

Montemorelos University
Faculty of Business and Legal Sciences

FACTORS THAT CONTRIBUTE TO GREATER CHURCH
PERFORMANCE FOR THE SEVENTH-DAY ADVENTIST
CHURCH IN THE SOUTHEASTERN CONFERENCE

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

by

Donald Paul

March 2020

ABSTRACT

FACTORS THAT CONTRIBUTE TO GREATER CHURCH
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Main advisor: Karla Sarai Basurto Gutiérrez

DOCTORAL THESIS ABSTRACT

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Title: FACTORS THAT CONTRIBUTE TO GREATER CHURCH PERFORMANCE FOR THE SEVENTH-DAY ADVENTIST CHURCH IN THE SOUTHEASTERN CONFERENCE

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Problem

The empirical model in which authentic leadership, church spirituality, church culture, and financial performance are predictors of church performance within the Southeastern Conference of Seventh-day Adventist Church in Florida, USA?

Methodology

The research was empirical, quantitative, explanatory, cross-sectional, and descriptive. The study population was made up of 204 church board officers of the Southeastern Conference of Seventh-day Adventists, in Florida. The data was collected, categorized, analyzed, and performed in SPSS 23.0. The constructs for the five

instruments used were done through factorial analysis techniques (with explained variance levels of over 70%, which are acceptable), and the reliability measured with the Cronbach alpha coefficient for each instrument, was acceptable. For the analysis of this hypothesis, the statistical technique of multiple linear regression was used.

Results

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

Conclusion

It is recommended to the pastors and administrators of the Southeastern Conference of Seventh-day Adventists in Florida to be attentive to church spirituality, to be authentic leaders, to make sure the financial performance of the church is all-encompassing and that the culture of the church beneficial to all. These are activities that directly impact church performance. It is also essential to unceasingly evaluate church activities, inspire church members, and promote a sense of collaboration, to make sure that efficiency and productivity stay applicable. These constructs are all good predictors of church performance.

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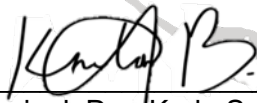
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Doctorado en Administración
de Negocios

por
Donald Paul

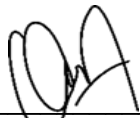
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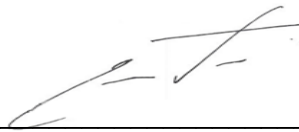
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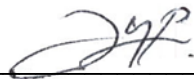
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DEDICATION

This dissertation is affectionately dedicated to my one and only wife, Camita Charite, and my two beautiful daughters, Norah and Abiela Paul, for your patience, and unwavering support throughout this project. I love you very much.

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CHAPTER I

STATEMENT OF THE PROBLEM

Introduction

God expects His church to be specimens of excellence. When His followers exemplify qualities such as discipline, order, and achievement of the mission, He is worshipped. His mandate for the church is clear. Until Jesus returns, the role of the church, according to Matthew 28:18-20, is to make disciples. The enterprise of making disciples encompasses the church baptizing and teaching everyone to obey all that Jesus has commanded to us.

Consequently, and supreme to the constant expansion of the kingdom is the finding of new factors that contribute to the performance of the church. In continuous mutability today are societal norms that affect organizational development.

According to Logan (1989) and Hunter (1992), researchers must continue to proffer and conduct studies to find out the best practices for effective church performance for each generation. Therefore, this investigation assists in the discovery of factors that contribute to higher church performance.

Background

In encountering the challenges of this investigation, a brief compilation of definitions of the following variables will be presented: (a) authentic leadership, (b) church spirituality, (c) church culture, (d) financial performance, and (e) church performance.

Authentic Leadership

Authentic leadership depicts leaders who know themselves, what they confide in and treasure, and practice those treasures and beliefs, while relating with others perspicuously (Avolio, Gardner, Walumbwa, Luthans, & May, 2004). Authentic leadership reveals leaders that are profoundly cognizant of their values and beliefs; they are self-confident, genuine, reliable and trustworthy, and they focus on building followers' strengths (Ilies, Morgeson, & Nahrgang, 2005). The tactic promoted by authentic leadership recommends that leaders develop their legitimacy on ethical foundations, respect, and honest relationships with their followers (Elrehail, Emeagwali, Alsaad, & Alzghoul, 2018). According to Gardner, Cogliser, Davis, and Dickens (2011), Luthans, Norman, and Hughes (2006), and Yammarino, Dionne, Schriesheim, and Dansereau (2008), authentic leadership is supposed to inspire followers and encourage individual, team, and organizational effectiveness. A principle of faith, rooted and based upon the leader's worldview, is the prime mover of authentic leadership (Puls, Ludden, & Freemyer, 2014).

Church Spirituality

According to Saleem (2017), spirituality can be viewed as that which gives meaning to one's existence and entices the individual to rise above himself or herself. It is the quest for the sacred, the ultimate purpose, the higher-consciousness, and their practice thereof (Friedman & MacDonald, 2002). Spirituality is linked with intimacy to God and feelings of interconnectedness with the world and living things (Zinnbauer, Pargament, & Scott, 1999), and has to do with qualities of the human spirit (Fry & Slocum, 2008). And for Emmons (2003), spirituality represents an acumen system as

it predicts functioning and offers capabilities that empower people to solve problems and achieve worthwhile goals. Swinton (2001) states that spirituality is identified with experiencing a profound sense of belongingness; it calls for acceptance, incorporation, and completeness in health care. Benefiel (2005) points out that spirituality means something different to everyone. For some, it's about participating in organized religion. For others, it's more personal, spirituality is recognized, celebrating that all is inextricably connected by a power higher than all of us one's connection to that power and to one another... is grounded in love and compassion. Practicing spirituality brings a sense of perspective, meaning, and purpose to one's lives.

Church Culture

Malphurs (2013) pointed out that, "Culture affects all churches. There are no exceptions" (p. 74).

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

Correspondingly, Bolman and Deal (1991) point out that establishments are cultures that are driven more by rituals, ceremonies, stories, heroes and myths than by rules, policies and managerial authority. The symbolic frame seeks to understand and irradiate the basic issues of meaning and faith that make symbols so controlling in every aspect of the human experience, including life in organizations and religious orders.

For church culture, there are three levels of organizational culture: the observable, the conscious, and the taken for granted (Schein, 2004).

Cameron and Quinn (2006) argue that cultures, as well as people, are functioning in agreement with renowned and widely accepted categorical schemes such as archetypes of values that shape the way people think, process pertinent information and make individual priorities. Furthermore, cultures, as well as people, are designed like archetypes and have correspondingly different and contradictory values. This viewpoint is beneficial in trying to see the culture of church as the amalgamation of contradictory yet coexisting value systems, namely spirituality and administration.

Financial Performance

No Margin, No Mission is a slogan that arose in the health care industry and is ascribed to Sister Irene Krause, former head of the Daughters of Charity National Health Care System (Bryant-Friedland, 1998; Smith, 2011; Wilkerson, 2011). This slogan is now also broadly used in education to help stakeholders understand that without a sound financial basis, organizations cannot fulfill their intended purpose (McLaughlin, O'Keefe, J., & O'Keefe, 1996; Thomas, 2010; Wellman, 2010).

Financial performance denotes the efficient and effective management of money in such a manner as to achieve the purposes of the organization. Business management is the fact of planning, organizing, directing and controlling the financial activities such as obtaining and utilization of funds of the enterprise. It means applying general management ideologies and principles to the financial resources of the enterprise (Adams, 2002). Therefore, effective financial management is essential to acquire a respectable financial performance.

According to Tomasi and Akumu (2018), financial performance refers to a subjective measure of how well a firm can use its assets from its principal mode of business

and produce revenues. Furthermore, they advance that financial performance can be viewed as a routine function that is performed within the firm to ensure effective use of funds and is concerned with guaranteeing that funds are available when needed and can be obtained and used most efficiently and effectively to benefit the citizens.

Church Performance

Some researchers have shown the importance of defining job satisfaction among pastors, linking this outcome to improved ministerial effectiveness and church performance through increased engagement, self-efficacy, and person-to-job fit within the clergy profession (Miner, Dowson, & Sterland, 2010; Parker & Martin, 2011; Powell, 2009).

Jamieson (1982) declares that it is unacceptable to have managers without having competences to perform extraordinary work and have creativity. To effectively manage employees, managers need to understand the basics of operating performance.

According to Penley, Alexander, Jernigan, and Henwood (1991), leaders need to be able to build strong teams that rally around the mission and vision of the organization. This is necessary to ensure a proper management performance. Moreover, they add that leaders must be able to detect problems, comprehend basic problem-solving techniques and facilitate a process to solve problems, and resolve issues within the work environment. Managers need to understand what stimulates and motivates their personnel. People are motivated differently; it is, therefore, important for leaders to identify what motivates employees, develop systems and processes that support those motivators.

Definition of Terms

Although most of the above variables have previously been defined during the

process of describing them, this section gives a brief definition of key terms that are used in this study.

Authentic leadership: It's the art of personifying and embodying our true selves into one's true selves into a leadership of one's ethicsrole to exhibit the very essence of Church spirituality has to do with the daily ethics, beliefs, values, morals, and standards in dealing with others at any given time.

Church spirituality: In this study, Church spirituality has to do with one's daily trust in the One that created us. It is about the relationship that God offers to us, the experience of being in a relationship with the self, others, the world, and the Divine.

Church culture: The atmosphere in which the church operates, the predominant attitude, the collection of spoken and unspoken message.

Financial performance: An independent degree of how well an organization can use resources from its principal mode of business and produce revenues.

Church performance: The church health- Achieving objectives that are determined by a strategic planing process while following God's given visión and misión.

Pastoral effectiveness: It is entwined in the life of a minister who is deeply spiritual, a sensitive listener, and one who cares ardently for the congregation growth and well-being and works toward accomplishing the divine mandate in all of its aspects.

Pastor: A pastor is the ministerial leader within a church or congregation.

Relationship between Variables

This section describes the relationships between the variables. These relations are as follows: (a) authentic leadership and church performance, (b) church spirituality and church performance, (c) church culture and church Performance, and

(d) financial performance and church performance.

Authentic Leadership and Church Performance

While authentic leadership has yet to be examined lengthily in church and pastoral leadership, literature suggests “powerful organizational outcomes” (Chang & Diddams, 2009, p. 4) in other organizational settings. And, in addition to its possible value in supporting clergy as they cope with the pressures of ministry, authentic leadership has been found to expand follower performance (Wang, Sui, Luthans, Wang, & Wu, 2014). Authentic leadership has been documented as a contributing factor to various positive organizational outcomes in different industries (Avolio et al., 2004; Ilies et al., 2005; Laschinger, Wong, & Gray, 2012; Wong & Cummings, 2009; Yammarino et al., 2008).

Gatling (2014) directed an online survey to 96 commercial coaches to determine the scope to which the coaches alleged that they had the qualities of authentic leadership and how it affected their effectiveness as a coach. The study was the first study addressing the relationship between authentic leadership and commercial coaching. The results demonstrated that coaching involved the application of genuine leadership qualities that improved a client’s work performance, self-directed learning, and personal growth and life experiences.

According to Kinsler (2014), authentic leaders are driven to perform without conforming to others and positively influence their followers. Authentic leadership engages groups, followers, and organizations. Authentic leaders are moral and ethical and have an interest in developing their followers to be successful. Kinsler (2014) suggests that authentic leaders who are seen to be true to self-tended to have higher self-esteem,

are more positive and have higher levels of hope.

“Authentic leaders could make a difference in organizations by helping people to find meaning in their work, building optimism and commitment amongst their followers, encouraging transparency, trust and promoting positive ethical climates” (Avolio & Gardner, 2005, p. 331).

Authentic leaders are effective, and effective leadership is the driving force that fosters workforce engagement and performance (Mehmood, Nawab, & Hamstra, 2016). Previous research demonstrated that leadership is a predictor of a follower’s commitment and performance (Mehmood et al., 2016).

Church Spirituality and Church Performance

Many vital studies indicate that organizations that stimulate spirituality might experience higher organizational performance (Crawford, Hubbard, Lonis-Shumate, & Oneill, 2008; Duchon & Plowman, 2005; Liu & Robertson, 2010; Petchsawang & Duchon, 2012). According to Karakas (2010), organizations that foster spirituality in the workplace meet higher profits and success. And for Marques (2007), organizations that can generate strategies that prompt workplace spirituality create a culture of progress toward personal and organizational goals.

Numerous studies show a link between workplace spirituality, job satisfaction, employee engagement, and job performance (Crawford, LePine, & Rich, 2010; Duchon & Plowman, 2005; Petchsawang & Duchon, 2012). Organizations that establish and nurture a spiritual workplace underline the significance of meaningful work. Establishments that set-in motion a spiritual workplace tend to strengthen job performance and organizational commitment (Pawar, 2009). Spirituality can reinforce teamwork, trust,

creativity, and openness to change. People tend to work with a spirit of assurance, purpose, and meaning (Crawford et al., 2010).

According to Giacalone and Jurkiewicz (2003, 2010), people with a higher personal spirituality usually make more significant ethical decisions than those who do not. Research shows that vision, altruism, and faith shape work performance (Javanmard, 2012). Spirituality in the workplace is values-centered and encourages the organization's endeavor to nurture the human soul. Clark et al. (2007) proposed that employees with strong spiritual beliefs have a higher sense of job satisfaction than those who do not. And some scholars have argued that spirituality in the workplace is likely to become an active, stimulating force in organizations (Fry & Matherly, 2006).

Church Culture and Church Performance

Kotter and Heskett (1992) surveyed more than 200 companies in the United States, and their discoveries showed the presence of a strong relationship between organizational culture and business performance. Besides, Sharma and Good (2013) directed an empirical investigation to detect the impact of organizational culture on organizational performance and productivity. The study conclusions showed that organizational culture was an indispensable component of organizational performance and a source of sustainable competitive advantage (Childress, 2013; Kohtamaki, Thorgren, & Wincent, 2016). The church, as an organization has a culture that cannot be ignored. Culture, indeed, plays a significant role in church performance.

Collins (2001), Collins and Porras (2002), and Collins and Hansen (2011) conducted extensive studies in the business world to see what distinguished successful companies from those that are not as successful. They found that culture had a

considerable impact on organizational effectiveness and performance. Organizational culture plays a vital role in inspiring innovative behavior, as it can create commitment among members of an organization in terms of believing in innovation as an organizational value and accepting innovation-related norms prevalent within the organization (Hartmann, 2006).

Denison (1997) confirmed that an organization's culture directly impacts its effectiveness and performance. Moreover, he disclosed that four main areas affect efficiency: adaptability (internal flexibility and external focus), mission (meaning and direction), involvement (informal processes and formal structure), and consistency (normative integration and predictability). The model is supported by both qualitative and quantitative research. Other studies exposed that the elements of a specific type of leadership and a culture of discipline had an enormous and positive influence on performance (Collins, 2001).

Financial Performance and Church Performance

The performance of an organization depends on the leaders to make sound financial decisions and to promote good stewardship (Lockett, 2014). Consequently, financial managers, church leaders, and pastors in local churches should show the characteristics of good stewardship (Lockett, 2014). The inability of churches to communicate accurate financial information to its stakeholders could lead to ineffective operations and misuse of funding to support ministries (Griffin, 2015). Organizations, therefore, ought to use budgets to shape objectives, affect local economic conditions, respond to various stakeholders and citizen needs, assess the past, and plan for the future (Schick, 1990). Moreover, Schick pointed out that operational, organizational

units such as marketing, operations, and human resources (HR) are all eventually judged by their contribution to organizational performance (Schick, 1990).

To encourage the ministries of the church, church leaders must understand and manage the business aspects of the church in a manner to sustain its existence from a financial perspective (Foohey, 2014). Organizations may fail due to the lack of financial literacy of leaders (Wise, 2013). Inadequate business acumen, including poor financial literacy, undermined operational activities, and missions for some churches (Wise, 2013). Economic performance and good stewardship are critical to the operations of the church (Crawford, 2013).

Problem Statement

Leading a church effectively in the twenty-first century has become very intricate and frustrating to many pastors and ministry leaders. Malphurs (1998) declared that 80 to 90% of churches in America are stagnant or in decline. While mainline churches of America are mostly in decline and the Christian churches are mostly stagnant, Penfold (2012) states that so far pastoral education seems to have been ineffective in preparing pastors to reverse the trend. And according to Owen (2012), for education to effectively achieve its stated goals, the curriculum and methods of instruction employed must be regularly assessed. DeGroat (2008) affirms that while the leadership insufficiencies, which result in short tenure, have been explored for years, most seminary graduates continue to feel wholly unprepared to deal with the realities of pastoral ministry.

There is an ongoing discomfort between church members and their Pastors in the Southeastern Conference of Seventh-day Adventists in the United States, Florida. The members are becoming very skeptical of their Pastors in the Southeastern

Conference of Seventh-day Adventists regarding their Pastor's effectiveness, which leads quite often to the dismissal of some ministers. The discomfort had just reached a higher level, when for the first time in the executive committee meeting on September 24th, 2017, one pastor was fired, and two others were given three months to find another job. The seriousness of the matter in cumbers both nurture and outreach actions of the church and is a frequent cause of member frustration. And it hurts the performance of the organization. Thus, the church is not performing as it should.

In the 20th century, the focus for organizations was on being effective. Nevertheless, in the 21st century, the requirements have been more than effectiveness; it is required to perform well and to be successful (Scharmer, 2007). Church organizations purposefully transferred their values through their environment and workplace. They are expected to take the lead on agenda related to authentic leadership, culture, financial, church performance. For this reason, church spirituality should be considered an important setting that provides quality and positive Christian church.

Research Question

The empirical model in which authentical leadership, church spirituality, church culture, and financial performance are predictors of church performance within the Southeastern Conference of Seventh-day Adventist Church in Florida, USA?

In Figure 1, the theoretical model which aims to identify possible relationships between the independent variables to the dependent variable is presented.

Hypothesis

H1: The empirical model in which authentical leadership, church spirituality, church culture and financial performance are predictors of church performance within

the Southeastern Conference of Seventh-day Adventist Church in Florida, USA.

Research Objectives

In the following section, some research objective is presented.

1. Build questionnaires for measuring authentic leadership, church spirituality, church culture, financial performance and church performance.
2. Evaluate the goodness of the proposed model in explaining and evaluating the theoretical relationship between constructs.
3. Assess the variables involved in the study: authentic leadership, church spirituality, church culture, financial performance and church performance.

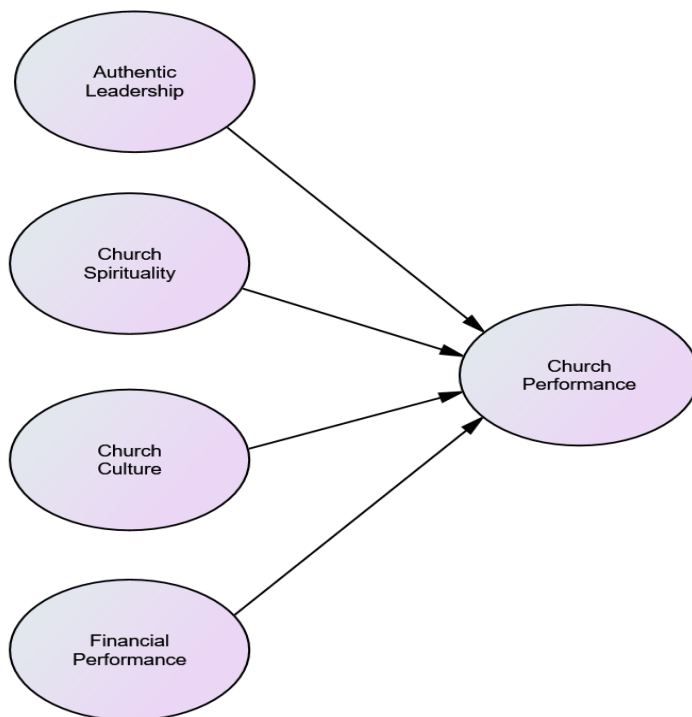


Figure 1. Theoretical model for Church performance.

Justification

Leadership and performance skills are essential for the church to function and operate correctly. Nauss (1972) found that since the 1950s: Increased concern has arisen about the value and effectiveness of clergy performance due to the rate of drop-out or 'burnout' among ministers, the unique role demands made on clergy in a complex society, and a heightened sympathy to the nature of active ministry.

According to Knight (2012), the Seventh-day Adventist church is lacking in the performance of strategy development and church management. He proffered that several factors have been mentioned: (a) the church was resistant to change; (b) the Pastor/Staff person possessed poor people skills; (c) financial resources decreased by lack of proper management; (d) lack of time to practice these critical areas of leadership and management of the church.

Purcell (1999) pointed out that two overarching factors for a disconnection between the pastor and the congregation are: either the Pastor had weak leadership, or the Pastor had poor change management skills.

McCune and Mills (1968) proposed the need for an improved system of evaluation techniques regarding pastoral performance. The church, in the meantime, is declining. In a study directed by the Review of Graduate Education, Greig (1999) specified that seminaries give their graduate skills to study the bible and theology but not skills to lead the modern church. Hence, seminaries should remain focus on both quality academic education and practical training. Moreover Moreover, futher study is need in this field of church performance in all denominations, including the Seventh-day Adventist Church, due to numerous issues that many are dealing with. This project seeks

to contribute in this regard.

Limitations

The study has the following limitations:

1. The research does not attempt to measure church performance of church help. It only examines contextual factors in ministry that are related to church performance.
2. Unable to theoretically test the relationship, together, of all variables in the model.
3. The application of the instrument requires the participation of third parties.

Delimitations

This study does not present a representative sample of the whole Church from the various nations where members of the Seventh-day Adventist church live. It provides a random sample from Adventist ministers and lays members within the Southeastern Conference of the Seventh-day Adventist in South Florida of the United States of America. Therefore, delimitations in this study included denomination, geographic and administrative region, pastoral position, and lay leader evaluation. This study has a quantitative, descriptive, and explanatory design. Thus, no problem is going to be solved during this time.

Assumptions

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

1. It is expected that the participants answered the instruments, both as self-assessment instruments by pastors, as instruments by which followers within a congregation

assess their pastor. That process carries with it the assumption that pastors can accurately evaluate their own pastoral effectiveness and that lay members of their congregations can evaluate them accurately.

2. This study assumed that pastors and lay leadership would be truthful in their answers.

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

4. The research used as the basis of relationships between constructs for this research are pragmatic studies, prepared with scientific consistency and pointedly adequate.

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

Philosophical Background

According to Maxwell (2005), any organizational success or failure is directly linked to a single, crucial factor—leadership. He also mentions that everything rises and falls on leadership. So, in this part of of this study, it will be displayed from Scriptures and other sources the philosophical view of the constructs on how the Pastor,, as the leader, ought to emulate the life of Jesus, which would promote church performance. The intention here is to briefly delineate what it takes to be a Christian leader, or what should characterize the life of a Pastor?

On exploring components of church performance, Gavrea, Ilies, and Stegorean (2011) posit that the leadership is a critical component that confirms the linking among the success factors of the church.

To be a Christian leader of long tenure and to be effective in ministry, one has to cultivate the fear of God. Nowadays, Nowadays, there are many great and intellectual preachers and Pastors. They know almost everything in the Bible and can teach it impeccably. They know about the great prophecies of the Bible; they know all the doctrine of the church, and hugely admired by the people of God. Yet, when it comes to biblical principles, ethics, standards, disciplines, sacrifice, humility, values, morals, they fall extremely short. They have a different worldview, one that is not biblical. The Bible says in Proverbs 9:10 that "The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding". The fear of God is a biblical motif that incorporates an attitude of awe and reverence for the holy one. It is a suitable and fundamental responsibility of a person to God. Put, to fear God is to have faith in Him, to obey, to love, and to serve Him.

It is equivalent to commit suicide when one in ministry with no fear of God. Ignoring the fear of God is a recipe for disaster. White (1923) admonished: "Men in responsible positions, whose influence is far-reaching, are to guard well their ways and works, keeping the fear of the Lord ever before them" (p. 360).

In addition to cultivating the fear of God, a Christian leader must have a clear understanding of his or her call to be effective and last in ministry. Many Christian leaders have been badly wounded in ministry by their own hands or others. And the reason, sometimes, is a distorted sense of their calling into ministry. God calls everyone to the saving knowledge of His Son. But God does not call everyone to be a leader, a pastor, or a ministry director. One ought to evaluate his or her call to see where God has called that person to serve. By learning essential beliefs about calling and means for more tangibly

assessing our own calling, one can be stimulated toward ministry accomplishment while being directed away from ministry jeopardy.

Besides cultivating the fear of the Lord and discerning the call of God in one's life, the Christian leader that wants to sustain long-term effectiveness in ministry should possess the character traits of Jesus. There are many character traits of Jesus, which need to be emulated by all. One can mention, for example: Loving, compassionate, Prayerful, self-control, humble, Patience, committed, forgiving, servant, contentment, integrity, etc. For this project, only the following will be considered: Humility, contentment, and integrity.

According to Elwell and Comfort (2001), mention that *humility* is a condition of lowliness or affliction in which one experiences a loss of power and prestige...Humility is a grateful and spontaneous awareness that life is a gift, and it is manifested as an ungrudging and unhypocritical acknowledgment of absolute dependence upon God. The Christian leader, therefore, ought to be humble. For, one cannot cultivate the fear of the Lord without being humble. Walvoord and Zuck (1983) posited that, "A person cannot be fearing God (worshiping, trusting, obeying, and serving Him) and be filled with selfish pride at the same time" (p. 952). Humble persons conduct themselves Christ-likely.

The greatest sin, according to White (1900), is pride and self-sufficiency. Those who are not humble tend to be prideful and self-sufficient. There is a danger to the effectiveness of the Christian leader to finishing well in his ministry when he or she is devoid of humility. In the book *Christ's object lessons*, she says this:

The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to

God or so dangerous to the human soul as pride and self-sufficiency. Of all sins, it is the most hopeless, the most incurable. (p.154)

Nowadays, pastors must have the same attitude, the same characteristics. The goal is to exalt Jesus and elevate him as the hope of the world. It means that one must humble himself or herself and self-erase so that people could see the image of Jesus in that individual.

Another trait of Jesus that needs to be emulated by all and especially the Christian leader is *contentment*. Contentment is defined as a state of happiness and satisfaction. It is that disposition of mind in which one is, through grace, independent of apparent circumstances, so as not to be moved by greed or envy (James 3:16), anxiety (Matthew 6:24, 34), and discontent (1Corinthians 10:10). A Christian leader that does not learn to be content in all circumstances denies the faith he or she is professing. And this is the epitome of long-term effective pastoral ministry.

Moreover, another trait that needs to be exhibited by all Christians, especially a Pastor, is *integrity* or probity. The bible says that “The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity” (Proverbs 11:3). If a Pastor wants his or her ministry to be effective, he or she must have integrity. The word can be defined as the firm adherence to a code of moral values. A Christian leader preserves lives, not destroy them or self-destroy. When one has integrity, it will be seen in sincerity, truth, pure heart, single eye, honesty, genuineness. Integrity, indeed, is fundamental to true character.

All in all, the role of a Christian leader is of great importance and immeasurable value in the organization and functioning of the Seventh-day Adventist Church. In reality, the success or failure of the church as a whole depends largely on the pastor

because of the unique and intimate position he occupies in the church where he is called to fulfill his priestly functions. At all times and circumstances, the pastor must reflect Jesus life in his ministry and job. Leadership is not about popularity or personality or charm; it is about fulfilling God's purpose in life.

The Christian leader ought to cultivate the fear of God, without which, he or she will not endure in ministry and would threaten the performance of the church as a whole. The vocation of the pastor must come from God, and his ministry must demonstrate at all times that God himself has accredited him or her. The Christian leader must exhibit Jesus's traits in his or her life. And the Christian leader ought to have integrity.

Study Organization

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

Chapter II presents a comprehensive review of the literature concerning the study constructs: Authentic leadership, church culture, church spirituality, financial performance, and church performance.

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

Chapter IV shows the results obtained, the description of the population and sample, the behavior of the variables, the frequency distribution, contingency tables,

and hypothesis testing.

Chapter V presents a summary of the study, discussed the results, and shows the conclusion and recommendations.

CHAPTER II

FRAMEWORK

Introduction

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

Authentic Leadership

Importance

According to Puls et al. (2014), interests in genuine integrity in leaders have been in recent years, the driven force of leadership studies with a concentration on personal authenticity. Avolio and Gardner (2005), two well-known thinkers on this issue, assert that to know one's self is conceivably the most severe first step for any leader. For Spence Laschinger, Wong, and Grau (2012), the health of the workplace is unswervingly interrelated with quality outcomes of authentic leadership. Several scholarly studies have revealed that authenticity in the supervisor-subordinate relationship has been associated to affective commitment (Brunetto, Farr-Wharton, & Shacklock, 2012; Brunetto, Teo, Farr-Wharton, & Shacklock, 2012; Brunetto et al., 2012), cooperation (Brunetto, Farr-Wharton, & Shacklock, 2011a), resolved to stay (Galletta, Portoghese, Battistelli, & Leiter, 2013), and happiness (Brunetto, Farr-Wharton, & Shacklock, 2011a; 2011b; Brunetto et al., 2012). Peus, Wesche, Streicher, Braun, and Frey (2012)

asserted that the exploration of authentic leadership is still in an embryonic stage, and a perimeter of empirical evidence remains. Authentic leadership is an excellent tool in assisting clergy as they cope with the stresses of ministry, and it has also been found to improve follower performance (Wang, Sui, Luthans, Wang, & Wu, 2014).

Dimensions

Walumbwa, Avolio, Gardner, Wernsing, and Peterson (2008a) advanced that the theory of authentic leadership was developed and expanded through the conceptualization and explanation of four dimensions of authentic leadership: the leader's awareness, internalized moral perspective, balanced processing, and relational transparency. And for Ilies et al. (2005) and Luthans and Avolio (2003), the same four dimensions are the four just mentioned are the four components that reinforce and consolidate authentic leadership. Northouse (2010) posited that authentic leadership involves both intrapersonal elements and interpersonal ones. Puls et al. (2014) claimed that although there is a mutual interplay in way the four components of authentic leadership interact, self-awareness and internalized moral perspective incline toward intrapersonal, while balance processing and relational transparency tend to engage people interpersonally. These four dimensions are examined in this section.

Self-Awareness

This method necessitates an individual to seek a personal level of understanding towards his or her aptitudes, purpose, core values, and beliefs and the capability to change from a review of oneself at the personal level that allows one to maintain homeostasis among knowledge, experience, and individual skills (Herrman et al., 2011).

Self-awareness is to be cognizant of one's self-knowledge; it is perceptive about one's beliefs, assumptions, organizing principles, and structure of feelings, it is a stipulation for self-authorship (Eriksen, 2009). Self-awareness denotes the acknowledgment of one's views, feelings, impetuses, and behaviors, including the ability for reflexive thinking, which allows people to think about these feelings as if a person is looking from the outside to the inside (Heatherton, Krendl, Macrae, & Kelley, 2007).

Internalized Moral Perspective

Gardner et al. (2011) posited that an internalized moral perspective is a vow to core ethical behavior. An internalized honest view denotes a sense of duty, which compels one to act in a way that is consistent with internalized morals and values (Walumbwa et al., 2008). It drives leaders to make choices based on ideologies and benefits that they have personally established over many years (Avolio & Gardner, 2005). Livingston (2009) points out that "you cannot be authentic while trying to be like someone else. While, no doubt, you can learn from other leaders' experiences, genuine authenticity comes from practicing the values and principles these leaders have acquired through life's experiences" (p. 72).

Balanced Processing

Balanced processing refers to the leader's ability to process and interpret actions in an impartial manner and to objectively analyze data before making decisions (Walumbwa et al., 2008a). Authenticity shows that the actions of the leader are steady as well as reflective of and guided by "internal core values, beliefs, thoughts, and feelings" (Gardner, Avolio, Luthans, May, & Walumbwa 2005, p. 347). Authentic leaders

make decisions by their ethical and moral values directed by their comprehension of truth (Day, Fleenor, Atwater, Sturm, & McKee, 2014).

Relational Transparency

Relational transparency indicates a leader that can be open, self-disclosing, and trust in all relationships, one who presents their true self to others (Walumbwa et al., 2008b). Kernis (2003) disclosed the value of an individual being open and truthful for building effective relationships. This disclosure stimulates understanding and trust within the leader-follower dynamic, which helps in building quality relationships (Opatokun et al., 2013).

Church Spirituality

Importance

Spirituality has amplified worldwide in popularity among the general public and has started to saturate the frontier of traditional establishments (Karakas, 2010). And because of spirituality's increasing demand, management researchers have been curious to find out how the spirituality of an organization's employees might affect organizational outcomes, and more precisely, features of organizational and employee performance (Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2003). Consequently, interest in spirituality has contributed to the increasing level of academic research on the topic (e.g., Afsar & Rehman, 2015; Milliman, Gatling, & Bradley-Geist, 2017; Tzouramani & Karakas, 2016).

Pew Research Center has reported that the number of Americans who claim to undergo a deep sense of spirituality at least once per week had increased to 59% as of 2014 (Masci & Lipka, 2016). Ahmad and Omar (2015) reason that spirituality in the

workplace impacts organizational citizenship conduct through its result on employee work engagement. Tischler, Biberman, & McKeage (2002) have posited spirituality may help to lessen stress and boost ingenuity - both of which have been linked with better-quality work performance.

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

Dimensions

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

He observes that fruitfulness is a fruit of the Holy Spirit in human lives. And fruitfulness epitomizes the consequences of rational choices and acts. Consequently, the fountain that animates and typifies the real Christian life is fruitfulness.

Strauss (2005) further points out that church members are responsible for standing in the will of God, and they must be ingrained deeply in relationship with others. The members attain maturity as they bond with other believers. They enable and grow in holiness when they comprehend that sanctification as a work of grace is a complete sanctification. As a result, love will make their relationships stable and change their character.

Referring to maturity and its link to faith or spirituality, Benson, Donahue, and Erickson (1993) advance that faith maturity describes the degree to which a person honors and builds a relationship with God, and reveals that faith through pro-social and

altruistic behaviors. Faith maturity also underwrites the leaders' ability to view work as a prospect to serve God, leading to more significant organizational commitment and performance (Fry, Hannah, Noel, & Walumba, 2011).

Church Culture

Importance

Bouchard (2005) claims that the first complete definition of culture in anthropology was provided in 1871 by Edward Tylor, an American anthropologist who saw culture as a multifaceted phenomenon encompassing knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by people in a community. Culture is, therefore, the embodiment of the way people live their lives that works for them in their context.

According to Saffold (1988), the churches have developed strong cultures, which may deter change. Darko (2013) advances that in a church environment, religion must be taken into consideration. This is because church culture may have an emotional attachment, particularly when the culture has spiritual roots.

Keener (2011) declares that the sturdiest force in an organization is not vision or strategy, but culture which holds all the other components.

Schein (1992) defines organizational culture as:

A pattern of shared basic traditions or expectations that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in conjunction to those problems. (p. 12)

Schein (1992) further categorizes three levels of culture. They are artifacts, espoused values, and underlying assumptions. The artifacts are visible organizational structures and processes; the espoused values are strategies, goals, and philosophies;

and the underlying assumptions are unconscious, taken-for-granted beliefs, perceptions, thoughts, and feelings.

Chand (2012) details that the best way to understand a culture is by statement: this is how things are done here.

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

Dimensions

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

The author explains that church leadership implements procedures and guidelines, and the affiliates have the liberty to test the opinion of those in power. Nevertheless, the members must show respect for those who are in control because of the status of their position. Moreover, the author advances that the leadership counts on the listener to interpret the meaning, and the leaders circumvent conflict in any way possible. Concerning the pastor, he transfers in and out of groups as needed or anticipated, but he uses personal strategies in particular situations. The pastor creates a happy relationship in the sense of mutual trust before getting down to business. Often, church leaders define people based on what they do. They use new approaches for solving problems, and they take the risk to make the church productive. Relatedly, Denison (1996) and Schein (2010) remark that the interaction between leaders and

their units is a formative aspect of culture emergence because culture is learned socially over time through leader-unit relationships. Furthermore, leaders are pivotal in the genesis of group culture because of their protuberant roles in directing and organizing unit members' joint effort (Bass & Avolio, 1994; Schein 2010; Trice & Beyer, 1981).

Kraft (2001) conveys the following factors: (a) patterns, (b) worships, (c) organization, (d) beliefs, (e) witness, and (f) ceremonials.

He perceives that a church with an enthusiastically equivalent community-image will make a corresponding impression on its society, communicating to that society an equivalent message and being recognized by that society in somewhat the same terms as those expressed by those of the first century. If the community-image is properly Christian, the neighboring community will Christ through that church.

Financial Performance

Importance

Financial matters are both antecedents and consequences of church performance. Church development costs money, and if the church is to grow, the members must be willing to pay for growth by contributing financially (Wagner, 1984). Financial management is a core aspect of stewardship that translates faith into service (Dobbins, 1960). Solid financial resources are vital for strong evangelistic churches (Callahan, 1983; Fickett, 1972; Hybels, & Hybels, 1995; Miller, 1990; Rickard, 1984). Financial support for church is a biblical concept (Deuteronomy 16:16-17; Luke 21:1-4; Acts 2:44; 2Corinthians 8:1-15; 16:1-2). As the church grows, the financial resources increase.

Tomasi and Akumu (2018) defined financial performance as a subjective measure

of how well an organization can use its assets from its primary mode of business to generate revenues.

According to Riege (2007), financial performance is viewed as an essential feature for organizational subsistence. Organizations that effectively manage and transfer their knowledge are more innovative and perform better.

Performance denotes the ability to function efficiently, profitability to survive, to grow, and to react to the environmental opportunities and pressures (Stoner, Pitts, & Armstrong, 1996).

Kaissi and Begun (2008) declare that performance is measured by how efficient the corporation is using its resources in reaching its objective. Successful organizations now understand why they must acquire and manage knowledge, develop strategies as to how to realize this objective, and devote time and energy to these efforts.

Mintzberg (2009) postulates that performance has to do with understanding how to deal with three kinds of assets: action, people, and information. Management, on the other hand, concerned with the four critical activities: planning, organizing, controlling, and leading. According to Drucker (2006), management is doing things right; leadership is doing the right things.

Financial consideration is an inescapable element of church performance (Fickett, 1972; Hybels, L., & Hybels, 1995).

Dimensions

Efficiency, effectiveness, and efficacy are the factors that Bull (2008) uses to measure financial performance.

He remarks that a success-led strategy emphasizes how well a company can

attain its dream and purpose as intended, the level of efficacy it achieves. To measure these three dimensions, strategy type needs to be understood. A resource-based strategy concentrates on how efficiently a company's resources can be used. Moreover, the advances that measures of success may contain its stock price or market share but can also cover other factors contingent on the corporation's vision and strategy, such as its use of natural resources or its contribution to society.

The financial performance has six components or dimensions which recognize the employees with their institution. These six dimensions are: (a) financial management, (b) stewardship, (c) goal achievement, (d) corporate entity, (e) transparency, and (f) budget (Ahortor & Solutons, 2009).

The writer notes that the church treasurer guarantees efficiency in resource mobilization, builds positive cash flows, and diminishes debt accumulation. Ahortor and Solutons (2009) uphold that God is concerned about how church members manage all that has been given to them. Therefore, the leaders must prioritize the goals of the church about the expenses. The church board produces an exigency account to avert emergencies. The treasurer ought to give all the details to the church board. And the annual church budget should be sound. The assessment of financial statements data is valuable in reviewing the goals and objectives of organizations for future planning, including sustainability. In light of this, Cao, Meyers, and Omer (2012) stipulate that companies with better reputations produce a higher quality of financial reports and are less likely to misstate their financial statements. Furthermore, the church treasurer must be transparent in his report and use financial statement transparency. Financial statement transparency is defined as the extent to which financial reports reveal an entity's

underlying economics in a way that is readily understandable by those using the financial reports (Barth & Schipper, 2008).

Church Performance

Importance

Supreme to the continuous growth of the church/kingdom is the discovery of new factors that contribute to the performance of the church. Leaders who yearn to be respectful and obedient to the high commission (Matthew 28:18-20) must incessantly search for those variables that contribute to church Performance. Societal standards that affect organizational development are in constant mutability. Social and behavioral sciences continue to progress and guide organizational leaders with more exceptional aptitude. Researchers must continue to theorize and conduct studies to determine the best practices for effective church performance for each generation (Easum, 1993; Hunter, 1992; Logan, 1989). This research assists in the discovery of factors that contribute to church performance.

Lebans and Euske (2006) postulate that unremitting performance is the focus of any organization because only through performance, organizations can grow and improve.

Authors in the church performance discipline use terms such as church growth and evangelism. Church growth involves the growth of the Kingdom of God through moving man from the world and incorporating man into the church.

Wagner (1984) stated, "Church growth means all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership" (p. 14). Therefore, church growth is en-folding lost sheep into the fold (Matthew 10:10-14; 28:18-20).

Salter (1996) stated,

Evangelism is the kingdom of God invading, engaging, and embracing the world and its constituency. ... Evangelism, at its best, is not defined as an activity but as a force for good, invading and beating back the power of evil. ... Evangelism is the personification of the victorious Christ in life's every deed and word. (pp. 377-378)

Church growth and evangelism authors identify multiple measurements to determine church performance but typically focus on the single measure of worship attendance growth.

Sonnentag, Volmer, and Spychala (2008) argue performance is essential for the employee; for achievement of the tasks and excellent performance can be a prime source of personal satisfaction.

Dimensions

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

Many research studies empirically analyze the impact of human resource management practices, manufacturing strategy, knowledge management and new technology implementation on enhancing business performance (Chan, Shaffer, & Snape, 2004; Darroch, 2005; Reed, Lemak, & Mero, 2000; Youndt, Snell, Dean Jr., & Lepak, 1996). On exploring components of church performance, Gavrea et al. (2011) posit that the leadership is a crucial component that confirms the linking among the success factors of the church. Therefore, the church leaders must support the pastor in the execution of plans and objectives of the institution. Quality work and new procedures to improve performance should be the focus of the church. They also postulate that the

right strategies meaningfully impact performance, and the contribution of all departments is compulsory to find ways to attract members. The execution of information technology always has a constructive effect on church performance. It is an excellent asset to the growth of new members. According to Cone (2005), effective information technology management is a key tool that empowers the ministries of the local church to engage their community with success. And for Warren (1995), the local church requires the responsiveness and the support of their community for their members; to achieve this community support, the local church's ministries must meet the need of the community they serve. Besides, McPhee and Bare (2001) point out that the pivotal role of effective information technology management is even more critical in church organizations and other small nonprofit or charitable organizations in which resources are limited. Also, membership must be well managed by the pastor and the church must do an excellent job of keeping up-to-date with the needs of the members to retain them. Moreover, Innovative style should be a prerequisite for improving church performance and the church must fill out an evaluation form every year to gain better results. It will upsurge the attendance (Gavrea et al., 2011).

Relation between Variables

The section of this research demonstrates the relationship between the constructs and the variables: (a) authentic leadership and church performance, (b) church spirituality and church performance, (c) church culture and church performance, and (d) financial performance and church performance.

Authentic Leadership and Church Performance

The health of the workplace is directly connected with quality outcomes of authentic leadership (Laschinger et al., 2012).

The Authentic Leadership Questionnaire (Walumbwa et al., 2008) was administered by Laschinger et al. (2012) to 342 new nurses. The authors in this study wanted to examine the relationship between the authentic leadership of newly graduated nurses' understandings of workplace bullying, burnout, and retention outcomes. They have found that authentic leadership was sturdily and firmly connected to job satisfaction ($r = .40$) and negatively related to work-related bullying ($r = -.37$). Moreover, they found that authentic leadership influenced job satisfaction indirectly through workplace bullying and emotional exhaustion ($r = .13$) and that authentic leadership influenced job satisfaction directly ($r = .26$). The outcomes of their research showed that authentic leadership is an essential factor in workplace performance.

According to Hernandez (2012), leaders who practiced authenticity in their leadership, they developed relationships with stakeholders, increased efficiency, and created a positive working environment.

Church Spirituality and Church Performance

Beazley (1998) designed one of the first instruments to measure spirituality in an organizational setting; he describes spirituality as a faith relationship with the supreme that includes prayer or meditation. Duchon and Plowman (2005) define spirituality as the longing for meaning, purpose, and a sense of community (Ashmos & Duchon, 2000) and religion as an organized belief system.

Researchers revealed that church spirituality is one of the factors that impact the performance of human force by giving an image of existed conditions. Consequently, to accomplish goals and objectives, an excellent ecclesiastical climate is mandatory. Good communication and comprehension generate an environment of confidence for better production. Thus, church spirituality is a movement that is shared with the necessary tools to reach the determined purpose (Gerber, 2008). Besides, according to Verghese (2008), spirituality is an essential feature in mental health. Religion also is significant, directly and indirectly, in the etiology, diagnosis, treatment, and prognosis of psychiatric disturbances. Lack of spirituality can impede interpersonal relationships, which can contribute to the genesis of psychiatric disturbance.

Church Culture and Church Performance

Church culture impacts the effectiveness of an organization in mission, either positively or negatively. This theory about organizational culture is assumed by most authors on the subject and is unswervingly addressed by several (Chand, 2011; Connors & Smith, 2011; Denison, 1990, 1997; Gerald, 2010; Kotter & Heskett, 1992).

For example, Connors and Smith (2011) write: "Every organization has a culture, which either works for you or against you... and it can make the difference between success and failure" (p. 7).

Denison (1990) writes: "The issues raised by the topic of organizational culture all point to the idea that an organization's normative system – its system of values and management practices – can be one of an organization's most important assets or most destructive liabilities" (p.16).

And Chand (2011) openly says, "Culture - not vision or strategy - is the most

powerful factor in any organization” (p. 186).

Consequently, the church has to adjust, be applicable in its teaching, and support processes that empower personal, organizational, and societal transformation. The church is to keep on being true to its mission of making Christ like disciples. Cultural change has been present and is growing with time (Heylighen, 2006).

The culture of a church will influence its theological primacies, view of leadership, worship style, defiance toward change, and many other areas that each form potential pinch points for conflict. A church has to recognize its underlying culture; if not, it will not know why it is pulled in specific directions and reacts in certain ways. The better they understand, the better able they are to assess their attitudes and responses. Correspondingly, if a congregation’s leadership understands the cultural influences that shape and drive the church, they can better determine what change would be most valuable and how to bring about that change in a delicate, dutiful way.

Financial Performance and Church Performance

Researches in the performance measurement have often focused on tools and procedures that could advance competence and the effectiveness of organization. The regression equation articulates the connection between church performance as a dependent variable and financial performance as an independent variable: ($Y = B_0 + B_1 X + e$) (Franco-Santos & Bourne, 2008). The author then asserts that the relationship among knowledge, skills, and abilities, hence competence and performance of employees in the corporation, was confirmed utilizing the statistical program R-tutorial.

Further investigation of the literature confirmed a keen interest in the examination

of the relationship between the social responsibilities of organizations and their financial performance (Chung & Pyo, 2013; Erhemjamts, Li, & Venkateswaran, 2013; Michelon, Boesso, & Kumar, 2013).

Lawless, Bergh, and Wilsted (1989) claim that the performance of a firm is positively related to the abilities of that firm, which embraces its actual tangible and intangible assets and personnel.

Ghoshal and Bartlett (2007) confirm that its valuable and unique resources influence a firm's performance.

Financial performance and Church Performance have to do with the deployment of numerous tools, methods, systems to help an organization implement its strategies and plans and support the success of organizational aims. Efficaciously implementing strategy involves several disciplines, areas of capability, including arrangement and projecting, funding and resource allocation, revenue and cost management, managing performance against objectives, and improving operational control and utilization of assets (Cave & McKeown, 1993).

Church performance and financial performance are indispensable to reaching sustainable success, and are universal to all organizations, regardless of size, type, and location (Marrelli, 1998).

Research about the Variables

Authentic Leadership

Walumbwa et al. (2008a) conducted a detailed experimental investigation of authentic leadership by applying five samples from China, Kenya, and the United States. Their research proved a significant correlation between the four main key

dimensions of authentic leadership (self-awareness, balanced processing, relational transparency, and internalized moral perspective) from which researchers arrived at a higher-order factor, and they named it authentic leadership. They have discovered in their study that there is a significant and positive relation between authentic leadership and numerous fundamental work attitudes and behaviors. Authentic leadership was positively related to organizational commitment, job satisfaction, self-reported organizational citizenship behaviors, supervisor rated performance, and satisfaction in supervision (Walumbwa et al., 2008b). As a result, their research authenticated authentic leadership as a higher-order construct epitomized by the four dimensions, which underlines the importance of these four variables in future practical and empirical authentic leadership research.

Additionally, Wang and Hsieh (2013) administered the Authentic Leadership Questionnaire (Walumbwa et al., 2008) to a group of 386 managers from 37 firms. They both scrutinized the effect of authentic leadership on employee engagement through an employee trust. The outcomes of their study have shown that authentic leadership was positively and expressively correlated with employee trust ($r = .80, p < .01$) and employee engagement ($r = .58, p < .01$). Wang and Hsieh exposed that authentic leadership directly influences follower behavior, which is necessary for one to be effective in the workplace for the well-being of the organization.

Moreover, Kernis and Goldman (2005) discovered substantial results when combining four variables that typically encompass authentic leadership (awareness, unbiased processing, authentic behavior, and relational orientation), but unlike Walumbwa et al. (2008a) model, their research replaced internalized moral perspective

with the variable “authentic behavior.” Their compound variable of authentic leadership confirmed positive relationships with life satisfaction, psychological well-being, and high self-esteem, which gave an additional indication for the use of the four dimensions within the higher order of essential variables of authentic leadership.

Church Spirituality

Drucker (1954) states, “It is the spirit that motivates, that calls upon a man’s reserves of dedication and effort, that decides whether he will give his best or just enough to get by” (p. 144).

Hire (2005) conducted an exploratory study, applying Spirituality Assessment Scale (SAS) questionnaire, which focused on spirituality and religious activities. The results proved that there was a high level of spirituality among Ohio public school superintendents. Eighty-three percent displayed a relatively high level of spirituality as defined and measured by Beazley’s scale.

Further, to explore the nature and pattern of relationship of certain religious aspects, religious beliefs, religious practices, and spirituality with subjective well-being, Sreekumar (2008) conducted a study utilizing 350 subjects. The tools used were: (a) Religious Beliefs Scale, (b) Religious Practices Questionnaire, (c) Spirituality Scale, and (d) Subjective Well-being Inventory. To analyze the data, statistical techniques such as correlation and path analysis were used. It was found that all the three religion-related variables are strongly linked with subjective wellbeing. The correlations disclose that people with higher levels of religious beliefs, practices, and spirituality are more likely to experience greater subjective well-being.

Church Culture

Occasionally, the performance of the church becomes haphazard and chaotic because of misunderstandings between pastor and congregants. The disputes often come not from theological differences but because of cultural unawareness. Frequently, pastors who are new to a congregation misinterpret cultural indications simply because they fail to see the congregation as a unique culture and remain unversed of its undercurrents.

Lingenfelter and Mayers (1986) explain this quandary:

A cultural cue or indication is a specific signal or sign that people use to communicate the meaning of their behavior. Each culture has literally thousands of cues that signal a change of context and a corresponding need to follow the rules appropriate to the new context.... A failure to grasp the meaning of such cues results in misunderstandings, confusion, and, frequently, interpersonal conflict. (pp. 18-19)

Reiland (1997) used, in an attempt to discover the importance of church culture, the method of path analysis. He avows that culture has transformed so much that if people don't change accordingly, they will lose authority as spiritual leaders. Then, he proposed five ways to see how culture has evolved and how one might answer and lead the churches differently: (a) options rule, (b) digital is now, (c) tradition is out, (d) green is godly, and (e) faith inspires.

Every church needs to grow warmer through fellowship, deeper through discipleship, stronger through worship, broader through ministry, and larger through evangelism (Warren, 1995).

Financial Performance

Chashmi and Fadace (2016) directed a study to investigate the impact of financial

performance and growth opportunities on success and failure of some companies, they have found that there is significant relationship between earnings per share and the rate of return on assets with success or failure. However, there is no significant relationship rate of return on equity and success or failure, and there is no positive relationship between growth opportunities and success or failure. Profitability has a considerable impact on the success or failure of the company.

To achieve financial performance in any institution, it is paramount to know how to analyze the financial statements of a firm effectively. It demands an understanding of three key areas: (a) the structure of the financial statements, (b) the economic characteristics of the industry in which the firm functions, and (c) the strategies the firm pursues to separate itself from its competitors (Mason, 2001).

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

Church Performance

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

Armfield (2005) posited organizational performance in terms of effectiveness and efficiency. Armfield then described *effectiveness* as the degree to which an

organization is meeting its mission and *efficiency* as application of organizational resources. He added that that performance could be measured by comparing the desired results with the actual results.

CHAPTER III

METHODOLOGY

Introduction

This study seeks, among its objectives, to explore the relationship of causality between the variables of authentic leadership, church spirituality, church culture, and financial performance on church performance at Southeastern Conference in South Florida, USA.

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

Type of Investigation

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

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

The investigation was cross-sectional (Hernández Sampieri et al., 2014), since

data was collected in a single moment to describe the variables, and their interpretation was analyzed. The administration of the instrument was in a single moment between August 2018 and April of the year 2019.

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

Population

The population or universe is a set of all the cases that agree with precise specifications (Hernández Sampieri et al., 2014). The population that was used in this research comprised of 12 churches in the Southeastern Conference with a total membership of 245 church officers.

Sample

Hernández Sampieri et al. (2014) claims 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, is one that uses the judgment of a person with understanding and knowledge regarding the population that is studied, and (b) sample for convenience, that results from the selection of the units or elements that are available. The

type of sampling conducted in this investigation is non-probabilistic, directed, intentional and for convenience, where church officers selected are part of the Southeastern Conference and were chosen intentionally. The sample was 204 members of the different chosen churches in the Southeastern Conference, which represents 83% of the population.

Measuring Instruments

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

Variables

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

Instrument Development

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

Hereunder, a description of the process of elaboration of the instruments used

in the present study is made.

1. A conceptual definition of the variables: authentic leadership, church spirituality, church culture, financial performance, and church performance was made.

2. The variable relationships of authentic leadership, church culture, financial performance, and church performance were dimensioned and undersized.

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

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

5. After the relevance test, the instrument that was used in this study was derived and consists of six sections: (a) general instructions and demographic data, (b) authentic leadership, with 27 statements; (c) church spirituality, with 38 statements; (d) church culture, with 37 statements; (e) financial performance, with 22 statements; (f) church performance, with 29 statements.

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

Instrument Validity

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

Content Validity

Peter and Churchill (1986) 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 authentic leadership, church spirituality, church culture, financial performance, and Church performance.

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

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

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

Validity of the Constructs

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

Authentic Leadership

The authentic leadership instrument was made up of 27 items organized into four dimensions: (a) self-awareness (AL1 to AL6), (b) internalized Moral Perspective (AL7 to AL13), (c) balanced processing of information (AL14 to AL19), and (d) Relational transparency (AL20 to AL27).

The factorial analysis procedure was used to evaluate the validity of the authentic leadership construct. Of the original four dimensions and 27 statements, two statements were discarded (ALSA2 and ALRT22), leaving 25 statements. In the analysis of the correlation matrix, it was found that the majority of the remaining 25 statements have a positive correlation greater than .3. Most correlations made the factor analysis appropriate.

The instrument has been submitted to the Cronbach's test or the reliability test. The Cronbach alpha was .949.

Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .909). For the Bartlett sphericity test, it was found that the results ($X^2 = 3664.168$, $df = 300$, $p = .000$) are significant (see Appendix B).

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero; with the lowest score being .849a and the highest score of .954a.

For the extraction statistic of the main component, it was found that the commonality values ($Com_{min} = .362$; $Com_{max} = .818$) the 25 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, the confirmatory analysis was carried out with four factors, explaining 64.72% of the total variance, this

value being greater the 50% established as a criterion. The four factors explained 65% of the construct. As for the rotated factorial solution, the Varimax method was used. Table 1 delineates information comparing the relative saturations of each indicator for the four factors of authentic leadership.

The first factor constituted nine indicators and was assigned the name “Balanced processing of information”. The indicators were the following: “the pastor asks for opinions that challenge his or her deeply held positions” (ALBPI18), “the pastor takes seriously others’ views that differ from his or hers” (ALBPI20), “the pastor seeks others’ thoughts before making up his or her mind” (ALBPI19), “the pastor does not accentuate his or her point of view at the expense of others” (ALBPI17), “the pastor listens meticulously to the ideas of those who disagree with him or her” (ALBPI16), “the pastor listens judiciously to different points of view before coming to conclusions” (ALBPI15), “the pastor admits errors when they are made” (ALRT21), “the pastor seeks comments as a way of understanding who you are as a person” (ALSA3), and “the pastor lets others know who he or she truly is as a person” (ALSA4).

The second factor constituted eight indicators and was assigned the name “Relational transparency”. The indicators were the following: “the leaders openly share their feelings to others” (ALRT24), “the actions the leaders performed can easily be seen by others” (ALRT25), “there is a perceived quality of intentionality in the information leaders share with others” (ALRT26), “the pastor says precisely what he or she means” (ALRT27), “the pastor lets others know who he or she truly is as an individual” (ALRT23), “your morals guide what you do as a leader” (ALIMP13), “your actions reflect your central values” (ALBPI14), “other people know the pastor’s stance on divisive matters” (ALIMP12).

Table 1

Rotated Component Matrix of Authentic Leadership

Indicators	Factors			
	1	2	3	4
The pastor asks for opinions that challenge his or her deeply held positions (ALBPI18).	.836	.139	.111	.143
The pastor takes seriously others' views that differ from his or hers (ALBPI20).	.836	.171	.124	.183
The pastor seeks others' thoughts before making up his or her mind (ALBPI19).	.807	.255	.173	.163
The pastor does not accentuate his or her point of view at the expense of others (ALBPI17).	.793	.184	.246	.135
The pastor listens meticulously to the ideas of those who disagree with him or her (ALBPI16).	.726	.423	.175	
The pastor listens judiciously to different points of view before coming to conclusions (ALBPI15).	.692	.285	.253	.239
The pastor admits errors when they are made (ALRT21).	.553	.116	.408	.120
The pastor seeks comments as a way of understanding who you really are as a person (ALSA3).	.526	.151	.265	.394
The pastor lets others know who he or she truly is as a person (ALSA4).	.488	.132	.311	.457
The pastor seeks feedback and copes with reactions to improve communications with others.	.365	.166	.351	.279
The leaders openly share their feelings with others (ALRT24).	.108	.772		
The actions the leaders performed can easily be seen by others (ALRT25).	.119	.766	.230	.141
There is a perceived quality of intentionality in the information leaders share with others (ALRT26).	.161	.680	.207	.211
The pastor says precisely what he or she means (ALRT27).	.149	.648	.197	.273
The pastor lets others know who he or she truly is as an individual (ALRT23).	.396	.626	.113	.129
Your morals guide what you do as a leader (ALIMP13).	.269	.602	.456	.147
Your actions reflect your central values (ALBPI14).	.448	.577	.303	.158
Other people know the pastor's stance on divisive matters (ALIMP12).	.323	.550	.191	.247
The leaders demonstrate beliefs that are consistent with actions (ALIMP10).	.198	.299	.826	
The Leaders Make choices and decisions based on their core beliefs and principles (ALIMP8).	.309	.174	.761	.229
The leaders use authority in accordance with the regulations of the organization (ALIMP9).	.300	.351	.746	
The pastor does not permit group pressure to control him or her (ALIMP11).	.178	.402	.498	.315
The pastor is fully aware of his or her greatest Strength (ALSA6).	.204	.192	.142	.753
The pastor is fully aware of his or her greatest weakness (ALSA5).	.194	.254		.716
The pastor accepts the feelings he or she has about himself or herself (ALIMP7).	.178	.200	.443	.709

The third factor constituted four indicators and was assigned the name “Internalized Moral Perspective”. The four indicators were the following: “the leaders demonstrate beliefs that are consistent with actions” (ALIMP10), “the choices and decisions based on their core beliefs and principles” (ALIMP8), “the leaders use authority in accordance with the regulations of the organization” (ALIMP9), “the pastor does not permit group pressure to control him or her” (ALIMP11).

The fourth factor constituted three indicators and was assigned the name “self-awareness”. The indicators were the following: “the pastor is fully aware of his or her greatest strength” (ALSA6), “the pastor is fully aware of his or her greatest weakness” (ALSA5), and “the pastor accepts the feelings he or she has about himself or herself” (ALIMP7).

Church Spirituality

The church spirituality instrument was made up of six dimensions: (a) fruitfulness (SC1 to SC6), (b) growth (SC7 to SC11), (c) maturity (SC12 to SC18), (d) sanctification (SC19 to SC22), (e) holiness (SC23 to SC28), and (f) love (SC29 to SC38).

The factorial analysis procedure was used to evaluate the validity of the church spirituality construct. Of the original four dimensions and 38 statements, one statement was discarded (CSF2), leaving 37 statements. In the analysis of the correlation matrix, it was found the majority of the remaining 37 statements have a positive correlation coefficient greater than .3.

The instrument has been submitted to the Cronbach’s test or the reliability test. The Cronbach alpha was .972.

Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .927). For the Bartlett sphericity test, it was found that the results

($X^2 = 8669.168$, $df = 666$, $p = .000$) are significant (see Appendix B).

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero; with the lowest score being .882^a and the highest score of .964^a. For the extraction statistic of the main component, it was found that the commonality values ($Com_{min} = .553$; $Com_{max} = .913$) the 37 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, the confirmatory analysis was carried out with six factors, explaining 76.64% of the total variance, this value being higher than the 50% established as a criterion. As for the rotated factorial solution, the Varimax method was used. Table 2 presents information comparing the relative saturations of each indicator for the six factors of church spirituality.

The first factor was constituted by eight indicators and was assigned the name of "Love". The indicators were the following: "church members believe that love stabilizes relationships" (CSL36), "church members believe that love provides purpose" (CSL35), "church members believe that love compels concern" (CSL37) "church members believe that love transforms character" (CSL34), "church members believe that love provides motivation" (CSL33), "church members believe that love prompts obedience" (CSL32), "church members believe that love creates community" (CSL31), and "church members love and care for each other" (CSL30).

The second factor was constituted by eleven indicators and was assigned the name of "maturity". The indicators were the following: "we want to do well, so God will get the glory" (CSM17), "yhis congregation perseveres in their trial by using God's word" (CSM13), "faithful members always develop direct relationship with the divine"

(CSM18), “we serve people even when they do not like us” (CSM16), “we love God even when we are suffering” (CSM15), “church members understand that the Holy Spirit is the agent of sanctification” (CSS19), “church members realize that holiness is a reality and a process” (CSS20), “church members understand that love is the answer of true spirituality” (CSL29), “sanctification as a work of grace is a complete sanctification” (CSS22), “our love is a response to God’s love” (CSL38), and “church members attain maturity as they bond with other believers” (CSM12).

The third factor was constituted by seven indicators and was given the name of “Holiness”. The indicators were the following: “church members embrace commitment to gentleness” (CSH27), “church members embrace commitment to humility” (CSH26), “church members embrace commitment to kindness” (CSH25), “church members embrace commitment to patience” (CSH28), “this congregation understands that holiness remains essential to their calling” (CSH23), “this congregation considers themselves as God’s chosen people” (CSH24), and “this congregation continues to empower and to grow in holiness” (CSS21).

The fourth factor was constituted by five indicators and was assigned the name of “growth”. The indicators were the following: “church members grow in faith of God” (CSG7), “church members grow in knowledge of God” (CSG8), “Church members grow in grace” (CSG9), “church members are responsible to stand in the will of God” (CS G10), and “fruitfulness is a fruit of Holy Spirit in human lives” (CSF6).

The fifth factor was constituted by five indicators and was assigned the name of “Fruitfulness”. The indicators were the following: “the wellspring that vitalizes and characterizes the true” (CSF5), “this congregation lives in intimate relationship and

Table 2

Rotated Component Matrix of Church Spirituality

Indicators	Factors					
	1	2	3	4	5	6
Church members believe that love stabilizes relationships (CSL36).	.859	.279	.113		.149	.145
Church members believe that love provides purpose (CSL35).	.855	.153	.280	.227		
Church members believe that love compels concern (CSL37).	.850	.140	.168		.232	.162
Church members believe that love transforms character (CSL34).	.831	.248	.244	.238	.156	
Church members believe that love provides motivation (CSL33).	.796	.165	.335	.335		
Church members believe that love prompts obedience (CSL32).	.787	.183	.260	.150	.242	
Church members believe that love creates community (CSL31).	.752	.164	.317	.325		
Church members love and care for each other (CSL30).	.588	.265	.201	.111	.444	-.299
We want to do well, so God will get the glory (CSM17).	.124	.805	.321	.250	.115	
This congregation perseveres in their trial by using God's word (CSM13).	.297	.714	.143	.177	.332	
Faithful members develop always direct relationship with the divine (CSM18).	.201	.713	.327	.296		.211
We serve people even when they do not like us (CSM16).	.281	.708	.201	.181	.194	-.193
We love God even when we are suffering (CSM15).	.133	.707	.215	.383	.112	.110
Church members understand that the Holy Spirit is the agent of sanctification (CSS19).	.182	.611	.383	.436		.278
Church members realize that holiness is a reality and a process (CSS20).	.274	.595	.503	.320	.126	
Church members understand that love is the answer of true spirituality (CSL29).	.274	.512	.506	.143	.264	
Sanctification as a work of grace is a complete sanctification (CSS22).	.182	.473	.463	.275	.203	.309
Our love is a response to God's love (CSL38).	.405	.462			.251	.321
Church members attain maturity as they bond with other believers (CSM12).	.348	.459		.323	.363	
Church members embrace commitment to gentleness (CSH27).	.369	.207	.816	.131	.225	
Church members embrace commitment to humility (CSH26).	.308	.233	.806		.296	
Church members embrace commitment to kindness (CSH25).	.292	.224	.783	.137	.278	
Church members embrace commitment to patience (CSH28).	.336	.401	.696		.155	-.144
This congregation understands that holiness remains essential to their calling (CSH23).	.196	.479	.557	.276	.220	.247
This congregation considers themselves as God's chosen people (CSH24).	.241	.514	.519	.313		.286
This congregation continues to empower and to grow in holiness (CSS21).	.360	.455	.502	.315	.189	
Church members grow in faith of God (CSG7).	.178	.216	.174	.828	.263	
Church members grow in the knowledge of God (CSG8).	.185	.212	.278	.742	.388	-.102
Church members grow in grace (CSG9).	.235	.254	.135	.707	.329	
Church members are responsible for standing in the will of God (CSG10).	.215	.313		.691		.191
Fruitfulness is a fruit of the Holy Spirit in human lives (CSF6).	.126	.333		.647	.175	.262
The wellspring that vitalizes and characterizes the real Christian life is fruitfulness (CSF5).	.123	.241		.282	.678	.238
This congregation lives in intimate relationship and marked by obedience to God (CSF1).	.210	.161	.375	.167	.678	
Only intimacy is maintained by obedience to the commandments of God (CSF4).	.195		.239	.296	.672	.214
Church members are rooted deeply in relationship with others (CSG11).	.262	.132	.328	.292	.657	-.309
The more we do for God; the more God does for us (CSM14).	.173	.221	.406	.192	.543	
I believe that God places his people in good ground and tends them carefully (CSF3).	.117	.226		.434	.264	.538

marked by obedience to God” (CSF1), “only intimacy is maintained by obedience to the commandments of God” (CSF4), “church members are rooted deeply in relationship with others” (CSG11), and “the more we do for God; the more God does for us” (CSM14).

The sixth factor was constituted one indicator and was assigned the name of “Sanctification”. The indicator was the following: “I believe that God places his people in good ground and tends them carefully” (CSF3).

Church Culture

The church culture instrument was made up of 37 items organized into six dimensions: (a) nature of equality and hierarchy (CC1 to CC8), (b) direct and indirect (CC9 to CC15), (c) individual and group (CC16 to CC22), (d) task and relationship (CC23 to CC29), and (e) risk and caution (CC30 to CC37).

The factorial analysis procedure was used to evaluate the validity of the church culture construct. Of the original six dimensions and 37 statements, five statements were discarded (CCDI12), (CCRC34), (CCRC35), (CCRC36), (CCRC37), and leaving 32 statements. In the analysis of the correlation matrix, it was found that the majority of statements have a positive correlation greater than .3. Most correlations made the factor analysis appropriate.

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

The Cronbach alpha was .916.

Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .864). For the Bartlett sphericity test, it was found that the results ($X^2 = 4851.252$, $df = 496$, $p = .000$) are significant (see Appendix B).

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero; with the lowest score being .594^a and the highest score of .921^a.

For the extraction statistic of the main component, it was found that the commonality values ($Com_{min} = .254$; $Com_{max} = .844$) the majority of the 32 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, the confirmatory analysis was carried out with five factors, explaining 66.157% of the total variance, this value being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 3 presents information comparing the relative saturations of each indicator for the five factors of the church culture.

The first factor was constituted by nine indicators and was assigned the name of "Individual and group". The indicators were the following: "the pastor moves in and out of groups as needed or desired" (CCIG17), "the pastor conforms to social norms" (CCIG20), "the pastor puts individuals before the team" (CCIG19), "the pastor moves straight to business, relationships come later" (CCTR23), "the pastor sacrifices leisure time and time with family in favor of work" (CCTR24), "the pastor uses personal guidelines in personal situations" (CCIG22), "the pastor makes loyalty to friends a high priority" (CCIG18), "the pastor takes individual initiative" (CCIG21), and "the pastor makes decisions individually" (CCIG16).

The second factor was constituted by eight indicators and was assigned "the just on what is said" (CCDI9), "church members have strong limitations about appropriate behavior for certain roles" (CCNEH8), "church leaders discreetly avoid difficult

Table 3

Rotated Component Matrix of Church Culture

Indicators	Factors				
	1	2	3	4	5
The pastor moves in and out of groups as needed or desired (CCIG17).	.887				
The pastor conforms to social norms (CCIG20).	.877			.119	
The pastor puts individuals before the team (CCIG19).	.867				
The pastor moves straight to business; relationships come later (CCTR23).	.857		.119	-.113	
The pastor sacrifices leisure time and time with family in favor of work (CCTR24).	.829		.178		.111
The pastor uses personal guidelines in personal situations (CCIG22).	.822		.243		
The pastor makes loyalty to friends a high priority (CCIG18).	.806				-.152
The pastor takes individual initiative (CCIG21).	.796		.210		
The pastor makes decisions individually (CCIG16).	.729				
The leadership focus just on what is said (CCDI9).		.826		.124	.155
Church members have strong limitations about appropriate behavior for certain roles (CCNEH8).		.807	.159	.221	
Church leaders discreetly avoid difficult or contentious issues (CCDI10).	.173	.741	.125		.267
Church leaders avoid conflict at all possible (CCDI13).	.125	.710	.164	.302	
Church leaders express concerns tactfully (CCDI11).	-.150	.626	.137	.369	-.124
Church leaders say things clearly, not living much open to interpretation (CCDI15).		.577	.326		
The church culture lines up with the stated values (CCNEH1).		.522	.252	.451	.167
Church members show respect for those who are in power because of the status of their position (CCNEH5).		.456		.203	
The pastor doesn't allow his work to impact his personal life (CCTR28).		.141	.837		
The pastor establishes comfortable relationships in a sense of mutual trust before getting down to business (CCTR26).	.163	.241	.810	.317	
Church leaders use new methods for solving problems (CCRC30).	.105		.765	.275	
The pastor has personal relationship with church members (CCTR27).	.202	.208	.738	.379	
Many church leaders define people based on what they do (CCTR29).	.221	.184	.728		.181
The pastor defines people on who they are (CCTR25).	.306	.228	.690	.189	
Church members take direction from the leaders (CCNEH3).		.199	.128	.804	.150
Church members have the freedom to challenge the opinion of those in power (CCNEH4).		.163	.165	.785	.209
Church members have flexibility in the roles they play (CCNEH7).		.386	.104	.695	
Church leadership enforces regulations and guidelines (CCNEH6).		.366	.185	.663	
This church treats men and women in the same way (CCNEH2).	.254		.189	.555	.111
Church members communicate concerns straightforwardly (CCDI14).	-.107	.443	.290	.492	
Some leaders take risk to make the church productive (CCRC33).				.118	.828
Some church members are cautious; they love their church and avoid conflict (CCRC31).	-.152	.219		.260	.717
Church leaders focus on the present (CCRC32).		.447	.248		.634

Or contentious issues” (CCDI10), “church leaders avoid conflict at all possible” (CCDI13), “church leaders express concerns tactfully” (CCDI11), “church leaders say things clearly, not leaving much open to interpretation” (CCDI15), “the church culture lines up with the stated values” (CCNEH1), and “church members show respect for those who are in power because of the status of their position” (CCNEH5).

The third factor was constituted by six indicators and was given the name of “Task and relationship”. The indicators were the following: “the pastor doesn’t allow his work to impact his personal life” (CCTR28), “the pastor establishes comfortable relationships in the sense of mutual trust before getting down to business” (CCTR26), “church leaders use new methods for solving problems” (CCRC30), “the pastor has personal relationship with church members” (CCTR27), “many church leaders define people based on what they do” (CCTR29), and “the pastor defines people on who they are” (CCTR25).

The fourth factor was constituted by six indicators and was assigned the name of “Nature of equality and hierarchy”. The indicators were the following: “church members take direction from the leaders” (CCNEH3), “church members have the freedom to challenge the opinion of those in power” (CCNEH4), “church members have flexibility in the roles they play” (CCNEH7), “church leadership enforces regulations and guidelines” (CCNEH6) “this church treats men and women in the same way” (CCNEH2), and “church members communicate concerns straightforwardly” (CCDI14).

The fifth factor was constituted by three indicators and was assigned the name “Risk and caution”. The indicators were the following: “some leaders take risk to make the church productive” (CCRC33), “some church members are cautious, they love their church and avoid conflict” (CCRC31), and “church leaders focus on the present” (CCRC32).

Financial Performance

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

The factorial analysis procedure was used to evaluate the validity of the financial performance construct. Of the original six dimensions and 22 statements, two statements were discarded (FPCE14), and (FPCE15), leaving 20 statements. In the analysis of the correlation matrix, it was found that the 20 statements have a positive correlation coefficient greater than .3

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .868) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2524.703$, $df = 190$, $p = .000$) are significant (see Appendix B).

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero; with the lowest score being .752^a and the highest score of .937^a.

For the extraction statistic of the main component, it was found that the commonality values ($Com_{min} = .661$; $Com_{max} = .856$) the 20 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, the confirmatory analysis was carried out with six factors, explaining 75.041% of the total variance, this value being higher than the 50% established as a criterion.

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

of financial performance.

The first factor was constituted by three indicators and was assigned the name of “Financial management”. The indicators were the following: “the church treasurer reduces debt accumulation” (FPFM4), “the church allows core functions to be executed without delay” (FPFM5), and “the church treasurer builds positive cash flows” (FPFM3).

The second factor was constituted by four indicators and was assigned the name

Table 4

Rotated Component Matrix for Financial Performance

Indicators	Factors					
	1	2	3	4	5	6
The church treasurer reduces debt accumulation (FPFM4).	.819		.155		.118	.135
The church allows core functions to be executed without delay (FPFM5).	.789	.134			.171	.120
The church treasurer builds positive cash flows (FPFM3).	.739	.175		.353	.323	
The church board monitors the flow of the revenue stream (FPCE13).	.242	.822	.201		.118	.134
The treasurer presents a periodic report to the auditors (FPT16).		.763		.137		.244
The church board authorizes only qualified people to handle the church’s finances (FPCE12).		.740	.241		.242	
The church leadership makes sure that the church members pay tithes (FPS7).	.544	.558	.162	.132		.118
God is concerned about how church members manage all that have been given to them (FPS8).			.804	.208		.169
Faithfulness is an expression of trusting God (FPGA11).	.183	.112	.756			.319
The church leadership ensures that the members use their gifts and talents for the advancement of God’s cause (FPGA9).		.355	.743	.177	.219	
The church leadership prioritizes the goals of the church in relation to the expenditure items (FPGA10).	.289	.238	.664	.342	.129	
The annual church budget is challenging (FPB20).			.150	.898		.138
The annual church budget is inclusive (FPB21).			.294	.839	.186	.123
The church leadership makes sure that the church is debt-free and that all the bills are paid on time (FPB22).	.163	.377	.112	.495	.383	.365
The church leadership organizes stewardship seminars from time to time to help members to stay faithful (FPS6).	.415		.293		.654	
The church treasurer ensures efficiency in resource use (FPFM2).	.462	.341		.203	.633	.144
The church treasurer ensures efficiency in resource mobilization (FPFM1).	.447	.226	.138	.258	.607	.192
The annual church budget is fair (FPB19).		.262	.245	.473	.492	.353
Church members are permitted to bring their inputs and their concerns and to ask questions (FPT17).	.156	.198	.283	.164	.126	.814
The treasurer gives all details to the church board (FPT18).	.189	.367	.223	.263	.137	.727

of “Corporate entity”. The indicators were the following: “the church board monitors the flow of the revenue stream” (FPCE13), “the treasurer presents a periodic report to the auditors” (FPT16), “the church board authorizes only qualified people to handle the church’s finances” (FPCE12), and “the church leadership makes sure that the church members pay tithes” (FPS7).

The third factor was constituted by four indicators and was assigned the name of “Stewardship”. The indicators were the following: “God is concerned about how church members manage all that have been given to them” (FPS8), “faithfulness is an expression of trusting God” (FPGA11), “the church leadership ensures that the members use their gifts and talents for the advancement of God’s cause” (FPGA9), and “the church leadership prioritizes the goals of the church in relation to the expenditure items” (FPGA10).

The fourth factor was constituted by three indicators and was assigned the name of “Budget”. The indicators were the following: “the church annual budget is challenging” (FPB20), “the church annual budget is inclusive” (FPB21), and “the church leadership makes sure that the church is debt-free and that all the bills are paid on time” (FPB22).

The fifth factor was constituted by four indicators and was assigned the name of “Stewardship”. The indicators were the following: “the church leadership organizes stewardship seminars from time to time to help members to stay faithful” (FPS6), “the church treasurer ensures efficiency in resource use” (FPFM2), “the church treasurer ensures efficiency in resource mobilization” (FPFM1), and “the annual church budget is fair” (FPB19).

The sixth factor was constituted by two indicators and was assigned the name of “Transparency”. The indicators were the following: “church members are permitted

to bring their inputs and their concerns and to ask questions” (FPT17), and “the treasurer gives all details to the church board” (FPT18).

Church Performance

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

The factorial analysis procedure was used to evaluate the validity of the church performance construct. Of the original eight dimensions and 29 statements, four statements were discarded (CPID19), (CPRD22), (CPRD23), and (CPRD24), leaving 25 statements. In the analysis of the correlation matrix, it was found that the 25 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO= .884) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 3445.597$, $df = 300$, $p = .000$) are significant (see Appendix B).

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero, with the lowest score being .822^a and the highest score of .938^a.

For the extraction statistic of the main component, it was found that the commonality values ($Com_{min} = .596$; $Com_{max} = .860$) the 25 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, the confirmatory analysis was carried out with eight factors, explaining 77.22% of the total variance, this value

being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 5 depicts information comparing the relative saturations of each indicator for six factors of church performance that were used.

The first factor was constituted by five indicators and was assigned the name of "Quality". The indicators were the following: "the church leaders can transform the goals of quality into continuous improvement process" (CPQ4), "the church brings new methods to improve in performance" (CPQ3), "the church leadership encourages quality work for better performance" (CPQ5), "the involvement of all departments within the church help identify ways to attract members" (CPS7), and "the church leaders support the pastor in his plans and objectives" (CPL2).

The second factor was constituted by five indicators and was assigned the name of "Information Technology". The indicators were the following: "the implementation of the information technology has a positive effect on church performance" (CPIT10), "communication technology might be impacted by the increasing of new membership" (CPIT11), "Church leaders' decisions may generate feeling of angry and frustration among church members" (CPM12), "the applied strategies gain competitive advantage to modify and to differentiate the church programs" (CPS8), and "the church delegates and coordinates new strategies for better results" (CPS9).

The third factor was constituted by five indicators and was assigned the name of "Membership". "the church does a good job in keeping up-to-date with the needs of the members" (CPM16), "the congregation's satisfaction is measured during administrative meeting" (CPM15), "the church does a good job by taking care of the needs of the people

Table 5

Rotated Component Matrix for Church Performance

Indicators	Factors					
	1	2	3	4	5	6
The church leaders can transform the goals of quality into continuous improvement process.	.774	.240	.097	.193	.118	.094
The church brings new methods to improve in performance.	.701	.337	.094	.193	.229	.067
The church leadership encourages quality work for better performance.	.698	-.044	.296	.118	.504	.070
The involvement of all departments within the church help identify ways to attract members.	.687	.351	.234	.091	.000	.135
The church leaders support the pastor in his plans and objectives.	.540	.305	.070	-.037	.450	.348
The implementation of the information technology has a positive effect on church performance.	.347	.742	.141	.034	.213	.295
Communication technology might be impacted by the increasing of new membership.	.098	.724	.202	.243	.152	.242
Church leaders' decisions may generate feeling of angry and frustration among church members.	.196	.652	.204	.234	.108	-.030
The applied strategies gain competitive advantage to modify and to differentiate the church programs.	.444	.613	.172	.263	.022	.288
The church delegates and coordinates new strategies for better results.	.381	.568	.213	.154	.396	.175
The church does a good job of keeping up-to-date with the needs of the members.	.088	.146	.864	.157	-.017	.123
The congregation's satisfaction is measured during administrative meeting.	.194	.112	.768	.175	.034	.036
The church does a good job of taking care of the needs of the people in the community.	.155	.227	.589	.285	.087	.313
The church values every member and shows respect.	.266	.268	.512	.278	.176	.179
Membership retention is well managed by the pastor.	.184	.409	.503	.350	.130	-.029
The church is open to altering the order of worship in response to our member's desires.	.108	.251	.295	.819	.072	.087
My church is open to altering the style of music in response to our member's desires.	.061	.139	.317	.753	.049	.245
The church has inter-ministry area meetings to discuss trends and developments.	.084	.112	.153	.748	.176	.117
My church increases in the number of people volunteering to help.	.364	.143	.103	.656	-.201	.192
The leadership is a key element that ensures the connection among the success factors of the church.	.189	.281	-.030	-.026	.821	.146
Good strategies significantly influence performance in the church.	.509	.036	.358	.117	.590	.024
The church does a good job of integrating the activities of all the departmental leaders of the church.	.119	.236	.025	.381	.477	.266
My church increases in the attendance of Sabbath morning service.	.188	.179	.009	.194	.024	.786
My church increases in the number of new members.	.141	.180	.246	.274	.200	.735
Innovative style should be a requirement for improving church performance.	-.030	.098	.462	.131	.342	.600

in the community” (CPM17), “the church values every member and shows respect” (CPM14), and “membership retention is well managed by the pastor” (CPM13).

The fourth factor was constituted by four indicators and was assigned the name of “Responsiveness Dimension”. The indicators were the following: “the church is open to altering the order of worship in response to our member’s desires” (CPRD27), “my church is open to altering the style of music in response to our member’s desires” (CPRD26), “the church has inter-ministry area meetings to discuss trends and developments” (CPICD28), and “my church increases in the number of people volunteering to help” (CPRD25).

The fifth factor was constituted by three indicators and was assigned the name of “Leadership”. The indicators were the following: “the leadership is a key element that ensures the connection among the success factors of the church” (CPL1), “good strategies significantly influence performance in the church” (CPS6), and “the church does a good job of integrating the activities of all the departmental leaders of the church” (CPICD29).

The sixth factor was constituted by three indicators and was assigned the name of “responsiveness dimension”. The indicators were the following: “my church increases in the attendance of Sabbath morning service” (CPRD21), “my church increases in the number of new members” (CPRD20), and “innovative style should be a requirement for improving church performance” (CPID18).

Reliability of the Instruments

The instruments were subjected to reliability analysis to determine their internal consistency by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients obtained for the variables are the following: (a) authentic leadership .949,

(b) church spirituality .972, (c) church culture, .916, (d) financial performance .922 and (d) church performance .935. All Cronbach's alpha values were considered as corresponding to very acceptable reliability measures for each of the variables (see Appendix B).

Operationalization of the Variables

Table 6 shows the operationalization of the Church's spirituality variable, which includes the conceptual, instrumental, and operational definition. In the first column, you can see the name of the variable; in the second column, the conceptual definition, the third, the instrumental definition, and in the last column, each variable is coded. Full operationalization is found in Appendix C.

Null Hypothesis

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

H₀. The empirical model in which authentic leadership, church spirituality, church culture, and financial performance are not predictors of church performance within the Southeastern Conference of Seventh-day Adventist Church in Florida, USA.

Operationalization of Null Hypotheses

Table 7 shows the operationalization of the null hypothesis.

Data Collection

The data collection was carried out in the following way:

Table 6

Operationalization of the Variable Church Spirituality

Variables	Conceptual definition	Instrumental definition	Operational definition
Church spirituality	It is the state of being spiritual. It is a term used that describes spiritual activity Excitingly.	<p>The degree of church spirituality was determined utilizing the following 36 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <p>1. This congregation lives in intimate relationships and marked by obedience to God. 2. I believe that God places his people in good ground and tends them carefully. 3. Only intimacy is maintained by obedience to the commandments of God. 4. The wellspring that vitalizes and characterizes the true Christian life is fruitfulness. 5. Fruitfulness is a fruit of Holy Spirit in human lives. 6. Church members grow in faith in God. 7. Church members grow in the knowledge of God. 8. Church members grow in grace. 9. Church members are responsible for standing in the will of God. 10. Church members are rooted deeply in relationship with others. 11. Church members attain maturity as they bond with other believers. 12. This congregation perseveres in their trial by using God's word. 13. The more we do for God; the more God does for us. 14. We love God even when we are suffering. 15. We serve people even when they do not like us. 16. We want to do well, so God will get the glory. 17. Faithful members always develop direct relationship with the divine. 18. Church members understand that the Holy Spirit is the agent of sanctification. 19. Church members realize that holiness is a reality and a process. 20. This congregation continues to empower and to grow in holiness 21. Sanctification as a work of grace is a complete sanctification understands that holiness remains essential to their calling. 22. This congregation considers themselves as God's chosen people. 23. Church members embrace commitment to kindness. 24. Church members embrace commitment to humility. 25. Church members embrace commitment to gentleness. 26. Church members embrace commitment to patience. 27. Church members understand that love is the answer of true spirituality. 28. Church members love and care for each other. 29. Church members believe that love creates community. 30. Church members believe that love prompts obedience. 31. Church members believe that love provides motivation. 32. Church members believe that love transforms character. 33. Church members believe that love provides purpose. 34. Church members believe that love stabilizes relationships. 35. Church members believe that love compels concern. 36. Our love is a response to God's love.</p>	<p>To measure the degree of church spirituality, data was obtained from members of the Southeastern Conference through the measure of 36 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>

Table 7

Operationalization of Null Hypothesis

Hypothesis	Variables	Level of measurement	Statistical test
H0: The empirical model in which authentic leadership, church spirituality, church culture, and financial performance are predictors of church performance within the Southeastern Conference of Seventh-day Adventist Church in Florida, USA.	Independent variables:		For the examination of this theory, the measurable procedure of relapse analysis was utilized by the strategy of measurable procedures for evaluating the connections between factors for progressive advances. The acceptance rule of the hypothesis was for estimations of values where $p \leq .05$.
	Church Spirituality	Metrics	
	Authentic leadership	Metrics	
	Church culture	Metrics	
	Financial performance	Metrics	
	Dependent variable: Church performance	Metrics	

1. An email was sent to the President and the Executive Secretary of the Southeastern Conference requesting permission for the researcher to apply the instrument to the pastors and the church board members.

2. Some pastors of the Southeastern Conference of Seventh-day Adventists were contacted and after explaining to them the goal and the purpose of this project, some of them fulfilled the questionnaires in their respective churches.

3. The instruments have been sent to the different churches to be distributed. After completing, they have been returned to the researcher.

Access to Respondents

The Southeastern Conference of Seventh-day Adventists has approximately 165 churches and 112 pastors. The total number of members is estimated to be 56.000. Among those churches, twelve of them have been chosen by the researcher to receive the questionnaires. In fact, 377 questionnaires have been disseminated to the assigned

churches. Only 204 have filled the questionnaires and returned. It was a long process because many of the questionnaires have not been returned to the researcher. Many participants of this research were located at various sites across the metropolitan area of the Southeastern Conference of Seventh-day Adventists of Orlando and its vicinity. The researcher had to travel to collect the data collection. The questionnaires were made of hard copies. Electronic data was not accepted.

Data Analysis

The database was created in Microsoft Excel and then in SPSS for Windows, version 23. In this way, the scores for the acquired individual factors, following the procedure demonstrated in the operationalization of the factors. Enlightening ideas (proportions of focal propensity, changeability, normality and identification of peculiar and missing information) were used to clean the database, secure measurement information and to analyze the conduct of the principal factors.

CHAPTER IV

ANALYSIS OF THE RESULTS

Introduction

The focus on this study determines if the empirical model in which authentic leadership, church spirituality, church culture and financial performance are not predictors of church performance within the Southeastern Conference of Seventh-day Adventist Church in Florida, USA. in accordance to the theoretical model identified in chapter two.

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

The framework for this section will adhere to the following pattern: (a) population and sample, (b) demographic description of the subjects, (c) arithmetic means of the constructs, (d) inference between demographic variables and constructs, (e) null hypotheses, and (f) summary of the chapter.

Sample

The research focused on the performance of some churches in the Southeastern Conference of Seventh-day Adventist, located in Florida. The population consisted of 12 churches in Florida, with a total membership of 2500. A questionnaire has been prepared, and copies have been distributed to those different churches, respectively. Only church officers were authorized to fill out those questionnaires. They were 204 members.

Demographic Description of the Sample

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

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

Gender

The results demonstrated that the female group participants represented 56.4% ($n = 115$) of the research, while the male group was 43.6% ($n = 89$).

Level of Education

Table 8 shows the distribution of the education level of the respondents. The results demonstrated that the highest group was the bachelor 30.4% ($n = 62$) followed by the others 25.5% ($n = 52$), then the associate 24.5% ($n = 50$), the master with 13.7% ($n = 28$). The lowest group was the doctorate, with 5.9% ($n = 12$).

Profession

Table 9 shows the field of work of the respondents. The highest group was the others with 31.9% ($n = 65$), followed by the healthcare with 30.4% ($n = 62$), then education with 17.6% ($n = 36$), financial with 10.8% ($n = 22$), transportation with 5.9% ($n = 12$), construction with 2.0% ($n = 4$) and law with 1.5% ($n = 3$).

Age

Table 10 shows the distribution of the age range of the respondents. In fact, the highest (36-40) was 21.1% ($n = 43$), followed by the group (46 and above) with 19.1%

Table 8

Level of Education among Participants

	<i>f</i>	%
Associate	50	24.5
Bachelor	62	30.4
Master	28	13.7
Doctorate	12	5.9
Other	52	25.5
Total	204	100.0

Table 9

Field of Work of the Respondents

	<i>f</i>	%
Healthcare	62	30.4
Financial	22	10.8
Education	36	17.6
Transportation	12	5.9
Construction	4	2.0
Law	3	1.5
Other	65	31.9
Total	204	100.0

Table 10

Age Range of the Respondents

<i>Age</i>	<i>f</i>	%
Under 25	29	14.2
26-30	32	15.7
31-35	32	15.7
36-40	43	21.1
41-45	29	14.2
46 And Above	39	19.1
Total	204	100.0

($n = 39$), then came the groups (26-30) and (31-35) with 15.7% ($n = 32$) respectively, and the groups (under 25) and (41-45) with 14.2% ($n = 29$) correspondingly.

Ethnicity

Table 11 shows the distribution of the ethnicity of the respondents. It is observed that most of the participants who responded to the survey are Haitian American with 47.1% ($n = 96$). Then came the African American and the Caribbean with 23.5 % ($n = 48$), respectively. The Asian American came with 3.4% ($n = 7$) and the other with 2.5% ($n = 5$).

Arithmetic Means

This section presents the results of the three lowest arithmetic means (M), the three highest arithmetic means, the total arithmetic mean of each construct and the standard deviation (SD).

Table 11

Ethnicity Distribution of the Respondents

Ethnicity	f	%
African American	48	23.5
Caribbean	48	23.5
Haitian American	96	47.1
Asian American	7	3.4
Other	5	2.5
Total	204	100.0

Authentic Leadership

Table 12 shows the arithmetic mean of authentic leadership. It can be observed that the items with the lowest arithmetic means are the pastor is fully aware of his or her greatest weakness (3.94), the leaders openly share their feelings to others (3.95), and the pastor admits errors when they are made (3.97). It is observed that the items with the highest arithmetic means are the morals of the pastors guide what they do as a leader (4.29), their actions reflect their central values (4.29), and the pastors say precisely what they mean (4.25). Apparently, respondents are satisfied with these aspects of authentic leadership. The total arithmetic mean for the construct was 4.11, an indication that the respondents are, to a certain degree, satisfied with the authenticity of the pastors in the Southeastern Conference.

Church Spirituality

Table 13 shows the arithmetic mean of the Church Spirituality. It can be observed that the items with the lowest arithmetic means were: Only intimacy is maintained by obedience to the commandments of God (3.97), Church members love and care for each other (4.04) and Church members are rooted deeply in relationship with others (4.09). It is observed that the items with the highest arithmetic means were: our love is a response to God's love (4.56), we love God even when we are suffering (4.49), and Fruitfulness is a fruit of Holy Spirit in human lives as well as church members understand that the Holy Spirit is the agent of sanctification (4.48). Seemingly, respondents are pleased with these aspects of Church Spirituality. The total arithmetic mean for the construct was 4.31, an indication that the respondents are satisfied with the church spirituality at Southeastern Conference.

Table 12

Arithmetic Mean and Standard Deviation for Authentic Leadership

Items	<i>M</i>	<i>SD</i>
The pastor seeks feedback and copes with reactions to improve communications with others.	4.06	.816
The pastor seeks comments as a way of understanding who you really are as a person.	4.02	.749
The pastor lets others know who he or she truly is as a person.	4.14	.676
The pastor is fully aware of his or her greatest weakness.	3.94	.709
The pastor is fully aware of his or her greatest strength.	4.11	.494
The pastor accepts the feelings he or she has about himself or herself.	4.06	.625
The Leaders Make choices and decisions based on their core beliefs and principles.	4.08	.790
The leaders use authority in accordance with the regulations of the organization.	4.13	.707
The leaders demonstrate beliefs that are consistent with actions.	4.12	.643
The pastor does not permit group pressure to control him or her.	4.21	.625
Other people know the pastor's stance on divisive matters.	4.12	.722
Your morals guide what you do as a leader.	4.29	.628
Your actions reflect your central values.	4.29	.674
The pastor listens judiciously to different points of view before coming to conclusions.	4.19	.602
The pastor listens meticulously to the ideas of those who disagree with him or her.	4.07	.673
The pastor does not accentuate his or her point of view at the expense of others.	4.07	.722
The pastor asks for opinions that challenge his or her deeply held positions.	4.05	.657
The pastor seeks others' thoughts before making up his or her mind.	4.08	.679
The pastor takes seriously others' views that differ from his or hers.	4.14	.588
The pastor admits errors when they are made.	3.97	.839
The pastor lets others know who he or she truly is as an individual.	4.12	.722
The leaders openly share their feelings with others.	3.95	.801
The actions the leaders performed can easily be seen by others.	4.10	.691
There is a perceived quality of intentionality in the information leaders share with others.	3.98	.762
The pastor says precisely what he or she means.	4.25	.563
AL	4.11	.470

Church Culture

Table 14 shows the arithmetic mean of the Church Culture. It can be observed that the items with the lowest arithmetic means were: the pastor makes decisions individually (1.91), the pastor makes loyalty to friends a high priority (2.05), and the pastor puts individual before team (2.13). It is observed that the items with the highest

Table 13

Arithmetic Mean and Standard Deviation for Church Spirituality

Items	<i>M</i>	<i>SD</i>
This congregation lives in intimate relationships and marked by obedience to God.	4.11	.870
I believe that God places his people in good ground and tends them carefully.	4.46	.582
Only intimacy is maintained by obedience to the commandments of God.	3.97	.972
The wellspring that vitalizes and characterizes the real Christian life is fruitfulness.	4.24	.656
Fruitfulness is a fruit of the Holy Spirit in human lives.	4.48	.599
Church members grow in faith in God.	4.35	.597
Church members grow in the knowledge of God.	4.33	.550
Church members grow in grace.	4.37	.513
Church members are responsible for standing in the will of God.	4.43	.587
Church members are rooted deeply in relationship with others.	4.09	.846
Church members attain maturity as they bond with other believers	4.25	.650
This congregation perseveres in their trial by using God's word.	4.37	.532
The more we do for God, the more God does for us.	4.29	.717
We love God even when we are suffering.	4.49	.511
We serve people even when they do not like us.	4.37	.610
We want to do well, so God will get the glory.	4.44	.553
Faithful members always develop a direct relationship with the divine.	4.46	.537
Church members understand that the Holy Spirit is the agent of sanctification.	4.48	.520
Church members realize that holiness is a reality and a process.	4.38	.544
This congregation continues to empower and to grow in holiness.	4.35	.605
Sanctification as a work of grace is a complete sanctification.	4.37	.649
This congregation understands that holiness remains essential to their calling.	4.43	.515
This congregation considers themselves as God's chosen people.	4.38	.596
Church members embrace commitment to kindness.	4.21	.729
Church members embrace a commitment to humility.	4.23	.693
Church members embrace commitment to gentleness.	4.27	.613
Church members embrace a commitment to patience.	4.27	.604
Church members understand that love is the answer of true spirituality.	4.41	.575
Church members love and care for each other.	4.04	.889
Church members believe that love creates community.	4.21	.625
Church members believe that love prompts obedience.	4.19	.594
Church members believe that love provides motivation.	4.24	.531
Church members believe that love transforms character.	4.26	.542
Church members believe that love provides purpose.	4.25	.524
Church members believe that love stabilizes relationships.	4.23	.560
Church members believe that love compels concern.	4.19	.551
Our love is a response to God's love.	4.56	.613
CS	4.31	.443

Table 14

Arithmetic Mean and Standard Deviation for Church Culture

Items	<i>M</i>	<i>SD</i>
The church culture lines up with the stated values.	4.00	.833
This church treats men and women in the same way.	3.89	.814
Church members take direction from the leaders.	4.19	.551
Church members have the freedom to challenge the opinion of those in power.	4.19	.494
Church members show respect for those who are in power because of the status of their position.	4.07	.712
Church leadership enforces regulations and guidelines.	4.18	.554
Church members have flexibility in the roles they play.	4.15	.585
Church members have strong limitations about appropriate behavior for certain roles.	3.89	.930
The leadership focus just on what is said.	3.87	.903
Church leaders discreetly avoid difficult or contentious issues.	3.72	1.020
Church leaders express concerns tactfully.	4.04	.690
Church leaders avoid conflict at all possible.	3.90	.896
Church members communicate concerns straightforwardly.	4.18	.517
Church leaders say things clearly, not living much open to interpretation.	3.94	.760
The pastor makes decisions individually.	1.91	.965
The pastor moves in and out of groups as needed or desired.	2.27	1.083
The pastor makes loyalty to friends a high priority.	2.05	.968
The pastor puts individuals before the team.	2.13	.924
The pastor conforms to social norms.	2.23	1.022
The pastor takes individual initiative.	2.18	.905
The pastor uses personal guidelines in personal situations.	2.40	1.067
The pastor moves straight to business; relationships come later.	2.31	1.069
The pastor sacrifices leisure time and time with family in favor of work.	2.45	1.124
The pastor defines people on who they are.	3.02	1.241
The pastor establishes comfortable relationships in a sense of mutual trust before getting down to business.	3.24	1.300
The pastor has a personal relationship with church members	3.10	1.313
The pastor doesn't allow his work to impact his personal life.	3.43	1.119
Many church leaders define people based on what they do.	3.22	1.281
Church leaders use new methods for solving problems.	3.57	1.046
Some church members are cautious; they love their church and avoid conflict.	4.14	.651
Church leaders focus on the present.	3.82	.737
Some leaders take risk to make the church productive.	4.02	.627
CC	3.32	.495

arithmetic means were: Church members take direction from the leaders and church members have the freedom to challenge the opinion of those in power (4.19), and church leadership enforces regulations and guidelines (4.18). The total arithmetic mean for the construct was 3.32, an indication that the respondents are not satisfied with the

church culture at Southeastern Conference.

Financial Performance

Table 15 shows the arithmetic mean of the Financial Performance. It can be observed that the items with the lowest arithmetic means were: the treasurer presents a periodic report to the auditors (3.88), the church board authorizes only qualified people to handle the church's finances (3.93), and the church leadership makes sure that the church members pay tithes (3.94). It is observed that the items with the highest arithmetic means were: God is concerned about how church members manage all that have been given to them (4.42), faithfulness is an expression of trusting God (4.37), and the church treasurer reduces debt accumulation (4.15). The total arithmetic mean for the construct was 4.08, an indication that the respondents see financial performance positively at Southeastern Conference.

Church Performance

Table 16 shows the arithmetic mean of the Financial Performance. It can be observed that the items with the lowest arithmetic means were: The church has inter-ministry area meetings to discuss trends and developments (3.50), the church is open to altering the order of worship in response to our member's desires (3.70), and my church increases in the number of people volunteering to help (3.76). It is observed that the items with the highest arithmetic means were: The leadership is a key element that ensures the connection among the success factors of the church (4.35), good strategies significantly influence performance in the church (4.30), and the church leadership encourages quality work for better performance (4.26). The total arithmetic

Table 15

Arithmetic Mean and Standard Deviation for Financial Performance

Items	<i>M</i>	<i>SD</i>
The church treasurer ensures efficiency in resource mobilization.	4.05	.724
The church treasurer ensures efficiency in resource use.	4.06	.681
The church treasurer builds positive cash flows.	4.01	.673
The church treasurer reduces debt accumulation.	4.15	.542
The church allows core functions to be executed without delay.	4.07	.595
The church leadership organizes stewardship seminars from time to time to help members to stay faithful.	4.14	.615
The church leadership makes sure that the church members pay tithes.	3.94	.782
God is concerned about how church members manage all that have been given to them.	4.42	.585
The church leadership ensures that the members use their gifts and talents for the advancement of God's cause.	4.14	.684
The church leadership prioritizes the goals of the church in relation to the expenditure items.	4.11	.626
Faithfulness is an expression of trusting God.	4.37	.619
The church board authorizes only qualified people to handle the church's finances.	3.93	.830
The church board monitors the flow of the revenue stream.	3.96	.841
The treasurer presents a periodic report to the auditors.	3.88	.729
Church members are permitted to bring their inputs and their concerns and to ask questions.	4.10	.688
The treasurer gives all the details to the church board.	4.08	.693
The annual church budget is fair.	4.14	.571
The annual church budget is challenging.	4.04	.761
The annual church budget is inclusive.	4.09	.682
The church leadership makes sure that the church is debt-free and that all the bills are paid on time.	4.11	.714
FP	4.08	.436

mean for the construct was 4.07, an indication that the respondents see Church performance positively at Southeastern Conference.

Multiple Regression Assumptions

The dataset was cleaned to ensure normality by the elimination of eight data points, leaving the dataset at 196 data points.

For this research, the first criterion that was analyzed was the linearity through the graphs. The second criterion that was tested was the normality of the errors with

Table 16

Arithmetic Mean and Standard Deviation for Church Performance

Items	<i>M</i>	<i>SD</i>
The leadership is a key element that ensures the connection among the success factors of the church.	4.35	.536
The church leaders support the pastor in his plans and objectives.	4.25	.475
The church brings new methods to improve in performance.	4.15	.536
The church leaders can transform the goals of quality into continuous improvement process.	4.12	.521
The church leadership encourages quality work for better performance.	4.26	.451
Good strategies significantly influence performance in the church.	4.30	.472
The involvement of all departments within the church help identify ways to attract members.	4.20	.556
The applied strategies gain competitive advantage to modify and to differentiate the church programs.	4.10	.591
The church delegates and coordinates new strategies for better results.	4.20	.517
The implementation of the information technology has a positive effect on church performance.	4.23	.544
Communication technology might be impacted by the increasing of new membership.	4.07	.719
Church leaders' decisions may generate feelings of angry and frustration among church members.	4.11	.621
Membership retention is well managed by the pastor.	3.96	.738
The church values every member and shows respect.	4.15	.629
The congregation's satisfaction is measured during an administrative meeting.	4.05	.714
The church does a good job of keeping up-to-date with the needs of the members.	3.99	.794
The church does a good job of taking care of the needs of the people in the community.	4.06	.720
Innovative style should be a requirement for improving church performance.	4.15	.637
My church increases in the number of new members.	4.10	.698
My church increases in the attendance of Sabbath morning service.	4.04	.642
My church increases in the number of people volunteering to help.	3.76	.938
My church is open to altering the style of music in response to our member's desires.	3.80	.888
The church is open to altering the order of worship in response to our member's desires.	3.70	1.019
The church has inter-ministry area meetings to discuss trends and developments.	3.50	1.108
The church does a good job of integrating the activities of all the departmental leaders of the church.	4.16	.530
CP	4.07	.427

the Kolmogorov-Smirnov statistic ($p > .05$), eight 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 two, this indicates that the errors are not correlated and are independent. Finally, the homoscedasticity was analyzed, and it was proven

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 authentic leadership, church spirituality, church culture, and financial performance are not predictors of church performance within the Southeastern Conference of Seventh-day Adventist Church in Florida, USA.

Linear regression was utilized to test this hypothesis whereby church performance (CP) was the dependent variable and authentic leadership (AL), church spirituality (CS), church culture (CC) and financial performance (FP) the independent variables.

When applying the method of stepwise in the regression analysis, it shows that the best predictor was the independent variable financial performance, because it explained 55.1% of the variance of the dependent variable, church performance (see Model 1, Figure 2, Table 17). Model 1 has an *F* value equal to 240.273 and *p* value equal to .000. As it can be observed the *p* value is less than .05; therefore, there is a positive and significant linear correlation. Thus, the null hypothesis is rejected.

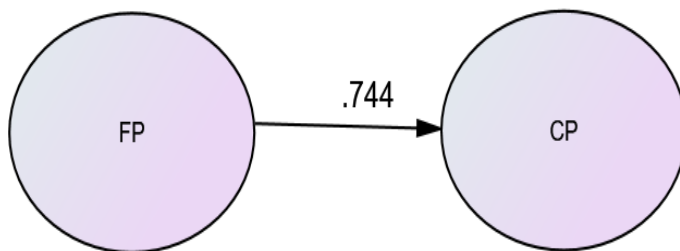


Figure 2. Model 1.

Table 17

Regression Results

Model	<i>R</i>	<i>R</i> Square	Adjusted <i>R</i> Square
1 Financial performance.	.744 ^a	.553	.551
2 Financial performance and church spirituality.	.790 ^b	.625	.621
3 Financial performance, church spirituality and authentic leadership.	.801 ^c	.642	.637
4 Financial performance, church spirituality, authentic leadership and church culture	.808 ^d	.652	.645

Additionally, it was observed that the independent variables financial performance and church spirituality, were good predictors of the church performance dependent variable. The value of F^2 adjusted was equal to .621, which means that these two variables explained 62.1% of variance of the dependent variable, church performance (see Figure 3-Model 2, Table 17). Model 2 has an F value equal to 160.546 and p value equal to .000. As it can be observed the p value is less than .05, therefore, there is a positive and significant lineal correlation. Hence, the null hypothesis is rejected.

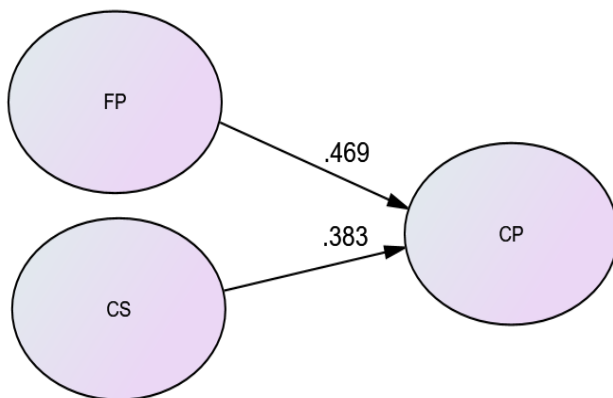


Figure 3. Model 2.

Moreover, it was observed that the independent variables financial performance, church spirituality and authentic leadership were good predictors of the church performance dependent variable. The value of R^2 adjusted was equal to .637, which means that these three variables explained 63.7% of variance of the dependent variable (see Figure 4-Model 3, Table 17). Model 3 has an F value equal to 114.877 and p value equal to .000. As it can be observed the p value is less than .05, therefore, there is a positive and significant lineal correlation. Hence, the null hypothesis is rejected.

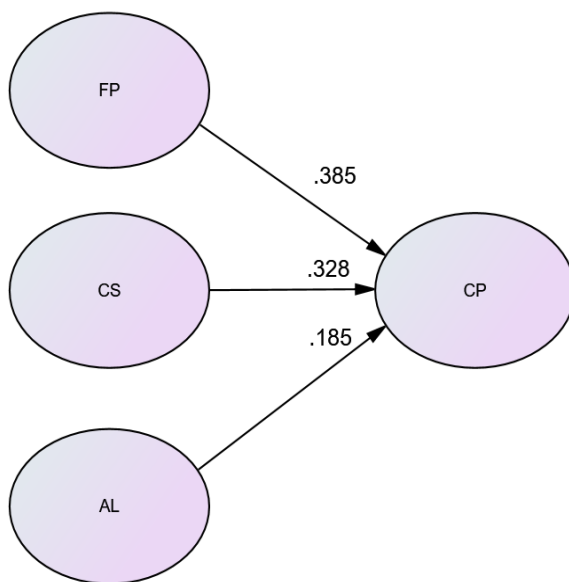


Figure 4. Model 3.

Furthermore, it was observed that the independent variables financial performance, church spirituality, authentic leadership, and church culture were good predictors of church performance. The value of R^2 adjusted was equal to .645, which means that these four variables explained 64.5% of variance of the dependent variable (see Figure-5 Model 4,

Table 17). Model 4 has an F value equal to 89.583 and p value equal to .000. As it can be observed the p value is less than .05; therefore, there is a positive and significant lineal correlation. Hence, the null hypothesis is rejected.

The values of the non-standardized B_k for each model are the following: (a) Model 1, B_0 equal to 1.141, B_1 equal to .712; (b) Model 2, B_0 equal to .701, B_1 equal to .449 and B_2 equal to .353; (c) Model 3, B_0 equal to .553, B_1 equal to .369, B_2 equal to .302 and B_3 equal to .169 and (d) Model 4, B_0 equal to .580, B_1 equal to .344, B_2 equal to .252, B_3 equal to .150 and B_4 equal to .110.

The collinearity of the variables was also analyzed, and it was observed that the factor of the inflation of the variance (VIF) of financial performance, church spirituality, authentic leadership and church culture, were less than ten, for which it was concluded

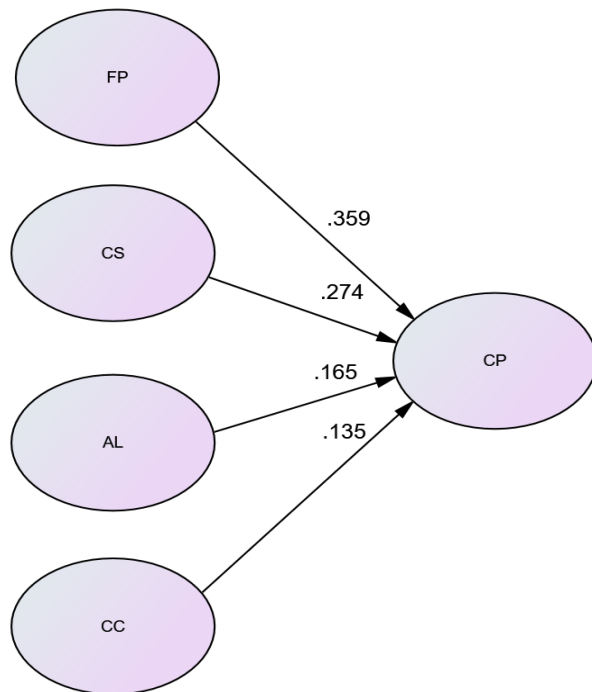


Figure 5. Model 4.

that church performance, the dependent variable, and the aforementioned independent variables do not present collinearity.

Summary of Chapter

This chapter has presented the results of the investigation following statistical data analysis. It showed the demographic data and the extent of its behavior. All the respective tests relevant to the research hypothesis were presented as well as the descriptive statistics.

CHAPTER V

CONCLUSIONS, DISCUSSION AND RECOMMENDATIONS

Introduction

This research aimed to determine if the empirical model in which authentic leadership, church spirituality, church culture, and financial performance are predictors of church performance within the Southeastern Conference of Seventh-day Adventist Church in Florida, USA. The investigation was considered quantitative, cross-sectional, correlational, explanatory, and descriptive.

The independent variables were church spirituality, authentic leadership, church culture, and financial performance. The dependent variable was church performance. The demographic variables were the following: gender, level of education, profession, age, ethnicity, and current responsibility. The study consisted of 204 respondents from 12 church boards of the Southeastern Conference of Seventh-day Adventists across Florida. For the analysis of the hypothesis, a multiple regression was used.

Conclusions

This section provided the findings that result from this research. It includes findings made on arithmetic mean and the null hypothesis.

The study established that the constructs: Financial performance, authentic leadership, church culture, and church spirituality are predictors of church performance within the Southeastern Conference of Seventh-day Adventist in FL.

The results indicate that authentic leadership influences church performance. And one possible reason why authentic leadership is a predictor of church performance is that authentic leaders build supportive relationships with their followers (Avolio et al., 2004), and followers tend to reciprocate and emulate their leaders. Church culture was also found to be a predictor of church performance. According to Lewis, Cordeiro, and Bird (2005), church culture is foundational to the life and witness of every church. They add that it influences everything you do. It colors the way you choose to introduce programs. It shapes how you select and train leaders.

Financial performance is the best predictor of church performance and is very important for the church members. Relatedly, Stern, Stewart III, and Chew (2002) stated that an effective financial management system improves short and long-term business performance by streamlining invoicing and bill collection, eliminating accounting errors, minimizing record-keeping redundancy, ensuring compliance with tax and accounting regulations, helping personnel to quantify budget planning, and offering flexibility and expandability to accommodate change and growth. Furthermore, Tomasi and Akumu (2018) establish a relationship between financial management and financial performance. For them, the goal of financial management is to maximize the financial wealth of the business. Financial performance contributes to the wellbeing of the church.

Church Spirituality is essential. According to Newman (2004), church spirituality is a state of being and an indicator of faith. To be spiritual or have spirituality, persons are to live a life guided by the spirit of their faith. Often found in church management, church spirituality creates an understanding of the work environment,

relying on God's spirit to make a place feel comfortable. For Rozali (2012), spirituality lies not in power to heal others, to perform miracles, or to astound the world with one's wisdom, but in the ability to endure with the right attitude whatever crosses, must whatever one faces in life face in life, and thus, to rise above them. Church spirituality is one of the core features that aids the church to improve its performance. It is the privilege and responsibility of the pastor to bear to advance spirituality in the local congregation.

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

Discussion

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

Authentic Leadership

Avolio and Gardner (2005) noted that authentic leaders infuse authenticity in followers, which in turn expands well-being and performance. Consistent with this discovery, it was practical to notice that authentic leadership is a positive predictor of church performance. For the respondents, authentic leadership is an important aspect that highly contributes to church performance. It is among the highest of the variables, and the respondents want and expect their leaders to be authentic.

Looking at the arithmetic mean, one can discover the three highest, which corresponds to the following statements from the Authentic leadership construct: "your

morals guide what you do as a leader”, “your actions reflect your central values”, and “the Pastor says precisely what he or she means”. On the other hand, the items with the three lowest arithmetic means for authentic leadership score above 3.9 and they are: “the pastor is fully aware of his or her greatest weakness”, “the leaders openly share their feelings to others”, and “the pastor admits errors when they are made”. The total arithmetic mean for the authentic leadership variable was 4.11, indicating that the church members perceive and understand that authenticity plays a significant role in church performance.

Church Spirituality

King (2007) discovers a relationship between leadership, spirituality, and church growth. He propels that organizational growth and development are the products of a myriad of complex inter-related factors. In harmony with the king’s findings, it was observed as well that spirituality is an indirect predictor of church performance and is significant among the respondents. It is the highest of the variables, and the congregation expresses its concern and wants to live in an intimate relationship by obedience to God.

A look at the arithmetic mean suggested that the majority was certain and agreed to the influences on them. The highest arithmetic mean corresponds to statements such as: One’s love is a response to God’s love, the church members understand that the Holy Spirit is the agent of Sanctification, we love God even when we are suffering, faithful members always develop direct relationship with the Divine, fruitfulness is a fruit of Holy Spirit in human lives, believe that God places His people in good ground and tends them carefully, we want to do well so God will get the glory.

While the lowest were: Only intimacy is maintained by obedience to the commandments of God, and Church members love and care for each other. Holiness remains essential to their calling. Church leaders perceive and understand that the Holy Spirit is the agent of sanctification. The total arithmetic mean for Church Spirituality was the Highest for all the variables, 4.31, indicating that church members view church spirituality positively.

Church Culture

Moore (2015) posits that a church that loses its particularity is a church that has nothing idiosyncratic with which to engage the culture. Further, he adds to rail against the culture is to say to God that a person is entitled to a better mission field than the one he has given us. Consistent with the thinking here, the model presented similar findings. The church culture variable does have a direct influence on church performance.

The three highest arithmetic means correspond to church members taking direction from the leaders, while at the same time, they have the freedom to challenge the opinion of those in power. And they enforce regulations and guidelines of church performance by using new methods for solving problems and tries to avoid conflict at all possible. On the other hand, the items with the three lowest arithmetic means for church culture are: “the pastor makes decision individually”, “the pastor makes loyalty to friends a high priority”, and “the pastor puts individual before team”. The total arithmetic mean for church culture was the lowest for all the variables, 3.32, indicating that church members view church culture, not as a strong predictor of pastoral performance.

Financial Performance

Maxwell (2005) declared that if a person desires to flourish, he/she needs to acquire as much as he/she can about leadership and finance before he/she has a leadership position. Cashwell, Bentley, and Bigbee (2007) stated that identifying variables that contribute to pastoral effectiveness is challenging because things such as the ability to increase membership and revenue play a vital role.

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

A look at the arithmetic mean demonstrated that the majority was certain and agreed to the influences of financial performance. The highest arithmetic mean statements correspond to the fact that: "God is concerned about how church members manage all that have been given to them", and "faithfulness is an expression of trusting God". On the other hand, the items with the two lowest arithmetic means for financial performance are: "the church board authorizes only qualified people to handle the church's finances", and "the treasurer presents a periodic report to the auditors". The total arithmetic mean for the financial performance variable was 4.08, indicating that the respondents recognize that financial performance is vital to church performance.

Church Performance

A look at the arithmetic mean proposed that the majority agreed to the factors that govern church performance. The highest arithmetic mean statements correspond to the following statements from the church performance construct: "the leadership is a key element that ensures the connection among the success factors of the church", "Good

strategies significantly influence performance in the church”, “the church leadership encourages quality work for better performance”. Alternatively, the three lowest means corresponds to the following statements: “the church has inter-ministry area meetings to discuss trends and developments”, “my church increase is open to altering the order of worship in response to our member’s desires”, and “my church increases in the number of people volunteering to help”. The total arithmetic mean for the church performance variable was 4.07, indicating that the respondents are somewhat satisfied with their church performance in the Southeastern Conference.

Recommendations

The results of this research led to some recommendations:

To Pastors and Administrators of Southeastern Conference of Seventh-day Adventists

1. The pastors and administrators of the Southeastern Conference of Seventh-day Adventists must not be neglectful toward church spirituality. They must be thoughtful by encouraging the congregation to live in intimate relationships and obedience to God, growing in the knowledge of God, serving others, continuing to empower and to grow in holiness, embracing commitment, and understanding that love is the answer of true spirituality. The construct church spirituality is a predictor of church performance, as authentic leadership, church culture, and financial performance. If pastors and administrators make more concrete efforts to improve some aspects of church spirituality, better results in church performance will happen in the Southeastern Conference of Seventh-day Adventists.

2. Leadership is a vital component of the health, effectiveness, and success of

an organization. Therefore, the administrators and the pastors ought to be authentic leaders. They ought to be leaders that make choices and decisions based on their core beliefs and principles, leaders that guided by ethical morality. They ought to be men and women that do not permit group pressure to control them. Men and women that say precisely what they mean. Authentic leadership is a good predictor of church performance; it can't be ignored.

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

4. The pastors of the Southeastern Conference of Seventh-day Adventists must attentive to financial performance by improving efficiency in resource mobilization, prioritizing the goals of the church in relation to the expenditure items, managing the church finances, monitoring the flow of the revenue stream. If pastors and administrators make more tangible efforts to improve these aspects by making informed decisions, better results regarding the financial performance will be obtained. Informed decisions can directly impact the continued performance, effectiveness, and success of the organization.

6. The pastors and administrators of the Southeastern Conference of Seventh-day Adventists must be heedful to church performance by bringing new methods to improve in performance, transforming the goals of quality into continuous improvement process, coordinating new strategies for better results. If pastors and administrators

make more concrete efforts to improve those aspects, better outcomes regarding church performance would be obtained.

For Future Research

This section presents recommendations for future studies.

1. Replicate the research at other conferences in the Southern Union of the Seventh-day Adventists or at any conferences in the General Conference of Seventh-day Adventists by using other people to compare the results of this investigation.
2. Formulate new methods where new constructs are contemplated for measuring church performance.
3. Examine the relationship between the constructs more profoundly to have better church performance.

APPENDIX A

INTRUMENT

CHURCH PERFORMANCE QUESTIONNAIRE

RESEARCH TEAM

Montemorelos University
Avenida Libertad 1300, Poniente, Matamoros, 67530
Montemorelos, N.L., Mexico

Dear Participant,

My name is Donald Paul, a PhD student in the Business department at **Montemorelos University of the Seventh-day Adventist**. Currently, I am writing my doctoral dissertation entitled, "A STRUCTURAL MODEL OF CHURCH PERFORMANCE FOR THE SEVENTH-DAY ADVENTIST CHURCH." This questionnaire seeks to explore the relationship of causality between the variables of authentic Leadership, church spirituality, church culture, and financial performance, on church performance at Southeastern Conference in South Florida, USA.

In order to collect data for my research study, I have selected some churches from the Southeastern conference in Florida. Your opinion is very important and valuable. Therefore, I kindly request your sincere participation and taking the time to respond to the questions below. You must answer each question as honestly as possible. Please do not sign your name. Your responses to this survey will be kept entirely anonymous and confidential and will only be presented as part of the overall organizational profile to the survey participants. Please, after expressing your evaluation to all the statements of this instrumental survey, return it to the person who gave it to you.

Thank you for your input. It will contribute tremendously to the success of this study.

Sincerely,

Donald Paul

Email: dondieg@yahoo.com, Phone: 954-803-9556

Blessings!

If you agree to take part in this research, please answer the following honestly.

THANK YOU!

DEMOGRAPHIC DATA

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

Select the information that applies to you

Age

Under 25 26-30 31-35 36-40 41-45 46+

Gender	<input type="checkbox"/> Male <input type="checkbox"/> Female
Education	<input type="checkbox"/> Associate <input type="checkbox"/> Bachelor <input type="checkbox"/> Master <input type="checkbox"/> Doctorate <input type="checkbox"/> Other
Line of Work	<input type="checkbox"/> Healthcare <input type="checkbox"/> Financial <input type="checkbox"/> Education <input type="checkbox"/> Transportation <input type="checkbox"/> Construction <input type="checkbox"/> Law <input type="checkbox"/> Others
Ethnicity	<input type="checkbox"/> American <input type="checkbox"/> African American <input type="checkbox"/> Caribbean <input type="checkbox"/> Haitian American <input type="checkbox"/> Asian American <input type="checkbox"/> Others

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

Important Information to Remember

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

Please use the Following Scale Instructions

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

AUTHENTIC LEADERSHIP

Strongly Disagree	Disagree	Not Sure	Agree		Strongly Agree			
1	2	3	4	5	6	7	8	
In your church environment, how much do you agree with the following statements?				1	2	3	4	5
1. The pastor seeks feedback and copes with reactions to improve communications with others.								
2. The pastor can describe accurately how others view his or her aptitudes.								

3. The pastor seeks comments as a way of understanding who you really are as a person.					
4. The pastor lets others know who he or she truly is as a person.					
5. The pastor is fully aware of his or her greatest weakness.					
6. The pastor is fully aware of his or her greatest strength.					
7. The pastor accepts the feelings he or she has about himself or herself					
8. The Leaders Make choices and decisions based on their core beliefs and principles.					
9. The leaders use authority in accordance with the regulations of the organization					
10. The leaders demonstrate beliefs that are consistent with actions.					
11. The pastor does not permit group pressure to control him or her.					
12. Other people know the pastor's stance on divisive matters.					
13. Your morals guide what you do as a leader.					
14. Your actions reflect your central values.					
15. The pastor listens judiciously to different points of view before coming to conclusions.					
16. The pastor listens meticulously to the ideas of those who disagree with him or her.					
17. The pastor does not accentuate his or her own point of view at the expense of others.					
18. The pastor asks for opinions that challenge his or her deeply held positions.					
19. The pastor seeks others' thoughts before making up his or her own mind.					
20. The pastor takes seriously others' views that differ from his or hers.					
21. The pastor admits errors when they are made.					
22. The pastor Infrequently demonstrates a false front to others.					
23. The pastor lets others know who he or she truly is as an individual.					
24. The leaders openly share their feelings with others.					
25. The actions the leaders performed can easily be seen by others.					
26. There is a perceived quality of intentionality in the information leaders share with others.					
27. The pastor says precisely what he or she means.					

CHURCH SPIRITUALITY

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

CHURCH CULTURE

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

FINANCIAL PERFORMANCE

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

CHURCH PERFORMANCE

Strongly Disagree	Disagree	Not Sure	Agree		Strongly Agree		
1	2	3	4		5		
Within your church environment, how much do you agree with the following statements?			1	2	3	4	5
1.The leadership is a key element that ensures the connection among the							
2.The church leaders support the pastor in his plans and objectives.							
3.The church brings new methods to improve in performance.							
4.The church leaders can transform the goals of quality into continuous improvement process.							
5.The church leadership encourages quality work for better performance.							
6.Good strategies significantly influence performance in the church.							
7.The involvement of all departments within the church help identify ways to attract members.							
8.The applied strategies gain competitive advantage to modify and to differentiate the church programs.							
9.The church delegates and coordinates new strategies for better results.							
10.The implementation of the information technology has a positive effect							
11.Communication technology might be impacted by the increasing of new membership.							
12.Church leaders' decisions may generate feeling of angry and frustration among church members.							
13.Membership retention is well managed by the pastor.							
14.The church values every member and shows respect.							
15.The congregation's satisfaction is measured during administrative meeting.							
16.The church does a good job of keeping up-to-date with the needs of the members.							
17.The church does a good job by taking care of the needs of the people in the community.							
18.Innovative style should be a requirement for improving church performance.							
19.The church fills out assessment form every year to obtain better re-							
20.My church increases in the number of new members.							
21.My church increases in the attendance of sabbath morning service.							
22.My church decreases in the attendance of Sabbath school.							
23.My church increases in the attendance of mid-week services.							
24.My church increases in the amount of money donated.							
25.My church increases in the number of people volunteering to help.							
26.My church is open to altering the style of music in response to our member's desires.							
27. The church is open to altering the order of worship in response to our member's desires.							
28.The church has inter-ministry area meetings to discuss trends and developments.							
29.The church does a good job of integrating the activities of all the departmental leaders of the church.							

APPENDIX B

CONSTRUCT VALIDITY

1. Authentic leadership

Case Processing Summary

		N	%
Cases	Valid	204	100.0
	Excluded ^a	0	.0
	Total	204	100.0

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

Reliability Statistics

Cronbach's Alpha	N of Items
.949	25

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.903	
Bartlett's Test of Sphericity	Approx. Chi-Square	3836.622
	Df	351
	Sig.	.000

Communalities

	Initial	Extraction
The pastor seeks feedback and copes with reactions to improve communications with others.	1.000	.362
The pastor seeks comments as a way of understanding who you really are as a person.	1.000	.525
The pastor lets others know who he or she truly is as a person.	1.000	.560
The pastor is fully aware of his or her greatest weakness.	1.000	.614
The pastor is fully aware of his or her greatest strength.	1.000	.665
The pastor accepts the feelings he or she has about himself or herself.	1.000	.770
The Leaders Make choices and decisions based on their core beliefs and principles.	1.000	.757
The leaders use authority in accordance with the regulations of the organization.	1.000	.781
The leaders demonstrate beliefs that are consistent with actions.	1.000	.818
The pastor does not permit group pressure to control him or her.	1.000	.540
Other people know the pastor's stance on divisive matters.	1.000	.505
Your morals guide what you do as a leader.	1.000	.665
Your actions reflect your central values.	1.000	.650
The pastor listens judiciously to different points of view before coming to conclusions.	1.000	.680
The pastor listens meticulously to the ideas of those who disagree with him or her.	1.000	.745
The pastor does not accentuate his or her own point of view at the expense of others.	1.000	.742
The pastor asks for opinions that challenge his or her deeply held positions.	1.000	.751
The pastor seeks others' thoughts before making up his or her own mind.	1.000	.773
The pastor takes seriously others' views that differ from his or hers.	1.000	.777
The pastor admits errors when they are made.	1.000	.500
The pastor lets others know who he or she truly is as an individual.	1.000	.578
The leaders openly share their feelings to others.	1.000	.615
The actions the leaders performed can easily be seen by others.	1.000	.673
There is a perceived quality of intentionality in the information leaders share with others.	1.000	.576
The pastor says precisely what he or she means.	1.000	.556

Extraction Method: Principal Component Analysis.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	11.563	46.252	46.252	11.563	46.252	46.252	5.613	22.452	22.452
2	2.020	8.081	54.333	2.020	8.081	54.333	4.491	17.963	40.415
3	1.383	5.531	59.864	1.383	5.531	59.864	3.441	13.766	54.181
4	1.213	4.853	64.717	1.213	4.853	64.717	2.634	10.535	64.717
5	1.038	4.152	68.868						
6	.913	3.654	72.522						
7	.862	3.448	75.970						
8	.659	2.638	78.608						
9	.627	2.510	81.118						
10	.556	2.224	83.341						
11	.497	1.987	85.328						
12	.470	1.879	87.207						
13	.436	1.743	88.950						
14	.399	1.594	90.544						
15	.348	1.394	91.938						
16	.295	1.181	93.119						
17	.290	1.161	94.279						
18	.257	1.026	95.305						
19	.233	.931	96.236						
20	.222	.887	97.123						
21	.206	.824	97.947						
22	.160	.640	98.587						
23	.141	.564	99.151						
24	.108	.430	99.581						
25	.105	.419	100.000						

Extraction Method: Principal Component Analysis.

2. Church Spirituality

Case Processing Summary

		N	%
Cases	Valid	204	100.0
	Excluded ^a	0	.0
	Total	204	100.0

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

Reliability Statistics

Cronbach's Alpha	N of Items
.972	37

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.927
Bartlett's Test of Sphericity	Approx. Chi-Square
	8669.168
	Df
	666
	Sig.
	.000

Communalities

	Initial	Extraction
This congregation lives in intimate relationships and marked by obedience to God.	1.000	.698
I believe that God places his people in good ground and tends them carefully.	1.000	.614
Only intimacy is maintained by obedience to the commandments of God.	1.000	.687
The wellspring that vitalizes and characterizes the real Christian life is fruitfulness.	1.000	.674
Fruitfulness is a fruit of the Holy Spirit in human lives.	1.000	.644
Church members grow in faith in God.	1.000	.868
Church members grow in the knowledge of God.	1.000	.867
Church members grow in grace.	1.000	.746
Church members are responsible for standing in the will of God.	1.000	.671
Church members are rooted deeply in relationship with others.	1.000	.806
Church members attain maturity as they bond with other believers	1.000	.574
This congregation perseveres in their trial by using God's word.	1.000	.763
The more we do for God, the more God does for us.	1.000	.584
We love God even when we are suffering.	1.000	.735
We serve people even when they do not like us.	1.000	.728
We want to do well, so God will get the glory.	1.000	.845
Faithful members always develop a direct relationship with the divine.	1.000	.790
Church members understand that the Holy Spirit is the agent of sanctification.	1.000	.824
Church members realize that holiness is a reality and a process.	1.000	.799
This congregation continues to empower and to grow in holiness.	1.000	.731
Sanctification as a work of grace is a complete sanctification.	1.000	.683
This congregation understands that holiness remains essential to their calling.	1.000	.764
This congregation considers themselves as God's chosen people.	1.000	.778
Church members embrace commitment to kindness.	1.000	.844
Church members embrace a commitment to humility.	1.000	.887
Church members embrace commitment to gentleness.	1.000	.913
Church members embrace a commitment to patience.	1.000	.803
Church members understand that love is the answer of true spirituality.	1.000	.689
Church members love and care for each other.	1.000	.755
Church members believe that love creates community.	1.000	.817
Church members believe that love prompts obedience.	1.000	.804
Church members believe that love provides motivation.	1.000	.887
Church members believe that love transforms character.	1.000	.902
Church members believe that love provides purpose.	1.000	.899
Church members believe that love stabilizes relationships.	1.000	.878
Church members believe that love compels concern.	1.000	.851
Our love is a response to God's love.	1.000	.553

Extraction Method: Principal Component Analysis.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	19.304	52.172	52.172	19.304	52.172	52.172	6.840	18.486	18.486
2	3.016	8.151	60.323	3.016	8.151	60.323	6.223	16.820	35.306
3	2.135	5.771	66.094	2.135	5.771	66.094	5.559	15.023	50.329
4	1.853	5.007	71.101	1.853	5.007	71.101	4.668	12.617	62.947
5	1.081	2.921	74.022	1.081	2.921	74.022	3.732	10.087	73.033
6	.970	2.620	76.642	.970	2.620	76.642	1.335	3.609	76.642
7	.918	2.482	79.124						
8	.746	2.016	81.140						
9	.651	1.758	82.898						
10	.626	1.693	84.591						
11	.560	1.513	86.103						
12	.489	1.320	87.424						
13	.458	1.239	88.662						
14	.400	1.081	89.743						
15	.391	1.057	90.801						
16	.335	.906	91.707						
17	.331	.894	92.601						
18	.318	.860	93.462						
19	.286	.774	94.236						
20	.253	.684	94.920						
21	.224	.604	95.524						
22	.206	.558	96.082						
23	.171	.463	96.545						
24	.163	.440	96.985						
25	.154	.417	97.403						
26	.143	.386	97.788						
27	.129	.349	98.138						
28	.110	.296	98.434						
29	.100	.271	98.705						
30	.088	.239	98.944						
31	.081	.219	99.163						
32	.071	.191	99.354						
33	.066	.177	99.531						
34	.054	.147	99.678						
35	.050	.135	99.813						
36	.036	.097	99.910						
37	.033	.090	100.000						

Extraction Method: Principal Component Analysis.

3. Church Culture

Case Processing Summary

		N	%
Cases	Valid	204	100.0
	Excluded ^a	0	.0
	Total	204	100.0

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

Reliability Statistics

Cronbach's Alpha	N of Items
.916	32

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.864
Bartlett's Test of Sphericity	Approx. Chi-Square
	4851.252
	Df
	496
	Sig.
	.000

Communalities

	Initial	Extraction
The church culture lines up with the stated values.	1.000	.569
This church treats men and women in the same way.	1.000	.428
Church members take direction from the leaders.	1.000	.729
Church members have the freedom to challenge the opinion of those in power.	1.000	.714
Church members show respect for those who are in power because of the status of their position.	1.000	.254
Church leadership enforces regulations and guidelines.	1.000	.614
Church members have flexibility in the roles they play.	1.000	.657
Church members have strong limitations about appropriate behavior for certain roles.	1.000	.733
The leadership focus just on what is said.	1.000	.726
Church leaders discreetly avoid difficult or contentious issues.	1.000	.667
Church leaders express concerns tactfully.	1.000	.584
Church leaders avoid conflict at all possible.	1.000	.639
Church members communicate concerns straightforwardly.	1.000	.534
Church leaders say things clearly, not living much open to interpretation.	1.000	.451
The pastor makes decisions individually.	1.000	.539
The pastor moves in and out of groups as needed or desired.	1.000	.796
The pastor makes loyalty to friends a high priority.	1.000	.678
The pastor puts individuals before the team.	1.000	.768
The pastor conforms to social norms.	1.000	.793
The pastor takes individual initiative.	1.000	.684
The pastor uses personal guidelines in personal situations.	1.000	.743
The pastor moves straight to business; relationships come later.	1.000	.766
The pastor sacrifices leisure time and time with family in favor of work.	1.000	.733
The pastor defines people on who they are.	1.000	.663
The pastor establishes comfortable relationships in a sense of mutual trust before getting down to business.	1.000	.844
The pastor has a personal relationship with church members	1.000	.772
The pastor doesn't allow his work to impact his personal life.	1.000	.733
Many church leaders define people based on what they do.	1.000	.646
Church leaders use new methods for solving problems.	1.000	.676
Some church members are cautious; they love their church and avoid conflict.	1.000	.661
Church leaders focus on the present.	1.000	.667
Some leaders take risk to make the church productive.	1.000	.708

Extraction Method: Principal Component Analysis.

Total Variance Explained									
Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	9.266	28.956	28.956	9.266	28.956	28.956	6.634	20.732	20.732
2	6.581	20.567	49.523	6.581	20.567	49.523	4.622	14.444	35.176
3	2.077	6.491	56.014	2.077	6.491	56.014	4.200	13.124	48.300
4	1.744	5.449	61.462	1.744	5.449	61.462	3.760	11.751	60.051
5	1.502	4.694	66.157	1.502	4.694	66.157	1.954	6.105	66.157
6	1.230	3.845	70.001						
7	.920	2.874	72.875						
8	.770	2.408	75.283						
9	.748	2.336	77.619						
10	.680	2.124	79.743						
11	.612	1.911	81.654						
12	.546	1.708	83.362						
13	.516	1.614	84.976						
14	.482	1.506	86.482						
15	.455	1.423	87.905						
16	.427	1.335	89.240						
17	.374	1.170	90.410						
18	.373	1.165	91.575						
19	.344	1.077	92.651						
20	.296	.925	93.576						
21	.282	.883	94.459						
22	.256	.800	95.259						
23	.218	.680	95.939						
24	.199	.622	96.560						
25	.184	.575	97.135						
26	.180	.561	97.697						
27	.163	.508	98.205						
28	.154	.480	98.684						
29	.133	.416	99.100						
30	.113	.355	99.455						
31	.095	.296	99.751						
32	.080	.249	100.000						

Extraction Method: Principal Component Analysis.

4. Financial Performance

Case Processing Summary			
		N	%
Cases	Valid	204	100.0
	Excluded ^a	0	.0
	Total	204	100.0

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

Reliability Statistics

Cronbach's Alpha	.922	N of Items	20
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Communalities

	Initial	Extraction
The church treasurer ensures efficiency in resource mobilization.	1.000	.742
The church treasurer ensures efficiency in resource use.	1.000	.796
The church treasurer builds positive cash flows.	1.000	.807
The church treasurer reduces debt accumulation.	1.000	.728
The church allows core functions to be executed without delay.	1.000	.688
The church leadership organizes stewardship seminars from time to time to help members to stay faithful.	1.000	.687
The church leadership makes sure that the church members pay tithes.	1.000	.672
God is concerned about how church members manage all that have been given to them.	1.000	.727
The church leadership ensures that the members use their gifts and talents for the advancement of God's cause.	1.000	.759
The church leadership prioritizes the goals of the church in relation to the expenditure items.	1.000	.716
Faithfulness is an expression of trusting God.	1.000	.722
The church board authorizes only qualified people to handle the church's finances.	1.000	.678
The church board monitors the flow of the revenue stream.	1.000	.806
The treasurer presents a periodic report to the auditors.	1.000	.661
Church members are permitted to bring their inputs and their concerns and to ask questions.	1.000	.849
The treasurer gives all the details to the church board.	1.000	.837
The annual church budget is fair.	1.000	.719
The annual church budget is challenging.	1.000	.856
The annual church budget is inclusive.	1.000	.850
The church leadership makes sure that the church is debt-free and that all the bills are paid on time.	1.000	.707

Extraction Method: Principal Component Analysis.

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	.868
Bartlett's Test of Sphericity	Approx. Chi-Square 2524.703
	Df 190
	Sig. .000

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Vari-	Cumulative %	Total	% of Vari-	Cumulative %	Total	% of Vari-	Cumulative %
		ance			ance			ance	
1	8.275	41.373	41.373	8.275	41.373	41.373	2.993	14.967	14.967
2	2.156	10.782	52.155	2.156	10.782	52.155	2.922	14.610	29.578
3	1.624	8.121	60.275	1.624	8.121	60.275	2.784	13.920	43.498
4	1.394	6.969	67.244	1.394	6.969	67.244	2.547	12.733	56.231
5	.877	4.385	71.630	.877	4.385	71.630	1.958	9.789	66.021
6	.682	3.412	75.041	.682	3.412	75.041	1.804	9.021	75.041
7	.653	3.263	78.304						
8	.579	2.895	81.200						
9	.546	2.730	83.930						
10	.493	2.465	86.395						
11	.442	2.210	88.605						
12	.407	2.034	90.639						
13	.397	1.983	92.621						
14	.289	1.443	94.064						
15	.261	1.307	95.371						
16	.253	1.267	96.637						
17	.210	1.051	97.688						

18	.189	.944	98.632
19	.150	.750	99.382
20	.124	.618	100.000

Extraction Method: Principal Component Analysis.

5. Church Performance

Case Processing Summary

		N	%
Cases	Valid	204	100.0
	Excluded ^a	0	.0
	Total	204	100.0

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

Reliability Statistics

Cronbach's Alpha	N of Items
.935	25

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.884
Bartlett's Test of Sphericity	Approx. Chi-Square	3445.597
	Df	300
	Sig.	.000

Communalities

	Initial	Extraction
The leadership is a key element that ensures the connection among the success factors of the church.	1.000	.834
The church leaders support the pastor in his plans and objectives.	1.000	.726
The church brings new methods to improve performance.	1.000	.714
The church leaders can transform the goals of quality into continuous improvement process.	1.000	.848
The church leadership encourages quality work for better performance.	1.000	.860
Good strategies significantly influence performance in the church.	1.000	.815
The involvement of all departments within the church help identify ways to attract members.	1.000	.686
The applied strategies gain competitive advantage to modify and to differentiate the church programs.	1.000	.817
The church delegates and coordinates new strategies for better results.	1.000	.737
The implementation of the information technology has a positive effect on church performance.	1.000	.839
Communication technology might be impacted by the increasing of new membership.	1.000	.842
Church leaders' decisions may generate feeling of angry and frustration among church members.	1.000	.804
Membership retention is well managed by the pastor.	1.000	.659
The church values every member and shows respect.	1.000	.596
The congregation's satisfaction is measured during an administrative meeting.	1.000	.829
The church does a good job of keeping up-to-date with the needs of the members.	1.000	.834
The church does a good job of taking care of the needs of the people in the community.	1.000	.668
Innovative style should be a requirement for improving church performance.	1.000	.746
My church increases in the number of new members.	1.000	.786
My church increases in the attendance of Sabbath morning service.	1.000	.823

My church increases in the number of people volunteering to help.	1.000	.729
My church is open to altering the style of music in response to our member's desires.	1.000	.789
The church is open to altering the order of worship in response to our member's desires.	1.000	.852
The church has inter-ministry area meetings to discuss trends and developments.	1.000	.659
The church does a good job of integrating the activities of all the departmental leaders of the church.	1.000	.816

Extraction Method: Principal Component Analysis.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	10.517	42.066	42.066	10.517	42.066	42.066	3.275	13.100	13.100
2	2.364	9.457	51.523	2.364	9.457	51.523	3.099	12.397	25.497
3	1.441	5.765	57.288	1.441	5.765	57.288	2.818	11.274	36.770
4	1.364	5.454	62.742	1.364	5.454	62.742	2.786	11.146	47.916
5	1.121	4.485	67.227	1.121	4.485	67.227	2.541	10.163	58.079
6	.897	3.586	70.813	.897	3.586	70.813	2.208	8.832	66.910
7	.850	3.399	74.213	.850	3.399	74.213	1.398	5.593	72.503
8	.753	3.012	77.225	.753	3.012	77.225	1.180	4.722	77.225
9	.688	2.752	79.977						
10	.623	2.490	82.467						
11	.564	2.254	84.721						
12	.524	2.097	86.818						
13	.499	1.995	88.813						
14	.426	1.702	90.515						
15	.355	1.421	91.936						
16	.321	1.286	93.222						
17	.287	1.147	94.369						
18	.247	.989	95.357						
19	.234	.934	96.291						
20	.206	.826	97.117						
21	.174	.695	97.812						
22	.165	.661	98.472						
23	.146	.583	99.055						
24	.128	.513	99.568						
25	.108	.432	100.000						

Extraction Method: Principal Component Analysis.

APPENDIX C

OPERATIONALIZATION OF THE VARIABLES

Operationalization of the variable authentic leadership

Variables	Conceptual definition	Instrumental definition	Operational definition
Authentic leadership	It relates to the art of personifying and embodying oneself into our leadership role to exhibit the very essence of our ethics, beliefs, values, morals, and standards in dealing with others at any given time.	<p>The degree of authentic leadership was determined by means of the following 27 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <ol style="list-style-type: none"> 1. The pastor seeks feedback and copes with reactions to improve communications with others. 2. The pastor can describe accurately how others view his or her aptitudes 3. The pastor seeks comments as a way of understanding who you really are as a person. 4. The pastors lets other Know who he or she truly is as person. 5. The pastor is fully aware of his or her greatest weakness. 6. The pastor is fully aware of his or her greatest strength. 7. The pastor accepts the feelings he or she has about himself or herself. 8. The Leaders Make choices and decisions based on their core beliefs and principles. 9. The leaders use authority in accordance with the regulations of the organization. 10. The leaders demonstrate beliefs that are consistent with actions. 11. The pastor does not permit group pressure to control him or her. 12. Other people know 	<p>To measure the degree of authentic leadership, data was obtained from members of the Southeastern 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 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>

the pastor's stance on divisive matters.

13. Your morals guide what you do as a leader.

14. Your actions reflect your central values.

15. The pastor listens judiciously to different points of view before coming to conclusions.

16.The pastor listens meticulously to the ideas of those who disagree with him or her.

17. The pastor does not accentuate his or her own point of view at the expense of others.

18. The pastor asks for opinions that challenge his or her deeply held positions.

19. The pastor seeks others' thoughts before making up his or her own mind.

20. The pastor takes seriously others' views that differ from his or hers.

21. The pastor admits errors when they are made.

22.The pastor Infrequently demonstrates a false front to others.

23. The pastor lets others know who he or she truly is as an individual.

24. The leaders openly share their feelings with others.

25. The actions the leaders performed can easily be seen by others.

26. There is a perceived quality of intentionality in the information leaders share with others.

27.The pastor says precisely what he or she means.

Operationalization of the variable church spirituality

Variables	Conceptual definition	Instrumental definition	Operational definition
Church spirituality	It is the state of being spiritual. It is a term used that describes spiritual activity Excitingly.	<p>The degree of church spirituality was determined by means of the following 38 items, under the scale:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <p>1.This congregation lives in intimate relationships and marked by obedience to God. 2.Fruitfulness represents the consequences of human choices and acts. 3.I believe that God places his people in good ground and tends them carefully. 4.Only intimacy is maintained by obedience to the commandments of God. 5.The wellspring that vitalizes and characterizes the true Christian life is fruitfulness. 3.Fruitfulness is a fruit of the Holy Spirit in human ives. 7.Church members grow n faith of God. 3.Church members grow n the knowledge of God. 9.Church members grow n grace. 10.Church members are responsible for standing n the will of God. 11.Church members are rooted deeply in relationship with others. 12.Church members attain maturity as they bond with other believers. 13.This congregation perseveres in their trial</p>	<p>To measure the degree of church spirituality, data was obtained from members of the Southeastern Conference through the measure of 38 items.</p> <p>The variable was considered as metric.</p> <p>To make the approach of the conclusions of this study, the following equivalence was determined for the scale used:</p> <p>1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>

by using God's word.
14. The more we do for God, the more God does for us.
15. We love God even when we are suffering.
16. We serve people even when they do not like us.
17. We want to do well, so God will get the glory.
18. Faithful members always develop direct relationship with the divine.
19. Church members understand that the Holy Spirit is the agent of sanctification.
20. Church members realize that holiness is a reality and a process.
21. This congregation continues to empower and to grow in holiness.
22. Sanctification as a work of grace is a complete sanctification understands that holiness remains essential to their calling.
23. This congregation understands that holiness remains essential to their calling.
24. This congregation considers themselves as God's chosen people.
25. Church members embrace commitment to kindness.
26. Church members embrace a commitment to humility.
27. Church members embrace commitment to gentleness.
28. Church members embrace a commitment to patience.
29. Church members understand that love is the answer of true spirituality.
30. Church members love and care for each other.

-
- 31. Church members believe that love creates community.
 - 32. Church members believe that love prompts obedience.
 - 33. Church members believe that love provides motivation.
 - 34. Church members believe that love transforms character.
 - 35. Church members believe that love provides purpose.
 - 36. Church members believe that love stabilizes relationships.
 - 37. Church members believe that love compels concern.
 - 38. Our love is a response to God's love.
-

Operationalization of the variable church culture

Variables	Conceptual definition	Instrumental definition	Operational definition
Church culture	It is the everyday customs that holds all the other mechanisms and in which the church operates.	<p>The degree of church culture was determined by means of the following 37 items, under the scale:</p> <ul style="list-style-type: none"> 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree <ul style="list-style-type: none"> 1. The church culture lines up with the stated values. 2. This church treats men and women in the same way. 3. Church members take direction from the leaders. 4. Church members have the freedom to challenge the opinion of those in power. 5. Church members show 	<p>To measure the degree of church culture, data was obtained from members of the Southeastern Conference through the measure of 37 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 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree

respect for those who are in control because of the status of their position

6.Church leadership enforces regulations and guidelines.

7.Church members have flexibility in the roles they play.

8.Church members have strong limitations about appropriate behavior for certain roles.

9.The leadership focus just on what is said.

10.Church leaders discreetly avoid difficult or contentious issues.

11.Church leaders express concerns tactfully.

12.The leadership counts on the listener to interpret meaning.

13.Church leaders avoid conflict at all possible.

14.Church members Communicate concerns straightforwardly.

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

16.The pastor makes decisions individually.

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

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

19.The pastor puts individuals before the team.

20.The pastor conforms to social norms.

21.The pastor takes individual initiative.

22.The pastor uses personal guidelines in personal situations.

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

24.The pastor sacrifices leisure time and

time with family in favor of work.

25.The pastor defines people on who they are.

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

27.The pastor has a personal relationship with church members.

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

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

30.Church leaders use new methods for solving problems.

31.Some church members are cautious, they love their church and avoid conflict.

32.Church leaders focus on the present.

33.Some leaders take risk to make the church productive.

34.Some church leaders make decisions quickly with little information.

35.Some leaders change quickly without fear of risks.

36.Some church leaders change slowly and avoid risk.

37.Some church leaders refer to past precedent of what works and what doesn't

Operationalization of the variable financial performance

Variables	Conceptual definition	Instrumental definition	Operational definition
Financial performance	It relates to how efficaciously an organization	The degree of financial performance was determined by	To measure the degree of financial performance, data was

<p>with a particular purpose achieves financially.</p>	<p>means of the following 22 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p> <ol style="list-style-type: none"> 1.The church treasurer ensures efficiency in resource mobilization. 2.The church treasurer ensures efficiency in resource use. 3.The church treasurer builds positive cash flows. 4.The church treasurer reduces debt accumulation. 5.The church allows core functions to be executed without delay. 6.The church leadership organizes stewardship seminars from time to time to help members to stay faithful. 7.The church leadership makes sure that the church members pay tithes. 8.God is concerned about how church members manage all that have been given to them. 9.The church leadership ensures that the members use their gifts and talents for the advancement of God's cause. 10.The church leadership prioritizes the goals of the church in relation to the expenditure items. 11.Faithfulness is an expression of trusting God. 	<p>obtained from members of the Southeastern Conference through the measure of 22 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree</p>
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- 12. The church board authorizes only qualified people to handle the church's finances.
 - 13. The church board monitors the flow of the revenue stream.
 - 14. The church board makes plans by investing financially.
 - 15. The church board creates a contingency account to prevent emergencies.
 - 16. The treasurer presents a periodic report to the auditors.
 - 17. Church members are permitted to bring their inputs and their concerns and to ask questions.
 - 18. The treasurer gives all details to the church board.
 - 19. The annual church budget is fair.
 - 20. The annual church budget is challenging.
 - 21. The annual church budget is inclusive.
 - 22. The church leadership makes sure that the church is debt-free and that all the bills are paid on time.
-

Operationalization of the variable church performance

Variables	Conceptual definition	Instrumental definition	Operational definition
Church performance	It relates to how fruitfully an organized group of people with a particular purpose accomplishes a function.	The degree of church performance was determined by means of the following 29 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Not sure 4 = Agree 5 = Strongly Agree	To measure the degree of church performance data was obtained from members of the Southeastern Conference through the measure of 29 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for

-
1. The leadership is a key element that ensures the connection among the success factors of the church.
 2. The church leaders support the pastor in his plans and objectives.
 3. The church brings new methods to improve in performance.
 4. The church leaders can transform the goals of quality into continuous improvement process.
 5. The church leadership encourages quality work for better performance.
 6. Good strategies significantly influence performance in the church.
 7. The involvement of all departments within the church help identify ways to attract members.
 8. The applied strategies gain competitive advantage to modify and to differentiate the church programs.
 9. The church delegates and coordinates new strategies for better results.
 10. The implementation of the information technology has a positive effect on church performance.
 11. Communication technology might be impacted by the increasing of new membership.
 12. Church leaders' decisions may generate feeling of angry and frustration among church members.
-

the scale used:

- 1 = Strongly disagree
- 2 = Disagree
- 3 = Not sure
- 4 = Agree
- 5 = Strongly Agree

-
13. Membership retention is well managed by the pastor.
 14. The church values every member and shows respect.
 15. The congregation's satisfaction is measured during administrative meeting.
 16. The church does a good job of keeping up-to-date with the needs of the members.
 17. The church does a good job of taking care of the needs of the people in the community.
 18. Innovative style should be a requirement for improving church performance.
 19. The church fills out assessment form every year to obtain better results.
 20. My church increases in the number of new members.
 21. My church increases in the attendance of Sabbath morning service.
 22. My church decreases in the attendance of Sabbath school.
 23. My church increases in the attendance of mid-week services.
 24. My church increases in the amount of money donated.
 25. My church increases in the number of people volunteering to help.
 26. My church is open to altering the style of music in response to our member's desires.
 27. The church is open to altering the order of
-

worship in response to our member's desires.

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

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

APPENDIX D

DESCRIPTIVE TABLES

Statistics

Age Range

	Frequency	Percent	Valid Percent	Cumulative Percent
Under 25	29	14.2	14.2	14.2
26-30	32	15.7	15.7	29.9
31-35	32	15.7	15.7	45.6
Valid 36-40	43	21.1	21.1	66.7
41-45	29	14.2	14.2	80.9
46 And Above	39	19.1	19.1	100.0
Total	204	100.0	100.0	

Statistics

Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	89	43.6	43.6	43.6
Valid Female	115	56.4	56.4	100.0
Total	204	100.0	100.0	

Statistics

Education Level

	Frequency	Percent	Valid Percent	Cumulative Percent
Associate	50	24.5	24.5	24.5
Bachelor	62	30.4	30.4	54.9
Master	28	13.7	13.7	68.6
Valid Doctorate	12	5.9	5.9	74.5
Other	52	25.5	25.5	100.0
Total	204	100.0	100.0	

Statistics

Field of Work

	Frequency	Percent	Valid Percent	Cumulative Percent
Healthcare	62	30.4	30.4	30.4
Financial	22	10.8	10.8	41.2
Education	36	17.6	17.6	58.8
Valid Transportation	12	5.9	5.9	64.7
Construction	4	2.0	2.0	66.7
Law	3	1.5	1.5	68.1
Other	65	31.9	31.9	100.0
Total	204	100.0	100.0	

Statistics

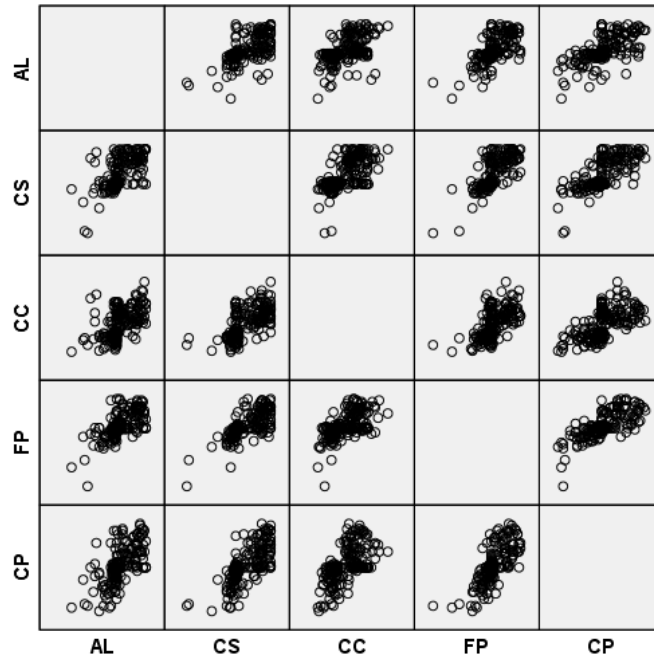
Ethnicity

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	African American	48	23.5	23.5
	Caribbean	48	23.5	47.1
	Haitian American	96	47.1	94.1
	Asian American	7	3.4	97.5
	Other	5	2.5	100.0
	Total	204	100.0	100.0

APPENDIX E

NULL HYPOTHESIS

Test of linearity through the graphs

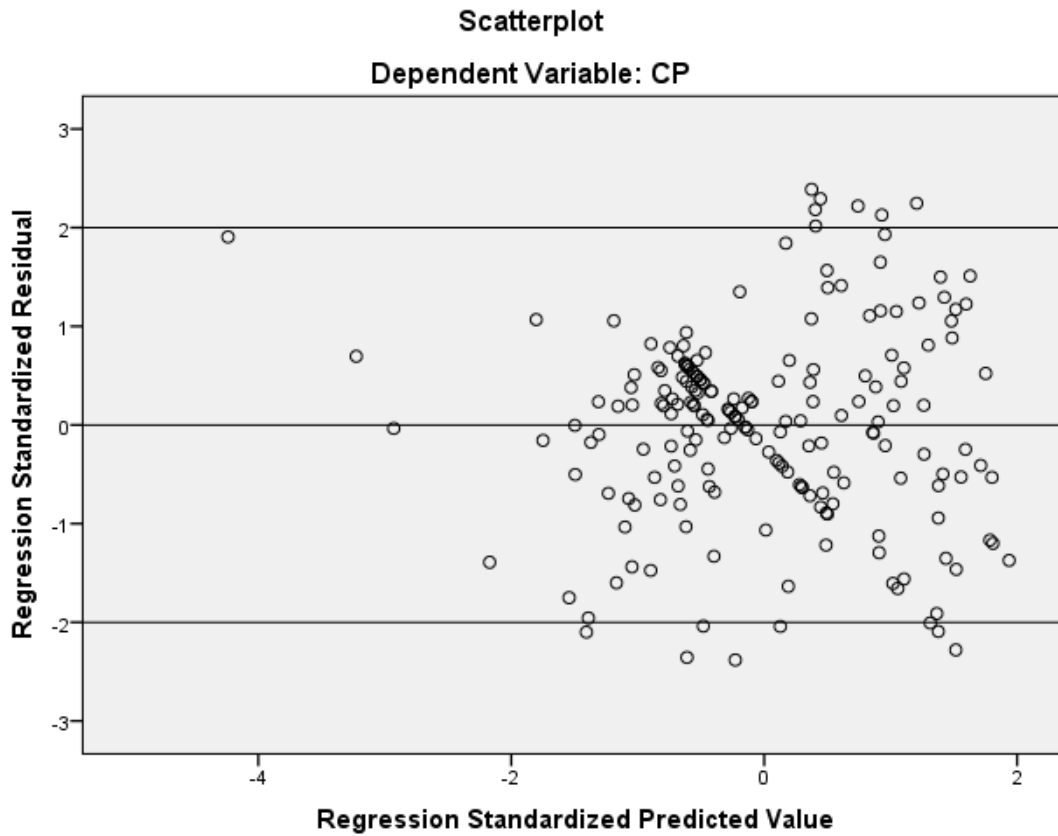


Test for normality of the errors with the Kolmogorov-Smirnov statistic ($P > .05$)

Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
ZRE_1 Standardized Residual	.060	196	.082	.985	196	.031

a. Lilliefors Significance Correction



Model Summary^e

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.744 ^a	.553	.551	.27378	
2	.790 ^b	.625	.621	.25163	
3	.801 ^c	.642	.637	.24629	
4	.808 ^d	.652	.645	.24342	1.866

a. Predictors: (Constant), FP

b. Predictors: (Constant), FP, CS

c. Predictors: (Constant), FP, CS, AL

d. Predictors: (Constant), FP, CS, AL, CC

e. Dependent Variable: CP

ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
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1	Regression	18.009	1	18.009	240.273	.000 ^b
	Residual	14.541	194	.075		
	Total	32.550	195			
2	Regression	20.330	2	10.165	160.546	.000 ^c
	Residual	12.220	193	.063		
	Total	32.550	195			
3	Regression	20.904	3	6.968	114.877	.000 ^d
	Residual	11.646	192	.061		
	Total	32.550	195			
4	Regression	21.233	4	5.308	89.583	.000 ^e
	Residual	11.318	191	.059		
	Total	32.550	195			

a. Dependent Variable: CP

b. Predictors: (Constant), FP

c. Predictors: (Constant), FP, CS

d. Predictors: (Constant), FP, CS, AL

e. Predictors: (Constant), FP, CS, AL, CC

Coefficients^a

Model		Unstandardized Coefficients		Standardized	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	1.141	.189		6.035	.000		
	FP	.712	.046	.744	15.501	.000	1.000	1.000
2	(Constant)	.701	.188		3.724	.000		
	FP	.449	.061	.469	7.402	.000	.485	2.061
	CS	.353	.058	.383	6.054	.000	.485	2.061
3	(Constant)	.553	.190		2.904	.004		
	FP	.369	.065	.385	5.682	.000	.406	2.461
	CS	.302	.059	.328	5.084	.000	.447	2.235
	AL	.169	.055	.185	3.076	.002	.513	1.951
4	(Constant)	.580	.189		3.075	.002		
	FP	.344	.065	.359	5.297	.000	.396	2.526
	CS	.252	.062	.274	4.047	.000	.396	2.522
	AL	.150	.055	.165	2.742	.007	.502	1.992
	CC	.110	.047	.135	2.355	.020	.558	1.793

a. Dependent Variable: CP

Excluded Variables ^a								
Model	Beta In	T	Sig.	Partial Correlation	Collinearity Statistics			
					Tolerance	VIF	Minimum Tolerance	
1	AL	.271 ^b	4.403	.000	.302	.556	1.800	.556
	CS	.383 ^b	6.054	.000	.400	.485	2.061	.485
	CC	.259 ^b	4.625	.000	.316	.666	1.502	.666
2	AL	.185 ^c	3.076	.002	.217	.513	1.951	.406
	CC	.157 ^c	2.731	.007	.193	.569	1.756	.415
3	CC	.135 ^d	2.355	.020	.168	.558	1.793	.396

a. Dependent Variable: CP

b. Predictors in the Model: (Constant), FP

c. Predictors in the Model: (Constant), FP, CS

d. Predictors in the Model: (Constant), FP, CS, AL

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Education

(2020) PhD Business Administration, Montemorelos University, Mexico.

(2004) Master of Divinity From Andrews University.

(2002) Bachelor of Arts in Ministerial Theology-May (GPA: 3:65) Oakwood University, Huntsville, AL.

Professional Experience

2009 to Present Southeastern Conference Pastor

2017 to Present Senior Pastor of Guilgal SDA Church, Orlando FL

2013-2017 Senior Pastor of Beersheba and Ephesus SDA Church, Deerfield and Delray Beach, FL

2012-2009 Assistant Pastor at Sinai SDA French Church, Plantation FL

2011 The Evangelist for the grand Evangelistic Campaign for Shiloh French SDA Church in West Palm Beach FL and for Philadelphie French Church in Miami, FL.

2008 The Evangelist for the grand Evangelistic Campaign at Jerusalem French Church in Brooklyn New York and at Kerith French SDA Church in Queens, New York.

- 2005 The Evangelist for the grand Evangelistic Campaign at Eben Ezer SDA Haitian Church, Pompano Beach, FL.
- 2005-2009 Substitute Teacher- Broward County Schools
- 2002-2004 Evangelist Assistant at Temple Salem French Church's Campaign, Dorchester, Massachusetts
- 2001-2002 Chaplain of the Haitian French Club Oakwood University, Huntsville, AL.
- 1998-1999 Sabbath School Assistant superintendent Bethlehem, Seventh-day Adventist French Church, Pompano Beach, FL.
- 1997-1998 Speaker of Youth crusades
- 1992-1995 President of "JAL" Jeunesses Actives de Limonade, Haiti, which can be translated Active Youths of Limonade, Haiti

Honors/Awards

Deal's list, Alpha Chi Honor Society, one of 48 students nominated by Oakwood College for inclusion in the 2002 edition of WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES.

Skills

Computer literacy in Word Perfect, Microsoft Word, PowerPoint, Access, Excel