ABSTRACT

FACTORS AFFECTING CHURCH RETENTION OF YOUNG
ADULTS IN THE NORTHEASTERN AND GREATER
NEW YORK CONFERENCES OF SEVENTH
DAY ADVENTISTS

by

Ernst Saint Louis

Main adviser: Karla Sarai Basurto Gutiérrez

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Montemorelos University

School of Business and Legal Sciences

Title: FACTORS AFFECTING CHURCH RETENTION OF YOUNG ADULTS IN THE
NORTHEASTERN AND GREATER NEW YORK CONFERENCES OF
SEVENTH DAY ADVENTISTS

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Administration

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Problem

Does the empirical model of church commitment (CC), church spirituality (CS)

and social environment (SE) influence directly church young adults' retention (CR) and

leadership (LS) influence indirectly within the church in the Greater New York and the

Northeastern conferences?

Method

The research was empirical quantitative, descriptive, exploratory, explanatory,

causal and transversal. The study population was made up of 497 youths from some

churches of the Northeastern and Greater New York Conferences of Seventh-day Ad-

ventists in New York City, NY USA. An instrument was administered and 117 young

adults from the population were described. The substantive statistical process was based on regression analysis, performed in SPSS 20.0.

The constructs for the five instruments used were done through factorial analysis techniques (with explained variance levels of over 50%, which are acceptable) and the reliability, measured with the Cronbach alpha coefficient for each instrument, was acceptable (with the lowest explained variance levels of (.70). For the analysis of this hypothesis, Structural Equation Model technique was used.

Results

The structural equations and the Amos software were used on the null hypothesis and a poor fit was found for the theoretical and empirical model, and the results are as follows: X^2 = 33.526, p = .000, RMSEA = .265, GFI = .884, NFI = .832, and CFI = .844. The proportion of explained variance in the model was acceptable since 40% of the variability of church retention was explained. Then, trying to find better results the construct CS was eliminated from the model and SE was connected to CS. The null hypothesis was test again (without CS) and a good fit was found for the theoretical and empirical model, and the results are as follows: X^2 = .047, p = .828, RMSEA = .000, GFI = 1.00, NFI = 1.00, and CFI = 1.00. The proportion of explained variance in the model was acceptable since 45% of the variability of church retention was explained.

Conclusion

It is recommended to senior pastors, youth pastors and the church members as well of the Greater New York and Northeastern Conferences of Seventh-day Adventists

to provide more support to the youth to ensure that they are satisfy. Additionally, they should be well-trained and mentored by compassionate church servant leaders. They must have all the support needed and good role model to encourage their retention. They also need to engage in missionary activities. Individuals who attend religious services and engage in religious practices are less depressed and better able to cope with daily life stressors (Blazer, 2007; Koenig, 2009). Spirituality, church commitment, social environment, and leadership can directly impact young adults' church retention. Therefore, these constructs are good predictors of young adults' church retention. And the power of prayer is the best approach as Jesus prayed constantly for the power of the Holy Spirit.

Montemorelos University

School of Business and Legal Sciences

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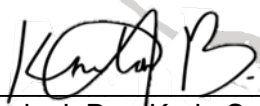Doctorate in Business Administration

by

Ernst Saint Louis

February 2020

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Tesis
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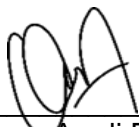de Negocios

por

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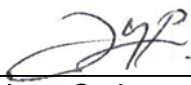
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DEDICATION

I would like to thank my family—my wife, Jackie, my daughters, Erline, and Jessie, and my son, Eric-Japhet, for their love, encouragement, and support—even when it meant long hours and other kinds of stress. In loving memory to my parents, Anna Lamartiniere St. Louis, and John St. Louis. Also, I am grateful for the help of my adviser doctor Karla Sarai Basurto Gutierrez. Most of all, I want to thank my Lord Jesus, for guiding me throughout this monumental task. I am immensely grateful to Father God who give understanding, wisdom, and knowledge!

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CHAPTER I

PROBLEM DIMENSION

Introduction

The following sections provide a brief compilation of definitions of the latent variables of this research: (a) leadership, (b) social environment, (c) church commitment, (d) spirituality, and (e) retention.

Leadership

Leadership is one of those concepts that are very hard to define. More than four decades ago, Stogdill (1974) affirmed that "there are almost as many different definitions of leadership as there are persons who have attempted to define the concept" (p. 7). Confucius, the great Chinese thinker that lived about 2,500 years ago, did not propose any definition of leadership but insisted in the need for leaders to be virtuous and look after the people around them. For him, a leader's primary purpose is to serve the people (Confucius, circa 475 BC/1998). For Plato, which many recognize as the founding father of philosophy, the leader should be wise (Takala, 1998).

Machiavelli stated that the leader should have good virtues and should be intelligent to have the support of the people (Machiavelli, 1992). Leadership is the art of mobilizing others to want to struggle for shared aspirations (Kouzes, & Posner, 2003). Maxwell (2005) leadership is influence – nothing more, nothing less. Leadership is a process of social influence, which maximizes the efforts of others, towards the

achievement of a goal. A leader must be committed to the tasks that are being delegate to him and also always willing to delegate to his team members or others. To a point that one needs no longer has to manage or delegate anything (Covey, 2013).

The best example of a leader is Jesus. His Father delegates to Him then He delegates to us. A leader could coach, to trust and encourage others and to give credit where it is due and to encourage them to be successful. Ability to resolve conflicts and crisis calmly. He or she must be able to inspire others to move forward and be an influencer. Leaders are the ones who run headfirst into the unknown (Sinek, 2018). Rampton (2015) said that as we look ahead into the next century, leaders will be those who empower others.

Social Environment

The communities in which young people live can also have important influences on their development, for good or ill, as both National Research Council (2011) discussed. Both noted that the words "community" and "neighborhood" can be used interchangeably in the discussions of influence and that the definition is not a very precise one. The neighborhood is an important context, National Research Council explained, because it is the place where a wide array of peer and other social interactions take place and where adolescents have access to institutional resources. The structural characteristics of a neighborhood, including its economic status, housing quality, and the availability of resources, are important. So, too, are the social processes that occur in the neighborhood context, as well as the interactions between community characteristics and other influences, such as peers, family, and schools. Researchers tend to use census units (the neighborhood, approximately 3,000 to 8,000 people, or the block,

from 500 to 3,000 people), although, National Research Council noted, many do not define the term when they survey people about their neighborhoods. The environment of people that surrounds something's creation or intended audience, reflecting how the people around something use and interpret it (National Research Council, 2011). According to Sanderson (2012) sociocultural perspective: A perspective describing people's behavior and mental processes as shaped in part by their social and/or cultural contact, including race, gender, and nationality. Sociocultural perspective theory is abroad yet significant aspect in our being. It applies to every sector of our daily lives. How we communicate, understand, relate and cope with one another is partially based on this theory. Our spiritual, mental, physical, emotional, physiological being are all influenced by factors studied by sociocultural perspective theory. Also, the theory of social impact, which specifies principles underlying how individuals are affected by their social environment (Nowak, Szamrej, & Latané, 1990). Thus, by viewing social influence as a unitary concept, social impact theory permits comparisons between conformity and innovation and predicts the relative magnitude of their effects (Latané, & Wolf, 1981).

Research on religious socialization consistently shows that parents' religiosity (in terms of actual practice) is the most important predictor of children's religious identity and behaviors later (Denton, & Culver, 2015; Kelley, & De Graaf, 1997; Kenkel, Himler, & Cole, 1965; Myers, 1996; Petts, 2014; Smith, & Denton, 2009).

Donovan, Jessor, and Costa (1991) suggested that five domains or sources were necessary to explain adolescent problem behavior, namely the social environment, perceived environment, personality, (other) behaviors, and biology/genetics.

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Gonzales (2009) focused in greater detail on the ways in which families influence adolescent risk behavior and effective interventions.

Parents who form warm relationships with their children and have minimal conflict with them, provide adequate monitoring and supervision, and do not provide models of drug use can protect youth from developing substance use disorders. Lack of strong positive relationships with parents increases involvement with deviant peers, which increases adolescents' risk for a variety of problems, including precocious transitions, such as early pregnancy, premature independence from parents, and school dropout (National Research Council, 2009).

<center>Church Commitment</center>

Each individual need to act together as a team (Levesque, Cohen, & Nunes, 1990). The team must be aware of and care about the status of the group effort as a whole; formal definition of what it could mean for a group to jointly commit a common goal and explore how these joint commitments relate to the individual commitments of the team members. They then consider the case of joint intention, where the goal in question involves the team performing some action. In both cases, the theory is formulated in a logical language of belief, action, and time previously used to characterize individual commitment and intention. Intention is choice of commitment (Levesque, et al., 1990).

Commitment is in part connected to young adult's retention in church and it is worthy to be studied. Analysis of the 1996 religious identity and influence survey shows that different social factors influence different groups of people in diverse religious traditions in dissimilar ways. In fact, many scholars have examined what factors,

particularly in family life and values transmission, shape the religious commitment of youth and young adults (Perkins, 1987). Studies of the effects of parochial schooling on the religious commitment of Jewish and catholic youth (Greeley, McCready, & Mc Court, 1976; Himmelfarb, Lessing, & Shanon, 1997; Lazerwitz, 1995) suggest that parochial education increases religious commitment. However, based on my observation, after parochial education in order to avoid parental control some young adults did drop out or became apostasy.

Other studies have focused less on religious commitment and religiosity and more directly on the question of religious retention. Argyle and Beit-Hallahmi's (1975) research on religious tradition retention found that most adolescents follow in their parents' religious traditions, with liberal protestant denominations having a lower retention rates, and Catholics and Jews a higher retention rate. Hunsberger (1983) both emphasize the religious commitment of parents, the intentionality of parental socialization of values to children, and positive parent-child relationship as key factors in effective religious socialization of children (Stott, 1988). Hoge, Johnson and Luiden (1994) study of Presbyterian confirmands suggests that personal religious beliefs, adult experiences and family situations (marital history and status, number of children, residential distance from home community, etc.), and religious involvement during youth increases retention into young adulthood. An important consequence of the theory is the types of communication among the team members that it predicts will often be necessary (Halpern, & Fagin, 1985).

Spirituality

Spirituality is related to several outcomes which includes physical and mental

health as well as psychological and subjective-well-being (Kelly, & Miller, 2007). Spirituality is to live a moral life which is adhere to the word of God and in the consciousness of God's presence by obeying God's law and having a deep relationship with Him.

English and Gillen (2000) see spirituality as an awareness of something greater than us that moves one outward to others as an expression of one's spiritual experiences. In spirituality I see obedience, devotion, faithfulness, dedication, and having the mind of Christ in all that is done. The born-again Christian must allow the Holy Spirit to lead him "into all truth (John 16:13). And there should be transformation if taking the word of God and apply them in the everyday life.

Kelley (2008) found that the association between maternal care on the Parental Bonding Instrument and life satisfaction in adolescents and young adults was significantly mediated by parental spiritual support and transparency. Finally, the retrospective reports of both adults and college students indicate that conversations about religion in childhood were important in developing and internalizing their religious beliefs (Dudley, & Wisbey, 2000; Milevsky, Szuchman, & Milevsky, 2008). Also, parent and peer relationships and relational spirituality in adolescents and young adults can be helpful in church retention according to previous research done by Desrosiers, Kelley, and Miller (2011) said that adolescents and young adults, relational spirituality is associated with the experience of parental relationships, with specific contributions from mothers and fathers. From mothers, spiritual support in the form of discussion and spiritual transparency was positively associated with adolescent relational spirituality, whereas from fathers, the experience of an affectionate relationship was positively associated with relational spirituality.

According to Burney, Osmany, and Khan (2017), spirituality, for example, in Indian culture, has been considered important since time immemorial. It is defined as the process of seeking personal authenticity, genuineness, wholeness as well as developing a greater connectedness to self and others through relationships and community; it refers to deriving meaning, purpose and direction in life (Hill, et al., 2000; Love, & Talbot, 2009). It is usually associated with living by one's inner truth to produce positive attitudes and relationships in one's life (Hawley, 1993). Today's rapid technological advancements and huge competition bring many situational difficulties, emotional and psychological problems such as stress, anxiety, depression, lack of confidence, mental illness, etc. As young adults must face a lot of new and diverse challenges in their day-to-day life, they need some sort of a super natural bond or belief such as spirituality which will provide them with inner strength to deal with all the issues in their life as well as enhancing their psychological well-being. Psychological well-being is the subjective feeling of contentment, happiness, satisfaction with life and work, sense of achievement, utility, belongingness, and no distress, dissatisfaction or worries, etc.

Previous research has demonstrated both parents and friends to be highly significant contributors to spiritual/religious development in adolescents (Boyatzis, Dollahite, & Marks, 2006; De Vaus, 1983; Kelley, Athan, & Miller, 2007; Myers, 1996; Regnerus, Smith, & Smith, 2004; Schwartz, Bukowski, & Aoki, 2006).

Retention

Retention is to capture and retain knowledge: training, education, workshops, seminars, storytelling, mentoring and apprenticeship to capture and retain knowledge. A specific demographic or a portion of the young adults is leaving out of the back door

of our church. Therefore, retention is needed to capture and retain our youth. In addition, retention is to increase young adults' satisfaction. Dudley (1999) study of retention and dropping-out of Seventh-day Adventist young adults reveals that adolescent intentions of remaining religiously active, parental church attendance, Adventist schooling, personal and familial devotion, and agreement with Adventist behavioral standards predict retention within that tradition over time.

Hoge (1988) study of Catholic dropouts, for example suggests that lower parental religious commitment and lack of warm youth relationship with parents encourages religious dropping-out. And Dudley (1999) study of Seventh-day Adventists shows that family structure, family worship, and lack of intention to remain religiously active predict dropping-out of church. And the same may be true for a loving, warmth youth relationship with parents and religious commitment encourage church retention. The degree to which young adults use spiritual experiences can be a great help for connection with God and others wherefore. Daily spiritual experiences, forgiveness, and positive religious coping, which have been shown previously to reflect a more personal, experiential connection with a higher power (Desrosiers, & Miller, 2007; Desrosiers, & Miller, 2008). And being able to retain current members and attract prospective members is essential in solving this problem (Webb, Joseph, Schimmel, & Moberg, 1998).

Definition of Terms

Although most of the above variables have previously been defined during the process of describing them, this section gives a brief definition of key terms that are used in this study.

Leadership: Leader must have a vision. A leader must be patient and having good moral. He or she must be accountable and responsible to motivate, to tolerate frustration as well as stress. A leader must be committed to the tasks that are being delegate to him and always willing to delegate to his team members or others.

Social environment: Social environment involves social context and it is referring to the immediate physical setting where people mingle together to live, work, and play and interact with one another. And in the diverse circumstances where individuals are living together and how their actions and behaviors affected one another and their surroundings.

Commitment: commitment is individual involvement in an endeavor with goal to achieve a task successfully and he or she is being committed. It is an active engagement. For example, when some people have a common goal, they joint forces in their commitment making which relates to each individual commitments of the team members. A committed Christian is someone that is devoted faithfully to the cause of the Master. His freedom of action is limited because of his or her commitment to a cause.

Spirituality: Spirituality is to live a moral life which is adhere to the word of God and in the consciousness of God's presence by obeying God's law and having a deep relationship with Him. There is also a sense of connection with a higher being. In addition, there is a purpose or meaning in the life of someone who believes in a higher power in his life.

Retention: Retention is to retain a person or a worker one has already had. The ability to retain someone from leaving a group or a team due to dissatisfaction and

frustration. Usually, people stay in a group or a team because of personal satisfaction, contentment, and a sense of belongings to the group.

Relationship Between Variables

This section describes the relationships between the variables. These relations are as follows: (a) leadership and retention, (b) social environment and retention, (c) church commitment and retention, and (d) spirituality and retention.

Leadership and Retention

Leadership is doing the right things. A leader must be patient and having good moral. He or she must be accountable and responsible to motivate, to tolerate frustration as well as stress. The leader handles today so that it prepares you for tomorrow. It is to adopt the thinking, learn the skills, and develop the habits of the person he or she you wish to be. The only definition of a leader is someone who has followers and to gain followers requires influence (Drucker, 2016). Even though leadership continued to be defined as a personal quality, after World War II a new trend started. Stogdill (1950) defined leadership as the process (act) of influencing the activities of an organized group in its efforts toward goal setting and goal achievement. Stogdill also defined the purpose of that process as a goal setting and goal achievement. Leadership is influence, communication, and coaching or mentoring. And they are needed to pave the way for retention, therefore it is a predictor to retention.

Social Environment and Retention

Little attention has been paid to the social environment in which our children are growing up, and the dangers that the deterioration of this environment presents for the

future. Indeed, many of us may not even be aware of how bad things are becoming. Another adverse trend is in terms of risky sexual behavior among younger teenagers. Teenagers are engaging in sexual acts at a younger age and with more people today that they did in previous generations. That carries with it many risks, including sexually transmitted infections. There has also been a substantial increase in the number of teenage girls reporting unwanted sex. The most common reasons for unwanted sex were being drunk or because of pressure from a partner. Psychological distress can also manifest itself in risky and damaging behavior. In addition, family conflict and parental separation have a range of adverse impacts on children and young people (Parkinson, 2011). Social environment influences adolescent choices in ways that incline or deter involvement in crime and in other risky behavior. Thus, a teenager who lives in a high-crime neighborhood with many antisocial peers is more likely to get involved in criminal activity than one in a neighborhood with few such peers, even though the two may not differ in their tendencies and propensities for risk-taking (Scott, 1988). Therefore, social factors are predictors to retention as well as switching for different traditions (Smith, & Sikkink, 2003).

<div align="center">Commitment and Retention</div>

Early parental influences predict the present level of church commitment (Parker, Tupling, & Brown, 1979). A committed Christian is someone that is devoted faithfully to the cause of the Master. His freedom of action is limited because of his or her commitment to a cause. Being committed signifies that they must never give up in their quest to serve God humbly, getting along with others, and having the sense of belongings to the church. If the young adults are effectively committed and feel belong, they

<div align="center">11</div>

will glue to the pew. Commitment and dedication are factors that can predict retention. As parenting styles experienced during childhood make difference in religious commitment of the youth (Dudley, & Wisbey, 2000). Intentional Commitment must be cherished every day. Therefore, the relationship of commitment to retention will aid in the sense of belongings and satisfaction for a successful church retention.

Spirituality and Retention

Hoge, et al. (1994) study of Presbyterian confirmands suggests that personal religious beliefs, adult experiences and family situations (marital history and status, number of children, residential distance from home community, etc.), and religious involvement during youth increases retention into young adulthood. An important consequence of the theory is the types of communication among the team members that it predicts will often be necessary (Halpern, & Fagin, 1985).

A relationship between human and divine. Spirituality is to live a moral life which is adhere to the word of God and in the consciousness of God's presence by obeying God's law and having a deep relationship with Him. Fostering His word daily. Therefore, spirituality can be a predictor of young adult's church retention.

Problem Statement

The young adults' dropout of the Church is increasing. Why is that? Is it lack leadership, lack of spirituality, lack of church commitment, or lack of church support? Youth retention is very important and essential to denominational growth, a solution must be found to retain young adults for they are the future of the SDA church. Young adults are leaving the church like when one is having a hemorrhage and the bleeding

must stop before is too late. At least this research will help assess the problem and come up with a solution. According to Monte (2013), it is reported that thirty million are leaving the Adventist church. Young adults alike. Many are scratching their heads and asking if it is going to be possible to stop the dropout trend of young adults which is true. However, it might be possible but not without dedicated resources, hard work, and good leadership. If church leaders and parents are committed to this noble cause retention could improve and satisfied young adults will glue to the pew (Hoge, McGuire, & Stratman, 1981). Frankly, this is a problem that needs to be addressed. Indeed, we must always strive to achieve this noble cause. In order to retain young adults in church the followings must be evaluated: church commitment making, spirituality, social environment, satisfaction, and effective leadership are all in part connected to overall young adults' retention in church.

Problem

Does the empirical model of church commitment (CC), church spirituality (CS) and social environment (SE) influence directly church young adults' retention (CR) and leadership (LS) influence indirectly within the church in the Greater New York and the Northeastern conferences?

In Figure 1, the theoretical model which aims to identify possible relationships between the variable is presented.
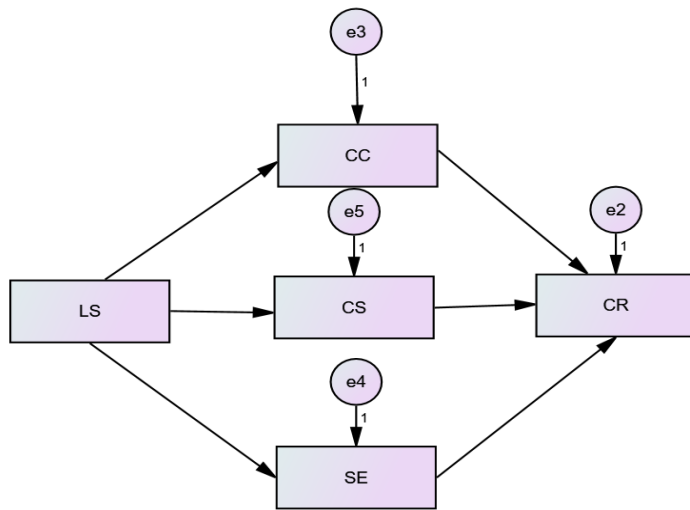
Figure 1. Theoretical Model for Young Adults' Church Retention.

Hypothesis

Ho: The general hypothesis of this study is that the theoretical model fit with the empirical data.

Another Hypothesis

Below are the complementary hypotheses:

H_1: LS is a significant predictor of CC.

H_2: LS is a meaningful predictor of CS.

H_3: LS is significant predictor of SE.

H_4: LS, CC, CS and SE are significant predictor of CR.

Research Objectives

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

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The first objective is to address the problem encountered by young adults which made them leave the Church.

The second objective is to provide an empirical foundation from which ways to stimulate leadership behavior and build effective Church servant leaders.

To adapt an instrument to measure every variable.

Justification

To justify this study, the following authors express the necessity to address the problem of young adults leaving the church at an alarming rate and the fear of apostasy. In their article on Social predictors of retention, Smith and Sikkink (2003) mention that it is known already research on religious commitment, retention, switching, and apostasy provides us with a solid base of knowledge about how many of these processes work. For present purposes, it is useful to separate out the major types of research in this area. First, many scholars have examined what factors, particularly in family life and values transmission., shape the religious commitment of youth and young adults (Perkins, 1987).

In their empirical research on Social Justice and Spirituality, English and Cameron (2016) mention that some of our colleagues in adult education see this challenge as revolving around questions on how to be transformed in heart and mind (Cranton, 2006), and yet others on questions of spirituality (English, & Tisdell, 2010). It is commonly observable fact that the center of gravity of Christianity has moved from the western world to the non-western world. For the first time in church history in the 1980s, the number of Christians in the non-western world began to exceed the number of Christians in the western world. Churches in Asia, Africa and Latin America are now

sending thousands of missionaries to other regions and countries, while the decline and disorientation of the churches in the West is increasingly becoming a matter of concern (Shenk, 2003).

A survey of 35,000 American adults shows the Christian percentage of the population dropping precipitously, to 70.6%. In 2007, survey, shows that 78.4% of American adults called themselves Christian. In the meantime, almost every major branch of Christianity in the United States has lost a significant number of members, mainly because young Americans are leaving the fold. More than one-third of young Americans now say they are unaffiliated with any faith, up 10% points since 2007 (Burke, 2016).

For Freire (1970), though religion may not be important for everyone, it might be useful to recognize it as a possible component of spirituality, Freire. Other studies have focused less on religious commitment and religiosity and more directly on the question of religious retention. Argyle and Beit-Hallahmi's (1975) research on religious tradition retention found that most adolescents follow in their parents' religious traditions, with liberal protestant denominations having a lower retention rates, and Catholics and Jews higher retention rates. Hunsberger (1983) and Cornwall (1988) both emphasize the religious commitment of parents, the intentionality of parental socialization of values to children, and positive parent-child relationship as key factors in effective religious socialization of children (Scott, 1988). Hoge, et al. (1994) study of Presbyterian confirmands suggests that personal religious beliefs, adult experiences and family situations (marital history and status, number of children, residential distance from home community, etc.), and religious involvement during youth increases retention into young adulthood.

Limitations

The study has the following limitations:

1. It only examines some predictors of retention among New York City Seventh-day Adventist church young adults.

2. Unable to test all New York City area SDA Churches together.

3. The application of the instrument requires too many financial and human resources, and the availability of the participants.

4. Time constraint.

Delimitations

The study has the following delimitations:

1. This study does not present a representative sample of all SDA church young adults in New York from the various nations where members of the Seventh-day Adventist church live. It provides a random sample from Adventist Churches of Greater New York and Northeastern Conferences in New York metro region.

2. It is study with a quantitative, transversal, exploratory, descriptive, explanatory and correlational empirical design; so therefore, it is not to solve problems that arise during the investigation.

3. Given the lack of theory of the entire model, some of the relationships between constructs were supported with a partial theoretical framework.

Assumptions

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

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

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

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

Philosophical Background

God has a great plan and a great work for Young adults Apostle Paul wrote to Timothy, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee" (1 Timothy 4:12-14). King Salomon in the book of Proverbs encourages the youth to acknowledge God for he wrote: "In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil" (Proverbs 3:6,7). The Bible is clear about the youth purity which has to do with young adults' spirituality.

Psalm 119:9 said that "How come a young man keeps his way pure? by keeping it according to your word." So, for the youth and young adults to keep their way pure, they need to know the word of God and have a faith of their own for the Bible says: "Your word is a lamp for my feet, a light for my pathway" (Psalm 119:105). In addition, King Salomon in the book of Proverbs 3:5 invited the youth and the young adults to put all their trust in the Lord: "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

Also, the young adults are leaving out of the back door of our church because some of them got cut in the virus of no more participation in the organized religion and also the stay at home church. In fact, nothing wrong in stay at home to worship but God

wants us to stay together in the assembly to share our experiences and to grow in spiritual understanding, in grace and knowledge in depth. Because Jesus said, when the spirit of God comes down, the Spirit of truth, it would guide Christians into all truth, and that it would even tell them of things to come (John 16:13).

The spirit surely guides us into all truth. And if we are united as Jesus prayed constantly about unity for the Holy Spirit would help us understand prophecy and all things to come. Remember the Pentecost happened because the disciples were all together in harmony and in prayer as the Master instructed them and when the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed as resting upon each one of them. And they were all filled with the Holy Spirit (Acts 2:1-4).

In her article published by *Adventist Review*, Emphasis on the youth, Frantzen (2004) wrote many of the Adventist pioneers first began their work when they were teenagers. Pioneers such as Ellen Harmon White, John Loughborough, J. N. Andrews, Uriah Smith, and John Harvey Kellogg were teenagers and young adults when they began making an impact in the Seventh-day Adventist Church. They were young, vibrant, and on fire for God! Yet despite the impact those young Adventist pioneers had, many Adventist churches today are afraid to give young adults opportunities, and many young adults are afraid to step out boldly to take opportunities and to make an impact on their local churches. Many churches are stuck in a generation gap between older members holding church offices and younger members waiting to hold church offices.

As with the pioneers of us church, however, the generation gap needs to be closed, with both young and old holding positions together for the growth of the entire church.

Frantzen continued, when the Seventh-day Adventist Church was newly formed, it was teenagers and young adults who held many leadership positions and helped to transform the church into the organization it is today. Ellen Harmon was just 17 years old when she received a vision from God. When she received the vision, she was afraid that no one would listen to her. She even prayed all day that God wouldn't make her tell others. But God didn't excuse her, and she related her vision at a prayer meeting where the message was gladly received. That was just the beginning of what God had in store for her. She was young, she was sick, and she was female, but God used her as His prophet.

John Loughborough was baptized as a first-day Adventist when he was 16 years old, then joined the Seventh-day Adventist movement three years later. When he turned 17 years old, he became an itinerant preacher. Of his own accord he gathered together tracts, walked many miles handing them out, and studied the Bible from house to house. That same year he began preaching, and before his eighteenth birthday he toured with an evangelist, helping to hold evangelistic seminars and winning many to Christ (Frantzen, 2004).

John Nevins Andrews, or J. N. Andrews, was a major leader and evangelist in the Adventist church, and he worked closely with James and Ellen White. By the time Andrews was 26 years old, he discovered, as a theologian, that the two-horned beast of Revelation was the United States of America. He also helped Adventists to understand the Sabbath as reaching from sunset Friday to sunset Saturday. Andrews helped

organize the Adventist church as a legal organization so the church could obtain legal possession of property. Between the ages of 31 and 35 Andrews chaired the committee that suggested a plan of organization for the church's publishing house in Battle Creek, Michigan, and lobbied during the Civil War for Adventist draftees to be able to receive noncombatant designation. Later in life he also became one of the church's first missionaries (Frantzen, 2004).

At the age of 23 Uriah Smith became editor of the Review and Herald (now the Adventist Review) magazine. He faced many financial problems when he started but managed so well that in a short time the Review and Herald began to flourish and grow. In this job Smith was not only editor, but proofreader, business manager, and bookkeeper, as well. Smith was editor for almost 35 years (not continuously). At the age of 31 he patented an artificial leg with fully flexible knee and ankle joints. He was considered a handsome and charming man. Even though he at one point opposed the idea of righteousness by faith, he never left the church. He later admitted his wrong attitude, and Ellen G. White never thought of him as unfit for his office. In fact, Ellen G. White held him and his work in high esteem (Frantzen, 2004).

One more example is Dr. John Harvey Kellogg. Although Kellogg would later leave the Adventist church, James and Ellen White met him as a teenager, saw his potential, and encouraged him to go to medical school, even lending him $1,000 for expenses. Kellogg was 23 years old when he graduated from medical school. Kellog turned 23 one day after he graduated from medical school, and immediately began working at the Adventist health institute at Battle Creek, becoming medical superintendent in 1876. He held that position for 67 years. In later years he never took payment

for his work at the sanitarium or for any of his surgeries. Kellogg coined the term *sanitarium*; advocated low-calorie diets; developed peanut butter, granola, and toasted flakes; warned that smoking caused lung cancer; and was an early advocate of exercise. And those were just a few of his accomplishments--all started as a teenager and young adult. Despite the awesome faith and work of Adventist pioneers such as Ellen Harmon White (Frantzen, 2004).

John Loughborough, J. N. Andrews, Uriah Smith, and John Harvey Kellogg, they are too often thought of as old and solemn instead of young and on fire for God, as they were. And if these individuals could be such incredible pioneers at such a young age, why do many think only older people can be workers in the church now? When young people want to help with responsibilities in the church, they should be trained and allowed to, wrote (Frantzen, 2004).

This article is a clear evidence that if the youth knows their Bible both Old and New Testament, engaging in mission at an early age for it is an opportunity for them (It is good for a man to bear the yoke while he is young (Lamentations 3:27) to build and have their own faith, and the assurance of increasing their spirituality, commitment, leadership, social environment, and retention.

Study Organization

This study has been divided in five chapters: This research is organized in five chapters, as follows:

Chapter I includes a history of the problem, relationship between variables, investigations, problem statement, definition of terms, research hypotheses, another

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hypothesis, research objectives, justification, limitations, boundaries, assumptions and philosophical background.

Chapter II presents a comprehensive review of the literature concerning leadership, social environment, commitment, spirituality 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 hypothesis, and the operationalization of the null hypotheses, data collection and data analysis.

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

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

CHAPTER II

LITERATURE REVIEW

Introduction

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

Leadership

Importance

Elliott (2018) mentioned that being an attentive listener proves vital for effective leaders. You cannot inspire or develop employees if you do not listen to them. Further, you will not know what goes on with your people. Listening shows that you care, and it makes personnel feel valued and important. It must be the same for youth pastors, church elders to inspire young adults, and listen to them. Vernon further added that everyone wants to be heard and understood. Leaders should practice becoming a better listener to more effectively lead and communicate with personnel in the organization. Commitment to this key leadership trait may prove helpful for employees and improve agency morale. As the Bible puts it, if anyone does not know how to manage his own family how can he take care of God's church? 1 Timothy 3:5. Church leaders need to recognize, accept nurture and lead the management functions of their church. God's business can only be achieved by a church which uses all the skills that God has

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provided. Leadership and management belong together just as much among the people of god as in the rest of the world (Nelson, 2012). In addition, never has it been so important that aspiring leaders are equipped with the theoretical and practical-know-how to drive forward health reform and ensure quality, particularly in an industry where leadership is so often misunderstood (Johns, 2015).

Dimensions

Avolio, Bass, and Jung (1999) identified four dimensions of transformational leadership. These are: (a) idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration.

Idealized influence concerns the formulation and articulation of vision and challenging goals and motivating followers to work beyond their self-interest in order to achieve common goals (Dionne, Yammarino, Atwater, & Spangler, 2004). In this dimension, leaders act as role models who are highly ad mired, respected and trusted by their followers (Bass, & Riggio, 2006). According to Bass and Riggio, leaders with great idealized influence are willing to take risks and are consistent rather than arbitrary by demonstrating high standards of ethical and moral conduct. Inspirational motivation refers to the way leaders motivate and inspire their followers to commit to the vision of the organization. Leaders with inspirational motivation foster strong team spirit as a means for leading team members towards achieving desired goals (Antonakis, Avolio, & Sivasurbramaniam, 2003; Bass, & Riggio, 2006). Intellectual stimulation is concerned with the role of leaders in stimulating innovation and creativity in their followers by questioning assumptions and approaching old situations in new ways (Bass, & Riggio, 2006; Nicholson, & Kiel, 2007). They always encourage their followers to try new approaches

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or methods to solve the old problems. Individualized consideration refers to leaders paying special attention to each individual follower's need for achievement and growth by acting as a coach or mentor (Bass, & Riggio, 2006; Nicholason, & Kiel, 2007).

Social Environment

Importance

Human beings are social in their very nature. We spend a good amount of our time in social environments. Our work environment is certainly an important social environment for career development. Other important social learning environments include the home, the community, and professional/social organizations. These social environments may help support both personal development goals as well as career development goals (Hauenstein, 2014).

The importance of the social environment for physically active lifestyle — results from an international study. Those who perceived low social support from their personal environment (family, friends, school and workplace) were more than twice as likely to be sedentary compared to those who reported high social support from their personal environment. It also found that having a spouse or supportive family and friends are positively associated with increased physical activity (Eyler, et al., 1999; Sallis, Hovell, & Hofstetter, 1992; Sternfeld, Ainsworth, & Quesenberry, 1999). In addition, social interactions and interpersonal relationships are an important aspect of the social environment, such as the degree to which an individual is interconnected and embedded in a community – is vital to an individual's health and well-being (Berkman, & Glass, 2000).

Dimensions

McNeill, Kreuter, and Subramanian (2006) identify five dimensions of the social environment: (a) social support and social networks, (b) socioeconomic position and income inequality, (c) racial discrimination, (d) social cohesion and social capital, and (e) neighborhood factors.

Social support and social networks are two common indicators of interpersonal relationships, respectively describing their composition and structure (Berkman, & Glass, 2000; Heaney, & Israel, 2008). Social support has been broadly defined as resources provided by other persons (Cohen, & Syme, 1985), and social networks refer to the collective structure of social relationships that surround an individual and provide information on how an individual is integrated with others (Institute of Medicine, 2001). And through social networks individuals form a sense of attachment and connectedness to one another providing access to resources and material goods that support physical.

Socioeconomic position (SEP) and income inequality reflects one's social standing in society; commonly measured using educational attainment, occupation, and individual income, and the income inequality reflects the unequal distribution of income; signifies the gap between the rich and poor. SEP reflects one's place in the social hierarchy and is associated with differential access to social and material resources (Williams, & Collins, 2001). Common indicators of SEP include individual income, educational attainment, and occupational or job status (Adler, & Newman, 2002; Lynch, Smith, Kaplan, & House, 2000). It is well established that the health status of individuals and communities tends to improve with increasing social and economic status (Knebel,

& Greiner, 2003; Lynch, et al., 2000). Increases biological stress and subsequently adverse health; reduces accumulation of and access to material resources that can protect against stress.

Racial discrimination is interpersonal or institutional basis that results in psychological harm, limits opportunities for advancement. Produces economic and social deprivation; increases exposure to harmful substances; and creates psychological trauma. Inadequate healthcare and targeting of harmful substances to marginalized groups is also a byproduct of racial discrimination. Racial discrimination has emerged as an important determinant of racial/ethnic disparities in health (Gee, 2008).

Social cohesion and social capital extent of connectedness and solidarity among groups; shared resources that allow people to act together; area or community-level characteristic. Ability to enforce and/or reinforce group or social norms for positive health behaviors; provision of tangible support (e.g., transportation). Social capital may influence health through psychological processes like social support (Berkman, & Kawachi, 2000; Institute of Medicine, 2001). Neighbors that trust one another are more likely to provide help and support in time of need. Neighborhood factors also described as neighborhood deprivation; represents independent environmental factors of "place" rather than the aggregation of individuals living in an area. Exposure to harmful elements of the physical environment (water quality), availability of health, social, and community support services, community reputation and other historical and cultural features. Fewer studies have evaluated social aspects of neighborhood deprivation in understanding physical activity. Social environmental characteristics can be measured at the interpersonal level, eco logical level, or both.

Commitment

Importance

The importance of commitment is illustrated in Scripture. God is committed to his people, Jesus was committed to his ministry and mission, the disciples were committed to following Christ, and the apostles were committed to their mission of making disciples and sharing the good news. Within each of these big commitments were small ones. Small choices that were made that had big impacts (Mathis, 2018). Thus, the importance of fully committed to God is very important and meaningful. "Commit your way to the LORD, trust also in Him," Psalm 37:5. Commitment to raise up the younger generations in Christ is incredibly valuable. God's mission of sanctifying His people and furthering His kingdom is accomplished through the commitments of His people (Mathis, 2018).

Commitment is an act, not a word Sartre (2012) the term commitment invokes a strong feeling of intent and focus and is always accompanied by a statement of purpose or a determined plan of action. Commitment can be described as a binding pledge which obligates an individual to carry out a course of action. Commitment is not merely a promise that one makes to do something. It entails dedication, ability to work hard and bear infinite fortitude. Staying committed to your goal is one of the most fundamental principles of success. The goals can vary from leading a healthier life, having a better relationship, or approaching result in work, but commitment remains an essential ingredient.

One of the basic prerequisites of commitment is staying true to you. Obstacles will naturally arise that will try to impede the path towards your life goals. Being true to

yourself thus means facing all such obstacles and continuing your path even in the face of adversity. You must continue to be guided by your values, ethics and convictions. Being committed also requires creating long term goals, and then devising a vision and direction to achieve those goals. Goals should be accompanied by vision and direction and this helps to gauge one's progress (Srivastava, 2018).

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

According to Finney (1978), calling upon the concepts of group norm conformity and behavioral and cognitive consistency, five dimensions of religious commitment are causally in the context of a theory of religious commitment. The dimensions and their respective ordering in the theory are: (a) ritual practice, (b) knowledge, (c) experience, (d) belief, and (e) devotional practice.

The expressions of religiousness begin with the ritual practice dimension, consisting of public, observable religious behaviors. The most important such behavior is church attendance, of which O'Dea (1963) has written: "Worship becomes something not immediately derivative of individual needs, but rather an objective reality imposing its own pattern upon the participants" (p. 34). Upon engaging in religious group ritual, in addition to church attendance, other examples of ritual practice commitment include participation in church prayer groups, choir, or youth groups, being involved in church administration (as treasurer or committee member, for example), making financial contributions (which, practically speaking, is public behavior), and teaching Sunday School.

One begins to learn about the organization with which one has become involved-its belief system, other behaviors (public and private) expected of a religious person, and the nature of the particularly religious experiences a religious person is expected

to have or at least to seek out. It is in this sense, then, that expressions of religious commitment on the knowledge dimension follow directly from ritual involvement.

Regarding religious experience, we argue that an understating of ritual involvement's total effect requires a consideration of both ritual's direct effect, and its indirect effect, through knowledge. Durkheim's notion of collective effervescence helps to explain the direct effect (Durkheim, 1965), and is consistent with notion of group norm conformity. Arguing that religious experiences occur primarily in the collective, rather than the solitary, setting, Durkheim helps us to understand how experience depends, in large part, on the degree to which one is involved organizationally in the religious system.

What role is played by religious belief in this theory, both with regard to its causal antecedents and consequences? Consistent with the group-normative notions being employed, we argue that belief follows experience in the developmental sequence of religious expression. More specifically, belief patterns emerge in response to (a) knowledge of correct ideology, (b) group exhortations in favor of specific ideologies, occurring in the collective, ritualistic group setting, and (c) religious experience directly. This sets the stage for an understanding of religious belief in terms of both the direct and indirect effect of religious experience. About experience specifically, belief serves as a mechanism leading to cognitive legitimation by reducing dissonance of the religious experiences one has found oneself to have had. In the same sense, belief legitimates the public ritual behaviors on finds oneself engaging in (Festinger, 1957). The four dimensions of commitment discussed thus far are causally antecedent to the private behaviors subsumed under *devotional* practice commitment. Devotional behaviors

are dependent on these four dimensions and represent the final form of religious expression in developmental sequence under consideration. In large measure, the private expression of commitment, in the form of devotional practice, is the structural, normative consequence of the public expression with which the theory begins. Ritual practice shapes devotional practice both directly and indirectly, through knowledge, experience, and belief.

Spirituality

Importance

Spirituality is becoming recognized as an important source of strength within social work and the positive youth development field. However, social work innovations related to spirituality have mainly focused on adults. First, it provides a conceptualization of spirituality in relation to youth. Second, the article explains the importance of spirituality for strengths-based social work that can enhance youth development by attending to issues of meaning and identity, development toward adulthood, risk factors, and personal and environmental religious and spiritual ressources (Cheon, & Canda, 2010). Living in a highly competitive world where every action, every move is judged on the basis of usability in the practical world. With technological innovation and scientific developments taking an upward pace, the modern-day education system has focused more on incorporating the values of modern sciences in students. But while doing so one must not forget the inherent goodness and usefulness of sowing the seeds of moral and spiritual teachings among students that in the long run of their life will help them fight the polarized instincts of baser impulse of violence and higher impulse of humanity (Srivastava, Khatterwani, & Upadhyay, 2019).

There is a well-known association between religion and happiness, although it is not known which aspects of religiosity correlate with life satisfaction, or if the correlates are different for people of different religions. In three studies, the correlations of different facets of religiosity with happiness or life satisfaction were explored. In different samples and with different measures, congregational support and public practice of religion appear to correlate similarly with measures of life satisfaction for members of different religions. However, and quality spirituality, religious coping, and religious belief were better predictors of happiness of life for Protestants and Catholics than for Jews (Cohen, 2002).

Dimensions

Spirituality looks for an authenticity within oneself, which means that a person is consistent in what they do and say (Chickering, 2006). It is related to seeking out a sense of purpose in one's life and being connected to others in community, looking past oneself to others (Bryant, Guthrie, Moulds, Nixon, & Felmingham, 2003). Unlike spirituality, religiousness focuses more on traditions and Spirituality has many different meanings. Even though being religious relates to spirituality, spirituality does not always equate to religiousness (Bryant, Choi, & Yasuno, 2003; Shahjahan, 2005).

Büssing (2006), for example, identified five dimensions in religiousness and spirituality. Among others, the latter comprises: (a) asking for the meaning of life, (b) transcendence, (c) search for insight and wisdom, (d) prayer, and (e) trust in God. This world is surrounded by many problems like postmodernism, individualism, selfishness, materialism, competition, despair, depression, lack of and non-acceptance,

growing peer pressure, bullying, substance abuse, suicide, violence and many more that affect the spirituality, psychological well-being and happiness of our youth and make them kind of rebellious and keeping to themselves. Independently, they want to resolve issues by themselves and being alone. Mentally, they are in a state of confusion and they have been hurt. The cycle of problems which is a chain of events in which the response to one difficulty creates a new problem that aggravates the original difficulty – a vicious cycle of problems (Singh, Salve, & Shejwal, 2017).

Subsequently, they are dealing with a cycle of problems and they are over-whelmed and spiritually disconnected. Religious beliefs and practices are an important buffer to stressful life events on psychological well-being (Reese, Pittsinger, & Yang, 2012).

**Research About the Causal Relationship
Between Variables**

Leadership and Church Commitment

The leadership process requires that people, the followers, accept someone as their leader. The leader could be accepted because he or she makes use of the force to exert influence upon followers (Volckmann, 2012), or may be willingly accepted, as suggested by Kotter (1988), because the followers perceive that the leader is the appropriate person to lead them in a particular context. If the followers decide not to continue following their leader, the leadership process may end, as it happens in England after WWII. If someone is already a committed servant of God and of others, they need to employ their leadership gifts to serve others as a leader with the right use of power and with love. Leadership skills training, continuous encouragement and feedback can

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support a servant leader in this growth process. Someone, who is already a leader, but who wants to become a servant leader, also needs training, encouragement and feed-back, but they need a conversion towards servanthood much more. This commitment must then be strengthened again and again. It is harder to learn to be a servant than to learn to be a leader, especially for those who have been senior leaders for many years Old habits die hard (Sessoms, & Buckland, 2003).

Leadership and Church Spirituality

The spiritual leader has a bond with Christ. He is connected to heaven and that is what makes him a leader like Christ. As Graham (2004) says the spiritual leader is the product of a life that is genuinely submitted to Jesus Christ and His word, just as Jesus the Son of God submitted to the father. Leadership begins with followership. The first step in the leadership development process for Jesus' disciples was to obey His call to follow me. Only the one who has learned to follow is qualified to lead. Only the one who has learned to listen to God through meditation on the word of God and learn-ing to recognize the promptings of the Spirit of God is prepared to speak for God. When leaders are genuinely listening to God, and keeping in step with the Spirit of God, they will naturally find themselves in tune with one another as well. Jesus prayed that His followers would be one as the Father and Son were one, and that their complete unity would show the world that God loved them and had sent Christ (John 17:20-23). The proof to the world that the disciples were genuinely followers of Jesus would be their love for one another, the same love that Jesus had showed to them (John 13:34, 35). The primary mark of the Christlike leader, then, will be his/her love for other disciples of Jesus, including other Christian leaders (Graham, & Stott, 2004).

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The primary value in value-based leadership is other-centeredness – to be more concerned about other people and the organization than oneself. Thus, in other words, the leader's job is to fulfil the agenda, the role, and the vision of the organization, not his personal agenda. All the great leaders in the world are other-centered. The self-centered leader will derail in due course. But still, to be other-centered is not enough. Hence, the characteristics of a value-based leader are: Other-centeredness, Calling, Competence, and finally Character. The leader must have good morals. If you don't have good morals, you cannot be a value-based leader (Ng, 2012).

Christian Leadership—Praying Leadership—The path of men who are placed as leaders is not an easy one. But they are to see in every difficulty a call to prayer. Never are they to fail of consulting the great Source of all wisdom. Strengthened and enlightened by the Master Worker, they will be enabled to stand firm against unholy influences and to discern right from wrong, good from evil. They will approve that which God approves and will strive earnestly against the introduction of wrong principles into His cause. Christian Leadership is in Touch with God—Those engaged in the work of God cannot serve His cause acceptably unless they make the best use possible of the religious privileges they enjoy (White, 1985).

Leadership and Social Environment

Different environmental and societal factors affect the types of leadership styles as they are applied in various organizations. All businesses require a particular style or characteristic of leadership that is determined by the type of organization, environ mental or societal factors, and economic conditions. The leadership style used should be able to guarantee the positive business results both in the short and long run. Whatever

the chosen leadership style, the goal is to inspire. In a company with so many exceptionally talented people, maintaining inspiration toward larger goals is key to success (Sadler, 2003).

Phillip L. Hunsaker found that social simulations are a cost-effective way to assess and train leaders to make effective decisions in turbulent environments. The results of controlled experiments in social simulations have suggested that leaders with high levels of cognitive complexity and incongruity adaptation are more likely to be successful in highly turbulent environments than leaders with lower levels of in congruity adaptation ability and cognitive complexity who are more effective in more stable and structured situations (Hunsaker, 2007).

Thamhain (2010) on his research about the influences of environment and leadership on team performance in complex project environments findings that managers or leaders must foster a work environment supportive to their team members. As shown by the statistical correlation, factors that satisfy personal and professional needs seem to have the strongest effect on the project team performance. The most significant drivers are derived from the work itself, including personal interest, pride, and satisfaction with the work, professional work challenge, accomplishments, and recognition. Other important influences include effective communications among team members and support units across organizational lines, good team spirit, mutual trust, and respect, low interpersonal conflict, plus opportunities for career development and, to some degree, job security. All of these factors help in building a unified project team that can leverage the organizational strengths and competencies effectively, and produce integrated results that support the organization's mission objective. It is suggested, therefore that

leadership and social environment are somewhat related. In addition, strong leadership skills leads to higher retention rates (Carter, Dudley, Lyle, & Smith, 2019).

Church Commitment and Church Retention

Commitment is assumed to have meant at a level more abstract to that of religious or political orientation. As a generalized term, commitment may be regarded as a process in which an alternative is selected and maintained, with some degree of strength through pertinent situations, until that selection is terminated or replaced by another alternative (Wimberley, 1978).

Dudley and Laurent (1989) found that among Wesleyan, United Methodist, and American Baptist young people, alienation from the church was best predicted by unpleasant experiences with the church, lack of involvement, uninteresting sermons, deficient devotional life, and religious restrictions on lifestyle. Among Catholics, Southern Baptists, and Methodists, Hoge and Petrillo (1978) found that church attendance and participation were most influenced by the attendance of parents, peer pressure, type of youth leader, and quality of religious education.

In an attempt to discover the factors that determine which late adolescents drop out of the church and which remain committed to it, a broad sample of Seventh-day Adventist youth was surveyed. These youth were part of a ten-year study which originally involved over 1,500 subjects distributed throughout the United States and Canada. Commitment was found to be related to cognitive, experiential, and activity dimensions of religion. Ethical considerations, a perception of one's importance to the local congregation, and peer influence also played a part in the stepwise regression package, which accounted for half of the variance in commitment scores. The strongest

influence was relationship with Jesus. Those youth who indicated that their relationship with Jesus Christ was stronger now than at the beginning of the study three years before were more likely to have a strong commitment to the church than those who found the relationship weaker or absent. Thus, subjective spiritual experience and church commitment seem to go together. The regression package proved to be a strong predictor, accounting for half of the variance in commitment even when controlling for demographics and other variables. Of course, the direction or even the presence of causation cannot be established. The influence is no doubt mutual. But the strong contribution of the regression package to prediction certainly suggests areas in which church leaders and youth ministers may intervene in an attempt to minimize dropout and retain a greater proportion of young adults for the church, Dudley and Laurent (1989)**.** A lack of real commitment to church or to God influences the dropout rates, therefore church commitment and connection to God influences retention.

Church Spirituality and Church Retention

Dudley (2015) begins by untangling the strands of spirituality and religion, and defines spirituality as a,

> search for purpose and meaning in life, a sense of being connected with self, others, and the universe, and an ability to transcend our immediate experience to something larger known by many to be a higher power beyond human power. (p. 4)

Noel and Gaddis III (2013) mention that *c*ontemplative spirituality enhances the spiritual lives of young adults. Practices in the contemplative tradition offer young adults a path toward prayer, depth, and awareness of the presence of God. When young adults regularly engage practices within the contemplative tradition they can: (a)

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discover and understand their distinct relationship with the divine, (b) draw out and build up their overlooked innate strengths and spiritual resources, (c) notice what encumbers and sustains their awareness and reaction to the divine, (d) cultivate their spiritual lives through practices, worship, and/or education, (e) interpret or simply be present to their lived experiences of the divine, and (f) be a witness to the transformation of their perceptions, responsiveness, and overall ways of being in the world.

A generation ago, Wieting (1975) and Dudley (1999) reminded riders of the crucial importance for faith communities of being able to socialize their children into the beliefs and behaviors of those communities. A recurrent focus of social philosophy since Plato's Republic has been the threat to society posed by the possibility that the young might not adopt the essential wisdom and values of that society. A concern with generational issues is easy to understand. "If society is to continue its existence beyond one generation, the members must transmit what they consider to be necessary knowledge and values. The continuity of a social system by definition requires transmission between generations" (p. 137).

<div align="center">Social Environment and Church Retention</div>

In light of the factors that are deemed to have led to the erosion of the church, and those factors that are believed to be potential breakthroughs toward advancing the church, there is a need to investigate factors that motivate individuals to attend and remain connected as church members. As such, the declining public interest to attend church, church leader waywardness, changing public values, social issues, technology, outreach, and effective pastoral leadership to possibly improve church membership and retention (Corley, 2018). An analysis of the impact of learning environment factors on

retention and attrition in adult Sunday School classes was delimited to spiritual, physical, and social learning environment factors. The strength of spiritual, physical, and social factors were examined along with the impact of retention (high/average attenders) and attrition (low/no attenders) and various demographic variables. Conclusions drawn from the research findings were that spiritual and social learning environment factors did impact retention and attrition of the adult Sunday School classes in the sample (Haskell, 2003).

Wuthnow (2009) observes that society has always felt it important to provide support and socialization for those who are not yet adults. However, the amazing thing about this pattern of support and socialization is that it comes to a halt about the time a young person reaches the age of twenty-one or twenty-two. This means that younger adults are having to invent their own ways of making decisions and seeking support for those decisions. Wuthnow (2007) point to the potential of religious congregations to provide the support that young people need in this time of transition. While Wuthnow does not believe the sky is falling he does urge religious leaders to pay considerably more attention to young adults than they have been. Once that is done, retention is the end result.

CHAPTER III

METHODOLOGY

Introduction

This study seeks to explore if the empirical model of church commitment (CC), church spirituality (CS) and social environment (SE) influence directly church young adults' retention (CR) and leadership (LS) influence indirectly within the church in the Greater New York and the Northeastern conferences. This chapter focuses on and outlines 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 is a quantitative investigation, because according to Hernández Sampieri, Fernández Collado, and Baptista Lucio (2014) a research has a quantitative approach if data collection is used to test a hypothesis while considering numerical measurements and statistical analysis to establish patterns of behavior and test the theory. This method of investigating a phenomenon involves the collection and analysis of quantitative data. This refers to any data that is in numerical form. Quantitative research is, therefore, an empirical investigation of observable phenomena using statistical, mathematical and computational techniques.

The research is also explanatory because it is an attempt to identify the causal relationships between variables, both directly and indirectly, by providing explanation for the interrelationships between the different variables (Hernández Sampieri, et al., 2014). It is an effort to connect ideas, to understand the cause and effect, in order to determine what variables, explain the level of church retention of young adults at Greater New York and Northeastern Conferences. It has, therefore, increased the author's understanding of what drives the young adults' church retention.

The investigation is transversal or cross-sectional in nature (Hernández Sampieri, et al., 2014), because data was collected in a single moment in time. This observational study analyzes data from a representative subset of Greater New York, and Northeastern Conferences young adults at a specific point in time. The instruments were administered in a single moment between the months of February to September of 2019.

The main objective of this research was the description of a phenomenon. The research is therefore descriptive (Malhotra, 2004), because descriptive research is the type of conclusive research whose main objective is to describe generally the characteristics or functions of the problem in question. The research seeks to find differences between the groups of variables for gender, academic level, age, and ethnicity of the youth and young adults' members of the Greater New York Seventh-day Adventists, and the Northeastern Seventh-day Adventists Conferences.

Finally, the investigation is field research because the data was collected among the Young Adults church members of Greater New York Seventh-day Adventists and Northeastern York Seventh-day Adventists Conferences who live in the state of New

York in New York City, Bronx, Queens, Long Island, and Brooklyn.

Population

The population or universe is a set of all the cases that agree with certain specifications (Hernández Sampieri, et al., 2014). The population that was used in this research consisted of 497 young adults church members of the Greater New York and Northeastern Conferences of Seventh-day Adventists.

Sample

According to Hernández Sampieri, et al. (2014), the sample is a representative subset of the population. Two non-probabilistic ways of selecting the sample was employed, namely purposive sampling and convenience sampling. Non-probability sampling represents a group of sampling techniques that helps a researcher select units from a population that is of interest to the researcher in the study. Purposive sampling employs the technique of using the judgment of the researcher in selecting the units of the population that is being studied. Convenience sampling is used when the units that are selected and included in the sample are available and are the easiest to access. Direct sampling is the term used when a sample is taken from the actual population. The type of sampling conducted in this investigation is non-probabilistic, direct, purposive and convenience. This means that the youth of the Greater New York and the Northeastern Conferences were intentionally selected. The sample was 117 young adults, representing 23.54% of the total population.

Measuring Instruments

This section presents the different variables used in the study, the development

of the instrument, the content validity, the construct validity and the reliability of the instruments.

Variables

A variable is any factor that can fluctuate and whose variation can be measured or observed (Hernández Sampieri, et al., 2014). The variables used in this research are as follows: (a) independent (spirituality, leadership, social environment, and church commitment), and (b) control or dependent variable (church retention).

Instrument Development

A measuring instrument, according to Hernández Sampieri, et al. (2014), is any resource that the researcher uses to approach the phenomena and extract information. 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.

Below is a description of the process used in the conceptualization and operation-alization for creating and selecting the measures for the instruments used in this study.

1. A conceptual definition of the variables: a) spirituality, leadership, social environment, church commitment and church retention.

2. The variables are: spirituality, leadership, social environment, church commitment and church retention were put into dimensions.

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

4. Three Professors from Universidad De Montemorelos, Mexico were provided with an evaluation tool. This tool listed 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 writing experts were actively engaged in and assisted in validating the content of each question for relevance and clarity.

5. After the checks for relevance and clarity were completed, the resulting instruments used in this study were derived and consisted of seven sections: (a) general instructions and demographic data, (b) variable spirituality with 10 statements; c) variable leadership, with 9 statements; (d) variable social environment, with 14 statements; (e) church commitment, with 12 statements; and (f) variable church retention, with 12 statements.

6. Once the instruments were approved by the advisor and the experts, permission for Distribution of the instruments was given. The instruments were then distributed to the following churches, Delancey Spanish SDA Church, Crossroads SDA Church; Community Worship Center SDA Church; Hanson Place SDA Church; Gethsemane French-speaking SDA Church; Hebron French-Speaking SDA Church; Shiloh SDA Bilingual Church; Linden SDA Church in the Greater New York and the Northeastern conferences and the data was collected. 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 the research.

Content Validity

According to Brown, Tarun, Boeck, and Sachs (1996), content validity is used to determine the extent to which the items in an instrument are a representative sample of the content of the objectives or specifications the test was originally designed to measure. In determining the content validity, the validation process of the content of the instruments was as follows:

1. Several interviews were conducted with the advisors to get 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. A review of the literature in different databases on the variables, spirituality, social environment, leadership, church commitment and church retention were done.

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

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

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

Construct Validity

The factorial analysis procedure was used to evaluate the validity of the constructs of spirituality, leadership, social environment, church commitment and church retention. 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.

Spirituality

The instrument of spirituality was made up of three dimensions: (a) connected-ness (YASP1 to YASP3), (b) dependence on God and deliverance (YASP4 to YASP 6), and (c) and divine protection and guidance (YASP 7 to YASP 10). The factorial analysis procedure was used to evaluate the validity of the spirituality construct (see Appendix B).

In the analysis spirituality construct (Appendix B). In the analysis of the correlation matrix, it was found that the 10 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .864) was found. This is indicative of enough correlation between the items of the construct. For the Bartlett sphericity test, the results (X^2 = 539.103, *df* = 45, *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. This means that there is good correlation between the items of the construct and therefore factor analysis can be ap-plied to the data.

For the extraction statistics by main components, it was found that the commu-nality values (Com_{min} = .660; Com_{max} = .930), the 10 items are superior to the extraction criteria (Com =.300).

In relation to the total variance explained, a confirmatory analysis was carried out with four factors explaining 77.68% of the total variance; this value is greater than 50%. For the rotated factorial solution, the Varimax method was used. Table 1 presents

information comparing the relative saturations of each indicator of spirituality.

The first factor constituted three indicators and was assigned the name "connectedness". The indicators were the following: "Praise and adoration or listening to religious songs help connectedness to God (YASP1)"; "Beliefs in God's existence also include in heaven, life after death, and in miracles (YASP10)"; and "Pew research center, suggests that younger adults are less religious, less likely to pray every day or read the Bible (YASP3)".

The second factor constituted three indicators and was assigned the name "dependence on God". The indicators were the following: "Prayer and Bible studies and testimonies to the goodness of God impacted personal spiritual life (YASP4)", "religious songs consist of Bible-based stories of God emphasised trust, confidence, obedience, dependence on God (YASP6)"; and "religious beliefs and practices are an important buffer on psychological well-being (YASP7)",

The third factor constituted two indicators and was assigned the name "divine protection and guidance". The indicators were the following: "Thanksgiving and praise were songs thanking God for his past acts of mercy, suggesting a prevailing faith in the power of God (YASP8)" and "Freire recognize religion as a possible component of spirituality (YASP5)".

The fourth factor constituted two indicators and was assigned the name "deliverance and testimonies". The indicators were the following: "Modern black gospel music consisted of lyrics emphasizing requests for divine protection and guidance, and deliverance from misery (YASP9)", and "Religious songs an important mental-health promoting strategy in response to stressful life events (YASP2)".

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Table 1

Rotated Component Matrix of Spirituality

Indicators	Factors			
	1	2	3	4
Thanksgiving and praise were songs thanking God for his past acts of mercy, suggesting a prevailing faith in the power of God (YASP8).	**.894**			
Freire recognize religion as a possible component of spirituality (YASP5).	**.818**			
Prayer and Bible studies and testimonies to the goodness of God impacted personal spiritual life (YASP4).	**.753**			
Religious beliefs and practices are an important buffer on psychological well-being (YASP7).	**.615**	.337	.380	
Pew research center, suggests that younger adults are less religious, less likely to pray every day or read the Bible (YASP3).		**.831**		
Praise and adoration or listening to religious songs help connectedness to God (YASP1).		**.823**		
Beliefs in God's existence also include believing in heaven, life after death, and in miracles (YASP10).			**.886**	
Religious songs an important mental-health promoting strategy in response to stressful life events (YASP2).	.372	.526	**.549**	
Modern black gospel music consisted of lyrics emphasizing requests for divine protection and guidance, and deliverance from misery (YASP9).				**.942**
Religious songs consist of Bible-based stories of God emphasised your trust, confidence, obedience, dependence on God (YASP6).	.358	.423	.329	**.509**

Leadership

The leadership instrument consisted of four dimensions: (a) leadership view (YALS6, and YALS3), (b) implications of Christian leadership (YALS8, YALS9, and YALS7), (c) leadership model (YALS12, YALS10), and (d) leadership in a changing church (YALS11 and YALS5).

The factorial analysis procedure was used to evaluate the validity of the leadership construct (see Appendix B). In the analysis of the correlation matrix, it was found that the

nine 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 = .750). For the Bartlett sphericity test, it was found that the results (X^2 = 224.392, *df* = 36, *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. This means that there is good correlation between the items of the construct and therefore factor analysis can be applied to the data.

For the extraction statistic of the main component, it was found that the commonality values (Com_{min} = .447; Com_{max} = .715), the nine 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 60.55% of the total variance; this value being higher than the 50% was established as a criterion.

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

The first factor was constituted by three indicators and was assigned the name of "Leadership-view". The indicators were the following: "Leader should practice what he preaches (YALS8)", "Confidence in the biblical narrative or confidence in a widely accepted leadership model (YALS11)", and "Like Jesus, leading servants continue their ministry until the end of their lives (YALS7)",

The second factor was constituted by two indicators and was assigned the name of "The implications of Christian leadership". The indicators were the following: "Every Christian leader is fundamentally a servant (YALS5)", and "Leader treats

the erring with full recognition that Christ died for them (YALS9)".

The third factor was constituted by two indicators and was assigned the name of "leadership in a changing church". The indicators were the following: "Any compatibility of servant leadership theory with the new age/new spirituality leadership movement (YALS10)", and "obedience to God's teaching secures our leadership (YALS12)".

The fourth factor was constituted by two indicators and was assigned the name of "leadership model". The indicators were the following: "Leading servants are the ones who find fulfillment in meeting the needs of people (YALS6)", and "The characteristics of a leader is in the servant's attitude (YALS3)".

Table 2

Rotated Component Matrix of Leadership

Indicators	Component		
	1	2	3
Leader should practice what he preaches (YALS8).	.764		
Confidence in the biblical narrative or confidence in a widely accepted leadership model (YALS11).	.751		
Like Jesus, leading servants continue their ministry until the end of their lives (YALS7).	.700		
Every Christian leader is fundamentally a servant (YALS5).	.591		.305
Leader treats the erring with full recognition that Christ died for them (YALS9).		.819	
Any compatibility of servant leadership theory with the new age/new spirituality leadership movement (YALS10).		.765	
Obedience to God's teaching secures our leadership (YALS12).			.780
The characteristics of a leader is in the servant's attitude (YALS3).			.620
Leading servants are the ones who find fulfillment in meeting the needs of people (YALS6).	.365	.457	.480

Church Commitment

The Church Commitment Instrument was made up of three dimensions: (a) religious commitment (YACC1 to YACC4), (b) loyalty to SDA Church (YACC5 to YACC8), and (c) satisfaction (YACC9 to YACC12).

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 16 statements have a positive correlation coefficient greater than .3. Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .795) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 465.332, df = 66, 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. This means that there is good correlation between the items of the construct and therefore factor analysis can be applied to the data.

For the extraction statistic by main components, it was found that the communality values (Com_{min} = .337; Com_{max} = .655) the 12 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 57.97% of the total variance, this value being higher than the 50% was established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 3 presents information comparing the relative saturations of each indicator of Church commitment.

The first factor was constituted by four indicators and was assigned the name of

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"religious commitment". The indicators were the following: "Self-styled church commitment was the remembrance of warm, caring relationships with both mother and father (YACC1)"; "Research proved that disengage churched young people after high school and reengage later is a loss for both youth and the church (YACC2)"; " Methods parents used in rearing children are related to the degree of commitment young adults have to the church (YACC3)"; and "Religious commitment was highest in young adults whose parents were religious and in harmony with each other (YACC4)".

The second factor was constituted by four indicators and was assigned the name of " loyalty to SDA Church". The indicators were the following: "Young adults' present relationship with the church is a proof of their commitment to the church (YACC5)", "Attending Sabbath worship service is also a proof of church commitment by young adults (YACC6)", "Low level of religious commitment can be a source of discouragement and a potential risk for suicide (YACC7)", and "Research affirms that young adults have significant contributions to make to their congregations and traditions (YACC8)".

The third factor was constituted by four indicators and was assigned the name "loyalty to SDA Church". The indicators were as follows: "Parents combined support with strictness gave evidence of significantly greater commitment to traditional religiosity (YACC9)", "As young people explore who they are and what matters to them, they form commitment and make choices that can influence the rest of their lives (YACC10)", "As young people grow up from teenage years toward full adulthood they need support from their congregation (YACC11)", and "In their period of transition, congregations must provide the support needed by young people (YACC12)".

Table 3

Rotated Component Matrix of Church Commitment

Indicators	Component		
	1	2	3
Religious commitment was highest in young adults whose parents were religious and in harmony with each other (YACC4).	.764		
Methods parents used in rearing children are related to the degree of commitment young adults have to the church (YACC3).	.745		
Young adults' present relationship with the church is a proof of their commitment to the church (YACC5).	.745		
Research proved that disengage churched young people after high school and reengage later is a loss for both youth and the church (YACC2).	.670		
Low level of religious commitment can be a source of discouragement and a potential risk for suicide (YACC7).		.744	
Self-styled church commitment was the remembrance of warm, caring relationships with both mother and father (YACC1).		.695	
Attending Sabbath worship service is also a proof of church commitment by young adults (YACC6).	.359	.598	
As young people explore who they are and what matters to them, they form commitment and make choices that can influence the rest of their lives (YACC10).	.340	.587	.323
Parents combined support with strictness gave evidence of significantly greater commitment to traditional religiosity (YACC9).	.383	.385	
Research affirms that young adults have significant contributions to make to their congregations and traditions (YACC8).			.763
As young people grow up from teenage years toward full adulthood they need support from their congregation (YACC11).		.457	.744
In their period of transition, congregations must provide the support needed by young people (YACC12).	.335		.679

Social Environment

The Social Environment Instrument was made up of four dimensions: (a) support (YASE1 to YASE3), (b) social relationships (YASE4 to YASE6), (c) culture (YASE7 to YASE9), and (d) stressful life events (YASE10 to YASE14).

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 12 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to unity (KMO = .756) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 620.098, df = 91, 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 (greater than .7).

For the main components extraction statistic, it was found that the commonality values (Com_{min} = .230; Com_{max} = .813) the 14 items are superior to the extraction criteria (Com = .200). In relation to the total variance explained, a confirmatory analysis was performed with four factors, explaining 68.14% of the total variance, this value being greater than 50% was established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 4 presents information comparing the relative saturations of each indicator of Social environment.

The first factor was constituted by three indicators and was assigned the name of "support". The indicators were the following: "The passage of American youth moving from the teenage years toward full adulthood is often confusing (YASE1)", "Many who make this passage are disoriented, wounded, and damaged along the way (YASE2)", and "The presence or absence of a sense of social connectedness may be associated with a young person's mental health (YASE3)",

The second factor was constituted by three indicators and was assigned the name of "Social relationships". The indicators were the following: "The individual social,

family and work relationships provide a framework for the development of emotional security and well-being of young adults (YASE4)", "This means mental health problems in adolescence can have a profound impact on the development of social relationships (YASE5)", and "Researchers provided evidence to support the notion that emerging adult affected by culture and social environment (YASE6)".

The third factor was constituted by five indicators and was assigned the name of "culture". The indicators were the following: "Feel overwhelmed in trying to live faithfully in a culture that seems hostile to your beliefs (YASE7)", "Young adult's believers are hiding from culture or engaging and restoring it (YASE8)", and "Research proved that the evidence to support the notion that emerging adulthood is affected by culture and social environment (YASE9)".

The fourth factor was constituted by five indicators and was assigned the name of "stressful life events". The indicators were the following: " Stressing life events are described as discrete quantifiable circumstances can have severe negative impact on young adults (YASE10)", "Stressful life events include parental divorce, newly blended family, and changing homes or changing schools (YASE11)", "Religiosity/spirituality and personal beliefs constitute important parameters of human experience (YASE12)", "Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressors (YASE13)", and "And in particular, family disruption (worry or stress related to romantic breakups) and other social factors (YASE14)".

Table 4

Rotated Component for Social Environment

Indicators	Component			
	1	2	3	4
Research proved that the evidence to support the notion that emerging adulthood is affected by culture and social environment (YASE9).	**.873**			
This means mental health problems in adolescence can have a profound impact on the development of social relationships (YASE5).	**.713**	.381		
Young adult's believers are hiding from culture or engaging and restoring it (YASE8).	**.688**			
Feel overwhelmed in trying to live faithfully in a culture that seems hostile to your beliefs (YASE7).	**.655**			
The passage of American youth moving from the teenage years toward full adulthood is often confusing (YASE1).		**.874**		
Religiosity/ spirituality and personal beliefs constitute important parameters of human experience (YASE12).		**.829**		
Many who make this passage are disoriented, wounded, and damaged along the way (YASE2).	.510	**.631**		
The presence or absence of a sense of social connectedness may be associated with a young person's mental health (YASE3).	.396	**.454**		
Stressing life events are described as discrete quantifiable circumstances can have severe negative impact on young adults (YASE10).			**.881**	
Stressful life events include parental divorce, newly blended family, and changing homes or changing schools (YASE11).			**.783**	
The individual' social, family and work relationships provide a framework for the development of emotional security and well-being of young adults (YASE4).	.316		**.578**	
Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressors (YASE13).				**.860**
Researchers provided evidence to support the notion that emerging adult affected by culture and social environment (YASE6).		.408		
And in particular, family disruption (worry or stress related to romantic breakups) and other social factors (YASE14).				**.850**

Church Retention

The Church retention instrument was made up of four dimensions: (a) relational church retention (YACR1 to YACR3), (b) internal growth (YACR4 to YACR6), (c) church as a family helps retention (YACR7 to YACR9), and (d) youth mission helps retention (YACR10 to YACR12)".

The factorial analysis procedure was used to evaluate the validity of church retention construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 12 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to unity (KMO = .794) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 735.048 df = 66, 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 (greater than .7).

For the main components extraction statistic, it was found that the commonality values (Com_{min} = .679; Com_{max} = .862) the 12 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 77.47% of the total variance, this value being greater than 50% was established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 5 presents information comparing the relative saturations of each indicator of church retention.

The first factor was constituted by eleven indicators and was assigned the name of "relational church retention". The indicators were the following: " Any links between

personal beliefs, devotional practices, and church attendance patterns during adolescence and emerging adulthood (YACR1)", "Any links between youth group involvement, participation in Christian activities, parental influence, and church attendance patterns during adolescence and emerging adulthood (YACR2)", and "What about links among peer relationships, adult friendships and spirituality members, non-members, and leaders also relationally impact retention (YACR3)".

The second factor was constituted by eleven indicators and was assigned the name of "internal growth". The indicators were the following: "Researchers suggest church leaders (like youth pastors and teachers) may influence future church attendance as well (YACR4)", "Evidence proved that mentoring; relationships, discipleship, and sound biblical teaching are needed for growth (YACR5)", and "To insure the church produces mature, faithful God following emerging adults for growth (YACR6)",

The third factor was constituted by three indicators and was assigned the name of "church as family helps retention". The indicators were the following: "Due to the changing, (within the emerging adult age range) transitory nature of this life-stage participants included recent job seekers; military, college graduate may influence church attendance (YACR7)", and "Or technical, professional school students, recent higher education graduates, or those beginning a career, marriage, amity can impact church attendance as well (YACR8)"; and "Aside from relationships in general, bond with youth group, church body, and family loving each other, going to dinner after church service may influence church attendance (YACR9)".

The fourth factor was constituted by three indicators and was assigned the name of "youth mission helps retention". The indicators were the following: "Supporting one

another, just spending time together was the common thread for all shared positively about their youth ministry experiences (YACR10)", "Bible studies, or worship experiences as instrumental in their continued church involvement (YACR11)", and "Spending time with their youth group friends, participating in mission projects, going away on retreats, and spiritual camps meetings, and just "hanging out" may also help church attendance (YACR12)".

Reliability of the Instruments

The instruments were subjected to reliability analysis to determine their internal consistency by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients obtained for the variables are the following: (a) spirituality, .925; (b) leadership, .872; (c) church commitment, .866; (d) church retention, .933; and (e) social environment.

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

Operationalization of the Variables

Table 6 shows, as an example, the operationalization of the social environment variable, in which its conceptual definitions are included as instrumental and operational, in the first column the name of the variable can be seen, in the second column, the conceptual definition appears, in the third one, the instrumental definition that specifies how the variable will be observed, and in the last column each variable is codified. The full operationalization is found in Appendix C.

Table 5

Rotated Component Matrix of Church Retention

Indicators	Component			
	1	2	3	4
Any links between youth group involvement, participation in Christian activities, parental influence, and church attendance patterns during adolescence and emerging adulthood (YACR2).	**.864**			
Any links between personal beliefs, devotional practices, and church attendance patterns during adolescence and emerging adulthood (YACR1).	**.786**			
What about links among peer relationships, adult friendships and spirituality members, non-members, and leaders also relationally impact retention (YACR3).	**.679**		.386	
Or technical, professional school students, recent higher education graduates, or those beginning a career, marriage, amity can impact church attendance as well (YACR8).		**.880**		
Aside from relationships in general, bond with youth group, church body, and family loving each other, going to dinner after church service may influence church attendance (YACR9).		**.862**		
Due to the changing, (within the emerging adult age range) transitory nature of this life-stage participants included recent job seekers; military, college graduate may influence church attendance (YACR7).		**.769**		
To insure the church produces mature, faithful God following emerging adults for growth (YACR6).			**.832**	
Evidence proved that mentoring; relationships, discipleship, and sound biblical teaching are needed for growth (YACR5).			**.817**	
Researchers suggest church leaders (like youth pastors and teachers) may influence future church attendance as well (YACR4).	.319		**.783**	
And spending time with their youth group friends, participating in mission projects, going away on retreats, and spiritual camps meetings, and just "hanging out" may also help church attendance (YACR12).			.337	**.850**
Bible studies, or worship experiences as instrumental in their continued church involvement (YACR11).	.372			**.829**
Supporting one another, just spending time together was the common thread for all shared positively about their youth ministry experiences (YACR10).	.489	.308		**.644**

Table 6

Operationalization of the Variable Social Environment

Variables	Conceptual definition	Instrumental definition	Operational definition
Social environ-ment	It involves the physical geo-graphical loca-tion of the place of wor-ship, including its immediate surroundings. It relates to how the physi-cal, social, in-tellectual, spir-itual environments in the institu-tion affect re-tention.	The degree to which the physical, social, intellec-tual, spiritual environment in the institution affects Church retention of the Young adults of Greater New York and the Northeastern conferences, New York, was determined by means of the following 13 items, under the scale: 1 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree 1. That "the passage of American youth moving from the teenage years toward full adulthood today is often confusing. 2. And many who make this passage are disori-ented, wounded, and sometimes damaged along the way. 3. The presence or absence of a sense of social connectedness may be associated with a Young person's mental health and emotional wellbeing. 4. The individual's social, family and work relation-ships provide a framework for the development of emotional security and wellbeing of young adults 5. This means that mental health problems in adoles-cence can have a profound impact on the develop-ment of social relationships. 6. Religiosity/spirituality and personal beliefs consti-tute important parameters of human experience. 7. Some feel overwhelmed as they try to live faith-fully in a culture that seems increasingly hostile to their beliefs like politics, sexuality, and religious freedom. 8. Culture is the sum of all the forms of art, of love, and of thought, which, in the course of centuries, have enabled man to be less enslaved. 9. Support the notion that emerging adulthood is af-fected by culture and social environment. 10. Stressful life events have been studied as pre-cursors of physical and psychological disturbances, resulting in a greater understanding of how the so-cial and physical environment influences personal health and psychological functioning. 11. Prevalent stressful life events in adolescents in-clude among others, parental divorce, a newly blended family, and changing schools or homes im-pacting the life of young adults. 12. Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressors. 13. Family disruption (worry or stress related to ro-mantic breakups), and other social factors.	To measure quality of the So-cial environment, data was obtained from the young adults of the Greater New York and the Northeastern Conferences, through the measure of 13 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 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree

Null Hypothesis

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

H_0. The empirical model of church commitment (CC), church spirituality (CS) and social environment (SE) do not influence directly church young adults' retention (CR) and leadership (LS) do not influence indirectly within the church in the Greater New York and the Northeastern conferences.

Operationalization of Null Hypotheses

Table 7 shows the operationalization of one of the null hypotheses of this investigation are presented.

Table 7

Operationalization of Hypotheses

Hypothesis	Variables	Level of Measurement	Statistical Test
H_{04}: The empirical model of church commitment (CC), church spirituality (CS) and social environment (SE) do not influence directly church young adults' retention (CR) and leadership (LS) do not influence indirectly within the church in the Greater New York and the Northeastern conferences.	Exogenous A. Leadership Endogenous A. Church commitment B. Church spirituality C. Social environment. D. Church retention	Metrics Metrics Metrics Metrics Metrics	For the analysis of this hypothesis, the structural equation model was used. For the rejection criterion of the null hypothesis were the following indices were selected: the Chi squared (X^2 less than 3), the comparative fit index (CFI $\geq$ .95), the goodness of fit index (GFI $\geq$ .95) and the root mean squared error of approximation (RMSEA close to 0).

Goodness of Fit Indices

Adjustment indexes for structural models through goodness-of-fit measures, incremental measures of adjustment and measures of parsimony adjustment were presented by Huerta Wong and Espinoza Montiel (2013) De la Fuente Mella, Marzo Navarro, and Reyes Riquelme (2010). They are summarized below.

Absolute Adjustment Measures

The degree to which the model predicts the matrix of initial data is determined by the absolute adjustment measures. The following indicators were selected for the model:

1. Chi square: corresponds to the best-known index of the maximum method verisimilitude. The model will have a better fit the smaller the value.

2. Chi square/degrees of freedom: compares models with different degrees of freedom. A quotient of 5 is considered a reasonable adjustment while 2 represents an excellent fit.

3. Goodness of fit index (GFI): this analyses the adjustment in all cases which is independent of the size of the sample and establishes firm deviations from normality. Its value is between 0 (poor adjustment) and 1 (perfect adjustment).

4. Tucker-Lewis Index (TLI): must be equal to or greater than .90.

5. Mean square approximation error (RMSEA): values less than .05 are ideal; however, values less than .10 are also considered favorable. For this investigation, values less than or equal to .08 will be taken as parameters.

Incremental Adjustment Measures

The incremental adjustment measures seek to compare the proposed model with a null model to determine if there is a direct association between the variables. Below are the indicators:

1. Normative index of adjustment (NFI): seeks to compare the incremental adjustment with the null model. Its range is between 0 and 1. An NFI score equal to .9 indicates that the model proposed is 90% superior the null model.

2. Tucker-Lewis Index (TLI): the assumption made is that the best model is not the one for which the chi square is equal to zero, but the one for which the value expected from the chi square, divided by its degrees of freedom is equal to one. The formula follows: TLI = [(chi square null / zero degrees of freedom) - (chi square model/ model degrees of freedom)] / [(chi square null / degrees of freedom null) -1].

3. Index of incremental adjustment (IFI): acts as a relative comparison of the proposed model to the null model. It considers the degrees of freedom becoming less sensitive to the sample size when compared to other measures of incremental adjustment such as NFI. If the model exposed is as bad as the worst possible model, the value presented will be 0; however, if the model is good, it will be 1.

Measures of Adjustment of Parsimony

This measure allows estimating the degree to which adjustment is achieved for each coefficient or estimated parameter. The indicators are presented below for each adjustment:

1. General index of parsimony (PGFI): this index ranges between 0 and 1. High values establish greater goodness of fit and parsimony. Despite this, there are no

criteria regarding how high each index should be to establish the best parsimonial adjustment. The measure becomes useful as it allows for the comparison of models.

2. Akaike comparative index (AIC): allows comparison between two models to determine which fits with greater parsimony. While this is the case, neither a scale nor guide criteria is established. Its interpretation lies with investigating the mode with the lower value.

Adjustment Criteria

The below indices were criteria to evaluate the goodness of fit used to test the model. (a) likelihood ratio of the chi square (x^2), as small as possible and its significance level p greater or equal to .05, (b) standardized chi square (X^2/df) less than 3, (c) goodness of fit index (GFI) equal to or greater than .90, (d) goodness of comparison index (CFI) equal or greater than .90, (e) root of the average quadratic residual (RMSEA) equal to or less than .08, (f) (NFI) greater than or equal to .90 and (g) (TLI) greater than or equal to .90.

Data Collection

The data collection was carried out in the following way: (a) an interview was made with the Pastors of the churches, (b) in the meting a day was scheduled to administrate the survey, (c) the instrument was administrated to the sample, (d) data was collected, and (e) data base was made.

Data Analysis

The database was formed in the SPSS for Windows in version 23, in order to perform the analysis of the variables in that program. Subsequently, the scores for each

of the variables were obtained, following the process indicated in the operationalization of the variables. After having completed the database, descriptive statistics and measures of central tendency, the model was made in Amos 23 to clean the database and obtain the goodness of fit.

CHAPTER IV

ANALYSIS OF THE RESULTS

Introduction

The focus of this research is to study if the empirical model of church commitment (CC), church spirituality (CS) and social environment (SE) influence directly church young adults' retention (CR) and leadership (LS) influence indirectly within the church in the Greater New York and the Northeastern conferences to the theoretical model identified in chapter one.

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

The exogenous variable was leadership and the endogenous variables were church commitment, church spirituality, social environment and church retention. Demographic variables were the following: gender, education level, ethnicity and age.

The outline of this chapter is as follows: (a) demographic description of the subjects, (b) central tendency measurements, (c) null hypotheses of the structural models, (d) other null hypotheses, and (e) summary of the chapter.

Sample

The research targeted the various churches of Greater New York and the Northeastern Conferences of Seventh-day Adventists. A survey was prepared and

distributed among the youth and young adults of Greater New York and the Northeast-

ern Conferences. The field work was conducted during the months of February

through July of 2019, and responses from 117 youth were received. After the clean-

ing process of the database, 113 samples remained.

The research focused on the performance of some churches in the Greater New

York and Northeastern conferences of Seventh-day Adventists of New York City, New York.

The population consisted of eight churches in New York City with a total member of

497.

A questionnaire has been prepared and copies have been distributed to those

different churches, respectively. Only Young Adults church members answered the

instruments. They were 117 members.

Demographic Description

This section contains demographic description of the subjects participating in

this study.

In the following section the demographic results such as gender, education,

profession and age are presented (see Appendix D).

Gender

The results demonstrated that the female group participants represented 55.6%

(*n* = (65) of the research while the male group was 44.4% (n = 52).

Education Level

The results demonstrated that the highest group was the bachelor 67.5% (*n*

= 79) followed by the lowest was Post Graduate 2.6% (*n* =3) (see Table 8).

Table 8

Distribution of Population by Education Level

Education Level	F	%
High School	21	17.9
College	79	67.5
Graduate	14	12.0
Post Graduate	3	2.6
Total	117	100.0

Ethnicity

For ethnicity, the percentage of Black respondents was 81.2% (n=95). While, the percentage of white respondents was 6.0% (n = 7). The percentage of Latino respondents was 6.8% (n = 8) (see Table 9).

Age

The results demonstrated that the majority (47%) of the participants was between the age of (18-25 years old). While the minority was (9.4%) between the age of (48 and up) (see Table 10).

Table 9

Distribution of Population by Ethnicity

Ethnicity	F	%
White	7	6.0
Latino	8	6.8
Others	7	6.0
Total	117	100.0

Table 10

Distribution of Population by Age

	F	%
18-25	55	47.0
26-36	25	21.4
37-47	26	22.2
48-up	11	9.4
Total	117	100.0

Arithmetic Means

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

Spirituality

The highest averages were: "Praise and adoration or listening to religious songs help your connectedness to God, within yourself and to others (YASP1)" with 6.47; "Religious songs an important mental-health promoting strategy in response to stressful life events (YASP2)" with 6.24; "Some improvised hymns such as What a friend we have in Jesus, Amazing Grace, God will take care of you allowed for the continued expressions of messages of hope, identification with, and praises to a good and righteous God would impact spirituality (YASP10)" with 6.14; While the three lowest were: "Thanksgiving and praise were songs thanking God for his past acts of mercy, suggesting a prevailing faith in the power of God and that He delivered previously, He would do it again (YASP6)" with 5.93; "Religious songs consist of Bible-based stories of emphasised your trust, confidence, obedience, dependence on God (YASP4)" with 5.77; and "One could feel less depressed and better able to cope with stressful life events when engage in religious practices (YASP9)" with 5.66 (see Table 11).

Table 11

Arithmetic Means for Spirituality

Items	M	SD
Praise and adoration or listening to religious songs help your connectedness to God, within yourself and to others (YASP1).	6.47	.968
Religious songs an important mental- health promoting strategy in response to stressful life events (YASP2).	6.24	.923
Younger adults are less religious, less likely to pray every day or read the Bible, (YASP3).	6.06	1.266
Religious songs consist of Bible-based stories of emphasised your trust, confidence, obedience, dependence on God (YASP4).	5.77	1.053
Religious beliefs and practices are an important buffer on psychological well-being (YASP5).	6.00	1.138
Thanksgiving and praise were songs thanking God for his past acts of mercy, suggesting a prevailing faith in the power of God and that He delivered previously, He would do it again (YASP6).	5.93	1.189
Modern black gospel music consisted of lyrics emphasizing requests for divine protection and guidance, and deliverance from misery, (YASP7).	6.06	1.259
Many troubles in this life are to be expected but those who remain faithful will endure and be rewarded in this life and in Heaven (YASP8).	6.03	1.294
One could feel less depressed and better able to cope with stressful life events when engage in religious practices (YASP9).	5.66	1.337
Some improvised hymns such as *What a friend we have in Jesus, Amazing Grace, God will take care of you* allowed for the continued expressions of messages of hope, identification with, and praises to a good and righteous God would impact spirituality (YASP10).	6.14	1.166
SP	6.03	.753

Leadership

The three highest arithmetic means were: "As Jesus keeps his ministry after his ascension; leading servants continue their ministries until the end of their lives (YALS8)" with 6.54; "Leading servants the ones who find fulfillment in meeting the needs of people (YALS5)" with 6.33; and "Millennial leader hungers to know God's purpose and expectations. Submitting to honesty, accountability, embrace prayer through worship (means intimate encounter with God), partnership with God for He strengthens the leader for the work (YALS7)" with 6.33. While the three lowest were: "Leader treats the erring with full recognition that Christ died for them (YALS6)" with 5.95; "Of the

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many biblical stories that demonstrate servant leadership, 1 Samuel 9 gives a profound case of the servant (YALS9)" with 5.93; and "If there is compatibility of servant leadership theory with the New age/New Spirituality leadership Movement (YALS12)" with 5.91 (see Table 12).

Table 12

Arithmetic Mean for Leadership

Items	M	SD
Every Christian is fundamentally a servant; therefore, every Christian leader is fundamentally a servant (YALS3).	6.09	1.091
Leading servants the ones who find fulfillment in meeting the needs of people (YALS5).	6.33	1.066
Leader treats the erring with full recognition that Christ died for them (YALS6).	5.95	1.389
Millennial leader hungers to know God's purpose and expectations. Submitting to honesty, accountability, embrace prayer through worship (means intimate encounter with God), partnership with God for He strengthens the leader for the work (YALS7).	6.33	1.144
As Jesus keeps his ministry after his ascension, leading servants continue their ministries until the end of their lives (YALS8)	6.54	.806
Of the many biblical stories that demonstrate servant leadership, 1 Samuel 9 gives a profound case of the servant (YALS9)	5.93	1.409
Obedience to God's teaching secures our leadership (YALS10).	5.84	1.677
Leader should practice what he preaches (YALS11).	6.27	.900
And if there is compatibility of servant leadership theory with the New age/New Spirituality leadership movement (YALS12).	5.91	1.079
LS	6.13	.652

Church Commitment

The three highest arithmetic means were: "A growing body of research points to a tragedy in the Church across the United States: almost half of formerly churched young people disengage from God and the church after high school (YACC4)" with 6.36, "Religious commitment was highest in youth whose parents were religious and

who were in harmony with each other (YACC3)" with 6.25; "As young people explore who they are and what matters to them, they form commitments and make choices that can influence the rest of their lives (YACC5)" with 5.99. While the three lowest arithmetic means were: "Research proved that formerly churched young people who disengage from God and the church after high school and reengage later on the results is a significant loss both for them and the Church (YACC6)" with 5.47; "The most important predictor of self-styled commitment was the remembrance of warm, caring relationships with both mother and father (YACC1)" with 5.16; and "Your present relationship toward the Seventh-day Adventist Church is loyal (YACC7)" with 4.93 (see Table 13).

Social Environment

The three highest arithmetic means were: "Religiosity/spirituality and personal beliefs constitute important parameters of human experience (YASE7)" with 5.77; "This means that mental health problems in adolescence can have a profound impact on the development of social relationships (YASE5)" with 5.73; and "Culture is the sum of all the forms of art, of love, and of thought, which, in the course of centuries, have enabled man to be less enslaved (YASE9)" with 5.72. While the three lowest arithmetic means were: "Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressor (YASE13)" with 4.74; "In particular family disruption (worry or stress related to romantic breakups), and other social factors (YASE14)" with 3.97; and "Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressors (YASE13)" with 3.95 (see Table 14).

Table 13

Arithmetic Means for Church Commitment

Items	M	SD
The most important predictor of self-styled commitment was the remembrance of warm, caring relationships with both mother and father (YACC1).	5.16	1.564
The particular methods that parents use in rearing children—or at least the way the children on reaching young adulthood remember those methods are related to the degree of commitment that these young adults have to the church (YACC2).	5.98	.904
Religious commitment was highest in youth whose parents were religious and who were in harmony with each other (YACC3).	6.25	.676
A growing body of research points to a tragedy in the Church across the United States: almost half of formerly churched young people disengage from God and the church after high school (YACC4).	6.36	.637
As young people explore who they are and what matters to them, they form commitments and make choices that can influence the rest of their lives (YACC5).	5.99	.798
Research proved that formerly churched young people who disengage from God and the church after high school and reengage later on the results is a significant loss both for them and the Church (YACC6).	5.47	1.461
Your present relationship toward the Seventh-day Adventist Church is loyal (YACC7).	4.93	1.779
Where parents combined support (a positive affective relationship) with strictness, adolescents gave evidence of significantly greater commitment to traditional religiosity (YACC8).	5.72	1.437
Young people have significant contributions to make to their congregations and traditions (YACC9).	5.65	1.250
As you grow up in church from teenage years toward full adulthood do you received enough support from your congregation (YACC10).	5.84	1.049
Congregation provide the support that young people need this period of transition (YACC11).	5.83	1.191
Religious affiliation is more strongly tied to life satisfaction (YACC12).	5.83	1.164
CC	5.75	.667

Church Retention

The three highest arithmetic means were: "About spending time with youth group friends, participating in mission projects, going away on retreats, and spiritual camp meetings, and just 'hanging out (YACR12)" with 4.41; "To ensure the church produces mature, faithful, God-following emerging adults for growth (YACR6)" with 4.41; and "Evidence provided that mentoring relationships, discipleship, and sound biblical teaching are needed for growth (YACR5)" with 4.33. While the three lowest arithmetic means

were: "Technical or professional school students; recent higher education graduates; or those beginning a career, marriage, amity, or adjusting to what society terms adulthood can impact church attendance as well (YACR8)" with 4.11; "And youth group involvement, participation in Christian activities, parental influence, and church attendance patterns during adolescence and emerging adulthood (YACR2)" with 3.97; and "Any links between personal beliefs, devotional practices, and church attendance patterns during adolescence and emerging adulthood (YACR1)" with 3.83 (see Table 15).

Table 14

Arithmetic Mean for Social Environment

Items	M	SD
The passage of American youth moving from the teenage years toward full adulthood today is often confusing (YASE1).	5.48	1.228
And many who make this passage are disoriented, wounded, and sometimes damaged along the way (YASE2).	5.48	1.172
The presence or absence of a sense of social connectedness may be associated with a Young person's mental health and emotional wellbeing (YASE3).	5.48	1.310
The individual's social, family and work relationships provide a framework for the development of emotional security and wellbeing of young adults (YASE4).	5.61	1.231
This means that mental health problems in adolescence can have a profound impact on the development of social relationships (YASE5).	5.73	1.213
Religiosity/spirituality and personal beliefs constitute important parameters of human experience (YASE7).	5.77	1.409
Some feel overwhelmed as they try to live faithfully in a culture that seems increasingly hostile to their beliefs like politics, sexuality, and religious freedom (YASE8).	5.72	1.215
Culture is the sum of all the forms of art, of love, and of thought, which, in the course of centuries, have enabled man to be less enslaved (YASE9).	5.52	1.243
Support the notion that emerging adulthood is affected by culture and social environment (YASE10).	4.80	1.564
Stressful life events have been studied as precursors of physical and psychological disturbances, resulting in a greater understanding of how the social and physical environment influences personal health and psychological functioning (YASE11).	5.27	1.664
Prevalent stressful life events in adolescents include among others, parental divorce, a newly blended family, and changing schools or homes impacting the life of young adults (YASE12).	4.74	1.746
Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressors (YASE13).	3.97	.930
In particular family disruption (worry or stress related to romantic breakups), and other social factors (YASE14).	3.95	.969
SE	5.14	.741

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Table 15

Arithmetic Means for Church Retention

Items	M	SD
Any links between personal beliefs, devotional practices, and church attendance patterns during adolescence and emerging adulthood (YACR1).	3.83	1.064
And youth group involvement, participation in Christian activities, parental influence, and church attendance patterns during adolescence and emerging adulthood (YACR2).	3.97	1.046
Links among peer relationships, adult friendships, and spirituality, members, non-members, and leaders also relationally impact retention (YACR3).	4.18	.916
Church leaders (e.g. youth pastors and teachers) may influence future church attendance as well (YACR4).	4.33	1.255
Evidence provided that mentoring relationships, discipleship, and sound biblical teaching are needed for growth (YACR5).	4.41	.984
To insure the church produces mature, faithful. God-following emerging adults for growth (YACR6).		
Due to the changing, (within the emerging adult age range) transitory nature of this life-stage participants included recent job seekers; members of the work force; members of the military; college, university, graduate may impacting church attendance (YACR7).	4.18	1.078
Technical or professional school students; recent higher education graduates; or those beginning a career, marriage, amity, or adjusting to what society terms adulthood can impact church attendance as well (YACR8).	4.11	.887
Aside from relationships in general have you had any "bond with your youth group and/or church-body and how you feel like a family loving each other, going to dinner after church (YACR9).	4.20	.869
And supporting each one another and just spending time together was the common thread for all who shared positively about their youth ministry experiences (YACR10).	4.22	1.115
And Bible studies or worship experiences as instrumental in your continued church involvement (YACR11).	4.23	.951
About spending time with youth group friends, participating in mission projects, going away on retreats, and spiritual camp meetings, and just 'hanging out (YACR12).	4.41	.934
CR	4.20	.624

Null Hypothesis

In this section the null hypothesis will be analyzed.

Pérez, Medrano, and Sánchez Rosas (2013) mention that when SEM is used the following steps are usually followed: specification, identification, parameter estimation, fit assessment and interpretation of results (see Appendix E).

Regarding the specification of the model, the intent is to prove the following: the empirical model of church commitment (CC), church spirituality (CS) and social environment (SE) influence directly church young adults' retention (CR) and leadership (LS) influence indirectly within the young adults in the Greater New York and the Northeastern conferences. Does the theoretical model fit with the empirical data?

The model is specified using the structural equations that describe the direct relationships between variables. More specifically, one equation is used for each endogenous variable, and the standardized coefficients are used (see Figure 2). The equations are the following.

1. Church commitment (CC) = pLSCC+ e3

2. Church Spirituality (CS) = pLSCS + e5

3. Social environment (SE) = pLSSE + e4

4. Church retention (CR) = pLSCC + pLSCS + pLSSE + e2
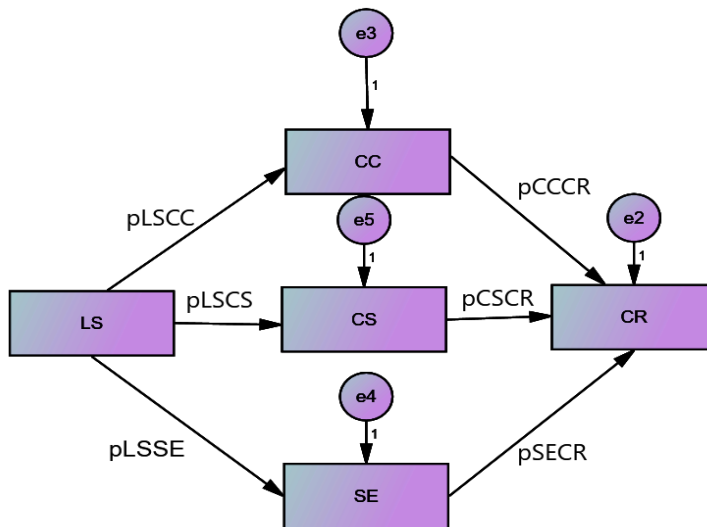
Figure 2. Model with Standardize Coefficients.

Hair, Anderson, Tatham, and Black (1999) note that the goodness of fit index can be used to evaluate the fit of the model (see Table 16). The criteria that are used most often were selected from the list and are the following: the Chi squared (X^2), the comparative fit index (CFI), the goodness of fit index (GFI) and the root mean squared error of approximation (RMSEA).

Table 16

Goodness of Fit Statistics

Statistic	Abbreviation	Criterion
Absolute fit		
Chi-squared	X^2	Significance level > .05
Ratio chi-squared/degrees of freedom	X^2/df	Less than 3
Comparative fit		
Comparative fit index	CFI	≥ .95
Tucker-Lewis index	TLI	≥ .95
Normed fit index	NFI	≥ .95
Parsimonious fit		
Parsimonious normed fit index	PNFI	Close to 1
Other		
Goodness of fit index	GFI	≥ .90
Adjusted goodness of fit index	AGFI	≥ .95
Root mean squared residual	RMR	Close to zero
Root mean squared error of approximation	RMSEA	< .10

Assumptions

Before the statistical tests are carried out, it is necessary to examine the data to ensure that the normality criterion was met. The Mahalanobis distance criterion was used to remove outliers. The dataset was cleaned to ensure normality and 11 outliers were eliminated, which left a dataset with 106 responses.

H_0: The theoretical model does not fit with the empirical data.

The structural equations and the Amos software were used on the null hypothesis and a poor fit was found for the theoretical and empirical model, and the results are as follows: X^2 = 33.526, p = .000, RMSEA = .265, GFI = .884, NFI = .832, and CFI = .844 (See Figure 3). The proportion of explained variance in the model was acceptable since 40% of the variability of church retention was explained. Then, trying to find better results the construct CS was eliminated from the model and SE was connected to CC (see Figure 4).
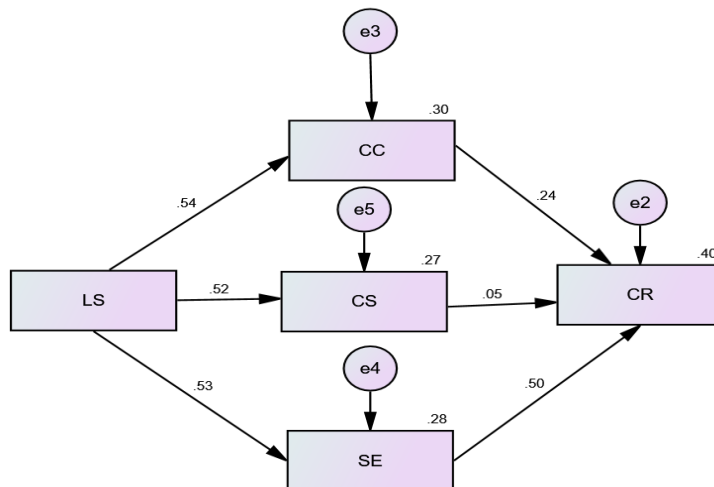
Figure 3. Results of the Empirical Model (X^2 = 33.526, p = .000, RMSEA = .265, GFI = .884, NFI = .832, and CFI = .844).

The null hypothesis was test again (without CS) and a good fit was found for the theoretical and empirical model, and the results are as follows: X^2 = .047, p = .828, RMSEA = .000, GFI = 1.00, NFI = 1.00, and CFI = 1.00 (see Figure 5). The proportion of explained variance in the model was acceptable since 45% of the variability of church retention was explained.
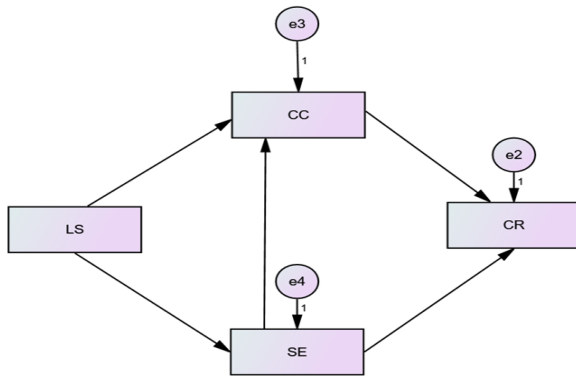
Figure 4. Research Model Without CS.
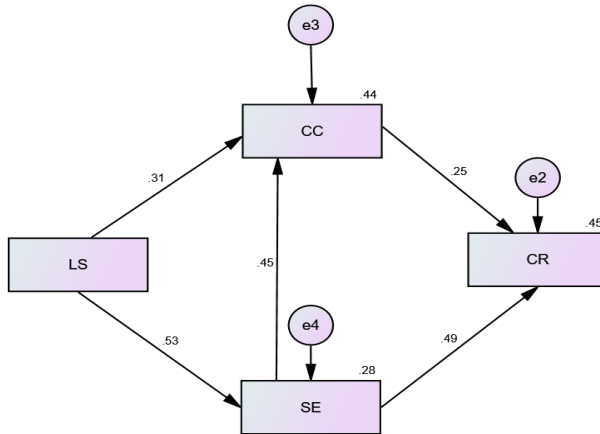
Figure 5. Results of the Empirical Model (X^2 = .047, *p* = .828, RMSEA = .000, GFI = 1.00, NFI = 1.00, and CFI = 1.00).

Another Hypothesis

The direct effect and coefficient of determination (R^2) of each endogenous variable are analyzed by the following hypotheses.

H_1: LS is a significant predictor of CC.

According to the analysis, LS is a significant predictor of CC (β = .316 and *p* = .000). The direct effect (β) was equal to .309 and the R^2 was equal to .556, which indicates that LS explains 41% of CC variance.

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H_2: LS is a meaningful predictor of CS.

According to the analysis, LS is a significant predictor of CS (β = .600 and p = .000). The direct effect (β) was equal to .520 and the R^2 was equal to .520, which indicates that LS explains 52% of CS variance.

H_3: LS is significant predictor of SE.

According to the analysis, LS is a significant predictor of SE (β = .597 and p = .000). The direct effect (β) was equal to .525 and the R^2 was equal to .525, which indicates that LS explains 52% of SE variance

H_4: LS, CC and SE are significant predictor of CR.

According to the analysis, LS, CC and SE are significant predictors of CR (β = .446 and p = .000). The direct effect (β) for LS was equal to .000, for CC was equal to .247 and for SE was equal to .488. The indirect effect of LS through CC and SE was equal to .391.

Summary of Chapter

This chapter has presented the results of the investigation following statistical data analysis. It showed the demographic data and the extent of its behavior. All the respective tests relevant to the confirmatory model were presented and the complementary questions were answered with descriptive statistics.

CHAPTER V

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

The ultimate aim of this research was to determine the empirical model of church commitment, church spirituality and social environment influence directly church young adults' retention and leadership influence indirectly within the church in the Greater New York and the Northeastern conferences. The investigation was considered quantitative, cross- sectional, correlational, explanatory and descriptive.

The exogenous variable was leadership, and the endogenous variables were church commitment, church spirituality, social environment, and church retention. The demographic variables were the following: gender, level of education, profession, age, and ethnicity. The study consisted of 117 respondents from eight churches of the Greater New York and Northeastern Conferences of Seventh-day Adventists in New York City, New York. For the analysis of the main hypothesis, the statistical technique of structural equation modeling was used.

Discussion

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

Leadership

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

The three highest arithmetic means for leadership were: "As Jesus keeps his ministry after his ascension; leading servants continue their ministries until the end of their lives"; "Leading servants the ones who find fulfillment in meeting the needs of people"; and "Millennial leader hungers to know God's purpose and expectations. Submitting to honesty, accountability, embrace prayer through worship (means intimate encounter with God), partnership with God for He strengthens the leader for the work". On the other hand, the items with the three lowest arithmetic means for leadership were: "Leader treats the erring with full recognition that Christ died for them"; "Of the many biblical stories that demonstrate servant leadership, 1 Samuel 9 gives a profound case of the servant"; and "And if there is compatibility of servant leadership theory with the New age/New Spirituality leadership Movement". The total arithmetic mean for the leadership variable was 6.13, indicating that the church members perceive and understand that leadership plays a major role in church retention.

Spirituality

The concept of spirituality as connectedness and its link to well-being, will of course encourage retention (De Souza, 2009). It was observed as well that spirituality

is an indirect predictor of church retention and is significant among the respondents. The highest arithmetic mean corresponds to statements such as: "Praise and adoration or listening to religious songs help your connectedness to God, within yourself and to others"; "Religious songs an important mental-health promoting strategy in response to stressful life events"; and "Some improvised hymns such as What a friend we have in Jesus, Amazing Grace, God will take care of you allowed for the continued expressions of messages of hope, identification with, and praises to a good and righteous God would impact spirituality". While the lowest were: "Thanksgiving and praise were songs thanking God for his past acts of mercy, suggesting a prevailing faith in the power of God and that He delivered previously, He would do it again"; "Religious songs consist of Bible-based stories of emphasised your trust, confidence, obedience, dependence on God"; and "One could feel less depressed and better able to cope with stressful life events when engage in religious practices". The total arithmetic means for church spirituality indicating that church members view church spirituality positively.

Church Commitment

According to Matthew 28:16-20; Acts 1:8 young adults need to put high commitments to the great commission. Leaders need to understand how to serve and lead the body of Christ. A factor that contribute to increasing the commitment of members of a church (Stevens, Harris, & Chachere, 2008) there are benefits associated with increased levels of commitment. Therefore, LS, CC and SE are significant predictors of CR.

The three highest arithmetic means correspond to church youth members taking direction from the leaders, while at the same time, they have the freedom to challenge

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the opinion of those in power. And they enforce regulations and guidelines of church retention by using new methods for solving problems and tries to avoid conflict at all possible. On the other hand, the items with the three lowest arithmetic means for church commitment are: "Research proved that formerly churched young people who disengage from God and the church after high school and reengage later on the results is a significant loss both for them and the church"; "The most important predictor of self-styled commitment was the remembrance of warm, caring relationships with both mother and father"; and "Youth present relationship toward the Seventh-day Adventist Church is loyal". The total arithmetic means for church commitment indicating that church members view church commitment positively.

<div align="center">Social Environment</div>

The influence of social-environmental responsibility of companies on their potential to attract and retain young professionals, considering different contextual factors that influence working conditions. The perception that a company is socially and environmentally responsible is positively associated with employee retention (Cohen, De Souza Costa Neves Cavazotte, Da Costa, & Cordeiro Silva Ferreira, 2017). It is applied as well to church social environment. Thus, while social-environmental responsibility is considered as a potential competitive advantage (Farias Júnior, Lopes, Mota, & Hallal, 2012), its effective practice can act as a retention factor (Brammer, & Pavelin, 2006; Glavas, & Piderit, 2009) is challenging because things such as ability for increasing membership and retaining youth venue play a vital role. Social Environment is a predictor of church retention. Also, it is significant to the respondents. A look at the arithmetic mean demonstrated that the majority was certain and agreed to the influences of

Social Environment.

The highest arithmetic mean statements correspond to the fact that: "Religiosity/spirituality and personal beliefs constitute important parameters of human experience"; "This means that mental health problems in adolescence can have a profound impact on the development of social relationships"; and "Culture is the sum of all the forms of art, of love, and of thought, which, in the course of centuries, have enabled man to be less enslaved". On the other hand, the items with the two lowest arithmetic means for social environment are: "Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressor"; "In particular family disruption (worry or stress related to romantic breakups), and other social factors"; and "In particular family disruption (worry or stress related to romantic breakups), and other social factors". The total arithmetic mean indicating that the respondents recognize that social environment is vital to church retention.

Church Retention

A look at the arithmetic mean proposed that the majority agreed to the factors that govern church retention. The highest arithmetic mean statements correspond to the following statements from the church retention construct: "About spending time with youth group friends, participating in mission projects, going away on retreats, and spiritual camp meetings, and just 'hanging out"; and "To ensure the church produces mature, faithful, God-following emerging adults for growth". Alternatively, the three lowest means corresponds to the following statements: "Ttechnical or professional school students; recent higher education graduates; or those beginning a career, marriage, amity, or adjusting to what society terms adulthood can impact church attendance as well";

"And youth group involvement, participation in Christian activities, parental influence, and church attendance patterns during adolescence and emerging adulthood"; and "Any links between personal beliefs, devotional practices, and church attendance patterns during adolescence and emerging adulthood". The total arithmetic mean indicating that the respondents recognize that social environment is vital to church retention.

Conclusions

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

The direct effect and coefficient of determination of each endogenous variable shows the following: LS is a significant predictor of CC, LS is a meaningful predictor of CS, LS is significant predictor of SE and LS, CC and SE are significant predictor of CR.

According to the first model analysis, we found that the result was poor for that model due to the fact that it only fit the empirical data (see Figure 2 in the previous chapter). Therefore, it doesn't have a good fit. Then we ran another analysis with a new model by removing the church spirituality (CS) construct and connect it to the social environment (SE) construct directly with the church commitment (CC) variable (see Figure 4 in the previous chapter). This time the analysis has a good fit for both the theoretical and empirical model. Thus, the following constructs: leadership style (LS); church commitment (CC); and social environment (SE) have a direct influence on church retention (CR). While church spirituality (CS) construct has an indirect influence on church retention (CS).

Recommendations

The results of this research led to some recommendations:

To pastors and church members of the Greater New York and the Northeastern Conferences of Seventh-day Adventists of New York City.

1. The pastors and church members of the Greater New York and the Northeastern Conferences of Seventh-day Adventists of New York City must not be neglectful toward church support and spirituality. They must be thoughtful by encouraging the congregation to live in intimate relationship and in obedience to God, growing in knowledge of God, serving others, continuing to empower and to grow in holiness, embracing commitment, and understanding that love is the answer of true spirituality. The construct spirituality is a good predictor of church retention. If pastors and church members make more concrete efforts to support the youth, better results in church retention will happen in the Greater New York and the Northeastern Conferences of Seventh-day Adventists of New York City.

2. Leadership is a vital component of the health, effectiveness, and success of an organization. Therefore, the pastors and officers ought to be authentic leaders. They ought to be leaders that make choices and decisions based on their core beliefs and principles, leaders that guided by ethical morality. They ought to be men and women that do not permit group pressure to control them. Men and women that say precisely what they mean. Authentic leadership is good predictor to church retention.

3. The pastors and church members of the Greater New York and the Northeastern Conferences of Seventh-day Adventists of New York City must pay attention to social environment to line up with the stated values, supporting, training, and

mentoring young adults, use new methods for reaching out, and foster a high sense of leadership to make the church productive.

4. The pastors of the Greater New York and the Northeastern Conferences of Seventh-day Adventists of New York City must be attentive to church social environment by improving efficiency in resource mobilization, prioritizing the goals of the church in relation to church commitment. If pastors and church members make more tangible efforts to improve these aspects by making informed decisions, better results regarding church retention will be obtained. Informed decisions can directly impact the continued performance, effectiveness, and success of the church retention.

6. The pastors and church members of the Greater New York and the Northeastern Conferences of Seventh-day Adventists of New York City must be heedful to church retention by bringing new methods to improve in retention, effective leadership based on Jesus' leadership model, transforming the goals of quality into continuous improvement process, coordinating new strategies for better results. If pastors and church members of the Greater New York and the Northeastern Conferences of Seventh-day Adventists of New York City make more concrete efforts to improve those aspects, better outcomes regarding church retention would be obtained.

<div align="center">For Future Research</div>

This section presents recommendations for future studies.

1. Replicate the study at other local churches in the Seventh-day Adventists conferences by using other respondents to compare the results of this investigation.

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

3. Examine the relationship between the constructs more profoundly in order to have better church retention.

APPENDIX A

INSTRUMENTS

QUESTIONNAIRE ON CHURCH RETENTION

Objective

This research is to know Young Adult church members perception about staying in SDA Church in North-eastern and Greater New York Conferences in 2019 and beyond. Your opinion is very important and valuable, for this reason we kindly request your sincere participation and taking time to respond to these following questions. This is an academic work, and your participation is voluntary and anonymous, so the information you provide will be processed in a confidential way. Please, after expressing your evaluation to all the statements of this instrumental battery, be so kind to return it to the person who gave it to you. Beforehand thank you very much.

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

Gender	____ Male	____ Female		
Education level	___High School_	____ College	____ Graduate	_____ Post Grad..
Ethnicity	____ Black	____ White	____ Latino	_____ Others
Age	____ 18-25 y.o	____26-36 y.o	____ 37-47 y.o.	____48 and up_

Instruction:
Please, answer all the items, marking only one option. Judge how often each statement fits your opinion about SDA church Institution. Use the following scale, for your answers marking with an "X".

CHURCH COMMITMENT

Totally disagree	Disagree	Partially disagree	Undecided	Partly agree	Agree	Totally Agree	
1	2	3	4	5	6	7	

How much are you in agreement with the following?	1	2	3	4	5	6	7
The most important predictor of self-styled commitment was the remembrance of warm, caring relationships with both mother and father.							
The methods that parents use in rearing children—or at least the way the children on reaching young adulthood remember those methods are related to the degree of commitment that these young adults have to the church.							
Religious commitment was highest in youth whose parents were religious and who were in harmony with each other.							

Statement	1	2	3	4	5	6	7
A growing body of research points to a tragedy in the Church across the United States: almost half of formerly churched young people disengage from God and the church after high school.							
As young people explore who they are and what matters to them, they form commitments and make choices that can influence the rest of their lives.							
Research proved that formerly churched young people who disengage from God and the church after high school and reengage later on the results is a significant loss both for them and the Church.							
Is present relationship toward the Seventh-day Adventist Church, loyal							
Where parents combined support (a positive affective relationship) with strictness, adolescents gave evidence of significantly greater commitment to traditional religiosity.							
Young people have significant contributions to make to their congregations and traditions.							
As one grow up in church from teenage years toward full adulthood one should receive enough support from the congregation.							
Congregation provide the support that young people need this period of transition.							
Religious affiliation is more strongly tied to life satisfaction.							

LEADERSHIP

Totally disagree	Disagree	Partially disagree	Undecided	Partly agree	Agree		Totally Agree	
1	2	3	4	5	6		7	

How do you perceive your leadership in relation to…?	1	2	3	4	5	6	7
A leader must be a servant first before he becomes a leader							
As a young adult, one should see that the characteristics of a leader is in the servant's attitude							
Every Christian is fundamentally a servant; therefore, every Christian leader is fundamentally a servant							
In every situation take the shield of faith, and with it you will be able to extinguish the flaming arrows of the evil one							
In the story of Samuel and Saul, "was God using this story to help people (Saul in particular) become aware of the role and attitudes of leader							
Leading servants are the ones who find fulfillment in meeting the needs of people							
Leader treats the erring with full recognition that Christ died for them							
Millennial leader hungers to know God's purpose and expectations. Submitting to honesty, accountability, embrace prayer through worship (means intimate encounter with God), partnership with God for He strengthens the leader for the work							
As Jesus keeps his ministry after his ascension, leading servants continue their ministries until the end of their lives." Shouldn't it be the same for young adults							
Of the many biblical stories that demonstrate servant leadership, 1 Samuel 9 gives a profound case of the servant							
Obedience to God's teaching secures our leadership							

Leader should practice what he preaches						
If there is compatibility of servant leadership theory with the New age/New Spirituality leadership movement						

CHURCH RETENTION

Totally disagree	Disagree	Partially disagree	Undecided	Partly agree	Agree	Totally Agree	
1	2	3	4	5	6	7	

H How do you evaluate the church growth activities of your church in relation with…?	1	2	3	4	5	6	7
Any links between personal beliefs, devotional practices, and church attendance patterns during adolescence and emerging adulthood							
And youth group involvement, participation in Christian activities, parental influence, and church attendance patterns during adolescence and emerging adulthood							
Links among peer relationships, adult friendships, and spirituality, members, non-members, and leaders also relationally impact retention							
Church leaders (e.g. youth pastors and teachers) may influence future church attendance as well							
Evidence provided that mentoring relationships, discipleship, and sound biblical teaching are needed for growth							
To ensure the church produces mature, faithful. God-following emerging adults for growth							
Due to the changing, (within the emerging adult age range) transitory nature of this life-stage participants included recent job seekers; members of the work force; members of the military; college, university, graduate may impact church attendance							
Technical or professional school students; recent higher education graduates; or those beginning a career, marriage, amity, or adjusting to what society terms adulthood can impact church attendance as well							
Aside from relationships in general one may have "bond with your youth group and/or church-body and may be feel like a family loving each other, going to dinner after church							
And supporting each one another, and just spending time together was the common thread for all who shared positively about their youth ministry experiences							
And Bible studies, or worship experiences as instrumental in your continued church involvement							
About spending time with youth group friends, participating in mission projects, going away on retreats, and spiritual camp meetings, and just 'hanging out							
For some emerging adults the positive experiences they had during their youth group days encouraged them to continue attending church post-adolescence							
But for others with the negative experiences they had during adolescence discouraged them to continue attending church							

SOCIAL ENVIRONMENT

Totally disagree	Disagree	Partially disagree	Undecided	Partly agree	Agree	Totally Agree

1	2	3	4	5	6		7					
How do you perceive your social environment in relation to…?					1	2	3	4	5	6	7	
The passage of American youth moving from the teenage years toward full adulthood today is often confusing												
And many who make this passage are disoriented, wounded, and sometimes damaged along the way												
The presence or absence of a sense of social connectedness may be associated with a Young person's mental health and emotional wellbeing												
The individual's social, family and work relationships provide a framework for the development of emotional security and wellbeing of young adults												
This means that mental health problems in adolescence can have a profound impact on the development of social relationships												
Religiosity/spirituality and personal beliefs constitute important parameters of human experience												
Some feel overwhelmed as they try to live faithfully in a culture that seems increasingly hostile to their beliefs like politics, sexuality, and religious freedom												
Culture is the sum of all the forms of art, of love, and of thought, which, in the course of centuries, have enabled man to be less enslaved.												
Support the notion that emerging adulthood is affected by culture and social environment												
Stressful life events have been studied as precursors of physical and psychological disturbances, resulting in a greater understanding of how the social and physical environment influences personal health and psychological functioning												
Prevalent stressful life events in adolescents include among others, parental divorce, a newly blended family, and changing schools or homes impacting the life of young adults												
Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressors												
Family disruption (worry or stress related to romantic breakups), and other social factors.												

CHURCH SPIRITUALITY

Totally disagree	Disagree	Partially disagree	Undecided	Partly agree	Agree		Totally Agree					
1	2	3	4	5	6		7					
How do you perceive your spirituality in relation to the following?					1	2	3	4	5	6	7	
Praise and adoration or listening to religious songs help connectedness to God, within self and to others												
A national survey by Pew research center, suggests that "younger adults are less religious, less likely to pray every day or read the Bible												
Prayer and Bible studies, and testimonies to the goodness of God impacted personally your spiritual life.												
Freire recognize religion as a possible component of spirituality												
Religious songs consist of Bible-based stories of emphasised your trust, confidence, obedience, dependence on God												
Religious beliefs and practices are an important buffer on psychological wellbeing.												

Thanksgiving and praise were songs thanking God for his past acts of mercy, suggesting a prevailing faith in the power of God and that He delivered previously, He would do it again						
Modern black gospel music consisted of lyrics emphasizing requests for divine protection and guidance, and deliverance from misery,						
Each, beliefs in God's existence also include believing in heaven, life after death, and in miracles.						
Many troubles in this life are to be expected but those who remain faithful will endure and be rewarded in this life and in Heaven.						
One had a keen interest in psychological well-being and spiritual growth.						
One could feel less depressed and better able to cope with stressful life events when engage in religious practices.						
Some improvised hymns such as *What a friend we have in Jesus, Amazing Grace, God will take care of you* allowed for the continued expressions of messages of hope, identification with, and praises to a good and righteous God would impact spirituality.						
Religious songs a practice of expressing a set of beliefs but also an outward of expression of faith and struggles are important for Christian.						

APPENDIX B

CONSTRUCT VALIDITY

Spirituality

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.864
Bartlett's Test of Sphericity	Approx. Chi-Square	539.103
	Df	45
	Sig.	.000

Communalities

	Initial	Extraction
YASP1	1.000	.769
YASP2	1.000	.749
YASP3	1.000	.788
YASP4	1.000	.696
YASP5	1.000	.816
YASP6	1.000	.675
YASP7	1.000	.660
YASP8	1.000	.807
YASP9	1.000	.930
YASP10	1.000	.878

Extraction Method: Principal Component Analysis.

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.795	47.947	47.947	4.795	47.947	47.947	2.786	27.858	27.858
2	1.372	13.717	61.664	1.372	13.717	61.664	2.054	20.536	48.394
3	.966	9.657	71.322	.966	9.657	71.322	1.579	15.790	64.184
4	.636	6.361	77.683	.636	6.361	77.683	1.350	13.499	77.683
5	.549	5.488	83.170						
6	.447	4.470	87.641						
7	.378	3.783	91.424						
8	.370	3.701	95.125						
9	.280	2.802	97.926						
10	.207	2.074	100.000						

Extraction Method: Principal Component Analysis.

Leadership

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.750
Bartlett's Test of Sphericity	Approx. Chi-Square	224.392
	Df	36
	Sig.	.000

Communalities

	Initial	Extraction
YALS3	1.000	.479
YALS5	1.000	.447
YALS6	1.000	.572
YALS7	1.000	.582
YALS8	1.000	.643
YALS9	1.000	.714
YALS10	1.000	.715
YALS11	1.000	.680
YALS12	1.000	.618

Extraction Method: Principal Component Analysis.

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	3.134	34.821	34.821	3.134	34.821	34.821	2.272	25.247	25.247
2	1.381	15.344	50.165	1.381	15.344	50.165	1.619	17.988	43.235
3	.935	10.390	60.555	.935	10.390	60.555	1.559	17.320	60.555
4	.803	8.926	69.481						
5	.735	8.171	77.652						
6	.674	7.484	85.136						
7	.565	6.275	91.411						
8	.412	4.578	95.989						
9	.361	4.011	100.000						

Extraction Method: Principal Component Analysis.

Church Commitment

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.795
Bartlett's Test of Sphericity	Approx. Chi-Square	465.322
	Df	66
	Sig.	.000

Communalities

	Initial	Extraction
YACC1	1.000	.521
YACC2	1.000	.533
YACC3	1.000	.637
YACC4	1.000	.655
YACC5	1.000	.617
YACC6	1.000	.492
YACC7	1.000	.598
YACC8	1.000	.627
YACC9	1.000	.337
YACC10	1.000	.564
YACC11	1.000	.780
YACC12	1.000	.597

Extraction Method: Principal Component Analysis.

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	4.494	37.450	37.450	4.494	37.450	37.450	2.777	23.143	23.143
2	1.442	12.014	49.464	1.442	12.014	49.464	2.243	18.689	41.832
3	1.021	8.507	57.971	1.021	8.507	57.971	1.937	16.139	57.971
4	.935	7.795	65.766						
5	.889	7.407	73.173						
6	.709	5.909	79.082						
7	.612	5.097	84.178						
8	.576	4.796	88.975						
9	.430	3.580	92.555						
10	.350	2.919	95.473						
11	.282	2.352	97.825						
12	.261	2.175	100.000						

Extraction Method: Principal Component Analysis.

Social Environment

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.759
Bartlett's Test of Sphericity	Approx. Chi-Square	595.110
	Df	78
	Sig.	.000

Communalities

	Initial	Extraction
YASE1	1.000	.814
YASE2	1.000	.719
YASE3	1.000	.471
YASE4	1.000	.435
YASE5	1.000	.655
YASE7	1.000	.572
YASE8	1.000	.587
YASE9	1.000	.769
YASE10	1.000	.811
YASE11	1.000	.738
YASE12	1.000	.748
YASE13	1.000	.779
YASE14	1.000	.761

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	4.730	36.381	36.381	4.730	36.381	36.381	2.819	21.687	21.687
2	1.611	12.391	48.772	1.611	12.391	48.772	2.373	18.250	39.938
3	1.300	9.999	58.772	1.300	9.999	58.772	2.047	15.750	55.688
4	1.218	9.371	68.143	1.218	9.371	68.143	1.619	12.455	68.143
5	.820	6.310	74.453						
6	.651	5.010	79.463						
7	.572	4.398	83.861						
8	.534	4.105	87.966						
9	.439	3.380	91.346						
10	.386	2.968	94.314						

11	.321	2.466	96.780								
12	.225	1.729	98.509								
13	.194	1.491	100.000								

Extraction Method: Principal Component Analysis.

Church Retention

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.794
Bartlett's Test of Sphericity	Approx. Chi-Square	735.048
	Df	66
	Sig.	.000

Communalities

	Initial	Extraction
YACR1	1.000	.755
YACR2	1.000	.783
YACR3	1.000	.679
YACR4	1.000	.745
YACR5	1.000	.756
YACR6	1.000	.776
YACR7	1.000	.702
YACR8	1.000	.829
YACR9	1.000	.805
YACR10	1.000	.750
YACR11	1.000	.862
YACR12	1.000	.854

Extraction Method: Principal Component Analysis.

Total Variance Explained

Com-ponent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Var-iance	Cumula-tive %	Total	% of Var-iance	Cumula-tive %	Total	% of Var-iance	Cumula-tive %
1	5.108	42.568	42.568	5.108	42.568	42.568	2.461	20.511	20.511
2	1.601	13.339	55.907	1.601	13.339	55.907	2.423	20.195	40.707
3	1.331	11.094	67.001	1.331	11.094	67.001	2.371	19.758	60.464
4	1.257	10.473	77.474	1.257	10.473	77.474	2.041	17.010	77.474
5	.508	4.236	81.710						
6	.507	4.222	85.933						

7	.383	3.195	89.127
8	.348	2.900	92.027
9	.334	2.784	94.812
10	.257	2.141	96.953
11	.194	1.615	98.568
12	.172	1.432	100.000

Extraction Method: Principal Component Analysis.

APPENDIX C

OPERATIONALIZATION OF THE VARIABLES

Operationalization of the variable church commitment

Variables	Church commitment Definition	Instrumental definition	Operational definition
Church commitment	Commitment is individual involvement in an endeavor with goal to achieve a task successfully and he or she is being committed. It is an active engagement. For example, when some people have a common goal, they joint forces in their commitment making which relates to each individual commitments of the team members. A committed Christian is someone that is devoted faithfully to the cause of the Master. His freedom of action is limited because of his or her commitment to a cause.	The level of energy, commitment, and creativity of young adults of the Greater New York and Northeastern Conferences of New York City, bring to church was determined by means of the following 12 items, under the scale: 1 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree 1. The most important predictor of self-styled commitment was the remembrance of warm, caring relationships with both mother and father. 2. The methods that parents use in rearing children—or at least the way the children on reaching young adulthood remember those methods are related to the degree of commitment that these young adults have to the church. 3. Religious commitment was highest in youth whose parents were religious and who were in harmony with each other. 4. A growing body of research points to a tragedy in the Church across the United States: almost half of formerly churched young people disengage from God and the church after high school. 5. As young people explore who they are and what matters to them, they form commitments and make choices that can influence the rest of their lives. 6. Research proved that formerly churched young people who disengage from God and the church after high school and reengage later on the results is a significant loss both for them and the Church.	To measure the degree of church commitment, data was obtained from young adults of the Greater New York and Northeastern Conferences of New York City, through the measure of 12 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 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree

7. Is present relationship toward the Seventh-day Adventist Church, loyal?
8. Where parents combined support (a positive affective relationship) with strictness, adolescents gave evidence of significantly greater commitment to traditional religiosity.
9. Young people have significant contributions to make to their congregations and traditions.
10. As one grow up in church from teenage years toward full adulthood one should receive enough support from the congregation.
11. Congregation provide the support that young people need this period of transition
12. Religious affiliation is more strongly tied to life satisfaction.

Operationalization of the variable leadership

Variables	Leadership definition	Instrumental definition	Operational definition
Leadership	Leader must have a vision. A leader must be patient and having good moral. He or she must be accountable and responsible to motivate, to tolerate frustration as well as stress. A leader must be committed to the tasks that are being delegate to him and always willing to delegate to his team members or others.	The belief in a leadership style and acceptance of the young adults of the Greater New York and Northeastern Conferences of New York City was determined by means of the following 13 items, under the scale: 1 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree 1. A leader must be a servant first before he becomes a leader. 2. As a young adult, one should see that the characteristics of a leader is in the servant's attitude 3. Every Christian is fundamentally a servant; therefore, every Christian leader is fundamentally a servant. 4. In every situation take the shield of faith, and with it you will be able to extinguish the flaming arrows of the evil one.	To measure the degree of the leadership style, data was obtained from young adults of the Greater New York and Northeastern Conferences of New York City through the measure of 13 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 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree

5. In the story of Samuel and Saul, "was God using this story to help people (Saul in particular) become aware of the role and attitudes of leader

6. Leading servants are the ones who find fulfillment in meeting the needs of people.

7. Leader treats the erring with full recognition that Christ died for them.

8. Millennial leader hungers to know God's purpose and expectations. Submitting to honesty, accountability, embrace prayer through worship (means intimate encounter with God), partnership with God for He strengthens the leader for the work.

9. As Jesus keeps his ministry after his ascension, leading servants continue their ministries until the end of their lives." Shouldn't it be the same for young adults.

10. Of the many biblical stories that demonstrate servant leadership, 1 Samuel 9 gives a profound case of the servant.

11. Obedience to God's teaching secures our leadership.

12. Leader should practice what he preaches.

13. If there is compatibility of servant leadership theory with the New age/New Spirituality leadership movement.

Operationalization of the variable church retention

Variables	Church retention definition	Instrumental definition	Operational definition
Church retention	Retention is to retain a person or a worker one has already had. The ability to retain some-one from leaving a group or a team due to	The pleasurable or positive emotional state resulting from church retention of the young adults of the Greater New York and Northeastern Conferences of New York City, was determined by means of the following 14 items, under the scale: 1 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree	To measure the degree of the church retention, data was obtained from the young adults of the Greater New York and Northeastern Conferences of New York City, through the measure of 14 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following

dissatisfaction and frustration. Usually, people stay in a group or a team because of personal satisfaction, contentment, and a sense of belongings to the group.

7 = Totally Agree

1. Any links between personal beliefs, devotional practices, and church attendance patterns during adolescence and emerging adulthood.
2. And youth group involvement, participation in Christian activities, parental influence, and church attendance patterns during adolescence and emerging adulthood.
3. Links among peer relationships, adult friendships, and spirituality, members, non-members, and leaders also relationally impact retention.
4. Church leaders (e.g. youth pastors and teachers) may influence future church attendance as well.
5. Evidence provided that mentoring relationships, discipleship, and sound biblical teaching are needed for growth.
6.To ensure the church produces mature, faithful. God-following emerging adults for growth.
7. Due to the changing, (within the emerging adult age range) transitory nature of this life-stage participants included recent job seekers; members of the work force; members of the military; college, university, graduate may impact church attendance.
8. Technical or professional school students; recent higher education graduates; or those beginning a career, marriage, amity, or adjusting to what society terms adulthood can impact church attendance as well.
9. Aside from relationships in general one may have "bond with youth group and/or church-body and may be feel like a family loving each other, going to dinner after church.
10. And supporting each one another, and just spending time together was the common thread for all who shared positively

equivalence was determined for the scale used:
1 = Totally disagree
2 = Disagree
3 = Partially disagree
4 = Undecided
5 = Partly agree
6 = Agree
7 = Totally Agree

		about their youth ministry experiences.
		11. And Bible studies or worship experiences as instrumental in your continued church involvement.
		12. For some emerging adults the positive experiences they had during their youth group days encouraged them to continue attending church post-adolescence.
		13. About spending time with youth group friends, participating in mission projects, going away on retreats, and spiritual camp meetings, and just 'hanging out.
		14. But for others with the negative experiences they had during adolescence discouraged them to continue attending church.

Operationalization of spirituality

Variables	Spirituality definition	Instrumental definition	Operational definition
Spirituality	Spirituality is to live a moral life which is adhere to the word of God and in the consciousness of God's presence by obeying God's law and having a deep relationship with Him. There is also a sense of connection with a higher being. In addition, there is a purpose or meaning in the life of someone who believes	The spiritual life of the young adults of the Greater New York and Northeastern Conferences of New York City was determined by means of the following 14 items, under the scale: 1 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree 1. Praise and adoration or listening to religious songs help connectedness to God, within self and to others. 2. A national survey by Pew research center, suggests that "younger adults are less religious, less likely to pray every day or read the Bible. 3. Prayer and Bible studies, and testimonies to the goodness of God impacted personally your spiritual life. 4. Freire recognize religion as a possible component of spirituality.	To measure the degree of the of spiritual life, data was obtained from young adults of the Greater New York and Northeastern Conferences of New York City through the measure of 14 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 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree

in a higher power in his	5. Religious songs consist of Bible-based stories of emphasised your trust, confidence, obedience, dependence on God.
life.	6. Religious beliefs and practices are an important buffer on psychological well-being.
	7. *Thanksgiving and praise* were songs thanking God for his past acts of mercy, suggesting a prevailing faith in the power of God and that He delivered previously, He would do it again.
	8. Modern black gospel music consisted of lyrics emphasizing requests for divine protection and guidance, and deliverance from misery.
	9. Each, beliefs in God's existence also include believing in heaven, life after death, and in miracles.
	10. Many troubles in this life are to be expected but those who remain faithful will endure and be rewarded in this life and in Heaven.
	11. One had a keen interest in psychological well-being and spiritual growth.
	12. One could feel less depressed and better able to cope with stressful life events when engage in religious practices.
	13. Some improvised hymns such as *What a friend we have in Jesus, Amazing Grace, God will take care of you* allowed for the continued expressions of messages of hope, identification with, and praises to a good and righteous God would impact spirituality.
	14. Religious songs a practice of expressing a set of beliefs but also an outward of expression of faith and struggles are important for Christian.

Operationalization of social environment

Variables	Social environment definition	Instrumental definition	Operational definition
Social Environment	Social environment involves social context and it is referring to the immediate physical setting where people mingle together to live, work, and play and interact with one another. And in the diverse circumstances where individuals are living together and how their actions and behaviors affected one another and their surroundings.	The spiritual life of the young adults of the Greater New York and Northeastern Conferences of New York City was determined by means of the following 13 items, under the scale: 1 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree 1. "The passage of American youth moving from the teenage years toward full adulthood today is often confusing". 2. And many who make this passage are disoriented, wounded, and sometimes damaged along the way. 3. The presence or absence of a sense of social connectedness may be associated with a Young person's mental health and emotional wellbeing. 4. The individual's social, family and work relationships provide a framework for the development of emotional security and wellbeing of young adults. 5. This means that mental health problems in adolescence can have a profound impact on the development of social relationships. 6. Religiosity/spirituality and personal beliefs constitute important parameters of human experience. 7. Some feel overwhelmed as they try to live faithfully in a culture that seems increasingly hostile to their beliefs like politics, sexuality, and religious freedom. 8. Culture is the sum of all the forms of art, of love, and of thought, which, in the course of centuries, have enabled man to be less enslaved. 9. Support the notion that emerging adulthood is affected by culture and social environment. 10. Stressful life events have been studied as precursors of physical	To measure the degree of the spiritual life, data was obtained from young adults of the Greater New York and Northeastern Conferences of New York City through the measure of 13 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 = Totally disagree 2 = Disagree 3 = Partially disagree 4 = Undecided 5 = Partly agree 6 = Agree 7 = Totally Agree

and psychological disturbances, resulting in a greater understanding of how the social and physical environment influences personal health and psychological functioning.

11. Prevalent stressful life events in adolescents include among others, parental divorce, a newly blended family, and changing schools or homes impacting the life of young adults.

12. Young adolescents may benefit from learning positive coping skills to manage worry or stress about common stressors.

13. Family disruption (worry or stress related to romantic breakups), and other social factors.

APPENDIX D

DESCRIPTIVES TABLES

Frequencies for Demographic data

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	52	44.4	44.4	44.4
	Female	65	55.6	55.6	100.0
	Total	117	100.0	100.0	

Educ

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	High School	21	17.9	17.9	17.9
	College	79	67.5	67.5	85.5
	Graduate	14	12.0	12.0	97.4
	Post Graduate	3	2.6	2.6	100.0
	Total	117	100.0	100.0	

Eth

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Black	95	81.2	81.2	81.2
	White	7	6.0	6.0	87.2
	Latino	8	6.8	6.8	94.0
	Others	7	6.0	6.0	100.0
	Total	117	100.0	100.0	

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18-25	55	47.0	47.0	47.0
	26-36	25	21.4	21.4	68.4
	37-47	26	22.2	22.2	90.6
	48-up	11	9.4	9.4	100.0
	Total	117	100.0	100.0	

APENDIX E

NULL HYPOTHESIS

Model 1
Notes for Model (Default model)
Computation of degrees of freedom (Default model)

Number of distinct sample moments:	15
Number of distinct parameters to be estimated:	11
Degrees of freedom (15 - 11):	4

Result (Default model)
Minimum was achieved
Chi-square = 33.526
Degrees of freedom = 4
Probability level = .000
Estimates (Group number 1 - Default model)
Scalar Estimates (Group number 1 - Default model)
Maximum Likelihood Estimates
Regression Weights: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
SE	<---	LS	.597	.094	6.325	***	par_1
CC	<---	LS	.556	.084	6.638	***	par_4
CS	<---	LS	.600	.096	6.233	***	par_5
CR	<---	SE	.401	.065	6.155	***	par_2
CR	<---	CC	.214	.073	2.949	.003	par_3
CR	<---	CS	.043	.064	.678	.498	par_6

Standardized Regression Weights: (Group number 1 - Default model)

			Estimate
SE	<---	LS	.525
CC	<---	LS	.544
CS	<---	LS	.520
CR	<---	SE	.497
CR	<---	CC	.239
CR	<---	CS	.055

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
LS	.422	.058	7.246	***	par_7
e3	.311	.043	7.246	***	par_8
e4	.395	.054	7.246	***	par_9
e5	.411	.057	7.246	***	par_10
e2	.213	.029	7.246	***	par_11

Squared Multiple Correlations: (Group number 1 - Default model)

	Estimate
CS	.270
CC	.296
SE	.276
CR	.398

Matrices (Group number 1 - Default model)

Total Effects (Group number 1 - Default model)

	LS	CS	CC	SE
CS	.600	.000	.000	.000
CC	.556	.000	.000	.000
SE	.597	.000	.000	.000
CR	.384	.043	.214	.401

Standardized Total Effects (Group number 1 - Default model)

	LS	CS	CC	SE
CS	.520	.000	.000	.000
CC	.544	.000	.000	.000
SE	.525	.000	.000	.000
CR	.420	.055	.239	.497

Direct Effects (Group number 1 - Default model)

	LS	CS	CC	SE
CS	.600	.000	.000	.000
CC	.556	.000	.000	.000
SE	.597	.000	.000	.000
CR	.000	.043	.214	.401

Standardized Direct Effects (Group number 1 - Default model)

	LS	CS	CC	SE
CS	.520	.000	.000	.000
CC	.544	.000	.000	.000
SE	.525	.000	.000	.000
CR	.000	.055	.239	.497

Indirect Effects (Group number 1 - Default model)

	LS	CS	CC	SE
CS	.000	.000	.000	.000
CC	.000	.000	.000	.000
SE	.000	.000	.000	.000
CR	.384	.000	.000	.000

Standardized Indirect Effects (Group number 1 - Default model)

	LS	CS	CC	SE
CS	.000	.000	.000	.000
CC	.000	.000	.000	.000
SE	.000	.000	.000	.000
CR	.420	.000	.000	.000

	M.I.	Par Change
e3 <--> e5	7.811	.098
e4 <--> e5	4.994	.088
e4 <--> e3	21.555	.159

	M.I.	Par Change

	M.I.	Par Change
CS <--- CC	5.502	.221
CC <--- CS	5.701	.173
CC <--- SE	15.608	.291
SE <--- CC	15.184	.360

Iteration	Negative eigenvalues	Condition #	Smallest eigenvalue	Diameter	F	NTries	Ratio
0	e	0	49.775		9999.000	143.211	0	9999.000
1	e	0	105.333		.905	134.306	4	.000
2	e	0	26.657		1.030	94.301	1	.469
3	e	0	10.751		.282	45.498	1	1.217
4	e	0	8.307		.177	34.755	1	1.175
5	e	0	7.520		.075	33.559	1	1.095
6	e	0	7.524		.014	33.526	1	1.027
7	e	0	7.404		.001	33.526	1	1.001

	par_1	par_2	par_3	par_4	par_5	par_6	par_7	par_8	par_9	par_10	par_11
par_1	1.000										
par_2	.000	1.000									
par_3	.000	-.226	1.000								
par_4	.000	.000	.000	1.000							
par_5	.000	.000	.000	.000	1.000						
par_6	.000	-.209	-.222	.000	.000	1.000					
par_7	.000	.000	.000	.000	.000	.000	1.000				
par_8	.000	.000	.000	.000	.000	.000	.000	1.000			
par_9	.000	.000	.000	.000	.000	.000	.000	.000	1.000		
par_10	.000	.000	.000	.000	.000	.000	.000	.000	.000	1.000	
par_11	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	1.000

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	11	33.526	4	.000	8.382
Saturated model	15	.000	0		
Independence model	5	199.629	10	.000	19.963

Model	RMR	GFI	AGFI	PGFI
Default model	.059	.884	.566	.236
Saturated model	.000	1.000		
Independence model	.196	.487	.231	.325

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.832	.580	.849	.611	.844
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

Model	PRATIO	PNFI	PCFI
Default model	.400	.333	.338
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

Model	NCP	LO 90	HI 90
Default model	29.526	14.645	51.872
Saturated model	.000	.000	.000
Independence model	189.629	147.392	239.300

Model	FMIN	F0	LO 90	HI 90
Default model	.319	.281	.139	.494
Saturated model	.000	.000	.000	.000
Independence model	1.901	1.806	1.404	2.279

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.265	.187	.351	.000
Independence model	.425	.375	.477	.000

Model	AIC	BCC	BIC	CAIC
Default model	55.526	56.859	84.824	95.824
Saturated model	30.000	31.818	69.952	84.952
Independence model	209.629	210.235	222.946	227.946

Model	ECVI	LO 90	HI 90	MECVI
Default model	.529	.387	.742	.542
Saturated model	.286	.286	.286	.303
Independence model	1.996	1.594	2.470	2.002

Model	HOELTER .05	HOELTER .01
Default model	30	42
Independence model	10	13

Minimization: .008
Miscellaneous: .225
Bootstrap: .000
Total: .233

Model 2

Notes for Model (Default model)
Computation of degrees of freedom (Default model)
Number of distinct sample moments: 10
Number of distinct parameters to be estimated: 9
Degrees of freedom (10 - 9):   1
Result (Default model)
Minimum was achieved
Chi-square = .047
Degrees of freedom = 1
Probability level = .828
Estimates (Group number 1 - Default model)
Scalar Estimates (Group number 1 - Default model)

Maximum Likelihood Estimates
Regression Weights: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
SE	<---	LS	.597	.094	6.325	***	par_1
CC	<---	SE	.402	.077	5.208	***	par_4
CC	<---	LS	.316	.088	3.600	***	par_5
CR	<---	SE	.411	.077	5.327	***	par_2
CR	<---	CC	.231	.086	2.694	.007	par_3

Standardized Regression Weights: (Group number 1 - Default model)

			Estimate
SE	<---	LS	.525
CC	<---	SE	.447
CC	<---	LS	.309
CR	<---	SE	.488
CR	<---	CC	.247

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
LS	.422	.058	7.246	***	par_6
e4	.395	.054	7.246	***	par_7
e3	.247	.034	7.246	***	par_8
e2	.214	.030	7.246	***	par_9

Squared Multiple Correlations: (Group number 1 - Default model)

	Estimate
SE	.276
CC	.440
CR	.446

Matrices (Group number 1 - Default model)
Total Effects (Group number 1 - Default model)

	LS	SE	CC
SE	.597	.000	.000
CC	.556	.402	.000
CR	.373	.503	.231

Standardized Total Effects (Group number 1 - Default model)

	LS	SE	CC
SE	.525	.000	.000
CC	.544	.447	.000
CR	.391	.598	.247

Direct Effects (Group number 1 - Default model)

	LS	SE	CC
SE	.597	.000	.000
CC	.316	.402	.000
CR	.000	.411	.231

Standardized Direct Effects (Group number 1 - Default model)

	LS	SE	CC
SE	.525	.000	.000
CC	.309	.447	.000
CR	.000	.488	.247

Indirect Effects (Group number 1 - Default model)

	LS	SE	CC
SE	.000	.000	.000
CC	.240	.000	.000
CR	.373	.093	.000

Standardized Indirect Effects (Group number 1 - Default model)

	LS	SE	CC
SE	.000	.000	.000
CC	.235	.000	.000
CR	.391	.110	.000

	M.I.	Par Change
	M.I.	Par Change
	M.I.	Par Change

Iteration	Negative eigenvalues	Condition #	Smallest eigenvalue	Diameter	F	NTries	Ratio
0	e	0	39.523	9999.000	104.395	0	9999.000
1	e	0	12.454	.596	45.648	5	.000
2	e	0	6.452	.513	6.039	2	.000
3	e	0	5.895	.147	.199	1	1.058
4	e	0	5.814	.033	.048	1	1.042
5	e	0	5.746	.003	.047	1	1.004
6	e	0	5.701	.000	.047	1	1.000

	par_1	par_2	par_3	par_4	par_5	par_6	par_7	par_8	par_9
par_1	1.000								
par_2	.000	1.000							
par_3	.000	-.609	1.000						
par_4	.000	.000	.000	1.000					
par_5	.000	.000	.000	-.525	1.000				
par_6	.000	.000	.000	.000	.000	1.000			
par_7	.000	.000	.000	.000	.000	.000	1.000		
par_8	.000	.000	.000	.000	.000	.000	.000	1.000	
par_9	.000	.000	.000	.000	.000	.000	.000	.000	1.000

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	9	.047	1	.828	.047
Saturated model	10	.000	0		
Independence model	4	156.833	6	.000	26.139

Model	RMR	GFI	AGFI	PGFI
Default model	.002	1.000	.998	.100
Saturated model	.000	1.000		
Independence model	.193	.525	.209	.315

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	1.000	.998	1.006	1.038	1.000
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

Model	PRATIO	PNFI	PCFI
Default model	.167	.167	.167

Model	PRATIO	PNFI	PCFI
Saturated model	.000	.000	.000
Independence model	1.000	.000	.000

Model	NCP	LO 90	HI 90
Default model	.000	.000	2.509
Saturated model	.000	.000	.000
Independence model	150.833	113.678	195.415

Model	FMIN	F0	LO 90	HI 90
Default model	.000	.000	.000	.024
Saturated model	.000	.000	.000	.000
Independence model	1.494	1.437	1.083	1.861

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.000	.000	.155	.849
Independence model	.489	.425	.557	.000

Model	AIC	BCC	BIC	CAIC
Default model	18.047	18.947	42.018	51.018
Saturated model	20.000	21.000	46.634	56.634
Independence model	164.833	165.233	175.487	179.487

Model	ECVI	LO 90	HI 90	MECVI
Default model	.172	.181	.205	.180
Saturated model	.190	.190	.190	.200
Independence model	1.570	1.216	1.994	1.574

Model	HOELTER .05	HOELTER .01
Default model	8552	14770
Independence model	9	12

Minimization: .014
Miscellaneous: .235
Bootstrap: .000
Total: .249

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CURRICULUM VITAE

Ernst St. Louis, M.A.

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Mahopac, NY 10541   estl1@hotmail.com

Objective: To work in the field of pastoral ministry, education, research, administration

EDUCATION

UNIVERSIDAD OF MONTEMORELOS   MONTEMORELOS, MEXICO
PHD IN BUSINESS ADMINISTRATION (BI-LINGUAL)   EXPECTED GRADUATION DATE   5/2020

FORDHAM UNIVERSITY   BRONX, NY
Master of Arts in Religious Education   5/2012
- Cum Laude
Minor: Youth And Young Adult ministry

Faculté Adventiste de Théologie,   Collonges - sous - Salève, France
Paulinian Studies Seminary   7/2002
CFME Certificate

New York Institute of Technology   New York, NY
Bachelor in Electronics and Computer Engineering
Minor: Business Administration   5/1987

PASTORAL EXPERIENCE

Mount Carmel SDA French Church   *Pastor*   11/2018 to present

I am deeply involved at Mount Carmel SDA French Speaking Church, in administration, evangelism endeavor, pastoral care; providing pastoral, spiritual and emotional support for members. Very passionate about God's plan for salvation and His divine purpose for mankind - to be healthy spiritually, mentally, physically and to live a fulfilling life.

Having grown up in ministry, Pastor Ernst St. Louis has a passion for discipling and for writing and teaching others about God's Word. When I am not at work, I enjoy reading, writing, and biking.

Crossroads SDA Church   *Lay Pastor*   10/2016 to 10/2018

As Lay Pastor of Crossroads SDA English Speaking Church, I was deeply involved in pastoral care, and church administration as well as spreading the gospel of Jesus-Christ, our Lord, and Savior. Providing pastoral, spiritual and emotional support for members. I am very passionate about God's plan for salvation and His divine purpose for mankind - to be healthy spiritually, mentally, physically and to live a fulfilling life. When I am not at work, I enjoy reading, writing, and biking.

Bethesda SDA French Church	*Associate Pastor*	12/2012 to 07/2014

As Associate Pastor of Bethesda SDA French Speaking Church, I was deeply involved in pastoral care, and church administration as well as spreading the gospel of Jesus-Christ, our Lord, and Savior. Conducting seminars as well as evangelistic crusades. I am very passionate about God's plan for salvation and His divine purpose for mankind - to be healthy spiritually, mentally, physically and to live a fulfilling life.
When I am not at work, I enjoy reading, writing, and biking.

In God's vineyard:	Church Elder	(18 years)

As Elder in Gethsemane Church I was deeply involved in pastoral care, and church administration as well as spreading the gospel of Jesus-Christ, our Lord, and Savior. I am very passionate about God's plan for salvation and His divine purpose for mankind - to be healthy spiritually, mentally, physically and to live a fulfilling life.

PROFESSIONAL EXPERIENCE

Consumer Reports Magazine   Yonkers, NY   10/2000 to 09/2012
Electronics Project Leader

I did Work for *Consumer Reports Magazine,* "A non-profit publishing company working for a fair, just, and safe market place for all consumers and to empower consumers to protect themselves" I generally test computer monitors, e-book readers, laptop, desktop, netbook, and tablet computers. In summary, I manage the month-to-month computer testing tasks of Consumer Reports Online and Consumer Reports Magazine which includes working with Editorial, Products & Currency, Products Information, Photo, Acquisitions, and Test Samples departments until content is reviewed and gets published. Supervisory experience as well. When I am not at work, I enjoy reading, writing, and biking.

Books Publications

- *Jesus, the Great Healer*   *Jésus, le Grand Guérisseur*
- *Dying To Save Others*   *La Joie d'Aimer Les Autres*
- *Through Worship Only*

References: Will Be Furnished Upon Request

Former Greater New York Conference of SDA executive committee member 2002-2006
Greater New York Conference of SDA Stewardship committee member   2010 to 2017