

Montemorelos University
Faculty of Business and Legal Sciences

KEY PREDICTORS OF CHURCH GROWTH IN
GREATER NEW YORK CONFERENCE

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

by

Robert Jean-Marie Charles

February 2020

ABSTRACT

KEY PREDICTORS OF CHURCH GROWTH IN
GREATER NEW YORK CONFERENCE

by

Robert Jean-Marie Charles

Main adviser: Juan Carlos Niño de Guzmán

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Montemorelos University

Faculty of Business and Legal Sciences

Title: KEY PREDICTORS OF CHURCH GROWTH IN GREATER NEW YORK CONFERENCE

Name of researcher: Robert Jean-Marie Charles

Name and degree of main adviser: Juan Carlos Niño de Guzmán, PhD in Administration

Date completed: February 2020

Problem

The assumption of this study is that church growth principles can answer to the critical question of declining and plateaued of the churches in the North American Division of Seventh-day Adventist. In this Division, many churches are experiencing the stagnation stage.

Method

The research was quantitative, cross-sectional, non-experimental, correlational and explanatory. The population consisted of 64% Church boards in the Greater New York Conference of Seventh-day Adventists. There was a total of 25 participating Churches represented by 157 board members to whom an instrument was

administered; at the end, 148 records from this were utilized after cleaning the data. The substantive statistical analysis process was based on the multivariate regression.

The constructs made up of the five instruments used were analyzed through factorial analysis techniques (with explained variance levels of over 64%, which are good) and multivariate regression (with significant correlations for the indicators). For the reliability of the instruments, the Cronbach's alpha method was used (reaching levels higher than .8).

Results

For the analysis of this hypothesis, the statistical technique of multiple linear regression was used; transformational leadership, strategic management, uplifting worship, and strategic evangelism were considered as independent variables and church growth as the dependent variable.

When applying the stepwise method in the regression analysis, it was seen that the variable transformational leadership did not explain the dependent variable, instead of this variable is more related to strategic management; therefore, it has been deleted. However, it was observed that the variables strategic evangelism, uplifting worship, and strategic management were the best predictors, explaining 63.7% of church growth.

Conclusion

The multivariate regression confirmed the construct model's predictability of church growth and can be used to gain deeper insights regarding church growth. The study confirmed that the constructs: strategic management, uplifting worship, and strategic evangelism were significant predictors of church growth, while

transformational leadership was not significant. However, there was no significant difference among the demographic variables except for education. Therefore, theological institutions, organizations, Churches, and Pastors can be guided by the findings of this study to train leaders and church members to implement these church growth principles efficiently.

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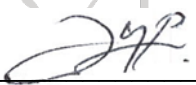
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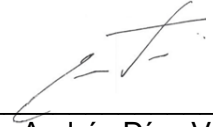
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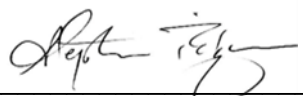
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DEDICATION

This work is dedicated to the Gospel Ministers everywhere, who are desirous of moving their churches to a higher level of growth. To Pastors who want to obey to the divine order: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” (Mat. 28: 20, 21, NKJV).

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I cannot forget my mother, who has told me to get a second doctorate.

To God, be the Glory!

CHAPTER I

PROBLEM DIMENSION

Introduction

In the following sections, a brief compilation of conceptual definitions is made, about the variables of this research: (a) transformational leadership, (b) strategic management, (c) uplifting worship, (d) strategic evangelism, and (e) church growth.

Transformational Leadership

In all organizations, leadership is everything. For the church, pastors, as leaders, have the responsibility to influence the members and set the tone for its culture. For this reason, the pastor must be aware of the art and the science of leadership.

Ershova, and Hermelink (2012) argued that leaders shape the values of an organization's membership and influence its development.

Brosius (2017) stated that those who desire to be leaders must demonstrate a teachable spirit. There is no place in the ministry for experts who think they know it all. Humility is a major character trait required of all leaders. Furthermore, the individual must clearly understand the core values, mission, and vision of the church and accept responsibility to serve under the church's established strategy for disciple-making. They come ready to advance the kingdom of God under the direction of pastors and elders, the spiritual advisors of the ministry.

Blane (2017) affirmed that the highest return on investment a leader can make

is to promise himself, as well as the employees, that personal and professional growth is imperative.

Sun, Chen, and Zhang (2017) discovered that for transformational leaders, moral values have a higher rank than competence values or social values.

There are many styles of leadership; Sun, et al. (2017), affirmed that since the 1970s, many scholars went more in-depth in the science of transformational leadership.

In 1992, Bryman labeled the transformational leadership as the "new leadership".

There is strong empirical evidence that transformational leadership, more than any other leadership style, is highly effective (Deinert, Homan, Boer, Voelpel, & Gutermann, 2015).

Choi, Kim, and Kang (2017) mentioned that transformational leadership (TL) is a style of leader behavior by which the leader helps followers to exceed their initial performance expectations. This by promoting changes to their values, norms, and personal interests (e.g., from only pursuing stable employment or job promotions) to going further by sharing their expertise and knowledge voluntarily to improve organizational effectiveness.

Choi, et al. (2017) stated that transformational leadership is composed of four distinct but interrelated behavioral components: idealized influence, that is, leaders' distinct behaviors that instill pride and respect in employees through being associated with the leader; inspirational motivation, that is, leaders' behaviors that encourage employee motivation by enriching individual, and organizational, level vision and spirit; intellectual stimulation, that is, leaders' behaviors that encourage nontraditional

thinking and new ways of looking at how to complete tasks and solve problems; and individual consideration, that is, leaders' treating employees as individuals, rather than merely group members, and identifying the different needs, abilities, and aspirations of those individuals.

Krupp, Schoemaker, and Teece (2014) wrote that effective leaders, rather than reacting to events, shape, and even create their future.

Transformational Leadership can be a powerful tool for any leader or pastor for the growth of any organization.

Strategic Management

In a rapidly and ever-changing world, the leader cannot underestimate the strategic management to stay in the victorious side and get some substantial results for short and long term.

Johnsen (2016) argued that strategic management might be defined as the appropriate and reasonable integration of strategic planning and implementation across an organization (or other entity) in an ongoing way to enhance the fulfilment of its mission, meeting of mandates, continuous learning, and sustained creation of public value.

According to Poister, Pitts, and Edwards (2010), strategic management has three main components: planning, resource allocation, and control and evaluation. Strategic planning is the cornerstone of strategic management, but it must be integrated with other management processes. Add performance management as a fourth core process and argue that strategic management aims to implement plans by coordinating various high-level management processes in a way that fulfills the organization's purpose and vision (Johnsen, 2016).

Brosius (2017) believed that in the strategic management, the strategic planning is the center. Formal planning will help to mobilize and motivate organizations in the implementation of the programs and the achievement of goals and objectives. With a strategic plan, any organization will be able to create and own its future. The strategic plan will be as a roadmap by which the organization can visualize where they are going and how to get there.

Brosius (2017) argued that churches that utilize formal planning are finding that growth rates improve as visioning and planning are used.

Programs that operate without a clear purpose and direction to grow believers are ineffective. The church is guilty of doing a whole lot of “things,” but few seem to really direct life change. The discipleship strategy is the playbook, so to speak for the church. As a playbook, it provides a specific plan that has been created to win the game (Brosius, 2017).

Strategic planning involves the evaluation of ministries and priorities of a church with the intention of either redirecting its orientation or refining its existing programs (Hadaway, 1991).

Hadaway (1991) wrote that strategic planning involves the evaluation of ministries and priorities of a church with the intention of either redirecting its orientation or refining its existing programs.

For church growth, strategic management will help the pastor to navigate the challenges and stay focused on the mission. Strategic management may to find also a ‘blue ocean’ activity to grow the church.

Uplifting Worship

MacMillan (2017) stated that from the call of Abraham in Genesis to be a

blessing to the nations, to the worship of the Lamb who was slain in Revelation, God has given his church the great commission of calling the nations to worship him.

Almost every book on church growth mentions the worship experience is the catalyzer for the growth of the church. For this reason, the pastor has the solemn obligation to provide each week to his or her congregation an uplifting worship experience. When someone finds a good thing, he or she will share it with friends and family. This is also true for the weekly worship service. In this, the role of the pastor cannot be overestimated.

Wilhelm (2015) wrote that worship meets some of our deepest needs to question, wonder and weep, listen and sing, serve, and go forth in mission as we gather together.

Blane (2017) mentioned that greater effectiveness comes from leaders and employees who are energized, uplifted, and enthused about making a positive difference in the life of a customer. In today world mindset, the members are customers that are hungry for good experience, and they have choices.

Kidder (2015) argued if anything is worth doing well, it is the worship of our glorious God. One shouldn't expect to see changes in worship without prayer and the work of the Holy Spirit. It is by planning, practice, and communication that we will be able to provide a worship service that honors God while edifying and uplifting members and guest. Hadaway (1991) established the relationship between being a "dynamic preacher" and church growth.

In the worship service, the songs, the prayers and the preaching must be well prepared. The cornerstone of this moment is the delivery of God's word.

Strategic Evangelism

Evangelism is the mission of the church. In this actual world, we cannot do evangelism without a strategical perspective and deep thinking. Wagner (1972) pointed out the urgency of strategy in the context of evangelism.

As part of a strategic evangelism, the church may include trainings for discipleship, church planting, small groups, bridge evangelistic programs, evangelistic campaigns, digital evangelism. The Holy Spirit and prayer should be in the center of every program. Each church must recognize and develop its Unique Critical Factor.

Hadaway (1991) mentioned that in the growing churches, training members for evangelism must be done on a regular basis. With the training, the members receive the skills, the motivation, and are encouraged to share their faith.

Kidder (2015) wrote that most churches don't have a comprehensive evangelistic strategy. In North America, in a sample of ninety-two Seventh-day Adventist churches, we found that 75 percent of them didn't have a comprehensive evangelism strategy. Not only the churches must have a comprehensive strategic evangelism plan, but also, they must integrate church planting as a very important part of this plan.

Kidder (2015) added that planting new churches is essential for the growth and the vitality of the Adventist Church in all parts of the world.

MacGavran (1976) believed that church leaders must design an intelligent plan for planting churches so they may have multiplied churches in other populations of this sort and can be carried out with the resources God has put into their hands.

White (1903) mentioned that churches and members who are dying spiritually

could experience renewal by bringing the advent message where there are no Adventists.

To accelerate church growth or when they see signs of plateauing, the leadership team must elaborate a strategic evangelism plan to break this circle.

Church Growth

Growth is the goal of any organization and any church. But for any growth, there are principles.

Malphurs (2013) noted that in 1988 between 80 and 85 percent of churches in North America had either plateaued or were in decline.

Rainer (2014) wrote that whatever is alive will grow. And anytime growth takes place, barriers to growth will be present. Just as weeds will stop growing in a garden and germs or disease will hinder growth in the human body, so barriers can stop churches from growing. Growth and barriers go together like a sock on a foot.

Callahan (2010) mentioned some ideas for church growth as one mission outreach, shepherding visitation, stirring, helpful worship, significant relational groupings, strong leadership team, solid decision process, one major program, open accessibility, high visibility, and generous giving.

Hadaway (1991) cited Larry Lewis when he said, "organized visitation is a must," and Lyle Schaller called visitation, "the second most effective single approach to evangelism today."

The will of God for His church is growth. That means growth church is not optional; it is a must. But to grow, the church has to apply some principles. The growth of the church is possible when the leadership team follows some growth principles.

Relationship Between Variables

Transformational Leadership and Church Growth

No one can ignore the relationship between transformational leadership and church growth.

Rainer (2014) mentioned the relationship between the leadership skills of the pastor and church growth.

Gallagher, and Hertig (2012) declared Antioch Church was blessed by the strong leadership of a cross-cultural ministry team. The church grew strong under this leadership.

Rainer (2014) stated that two of the three foundations for Growth: The pastor must be growing to produce a growing church, and the pastor must develop leadership skills to grow a church.

Strategic Management and Church Growth

Strategic management can play an important role in church growth.

Stegmann (2007) said that according to McKinsey (Baghai, Coley, White, & Conn, 1996), firms that want to grow steadily need to develop a special capability platform. The Leadership has the responsibility to prepare and provide the capability platform for church growth.

Hadaway (1991) wrote that growth would not occur by merely keeping the machine oiled and running. It takes a strategy which ensures that growth-producing activities are an integral part of the ongoing work of the pastor and laity.

Brosius (2017) stated that strategic planning has a positive effect on church membership growth rates and financial conditions.

Uplifting Worship and Church Growth

Hadaway (1991) established the relationship between being a 'dynamic preacher" and church growth.

Hadaway (1991) argued that worship in growing churches, and especially in rapidly growing churches, has a different character from devotion in plateaued and declining congregations.

Meyers (2010) reported that in the church growth movement, worship becomes a primary means for the church to proclaim the gospel and reach those outside the church. There can be seen a strong relationship between uplifting worship and church growth.

Strategic Evangelism and Church Growth

The experts in church growth pointed out the strong relationship between evangelism and church growth. Hong (2007) mentioned that MacGavran (1976) also emphasized that evangelism and church growth have an inseparable relationship. Hadaway (1991) also reported the church growth experts universally list evangelism as a major church growth principle.

Ma (2014) argued that zeal for, and commitment to evangelism is a characteristic of growing churches, regardless of their location.

Kidder (2015) discovered a correlation between church planting and membership growth. The top four conferences in church planting from 2001 to 2011 were above the NAD average in membership growth (NAD: 1.8 percent per year, compared to Texas, with 4.2 percent; Georgia Cumberland 2.8 percent; Greater New York 2.4 percent; and Florida, 2 percent. This is evidence of the positive correlation

between church planting and evangelism.

He concluded by mentioning: "Planting new churches is essential for the growth and the vitality of the Adventist Church in all parts of the world."

Hadaway (1991) said that church growth experts universally list strategic evangelism as a major church growth principle. There is an apparent relationship between strategic evangelism and church growth.

Definition of Terms

Transformational leadership: A way to help the employees or local church leaders to be innovative, to help them to do better while we pay attention to their personal needs, and to help them to develop a better version of themselves.

Strategic management: Skills to think strategically, developing strategic planning while you evaluate the activities, and control the alignment of the proves.

Uplifting worship: It is a divine service with preaching, songs, and prayers to meet the deepest need of human beings.

Strategic Evangelism: Evangelism that breaks the routine to embrace new realities of the church.

Church growth: It is the different activities and programs by the church to increase God's kingdom on this earth.

Problem Statement

Do Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship have an impact on the growth of the Churches in the Greater New York Conference? In Figure 1, the research model is presented.

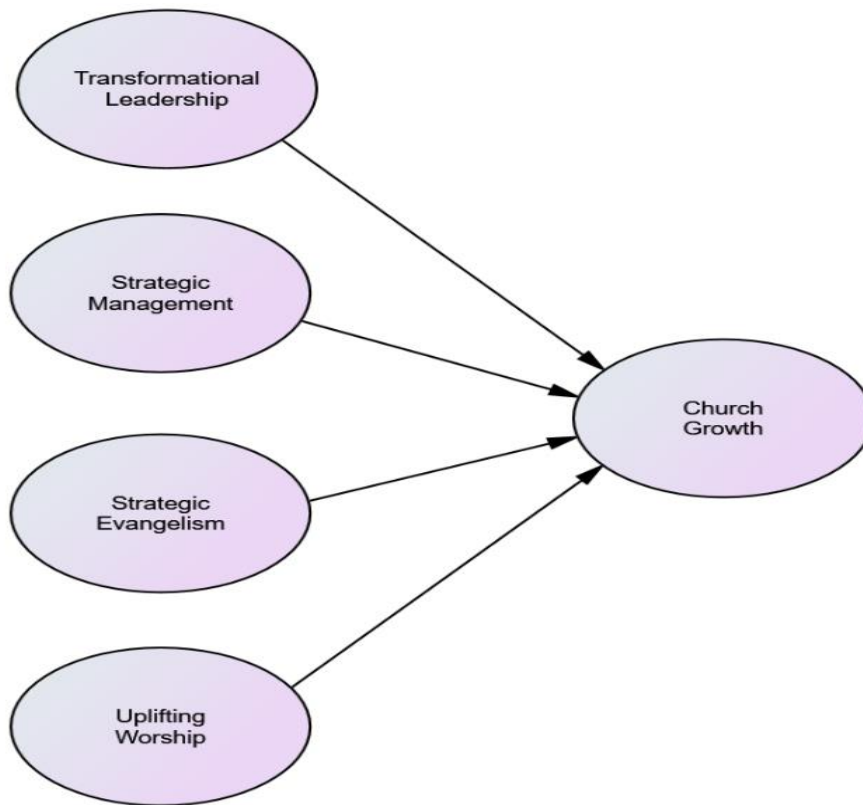


Figure 1. Research Model.

Additional Question

Is there a difference among Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship according to the age, gender, years of SDA membership, country of origin, current responsibility, language group, and education level?

Hypothesis

Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship have an impact on the Growth of the Churches in the Greater New York Conference.

Purpose of the Study

1. Determine if Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship impact the Growth of the Churches in the Greater New York Conference.
2. Evaluate each of the following variables: Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship.
3. Develop and validate the instrument to measure Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship as Predictors of Growth or the Churches in Greater New York Conference.
4. Make a contribution of information about the model and variables to the administrators of GNYC under study.

Importance

If this project is not carried out, the Churches in the Greater New York Conference will ignore or neglect some key Factors of Growth. However, with this research, they will be able to analyze and explore some Strategic Management principles that potentially will accelerate their growth. This study will give them a new perspective on church growth.

Limitations

The questionnaire was applied only to some Churches of the Greater New York Conference. It would be insightful to have this study as well in the Northeastern Conference. Then, make a comparison between them to analyze their growth in the two conferences. However, this is beyond the scope of this study, and that would be

time-consuming.

Delimitations

This research was delimited in two ways. First, the target population for this study was the Churches from the ethnic groups of the Greater New York Conference, English, Spanish, Franco-Haitians, Koreans, and Multi-Ethnic. It was taken a sample of this population to fill out the questionnaire. The result of this research was valid only for the Churches of Greater New York Conference.

Second, this study did not give a step-by-step strategy for church growth, but it presents some interrelated and dynamic factors for church growth.

Philosophical Background

In the society, each person is like an iceberg, what is inside is bigger than what you see. What is inside is really what is shaping the lifestyle of everybody. Inside every person, it would be found a world view that determines the beliefs, the behavior, the actions, and every aspect of his or her life. That's why one must be sure that his or her world view has the right foundation. Even for church growth, a wrong world view can lead the people into the wrong path. That is why the research has gone to dig deeper into the Bible to discover a biblical world view of church growth.

1. The Church belongs to Jesus. The Church is not a human business, but it's God's Agency on this earth. In Matthew 16:18, Jesus said: "I will build My church, and the gates of Hades shall not prevail against it." This verse is very clear. The Church belongs to Jesus. He called it "My Church." Whenever somebody wants to do anything in the Church. He or she must remember the Church belongs to Jesus. Before trying to grow the Church, we must never forget the Church is for Jesus. He is the Master. In

this verse, Jesus said, “the gates of Hades shall not prevail against it,” that means nothing will not be able to destroy His Church.

In Acts 9:4, 5, during the encounter of Saul with Jesus on the Damascus Road, Jesus said: “Saul, Saul, why are you persecuting Me?” And he said, “Who are You, Lord?”

Then the Lord said, “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads.” Saul was on his way to Damascus to persecute some Christians, and Jesus said to him, “why are you persecuting Me”. This verse also shows again that the Church belongs to Jesus. Whatever a person does against a faithful believer, he or she did it against Jesus because the Church has a Master who is Jesus.

Whenever a person makes some plans or activities for Church growth, he or she must always remember, the Church is not his own or her. Jesus is the Master of His Church. Whenever a people plan to grow His Church, there must be sure it is according to His Sovereign will. If not, one day, he will see that he has wasted his time working in God’s Church. This is what Paul said in 1 Corinthians 3:12-15 “if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw, each one’s work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one’s work, of what sort it is. If anyone’s work which he has built on it endures, he will receive a reward. If anyone’s work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.”

Not only the Church belongs to Jesus, but He is the Head of the Church. In Colossians 1:18, Paul said: “He is the head of the body, the church.” In Ephesians 1:22, it is written: “He (God) put all things under His feet and gave Him to be head over all things to the church.” Ephesians 4:15 also states the same truth: “speaking the truth in

love, may grow up in all things into Him who is the head—Christ”. Again, in Ephesians 5:23, Paul wrote: “For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.”

Jesus also knows His Church. In Revelation 2: 2, 9, 13, 19; 3: 1, 8. In these verses, Jesus said: “I know your works”. Indeed, Jesus knows every member and every detail of His Church.

These verses tell us that the Church belongs to Jesus, He is the Head of His Church, and He knows His Church. In consequence, any Church growth activity must be laid on this truth, which is the solid foundation upon which we can build according to His will. The Church belongs to Jesus.

2. Jesus will build His Church. In the same verse of Matthew 16: 18 Jesus said He would build His Church “And I also say to you that you are Peter, and on this rock, I will build My church, and the gates of Hades shall not prevail against it.” The word ‘build’ in Matthew 16:18 comes from the Greek word “οἰκοδομέω” build-up, to edify; by extension: to edify, strengthen, develop.

The clear declaration that not only the Church belongs to Jesus but also, He will make His church grow. The way before any human endeavor, church growth is Jesus business. He said He would do it. That is His Word, His promise.

Knowing that, any person who wants to grow the Church must have a faithful connection with Jesus. Because Church growth must be done Jesus way and not our way. He already has the project to build, to grow His Church. No one can do without Him. Nobody has a better option than His plan. For any activity to grow Jesus Church, we must first seek His will in that matter.

3. Jesus wants the Growth of His Church. In His teaching, Jesus wants to grow His Church. In John 15:1-5, Jesus said, "I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine; you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me, you can do nothing." In those verses, Jesus wants everyone in His Church to bear fruit, to grow.

Jesus tells us the secret to bear fruit is to "abide in Jesus". Any church growth movement must have its source in Jesus.

In John 15:16 "You did not choose Me, but I chose you and appointed you that you should go and bear fruit and that your fruit should remain, that whatever you ask the Father in My name He may give you." Here Jesus declares I want His disciples to bear fruit.

One other very important detail, the growth of the Church is only for God's Glory and not for man's glory, according to John 15:8 "By this My Father is glorified, that you bear much fruit; so, you will be My disciples." And whatever we do, we must do it for the glory of God, 1 Corinthians 10:31.

At the end of His ministry, Jesus predicted that this Good News would grow all over the globe, Acts 1:8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth." As said McIntosh (2002), "Jesus did not suffer and die to build a

powerless or declining Church. Rather, he sovereignly promised that his church would grow”.

During the apostolic time, the Book of Acts said, “the Lord added to the church daily those who were being saved.” Jesus is very active in the business of Church Growth.

5. The Holy Spirit grows the Church. In Acts 1:8 Jesus made the promises of the Holy Spirit to the disciples, “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.” In those words, Jesus said without the Holy Spirit; we cannot grow His Church. Here we have is the fundamental principle for Church growth. There will be no real growth for any church without the power of the Holy Spirit.

In Acts 2, after the coming of the Holy Spirit on the Day of Pentecost, three thousand new converts were added to the Church in one day.

Acts 9 tells us the all churches in Judea, Galilee, and Samaria were growing by the power of the Holy Spirit. Acts 9: 31 states, “Then the churches throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in fear of the Lord and in the comfort of the Holy Spirit, they were multiplied”. The NIV version puts it like that “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace and was strengthened. Living in fear of the Lord and encouraged by the Holy Spirit, it increased in numbers”.

Paul stated that the Holy Spirit is one of the keys elements in Church growth. In Romans 15:18, 19 we find “For I will not dare to speak of any of those things which Christ has not accomplished through me, in word and deed, to make the Gentiles

obedient— 19 in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of Christ”.

In any endeavor for church growth, the decision-making process will remain the key. As spiritual leaders, they need to recognize the Holy Spirit must be in the decision-making process to grow the church.

“Within the church, Scripture illustrates how the Holy Spirit guided the early church in its decision-making process. This is done in at least three closely interconnected ways: revelations (e.g., the Spirit told the people what to do; Cornelius, Ananias, Philip; and perhaps the casting of lots), Scripture (the church reached a conclusion in which the Scripture was used), and consensus (the Spirit worked from within the community, almost imperceptibly, creating a consensus through dialogue and study at the end of which the church realizes that the Spirit was working within it). It appears that when the Church faced with cultural, doctrinal, and theological controversies among the community of believers, the Holy Spirit worked through consensus in its decision-making process. In this process, we see the active role of the community of believers and not just its leaders and the importance of prayer for discernment. The guidance of the Holy Spirit is sensed throughout the community’s understanding of the Word of God, the experience of the community and its needs, and through the experience of its leaders as they minister. Various church decisions were made through a process guided by the Holy Spirit in which Scripture, prayer, and experience were elements of theological reflection.” - Denis Fortin, “The Holy Spirit and the Church,” Angel Manuel Rodríguez, ed., *Message, Mission, and Unity of the Church*. (pp. 321, 322).

In the Old Testament, as well as in the New Testament, God does His work only through the Holy Spirit. Zachary 4:6 'Not by might nor by power, but by My Spirit,' Says the Lord of hosts. According to the message of Revelation, the Church must remain faithful to the words of the Holy Ghost for its growth. If the church wants to grow, it must listen to the directives of the Holy Spirit "He who has an ear, let him hear what the Spirit says to the seven churches of book Revelation." Revelation 2:7, 11, 17, 29; 3: 6, 13, 22.

Organization of the Study

The purpose of this chapter was to identify a framework for the study.

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

Chapter II presents a comprehensive review of the literature concerning the study constructs: transformational leadership, strategic management, uplifting worship, strategic evangelism, and church growth.

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

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

Chapter V presents a summary of the study, the discussion of the results, and showed the conclusions and recommendations.

CHAPTER II

LITERATURE REVIEW

Introduction

This study aims to explore the causal relationship between transformational leadership, strategic management, uplifting worship, strategic evangelism, and church growth according to a specific theoretical model with the Greater New York Seventh-day Adventist Churches.

In the process of this literature review, an extensive collection of information has been gathered. There had been evaluated and extracted material most relevant to this particular topic.

In this chapter will be found a theoretical contribution to the following variables: transformational leadership, strategic management, uplifting worship, strategic evangelism, and church growth. First, the variables are analyzed individually. Secondly, some relationships among the different constructs described. Thirdly, referring to research on the different constructs and some relationships between them becomes.

Transformational Leadership

This section discusses the transformational leadership construct, introducing the concept, importance, and dimensions.

Concept

Sun, et al. (2017) showed that since the 1970s, transformational leadership had undergone major development by various scholars.

Aryee, Walumbwa, Zhou, & Hartnell (2012) mentioned that transformational leadership is a style of leader behavior by which the leader helps followers to exceed their initial performance expectation by promoting changes to their values, norms, and personal interests (e.g., from simply pursuing stable employment or job promotions, to going further by sharing their expertise and knowledge on a voluntary basis to improve organizational effectiveness).

According to Choi, et al. (2017), transformational leadership helps team members to think outside the box, enabling them to visualize a much bigger picture and ensuring their commitment toward the effective accomplishment of this vision.

There are many types of leadership: servant leadership, visionary leadership, coaching leadership, affiliative leadership, democratic leadership, and transformational leadership.

Transformational leadership integrity examines the consistency in thought and action to the principles associated with both: (1) True transformational leadership, and (2) Pseudo-transformational leadership (Mills, & Boardley, 2017).

Importance

Ershova and Hermelink (2012) mentioned that one of the most important aspects of organizational culture is leadership.

Malphurs (2013) thought that pastoring a church is a leadership-intense enterprise. It is imperative that a pastor be able to not only preach to a congregation

but also to lead and relate well to that congregation.

According to Hewitt (2014), to grow any church, the leadership style is key. Therefore, the church's witnessing capacity to grow spiritually and numerically is directly linked to the quality of the leadership that is equipping the church for service and witness.

A transformational leader must cultivate a passion for his job. A leader's passion is contagious (Hybels, 2002).

Many churches are failing to reshape their leadership for ministry and mission in response to the changing landscape and the felt needs of the people (Hewitt, 2014).

The leadership of the Pastor is essential because "I believe to the core of my being that local church leaders have the potential to be the most influential force on planet earth" (Hybels, 2002).

Dimensions

Hetland, Hetland, Bakker, and Demerouti (2018) argued that transformational leadership means providing inspiration towards constant change through idealized influence, inspirational motivation, intellectual stimulation, and individual consideration.

For Braun, Peus, Weisweiler, and Frey, (2013) transformational leadership is composed of four distinct but interrelated behavioral components: idealized influence, that is, leaders' distinct behaviors that instill pride and respect in employees through being associated with the leader; inspirational motivation, that is, leaders' behaviors that encourage employee motivation by enriching individual and organizational level vision and spirit; intellectual stimulation, that is, leaders' behaviors that encourage nontraditional thinking and new ways of looking at how to complete tasks and solve problems; and individual consideration, that is, leaders' treating employees as

individuals, rather than simply group members, and identifying the different needs, abilities, and aspirations of those individuals.

Hybels (2002) noted that for the transformational leader, the character comes first after competence.

Transformational leadership contains five components: moral character, idealized influence, inspirational motivation, intellectual stimulation, and individual consideration.

Moral Character

According to Miller-McLemore (2010), honesty is a big deal. "Do not harm," the minimum is the professional obligation that a person does not lie or dissemble. One subject also seeks appropriate disclosed news and transparency. It is demanding to be honest, especially when he or she feels vulnerable. But God usually does not work as well when leaders and churches practice self-deception.

Choi, et al. (2017) explained that transformational leaders act as a role model among team members by sharing creative ideas and knowledge to facilitate working cooperatively and efficiently.

Powell, Lovallo, and Fox (2011) showed that behavioral strategy has a long way to go in linking individual psychology with organizational strategies.

White (1899) counseled the people never to be unkind to any soul, for, by the grace of God, that soul may become an heir of God and joint-heirs with Christ. Do not bruise the hearts of Christ's purchased ones, for in doing this, a person bruises the heart of Christ.

Idealized Influence

According to Bass (1998), the leaders are willing to take risks and are consistent rather than arbitrary. They can be counted on to do the right thing, demonstrating high standards of ethical and moral conduct.

Brosius (2017) affirmed that those who desire to be leaders must demonstrate a teachable spirit. There is no place in the ministry for experts who think they know it all. Humility is a major character trait required of all leaders. Furthermore, the individual must clearly understand the core values, mission, and vision of the church and accept responsibility to serve under the church's established strategy for disciple-making. They come ready to advance the kingdom of God under the direction of pastors and elders, the spiritual advisors of the ministry.

Blane (2017) stated that to be a good leader, the person must have the willingness to grow personally and also wish to grow his organization. He said if you, as a leader, have lost this desire and are unable to feel enthused about making a difference in your most important constituents' life, it is time to exit the ranks of leadership. It is quite simple. If somebody is not flourishing at work, it is time for a change—first in mindset and then in role, if need be. The level of personal flourishing permeates and shapes the leadership and shows up in the customer experience.

Dobbs and Walker (2010) mentioned that every troubled organization or business is waiting for a leader who will take risks, energize the employees, and lead them versus managing them.

Inspirational Motivation

According to Hybels (2002), a leader's passion is contagious. This passion will

motivate the followers.

Bass (1998) found that transformational leaders behave in ways that motivate and inspire those around them by providing meaning and challenge to their followers' work. Team spirit aroused. Enthusiasm and optimism are displayed.

Hybels (2002) added that a leader must reward teams for work well done. Some church leaders are squeamish about rewarding those who work effectively. But Jesus was not vague about the concept of rewards. He often promised devoted followers great reward "in this life and the next."

Intellectual Motivation

Blane (2017) thought that the greatest return on investment a leader can make is to promise himself, as well as to the employees, is that personal and professional growth is imperative. That can motivate the followers to grow.

Mills and Boardley (2017) cited Bass and Steidlmeier (1999) to say that truly transformational leaders have a commitment to assisting their followers' development, even when this means the leader is required to transcend their own personal, and egoistic desires.

According to Bass (1998), transformational leaders stimulate their followers' effort to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways. Creativity is encouraged. There is no public criticism of individual members' mistakes.

Individual Consideration

Hetland, et al. (2018) affirmed that leaders who inspire, stimulate, and pay

attention to the individual needs of their followers encourage their followers to take responsibility for their own working conditions and wellbeing and can, therefore, have an important impact on follower performance.

When someone gives individual consideration to his or her followers, the church (or any organization) can do wonders. Hybels (2002) believed to the core of his being that local church leaders have the potential to be the most influential force on planet earth.

Bass (1998) said that transformational leaders who pay special attention to each follower's needs for achievement and growth by acting as coach or mentor. Followers and colleagues are developed to successively higher levels of potential. Individual differences in terms of needs and desires are recognized.

Strategic Management

This section discusses the construct strategic management, presenting the concept, importance, and dimensions.

Concepts

According to Boyd, Takacs Haynes, Hitt, Bergh, and Ketchen (2012), the 1970s gave rise to strategic management as an organized subdiscipline within the management field. Bryson, Berry, and Yang (2010) argued that strategic management might be defined as the appropriate and reasonable integration of strategic planning and implementation across an organization (or other entity) in an ongoing way to enhance the fulfilment of its mission, meeting of mandates, continuous learning, and sustained creation of public value.

Growth is essential in the entrepreneurial elements of strategic management.

According to Bryson, et al. (2010), strategic management theory and also practice, to some degree, have evolved from emphasizing strategic planning to a more all-encompassing framework where the strategic plan is framing for budgeting, performance, and initiatives for improvement.

Business organizations and not-for-profit organizations have, for years, enjoyed the benefits of strategic planning. Formal planning has helped mobilize and motivate organizations in the achievement of goals and objectives. By utilizing a more logical, systematic, and objective approach, these organizations are more proactive than reactive in shaping their future. Churches can realize the same benefits by using a strategic plan as a roadmap (Brosius, 2017).

Krupp, et al. (2014) affirmed that Peter Drucker was one of the first to emphasize that management is doing things right and that leadership is about doing the right things.

Importance

Church leaders are finding that they lack the skills and knowledge to implement the planning process. A survey of church pastors conducted to identify the continuing education needs of pastors in the areas of leadership and management skills identified strategic planning as the highest-rated topic (Brosius, 2017).

A strategy provides focus. Too often, a church leader's attention is scattered across a hundred different issues; strategies force research. As it is discussed in the pages ahead, research is important to a church plan. It must be spending time gathering applicable facts, stats, and information to create a thriving new church in any area. A strategy is suitable for the team. Anyone who is hoping to lead needs to have a clear sense of where he or she is going. A team can come to common ground and rally

around a strong strategy. A strategy saves time (Searcy, & Thomas, 2017).

For every minute people spend planning, they have an hour in implementation. If they put in the work of developing a strategy, they will save hours upon hours of heartache and labor down the road. A strategy makes it easier to ask others for help. People generally reject anything that confuses them. As people begin to build a launch team and look for funding, the strategy will provide essential clarification for partners. A lack of strategy will limit the church's growth (Searcy, & Thomas, 2017).

Growth will not occur by simply keeping the machine oiled and running. This takes a strategy which ensures that growth-producing activities are an integral part of the ongoing work of the pastor and laity (Hadaway, 1991).

There is some evidence that strategic planning is associated with growth. In terms of the specific approach of Mission Action Planning (MAP), the kind of MAP produced and the way in which it is adopted within the individual church has an impact on the extent to which it is associated with growth (Dorman, 2012).

A compelling vision for the future has the potential for capturing the imagination of the members and providing motivation for action. As Powell noted, "We must challenge our people to do great things; otherwise they will stagnate into mediocrity" (Hadaway, 1991).

Dimensions

According to Vinzant and Vinzant (2001), strategic management consists of three core processes: planning, resource allocation, and control and evaluation. Strategic planning is the cornerstone of strategic management, but it must be integrated with other management processes. Poister and Streib (2005) added performance

management as a fourth core process and argued that strategic management aims to implement plans by coordinating various high-level management processes in a way that fulfils the organization's purpose and vision.

Johnsen (2016) agreed that the Strategic Management theory emphasizes the formulation of objectives and goals and the development of new projects and services. The approach also pays close attention to performance measurement and stakeholders' importance for the management processes as well as for the organization's performance and outcomes.

Hybels (2002) thought that strategic management, the must-have vision. Vision provides focus. Vision increases energy and moves people into action.

Sun, et al. (2017) found in the strategic management process, the need to set challenging goals. Furthermore, to persist in empowering organizational members to make steady efforts. To aim this, in spite of challenging circumstances, among other things, requires the leader's high level of self-efficacy, the belief that he or she can do it, and his or her staff can do it.

Strategic Planning

According to Sun, et al. (2017), to initiate and maintain change, it is essential that the leaders will continue to set challenging personal goals for themselves and organizational goals for the organization and that their colleagues will persist in pursuit of their shared goals and vision.

One of the best ways to set goals and objectives is to generate a Strategic Planning.

According to Searcy and Thomas (2017), the process of the Strategic Planning

starts by a Mission, Purpose, and Vision Statement: The guiding statement that describes what God has called you to do (mission), how you will do it (purpose), and what it will ultimately look like (vision). Core Values: The value filters through which you will fulfill a strategy. Strategic Aim: The initial aim for which you are writing a strategy.

Krupp, et al. (2014) said that “If you don’t invest in the future and don’t plan for the future, there won’t be one.”

According to Malphurs (2013), Strategic Planning enables leaders to answer three basic organizational questions. The first is the identity question, who are we? This gets at the church's core values, or DNA. The second is the direction question, where are we going? It identifies the church's mission and vision. A third question, how will we get there? It addresses how the church will accomplish its mission and vision.

For Johnsen (2016), Strategic planning’ has been defined as a systematic process for managing the organization and its future direction in relation to its environment and the demands of external stakeholders including strategy formulation, analysis of agency strengths and weaknesses, identification of agency stakeholders, implementation of strategic actions, and issue management.

Papke-Shields and Boyer-Wright (2017) found that the field of strategic planning has an extensive history that includes the emergence of multiple and competing theories to explain the strategic planning process and its relationship to achieving management objectives.

Brosius (2017) said that the Bible encourages planning and the involvement of others in the process, as noted in the following four scripture verses:

- Where there is no vision, the people will perish (Proverbs 29:18)

- Without counsel, plans go awry, but in the multitude of counselors, they are established. (Proverbs 15:22)

- Listen to counsel and receive instruction, that you may be wise in your latter days. (Proverbs 19:20)

- Plans are established by counsel: by wise counsel wage war. (Proverbs 20:18)

(Brosius, 2017, p. 28)

According to Brosius (2017), the churches that utilize formal planning are finding that growth rates improve as visioning and planning are used.

Malphurs (2013) affirmed that the answer to the problem of church decline starts with the strategic planning process.

For the Strategic Plan, the leaders will not forget the alignment. Malphurs (2013) observed that many churches have failed to make proper alignments and have suffered diminished returns as a result.

According to Pröllochs and Feuerriegel (2018), in the process of the Strategic Planning and to facilitate the task of strategic analysis, academics and practitioners have devised a variety of management tools, each with a different objective. There are a few illustrative examples. In terms of an external perspective, the PESTLE framework performs a macroanalysis of political, economic, social, technological, legal, and environmental factors. As an internal analysis, the balanced scorecard provides a semi-structured report tracking the progress with which activities are executed. Both the internal view and the external view are taken into account by SWOT analysis to identify current and future performance.

Kim and Mauborgne (2015) mentioned that there is a rising call for creative new

solutions. In the Strategic Planning, the leaders must explore new ways to improve the church. This is what they called “Blue Oceans”.

According to Kim and Mauborgne (2015), Blue oceans, in contrast, are defined by untapped market space, demand creation, and the opportunity for highly profitable growth. Although some blue oceans are created well beyond existing industry boundaries, most are created from within red oceans by expanding existing industry boundaries. In blue oceans, competition is irrelevant because the rules of the game are waiting to be set.

They added, “the creators of blue oceans, surprisingly, didn’t use the competition as their benchmark. Instead, they followed a different strategic logic that we call value innovation”.

What do we do when our blue ocean has become red? How can we avoid the strong gravitational pulls of “red ocean thinking”—we call them “red ocean traps”—even as we’re pursuing a blue ocean strategy?

Resource Allocation

Lynch (2015) affirmed that most strategies need resources to be allocated to them if they are to be implemented successfully.

Money is not the only resource. Stegmann (2007) wrote the central role of knowledge as a critical resource. Marr, Cermak, Cohn, and Henderson (2003) considered that expertise is required to create a strategy, implement it, motivate employees, and communicate with the stakeholder.

Powell (2014) said that strategic management is 75% personal, 25% impersonal.

According to Baghai, et al. (1996), firms that want to grow steadily need to

develop a special capability platform: business-specific core competencies, growth enabling capabilities, privileged assets (mostly intellectual assets), and special relationships. Edvinsson and Malone (1998) classified all these items as Intellectual Capital, that is, knowledge and relationships.

Stegmann (2007) acknowledged that the development of knowledge is a prerequisite for growth through innovation (new products, services, and clients), diversification, international expansion, mergers, acquisitions, and alliances.

Marr, et al. (2003) showed the central role of knowledge as a critical resource. That knowledge is required to create a strategy, implement it, motivate employees, and communicate with the stakeholder.

Brosius (2017) wrote that the church needs a new paradigm for making disciples in the twenty-first century. Pastors should view themselves more as system developers or as coaches instead of acting as care providers.

Control and Evaluation

Lynch (2015) found that once the strategy has begun, then monitoring and controls become operational. Monitoring and control procedures are an essential aspect of implementation because information can be used to assess resources allocation choice; to monitor progress in implementation; to evaluate the performance of individual managers; to monitor the environment for significant changes; to provide feedback. Monitoring becomes increasingly important as the concept of strategy moves from being an isolated event towards being an ongoing activity.

The control and evaluation are important. We are living in an environment of volatility, uncertainty, complexity, and ambiguity. Krupp, et al. (2014) found the term

VUCA, which appears in the title of this Introduction, gained currency in the military during the late 1990s to describe an environment of volatility, uncertainty, complexity, and ambiguity.

According to Krupp, et al. (2014), strategic leaders constantly test and revise their strategy while managing and adjusting execution. They seek to deliver results in the short term while securing long-term viability.

Performance Management

For Stegmann (2007), all strategic management can be realigned based on these two dimensions:

- Growth is central in the entrepreneurial elements of strategic management, the identification of new business opportunities, and growth strategies.
- EVA (Economic Value Added) is central in the missionary aspect of a company, as a high EVA reflects satisfied stakeholders, a strong competitive dimension, and a firm's strengths over weaknesses. For the churches, we can talk about SVA (Spiritual Value Added).

Lynch (2015) encouraged the leaders to concentrate on the key performance indicators and factors for success.

The performance management is essential because, according to Blane (2017), one is growing or dying. If one is not growing, he or she is dying.

Uplifting Worship

This section discusses the construct uplifting worship, presenting concepts, importance, and dimensions.

Concepts

The spiritual environment refers to the decisions that account for the success of individuals, communities, and nations on earth, are initiated in this environment. Such decisions include those of outstanding achievements, break-through, developments, among others (Fatubarin, & Alokun, 2013).

The spiritual environment is one that people who are endowed by the Almighty God. Communities and nations can also have their destiny truncated, if their leaders, known by whatever names they are called, are not in good standing in the spiritual environment.

Importance

Greater effectiveness comes from leaders and employees who are energized, uplifted, and enthused about making a positive difference in the life of a customer (Blane, 2017).

The power of the local church is its capacity to transform the human heart through the Holy Spirit (Hybels, 2002).

A man should never forget to offer to God 'acceptable' worship because the Bible says when a man worships God at church he "has come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling" (Hebrews 12:22-24). This God is "a consuming fire" (Hebrews 12:29). And He "is the same yesterday, today, and forever" (Hebrews 13:8).

If anything is worth doing well, it is the worship of our glorious God. A man shouldn't expect to see changes in worship without prayer and the work of the Holy Spirit. It is by planning, practice, and communication that he will be able to provide a worship service that honors God while edifying and uplifting members and guest (Kidder, 2015).

No one wants those who lead worship to be unprepared or sloppy (Witkowski, Hawn, & Ingalls, 2014). Worship is the supreme and only indispensable activity of the Christian Church.

Although both Testaments employ a wide range of expressions for concepts and actions associated with worship, they may be divided into three broad categories: dispositional expressions (worship as attitude), physical expressions (worship as gesture), and liturgical expressions (worship as ritual). Remarkably, if not ironically, the words that are usually translated as “worship” in English versions have little to do with either praise or music, as today’s popular Christian culture suggests.

Worship in growing churches, and especially in rapidly growing churches, has a different character from devotion in plateaued and declining congregations (Hadaway, 1991).

The relationship between being a 'dynamic preacher,' and church growth is established (Hadaway, 1991).

The worship principle can be found in Deuteronomy 10:12-13, where Moses gave the normative First Testament perspective in catechetical fashion. And now, O Israel, what does YHWH your God ask of you? To fear [yārē'] YHWH your God; to walk in all his ways [hālak bēkol-dērākāyw]; to love [’āhab] him, to serve [’ābad] YHWH your

God with all your heart and with all your being, and to keep [šāmar] the commands and ordinances of YHWH that I am commanding you today for your own good.

In the New Testament, Paul's concern here is the daily conduct of believers rather than the liturgy of the church. His instructions in the Pastoral Epistles speak more to the character and conduct of those who lead the church than to the practice of corporate worship. The true worship will be a combination of the two, a daily worship and weekly worship.

The forms of worship may vary from culture to culture, but true worship comes from hearts totally devoted to God and determined to please Him. Scripture clearly reveals the forms of ethical worship acceptable to God, and since the New Testament gives minimal attention to corporate worship, true Christian worship should be grounded on theological principles established in the First Testament. Unless the New Testament expressly declares those principles to be obsolete, we should assume continuity.

True worship involves reverent awe. Evangelical worship today often lacks gravitas appropriate to the occasion and the divine Auditor who invites us to an audience with him. In Israelite worship, the concern for reverence was expressed through the design of the tabernacle and temple and by the priests' attire, which was intended to promote dignity (kābôd) and royal beauty (tip'eret, Exod. 28:2, 40). True worship need not be humorless, but neither will it be casual or flippant.

The young people's motivation for attending worship services provides an indication of how they might judge the quality of the services (Emery-Wright, 2011)

True worship involves reverential human acts of submission and homage before the divine Sovereign in response to his gracious revelation of himself and accord with

his will.

Therefore, let us examine ourselves to ensure that we do not presume upon a favorable response and participate in worship unworthily (1 Cor. 11:28-29). Let us hear and submit to God's Word, for in it, we learn God's definition of acceptable worship and the boundaries of human behavior (2 Tim. 3:16-17). Let us cleanse out the old leaven (1 Cor. 5:7), confessing our sins and receiving God's assurance of forgiveness (1 John 1:9). Let us recognize that by his Holy Spirit, God dwells within our bodies as redeemed persons, and let us keep these temples pure by fleeing sin of every kind (1 Cor. 6:18-20). Let us recognize that as the covenant community of believers, we are the temple of God, and let us avoid all contamination from going after other gods and compromising ourselves with what is unclean (2 Cor. 6:14-18). Let us recognize that unless our lives are offered as sacrifices to God (Rom. 12:1-2), any cultic worship we offer will not be acceptable to him. Let us pray that through his Word and by his Holy Spirit, the Lord would fill us with reverence and awe, so that when we come before him, we might express our submission and homage in ways that please him. Finally, let us receive his blessing with joy, knowing that our worship, driven by the Holy Spirit and focused on Jesus Christ the Son, is pleasing to God the Father.

While contemporary worship and its music have changed significantly since its early development, which can be traced back to at least the Jesus Movement in the 1960s, Ruth and Lim identify nine defining qualities that characterize and lend continuity to this liturgical phenomenon:

- 1) Using contemporary, nonarchaic English
- 2) Dedication to relevance regarding contemporary concerns and issues in the

lives of worshipers

3) Commitment to adapt worship to match contemporary people, sometimes to the level of strategic targeting

4) Using musical styles from current types of popular music

5) Extended times of uninterrupted congregational singing

6) Centrality of the musicians in the liturgical space and in the leadership of the service

7) Greater levels of physical expressiveness

8) Predilection for informality

9) Reliance upon electronic technology (Lee, 2017)

A theology of worship must consider key themes such as revelation, redemption, God's covenant with Israel, and the call for his people to live as a distinct and separate nation.

Contemporary worship seems particularly important in attracting young adults (Lee, 2017).

We need worship leaders, pastors, preachers, elders, and disciples who understand and love people who are not already persons of faith and who are willing to learn how to speak with them (Wilhelm, 2015).

Remember, the strategy is how a church will accomplish the mission. Spiritual growth happens only when believers are introduced to growing environments where change can occur (Brosius, 2017).

Dimensions

There are five dimensions for an uplifting worship: a) Driving by the Holy Spirit,

b) Centered on Jesus-Christ, c) Delivering vibrant biblical preaching, d) Authentic Prayer, and e) Inspirational songs.

Driving by the Holy Spirit

Block (2016) said that Peterson is also correct when he says that worship “in spirit” refers to the Holy Spirit, “who regenerates us, brings new life, and confirms us in the truth.”

Kidder (2015) affirmed that If anything is worth doing well, it is the worship of our glorious God. We shouldn't expect to see changes in worship without prayer and the work of the Holy Spirit. It is by intentional planning, practice, and communication that we will be able to provide a worship service that honors God while edifying and uplifting members and guest (Kidder, 2015).

Come to worship as a living and holy sacrifice. Block (2016) commented Hebrew 12:28-29 “Having received a kingdom that cannot be shaken, let us be thankful, offering worship [latreuō] to God that is acceptable [euarestōs] with reverence [eulabeia] and awe [deos], 33 for our God is a consuming fire. This statement warns against treating worship casually; without a proper disposition, our worship of the living God is rejected”.

With considerable detail in Romans 12-15, Paul developed the practical outworking of the transforming gospel of faith. But he lays the foundation in Romans 12:1-2: acceptable worship requires offering oneself as a living and holy sacrifice. As in Deuteronomy 6:5 and 10:12-11:1, this is full-bodied devotion, reasonable service acceptable to God, and true worship.

Peterson (2002) said that “genuine worship will have both a private and a public dimension.”

But we must always balance sacrifice and mercy. In Hosea 6:6: “I desire mercy and not sacrifice.” He demonstrated what this meant by eating with sinners and tax collectors—pleading to the rich ruler to sell his belongings and share them with the poor, commending the prayer of the tax collector in contrast to the self-affirmation of the Pharisee (Luke 18:9-14). He also did it by presenting a good Samaritan as an example (10:25-37), applauding the generosity and honor of a widow who gave two mites to the temple treasury, and honoring the faith and charity of Zacchaeus (Luke 19:1-10). Through a series of “oracles of doom,” Jesus exposed the scribes’ and Pharisees’ lack of spiritual integrity and showed that their worship was obviously not acceptable to God.

The narratives recounting Israel’s exodus from Egypt, their stay at Sinai, and their travels in the desert portray Moses as intercessor par excellence.

Centered on Jesus-Christ

Jesus must be at the center of the authentic worship experience.

Block (2016) wrote that in the New Testament is centered on a person: Jesus.

After praising our Lord, receiving His word, the true worship must two calls: A call to mission and a call to obedience.

1. A call to mission. If corporate worship involves an audience with God and true worship is the engaged response to God’s revelation, then ensuring that divine communication occurs is a high priority.

At their best, sermons invite Scripture, God, and the congregation into a conversation with themselves, and t they engage, inspire, and empower our mission for the church and world (Wilhelm, 2015).

Wilhelm (2015) said that the reason we worship needs to thoughtfully reveal, fortify, and promote the mission of the church.

2. A call to obedience. The God who calls Israel to worship him also calls them to obedience. With privilege comes responsibility. In this unequal relationship, YHWH appeals to his vassals to listen to his voice and to keep his covenant (Exod. 19:5). We should interpret this as an announcement of the appropriate response to his grace. Such a covenant between a divinity and a human population was unprecedented in the ancient world.

Brosius (2017) reminded us that in 2 Corinthians 3:17-18, Paul declares that it is the Holy Spirit who does the transformative work in the life of believers. Human programs and even discipleship strategy is not what changes lives—only God can work in hearts.

Delivering Vibrant Biblical Preaching

The man must always remember that the God who calls Israel to worship him speaks to his people. Jesus must be the center of each sermon, John 5: 39.

Wilhelm (2015) wrote that sermons that address Scripture and the world around us deserve the best of our theological listening and speaking.

Tiefel (2012) believed that preachers also need to be more attentive to the people and become more aware of how the listener is following the sermon.

Authentic Prayer

Block (2016) wrote that prayer is the supreme reverential verbal act of submission and homage before the divine Sovereign. Like all worship, sincere prayer is concerned primarily with the glory of God: human desires and wishes are

subordinated to his ultimate will and purposes.

Without diminishing the importance of Strategic Planning, Tiefel (2012) said that it is impossible to know, of course, how deeply, Luther worked at strategic planning and five-year programs. There would be no idea if he had a master plan in the early 1520s that he felt would allow him to serve the people of his world. On the other hand, it's known that he prayed a great deal and that he studied the Scriptures more.

According to Block (2016), the narratives recounting Israel's exodus from Egypt, their stay at Sinai, and their travels in the desert portray Moses as intercessor par excellence.

Block (2016) posited that prayer is the supreme reverential verbal act of submission and homage before the divine Sovereign. Like all worship, sincere prayer is concerned primarily with the glory of God: human desires and wishes are subordinated to his ultimate will and purposes.

Inspirational Songs

The first reference to music as a part of worship occurs in Exodus 15, which celebrates YHWH's victory over Pharaoh and Israel's liberation from slavery.

Later, David divided the Levitical musicians into twenty-four groups, each consisting of twelve men and yielding a total of 288 musicians (25:7-31).

Among those who returned from Babylon with Zerubbabel in 538 BC to rebuild the temple were 128 singers, descendants of Asaph (Ezra 2:41), and 200 additional singers, male and female (v. 65).

Tshabalala and Patel (2010) wrote that there are clearly evident in the youths' perceptions of the role of music in their spiritual well-being. The main themes that

emerged from their responses related to a sense of 'Upliftment and transformation,' a 'Feeling of well-being,' and an 'Improved relationship with God.'

According to Witkowski, et al. (2014), there is a danger to avoid. Perhaps the perceived abuse of musical performance in worship comes from musicians who offer their gifts in ways that emphasize their artistic skills as soloists or ensembles separate from the congregation participation.

Witkowski, et al. (2014) added that Music that "speaks to the heart" is carefully planned to reinforce the content of worship and to motivate the worshipers for committed service.

Second, genuinely worshipful music binds believers to Christ and one another.

Performance makes the people think that aesthetic quality is more important than church members' participation (Witkowski, et al. (2014).

Strategic Evangelism

This section discusses the construct strategic evangelism, presenting concepts, importance, and dimensions.

Concepts

MacGavran (1976) found that Wagner (1972) had pointed out the urgency of strategy in his influential book *Frontiers of Missionary Strategy* and had trumpeted: "Strategy cannot be accurately planned or effectively evaluated without measurable goals".

Importance

McIntosh (2002) wrote that as pastors and church leaders, most of us do not

have the choice of working with only one generation. In most of our churches, all generations are present, and we must build a ministry that includes them all.

Kidder (2015) affirmed that most churches don't have a comprehensive evangelistic strategy. In North America, in a sample of ninety-two Seventh-day Adventist churches, we found that 75 percent of them didn't have a comprehensive evangelism strategy.

According to MacGavran (1976), operating intelligent, adequate plans for seeding the countryside with new churches necessarily involves adjusting these plans because of the outcomes. Certain aspects of the plan do not work; others produce far better than anticipated, still others give promise of improved performance if modified and regulated. Adjustment, modification, and regulation are not New Testament words, but they describe a New Testament reality. In Luke's account of the first thirty years of church planting, he indicates, again and again, modification of the plan to fit changed circumstances.

Krupp, et al. (2014) affirmed that as Russell Ackoff emphasizes, most managers and even leaders underestimate the influence they can have on their environment. Instead of planning for the future, he counsels, they should plan the future. This is what winning the long game is about: leaders shaping the future.

MacGavran (1976) thought that during hundreds of good things to do, Christians should be clear that the chief and irreplaceable task of Christian mission is always that of bringing unbelievers to saving faith in Christ and into responsible membership in his church. Finding the lost, bringing them back to the fold, teaching them all things, and sending them out to find others is a main thrust, perhaps the main thrust of the New

Testament. Goal setting should start by teaching that measurable church growth is biblically required.

Dimensions

MacGavran (1976) affirmed that Wagner (1972) called their goal-setting section "Faith Projections." In it, they said: "Without faith it is impossible to please Him," Hebrews 11:6 says, "Your faith projection is a God-pleasing exercise." It will release a growth dynamic that otherwise will remain stopped up.

It is not enough to evangelize; there must be developed a Strategic Evangelism plan. This plan may have many factors, but in this study, a person will consider five components: Every member a disciple, create an evangelistic culture, evangelistic campaigns, disruptive church planting paradigm, digital evangelism.

Every Member a Disciple

According to Kidder (2015), each member must engage in playing a role in the congregation's effort to reach people.

MacGavran (1976) argued that during hundreds of good things to do, Christians should be clear that the chief and irreplaceable task of Christian mission is always that of bringing unbelievers to saving faith in Christ and into responsible membership in his church. Finding the lost, bringing them back to the fold, teaching them all things, and sending them out to find others is a main thrust, perhaps the main thrust of the New Testament.

According to Goodhew (2015), the numerical growth of the church should be a central concern for churches and individual Christians.

MacGavran (1976) affirmed that one of the most effective plans to come to my attention, and one that could be used in congregations in the United States and every other nation, was the focusing of prayer by every member of the congregation on carefully chosen individuals.

Create an Evangelistic Culture

According to Hadaway (1991), growth will not occur by merely keeping the machine oiled and running. This takes a strategy which ensures that growth-producing activities are an integral part of the ongoing work of the pastor and laity.

Hadaway (1991) wrote that for churches that are not growing, business, as usual, will only lead to the continuation of current trends. Plateaued and declining congregations are unlikely to achieve renewed growth, unless major changes are made in their self-image, orientation, and actions—except in those rare cases where unexpected population growth brings a flood of new ideas, and enthusiasm of newcomers.

Krupp, et al. (2014) thought that an organization's culture and values are much slower and more challenging to change than its structure or processes and can hamstring even an excellent strategy if its leaders cannot show the way forward.

The pastor must set the tone for an evangelistic culture. According to Schaller (2001), in the early years, the Pastors spent 40 to 80 percent of the week relating to the unreached. Now the pastor had to allocate more and more time to the members and less time to reach the unreached.

Kidder (2015) urged the church to remember, the goal is for the churches to have an evangelistic culture instead of merely to run evangelistic programs.

According to Brosius (2017), methods must change if we are to be effective at reaching new generations.

Hadaway (1991) mentioned that church growth experts universally list evangelism as a significant church growth principle.

He continued to say that growing churches have a regular program for training members for evangelism with the training the members receive the skills, motivation, and courage to visit and share their faith.

In our evangelistic program, we must also target the new neighbors. Rainer (2014) found that since 22 percent of Americans move to new homes each year, churches should target displaced Christians in their outreach programs.

Disruptive Church Planting Paradigm

Paas and Vos (2016) cited Wagner (1972) to say that “the single most effective evangelistic methodology under heaven is planting new churches.”

Wagner, Rainer, and Towns (1998) mentioned that the dynamic church-planting efforts of the Apostle Paul, Barnabas, Silas, Timothy, and others who were all early disciples verifies the concept of local church expansion to which Jesus Christ is committed.

Wagner, et al. (1998) affirmed that all methods of evangelism have their place: radio evangelism, television evangelism, medical evangelism, mass evangelism, personal evangelism, educational evangelism, presence evangelism. But God's primary method of evangelizing a new community is by planting a New Testament church to reach the area with the gospel.

Paas and Vos (2016) affirmed that Lyle Schaller, a well-known researcher

among church growth theorists, suggests, “If you are interested in reaching new people, by far the most effective way to do this is through church planting.” Tim Keller, perhaps the most influential missionary practitioner in the modern West, wrote: “Dozens of denominational studies have confirmed that the average new church gains most of its new members (60-80 percent) from the ranks of people who are not attending any worshiping body, while churches over ten to fifteen years of age gain 80-90 percent of new members by transfer from other congregations”. These results are undeniably attractive. Who would reject a proven method or strategy for numerical church growth?

Hong (2007) found that one of the great difficulties in building a church planting movement is to convince the existing Christian community that it is necessary. A situation of rapid secularization and plummeting church attendance creates a defensive mindset. Starting new churches when “we can’t even fill the churches we have” seems like a waste of resources to many. Moving church planting to the top of the agenda is necessary if we are to create movements.

Kidder (2015) presented five factors to grow a church: effective and efficient leadership, growing family, awe-inspiring worship, engaging and transformational preaching, and church planting.

Church planting can be a game-changer in church growth. Hong (2007) mentioned that anybody could not ignore the challenge of revitalizing, dying, or declining churches. If the church wants to witness a genuine church planting movement, there is a need of the older congregations to thrive and to become centers of mission and church planting.

White (1903) has said that churches and members who are dying spiritually can

experience renewal by bringing the advent message where there are no Adventists.

Paas and Vos (2016) found that research that has been conducted in three small Reformed denominations in the Netherlands, comparing older and younger churches with regard to converts and returnees. The results showed that the younger churches gained approximately four times as many converts and five times as many returnees as did older churches.

Allen (2012) affirmed that St. Paul's theory of evangelizing a province was not to preach in every place in it himself, but to establish centers of Christian life in two or three important places from which the knowledge might spread into the country round.

Kidder (2015) discovered a correlation between church planting and membership growth. The top four Conferences in church planting from 2001 to 2011 were above the North American Division of the Adventists (NAD) average in membership Growth: NAD: 1.8 percent per year, compared to Texas, with 4.2 percent; Georgia Cumberland 2.8 percent; Greater New York 2.4 percent; and Florida, 2 percent. The numbers per year of baptisms and profession of faith. This is evidence of the positive correlation between church planting and church growth.

White (1911) wrote in all their missionary endeavors, Paul and Barnabas sought to follow Christ's example of willing sacrifice and faithful, earnest labor for souls. Wide-awake, zealous, untiring, they did not consult inclination or personal ease. Still, with prayerful anxiety and unceasing activity, they obeyed the instruction of preaching the gospel. This spirit of earnestness and godly fear made upon the minds of the new disciples a lasting impression regarding the importance of the gospel message.

Kidder (2015), in his study, revealed that one of the best ways to bring about

church renewal is through planting another church.

Continual Evangelistic Training for members

According to Hong (2007), training lay people for the mission is critical to a church.

Snook (2010) mentioned that in 2001, church growth comes from effective recruitment and training of lay leaders.

Hadaway (1991) believed that growing churches have a regular program for training members for evangelism. With the training, the members receive the skills, motivation, and courage to visit and share their faith.

Hong (2007) thought that a good assessment of the church would help you to shape the training and preparation of those who are suitably gifted for the task.

Digital Evangelism

According to Haigh, Russell, and Dutton (2015), the Internet began in the 1960s through the creation of the ARPANET.

Davison (2017) affirmed that technology allows the churches to share the message of salvation beyond their doors and beyond their local neighborhood.

There are 4.1 billion Internet users in the world as of December 2018. This is compared to 3.9 billion Internet users in mid-2018 and about 3.7 billion Internet users in late 2017.

The number of internet users in 2018 is 4.021 billion, up 7 percent year-on-year, Jan 30, 2018.

Over 5 billion Google searches are made every day.

The church must use Social Media and Digital Marketing to reach people.

The “new culture of learning” opens new arenas of action for the people, new contexts in which we might engage learning, new practices emerging in mobile media, and so on. This “new culture” invites us to draw on the emerging practices of learning in which more and more of us are “indwelling,” and in doing so to share and learn with others both close at home and far away

“Our future is much more digital than print,” Mr. Leonhardt said (Ember) from the New York Times.

The internet has revolutionized the way organizations operate. Similarly, the internet can transform how the Church conducts its activities of evangelization.

Todor (2016) affirmed that the young population tends to spend more and more time online.

The use of the internet will go a very long way with church growth. This is one the best way to reach the young generation and the millennials.

Church Growth

This section discusses the construct church growth, presenting concepts, importance, and dimensions.

Concepts

Malphurs (2013) showed the sigmoid is the "S-shaped." The S-shaped curve depicts how virtually everything in life begins, grows, plateaus, and ultimately dies. In general, a church is born, and over time it grows. Eventually, it reaches a plateau, and if nothing is done to move it off that plateau, it begins to decline.

According to Willett (1910), Spiritual growth is not automatic or irreversible. That everyone's development can be thwarted in a particular stage is demonstrated, especially in 1 Corinthians 2:14-3:4, Ephesians 4:12-16, and Hebrews 5:12-6:3. The normal process of growth can be interrupted, crippled, stalled, and even reversed. The believer will not automatically move through the stages of Childhood, Young Adulthood, and Parenthood. Neglecting or inadequately dealing with any Milestone poses a real danger in detaining and distorting spiritual growth. As a result of different life journeys, each will need to face and resolve as best one can the significant hurts which block spiritual as well as emotional and psychological growth. Unfinished business at one stage prevents the believer from fully engaging in the next stage. However, the believer does not have to plateau or stagnate. The Parent in the faith can encourage the believer to attend to any areas that may be avoided, neglected, or unnoticed.

Goodhew (2015) said the scholars come from a wide range of theological traditions – catholic and evangelical, liberal, and charismatic – and do not always agree with one another. But they find unanimity in showing the importance and legitimacy of numerical church growth.

Thom Rainer (2014) thought that there are three Foundations for Growth

1. The pastor must be growing to produce a growing church.
2. The pastor must get out of his own way to grow a church.
3. The pastor must develop leadership skills to grow a church.

Importance

Stegmann (2007), affirmed that the ability of the firms to grow is critical.

According to Rainer (2014), whatever is alive will grow. And anytime growth

takes place, barriers to growth will be present. Just as weeds will stop growing in a garden and germs or disease will hinder growth in the human body, so barriers can stop churches from growing. Growth and barriers go together like a sock on a foot.

Malphurs (2013) noted that in 1988 between 80 and 85 percent of churches in North America had either plateaued or were in decline (dying).

Dimensions

Callahan (2010) presented twelve keys that can help in church growth: mission outreach, shepherding visitation, stirring, helpful worship, significant relational groupings, strong leadership team, solid decision process, one major program, open accessibility, high visibility, land, landscaping, and parking, adequate space and facilities, generous giving.

In this contemporary culture, the relational strengths are most important. Congregations that deliver five of these six thrive more fully. This creates a high level of satisfaction.

That means we must intentionally grow a church. It takes a lot of planning, strategies, prayers to grow a church.

In this study, we will develop five dimensions for church growth: a) Breaking the plateau, b) Strengthening Your Unique Critical Factor, c) Organized visitation, d) Small groups, e) Value retention members.

Breaking the Plateau

Schaller (2001) showed that the typical pattern for the growth of the church is that between fifteen and year forty in the history of these new churches. After that, the

evolution may be complete. This situation created a demand to launch new missions designed to reach a new generation and recent immigrants.

According to Brosius (2017), older churches have the greatest struggle with growth. And the reason? Older churches have become established and have a propensity to continue doing what worked for them in the past. Churches have grown passive to change and, in some cases, maybe afraid to deal with it. Every pastor knows that churches hate change.

In a plateaued church, the Pastor must emphasize the Great Commission. Snook (2010) argued that the heart of the new church community's calling is always evangelism: proclaiming the reign of God in new ways, adapted to the context of the local community and culture. As we reach out to new people with the gospel, creating a new incarnation of the body of Christ. We fulfill Christ's Great Commission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and the Holy Spirit, and teaching them to obey everything that I have commanded you" (Matthew 28:19-20).

Hadaway (1991) mentioned that plateaued churches and declining congregations, in general, are characterized by a non-openness to innovation and a non-willingness to change. Declining churches are very traditionalistic and are antichange in orientation.

In the plateaued church, the leadership of the church spends more time taking off their members instead of doing evangelism. Schaller (2001) affirmed that After the church reaches a plateau, what had begun as a worshipping community organized to reach the unreached had evolved into a church in which top priority was to take better

care of our current members and their children.

Malphurs (2013) revealed that, in general, a church is born, and over time it grows. Eventually, it reaches a plateau, and if nothing is done to move it off that plateau, it begins to decline.

Malphurs added that in 1988 between 80 and 85 percent of churches in North America had either plateaued or were in decline (dying).

According to Hadaway (1991), for churches that are not growing, business, as usual, will only lead to the continuation of current trends. Plateaued and declining congregations are unlikely to achieve renewed growth, unless major changes are made in their self-image, orientation, and actions-except in those rare cases where unexpected population growth bring a flood of new-comers who transform by the force of their numbers, their new ideas, and their enthusiasm.

Strengthening Your Unique and Critical Factor

Hadaway (1991) found that church growth writers and church practitioners are nearly unanimous in their advice to focus on a small number of specialties, rather than trying to do everything well.

According to Schaller (2016), growing churches have a definite image in the community, which is based on what they do the best.

.... A church with the great youth program

.... A church with a strong adult educational program

.... A church that gives a lot of food the community

..... A church with the best music program in town

..... A church with the best uplifting worship program in town

..... A church with the best welcome style for new visitors

.....A church with the best health program in town.

This is a well-known principle in business: Unique Critical Factor. This method is applied in any growing business. In the growth process, the church leaders must put emphasis on the Unique Critical Factors of the church. Discover and develop the distinctiveness and specialties of the church and build on they do the best.

Organized Visitation

The Pastor must acknowledge the importance of the local church. Hybels (2002) argued that authentically, the future of the world rests in the hands of local congregations. This is one of the reasons that the Pastor has to visit his members to strengthen them.

Hadaway (1991) thought that for a church on the plateau which desires to grow, the number of prospects should be increased to at least ten. For a church that has more than one ministerial staff, the minimum number of visits should be raised to at least ten per week for maintenance growth. Breakout growth would require a higher number of visits.

MacGavran (1976) affirmed that the church would remember that many factors contribute to church growth, and a suitable combination is more important than anyone factor.

Hadaway (1991) cited Larry Lewis to say, "organized visitation is a must," and Lyle Schaller calls visitation, "the second most effective single approach to evangelism today." Paul Powell explained, "people don't just walk into our church. They come because we first go out to visit them".

Small Groups

Dorman (2012) affirmed that one of the four drivers of vitality for church growth is the existence and number of small groups and programs (including for Children and Youth).

Schwartz (1996), in a relatively large-scale studies based on an international sample of around 45,000 churches from across Denominations, showed that a small holistic group is essential for church growth.

Schaller (2001) said that Church shopping had become the norm for younger adults dissatisfied with the religious tradition of their parents. A vibrant program of small groups may be a good strategy to discourage members from doing church shopping. They will be integrated, using their gifts to advance God's kingdom.

According to Birch (2018), the leaders must have some strategic meetings with small groups.

Value Members Retention

In many organizations, customer retention is one of the keys to their growth. For the church, it is not enough to baptize the people. We also have the moral responsibility to keep them as far as possible. We can build members retention strategies at least with two components: a) Effective and strong leadership, and b) Healthy Congregation.

1. According to Ershova and Hermelink (2012), Effective and strong leadership is one of the most important aspects of organizational culture is leadership. For churches, such issues as leadership and leaders are one of the most important ones, and they are strongly connected to the conflict between spiritual and administrative

management.

Ershova and Hermelink (2012) argued that Leaders shape the values of an organization's membership and influence its development.

McIntosh (2002) argued that team ministry is a common aspect of biblical Christianity, as the New Testament demonstrates. The twelve disciples and Paul's team of church planters are two well-known examples. Team ministry in churches demands more than one leader, whether it is a pastor teamed with lay leaders or with other paid pastoral staff. Team ministry is also apparent in the early church, where there were multiple elders. The New Testament consistently presents leadership within the framework of multiple leaders. Paul "ordained elders in every church" (Acts 14:23 KJV), and Peter addressed "the elders who are among you" (1 Peter 5:1 KJV).

The pastor must work for the unity of his or her team. Ellen G. White wrote: "Let us not make it possible for Satan to point to our church members, saying: "Behold how these people, standing under the banner of Christ, hate one another. We have nothing to fear from them while they spend more strength fighting one another than in warfare with my forces."

2. According to Akinbobola (2012), Healthy Congregation is one of the indicators of the spiritual health of a church. It is the quality of one's inter-generation connections.

Scammacca Lewis (2010) argued that one of the consistent findings of the reveal that the efforts of the individual in fostering his or her spiritual growth have a far greater impact than the role of church activities. Participation in church activities has some impact, but when a church helps its congregants nurture and live out their faith day-to-

day, spiritual growth is more likely to occur.

Beard (2015) show that one must understand Christian spiritual formation as Spiritual formation—formation in and by the power of the Holy Spirit”.

According to Brosius (2017), spiritual growth happens only when believers are introduced to growing environments where change can occur.

Blane (2017) argued that “Love” is the unbridled enthusiasm you have for your work. When love is present, there is a continual striving and leaning into whatever is required to learn, grow, and improve. Without love, your talent and value leave you (and others) feeling empty and dissatisfied.

In 2 Corinthians 3:17-18, Paul declared that it is the Holy Spirit who does the transformative work in the life of believers. Human programs and even discipleship strategy are not what changes lives.

Gebre (2012) showed a few selected facts for a healthy growing church:

1. Conflict, gossip, politics, tribal issues, pride, selfishness, the love of money, unfriendliness, partiality, immorality, lack of Godly love are prime killers of church growth. Avoid them!

2. The Bible must be taught constantly and regularly in such a way that it is real and can be applied to the lives and situations of the people! The best growing churches in the world have solid Biblical preaching and teaching at their core.

3. There must be a well thought out, empowered vision and mission statement with a clearly defined purpose, and strategies on what God has called you to do and to be. The vision and mission with their intended purpose must be implemented as well as evaluated at the end of every term how much of them have been accomplished.

4. Teach and model passionate spirituality. The Christian life is not meant to be dry and monotonous. The leaders' job is to convince the people to grow beyond just doing their duty to achieving spiritual passion and conviction. It must be heaven-bound (Phil. 3:7-11).

5. Training, equipping, recognizing, and encouraging are critical roles for the pastor. (Rom 7:4-6; 1 Cor 10:14-16; 12; Eph 4:9-16).

6. Confront sin, evil, and heresy in the church immediately (Phil 2:14).

7. Each church member should be guided and be able to know his or her spiritual gifts, and the church can achieve the extraordinary when the people serve in their area of their spiritual gifts (Rom 12; 1 Cor 12; Eph. 4).

8. Evangelism is the church's primary focus, and the pastor and his leading team, together with the members of the church, are enthusiastic participants in the activities of the planned effort.

9. Unity is another key element that the church should maintain, promote, talk, and live about it (John 17)—united the church stands and divided it falls.

According to Akinbobola (2012), another sign of a healthy church is the inter-generational connections for young people.

Relation Between Variables

Transformational Leadership and Church Growth

According to Paas and Vos (2016) in the younger church, the leadership can do more for the growth of the church. Three explanations seem the most plausible: younger churches are more often in good demographic locations, they spend more time and energy on outreach, and their leadership is more entrepreneurial.

Brosius (2017) affirmed that as long as the leadership team is together, the church will advance the mission even when some members may leave because of change. Leaders understand why change is necessary and decide on what change is essential in the life of the church.

Strategic Management and Church Growth

According to Brosius (2017), in the strategic management, strategic planning is key. Churches that utilize formal planning are finding that growth rates improve as visioning and planning are used.

A compelling vision for the future has the potential for capturing the imagination of the members and providing motivation for action. As Powell noted, "We must challenge our people to do great things; otherwise, they will stagnate into mediocrity." (Hadaway, 1991).

Hadaway (1991) found in a survey, 69 percent of growing churches set membership goals, as compared to only 42 percent of plateaued churches and 32 percent of declining churches.

Uplifting Worship and Church Growth

Worship in growing churches, and especially in rapidly growing churches, has a different character from worship in plateaued and declining congregations, Hadaway (1991).

The relationship between being a 'dynamic preacher,' and church growth is established (Hadaway, 1991) (Figure 2).

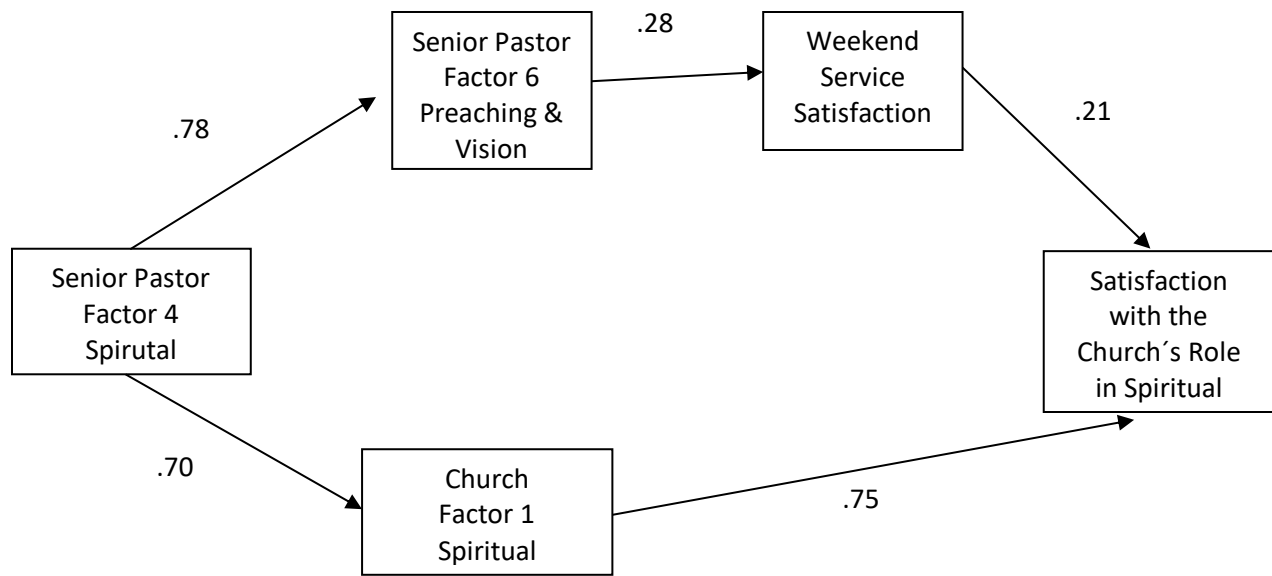


Figure 2. Correlation: Uplifting worship and Church growth (Scammacca Lewis, 2010).

However, I have known more than a few congregations who, in focusing on one particular mission or worship, experienced growth in other areas as well (Wilhelm, 2015).

Goodhew (2015) affirmed that if the church is to grow, it needs to tend the vision of God, which stands at its heart, and ultimately underlies worship, mission, and theology.

In the church growth movement, worship becomes a primary means for the church to proclaim the gospel and reach those outside the church (Meyers, 2010).

Strategic Evangelism and Church Growth

Planting new churches is essential for the growth and vitality of the Adventist Church in all parts of the world (Kidder, 2015).

According to Ma (2014), in strategic evangelism, the leaders and the members

must cultivate the zeal for evangelism. Zeal for, and commitment to evangelism is a characteristic of growing churches, regardless of their location.

Church planting is often seen as the best way to grow the church numerically (Burggraff, 2015).

MacGavran (1976) also emphasized that evangelism and church growth have an inseparable relationship (Hong, 2007).

This relationship between variables shows some of the main factors that product church growth. Through this theoretical framework, it is studied what can cause the growth of the churches in the Greater New York Conference.

CHAPTER III

METHODOLOGY

Introduction

This study tries to explore the impact of the variables of Transformational Leadership, Strategic Management, Uplifting Worship, Strategic Evangelism on Church Growth at the Greater New York Conference, Manhasset, New York, USA.

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, (c) 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, Hernández Sampieri, Fernández Collado, and Baptista Lucio (2014) mentioned that a study 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.

In addition to that, this research is also explanatory because it is an attempt to find the causal relationships between variables, both directly and indirectly, by providing an explanation for the interrelationships between the different variables (Hernández Sampieri, et al., 2014). It is an effort to connecting ideas to understand the cause and effect in order to determine what variables explain the level of growth in the churches of the Greater New York Conference. It has, therefore, increased the author's understanding of what drives the growth of the churches there.

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 the churches of the Greater New York Conference at a specific point in time. The instruments were administered in a single moment between April to July 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 age, gender, education, profession, and ethnic group of the churches in the Greater New York Conference.

Finally, the investigation is field research because the data was collected among the church board members of the Greater New York Conference.

Population

The population or universe is a set of all the cases that agree with precise

specifications (Hernández Sampieri, et al., 2014). The population that was used in this research consisted of 1000 church board members of the Greater New York Conference 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 researcher judgment in selecting the groups of the population that was studied. Convenience sampling is used when selected, and included units 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 made by convenience. This means that the church board members of the Greater New York Conference were intentionally selected. The sample was 157 members, representing 15.7% of the total population.

Measuring Instruments

This section presents the different variables used in the study, the way of 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 (transformational leadership, strategic management, uplifting worship, strategic evangelism), (b) control, or dependent variable (church growth).

Instrument Development

According to Hernández Sampieri, et al. (2014), a measuring instrument 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 scientifically 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 there is a process description used in the conceptualization and operationalization for creating and selecting the measures for the instruments used.

1. A conceptual definition of the variables, Transformational Leadership, Strategic Management, Strategic Evangelism, Uplifting Worship, and Church Growth, was made.

2. The variables Transformational Leadership, Strategic Management, Strategic Evangelism, Uplifting Worship, and Church Growth were put into dimensions.

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

4. Four Doctors in Philosophy Professors from a major university in Mexico and one Doctor in Philosophy in the United States 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 transformational leadership, with 22 statements; (c) variable strategic management, with 18 statements; (d) variable uplifting worship, with 17 statements; and (e) variable strategic evangelism, with 19; and church growth, with 15 statements.

6. Once the advisors approved the instruments, permission for distribution of the instruments was requested and obtained from the President of the Greater New York Conference. The instruments were then distributed to the church board members of the Greater New York Conference, according to the protocol data collection, 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

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. They also made judgments 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 Transformational Leadership, Strategic Management, Strategic Evangelism, Uplifting Worship, and Church Growth was made.

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 five experts in the subject area.

Construct Validity

The factorial analysis procedure was used to evaluate the validity of the constructs of transformational leadership, strategic management, uplifting worship, strategic evangelism, and church growth. 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.

Transformational Leadership

The instrument of transformational leadership was made up of five dimensions: (a) moral character (TL1 to TL5), (b) idealized influence (TL6 to TL9), (c) inspirational

motivation (TL10 to IM15), (d) intellectual stimulation (TL16 to IS19), and (c) individual consideration (TL20 to 22).

The factorial analysis procedure was used to evaluate the validity of the transformational leadership construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 22 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .958), which is $>.05$, and for the Bartlett sphericity test, it showed a Chi-Square of 3825.555, $df = 231$, $p = .000$, thus, rendering it as being significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (all greater than .9). This means that there is a good correlation among the items of the construct, and therefore factor analysis can be applied to the data.

For the extraction statistics by main components, it was found that the communality values ($Com_{min} = .708$; $Com_{max} = .662$), the 22 items are superior to the extraction criteria ($Com = .231$). This means that there is enough communality among the items of the construct. In relation to the total variance explained, a confirmatory analysis was carried out with two factors explaining 69.44% of the total variance; this value is greater than 50%. The two factors explained 76% of the construct.

For the rotated factorial solution, the Varimax method was used. Table 1 presents information comparing the relative saturations of each indicator for the two factors of transformational leadership.

Table 1

Rotated Component Matrix for Transformational Leadership

Items	Component	
	1	2
TL20	.864	.240
TL16	.820	.359
TL18	.819	.291
TL19	.813	.344
TL17	.792	.438
TL21	.779	.355
TL10	.756	.447
TL9	.709	.510
TL15	.674	.522
TL22	.665	.469
TL14	.665	.535
TL6	.601	.598
TL3	.275	.864
TL2	.349	.857
TL1	.234	.808
TL12	.423	.786
TL13	.399	.780
TL4	.423	.722
TL11	.493	.707
TL8	.544	.678
TL5	.600	.653
TL7	.589	.645

The first factor constituted of twelve indicators as followed: “My Leader pays attention to my developmental needs (TL20)”, “My leader provides me with opportunities so that I can develop my skills (TL16)”, “My leader challenges me to grow professionally (TL18)”, “My leader seeks my opinion regarding the organization’s vision (TL19)”, “My leader challenges me to grow personally (TL17)”, “My leader helps me

when I am in difficulty (TL21)", "My leader motives me to accomplish more (TL10)", "My leader rewards the good result of the team which has a great impact on my productivity (TL9)", "My leader helps me to become more innovative (TL15)", "The level of trust my leader places in me increases my commitment to the organization (TL22)", "My leader helps to become more creative (TL14)", "My leader helps me perform better in my ministry (TL6)".

The second factor constituted of ten indicators as followed: "My leader has strong moral values (TL3)", "My leader is humble, trustworthy (TL2)", "My leader is sincere and honest (TL1)", "My leader encourages all team to be more effective (TL12)", "My leader has a contagious passion for his work (TL13)", "My leader creates a culture that fosters high standards of ethics (TL4)", "My leader believes in teamwork (TL11)", "My Leader wants to improve my ministry effectiveness (TL8)", "My Leader is consistent in his words and his actions (TL5)", "My leader is enthused making a positive difference in my life (TL7)".

Strategic Management

The instrument of strategic management was made up of four dimensions: (a) Strategic Planning (SM1 to SM8), (b) Resource allocation (SM9 to SM11), (c) Control and evaluation (SM12-SM14), and (d) Performance management (SM15 to SM18).

The factorial analysis procedure was used to evaluate the validity of the strategic management construct (see Appendix B). Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .940) was found. For the Bartlett sphericity test, it was found that the results ($X^2 = 2399.883$, $df = 153$, $p = .000$) are significant.

When analyzing the anti-image covariance matrix, it was verified that the values

of the main diagonal are significantly greater than zero (min .809 and max value of .977). For the extraction statistic by main components, it was found that the commonality values ($Com_{min} = .606$; $Com_{max} = .903$) the 18 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 74.50% 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 for the three factors of strategic management.

The first factor was constituted by nine indicators as followed: “The Church has its vision and mission (SM5)”, “Members know the vision and mission of the church (SM6)”, “The Church has its strategic plan for the next four years (SM4)”, “The strategies, programs, and actions of the local Church are aligned with its mission (SM7)”, “The church has a strong leadership well equipped (SM10)”, “The church has a strategic plan that design its growth (SM3)”, “Church’s board commitment and support to the implementation of strategic initiatives is effective (SM8)”, “The church has human resource capability to manage and implement new strategies (SM9)”, and “The church has the right person at the right place (SM 11)”.

The second factor was constituted by seven indicators as followed: “The leaders defined some key performance indicators to track the success of strategic initiatives (SM16)”, “The leaders defined some other form of accountability to track the success of strategic initiatives (SM17)”, “The leaders are continually in the process of aligning the strategic plan of the church (SM18)”, “The leadership team asks for feedback

continually (SM14)", "The church leaders perform all their duties with professional ethics (SM12)", and "The leaders explain the objectives of the church (SM13)".

The third factor was constituted by two indicators as followed: "An evaluation with PESTEL analysis reveals key opportunities and threats that the local Church faces (SM2)", and "An evaluation with SWOT analysis reveals key opportunities and threats that the local Church faces (SM1)".

Table 2

Rotated Component Matrix for Strategic Management

Items	Componente		
	1	2	3
SM5	.845	.187	.175
SM6	.753	.341	.248
SM4	.739	.297	.181
SM7	.731	.435	.116
SM10	.705	.363	.128
SM3	.692	.354	.318
SM8	.686	.440	.203
SM9	.655	.410	.090
SM11	.604	.518	.137
SM16	.242	.858	.153
SM17	.292	.849	.143
SM18	.374	.778	.169
SM14	.384	.734	.231
SM12	.478	.701	.048
SM13	.572	.667	.118
SM15	.469	.659	.220
SM2	.214	.175	.909
SM1	.212	.166	.908

Uplifting Worship

The Uplifting Worship instrument consisted of five dimensions: (a) Driving by the Holy Spirit (UW1 to UW3), (b) Centered on Jesus Christ (UW4 to UW6), (c) Delivering vibrant biblical preaching (UW7 to UW11), (d) Authentic Prayer (UW12 to UW14), and (e) Inspirational songs (UW15 to UW17).

The factorial analysis procedure was used to evaluate the validity of the uplifting worship construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 17 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 = .945). For the Bartlett sphericity test it showed a Chi-Square, $X^2 = 2188.664$, $df = 136$, $p = .000$, thus the results are significant.

For the extraction statistic of the main component, it was found that the commonality values ($Com_{min} = .561$; $Com_{max} = .785$), the 17 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, the confirmatory analysis was carried out with two factors, explaining 69.57% of the total variance; this value is 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 for the two factors of uplifting worship.

The first factor was constituted by eleven indicators as followed: “The preaching helps me in my everyday life throughout the week (UW8)”, “The preaching is biblical and well prepared (UW7)”, “The preaching brings me closer to God ((UW10)”, “The preaching helps me understand the SDA doctrines better (UW9)”, “The preaching is

Christo-centric (UW5)”, “The preaching motivates me to share my faith with others (UW11)”, “In every aspect of the service, Jesus is exalted (UW6)”, “In the divine service, the prayer creates a high spiritual climate ((UW12)”, “The prayer gives me strength in my Christian life (UW14)”, “The entire divine service is God-centered and not self-centered (UW4)”, and “The person who prays has the gift of intercessory prayer (UW13)”.

Table 3

Rotated Component Matrix for Uplifting Worship

Items	Componente	
	1	2
UW8	.826	.279
UW7	.822	.331
UW10	.813	.289
UW9	.809	.231
UW5	.768	.390
UW11	.744	.434
UW6	.705	.415
UW12	.676	.445
UW14	.606	.558
UW4	.598	.582
UW13	.533	.527
UW17	.139	.802
UW2	.343	.764
UW15	.329	.754
UW16	.384	.734
UW3	.461	.722
UW1	.401	.682

The second factor has six indicators as followed: “The singers execute their songs very well (UW17)”, “The ambiance of the divine service is conducive to worship” (UW2), “They leave space to the members to praise the Lord (UW15)”, “The songs are spiritually uplifting (UW16)”, “From the beginning to the end of the service I feel the presence of the Holy Spirit (UW3)”, and “The church leaders set the example in seeking the Holy Spirit (UW1)”.

Strategic Evangelism

The instrument of strategic evangelism was made up of five dimensions: (a) Every member a disciple (SE1 to SE6), (b) Create an evangelistic culture (SE7 to SE9), (c) Church Planting Paradigm (SE10 to SE12), (d) Continual Evangelistic Training for members (SE13 to SE15), and (e) Digital Evangelism (SE16 to SE19).

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

Regarding the sample adequacy measure KMO, a value very close to unity (KMO = .933) was found. For the Bartlett sphericity test, it showed a Chi-Square, $X^2 = 2567.821$, $df = 171$, $p = .000$. Thus, the results are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than .9.

For the main components, extraction statistic, it was found that the commonality values ($Com_{min} = .604$; $Com_{max} = .858$) the 19 items are superior to the extraction criteria ($Com = .300$). In relation to the total variance explained, a confirmatory analysis was performed with three factors, explaining 73.99% 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 for the three factors of strategic evangelism.

Table 4

Rotated Component Matrix for Strategic Evangelism

	Component		
	1	2	3
SE1	.806	.055	.160
SE2	.693	.379	.183
SE3	.728	.431	.155
SE4	.734	.407	.190
SE5	.779	.346	.267
SE6	.739	.409	.182
SE7	.557	.517	.195
SE8	.557	.579	.299
SE9	.531	.644	.223
SE10	.473	.578	.211
SE11	.190	.777	.202
SE12	.230	.815	.353
SE13	.388	.736	.299
SE14	.476	.657	.328
SE15	.402	.670	.168
SE16	.237	.187	.879
SE17	.168	.208	.890
SE18	.152	.230	.878
SE19	.271	.415	.717

The first factor was constituted by nine indicators as followed: “The members received training on church planting (SE12)”, “Some members are ready to make some sacrifices in order to plant a church SE11)”, “The church has continual evangelism training (SE13)”, “The members received training on how to bring their friends to church (SE15)”, “The church regularly assesses its public evangelism results (SE9)”, “The church has evangelism training for the newly baptized (SE14)”, “The members are trained for evangelism (SE8)”, “The church understands the biblical foundation for church planting (SE10), and “The church schedules two public evangelism meetings every year (SE7)”.

The second factor was constituted by six indicators as followed: “Every member knows that he or she is a disciple (SE1)”, “The members are active in personal evangelism (SE5)”, “The members receive continuous training on discipleship (SE3)”, “The members receive training in evangelism (SE4)”, “The members participate actively in public evangelism (SE6)”, and “The church has discipleship training for the newly baptized (SE2)”.

The third factor was constituted by four indicators as followed: “The church has evangelistic materials on its website (SE17)”, “The church has an active website (SE16)”, “The church is using the social media for evangelism (SE18)”, “The church is training the youth in the use of the internet for evangelism (SE19).

Church Growth

The instrument of Church Growth was made up of five dimensions: (a) Breaking the plateau (CG1 to CG3), (b) Strengthening your unique critical factor (CG4 to CG6), (c) Organized visitation (CG7 to CG9), Small groups (CG10 to CG12) and (c) Value

retention members (CG13 to CG15).

The factorial analysis procedure was used to evaluate the validity of the church growth construct (see Appendix B). In the analysis of the correlation matrix, it was found that the 20 statements have a positive correlation coefficient greater than .3.

Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .866) was found. This is indicative of enough correlation between the items of the construct. For the Bartlett sphericity test, the results ($\chi^2 = 1290.628$, $df = 105$, $p = .000$). Thus, the results are significant.

When analyzing the anti-image covariance matrix, it was verified that the values of the main diagonal are significantly greater than zero (all greater than .6). This means that there is a good correlation between the items of the construct, and therefore factor analysis can be applied to the data.

For the extraction statistics by main components, it was found that the communality values ($Com_{min} = .401$; $Com_{max} = .830$), the 15 items are superior to the extraction criteria ($Com = .300$). This means that there is enough communality between the items of the construct. In relation to the total variance explained, a confirmatory analysis was carried out with three factors explaining 65.76% of the total variance; this value is greater than 50%.

For the rotated factorial solution, the Varimax method was used. Table 5 presents information comparing the relative saturations of each indicator for three factors of church growth.

The first factor is constituted of seven indicators as followed: “The leaders know what this church can do best (CG4)”, “The leaders put the emphasis on what can boost

the growth of the church (CG5)", "The leaders visit the members (CG8)", "There is a system to know quickly when a person left the church (CG15), "A good relation between leaders and members is established through visitation (CG9)", "The visitation is executed according to plan (CG7)", and "The church is known in this area because of its food pantry (or soup kitchen or any other activities) program (CG6).

The second factor is constituted of five indicators as followed: "The members participate in small groups ministry (CG11)", "The church gives training on small groups (CG10)", "There is a leader for small groups in the church (CG12)", "The members call or visited the person when he or she does not come to church (CG13)", and "The members give warm welcome when a person comes back to church (CG14)".

Table 5

Rotated Component Matrix for Church Growth

Items	Component		
	1	2	3
CG1	-.011	-.139	.856
CG2	-.160	.003	.898
CG3	-.105	-.221	.795
CG4	.796	.041	-.013
CG5	.781	.111	.016
CG6	.547	.139	-.299
CG7	.622	.452	-.184
CG8	.650	.467	-.033
CG9	.611	.472	-.201
CG10	.205	.841	-.181
CG11	.147	.885	-.146
CG12	.210	.826	-.126
CG13	.542	.555	-.087
CG14	.463	.530	.029
CG15	.660	.316	-.144

The third factor is constituted of three indicators as followed: “The church is in a plateau stage (CG2)”, “The church has not grown for the past five years (CG1)”, and “The leaders are opposed to new programs that can grow the church (CG3)”.

Reliability of the Instrument

The instruments were subjected to reliability analysis to determine their internal consistency by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients obtained for the variables are the following: (a) Transformational Leadership, = .979 (b) Strategic Management, =.960 (c) Uplifting Worship =.961, (d) Strategic Evangelism, =.957 and (e) =Church Growth, .796.

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 Transformational Leadership variable, in which its conceptual definitions are included as instrumental and operational. In the first column the name of the variable can be seen, in the second column, the conceptual definition appears, in the third column, the instrumental definition can be found, and in the last column, each item of this variable is codified. The full operationalization is found in Appendix C.

Null Hypothesis

Hernández Sampieri, et al. (2014) mentioned 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.

Main Null Hypothesis

Transformational leadership, strategic management, uplifting worship, and strategic evangelism are not predictors of church growth as perceived by the church board members in the Greater New York Conference.

Table 6

Operationalization of the Variable Transformational Leadership

Variable	Conceptual Definition	Instrumental Definition	Operational definition
Transformational Leadership	A style of leadership behavior by which the leader influences and helps followers to exceed their initial performance expectation to improve organizational effectiveness	The degree of Transformational leadership of pastors in the Greater New York Conference was determined by means of the following 22 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly agree	To measure the degree of transformational leadership, data was obtained from church board members through the measure of 22 items. The variable was considered a metric.

Operationalization of Null Hypothesis

Table 7 shows the operationalization of one of the null hypotheses. In Appendix C, all the null hypotheses of this investigation are presented.

Data Collection and Access to Respondents

The data collection was carried out in the following way:

1. A letter was sent to some Pastors of the Churches in the Greater New York Conference outlining the purpose of the study and requesting their permission to sample their Church boards.
2. The Administrative Assistant of the Franco-Haitian Ministry of the Greater New York Conference helped to prepare some packages to mail to some churches.
3. The instrument was collected and sent to the researcher through hand delivery.

Table 7

Operationalization of Hypotheses

Hypothesis	Variables	Level of measurement	Statistical Test
H ₀ : Transformational leadership, strategic management, uplifting worship, and strategic evangelism are not predictors of church growth as perceived by the church board members in the Greater New York Conference.	Independents		For the analysis of this hypothesis, the statistical technique of multiple linear regression was used by the successive-steps method. The rejection criterion of the null hypothesis was for values of significance $p \leq .05$.
	A. Transformational leadership.	Metrics	
	B. Strategic management.	Metrics	
	C. Uplifting worship.	Metrics	
	D. Strategic evangelism.	Metrics	
	Dependent		
	E. Church growth.	Metrics	

Permission was granted by Pastors who wanted their Church board(s) to participate in the study. The instrument was delivered to Church board members individually by the hand of the Church Clerk, who also collected and returned the completed instrument.

Data Analysis

The database was established in SPSS for Windows version 22.00, to analyze the variables in that program. After that, the scores for each variable were obtained, following the process indicated in the operationalization of the variables. Upon completion of the database, descriptive statistics (measures of central tendency, variability, normality, and detection of atypical and absent data) were used to “clean” the database and obtain demographic information and to evaluate the actions of the main variables in the construct.

CHAPTER IV

ANALYSIS OF THE RESULTS

Introduction

The main objective of this study was to explore whether transformational leadership, strategic management, uplifting worship, and strategic evangelism can predict church growth in the Greater New York Conference by the model identified in chapter one.

The research was quantitative, cross-sectional, descriptive, explanatory, and correlational. The predictor variables in this research were the following: professional competencies, organizational commitment, servant leadership, and mentoring. The demographic variables were the following: age, gender, level of education, profession, and ethnicity.

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

Sample

This study was directed through intentional solicitation of participants from all Church boards of the Greater New York Conference. 157 Church board members participated in the study. A total of 9 questionnaires were deleted from the study due to faulty or severe incomplete data. Therefore, 148 surveys provided the data for the

study.

Demographic Description

This section contains the demographic information regarding the subjects for this research. The results presented are for the variables age, gender, education, profession, and ethnicity (see Appendix D).

Age

It can be observed in Appendix D that most of the Church board members (44.6%) are in the 37-47 age range, followed by the next larger group (29.7%) within the 48-58 age range. The third larger group (17.6%) is the 26-36 age range. Smaller groups are those over 59 (4.7%) and under 25 years of age (3.4%).

Gender

There are more males (55.4%) than females (44.6%) as the sample of this study.

Level of Education

More Church board members (30.4%) are at the bachelor education level followed by a number (24.3%) at different education levels and a close number (23.6%) at the master education level. Fewer Church board members (4.1%) are at the doctorate education level.

Profession

Church board members are prepared in Healthcare (28.4%) and Education (27.7%). Financial (4.1%) and IT (2.7%) professionals are the smaller groups.

Ethnicity

More than half (82.4%) of the Church board members in the Greater New York Conference that come from Haitian families. Other ethnic groups are English (6.1%), Korean (4.1%), Spanish (3.4%), and multi-ethnic populations (2.7%).

Cross-tables

Gender and Age of Church Board Members

In the 37-47 age bracket, more (39%) male and less (27%) female served on the Church board. A similar pattern was seen in the 48-58 age bracket, which showed a large number (17%) male to a lesser for female (13%) who served on the Church board.

Gender and Education of Church Board Members

There were more male (4%) at the doctorate spectrums of education among the Church board members. There were more males (16%) at the bachelor and similar (16%) at the master levels of education. There were more males (82%) with education ranging from bachelor to doctorate compared their counterparts (66%) of the female Church board members.

Arithmetic Means

This section presents the results of the two highest arithmetic means, the two lowest arithmetic means, and the arithmetic means of each construct (see Appendix E).

Transformational Leadership

As shown in Table 8, the highest arithmetic means of transformational leadership

correspond to the statements of “My leader has strong moral values” (TL3 = 4.32), and “My leader believes in teamwork” (TL11 = 4.25). The lowest results were “My leader helps me when I am in difficulty” (TL21 = 3.86), and “My leader pays attention to my developmental needs” (TL20 = 3.81). The total arithmetic means for this variable was (4.09). It is indicated that the Church board members perceived that Pastors, as having strong moral values, and they consider teamwork, but they do not give help to the membership in a personal way.

Table 8

Transformational Leadership

Declaration	M	SD
TL3	4.32	.79998
TL11	4.25	.93950
TL21	3.86	1.02119
TL20	3.81	.95013
Total	4.09	

Strategic Management

As shown in Table 9, the highest arithmetic means of strategic management correspond to the statements of “The church has its vision and mission” (SM5 = 3.97), and “The church has a strong leadership well equipped” (SM10 = 3.89). The lowest results were “An evaluation with PESTEL analysis reveals key opportunities and threats that the local Church faces” (SM2 = 3.53) and “An evaluation with SWOT analysis key opportunities and threats that the local Church faces” (SM1 = 3.49). The total arithmetic means for strategic management was 3.75. It is indicated that the Church board members are uncertain of the whole planification process, but they know that there is

a leadership that works for achieving the Church vision and mission.

Uplifting Worship

As shown in Table 10, the highest arithmetic means of uplifting worship correspond to the statements of “In every aspect of the service, Jesus is exalted” (UW6 = 4.42) and “The preaching is Christo-centric” (UW5 = 4.37). The lowest results were “The church leaders set the example in seeking the Holy Spirit” (UW1 = 4.07) and “The person who prays has the gift of intercessory prayer” (UW13 = 4.04). The total arithmetic means for servant leadership was 4.22. It is indicated that the Church board members perceived that the service is Christo-centric, where Jesus is exalted. However, the leaders do not set the example of seeking the Holy Spirit and praying.

Table 9

Strategic Management

Declaration	<i>M</i>	<i>SD</i>
SM5	3.97	.99622
SM10	3.89	1.01106
SM2	3.53	.88383
SM1	3.49	.85314
Total	3.75	

Table 10

Uplifting Worship

Declaration	<i>M</i>	<i>SD</i>
UW6	4.42	.71916
UW5	4.37	.70257
UW1	4.07	.90848
UW13	4.04	.86409
Total	4.22	

Strategic Evangelism

As shown in Table 11, the highest arithmetic means of strategic evangelism correspond to the statements of “The church schedules two public evangelism meetings every year” (SE7 = 4.01), and “Every member knows that he or she is a disciple” (SE1 = 3.99). The lowest results were “The church is training the youth in the use of the internet for evangelism” (SE19 = 3.51), and “The church has evangelistic materials on its website” (SE17 = 3.47). The total arithmetic means for this variable was 3.78. It is indicated that the Church board members perceived that plans for evangelism are the typical way they did; in the other hand, there is no use of technology for increasing evangelism.

Table 11

Strategic Evangelism

Declaration	<i>M</i>	<i>SD</i>
SE7	4.01	.89971
SE1	3.99	.95829
SE19	3.51	1.32222
SE17	3.47	1.24220
Total	3.78	

Church Growth

The following is the descriptive analysis of church growth by board members.

Table 12 showed the highest arithmetic means of this church growth that correspond to the statements of “The members give a warm welcome when a person comes back to church” (CG14 = 4.01), “The members call or visited the person when

he or she does not come to church” (CG13 = 3.91), and the lowest results were “The church has not grown for the past five years” (CG1 = 3.10) and “The church is in the plateau stage” (CG2 = 2.95). The total arithmetic means for church growth was 3.60. It is indicated that church board members perceived that there is a good atmosphere, but the growth is not steady.

Table 12

Church Growing

Declaration	<i>M</i>	<i>SD</i>
CG14	4.01	1.00676
CG13	3.91	1.02969
CG1	3.10	1.35396
CG2	2.95	1.23627
Total	3.60	

Multiple Regression Assumptions

The analysis of the model starts with testing the multiple regression assumptions. The assumption that no outlier is in the data, the data is normally distributed, there is no collinearity among independent variables, the data is linear, and there is homoscedasticity (See table and figure about typified forecast value and regression value on Appendix F).

For this research, the first criterion that was analyzed was the linearity through the graphs. The second criterion that was tested was the normality of the errors with the Kolmogorov-Smirnov statistic ($p = .200$). In the third criterion, the independence of the errors was proven, using the Durbin-Watson test ($DW = 1.834$), which value is very close to this and indicates that the errors are not correlated and are independent. The

fourth assumption analyzed was the collinearity of the variables, and it was observed that the variance inflation factor (VIF) of strategic management was 3.521; uplifting worship was 2.612; and strategic evangelism was 2.597.

Nine outlier records were deleted. For the results of the hypothesis test, the R square corrected was $R^2 = .637$.

Null Hypothesis

In this section, the results from statistical tests of the main null hypothesis for this investigation are presented. The hypothesis was subjected to selected indicators. The null hypothesis (H_0) states that the empirical model, in which transformational leadership, strategic management, uplifting worship, and strategic evangelism are not predictors of church growth as perceived by the Church board members in the Greater New York Conference.

For the analysis of this hypothesis, the statistical technique of multiple linear regression was used; transformational leadership, strategic management, uplifting worship, and strategic evangelism were considered as independent variables and church growth as the dependent variable.

When applying the stepwise method in the regression analysis, it was seen that the variable transformational leadership did not explain the dependent variable, instead of this variable is more related to strategic management; therefore, it has been deleted. In the Model 1, it was observed that the variables strategic evangelism, uplifting worship, and strategic management were the best predictors, explaining 63.7% of church growth.

It was observed in the model that the F value is significant. The value of F equals to 87.109 was obtained, and the value of p equals .000. Based on the preceding, the

null hypothesis was rejected.

The values of the model non-standardized coefficients B_k were as follows: B_1 equals to .315; B_2 equals to .335; and B_3 equals to .231 (see Figure 3). Based on the standardized beta obtained, the best predictor was $B_2 = .335$; then $B_1 = .315$; and finally, $B_3 = .23$.

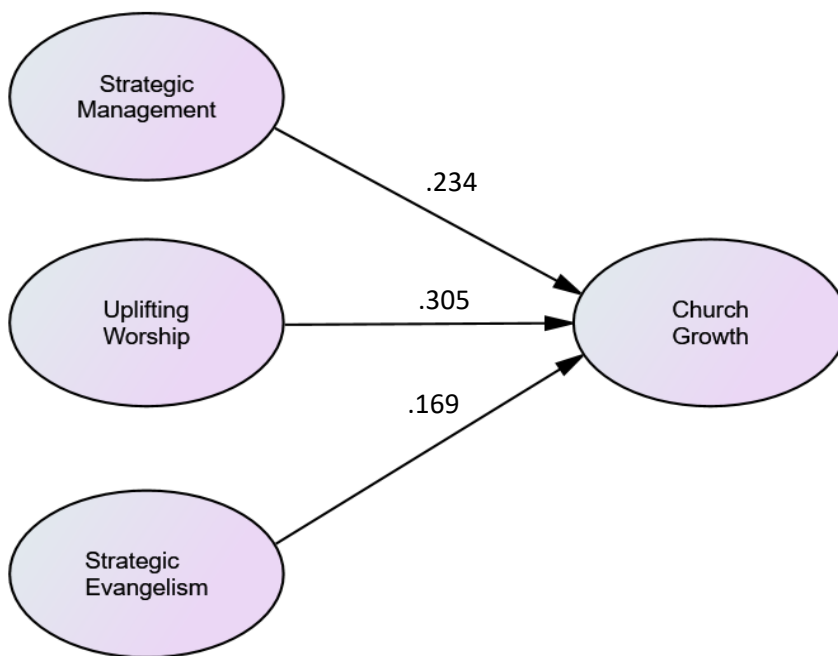


Figure 3. Church Growth Adjusted Research Model.

The B_0 value was not statistically significant. Thus, the regression line is the following:

Church growth = .802 + .234 (strategic management) + .305 (uplifting worship) + .169 (strategic evangelism).

In order to see multiple regression analysis details, it is suggested to go to Appendix F.

Summary of the Chapter

The purpose of this chapter was to present the results following statistical data analysis. Findings were presented based on each of the variables and hypothesis. In the next chapter, an in-depth discussion of these findings relating to the research question is presented. The issues, whether new or expanded, that have emerged from the study is synthesized based on the current literature. Additionally, conclusions are provided to summarize the investigation.

CHAPTER V

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

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

The study set out to discover the causal relationship between the variables: professional competencies, organizational commitment, servant leadership, mentoring, and pastoral performance. The research was quantitative, cross-sectional, explanatory, descriptive, and non-experimental.

The exogenous variables were transformational leadership, strategic management, uplifting worship, and strategic evangelism, while the endogenous variable was pastoral performance. The demographic variables consisted of age, gender, education, profession, and ethnicity.

The study sample consisted of 157 respondents from Church boards of the Greater New York Conference; this number suffered a variation because of the data that was not fulfilled in the right way. After this step, 148 surveys were considered for this investigation.

Discussions

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

Transformational Leadership

Despite Paas and Vos (2016) mentioned, "... in the younger church, the leadership can do more for the growth of the church. Three explanations seem the most plausible: younger churches are more often in good demographic locations, they spend more time and energy on outreach, and their leadership is more entrepreneurial". And Brosius (2017) affirmed that as long as the leadership team is together, the church will advance the mission even when some members may leave because of change. Leaders understand why change is necessary and decide on what change is essential in the life of the church; the present investigation reported that transformational leadership is not a significant predictor of church growth. It means that transformational leadership is not necessarily an important factor for increasing the number of members, improving the organizational climate, finances of the congregation, and many other effects of a church that is growing.

Strategic Management

Barthelemy (2019) reported in his research titled "Factors contributing to church organizational performance" that it is important to consider the development of a strategic plan that allows the church to grow. In the same way, Rigby and Bilodeau (2015) commented that strategic planning is a necessary tool for effective church performance. In this case, the present research has a coincidence with the previous

investigations. There is no doubt that in this century, every organization needs to consider a systematical way of doing things better.

Uplifting Worship

The present investigation reports that uplifting worship is a good predictor of church growth. This is a result of sincere members' worship with God's blessings. According to Kidder (2012), no single factor alone will help the church grow (including some imaginary, ideal location where growth is automatic), and no combination of efforts or strategies will make the church grow without the Holy Spirit. But with the Holy Spirit, the church has every reason for optimism and enthusiasm for the future. Of the factors that this research study identified as contributing to church growth—including effective leadership, enthusiastic involvement of the laity, utilizing the power of prayer, and inspiring and dynamic worship—none was more important than faith-based optimism.

Strategic Evangelism

Philemon and Chigemezi (2015), declared, "Apart from the types, many methods and approaches have been employed in evangelism. As the years go by, these methods become sophisticated with technological advancement. This implies that the approaches used in the 19th century will differ from those used in the 21st century". There is no doubt that in the present century, every organization needs to innovate its way to grow, a church should not be careless about this, much less in evangelistic work. It could consider to be strategic in the task of elaborating building plans. In the present investigation, strategic evangelistic was identified as a predictor of church growth.

Conclusions

This section presents the conclusions that substantiated the results of this research. It includes conclusions made on the arithmetic means, frequency distribution, the model, the hypothesis, and the complementary questions.

The following were the objectives: (I) Determine if Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship impact the Growth of the Churches in the Greater New York Conference; (II) Evaluate each of the following variables: Transformational Leadership, Strategic Management, Uplifting Worship, and Strategic Evangelism; and (III) Develop and validate the instrument to measure: Transformational Leadership, Strategic Management, Uplifting Worship, and Strategic Evangelism as predictors of growth of the churches in Greater New York Conference (GNYC); and (IV) Make an information contribution about the model and variables to the administrators of GNYC under study.

The study concluded that the constructs: strategic management, uplifting worship, and strategic evangelism were predictors of church growth. However, when applying the stepwise method in the regression analysis, it was seen that the variable transformational leadership did not explain the dependent variable was not significant; therefore, it was not considered at the end.

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

The impact of the constructs as predictors of church growth showed: strategic evangelism ($r = .231$), strategic management ($r = .315$) and uplifting worship ($r = .335$). The highest predictor of church growth was uplifting worship.

About the demographic variables, the biggest age group was the 37-47 mile range. It means that there is a patriarchal trend in the church board members. In the education level table, the biggest group are the bachelor and master male groups. Still, there is a difference in female associate group that is almost double the amount of male groups.

Recommendations

The study recommends strategic management, uplifting worship, and strategic evangelism as a model to consider in plans for growing the church.

The recommendations from this study are directed to institutions of learning, local Conference administrators, and Pastors who lead ecclesiastical organizations.

For Institutions of Pastoral Training

The curriculum designed and implemented to prepare Pastors for ministry must include the three variables: (I) strategic management, (II) uplifting worship, and (III) strategic evangelism have been established to predict church growth.

For Conferences

The administrators of local conferences, when planning their strategies and activities, should consider strategic management and strategic evangelism as the main tools for achieving good results that could help to grow their organizations.

For Pastors

There is a need to change the perception that pastors of the GNYC do not use some techniques or tools for doing a methodical work with, according to the findings of this study, pastoring needs giving attention to the strategic management. This tool is useful and should be considered in the everyday work for applying an organized way of managing the church resources systematically. There will be a need for some strategies and indicators to set up a culture of monitoring plans, activities, and help other leaders to develop their leadership in an organized way.

For Future Research

This study is useful to replicate the research by using other people to compare respective results. It can be considered to analyze the relationship between the constructs more deeply in order to have a better church growing.

APPENDIX A

INSTRUMENTAL BATTERY

Instrumental Battery

General Instructions

Dear Participant,

My name is Robert J. Charles, a Ph.D. student in the Business Administration at **Montemorelos University of the Seventh-day Adventist Church**. Currently, I am writing my doctoral dissertation entitled, "Key predictors of church growth in the Greater New York Conference." The purpose of this data collection is to suggest a model for church growth.

In order to collect data for this research study, I have selected churches from all the ethnic groups of the Greater New York Conference. This survey is designed to solicit your perception about how Transformational Leadership, Strategic Management, and other variables may influence church growth in the Greater New York Conference. As such, it is my privilege to humbly request you to participate in this study by completing the questionnaire below. Your participation is very important for this study without any kind of obligation. I hope that you will feel comfortable answering these questions. The questionnaire will only take some of your time to complete. It will be very useful for the growth of the churches in the Greater New York Conference.

For this survey to be helpful and accurate in describing your congregation, it is important that you answer each question as honestly as possible. Please do not sign your name.

I want to stress that your responses to this survey will be kept completely anonymous and confidential.

Thank you for your prompt input. May many souls be saved through your ministry.

Sincerely,

Robert J. Charles

Email: rcharles@gnyc.org

phone: (917)257-6009

TRANSFORMATIONAL LEADERSHIP

How much the following statements influence your decision to leave your former Haitian Church (es).

We thank you for your participation in the application of this questionnaire. When analyzing each statement, please grade and mark an “X” on the answer that indicates your perception.

Please use the following scale

Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
1	2	3	4	5

Statement		Rate				
How much do I agree with the following statement?		1	2	3	4	5
1	My leader is sincere and honest					
2	My leader is humble, trustworthy					
3	My leader has strong moral values					
4	My leader creates a culture that fosters high standards of ethics					
5	My Leader is consistent in his words and his actions					
6	My leader helps me perform better in my ministry					
7	My leader is enthused making a positive difference in my life					
8	My Leader wants to improve my ministry effectiveness					
9	My leader rewards the good result of the team which has a great impact on my productivity					
10	My leader motives me to accomplish more					
11	My leader believes in teamwork					
12	My leader encourages all team to be more effective					
13	My leader has a contagious passion for his work					
14	My leader helps to become more creative					
15	My leader helps me to become more innovative					
16	My leader provides me with opportunities so that I can develop my skills					
17	My leader challenges me to grow personally					
18	My leader challenges me to grow professionally					
19	My leader seeks my opinion regarding the organization’s vision					

20	My Leader pays attention to my developmental needs					
21	My leader helps me when I am in difficulty					
22	The level of trust my leader places in me increases my commitment to the organization					

STRATEGIC MANAGEMENT

We thank you for your participation in the application of this questionnaire. When analyzing each statement, please grade and mark an “X” on the answer that indicates your perception.

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

Statement		Rate				
How much do I agree with the following statement about Strategic Management in your church?		1	2	3	4	5
1	An evaluation with SWOT analysis reveals key opportunities and threats that the local Church faces					
2	An evaluation with PESTEL analysis reveals key opportunities and threats that the local Church faces					
3	The church has a strategic plan that design its growth					
4	The Church has its strategic plan for the next four years					
5	The Church has its vision and mission					
6	Members know the vision and mission of the church					
7	The strategies, programs, and actions of the local Church are aligned with its mission					
8	Church’s board commitment and support to the implementation of strategic initiatives are effective					
9	The church has human resource capability to manage and implement new strategies					
10	The church has a strong leadership well equipped					
11	The church has the right person at the right place					
12	The church leaders perform all their duties with professional ethics					

13	The leaders explain the objectives of the church					
14	The leadership team asks for feedback continually					
15	The leaders explain the objectives of the church					
16	The leaders defined some key performance indicators to track the success of strategic initiatives					
17	The leaders defined some other form of accountability to track the success of strategic initiatives					
18	The leaders are continually in the process of aligning the strategic plan of the church					

UPLIFTING WORSHIP

We thank you for your participation in the application of this questionnaire. When analyzing each statement, please grade and mark an “X” on the answer that indicates your perception.

Please use the following scale								
Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree				
1	2	3	4	5				
Statement				Rate				
How much do I agree with the following statement?				1	2	3	4	5
1	The church leaders set the example in seeking the Holy Spirit							
2	The ambiance of the divine service is conducive to worship							
3	From the beginning to the end of the service I feel the presence of the Holy Spirit							
4	The entire divine service is God-centered and not self-centered							
5	The preaching is Christo-centric							
6	In every aspect of the service, Jesus is exalted							
7	The preaching is biblical and well prepared							
8	The preaching helps me in my everyday life throughout the week							
9	The preaching helps me understand the SDA doctrines better							
10	The preaching brings me closer to God							
11	The preaching motivates me to share my faith with others							
12	In the divine service, the prayer creates a high spiritual climate							
13	The person who prays has the gift of intercessory prayer							
14	The prayer gives me strength in my Christian life							
15	They leave space to the members to praise the Lord							
16	The songs are spiritually uplifting							
17	The singers execute their songs very well							

STRATEGIC EVANGELISM

We thank you for your participation in the application of this questionnaire. When analyzing each statement, please grade and mark an “X” on the answer that indicates your perception.

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

Statement		Rate				
How much do I agree with the following statement?		1	2	3	4	5
1	Every member knows that he or she is a disciple					
2	The church has discipleship training for the newly baptized					
3	The members receive continuous training on discipleship					
4	The members receive training in evangelism					
5	The members are active in personal evangelism					
6	The members participate actively in public evangelism					
7	The church schedules two public evangelism meetings every year					
8	The members are trained for evangelism					
9	The church assesses regular its public evangelism results					
10	The church understands the biblical foundation for church planting					
11	Some members are ready to make some sacrifices in order to plant a church					
12	The members received trainings on church planting					
13	The church has continual evangelism training					
14	The church has evangelism training for the newly baptized					
15	The members received training on how to bring their friends to church					
16	The church has an active website					
17	The church has evangelistic materials on its website					
18	The church is using the social media for evangelism					
19	The church is training the youth in the use of the internet for evangelism					

CHURCH GROWTH

We thank you for your participation in the application of this questionnaire. When analyzing each statement, please grade and mark an “X” on the answer that indicates your perception.

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

Statement		Rate				
How much do I agree with the following statement?		1	2	3	4	5
1	The church has not grown for the past five years					
2	The church is in a plateau stage					
3	The leaders are opposed to new programs that can grow the church					
4	The leaders know what this church can do best					
5	The leaders put the emphasis on what can boost the growth of the church					
6	The church is known in this area because of its food pantry (or soup kitchen or any other activities) program					
7	The visitation is executed according to the plan.					
8	The leaders visit the members					
9	A good relation between leaders and members is established through visitation					
10	The church gives training on small groups					
11	The members participate in small groups ministry					
12	There is a leader for small groups in the church					
13	The members call or visit the person when he or she does not come to church					
14	The members give warm welcome when a person comes back to church					
15	There is a system to know quickly when a person left the church					

ANALYSIS OF THE CONSTRUCTS

INTERNAL CONSISTENCY MATRIX

BY: Robert Jean-Marie Charles

Key predictors of church growth in Greater New York Conference.

PROBLEM	OBJECTIVES	HYPOTHESIS	TYPE AND DESIGN	VARIABLES AND INDICATORS
<p>GENERAL</p> <p>Do Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship have an impact on the growth of the Churches in the Greater New York Conference?</p> <p>ADDITIONAL QUESTION</p> <p>Is there a difference among Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship according to the age, gender, years of SDA membership, country of origin, current responsibility, language group, and education level?</p>	<ol style="list-style-type: none"> 1. Determine if Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship impact the Growth of the Churches in the Greater New York Conference. 2. Evaluate each of the following variables: Transformational Leadership, Strategic Management, Uplifting Worship, and Strategic Evangelism. 3. Develop and validate the instrument to measure: Transformational Leadership, Strategic Management, Uplifting Worship, and Strategic Evangelism as predictors of growth of the churches in Greater New York Conference (GNYC). 4. Make a contribution about the model and variables to the administrators of GNYC under study. 	<p>H1: Transformational Leadership, Strategic Management, Strategic Evangelism, and Uplifting Worship have an impact on the Growth of the Churches in the Greater New York Conference.</p>	<p>Type Quantitative, explanatory, cross-sectional, descriptive, and field research.</p> <p>Population 1000 Church board members of the GNYC.</p> <p>Sample Convenience sampling (157), eventually it was done with 148 records.</p> <p>Techniques and Instruments Instrument: Predicting Church Growth.</p> <p>Hardcopy through mail and hand distribution.</p> <p>Data Process Statistics: SPSS v. 22.0</p>	<p>Independent Variables</p> <ul style="list-style-type: none"> - Transformational leadership -Strategic management -Uplifting worship -Strategic evangelism <p>Dependent Variable</p> <p>Church growth</p>

APPENDIX B

FACTORIAL ANALYSIS

FACTORIAL ANALYSIS Transformational Leadership

KMO and Bartlett's Test

Medida Kaiser-Meyer-Olkin de adecuación de muestreo		.958
Prueba de esfericidad de	Aprox. Chi-cuadrado	3825.555
Bartlett	GI	231
	Sig.	.000

Communalities

	Initial	Extraction
TL1	1.000	.707
TL2	1.000	.848
TL3	1.000	.821
TL4	1.000	.702
TL5	1.000	.788
TL6	1.000	.717
TL7	1.000	.764
TL8	1.000	.756
TL9	1.000	.761
TL10	1.000	.771
TL11	1.000	.740
TL12	1.000	.794
TL13	1.000	.765
TL14	1.000	.720
TL15	1.000	.720
TL16	1.000	.799
TL17	1.000	.816
TL18	1.000	.756
TL19	1.000	.778
TL20	1.000	.804
TL21	1.000	.726
TL22	1.000	.664

Extraction Method: Principal Component Analysis.

Total Variance Explained

Componente	Autovalores iniciales			Sumas de rotación de cargas al cuadrado		
	Total	% de varianza	% acumulado	Total	% de varianza	% acumulado
1	15.277	69.439	69.439	8.775	39.886	39.886
2	1.484	6.744	76.183	7.985	36.296	76.183
3	.670	3.045	79.227			
4	.576	2.616	81.844			
5	.537	2.443	84.286			
6	.373	1.694	85.980			
7	.356	1.620	87.600			
8	.310	1.410	89.010			
9	.299	1.358	90.368			
10	.281	1.276	91.644			
11	.249	1.130	92.774			
12	.242	1.100	93.874			
13	.212	.962	94.836			
14	.197	.895	95.731			
15	.162	.736	96.467			
16	.150	.683	97.150			
17	.138	.625	97.776			
18	.129	.585	98.361			
19	.113	.514	98.875			
20	.098	.446	99.321			
21	.081	.367	99.687			
22	.069	.313	100.000			

Rotated Component Matrix^a

	Component	
	1	2
TL20	.864	.240
TL16	.820	.359
TL18	.819	.291
TL19	.813	.344
TL17	.792	.438
TL21	.779	.355
TL10	.756	.447
TL9	.709	.510
TL15	.674	.522
TL22	.665	.469
TL14	.665	.535
TL6	.601	.598
TL3	.275	.864
TL2	.349	.857
TL1	.234	.808
TL12	.423	.786
TL13	.399	.780
TL4	.423	.722
TL11	.493	.707
TL8	.544	.678
TL5	.600	.653
TL7	.589	.645

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Strategic Management

Prueba de KMO y Bartlett

Medida Kaiser-Meyer-Olkin de adecuación de muestreo		.940
Prueba de esfericidad de	Aprox. Chi-cuadrado	2399.883
Bartlett	Gl	153
	Sig.	.000

Communalities

	Initial	Extraction
SM1	1.000	.900
SM2	1.000	.901
SM3	1.000	.709
SM4	1.000	.674
SM5	1.000	.785
SM6	1.000	.739
SM7	1.000	.733
SM8	1.000	.705
SM9	1.000	.608
SM10	1.000	.645
SM11	1.000	.652
SM12	1.000	.724
SM13	1.000	.785
SM14	1.000	.744
SM15	1.000	.708
SM16	1.000	.818
SM17	1.000	.826
SM18	1.000	.773

Extraction Method: Principal Component Analysis.

Total Variance Explained

Componente	Autovalores iniciales			Sumas de rotación de cargas al cuadrado		
	Total	% de varianza	% acumulado	Total	% de varianza	% acumulado
1	10.863	60.351	60.351	5.899	32.770	32.770
2	1.430	7.944	68.295	5.345	29.697	62.467
3	1.117	6.207	74.502	2.166	12.036	74.502
4	.747	4.150	78.652			
5	.622	3.457	82.109			
6	.473	2.628	84.738			
7	.375	2.083	86.820			
8	.329	1.829	88.649			
9	.304	1.687	90.336			
10	.287	1.593	91.929			
11	.259	1.438	93.367			
12	.229	1.270	94.638			
13	.209	1.163	95.800			
14	.192	1.069	96.870			
15	.169	.939	97.808			
16	.149	.829	98.637			
17	.136	.755	99.392			
18	.109	.608	100.000			

Rotated Component Matrix^a

	Component		
	1	2	3
SM5	.845	.187	.175
SM6	.753	.341	.248
SM4	.739	.297	.181
SM7	.731	.435	.116
SM10	.705	.363	.128
SM3	.692	.354	.318
SM8	.686	.440	.203
SM9	.655	.410	.090
SM11	.604	.518	.137
SM16	.242	.858	.153
SM17	.292	.849	.143
SM18	.374	.778	.169
SM14	.384	.734	.231
SM12	.478	.701	.048
SM13	.572	.667	.118
SM15	.469	.659	.220
SM2	.214	.175	.909
SM1	.212	.166	.908

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 6 iterations.

Uplifting Worship

Prueba de KMO y Bartlett

Medida Kaiser-Meyer-Olkin de adecuación de muestreo	.945
Prueba de esfericidad de Aprox. Chi-cuadrado	2188.664
Bartlett	136
	Sig. .000

Rotated Component Matrix^a

	Component	
	1	2
UW1	.431	.645
UW2	.373	.725
UW3	.483	.691
UW4	.591	.585
UW5	.779	.375
UW6	.699	.423
UW7	.829	.319
UW8	.830	.270
UW9	.801	.242
UW10	.816	.283
UW11	.754	.419
UW12	.667	.451
UW13	.512	.547
UW14	.605	.559
UW15	.313	.771
UW16	.370	.747
UW17	.113	.815

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Total Variance Explained

Componente	Autovalores iniciales			Sumas de rotación de cargas al cuadrado		
	Total	% de varianza	% acumulado	Total	% de varianza	% acumulado
1	10.573	62.196	62.196	6.544	38.494	38.494
2	1.254	7.376	69.572	5.283	31.077	69.572
3	.783	4.608	74.180			
4	.696	4.094	78.274			
5	.524	3.084	81.358			
6	.474	2.789	84.147			
7	.392	2.304	86.450			
8	.338	1.988	88.439			
9	.324	1.907	90.346			
10	.296	1.741	92.087			
11	.280	1.649	93.736			
12	.235	1.381	95.116			
13	.210	1.236	96.352			
14	.194	1.142	97.494			
15	.166	.979	98.473			
16	.130	.767	99.240			
17	.129	.760	100.000			

Rotated Component Matrix^a

	Component	
	1	2
UW8	.826	.279
UW7	.822	.331
UW10	.813	.289
UW9	.809	.231
UW5	.768	.390
UW11	.744	.434
UW6	.705	.415
UW12	.676	.445
UW14	.606	.558
UW4	.598	.582
UW13	.533	.527
UW17	.139	.802
UW2	.343	.764
UW15	.329	.754
UW16	.384	.734
UW3	.461	.722
UW1	.401	.682

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization. ^a

a. Rotation converged in 3 iterations.

Strategic Evangelism

Prueba de KMO y Bartlett

Medida Kaiser-Meyer-Olkin de adecuación de muestreo	.933
Prueba de esfericidad de Aprox. Chi-cuadrado	2567.821
Bartlett	171
Sig.	.000

Communalities

	Initial	Extraction
SE1	1.000	.679
SE2	1.000	.658
SE3	1.000	.740
SE4	1.000	.740
SE5	1.000	.798
SE6	1.000	.747
SE7	1.000	.616
SE8	1.000	.735
SE9	1.000	.747
SE10	1.000	.602
SE11	1.000	.680
SE12	1.000	.841
SE13	1.000	.781
SE14	1.000	.766
SE15	1.000	.638
SE16	1.000	.864
SE17	1.000	.864
SE18	1.000	.847
SE19	1.000	.760

Extraction Method: Principal Component Analysis.

Total Variance Explained

Componente	Autovalores iniciales			Sumas de rotación de cargas al cuadrado		
	Total	% de varianza	% acumulado	Total	% de varianza	% acumulado
1	11.128	58.568	58.568	8.633	45.439	45.439
2	1.955	10.288	68.856	4.449	23.417	68.856
3	.976	5.135	73.991			
4	.705	3.710	77.701			
5	.562	2.957	80.658			
6	.518	2.727	83.385			
7	.441	2.324	85.709			
8	.398	2.093	87.802			
9	.370	1.947	89.749			
10	.326	1.716	91.465			
11	.281	1.477	92.942			
12	.238	1.254	94.196			
13	.231	1.217	95.413			
14	.211	1.110	96.523			
15	.171	.901	97.423			
16	.161	.850	98.273			
17	.126	.665	98.937			
18	.111	.582	99.519			
19	.091	.481	100.000			

Rotated Component Matrix^a

	Component	
	1	2
SE3	.828	.185
SE6	.824	.188
SE4	.812	.197
SE5	.808	.253
SE9	.792	.308
SE8	.767	.371
SE2	.764	.203
SE14	.748	.427
SE7	.733	.255
SE13	.718	.433
SE10	.713	.309
SE15	.705	.275
SE1	.680	.076
SE12	.642	.530
SE11	.615	.400
SE17	.192	.894
SE18	.193	.888
SE16	.237	.871
SE19	.395	.777

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 3 iterations.

Church Growth

Prueba de KMO y Bartlett

Medida Kaiser-Meyer-Olkin de adecuación de muestreo		.866
Prueba de esfericidad de	Aprox. Chi-cuadrado	1290.628
Bartlett	GI	105
	Sig.	.000

Communalities

	Initial	Extraction
CG1	1.000	.751
CG2	1.000	.832
CG3	1.000	.692
CG4	1.000	.635
CG5	1.000	.623
CG6	1.000	.409
CG7	1.000	.626
CG8	1.000	.642
CG9	1.000	.636
CG10	1.000	.782
CG11	1.000	.825
CG12	1.000	.741
CG13	1.000	.609
CG14	1.000	.496
CG15	1.000	.556

Extraction Method: Principal Component Analysis.

Total Variance Explained

Componente	Autovalores iniciales			Sumas de rotación de cargas al cuadrado		
	Total	% de varianza	% acumulado	Total	% de varianza	% acumulado
1	6.481	43.207	43.207	3.811	25.405	25.405
2	2.035	13.566	56.773	3.601	24.009	49.414
3	1.347	8.983	65.755	2.451	16.341	65.755
4	.973	6.489	72.244			
5	.810	5.401	77.645			
6	.582	3.881	81.526			
7	.486	3.238	84.764			
8	.430	2.867	87.631			
9	.389	2.596	90.227			
10	.357	2.380	92.607			
11	.296	1.974	94.581			
12	.259	1.724	96.305			
13	.230	1.536	97.841			
14	.187	1.244	99.085			
15	.137	.915	100.000			

Rotated Component Matrix^a

	Component		
	1	2	3
CG4	.785	.044	-.014
CG5	.765	.115	.020
CG8	.700	.421	-.030
CG15	.646	.348	-.147
CG9	.636	.445	-.202
CG7	.608	.453	-.195
CG6	.535	.129	-.314
CG11	.158	.881	-.142
CG10	.176	.856	-.183
CG12	.256	.826	-.129
CG13	.528	.561	-.088
CG14	.453	.540	.030
CG2	-.149	.005	.899
CG1	-.001	-.139	.854
CG3	-.118	-.225	.796

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

TL

Reliability Statistics

Cronbach's Alpha	N of Items
.978	22

SM

Reliability Statistics

Cronbach's Alpha	N of Items
.961	18

UW

Reliability Statistics

Cronbach's Alpha	N of Items
.960	17

SE

Reliability Statistics

Cronbach's Alpha	N of Items
.958	19

CG

Reliability Statistics

Cronbach's Alpha	N of Items
.799	15

APPENDIX C

OPERATIONALIZATION OF THE VARIABLE

Operationalization of the variable Transformational Leadership

Variables	Conceptual Definition	Instrumental Definition	Operational definition
Transformational leadership	A style of leadership behavior by which the leader influences and helps followers to exceed their initial performance expectation to improve organizational effectiveness	The degree of Transformational leadership of pastors in the Greater New York Conference was determined by means of the following 22 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly agree	To measure the degree of transformational leadership, data was obtained from church board members through the measure of 22 items. The variable was considered a metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 Strongly disagree 2 = Disagree 3 = Neither agree nor disagree 4 = Agree 5 = Strongly agree

Operationalization of hypotheses

Hypothesis	Variables	Level of measurement	Statistical Test
H ₀ : Transformational leadership, strategic management, uplifting worship, and strategic evangelism are not predictors of church growth as perceived by the church board members in the Greater New York Conference.	Independents A. Transformational leadership. B. Strategic management. C. Uplifting worship. D. Strategic evangelism. Dependent E. Church growth.	Metrics Metrics Metrics Metrics Metrics	For the analysis of this hypothesis, the statistical technique of multiple linear regression was used by the successive-steps method. The rejection criterion of the null hypothesis was for values of significance $p \leq .05$.

APPENDIX D

CROSS TABLES AND DEMOGRAPHIC DESCRIPTION

DEMOGRAPHICS

Age

		Frecuencia	Porcentaje	Porcentaje válido	Porcentaje acumulado
Válidos	Under 25	5	3.4	3.4	3.4
	26-36	26	17.6	17.6	20.9
	37-47	66	44.6	44.6	65.5
	48-58	44	29.7	29.7	95.3
	59-69	7	4.7	4.7	100.0
	Total	148	100.0	100.0	

Gender

		Frecuencia	Porcentaje	Porcentaje válido	Porcentaje acumulado
Válidos	Male	82	55.4	55.4	55.4
	Female	66	44.6	44.6	100.0
	Total	148	100.0	100.0	

Education

		Frecuencia	Porcentaje	Porcentaje válido	Porcentaje acumulado
Válidos	Associate	26	17.6	17.6	17.6
	Bachelor	45	30.4	30.4	48.0
	Master	35	23.6	23.6	71.6
	Doctorate	6	4.1	4.1	75.7
	Other	36	24.3	24.3	100.0
	Total	148	100.0	100.0	

Profession

		Frecuencia	Porcentaje	Porcentaje válido	Porcentaje acumulado
Válidos	Healthacare	42	28.4	28.4	28.4
	Financial	6	4.1	4.1	32.4
	Education	41	27.7	27.7	60.1
	IT	4	2.7	2.7	62.8
	Other	55	37.2	37.2	100.0
	Total	148	100.0	100.0	

Ethnicity

		Frecuencia	Porcentaje	Porcentaje válido	Porcentaje acumulado
Válidos	English	9	6.1	6.1	6.1
	Spanish	5	3.4	3.4	9.5
	Haitian	122	82.4	82.4	91.9
	Multi Ethnic	4	2.7	2.7	94.6
	Korean	6	4.1	4.1	98.6
	Other	2	1.4	1.4	100.0
	Total	148	100.0	100.0	

CROSS-TABLES

Gender*Age tabulación cruzada

			Age					Total
			Under 25	26-36	37-47	48-58	59-69	
Gender	Male	Recuento	1	13	39	25	4	82
		% del total	0.7%	8.8%	26.4%	16.9%	2.7%	55.4%
	Female	Recuento	4	13	27	19	3	66
		% del total	2.7%	8.8%	18.2%	12.8%	2.0%	44.6%
Total	Recuento		5	26	66	44	7	148
	% del total		3.4%	17.6%	44.6%	29.7%	4.7%	100.0%

Gender*Education tabulación cruzada

			Education					Total
			Associate	Bachelor	Master	Doctorate	Other	
Gender	Male	Recuento	9	24	23	6	20	82
		% del total	6.1%	16.2%	15.5%	4.1%	13.5%	55.4%
	Female	Recuento	17	21	12	0	16	66
		% del total	11.5%	14.2%	8.1%	0.0%	10.8%	44.6%
Total	Recuento		26	45	35	6	36	148
	% del total		17.6%	30.4%	23.6%	4.1%	24.3%	100.0%

APPENDIX E

ARITHMETIC MEANS

ARITHMETIC MEANS

	Media	Desviación estándar
TL1	4.1757	.87066
TL2	4.1622	.90391
TL3	4.3176	.79998
TL4	4.0338	.88383
TL5	4.1284	.89047
TL6	4.1284	.97087
TL7	4.1351	.87791
TL8	4.1284	.90562
TL9	4.0000	.91844
TL10	4.1351	.97345
TL11	4.2500	.93950
TL12	4.2432	.85413
TL13	4.2432	.85413
TL14	4.1081	.94138
TL15	4.0473	.90602
TL16	4.0676	.92333
TL17	4.0473	.95714
TL18	4.0135	.98965
TL19	3.8986	.99482
TL20	3.8108	.95013
TL21	3.8649	1.02119
TL22	3.9797	.91451
N válido (por lista)		

Descriptive Statistics

	Media	Desviación estándar
SM1	3.4932	.85314
SM2	3.5338	.88383
SM3	3.8378	1.00376
SM4	3.6689	1.13921
SM5	3.9730	.99622
SM6	3.8446	1.00822
SM7	3.8784	.96824
SM8	3.7905	.94223
SM9	3.7770	1.04862
SM10	3.8919	1.01106
SM11	3.6892	1.11789
SM12	3.7905	.92768
SM13	3.8851	.96555
SM14	3.6216	1.08424
SM15	3.8243	.97392
SM16	3.6824	.98310
SM17	3.5946	.96071
SM18	3.7838	.97269
N válido (por lista)		

Descriptive Statistics

	Media	Desviación estándar
UW1	4.0676	.90848
UW2	4.1284	.81883
UW3	4.1081	.85025
UW4	4.1959	.83836
UW5	4.3716	.70257
UW6	4.4189	.71916
UW7	4.2635	.73180
UW8	4.2432	.79643
UW9	4.2230	.78957
UW10	4.3041	.75285
UW11	4.2365	.74104
UW12	4.2027	.82445
UW13	4.0405	.86409
UW14	4.2703	.72464
UW15	4.2297	.80892
UW16	4.2905	.81025
UW17	4.1149	.87694
N válido (por lista)		

Descriptive Statistics

	Media	Desviación estándar
SE1	3.9932	.95829
SE2	3.7703	.96253
SE3	3.7703	1.00404
SE4	3.8581	.97597
SE5	3.7973	.99632
SE6	3.8986	.91651
SE7	4.0068	.89971
SE8	3.8311	.93597
SE9	3.8514	.91373
SE10	3.9392	.91269
SE11	3.8243	.98088
SE12	3.7432	.99058
SE13	3.7703	.96253
SE14	3.7838	1.03372
SE15	3.9392	.92748
SE16	3.5473	1.28484
SE17	3.4662	1.24220
SE18	3.5878	1.27738
SE19	3.5068	1.32222
N válido (por lista)		

Descriptive Statistics

	Media	Desviación estándar
CG1	3.1014	1.35396
CG2	2.9527	1.23627
CG3	3.2635	1.35205
CG4	3.8311	.97163
CG5	3.8446	.92371
CG6	3.5676	1.24081
CG7	3.5541	1.07085
CG8	3.7838	1.00028
CG9	3.7162	1.10682
CG10	3.6689	1.04581
CG11	3.6892	1.06810
CG12	3.6689	1.15699
CG13	3.9122	1.02969
CG14	4.0068	1.00676
CG15	3.5000	1.12183
N válido (por lista)		

APPENDIX F

MULTIPLE REGRESSION ANALYSIS

Supuestos

Normalidad de los residuos

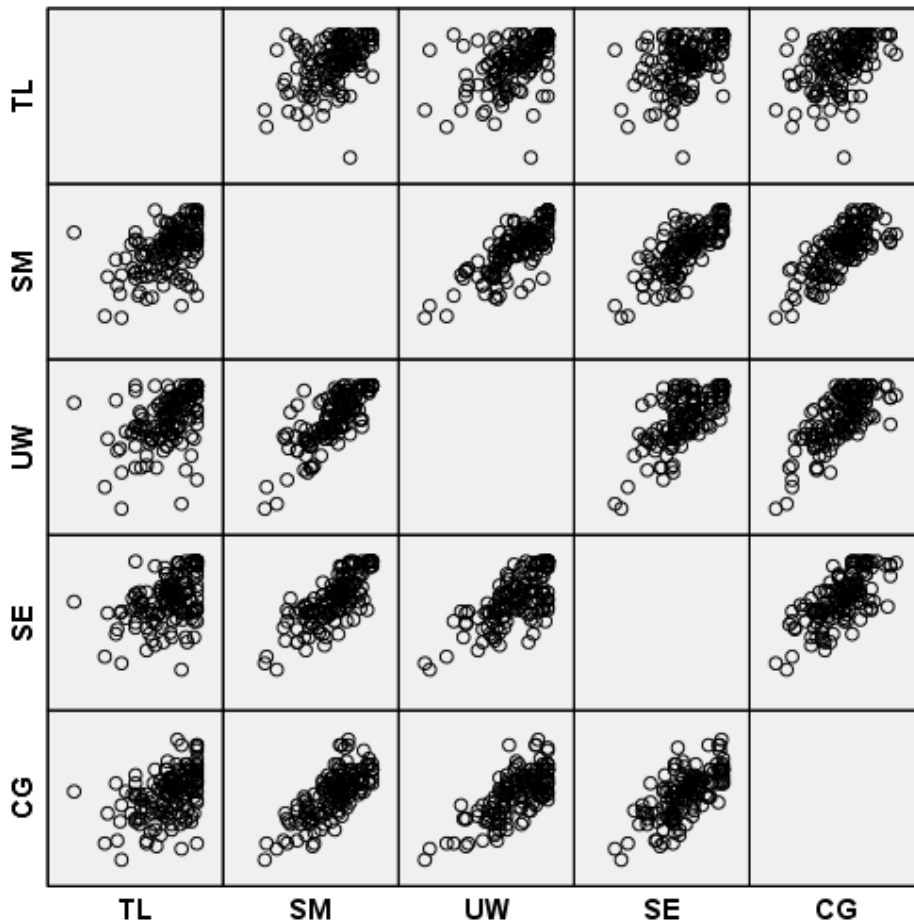
Pruebas de normalidad

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Estadístico	gl	Sig.	Estadístico	Gl	Sig.
Standardized Residual	.065	148	.200 [*]	.979	148	.022

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

a. Corrección de la significación de Lilliefors

Linealidad



Independencia de los errores

Resumen del modelo^b

Modelo	R	R cuadrado	R cuadrado corregida	Error típ. de la estimación	Durbin-Watson
1	.803 ^a	.645	.637	.34346	1.834

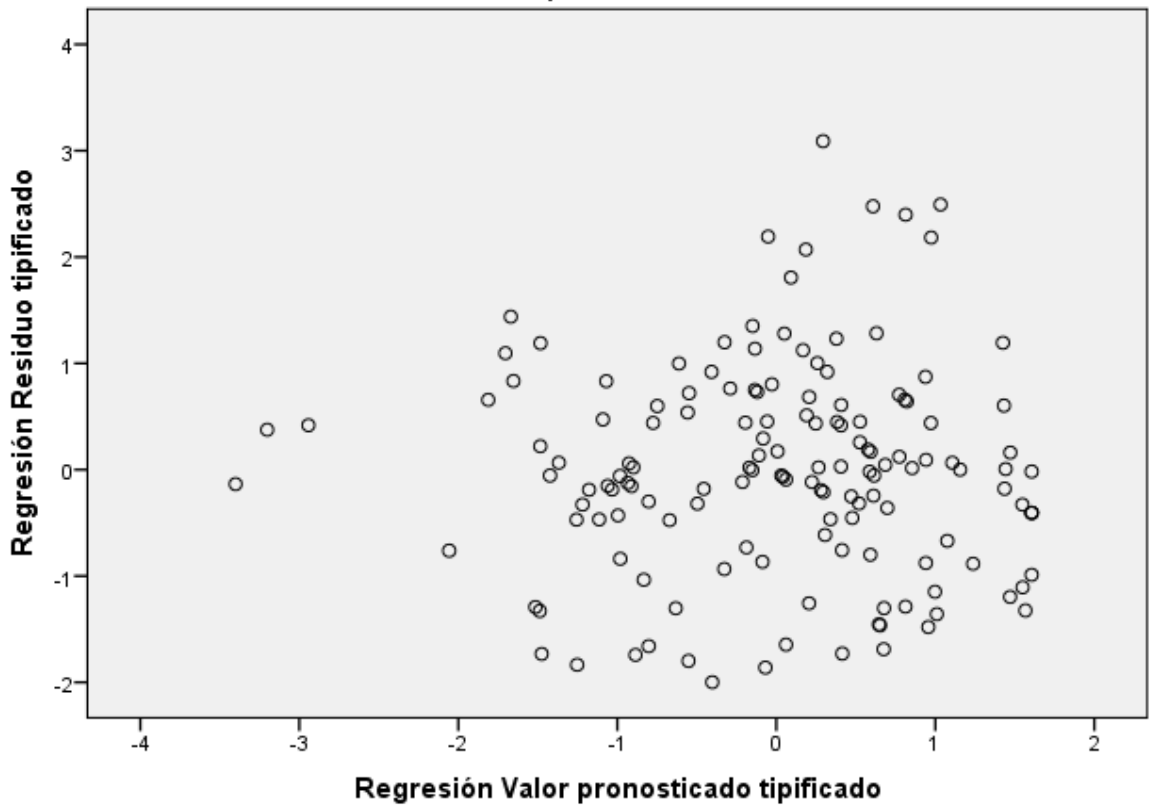
a. Variables predictoras: (Constante), SE, UW, SM

b. Variable dependiente: CG

Homocedasticidad

Gráfico de dispersión

Variable dependiente: CG



Resultados de regression

Model Summary^d

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.753 ^a	.567	.564	.37662	
2	.790 ^b	.624	.619	.35200	
3	.803 ^c	.645	.637	.34346	1.834

a. Predictors: (Constant), SM

b. Predictors: (Constant), SM, UW

c. Predictors: (Constant), SM, UW, SE

d. Dependent Variable: CG

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	27.106	1	27.106	191.095	.000 ^b
	Residual	20.709	146	.142		
	Total	47.815	147			
2	Regression	29.849	2	14.925	120.452	.000 ^c
	Residual	17.966	145	.124		
	Total	47.815	147			
3	Regression	30.828	3	10.276	87.109	.000 ^d
	Residual	16.987	144	.118		
	Total	47.815	147			

a. Dependent Variable: CG

b. Predictors: (Constant), SM

c. Predictors: (Constant), SM, UW

d. Predictors: (Constant), SM, UW, SE

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	1.505	.155		9.714	.000		
	SM	.559	.040	.753	13.824	.000	1.000	1.000
2	(Constant)	.868	.198		4.376	.000		
	SM	.340	.060	.458	5.680	.000	.398	2.513
	UW	.346	.073	.380	4.705	.000	.398	2.513
3	(Constant)	.802	.195		4.113	.000		
	SM	.234	.069	.315	3.376	.001	.284	3.521
	UW	.305	.073	.335	4.170	.000	.383	2.612
	SE	.169	.059	.231	2.881	.005	.385	2.597

a. Dependent Variable: CG

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CURRICULUM VITAE

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OBJECTIVE: To utilize my educational and professional knowledge and experience in leading, training, equipping, and influencing individuals for service in Academia, Church, and Business environment for God's glory.

EDUCATION AND TRAINING

- | | |
|------|--|
| 2020 | Ph.D. in Business Administration
Montemorelos University
(Expected: May 2020) |
| 2004 | D.Min: Doctor in Ministry
Andrews University — Berrien Springs, MI |
| 1996 | Law Studies, Haiti |
| 1995 | Master of Arts: Theology
Andrews University — Berrien Springs, MI |
| 1989 | Bachelor of Science: Business Administration, Adventist University of
Haiti |
| 1989 | Bachelor of Arts: Theology Adventist University of Haiti Double Major in
five years |
| 1984 | Certificate: Management, First School, Haiti |
| 1983 | Accountant Diploma, Haiti |

EXPERIENCE

08/2018 to Current	Coordinator of the Franco-Haitian Ministries at the Greater New York Conference, NY, USA
06/2011 to Current	Senior Pastor of Jerusalem Fr Church,
05/2016 to Current	Advisor for Doctor of Ministry program
08/2011 to Current	Radio Host, Parole Delivrance Ministries
03/2003 to 06/2011	Senior Pastor of Gethsemane Fr Church
08/2001 to 06/2002	Dean of the Theology Department, Adventist University of Haiti
10/1998 to 08/2001	Theology Professor, Adventist University of Haiti
11/1997 to 10/1998	Treasurer of the Central Haitian Mission
04/1995 to 06/1997	Secretary-Treasurer of the North Haitian Mission
03/1989 to 06/1991	District Pastor at South Haitian Mission
10/1984 to 06/1989	Accountant, working in the Statistic Department OFATMA, the Insurance Governmental Office of Haiti

AWARDS

In 2009 the Administration of Atlantic Union gave me the "Evangelist Star Award." as the "2009 Evangelist of the year for the Greater New York Conference."

FAMILY LIFE

I am married to my loving Gina Reveil, a Registered Nurse. We have three children, Jean Ginaldy, Jean-David, and Daniela.

LANGUAGES

French, English, Spanish (speak, write, and understand).