that it is also remarkable that the church building facility is a vibrant vestige that symbolizes the national attachment of political figures to the Christian religion. In fact, more than a century after the inauguration of German institutions in the Holy land, such as the Augusta Victoria church facility, built by Prince Eitel Friedrich, son of Kaiser Wilhelm II and his wife, Duchess Sophia Charlotte of Oldenburg, is still considered as a living testimony of the long history relationship existing between Christianity and the German Empire.

It is not only through theology or teaching that the church building facility affects the pastoral performance in a positive way. It enhances the pastoral ministry in being a tool for pastors to touch the needs of the community through the different services

and programs offered by the church; services and programs that take place, not in other places but in the church building itself. Some of those programs are like the ones offered to the Japanese community by the Union Church located in San Pedro USA: soup kitchens and food pantry programs offered by some churches (Waugh & Okamura, 1988).

If the church building facility affects the pastoral performance, it is also acknowledgeable that the pastoral performance also affects the church building facility in a positive way. In fact, if church means the place where Christians gathers to worship, it also has another meaning, one that refers to the members as an assembly (Stephenson, 2015). However, the literature review reveals that the role of theology is to restore the building represented by the church. For example, St. Francis renovated the broken-down chapel located outside of the city of Assisi, because it was a testimony of his love for God right after his conversion (Bockmuehl, 2016).

History has retained names of pastors whose performance and leadership are associated with church building erection and renovation, such as George Hyman, who replaced the old wooden First Baptist church in Sanford, Florida with a new church building (Lincoln & Mamiya, 1990). And there is Fred A. Anderson, who renovated the Madison Avenue Presbyterian church at 917 Madison Avenue in Manhattan, New York (Horsley, 1978).

Church Programs and Church Building Facility

Osborne (2016) gives examples of many capacities in which church building facility serves the community. For example, the cathedrals welcome back the soldiers coming from war. They assist learners with disabilities, expose the prisoners' sculptures,

empower the youth for service and give support to thousands of children in their school change process. From that point of view, one could, metaphorically say that the church is also the living room of the city.

Brenneman and Mille (2016) and Barnes (2015) said that if the church building is defined as social forces, it is because of the numerous church activities that, by its facilities, the church not only fosters but also hosts. For example, larger churches with formally educated leaders and members can provide educational programs, such as tutorial, literacy and religious-education.

According to Tipton (2008), church facilities in the United of America shelter one out of every six child-care centers. The Roman Catholic Church and the Southern Baptist convention are running the nation's biggest fitters of child-care services.

Moyer (2015) discovered that faith-based programs can generate motivation and values from their participants that can contribute to the commitment to the buildings that shelter those programs.

Following Monnier, Knapp, and Frueh (2003), it can also generate a financial support for the church that agrees that unless a religious institution meets the terms imposed by the law, it cannot run a child-care program in America without the state and federal assistance.

Church Programs and Member Satisfaction

Pengpid et al. (2014) and Lumpkins et al. (2013) mention the African-American church pastor who consents to use his pulpit to present different health issues to his members, then discusses those issues with them. This will bring them satisfaction because of the good health behavior they will learn from those discussions.

According to Dodani, Beayler, Lewis, and Sowders (2014), church programs generate satisfaction for church members, such as HEALS, which is a faith-based hypertension (HTN) program responding to the African-American needs. After the fulfillment of a 10-hour HEALS program training workshop at the Church, conducted by nutrition experts. It was found that along with the other five components, their member satisfaction level was highly evaluated.

Chatters et al. (2015) investigated the positive impact of church programs such as church and family based social support on people with signs of depression and severe psychological pain among older African-Americans. Information was pulled from the National Survey of American Life (NSAL). As an instrument, they used the information about church and family based social support related to symptoms of depression and severe psychological pain. A sample of 686 55-year-old African-Americans who do not attend church regularly was used. They found that social support from church networks was protective against symptoms of depression and psychological distress; in other words, church-based programs are satisfaction generators for church attendees.

Gunton et al. (2012), because of the long list of different learning activities generated by church programs that our members can fully benefit from, there is no doubt that the outcome of this religious literacy will only be a benefit to the Christian community.

Weeks et al. (2016) argues in favor of church programs such as evidence-based sexual health programs for church settings as a tool to bring health and happiness of the youth. In a very special way, these programs can be a benefit to black adolescents that are fighting against higher risk of diseases and unwanted pregnancies.

Donahue and Gowler (2014) state that the participation of church members in the small group meetings programmed by our churches generates much more than a simple feeling of satisfaction; it creates a feeling of belonging in them.

Church Building and Member Satisfaction

According to Clarensau (2011), a church building can deeply influence a congregation in a very positive way. It is a powerful tool able to transform church members by equipping and empowering them to grow. The simple construction of a church has brought many congregations to see a fast upturn in their membership. So, what is this called, if not satisfaction? Also, in considering the endless list of social services offered by the Anglican cathedrals cited above by Osborne (2016), we can say without a doubt that because in many ways church buildings fulfill the needs of its members, it can therefore be considered a tool to generate the satisfaction of the parishioners.

Moreover, the literature review reveals that the building design process of a church should never be about creating a space or a larger space or even settling a permanent structure, but it must be about creating facilities that will be able to support the church as it moves forwards in its mission. The building design process must have a specific purpose (Peck, 2002), because the occupants expect buildings to meet their needs. Their satisfaction with that building is in correlation with its overall performance as it fulfills those needs (Ibem et al., 2013).

Keeping in mind that client satisfaction is influenced by the strategic planning of physical facilities (Greenwell et al., 2002), if church members are considered as the true clients of the church business, their satisfaction will be taken into account by their vitality.

Huffman (2008) and Ryu and Han (2010) continue to acknowledge that in their building design projects, because the physical environment is a very sure generator of emotional responses, physical environment of a church leads to people satisfaction.

Church Member Satisfaction and Church Growth

Huffman (2008) used as a sample a rural Minnesota Protestant leader with eight independent variables to investigate the relationship between the dependent variable which is satisfaction regarding those variables. The result is that church satisfaction is among lay leaders and is dependent on the internal and external strength or the healthiness of the church.

Hagström (2010) presents friendship among the members as one of the reasons for the growth of the Ethiopian Evangelical Church Mekane Yesus (EECMY) in Western Wollega. In this country, where family bonds are facilitators for relationships, the church plays the role of the traditional family in facilitating this kind of new relationships between the parishioners.

The literature review agrees with the fact that the satisfaction of the members can generate growth for the church. For example, Ehianu (2014) points out the emphasis on communion, friendship, care and interest for the members of the churches as a key element of the growth of the Pentecostal church in Nigeria, and Dreyer (2012), in studying the growth of the early church discovers that by ordinary social contacts between Christians and non-Christians, people were greatly influenced to convert.

Because customer satisfaction is generally accepted as the most important measure in marketing, as stated Bae (2012) and Büssing et al. (2016), it is easy to acknowledge the fact that when church members are connected in friendship, you can

also find in them a feeling of satisfaction that can generate engagement and growth for the church. In fact, pastoral workers facilitate a vibrant spiritual life that generates life satisfaction.

Church Member Satisfaction and SDA Member Commitment

Boehm and Cohen (2013) and Saridakis et al. (2013) mention that in working for the satisfaction of church members, the pastor/leader has, at the same time, worked for their commitment to the ministry of the church. This is a positive experience in a community; it is a generator of commitment and satisfaction.

Through a quantitative and qualitative combination of methods, Leite, Rodrigues, and Albuquerque (2014) conducted a survey using six high commanding officers and a focus group of seven members from the three top levels of the Military Police in Brazil as a sample to investigate the relationships existing between organizational commitment and job satisfaction. They found the evidence that satisfaction with relationships leads to commitment. When church members experience positive relationships among themselves, they also find a sense of belonging, and it has been found that there is a strong link between a sense of belonging and engagement.

Ehsan and Fatima (2015) mention that commitment to the organization is that strong that it will remain even after merger and acquisition, because there is evidence for the relationship between employee satisfaction with a merger and the affective commitment, and relationship between employee satisfaction with merger and normative commitment.

Allen and Bowles (2012) have found that a sense of belonging has a positive

impact on well-being and psychological functioning. In other words, the feeling of belonging of the church members will positively influence the accomplishment of their ministry.

Tinker and Elphinstone (2014) found that the more students experience meaning and a sense of belonging, the higher their engagement and academic success will be. Therefore, it is relevant to say that a sense of belonging is an excellent drive for engagement. A pastor that can inject in his church members a sense of belonging, he will release in them the fire of their engagement to the fulfillment of the church mission.

SDA Member Commitment and Church Growth

Schor (2009) and Martin and Elliot (2016) said that when church members set high personal standards for their lives and their mission, the higher their goals for success or growth, the higher their motivation and engagement will be. However, for this to happen, those goals must not be any personal goals, but their very best personal goals.

This concept of using the engagement of church members as a generator for the growth of the church must be adopted by our church like a principle. Bhattacharyya (2014), proposes that the engaged customer concept be adopted by organizations as more of a philosophy than a process.

Nanda, Kuruville, and Murty (2013) underline the fact that innovations play major roles in customer satisfaction and retention. They found that customers tend to frequent stores that are consistent with service expectations and delivery.

Therasa and Vijayabanu (2016) attest that commitment at work greatly impacts the organization's functioning productivity, because the more your team is committed to the accomplishment of their functions, the more productivity the organization will get.

The literature review is strongly convincing about the fact that commitment is very vital to the growth of the church. Cronshaw et al. (2014) testifies that church member commitment is a tool that can nourish the vitality of the church, enlarge its attendance and predict the attraction of new comers to the church. Adedibu (2016) states there is a strong connection between the rapid growth of the Redeemed Church of God in England with the motivation, involvement and the commitment of the laity to the mission of the church to plant new churches.

Research About the Variables

The literature review clearly reveals the fact that, in creating a culture of satisfaction for its members, unmistakably the commitment of the members that is so important for the growth of the church can be generated. In fact, Azizollah, Abolghasem, and Amin (2016) explored the relationship between organizational culture and organizational commitment using two standardized questionnaires to measure 165 samples. They found that there was a significant relationship between organizational culture and organizational commitment ($p = .027$). In addition, the results showed that there was a significant relation between organizational culture and affective commitment ($p = .009$), organizational culture and continuance commitment ($p = .009$), and organizational culture and normative commitment ($p = .009$).

Golden (2015) applied an electronic survey on 424 volunteers from the 100 largest Protestant churches in America to investigate the relationship that exists between volunteer satisfaction and the volunteer's personal experience. He used his personal perception of himself as a volunteer and that of his coordinator, and about the intent of the volunteer to continue volunteering. The study found that the volunteer coordinator's

influence on both the volunteer's satisfaction levels as perceived by the volunteer and his/her intent to continue were positive and statistically significant ($p < .01$).

Davis (2007) investigated the relationship between organizational culture, pastoral leadership style, and worship attendance growth in United Methodist churches in the rapidly growing suburbs of Atlanta. Through research designed survey the sample of eight cultural types in 12 churches were assessed. The cultural assumptions in churches were determined by six of those types such as: (a) evangelizing, (b) worshipping, (c) teaching, (d) community building, (e) social consciousness raising, and (f) blending. The cultural assumptions to present the nature of God among churches were: (g) king, and (h) father. The tool that was used to measure the transactional or transformational leadership style of the pastors was the Podsakoff, MacKenzie, Moorman, and Fetter "Transformational and Charismatic Leadership" tool. As a result, he found a significant and high relationship between the transformational behavior of exhibiting high performance expectations and worship attendance growth. In other words, the exhibiting of high pastoral performance is a significant or powerful predictor of worship attendance.

However, for the church to experience success, the performance of the pastor must be driven by good pastoral management behavior. Scholl (2009) investigated the relationship between church effectiveness and pastoral management behavior. As instruments, he used Barna Research Group's Highly Effective Church Inventory to assess church effectiveness and a modified version of Kim S. Cameron's Management Skills Assessment Instrument to assess pastoral management behavior. The study revealed a relationship between church's effectiveness and pastoral management behavior.

Our literature review reveals that even though people's expectations regarding houses of worship is to find tranquility, the beauty or the visual appearance of those houses of worship must be greatly taken in account because worshipers prefer houses of worship that have visual richness.

In fact, Herzog, Gray, Dunville, Hicks, and Gilson (2013) investigated the preference and tranquility of house of worship. One of the seven following variables such as preference, tranquility, age, visual richness, building care, potential for recovery from fatigued attention which means chronic fatigue syndrome, and potential for reflection was chosen to rate houses of worship. People's preference was analyzed under four variables that are contemporary, traditional, unusual architecture, and older red brick churches. The findings reveal the existence of a positive correlation between preference and visual richness and building care. That correlation in the contemporary and traditional groups was also partially correlated with age in the traditional category. It revealed a positive correlation between tranquility and those following variables: preference, building care, recovery and reflection. These correlations were inserted in the contemporary category except reflection that was in the traditional category. The researcher discovered that tranquility had a higher rate over preference; while preference and visual richness were lower for contemporary architecture than for the other categories. However, there was no difference in tranquility; this is to say that tranquility can be achieved in most houses of worship but there is a preference for those higher in visual richness.

Atoyebi (2010) investigated the parameters or factors that generated the numerical growth of Africa Inland Church (AIC) Dandora, because from an attendance of 80

members in 1992, this church went to about 600 members in 2008. The method that was used for that study was a qualitative method with 106 participants as a sample. As instruments, open and semi-structured questions were used to interview each of them. The findings reveal that the factors that fueled this growth included evangelism, home cells prayer fellowship, well-coordinated Christian Education Departments and effective leadership.

Lim (2013) investigated the strategies for the SDA Church growth in Japan within the postmodern context society. For this study, the author compared the present situation of the Japanese SDA Church with the elements that characterize the Japanese post-modern context. 201 participants were used as sample. This study reveals one of the keys to church growth in a postmodern society for the SDA Church in Japan: for the church to be sensitive to the postmodern culture in which it lives. And the suggested strategies that the church must use to be effective in that postmodern culture, according to the author, must be religious, cultural, social and changing paradigm. But above all, personal and public evangelism in reach and outreach are necessary.

McKee (2003b), studied the relationship between church health and growth through a collaborative research project. The research team studied eight health characteristics such as intentional evangelism, mobilized laity, transforming discipleship, engaging worship, passionate spirituality, empowering leadership, authentic community, and effective structures in comparison with specific growth indices. As a result, it was found that there exists a positive relationship between health and growth. So, a growing church is a healthy church.

CHAPTER III

METHODOLOGY

Introduction

The objectives of this study were to explore the relationship of causality that may exist between the variables of pastoral performance, church facility, church program, member satisfaction, SDA commitment and church growth in the Northeastern Conference of the Seventh-day Adventists located in Jamaica, New York, USA.

By the composition of the methodology that has been used during the investigation, this chapter will address the design of the study, which includes: (a) the type of research, (b) the study population, (c) the sample, (d) the measuring instrument, (e) the null hypotheses, (f) the data collection and (g) the data analysis.

Type of Investigation

This study is at the same time a quantitative, explanatory and transversal.

First, it is quantitative because it uses data collection, numerical measurement, and statistical analysis to establish patterns of behavior and test theories, according to Hernández Sampieri, Fernández Collado, and Baptista Lucio (2014). Any model that tries to directly and indirectly identify the causal relationship between variables just to give an explanation about interrelationships existing between the different variables is, according to Hernández Sampieri et al. (2014), an explanatory study. That is what this research has been doing: trying to identify the different relationships existing between the

independent variables and how, by these relationships, the dependent variable has been influenced.

Because the time frame to collect the data describing the variables and to analyze their interpretation was at the same time: April to June 2018. The investigation was therefore transversal, according to Hernández Sampieri et al. (2014). He stipulated that when data collection and analysis interpretation happen at the same time, the model is a transversal one.

Population

The population or universe is a set of all the cases that agree with certain specifications. Hernández Sampieri et al. (2014) defines the population or the universe as a set of cases submitted to the same specifications. In this study the population consisted of three churches in New York, two churches in Connecticut, one church in Rhode Island and three churches in Massachusetts. That brought it to a total of 2500 members of the Northeastern Conference of Seventh-day Adventists that covers four states: New York, Connecticut, Rhode Island and Massachusetts.

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, which are: (a) intentional sample, one that uses the judgment of a person with experience and knowledge regarding the population that is studied, and (b) shows for convenience, that results from the selection of the units or elements that are available. The type of sampling conducted in this investigation is non-probabilistic, directed, intentional and

for convenience, where personnel that are part of the churches of the Northeastern Conference were intentionally selected. The sample was 222 members of the different churches selected in the Northeastern Conference, representing 9% of the total population.

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

A variable is a property that can fluctuate and whose variation can be measured or observed (Hernández Sampieri et al., 2014). The variables used in this research were the following: (a) independent, pastoral performance, church facility, church program, member satisfaction and SDA commitment and (b) church growth as dependent variable.

Instrument Development

According to Hernández Sampieri et al. (2014), a measurement instrument is any tool that a researcher has at his disposal when it comes to approach a study or a phenomenon and to get information from it. In fact, the instrument is a combination of all previous research work and the encapsulation of the contributions of the theoretical market by selecting data in relation to the used concepts. The following paragraphs present a description of the way that the instrument used in this present study was elaborated.

1. A conceptual definition of the variables pastoral performance, church facility, church program, member satisfaction, SDA commitment and church growth was already made in the second chapter.

2. The variable relationships of pastoral performance, church facility, church program, member satisfaction, SDA commitment and church growth were dimensioned and undersized.

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 term 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 consists of seven sections: (a) general instructions and demographic data, (b) variable pastoral performance, with 27 statements; (c) variable church facility, with 16 statements; (d) variable church program, with 14 statements; (e) variable member satisfaction with 15 statements; (f) variable SDA commitment, with 17 statements; and (g) church growth, with 18 statements.

After the instruments were approved by the advisor, the data of members of the Northeastern Conference of Seventh-day Adventists was collected. The instrument used is shown in Appendix A.

Instrument Validity

In this section the content and construct of the variables used in the research

validity is presented.

Content Validity

Peter and Churchill (1986) state 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 the elaboration or scale has been adequate.

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

1. Several interviews were conducted with the advisors to find out their opinion on the measurement of the variables.

2. The literature was reviewed in different databases on the variables pastoral performance, church facility, church program, member satisfaction, SDA commitment, and church growth.

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

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

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

Validity of the Constructs

The factorial analysis procedure was used to evaluate the validity of the constructs of pastoral performance, church facility, church program, member satisfaction, SDA commitment, and church growth is presented in this section. The results of the validation of each variable are presented in Appendix B. Next, the statistical tests of the factor analysis for the constructs are presented.

Pastoral Performance

The instrument of pastoral performance was made up of three dimensions: (a) pastor planning (PP1 to PP12), (b) pastor doing (PP13 to PP23) and (c) pastor controlling (PP24 to PP27).

The analysis of the component matrix reveals that the 27 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .341, and the maximum is .885.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .973) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 6527.584$, $gl = 351$, $p = .000$) are significant.

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

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .433$; $Com_{max} = .854$), all items are superior to the extraction criteria ($Com = .300$), except PP14 that is .253 that was deleted from this instrument. In addition, the total variance is very high. It is 72%, greater than 50% established as a criterion.

It has been observed that the component transformation matrix values are very high for each component. For the first component the value is .744; for the second component .753; and for the third one .964.

The instrument has been submitted to the Cronbach's test or the reliability test. The Alpha was .959.

As for the rotated factorial solution, the Varimax method was used, and the indicators have been reclassified (see Table 2).

Table 2

Rotated Matrix of Pastoral Performance

Indicators	Factor		
	1	2	3
Pastor plans the future according to what has been achieved in the present (PP3).	.836	.381	.105
Pastor establishes clear, measurable and achievable objectives (PP1).	.835	.370	.066
Pastor has a leadership style that helps achieve the goals of the church (PP7).	.834	.383	.103
Pastor plans creatively (PP2).	.833	.324	.116
Pastor has an excellent work plan in the short, medium in long term (PP4).	.823	.374	.171
Pastor's organizational capacity facilitates the achievement of objectives (PP11).	.808	.391	.172
Pastor sets fair objectives (PP8).	.781	.422	.179
The strategies proposed are appropriate to achieve the objectives (PP6).	.769	.462	.049
Pastor takes corrective action on time (PP25).	.743	.501	-.014
Pastor has a training program for the church (PP9).	.742	.355	.140
Pastor closely oversees all church activities (PP26).	.698	.529	.047
Pastor management is motivator (PP12).	.674	.554	.149
Pastor deals with matters that require personal discipline (PP17).	.645	.585	.081
Pastor rarely assumes responsibility after team members fail (PP10).	.458	.297	.398
Pastor knows how to act according to Christian principles (PP22).	.320	.804	.077
Pastor is sensitive to the needs of the church members (PP21).	.430	.803	.046
Pastor is understanding when others make mistakes (PP20).	.421	.798	.094
Pastor focuses on the spiritual growth of the members of the church (PP23).	.431	.775	.075
Pastor gets along well with difficult members of the church (PP19).	.438	.762	.125
Pastor's preaching is inspiring (PP15).	.409	.741	.129
Pastor has the necessary knowledge to do his job well (PP16).	.438	.710	.141
Pastor recommends people with moral authority to occupy each post (PP18).	.552	.617	.122
Pastor uses his authority in accordance with the regulations of the organization (PP13).	.464	.613	.292
Pastor visits the church members of your district regularly (PP27).	.539	.581	-.038
Pastor gives a good example of his life style (PP24).	.243	.377	-.606
Pastor gives an adequate financial support to the strategic plan (PP5).	.312	.213	.539
Pastor is respectful of the command line and institutional regulations (PP14).	.118	.323	.367

The first factor that was “Pastor Planning” that originally counted 12 indicators (PP1-PP12) has been modified. Now it is called “Pastor Managing” constituted by 14 indicators that are: “Pastor plans the future according to what has been achieved in the present” (PP3), “Pastor establishes clear, measurable and achievable objectives” (PP1), “Pastor has a leadership style that helps achieve the goals of the church” (PP7),

“Pastor plans creatively” (PP2), “Pastor has an excellent work plan in the short, medium and long term” (PP4), “Pastor’s organizational capacity facilitates the achievement of objectives” (PP11), “Pastor has a training program for the church” (PP8), “The strategies proposed are appropriate to achieve the objectives” (PP6), “Pastor takes corrective action on time” (PP25), “Pastor has a training program for the church” (PP9), “Pastor closely oversees all church activities” (PP26), “Pastor Management is motivator” (PP12), “Pastor deals with matters that require personal discipline” (PP17), “Pastor rarely assumes responsibility after team members fail” (PP10).

The second factor that was “Organization and doing” and originally grouped this way (PP13 to PP23) and counted 11 indicators, now it is called “Pastor ministering” and counts 10 indicators, with a different classification: The new component is thus formed: “Pastor knows how to act according to Christian principles” (PP22), “Pastor is sensitive to the needs of the church members” (PP21), “Pastor is understanding when others make mistakes” (PP20), “Pastor focuses on the spiritual growth of the members of the church” (PP23), “Pastor gets along well with difficult members of the church” (PP19), “Pastor’s preaching is inspiring” (PP15), “Pastor has the necessary knowledge to do his job well” (PP16), “Pastor recommends people with moral authority to occupy each post” (PP18), “Pastor uses his authority in accordance with the regulations of the organization” (PP13), “Pastor visits the church members of your district regularly” (PP27).

The third factor “Control” or “Pastor controlling” originally was constituted by four indicators (PP24-PP27). Now it is called “Pastor supporting” and contains three indicators.

Church Facility

The church facility instrument was made up of three dimensions: Access (CF1

to CF 5), Accommodation (CF6 to CF9) and Worship (CF10to CF16). The factorial analysis procedure was used to evaluate the validity of the church facility construct. The analysis of the component matrix reveals that the 16 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .582, and the maximum is .811.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .941) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2213.977$, $gl = 120$, $p = .000$) are significant.

The analysis of the anti-image covariance matrix reveals that the values of the main diagonal are significantly greater than zero.

The extraction statistics by main components attests that the commonality values ($Com_{min} = .511$; $Com_{max} = .829$), all items are superior to the extraction criteria ($Com = .300$); In addition, the total is 66% than the criterion that is 50%.

It has been also observed that the component transformation matrix values are very high for each component. For the first component the value is .768; for the second component .861; and for the third one .879.

The instrument has been submitted to the Cronbach's test or the reliability test. The Alpha was .938.

As for the rotated factorial solution, the Varimax method was used (see Table 3), and the indicators have been regrouped.

The first factor "Access" that originally counted five indicators (CF1 to CF5) has been modified. Now it is constituted by 10 indicators holding only three of the previous group and seven others extracted from the two original other factors. Those indicators

Table 3

Rotated Matrix of Church Facility

Indicators	Factor		
	1	2	3
Sanctuary appearance (CF14)	.816	.244	.146
Conditions of the pulpit (CF13)	.807	.231	.187
Condition of the pews (CF12)	.783	.330	.029
The Sound system (CF11)	.719	.159	.351
Condition of the interior lightning (CF10)	.716	.159	.388
Conditions of the public areas (hallways, stairs, lobby, etc.) (CF3)	.691	.420	.161
Condition of the exterior lighting (CF2)	.689	.310	.306
Condition of the grounds (CF1)	.601	.339	.342
Condition of the video projecting system (CF15)	.580	.260	.327
Sufficiency of facilities (kid's classrooms, youth chapel, etc.) (CF9)	.544	.397	.288
Process to request a district vehicle (CF5)	.142	.770	.182
Availability of parking spaces (CF4)	.308	.751	-.106
Conditions of the restrooms (CF6)	.416	.657	.228
Internet services (CF16)	.293	.547	.476
Summer temperature of the temple (CF7)	.315	.516	.497
Winter temperature of the temple (CF8)	.281	.056	.864

are: "Sanctuary appearance" (CF14), "Conditions of the pulpit" (CF13), "Condition of the pews" (CF12), "The sound system" (CF11), "Condition of the interior lightning" (CF10), "Conditions of the public areas (hallways, stairs, lobby, etc.)" (CF3), "Condition of the exterior lighting" (CF2), "Condition of the grounds" (CF1), "Condition of the video projecting system" (CF15), "Sufficiency of facilities (kid's classrooms, youth chapel, etc.)" (CF9). However, it is very clear that those indicators better refer to worship than to access. Therefore, the first factor of the church facility construct is no more access, but it is called: "worship".

The second factor "Accommodation" originally counted four indicators (CF6 to CF9), but now counts five indicators that are: "Process to request a district vehicle" (CF5),

“Availability of parking spaces” (CF4), “Conditions of the restrooms” (CF6), “Internet services” (CF16) and “Summer temperature of the temple” (CF7). Finally, “The winter temperature of the temple” (CF8) indicator remains by itself and will constitute the third factor.

Church Program

Church program instrument was made up of three factors: Leadership (CP1 to CP4), member satisfaction (CP5 to CP9), and member participation (CP10 to CP14). The factorial analysis procedure was used to evaluate the validity of the church program construct.

The analysis of the component matrix reveals that the 14 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .633, and the maximum is .891.

Considering the sample adequacy measure KMO, a value very close to the unit (KMO = .958) was found. For the Bartlett sphericity test, it was found that the results ($\chi^2 = 2797.750$, $gl = 91$, $p = .000$) are significant.

The analysis of the anti-image covariance matrix reveals that the values of the main diagonal are significantly greater than zero.

The extraction statistics by main components attests that the commonality values ($Com_{min} = .647$; $Com_{max} = .851$), all items are superior to the extraction criteria ($Com = .300$); In addition, the total variance is 77%, value that is higher than the criterion that is 50%.

It is also obvious that the component transformation matrix values are very high for each component. For the first component the value is: .643; for the second component: .637; and for the third one: .699.

The instrument has been submitted to the Cronbach's test or the reliability test. The Alpha was .960.

The use of the solution of factorial rotation, Varimax has brought changes to the original groupings of the factorial indicators (see Table 4).

The first factor "Leadership" that originally counted four indicators (CP1 to CP4) has been modified. Now it counts six indicators. It is remarkable that those indicators focus more on involvement or participation. Therefore, the factor that they constitute will be called "Members involvement/Participation". Those indicators are "Members participation in community outreach programs" (CP13), "Provision for different age groups in church activities" (CP12), "Activities meet the needs of participants" (CP14), "Opportunities for involvement in Church activities" (CP10), "Personal input and the activities design" (CP6) and "Church members' interest in various church functions" (CP11).

Table 4

Rotated Matrix of Church Program

Indicators	Factor		
	1	2	3
Member participation in community outreach programs (CP13)	.820	.246	.261
Provision for different age groups in church activities (CP12)	.779	.439	.052
Activities meet the needs of participants (CP14)	.762	.320	.407
Opportunities for involvement in Church activities (CP10)	.632	.457	.195
Personal input and the activities design (CP6)	.621	.608	.104
Church members' interest in various church functions (CP11)	.604	.391	.454
Quality of efforts put toward various church activities (CP2)	.348	.795	.249
Structure of Church programs (CP1)	.342	.760	.275
Execution of the church programs (CP3)	.401	.735	.387
Planification of church programs (CP4)	.331	.709	.400
Satisfaction of participants of church services programs (CP9)	.463	.560	.455
Participation of the members in church activities (CP5)	.543	.559	.316
Quality of prayer meeting (CP8)	.145	.274	.862
Celebration of worship service (CP7)	.529	.376	.546

The second factor “member satisfaction” that originally counted five indicators (CP5 to CP9), now counts six indicators. Because those indicators better refer to the management of different church activities, they will constitute a factor called “Programs Management”. They are: “Quality of efforts put toward various church activities” (CP2), “Structure of Church programs” (CP1), “Execution of the church programs” (CP3), “Planification of church programs” (CP4), “Satisfaction of participants of church services programs” (CP9), “Participation of the members in church activities” (CP5).

Finally, the third factor originally counted five indicators (CP10 to CP14), now counts two, “Quality of prayer meeting” (CP8) and “Celebration of worship service” (CP7). By their focus on spirituality, those two indicators will form a new factor called “spiritual development”.

Member Satisfaction

The instrument of “member satisfaction” was made up of three dimensions: (a) satisfaction with the leadership (MS1 to MS5) (b) satisfaction with involvement (MS6 to MS9) and (c) satisfaction with development (MS10 to MS 15).

The analysis of the component matrix reveals that the 15 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .493, and the maximum is .887.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .959) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2976.235$, $gl = 105$, $p = .000$) are significant.

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

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .653$; $Com_{max} = .938$), all items are superior to the extraction criteria ($Com = .300$); In addition, the total variance is 75%, value that is higher than the criterion that is 50%.

It has been observed that the component transformation matrix values are very high for each component. For the first component the value is .714 for the second component .748 and for the third one .960.

The instrument has been submitted to the Cronbach's test or the reliability test. The alpha was .948.

The use of the solution of factorial rotation, Varimax has caused the factors to be classified differently from their original groupings. (See the rotated matrix components Table 5).

The original first factor "Satisfaction with the leadership was made with five indicators" (MS1 to MS5). Now the Varimax rotation has extracted two indicators: one from the original second factor (MS9) and one from the original first factor (MS2) to enlarge the original third factor "satisfaction with development", that will constitute the new first factor of the "member satisfaction" construct. Those indicators are "Church integration" (MS15), "Church Attendance" (MS13), "Provision of physical needs" (MS14), "The decision-making process" (MS9), "Provision of family spiritual development" (MS12), "Provision of opportunities for spiritual growth" (MS10), "The information I need, regarding church project and decision" (MS2), "Provision of opportunities for leadership position" (MS11).

The original second factor "Satisfaction with involvement" was made with five indicators (MS1 to MS5). Now the Varimax rotation has made a combination of six

Table 5

Rotated Matrix of Member Satisfaction

Indicators	Factor		
	1	2	3
Church integration (MS15)	.816	.285	.229
Church Attendance (MS13)	.790	.212	.127
Provision of physical needs (MS14)	.782	.282	.176
The decision-making process (MS9)	.699	.517	.153
Provision of family spiritual development (MS12)	.649	.542	.141
Provision of opportunities for spiritual growth (MS10)	.632	.607	.165
The information I need, regarding church project and decision (MS2)	.625	.597	.167
Provision of opportunities for leadership position (MS11)	.615	.590	.203
Recognition of visitors and church members (MS8)	.149	.835	.044
Possibility to volunteer in church (MS6)	.368	.653	.302
Provision of spiritual support for the members (MS5)	.564	.645	.220
Being part of a team to fulfill the mission of the church (MS7)	.495	.605	.325
The way that the church cares for its members (MS1)	.561	.591	.079
Understanding of the mission (MS3)	.536	.577	.377
Understanding of the vision (MS4)	.182	.158	.938

indicators: three from the second original factor: (MS8), (MS6), (MS7) and three other from the first original factor: (MS5), (MS1) and (MS3) to constitute the new second factor that is called “Satisfaction with the mission fulfillment” with these indicators: “Recognition of visitors and church members” (MS8), “Possibility to volunteer in church” (MS6), “Provision of spiritual support for the members” (MS5), “Being part of a team to fulfill the mission of the church” (MS7), and “The way that the church cares for its members” (MS1), “Understanding of the mission” (MS3).

Following the Varimax rotation, one indicator will constitute the third factor of the “Members’ satisfaction” construct: “Understanding of the vision” (MS4); and this factor will be called: “Satisfaction with church vision”.

SDA Commitment

The instrument of “SDA Commitment” was made up of three dimensions: (a) Loyalty (SDA1 to SDA6 (b) Compromise identification (SDA7 to SDA17) and (c) Members and the compromise (SDA15 to SDA 17).

The analysis of the component matrix reveals that the 17 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .479, and the maximum is .796.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .929) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2368.780$, $gl = 136$, $p = .000$) are significant.

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

For the extraction statistics by main components, it was found that the commonality values ($Com_{min} = .448$; $Com_{max} = .796$), all items are superior to the extraction criteria ($Com = .300$). In addition, the total variance is very high for each component. In addition, the total variance is 64%, value that is higher than the criterion that is 50%.

It has been observed that the component transformation matrix values are very high for each component. For the first component the value is .767; for the second component .586; and for the third one .567.

The instrument has been submitted to the Cronbach’s test or the reliability test. The alpha was .926.

The use of the solution of factorial rotation, Varimax has caused the factors to be classified differently from their original groupings (see the rotated matrix components

Table 6).

The original first factor “Loyalty” (SDA1to SAD6) has been totally reshaped. The SDA commitment construct has as new factor: seven indicators that previously belonged to “Compromised identification”, the original second factor of that construct will constitute this new factor holding these following indicators: “I am proud to be a member of the SDA church” (SDAC8), “I sing with joy the hymns of the church” (SDAC11), “I believe fully in the doctrines of the church” (SDAC7), “I am faithful in returning the tithe” (SDAC12), “I am generous with my offering” (SDAC13), “I help my church brothers and sisters when they need me” (SDAC14).

Table 6

Rotated Matrix of SDA Commitment

Indicators	Factor		
	1	2	3
I am proud to be a member of the SDA Church (SDAC8)	.869	.088	.181
I sing with joy the hymns of the Church (SDAC11)	.763	.301	.129
I believe fully in the doctrines of the Church (SDAC7)	.759	.216	.278
I am faithful in returning the tithe (SDAC12)	.527	.298	.413
I am generous with my offering (SDAC13)	.525	.348	.507
I help my church brothers and sisters when they need me (SDAC14)	.513	.461	.286
I work actively to achieve the goal of ingathering (SDAC17)	.144	.763	.259
I practice the diet that the Adventist Church promotes (SDAC16)	.205	.725	.062
I participate actively in soul winning (SDAC2)	.186	.680	.419
I participate in the retention of new members who arrive at the Church (SDAC3)	.108	.672	.545
I share my beliefs with people who are not Adventists (SDAC5)	.415	.659	.103
I dedicate my talents to the service of my Creator (SDAC6)	.428	.490	.388
I support the different department programs of the church (SDAC4)	.247	.363	.716
I support the projects proposed by the Church (SDAC15)	.132	.055	.654
I actively participate in the activities of the Church (SDAC10)	.381	.311	.639
I participate actively in achieving the Church vision (SDAC1)	.240	.499	.631
I accept with pleasure the responsibilities that the Church offers me (SDAC9)	.562	.147	.591

The original second factor “Compromise identification” (SDA7 to SDA17) that originally counted 12 indicators has been also reshaped. In fact, one indicator of the original second factor added four indicators that previously belonged to the original first factor “Loyalty to the mission” will constitute the new second factor and will hold the name of that factor. Here are the indicators: “I practice the diet that the Adventist Church promotes” (SDAC16), “I participate actively in soul winning” (SDAC2), “I participate in the retention of new members who arrive at the Church” (SDAC3), “I share my beliefs with people who are not Adventists” (SDAC5), “I dedicate my talents to the service of my Creator” (SDAC6).

The original third factor “Members and the compromise” (SDA15 to SDA17) has been reshaped. It holds two indicators of the original first factor and three of the original second factor. The same factor’s name remains. Here are the indicators: “I support the different department programs of the Church” (SDAC4), “I support the projects proposed by the Church” (SDAC15), “I actively participate in the activities of the Church” (SDAC10), “I participate actively in achieving the Church vision” (SDAC1), “I accept with pleasure the responsibilities that the Church offers me” (SDAC9).

Church Growth

The instrument of “Church Growth” was made up of four dimensions: (a) “Planning for Growth” (CG1 to CG4) (b) “Internal Growth” (CG6 to CG10) (c) “Relational Growth” (CG11 to CG 13) and “Numerical Growth” (CG14 to CG18).

The analysis of the component matrix reveals that the 15 statements have a positive correlation coefficient highly greater than .3. In fact, the minimum value for the component is .698, and the maximum is .840.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .945) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 3576.4361$, $gl = 153$, $p = .000$) are significant.

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

For the extraction statistics by main components, it was found that the commonality values (Com_{min} = .665; Com_{max} = .880), all items are superior to the extraction criteria (Com = .300), (see table 33). In addition, the total variance is 78%, value that is higher than the criterion that is 50%.

It has been observed that the component transformation matrix values are high for each component. For the first component the value is .572; for the second component: .569; for the third one .455, and for the fourth .673.

The instrument has been submitted to the Cronbach's test or the reliability test. The Alpha was .962.

The use of the solution of factorial rotation, Varimax has caused some changes in the classification of the factors (see Table 7). So far, the first factor "Planning for growth" (CG1 to CG4) keeps its four indicators plus one more that has been extracted from the original second factor. Here are the rotated indicators of this factor: "Missionary initiative in the church" (CG2), "Participation in missionary activities" (CG1), "Church plans for missionary activities" (CG4), "Financial resources for missionary activities" (CG3), "Leader's commitment to Evangelism outreach" (CG5).

The original second factor "Internal growth (CG5 to CG10)" has been reshaped. The new "Internal growth" second factor counts now eight indicators: three original

Table 7

Rotated Matrix of Church Growth

Indicators	Factor			
	1	2	3	4
Missionary initiative in the Church (CG2).	.844	.252	.230	.148
Participation in missionary activities (CG1).	.837	.186	.229	.132
Church plans for missionary activities (CG4).	.807	.338	.161	.188
Financial resources for missionary activities (CG3).	.732	.321	.312	.223
Leader's commitment to Evangelism outreach (CG5).	.672	.282	.233	.282
Mission. Visitation program for the Church territory (CG12).	.361	.759	.267	.116
Social acceptance of the Church in the community (CG13).	.302	.709	.341	.228
Members' missionary gifts for evangelistic activities (CG9).	.442	.689	.125	.306
Unity among members to win new members (CG10).	.266	.672	.344	.320
Relationship of the members with non-believers (CG11).	.146	.671	.421	.332
The church qualified people to run evangelistic (CG8).	.390	.601	.168	.452
Recognition of faith professed members (CG14).	.423	.505	.495	.231
Prov. for small groups and crusade as miss. tool (CG15).	.487	.489	.437	.201
Baptism of youth from SDA parents (CG17).	.243	.234	.823	.189
Baptism of new converts (CG16).	.287	.348	.776	.115
The welcoming of the new transferred members (CG18).	.326	.279	.590	.490
Acceptance of changes of a new preaching style (CG6).	.285	.237	.199	.838
Acceptance of a new lifestyle change (CG7)	.169	.334	.213	.820

ones, the three ones of the original third factor and two from the original fourth factor. Here are those indicators: "Missionary visitation program for the church territory" (CG12), "Social acceptance of the church in the community" (CG13), "Members' missionary gifts for evangelistic activities" (CG9), "Unity among members to win new members" (CG10), "Relationship of the members with non-believers" (CG11), "The church qualified people to run evangelistic" (CG8), "Recognition of faith professed members" (CG14), "Provision of support for small groups and crusade as missionary tool for the church" (CG15).

The original third factor "Relational growth" (CG11 to CG13) is no more, because of the extraction of all its indicators by the second factor. The new third factor, now it is constituted by three indicators of the original fourth factor "Numerical growth" that are:

“Baptism of youth from SDA parents” (CG17), “Baptism of new converts” (CG16), “The welcoming of the new transferred members” (CG18), will hold its name.

The fourth factor now is a new factor constituted by two extracted indicators from the original second factor. Those two indicators are: “Acceptance of changes of a new preaching style” (CG6) and “Acceptance of a new lifestyle change” (CG7). The fourth factor is now called: “Personal growth”.

Reliability of the Instrument

The instruments were subjected to reliability analysis to determine their internal consistency by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients obtained for the variables are the following: (a) pastoral performance, .959, (b) church facility .938, (c) church program, .960, (d) member satisfaction, .948, (d) SDA commitment, .926 and (e) church growth, .962.

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

Table 8

Operationalization of the variable pastoral performance

Variables	Conceptual definition	Instrumental definition	Operational definition
Pastoral performance	It is the maximum use of the pastor's skills in the fulfilment of his multidimensional mission.	<p>The degree of pastoral performance, was determined by means of the following 27 items, under the scale:</p> <p>1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent</p> <p>1 Pastor establishes clear, measurable and achievable objectives. 2. Pastor plans creatively 3. Pastor plans the future according to what has been achieved in the present. 4. Pastor has an excellent work plan in the short, medium in long term. 5. Pastor gives an adequate financial support to the strategic plan. 6. The strategies proposed are appropriate to achieve the objectives 7. Pastor has a leadership style that helps achieve the goals of the church. 8. Pastor sets fair objectives. 9. Pastor has a training program for the church. 10. Pastor rarely assumes responsibility</p>	<p>To measure the degree of pastoral performance, data was obtained from members of the Northeastern Conference through the measure of 27 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 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent</p>

after team members fail.

11. Pastor's organizational capacity facilitates the achievement of objectives.

12. Pastor management is motivator.

13. Pastor uses his authority in accordance with the regulations of the organization.

14. Pastor is respectful of the command line and institutional regulations.

15. Pastor's preaching is inspiring.

16. Pastor has the necessary knowledge to do his job well.

17. Pastor deals with matters that require personal discipline.

18. Pastor recommends people with moral authority to occupy each post.

19. Pastor gets along well with difficult members of the church.

20. Pastor understands when others make mistakes.

21. Pastor is sensitive to the needs of the church members.

22. Pastor knows how to act according to Christian principles.

23. Pastor focuses on the spiritual growth of the members of the church.

24. Pastor gives a good example of his life style

25. Pastor takes corrective action on time

26. Pastor closely oversees all church activities.
27. Pastor visits the church members of your district regularly.

Main Null Hypothesis

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

Null Hypothesis

Pastoral performance, church facility, church program, member satisfaction and SDA commitment are not predictors of church growth for the members of the Northeastern conference of SDA.

Operationalization of Null Hypotheses

Table 9 shows the operationalization of the null hypotheses.

Data Collection

Questionnaires, in particular, are the most popular instrument in management research and this was used for data collection. In order to collect data from a representative sample, the research was conducted by means of a self-administered online questionnaire, which allowed collection of data for statistical analysis and that may suggest certain relationships of the constructs proposed in the theoretical framework (Saunders et al., 2012).

Table 9

Operationalization of Hypotheses

Hypothesis	Variables	Level of measurement	Statistical Test
H ₁ . Pastoral performance, church facility, church program, members satisfaction and SDA commitment are not predictors of church growth for the members of the Northeastern conference of SDA.	Independents Pastoral performance, church facility, church program, members satisfaction and SDA commitment	Metrics	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 $p \leq .05$.
	Dependent Church growth	Metrics	

Data Analysis

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

CHAPTER IV

ANALYSIS OF THE RESULTS

Introduction

The extent of this research focussed on church growth and was to specifically explore the causal relationship between the variables pastoral performance, church facility, church programs, member satisfaction, SDA member commitment and church growth in accordance to the theoretical model identified in chapter one.

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

The outline of this chapter is as follows: (a) demographic description of the subjects, (b) validation of latent constructs, (c) normality of the latent constructs (d) null hypotheses of the structural models, (e) complementary null hypotheses, (f) complementary questions and (g) summary of the chapter.

Population and Sample

The research focused on the spiritual and numerical growth of the Northeastern Conference located in Jamaica, New York. The population consisted of three churches in New York, two churches in Connecticut, one church in Rhode Island and three churches in Massachusetts that brought to a total of 2500 members of the Northeastern Conference of Seventh Day Adventists that covers four states: New York, Connecticut, Rhode Island and Massachusetts.

The copies of the survey have been mailed or handed to the church pastors. Once received, they were physically applied in their churches following the schedule of their church services, and finally those copies were returned to the researcher. The sample was 222 members of the different churches selected in the Northeastern Conference, representing 9% of the total population. After the cleaning process of the database, 186 samples remained.

Demographic Description

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

Gender

The distribution of gender participants in the research shows that the female group participants represent more than 53% of the research while the male group is less than 46%.

Education Level

Table 10 shows the distribution of the education group of people that have participated in the survey. It is seen that the highest group is the college group 39.8% ($n = 74$) followed by the graduate group 25.3% ($n = 47$). The High school and the Post Graduate groups share the same 11.3% ($n = 21$).

Ethnic Groups

Table 11 shows the distribution of the ethnic groups of people that have participated in the survey. The highest group is the Black 81.1% ($n = 149$), followed by the "Others"

Table 10

Education of the Participants

	<i>n</i>	%
High school	21	11.3
College	74	39.8
Graduate	47	25.3
Post Graduate	21	11.3
Missing	23	12.4
Total	186	100.0

Table 11

Ethnic Groups in the Participants

	<i>n</i>	%
Black	149	80.1
White	2	1.1
Latino	5	2.7
Others	8	4.3
Missing	22	11.8
Total	186	100.0

group 4.3% ($n = 8$), after that the Latino 2.7% ($n = 5$) and the White 1.1% ($n = 2$).

Table 12 shows the distribution of the age groups participating in the survey. In fact, the 48 & up is the highest 45.2% ($n = 84$). This group is followed by the 26-36 16.7% ($n = 31$), followed by the 37-47 which is 15.6% ($n = 29$) and 18-25 group 15.1% ($n = 28$).

Arithmetic Means

Pastoral Performance

Table 13 shows the means for the Pastoral performance construct. The indicators

Table 12

Age Groups in the Participants

	<i>n</i>	%
18-25	28	15.1
26-36	31	16.7
37-47	29	15.6
48&Up	84	45.2
Missing	14	7.5
Total	186	100.0

with the smallest numbers are: “Pastor rarely assumes responsibility after team members fail” (2.90) “Pastor has a training program for the church” (3.38) “Pastor takes corrective action on time” (3.46); and the ones with the highest values are: “Pastors preaching is inspiring” (4.09), “Pastor knows how to act according to Christian principles” (4.11) and “Pastor has the necessary knowledge to do his job well” (4.22).

The total means for the pastoral performance is equal to 3.74 meaning that the participants perceive the pastoral performance between *regular* and *very good*. The standard deviation is equal to 1.02 (see Table 13).

Church Facility

Table 14 shows the means for the Church Facility construct. The indicators with the smallest numbers are: “Process to request a district vehicle” (2.97), “Conditions of the restrooms” (3.01) and “Availability of parking spaces” (3.10). The indicators with the highest values are: “Condition of the interior lightning” (3.71), “Conditions of the pulpit” (3.88) and “Sanctuary appearance” (3.91).

Table 13

Arithmetic Means for Pastoral Performance

Items	<i>M</i>	<i>SD</i>
Pastor rarely assumes responsibility after team members fail.	2.90	1.20
Pastor has a training program for the church.	3.38	1.23
Pastor takes corrective action on time	3.46	1.19
Pastor plans the future according to what has been achieved in the present.	3.47	1.17
The strategies proposed are appropriate to achieve the objectives	3.48	1.08
Pastor's organizational capacity facilitates the achievement of objectives.	3.51	1.17
Pastor plans creatively	3.52	1.20
Pastor has an excellent work plan in the short, medium in long term.	3.52	1.20
Pastor visits the church members of your district regularly.	3.53	1.33
Pastor gives an adequate financial support to the strategic plan.	3.54	1.10
Pastor closely oversees all church activities.	3.56	1.22
Pastor sets fair objectives.	3.58	1.10
Pastor has a leadership style that helps achieve the goals of the church.	3.62	1.22
Pastor establishes clear, measurable and achievable objectives.	3.65	1.17
Pastor management is motivator.	3.69	1.25
Pastor deals with matters that require personal discipline.	3.72	1.18
Pastor uses his authority in accordance with the regulations of the organization.	3.76	1.14
Pastor recommends people with moral authority to occupy each post.	3.78	1.13
Pastor gets along well with difficult members of the church.	3.82	1.16
Pastor is sensitive to the needs of the church members.	3.84	1.18
Pastor focuses on the spiritual growth of the members of the church.	3.96	1.15
Pastor is respectful of the command line and institutional regulations.	3.97	1.09
Pastor is understanding when others make mistakes.	3.98	1.07
Pastor gives a good example of his life style	4.04	1.11
Pastors preaching is inspiring.	4.09	1.16
Pastor knows how to act according to Christian principles.	4.11	1.04
Pastor has the necessary knowledge to do his job well.	4.22	1.02
Pastoral performance	3.74	1.02

The total means for Church facility is equal to 3.45 meaning that the participants perceive the church facilities as *regular*. The standard deviation is equal to .87.

Church Program

Table 15 shows the distribution/ means for the Church Program construct. The

Table 14

Arithmetic Means for Church Facility

Items	<i>M</i>	<i>SD</i>
Process to request a district vehicle.	2.97	1.02
Conditions of the restrooms.	3.01	1.24
Availability of parking spaces.	3.10	1.29
Internet services.	3.15	1.29
Sufficiency of facilities (kids' classrooms, youth chapel, etc.).	3.24	1.17
Condition of the grounds.	3.31	1.08
Winter temperature of the temple.	3.32	1.27
Summer temperature of the temple.	3.36	1.13
Conditions of the public areas (hallways, stairs, lobby, etc.)	3.37	1.04
Condition of the exterior lighting.	3.43	1.09
Condition of the video projecting system	3.54	1.14
The Sound system.	3.62	1.07
Condition of the pews.	3.67	1.00
Condition of the interior lightning	3.71	1.07
Conditions of the pulpit.	3.88	.97
Sanctuary appearance.	3.91	1.06
Church Facility.	3.45	.87

indicators with the smallest numbers are: "Members participation in community outreach programs" (3.07), "Provision for different age groups in church activities" (3.15) and "Participation of the members in church activities" (3.17). The indicators with the highest values are: "Opportunities for involvement in Church activities" (3.54), "Quality of prayer meeting" (3.60) and "Celebration of worship service" (3.79).

The total means for Church program is equal to 3.38 meaning that the participants perceive the church programs as *regular*. The standard deviation is equal to .90 (see Table 15).

Member Satisfaction

Table 16 shows the distribution/ means for the Members' Satisfaction construct.

Table 15

Arithmetic Means for Church Program

	<i>M</i>	<i>SD</i>
Member's participation in community outreach programs.	3.07	1.14
Provision for different age groups in church activities.	3.15	1.18
Participation of the members in church activities.	3.17	1.07
Church members interest in various church functions.	3.18	1.05
Personal input and the activities design.	3.20	1.01
Activities meet the needs of participants.	3.24	1.03
Planification of church programs.	3.34	1.05
Satisfaction of participants of church services programs.	3.40	1.00
Execution of the church programs.	3.45	.95
Structure of Church programs.	3.45	.99
Quality of efforts put toward various church activities.	3.47	.99
Opportunities for involvement in Church activities.	3.54	1.08
Quality of prayer meeting.	3.60	1.08
Celebration of worship service.	3.79	.94
Church Program.	3.37	.89

The indicators with the smallest numbers are: “The decision-making process” (3.21), “The information I need, regarding church project and decision” (3.22) and “Provision of physical needs” (3.22.) The indicators with the highest values are: “Provision of opportunities for spiritual growth” (3.58), “Possibility to volunteer in church” (3.59) and “Recognition of visitors and church members” (3.76).

The total means for Member satisfaction is equal to 3.44 meaning that the participants have a *regular* satisfaction with the church. The standard deviation is equal to .95 (see Table 16).

SDA Members Commitment

Table 17 shows the distribution/ means for the SDA Members Commitment construct. The indicators with the smallest numbers are: “I participate in the retention

Table 16

Arithmetic Means for Member satisfaction

	<i>M</i>	<i>SD</i>
The decision-making process.	3.21	1.13
The information I need, regarding church project and decision.	3.22	1.05
Provision of physical needs.	3.22	1.04
Church Attendance.	3.23	1.17
Church integration.	3.27	1.09
Provision of family spiritual development.	3.36	1.16
The way that the church cares for its members.	3.41	1.15
Understanding of the vision.	3.42	1.17
Provision of opportunities for leadership position.	3.43	1.12
Provision of spiritual support for the members.	3.45	1.12
Understanding of the mission.	3.51	1.11
Being part of a team to fulfill the mission of the church.	3.54	1.09
Provision of opportunities for spiritual growth.	3.58	1.14
Possibility to volunteer in church.	3.59	1.05
Recognition of visitors and church members.	3.76	1.04
Member Satisfaction.	3.44	.95

of new members who arrive at the church” (3.16), “I participate actively in soul winning” (3.23) and “I work actively to achieve the goal of ingathering” (3.26). The indicators with the highest values are: “I sing with joy the hymns of the church” (4.23), “I believe fully in the doctrines of the church” (4.29) and “I am proud to be a member of the SDA church” (4.50).

The total means for SDA member’s commitment is equal to 3.76 meaning that the participants have a *regular and very good* commitment with the church. The standard deviation is equal to .85 (see Table 17).

Church Growth

Table 18 shows the distribution/ means for the Church Growth construct. The

Table 17

Arithmetic Means for SDA Commitment

Items	M	SD
I participate in the retention of new members who arrive at the church.	3.16	1.13
I participate actively in soul winning.	3.23	1.07
I work actively to achieve the goal of ingathering.	3.26	1.19
I participate actively in achieving the church vision.	3.41	1.10
I practice the diet that the Adventist church promotes	3.48	1.18
I support the different department programs of the church.	3.56	1.04
I actively participate in the activities of the church.	3.71	1.12
I support the projects proposed by the church.	3.72	1.03
I share my beliefs with people who are not Adventists.	3.73	.97
I dedicate my talents to the service of my Creator.	3.86	1.05
I am generous with my offering.	3.91	1.09
I help my church brothers and sisters when they need me.	3.95	.97
I am faithful in returning the tithe.	4.02	1.09
I accept with pleasure the responsibilities that the church offers me.	4.03	1.04
I sing with joy the hymns of the church.	4.23	.92
I believe fully in the doctrines of the church.	4.29	.96
I am proud to be a member of the SDA church.	4.50	.80
SDA Commitment.	3.76	.85

indicators with the smallest numbers are: “Participation in missionary activities” (3.14), “Missionary visitation program for the church territory” (3.18), and “Missionary initiative in the church” (3.19). The indicators with the highest values are: “Leader’s commitment to Evangelism outreach” (3.58), “Baptism of New converts” (3.65) and “The welcoming of the new transferred members” (3.87).

The total means for church growth is equal to 3.41 meaning that the participants have a *regular* church growth. The standard deviation is equal to .84 (see Table 18).

Multiple Regression Assumptions

The dataset was cleaned to ensure normality by the elimination of 36 data points leaving the dataset at 186 data points.

Table 18

Arithmetic Means for Church Growth

Items	<i>M</i>	<i>SD</i>
Participation in missionary activities.	3.14	1.13
Missionary visitation program for the church territory.	3.18	1.06
Missionary initiative in the church.	3.19	1.14
Social acceptance of the church in the community.	3.21	1.09
Financial resources for missionary activities.	3.23	1.04
Relationship of the members with non-believers	3.29	1.06
Church plans for missionary activities.	3.30	1.17
Member's missionary gifts for evangelistic activities.	3.32	.97
Unity among members to win new members.	3.33	1.11
Acceptance of a new lifestyle change.	3.33	.94
Provision of support for small groups and crusade as missionary tool.	3.34	1.11
Acceptance of changes of a new preaching style.	3.41	1.07
Recognition of faith professed members.	3.50	.92
The church qualified people to run evangelistic.	3.53	1.08
Baptism of youth from SDA parents.	3.53	1.01
Leader's commitment to Evangelism outreach.	3.58	1.11
Baptism of New converts.	3.65	1.03
The welcoming of the new transferred members.	3.87	.92
Church Growth.	3.41	.84

For this research, the first criterion that was analysed was the linearity through the graphs. The second criterion that was tested was the normality of the errors with the Kolmogorov-Smirnov statistic ($p > .05$), 36 atypical data were eliminated. In the third criterion the independence of the errors was proved, using the Durbin-Watson test, whose value is very close to this indicates that the errors are not correlated and are independent. Finally, the homoscedasticity was analysed, and it was proved that the errors have equal variances (see Appendix E).

Null Hypothesis

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

H₀. The empirical model, in which pastoral performance, church facility, church program, members satisfaction and SDA commitment are not predictors of church growth for the members of the North Eastern conference of SDA.

Linear regression was used to test this hypothesis whereby church growth was the dependent variable and pastoral performance, church facility, church program, member's satisfaction, and SDA commitment are the independent variables.

When applying the method of step wiser in the regression analysis, the variables church facility and member satisfaction were deleted from the model and best predictor was the variable church program because it explained 74.3% of the variance of the dependent variable church growth (see Figure 4, Table 19). Model 1 has an *F* value equal to 536.689 and *p* value equal to .000. As it can be observed that the *p* value is less than .05, therefore, there is a positive and significant lineal correlation. Thus, the null hypothesis is rejected.

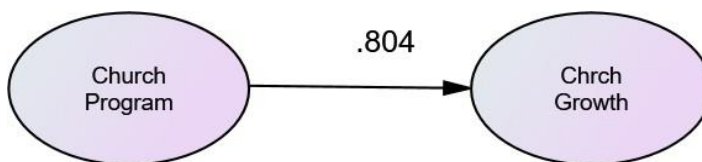


Figure 4. Model 1.

It also was observed that the variables church program and pastor performance (Model 2) were good predictors of the church growth variable. The value of R^2 adjusted was equal to .805, which means that these two variables explain 80% of variance of the dependent variable church growth (see Figure 5, Table 19). Model 2 has an *F* value equal

Table 19

Regression Results

Modelo	<i>R</i>	<i>R</i> squared	<i>R</i> squared ajusted
1. Church program.	.863	.745	.743
2. Church program and pastoral performance.	.898	.807	.805
3. Church program, pastoral performance and SDA commitment.	.914	.835	.832

to 382.093 and p value equal to .000. As it can be observed that the p value is less than .05, therefore, there is a positive and significant lineal correlation. Thus, the null hypothesis is rejected.

Model 3 that has church program, pastoral performance and SDA commitment show that the three variables are good predictors for church growth. The value of R^2 adjusted was equal to .835, which means that these two variables explain 84% of variance of the dependent variable church growth (see Figure 6, Table 19). Figure 6 has

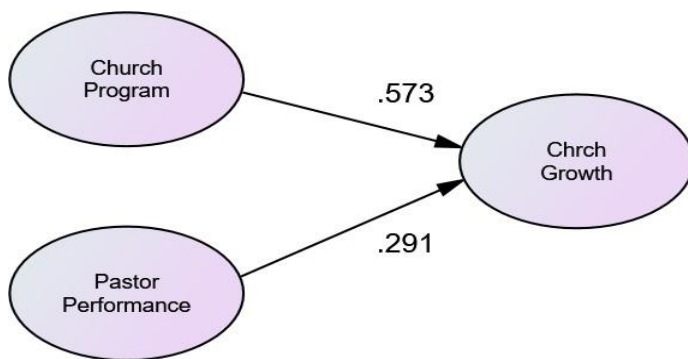


Figure 5. Model 2.

a F value equal to 360.705 and p value equal to .000. As it can be observed that the p value is less than .05, therefore, there is a positive and significant lineal correlation. Thus, the null hypothesis is rejected.

The values of the non-standardizes B_k for each model were the following: (a) Model 1 B_0 equal to .682, B_1 equal to .804; (b) Model 2 B_0 equal to .378, B_1 equal to .573 and B_2 equal to .291; (c) Model 3 B_0 equal to -.005, B_1 equal to .493, B_2 equal to .228, and B_3 equal to .235.

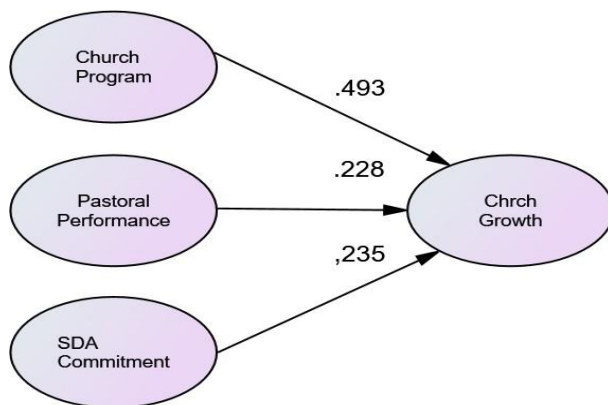


Figure 6. Model 3.

The collinearity of the variables was also analyzed, and it was observed that the factor of the inflation of the variance (FIV) of church program, pastoral performance and SDA commitment, was less than ten for which, it is concluded that church growth variable and the before mention variables do not present collinearity.

Summary of Chapter

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

It showed the demographic data and the extent of its behaviour. All the respective tests relevant to the confirmatory model were presented and the complementary questions were answered with descriptive statistics.

CHAPTER V

CONCLUSIONS, DISCUSSIONS AND RECOMMENDATIONS

Introduction

The purpose of that study was to explore the causal relationship between the latent variables' pastoral performance, church facility, church program, member satisfaction, SDA member commitment and church growth according to the before mentioned theoretical model.

This research was considered quantitative empirical, explanatory, transversal, descriptive, exploratory and field.

The independent variables were pastoral performance, church facility, church program, member satisfaction, SDA member commitment, while the dependent variable was church growth. The demographic variables were gender, education level, ethnic groups and age groups.

The sample that was used in this research consisted of 186 respondents from churches of the Northeastern Conference of Seventh-day Adventists located in New York.

Conclusions

This section provided the conclusions documented for this paper. It includes conclusions made on the arithmetic means, the null hypothesis, and the complementary hypothesis.

Arithmetic Means

This section shows the conclusions regarding the arithmetic means.

Pastoral Performance

The highest arithmetic means corresponds to the following statements from the pastoral performance construct were: “pastor’s preaching is inspiring” “pastor knows how to act according to Christian principles” and “pastor has the necessary knowledge to do his job well”. Meanwhile, the three lowest means corresponds to the following statements: “pastor rarely assumes responsibility after team members fail”, “pastor has a training program for the church” and “pastor takes corrective action on time”. The total arithmetic mean for the variable was 3.74; and it means that the participants perceive the pastoral performance between *regular* and *very good*.

Church Facility

The highest arithmetic means corresponds to the following statements from the church facility construct: “condition of the interior lightning”, “conditions of the pulpit” and “sanctuary appearance”. Likewise, the three lowest means corresponds to the following statements: “process to request a district vehicle”, “conditions of the restrooms” and “availability of parking spaces”. The total arithmetic mean for the variable was 3.45 and it means that the participants perceive the church facilities as *regular*.

Church Program

The highest arithmetic means corresponds to the following statements from the church program construct: “opportunities for involvement in Church activities”, “quality of prayer meeting” and “celebration of worship service”. Meanwhile, the three lowest

means corresponds to the following statements “members’ participation in community outreach programs”, “provision for different age groups in church activities” and “participation of the members in church activities”. The total arithmetic mean for the variable was 3.38 and it means that the participants perceive the church programs as *regular*.

Member Satisfaction

The highest arithmetic means corresponds to the following statements from the members satisfaction construct: “provision of opportunities for spiritual growth”, “possibility to volunteer in church” and “recognition of visitors and church members”. Likewise, the three lowest means corresponds to the following statements: “the decision-making process”, “the information I need, regarding church project and decision” and “provision of physical needs”. The total arithmetic mean for the variable was 3.38 and it means that the participants have a *regular* satisfaction with the church.

SDA Member Commitment

The highest arithmetic means corresponds to the following statements from the SDA member commitment construct: The indicators with the highest values are: “I sing with joy the hymns of the church”, “I believe fully in the doctrines of the church” and “I am proud to be a member of the SDA church”. Likewise, the three lowest means corresponds to the following statements: “I participate in the retention of new members who arrive at the church”, “I participate actively in soul winning” and “I work actively to achieve the goal of ingathering”. The total arithmetic mean for the variable was 3.76 and it means that the participants have a *regular* and *very good* commitment with the church.

Church Growth

The highest arithmetic means corresponds to the following statements from the church growth construct: “leader’s commitment to Evangelism outreach”, “baptism of new converts” and “the welcoming of the new transferred members”. Meanwhile, the three lowest means corresponds to the following statements “participation in missionary activities”, “missionary visitation program for the church territory” and “missionary initiative in the church”. The total arithmetic mean for the variable was 3.41 and it means that the participants have a *regular* church growth.

Principal Hypothesis

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

The declaration of the complementary null hypothesis was expressed as follows: pastoral performance, church facility, church program, member satisfaction and SDA member commitment are not predictors of church growth as perceived by the members of the Northeastern Conference of New York in USA.

Linear regression was used by the method of stepwise regression. This revealed that one variable by itself, church program, explains more than 74.3% of church growth, the dependant variable. Two variables (church program and pastor performance) explain 80.5% of the dependant variable (church growth); and three variables together (church program, pastoral performance, and SDA Commitment) explain 84% of the independent variable. Therefore, it can be affirmed that the pastoral performance, the church programs and the SDA member commitment are predictors of church growth, thus the null hypothesis is rejected.

The confirmatory analysis is therefore supported by the empirical evidence that

the growth of the church can be generated by the performance of its pastors, its programs and the commitment of its members. So, the Northeastern Conference, in its effort to growth must consider the performance of its pastors, the programs of the churches and the commitment of its members because they are strong predictors for church growth.

Discussions

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

Pastoral Performance

Engelberg et al. (2016) discovered that pastors play a significant role in church growth. Vermeer (2015) has found that through pastoral appealing sermons during worship services, growth can be generated even in secular areas. Corrêa et al. (2017) in their study discovered that there is a strong causal relationship between the pastor's performance and the growth of their churches. Esqueda (2013) in his studies found the Pentecostalism in Latin America as the fastest growing church and acknowledges the leadership (pastors) as the key role of that growth.

Therefore, this research has come to confirm what have been said before by its findings that are consistent to the previous researches. As a matter of act, the statements with the highest arithmetic mean of the pastoral performance construct: "Pastor's preaching is inspiring", "Pastor knows how to act according to Christian principles" and "Pastor has the necessary knowledge to do his job well" attest the positive perception of the participants regarding the pastoral performance to grow the church. In other words, when under the influence of the Holy Spirit the pastor through his sermons

inspire his church members; when pastors have the knowledge of the Christian principles and act accordingly; when the church members have a good perception about the good skills of the pastor in the performance of his job, then the growth of the church is positively impacted.

Church Programs

De Jong (2016) found that church programs such as worship services can generate church growth not only in countries with religious backgrounds, but even in secular places where people has absolutely no interest in religion matters. However, Van Goethem (2005) considers the use of church programs such as music, exciting events, great preachers, gifts; use of different incentives to bring people in is not church growth but church transfer from a Biblical point of view. Branaugh (2008) presents the situation of the Willow Creek Community Church that used church programs to produce spiritual maturity in the participants, but that was deceived by the revelation that the increasing of levels of participation in church activities or program have absolutely no prediction on the process of becoming a disciple of Christ, or making people loving God and people more.

However, the findings of this research are consistent with de Jon (2016) who found that church programs are a tool to predict the growth of the church. The church growth construct developed in this research included indicators able to grow the church, not only numerically but also spiritually. Indicators to measure the growth of the church, such as: "Members' missionary gifts for evangelistic activities", "Unity among members to win new members", "Relationship of the members with non-believers", "Acceptance of a new lifestyle change", are they not also statements focusing on the spiritual growth

of the church believers?

This research never intended to cut off the spiritual growth aspect from the growth concept of the church in targeting only its numerical growth. Therefore, despite the allegation of Desai and Pargament (2015) and the misadventure of Branaugh (2008) the findings of this research support the fact that church program is an excellent tool to grow the church. In fact, not only by this construct, 74% of the growth of the church has been predicted, but also it has been observed that the three statements of that construct within the highest mean are statements focusing on the spiritual growth of the church: "Opportunities for involvement in Church activities", "Quality of prayer meeting" and "Celebration of worship service". Is that not a way to confirm the fact that above all considerations, the church growth is before anything else a spiritual endeavour?

Through this research it was not, and never will be, the intent of the researcher to present church programs as a trap to attract people, because church programs should never be used as a bait to pull people to the church, but as a simple means for the church to reveal the love of Christ to its community. Was the mission of the church to elevate first its programs or to elevate Christ through its programs before the community? Is attracting people into its walls the priority of the church, or elevating Christ in such a way that His contemplation enlightens the pathway leading to His flock, to His Church? Should the focus be more on the church itself or on touching the needs of the people?

In using church programs to attract people, the church must be careful to not become a self-centred entity, working for its own glory. But when through its programs, the motivation is shifted from the church ambitions toward the well-being of people;

there is also a new paradigm shift. Then parishioners are the Lord's children to be taken care of, to be loved, to be touched, to be healed and to be saved. Church programs are therefore designed from a selfless spirit that will touch the lives of people by first touching their needs. It will no longer be a matter of entertainment or attraction, but a matter of touching people's lives.

In fact, entertaining people was never the purpose for which the church was called for but touching their lives in meeting not only their spiritual needs, but also their different needs following the church's possibilities. That was Jesus' method to win souls; and White (1905) recommends this method because it is the most successful one when it comes to saving souls. Through church programs a platform is offered to the members to experience the excellence of that method that consists of identifying or blending with people just because they want their good, to share their pain and their joy, to touch and satisfy their needs and to become their friends. That was the true reason that the crowd was after Jesus, because they found in Him a friend. If the today's Church, motivated by the same spirit of love of Jesus, extends or stretches a hand of love to people to win their confidence, the different places of worship will be full because what today's people are dying for is true love and compassion. There are too many broken-hearted souls that have been longing to be welcomed in a church where the genuine love of God is felt.

The findings of this research reveal the fact that through its programs, the church can design a growth pattern through its lifestyle, as it was the case for the primitive church under the Apostles' performance. The needs can be different depending on times and culture. However, when the church realizes the urgency to touch people's

lives, when under the inspiration of the Holy Spirit they set programs that can meet the needs of their people, then the pathway for growth will be created. The establishment of programs for the wellbeing of communities will be the church's catalytic spreading of the good seed that it does not have any power to make grow, but God will make it grow because the seed is His. Therefore, how much will it cost the churches in the NEC to follow the pattern of the apostolic church?

SDA Member Commitment

The findings of this research are in perfect agreement with what has been attested before by previous researchers, such as Therasa and Vijayabanu (2016), who alleged that commitment at work greatly impacts an organization's functioning productivity. More specifically, this research mirrors the findings of Cronshaw et al. (2014) who attested that the commitment of the church members to the outlined vision of the church will fuel the vitality of the church, will grow its attendance, predict the attraction of newcomers to the church; without committed members, the growth of the church is in jeopardy. The good perception of the participants of this research about the capacity of the SDA member commitment variable to predict the growth of the church is consistent with what Adedibu (2016) found. He states that the rapid growth of the Redeemed Christian Church of God in England was not only connected to the motivation of the laity and their involvement, but also to their commitment to the mission of the church through church planting.

A brief look at the statements that have the lowest mean: "I participate in the retention of new members who arrive at the church", "I participate actively in soul winning" and "I work actively to achieve the goal of ingathering" makes us understand the

average perception or preference of the members regarding some important church endeavours. Such endeavours are: the retention of new members, soul winning activity and ingathering. This is a signal that they may need to receive more information or training regarding those matters. But despite that, the findings present their commitment strong enough to predict the growth of the church. In other words, even though a committed member may not have the perfect knowledge of every church matter or may not perfectly respond to some of the key activities of the church, the simple fact that he/she is committed to it, the church can then benefit from this commitment to grow.

As expressed by the three highest mean statements of the commitment construct: "I sing with joy the hymns of the church", "I believe fully in the doctrines of the church" and "I am proud to be a member of the SDA Church", as simple as it may appear, this commitment of the members that have their joy, faith and sense of belonging as ingredients represent a determinant factor to grow the church.

Consistent with the theorists presented above, the model presented similar findings: pastoral performance, church programs and SDA member commitment are predictors of church growth, but church facility and satisfaction of members are not predictors of church growth.

Church Facility and Member Satisfaction

The findings about church facility have come as a response to a perpetual interrogation regarding the shutdown of many beautiful church facilities in the US that used to plague my mind: Why is it that those nice churches must be closed? For some that I know, it is because of the decline of their membership. This has enlightened the issue. The fact is that church facility is not a predictor for church growth.

However, the findings of the study have also revealed that the fact that two variables sharing the same exact mean value, one has predicted the dependent variable while the other one has not. It is the case for church program and member satisfaction, while other pre-studies, such as Dreyer (2012) and Hagström (2010), have found that satisfaction of church members is a predictor for growth. But, in this present model, member satisfaction has not been retained as a predictor of church growth. Why must it be so in this present model? Is it because of the emotional elasticity aspect related to that construct?

Recommendations

The results of the investigation lead to some recommendations:

To the Administrators of the Northeastern
Conference and Pastors

Considering the fact that the growth of the Conference represents a great challenge, as presently it's numerical growth trend is a descending arrow; considering the fact that in the past eight years, in spite of the acquisition of the numerous church facilities, the growth challenge remains. The fact that church facility is not a predictor for the growth of the church, while church program is a good church growth predictor. It is then recommended:

1. That the Conference and pastors remind the church members about the mission of the Seventh-day Adventist Church, which is to serve. That service must be expressed through the different programs that the church has conceived and executed for the community. Therefore, the Conference and the churches must develop a strong eagerness in developing programs that will unfold the message of the Church to them.

2. That this mission or this service is not within the walls of the church, but wherever people's needs are felt. Church facilities are places for worship, but service is outside of the church building. It is time for us as Seventh-day Adventists to get divorced from the attitude of the Priest and the Levite (Luce 10:25-37) who, coming from the temple, passed away from the wounded man of the parable. For them the temple was the only place for them to serve, while service was also out of the temple's wall.

3. Let the churches of the Conference be more sensitive about people and their needs, because when talking about growth we see new people added to the church. So, if we want them to come into our churches, let us make them our priority.

4. Let the Conference and churches manifest more interest in touching people's needs by making acquisitions of not only church facilities, though necessary, but also community service centers that will constitute tools for the Conference and the churches to meet the needs of the church communities. When people's needs are met, they will be more inclined and receptive to the SDA Church and the message that we preach, and they will inquire more about the locations of our churches.

5. Saying so, let the Northeastern Conference and its churches return to the teachings of the Bible and the Spirit of Prophecy about the growth of the Church. Different patterns must be designed for members for them to be able to practice Jesus's method for winning souls as displayed by (White, 1905), because it is the only one that can succeed. Let us return to the Living Fountain.

To the Pastors of the Northeastern Conference

Considering the fact that pastoral performance is a good predictor for the growth of the church, it is then recommended that:

7. The pastors take time to study more and to sharpen their skills in order to be more inspiring in their preaching and to be more relevant and up to the point in the fulfilment of their pastoral duties.

Considering that member commitment is a good predictor of church growth, it is also recommended that:

8. The pastors teach, train and equip the members more about different aspects of the ministry of the Church and make them accomplish their mission or their task in the growth process following their possibilities and capacities.

9. Pastors must find ways to increase the joy of their members, to teach them more, not only about the doctrines of the Church, but also about how to perform personal ministries, and to create in them this sense of belonging to the church. In doing so, their commitment will become stronger and will generate growth for the churches.

For Future Research

Considering the ambiguity presented in the findings of this research that two variables with the same mean, church programs and member satisfaction, have been found one predictor and the other not a predictor of the dependent variable, this issue is then an important matter, and must be considered. Therefore, this study refers the member satisfaction variable to researcher for them to investigate the fact that whether or not it can be found as a predictor for the growth of the Northeastern Conference Churches of Seventh-day Adventists in the US.

APPENDIX A

INSTRUMENTS

CHURCH GROWTH BY MEMEBERS PERSPECTIVE

This research is to know member perception about the growth of the SDA Church in NEC. Your opinion is very important and valuable, for this reason we kindly request your sincere participation and taking time to respond to the following questions. This is an academic work, and your participation is voluntary and anonymous.

Your opinion is very important and valuable, so the information you provide will be processed in a confidential way. Please, after expressing your evaluation to all the statements of this instrumental battery, be so kind to return it to the person who gave it to you. Beforehand, thank you very much.

INSTRUCTIONS: If you agree to be part of this research, please answer the following instruments according to your perception.

Gender	<input type="checkbox"/> Male	<input type="checkbox"/> Female		
Education level	<input type="checkbox"/> High School_	<input type="checkbox"/> College	<input type="checkbox"/> Graduate	<input type="checkbox"/> Post Grad..
Ethnicity	<input type="checkbox"/> Black	<input type="checkbox"/> White	<input type="checkbox"/> Latino	<input type="checkbox"/> Others
Age	<input type="checkbox"/> 18-25 y.o	<input type="checkbox"/> 26-36 y.o	<input type="checkbox"/> 37-47	<input type="checkbox"/> 48 and up_

THANK YOU!

Pastoral Performance

When analysing each statement given below, mark with an "X" the space to indicate your perception of the level of pastoral performance in your Adventist church, using the following scale.

Very Poor	Poor	Regular	Very Good	Excellent
1	2	3	4	5

How do you evaluate the pastor's performance in relation with...?	1	2	3	4	5
Pastor establishes clear, measurable and achievable goals.					
Pastor plans creatively					
Pastor plans the future according to what has been achieved in the present					
Pastor has an excellent work plan in the short, medium in long term					
Pastor gives an adequate financial support to the strategic plan					
The strategies proposed are appropriate to achieve the objectives.					
Pastor has a leadership style that helps achieve the goals of the church.					
Pastor sets fair objectives					
Pastor has a training program for the church					
Pastor rarely assumes responsibility after team members fail.					
Pastor's organizational capacity facilitates the achievement of objectives.					
Pastor management is motivator.					
Pastor uses his authority in accordance with the regulations of the organization.					
Pastor is respectful of the command line and institutional regulations.					
Pastor's preaching is inspiring.					
Pastor has the necessary knowledge to do his job well.					
Pastor deals with matters that require personal discipline.					
Pastor recommends people with moral authority to occupy each post.					
Pastor gets along well with difficult members of the church.					
Pastor is understanding when others make mistakes.					
Pastor is sensitive to the needs of the church members.					
Pastor knows how to act according to Christian principles					
Pastor focuses on the spiritual growth of the members of the church.					
Pastor gives a good example of his life style.					
Pastor takes corrective action on time.					
Pastor closely oversees all church activities.					
Pastor visits the church members of your district regularly.					

Church facility

When analysing each statement given below, mark with an "X" the space to indicate your perception of the church facility in your Adventist church, using the following scale.

Very Poor	Poor	Regular	Very Good	Excellent
1	2	3	4	5

How do you evaluate your church facilities in relation with...?	1	2	3	4	5
Condition of the grounds.					
Condition of the exterior lighting.					
Conditions of the public areas (hallways, stairs, lobby, etc.) .					
Availability of parking spaces					
Process to request a district vehicle					
Conditions of the restrooms. .					
Summer temperature of the temple					
Winter temperature of the temple					
Sufficiency of facilities (kid´s classrooms, youth chapel, etc.).					
Condition of the interior lightning.					
The Sound system					
Condition of the pews.					
Conditions of the pulpit					
Sanctuary appearance					
Condition of the video projecting system.					
Internet services					

Church program

When analysing each statement given below, mark with an "X" the space to indicate your perception of the church program, using the following scale.

Very Poor	Poor	Regular	Very Good	Excellent
1	2	3	4	5

How do you evaluate your church program in relation with...?	1	2	3	4	5
Structure of Church programs					
Quality of efforts put toward various church activities					
Execution of the church programs					
Planification of church programs					
Participation of the members in church activities					
Personal input and the activities design.					
Celebration of worship service					
Quality of prayer meeting					
Satisfaction of participants of church services programs					
Opportunities for involvement in Church activities					
Church members interest in various church functions.					
Provision for different age groups in church activities.					
Members participation in community outreach programs					
Activities meet the needs of participants.					

Member satisfaction

When analysing each statement given below, mark with an "X" the space to indicate your perception of satisfaction with your Adventist church, using the following scale.

Very Poor	Poor	Regular	Very Good	Excellent
1	2	3	4	5

How do you evaluate your satisfaction as a member related with...?	1	2	3	4	5
The way that the church cares for its members.					
2. The information I need regarding church project and decision.					
3. Understanding of the mission.					
4. Understanding of the vision.					
5. Provision of spiritual support for the members					
6. Possibility to volunteer in church					
7. Being part of a team helping to fulfil the mission of the church.					
8. Recognition of visitors and church members					
9. The decision-making process.					
10. Provision of opportunities for spiritual growth					
11. Provision of opportunities for leadership position					
12. Provision of family spiritual development					
13. Church Attendance					
14. Provision of physical needs					
15. Church integration					

SDA commitment

When analysing each statement given below, mark with an "X" the space to indicate your level of commitment to your Adventist church, using the following scale.

Very Poor	Poor	Regular	Very Good	Excellent
1	2	3	4	5

How do you evaluate your commitment to the church as a member in relation with...?	1	2	3	4	5
I participate actively in achieving the church vision					
I participate actively in soul winning					
I participate in the retention of new members who arrive at the church					
I support the different department programs of the church					
I share my beliefs with people who are not Adventists.					
I dedicate my talents to the service of my Creator.					
I believe fully in the doctrines of the Church					
I am proud to be a member of the SDA Church					
I accept with pleasure the responsibilities that the Church offers me.					
I actively participate in the activities of the Church.					
I sing with joy the hymns of the Church					
I am faithful in returning the tithe					
I am generous with my offering.					
I help my church brothers and sisters when they need me					
I support the projects proposed by the church.					
I practice the diet that the Adventist church promotes.					
I work actively to achieve the goal of ingathering					

Church growth

When analysing each statement given below, mark with an "X" the space to indicate your level of commitment to your Adventist church, using the following scale.

Very Poor	Poor	Regular	Very Good	Excellent
1	2	3	4	5

How do you evaluate the church growth activities of your church in relation with...?	1	2	3	4	5
1. Participation in missionary activities.					
2. Missionary initiative in the Church.					
3. Financial resources for missionary activities.					
4. Church plans for missionary activities					
5. Leader's commitment to evangelism outreach.					
6. Acceptance of changes of a new preaching style					
7. Acceptance of a new lifestyle change.					
8. The Church qualified people to run evangelistic meetings					
9. Members missionary gifts for evangelistic activities					
10. Unity among members to win new members					
11. Relationship of the members with non-believers					
12. Missionary visitation program for the Church territory.					
13. Social acceptance of the Church in the community.					
14. Recognition of faith professed members					
15. Provision of support for small groups and crusade as missionary tool for the Church					
16. Baptism of new converts					
17. Baptism of youth from SDA parents					
18. The welcoming of the new transferred members					

APPENDIX B

FACTORIAL ANALYSIS

Pastoral performance

Component Matrix^a

	Component		
	1	2	3
PP3	.885	-.253	-.080
PP7	.885	-.250	-.081
PP12	.884	-.033	.017
PP8	.882	-.205	.008
PP11	.881	-.244	-.008
PP6	.881	-.139	-.111
PP4	.881	-.266	-.014
PP25	.877	-.079	-.162
PP17	.873	.024	-.038
PP1	.872	-.252	-.118
PP26	.872	-.044	-.090
PP21	.851	.329	.000
PP2	.848	-.297	-.074
PP20	.848	.319	.048
PP19	.841	.275	.070
PP23	.837	.300	.025
PP18	.831	.096	.027
PP16	.809	.232	.082
PP15	.806	.276	.080
PP9	.804	-.222	-.025
PP13	.787	.109	.213
PP27	.776	.113	-.127
PP22	.774	.390	.058
PP10	.590	-.149	.291
PP14	.351	.087	.350
PP24	.341	.271	-.615
PP5	.447	-.154	.458

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.973
Bartlett's Test of Sphericity	Approx. Chi-Square
	6527.584
	Df
	351
	Sig.
	.000

Table 3
Communalities

	Initial	Extraction
PP1	1.000	.839
PP2	1.000	.813
PP3	1.000	.854
PP4	1.000	.847
PP5	1.000	.433
PP6	1.000	.808
PP7	1.000	.853
PP8	1.000	.819
PP9	1.000	.696
PP10	1.000	.455
PP11	1.000	.836
PP12	1.000	.783
PP13	1.000	.676
PP14	1.000	.253
PP15	1.000	.733
PP16	1.000	.715
PP17	1.000	.765

PP18	1.000	.700
PP19	1.000	.788
PP20	1.000	.823
PP21	1.000	.833
PP22	1.000	.755
PP23	1.000	.792
PP24	1.000	.568
PP25	1.000	.802
PP26	1.000	.770
PP27	1.000	.630

Component Transformation Matrix

Component	1	2	3
1	.744	.653	.141
2	-.618	.753	-.226
3	-.254	.081	.964

Reliability Statistics

Cronbach's Alpha	N of Items
.959	27

Church facility

Component Matrix^a

	Component		
	1	2	3
CF13	.811	-.199	-.209
CF14	.808	-.180	-.249
CF3	.807	.021	-.168
CF2	.806	-.113	-.045
CF10	.782	-.277	.008
CF12	.780	-.060	-.332
CF11	.770	-.268	-.026
CF1	.767	-.060	.030
CF6	.742	.324	.031
CF9	.731	.029	.012
CF15	.705	-.115	.023
CF7	.698	.173	.310
CF16	.688	.214	.303
CF4	.577	.543	-.207
CF5	.570	.551	.126
CF8	.582	-.309	.628

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.941
Bartlett's Test of Sphericity	Approx. Chi-Square
	Df
	Sig.
	213.97
	120
	.000

Communalities

	Initial	Extraction
CF1	1.000	.593
CF2	1.000	.665
CF3	1.000	.680
CF4	1.000	.670
CF5	1.000	.646
CF6	1.000	.657
CF7	1.000	.612
CF8	1.000	.829
CF9	1.000	.536
CF10	1.000	.689
CF11	1.000	.665
CF12	1.000	.723
CF13	1.000	.740
CF14	1.000	.747
CF15	1.000	.511
CF16	1.000	.611

Component Transformation Matrix

Component	1	2	3
1	.768	.508	.390
2	-.429	.861	-.275
3	-.475	.044	.879

Reliability Statistics

Cronbach's Alpha	N of Items
.938	16

Church program

Component Matrix^a

	Component		
	1	2	3
CP3	.891	.161	-.178
CP14	.867	-.163	.266
CP9	.847	.127	.012
CP5	.840	-.024	-.040
CP2	.837	.114	-.321
CP4	.834	.212	-.177
CP6	.831	-.216	-.170
CP11	.831	-.007	.185
CP1	.822	.128	-.282
CP7	.811	.105	.223
CP12	.803	-.396	-.020
CP13	.795	-.321	.257
CP10	.781	-.192	-.002
CP8	.633	.564	.345

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.958
Bartlett's Test of Sphericity	Approx. Chi-Square	2797.750
	Df	91
	Sig.	<u>.000</u>

Communalities

	Initial	Extraction
CP1	1.000	.771
CP2	1.000	.816
CP3	1.000	.851
CP4	1.000	.772
CP5	1.000	.708
CP6	1.000	.766
CP7	1.000	.719
CP8	1.000	.839
CP9	1.000	.734
CP10	1.000	.647
CP11	1.000	.724
CP12	1.000	.802
CP13	1.000	.801
CP14	1.000	<u>.849</u>

Component Transformation Matrix

Component	1	2	3
1	.643	.637	.424
2	-.680	.222	.699
3	<u>.351</u>	<u>-.738</u>	<u>.576</u>

Reliability Statistics

Cronbach's Alpha	
pha	N of Items
<u>.960</u>	<u>14</u>

Member satisfaction

Component Matrix^a

	Component		
	1	2	3
MS10	.887	-.085	.031
MS5	.878	-.023	.103
MS2	.877	-.079	.028
MS11	.875	-.042	.028
MS9	.874	-.097	-.081
MS3	.858	.146	.066
MS12	.851	-.100	-.028
MS7	.832	.100	.116
MS15	.829	-.012	-.334
MS1	.803	-.148	.068
MS14	.789	-.055	-.312
MS6	.766	.099	.237
MS13	.735	-.091	-.368
MS8	.655	-.130	.525
MS4	.493	.833	-.028

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.959
Bartlett's Test of Sphericity	Approx. Chi-Square	2976.235
	Df	105
	Sig.	<u>.000</u>

Communalities

	<u>Initial</u>	<u>Extraction</u>
MS1	1.000	.671
MS2	1.000	.776
MS3	1.000	.762
MS4	1.000	.938
MS5	1.000	.782
MS6	1.000	.653
MS7	1.000	.716
MS8	1.000	.722
MS9	1.000	.779
MS10	1.000	.795
MS11	1.000	.768
MS12	1.000	.735
MS13	1.000	.685
MS14	1.000	.722
MS15	1.000	<u>.799</u>

Component Transformation Matrix

Component	1	2	3
1	.714	.642	.279
2	-.226	-.165	.960
3	<u>-.663</u>	<u>.748</u>	<u>-.027</u>

Reliability Statistics

Cronbach's Alpha	
pha	N of Items
<u>.948</u>	<u>15</u>

SDA Commitment

Component Matrix^a

	Component		
	1	2	3
SDAC13	.796	.116	-.088
SDAC1	.789	-.215	-.190
SDAC10	.765	.010	-.255
SDAC3	.765	-.413	-.067
SDAC4	.761	-.136	-.327
SDAC6	.754	-.031	.055
SDAC9	.747	.258	-.250
SDAC2	.743	-.340	.060
SDAC14	.729	.066	.146
SDAC7	.724	.409	.094
SDAC12	.714	.161	-.037
SDAC11	.692	.380	.260
SDAC5	.684	-.109	.370
SDAC17	.677	-.403	.221
SDAC8	.658	.587	.137
SDAC16	.578	-.305	.379
SDAC15	.479	-.023	-.467

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.929
Bartlett's Test of Sphericity	Approx. Chi-Square	2368.780
	Df	136
	<u>Sig.</u>	<u>.000</u>

Communalities

	Initial	Extraction
SDAC1	1.000	.704
SDAC2	1.000	.672
SDAC3	1.000	.760
SDAC4	1.000	.705
SDAC5	1.000	.617
SDAC6	1.000	.573
SDAC7	1.000	.701
SDAC8	1.000	.796
SDAC9	1.000	.687
SDAC10	1.000	.650

SDAC11	1.000	.690
SDAC12	1.000	.537
SDAC13	1.000	.654
SDAC14	1.000	.557
SDAC15	1.000	.448
SDAC16	1.000	.571
SDAC17	1.000	.670

Component Transformation Matrix

Component	1	2	3
1	.579	.586	.567
2	.767	-.627	-.137
3	.275	.514	-.812

Reliability Statistics

Cronbach's Alpha	N of Items
.926	17

Church Growth

Table 31
Component Matrix^a

	Component			
	1	2	3	4
CG14	.840	.045	-.155	-.015
CG15	.830	-.039	-.126	-.038
CG3	.827	-.313	.014	.062
CG9	.819	.031	.165	-.285
CG13	.817	.170	-.063	-.250
CG8	.814	.117	.226	-.135
CG10	.812	.227	-.008	-.180
CG12	.802	.073	-.077	-.369
CG4	.799	-.420	.110	-.029
CG2	.786	-.478	.039	.052
CG11	.781	.347	-.072	-.149
CG18	.767	.148	-.116	.274
CG5	.758	-.271	.103	.078
CG16	.755	.123	-.455	.167
CG1	.737	-.501	.029	.092
CG17	.715	.165	-.443	.306
CG6	.710	.255	.453	.325
CG7	.698	.375	.415	.240

Table 32

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.945
Bartlett's Test of Sphericity	Approx. Chi-Square	3576.436
	Df	153
	<u>Sig.</u>	<u>.000</u>

Table 33

Communalities

	<u>Initial</u>	<u>Extraction</u>
CG1	1.000	.804
CG2	1.000	.850
CG3	1.000	.786
CG4	1.000	.827
CG5	1.000	.665
CG6	1.000	.880
CG7	1.000	.858
CG8	1.000	.745
CG9	1.000	.780
CG10	1.000	.743
CG11	1.000	.758
CG12	1.000	.791
CG13	1.000	.762
CG14	1.000	.732
CG15	1.000	.708
CG16	1.000	.820
CG17	1.000	.828
<u>CG18</u>	<u>1.000</u>	<u>.699</u>

Table 34

Component Transformation Matrix

<u>Component</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>
1	.572	.569	.449	.385
2	-.806	.327	.246	.427
3	.130	-.011	-.728	.673
<u>4</u>	<u>.080</u>	<u>-.755</u>	<u>.455</u>	<u>.466</u>

Table 35

Reliability Statistics

Cronbach's Alpha	
pha	N of Items
<u>.962</u>	<u>18</u>

APPENDIX C

VARIABLE OPERATIONALIZATION

Operationalization of the variable church facility

<u>Variables</u>	<u>Conceptual definition</u>	<u>Instrumental definition</u>	<u>Operational definition</u>
Church facility	It is the imposing church building with a nice appearance, a lot of space and plenty parking.	<p>The degree of church facility was determined by means of the following 16 items, under the scale:</p> <p>1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent</p> <ol style="list-style-type: none"> 1. Condition of the grounds. 2. Condition of the exterior lighting. 3. Conditions of the public areas (hallways, stairs, lobby, etc.) 4. Availability of parking spaces. 5. Process to request a district vehicle. 6. Conditions of the restrooms. 7. Summer temperature of the temple. 8. Winter temperature of the temple. 9. Sufficiency of facilities (kid's classrooms, youth chapel, etc.). 10. Condition of the interior lightning 11. The Sound system 12. Condition of the pews. 13. Conditions of the pulpit 14. Sanctuary appearance 15. Condition of the video projecting system 16. Internet services 	<p>To measure the degree of church facility, data was obtained from members of the Northeastern conference through the measure of 16 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 = Very poor 2 = Poor 3 = Regular 4 = very good 5 = Excellent</p>

Operationalization of the variable church program

<u>Variables</u>	<u>Conceptual Definition</u>	<u>Instrumental definition</u>	<u>Operational definition</u>
Church program	It represents the different services offered by the church to its members and the community.	<p>The degree of church program was determined by means of the following 14 items, under the scale:</p> <p>1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent</p> <p>1 Structure of Church programs.</p>	<p>To measure the degree of church program, data was obtained from members of the Northeastern conference through the measure of 14 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>

	2. Quality of efforts put toward various church activities. 3. Execution of the church programs. 4.Plannification of church programs 5.Participation of the members in church activities 6. Personal input and the activities design. 7. Celebration of worship service. 8. Quality of prayer meeting. 9. Satisfaction of participants of church services programs. 10. Opportunities for involvement in Church activities. 11. Church members interest in various church functions. 12. Provision for different age groups in church activities. 13. Members participation in community outreach 14.programs. Activities meet the needs of participants.	1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent
--	---	--

Operationalization of the variable members' satisfaction

<u>Variables</u>	<u>Conceptual_ Definition</u>	<u>Instrumental definition</u>	<u>Operational definition</u>
Members satisfaction	It refers to the positive feeling of the church members regarding his/her church.	The degree of members satisfaction was determined by means of the following 15 items, under the scale: 1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent 1 The way that the church cares for its members. 2. The information I need, regarding church project and decision. 3.Understanding of the mission 4. Understanding of the vision. 5. Provision of spiritual support for the members. 6. Possibility to volunteer in church. 7.Being part of a team to fulfill the mission of the church 8. Recognition of visitors and church members.	To measure the degree of members satisfacton, data was obtained from members of the Northeastern conference through the measure of 15 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 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent

	<p>9. The decision making process.</p> <p>10. Provision of opportunities for spiritual growth.</p> <p>11. Provision of opportunities for leadership position.</p> <p>12. Provision of family spiritual development</p> <p>13. Church Attendance.</p> <p>14. Provision of physical needs</p> <p>15. Church integration.</p>
--	--

Operationalization of the variable SDA commitment

<u>Variables</u>	<u>Conceptual_ Definition</u>	<u>Instrumental definition</u>	<u>Operational definition</u>
SDA commitment	It is the complete dedication and total engagement of the church members into the accomplishing of the mission of the SDA church that is to spread the gospel around the world.	<p>The degree of members satisfaction was determined by means of the following 17 items, under the scale:</p> <p>1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent</p> <p>1. I participate actively in achieving the church vision. 2. I participate actively in soul winning 3. I participate in the retention of new members who arrive at the church. 4. I support the different department programs of the church. 5. I share my beliefs with people who are not Adventists. 6. I dedicate my talents to the service of my Creator. 7. I believe fully in the doctrines of the church. 8. I am proud to be a member of the SDA church. 9. I accept with pleasure the responsibilities that the church offers me. 10. I actively participate in the activities of the church. 11. I sing with joy the hymns of the church. 12. I am faithful in returning the tithe. 13. I am generous with my offering. 14. I help my church brothers and sisters when they need me 15. I support the projects proposed by the church.</p>	<p>To measure the degree of SDA commitment, data was obtained from members of the Northeastern conference through the measure of 17 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent</p>

-
- 16. I practice the diet that the Adventist church promotes
 - 17. I work actively to achieve the goal of ingathering..
-

Operationalization of the variable church growth

Variables	Conceptual Definition	Instrumental definition	Operational definition
Church growth	It is the spiritual and numerical growth of the church.	<p>The degree of church growth was determined by means of the following 18 items, under the scale:</p> <ul style="list-style-type: none"> 1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent <ol style="list-style-type: none"> 1. Participation in missionary activities. 2. Missionary initiative in the church. 3. Financial resources for missionary activities. 4. Church plans for missionary activities 5. Leader's commitment to Evangelism outreach. 6. Acceptance of changes of a new preaching style. 7. Acceptance of a new life-style change. 8. The church qualified people to run evangelistic 9. Members missionary gifts for evangelistic activities. 10. Unity among members to win new members. 11. Relationship of the members with non-believers 12. Missionary visitation program for the church territory. 13. Social acceptance of the church in the community. 14. Recognition of faith professed members 15. Provision of support for small groups and crusade as missionary tool for the church 16. Baptism of New converts 17. Baptism of youth from SDA parents. 18. The welcoming of the new transferred members. 	<p>To measure the degree of church growth, data was obtained from members of the Northeastern conference through the measure of 18 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> <ul style="list-style-type: none"> 1 = Very poor 2 = Poor 3 = Regular 4 = Very good 5 = Excellent

APPENDIX D

DEMOGRAPHIC VARIABLES

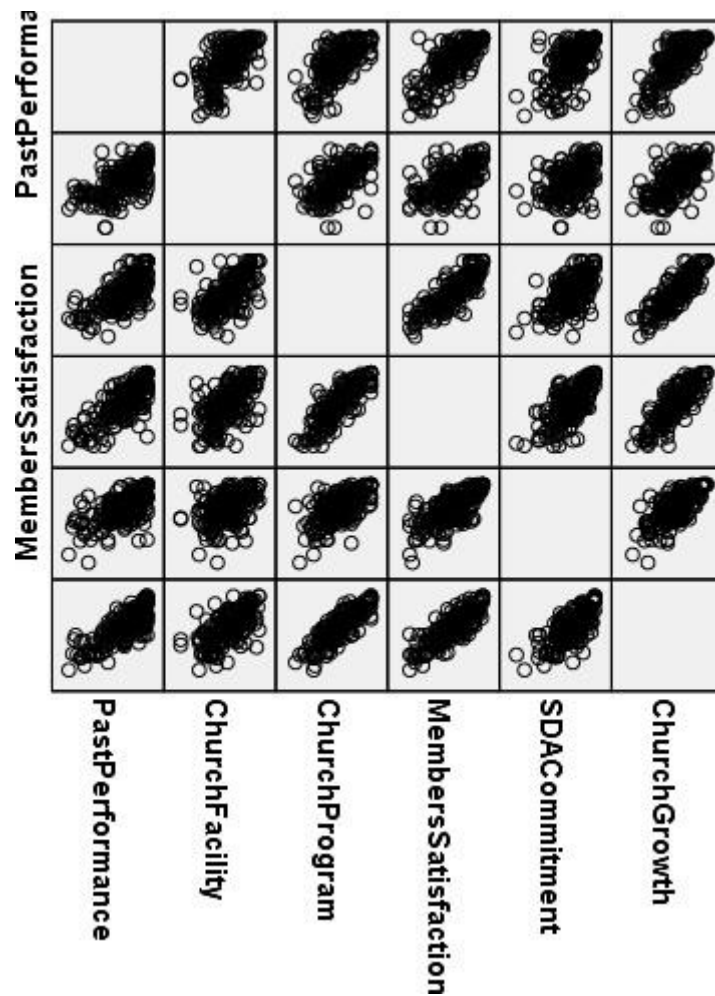
Distribution of gender participant in the survey

	<i>N</i>	%
Male	85	45.7
Female	101	54.3
Total	186	100

APPENDIX E

NULL HYPOTHESIS ANALYSIS

1. Linearity



2. Normality

Pruebas de normalidad

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Estadístico	gl	Sig.	Estadístico	gl	Sig.
Standardized Residual	.059	186	.200*	.988	186	.100

*. Este es un límite inferior de la significación verdadera.

a. Corrección de la significación de Lilliefors

3. Durbin Watson

Resumen del modelo^d

Modelo	R	R cuadrado	R cuadrado corregida	Error típ. de la estimación	Durbin-Watson
1	.863 ^a	.745	.743	.40528	
2	.898 ^b	.807	.805	.35352	
3	.914 ^c	.835	.832	.32773	1.972

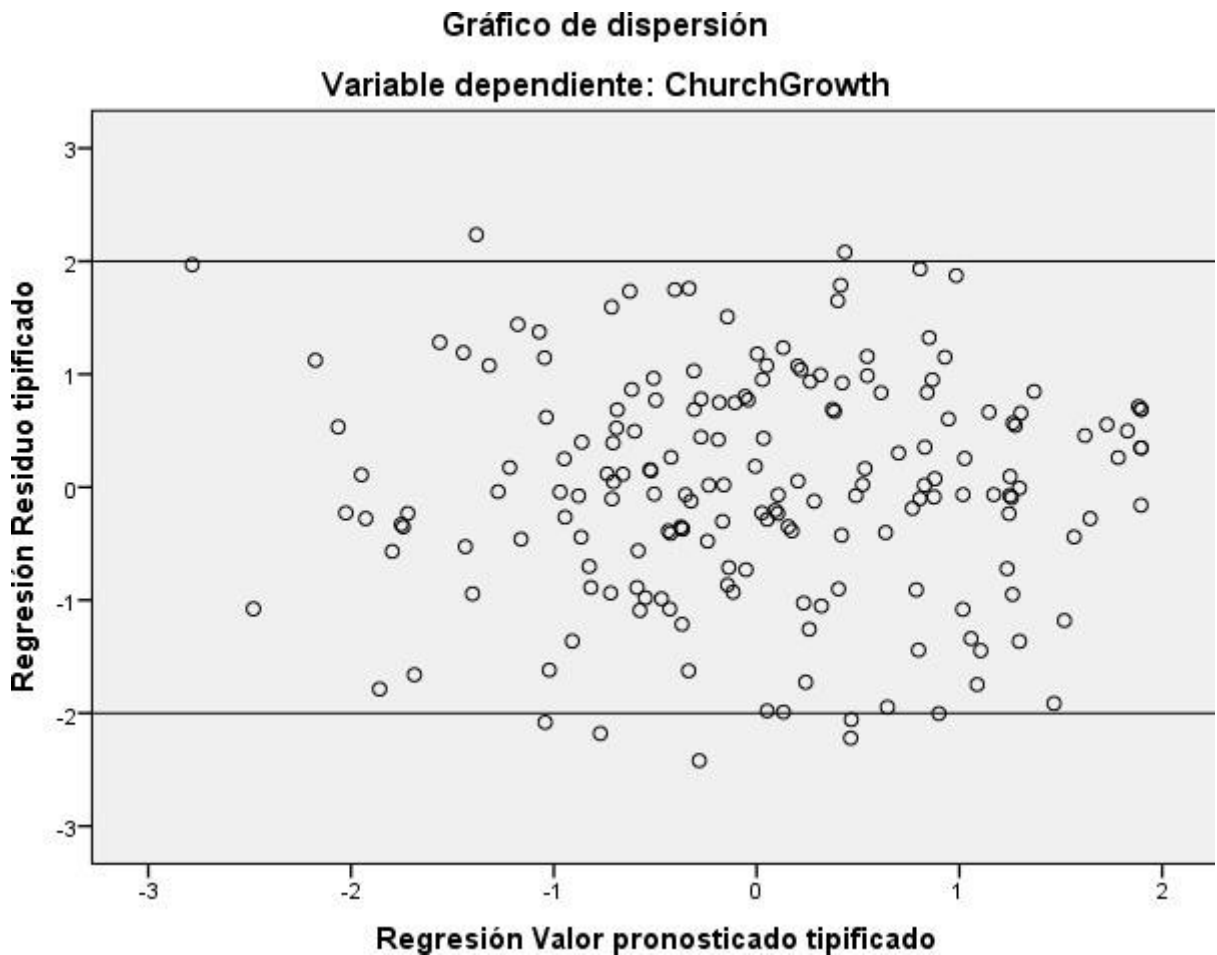
a. Variables predictoras: (Constante), ChurchProgram

b. Variables predictoras: (Constante), ChurchProgram, PastPerformance

c. Variables predictoras: (Constante), ChurchProgram, PastPerformance, SDACommitment

d. Variable dependiente: ChurchGrowth

4. Homoscedasticity



5. Model

ANOVA^a

Modelo		Suma de cuadrados	gl	Media cuadrática	F	Sig.
1	Regresión	88.154	1	88.154	536.689	.000 ^b
	Residual	30.223	184	.164		
	Total	118.377	185			
2	Regresión	95.506	2	47.753	382.093	.000 ^c
	Residual	22.871	183	.125		
	Total	118.377	185			
3	Regresión	98.828	3	32.943	306.705	.000 ^d
	Residual	19.548	182	.107		
	Total	118.377	185			

a. Variable dependiente: ChurchGrowth

b. Variables predictoras: (Constante), ChurchProgram

c. Variables predictoras: (Constante), ChurchProgram, PastPerformance

d. Variables predictoras: (Constante), ChurchProgram, PastPerformance, SDACommitment

Coeficientes^a

Modelo		Coeficientes no estandarizados		Coeficientes tipificados	t	Sig.
		B	Error típ.	Beta		
1	(Constante)	.682	.121		5.654	.000
	ChurchProgram	.804	.035	.863	23.167	.000
2	(Constante)	.378	.112		3.367	.001
	ChurchProgram	.573	.043	.614	13.386	.000
	PastPerformance	.291	.038	.352	7.670	.000
3	(Constante)	-.005	.125		-.044	.965
	ChurchProgram	.493	.042	.528	11.675	.000
	PastPerformance	.228	.037	.276	6.175	.000
	SDACommitment	.235	.042	.225	5.562	.000

a. Variable dependiente: ChurchGrowth

REFERENCES

- Abu-Shanab, E. (2014). Antecedents of trust in e-government services: An empirical test in Jordan. *Transforming Government: People, Process and Policy*, 8(4), 480-499. doi:10.1108/TG-08-2013-0027
- Adams, A. W. (2014). Shepherd leadership of church of God pastors and how this relates to ministerial effectiveness. *Journal of Applied Christian Leadership*, 8(2), 110. doi:10.4102/hts.v70i1.2045
- Adedibu, B. (2016). Missional history and the growth of the Redeemed Christian Church of God in the United Kingdom (1988-2015). *JEPTA: Journal of the European Pentecostal Theological Association*, 36(1), 80-93. doi:10.1080/18124461.2016.1138631
- AG Financial Solutions. (2017). *Planning a church expansion? Ask these 6 questions first*. Retrieved from <https://www.agfinancial.org/blog/planning-a-church-expansion-ask-these-6-questions-first/>
- Alfaro, R. T. P. (2014). Expressions of evangelism in Latin America. *International Review of Mission*, 103(2), 334-347. doi.org/10.1111/irom.12067
- Allen, K. A., & Bowles, T. (2012). Belonging as a Guiding Principle in the Education of Adolescents. *Australian Journal of Educational & Developmental Psychology*, 12, 108-119. doi.org/10.1007/s10648-016-9389-8
- Anderson, D. (2017). *Before God and These Witnesses: An Evangelistic Guide to Weddings* (Doctoral thesis). Liberty University, Virginia, USA.
- Anderson, J. T. (2016) *Barriers to clergy leadership in church-public school partnerships* (Doctoral Thesis). Creighton University, Lincoln, USA.
- Araya, G., & Maberly, N. (1995). Perception of SDA Clergy toward SDA Schooling. *Journal of Research on Christian Education*, 4(1), 139-143.
- Arora, N., Yousaf, A., & Gupta, A. (2015). Contented customers: Employees' role. *SCMS: Journal of Indian Management*, 12(2), 90-103.
- Arthur, J., & Rensleigh, C. (2015). The use of online technologies in the small church. *South African Journal of Information Management*, 17(1), 1-6. doi.org/10.4102/sajim.v17i1.630

- Atoyebi, P. O. (2010). *From stagnation to revitalization: A study of select turnaround churches in the urban context of Nairobi, Kenya* (Doctoral dissertation). North-West University, Potchefstroom, South Africa.
- Azizollah, A., Abolghasem, F., & Amin, D. M. (2016). The relationship between organizational culture and organizational commitment in Zahedan University of Medical Sciences. *Global Journal of Health Science*, 8(7), 195-202. doi:10.5539/gjhs.v8n7p195
- Bae, Y. H. (2012). *Three essays on the customer satisfaction-customer loyalty association* (Doctoral dissertation). University of Iowa, Iowa, USA.
- Baggerman, M. A., Ault, M. J., Collins, B. C., Spriggs, A. D., & Slocum, V. (2015). The effect of coaching on a faith community volunteer's use of effective teaching behaviors. *Research and Practice for Persons with Severe Disabilities*, 40(4), 294-306. doi:10.1177/1540796915602479
- Barnes, S. L. (2015). To educate, equip, and empower: Black church sponsorship of tutoring or literary programs. *Review of Religious Research*, 57(1), 111-129. doi:10.1007/s13644-014-0173-2
- Baskar, S. (2016). The Influence of HR policy dimensions on the job satisfaction of employees of public sector banks: A study on Indian Overseas Bank. *IUP Journal of Bank Management*, 15(4), 45-71. doi:10.5923/j.hmr.20150501.03
- Bhattacharyya, A. (2014). Profitable customer engagement: Concept, metrics, and strategies. *IIMB Management Review Elsevier Science*, 26(4), 271-272. doi:10.1016/j.iimb.2014.09.004
- Buckley, J., Schneider, M., & Shang, Y. (2004). *LAUSD school facilities and academic performance*. Washington, DC: National Clearinghouse for Educational Facilities.
- Bockmuehl, K. (2016). Three horizons for theology. *Evangelical Review of Theology*, 40(4), 356-368. doi.org/10.5751/ES-08388-21024
- Boehm, A., & Cohen, A. (2013). Commitment to community practice among social work students: Contributing factors. *Journal of Social Work Education*, 49(4), 601-618. doi.org/10.1080/10437797.2013.812507
- Bopp, M., & Baruth, M. (2017). An examination of personal health promotion and curricular coverage of health at US seminary schools. *Journal of Religion and Health*, 56(2), 669-682. doi:10.1007/s10943-016-0315-7

- Bracey, C. (2017). *Spiritual leadership: Achieving positive health outcomes in African-American Christian churches* (Doctoral thesis). Walden University, Minnesota, USA.
- Branauh, M. (2008). Willow Creek's 'Huge Shift': Influential megachurch moves away from seeker-sensitive services. *Christianity Today*, 52(6), 13.
- Brenneman, R., & Miller, B. J. (2016). When bricks matter: Four arguments for the sociological study of religious buildings. *Sociology of Religion*, 77(1), 82-101. doi: 10.1093/socrel/srw001
- Bu Jawdeh, H. M. (2013). *Improving the integration of building design and facilities management* (Doctoral dissertation). University of Stanford, Stanford, USA.
- Büssing, A., Frick, E., Jacobs, C., & Baumann, K. (2016). Health and life satisfaction of Roman Catholic pastoral workers: Private prayer has a greater impact than public prayer. *Pastoral Psychology*, 65(1), 89-102. doi.org/10.1007/s11089-015-0672-2
- Caddoo, C. (2014). "Put together to please a colored audience": Black churches, motion pictures, and migration at the turn of the twentieth century. *Journal of American History*, 101(3), 778-803. doi:10.1093/jahist/jau540
- Cartledge, M. J., & Swoboda, A. J. (Eds.). (2016). *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy*. New York: Routledge.
- Chatters, L. M., Taylor, R. J., Woodward, A. T., & Nicklett, E. J. (2015). Social support from church and family members and depressive symptoms among older African Americans. *The American Journal of Geriatric Psychiatry*, 23(6), 559-567. doi: 10.1016/j.jagp.2014.04.008
- Chao, X. X., & Kuntz, A. A. (2013). Church-based ESL program as a figured world: Immigrant adult learners, language, identity, power. *Linguistics & Education*, 24(4), 466-478. doi:10.1016/j.linged.2013.06.001
- Choi, H. K. (2000). Preparing Korean missionaries for cross-cultural effectiveness. *Misology*, 36(1), 5-16.
- Chuang, H. M., Liu, M. J., & Chen, Y. S. (2015). The effects of human resource capability and internal customer satisfaction on organizational effectiveness. *International Journal of Distributed Sensor Networks*, 11(7), 835-845. doi.org/10.1155/2015/835194
- Clarensau, M. (2011). *Strategies for advancing a new ministry philosophy: Equipping leaders for ongoing revitalization of Maranatha Worship Center, Wichita, Kansas*. Wichita, KS: Assemblies of God Theological Seminary.

- Cloud, H. (2013). *Boundaries for leaders*. New York: Harper Audio.
- Çogaltay, N. (2015). Organizational commitment of teachers: A meta-analysis study for the effect of gender and marital status in Turkey. *Educational Sciences: Theory and Practice*, 15(4), 911-924. doi:10.12738/estp.2015.4.2755
- Colon-Otero, G., Albertie, M., Rodriguez, J., Nicholson, G., Kolomeyer, I., Moreno-Aspitia, A., ... Perez, E. A. (2014). A church-based, Spanish-language community education breast health program increases awareness and utilization of breast diagnostic services among Hispanics. *Journal of Higher Education Outreach and Engagement*, 18(1), 43-60.
- Corrêa, V. S., Vale, G. M. V., & de Almeida Cruz, M. (2017). Entrepreneurial orientation and religion: The Pastor as an entrepreneur. *Revista de Administração*, 52(3), 330-340.
- Cronshaw, D., Powell, R., Hancock, N., Sterland, S., & Wilson, S. (2014). Churches with a vision for the future: A profile of the Baptist Union of Victoria. *Australian E-Journal of Theology*, 21(1), 63-81. doi:10.1080/13674676.2015.1011370
- David, M. C. (2012) *Leadership style and organizational growth: A correlational study*. Retrieved from https://dspace.library.colostate.edu/bitstream/handle/10976/246/ETD_2012_ELRP_Church.pdf?sequence=1
- Davis, T. C. (2007). *The relationship among organizational culture, pastoral leadership style, and worship attendance growth in United Methodist churches in rapidly growing suburbs of Atlanta*. Retrieved from <https://place.asburyseminary.edu/cgi/viewcontent.cgi?referer=https://scholar.google.es/&httpsredir=1&article=1282&context=ecommonsatsdissertations>
- De Jong, K. (2016). The growth of the Pentecostal-Charismatic churches in Indonesia. *Exchange*, 45(2), 195-201. doi:10.1163/1572543X
- De la Rosa Albuquerque, A., & Carrillo, O. L. (2010). Planeación estratégica y organizaciones públicas: experiencias y aprendizajes a partir de un proceso de intervención. *Revista Gestión y Estrategia*, 37, 61-78. doi.org/10.5007/1983-4535.2012v5n2p72
- Desai, K. M., & Pargament, K. I. (2015). Predictors of growth and decline following spiritual struggles. *The International Journal for the Psychology of Religion*, 25(1), 42-56.
- Dodani, S., Beayler, I., Lewis, J., & Sowders, L. A. (2014). HEALS hypertension control program: Training church members as program leaders. *The Open Cardiovascular Medicine Journal*, 8, 121. doi:10.2174/1874192401408010121

- Dögl, C., & Holtbrügge, D. (2014). Corporate environmental responsibility, employer reputation and employee commitment: An empirical study in developed and emerging economies. *The International Journal of Human Resource Management*, 25(12), 1739-1762. doi.org/10.1080/09585192.2013.859164
- Donahue, B., & Gowler, C. A (2014). Small group ministries. *Christian Journal*. Retrieved from <http://journals.biola.edu/ns/cej/volumes/11/issues/1/>
- Dreyer, W. A. (2012). The amazing growth of the early church. *Hervormde Teologiese Studies*, 68(1), 1-7. doi:10.4102/hts.v68i1.1268
- Ehianu, W. E. (2014). Growth of Pentecostal churches in Nigeria: Lessons for world evangelization. *Evangelical Review of Theology*, 38(1), 70-80. doi.org/10.1111/irom.12212
- Ehsan, S., & Fatima, J. (2015). Impact of employee satisfaction on organizational commitment after mergers and acquisition: A case from Faysal Bank Limited (Pakistan). *The Business & Management Review*, 6(2), 290-295.
- Engelberg, J., Fisman, R., Hartzell, J. C., & Parsons, C. A. (2016). Human capital and the supply of religion. *Review of Economics and Statistics*, 98(3), 415-427. doi: 10.1162/REST_a_00582
- Esqueda, O. (2013). The growth and impact of Pentecostalism in Latin America. *Christian Education Journal*, 10(32)38. doi:10.1177/003776898045003002
- Frabutt, J. M., Holter, A. C., Nuzzi, R. J., Rocha, H., & Cassel, L. (2010). Pastors' views of parents and the parental role in Catholic schools. *Journal of Catholic Education*, 14(1). doi.org/10.15365/joce.1401032013
- Francis, L. J. (2016). New directions in clergy psychological profiling: Connections with church growth? *Theology*, 119(2), 91-98. doi:10.1177/0040571X15615329
- Francis, L. J., & Robbins, M. (2012). Not fitting in and getting out: Psychological type and congregational satisfaction among Anglican churchgoers in England. *Mental Health, Religion & Culture*, 15(10), 1023-1035. doi.org/10.15365/joce.1401032013
- Fritz, J. H., O'Neil, N. B., Popp, A. M., Williams, C., & Arnett, R. C. (2013). The influence of supervisory behavioral integrity on intent to comply with organizational ethical standards and organizational commitment. *Journal of Business Ethics*, 114(2), 251-263. doi:10.1007/s 10551-012-1345-z
- Garry, M. E (2016). Four dimensions of church growth. *Christian Week Columnist*. Retrieved from <http://www.christianweek.org/church-growth-four-dimensions>

- General Conference of SDA Church Executive Committee. (2014, October 13). *Mission statement*. Retrieved from [https://www.adventist.org/es/informacion/declaraciones-oficiales/...](https://www.adventist.org/es/informacion/declaraciones-oficiales/)
- Golden, J. B. (2015). *An examination of the volunteer coordinator's influence on church volunteers' intent-to-continue at the largest Protestant Churches*. Mississippi: University of Southern Mississippi.
- Greenwell, T. C., Fink, J. S, Pastor, D. L (2002). Assessing the Influence of the physical sports facility on customer satisfaction within the context of the service experience. *Sport Management Review*. Retrieved from [https://doi.org/10.1016/S1441-3523\(02\)70064-8](https://doi.org/10.1016/S1441-3523(02)70064-8)
- Grzymala-Busse, A. M. (2014). Good clubs and community support: Explaining the growth of strict religions. *Journal of Church and State*, 56(2), 269-299. doi:10.1093/jcs/css105
- Gronholdt, L., Martensen, A., & Kristensen, K. (2000). The relationship between customer satisfaction and loyalty: Cross-industry differences. *Total Quality Management*, 11(4-6), 509-514.
- Gunton, L., Bruce, C., & Stoodley, I. (2012). Experiencing religious information literacy: Informed learning in church communities. *The Australian Library Journal*, 61(2), 119-132. doi.org/10.1080/00049670.2012.10722681
- Hagström, M. (2010). Reasons for the growth of the Ethiopian Evangelical Church Mekane Yesus (EECMY) in Western Wollega, Central Synod, 2004-2009: A quantitative study. *Svensk Missionstidskrift*, 98(2), 157-168.
- Hamidi, Y., Mohammadibakhsh, R., Soltanian, A., & Behzadifar, M. (2017). Relationship between organizational culture and commitment of employees in health care centers in west of Iran. *Electronic Physician*, 9(1), 36-46. doi:10.19082/3646
- Hamilton, S., Martin, M., & Martin, D. (2012). A statistical investigation of the relationship between personal attachment style and satisfaction with Evangelical Church membership. *Journal of Religion and Health*, 51(4), 1306-1316. doi:10.1007/s10943-010-9442-8
- Harmon, B. E., Blake, C. E., Armstead, C. A., & Hébert, J. R. (2013). Intersection of identities. Food, role, and the African–American pastor. *Appetite*, 67, 44-52. Retrieved from <http://out.contadorgratis.es/external/e42.um.edu.mx>
- Haykin, M. G. (2015). George Whitefield and the Calvinistic Baptists. *Puritan Reformed Journal*, 7(1), 189-191. Retrieved from <http://out.contadorgratis.es/external/e42.um.edu.mx>

- Heidebrecht, D. (2015). Preacher, teacher, pastor, and elder as authorities in the church: McClendon's portrayal of God's authority and Canadian Mennonite Brethren. *Baptistic Theologies, Autumn, 1*, 24-42. doi:10.1007/s10943-010-9442-8
- Hernández Sampieri, R., Fernández Collado, C. y Baptista Lucio, P. (2014). *Metodología de la investigación* (6th ed.). México: McGraw-Hill.
- Hewitt, A. (2015). *Trends in global employee engagement: Making engagement happen*. Retrieved from <http://www.aon.com/attachments/human-capital-consulting/2015-Trends-in-Global-Employee-Engagement-Report.pdf>
- Herzog, T. R., Gray, L. E., Dunville, A. M., Hicks, A. M., & Gilson, E. A. (2013). Preference and tranquility for houses of worship. *Environment & Behavior, 45*(4), 504-525. doi:10.1177/0013916511410422
- Hilton, S. C., Fellingham, G. W., & Lyon, J. L. (2002). Suicide rates and religious commitment in young adult males in Utah. *American Journal of Epidemiology, 155*(5), 413-419. doi.org/10.1093/aje/155.5.413
- Hiroimi, C. (2014). The role of the Protestant Church in the US refugee resettlement program during the early Cold War Era: The Methodist case. *Exchange, 43*(1), 9-28. doi:10.1163/1572543X-12341300
- Hole, S. (2016). Toward a theology of church growth. *Reviews in Religion & Theology, 23*(2), 167-169. doi:10.1111/rirel.12629
- Holt, C. L., Le, D., Saunders, D. R., Wang, M. Q., Slade, J. L., Muwwakkil, B., & Naslund, M. (2015). Informed decision-making and satisfaction with a church-based men's health workshop series for African-American men: Men-only vs. mixed-gender format. *Journal of Cancer Education, 30*(3), 530-534. doi:10.1007/s13187-014-0731-x
- Hong, S. (2014). *Developing a contextualized retreat manual based on the three days' movement for the spiritual disciplines of Russian Churches* (Doctoral dissertation). Baptist Theological Seminary, Lynchburg, USA.
- Horsley, C. B. (1978). The making of a city neighborhood. *New York Times, 24*, 8-9. doi.org/10.1080/14649351003759573
- Huffman, T. (2008). *Church satisfaction among rural Minnesota Protestant lay leaders*. Retrieved from http://digitalcommons.georgefox.edu/soe_faculty/101
- Hughes, R. (Ed.). (2008). *Patient safety and quality: An evidence-based handbook for nurses* (vol. 3). Rockville, MD: Agency for Healthcare Research and Quality.

- Ibem, E. O., Opoko, A. P., Adeboye, A. B., & Amole, D. (2013). Performance evaluation of residential buildings in public housing estates in Ogun State, Nigeria: Users' satisfaction perspective. *Frontiers of Architectural Research*, 2(2), 178-190. doi.org/10.1016/j.foar.2013.02.001
- Francis, J. L., Ratter, H., & Longden, G. (2015). Linking clergy psychological type profile and church growth in the Diocese of Chester: A pilot study. *Journal of Beliefs & Values*, 36(3), 354-358. doi:10.1080/13617672.2015.1095544
- Jim Egli, J., & Wei Wang, W. (2014). Factors that fuel small group growth. *Christian Education Journal*, 11(1), 134-151. doi:10.1021/acs.jmedchem.7b01310
- Khan, A., Masrek, M. N., & Nadzar, F. M. (2015). Analysis of competencies, job satisfaction and organizational commitment as indicators of job performance: A conceptual framework. *Education for Information*, 31(3), 125-141. doi:10.3233/EFI-150954
- Khiavi, F. F., Dashti, R., & Zergani, N. (2016). The association between job satisfaction and general health among employees of Golestan Hospital in Ahvaz, Iran. *Electronic Physician*, 8(4), 2262-2268. doi:10.19082/2263
- Kim, E. (2016). Social service outreach programs using elderly Korean immigrants' church ties. *Journal of Social Service Research*, 42(1), 130-142. doi:10.1080/01488376.2015.1087448
- Kont, K. R., & Jantson, S. (2014). Organizational commitment in Estonian university libraries: A review and survey. *New Review of Academic Librarianship*, 20(3), 296-319. doi.org/10.1080/13614533.2014.898671
- Laudet, A. B., Morgen, K., & White, W. L. (2006). The role of social supports, spirituality, religiousness, life meaning and affiliation with 12-step fellowships in quality of life satisfaction among individuals in recovery from alcohol and drug problems. *Alcoholism Treatment Quarterly*, 24(1-2), 33-73. doi/abs/10.1300/J020v24n01_04
- Leite, N. R. P., Rodrigues, A. C. D. A., & Albuquerque, L. G. D. (2014). Organizational commitment and job satisfaction: What are the potential relationships? *BAR-Brazilian Administration Review*, 11(4), 476-495. doi.org/10.1590/1807-7692bar2014276
- Lili, L., Rong, D., & Weiguo, F. (2016). How members' commitment to an online knowledge community influences their usage behavior. *Social Behavior & Personality: An International Journal*, 44(4), 693-704. doi:10.2224/sbp.2016.44.4.693

- Lim, G. (2013). *Contextualized Seventh-day Adventist church growth strategies for post-modern culture in Japan*. Retrieved from <http://dspace.aiias.edu/xmlui/handle/3442/252>
- Lincoln, C. E., & Mamiya, L. H. (1990). *The Black Church in the African American experience*. Charlotte, NC: Duke University Press.
- Luckel Jr, H. H. (2013). *Pastoral leadership styles: Their effect on the growth of Southern Baptist Churches in the Western United States*. Denver: Colorado State University.
- Lumpkins, C., Greiner, K., Daley, C., Mabachi, N., & Neuhaus, K. (2013). Promoting healthy behavior from the pulpit: Clergy share their perspectives on effective health communication in the African American church. *Journal of Religion & Health*, 52(4), 1093-1107. doi:10.1007/s10943-011-9533-1
- Martin, A. J., & Elliot, A. J. (2016). The role of personal best (PB) and dichotomous achievement goals in students' academic motivation and engagement: A longitudinal investigation. *Educational Psychology*, 36(7), 1282-1299.
- McKee, A. (2003a). *Textual analysis: A beginner's guide*. New York: Sage.
- McKee, S. B. (2003b). *The relationship between church health and church growth in the Evangelical Presbyterian church*. Retrieved from <http://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1185&context=ecommonsatsdissertations>
- Mehta, S., & Maheshwari, G. C. (2013). Consequence of toxic leadership on employee job satisfaction and organizational commitment. *Journal of Contemporary Management Research*, 8(2). doi:10.4172/2169-026X.1000184
- Melton, B. (2016). *Being good stewards in every aspect of our community* (Doctoral dissertation). University of the South, Sewanee, TN, USA.
- Midwest District Ministry Center. (2013, June 7). *Senior Pastor Performance Review*. Retrieved from http://www.cma-cmd.ca/files/pastor_performance_review-apr2013_resource.pdf
- Mkpojiogu, E. O., Hashim, N. L., & Adamu, R. (2016, August). *Observed demographic differentials in user perceived satisfaction on the usability of mobile banking applications*. In 8th Knowledge Management International Conference (KMICe'16), Chiang Mai, Thailand.
- Mohsan, F., Nawaz, M. M., Khan, M. S., Shaukat, Z., & Aslam, N. (2011). Impact of customer satisfaction on customer loyalty and intentions to switch: Evidence from banking sector of Pakistan. *International Journal of Business and Social Science*, 2(16), 263-270. doi:10.10.5901/mjss.2016.v7n1p333

- Monnier, J., Knapp, R. G., & Frueh, B. C. (2003). Recent advances in telepsychiatry: An updated review. *Psychiatric Services*, 54(12), 1604-1609. doi:10.1176/appi.ps.54.12.1604
- Morden, P. J. (2016). Samuel Pearce (1766-99): An example of missional spirituality. *Evangelical Review of Theology*, 40(1), 14-27. doi:10.1163/15733831-12341435
- Moyer, J. M. (2015). Faith-based sustainability in practice: Case studies from Kenya. *Journal for the Study of Religion, Nature & Culture*, 9(1), 42-67. doi:10.1558/jsrnc.v9i1.17758
- Mutia, P. M. (2016). *Strategic leadership and its influence on church growth in Kenya* (Doctoral dissertation). United States International University-Africa, Nairobi, Africa.
- Myers, R. S. (2014). *Healing the disaster of slavery: The Maafa suite at St. Paul's Community Baptist church*, Brooklyn, NY: Anglican and Episcopal History.
- Munson Mission Musings. (2015). *Growing your church in four dimensions: Thoughts and articles on Christian missions today*. Retrieved from <https://munsonmissions.org/2015/12/19/four-dimensions-of-church-growth>
- Nanda, N., Kuruvilla, S. J., & Murty, B. R. (2013). Role of service innovation in customer satisfaction and customer loyalty: A study on organized retail in India. *International Journal of Business Insights & Transformation*, 6(2), 53-63. doi.org/10.29333/ejmste/89530
- Nauta, R. (2003). The performance of authenticity: Ordination and profession in pastoral care. *Pastoral Psychology*, 51(5), 425-431. <https://doi.org/10.1023/A:1023622816315>
- Newmaker, M. M. (2017). *Moving from 'have to go to church' to 'want to go to church': Exploring ways to make church engaging and relevant to teenagers* Fuller Theological Seminary, School of Intercultural Studies. Available from ProQuest No. 10260405.
- Newmaker, M. M. (2017). *Moving from 'have to go to church' to 'want to go to church': Exploring ways to make church engaging and relevant to tweentagers* (Doctoral dissertation). Fuller Theological Seminary, School of Intercultural Studies, Pasadena, CA, USA.
- Nuseir, M. T., & Madanat, H. (2015). 4Ps: A strategy to secure customers' loyalty via customer satisfaction. *International Journal of Marketing Studies*, 7(4), 78-87. doi: 10.5539/ijms.v7n4p78

- Nxumalo, N. Z. (2014). *An examination of the dynamism between church growth and a vibrant Sunday school programme: A case study of nine Protestant churches in Manzini, Swaziland* (Doctoral dissertation). South African Theological Seminary, Johannesburg, South Africa.
- Ocampo, M. V. (2009). *Livelihood programs as a way of empowering the economically challenged local church members of Central Luzon Conference*. Retrieved from <http://dspace.aiias.edu/bitstream/handle/3442/242/deOcampo2009.pdf?sequence=1&isAllowed=y>
- Olaniyan, O. S., & Hystad, S. W. (2016). Employees' psychological capital, job satisfaction, insecurity, and intentions to quit: The direct and indirect effects of authentic leadership. *Revista de Psicología del Trabajo y de las Organizaciones*, 32(3), 163-171. doi.org/10.1016/j.rpto.2016.09.003
- Olubitan, A. A. (2014). *The impact of Christianity on poverty alleviation: a case study of the Roman Catholic Church in Nigeria* (Doctoral dissertation). University of Ilorin, Nigeria, Nigeria.
- Osborne, J. (2016). Creating citizens: The institutional character of cathedrals. *Anglican Theological Review*, 98(4), 715-721. doi.org/10.1080/0048721X.2018.1515341
- Owusu, P. (2016). *Impact of leadership styles on church members' commitment in some charismatic churches in Kumasi* (Doctoral dissertation). University of Ghana, Legon Boundary, Accra, Ghana.
- Peck, M. D. (2002). *Missional ecclesiology in church facility design* (Doctoral dissertation). Luther Seminary, St Paul Minnesota, USA.
- Peled, K. (2016). Germany in Jerusalem: The inauguration of the Augusta Victoria Church and Hospice on the Mount of Olives in 1910. *Israel Studies*, 21(3), 69-98.
- Pengpid, S., Peltzer, K., & Skaal, L. (2014). Efficacy of a church-based lifestyle intervention programme to control high normal blood pressure and/or high normal blood glucose in church members: A randomized controlled trial in Pretoria, South Africa. *BMC Public Health*, 14(1), 123-138. doi:10.1186/1471-2458-14-568
- Perry, K. R. (2016). A congregational wellness challenge: The feasibility of a holistic church-based health promotion program in Durham, North Carolina. *Annual Review of Public Health* 28(1), 213-234.
- Pickering, R. (2015). Stephen Addington-pastor and tutor. *International Congregational Journal*, 14(2), 41-66. Retrieved from <http://out.contadorgratis.es/external/e42.um.edu.mx>

- Porter, L. W., Steers, R. M., Mowday, R. T., & Boulian, P. V. (1974). Organizational commitment, job satisfaction, and turnover among psychiatric technicians. *Journal of Applied Psychology, 59*(5), 603-609. doi:10.1037/h0037335
- Prakash, B. (2010). Patient satisfaction. *Journal of Cutaneous and Aesthetic Surgery, 3*(3), 151-155 . doi:10.4103/0974-2077.74491
- Ramamoorthy, R., Gunasekaran, A., Roy, M., Rai, B. K., & Senthilkumar, S. A. (2018). Service quality and its impact on customers' behavioral intentions and satisfaction: An empirical study of the Indian life insurance sector. *Total Quality Management & Business Excellence, 29*(7-8), 834-847. doi.org/10.1080/14783363.2016.1240611
- Ratnam Palla, V. J. (2010). *Components to effect spiritual and numerical growth in the Good News Churches of Palakonda Division, Srikakulam District, AP India* (Doctoral dissertation). Asbury Theological Seminary, Wilmore, KY, USA.
- Ratzinger, J. (2005). *Sacred places: The significance of the church building. The institute for sacred architecture*. Retrieved from http://www.sacredarchitecture.org/articles/sacred_places_the_significance_of_the_church_building
- Riegel, U., & Kindermann, K. (2015). Tracing informal religious learning: Children's expertise about church buildings. *International Journal of Practical Theology, 19*(1), 122-137. doi:10.1515/ijpt-2014-0033
- Rules of Thumb. (2014). Space and dimension recommendations. *Life Way Christian Resources*. Retrieved from http://www.mbc.org/wp-content/uploads/2014/09/rules_of_thumb_lifeway.pdf
- Ryu, K., & Han, H. (2010). *Influence of physical environment on disconfirmation, customer satisfaction, and customer loyalty for first-time and repeat customers in upscale restaurants*. International CHRIE Conference-Refereed Track. 13. Retrieved from http://scholarworks.umass.edu/refereed/CHRIE_2010/Wednesday/ 13
- Sabir, R. I., Ghafoor, O., Akhtar, N., Hafeez, I., & Rehman, A. U. (2014). Factors affecting customer satisfaction in banking sector of Pakistan. *International Review of Management and Business Research, 3*(2), 1014-1025. <https://doi.org/10.1108/eb047465>
- Sanford, A. A. (2006). *How commitment and detachment influence members' discourse about the National Education Association* (Doctoral dissertation). University of Iowa, Iowa City, USA.

- Saridakis, G., Muñoz Torres, R., & Johnstone, S. (2013). Do human resource practices enhance organizational commitment in SMEs with low employee satisfaction? *British Journal of Management*, 24(3), 445-458. doi.org/10.1111/j.1467-8551.2012.00814
- Schafer, D. F. (2013). Leadership role expectations and relationships of principals and pastors in Catholic parochial elementary schools: Part I. *Journal of Catholic Education*, 8(2), 230-249. dx.doi.org/10.15365/joce.0902092013
- Scherer, A. (2016). *What your church building look like*. Retrieved from <https://lcef.org/what-will-your-next-church-building-look-like/>
- Scholl, M. L. (2009). *The relationship between church effectiveness and pastoral management behavior* (Doctoral dissertation). Asbury Theological Seminary, Wilmore, KY, USA.
- Schor, A. M. (2009). Conversion by the numbers: Benefits and pitfalls of quantitative modelling in the study of early Christian growth. *Journal of Religious History*, 33(4), 472-498. doi.org/10.1111/j.1467-9809.2009.00826
- Sianipar, J. (2013). Contribution of teamwork culture to job satisfaction of pastors and administrators in West Indonesia Union Mission: A basis for teamwork development program. *Journal Theology Forum STFT Surya Nusantara*, 5(1), 1-18. <https://doi.org/10.1002/job.101>
- Siew, Y. M. (2013). Pastor as shepherd-teacher: Insiders' stories of pastoral and educational imagination. *Christian Education Journal*, 10(1), 48-70. doi.org/10.1177/073989131301000104
- Smetana, J. G., & Metzger, A. (2005). Family and religious antecedents of civic involvement in middle class African American late adolescents. *Journal of Research on Adolescence*, 15(3), 325-352. <https://doi.org/10.1111/j.1532-7795.2005.00099.x>
- Sorenson, S. (2013). How employee engagement drives growth. *Gallup Business Journal*, 1, 1-4. Retrieved from <https://www.gallup.com/workplace/236927/employee-engagement-drives-growth.aspx>
- Southwestern Ohio District Church of the Nazarene. (2005). *Prospective Pastor Questionnaire*. Retrieved from <https://swonaz.org/forms/Questionnaire.pdf>
- Stephenson, B. (2015). I have a brick from that building: The deconsecration of Highgate United Church. *Practical Matters*, 8, 5-15. doi.org/10.7202/1041664
- Stone, W. A. (2006). *The role of the pastor in Southern Baptist churches: A biblical view versus a prevailing view*. Retrieved from <http://digitalcommons.liberty.edu/doctoral/171/>

- Susanty, A., & Miradipta, R. (2013). Employee's job performance: The effect of attitude toward works, organizational commitment, and job satisfaction. *Journal Teknik Industry*, 15(1), 13-24. doi:10.9744/jti.15.1.13-24
- Tahaafe-Williams, K. (2016). A case for Christianizing the Christian Church. *International Review of Mission*, 105(1), 15-22. <https://doi.org/10.1111/irom.12125>
- Tanchanpongs, N. (2012). How deep was it? Plumb lining the commitment to integral mission. *Common Ground Journal*, 9(2), 32-47. doi:10.1177/0196859903255779
- Tanveer, Z., & Lodhi, R. N. (2016). The effect of brand equity on customer satisfaction: An empirical study based on David Aaker's Brand Equity Model. *IUP Journal of Brand Management*, 13(3), 161-174. doi:10.24818/mer/2018.12-03
- Therasa, C., & Vijayabanu, C. (2016). Person - job fit and the work commitment of IT Personnel. *Revista Brasileira de Crescimento e Desenvolvimento Humano*, 26(2), 218-227. doi:10.7322/jhgd.119277
- Timm, A. R. (2008). Building a growing church: The South American experience. *Ministry, International Journal for Pastors*. Retrieved from <https://www.ministrymagazine.org/archive/2008/10/building-a-growing-church.html>
- Tinker, S., & Elphinstone, B. (2014). Learning engagement: The importance of meaning, belonging and academic momentum. *The International Journal of the First Year in Higher Education*, 5, 93-105. doi:10.1111/j.1467-8624.2012.01862.x
- Tipton, S. M. (2008). *Public pulpits: Methodists and mainline churches in the moral argument of public life*. Chicago: University of Chicago Press.
- Torrens, A. E. (2016). *The story of storytellers: Navigating the dialectical tensions of a new church* (Doctoral dissertation). Available from ProQuest Dissertations and Theses database. (UMI No 10294691)
- Tsounis, A., Niakas, D., & Sarafis, P. (2017). Social capital and job satisfaction among substance abuse treatment employees. *Substance Abuse Treatment, Prevention, and Policy*, 12(1), 8-14. doi:10.1186/s13011-017-0093-6
- Valaei, N., & Rezaei, S. (2016). Job satisfaction and organizational commitment: An empirical investigation among ICT-SMEs. *Management Research Review*, 39(12), 1663-1694. doi.org/10.1108/MRR-09-2015-0216
- Valente, R. R. (2015). Institutional explanations for the decline of the Congregação Cristã no Brasil. *Pentecostudies*, 14(1), 72-96. doi:10.1558/ptcs.v14i1.72

- Vermeer, P. (2015). Church growth and appealing sermons: A case study of a Dutch megachurch. *Journal of Empirical Theology*, 28(1), 1-22. doi:10.1163/15709256-12341322
- Wacker, G. (2009). Billy Graham's America. *Church History*, 78(03), 489-511. Retrieved from <https://doi.org/10.1017/S0009640709990400>
- Ward, P. (2013). *Liquid church*. Oregon: Wipf and Stock.
- Warren, R. (1995). *Being human, being church: Spirituality and mission in the local church*. London: Marshall Pickering.
- Waugh, I. A., & Okamura, R. Y. (1988). Japanese Americans. *Five Views*. Retrieved from <https://www.smithsonianmag.com/.../injustice-japanese-americans-internment-camps-r...>
- Webb, K. S. (2013). *How managers' emotional intelligence impacts employees' satisfaction and commitment: A structural equation model*. Retrieved from https://papers.ssrn.com/sol3/papers.cfm?abstract_id=2236390
- Weeks, F. H., Powell, T. W., Illangasekare, S., Rice, E., Wilson, J., Hickman, D., & Blum, R. W. (2016). Bringing evidence-based sexual health programs to adolescents in black churches applying knowledge from systematic adaptation frameworks. *Health Education & Behavior*, 43(6), 699-704. doi:10.1177/1090198116633459.
- Weiss, H. M. (2002). Deconstructing job satisfaction: Separating evaluations, beliefs and affective experiences. *Human Resource Management Review*, 12(2), 173-194.
- White, E. G. (1890). *Patriarchs and prophets*. Washington: Review and Herald Publishing Association.
- White, E. G. (1898). *The Desire of ages*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1905). *The ministry of healing*. Mountain View, CA: Pacific Press Publishing Association.
- White, E. G. (1911). *The gift of the spirit*. Mountain View, CA: Pacific Press Publishing Association
- White, J. A. (2013). *Characteristics of Successful Pastors* (Doctoral dissertation). Tennessee Temple University, Chattanooga, USA.

- Williams, G. L., Keigher, S., & Williams, A. V. (2012). Spiritual well-being among older African Americans in a Midwestern city. *Journal of Religion and Health, 51*(2), 355-370. doi:10.1007/s10943-010-9378-z
- Wendell, B. (2004). *Church growth principles*. Retrieved from <http://bible.ovu.edu/missions/guidelines/chap5.htm>
- Worancha, G. (2012). Factors affecting church growth in East Central Africa Region: The Adventist concern. *Asia-Africa Journal of Mission and Ministry, 5*, 19-40.
- Zaborney, M. (2014, March 23). *Metropolitan Philip Saliba; 1931-2014: Antiochian Orthodox leader recalled as man with vision*. Retrieved from <http://www.toledoblade.com/Deaths/2014/03/23/Metropolitan-Philip-Saliba-1931-2014-Antiochian-Orthodox-leader-recalled-as-man-with-vision.html>

CURRÍCULUM VITAE

Yrvain Jean-Philippe
165 Foster Avenue, Valley Stream, NY 11580
Mobile: (347) 799-0023
jpyma7@comcast.net

Seventh-Day Adventist Pastor Profile

To lead the members of the Seventh-Day Adventist Church to a greater knowledge and a deeper relationship with the Lord by feeding them the Word of God and shepherding their hearts, to better equip the saints to accomplish His work and purposes, and to share with the unsaved how to find the eternal life in Christ.

Education

2016-2019 Present Universidad de Montemorelos, Doctorado en Administración de Negocios

2004-2008 STM MA Sacred Theology, Boston University, MA

1984-1987 MA in Religion, Andrews University, Extension West Indies College, Jamaica

1977-1980 BA in Theology, Seventh Day Adventists University in Haiti (UNAH)

Key Skills

Computer Skills: MS Word - MS PowerPoint

Multilingual fluency: Haitian Creole, French, and English

Strong leadership, Mentoring, Discipleship

Ministerial Experience/Employment:

Active Seventh - day Adventist Ordained Pastor

- Horeb SDA Church, NY 2018-Present
- Hebron SDA Church, NY 2010-2018
- Temple Salem SDA Church, MA 2005-2010
- Philadelphia pastoral district (Philadelphia, Sichem, El Siloe, Sion), MA. 1999-2004
- Pastor-Evangelist pastoral district Jerusalem (Jerusalem, Peniel) Miami, FL. 1996-1999
- Personal Ministry and Sabbath School Departmental Director at the South Haiti Mission, now Central Federation of the Seventh Day Adventists of Haiti. 1995-1996

- Chaplain of the SDA University of Haiti (UNAH) and Evangelism Professor at the Theology Department of the SDA University of Haiti 1994-1995
- First SDA Church, Port-au-Prince, Haiti 1992-1994
- Horeb SDA Church, district Port-au-Prince, Haiti 1989-1992
- Jacmel district SDA Church, Haiti 1986-1989
- La Gonave district SDA Church, Haiti 1981-1986
- Internship at the First SDA Church, Port-au-Prince, Haiti 1980-1981
- Through the collaboration of different Unions of the SDA Church, I was allowed to perform Evangelistic endeavors and overseas Crusades into multiple parts of the world: Canada, the Bahamas, Brazil and Haiti.

Church Organizations:

- Peniel SDA Church, Florida (Southeastern Conference of SDA)
- Sichem SDA Church, MA (Northeastern Conference of SDA)
- Sion SDA Church, MA (Northeastern Conference of SDA)
- El Siloe SDA Church, MA (Northeastern Conference of SDA)
- Le Phare SDA Church, MA (Northeastern Conference)

Church Improvements:

- New boiler at Philadelphia SDA, MA
- New AC system at Philadelphia SDA, MA
- New Kitchen at Temple Salem SDA, MA
- New roof at Temple Salem SDA, MA
- New ceiling at Temple Salem SDA, MA
- Renovation of the fellowship hall at Temple Salem SDA, MA
- New-Elevator at Hebron SDA, NY
- Youth Chapel Renovation at Hebron SDA, NY
- Sanctuary Renovation at Hebron SDA, NY

Initiatives

- Soup Kitchen establishment at Philadelphia SDA, MA
- Purchased a Pre-owned Heavy-duty bus for Philadelphia SDA, MA
- Purchased a brand new 2017 coach for 28 passengers for Hebron SDA, NY

Evangelism Awards

- Plaque of Evangelist Centurion in South Eastern Conference 1996 FL
- Evangelist of the year in Northeastern Conference 2005 NY
- Evangelism Star of the Atlantic Union 2009 in Lancaster MA
- Evangelist of the year in Northeastern Conference 2010 NY
- Evangelist of the year in Northeastern Conference 2011 NY

Community Award

- 2018 Presidential award of the 77 Precinct Red Carpet Community leaders Recognition Gala, NY

References:

Dr. Bordes Henry Saturne
Higher Education Administration Program Director
Andrews University, Leadership Department
Phone: (269) 471 6702,
Email: bordes@andrews.edu

Dr. Roberne Japhet Saint-Louis
Northeastern Conference of Seventh Day Adventists Franco-Haitian Coordinator
Phone: (718) 291 8006
Email: roberne@Aol.com