ABSTRACT

FACTORS AFFECTING RETENTION OF THE MEMBERS
OF THE LINDEN OF SEVENTH-DAY ADVENTISTS
CHURCH IN NEW YORK

by

Donovan Antonio Lauther

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DOCTORAL THESIS ABSTRACT

Montemorelos University

Faculty of Business and Legal Sciences

Title: FACTORS AFFECTING RETENTION OF THE MEMBERS OF THE
LINDEN OF SEVENTH-DAY ADVENTISTS CHURCH IN NEW YORK

Researcher's name: Donovan Antonio Lauther

Name and degree of the main advisor: Jose Antonio Sanchez Valdez, Ph. D in Busi
ness Administration

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Problem

The empirical model in which pastoral leadership, church programs, interper-
sonal relationships, support, facility amenities are predictors of retention as perceived
by members of the Linden Seventh-day Adventists Church located in Queens, New
York, USA.

Methodology

The research was empirical quantitative, descriptive, exploratory, explanatory
and transversal. The study population consisted of approximately 1,550 (1,317 adults
and 233 children) members of the Linden Seventh-day Adventists Church located in
Queens, New York, USA. An instrument was administered and 110 members from

the population responded. The substantive statistical process was established on regression analysis, performed in SPSS 25.0.

The constructs for the instrument used were done through factorial analysis techniques (with explained variance levels of over 60%, which are acceptable) and the reliability, measured with the Cronbach alpha coefficient for each instrument, was acceptable (with the lowest explained variance levels of .842). For the analysis of this hypothesis, the statistical technique of multiple linear regression was utilized.

Results

The model was validated with the sample of members of the Linden Seventh-day Adventists Church. It was observed that pastoral leadership, church programs, interpersonal relationships, support, and facility amenities are good predictors of retention, according to the perception of the members of the Linden Seventh-day Adventists Church. After evaluating the influence of independent constructs through the standardized beta coefficients, it was discovered that the best predictor is membership support, pastoral leadership, followed by facility amenities, and interpersonal relationships.

Conclusion

It is recommended to the administration (the pastor and pastoral team) of the Linden Seventh-day Adventists Church to examine their membership support ministries and develop programs to meet the needs of its members. Members should be encouraged to take advantage of programs the church provides to enhance their spiritual, psychological and physical welfare. Simultaneously, a church community involvement plan should be developed to attract more residents of the surrounding

communities. In addition, the Northeastern Conference of Seventh-day Adventists should be conscious of the pastors elected to serve at the Linden Seventh-day Adventists Church. The study reveals that focus should be placed on member support, pastoral leadership, facility amenities and interpersonal relationship of the members since these variables directly impact the retention of the members. These constructs are all good predictors of membership retention.

Montemorelos University

Faculty of Business and Legal Sciences

FACTORS AFFECTING RETENTION OF THE MEMBERS
OF THE LINDEN OF SEVENTH-DAY ADVENTISTS
CHURCH IN NEW YORK

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

by

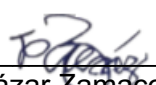Donovan Antonio Lauther

April de 2020

FACTORS AFFECTING RETENTION OF THE MEMBERS
OF THE LINDEN OF SEVENTH-DAY ADVENTISTS
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Tesis
presentada en cumplimiento parcial
de los requisitos para el título de
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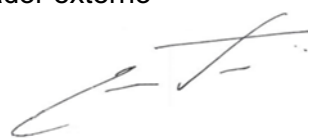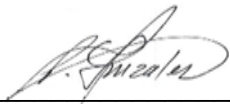Donovan Antonio Lauther

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DEDICATION

This dissertation is dedicated to my loving wife, Denise; my daughter, Shakerra D. Lauther, and my son Donovan Antonio Lauther II. The success of this academic journey would not have been possible without Denise's dedicated support, encouragement, and understanding. This accomplishment is also dedicated to mother, Mrs. Albertha Christiana Lauther and Breukelen, Brielle, Brentleigh and my brothers (Harold, Cheddy, & Paul), my sister, Dorothea and all my nieces and nephews, some of whom I hope will follow this path in pursuit of academic excellence.

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To the members of my cohort, the journey was challenging and even uncertain at times but with prayers, collaboration, persistence, and encouragement, we were able to reach the finish line together by God's grace and I pray that this accomplishment will strengthen our faith to the end.

To all my friends and extended family – Great is our God!

CHAPTER I

STATEMENT OF THE PROBLEM

Introduction

According to Backer, public opinion exhibits that religion plays an undeniable and important role in our society (Nelson-Becker et al. (2013). The Laws under Title 26 of the US Code governing 501(C) (3) organizations also known as non-profit organizations can be technical and challenging to comprehend due to the magnitude and complexities of the resulting tax principles. However, the most prominent of the benefits is that qualifying non-profit organizations are exempt from paying federal income tax (VernicK, 1999). James (2004) posited that the Supreme Court itself has stated that both tax exemptions and tax deductibility are a form of subsidy that is administered through the tax system.

In the literature, the Internal Revenue Service (IRS) classified churches as non-profit organizations with the principal purpose of advancing their religious beliefs. Members support by donations/contributions. In return, members can obtain tax deductions for the funds or goods donated or contributed to the church as dictated by the IRS regulations.

The Northeastern Conference of Seventh-day Adventists is a non-profit religious organization, which is a division of the General Conference of Seventh-day Adventists. This conference claims the title as the fifth-largest conference in the General

Conference of Seventh-day Adventists. There are currently fifteen (15) parochial schools, one hundred and seventy-six (176) churches, and a ninety-eight (98) acre Campsite in New Hyde Park, New York within the Northeastern Conference. The geographic locations of these institutions are in the States of Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, and Vermont.

The Linden Seventh-day Adventist Church is one of the foundational churches of the Northeastern Conference that is nestled in the middle-class neighborhood of Laurelton, Queens, New York with an unreconciled membership of approximately 1,550 members.

The purpose of this study is to determine the relationship between pastoral leadership, church programs, interpersonal relationship, support, facility amenities and their effects on retention of the member of the Linden Seventh-day Adventists Church.

There are a few scholarly articles on each of the variables and their effects on churches but not as this bundle of variables regarding retention. The findings of this study will provide insight into the predictors/factors like pastoral leadership, church programs, and interpersonal relationship, support, and facility amenities affects retention in non-profit organizations like churches. In addition, the information may serve as the foundation for changes in improving retention strategies in non-profit organizations like churches.

Background

The following sections provide a brief compilation of definitions of the latent variables of this research, such as: (a) pastoral leadership (b) church programs, (c)

interpersonal relationship, (d) support, (e) facility amenities and (f) retention.

Pastoral Leadership

Three authors defined pastoral leadership in their scholastic work as Christian leaders answering the divine call to the vocation of serving God and others within the context of full-time congregational ministry (McNeely, Duncan, & Ree, 2017).

Lemke (2017) penned disciple-centered leadership is broadly defined as the process of influencing one's organization and its members to follow Christ by seeking to understand, develop, while capitalizing on the passions, skills, and other assets that members of the organizational community possess.

A few other researchers stated that such leaders are people of moral reasoning with an internal, conscious, ethical perspective that is influenced by their worldview which motivates and stimulates the person's behavior and integrity (Puls, Ludden, & Freemyer, 2014). Pastoral leadership may also be defined as shepherds who lead, feed, heal, protect and disciplined their flocks (Carson, 2015). They provide exemplary leadership with continued assimilation strategies and emphasize biblical preaching and teaching applications (Attebery, 2017).

Another perspective on pastoral leadership definition is that the person must have integrity, trust, and personal moral values as they practice servant leadership which means that they live a life of service to the community around them by sharing and caring as described in the Bible (Honore, 2017).

In a study, six leadership behaviors were identified as charismatic/value-based, team-oriented, participative, humane, autonomous and self-protective (McNeely et al.,

2017). The term "church leader" refers to individuals who held paid and unpaid leadership positions within their churches (Bauer, 2013).

Hudson (1946) posited that when a preacher becomes pastor of a church, he steps into a position of leadership that is one of the important—if not the most important—in our world. His congregation is largely a voluntary one and his success must depend on actual rather than on nominal leadership. Hudson also believes that education and psychology of leadership are essential to the success of pastoral leaders since the organization is largely volunteers.

A leader is one who affects the behavior of the group more than they affect him. Shared leadership is a style or approach that involves more than one single leader in the process, activity, or phenomenon that occurs in groups and may include upward or downward hierarchical influence to organizational objectives (Barnett & Weidenfeller, 2016). They define shared leadership as a dynamic and interactive influence process among individuals for which the objective is to lead one another to the achievement of group or organizational goals or both (Pearce & Conger, 2003). According to Jeremiah 3:15, the Lord promises to send pastoral leaders who will provide the church members with "knowledge and understanding".

Church Programs

Church programs are defined as faith-based organizations which often serve as a cornerstone in African American communities, providing references to services in addition to the opportunity for witnessing and worship (Saunders et al., 2015a). Programs as designing modules to address different needs or challenges of the

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community, which are offered in a positive and supportive group format (Seale et al., 2013).

In a Journal, one author cited the importance of programs that caters to small groups and classes with intentional processes for assimilating new converts (Attebery, 2017). Church programs can be classified as internal and/or external. However, some churches reach out to their community through various programs which can have dual effects as they challenge clients sharing the same faith backgrounds to renew their religious commitment and clients from different religious upbringing to embrace the new religion to transform their lives and, thus, to eliminate their dependence on alcohol and other drugs (Sung & Chu, 2013).

Church programs are important and support retention as found in responses of former or inactive Seventh-day Adventists (Center for Creative Ministry, 2013).

Lemke cited that a philosophy of disciple-centered leadership also has important implications for a variety of structured ministry programs within the church. While this philosophy has a bent toward a more organic model of equipping, it is also relevant to highly organized models of educational ministry and outreach. For example, teaching ministries such as preaching and adult small group initiatives are likely to look less transactional and to bear witness to the Spirit's work. Youth and children's ministries will seek to recognize the unique assets that they possess and the work of the Spirit in and through them to affect their social groups for the glory of God (Lemke, 2017).

One author observing the striking difference of mega-churches penned that pastors came out of the Pentecostal tradition and offered a multitude of programs tai-

lored to people's needs which frequently aim to achieve broader cultural importance (Eagle, 2015).

One church developed a youth mentorship program where the mentors were responsible for guiding the mentees in acquiring techniques for managing, organizing, and performing administrative duties within the department or service for which the mentee is in charge. As a trainer or technical adviser, this teacher transmits knowledge and skills. The mentees will learn the workings of the department/ministry from an adult in charge in the same area. The role of the coach is accomplished through face-to-face meetings in public or by the use of Modern communication methods (Nocandy, 2017).

One study concluded that church programs contributed to growth and retention as the church to create multiple missional communities of intervention. Missional health also increased as a result of the intervention, which led to improvements in spiritual development, mission and vision casting, organizational methods, outreach methods, leadership development, and discipleship (Poynter, 2017). In addition to general community outreach efforts, participants also suggested that churches develop ministries specifically for people with health issues or concerns (Bauer, 2013).

<center>Interpersonal Relationships</center>

A contributing factor that researchers have targeted over the years is interpersonal relationships and its effects on retention. These kinds of interactions may involve but are not limited to parents, wives, husbands, children, junior and senior pastors, siblings, other relatives, friends, and church members. The idea that relationships matter has been explored through understanding the impact of relationships

<center>6</center>

may provide ministries with helpful information to consider in the quest to retain emerging adults (Brown, 2016).

In other words, the dynamism of relationships among the church's member and their social networks of friends within the community directly affects the connectivity that new believers experience when they enter the church upon accepting its teachings (Phillip, 2018).

Mark 12:28-31 reveals the foundation of the human relationship with God and with each other. Therefore, "Spiritual people may enact this relationship in their interpersonal communication" and families provide the basis to guide one's perceptions and comprehension of relationships and communication (Farrell, DiTunnariello, & Pearson, 2016).

Researchers penned that interpersonal dimension stresses how psychological capital (confidence, hope, optimism, and resiliency) and emotional intelligence are outwardly exhibited as well as exchanging trust and transparency with followers. This self-awareness and an internalized moral perspective tend to be more intrapersonal, while balanced processing and relational transparency tend to engage people interpersonally. However, there is mutual interplay in the way all these elements interact (Puls et al., 2014).

It was noted that psychologists and sociologists argued that the basis of religion may be found in the interpersonal relationships that are formed by people who share a common faith and added that churches evolved into more than just places of worship but also a conduit for the delivery of social services (Krause, 2016a).

Interpersonal relationships can be significant factors in retaining members as cited in the Survey of Former and Inactive Adventist church Members and mentioned that various kinds of relationship issues also contribute to the loss of church members. Nearly one in five said they did not fit in and one in six felt there was too much focus on minor issues in the church. Almost as many reported conflicts in the congregation. One in ten said that racial, ethnic or tribal differences led their decision to leave the church. More than ten experienced pressure from family or friends (Center for Creative Ministry, 2013).

Brown (2016) posited that in general relationships with parents, peers, and pastors play an important role in retention as observed during her study of the degree of these interpersonal relationships affect young adults. These young adults expressed the feeling of belonging, influential, support and tradition as their reason for continued church attendance.

However, some admitted that their parental experiences were not always positive and emphasized a feeling of guilt, parental high expectation, and overbearingness when it comes to their continued church involvement. This forms the catalyst for contagious relationship-building whereby other people want to become a part of the missional church, as they desire the deep relationships they observe being formed through natural day-to-day experiences (Bevans & Schroeder, 2011). Webb (2012) believes that it is important to build relationships by befriending inactive, uninvolved, and alienated members, as well as visitors. Family members or friends are significant in helping influencing decisions.

The relationships fostered by religious communities are assets of "social capi-tal" (Pew Research Center, 2019). Researchers concluded that sibling relationship displays many positive characteristics not limited to companionship, reassurance, and comfort. In general, children are proud, protective of one another and learn from each other (Meakings, Coffey, & Shelton, 2017).

An important skill of effective leadership is interpersonal skills and usually pos-sess a high degree of self-awareness, motivation, empathy and social skills. The role of executives is evident that they need to study interpersonal skills to develop strong interpersonal relationships (Justice, 2018). The church is more than a worship space. It is a place where people can learn the gospel that teaches love, hope, forgiveness and develops faithful relationships (Packard & Ashleigh, 2016).

Membership Support

The findings of a 2013 study on whether measures of church-based and secu-lar social support offset the effects of functional disability on change in feelings of personal control over time; suggest that spiritual support from fellow church members offset the effects of functional disability on change in feelings of personal control over time. In contrast, neither emotional support from fellow church members nor emotion-al support from secular social network members exerted a similar effect (Krause & David Hayward, 2014).

According to Attebery (2017), churches should provide ministries that help new converts deal with addictions and replace destructive behaviors with positive ones such as the practice of spiritual disciplines. He further stated that churches need an intentional process for assimilating new converts. Spiritual support is assistance

given by fellow church members with the explicit purpose of bolstering the religious beliefs and behaviors of the support recipient.

However, in order for an individual to receive spiritual support from others, they must obviously come into contact with support providers (Krause, 2016b).

Like other professions, there should be career path and professional development to aid pastors in their pursuits of ministry so that they can be well prepared and be able to live balanced lives of service. The focus of this research was to investigate the effect that training in professional management competencies had on enhancing CEOs abilities (as represented by SDA pastors) to perform their pastoral, executive, and managerial duties successfully in order to sustain the local congregations within the Southern Union Conference of Seventh-day Adventist Church (SUCSDA) (McClymont, 2016). There are many church programs implemented to meet the needs of the Pastor and the congregants. These programs can range from spousal support to addiction recovery programs and address different needs which are important to the quality lifestyle of members. However, some church leaders are not prepared to deal with some of the problems like mental illness facing their congregations (Hankerson, Watson, Lukachko, Fullilove, & Weissman, 2013).

Some Adventists researchers tabulated that the largest number who gave a specific reason for leaving the church cited a lack of compassion for the hurting. This is consistent with previous research in the United States that demonstrated that the key dynamic is stressful events in the life of a member combined with the congregation's failure to respond with the support needed by the member. It points to a need both to help Adventists know how to best respond to members at risk of leaving the

church and a more general need to encourage compassion as a stronger element in the Adventist ethos (Center for Creative Ministry, 2013).

A group of social workers supported their church by working with young children and pregnant women, older adults, families grieving the death of a member, and with individuals and families in all the stages between birth and death. They provide crisis intervention and counseling and prevention services. They lead support and educational groups: train volunteers, organize and lead community development programs in their congregations' neighborhoods. As congregational social workers, their work has taken them into the fields of health and mental health, child and family services, aging services, economic and social development, criminal justice, community development, and education (Saunders et al., 2015). Health ministries would provide a direct way for churches to enact support throughout their communities because health issues affect everyone (Bauer, 2013).

Pew Research Center (2019) concludes that churchgoers may have more social support during bad and good times and congregational-based relationships may also assist parishioners deal with stress and the reinforcement of positive healthy behaviors. In addition, some researchers argue that virtues promoted by religion, such as compassion, forgiveness and caring for each other can promote supernatural beliefs that assist believers deal with stress. While, some religions encourage specific behaviors that can have health benefits, such as vegetarianism, regular exercise, and meditation. They also discouraging risky behaviors by promoting healthy ones.

Facility Amenities

From the Old Testament times, worshipers have always established places of worship and place great emphasis on the design and structure. Today, whether a congregation meets in a house church, a basilica, or a pilgrimage site, how it worships may prove that facilities are more important than buildings. As individuals are attracted to or expelled by facilities and the physical condition of buildings; parking lots, restrooms and children's classrooms are of paramount importance in reaching the unchurched (Gibby, 2011). He further reasoned that the appearance, smell of the building, clean, neat restrooms, furniture, and furnishings, as well as the security system, are of paramount importance to attracting members.

Today's technologically advanced society, which has its influence on the church and its members and prospective members. Visual learning using movies, documentaries, television shows, and PowerPoint presentations have become the preferred method of teaching in our culture (McGrady-Beach, 2008).

One research presents its own taxonomy of four (4) Faith Communication Dimensions. Virtual environments (V.E) offer additional faith communication dimensions that differ from those of other media types. First, V.E.'s can impart the aesthetic dimension of biblical accounts. V.E.'s made with high-production qualities can capture the vision and hearing of a user in such a manner that he or she could uniquely sense the aesthetics of the biblical stories. Second, V.E.'s can uniquely show inclusion in the biblical narrative, that is, V.E.'s of biblical stories can show how Christians fit into the biblical narrative. Third, V.E.'s such as immersive virtual reality (V.R.) and immersive augmented reality (A.R.) uniquely can communicate the teachings that Christians

are in the world but not of the world. And fourth, V.E.'s with haptic technologies can uniquely communicate the faith's incarnational dimensions, namely touch and its importance (Kay, 2017).

From the 1800s, large churches were built with various amenities to cater to the church and its community as noted that cutting edge communication technology, large banquet facility, visualization equipment, prayer rooms, broadcast facility with "special speaking tubes" and venues to operate social services agencies (Eagle, 2015).

Regarding church music, Stephens wrote that instruments included piano, percussion, such as drums, tambourines, triangles and sometimes a wind instrument usually a trumpet were often used. Occasionally, banjos or other instruments are used (Stephens, 2016).

Kwasniewski (2017) observed that when chants are heard, there is no ambiguity or ambivalence about what it is or what it is for; it breathes the spirit of liturgy and cannot be mistaken for secular music. Something similar is true about the pipe organ, which after thousands of years of nearly exclusive use in churches, is so completely bound up with the ecclesiastical sphere that its sound equates with "churchliness" in the ears of most people.

Federal and local laws can have effects on amenities: specifically, Title III of the ADA was enacted to mandate physical environments that are architecturally accessible. Title III forbids discrimination on the basis of disability by private entities in places of public accommodation, [and it] requires that all new places of public accommodation and commercial facilities be designed and constructed so as to be

readily accessible to and usable by persons with disabilities (National Council on Disability (US), 2000; McClain, Cram, Wood, & Taylor, 1998).

The participants' stories included a number of issues: parking, curbs, ramps, handrails, doors, lifts, aisles, bathroom criteria, drinking fountains, public phones, theater seating, restaurant seating, and ticket booths (McClain et al., 1998).

Their life stages affected their attitudes and feelings, but in each case, feelings and attitudes were acknowledged as an important part of the architectural accessibility issue. Many churches are struggling with old systems or poor acoustics and churches, their primary role is to communicate with people. He further argued that all those things inherently are good things but regardless of what you're doing, whether it's a church service or a concert, you just see people really engaged because of how good it sounds and feels (Liles, 2017).

Churches are also embracing remote lighting control via mobile devices, whereby operators are no longer tethered to the lighting booth. They like to be mobile and make immediate adjustments. Technology affords fewer people and less time (Heinze, 2017).

A study of one service industry shows that amenities like free Wi-Fi, free car parking, cleanliness, green practice, free transportation and multilingual staff were factors of retention (Kim, Li, Han, & Kim, 2017).

The roof features three (3) spiral skylights that serve multiple functions. Visually, they evoke the Romanesque crown seen at a nearby ossuary; structurally, they channel natural light into the main prayer room; and spiritually, they symbolize the Christian Trinity. While the church's contemporary architecture forms a counterpoint

to much of the architecture, it does not deviate from the scale of the ancient city (Jones, 2011).

Analyses of video sermons and televangelism often focus on the production and consumption of religious content. The screens upon which sermons appear can fade into the analytic background, mirroring the way in which people acclimate as screens become pervasive in homes, urban centers, and countless other social settings. But these media objects can have significant communal and, in the context of multisite churches, even theological import. Moreover, when media technologies occupy significant roles in communal life, these objects themselves can be read as repositories of social values. Seeing these Christian churches as engaging in screen Christianity highlights how particular material configurations animate these church bodies and ultimately make such transnational communities imaginable. Too many pastors, the sermon broadcasts are a "practical means" to create a church that is centralized and hierarchical despite the challenges presented by its transnationality. Presenting video sermons as "practical" normalizes their presence, such that they receive little attention from congregants as a matter of religious concern. Nevertheless, screens are deployed toward particular purposes, ones that make certain modes of authority available to the church's main pastors. As with many deployments of technology, the use of media in multisite churches is presented as merely "practical," but the judgment of their practicality and efficacy are, of course, embedded within a larger set of values. Claims that the use of screens is merely "practical" imply that screens facilitate a set of results that are generally agreed to be desirable. The screens can be said to offer a "practical" means to make a single pastor visible to larger congrega-

tions and communities around the world, for example. To create the best sound quality, they explain that they would need to place the sound booth in the middle of the sanctuary. From there, they could mix microphones and balance sound qualities in real-time. Some churches do this, but it is not a popular choice because it is seen as a disruption to the congregants' visual experience. "Pastors don't like the idea that people are looking at the back of our heads or at our computers during the service. They think it's distracting," one sound engineer explained. So instead, churches often place the soundboard at the very back and top of a sanctuary, where the fewest eyes will be upon them. "When they do the mic checks, I can walk around the sanctuary, and I can go back-and-forth to the board to try to balance [the sound]. But it's not ideal, and you can't fix everything in this way." The typical megachurch sanctuary may have a single screen behind and above the central pulpit, but it is more common for there to be at least two screens at the sides of the stage, mounted at an angle toward one another and toward the congregation (Lehto, 2017).

Bosch and Lorusso (2019b) emphasize that It is important to understand how the design of the environment affects its users. Physical comfort both spatial and sensory comfort affects numerous interior designs feature such as temperature, furniture, lighting, color, artwork relative humidity, and finishes.

Retention

Church growth studies show over 80% of churches in North America are plateaued or in decline as they face a difficult challenge to connect with the modern generation (Burrill, 2004; Wilson, 2014). The church needs to make a change very soon or its irrelevance for this generation will continue hindering the fulfillment of God's

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mission and lead to the demise of the church (Hesselgrave, Stetzer, & Terry, 2010).

To avoid imminent extinction, the church needs to change its model with a sense of

urgency because complacency is a breeding ground for disease and death (Cole,

2010a; Kotter, 2008; Poynter, 2017).

Gibby (2011) explained the process of retention in three general principles

that emerged as membership retention strategies:

1. The ability to connect with people in a meaningful relationship by communi-

cating in actions and words to people that the church cares for them. Incorporating

members into the church means the church must be able to communicate God's

great concern for them and his desire for their best interests.

2. Preserving church membership means that the church must make room for

people within the power structure, decision-making process, and authority roles in the

congregation.

3. To keep church members means that the church must involve people in

meaningful service to the community and challenge them to a broader understanding

of the meaning of ministry. When a church practices these principles, it will attract and

retain members.

Another author stated that retention refers to members who attended church

often during their youth and continue their attendance at least twice per month as

adults (Brown, 2016). Membership retention is a problem most established religious

organizations are facing worldwide. This trend is a concern for religious leaders and

numerous researches have been conducted from different point of views with concen-

tration on what are the perceived factors or predictors that influence this plaguing

problem with the intent to understand better and make adjustments to stem the migration (Phillip, 2018). He also stated that one cause of the 'leaking bucket syndrome" happens when the world exerts a stronger influence on the church than the church is exerting on the world.

Another researcher viewed churches from another perspective and points to the value of membership retention by noting that churches, like businesses, also depend on a stable roster of clients or, more precisely, congregants, to remain viable. However, unlike businesses, most churches tend to give little attention as to why new congregants begin attending their services or why previous attendees go elsewhere (Haskell, Burgoyne, & Flatt, 2016).

Phillip (2018) argued the importance of church growth through disciple-making of membership engagements with Christ as the Head of the church and further stated that people are unlikely to stay in a church where the social capital is low.

Duncan (2015) a theology of church membership retention reflects the nature of God's saving eternal love. Jesus's followers may go astray, and this reality requires a recovery plan that is proactive, not reactive. He further argues that Jesus teaching His disciples turns out to be one of the most effective strategies for church retention which is to educate them for the purpose of educating other members (Luke 22:31-32).

Ferguson (2018) posited that the millennial church retention problem is serious than many may think. The historical trend is people who leave the church in their young adult years usually return. Unlike generations before millennials are not returning.

Predominantly, young people are labeling themselves as spiritual but not religious as they distance themselves from the church. Here are four reasons emerged from research:

1. Is the church prepared and willing to address these changes? Young adults in the United States are forced to question their understanding of the world around them especially from teaching in school and pop culture.

2. Is the vision of the church compelling? Young people having difficulty with the vision of the church and questioned if it is an acceptable one.

3. Are mentors available for millennials? It may be difficult to argue that congregations do not provide support to its members, but millennials expect more than the congregational duties.

4. Is the church addressing controversial issues? Our society is a political, socially and spiritually divided nation and millennials need resources which they can obtain answers their questions.

Definition of Terms

Although all the above variables have previously been defined through the literature review process, it is important that this section gives a brief definition of key terms that are used in this study.

Pastoral leadership: Pastoral leadership is the spiritual chief executive officer of the local congregation who provides Biblical guidance in theory and practices as he presides and supervises the operations and services of the church. The responsibilities involve caring and support for the members through intentional programs, sermons, pastoral visits, Bible classes. This includes his ability to appoint effective spir-

itual local leaders to assist by the delegation of some responsibilities. His duties also include the care, appearance, and functionality of the facility.

Church programs: A set of planned activities (religious, health and social) of the church to serve and evangelize while promoting retention in the community with desired outcomes for each participant and promote personal interactions in accordance with the beliefs of the faith. These programs should take into consideration the needs of the church and its community.

Interpersonal relationships: Are the kind of interactions that may involve but not limited to parents, wives, husbands, children, other relatives, friends, pastors, peers, and church members. These interactions sometimes form strong or close associations or even acquaintances between two or more people that may range in duration from brief to enduring. The associations may be based on love, solidarity, similar interests, emotional, regular interactions or some other type of social commitment.

Support: Is any educational, emotional, physical, financial, psychological or spiritual assistance provided to the church members and its community. These efforts can be from an individual, as a group or part of the church's planned initiatives. Support may also range from counseling, encouragement, personal assistance or financial.

Facility amenities: Involves the physical geographical location of the church and equipment and infrastructure enhancements employed to create an attractive, inspiring and comfortable worship experience. These amenities should meet the needs of all groups and ages of the congregation, the community, and local and federal laws. The atmosphere should be accommodating and free from prejudice and

discrimination of any form. It also includes the physical layout of the premises, park-
ing lots, rooms, signage, steps, recreation center, lighting, restrooms, offices, hall-
ways, kitchens, elevators, audio-video systems, instruments, chairs, etc...

Retention: Is the state of retaining members in the organization. Some organi-
zations require a special commitment of induction like baptism or payment of a mem-
bership fee. A Seventh-day Adventist is a baptized member of the Seventh-day Ad-
ventist Church.

Relationship Between Variables

This section describes the relationships between the variables. These endoge-
nous relations are as follows: (a) pastoral leaderships and retention (b) church pro-
grams and retention, (c) interpersonal relationship and retention (d) support and re-
tention and (e) facility amenities and retention.

Pastoral Leadership and Retention

Pastoral relationship plays an important role in retention. New converts decid-
ed to stay in church long-term when shown kindness and acceptance. Leaders and
new converts valued such relationships for assimilation and long-term retention. Ac-
cording to the findings, leaders should provide exemplary leadership, continue current
assimilation strategies, and emphasize biblical preaching and teaching accompanied
by application (Attebery, 2017). According to Brown (2016), it is possible that pastoral
staff can play a significant role in the retention of young adults. The effect that training
in professional management competencies had on enhancing CEOs' abilities (as rep-
resented by SDA pastors) to perform their pastoral, executive, and managerial duties

successfully in order to sustain the local congregations within the Southern Union Conference of Seventh-day Adventist Church (SUCSDA) (McClymont, 2016). Pastoral leadership may also be defined as shepherds who lead, feed, heal, protect and disciplined their flocks (Carson, 2015). Hudson (1946) believes that education and psychology of leadership are essential to their success since the organization is largely volunteers.

Church Programs and Retention

Church programs contributed to growth and retention: The intervention trained the church members to create multiple missional communities. Missional health also increased as a result of the intervention, which led to improvements in spiritual development, mission and vision casting, organizational methods, outreach methods, leadership development, and discipleship (Poynter, 2017).

One church defined programs as designing modules to address different needs or challenges of the community which are offered in a positive and supportive group format (Seale et al., 2013). In a Journal, one author defined and cited the importance of programs that caters to small groups and classes and wrote that churches need intentional processes for assimilating new converts (Attebery, 2017). Church programs can be considered internal, external and/or both. However, some churches reach out to their community through various programs which can have dual effects as they challenge clients sharing the same faith backgrounds to renew their religious commitment and clients from different religious upbringing to embrace the new religion to transform their lives and, thus, to eliminate their dependence on alcohol and other drugs (Sung & Chu, 2013).

Church programs are important and support retention as found in responses of former or inactive Seventh-day Adventists (Center for Creative Ministry, 2013). (Lemke, 2017) cited that the philosophy of disciple-centered leadership also has important implications for a variety of structured ministry programs within the church. While this philosophy has bent toward a more organic model of equipping, it is also relevant to highly organized models of educational ministry and outreach. For example, teaching ministries such as preaching and adult small group initiatives are likely to look less transactional and to bear witness to the Spirit's work. Youth and children's ministries will seek to recognize the unique assets that the youngsters possess and the work of the Spirit in and through them to impact their social groups for the glory of God.

One author noticed the striking difference of megachurches and noted that the church leaders came out of the Pentecostal tradition, they offer multitude of programs tailored to people's needs, and they frequently aim to achieve broader cultural importance (Eagle, 2015).

Interpersonal Relationships and Retention

Those who left the churches that required more of their time, or involved their families or primary friendships, struggled more with the decision to leave. All participants mentioned family and/or primary friendships tied to their churches. Often leaving their church meant risking these relationships (Hinderaker & Garner, 2015). The dynamism of relationships among the church's members and their social networks directly affect the connectivity that new believers experience when they enter the church upon accepting its teachings. Young people who leave the church do so due

to a lack of authentic interpersonal relationships that are nurtured and cultured within a community atmosphere of love and belonging (Attebery, 2017).

Reed (2014) mentioned that parenthood is bound up in a relationship as he expressed that he is who he because of the influence of others in his life. At the center of this reality is the presence of God. Identity and parenthood form in relationship. To experience and identify one's own emotion and to handles one's own emotion responsibly is part and parcel of what it means to lie in community with others and God.

Brown (2016) states that the literature suggests that peers who share similar beliefs and faith practices may contribute to retention and the importance of relationships as a key determinant of retention. This is the catalyst for contagious relationship-building whereby other people want to become a part of the missional church, as they desire the deep relationships they observe being formed through natural day-to-day experiences (Bevans & Schroeder, 2011).

The church is more than a worship space. It is a place where people can learn the gospel that teaches love, hope, forgiveness and develops faithful relationships (Ferguson, 2018).

Support and Retention

Hinderaker and Garner (2015) noted this response to a survey: Peter expressed his belief that his family relationship would deteriorate if he left his faith. He had joined the church during a difficult time in his marriage, which was then resolved. (Krause, 2016b) defines Spiritual support as assistance that is given by fellow church members with the explicit purpose of bolstering the religious beliefs and behaviors of

the support recipient. But in order for an individual to receive spiritual support from others, they must obviously come into contact with support providers.

It was also noted that pastors and their families sometimes need support like other professions, there should be career path and professional development to aid pastors in their pursuits of ministry so that they can be well prepared and be able to live balanced lives of service. The focus of one research was to investigate the effect that training in professional management competencies had on enhancing CEOs abilities (as represented by SDA pastors) to perform their pastoral, executive, and managerial duties successfully in order to sustain the local congregations within the Southern Union Conference of Seventh-day Adventist Church (SUCSDA) (McClymont, 2016). Some Adventists researchers tabulated that the largest number who gave a specific reason for leaving the church cited lack of compassion for the hurting. This is consistent with previous research in the United States, which demonstrated that the key dynamic is stressful events in the life of a member combined with the congregation's failure to respond with the support needed by the member. It points to a need both to help Adventists know how to best respond to members at risk of leaving the church and a more general need to encourage compassion as a stronger element in the Adventist ethos (Center for Creative Ministry, 2013).

Beynon (2017) defines programs into two categories: Intergenerational and multigenerational. He made these distinctions as intergenerational is a group consisting of the elders and the children/youth while the multigenerational consists of a combination of age groups such as children, youths, young adults, middle-aged adults,

young seniors and/or elders.' He also wrote about these generational groups interacting, supporting and learning from each other which directly promote retention.

Facility Amenities and Retention

As awareness and sustenance of the environment gain the world's attention, there is great interest to retard the use of environmentally unfriendly products and practices that can be detrimental to our welfare. These measures also affect facilities in many ways; how they are built, energy management and the kind of products used in the construction. These green practices can influence membership retention (Kim et al., 2017). Amenities' development has the potential to pay great dividends because they are a public good (Bassett, 2017). Webb (2012) wrote that the atmosphere must be one in which people are welcomed, involved, connected and engaged. Also, internet-based technology was found to effective for retaining members as it creates awareness of church programs, ministries and keep member and attendees informed which is relatively inexpensive and accessible.

Music represented another reason to seek another church (Hinderaker and Garner, 2015). They posited that Pentecostal congregations have used the tighter proximity of worshipers provided by their worship spaces in order to enhance their success at creating positive feedback loops of emotional energy that: (a) can be carried into future encounters, (b) builds a collective sense of solidarity and (c) keeps parishioners coming back.

Desertion is thus discouraged in both the short term (because the service is emotionally rewarding, not boring) and long term (due to shared solidarity with the

group and the desire to return frequently to an emotionally engaging experience) (Brenneman & Miller, 2016).

White (1903) wrote:

The history of the songs of the Bible is full of suggestions as to the uses and benefits of music and songs. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But rightly employed, it is a precious gift from God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. (p. 167)

It is important to understand how the design of the environment affects its users. Physical comfort both spatial and sensory comfort affects numerous interior design features such as temperature, furniture, lighting, color, artwork relative humidity and finishes (Bosch & Lorusso, 2019a).

Problem Statement

Church growth studies show over 80% of churches in North America are plateaued or in decline as they face a difficult challenge to connect with the modern generation (Burrill, 2004; Wilson, 2014). The church needs to make a change very soon or its irrelevance for this generation will continue hindering the fulfillment of God's mission and lead to the demise of the church (Hesselgrave, Stetzer and Terry, 2010). To avoid imminent extinction, the church needs to change its model with a sense of urgency because complacency is a breeding ground for disease and death (Cole, 2010a; Kotter, 2008).

Poynter (2017) said that except for some mega-churches in the United States, most other denominations have seen a decrease in membership despite the growing efforts through social media and the increasing use of technology to influence engagement and embedding of members to one religion or another. With reference to

church sizes (Eagle, 2015) posited that there is a trend all across America moving away from the small neighborhood churches to larger regional-type churches. It's the same phenomenon with malls replacing the mom and pop stores on the corner. People will drive past all kinds of little shopping centers to go to major malls, where there are lots of services and where their needs are met. The same is true in churches today in that people drive past dozens of little churches to go to a larger church which offers more services and special programs.

Mega-Church or large membership congregations have become for many an affirmation of the gospel's relevance today. Megachurches can be significant places of witness to the reign of God, facilitating transformation of individuals and the world. The emergence of mega-churches typically occurs in more suburban areas where land and construction, including parking, and populations are more accessible (Ballard, 2016).

In some cases, recruitment seems to be progressive, but the back door is wide open and new members leave shortly after the membership process is completed. This failure to engage and embed potential members of the various church groups reflects in the declining number of religious educational institutions and other affiliates services and products over the years. The statistical data tabulated by Brenner (2016) suggests that America is no longer a religious country as it once boasts which is interesting as the number of churches increases but overall membership declines. With reference to the decline and emerging mega-churches (Ballard, 2016) describes the situation as two kinds of congregations: First, the cathedral and new megs-churches and secondly, the formal liturgy and high-tech theatre –both offering drama well done

in a context that allows, for the occasional stranger, personal detachment which may well suit a society that is individualistic and lost touch with its religious roots.

Problem

Can the following variables: pastoral leadership, church programs, interpersonal relationship, support, extra-social activities, facility amenities be predictors of membership retention of the Linden Seventh-day Adventists Church?

In Figure 1 the theoretical model which aims to identify possible relationships between the independent variables to the dependent variable is presented.
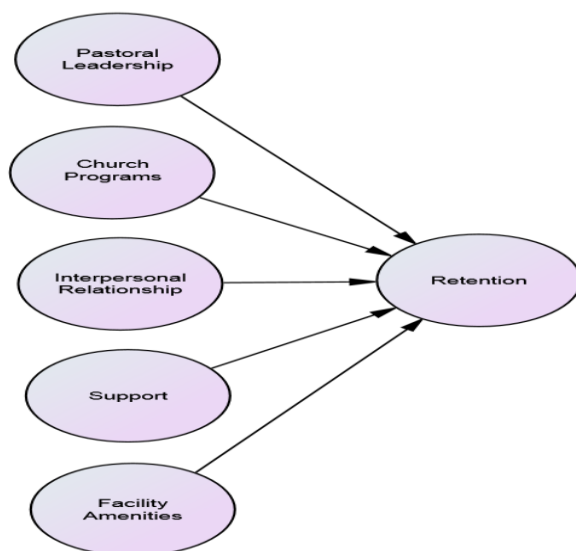
Figure 1. The Theoretical Model for Members' Retention.

Hypothesis

H_0. The following variables: Are pastoral leadership, church programs, interpersonal relationships, support, and facility amenities predictor/factors of membership retention at the Linden Seventh-day Adventists Church.

Research Objectives

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

Firstly, develop questionnaires for measuring the following variables: pastoral leadership, church programs, interpersonal relationships, support, facility amenities, and retention.

Then secondly, the objective is to address a gap in knowledge regarding the relationship between pastoral leadership, church programs, interpersonal relationship, support and facility amenities by identifying and explaining these factors that are connected to retention of the church members especially the Linden Seventh-day Adventist Church.

Then thirdly, objective is to provide an empirical foundation from which ways to stimulate retention that can be developed among a wider segment of the global Adventist community.

Justification

Historically, churches struggle with the challenges of retention and even more so over the past ten (10) years. Data collected by the Office Archives, Statistics and Research General Conference of Seventh-day Adventists (2013) highlights the rate of church membership declination in North America (Center for Creative Ministry, 2013). Another study reveals similar results of general Church growth studies; over 80% of churches in North America are plateaued or in decline as they face a difficult challenge to connect with the modern generation (Burrill, 2004; Wilson, 2014).

The church needs to make a change very soon or its irrelevance for this generation will continue hindering the fulfillment of God's mission and lead to the demise of the church (Hesselgrave et al., 2010). To avoid imminent extinction, the church needs to change its model with a sense of urgency because complacency is a breeding ground for disease and death (Cole, 2010a; Kotter, 2008; Poynter, 2017). The advent of technology and its rate of advancement also may contribute to the challenge some churches face in the area of retention especially among the younger congregants (Akerlund, 2014).

The author's curiosity stems from the alarming membership declination and hopes that the responses to the questionnaires will provide clues to assist in the development of effective strategies to significantly reduce rate of migration that plague the local churches and to implement programs to encourage members' spiritual growth. In spite the constant recruitment efforts, the loss of human capital is not good for any establishment whether religious or corporate. Therefore, if a church is to continue its existence beyond our generation, its current members' ability to transmit what they consider to be necessary knowledge and values is important.

Limitations

This study has the following limitations that should be acknowledged:

1. This research is limited to only one geographic conference of one Christian denomination and church body: Linden Seventh-day Adventists Church – Queens, New York. It targets only baptized members of the Linden Seventh-day Adventists Church who are age 10 and older. Therefore, this will limit the degree of generalization.

2. Unable to theoretically test the relationship, together, of all variables in the model.

3. Other researchers are encouraged to explore whether these results are influenced by geographic or denominational factors.

4. The application of the instrument may require the participation of some third-party involvement.

5. Time constraint

Delimitations

Listed below are some delimitations that are considered relevant to the preparation of this research project:

1. This study will use a questionnaire/survey to collect data and the response rate is usually low.

2. The questions may not be answered in totality or are not answered correctly in some cases.

3. Only some of the independent variables that influence retention were selected.

Assumptions

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

1. It is expected that the participants answered the instruments truthfully.

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

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

Philosophical Background

This section highlights a philosophical understanding of the constructs: pastoral leadership, church programs, interpersonal relationships, membership support, facility amenities, and retention.

The first variable that will be explore is pastoral leadership and what the Bible says about this variable in relation to the research.

The concept of leadership is found early in the creation story of the Bible; "In the beginning, God created the heavens and the earth" and the Genesis story continued by demonstrating the creative and divine power of God. This infinite majestic power and its expression could only come from a Leader who later created man and gave them the leadership role and instructions to follow so that they can be good leaders through obedience and example (Genesis 3).

Unfortunately, as sin entered the world, the role of leadership became even more necessary and challenging for man. Beginning with Adam, males took the responsibility of leading and caring for their families. This responsibility extended beyond the immediate household to communities and countries at times. It is observed early in the Bible how family leadership led to the development of local and foreign governments. These types of leadership evolved beyond the household, sheep and crop farming. This observation further confirms that the family is the nucleus of any

society and organizations like churches. Abraham was described as a statesman who traveled to negotiate deals with his neighbors near and far.

These leadership roles became clear and necessary inside and outside of the family setting. There are a few examples in the Bible of patriarchs who were effective leaders not only in their native land but in foreign territories. Joseph became a Prime Minister in Egypt after he was sold into slavery away from his homeland. Moses received an education that prepared him to become the human leader of the children of Israel. Daniel also rose to a position of prominence in the era of Nebuchadnezzar. In some of these cases, these religious leaders were chosen from birth or at a young age like Samuel and King Josiah.

Leadership started to develop into what is known today, as management science with its different theories and concepts of leadership or management. It may seem more complex today from the various books written about leadership and management science, but the root was laid in the Bible. For instance, the Principle of Delegation of Responsibility was first mentioned in the Book of Exodus when Jethro told Moses, his son-in-law, to delegate the responsibility of leadership by dividing the work into small manageable units. These principles were needed to accomplish the work more effectively in less time and to establish accountability and transparency without burdening the chief leader.

God knew that this role is critical to the success of His work. History shows that He has called prophets and others to lead at different times to provide leadership and direction. Jesus came and established a leadership role as Head of the Church. He also selected and trained twelve disciples to assist with the development and pro-

gress of the work He started. These men, except Judas, later took leadership positions as they continued to proclaim the everlasting gospel and established churches. In 1Timothy 3, there are qualifications for church leaders that must be considered before ordination.

The second construct is church programs. The church has always had programs (Acts Chapter 2) to support its mission and to assist its members in their spiritual development. These programs may range from Bible classes, financial planning, food distribution, health and wellness, and other recreational activities. These programs are very important to the personal spiritual development and growth of church members while simultaneously create opportunities for bonding among members of different age groups, ethnicity and attract new members. These programs are designed to meet the needs of the church and its community.

Well organized and properly supervised church programs are designed to assist the spiritual welfare and growth of the members. Families with children "born into the faith" can be nurtured and educated in the doctrines of the church through these programs and become baptized members when they are ready to make such commitment.

The third construct is interpersonal relationships. Relationships are fundamental to the proclamation of gospel of salvation. It was sin that caused the separation of the relationship between God and man. The Genesis story reveals that God had established a direct relationship with Adam and Eve. God is the creator of the universe, its contents, and human beings. The relationship established between Adam and Eve was that of a husband and a wife. Immediately after sin entered the world, the plan of

salvation was activated to repair man's relationship with God. God told Adam what the consequences of sin are and what he had to do for the atonement of himself and his family's sins until Jesus's death on the cross.

It is obvious that every achievement of man is the result of at least one relationship. For example, it takes a man and a woman to conceive and birth a child. Furthermore, for that child to grow up to be an intelligent God-fearing productive citizen in society, it would be the result of many relationships over the time of his development. Therefore, relationships are the basis for human interactions, maturity, and progress (Mittal, 2016).

Jesus left a legacy of principles and patterns that everyone can apply to our lives. His interactions revealed important principles of love, mercy, and forgiveness that can transform human lives (Romans 13:8-10, Galatas 5:14, Luke 10:25-28).

Through His teachings and lifestyle Jesus forbade discrimination at all levels and always endeavored to assist the poor and disadvantaged regardless of their faults, sins or societal class (Luke 10:25-37).

The New Testament especially confirms that God takes interpersonal relationships very seriously as Christians should reflect His character in their behavior. The Old Testament contains the Ten Commandments which can be divided into two parts: love for God and love for man (your fellow human beings). In addition to the Commandments, the following biblical texts confirm that man is indebted to each other from birth because each person owes each other this one thing called love (1 John 3:34-35 and Matthew 5:44-46).

This expression of Christ-like love will assist in stemming the migration of members from the church and attract others to the circle of love that Christ created. The relationships fostered by religious communities are assets of "social capital" (Pew Research Center, 2019).

Our fourth construct is church support. They believe that membership support is very important to congregants and the church community. Support is a way of showing commitment, compassion, and care. It helps to create confidence in the members. These acts of giving and receiving provide valuable opportunity for bonding among members as they bare one another's' burdens. Acts of support should not be overlooked but promoted as many souls can be attracted to Jesus by these caring acts of love and serve as encouragements.

It is interesting to note, that support is not always monetary or physical as the Bible teaches that faith can move mountains (Matt. 17:20) as well as the power of prayers (Ephesians 6:18), (James 5:16). Support can also be words of encourage-ment, a simple smile or one's presence at a sensitive moment. Support can be costly and at other times may not have an intrinsic value but remain priceless non-the less.

The fifth construct to be discussed is facility amenities. In the Bible, the Patri-archs built alters as places of prayer and worship even as they journey from one place to another. Later, Moses was commissioned to build a sanctuary after the pat-tern of the sanctuary in heaven (Exodus 25:8). David also wanted to build a temple of worship, but God forbade him to do so. He felt that the Lord House should be a place of splendor and better than his own house. His son Solomon, who became King of Israel, completed his father's ambition and a temple was erected sparing no expens-

es. From this story, one can easily assume that this temple had all the modern sophisticated furnishings and design at that time.

Study organization

This research project is organized in five (5) chapters and are as follows:

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

Chapter II presents a comprehensive review of the literature concerning pastoral leadership, church programs, interpersonal relationships, support, facility amenities, and retention.

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

Chapter IV contains the results, the description of the population and sample, the behavior of the variable, analysis of the null hypothesis and the summary of the chapter.

Finally, Chapter V presents the summary of the study, discussion of the results, drawing conclusions. Implications 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 and correlations that might exist among them.

Pastoral Leadership

Importance

Three researchers concluded that Congregations and seminaries depend on secure, stable and visionary pastoral leaders who possess theological and theoretical knowledge as well as having personal skills, aptitude, and the desire to meaningful and lovingly interact with people (Puls et al., 2014). The term "church leader" refers to individuals who held paid and unpaid leadership positions within their churches (Bauer, 2013). Preachers who become pastors of churches, accept positions of leadership that is one of the most important—if not the most important—in our world. Most congregations are largely voluntary ones and their success must depend on actual rather than on nominal leadership. These leaders should affect the behavior of the group more than they affect him (Hudson, 1946). Barnett and Weidenfeller (2016) posited that shared leadership is a dynamic, interactive influence process among individuals for which the objective is to lead one another to the achievement of the

group or organizational goals or both (Pearce & Conger, 2003a). Reed (2014) noted that a growing body of research indicates that leadership is not a cold or a rational process; rather, effective leadership requires attentiveness to the varied dynamics of emotion in human relations. Leadership behavior plays a critical role in successful organizations (Tanwar, 2018).

<div align="center">Dimensions</div>

Skill Set

This capacity, as a new role of responsibility, requires time, training, and education to grow in this vocation. Therefore, today's clergies are required to be cognitively sharp, emotionally able, socially engaged, and fully equipped to lead people (Puls et al., 2014). In a study, six leadership behaviors were identified: charismatic/value-based, team-oriented, participative, humane, autonomous and self-protective (McNeely et al., 2017). Lemke (2017) pointed others to the Father. As a leader, he modeled the compassionate pursuit of his mission and capitalized upon the learning potential within his disciples. It was through these disciples that He extended his kingdom ministry to all nations. The role of the coach is accomplished through face-to-face meetings in public or by the use of Modern communication methods (Nocandy, 2017). Three authors defined pastoral leadership in their scholastic work as Christian leaders answering the divine call to the vocation of serving God and others within the context of full-time congregational ministry (McNeely et al., 2017). The focus of one research was to investigate the effects that training in professional management competencies had on enhancing CEOs abilities (as represented by SDA pastors) to perform their pastoral, executive, and managerial duties successfully in

order to sustain the local congregations within the Southern Union Conference of Seventh-day Adventist Church (SUCSDA) (McClymont, 2016). Tanwar (2018) posited that effective leaders take time to transfer his knowledge, consider individuals' needs, coach or mentor and develop his strengths.

Efficiency and Effectiveness

Attebery (2017) notes four findings which indicate pastoral leadership lack of commitment that can cause new converts to hesitate to join their churches: (a) new converts credit their leaders for effective assimilation of new converts, (b) new converts consider the availability of leaders to meet with them either in person or by electronic means as helpful to assimilation, (c) new converts consider leaders' expressions of sincerity and concern helpful to assimilation and (d) new convert tends to enter service when churches provide them with ample opportunities to serve.

Reed (2014) noted that a growing body of research indicates that leadership is not a cold or a rational process, rather, effective leadership requires attentiveness to the varied dynamics of emotion in human relations. Hudson (1946) cited that a pastor is the most important position of leadership in the world and his success depends on his ability to influence the people around him. A few other researchers stated that such leaders are people of moral reasoning with an internal, conscious, ethical perspective that is influenced by their worldview which motivates and stimulates the person's behavior and integrity (Puls et al., 2014). Pastoral leadership may also be demarcated as shepherds who lead, feed, heal, protect and disciplined their flocks (Carson, 2015).

Application of Skills

Learning Pastoral Imagination (LPI) suggests the focus should be on learning than teaching, and on students than faculty. This is necessary for pastors who need such a capacity for the complex work of leading today's churches and other religious bodies (Scharen & Campbell-Reed, 2016). Leadership programs should be designed to provide continuous training in technological innovations and social-learning tools like video-conferencing, interactive distance learning, Facebook and Twitter (Ozcelik, 2015). According to this survey, six percent stated that the "pastor was dictatorial" as the reason for stop attending church and three percent stated that "the worship was not spiritual (Center for Creative Ministry, 2013). Hudson (1946) believes that education and psychology of leadership are essential to the success of pastoral leaders since the organization is largely volunteers. Shared leadership is a dynamic and interactive influence process among individuals for which the objective is to lead one another to the achievement of group or organizational goals or both (Pearce and Conger, 2003a). One author posited that homiletics is a function of pastoral leadership: The ability to lead through language and narratives is especially important in times of turmoil and change. In order to lead in disruptive and chaotic times, the leader must be capable of articulating a compelling vision that provides the organization with current meaning and future hope (Akerlund, 2014). The role of the coach is accomplished through face-to-face meetings in public or by the use of modern communication methods (Nocandy, 2017). Pastors provide exemplary leadership with continued assimilation strategies and emphasize biblical preaching and teaching applica-

tions (Attebery, 2017). Optimistic leaders spread positive energy to team members to keep them motivated to achieve goals (Tanwar, 2018).

Church Programs

Importance

Church programs are important and support retention as found in responses of former or inactive Seventh-day Adventists (Center for Creative Ministry, 2013). One denomination defined programs as designing modules to address different needs or challenges of the community which are offered in a positive and supportive group format (Seale et al., 2013). Attebery (2017) mention that the importance of programs is when Churches need to be intentional about the processes for assimilating new converts. Church programs can be considered internal, external or both. Some churches reach out to their communities through various initiatives such as alcohol and other drug programs which can have dual effects by introducing or sharing their faith or renewal of religious commitment to eliminate dependency (Sung and Chu, 2013). Lemke (2017) endorses the philosophy of disciple-centered leadership which can have important implications for a variety of structured ministry programs within the church. This philosophy leans toward an organic model of equipping and has relevance to highly organized models of educational ministry and outreach. Seale et al. (2013) posited that the result of their study affirms the importance of faith concepts to participants in church-based programs and suggested that integrating faith themes also influence behavior changes.

Dimensions

Involvement

Megachurches came out of the Pentecostal tradition, they offer multitude of programs tailored to people's needs, and they frequently aim to achieve broader cultural importance (Eagle, 2015). Center for Creative Ministry (2013) tabulated the following data on responder's reaction to their first contact with the Seventh-day Adventist Church: (a) 23% through public evangelism, (b) 2% humanitarian and health ministries, (c) 2% through Adventist institutions, (d) 1% internet and (e) 4% other things.

New converts show a tendency to service when churches provide them with opportunities to serve (Attebery, 2017). Church programs are defined as faith-based organizations that often serve as a cornerstone in African American communities, providing references to services in addition to the opportunity for witnessing and worship (Saunders et al., 2015a). Church programs are important and support retention as found in responses of former or inactive Seventh-day Adventists (Center for Creative Ministry, 2013).

Recognition

As congregational social workers, they developed, organized and provided crisis intervention, counseling, and preventive services to young children, pregnant women, older adults and families grieving the death of a member, individuals and families in all the stages between birth and death. They led support and educational groups, they train volunteers and organize and led community development programs in their congregations' neighborhoods (Yancey & Garland, 2014).

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This mentoring program requires the coach to be responsible for guiding his coaches in acquiring technical skills for managing, organizing, and performing administrative duties within the department or service for which the coached will be in charge. As a trainer or technical adviser, this teacher transmits knowledge and skills.

The coaches will learn the workings of the department/ministry from an adult in charge in the same area. The role of the coach will be fulfilled through face-to-face meetings in public or by the use of modern communication methods (Nocandy, 2017). Youth and children's ministries will seek to recognize the unique assets that they possess and the work of the Spirit in and through them to affect their social groups for the glory of God (Lemke, 2017). Programs as designing modules to address different needs or challenges of the community, which are offered in a positive and supportive group format (Seale et al., 2013). Church programs can be classified as internal and/or external. However, some churches reach out to their community through various programs which can have dual effects as they challenge clients sharing the same faith backgrounds to renew their religious commitment and clients from different religious upbringing to embrace the new religion to transform their lives and, thus, to eliminate their dependence on alcohol and other drugs (Sung and Chu, 2013). In addition to general community outreach efforts, participants also suggested that churches develop ministries specifically for people with health issues or concerns (Bauer, 2013).

Quality of Programs

With reference to mental services, researchers note that educating ministers and having them disseminate that knowledge to community members could help

reduce some of the stigma associated with depression. A crucial part of this process would involve building trust between ministers and local mental health providers (Hankerson et al., 2013). The quality of church programs remains a retention factor as cited that just over one-third (34 %) of respondents noted this reason for joining a new church or leaving their old. Thirty-one (31%) of responders were positively attracted to programs at their current church (Haskell et al., 2016).

Church programs contributed to the culture and prosperity as the church to create multiple missionary communities. Missional health also increased as a result of the intervention, which led to improvements in spiritual development, mission and vision casting, organizational methods, outreach methods, leadership development, and discipleship (Poynter, 2017). Lemke (2017) said that the philosophy of disciple-centered leadership also has important implications for a variety of structured ministry programs within the church. While this philosophy has a bent toward a more organic model of equipping, it is also relevant to highly organized models of educational ministry and outreach. For example, teaching ministries such as preaching and adult small group initiatives are likely to look less transactional and to bear witness to the Spirit's work. Youth and children's ministries will seek to recognize the unique assets that they possess and the work of the Spirit in and through them to affect their social groups for the glory of God. Church programs are defined as faith-based organizations that often serve as a cornerstone in African American communities, providing references to services in addition to the opportunity for witnessing and worship (Saunders et al., 2015).

Interpersonal Relationship

Importance

A 2013 survey revealed that the largest numbers of active and former members were raised as an Adventist. However, almost as many admitted that they first met the Seventh-day Adventist Church through a friend, relative, spouse or other acquaintance. Together these two groups account for the majority of these cases, demonstrating how important relationships are to church growth and retention (Center for Creative Ministry, 2013). Another important contributing factor of interest to researchers over the years is interpersonal relationships. They did not limit their definition to parents, wives, husbands, children, junior and senior pastors, siblings, other relatives, friends, and church members. The idea that relationships matter and understanding the impact of relationships may provide ministers with helpful information to consider retention of emerging adults (Brown, 2016). Another study defines high-quality relationships as courteous and kind but focuses on learning material and building academic skills. Observers also noted that students provide each other constructive criticism and are receptive to feedback as the classroom is welcoming but focused on academics, and filled with laughter, challenging tasks, hard work, and mutual satisfaction and respect (Furrer, Skinner, & Pitzer, 2014). The relationships fostered by religious communities are assets of "social capital" (Pew Research Center, 2019). An important skill of effective leadership is interpersonal skills and usually possess a high degree of self-awareness, motivation, empathy and social skills. The role of executives is evident that they need to study interpersonal skills to develop strong interpersonal relationships (Justice, 2018). Researchers concluded that sibling rela-

tionship displays many positive characteristics not limited to companionship, reassurance and comfort. In general, children are proud, protective of one another and learn from each other (Meakings et al., 2017).

<div align="center">Dimensions</div>

Membership

Relationships within and outside the family often mirror relationships family members have with a higher power. The awareness of one's relationship with God inspires people to share information that can provide depth to family members' meaning of life (Farrell et al., 2014). Puls et al. (2014) mention that it was noted that psychologists and sociologists argued that the basis of religion may be found in the interpersonal relationships that are formed by people who share a common faith and added that churches evolved into more than just places of worship but also a conduit for the delivery of social services (Krause, 2016a). It was noted that psychologists and sociologists argued that the basis of religion may be found in the interpersonal relationships that are formed by people who share a common faith and added that churches evolved into more than just places of worship but also a conduit for the delivery of social services (Krause, 2016a). Interpersonal relationships can be significant factors in retaining members as cited in the Survey of Former and Inactive Adventist church members and mentioned that various kinds of relationship issues also contribute to the loss of church members. Nearly one in five said they did not fit in and one in six felt there was too much focus on minor issues in the church. Almost as many reported conflicts in the congregation. One in ten said that racial, ethnic or tribal differences led their decision to leave the church. More than ten experienced pressure

from family or friends (Center for Creative Ministry, 2013). Researchers penned that interpersonal dimension stresses how psychological capital (confidence, hope, optimism, and resiliency) and emotional intelligence are outwardly exhibited as well as exchanging trust and transparency with followers. This self-awareness and an internalized moral perspective tend to be more intrapersonal, while balanced processing and relational transparency tend to engage people interpersonally. However, there is mutual interplay in the way all these elements interact (Puls et al., 2014).

Family

Researchers concluded that sibling relationship displays many positive characteristics not limited to companionship, reassurance, and comfort. In general, children are proud, protective of one another and learn from each other (Meakings et al., 2017). Another contributing factor that researchers have targeted over the years is interpersonal relationships and their effects on retention. These kinds of interactions may involve but are not limited to parents, wives, husbands, children, junior and senior pastors, siblings, other relatives, friends, and church members. The idea that relationships matter has been explored through understanding the impact of relationships may provide ministries with helpful information to consider in the quest to retain emerging adults (Brown, 2016). Farrell et al. (2016) said the family members or friends are significant in helping influencing decisions. The relationships fostered by religious communities are assets of "social capital" (Pew Research Center, 2019). In other words, the dynamism of relationships among the church's member and their social networks of friends within the community directly affects the connectivity that new believers experience when they enter the church upon accepting its teachings

(Phillip, 2018). Interpersonal relationships can be significant factors in retaining members as cited in the Survey of Former and Inactive Adventist church Members and mentioned that various kinds of relationship issues also contribute to the loss of church members. Nearly one in five said they did not fit in and one in six felt there was too much focus on minor issues in the church. Almost as many reported conflicts in the congregation. One in ten said that racial, ethnic or tribal differences led their decision to leave the church. More than ten experienced pressure from family or friends (Center for Creative Ministry, 2013).

Internal Relationship

One recent Canadian study of Mainline Churches cited that eighty-seven (87%) of church members for switched churches because of the positive qualities of the church members. Approximately, twenty percent (20%) of respondents stated that they were initially invited or encouraged by a relative or friend (Haskell et al., 2016). Listed among the most important reasons why Seventh-day Adventists decided to terminate their church attendance because few members in my age group (eight percent of those who responded to the survey (Center for Creative Ministry, 2013). Pastors provide exemplary leadership with continued assimilation strategies and emphasize biblical preaching and teaching applications (Attebery, 2017). This self-awareness and an internalized moral perspective tend to be more intrapersonal, while balanced processing and relational transparency tend to engage people interpersonally. However, there is mutual interplay in the way all these elements interact (Puls et al., 2014). The church is more than a worship space. It is a place where people can

learn the gospel that teaches love, hope, forgiveness and develops faithful relationships (Packard & Ashleigh, 2016).

Satisfaction with Leadership

Phillip (2018) posited that Christians are not immune to ethical threats and young people who leave the church do so due to lack of authentic interpersonal relationships that are nurtured and cultured within a community atmosphere of love and belonging. Older adults reported the same problem. Three researchers concluded that Congregations and seminaries depend on secure, stable and visionary pastoral leaders who possess theological and theoretical knowledge as well as having personal skills, aptitude, and the desire to meaningful and lovingly interact with people (Puls et al., 2014). Reed (2014) noted that a growing body of research indicates that leadership is not a cold or a rational process; rather, effective leadership requires attentiveness to the varied dynamics of emotion in human relations. Attebery (2017) notes four findings which indicate pastoral leadership lack of commitment that causes new converts to hesitate to join their churches: (a) new converts credit their leaders for effective assimilation of new converts, (b) new converts consider the availability of leaders to meet with them either in person or by electronic means as helpful to assimilation, (c) new converts consider leaders' expressions of sincerity and concern helpful to assimilation and (d) new convert tends to enter service when churches provide them with ample opportunities to serve.

Public Relations

Interpersonal relationship impacts the entire congregation; leadership, friends, relatives, and other church members regardless of age and provides useful information for planning and church leadership (Brown, 2016). To effectively fulfill the great commission, the church needs to return to its roots and create missionary communities through which friendships are made, lives are changed, the gospel is spread, and the church grows (Guder, 2015). Poynter (2017) and Webb (2014) mention that the church atmosphere must be welcoming, involved, connected and engaged but more importantly building relationships with inactive, uninvolved, alienated members, as well as visitors, are key to attracting and sustaining members. Webb (2014) believes that it is important to build relationships by befriending inactive, uninvolved, and alienated members, as well as visitors. Family members or friends are significant in helping influencing decisions. as visitors. Family members or friends are significant in helping influencing decisions. The relationships fostered by religious communities are assets of "social capital" (Pew Research Center, 2019). Mark 12:28-31 reveals the foundation of human relationships with God and with each other. Therefore, "Spiritual people may enact this relationship in their interpersonal communication" and families provide the basis to guide one's perceptions and comprehension of relationships and communication. Farrell et al. (2016) noted that psychologists and sociologists argued that the basis of religion may be found in the interpersonal relationships that are formed by people who share a common faith and added that churches evolved into more than just places of worship but also a conduit for the delivery of social services (Krause, 2016a).

Membership Support

Importance

Krause (2016a) defines spiritual support as the assistance given by fellow church members with the intent of bolstering the religious beliefs and behaviors of the supported recipient. He also shares Maslow's concept of the inherent need of humans to interact with others and to belong to a social group. In addition, to the general community outreach efforts, participants also suggested that churches develop ministries specifically for people with health issues or concerns. Health ministries would provide a direct way for churches to enact support throughout their communities because health issues affect everyone (Bauer, 2013). Concludes that churchgoers may have more social support during bad and good times and congregational-based relationships may also assist parishioners deal with stress and the reinforcement of positive healthy behaviors. Some researchers argue that virtues promoted by religion, such as compassion, forgiveness and caring for each other can promote supernatural beliefs that assist believers deal with stress. In addition, some religions encourage specific behaviors that can have health benefits, such as vegetarianism, regular exercise, and meditation. They also discouraging risky behaviors by promoting healthy ones (Pew Research Center, 2019).

Dimensions

Confidence

Also noted, African American churches that typically value helping others by promoting a community spirit which can offer a very effective milieu to conduct health promotion activities. Participants developed a strong sense of accountability and

bonding to the group which is an encouragement to continue their healthy diet and exercise patterns (Seale et al., 2013). According to Attebery (2017), churches should be intentional in creating programs to assist new converts dealing with addictions. The aim should be to replace destructive behaviors with positive ones such as the practice of spiritual disciplines. The largest number who gave a specific reason for leaving the church cited a lack of compassion for the hurting. This finding is consistent with previous researches done in the United States. These young adults expressed feeling of belonging, influential, support and tradition as their reason for continued church attendance. However, some admitted that their parental experiences were not always positive and emphasized feeling of guilt, parental high expectation and overbearingness when it comes to their continued church involvement. This forms the catalyst for contagious relationship building whereby other people want to become a part of the missional church, as they desire the deep relationships they observe being formed through natural day-to-day experiences (Bevans and Schroeder, 2011).

Welfare

Race sometimes influence the delivery of services and treatment as African-Americans in clinical samples expressed a preference for psychotherapy over taking medications to treat depression. This group is three more times likely than white adults to cite spirituality as an extremely important part of depression care (Hankerson et al., 2013). Some six percent (6%) responded that the church did not do much to help the poor as a reason for them to terminate their attendance (Center for Creative Ministry, 2013). The health-enhancing influences of social activity may be partly

explained by better mobility among persons who are socially active. Moreover, social activity may maintain mobility and thus decreases mortality risk, as many social activities also include physical activity. Better cognitive functioning and having less depressive symptoms should be considered as prerequisites for participating in social activities (Katja, Timo, Taina, & Tiina-Mari, 2014). However, some church leaders are not prepared to deal with some of the problems like mental illness facing their congregations (Hankerson et al., 2013). There are many church programs implemented to meet the needs of the Pastor and the congregants. These programs can range from spousal support to addiction recovery programs and address different needs which are important to the quality lifestyle of members. However, some church leaders are not prepared to deal with some of the problems like mental illness facing their congregations (Hankerson et al., 2013). Health ministries would provide a direct way for churches to enact support throughout their communities because health issues affect everyone (Bauer, 2013). Pew Research Center (2019) concludes that churchgoers may have more social support during bad and good times and congregational-based relationships may also assist parishioners deal with stress and the reinforcement of positive healthy behaviors. In addition, some researchers argue that virtues promoted by religion, such as compassion, forgiveness and caring for each other can promote supernatural beliefs that assist believers deal with stress. While, some religions encourage specific behaviors that can have health benefits, such as vegetarianism, regular exercise, and meditation. They also discouraging risky behaviors by promoting healthy ones.

Compassion

In addition, to the general community outreach efforts, participants also suggested that churches develop ministries specifically for people with health issues or concerns. Health ministries would provide a direct way for churches to enact support throughout their communities because health issues affect everyone (Bauer, 2013). The health-enhancing influences of social activity may be partly explained by better mobility among persons who are socially active. Moreover, social activity may maintain mobility and thus decreases mortality risk, as many social activities also include physical activity. Better cognitive functioning and having less depressive symptoms should be considered as prerequisites for participating in social activities (Katja et al., 2014).

Findings suggest that spiritual support from fellow church members offset the effects of functional disability on change in feelings of personal control over time. In contrast, neither emotional support from fellow church members nor emotional support from secular social network members exerted a similar effect (Krause & David Hayward, 2014). According to Attebery (2017), churches should be intentional in creating programs to assist new converts in dealing with addictions. The aim should be to replace destructive behaviors with positive ones such as the practice of spiritual disciplines. The largest number who gave a specific reason for leaving the church cited a lack of compassion for the hurting. This finding is consistent with previous researches done in the United States. The key dynamic is stressful events in the life of a member combined with the congregation's failure to respond with the support needed by the member. This points to a need to help Adventists know how to best

respond to members at risk of leaving the church and a more general need to encourage compassion as a stronger element in the Adventist ethos (Center for Creative Ministry, 2013).

On the other hand, a few researchers noted the importance of professional development programs for pastoral support and their families as they serve in communities and face challenges SUCSDA (McClymont, 2016).

Facility Amenities

Importance

From the Old Testament times, worshipers have always established places of worship and place great emphasis on the design and structure. One author by definition concluded that facilities are more important than buildings as individuals are drawn to or expelled by facilities and added that physical condition of buildings, parking lots, restrooms and children's classrooms are of paramount importance in reaching the unchurched (Gibby, 2011). He also continued to reason that the appearance, smell of the building, clean, neat restrooms, furniture, and furnishings, as well as the security system, are of paramount importance to attracting members. Allen (2015) defines amenities as the everyday things people need to enjoy the quality of life.

Let the talent of singing be employed in the work. The use of musical instruments is not at all objectionable. These were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest (White, 1946). The historical record of the Bible highlights the importance of music throughout the pages of the Old Testament and the New Testament which is self-evident that God's people consist-

ently worship Him in singing accompanied with musically instruments (Psalms 27:6, 150:3-4, Acts 16:25, Revelation 5: 9-10; 5:12-13). Brenneman and Miller (2016) suggested that buildings are of considerable importance to religious communities that the following can be frequently observed in the religious building process: (a) a great deal of excitement and enthusiasm, and (b) conflict over the exact size, shape, décor of the proposed building or renovation.

It is important to understand how the design of the environment affects its users. Physical comfort both spatial and sensory comfort affects numerous interior design features such as temperature, furniture, lighting, color, artwork relative humidity and finishes (Bosch & Lorusso, 2019a).

Dimensions

Accommodations

According to the Mainline Protestant survey, twenty-six percent (26%) of the responders polled that music played an important role in their decision for attending or leaving their previous congregation (Haskell et al., 2016). A study of one service industry shows that amenities like free Wi-Fi, free car parking, cleanliness, green practice, free transportation and multilingual staff were factors of retention (Kim et al., 2017). Churches are also embracing remote lighting control via mobile devices, whereby operators are no longer tethered to the lighting booth and it is not unusual for young church techs to use their iPhones to control lights and sound. This he remarked is less time consuming and require less manpower (Heinze, 2017). Local and Federal laws can impact amenities specifically, Title III of the American Disabilities Act (ADA) was enacted to mandate physical environments that are architecturally ac-

cessible. Title III forbids "discrimination on the basis of disability by private entities in places of public accommodation, [and it] requires that all new places of public accommodation and commercial facilities be designed and constructed so as to be readily accessible to and usable by persons with disabilities *..."* (National Council on Disability (US), 2000; McClain et al., 1998). Their life stages impacted their attitudes and feelings, but in each case, feelings and attitudes were acknowledged as an important part of the architectural accessibility issue. Many churches are struggling with old systems or poor acoustics and obsolete systems, while their primary role is to communicate with people (Liles, 2017).

Conditions

Gibby (2011) also reasoned that the appearance, smell of the building, clean, neat restrooms, furniture, and furnishings, as well as the security system, are of paramount importance to attracting members. He also recommended that the children's room should have up-to-date toys and furnishings, the physical condition of the restrooms, parking lots and security systems to protect the children. The developments in technology and culture over the last decades have resulted in a secondary orality with a corresponding reemergence of the story and a trend that has implications for preaching (Akerlund, 2014). Their life stages impacted their attitudes and feelings, but in each case, feelings and attitudes were acknowledged as an important part of the architectural accessibility issue. Many churches are struggling with old systems or poor acoustics and obsolete systems, while their primary role is to communicate with people (Liles, 2017). A study of one service industry shows that amenities like free Wi-Fi, free car parking, cleanliness, green practice, free transportation and multilin-

gual staff were factors of retention (Kim et al., 2017). Bosch and Lorusso (2019b) emphasize that it is important to understand how the design of the environment affects its users. Physical comfort both spatial and sensory comfort affects numerous interior designs feature such as temperature, furniture, lighting, color, artwork relative humidity, and finishes.

Physical Environment

Gibby (2011) also noted that the physical condition of the restrooms, parking lots and security system to protect the children as important elements in attracting interests. Brenneman and Miller (2016) also wrote that the structures do not just sit benignly; their materiality affects groups using the buildings and those in the neighborhood.

Local and Federal laws can impact amenities specifically, Title III of the American Disabilities Act (ADA) was enacted to mandate physical environments that are architecturally accessible. Title III forbids "discrimination on the basis of disability by private entities in places of public accommodation, [and it] requires that all new places of public accommodation and commercial facilities be designed and constructed so as to be readily accessible to and usable by persons with disabilities *...*" (National Council on Disability (US) (2000); McClain et al., 1998).

The following amenities were important to attendees: parking, curbs, ramps, handrails, doors, lifts, aisles, bathroom criteria, drinking fountains, public phones, theater seating, restaurant seating, and ticket booths (McClain et al., 1998). Their life stages impacted their attitudes and feelings, but in each case, feelings and attitudes were acknowledged as an important part of the architectural accessibility issue. Many

churches are struggling with old systems or poor acoustics and obsolete systems, while their primary role is to communicate with people (Liles, 2017). The following items were identified among other factors that contribute to the attraction of attendees: Physical environment and church atmosphere (Webb, 2014).

Retention

Importance

Retention refers to members who attended church often during their youth and continue their attendance at least twice per month as adults (Brown, 2016). Membership retention is a problem that plagued most established religious organizations worldwide. This leaking human capital resource trend is a major concern for religious leaders and numerous researches who have conducted studies from different point of views with concentration on what are the perceived factors or predictors that influence this plaguing problem with the intent to understand better and make adjustments to stem the migration (Phillip, 2018). Another perspective and point of value for membership retention was noted as churches, like businesses, also depend on stable clients or members to remain viable. However, unlike businesses, most churches pay attention to research on new congregants retention (Haskell et al., 2016). Phillip (2018) argued the importance of church growth through disciple-making. Membership engagements with Christ as the Head of the church is the mission and further stated that people are unlikely to stay in a church where the "social capital" is low. A study of one service industry shows that amenities like free Wi-Fi, free car parking, cleanliness, green practice, free transportation and multilingual staff were factors of retention (Kim et al., 2017). Considers the process of retention as physically keeping

members in the organization as it is one of the key fundamentals that are necessary for organizational success (Packard & Ashleigh, 2016). The church needs to make a change very soon or its irrelevance for this generation will continue hindering the fulfillment of God's mission and lead to the demise of the church (Hesselgrave et al., 2010). To avoid imminent extinction, the church needs to change its model with a sense of urgency because complacency is a breeding ground for disease and death (Cole, 2010; Kotter, 2008; Poynter, 2017). Duncan (2015) said that a theology of church membership retention reflects the nature of God's saving eternal love. Jesus's followers may go astray, and this reality requires a recovery plan that is proactive not reactive. He further argues that Jesus teaching His disciples turns out to be one of the most effective strategies for church retention which is to educate them for the purpose of educating other members (Luke 22:31-32).

Dimensions

Satisfaction

Mainline Protestant church members posited that the Bible-based sermons were a major factor that influences their longevity in the church. They find the sermons real and relevant to their lives (Haskell et al., 2016). A study of one service industry shows that amenities like free Wi-Fi, free car parking, cleanliness, green practice, free transportation and multilingual staff were factors of retention (Kim et al., 2017). Church growth studies show over 80% of churches in North America are plateaued or in decline as they face a difficult challenge to connect with the modern generation (Burrill, 2004; Wilson, 2014). Phillip (2018) argued the importance of church growth through disciple-making of membership engagements with Christ as the Head

of the church and further stated that people are unlikely to stay in a church where the social capital is low. Ferguson (2018) posited that millennial church retention problem is serious than many may think. The historical trend is people who leave the church in their young adult years usually return. Unlike generations before millennials are not returning. Predominantly, young people are labeling themselves as spiritual but not religious as they distance themselves from church. Answers to the following four questions will provide insight on how to provide a satisfying and nurturing environment:

1. Is the church prepared and willing to address these changes? Young adults in the United States are forced to question their understanding of the world around them especially from teaching in school and pop culture.

2. Is the vision of the church compelling? Young people having difficulty with the vision of the church and questioned if it is an acceptable one.

3. Are mentors available for millennials? It may be difficult to argue that congregations do not provide support to its members, but millennials expect more than the congregational duties.

4. Is the church addressing controversial issues? Our society is a political, socially and spiritually divided nation and millennials need resources, which they can obtain, answers their questions.

Involvement

Phillip (2018) described a mentorship program that provides coaching and technical advice in different departments of church to not only transmit knowledge but enhance retention by employing modern communication methods. One study points

out that another contributing source of retention arrives from children of believing parents which may not be considered until baptism (Hayward, 2005).

Ferguson (2018) posited that the millennial church retention problem is serious than many may think. The historical trend is people who leave the church in their young adult years usually return. Unlike generations before millennials are not returning. Predominantly, young people are labeling themselves as spiritual but not religious as they distance themselves from church. Emerging adults need to be involved as they grow spiritually, and the four reasons emerged from research may be clues to long-term engagement and embedment:

1. Is the church prepared and willing to address these changes? Young adults in the United States are forced to question their understanding of the world around them especially from teaching in school and pop culture.

2. Is the vision of the church compelling? Young people having difficulty with the vision of the church and questioned if it is an acceptable one.

3. Are mentors available for millennials? It may be difficult to argue that congregations do not provide support to its members, but millennials expect more than the congregational duties.

4. Is the church addressing controversial issues? Our society is a political, socially and spiritually divided nation and millennials need resources, which they can obtain, answers their questions.

Hospitality

In a comparison 2006 study, the Seventh-day Adventist Church reported a general worldwide retention rate of 76% in the first year of membership. In the United

States, 73% of Americans raised as Adventists remained in the church as adults in 2001; by 2008 this percentage had decreased to 60 percent (Gooren, 2013). However, it was cited that attendance decline is higher in the United States than Canada (Brenner, 2016). Center for Creative Ministry (2013) listed the following most important reasons why members decided to terminate their church attendance: (a) 8% few members of my age group, (b) 7% legalistic attitudes, (c) 6% pastor was dictatorial, (d) 6% church did not do much to help the poor, (e) 5% I did not believe some doctrines, (f) 5% unrealistic demands on members, (g) 4% low standards, (h) 3% the worship was not very spiritual, (i) 3% too much asking for money, (j) 2% church voted to drop me from membership and (k) 1% of apostate ideas were promoted.

It was noted that to effectively fulfill the great commission, the church needs to return to its roots and create missionary communities through which friendships are made, lives are changed, the gospel is spread, and the church grows (Guder, 2015). Poynter (2017) noted that responses from community outreach efforts suggested that churches develop programs specifically for people with health issues or concerns. Specific ministries like health ministries impact retention and would provide a direct way for churches to enact support throughout their communities because health issues affect everyone (Bauer, 2013). Webb (2014) concluded from his research that well-designed church web sites are effective as a retention tool as it tends to provide needed information.

Another researcher viewed churches from another perspective and points to the value of membership retention by noting that churches, like businesses, also depend on a stable roster of clients or, more precisely, congregants, to remain viable.

However, unlike businesses, most churches tend to give little attention as to why new congregants begin attending their services or why previous attendees go elsewhere (Haskell et al., 2016).

Relation Between Variables

Pastoral Leadership and Retention

New converts long-term church retention is very likely when shown kindness and acceptance. Church leaders and new converts valued pastoral relationships for assimilation and long-term retention. According to the findings, leaders should provide exemplary leadership through assimilation, emphasizing biblical preaching and teaching accompanied by application (Attebery, 2017). According Brown (2016), It is probably only the pastoral staff can play a significant role in the retention of young adults. Disciple-centered leadership focuses on retention by effectively leading and capitalizing on the members' human skills and other assets (Lemke, 2017). Another author views pastoral leadership and retention as function of leading, feeding, protecting healing and discipling (Carson, 2015). Barnett and Weidenfeller (2016) posited that shared leadership style or approach can influence organizational objectives which include retention.

Church Programs and Retention

One church defined programs as designing modules to address different needs or challenges of the community which are offered in a positive and supportive group format (Seale et al., 2013).

The importance of programs that caters to small groups and classes in churches need intentional processes for assimilating new converts (Attebery, 2017). Church programs can be considered internal, external or both. However, some churches reach out to their community through various programs that can have dual effects; one to retain its membership and to grow membership (Sung & Chu, 2013). Church programs are important and support retention as found in responses of former or inactive Seventh-day Adventists (Center for Creative Ministry, 2013). The philosophy of disciple-centered leadership also has important implications for a variety of structured ministerial programs within the church. This philosophy endorses an organic model of equipping members through education and evangelism (Lemke, 2017). A significant difference of megachurches is that members came out of the Pentecostal tradition, these churches offer multitude of programs tailored to people's needs, and they frequently aim to achieve broader cultural importance (Eagle, 2015). One study concluded that church programs contributed to growth and retention as the church to create multiple missional communities of intervention (Poynter, 2017).

<center>Interpersonal Relationships and Retention</center>

Terminating church membership can be a difficult decision as it takes into consideration the risk of also losing important relationships that have their foundation in church activities (Hinderaker & Garner, 2015). The dynamism of relationships among the church's members and their social networks directly affect the connectivity of believers. Emerging adults who left the church do so due to a lack of authentic interpersonal relationships that are nurtured and cultured within a community atmosphere of love and belonging (Attebery, 2017). For Farrell et al. (2016) parenthood is bound up

<center>67</center>

in relationship and I am who I am because of the people in my life. God is at the center of this reality. Identity and parenthood form in relationship. Reed (2014) suggests that peers who share similar beliefs and faith practices may contribute to retention and the importance of relationships as a key determinant of retention. Brown (2016) said that the relationships fostered by religious communities are assets of "social capital" (Pew Research Center, 2019). Webb (2014) believes that it is important to build relationships by befriending inactive, uninvolved, and alienated members, as well as visitors. The dynamism of relationships among the church's members and their social networks within the community directly affect the retention of new believers (Phillip, 2018).

<center>Support and Retention</center>

One research referenced the account of Peter who joined the church because the church program supported him during a challenging time, which deteriorated his family life, and feared leaving his faith (Hinderaker & Garner, 2015).

Krause (2016b) defines spiritual support as assistance given by fellow church members with the explicit purpose of fostering the religious beliefs and behaviors. However, the individuals in need receiving spiritual support from others must meet support providers.

Like other professions, there should be career path and professional development to aid pastors in their pursuits of ministry so that they can be well prepared and be able to live balance lives of service. The focus research focused on the effects that training in professional management competencies had on enhancing CEOs abilities (as represented by SDA pastors) as pastors and church executives. These pastors

must be able to execute the managerial duties successfully in order to sustain the local congregations within the SUCSDA (McClymont, 2016). Some Adventists researchers tabulated that the largest number of former members who gave a specific reason for leaving the church cited lack of compassion for the hurting. In the United States this is also consistent as programs are needed to support members in needs (Center for Creative Ministry, 2013). Programs may be divided into two categories: Intergenerational and multigenerational. These distinctions of intergenerational is a group consisting of the elders and the children/youth while the multigenerational consists of a combination of age groups such as children, youths, young adults, middle-aged adults, young seniors and/or elders. He also wrote about these generational groups interacting, supporting and learning from each other, which directly promote retention (Beynon, 2017).

<center>Facility Amenities and Retention</center>

Music is another reason to attend another church (Hinderaker & Garner, 2015). It was posited that Pentecostal congregations used the tighter proximity of worshipers worshiping spaces in order to enhance their success at creating positive feedback loops of emotional energy that: (a) can be carried into future encounters, (b) builds a collective sense of solidarity and (c) keeps parishioners coming back.

Desertion is discouraged in both the short and long term. The service is emotionally rewarding, not boring and shared solidarity with the desire to return frequently to an emotionally engaging experience (Brenneman & Miller, 2016). A study of one service industry shows that amenities like free Wi-Fi, free car parking, cleanliness,

green practice, free transportation, and multilingual staff were factors of retention (Kim et al., 2017)

White (1903) wrote, that the history of the biblical songs is full of suggestions as to their usages and benefits of music and songs. Music is often perverted for evil uses and alluring senses to temptations. However, rightly employed, it is a precious gift from God and its rightful usages uplift the thoughts to high and noble themes.

Research about the Variables

Brown (2016) the primary objective of the study was to examine the experiences of young adults and provide shreds of evidence relating to the importance of the determinant (s) affecting church retention in the Southern corner of the United States. The variables are parental impact, peer impact, and pastoral impact. Additionally, sibling relationships and intergenerational relationships were also included because they appeared often during the literature review.

The data regarding these factors were collected qualitatively with a two-pronged approach through interviews of church members from various denominations ages 18-29, via Skype, phone, internet, and face-to-face. The members surveyed attended church at least twice per month of 9 focus groups. Eight key open-ended questions were administered with various follow-up questions.

The research was conducted to ascertain the relationship of each variable to church retention and to inform churches of some important factors/predictors that may affect congregational retention. In general, the impact of relationships and their influence continued into emerging adult years.

Stone, Cross, Purvis and Young (2003) identify the resources of social support that are helpful for church members during times of crisis. Therefore, understanding the role that religion plays in people's lives is essential to developing a comprehensive model of social support during times of crisis. Thirty members from a protestant church were selected but the study collected questionnaire data from 23 members (eight men and fifteen women) who had experienced a personal crisis. The participants were contacted within two weeks of the onset of the crisis. Multiple regression analysis was used to evaluate the collected data. All reported Bs are significant at the $p >.05$. R^2 are Pearson correlation coefficients and significant at the $p < .05$ level. Analysis of the data revealed that religious beliefs and the support provided by the religious community were perceived as extremely helpful in times of crisis.

Brenneman and Miller (2016) present four arguments for the sociological study of religious buildings in Guatemala and the United States in order to illustrate their arguments regarding the impact of buildings on religious groups and the communities in which they are located: (a) buildings powerfully shaped (and shape by) religious congregations, (b) religious Building projects tend to generate excitement and contention, (c) buildings exert historical influence from the past, and (d) studying religious buildings brings bodies back to the sociology of religion. The study relies on empirical pieces of evidence from religious buildings in the two countries named above and concluded that the four arguments together make the case for a new or renewed emphasis on the religious buildings that are so important to religious groups and broader society.

Poynter (2017) develops a study of an intervention missional community programs and applied it to the church campus of the Hacienda Heights Seventh-day Adventists Church located in the city of Hacienda Heights, Los Angeles, California. The church was assessed through pastoral observation and by studying the report of the church assessment survey conducted on the church in 2008 by the Center for Creative Evangelism. The conclusion shows that the missional programs implemented changed the spiritual direction and life of the church in a positive course to the benefit of the church and its community. Therefore, church programs have tremendous impact on their members and the church community.

Hinderaker and Garner (2015) study the actual experiences of church members who left their churches and communicate their dissatisfaction through participants' stories. This study included twenty-two (22) former members of multiple denominations: Baptist, Independent Fundamental Baptist, Church of Christ, Community of Christ, Disciple of Christ, Pentecostal, Presbyterian, Catholic, and non-denominational Churches. The study did not specify any area or state of concentration. The personal reasons and feelings of each participant regarding their termination of church affiliation were captured through interviews.

These two researchers conducted semi-structured interviews using a set of guiding questions that allowed the interviewees to describe their experiences. This method permitted a level of flexibility and spontaneity in their responses to the questions in order to capture their thoughts and experiences. The interviews were done face-to-face, and through Skype. Audio recordings were made of all conversations.

The data was treated as a narrative and analyzed in a manner consistent with method of thematic narrative analysis. The researchers recruited the participants (10 women and 12 men) through a snowball sampling beginning with personal contacts and social media outreach, including contacts within churches, a local ex-Christian group, and through various online message board for former church members.

The data was analyzed into two distinct narrative dimensions: Cognitive narrative and experiential narrative. As a result, four thematic categories emerged: reason about staying, reason about exit, dissent and experienced consequences. These thematic categories overlap the dimensions to create a narrative of the church exit process. The researchers judged the actions and opinions of the participants as a means for cognitive sense-making of the exit process.

Three important conclusions emerged as the study examines church members' personal experiences relating their church exits:

1. The study suggests the narrative of the exit experience is not considered from "grand organizational narratives with faith communities.

2. As members exit a faith community, they experience tension to express dissent and pressure to leaves silently.

3. Findings challenge the current model of organizational exit.

CHAPTER III

METHODOLOGY

Introduction

This study strives to discover the relationship of causality between the variables of pastoral leadership, church programs, interpersonal relationships, support, facility amenities as factors/predictors of retention. The Linden Seventh-day Adventists (Northeastern Conference) in Queens, New York, USA was selected as the sample group.

This chapter focuses on outlining the description of the methodology used during the investigation of the research. It also addresses the design of the study which includes the following: (a) the type of research, (b) the study population, (c) the sample, (d) the measuring instrument, (e) the null hypothesis, (f) the data collection and (g) the data analysis.

Type of Investigation

The research employs a quantitative investigation method, as explained by Bhawna and Gobind (2015), Almalki (2016) and Muijs (2010) which is systematic and empirical investigation of observable phenomena via statistical mathematics or computation techniques. This research method involves the collection of data and analysis of quantitative data which is numerical in nature. The data collected is also used to identify patterns, test hypotheses, and theories by analyzing the numerical measurements

and statistical calculations. This type of research is also referred to as ethnomethod-ology or field research because of its ability to provide in-depth understanding of the organization or event than a surface explanation of a large sample of a population via simple analysis of structure, order and board patterns found among a group of participants.

Bhawna and Gobind (2015) cited that causal-comparative research tech-niques are explanatory as they endeavor to examine the cause-to-effect or causal relationship between both independent and dependent variables which allows the researcher to observe the interactions (directly and indirectly) between independent variables and their influence on dependent variables. This is important as the re-searcher systematically and logically connects ideas to establish the principles of cause and effect, in an attempt to determine what variables, explain the level of re-tention of the Linden Seventh-day Adventists (SDA) Church and therefore, increase the author 's knowledge of what drives retention of the members of this church and other churches in the state of New York, USA.

The instruments were administered in a single period of time between Janu-ary and March 2019. This observational study analyzes data from a representative subset of the Linden SDA Church at a specific moment of time. Therefore, it can be concluded that this investigation is transversal or cross-sectional in nature because data were collected at a particular moment in time (Carlson & Morrison, 2009; Omair, 2015).

A cross-sectional study is an observational type of research that analyzes da-ta of the variables collected at one given point in time across a sample population,

population or a pre-defined subset. This type of study is also known as cross-sectional analysis, transversal study or prevalence study (Setia, 2016; Mann, 2003; Omair, 2015).

It is important to note that the researcher records information or data about their subjects without manipulating the study environment during a specific period. This study can also be categorized as a descriptive research approach which is a research method that examines the situation as it exists in its current state. Descriptive research includes identification of attributes of a particular phenomenon based on an observational basis, or the explanation of correlation between two or more phenomena (Bhawna & Gobind, 2015). Similarly, this field research attempts to identify differences between groups of variables such as gender, age, academic level, years of membership and membership affiliation to the Linden SDA Church.

Population

Comprehensively define a population as a group of individuals, objects, or items from which samples are taken for measurement (Banjee & Chaudhury, 2010; Vetter, 2017; Majid, 2018). The population that was considered in this research consisted of approximately 1,317 adult members of the Linden Seventh-day Adventists Church. The Church Clerk reported that the total membership including children is approximately 1,550. It must be noted that this figure is unreconciled as members were added through baptism, transfers-in, transfers-out, terminations and deaths over the years and this data was not consistently updated. Therefore, an audit of the church membership registry is needed to determine the accurate numerical membership.

Sample

According to Majid (2018), a sample is a statistical representation of the population of interest and is large enough to answer the research question. There are two observable characteristics in the sampling strategy of this research: One, every participant has an equal opportunity to be selected for the sample and selection of each person is independent of another person in the sample and two, Random sampling is a means but is representative of the goal (Vetter, 2017; Banjee and Chaudhury, 2010). Random sampling techniques were employed in this study which disallowed any method of selection based solely on volunteerism or choice of groups of people. Therefore, members of the Linden SDA Church members were randomly selected to participate in the survey. The population sample was 225 members which represented 17% of the estimated total population. The actual sample was 110 which represented 49% of population sample.

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 any characteristic or attribute of interest in research that can fluctuate in value and whose variation can be measured or observed. There are basically two types of variables: independent and dependent. Independent variables are changed or manipulated to affect or determine the value of the dependent variable by the researcher (Vetter, 2017). While the dependent variable is the one the researcher is attempting to

explain or predict. The variables used in this research are as follows: (a) independent (pastoral leadership, church programs, interpersonal relationships, support, and facility amenities) and (b) control or dependent variable (retention).

Instrument Development

A measuring instrument, according to Zelt, Recker, Schmiedel and Brocke, (2018) and Taber (2018a) is any resource and strategy that the researcher uses to approach the phenomena and extract information. Researchers concluded that the fundamental consideration in the development of an instrument is defining the concept that is to be measured (Lee et al., 2016). Testing the theories of this research require measuring these constructs accurately, correctly and in a scientific manner before the strength of this relationship can be tested. Measurement is the careful, deliberate observations of the real world by selecting data that corresponds to the indicators and the variable or concepts used (Leung, 2015).

The following description outlines the process used in the conceptualization and operationalization for creating and selecting the measures for the instruments used in this study.

1. A conceptual definition of the variables; pastoral leadership, church programs, interpersonal relationships, support, facility amenities, and retention was made.

2. The variables pastoral leadership, church programs, interpersonal relationships, support, facility amenities, and retention were arranged into dimensions.

3. Upon completion of the instruments, research experts assisted with the reviews, edits, and recommendations to enhance the document.

4. Five (5) professors with doctorates in philosophy from three (3) major universities in the United States and two (2) major universities in Mexico participated in the evaluation tool establishment. This tool identified the name of each variable along with the indicators for the variable. Each indicator or item had a five-point Likert scale to assess relevance and clarity. The research experts were actively engaged in and assisted invalidating the content of each question for relevance and clarity.

5. All the edits and recommendations from the experts were taken into consideration for relevance and clarity and the resulting instruments used in this study. The final instrument consisted of seven sections: (a) a note, (b) general instructions, (c) demographic data, (d) pastoral leadership with 19 statements, (e) church programs with 19 statements, (f) interpersonal relationships (g) support with 15 statements, (h) Facility amenities and (i) retention, with 18 statements.

6. Advisor's approval for the instrument was granted.

7. Permission from the Linden SDA Church pastor was also obtained.

8. The instruments were distributed to members of the Linden SDA Church in a self-addressed stamped envelope with instructions to mail the completed survey. In each envelope also contained a pen an incentive.

The instrument used in the study is shown in Appendix A.

Instrument Validity

This section discusses the content validity and the construct validity of the variables used in this research.

Content Validity

According to Burton and Mazerolle (2011) and Leung (2015), content validity is a process used to determine the extent to which the questions in an instrument and the scores from the questions are a representative sample of the content of the objectives or specifications the test was originally designed to measure. Mohajan (2017) conclude that statistical test is not adequate for content validation and the judgement of experts in the field is better. Therefore, in determining the content validity, the validation process of the content of the instruments was as follows:

1. Several reviews were conducted with the Advisors to ascertain their opinion on the measurement of the variables, and to make judgements about the degree to which the test items matched the test objectives and specifications.

2. Literature reviews from different databases, on each of the variables; pastoral leadership, church programs, interpersonal relationships, support, facility amenities factors/predictors of retention were executed.

3. In agreement with the Advisor, those items that would be used in the instrument were selected. The items were selected by considering the list of dimensions, sub-dimensions and the criteria of the instrument to be proposed.

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

Construct Validity

Burton and Mazerolle (2011) define construct validation as a necessary process to assist researchers to establish that the survey measures the constructs they propose to measure. In other words, it demonstrates an instru-

ment's ability to relate to other variables or the degree to which it follows a pattern predicted by theory.

The employment of a factorial analysis procedure evaluates the validity of the constructs of pastoral leadership, church programs, interpersonal relationships, support, facility amenities, and retention. Researchers on organizational research methods explained the importance of this process to achieve a more parsimonious understanding of the measured variables by determining the number and nature of common factors needed to account for the patterns of observed correlations (Hayton, Allen, & Scarpello, 2004).

The results of the validation of each variable are presented in Appendix B. Next, the statistical tests of the factor analysis for the constructs are presented.

Pastoral Leadership

The instrument of pastoral leadership consisted of three (3) dimensions: (a) skillset (PLSS1 to PLSS9), (b) efficiency and effectiveness (PLEE10 to PLEE 14), and (c) application of skills (PLAS15 to PLAS25).

The factorial analysis procedure was used to evaluate the validity of the innovative business model construct (see Appendix B). In the analysis of the correlation matrix, it was found that the nineteen (19) statements have a positive correlation coefficient greater than .3. Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .896) was found. This is indicative of enough correlation between the items of the construct. For the Bartlett sphericity test, the results (X^2 = 1148.781, df = 171, p = .000) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (all greater than .8). This means that there is a good correlation between the items of the construct and therefore factor analysis can be applied to the data.

For the extraction statistics by main components, it was found that the commonality values (Com_{min} = .374; Com_{max} = .750), the 19 items are superior to the extraction criteria (Com = .300). This means that there is sufficient commonality between the items of the construct. In relation to the total variance explained, a confirmatory analysis was carried out with four factors explaining 61.38% of the total variance, this value is greater than 50%. The three factors explained 61% of the construct.

With reference to the rotated factorial solution, the Varimax method was used. Table 1 presents information comparing the relative saturations of each indicator for the four factors of pastoral leadership.

The first factor constituted thirteen (13) indicators and was assigned the name "skill set". The indicators were the following: "pastor is team-oriented (PLAS16)", "pastor has the ability to work well with difficult church members (PLEE1)", "I feel comfortable going to the pastor for counsel (PLSS18)", "pastor leading the church in the right direction spiritually (PLSS19)", "pastor's sermons are relevant to my life (PLSS17)", "pastor organizational capacity facilitates the achievement of the church's objectives (PLEE4)", "Pastor uses authority in accordance with the regulations of the organization (PLEE3)", "pastor is an excellent teacher (PLAS13)", "Pastor is sensitive to the needs of the church members (PLEE2)", "pastor leads by example (PLEE5)", "pastor recommends people with moral authority to occupy each position (PLAS15)",

"pastor maintains a balanced life (PLAS14)", and "pastor has a long-term plan (PLAS11)".

The second factor constituted two (2) indicators and was assigned the name "efficiency and effectiveness". The indicators were the following: "pastor has a short-term plan (PLAS9)'' and "pastor has a medium-term plan (PLAS10)".

The third factor constituted three (3) indicators and was assigned the name "application of skills". The indicators were the following: "the physical environment of the workplace (PLAS6)", "pastor establishes measurable goals (PLAS7)". And "pastor achieves goals (PLAS8)".

Table 1

Rotated Component Matrix of Pastoral Leadership

| | Factors | | |
Indicators	1	2	3
Pastoral team is oriented (PLAS16)	**.817**		
The pastor has the ability to work well with difficult church members (PLEE1)	**.803**	.147	
I feel comfortable going to the pastor for counsel (PLSS18)	**.775**	.100	.201
The pastor leading the church in the right direction spiritually (PLSS19)	**.772**	.149	
Pastor's sermons are relevant to my life (PLSS17)	**.770**		
Pastor organizational capacity facilitates the achievement of the church's objectives (PLEE4)	**.724**	.335	
Pastor uses his authority in accordance with the regulations of the organization (PLEE3)	**.722**	.322	
Pastor is an excellent teacher (PLAS13)	**.711**	.111	
The pastor is sensitive to the needs of the church members (PLEE2)	**.700**	.249	-.131
Pastor leads by example (PLEE5)	**.590**	.466	
Pastor recommends people with moral authority to occupy each position (PLAS15)	**.581**	.354	
Pastor maintains a balance life (PLAS14)	**.510**	.325	
Pastor has a long-term plan (PLAS11)	**.496**	.125	-.356
The pastor has a short-term plan (PLAS9)		**.858**	
The pastor has a medium-term plan (PLAS10)		**.844**	-.190
The physical environment of the workplace (PLAS6)	.442	**.624**	.299
Pastor establishes measurable goals (PLAS7)	.509	**.606**	.330
Pastor achieves goals (PLAS8)	.502	**.580**	.337
Pastor rarely assumes responsibility after team members fail (PLAS121)			**.833**

A fourth factor was generated and constituted one indicator "pastor rarely assumes responsibility after team members fail (PLAS121)".

Church Programs

The church programs instrument consisted of three (3) dimensions: (a) Involvement (CPIN1 to CPIN5), Recognition (CPRE6 to CPRE10) and (b) Quality of programs (CPQP11 to CPQP19).

The factorial analysis procedure was used to evaluate the validity of the innovative business model construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 19 statements have a positive correlation coefficient greater than .3. Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .855). For the Bartlett sphericity test, it was found that the results (X^2 = 1108.053, *df* = 171, *p* = .000) are significant.

The analysis of the anti-image covariance matrix confirmed that the values of the main diagonal are significantly greater than zero (a low of .624 and high of .931). This means that there is good correlation between the items of the construct and therefore factor analysis can be applied to the data.

In favor of the extraction statistic of the main component, it was found that the commonality values (Com_{min} = .327; Com_{max} = .789) of the 19 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with three factors, explaining 58.90% of the total variance, this value is higher than the 50% established as a criterion.

With reference to the rotated factorial solution, the Varimax method was used. Table 2 presents information comparing the relative saturations of each indicator for

the four factors of church programs.

The first factor was constituted by twelve (12) indicators and was assigned the name of "involvement". The indicators were the following: "activities of the church meet the needs of the church members (CPIN6)", "church activities are timely and adequate (CPQP12)", "programs at church are interesting and spiritually relevant (CPIN8)", "programs are designed for all groups of the church (CPIN9)", "leaders recognize members' involvement in the church (CPIN10)", "church programs allow feedback (CPQP17)", and "relevant communication on programming information is available (CPQP18)", "there are evidences of thoughtful planning of church activities (CPQP11)", "structured spiritual programs (CPQP13)", "organized social programs (CPQP14)", "church members are interested in various church functions (CPIN5)", and "programs at church make me think (CPIN7)".

The second factor was constituted by three (3) indicators and was assigned the name of "quality of programs". The indicators were the following: "the audio system enhances church programs (CPQP15)", "the video system enhances church programs (CPQP16)" and "this is a church I would invite my unsaved friends (CPQP19)".

A third factor was generated and constituted four (4) indicators "I participate in church worship activities (CPIN 1)", "I participated in church social activities (CPIN 2)', "I participate in church evangelistic activities (CPIN 3)" and "I have opportunities for involvement in church activities (CPIN4)".

Table 2

Rotated Component Matrix of Church Programs

	Factors		
Indicators	1	2	3
Activities of the church meet the needs of the church members (CPIN6)	**.801**	.110	.150
Church activities are timely and adequate (CPQP12)	**.800**	.213	.271
Programs at church are interesting and spiritually relevant (CPIN8)	**.800**	.120	
Programs are designed for all groups of the church (CPIN9)	**.788**	.146	.209
Leaders recognize members' involvement in the church (CPIN10)	**.750**		
Church programs allow feedback (CPQP17)	**.731**	.189	
Relevant communication on programming information is available (CPQP18)	**.720**	.337	.102
There are evidences of thoughtful planning of church activities (CPQP11)	**.701**	.400	.185
Structured spiritual programs (CPQP13)	**.663**	.254	.169
Organized social programs (CPQP14)	**.640**	.110	.145
Church members are interested in various church functions (CPIN5)	**.631**		
Programs at church make me think (CPIN7)	**.562**	**.381**	
The audio system enhances church programs (CPQP15)	.177	**.870**	
The video system enhances church programs (CPQP16)	.174	**.860**	
This is a church I would invite my unsaved friends (CPQP19)	.375	**.641**	.117
I participate in church worship activities (CPIN 1)			**.812**
I participated in church social activities (CPIN2)			**.745**
I participate in church evangelistic activities (CPIN3)	.186		**.610**
I have opportunities for involvement in church activities (CPIN4)		.177	**.536**

Interpersonal Relationships

The interpersonal relationship instrument was made up of five (5) dimensions: (a) membership (IPMM1 to IPMM7), (b) family (IPFM8 to IPFM11), (c) internal rela- tionship (IPIR12 to IPIR15), (d) satisfaction with leadership (IPSL16 to IPIR119), and (e) public relations (IPPR20 to IPPR25).

The factorial analysis procedure was used to evaluate the validity of the innova- tive business model construct (see Appendix B). In the analysis of the correlation matrix, it was found that the twenty-four (24) statements have a positive correlation coefficient greater than .3. Regarding the sample adequacy measure KMO, a value

very close to the unit (KMO = .794) was found. For the Bartlett sphericity test, it was found that the results (X^2 =1022.11, *df* = 276, *p* = .000) are significant.

The anti-image covariance matrix analysis verify that the values of the main diagonal are significantly greater than zero (min .858 and max value of .947). This means that there is a good correlation between the items of the construct and therefore factor analysis can be applied to the data.

In support of the extraction statistic of the main components, it was found that the commonality values (Com_{min} = .376; Com_{max} = .763) the 24 items are superior to the extraction criteria (Comm = .300). In relation to the total variance explained, a confirmatory analysis was carried out with three factors, explaining 58.90% of the total variance, this value is higher than the 50% established as a criterion.

With reference to the rotated factorial solution, the Varimax method was used. Table 3 presents information comparing the relative saturations of each indicator for the three factors of the innovative business model.

The first factor was constituted by seven (7) indicators and was assigned the name of "public relations". The indicators were the following: "Members are involved in community programs (IPPR21)", "members care about community activities (IPPR22)", "the church provides crisis intervention programs (IPPR24)", "members inform visitors if church programs (IPPR20)", "members treat the public well regardless of religious affiliation (IPPR23)", "the quality of interpersonal relation between pastor and members is excellent (IPMM4)", and "youth members respect the instructions of their leaders (IPMM6)".

The second factor was constituted by seven (7) indicators and was assigned the name of "family". The indicators were the following: "I help family when they need my assistance (IPFM10)", "I respect the opinion of my family members (IPFM9)", "I encourage family members (IPFM11)", "fellow church members express that I am friendly (IPIR14)", "fellow church members confide in me (IPMM7)", "family members encourage and support each other (IPFM8)", and "I like to maintain cordial relationship with church members (IPMM1)".

The third factor was constituted by five (5) indicators and was assigned the "internal relationship". The indicators are as follows: "church members are friendly and responsive (IPMM3)", "members respect the advice or instructions of the pastor (IPSL18)", "the quality of interpersonal relationships between members is good (IPMM2)", "members often greet and welcome visitors (IPPR19)", and "members take responsibility for bad decisions they make (IPSL17)".

The fourth factor was constituted by four (4) indicators and was assigned the name "satisfaction and leadership". The indicators were as follows: "my pastor's leadership quality is below average (IPSL16)", "I interact with all groups (IPIR15)", "I get upset when my church members do not support me (IPIR13)" and "pastor recognizes my work (IPIR12) ".

The fifth factor was constituted by one (1) indicator and was assigned the name "public relations". The indicators were as follows: "The quality of interpersonal relationships between family members who attend church is not good (IPMM5)".

Support

The support instrument was made up of three dimensions: (a) confidence (SUCF1 to SUCF4), (b)welfare (SUWF5 to SUWF8), and (c) compassion SUCP9 to SUCP15).

Table 3

Rotated Component Matrix of Interpersonal Relationship

Indicators	Factors			
	1	2	3	4
Members are involved in community programs (IPPR21)	**.835**	.213		
Members care about community activities (IPPR22)	**.795**	.165	.225	
The church provides crisis intervention programs (IPPR24)	**.760**	.131		
Members inform visitors if church programs (IPPR20)	**.642**	.138	.407	-.218
members treat the public well regardless of religious affiliation (IPPR23)	**.622**	.180	.401	
The quality of interpersonal relation between pastor and members is excellent (IPMM4)	**.559**		.308	.181	-.160
Youth members respect the instructions of their leaders (IPMM6)	**.449**		.289		.283
I help family members when they need my assistance (IPFM10)		**.820**		-.295
I respect the opinion of my family members (IPFM9)		**.785**	.248	
I encourage family members (IPFM11)	.162	**.759**		
Fellow church members express that I am friendly (IPIR14)	.128	**.580**	.150		.163
Fellow church members confide in me (IPMM7)		**.529**	.206	-.192	.472
Family members encourage and support each other (IPFM8)	.284	**.444**	.370	
I like to maintain cordial relationship with church members (IPMM1)	.250	**.431**	.126	.126
Church members are friendly and responsive (IPMM3)	.105	.200	**.789**	
Members respect the advice or instructions of the pastor (IPSL18)	.250		**.760**	.144	-.101
The quality of interpersonal relationships between members is good (IPMM2)	.213	.173	**.731**	
Members often greet and welcome visitors (IPPR19)	.456	.165	**.580**		-.117
Members take responsibility for the bad decisions they make (IPSL17)			**.572**	-.269	.155
my pastor's leadership quality is below average (IPSL16)	-.122	-.167		**-.734**	.148
I interact with all groups (IPIR15)		.162		**.606**	.537
I get upset when my church members do not support me (IPIR13)	-.125		**.503**	
Pastor recognizes my work (IPIR12)	.376	.382	**.414**	.235
The quality of interpersonal relationships between family members who attend church is not good (IPMM5)		.115		.102	**-.722**

The factorial analysis procedure employed to evaluate the validity of the business performance construct (see Appendix B). In the analysis of the correlation matrix, it was found that the fifteen (15) statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to unity (KMO = .887) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 840.905, df = 105, p = .000) are significant.

The anti-image covariance matrix analysis verifies that the values of the main diagonal are significantly greater than zero (greater than .7). This means that there is good correlation between the items of the construct and therefore factor analysis can be applied to the data.

In favor of the main components' extraction statistic, it was found that the commonality values (Com_{min} = .520; Com_{max} = .774) the 15 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, a confirmatory analysis was performed with four factors, explaining 63.36% of the total variance, this value is greater than 50% established as a criterion.

In the rotated factorial solution, the Varimax method was applied. Table 4 presents information comparing the relative saturations of each indicator for the three (3) factors of support.

The first factor was constituted by eight (8) indicators and was assigned the name of " confidence". The indicators were the following: "visitors feel welcome and comfortable in our church (SUCP14)", "church leaders know me and care about my welfare (SUWF5)", "the church assists the poor in the community (SUCP12)",

"people in our community know who and where we are (SUCP13)", "I receive invitations to church activities (SUCP11)", "the church members express affection and appreciation (SUCP10)", "pastor provides assistance when needed (SUCP9)", and "members provide assistance in time of need (SUWF8)".

The second factor was constituted by four (4) indicators and was assigned the name of "welfare". The indicators were the following: "members are accessible (SUCF3)", "I appreciate the support from church members (SUCF4)", "I trust discussing my personal affairs with some members (SUCF1)", and "I get good advice on religious matters (SUCF2)".

The third factor was constituted by three (3) indicators and was assigned the name of "compassion". The indicators were the following: "fellow members visit and pray with me when I am sick (SUWF7)", "members call me if I miss church activities (SUWF6)", and "we are doing all we can to minister to the needs of the people in the community (SUCP15)".

Facility Amenities

The facility amenities instrument was made up of three dimensions: (a) accommodations (FAAC1 to FAAC7), (b) conditions (FACD8 to FACD12). and (c) physical environment (FAPE8 to FAPE16)".

The factorial analysis procedure was applied to evaluate the validity of the business performance construct (see Appendix B). In the analysis of the correlation matrix, it was found that the sixteen (16) statements have a positive correlation coefficient greater than .3. Regarding the sample adequacy measure KMO, a value very close

to unity (KMO = .867) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 691.498, df = 120, p = .000) are significant.

The anti-image covariance matrix analysis determined that the values of the main diagonal are significantly greater than zero (greater than .7). This means that there is a good correlation between the items of the construct and therefore factor analysis can be applied to the data.

Table 4

Rotated Component Matrix of Membership Support

Indicators	Factors		
	1	2	3
Visitors feel welcome and comfortable in our church (SUCP14)	**.706**	.107	.104
Church leaders know me and care about my welfare (SUWF5)	**.681**	.188	.293
The church assists the poor in the community (SUCP12)	**.675**	.228	.297
People in our community know who and where we are (SUCP13)	**.630**	.442	
I receive invitations to church activities (SUCP11)	**.587**	.328	.430
The church members express affection and appreciation (SUCP10)	**.572**	.477	.307
Pastor provides assistance when needed (SUCP9)	**.572**	.101	.431
Members provide assistance in time of need (SUWF8)	**.541**	.363	.489
Members are accessible (SUCF3)	.301	**.762**	.210
I appreciate the support from church members (SUCF4)	.277	**.719**	
I trust discussing my personal affairs with some members (SUCF1)	-.187	**.716**	.451
I get good advice on religious matters (SUCF2)	.475	**.614**	.306
Fellow members visit and pray with me when I am sick (SUWF7)	.298	.127	**.818**
Members call me if I miss church activities (SUWF6)	.178	.334	**.717**
We are doing all we can to minister to the needs of the people in the community (SUCP15)	.510		**.532**

Examining the main components' extraction statistic, it was found that the commonality values (Com_{min} = .331; Com_{max} = .686) the 16 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, a confirmatory analysis was performed with four factors, explaining 57.13% of the total variance, this value is greater than 50% established as a criterion.

In the application of the rotated factorial solution, the Varimax method was used. Table 5 presents information comparing the relative saturations of each indicator for the three factors of support.

The first factor was constituted by eight (8) indicators and was assigned the name of "satisfaction". The indicators were as follows: "The curb appeal (lawn, flowers, edgings, trees, fence, building exterior, steps, walkways, signage, etc.) is welcoming and well kept (FCCD11)", "The temperature control (a/c, & heat) of the church is comfortable for all seasons (FAAC2)", "The restrooms are clean and functional (FACD8)", "the church practices Green principles (FAPE16)", "the quality of working equipment is acceptable (water fountain, elevator, windows and doors) (FAPE14)", "the sanctuary appearance creates a worshiping environment (FACD12)", "the public areas (hallway, stairs, rotunda, etc.) are lit, clean and free of clutter (FACD9)", and "the pews and pulpit are cleaned and decorated appropriately for each service (including communions, baptisms, special programs, etc.) (FACD10)".

The second factor was constituted by seven (7) indicators and was assigned the name of "involvement". The indicators were the following: "Clarity and definition of the video projection is optimal (FAAC6)", "the setting of the worship (lighting, seating,

etc.) is comfortable and enhances my worship experience (FAAC7)", "the church has adequate space (offices, recreational activities, Audio/visual room, youth chapel etc.) (FAAC5)", "Clarity of the audio system is superb (FAAC4)", "the church has adequate security for premises (FAPE15)", "Internet /Wi-Fi access enhances your worships experience (FAAC3)", and "the church is compliant with American Disabilities Act Compliant (wheelchair accessible, Bathrooms, seating, etc.) (FAAC1)".

Table 5

Rotated Component Matrix of Facility Amenities

		Factors	
Indicators	1	2	3
The curb appeal (lawn, flowers, edgings, trees, fence, building exterior, steps, walkways, signage, etc.) is welcoming and well kept (FCCD11)	**.776**		
The temperature control (a/c, & heat) of the church is comfortable for all seasons (FAAC2)	**.740**		-.147
The restrooms are clean and functional (FACD8)	**.680**	.287	
The restrooms are clean and functional (FACD8)", "the church practices Green principles (FAPE16)	**.673**	.319	-.338
The quality of working equipment is acceptable (water fountain, elevator, windows, and doors) (FAPE14)	**.672**	.327	.213
The sanctuary appearance creates a worshiping environment (FACD12)	**.647**	.251	.376
The public areas (hallway, stairs, rotunda, etc.) are lit, clean and free of clutter (FACD9)	**.624**	.402	.367
The pews and pulpit are cleaned and decorated appropriately for each service (including communions, baptisms, special programs, etc.) (FACD10)	**.525**	.436	.367
Clarity and definition of the video projection is optimal (FAAC6)		**.806**	.131
The setting of the worship (lighting, seating, etc.) is comfortable and enhances my worship experience (FAAC7)	.242	**.702**	.203
The church has adequate space (offices, recreational activities, Audio/visual room, youth chapel, etc.) (FAAC5)	.224	**.686**	-.154
Clarity of the audio system is superb (FAAC4)	.217	**.681**	
The church has adequate security for premises (FAPE15)	.256	**.654**	-.154
Internet /Wi-Fi access enhances your worships experience (FAAC3)	.246	**.575**	.118
The church is compliant with American Disabilities Act Compliant (wheelchair accessible, Bathrooms, seating, etc.) (FAAC1)	.201	**.465**	.273
The quality of the physical worship environment is not acceptable (FAPE13)			**.807**

The third factor was constituted by one (1) indicator and was assigned the name "physical environment". The indicator was the following: "The quality of the physical worship environment is not acceptable (FAPE13)".

Retention

The retention instrument was made up of three (3) dimensions: (a) satisfaction (RESF1 to RESF6), (b) involvement (REIN7 to REIN11), and (c) hospitality (REHP12 to REHP18).

The factorial analysis procedure was used to evaluate the validity of the business performance construct (see Appendix B). In the analysis of the correlation matrix, it was found that the eighteen (18) statements have a positive correlation coefficient greater than .3. Regarding the sample adequacy measure KMO, a value very close to unity (KMO = .886) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 1183.88, df = 153, p = .000) are significant.

The analysis of the anti-image covariance matrix provided verification that the values of the main diagonal are significantly greater than zero (greater than .7). This means that there is good correlation between the items of the construct and therefore factor analysis can be applied to the data.

Reviewing the main components extraction statistic, it was found that the commonality values (Com_{min} = .542; Com_{max} = .778) the 16 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, a confirmatory analysis was performed with four factors, explaining 64.35% of the total variance, this value is greater than 50% established as a criterion.

In calculating the rotated factorial solution, the Varimax method was used. Table 6 presents information comparing the relative saturations of each indicator for the three factors of retention.

The first factor was constituted by eight (8) indicators and was assigned the name of "satisfaction". The indicators were as follows: "I am excited to be a member of this church (RESF6)", "Overall, I am satisfied as a member of the Church (RESF4)", "being a member of this church makes a significant difference in my relationship with Christ (REHP17)", "there is adequate provision for spiritual support for members (RESF2)", "I receive information regarding church projects and decisions (RESF3)", "provisions are made for my spiritual growth and development (RESF1)", "the worship services would be attractive to young families (REHP18)", and "my church makes provisions for assisting the community (RESF5)".

The second factor was constituted by six (6) indicators and was assigned the name of "involvement". The indicators were the following: "I have opportunities for serving my church (REIN9)", "Being part of a ministry helps fulfill the church's mission (REIN7)", "I understand the process of becoming a church volunteer (REIN10)", "I understand the mission and vision of the church (REIN11)", "I intend to continue attending church services and activities (REIN8)", and "the Pastor Recognizes visitors and church members (REHP12)".

The third factor was constituted by four (4) indicators and was assigned the name "physical environment". The indicator was the following: "greeters/ushers ask visitors how the church can provide assistance (REHP14)", "the church cares for its members and visitors (REHP13)", "members are generally excited about the future of

the church (REHP15)", and "the moral of the church is high (REHP16)"

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 was established and used extensively as one of the most important and pervasive statistics in research regarding test construction and use (Taber, 2018b).

The Cronbach alpha coefficients obtained for the variables are the following: (a) pastoral leadership .921, (b) church programs, .912, (c) interpersonal relationship, .842, (d) support, .913, facility amenities, .879 and (e) retention, .928.

Table 6

Rotated Component Matrix of Retention

Indicators	Factors		
	1	2	3
I am excited to be a member of this church (RESF6)	**.833**	.240	.166
Overall, I am satisfied as a member of the Church (RESF4)	**.767**	.236	.289
Being a member of this church makes a significant difference in my relationship with Christ (REHP17)	**.711**	.183	.225
There is adequate provision for spiritual support for members (RESF2)	**.676**		.472
I receive information regarding church projects and decisions (RESF3)	**.639**	.206	.302
Provisions are made for my spiritual growth and development (RESF1)	**.633**	.201	.450
The worship services would be attractive to young families (REHP18)	**.586**		.462
My church makes provisions for assisting the community (RESF5)	**.470**	.232	.461
I have opportunities for serving my church (REIN9)		**.827**	.179
Being part of a ministry helps fulfill the church's mission (REIN7)	.338	**.753**	
I understand the process of becoming a church volunteer (REIN10)		**.744**	
I understand the mission and vision of the church (REIN11)	.261	**.717**	.153
I intend to continue attending church services and activities (REIN8)	.526	**.639**	
The Pastor Recognizes visitors and church members (REHP12)	.111	**.595**	.489
Greeters/ushers ask visitors how the church can provide assistance (REHP14)	.201		**.811**
The church cares for its members and visitors (REHP13)	.378	.363	**.679**
Members are generally excited about the future of the church (REHP15)	.458		**.650**
The moral of the church is high (REHP16)	.505	.128	**.612**

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

Null Hypothesis

Pfister and Kirchner (2017) mention that the null hypotheses are propositions about the relationship between variables, which serve to deny what the research hypothesis affirms. In this investigation, the following hypotheses were formulated: confirmatory, alternate and complementary.

Main Null Hypothesis

H_0. The empirical model, in which pastoral leadership, church programs, interpersonal relationship, support, and facility amenities, are not factors/predictors of retention of the members of the Linden of the Seventh-day Adventists Church located in Queens, New York.

Table 7

Operationalization of the Variable Pastoral Leadership

Variables	Concep-tual defini-	Instrumental definition	Operational definition
Pastoral Leadership	It involves the acquiring of some pastoral skillset, efficiency and effectiveness and application of the skills as a spiritual leader. It relates to how these acquired skills and applications affect member retention.	The degree to which skill set, efficiency and effectiveness, and application of skills affect pastoral leadership of the members of Linden SDA Church, New York, was determined by means of the following 19 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree	To ascertain the level of pastoral leadership, data was obtained from members of the Linden SDA Church, through the measure of 19 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 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree

Operationalization of Null Hypotheses

Table 8 shows the operationalization of one of the null hypotheses of this investigation is presented.

Data Collection

The data collection was carried out in the following way:

1. Verbal consent was obtained from the Senior Pastor of the Linden Seventh-day Adventists Church.

2. The instrument was then distributed to the senior pastor, church officers, and other members of the Church.

Table 8

Operationalization of Hypotheses

Hypothesis	Variables	Level of Measurement	Statistical Test
H04: Pastoral Leadership, church programs, interpersonal relationships, support, and facility amenities are not factors/predictors of Retention of the Linden Seventh-day Adventist Church.	Independents A. Pastoral leadership. B. Church programs. C. Interpersonal relationship D. Support E. Facility amenities Dependent F. Retention	Metrics Metrics Metrics Metrics Metrics Metrics	For the analysis of this hypothesis, the statistical technique of multiple linear regression was used by the method of successive steps. The rejection criterion of the null hypothesis was for values of significance p ≤ .05.

3. Members had the opportunity to complete the survey at home or during leisure time. It was mailed to my residence in the self-addressed stamped envelope that it was distributed in.

4. Each envelope contained a brief note explaining the project and encouraging membership participation with a complimentary pen as a "Thank you" jester.

Data Analysis

The database was formed in the SPSS for Windows in version 25, in order to perform the analysis of the variables in that program. Subsequently, the scores for each of the variables were obtained, following the process indicated in the operationalization of the variables. After having completed the database, descriptive statistics (measures of central tendency, variability, normality, and detection of atypical and absent data) were used to clean the database and obtain demographic information, as well as to evaluate the behavior of the main variables.

CHAPTER IV

ANALYSIS OF THE RESULTS

Introduction

This research primarily explores the causal relationship between the latent variables of pastoral leadership, church programs, interpersonal relationships, support, facilities amenities and retention through a study of the members of the Linden Seventh-day Adventists Church in accordance with the theoretical model identified in chapter one.

In addition, the kind of research employed is classified as quantitative, exploratory, and descriptive and field as defined also in chapter one. Additionally, as outlined in chapter three, the research conducted was quantitative, exploratory, transversal, descriptive and field.

This chapter consists of the following: (a) demographic description of the subjects, (b) null hypotheses of the models and (c) summary of the chapter.

Population and Sample

The research concentrates specifically on members of the Linden SDA Seventh-day Adventists Church. A survey was prepared and distributed to the members of this church. This congregation comprises of various professions such as clergy, education, medical, construction, students, clerical, and entrepreneurs to name a

few. The fieldwork was conducted during the months of January through March of 2019. The survey responses returned were 111. After the cleaning process of the database, 105 samples remained.

Demographic Description

In the following section the results of gender category of respondents, the type of members, the employment type of member, the level of education of the member, the years of membership, and the role of the members in the organization are presented (statistical tables are shown in Appendix D).

Gender

The gender distribution of respondents based on gender. It is seen that there is a slightly higher number of male participants in the survey at 29% ($n = 30$) and 71% of the respondents were female ($n = 75$).

Level of Education

Table 9 shows the distribution of the education level of the respondents. It is observed that respondents with at least a Master's degree is 35% ($n = 37$) and those with a bachelor's degree follows with 28% ($n = 29$).

Number of Years of Membership

Table 10 shows the distribution of membership based on the number of years of membership in the Linden Seventh-day Adventists Church. It was observed that most of the respondents have 20 or more years of membership (54.3 %) in the Linden Seventh-day Adventists ($n = 57$). 13.3 percent of the members have 16 or

more years of membership (n = 14).

Membership

Table 11 shows the distribution of membership based on the baptized members in the Linden Seventh-day Adventists Church. It was observed that most of the respondents were baptized members 97.1% or (n = 102) and 2.9% were not baptized members (n = 3).

Table 9

Distribution of Participants for Educational Level

Educational Level	F	%
Elementary	7	6.7
High School	24	22.9
Bachelor	29	27.6
Master	37	35.2
Doctorate	8	7.6
Total	105	100.0

Table 10

Distribution of participants for Years of Membership

Years of Membership	F	%
1-4 Yrs.	11	10.5
5-10 Yrs.	14	13.3
11-15 Yrs.	9	8.6
16-20 Yrs.	14	13.3
More than 20 Yrs.	57	54.3
Total	105	100.0

Table 11

Distribution of Participants for Membership

Membership	F	%
Yes	102	97.1
No	3	2.9
Total	105	100.0

Ethnicity

Table 12 shows the distribution of ethnicity based on the membership in the Linden Seventh-day Adventists Church. It was observed that most of the respondents were African-Americans 80% or (n = 84) and 19% were from another ethnicity (n = 20).

Table 12

Distribution of participants for Ethnic

Ethnic	F	%
African American	84	80.0
Caucasian (White)	1	1.0
Other	20	19.0
Total	105	100.0

Arithmetic Means

Pastoral Leadership

`   Table 13 shows the arithmetic mean of the pastoral leadership variable. It can be observed that the items with the lowest arithmetic means are: "Pastor rarely assumes responsibility after the team members fail" (3.0), Pastor has a medium-term work plan"

(3.4) and "Pastor has a short-term work plan" (3.4). This means that respondents neither agree or disagree with the pastor's leadership responsibility, the medium-term work plan, and the short-term plan of the Linden Seventh-day Adventists Church as the scores fall closer to 3.0. It is observed that the items with the highest arithmetic mean are "Pastor establishes clear goals" (4.16), "Pastor's sermons are relevant to my life" (4.06), and "Pastor establishes measurable goals" (4.02). This means that members are satisfied with these aspects (goal setting and sermons) of the pastoral leadership of the Seventh-day Adventists Church. The overall total mean for the construct was 3.71, an indication that is between neither agree nor disagree and agree on the construct of pastoral leadership of the Linden Seventh-day Adventists Church.

Church Programs

Table 14 shows the arithmetic mean of the church programs variable. It can be observed that the items with the lowest arithmetic means are: "Church programs allow feedback" (3.05), "I participate in church social activities" (3.34) and "relevant communication on programing information is available" (3.41). Conversely, it is observed that the items with the highest arithmetic mean are: "I participate in church worship activities "(4.37), I have opportunities for involvement in church activities" (4.21), and "the video system enhances church programs" (4.05). The total mean for the construct was 3.71 this means that the members at the Linden Seventh-day Adventists Church are between neither agree or agree and agree with regards to this construct.

Table 13

Arithmetic Mean of Pastoral Leadership

	Indicators	M	SD
(PLEE1)	Pastor has the ability to work well with difficult church members.	3.50	1.15
(PLEE2)	Pastor is sensitive to the needs of the church members.	3.48	1.10
(PLEE3)	Pastor uses his authority in accordance with the regulations of the organization.	3.78	1.03
(PLEE4)	Pastor's organizational capacity facilitates the achievement of the church's objectives.	3.77	1.01
(PLEE5)	Pastor leads by example.	3.94	0.96
(PLAS6)	Pastor establishes clear goals.	4.16	0.83
(PLAS7)	Pastor establishes measurable goals.	4.02	0.88
(PLAS8)	Pastor establishes achievable goals.	3.98	0.88
(PLAS9)	Pastor has a short-term work plan	3.47	0.99
(PLAS10)	Pastor has a medium-term work plan	3.45	0.94
(PLAS11)	Pastor has a long-term work plan	3.75	1.04
(PLAS12)	Pastor rarely assumes responsibility after the team members fail	3.02	1.08
(PLAS13)	Pastor is an excellent teacher	3.94	1.01
(PLAS14)	Pastor maintains a balance life	3.70	0.80
(PLAS15)	Pastor recommends people with moral authority to occupy each position	3.60	0.96
(PLAS16)	Pastor is team-oriented	3.65	1.07
(PLSS17)	Pastor's sermons are relevant to my life	4.07	0.91
(PLSS18)	I feel comfortable going to my pastor for counsel	3.28	1.26
(PLSS19)	Pastor is leading the church in the right direction spiritually	3.94	1.00
(PLtotal)	Pastoral Leadership	3.71	0.64

Table 15 shows the arithmetic mean of the interpersonal relationship variable. It can be observed that the items with the lowest arithmetic means are: "My pastor's level of leadership quality is below average" (2.15), "members take responsibility for bad decisions they make" (2.85)' and "the church provides crisis intervention" (3.21). It is observed that the items with the highest arithmetic mean are: "I like to maintain a cordial relationship with church members" (4.41), "I help family when they need my assistance" (3.21), and "I respect the opinion of my family members" (4.27). The members agree on the two above items by indicating scores over 4.0. On the item of crisis intervention, members' responses scored 3.0 which suggests that they

could neither agree nor disagree. The members disagree that the pastor's level of leadership quality below average. total mean for the construct was 3.62. This means shows that the members are between neither agree nor disagree and agree of the Linden Seventh-day Adventists Church.

Table 14

Arithmetic Means for Church Programs

	Indicators	M	SD
(CPIN1)	I participate in church worship activities	4.37	0.71
(CPIN2)	I participate in church social activities	3.85	0.97
(CPIN3)	I participate in church evangelistic activities	3.85	1.017
(CPIN4)	I have opportunities for involvement in church activities	4.21	0.89
(CPIN5)	Church members are interested in various church functions	3.63	1.01
(CPIN6)	Activities of the church meet the needs of church members	3.50	0.94
(CPIN7)	Programs at church make me think	3.66	0.95
(CPIN8)	Programs at church are interesting and spiritually relevant	3.67	0.97
(CPIN9)	Programs are designed for all groups of the church	3.57	1.07
(CPIN10)	Leaders recognize members' involvement in the church	3.63	0.98
(CPQP11)	There are evidences of thoughtful planning of church activities	3.66	1.04
(CPQP12)	Church activities are timely and adequate	3.35	1.07
(CPQP13)	Structured spiritual programs	3.73	0.91
(CPQP14)	Organized social programs	3.68	0.88
(CPQP15)	The audio system enhances church programs	3.96	1.06
(CPQP16)	The video system enhances church programs	4.05	0.91
(CPQP17)	Church programs allow feedback	3.05	1.13
(CPQP18)	Relevant communication on programming information is available	3.41	1.00
(CPQP19)	This is a church I would invite my unsaved friends	3.71	1.05
(CPtotal)	Church Programs	3.71	0.61

Interpersonal Relationship

Membership Support

Table 16 shows the arithmetic mean of the support variable. It was observed that the items with the lowest arithmetic means are: "I trust discussion my personal affairs with some leaders" (2.91), "members call me if I missed church" (3.22),

and "fellow members visit and pray with me when I am sick" (3.31). It was observed

that the items with the highest arithmetic mean are: "I appreciate support from Church

members" (4.10), "people in our community know who and where we are" (4.01), and

"the church assist the poor in the community" (4.00). The total mean for the construct

was 3.66 this means that the members are somewhat satisfied with the membership

support provided by the Linden Seventh-day Adventists Church.

Table 15

Arithmetic Means for Interpersonal Relationship

	Indicators	*M*	*SD*
(IPMM1)	I like to maintain cordial relationship with church members	4.41	0.66
(IPMM2)	The quality of interpersonal relationships between members is good	3.53	0.97
(IPMM3)	Church members are friendly and responsive	3.59	0.97
(IPMM4)	The quality of interpersonal relationship between pastor and members is excellent.	3.30	1.13
(IPMM5)	The quality of the interpersonal relationship between church members	3.40	0.98
(IPMM6)	Youth members respect the instructions of their elders	3.36	0.89
(IPMM7)	Fellow church members confide in me	3.61	1.04
(IPFM8)	Family members encourage and support each other	3.89	0.79
(IPFM9)	I respect the opinion of my family members	4.28	0.63
(IPFM10)	I help family members when they need my assistance	4.36	0.68
(IPFM11)	I encourage family members	4.19	0.83
(IPIR12)	Pastor recognizes my work	3.35	1.07
(IPIR13)	I get upset when my church members do not support me	3.43	1.13
(IPIR14)	Fellow church members express that I am friendly	3.92	0.76
(IPIR15)	I interact with all groups	3.83	1.05
(IPSL16)	My pastor's level of leadership quality is below average	2.15	1.06
(IPSL17)	Members take responsibility for the bad decisions they make	2.86	0.78
(IPSL18)	Members respect the advice or instructions of the pastor	3.52	0.90
(IPPR19)	Members often greet and welcome visitors	3.98	0.94
(IPPR20)	Members inform visitors of church programs	3.54	0.92
(IPPR21)	Members are involved in community programs	3.78	0.97
(IPPR22)	Members care about community activities	3.75	0.89
(IPPR23)	Members treat the public well regardless of religious affiliation	3.72	0.94
(IPPR24)	The church provides crisis intervention programs	3.21	1.08
(IPtotal)	Interpersonal relationship	3.62	0.44

Facility Amenities

Table 17 shows the arithmetic mean of the Facility Amenities variable. It can be observed that the items with the lowest arithmetic means are: "the church practices green principles" (2.99), "the temperature control (a/c and heat) of the church is comfortable for all seasons" (3.38) and "Clarity of the audio system is superb" (3.58).

Table 16

Arithmetic Means for Support

	Indicators	M	SD
(SUCF1)	I trust discussing my personal affairs with some members	2.91	1.39
(SUCF2)	I get good advice on religious matters	3.80	0.95
(SUCF3)	Members are accessible	3.72	0.83
(SUCF4)	I appreciate support from church members	4.10	0.69
(SUWF5)	Church leaders know me and care about my welfare	3.50	1.05
(SUWF6)	Members call me if I miss church activities	3.22	1.29
(SUWF7)	Fellow members visit and pray with me when I am sick	3.31	1.15
(SUWF8)	Members provide assistance in time of need	3.60	1.06
(SUCP9)	Pastor provides assistance when needed	3.62	1.041
(SUCP10)	The church members express affection and appreciation	3.80	0.93
(SUCP11)	I receive invitations to church activities	3.90	0.93
(SUCP12)	The church assists the poor in the community	4.00	0.89
(SUCP13)	People in our community know who and where we are	4.06	0.81
(SUCP14)	Visitors feel comfortable and welcome in our church	3.70	0.84
(SUCP15)	We are doing all we can to minister to the needs of the people in the community	3.57	1.09
(SUtotal)	Support	3.66	0.68

It is observed that the items with the highest arithmetic mean are: "the pew and pulpit are cleaned and decorated appropriately for each service (including communions, baptisms, special programs, etc.,)" (4.32), "The church is compliant with American Disabilities Act (wheelchair, accessible, bathrooms, seating, etc.,)" (4.27), and "the public areas (hallway, stairs, rotundas, etc.) are lit, clean and free of clutter" (4.22). The total mean for the construct was 3.84 this means that the members are satisfied with the facility amenities of the Linden Seventh-day Adventists Church.

Table 17

Arithmetic Means for Facility Amenities

Key	Indicators	*M*	*SD*
(FAAC1)	The church is compliant with American Disabilities Act Compliant (wheelchair accessible, Bathrooms, seating, etc.)	4.28	0.85
(FAAC2)	The temperature control (a/c, & heat) of the church is comfortable for all seasons	3.38	1.12
(FAAC3)	Internet /Wi-Fi access enhances your worships experience	3.79	0.92
(FAAC4)	Clarity of the audio system is superb	3.58	1.11
(FAAC5)	The church has adequate space (offices, recreational activities, Audio/visual room, youth chapel, etc.)	3.96	1.06
(FAAC6)	Clarity and definition of the video projection is optimal	3.87	0.88
(FAAC7)	The setting of the worship (lighting, seating, etc.) is comfortable and enhances my worship experience	4.13	0.77
(FACD8)	The restrooms are clean and functional	3.80	1.078
(FACD9)	The public areas (hallway, stairs, rotunda, etc.) are lit, clean and free of clutter	4.22	0.75
(FACD10)	The pews and pulpit are cleaned and decorated appropriately for each service (including communions, baptisms, special programs, etc.)	4.32	0.66
(FACD11)	The curb appeal (lawn, flowers, edgings, trees, fence, building exterior, steps, walkways, signage, etc.) is welcoming and well kept	3.70	1.06
(FACD12)	The sanctuary appearance creates a worshiping environment	4.19	0.81
(FAPE13)	The quality of the physical worship environment is not acceptable	3.83	1.18
(FAPE14)	The quality of working equipment is acceptable (water fountain, elevator, windows, and doors)	4.01	0.91
(FAPE15)	The church has adequate security for premises	3.51	0.92
(FAPE16)	The church practices Green principles	2.99	0.96
(FAtotal)	Facility amenities	3.84	0.59

Retention

Table 18 shows the arithmetic mean of the retention variable. It can be observed that the items with the lowest arithmetic means are: "the moral of the church is high" (3.26), "the worship service would be attractive to young families" (3.28), and "members are generally excited about the future of the church" (3.53). It was observed that the items with the highest arithmetic mean are: "I intend to continue attending church services and activities" (4.36), "I have opportunities for serving my church" (4.31) and "Being part of a ministry helps fulfill the church's mission" (4.28). The total mean for the construct was 3.84 this means that the members are somewhat satisfied with the level of retention of the Linden Seventh-day Adventists Church.

Multiple Regression Assumptions

The dataset was cleaned to ensure normality by the elimination of five data points leaving the dataset at 105 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 the Kolmogorov-Smirnov statistic ($p > .05$), five 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

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Table 18

Arithmetic Means for Retention

	Indicators	*M*	*SD*
(RESF1)	Provisions are made for my spiritual growth and development	3.89	0.88
(RESF2)	There is adequate provision for spiritual support for members	3.71	0.91
(RESF3)	I receive information regarding church projects and decisions	3.73	0.94
(RESF4)	Overall, I am satisfied as a member of the Church	3.57	1.02
(RESF5)	My church makes provisions for assisting the community	3.88	0.85
(RESF6)	I am excited to be a member of this church	3.82	0.94
(REIN7)	Being part of a ministry helps fulfill the church's mission	4.28	0.70
(REIN8)	I intend to continue attending church services and activities	4.36	0.74
(REIN9)	I have opportunities for serving my church	4.31	0.74
(REIN10)	I understand the process of becoming a church volunteer	4.09	0.92
(REIN11)	I understand the mission and vision of the church	4.23	0.81
(REHP12)	The Pastor Recognizes visitors and church members	4.06	0.83
(REHP13)	The church cares for its members and visitors	3.81	0.95
(REHP14)	Greeters/ushers ask visitors how the church can provide assistance	3.43	0.96
(REHP15)	Members are generally excited about the future of the church	3.53	0.93
(REHP16)	The moral of the church is high	3.26	1.14
(REHP17)	Being a member of this church makes a significant difference in my relationship with Christ	3.90	1.01
(REHP18)	The worship services would be attractive to young families	3.29	1.10
(REtotal)	Retention	3.84	0.61

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.

H_0. The empirical model, in which pastoral leadership, church programs, support, interpersonal relationship, and facility amenities are not predictors of the retention of the members of the Linden Seventh-day Adventists Church in Queens, New York.

Linear regression was used to test this hypothesis whereby church retention was the dependent variable and pastoral leadership, church programs, interpersonal relationships, membership support, and facility amenities are the independent variables.

The applied method of step wiser in the regression analysis shows that the best predictor was the variable membership support because it explained 58.9% of the variance of the dependent variable, church retention (see Model 1, Figure 2, Table 19). Model 1 has a F value equal to 149.975 and p value equal to .000. As it can be observed that the p value is less than .05, therefore, there is a positive and significant linear correlation. Thus, the null hypothesis is rejected.

Figure 2. Standardized Parameters of Model 1.

It also was observed that the variables; support and pastoral leadership were good predictors of the retention variable. The value of R^2 adjusted was equal to .744, which means that these two variables explain 74.4% of the variance of the dependent variable, church retention (see Model 2, Figure 3, Table 20). Model 2 has a F value equal to 152.241 and p value equal to .000. As it can be observed that the p value is less than .05, therefore, there is a positive and significant linear correlation. Thus, the null hypothesis is rejected.

Figure 3. Standardized Parameters Model 2.

Model 3 illustrates that support, pastoral leadership and facility amenities (three variables) are good predictors for church retention. The value of R^2 adjusted was equal to .764, which means that these three variables explain 76.4% of the variance of the dependent variable church retention (see Model 3, Figure 4, Table 19). Model 3 has a F value equal to 113.220 and p value equal to .000. As it can be observed that the p value is less than .05, therefore, there is a positive and significant linear correlation. Thus, the null hypothesis is rejected.

Model 4 illustrates that support, pastoral leadership, facility amenities and interpersonal relationship (these four variables) are good predictors for church retention. The value of R^2 adjusted was equal to .774, which means that these three variables explain 77.4% of the variance of the dependent variable church retention (see Model 3, Figure 5, Table 22). Model 4 has a F value equal to 89.976 and p value equal to .000. As it can be observed that the p value is less than .05, therefore, there is a positive and significant linear correlation. Thus, the null hypothesis is rejected.
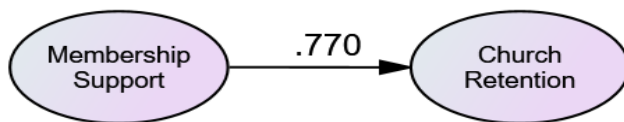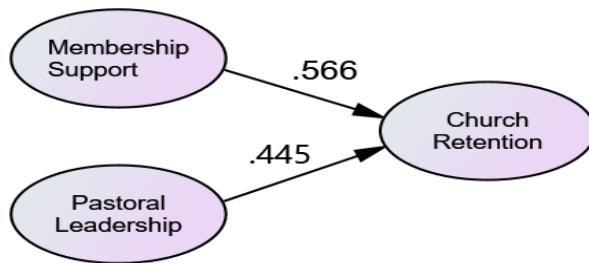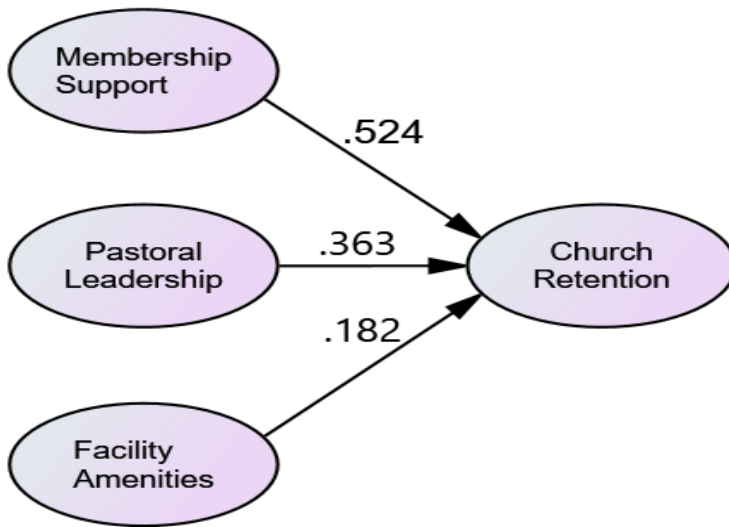
Figure 4. Standardized Parameters of Model 3.
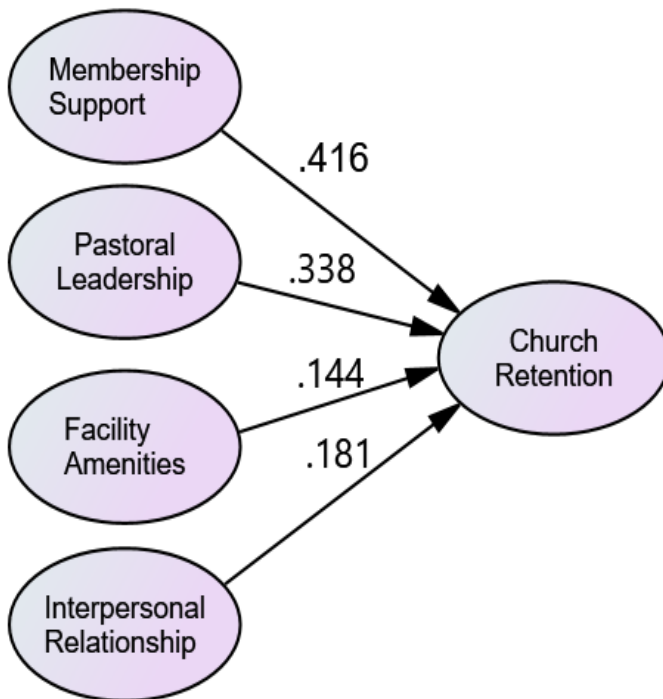
Figure 5. Standardized Parameters of Model 4.

Table 19

Regression Results

Model	R	R Square	Adjusted R Square
1. Support	.770	.593	.589
2. Support and Pastoral leadership	.865	.749	.744
3. Support, Pastoral leadership & Facility Amenities	.878	.771	.764
4. Support, Pastoral leadership, Facility amenities, and Interpersonal relationship	.885	.783	.774

The values of the non-standardizes Bk for each model were the following: (a) Model 1 B_0 equal to 1.295, B_1 equal to .696; (b) Model 2 B_0 equal to .393, B_1 equal to .512 and B_2 equal to .425; (c) Model 3 B_0 equal to .084, B_1 equal to .474, B_2 equal to .347, and B_3 equal to .191; and (d) Model 4 B_0 equal to -.326, B_1 equal to .377, B_2 equal to .323, B_3 equal to .151 and B_4 equal to .254

The collinearity of the variables was also analyzed, and it was observed that the factor of the inflation of the variance (FIV) of pastor leadership, church program, Interpersonal relationship, membership support, and facility amenities, was less than ten, for which, it is concluded that retention variable and the aforementioned mention variables do not present collinearity.

Summary of Chapter

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

CHAPTER V

CONCLUSIONS, DISCUSSIONS AND RECOMMENDATIONS

Introduction

The purpose of this study was to explore the causal relationship between the independent variables; pastoral leadership, church programs, interpersonal relationships, membership support and facility amenities to retention as a dependent variable, according to the previously outlined theoretical model.

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

The independent variables were pastoral leadership, church programs, interpersonal relationships, membership support, and facility amenities, while the dependent variable was retention. The demographic variables were gender, age group, ethnicity, church membership, highest level of education, and years of service.

The sample that was used in this research consisted of 111 members of the Linden Seventh-day Adventists Church in Queens, New York, USA.

Conclusions

This segment provides the conclusions documented for this paper. It comprises conclusions made from the arithmetic means and the null hypothesis.

Arithmetic Means

This section highlights the conclusions regarding the arithmetic means.

Pastoral Leadership

The three highest arithmetic means correspond to the following statements from the pastoral leadership construct: "Pastor establishes clear goals", "Pastor's sermons are relevant to my life", and "Pastor establishes measurable goals". On the other hand, the items with the three lowest arithmetic means for the pastoral leadership construct are: "Pastor rarely assumes responsibility after the team members fail", Pastor has a medium-term work plan", and "Pastor has a short-term work plan". The total arithmetic mean for the pastoral leadership variable was 3.71, indicating that the members are between *neither agree nor agree* and *agree* at the time the data was collected.

Church Programs

The highest arithmetic means corresponds to the following statements from the church programs construct: "I participate in church worship activities ", I have opportunity for involvement in church activities", and "the video system enhances church programs". On the other hand, the three lowest means corresponds to the following statements: "Church programs allow feedback", "I participate in church social activities", and "relevant communication on programing information is available". The total mean for this construct was 3.71. This mean score confirms that members' perceptions are fluctuating between *neither agree not disagree* and *agree* on the degree of benefits derived from church programs.

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Interpersonal Relationships

The highest arithmetic means corresponds to the following statements from the interpersonal relationship construct: "I like to maintain a cordial relationship with church members", "I help family when they need my assistance", and "I respect the opinion of my family members". Meanwhile, the three lowest arithmetic means correspond to the following statements: "My pastor's level of leadership quality is below average", "members take responsibility for bad decisions they make", and "the church provides crisis intervention". The total mean for the construct was 3.63; this indicates that the interpersonal relationships among members of the church range between *neither agree nor disagree and agree* on the level of perception regarding interpersonal relationships among members.

Membership Support

The highest arithmetic means corresponds to the following statements from the membership support construct: "I appreciate support from Church members", "people in our community know who and where we are", and "the church assist the poor in the community". Alternatively, the three lowest means corresponds to the following statements: "I trust discussing my personal affairs with some leaders", "members call me if I missed church", and "fellow members visit and pray with me when I am sick". The total mean for this construct was 3.65; this indicates that the level of membership support among members of the church ranges between *neither agree nor disagree and agree*.

Facility Amenities

The highest arithmetic means corresponds to the following statements from the facility amenities construct: "the pew and pulpit are cleaned and decorated appropriately for each service (including communions, baptisms, special programs, etc.,)", "The church is compliant with American Disabilities Act (wheelchair, accessible, bathrooms, seating, etc.,)", and "the public areas (hallway, stairs, rotundas, etc.) are lit, clean and free of clutter". Alternatively, the three lowest means corresponds to the following statements: "the church practices green principles", "the temperature control (a/c, & heat) of the church is comfortable for all seasons", and "Clarity of the audio system is superb". The total mean for the construct was 3.84; this means that the members' perception is between *agree and strongly agree* on the facility amenities available at the church.

Retention

The highest arithmetic means corresponds to the following statements from the retention construct: "I intend to continue attending church services and activities" (4.36), "I have opportunities for serving my church" (4.31) and "Being part of a ministry helps fulfill the church's mission" (4.28). Alternatively, the three lowest means corresponds to the following statements: "the moral of the church is high" (3.26), "the worship service would be attractive to young families" (3.28), and "members are generally excited about the future of the church" (3.53). The total mean for the construct was 3.84; this means that the members are *somewhat* satisfied with their church.

Principal Hypothesis

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

The declaration of the complementary null hypothesis was expressed as follows: pastoral leadership, church programs, interpersonal relationships, memberships support, and facility amenities are not predictors of retention of the members of the Linden Seventh-day Adventists Church in Queens, New York, USA.

Linear regression was used by the method of stepwise regression. This revealed that these four variables: support, pastoral leadership, facility amenities, church programs, and interpersonal relationship, account for 77.4% of the variance of the dependent variable, retention.

It can, therefore, be concluded/affirmed, that the Northeastern Conference of Seventh-day Adventists must pay attention to pastoral leadership, church programs, interpersonal relationships, memberships support, and facility amenities when evaluating the retention of Linden Seventh-day Adventists Church. The empirical evidence, therefore, supports the confirmatory hypothesis that pastoral leadership, church programs, interpersonal relationships, memberships support, and facility amenities are predictors of retention of this church.

Discussions

In this section, the results are discussed.

Many authors like (Sekhara Rao, Sahyaja, Akhil, & Lakshmi Narasimha, 2018; Muhangi Wakabi, 2016) concluded that leadership is a direct factor of retention for employees of hospitals, universities, and other companies. One of the studies based purely on literature review by adopting the exploratory design determined that

there was significant evidence that leadership styles influence retention. Church programs are important and support retention as found in responses of former or inactive Seventh-day Adventists (Center for Creative Ministry, 2013). Churches intentional programs are instrumental in the processes of assimilating new converts (Attebery, 2017; Sung & Chu, 2013). Seale et al. (2013) posited that the result of their study affirms the importance of faith concepts to participants in church-based programs and suggested that integrating faith themes also influence behavior changes. Furthermore (Spring et al., 2014; Umamaheswari and Krishnan, 2016) researchers found that supervisory support was a contributing factor of retention. It was also recommended that financial and career benefits should be included when offering training programs to employees. Jensen, Doumas and Midgett (2016) and Wright (2008) did studies on the public sector in New Zealand and university graduate students in the United States also yielded results that programs, support, leadership and interpersonal relationship were contributing factors of retention. Many admitted that they first came into contact with the Seventh-day Adventist Church through a friend, relative, spouse or other acquaintance. This demonstrates importance of interpersonal relationships are to church growth and retention (Center for Creative Ministry, 2013). The idea that relationships matter and understanding the impact of relationships provide ministers with helpful information regarding the retention of emerging adults (Brown, 2016). The relationships fostered by religious communities are assets of "social capital" (Pew Research Center, 2019). Krause admits that Maslow's concept of the inherent need of humans to interact with others and to belong to a social group (Krause, 2016c). Some six percent (6%) responded that the church did not do much to help the poor as

a reason for them to terminate their attendance (Center for Creative Ministry, 2013). Health ministries would provide a direct way for churches to enact support throughout their communities because health issues affect everyone (Bauer, 2013). In addition, Cameron (2014) identified amenities and services that are associated with increased retention in a multifamily, market rate community. It was observed that the certain amenities serve multiple benefits to the facility including increasing retention and attracting new prospective residents. It is important to understand how the design of the environment affects its users. Physical comfort both spatial and sensory comfort affects numerous interior design features such as temperature, furniture, lighting, color, artwork relative humidity and finishes (Bosch & Lorusso, 2019a). One concluded that facilities are more important than buildings as individuals are drawn to or expelled by facilities and added that physical condition of buildings, parking lots, restrooms and children's classrooms are of paramount importance as a factor of retention (Gibby, 2011). He also continued to reason that the appearance, smell of the building, clean, neat restrooms, furniture, and furnishings, as well as the security system, are also contributing retention factors. Allen agrees that amenities as the everyday things people need to enjoy the quality of life (Allen, 2015). Thus, this research has similar results, where pastoral leadership, pastoral leadership, church programs, and interpersonal relationship, support, and facility amenities are predictors of church retention.

Recommendations

The results of the investigation lead to some recommendations:

To Northeastern Conference of Seventh-day Adventists

1. Develop a system to encourage feedback from the laity on pastoral performance and other issues that may affect the congregation.

2. Allow the local church officers to participate in the selection of new pastors to prevent or minimize misfits and dissatisfaction among members.

3. Provide more support to local congregations and church leaders through performance evaluations and professional development.

To the Linden Seventh-day Adventists Church

1. Endorse and implement green practices including the possibility of solar energy for the complex.

2. The Church membership registry needs to be updated to reflect true membership and implement policy to enforce regular registry reconciliation.

3. Develop and implement a feedback system that allows members to provide feedback on programs and remain anonymous if they choose.

4. The church needs a strategy to address the level of distrust of leaders among members so that they can discuss their personal affairs if needed.

5. Examine and develop a better system of communicating with members on church events and programs.

6. The Church needs a short-term and long-term comprehensive retention plan.

7. Develop and advertise a crisis intervention plan.

8. Church needs to increase the level of morale among members.

9. Church needs to improve the audio system and technicians to produce better sound quality.

10. Church needs to address the temperature control for the hot and cold months.

11. The church needs to address controversial issues. Our society is politically, socially and spiritually divided nation and millennials need resources, which they can obtain, answers their questions.

12. Finally, the church needs programs to attract and retain members between ages 16-45.

For Future Research

This section presents recommendations for future studies.

While the population and small sample were both small, the results of this study are important to researchers interested in these constructs as well as those who study religion and religious congregations. Support is by nature interactive and developed within relationships, researchers need to be aware of the range of resources and contexts available to people experiencing crises. This study suggests that support resources, including religious beliefs, participation in religious activities, such as praying and reading of Scripture and relationships with church leaders and members, clearly, play an important role in helping people through difficulties in their lives which allows congregants as well as others to bond as individuals and also to the church as an institution.

Further research is needed:

1. To determine what churches can do to remain attractive to current members and the communities around it.

2. To assist the church on developing best practices on how to terminate memberships so that exiting members are not threatened and leave the door opens for continued relationship with the church.

3. To determine why membership support was rated higher more than other variables.

4. To determine the reason why church programs were not valued as other variables.

5. To determine why Linden Seventh-day Adventists church members were somewhat indifferent to some of the variables presented in this research.

APPENDIX A

INSTRUMENTS

INSTRUMENT BATTERY
General Instructions

I am writing to request your voluntary participation in this academic exercise regarding my doctoral studies. Primarily, this questionnaire is designed to collect relevant data to assist in the assessment of the degree of pastoral leadership, church programs, interpersonal relationships, support and facility amenities as predictors/factors of retention.

The information you provide in this survey is strictly confidential and anonymous. We do not request your personal information and there are **no** codes that can identify you by name. We consider your participation important as the results of this survey will be used to assist church leaders in the spiritual development and growth of the church.

Please answer ALL questions as honestly as possible. We want to know your opinion. Answer each question as it seems best, then move quickly to the next.

Upon completion of this survey, return the completed document using the enclosed self-addressed stamped envelope.

Thank you for taking the time to participate in this exercise as the findings may impact church planning and management strategies moving forward.

Yours in Christ,

Donovan A. Lauther
Research Committee

Demographics

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

Age Range	Select the answer that applies to you
	18 - 25 ▢ 26 - 35 ▢ 36 ▢ 46 ▢ Older than 55 ▢
Gender	Male ▢ Female ▢
Ethnicity	African American ▢ Caucasian (White) ▢ Latino/Hispanic ▢ Other _____
Academic Level	Elementary ▢ High School ▢ Bachelor ▢ Master ▢ Doctorate ▢
Baptized Member	Yes ▢ NO ▢
How long you have been a member	1 -4 Yrs. ▢ 5 – 10 Yrs. ▢ 11 – 15 Yrs. ▢ 16 – 20 Yrs. ▢ More than 20 yrs. ▢

Pastoral Leadership

We thank you for your participation in the application of this questionnaire. When analyzing each statement below, please mark an "X" in the rating scale to indicate your perception of the pastoral leadership in your church.

Please use the following scale				
Strongly Disagree	**Disagree**	**Neither agree nor disagree**	**Agree**	**Strongly Agree**
1	2	3	4	5

	Statement	Rate				
		1	2	3	4	5
1	Pastor has the ability to work well with difficult church members					
2	Pastor is sensitive to the needs of the church members					
3	Pastor uses his authority in accordance with the regulations of the organization					
4	Pastor's organizational capacity facilitates the achievement of the church's objectives					
5	Pastor leads by example					
6	Pastor establishes clear goals					
7	Pastor establishes measurable goals					
8	Pastor establishes achievable goals					
9	Pastor has a short-term work plan					
10	Pastor has a medium-term work plan					
11	Pastor has a long-term work plan					
12	Pastor rarely assumes responsibility after the team members fail					
13	Pastor is an excellent teacher					
14	Pastor maintains a balanced lifestyle					
15	Pastor recommends people with moral authority to occupy each position					
16	Pastor is team-oriented					
17	Pastor's sermons are relevant to my life					
18	I feel comfortable going to the pastor for counsel					
19	Pastor is leading the church in the right direction spiritually					

Church Programs

We thank you for your participation in the application of this questionnaire. When analyzing each statement below, please mark an "X" in the rating scale to indicate your perception of the church programs in your church.

Please use the following scale				
Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
1	2	3	4	5

	Statement	Rate				
		1	2	3	4	5
1	I participate in church worship activities					
2	I participate in church social activities					
3	I participate in church evangelistic activities					
4	I have opportunities for involvement in church activities					
5	Church members are interested in various church functions					
6	Activities of the church meet the needs of church members					
7	Programs at church make me think					
8	Programs at church are interesting and spiritually relevant					
9	Programs are designed for all groups of the church					

10	Leaders recognize members' involvement in the church					
11	There are evidences of thoughtful planning of church activities					
12	Church activities are timely and adequate					
13	Structured spiritual programs					
14	Organized social programs					
15	The audio system enhances church programs					
16	The video system enhances church programs					
17	Church programs allow feedback					
18	Relevant communication on programming information is available					
19	This is a church I would invite my unsaved friends					

Interpersonal Relationship

We thank you for your participation in the application of this questionnaire. When analyzing each statement below, please mark an "X" in the rating scale to indicate your perception of the inter-personal relationship in your church.

Please use the following scale				
Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree
1	2	3	4	5

Statement		Rate				
		1	2	3	4	5
1	I like to maintain cordial relationship with church members					
2	The quality of interpersonal relationships between members is good					
3	Church members are friendly and responsive					
4	The quality of interpersonal relationship between pastor and members is excellent					
5	The quality of interpersonal relationship between family members who attend Church is not good					
6	Youth members respect the instructions of their elders					
7	Fellow church members confide in me					
8	Family members encourage and support each other					
9	I respect the opinion of my family members					
10	I help family when they need my assistance					
11	I encourage family members					
12	Pastor recognizes my work					
13	I get upset when my church members do not support me					
14	Fellow church members express that I am friendly					
15	I interact with all groups					
16	My pastor's level of leadership quality is below average					
17	Members take responsibility for the bad decisions they make					
18	Members respect the advice or instructions of the pastor					
19	Members often greet and welcome visitors					
20	Members inform visitors of church programs					
21	Members are involved in community programs					
22	Members care about community activities					
23	Members treat the public well regardless of religious affiliation					
24	The church provides crisis intervention programs					

We thank you for your participation in the application of this questionnaire. When analyzing each statement below, please mark an "X" in the rating scale to indicate your perception of the support in your church.

Please use the following scale				
Strongly Disagree	**Disagree**	**Neither agree nor disagree**	**Agree**	**Strongly Agree**
1	**2**	**3**	**4**	**5**

	Statement	**Rate**				
		1	**2**	**3**	**4**	**5**
1	I trust discussing my personal affairs with some members					
2	I get good advice on religious matters					
3	Members are accessible					
4	I appreciate support from church members					
5	Church leaders know me and care about my welfare					
6	Members call me if I miss church activities					
7	Fellow members visit and pray with me when I am sick					
8	Members provide assistance in time of need					
9	Pastor provides assistance when needed					
10	The church members express affection and appreciation					
11	I receive invitations to church activities					
12	The church assists the poor in the community					
13	People in our community know who and where we are					
14	Visitors feel comfortable and welcome in our church					
15	We are doing all we can to minister to the needs of the people in the community					

Facility Amenities

We thank you for your participation in the application of this questionnaire. When analyzing each statement below, please mark an "X" in the rating scale to indicate your perception of the facility amenities in your church.

Please use the following scale				
Strongly Disagree	**Disagree**	**Neither agree nor disagree**	**Agree**	**Strongly Agree**
1	**2**	**3**	**4**	**5**

	Statement	**Rate**				
		1	**2**	**3**	**4**	**5**
1	The church is compliant with American Disabilities Act Compliant (wheelchair accessible, Bathrooms, seating, etc.)					
2	The temperature control (a/c, & heat) of the church is comfortable for all seasons					
3	Internet /Wi-Fi access enhances your worships experience					
4	Clarity of the audio system is superb					
5	The church has adequate space (offices, recreational activities, Audio/visual					

		1	2	3	4	5
	room, youth chapel, etc.)					
6	Clarity and definition of the video projection is optimal					
7	The setting of the worship (lighting, seating, etc.) is comfortable and enhances my worship experience					
8	The restrooms are clean and functional					
9	The public areas (hallway, stairs, rotunda, etc.) are lit, clean and free of clutter					
10	The pews and pulpit are cleaned and decorated appropriately for each service (including communions, baptisms, special programs, etc.)					
11	The curb appeal (lawn, flowers, edgings, trees, fence, building exterior, steps, walkways, signage, etc.) is welcoming and well kept					
12	The sanctuary appearance creates a worshiping environment					
13	The quality of the physical worship environment is not acceptable					
14	The quality of working equipment is acceptable (water fountain, elevator, windows, and doors)					
15	The church has adequate security for premises					
16	The church practices Green principles					

Retention

We thank you for your participation in the application of this questionnaire. When analyzing each statement below, please mark an "X" in the rating scale to indicate your perception of the retention in your church.

Please use the following scale					
Strongly Disagree	Disagree	Neither agree nor disagree	Agree	Strongly Agree	
1	2	3	4	5	

Statement		Rate				
		1	2	3	4	5
1	Provisions are made for my spiritual growth and development					
2	There is adequate provision for spiritual support for members					
3	I receive information regarding church projects and decisions					
4	Overall, I am satisfied as a member of the Church					
5	My church makes provisions for assisting the community					
6	I am excited to be a member of this church					
7	Being part of a ministry helps fulfill the church's mission					
8	I intend to continue attending church services and activities					
9	I have opportunities for serving my church					
10	I understand the process of becoming a church volunteer					
11	I understand the mission and vision of the church					
12	The Pastor Recognizes visitors and church members					
13	The church cares for its members and visitors					
14	Greeters/ushers ask visitors how can the church provide assistance					
15	Members are generally excited about the future of the church					
16	The moral of the church is high					
17	Being a member of this church makes a significant difference in my relationship with Christ					
18	The worship services would be attractive to young families					

APPENDIX B

CONSTRUCT VALIDITY

Factor Analysis

Pastor Leadership Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.921	0.923	19

Pastoral Leadership KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.896
Bartlett's Test of Sphericity	Approx. Chi-Square	1148.781
	df	171
	Sig.	.000

Pastoral Leadership Communalities

	Initial	Extraction
Pastor has the ability to work well with difficult church members	1.000	.667
Pastor is sensitive to the needs of the church members	1.000	.569
Pastor uses his authority in accordance with the regulations of the organization	1.000	.628
Pastor's organizational capacity facilitates the achievement of the church's objectives	1.000	.642
Pastor leads by example	1.000	.567
Pastor establishes clear goals	1.000	.674
Pastor establishes measurable goals	1.000	.735
Pastor establishes achievable goals	1.000	.701
Pastor has a short-term work plan	1.000	.744
Pastor has a medium-term work plan	1.000	.750
Pastor has a long-term work plan	1.000	.389
Pastor rarely assumes responsibility after the team members fail	1.000	.694
Pastor is an excellent teacher	1.000	.521
Pastor maintains a balance life-style	1.000	.374
Pastor recommends people with moral authority to occupy each position	1.000	.467
Pastor is team-oriented	1.000	.677
Pastor's sermons are relevant to my life	1.000	.596
I feel comfortable going to the pastor for counsel	1.000	.651
Pastor is leading the church in the right direction spiritually	1.000	.619

Total Variance Explained

Compo-nent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	To-tal	% of Vari-ance	Cumula-tive %	Total	% of Vari-ance	Cumula-tive %	Total	% of Vari-ance	Cumula-tive %
1	8.525	44.869	44.869	8.525	44.869	44.869	7.042	37.063	37.063
2	1.934	10.179	55.048	1.934	10.179	55.048	3.360	17.684	54.747
3	1.203	6.333	61.381	1.203	6.333	61.381	1.261	6.634	61.381
4	.930	4.897	66.279						
5	.836	4.400	70.679						
6	.776	4.084	74.763						
7	.741	3.899	78.662						
8	.590	3.106	81.769						
9	.514	2.708	84.476						
10	.478	2.516	86.992						
11	.398	2.097	89.089						
12	.375	1.972	91.061						
13	.341	1.794	92.855						
14	.302	1.588	94.443						
15	.280	1.475	95.919						
16	.255	1.344	97.262						
17	.216	1.138	98.400						
18	.161	.846	99.246						
19	.143	.754	100.000						

Church Programs Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standard-ized Items	N of Items
0.912	0.910	19

Church Programs KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.855
Bartlett's Test of Sphericity	Approx. Chi-Square	1108.053
	df.	171
	Sig.	0.000

Church Programs Communalities

	Initial	Extraction
I participate in church worship activities	1.000	0.671

I participate in church social activities	1.000	0.563
I participate in church evangelistic activities	1.000	0.407
I have opportunities for involvement in church activities	1.000	0.327
Church members are interested in various church functions	1.000	0.408
Activities of the church meet the needs of church members	1.000	0.676
Programs at church make me think	1.000	0.463
Programs at church are interesting and spiritually relevant	1.000	0.661
Programs are designed for all groups of the church	1.000	0.686
Leaders recognize members' involvement in the church	1.000	0.568
There are evidences of thoughtful planning of church activities	1.000	0.686
Church activities are timely and adequate	1.000	0.759
Structured spiritual programs	1.000	0.532
Organized social programs	1.000	0.443
The audio system enhances church programs	1.000	0.789
The video system enhances church programs	1.000	0.775
Church programs allow feedback	1.000	0.570
Relevant communication on programming information is available	1.000	0.642
This is a church I would invite my unsaved friends	1.000	0.566

Church Programs Total Variance Explained

Compo-nent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Vari-ance	Cumula-tive %	Total	% of Vari-ance	Cumula-tive %	Total	% of Vari-ance	Cumula-tive %
1	7.852	41.327	41.327	7.852	41.327	41.327	6.465	34.026	34.026
2	1.805	9.499	50.826	1.805	9.499	50.826	2.586	13.609	47.635
3	1.534	8.075	58.901	1.534	8.075	58.901	2.141	11.266	58.901
4	1.230	6.473	65.374						
5	1.044	5.496	70.870						
6	0.752	3.959	74.829						
7	0.624	3.282	78.111						
8	0.609	3.206	81.317						
9	0.585	3.078	84.395						
10	0.541	2.846	87.240						

11	0.435	2.288	89.528
12	0.407	2.143	91.671
13	0.324	1.704	93.375
14	0.306	1.611	94.986
15	0.256	1.347	96.334
16	0.237	1.245	97.578
17	0.168	0.884	98.462
18	0.160	0.840	99.302
19	0.133	0.698	100.000

Interpersonal Relationship Reliability Statistics

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.842	0.855	24

Interpersonal Relationship KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.794
Bartlett's Test of Sphericity	Approx. Chi-Square	1022.110
	Df	276
	Sig.	0.000

Interpersonal Relationship Communalities

	Initial	Extraction
The quality of interpersonal relationships between members is good	1.000	0.615
Church members are friendly and responsive	1.000	0.683
The quality of interpersonal relationship between pastor and members is excellent	1.000	0.466
The quality of interpersonal relationship between family members who attend Church is not good	1.000	0.555
Youth members respect the instructions of their elders	1.000	0.376
Fellow church members confide in me	1.000	0.584
Family members encourage and support each other	1.000	0.430
I respect the opinion of my family members	1.000	0.697
I help family when they need my assistance	1.000	0.763
I encourage family members	1.000	0.612

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Pastor recognizes my work	1.000	0.514
Fellow church members express that I am friendly	1.000	0.403
I interact with all groups	1.000	0.683
My pastor's level of leadership quality is below average	1.000	0.605
Members take responsibility for the bad decisions they make	1.000	0.432
Members respect the advice or instructions of the pastor	1.000	0.676
Members often greet and welcome visitors	1.000	0.591
Members inform visitors of church programs	1.000	0.652
Members are involved in community programs	1.000	0.749
Members care about community activities	1.000	0.711
Members treat the public well regardless of religious affiliation	1.000	0.581
The church provides crisis intervention programs	1.000	0.602

APPENDIX C

OPERATIONALIZATION OF THE VARIABLES

Operationalization of the Variable Pastoral Leadership

Variables	Conceptual definition	Instrumental definition	Operational definition
Pastoral Leadership	It involves the acquiring of some pastoral skillset, efficiency and effectiveness and application of the skills as a spiritual leader. It relates to how these acquired skills and applications affect member retention.	The degree to which skill set, efficiency and effectiveness, and application of skills affect pastoral leadership of the members of Linden SDA Church, New York, was determined by means of the following 19 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree 1.Pastor has the ability to work well with difficult church members 2.Pastor is sensitive to the needs of the church members 3.Pastor uses his authority in accordance with the regulations of the organization 4.Pastor's organizational capacity facilitates the achievement of the church's objectives 5.Pastor leads by example 6.Pastor establishes clear goals 7.Pastor establishes measurable goals 8.Pastor establishes achievable goals 9.Pastor has a short-term work plan 10.Pastor has a medium-term work plan 11.Pastor has a long-term work plan 12.Pastor rarely assumes responsibility after the team members fail 13.Pastor is an excellent teacher 14.Pastor maintain a balanced lifestyle 15.Pastor recommends people with	To ascertain the level of pastoral leadership, data was obtained from members of the Linden SDA Church, through the measure of 19 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 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree

Operationalization of the Variable Church Programs

Variables	Conceptual definition	Instrumental definition	Operational definition
Church Programs	It involves a set of planned church activities to engage members at all levels and the community. These programs seek to fulfill the mission and objectives of the church.	It involves planned activities (religious, health and social) of the church to serve and evangelize while promoting retention with the desired outcomes for each participant and promote personal interactions in accordance with the beliefs of the faith. These programs should take into consideration the needs of the church community. The degree of efficiency and effectiveness of the church programs of the members of Linden SDA Church, New York, was determined by means of the following 19 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree 1.I participate in church worship activities 2.I participate in church social activities 3.I participate in church evangelistic activities 4.I have opportunities for involvement in church activities 5.Church members are interested in various church functions 6.Activities of the church meet the needs of church members 7.Programs at church make me think 8.Programs at church are interesting and spiritual relevant 9.Programs are designed for all groups of the church 10.Leaders recognize members' involvement in the church 11.There are evidences of thoughtful planning of church activities 12.Church activities are timely and adequate 13.Structured spiritual programs 14.Organized social programs 15.The audio system enhances church programs 16.The video system enhances church programs 17.Church programs allow feedback 18.Relevant communication on programming information is available 19.This is a church I would like to invite my unsaved friends	To ascertain the level of effectiveness of the church programs, data was obtained from members of the Linden SDA Church, through the measure of 19 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 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree

Operationalization of the Variable of Interpersonal Relationship

Variables	Conceptual definition	Instrumental Definition	Operational definition
Interpersonal Relationship	It involves social associations, connections or affiliations between two or more persons. These relationships may vary in levels of intimacy and sharing; implying the discovery or establishment of common ground, and maybe centered around something(s) in common.	Are kinds of interactions that may involve but not limited to parents, wives, husbands, children, other relatives, friends' pastors peers, and church members. The degree of efficiency and effectiveness of interpersonal relationship of the members of Linden SDA Church, New York, was determined by means of the following 24 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree	To ascertain the level of effectiveness of the interpersonal relationship, data was obtained from members of the Linden SDA Church, through the measure of 24 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 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree

1.I to maintain cordial relationship with church members
2.The quality of interpersonal relationship between pastor and members is excellent
3.Church members are friendly and responsive
4.The quality of interpersonal relationship between pastor and members is excellent
5.The quality of interpersonal relationship between family who attend church is good
6.Youth members respect the instructions of their elders
7.Fellow church members confide in me
8.Family members encourage and support each other
9.I respect the opinion of my family members
10I help family when they need my assistance
11.I encourage family members
10.Pastor recognizes my work
11.I get upset when my church members do not support me
12.Fellow church members express that I am friendly
13.I interact with all groups
14.My pastor level of leadership quality is below average
15.Members take responsibility for the bad decisions they make
16.Members respect the advice or instructions of the pastor
17.Members often greet and welcome visitors
18.Members inform visitors of church programs
19.Members are involved in community activities
20. Members care about community activities
21.Members treat the public well regales of religious affiliation
22.The church provides crisis intervention programs

Operationalization of the Variable Support

Variables	Conceptual definition	Instrumental definition	Operational definition
Support	It is sharing, caring to the extent where provisions are made to individuals in a practical or emotional way. It involves planning, execution, and involvement of programs so that church member and the community benefits not only physically but spiritually. It relates to how these church programs and applications affect member retention.	The degree of efficiency and effectiveness to which any educational, emotional, physical financial, psychological or spiritual assistance rendered to the church members and the community of the Linden SDA Church, New York, was determined by means of the following 15 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree 1.I trust discussing my personal affairs with some members 2.I get good advice on religious matters 3.Members are accessible 4.I appreciate support from church members 5.Church leaders know me and care about my welfare 6.Members call me if I miss church activities 7.Fellow members visit and pray with me when I am sick 8.Members provide assistance in time of need 9.Pastor provides assistance when needed 10.The church members express affection and appreciation 11.I receive invitation to church activities 12.The church assists the poor in the community 13.People in our community know who and where we are 14.Visitors feel comfortable and welcome in our church 15.We are doing all we can to minister to the needs of the community	To ascertain the level of effectiveness of the church support programs, data was obtained from members of the Linden SDA Church, through the measure of 15 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree

Operationalization of the Variable Facility Amenities

Variables	Conceptual definition	Instrumental defini...	Operational definition
Facility Amenities	It involves the physical geographical location of the church and equipment and infrastructure enhancements employed to create an attractive, inspiring and comfortable worship experience.	The degree to which the efficiency and effectiveness of the physical geographical location of the church and equipment and infrastructure enhancements employed to create an attractive, inspiring and comfortable worship experience of Linden SDA Church, New York, was determined by means of the following 16 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree 1. The church is compliant with American Disabilities Act (wheelchair accessible, bathrooms, seating, etc.) 2. The temperature control (a/c & heat) of the church is comfortable for all seasons 3. Internet/Wi-Fi access enhances your worship experience 4. Clarity of the audio system is superb 5. The church has adequate space (offices, recreational activities, audio/visual room, youth chapel, etc.) 6. Clarity and definition of the video projection is optimal 7. The setting of the worship (lighting, seating, etc.) is comfortable and enhances my worship experience 8. The restrooms are clean and functional 9. The public areas (hallways, stairs, rotunda, etc.) are lit, clean and free of clutter 10. The pews and pulpit are cleaned and decorated appropriately for each service (including communion, baptisms, special programs, etc.) 11. The curb appeal (lawn, flowers, edgings, tree, fence, building exterior, steps, walkways, signage, etc.) is welcoming and well kept 12. The sanctuary appearance creates a worshipping environment 13. The quality of the physical worship environment is not accessible. 14. The quality of working equipment is acceptable	To ascertain the level of effectiveness of the facility amenities, data was obtained from members of the Linden SDA Church, through the measure of 16 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree

Operationalization of the Variable Retention

Variables	Conceptual definition	Instrumental definition	Operational definition
Retention	It involves the church's ability to retain its members by employing various strategies to maintain current, in-demand and attractive.	The degree of efficiency and effectiveness of the process of keeping members loyal to the organization of Linden SDA Church, New York, was determined by means of the following 18 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5　= Strongly disagree 1.Provisions are made for spiritual growth and development 2.There is adequate provision for spiritual support for members 3.I receive information regarding church projects and decisions 4.Overall, I am satisfied as a member of the church 5.My church makes provisions for assisting the community 6.I am excited to be a member of this church 7.Being a part of a ministry helps fulfill the church's mission 8.I intend to continue attending church services and activities 9.I have opportunity for serving my church 10.I understand the process for becoming a church volunteer 11.I understand the mission and vision of the church 12.The pastor recognizes visitors and church members 13.The church cares for its members and visitors 14.Greeters/ushers ask visitors how the church can provide assistance 15.Members are generally excited about the future of the church 16.The moral of the church is high 17.Being a member of this church makes a significant difference in my relationship with Christ 18.The worship services would be attractive to young families	To ascertain the level of retention, data was obtained from members of the Linden SDA Church, through the measure of 18 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 = Neither agree nor disagree 4 = Agree 5 = Strongly disagree

APPENDIX D

DESCRIPTIVE STATISTICS

DESCRIPTIVE TABLES

Age Ranges of Participants

	Frequency	Percent	Valid Percent	Cumulative Per-cent
16 years or less	6	5.7	5.7	5.7
17-25	6	5.7	5.7	11.4
26-35	5	4.8	4.8	16.2
36-45	7	6.7	6.7	22.9
46-55	27	25.7	25.7	48.6
older than 55	54	51.4	51.4	100.0
Total	105	100.0	100.0	

Gender of the Participants

	F	%
Male	30	28.6
Female	75	71.4
Total	105	100.0

Educational Level of the Participants

	F	%
Elementary	7	6.7
High School	24	22.9
Bachelor	29	27.6
Master	37	35.2
Doctorate	8	7.6
Total	105	100.0

Years of Membership of the Participants

	F	%
1-4 Yrs.	11	10.5
5-10 Yrs.	14	13.3
11-15 Yrs.	9	8.6
16-20 Yrs.	14	13.3
More than 20 Yrs.	57	54.3
Total	105	100.0

Percentage of Membership Response

	F	%
Yes	102	97.1
No	3	2.9
Total	105	100.0

Ethnicity of Participants

	F	%
African American	84	80.0
Caucasian (White)	1	1.0
Other	20	19.0
Total	105	100.0

APPENDIX E

NULL HYPOTHESIS

Scatterplot

Dependent Variable: REtotal
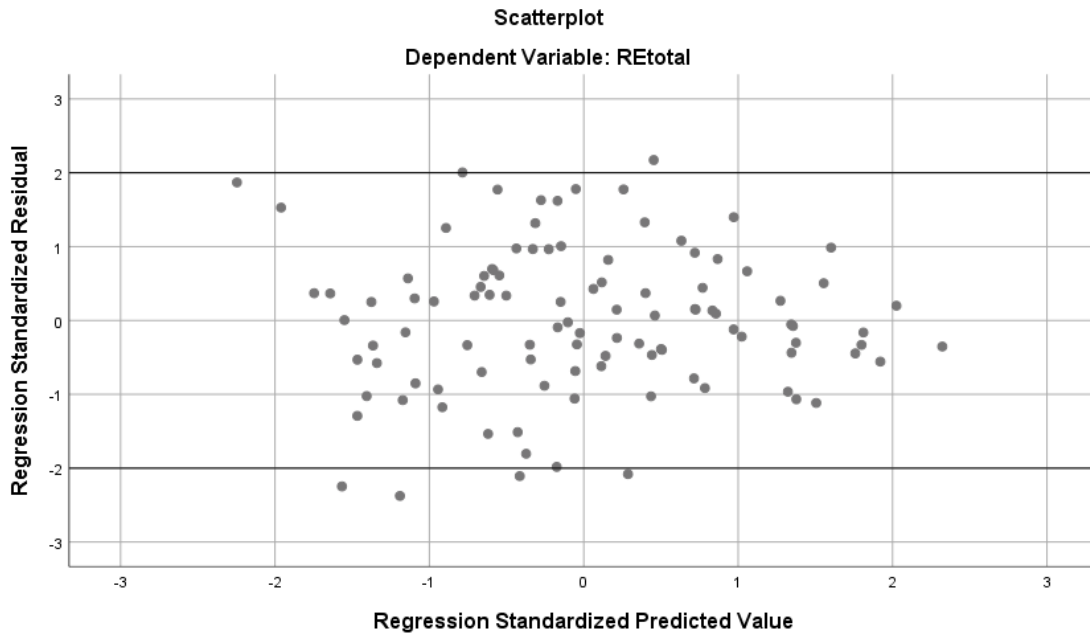
Tests of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
ZRE_2	.040	105	.200*	.989	105	.570

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

a. Lilliefors Significance Correction

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.770a	.593	.589	.39392	
2	.865b	.749	.744	.31076	
3	.878c	.771	.764	.29847	
4	.885d	.783	.774	.29216	2.056

a. Predictors: (Constant), SUtotal

b. Predictors: (Constant), SUtotal, PLtotal

c. Predictors: (Constant), SUtotal, PLtotal, FAtotal

d. Predictors: (Constant), SUtotal, PLtotal, FAtotal, IPtotal

e. Dependent Variable: REtotal

ANOVA

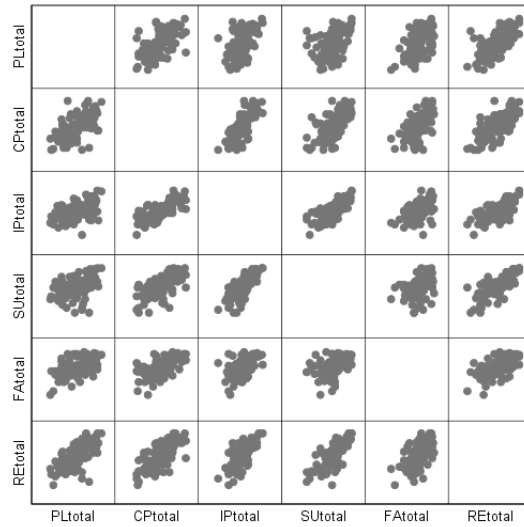| Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	23.273	1	23.273	149.975	.000[b]
	Residual	15.983	103	.155		
	Total	39.256	104			
2	Regression	29.405	2	14.703	152.241	.000[c]
	Residual	9.851	102	.097		
	Total	39.256	104			
3	Regression	30.258	3	10.086	113.220	.000[d]
	Residual	8.997	101	.089		
	Total	39.256	104			
4	Regression	30.720	4	7.680	89.976	.000[e]
	Residual	8.536	100	.085		
	Total	39.256	104			

a. Dependent Variable: REtotal

b. Predictors: (Constant), SUtotal

c. Predictors: (Constant), SUtotal, PLtotal

d. Predictors: (Constant), SUtotal, PLtotal, FAtotal

e. Predictors: (Constant), SUtotal, PLtotal, FAtotal, IPtotal

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Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	1.295	.211		6.128	.000		
	SUtotal	.696	.057	.770	12.246	.000	1.000	1.000
2	(Constant)	.393	.202		1.947	.054		
	SUtotal	.512	.051	.566	10.129	.000	.789	1.267
	PLtotal	.425	.053	.445	7.969	.000	.789	1.267
3	(Constant)	.084	.218		.387	.699		
	SUtotal	.474	.050	.524	9.477	.000	.742	1.347
	PLtotal	.347	.057	.363	6.080	.000	.635	1.574
	FAtotal	.191	.062	.182	3.095	.003	.654	1.529
4	(Constant)	-.236	.254		-.931	.354		
	SUtotal	.377	.064	.416	5.848	.000	.429	2.331
	PLtotal	.323	.057	.338	5.671	.000	.613	1.630
	FAtotal	.151	.063	.144	2.411	.018	.606	1.651
	IPtotal	.254	.109	.181	2.326	.022	.361	2.770

a. Dependent Variable: REtotal

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Donovan Antonio Lauther

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Professional Summary

Result-oriented, administrative education professional with over twenty years' experience in the public sector including wide-ranged budget, personnel and technical experience with extensive business process improvement background. Superior analytic, client relationship, consensus building, and staff management skills. Ability to work on multiple projects simultaneously and under deadline.

Areas of Expertise

- Project management
- Request For Proposal (RFP) development
- Contract management
- Budget development and management
- Written/verbal communication

- Strategic management
- Staff management, mentoring and professional development
- Compliance
- Best practices in management & accounting
- Organizational/operational improvement

Experience

NYC DEPARTMENT OF EDUCATION, New York, NY

Director, Office of Health Services (OHS)
12/2017- Present
- Direct and supervise the Medical Reimbursement Program in conjunction with the supervising physician
- Liaise with DOE offices and OSH staff on the reimbursement process
- Supervise and manage the Automated External Defibrillation (AED) Program
- Lead Contract Officer for AED Request for Proposal (RFP) process
- Evaluate and implement processes and database to maintain compliance with the NY State Law
- Supervise the Immunization Compliance, Religious and Medical Exemption process
- Supervise the coordination and maintenance of the database for the religious and medical exemptions
- Provide relevant data regarding the various Office of Health Services programs
- Research and provide information to the NYC Law Department on various appeals
- Collaborate with the director of Vision Compliance program
- Represent the office at programmatic intra-agency meetings
- Manage and monitor OHS HR and fiscal functions
- Provide professional development for OHS staff and other field support staff
- Consultation with OSH CEO on a bi-weekly basis
- Member of the OSH Senior Management team

Administrative Education Officer, Office of School Health   **10/2003 – 12/2017**
- Oversee NYCDOE public and Charter School Automated External Defibrillator (AED) Program for 1,800+ schools serving over 1.2 million students; ensure   compliance with Section 917 of New York State Education Law.
- Collaborate with senior NYCDOE staff to develop AED departmental policies.
- Work with senior NYCDOE staff to ensure quality products and services are provided to schools to support the safety and welfare of the student population.
- Initiate and coordinate Request for Proposal (RFP) process for AED services; manage DOE vendor contracts.

- Purchase and maintain AED equipment inventory.
- Serve as liaison to vendors; monitor for contractual compliance; approve vendor payments.
- Represent DOE with city, state and federal agencies, as well as non-governmental organizations, on AED initiatives.
- Develop and implement quality standards, improvement strategies, conduct audits, and vendor evaluations, and prepare statistical reports.

Administrative Education Officer,   *07/2003 - 10/2003*
- Audited Universal Pre-kindergarten contracts for compliance and payments.
- Liaison to Universal Pre-kindergarten contractors.

Personnel Director – Community School District 19   *10/2002 - 06/2003*
- Member of Superintendent's cabinet
- Developed and facilitated professional development workshops for payroll secretaries.
- Collaborated with Business Manager and Director of Operations on district finances.
- Provided one-on-one counsel to teachers regarding licensing requirements.
- See also duties and responsibilities at Community School District 5 below.

Administrative Education Analyst – Division of Human Resources 11/2001 - 10/2002
- Responsibilities included redeployment and early retirement incentives.
- Assisted director with special projects.
- Provided technical assistance to field personnel.

Personnel Director - Community School District Five   *01/1998 - 11/2001*
- Evaluated, developed and implemented district policies and procedures relating to staff recruitment, assignment, timekeeping, payroll, and status changes
- Consulted with superintendent, directors, and principals on issues of recruitment, training, retention of pedagogic and administrative staff
- Consulted with Division of Human Resources on personnel issues
- Served as superintendent designee in C-30 Selection Process
- Superintendent's representative at Grievances & Technical Assistance Conferences
- Interpreted contractual provisions for supervisors and staff
- Conferred with Offices of Labor Relations, Legal Services & Appeals and Reviews
- Assisted the Director of Operations with the maintenance of district's fiscal integrity
- Reviewed and processed all personnel transactions including transfers, separation from service, retirement, etc. in accordance with DOE policy
- Provided ongoing advice and assistance to school personnel
- Supervised District Personnel Office

Supervisor - N.Y.C Board of Education- Bureau of Finance   *10/1997 - 01/1998*
- In addition to duties below trained and supervised unit staff

Bookkeeper II - Bureau of Finance   *04/1997 - 09/1997*
- Processed tuition and health claims for foster care non-resident students in compliance with state education laws.
- Corresponded with school districts outside of New York City regarding foster claim issues.
- Reviewed and approved foster care non-resident student tuition claims

Bookkeeper II

N.Y.C Board of Education - Pedagogic Payroll Unit   *08/1995 - 04/1997*
- Investigated and resolved grievances and inquires, referencing UFT contract including steps, differentials, leaves & longevity
- Responded to union representatives and the grievant

- Corresponded with districts, school personnel, and relevant Central Offices

Assistant Accountant – Community School District 7   ***03/1989 - 08/1995***

- Developed initial budgets and modifications based on allocations & memorandums
- Resolved budgetary problems (tax levy & reimbursable)
- Allocated funds and monitored spending plans: OTPS & PS
- Processed purchase orders & requisitions for CSB & Business Office
- Act as the business manager in business manager's absence
- Advised principals and secretaries regarding technical, personnel & payroll issues

Education

- MONTEMORELOS UNIVERSITY
  Ph. D, Business Administration – 5/2020
- METROPOLITAN COLLEGE OF NEW YORK, NEW YORK
  MS, Administration – 6/2000
- POLYTECHNIC UNIVERSITY, BROOKLYN, NEW YORK
  Executive MBA credits earned - 1998
- CITY UNIVERSITY OF NEW YORK, NEW YORK
  BS, Economics – 2/1995
- NORTHERN CARIBBEAN UNIVERSITY, JAMAICA WEST INDIES
  AS, Business Administration, 8/1982

Professional Certifications / Civil Service Appointments

- Administrative Education Office 1998 – Present (Provisional)
- Administrative Education Analyst, New York City Department of Civil Administrative Services, New York 04/2016 (Permanent)
- Associate Education Analyst, New York City Department of Civil Administrative Services, 11/2003 (Permanent)

Volunteer Work

- Linden Seventh-day Adventists Church – Member of Executive Church Board, Chairman of School Board of Trustees (2013-18), Member of Medical Emergency Response Team (MERT), Education Ministry Director (2019 – Present)

Computer Skills

- MS Office & SPSS
- Adept at quickly mastering proprietary systems.