ABSTRACT

FACTORS AFFECTING CHURCH MEMBERS
RETENTION IN THE TEXAS CONFERENCE
OF SEVENTH-DAY ADVENTISTS

by

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Main adviser: Juan Carlos Nino de Guzman Miranda

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Montemorelos University

Faculty of Business and Legal Sciences

Title: FACTORS AFFECTING CHURCH MEMBERS RETENTION IN THE TEXAS CONFERENCE OF SEVENTH-DAY ADVENTISTS

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Problem

The ability to retain its membership post baptism appears to be a great challenge for the Seventh-day Adventist church. Several studies have revealed that one out of every three neophytes leaves the church post baptism. This empirical model hypothesizes that transformational leadership, culture, church programs, and evangelism are factors that can predict members' retention post baptism at the Texas Conference of Seventh-day Adventist Church in Alvarado, Texas, USA.

Method

The research was empirical quantitative, descriptive, exploratory, explanatory and transversal. The study population was made up of 175 church members in the

Texas Conference of Seventh-day Adventists in Alvarado, Texas, USA. A 103 items questionnaire was used to collect the data for this study. The instrument was delivered and administered in-person to the participants. Descriptive statistics, Cronbach alpha estimates for reliability, factor analysis, correlation analysis, and multiple regression techniques were utilized to examine and analyse the effect of the four variables transformational leadership, culture, church ministry programs, and evangelism on the members' retention. The substantive statistical process was based on regression analysis, performed in SPSS 22.0

The constructs for the four instruments used were done through factorial analysis techniques (with explained variance levels of over 67%, which are acceptable) and the reliability, measured with the Cronbach alpha coefficient for each instrument, was acceptable (with the lowest explained variance levels of .807). For the analysis of this hypothesis, the statistical technique of multiple linear regression was used.

Results

The model was validated with the sample of church members of the Texas Conference of Seventh-day Adventists. Transformational leadership, church ministry program and culture are good predictors of church members' retention, according to the perception of the church members of the Texas Conference of Seventh-day Adventists. When evaluating the influence of independent constructs through the standardized beta coefficients, it was found that the best predictor is church ministry programs, followed by transformational leadership, and culture.

Conclusion

It is recommended to the Texas Conference of Seventh-day Adventists'

administration to pay attention to the following variables: transformational leadership, church ministry programs, and evangelism as they plan for the year. They should incorporate a program that will continuously promote these factors. Additionally, local church pastors and local church leaders should establish plans and activities that emphasize these factors as they train and equip church members in these various areas that directly impact the neophytes' retention post baptism. These constructs transformational leadership, church ministry programs, and culture prove to be good predictors of members' retention.

Montemorelos University

Faculty of Business and Legal Sciences

FACTORS AFFECTING CHURCH MEMBERS
RETENTION IN THE TEXAS CONFERENCE
OF SEVENTH-DAY ADVENTISTS

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

by

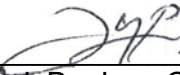William Joseph Jean-Charles

February 2020

FACTORS AFFECTING CHURCH MEMBERS RETENTION
IN THE TEXAS CONFERENCE OF
SEVENTH-DAY ADVENTISTS

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

por

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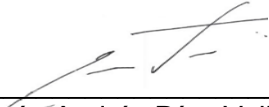
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DEDICATION

This research is specially dedicated to my wife Myrline Jean-Charles. After twenty years of marriage, where there were countless problems and difficulties, we were both able to continue our studies in order to be more useful. Myrline wanted to see me move forward and thus greatly contributed to my success in this doctoral program. For having consented to so much sacrifice, so much renunciation and facts. For allows me to succeed in this long-term program that required time, money, and energy that had to be used for the well-being of the family, I dedicate to you Myrline the success of this program. This dissertation is also dedicated to my mother and my father, the Acquilas Jean-Charles spouses, who gave themselves entirely for my education in my childhood when I needed it most.

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CHAPTER I

PROBLEM DIMENSION

Background

In this section, some conceptual definitions of the variables church member retention, transformational leadership, culture, church programs, and evangelism programs are given.

Membership Retention

Ramakrishnan (2006) viewed customer or church member retention as the marketing objective of preventing customers from going to the competitor. Customer or church member retention is how firms concentrate their efforts on existing customers to continue doing business with them (Chapman, 2016). Customer or church member retention is the number of customers who stay with the service provider in a well-known period, such as a year (Business Dictionary, 2018).

Customer or church member retention is a key component in determining the success of firms today. Fluss (2010) noted that competitors are always on the lookout to attract customers or church members via better deals. Customer or church members retention directly affects long-term customer lifetime value, which is a more profitable means for companies that seek to pursue sustainability and growth or those that seek to protect themselves from market decline resulting from a contracting economy (Mornay, 2011). Mornay (2009) opined that today the pressure on firms to retain

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customers or church members is fuelled by the market where customer or church member acquisition is slow.

So, it is understood that customer or church member retention has become the key agenda for the companies who focus on maintaining a productive relationship with customers or church members, besides functioning as the main instrument to make financial gains.

Transformational Leadership

According to the Business Dictionary (2018), transformational leadership can be defined as a leadership style in which the leader identifies the needed change, creates a vision to guide the change through inspiration, and executes the change with the members' commitment of the group. Transformational leadership is also defined as a leadership approach that causes a change in individuals and social systems. Burns (1978) declared transforming leadership is a process in which "leaders and followers help each other to advance to a higher level of morale and motivation".

Cherry (2018) understands transformational leadership as a leadership style that can inspire positive changes in those who follow. She continues by stating that transformational leaders are generally energetic, enthusiastic, and passionate. These leaders are concerned and involved in the process; they are also focused on helping every member of the group succeed as well.

Stone, Russel, and Patterson (2003) see transformational leadership as leadership that focuses on enhancing followers' involvement with the organization's goals, leading to performance. Transformational leadership is also seen as the required leadership in that leaders transform the norms and values of employees,

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whereby the leader motivates the workers to perform beyond their expectations (Yukl, 1989).

According to Rice (1993), transformational leaders require that leaders engage with followers as 'a whole' person rather than simply targeting certain employee aspects to emphasize followers' actualization. Chekwa (2001) argues that transformational leadership is based on self-reflective exchanging of values and beliefs by the leader and their followers. Leaders and followers raise one another's achievements to levels that they cannot reach by themselves.

Transformational leadership is defined as a social process in which a member or members of a group or organization influence the interpretation of internal and external events, the choice of goals or desired outcomes, the organization of work activities, the individual motivation and abilities, the power relations, and the shared orientations.

Culture

According to Samovar and Porter (1994), culture is the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. Culture is the system of knowledge shared by a relatively large group of people. Culture is communication; communication is culture.

Kroeber and Kluckhohn (1952) stated that culture is a branch of patterns, explicit and implicit of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment artifacts. The essential core of culture consists of traditional ideas and especially their attached

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values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action.

Culture is the sum of the total of the learned behavior of a group of people generally considered to be the tradition of that people and are transmitted from generation to generation. Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another (Li & Karakowsky, 2001).

Culture is also defined as the patterns of learned and shared behavior and beliefs of a particular social, ethnic, or age group. It can also be described as the complex whole of collective human beliefs with a structured stage of civilization that can be specific to a nation or time period. Humans, in turn, use culture to adapt and transform the world they live in. Culture is the language, norms, values, beliefs, and more that, together, form a people's way of life. It is a combination of elements that affect how people think, how they act, and their own. American culture, for instance, includes everything just mentioned. It also includes our history, architecture, accepted behavior, and so much more (Long-Crowell, 2015).

Geffré (1987) proposes a comprehensive and detailed definition of culture. According to him, culture means a system of values and referents that induce lifestyles. From a descriptive perspective, culture is like: a set of technical, social, ritual knowledge, and behavior that characterize a specific human society. He reminds the reader that every culture necessarily has a relationship privileged with life, history, ethics and religion. For him, who says culture, rooted in a certain tradition, a space of experience of the past that informs the people consciously or not and at the same time,

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a horizon of expectation in the form of social imaginary, artistic, even utopian.

Because culture, an important independent variable in this study, is oriented through Church organization to better understand and strategies to solve church membership retention problems, it is considered organizational culture by her definition. For Gordana (2016), organizational culture includes a system of assumptions, values, norms, and attitudes manifested through symbols, developed and adopted by members of an organization through their shared experience, which helps them determine their surrounding environment and how to behave in the same. According to Gordana (2016), organizational culture has three very important features significant for its understanding. First, organizational culture includes collective cognitive structures such as assumptions, values, norms, and attitudes, but also the symbols through which its cognitive contents are materialized and manifested. Second, organizational culture represents the result of members of an organization's shared experience in solving problems they face in external adaptation to the collective's environmental internal integration. By solving these problems, successful solutions are being generalized, systematized, and pushed into the subconscious from where they guide members of an organization. Third, collective cognitive structures that comprise the organizational culture's content represent a framework and guide to the organization's members in interpreting reality and the world around them. Culture helps members of an organization determine the meaning of concepts, things, and events within the organization and out of it, make decisions, and take actions accordingly. Members of an organization behave by interpretations of reality: make decisions, take actions, and interact with each other (Gordana, 2016).

Church Ministry Programs

As they are being used in the following articles, the words "Church Ministry Program" or simply "Church Ministry" refer to any person, persons, program or organization of the Church, who or which, alone and together, labors in love to accomplish the work of God's Holy Church here on earth (Lewis, 2012).

Also, Christian ministry or church ministry programs can be seen as the activity and responsibility of the local Church in the fulfillment of its biblically defined mandate in the world. For Pascoe (2010), the ministry of the Church can be defined in several ways. Firstly, the ministry of the Christian Church can be defined as the fulfillment of the Great Commandment of our Lord: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind" and "You shall love your neighbour as yourself" (Matt. 22:37, 39).

Furthermore, Pascoe (2010) argues that Christian ministry can be defined in terms of the Great Commission of our Lord: "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" (Matt. 28:19-20). Thirdly, the process and objective of Christian ministry can be defined in the apostle Paul's terms as "the equipping of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect person, to the measure of the stature of the fullness of Christ, that we...may grow up in all things into Him who is the head, that is, Christ" (Eph. 4:12-15). Fourthly, ministry can be defined in terms of the early church-viz, teaching the apostles' doctrine, engaging in fellowship, commemorating the breaking bread,

praying together, caring for one another, worshiping God, and actively evangelizing the community (Acts 2:42-47). This continues to be the basis of biblical, balanced ministry today.

From these summary texts and the broad scope of Scripture, it is evident that Christian ministry has as its priority the worship of God, followed by service for God in the proclamation of the gospel (the fruit of which is the baptism of repentant sinners), and the edification of the saints.

Evangelism

In July of 1974, the International Congress on World Evangelization met in Lausanne, Switzerland, and standardized a definition on Evangelism as the proclamation of the historical, biblical Christ as Savior and Lord, to persuade people to come to him personally and so be reconciled to God. According to Peters (1970), Evangelism does not occur until the good news has been orally, intelligently, and understanding communicated. Presence is never a substitute for proclamation. Various authors define mass evangelism as preaching the gospel to a group of people, particularly traditional crusades in local churches or areas (Reid, 2009).

In the book Outlining the fundamental beliefs of the Seventh-day Adventist Church, in the chapter entitled The Church, and its stipulated paragraph proclaiming the gospel, it is said:

> The Church is organized for missionary service to do the work in which Israel has failed. As can be seen in the Master's life, the greatest service that the Church can offer to the world is that of being entirely consecrated, by the power of the baptism of the Holy Spirit, to the preaching of the good. New "to serve as a witness to all nations" (Matthew 24:14). This mission includes the proclamation of a message inviting men to prepare for the return of Christ, a message destined both for the Church (1 Corinthians 1: 7, 8, 2 Peter 3: 14, Revelation 3: 14-22, 14:

5) and for the rest of humanity (Revelation 14: 6-12; 18: 4). (Seventh-day Adventist Church, 2009, 14)

White (1946) perceives evangelization as an emergency to persuade men to accept the gospel's final message. She says: We must persuade all men to repent and escape the wrath to come. They have a soul to save or to lose. Let no one show indifference in this regard. The Lord requires fully conscientious and determined workers. May the people be constantly on their guard. The word of life on his lips, go tell men and women that the end of all things is near... give the alert across the country. Tell people that the day of the Lord is at the door, and it is coming. Let no one ignore the warning. We could have been of those poor souls who are in error. But since we have received more truths than others, we have the duty to make them known.

Definition of Terms

This section presents an operational definition of some of the key terms used in this study.

Retention or Membership Retention. The word retention is a derivative of "retain," which comes from an Old French root meaning to keep attached to one's person, to keep in service. Retention theology, therefore, studies God's Word to determine how best keep people connected, or attached, to each other; and keep people in service, retain current membership, and increase the number of new members (Krauska, 2008).

Transformational leadership. An approach to leading, whereas leaders and followers work together to raise the level of motivation and morality of people in an organization to accomplish more than what could be achieved in a traditional leader-follower formulation (Northouse, 2016). Transformational Leadership refers to the

process by which a leader carries his or her functions within an organization or institution as he or she seeks to galvanize people in his or her team to be more productive.

Culture. Culture is the sum of the total of the learned behavior of a group of people generally considered to be the tradition of that people and are transmitted from generation to generation. Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another (Li, & Karakowsky, 2001). The environment creates a leader to facilitate a conductive atmosphere whereby both employees and members or customers can feel welcomed and appreciated.

Church ministry program. The various planned activities or events of an organization that are used to satisfy and meet its members' needs and wants.

Evangelism. The very heart of Christianity, is the theme of primary importance to those called to herald God's last warning to a doomed world. To proclaim and make ready a people prepared for our Lord's return.

Relationship Between Variables

This section describes the relationships between the variables of this research.

Leadership and Retention

Several studies have been conducted that suggest leadership as a good predictor of retention. For instance, Stander and Stander (2016) conducted a study on the retention of educators in the school system; their study revealed that leadership is a key component in retaining educators. The study indicated that leadership could be utilized to enhance educators' work environment, which can motivate them to remain

in their position.

Also, Kleinman (2004) indicated that numerous studies provide empirical support for the relationships between effective leadership style and job satisfaction, retention, and organizational productivity. Additionally, Kota (2018) surveyed the impact of transformational and transactional leadership on employees retention in the IT sector. He found out that both transactional and transformational leadership have a significant effect on employees retention.

It is accepted that the fact that church members are not employees. But their engagement is the same, and church leaders' influence has the same effect when leadership is well used. In this case, it has been suggested that leadership is one of the most important factors that influence work engagement (Schaufeli, & Salanova, 2007). Meyer and Allen (1997) found that leadership can be used as an antecedent for organizational commitment. Most studies also indicate that leadership style has been recognized as a critical component in the effective management of employees and has also been suggested as one of the single biggest elements contributing to employee perceptions in the workplace and workforce engagement (Wang, & Walumbwa, 2007).

When leaders keep attention to church members, they stay in Church and consider it a second house. According to Brown (2016), the Church has always been a place to let go of problems at home.

Those kinds of church members become automatically engaged and ready to stay for a long time at their local Church. Datche (2015) confirmed that, according to most studies, engaged employees consistently demonstrate three general behaviors that improve organizational performance: the employee advocates for the organization

to co-workers and refers potential employees and customers; the employee has an intense desire to be a member of the organization despite opportunities to work elsewhere; and the employee exerts extra time, effort and initiative to contribute to the success of the business.

Regarding the congregational characteristics, they would look for if they moved to another community and had to find a new church. A study in the United States (Barna 1999) mentioned 87 percent rated the pastor's quality and preaching as important.

Moving beyond lifetime churchgoers, Rainer (2012) interviewed a sample of 353 previously unchurched individuals who had recently joined a Protestant church to determine what about their new congregation appealed to them and made them want to stay. Appearing as top reasons, 90 percent of respondents said they choose their Church because of the pastor's quality and preaching. Furthermore, other studies suggest church leaders relationally impact retention and attrition.

Culture and Retention

To better understand this section where culture is associated with retention, it is very important to know what culture is. For Fakhar, Rana, Ayesha, and Lalarukh (2012), culture is an arrangement of different attributes that express an organization and differentiate the firm from another one. They continue to say that culture means a fairly established set of beliefs, behaviors, and values of society contain generally. In simple words, it can be understood that culture is gained knowledge, explanations, values, beliefs, communication, and behaviors of a large group of people at the same time and the same place (Fakhar, et al. 2012).

This research leads the reader to understand that culture has a real impact on

organizational performance. According to Esra, Iúık and Mithat (2011), organizational culture has been seen as the main factor to be investigated through in organizational life. The researches questioning its impact on the realization of organizational goals has been increasing day by day, accomplishing the aimed organizational performance level in today's competitiveness, investigating the degree of impact of the factors concerning these are being increased. For Mashal and Saima (2014), organizational culture is one of the most important constructs in management research.

Organizational culture includes the norms that the members of an organization experience and describe as their work settings (Schneider, Ehrhart & Macey, 2013). Such norms shape how members behave and adapt to get results in the organization. Organizational culture is how the organization members interact with each other and other stakeholders (Simoneaux & Stroud, 2014). Organizational culture is a set of values, beliefs, and behavior patterns that differentiate one organization from other organizations (Ortega-Parra & Sastre-Castillo, 2013).

There is a good reason for having organizational culture as one of the most common themes in academic research and education in organizational theory and management practice today: dimensions of culture are central to all aspects of organizational life. As an integrative means of regulating an organization's members' behavior, organizational culture permeates all of its activities as a specific catalyst for the growth and development of a company (Gordana, Goran, & Djordje, 2016).

A lot of studies allow an understanding of how culture can influence any type of organization to increase performance. Organizational culture is an essential ingredient of organizational performance and a source of sustainable competitive advantage.

Organizational culture is an important element to unify various company cultures in the corporate group structure (Kenny, 2012).

According to Celep, Brenner, and Mosher-Williams (2016), culture represents far more than "the way we do things around here". Culture is a critical strategy for large-scale change. It involves the articulation and consistent, long-term promotion of the values, norms, and daily behaviors that allow people, organizations, and communities to align their actions in a disciplined way that contributes to progress.

A church is like a business with employees where more involvement generates more profits. According to Dasanayake and Mahakalanda (2008), maximizing employee's values are considered as rational assets that required culture to support their logical participation both for individual and organizational learning, new knowledge formation and readiness to share with others.

In this case, the Church must follow the way of organizational culture to impact church members' retention. According to Barney (1991), organizational culture provides a sustainable aggressive advantage. He introduced three conditions; first, he suggests that culture must be viable; second, the culture must be rare and have attributes; third, culture must be imperfectly imitable.

Church Ministry Programs and Retention

How to define or understand church ministry? For Pascoe (2010), the ministry of the Church can be defined in several ways. Firstly, the ministry of the Christian Church can be defined as the fulfillment of the Great Commandment of our Lord: "You shall love the Lord your God with all your heart, with all your soul, and with all your mind" and "You shall love your neighbour as yourself" (Matt. 22:37, 39). Secondly,

Christian ministry can be defined in terms of the Great Commission of our Lord: "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" (Matt. 28:19-20). Thirdly, the process and objective of Christian ministry can be defined in the apostle Paul's terms as "the equipping of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect person, to the measure of the stature of the fullness of Christ, that we...may grow up in all things into Him who is the head, that is, Christ" (Eph. 4:12-15). Fourthly, ministry can be defined in terms of the model of the early Church - *viz.*, teaching the apostles' doctrine, engaging in fellowship, commemorating the breaking bread, praying together, caring for one another, worshiping God, and actively evangelizing the community (Acts 2:42-47).

According to Harwento (2016), church ministry functions are based on the biblical nature of the Church. The Church has three basic functions to lead people to love their God and their fellow people, teach them, and reach out to them to be His disciples. Malphurs (2007) elaborated these basic functions into five general functions of the Church that cover worship, evangelism, teaching, fellowship, and service.

For Brown (2016), one important way churches may be able to aid emerging adults in continued faith development, and practice is by providing safe, open, judgment-free settings to present questions, doubts, concerns, and struggles. Developing leaders who are able to walk with emerging adults through the often treacherous waters of transition would be invaluable. Additionally, providing means for

emerging adults to utilize their gifts, skills, and talents in meaningful ways would also be appropriate; however, ministries should be cautious and realize there is a fine line between healthy involvement and requesting too much of emerging adults.

Brown (2016) strongly believes in a youth ministry inside the church ministry program. He said: Based on the findings of this study, I would highly recommend youth ministries seek ways to involve teenagers in the life of the Church, meet and mingle with older adults, and begin to appreciate the value of service, community, and living life together through community outreach, mission trips or projects, and serving in the Church. In light of the comments and experiences of emerging adults who participated in this study, developing relationships and getting involved in the Church's life is invaluable for future attendance.

For the studies conducted by Haskell, Burgoyne, and Flatt (2016), mirroring others, a male member at a United church explained that their current Church was recommended because of their fantastic children's programs, while a female member in an Anglican church indicated she came to her current Church because she wanted a really good children's program that would excite and engage her son. A female congregant at an Anglican church cited her current Church's commitment to quality children's classroom materials and work space as a reason for attending, saying, the kids' programs are very organized with a creative curriculum ... the kids are given bright, open rooms with lots of colour and natural light.

With the same authors, Haskell, et al. (2016), a male member at a Presbyterian church noted that in the absence of children's events, "children were really losing interest in attending Church", while an Anglican female said the facilities and

atmosphere for children's programs at her last Church caused her to look elsewhere; she described the former situation as, kids in a dirty, moldy basement with a teacher who never smiled or encouraged the kids, nor had any curriculum to follow.

As a matter of fact, Brown (2016) says, churches must provide opportunities for involvement without pushing, requiring, or expecting too much. Emerging adulthood is a time of transition and can be incredibly hectic as emerging adults juggle schooling, new jobs, relationships, and a host of other life-stage related concerns.

After defining a church ministry, Pascoe (2010) explains what church ministry doesn't and what it is exactly. Ministry is not about ritual or routine religion but a living relationship with God. It is not about numerical growth but spiritual growth. It is not about programs but about people - people who are wholly focused on God, powerfully filled with the Spirit, and happily united in a community of grace; people who vibrantly exalt Christ, openly perform works of faith, accurately teach the truth, boldly proclaim the gospel in word and deed, and authentically depend upon prayer. *Soli Deo Gloria*.

Evangelism and Retention

Halversen (2000) considers evangelists are "obstetricians," since they specialize in delivering spiritual babes into the Church. But the church members are the "pediatricians". Their role is to cure spiritual illnesses and care for the spiritual infants born in the Church. Both obstetricians and pediatricians need instruction to do their job well. Before an evangelistic meeting is conducted, enough time, planning, and money should be allocated to train the old members in retention techniques. Training sessions may be offered either in special classes or sermons, a few weeks before the start of the meetings.

According to White (1915), the message to be presented to the people should be salvation as it is in Jesus Christ, not church doctrines. Church doctrines are important but need to be presented in a way that they point to Jesus. Sinners should see their need of the pardoning love of God through Jesus. That is what will make their conversion real and lasting. It is the Spirit of Jesus who brings transformation into the heart.

For White (1946), after individuals have been converted to the truth, they need to be looked after. The zeal of many ministers seems to fail as soon as a measure of success attends their efforts. They do not realize that these newly converted ones need nursing,--watchful attention, help, and encouragement. These should not be left alone, a prey to Satan's most powerful temptations; they need to be educated in regard to their duties, to be kindly dealt with, to be led along, and to be visited and prayed with. These souls need the meat apportioned to every man in due season. No wonder that some become discouraged linger by the way, and are left for wolves to devour. Satan is upon the track of all. He sends his agents forth to gather back to his ranks the souls he has lost. More fathers and mothers should take these babies in the truth to their hearts and encourage them and pray for them, that their faith is not confused.

Halversen (2000) strongly believes lectures and sermons should focus on how to relate to new converts. Old members need to realize the challenges, fears, failures, shortcomings, unmet expectations, loss of friends, or even new members' families. In the first few months, new members face these challenges. They need to be treated with care during this transition period. The old members' training ought to prepare them to be encouragers rather than discouragers of the new converts. They should be positive about the Church and its leaders. The old member's center of attention should be to

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help new members develop Christian qualities. This will happen as they interact in a friendly manner with the new spiritual babes in the Church.

Problem Proposal

Raise the problem is to formally refine and structure the research idea (Hernández Sampieri, Fernández Collado, & Baptista Lucio, 2014).

In his amazing research, Otieno (2014) specifies that fact: Among Seventh-day Adventists, out of 5 million new members baptized between 2000 and 2005, 1.4 million walked out. That was 28% of all the members baptized in those five years (Kellner, 2009). Skip Bell (1986), professor at Andrews University, wrote that 30% of the 3,595 Seventh-day Adventist church members in Cleveland, Ohio, do not attend Church. Bell says if that number is added to those dropped from church membership, the total would be 2,000, which equals a 55.6% loss.

For Monte Sahlin (2013), the Seventh-day Adventist Church boasts 18 million members worldwide. But leaders recently revealed the denomination has lost one in three members over the last 50 years. Additionally, for every 100 people the Adventist church gains, it loses 43 previous members, according to research presented at the denomination's first Summit on Nurture and Retention, reports Adventist News Network (ANN).

McMullen (2011), Dortch (2014) and Harelimana (2014) have demonstrated that religious organizations have great difficulties retaining their members. For instance, the Seventh-day Adventist church leadership is concerned about people leaving the Church after their baptism. Consequently, they have established study groups to have in-depth analysis of the situation. Their findings indicated that in order to retain newly baptized

members, local churches must have active engagement strategies and must connect new members to families within the congregation (Seventh-day Adventist Church, 2009).

Also, a study done by Trim (2014) found out that from 1962 to 2012, for every three new converts who joined the Seventh-day Adventist church, one left. Additionally, Dudley (2000), in another study on why teenagers are leaving the Seventh-day Adventist Church, he found out that teenagers are leaving for several reasons. One major reason is the hypocrisy level in the Church, thereby giving the perception of double standards. Another reason is the inconvenience of waking up too early. Harwento (2016) also discovered that the East Indonesian Union loses as many as 28% of its membership post baptism.

The loss of new members denies the Texas Conference of Seventh-Day Adventists Church the opportunity of either making "disciples" of the new converts or teaching "them to observe all things" (Matt 28:19-20) that Jesus commanded. New members who wander away become the hardest to win back to the Church. As they return to their former secular ways of living, they give the Church a bad reputation since society still considers them to be Seventh-day Adventist church members.

The mission of our Church is the proclaiming the gospel and bring souls to the Lord. How can the Church afford or accept the fact that members come in and go out for any reason? It seems that the questions of aspects leadership, culture church programs, and church evangelism are very far from being understood for resolving the problem of church members retention.

Problem Statement

Are transformational leadership, culture, church program and evangelism predictors of the church member retention in the Texas Conference of Seventh-day Adventists? (see Figure 1).
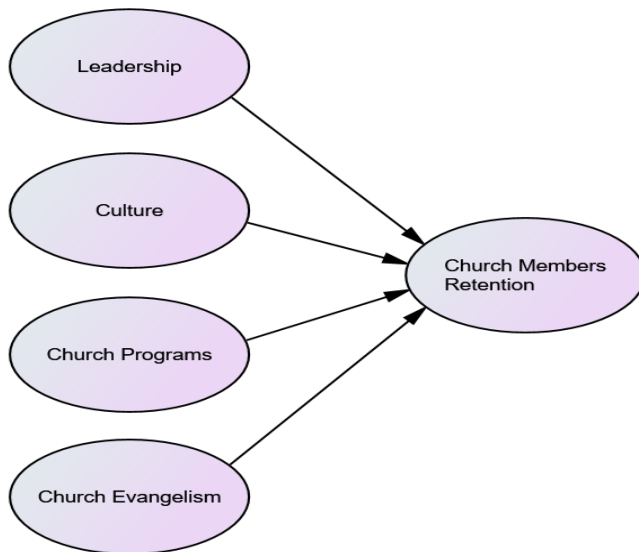
Figure 1. Research Model.

Hypothesis

H_1. Transformational leadership, culture, church program, and evangelism are predictors of church member retention in the Texas Conference of Seventh-day Adventists.

Research Objectives

1. Determine if transformational leadership, culture, church program, and evangelism are predictors of the church member retention in the Texas Conference of

Seventh-day Adventists.

2. Evaluate transformational leadership, culture, church program, evangelism, and church member retention.

3. Develop an instrument to measure each of the variables under study: transformational leadership, culture, church ministry programs, evangelism and Church member retention.

4. Contribute with information about the model and variables to the different stakeholders.

Justification

The high percentage of people who drop out of the Church each year in the Texas Conference and specifically in the Haitian Church is affecting the Church's life and growth. This is a relevant project because it shows that the member growth rate is being affected by the considerable number of members that stop attending Church, resulting in unhealthy growth. This investigation suggests a possible solution to the problem by implementing seminars on transformational leadership, culture, church programs, and evangelism that should strengthen the church members, help them become more active than passive, and thus help them avoid becoming church dropouts.

This study is seeking to find out the relationships between variables to understand how one affects the other as they are outlined in this research model of the influence of transformational leadership, culture, church programs and evangelism program in order to solve the problem of church members retention in the Texas Conference of Seventh-day Adventists.

Limitations

Some young people who have answered the research questions may not have a university level and may not understand the work's full scope to answer the questions. Second, some adults who participated in the survey did not all have a high level in English, and in fact, they may not understand the meaning of all the words used. On top of that, the four churches chosen as the sample are all immigrant churches. In this sense, they may not reflect the whole reality of transformational leadership, culture, church program, and evangelism aspects in theTexas Conference.

Delimitations

This study delimits the project's scope to Haitian churches and other churches so-called international where there are many immigrants. The problem of church members retention related to issues of transformational leadership, culture, church program and evangelization is very acute in these churches. And, from cause to effect, problems of human and financial resources arise. So, less human and financial resources, less vision for achieving the objectives of the Church's mission. It is being considered how the implementation of the independent variables can help to solve the problem. As the research unfolds, there might be possibilities of enlarging the scope based on the findings. However, it must be within the confines of the already stated delimitations.

Assumptions

In preparing this research, some assumptions have been made, and they are formulated as follows:

1. It is expected that the participants answered every item in the questionnaire.

2. The author used available resources by experts who studied the subject in-depth to evaluate the relationship between the constructs that form the theoretical model.

3. Empirical studies prepared with scientific rigor and significantly acceptable were used in this research as the basis of the relationship between the constructs.

Philosophical Background

According to Richter and Francis (1999), the issue of member retention has been around in various forms since the earliest days of the Christian Church. The Bible records that some people dropped out, as Ferreira (2012) said because they lost their faith and found the Christian life too costly and other interests more important (Mark 4:1-20). Like Demas, they were too "in love with the present world" (2 Tim 4:10).

In very interesting research, Ferreira (2012) declared this following statement: The subject of church member retention is significant in Scripture, although that specific term is not used. The leaders of the Hebrews were concerned about forming the twelve tribes into a cohesive group that would worship collectively. This is a topic that pertains to Christian groups today, particularly to the retention of members within the Church.

Member Retention in the Old Testament

It already seems very early in the life of God's people in the Old Testament; the problem of retention of members was very present. Harre (1977) emphasized at least two important reasons, and he said that there are two chief aspects of member retention within church groups that are very much related. The first is retention of

members within the universal family of the Lord; the second is retention of members within a particular religious organization that is, hopefully, connected to the Lord. For many individuals, if they do not feel that a religious organization is connected to the Lord or allows them to join the Lord's family, they will tend to drift away.

Arnold and Bryan (2015) let us believe this affirmation: As the Old Testament relates in several sections, generally speaking, unless the Israelites could experience the Lord in their midst and clearly see the signs of the Lord, they would quickly lose faith both in their leaders and in the Lord.

Keil (1988) suggested Another major Old Testament problem with member retention was related to the fulfillment of prophecy. The Hebrews expected the predictions of their prophets to be fulfilled immediately in complete manifestation.

In this very specific situation where the Hebrews wanted to see without waiting for the realization of the promise of God to reach Canaan, the promised destination, White (1975) emphasized this undeniable fact, Moses was constantly confronted by a lack of faith among the Hebrew tribes regarding his promises that he would sustain them and get them across the Sinai Desert into the land of Canaan.

<div align="center">Member Retention in the New Testament</div>

As we emphasized it for the Old Testament, member retention was also a major concern for the New Testament writers, including Jesus Himself and others such as the apostles Paul and Peter. They paid special attention to this subject because, as evangelists, they knew the challenges of winning souls and the high price that was paid for them—the blood of Jesus (1 Cor 14:2–3). This truth reflects a biblical principle that is clearly taught in the New Testament: "the whole body, being lifted and held together

by what every joint supply, according to the proper working of each individual part, causes the growth of the body" (Eph. 4:8). Notice that it does not say "by what every pastor supplies."

Jesus' specific viewpoint on member retention is worthy of study. He stated, "I chose you and appointed you to go and bear fruit, and that fruit remains" (Jn. 15:16). In this particular verse, Jesus uses a botanical illustration to teach the importance of abiding in Him in order to produce fruits.

Ferreira (2012) says how John 15:16 emphasizes the importance of trusting in Jesus and staying united with Him. Remaining in Jesus lays the foundation for healthy, spiritual growth; unity with Christ is what we must pursue. This unity is illustrated by Jesus' declaration that the branch can only bear fruit if it remains on the vine. He clearly said that He is the life, and a branch alone cannot produce fruit. The life of the person who remains in Jesus produces obedience (1 John 3:34) and is also guided by the constant presence of the Holy Spirit (1 John 4:13).

Hoge (1979) mentions the fact that Jesus' intention in John 15:5–16 reinforces His viewpoint that member retention is a matter of spiritual growth; it is measured by the time that we spend with Him, and fruit will be borne as a result.

Transformational Leadership

In a very interesting research based on Servant leadership and transformational leadership in church organizations, Scuderi (2010) specified this statement, the concept of transformational leadership, which is well-accepted in the business and secular organizational environment, is a relatively new idea to many in the context of leading church organizations. However, the use of transformational leadership

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behaviors can certainly be transferred into the context of effective church leadership.

Cooper (2005) shows us how the Bible supports the use of transformational leadership in an article by providing a description of the transformational leadership demonstrated by the Apostle Paul of the New Testament. Paul's use of modeling and readiness for personal self-sacrifice epitomizes idealized influence (1 Corinthians 11:1; 2 Timothy 1:12). His confidence in the face of trials and commitment to the cause of Christ exemplifies inspirational motivation (2 Timothy 1:8-12). His demonstration of appreciation and personal concern for his followers, especially Timothy (2 Timothy 1:3-5), shows his use of individualized consideration.

Rowold (2008) provides an excellent example of the study of transformational leadership in church organizations. Pastors in Germany were studied for the effects of transactional and transformational leadership behaviors on follower and congregational outcomes. Results indicated that transformational leadership was positively associated with follower satisfaction with their pastor, and with the other outcomes included on the MLQ instrument, namely extra effort, effectiveness, and job satisfaction. Additionally, transformational leadership related positively to congregational satisfaction with the worship service as assessed through a separate five-item 49 questionnaires.

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

How to understand the question of culture according to the Bible as to the preaching of the gospel and the way of keeping people in the Church?

The point of view of Wendland (1987) let us know that culture is integrated to form a complex, multileveled system, the whole of which is greater than the sum of its individual parts in meaning, significance, influence, control, etc. The diverse aspects of

culture by and large (never perfectly, of course) complement each other to foster the unity, which is so necessary for its members to make sense of reality, both past and present, and to provide the foundation according to which they can subsequently relate new objects and experiences and, ultimately, plan for the future.

Furthermore, Wendland (1987) took the time to explain how culture is adaptable; it is dynamic, not static (unless it is in the process of dying). It thus possesses both resilience and flexibility that enables the members of the various social groups of which it is comprised to respond in a meaningful way to the various novelties, changes, and external as well as internal pressures to which it is continually being exposed.

When we approach the notion of culture from a biblical point of view in the sense of proclaiming the gospel, we must stop believing that conflicts do not exist. We must seek to understand and accept people with their cultures in order to win them to Christ. For Charles (1995), like most of the preaching throughout Acts, the Areopagus speech is received with both hostility and faith; thus, the reader can assume 17:16– 34 to be exemplary of first-century apostolic preaching. The text of Acts 17 does not explicitly suggest that Paul's speech at the Areopagus is misguided in a strategic sense. While vv. 16–34 are of obvious missionary interest. The reader must understand why Luke is so concerned to present the "human side" of Paul's preaching. Why the preoccupation with detail?

In the idea to show us the importance of culture even some conflicts, Charles (1995) said that Paul was hence well acquainted with pagan "high culture"—an acquaintance that, when sanctified, would thrust him, not Simon Peter, forward as the apostle to the Gentiles (Rom 11:13). Roman citizenship and life in a university city, after

all, did have its privileges. This background would aid him enormously during his apostolic ministry-particularly in a city like Athens.

Church Programs

Harwento (2016) has demonstrated that the early Church's ministry practice shows the implementation of this nature (Acts 2:4247). Luke portrays believers' daily basic ministry at house churches (vv. 42-45) and daily meeting activities at the temple court (vv. 46-47). The context suggests a complete direction of church ministry activities that involves God's ministry (studying apostolic teaching, praying, praising, and worshiping) and believers' ministry (having fellowship and reaching out to unreached people).

Harwento (2016) indicated that church ministry functions are based on the biblical nature of the Church. The Church has three basic functions to lead people to love their God and their fellow people, teach them, and reach out to them to be His disciples.

In the same line, Malphurs (2007) elaborated these basic functions into five general functions of the Church that cover worship, evangelism, teaching, fellowship, and service. These functions serve the foundation of church ministry and mission.

In Acts chapter 2. 42-47, we read these programs that we need to accept and apply practically: They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Every day they continued to meet together in the temple courts. They broke bread in

their homes and ate together with glad and sincere hearts, praising God, and enjoying all the people's favor. And the Lord added to their number daily those who were being saved.

Evangelism

In the book of evangelism, White (1946) explained the shortness of time and the need to present the final gospel message, which is the Seventh-day Adventist church's mission. She said " we should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest.... Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time", but how long will it continue? Only a little while. If there was ever a crisis, it is now.

If it is so important to present the message, how to keep new converts at church to salvation? White (1946) declares that our efforts are not to cease because public meetings have been discontinued for a time. So long as there are interested ones, we must give them the opportunity to learn the truth. And the new converts will need to be instructed by faithful teachers of God's Word, that they may increase in knowledge and love of the truth, and may grow to the full stature of men and women in Christ Jesus. They must now be surrounded by the influences most favorable to spiritual growth.

Study Organization

The study is organized in five chapters.

Chapter I includes the following: the introduction to the problem, background of the problem, statement of the problem, the definition of terms, the research hypothesis,

the research questions, the objective of the investigation, the justification, the limitations, the delimitations, the assumptions, and the philosophical background.

Chapter II critically analyses the concepts, importance, and dimensions of transformational leadership style, culture, church ministry programs and evangelism. It also discusses the relationship that exists between the variables. This is done through a review of pertinent literature.

Chapter III contains the following subtitles: the research design used for the data collection, research sampling, data collection techniques, data analysis methods, the measurement instrument, the validity, the reliability, the operationalization of the variables, the null hypotheses, and the operationalization of the null hypotheses.

Chapter IV presents the data with deep analysis in relation to demographic and as well as the findings of the arithmetic means of the variables. It also provides the final research model table with a clear interpretation of the results represented in the figure. It answers the null hypothesis and ends with a summary of the chapter.

Chapter V presents the conclusion of the research by the discussion of the findings of the study. It also compares the results with previous studies. It concludes with some recommendations to conference administrators, local church pastors, local church leaders, church members, and some suggestions for further study.

CHAPTER II

LITERATURE REVIEW

Introduction

This chapter is an in-depth analysis of the literature that addresses the importance, dimension, and interrelationship of the variables considered in this study. As the author critically analyses the existing literature on membership retention, transformational leadership, culture, evangelism and church ministry programs, through the process, he intends to find any current gap as a *leitmotiv* to base this study and inform this research. This chapter follows a simple outline. It begins with an overview of the concept, followed by the importance of the variable and its dimensions. It addresses how the variables predict the dependent variable and concludes with a summary of the chapter's findings.

Member Retention

The evolvement of customer or member retention over the past decade has demonstrated the importance of this concept. In fact, the ability to retain employees or clients in many organizations and institutions is a significant problem. It is a problem that impacts organizations regardless of their size, location, focus or business strategy (Chitra, 2013). Existing literature revealed that both businesses and religious organizations are struggling to keep their customers or members (Alshurideh, 2016; Cascio, 2003; Gberevbie, 2008; Heneman & Judge, 2003; Ravhengani, 2010; Smith,

1992). Smith (1992) stated that members dropouts are a phenomenon that can be compared to a treadmill, which means the faster a person runs, the farther behind he or she gets.

Importance

Whether profit or nonprofit has a competitor, which indicates that knowing or unknowingly, they compete on a regular basis to maintain their members as they seek to attract new ones from other competitors. Every organization and institution's success depends on the ability to retain its human resources, which are the life-blood of any organization (Das & Baruah, 2013; Olivier, 2019). In other words, human capital is the most important resource for improving and achieving organizational performance (Osuoha, 2016).

Walker (2001) pointed out that managing and retaining members and customers within an organization is an important fundamental means of achieving competitive advantages over competitors. Cutler (2001) argued that although it is important for an organization to attract new members, what counts the most is who they can keep. We can already perceive that the retention of members within an organization has several advantages.

First of all, it contributes to the long-term survival of an institution. Secondly, it increases productivity and decreases the cost of marketing (Baldoni, 2013). Thirdly, it serves as a tool to measure the level of stability within the organization. The number of members left indicates that more strategies need to be established in the church to become more comfortable with institutions and have a good rate of members' retention. Normally, the institution gets 80% of its profits from 20% of its existing members or

customers. Therefore, the customer plays a vital role in the survival of an institution.

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

Parvatiyar and Sherth (2001) studied the customer relationship management in four dimensions that are: (a) Customer identification, (b) customer attraction, (c) customer retention, and (d) customer development.

Ahmad, Abbas, Latif, and Rasheed (2014) investigated the impact of service quality of short messaging service on customer retention in five dimensions that are: (a) tangibles, (b) responsiveness, (c) reliability, (d) empathy, and (e) assurance. Harwento (2016) explored the concept from four dimensions namely: (a) satisfaction, (b) loyalty, (c) attachment, and (d) commitment.

<div align="center">**Transformational Leadership**</div>

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

The bible declares where there is no vision, people perish; this text puts into perspective the importance of sound leadership. Organizations without sound leadership will sooner or later cease to exist. Sound leadership fosters an environment of growth and inspires followers to be more productive (Dunne, et al., 2016). It has been observed that 85% of the failure of startups business is based on leadership and management (Turner, & Endres, 2016). Leadership contributes heavily to the survival of an organization and it helps to improve institutions' performance and productivity. Previous literature indicates that leadership enhances organizational or institutional performance and determines the level of competition in relation to other organizations.

The importance of leadership can be seen in various aspects of an organization,

including religious institutions. Daft and Lane (2011) states that leadership creates a culture of efficiency as well as maintaining stability. Also, leadership motivates people towards a common goal as it seeks to enhance organizational and institutional performance. Levine (2000) observes that transformational leadership is the most satisfactory style of leadership when it comes to educational institutions.

Leadership is such an important concept that it has been observed that there are more than fifty different leadership theories. It is a much-debated and discussed topic in the academic arena. Over the years, various perspectives, approaches, models, and theories of leadership have been developed. Scholars have also made efforts to classify these theories in various ways namely; classical, behavioral, situational, contingency and emerging or contemporary theories and more. Additionally, Vroom (1983) points out that most of the studies on leadership have been conducted from the perspective of business organizations, the military, and government agencies with little focus on higher education. As this study progresses, this research will point out the importance of this concept by providing a non-exhaustive list of various leadership theories with a more chronological order.

Both scholars and academicians recognized that the great man theory was the first theory of leadership (Carlyle, 1907; Dowd, 1936; Galton, 1870; Woods, 1913). This theory suggests that leaders are genetically wired with qualities that set them apart to fulfill the leadership role. They possess certain traits that cause people to gravitate towards and around them in crises as they seek guidance and solution. This concept led to the next theory of leadership, which is the trait theory. As suggested, this theory proposes that a leader is endowed with superior abilities and traits that separates him

from non-leaders. This theory was challenged by the study of Stogdill (1948), which revealed about 124 weaknesses of this theory; as a result, researchers lost a great deal of interest in this theory.

The study of Stogdill (1948) sifted the debate from internal to external - from trait theory to behavioral theory. While the trait approach to leadership addresses personality, the behavioral approach of leadership emphasizes the leaders' capabilities, skills, and talents. In other words, it focuses on what a leader does as oppose to who he is. It further analyzes the question: are leaders born or can you learn to become a leader? Several studies have revealed that leaders are both a product of their environment as well as their nature. As a result, two studies emerged that attempted to define and explain this important concept, namely, task-oriented vs. relationship-oriented leadership based on the studies conducted by (Katz, Maccoby, Gurin, & Floor, 1951) Through task-oriented behavioral leaders facilitate goal accomplishment; and through relationship-oriented approach they equip followers to be comfortable with themselves, one another as they work together toward a solution to resolve their situation. Simply put behavioral approach of leadership seeks to explain how leaders combine both task-oriented and relationship-oriented approaches to influence their followers as they attempt to reach their goals. The behavioral theory of leadership seeks to explain a leader's behavior as the determinant factor of his success (Likert, 1967).

Another theory of leadership that is well known is the contingency theory. According to Fielder (1967), leadership is not a size fit all matter. This leadership theory stipulates that a leader's natural abilities adapt to his environment based on his

leadership style holds the key to his or her success. This leadership style has its foundation in the relationship that exists between the leader and the co-worker. The founder of this theory, Fielder (1967), who is a psychologist, emphasizes that this theory's effectiveness is revealed through the leader's personality and the situation in which he or she operates. This theory was designed to evaluate whether a leader is task or relationship-oriented in order to know what style of leadership is applicable. Fielder (1967) proposes three managerial components that can be utilized to measure this theory which are: leader-member relations, task structure and position power (Fiedler, 1976; Fiedler, & Chemers, 1976) .

As opposed to contingency leadership theory, which proposes that a leader's success is contingent upon his ability to adjust his or her leadership style based on his or her environment, situational leadership theory focuses on the leader's use of personal skills and natural ability. The main proponents of this theory are Hersey and Blanchard (1977). They argue that the success of a leader is determined primarily by the task-relevant maturity of the subordinates. This theory can be measured through four distinct dimensions – namely: telling (directing), selling (coaching), participating (supporting), and delegating (Graeff, 1983, Peretomode, 2012).

While describing transactional leadership, Burns (1978), theorized that leaders derive their power by identifying and satisfying the motives and needs of their followers. The motives and needs of the leader must also be identified and fulfilled in order for a transactional relationship to develop.

Bass and Avolio (1994) defined transformational leadership as the one that helps increase employees' concern and deepen their level of perception and their

acceptance of the groups' vision and aims. It also broadens their minds to see beyond their own interests and think of their organization's interests. This can be achieved through the leader's charismatic effect and his meeting of the individuals' emotional needs and fostering their creativity. Ibraheem, Ali, and Mohammad (2011) described transformational leadership as the process of greatly affecting and changing the individuals' attitudes, behaviors and beliefs, and commitment of the individuals to the organizational tasks, aims and strategies. Transformational leadership has also been defined as a mutually beneficial process that connects leaders and followers in a symbiotic relationship that improves motivation and ethics in both (Northouse, 2016).

Invented by Burns (1978) and expanded by Bass (1996), this leadership theory has profoundly changed the course of leadership theories and revolutionized organizations, institutions and industries as it equips and transforms them to be more productive. It introduced certain traits and behaviors that inspire and motivate a team or organization to rally around a common vision or goal. It is pertinent for both the micro and macro levels of society.

Schieltz (2019) points out that transformational leadership importance can be seen in three different areas, namely: (a) individual development and growth, (b) organizational development, and change as well as (c) increasing performance. It fosters individual development and growth by transforming members of a group into individuals who transcend beyond self-actualization and their own self-interests for the sake of the group or organization. Leaders who practice transformational leadership style commit themselves to selfless ideals and align their personal principles and values with that of the organization, group or even society. As a result, they nurture their

followers' moral development to internalize these same values and principles.

Transformational leadership behaviors have long been considered an important factor for various general organizations (Keegan, & Den Hartog, 2004; Scott-Young, & Samson, 2008). Robbins and Coulter (2007) pointed out that transformational leadership possesses the ability to raise followers' interest as it seeks to define goals and task requirements clearly. Furthermore, Ergeneli, Temirbekova y Gohar (2007) highlighted that transformational leadership theories are the leading theories in the sense that they have expanded the scope of leadership theory by acknowledging the importance of emotional, symbolic and highly motivating behaviors that appeal to the follower's minds and hearts.

Transformational leadership brings energy to the workplace; it motivates employees and inspires them to achieve better performance (Bass, 1999). One of the many benefits of transformational leadership is this; it inspires followers to think and analyze things critically by contemplating different approaches to resolving workplace problems and their personal lives. In fact, a study was conducted by Alfayad (2016) on the role and importance of transformational leadership and the result indicates that transformational leadership has a positive impact on employees' performance.

According to Bass and Avolio (1994), there are four primary principles that undergirded the concept of transformational leadership, namely: (a) inspires interest among followers to view and evaluate their work from different perspectives; (b) generates awareness of mission or vision of the organization; (c) develops followers to higher levels of ability and potential, and (d) motivates followers to work for the group benefit as well as their own.

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Abou-Moghli (2018) conducted a study on the significance of transformational leadership on organizational creativity of employee, the findings of the study revealed that a vast majority of the participants agreed that it was extremely crucial to a company's innovative growth to intellectually stimulate and intrinsically motivate their employees. In other words, transformational leadership as a positive attribute of inspiring feelings of loyalty and admiration among employees. In the same vein, Ahmad, et al. (2014) studied the impact of transformational leadership on employee motivation in the telecommunication sector in Punjab; they found out that there is a significant relationship between transformational leadership and employee motivation.

Another study was conducted by Jiang, Zhao, and Ni (2017) concerning the impact of transformational leadership on employee sustainable performance in the construction sector. The results showed that sustainable employee performance is positively influenced by transformational leadership. In addition, more than half of that influence is mediated by their organizational citizenship behavior.

Finally, several studies have revealed that transformational leadership plays a significant part in retaining both customers and employees because it influences job satisfaction and employee performance (Parzinger, Lemon, & McDaniel, 2012). Furthermore, leaders practice transformational leadership style tend to help to shape their follower's attitudes, motivations and behaviors, by equipping, empowering, and inspiring them to be more efficient as they seek to achieve their personal goal; as a result, they are able to retain the top talented employees (Chitra, 2013).

Dimensions

Warrilow (2012) studied transformational leadership from four dimensions,

namely: (a) charisma or idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) personal and individual attention. The author understands charisma or idealized influence as the way the follower tries to emulate the leaders' behavior and attitudes as he leads with conviction. Inspirational motivation addresses the leader's ability to articulate a vision that motivates and inspires followers to be more productive in achieving the organization's goals and objectives. Intellectual stimulation is the capability to stimulate and encourage creativity in the followers. Personal and individual attention is the level to which the leader attends to followers' needs by making each team member feel appreciated and valued.

Posner and Kouzes (1988) explored the concept of transformational leadership from five dimensions. They are as follows: (a) model the way, (b) inspire a shared vision, (c) challenge the process, (d) enable others to act, and (e) encourage the heart. They posit that each of these dimensions plays a vital role in transformational leadership theories.

Bass and Avolio (1995) considered the concept of transformational leadership from a different set of dimensions. They believe that transformational leadership is best understood through four dimensions, which they named as (a) idealized influence, (b) inspirational motivation, (c) intellectual stimulation, and (d) individualized consideration.

Likewise, Bradford and Cohen (1984) analyzed the concept of transformational leadership from three dimensions. Namely (a) determine and build a common vision, (b) build a shared responsibility team and (c) continuously develop the skills of individuals.

Conger and Kanungo (1987) examined the concept of transformational leadership and conclude that it must be studied from four dimensions which are: (a)

take a high personal risk to support the vision, (b) advocate an appealing yet unconventional vision, (c) behave with confidence and enthusiasm, and (d) be sensitive to the needs of the followers.

Bennis and Nanus (1985) suggested that transformational leadership must be studied from two dimensions, namely: (a) management of attention to vision, and (b) work to develop commitment and trust.

Church Programs

Importance

Due to its nature, the church remains one of the most influential institutions in society. It operates in different spheres, namely physical, social, mental, and spiritual. It provides a context whereby the great commandment as well as the great commission, can be fulfilled (Segler, 1960). It also provides a context where men and women can enter into a transformational and saving relationship with their Lord and Savior Jesus-Christ. Harwento (2016) points out that the church's nature will determine the nature and the kind of programs and activities that it organizes. For the church to be efficient and effective in carrying out its mission, it uses different events, activities and programs.

These events and activities serve as tools to empower and equip the membership to live out their Christian experience, which involves loving God and loving one's neighbor. They become fruit-bearing disciples of Jesus Christ. Church programs constitute the means and channels that the church utilizes to impact both its members and society. Church programs include but are not limited to preaching, teaching and service. Harwento (2016) points out that the concept of teaching in the Gospel as well as the book of Acts, is used with a twofold purpose or implication to church programs.

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First of all, it edifies the believers, a fact that is corroborated by Fernando (1998). He observes that the apostles' teaching helps believers grow into a strong relationship with their Lord and Savior Jesus-Christ. Secondly, teaching ministry equips believers to play a proactive role in the gospel's proclamation to the unchurched.

The New Testament, particularly the book of Acts, shows that church programs have a dual approach in the apostolic church, namely a vertical and a horizontal approach. This dual approach to church programs serves as the means through which they relate to God and their fellowmen. Harwento (2016) observed that activities such as worship, praise, and prayer are part of the vertical ministry to God. They constitute how believers respond to God's grace and mercy. On the other hand, through fellowship and breaking of bread, they strengthen their brotherly bonds, which is the horizontal approach of church programs. Church members' fellowship contributes to spiritual nurturing function and impacts horizontal cohesion relationships among believers (Harwento, 2016).

Church programs are very important for the church to carry out its functions which are based on the biblical nature of the church. They give the church direction in terms of achieving measurable goals. Church program is an important factor in church member retention. It creates a platform that encourages church members to be more engaged and active in doing ministry. As a result, they feel a sense of belonging.

Dimensions

Scholars and practitioners have identified five different church ministry program models, which are (a) the traditional model, (b) the seeker model, (c) the willow creek community church model, (d) the purpose-driven model, and (e) the emerging church

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model. These five models constitute various approaches to church ministry to attract church members and reach the unchurched. Various denominations have adopted them as a new way of doing ministry to meet this ever-changing society's needs and demands.

The traditional approach to church ministry program meets and satisfies the needs of the traditionalists or silent generation. This style of church ministry program fits well with the traditionalist generation because (a) it is pastor dependent, (b) event-oriented, (c) every activity takes place on one day, (d) church building is the center of mission and ministry, (e) hesitant to embrace new ideas and (f) very traditional in their style of worship only organ and piano are acceptable in the worship service, (g) very hierarchical, (h) more communal than missional, and (i) the identity of the church is summarized in term of its ministry programs, church structure, institutions and organizations (Earley, & Dempsey, 2013)

On the other hand, the seeker targeted model focuses on meeting the needs of people by bringing the church where the people are. It somewhat mirrors what White (1915) observed as being the method of Jesus to the ministry, which composes of five phases: (a) He mingled with the people, (b) He showed them sympathy, (c) He ministered to their needs, (d) He won their confidence and (e) then He bade them follow Him. The seeker model seeks to achieve the same thing to their approach. This approach has influenced two prominent figures in church ministry programs in the U.S., namely the Willow Creek community model, Bill Hybels and the purpose driven church model by Rick Warren.

The Willow Creek community model seeks to develop a passion for its members

for the unchurched people around its community. This is evident through the mission and philosophy that they promote, which is "to turn irreligious people into fully devoted followers of Christ." Motivated by this mission, they attempt to communicate the message of Jesus through every possible way that is relevant and meaningful to their context. One of the characteristics of the Willow Creek community model is a small group. They use this venue to mature their members as they create ministry that fits their respective preferences such as hobbies, professions, marital status, or interests in a common issue or project. They design a curriculum for their small group ministry that centered around three areas: (a) group bible study, (b) training and mentoring, and (c) equipping ministry (Donahue, & Willow Creek Small Groups Team, 1996; Hybels, & Hybels, 1995; Rosenberg, 2011).

Contrarily to the Willow Creek community model that has an external focus, which is a passion for the unchurched, the purpose-driven model seems to embrace an internal focus. It proposes that the church as an organism is healthy and will naturally and automatically reproduce. Therefore, the main focus of the purpose-driven model is church health, not church growth. In other words, its growth is from inside out. When the church is healthy, it will grow naturally. The biblical principles that undergird this model are the great commandment and the great commission – love God and love your neighbor and make disciples. There are five key elements that define this model: (a) worship is a reflection of our love for God, (b) my love for God will be expressed towards my fellowmen through various ministries functions, (c) disciple-making through evangelism, (d) Christian fellowship expresses through baptism, and (e) teaching believers through discipleship.

The emerging church model is an answer to the cultural challenges of postmodern Christianity. It seeks to provide a way for Christian to live out their faith in a postmodern world without compromising their identity as they seek to reach the unchurched. Simply put, emerging churches are communities that practice the way of Jesus within postmodern cultures. This model functions under the following guidelines or assumptions: (a) identify with the life of Jesus, (b) transform the secular realm, and (c) live highly communal lives, (d) welcome the stranger, (e) serve with generosity, (f) participate as producers, (g) create as created beings, (h) lead as a body, and (i) take part in spiritual activities (Gibbs, & Bolger, 2005; McKnight, 2005; Moody, 2010).

Warren (1995) explored church programs into five dimensions, which are as follows: (a) outreach, (b) worship, (c) fellowship, (d) discipleship, and (e) service. Likewise, Morales (2016) has identified five dimensions to church ministry programs – which are: (a) preaching, (b) teaching, (c) doing evangelism, (d) discipleship, and (e) counseling. However, he later compacted into three dimensions (a) shepherding, (b) vision casting, and (c) organizational design.

Similarly, Croft (2008) argued that the biblical injunction provides three dimensions for local church ministry: (a) the *diakonia*, (b) the presbyter, and (c) the episcope. He argued that the *diakonia* is a ministry of service; the presbyter is the ministry of the Word, sacraments and prayer; and the episcope is vision casting, unity, enabling and watching over self and others.

When considering the biblical model in the New Testament, formulated in Acts 2:42-49, one can easily identify five dimensions for church ministries programs and

activities. They are worship, evangelism, group bible study, fellowship, and community. In his studies, Harwento (2016) concludes that worship, evangelism, fellowship, bible group study, and community services constitute the dimensions of local church program ministries.

Culture

Importance

For Mashal and Saima (2014), culture can be defined as a combination of values, sets, beliefs, communications, and simplification of behavior, which gives direction to people. The basic idea of culture arrives by sharing learning processes based on the proper allocation of resources. Humans' mental ability, which helps in enhancing thinking and decision-making, depends on the organization's culture. Culture is a collection of various values and behaviors that may be considered as a guide to success. Culture is a collection of beliefs, behaviors, and values which society contains normally. In simple words, culture is the knowledge, explanations, values, beliefs, communication, and behaviors of many people, at the right time and right place.

Culture is the sum of the total of the learned behavior of a group of people generally considered to be the tradition of that people and are transmitted from generation to generation. Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another (Li, & Karakowsky, 2001).

Culture is also defined as the patterns of learned and shared behavior and beliefs of a particular social, ethnic, or age group. It can also be described as the complex whole of collective human beliefs with a structured stage of civilization that

can be specific to a nation or time period. Humans, in turn, use culture to adapt and transform the world they live in. Culture is the language, norms, values, beliefs, and more that, together, form a people's way of life. It is a combination of elements that affect how people think, how they act, and their own. American culture, for instance, includes everything just mentioned. It also includes our history, architecture, accepted behavior, and so much more (Long-Crowell, 2015).

According to (Schein, 1990), culture is a collection of various values and behaviors that may be considered as a guide to success. Culture is a collection of beliefs, behaviors, and values which society contains normally. In simple, culture is the knowledge, explanations, values, beliefs, communication, and behaviors of many people, at the right time and right place. In the present era, the concept of culture is used as a concept of organization (Kotter, & Heskett, 1992).

With Aluko (2003), culture is a universal phenomenon as there is no society in history without a culture. But culture varies from one society to another. Studies of formal organizations in both Western and non-Western societies have shown the implications of varying cultures for 'organizational operations and performance.' Multinational organizations operating in different cultural contexts have become increasingly sensitive to the potential impact of a host country's culture on organizational performance.

Spencer-Oatey (2012) states that culture is an arrangement of different attributes that express an organization and differentiate the firm from another one. Culture is the collective thinking of minds that creates a difference between one group's members from another.

According to Gordana (2016), culture helps members of an organization determine the meaning of concepts, things, and events within the organization and out of it and make decisions and take actions accordingly. Members of an organization behave following interpretations of reality: make decisions, take actions, and interact with each other.

Zalami (2005) notes that culture can either facilitate or inhibit institutional transformation depending on whether or not the existing culture is aligned with the proposed change's goals. This is also noted by O'Donnell (2006) in terms of culture, facilitating innovative initiatives in the public sector and providing a supportive environment for developing enterprise leaders.

Dimensions

Zahari and Shurbagi (2012) show the fact that many studies had introduced the Competing Values Framework (CVF) and identified four types of culture such as clan, adhocracy, hierarchy, and market culture (Cameron, & Quinn, 2006). The theory of the Competing Values Framework (CVF) suggests two dimensions; first, a differentiation of effectiveness criteria which stress flexibility, discretion, and dynamism from stability, order, and control. Second, a differentiation of internal orientation, integration, and unity from external orientation, differentiation, and rivalry.

With more elaboration and explanation, Cameron and Quinn (2006) give details about four types of culture that have been mentioned above.

Hierarchy Culture

Cameron and Quinn (2006) introduced the hierarchy culture by Weber. It

consists of seven characteristics: rules, specialization, meritocracy, hierarchy, separate ownership, impersonality, and accountability. These characteristics were deemed highly effective in the accomplishment of the purpose. They were adopted widely in organizations whose major challenge was to generate efficient, reliable, smooth flowing, and predictable output.

Market Culture

The term market is not similar to the marketing function or with consumers in the marketplace. Rather, it refers to an organization that functions as market-oriented towards the external environment rather than internal affairs. It is focused on transactions with suppliers, customers, contractors, regulators, and others. The market operates through the monetary exchange, where the focus is to conduct transactions with other constituencies to create a competitive advantage. Profitability, strength in market niches, among others, are the primary objectives of the organization. The core values for such market-type organizations are competitiveness and productivity (Cameron, & Quinn, 2006).

Clan Culture

Clan culture is used because it is similar to a family-type organization, and it is more like families than economic entities. The common characteristics of clan-type companies were teamwork, employee involvement, and corporate commitment of employees.

Adhocracy Culture

Adhocracy culture is to foster adaptability, flexibility, and creativity, while

uncertainty, ambiguity, and overload of information are common. Adhocracy organization is found in organizations such as aerospace, software development, think-tank consulting, and film making. These organizations challenge is to produce innovative products and services and to acquire new opportunities. Adhocracies do not have a centralized power or authority relationship. While power flows from individual to individual, task team to task team depends on how the problem is being addressed (Cameron, & Quinn, 2006).

According to Gordana (2016), there are four dimensions of culture to consider. Those four dimensions are power culture, role culture, task culture, and people culture.

Power culture combines an orientation to people with unequal distribution of power. This culture is oriented to the leader, which is its main characteristic. The metaphor for this organization is family, and the leader is, naturally, "the father of the family" who takes care of all its members, and they, in turn, show unquestioning obedience. The leader personalizes an organization's work to a large extent, so everything in it gets his personal touch and depends on his style and competences. The organization is informal, and the relationships among its members are very close.

Role culture combines orientation to tasks with unequal distribution of power. It is a bureaucratic culture in which the organization represents a regulated social system governed by formal rules and procedures. A metaphor for an organization in this culture is a machine. Role culture is depersonalized, so the basic elements of an organization are impersonally set roles and not individuals as persons.

Task culture combines orientation to tasks but also the egalitarian distribution of power. In this culture, everything is directed and subordinated to solving tasks in an

organization; thus, the organization exists in order to solve tasks. Everything is oriented towards the work that needs to be done, and everything is subordinated to it. This culture highly values success and results—values such as autonomy, competence, development, and flexibility rule in the task culture.

People's culture combines orientation to people and egalitarian distribution of power. People's culture is individualistic. People's culture is based on the assumption that the organization exists only to enable its members to achieve their individual goals and interests. According to its members' assumptions, its main purpose is to enable them to achieve their individual goals and interests. The power in people's culture is very widely distributed, so, compared to all of the above-mentioned types of culture, people's culture is "democratic" to the fullest extent.

Evangelism

Importance

In his book why the church exists, Mbui (2018) ascertains that the church exists to make disciples, a fact that is corroborated by Petit-Homme (2018), and they concur that evangelism constitutes one of the vehicles through which the church accomplishes this task. As defined by Charles, et al. (2012), evangelism is considered as a passion for the lost as well as a way that the church utilizes to care for the physical, emotional, and spiritual needs of its fellowmen. Westerhoff (1994) understands evangelism as the act by which the Church fulfills its mission as it proclaims the gospel of God's salvation through word and deeds to unchurched within its sphere.

Petit-Homme (2018) defines evangelism as the process of winning people to Jesus Christ and enabling them to be transformed by God into responsible disciples

who are ready to meet Jesus. For Reid (2009), evangelism involves the following, namely – (a) permanently meeting people's needs, (b) empowering well-trained volunteers, and (c) involving significant organization oversight. Simply put, evangelism is to present the good news of Jesus' love by describing what He has accomplished on the way for the human race with the purpose of attracting men and women to him.

Evangelism is not only important to grow the church, but it is also significant to retain its members. As Mbui (2018) points out, passionate witnessing binds believers together as they recount their experience to others. It creates an atmosphere of interconnectedness and interdependency, which facilitates not only continued growth but also retention. Evangelism is significant because it is not only interrelated with the spiritual warfare that every Christian is caught up in but also it is the only vital way that can fulfill the mission on earth as a spiritual people charged with a spiritual engagement to displace the dominions of darkness (Rankin and Stetzer, 2010).

Additionally, Parks (2012) points out six reasons why evangelism is important, namely: (a) evangelism helps keep the gospel central in our lives and churches, (b) evangelism deepens our understanding of the most fundamental truths of Scripture, (c) properly motivated evangelism grows our love for God and neighbor, (d) evangelism prompts unexpected questions and objections from non-Christians, which can deepen the faith, (e) evangelism protects the membership from mistakenly assuming that those around the congregation are saved, and (f) evangelism increases the likelihood of being persecuted for the gospel, which leads to the church´s growth.

According to Rainer (2012), there are seven reasons why evangelism is significant. They are: (a) because Christ commanded it, (b) because Christ is the only

way of salvation, (c) because Christ died for the world, (d) because churches that are not intentional about evangelism typically are weak in evangelism (e) because churches tend to obsess inwardly when they fail to move outwardly, (f) because churches become content and complacent with transfer growth, and (g) because evangelistic Christians actually grow stronger as better disciples. Eckenroth (1954) presents two importance of evangelism, one individual and the other is collective: (a) evangelism keeps the soul winner closer to God and (b) the church prospers when the members are engaged in evangelistic activities.

Dimensions

Jules (1996) studies the concept of evangelism in seven dimensions, namely: (a) biblical theology, (b) consciousness, (c) involvement of the laity, (d) ongoing process, (e) motivation, (f) management, and (g) faithfulness to the task and great results. On the other hand, Rekers (1997) argues that evangelism should be considered from three dimensions which are: (a) pastoral care evangelism, (b) counseling evangelism, and (d) visitation evangelism.

Relationship Between Variables

Relationship Between Leadership and Retention

Several studies have revealed that leadership is a good predictor of member retention. Kyndt, Dochy, Michielsen, and Moeyaert (2008) conducted a study on how the organization retained the members. They found out that leadership plays a vital role in the retention of employees and other members of organizations. Paul and Vincent (2018) conducted a study on the effectiveness of organizations to retain their members,

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and the study revealed that several things determine the decision of a member to remain with an organization. However, the key factor is leadership. Leadership creates and fosters an environment that inspires and stimulates members to remain faithful contributors to the organization (Kumar, & Mathimaran, 2017).

Osuoha (2016) conducted a study on the retention of employees in the healthcare sector, and his findings revealed that transformational leadership style has a significant impact on employees' retention. Another study was conducted by Mohammad, AL-Zeaud, and Batayneh (2011) on the impact of transformational leadership on nurses' retention in Jordanian private hospitals. The results indicated a statistically significant positive relationship between the five dimensions of transformational leadership and the two dimensions of job satisfaction. The strongest relationship between internal job satisfaction and transformational leadership has been visible among the intellectual stimulation dimension.

Weberg (2010) pointed out that there is a significant amount of burnout and attrition among the nurses' staff in the healthcare systems. He explored the issue by investigating the factors affecting the attrition problem. He found out that transformational leadership significantly increased satisfaction, increased staff well-being, decreased burnout, decreased overall stress in staff nurses, and decreased attrition. Alatawi (2013) revealed a direct and significant transformational leadership style and managerial-caused turnover or attrition.

Relationship Between Church Programs and Retention

Although there are divergent opinions on whether or not church ministry programs affect or influence church membership retention; however, some scholars

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believe that church ministry programs impact church membership retention. For instance, Wielhouwer (2004), while examining religious commitment (church involvement, private devotionals, and religious salience) among African-American, found that discipleship and ministry are good predictors for church membership retention.

Various studies have revealed that there is a significant relationship between spirituality, worship and personal devotional to church membership retention. Erwich (2012) investigated the impact of spirituality on church membership retention and discovered that spirituality helps members maintain a connection to the community of faith as it enhances their self-esteem. It also provides a sense of support and caring from God within the community of faith.

Conversely, Chaney (2008) found in a study conducted on the benefits of church involvement that it does not necessarily have a positive impact on church membership retention. She elaborated that member's benefits from involvement are based on two things: (a) members experiences and (b) perspectives. Therefore, it is not automatic that it will influence retention.

Relationship Between Evangelism and Retention

Centuries ago, as followers of Jesus Christ, Christians were given an enormous commission to preach and teach the Gospel of Jesus Christ to the world. This commission is commonly known to Christians as "The Great Commission," as stated in Matthew 28:19-20 of the Holy Bible (Carver, 2015; Life Application Study Bible, 2007). In the passage of scripture, Jesus Christ tells the disciples prior to His ascension back to heaven:

Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Teach these new disciples to obey all the commands I have given you; and know I am with you always, even to the end of the age. (Life Application Study Bible, 2007)

Many Christian congregations are not actively engaging in proactive outreach ministry to attract and retain church membership (Hunter, 2003). Kinneman and Lyons (2007) provided that working to build meaningful and personal relationships is a strategic method that church leaders can institute to attract people. Watson and Stepteau-Watson (2015) emphasized that outreach ministries should be created to reflect, improve, and enhance the communities' quality of life to attract and retain church members. For this reason, a good definition of outreach ministry is actions that involve taking the gospel out to everyone in our communities (Ford, 2012). Further, it involves purposefully creating ideas and positive ways to reach out to the community, for example creating community outreach services that include health-care assistance and wellness projects (Ford, 2012; Osinski, 2005; Watson, & Stepteau-Watson, 2015). Some churches have started to offer ministerial outreach services that help meet the housing needs of those displaced by providing extended-stay motels, low-income housing, and apartments (Osinski, 2005).

Church leaders are inspired to enthusiastically take the initiative to contact people where they are – meaning churches should develop and implement outreach services as a membership strategy (Hunter, 2003; Osinski, 2005) as the need for Christians to connect with people in their own neighborhoods is paramount (Johnson, Payne, & Wilson, 2008; Osinski, 2005).

McGavran (1990) advocated that evangelism (outreach) is an essential and irreplaceable part of Christian faith organizations. He further advised that the practice

of evangelism as a part of church ministry cannot be ignored as a way to reach the public (McGavran, 1990). Evangelism is a process, according to Carver (2015), in which Fasipe (2010) defined the process as primarily being a mission used to share the gospel of Jesus Christ to nonchurchgoers, including people who have never heard about Jesus. Additionally, he inferred that evangelism included any attempts to tell people about Christ and challenges them in such a manner to make a choice to confess Jesus Christ as their Lord and savior (Fasipe, 2010). As such, Carver (2015) posited that we must consider ourselves to be conduits of outreach in our communities. As conduits of the church or congregation for that matter, must love its community and be willing to make sacrifices for the sake of reaching out to people to join a church organization (Harney, 2011).

It is hard to find congregations that actually engage in proactive outreach ministry. Hunter (2003) suggested that engaging people in proactive outreach ministry may attract and retain church membership, while Kinneman and Lyons (2007) provided that working to build meaningful and personal relationships is a strategic method that church leaders can institute to attract people. Watson and Stepteau-Watson (2015) emphasized that outreach ministries should be created to reflect, improve, and enhance the communities' quality of life to attract and retain church members. For this reason, a good definition of outreach ministry is actions that involve taking the gospel out to everyone in our communities (Ford, 2012).

<div align="center">Relationship Between Culture and Retention</div>

To establish a relationship between culture and retention, let us try to understand the notion of culture as an independent variable.

<div align="center">57</div>

Fakhar, et al. (2012) cited several scholars (Schein, 1990; Kotter, & Heskett, 1992) mentioned that culture is an arrangement of different attributes that express an organization and differentiate the firm from another one. Culture is the collective thinking of minds that creates a difference between one group's members from another. They defined culture as a set of different values and behaviors that may guide success. Culture means a fairly established set of beliefs, behaviors, and values of society contain generally. Culture is gained knowledge, explanations, values, beliefs, communication, and behaviors of a large group of people, at the same time and the same place.

Aluko (2003) makes this statement to compare culture with organizational performance: To begin with, Aldrich and Marsden (1988); Hofstede (1991), Tayeb (1994), and Zakaria (1997), among others, have argued that organizations do not exist in a vacuum but in specific cultures. However, these scholars and researchers have argued that much of the research into organizations neglects and fails to investigate the important relationship between culture and organizations. Presently, there is a considerable body of literature on the relationship between culture and organizational performance.

For Mashal and Saima (2014), Organizational culture plays an important role in achieving the organizational objective. Results show that there is high uncertainty avoidance in the organization; higher uncertainty avoidance better will be organizational performance. Mashal and Saima (2014) emphasized that organizational culture is the most important variable that influences organizational performance. Furthermore, they mentioned that organizational performance is affiliated with the

endurance and success of an organization. In service organizations as well as in manufacturing organizations, the computation of the organization's performance is critical.

Organizational culture's impact on employee behavior and performance is based on four important ideas (Bulach, Lunenburg, & Potter, 2012). Firstly, knowing the organization's culture permits employees to understand the history and functioning of the organization. This knowledge provides information about projected future behaviors. Secondly, organizational culture raises devotion to the organization's philosophy and values. This commitment creates shared feelings of achieving common goals. It means organizations can achieve greater success only when employees share values. Thirdly, with its norms, organizational culture deals as a control mechanism to direct behaviors toward expected behaviors and away from unfavorable behaviors. This can also be achieved by recruiting, selecting, and retaining employees whose values match the organization's values. This type of organizational culture may be linked directly to greater efficiency and performance than others.

For these reasons, church must follow the way of organizational culture to impact church members retention and according Barney (1991), organizational culture provides a sustainable aggressive advantage. He introduced three conditions; first, he suggests that culture must be viable; second, the culture must be rare and have attributes; third, culture must be imperfectly imitable.

CHAPTER III

METHODOLOGY

Introduction

This chapter aims to describe the methodology and procedures used to answer the research question and test the hypotheses raised in chapter one of this study. This chapter includes the following: (a) the type of research, (b) the study population, (c) the sample, (d) the measuring instrument, (e) the null hypotheses, (f) the data collection, and (g) the data analysis.

Type of Investigation

This research is quantitative, explanatory and cross-sectional, descriptive and field research in nature. Hernandez Sampieri, et al. (2014) observed that research that uses structured numerical data and the application of statistical analysis to establish fundamental relationships in building theory are quantitative. Also, this research is intended to establish a relationship between the identified variables, membership retention, transformational leadership, culture, church ministry programs, and evangelism. Therefore, it is considered to be explanatory as well (Hernández Sampieri, et al., 2014). The implementation of the instrument of this research was done during the months of September to December 2019, which means data were collected in a single period of time, hence the reason why it is cross-sectional (Hernandez Sampieri, et al., 2014; Patton, & Cochran, 2002). Finally, this research is descriptive because it describes

the situation of the studied object, and it is field research considering that it aims to observe and interact with people working in the real environment.

Population

A population is a group of individuals, persons, objects, or items from which samples are taken for measurement purposes. The population is a set of all the cases that agree with certain specifications (Hernández Sampieri, et al., 2014). The population that was utilized in this research consisted of 450 members of several Seventh-day Adventist churches in the Texas Conference of SDA Church.

Sample

Hernández Sampieri, et al. (2014) describe the sample as a representative subset of the population. They further elaborate that there are two types of sampling: (a) probability sampling and (b) non-probability sampling. Probability random sampling includes the following: (a) simple random sample, (b) systematic random sample, (c) stratified random sample, (d) multistage sample, (e) multiphase sample, and (f) cluster sample. On the other hand, non-probabilistic sampling includes: (a) convenience sample, (b) purposive sample, and (c) quota.

Non-probability sampling is a sampling technique that helps a researcher select units from a population that is relevant to the researcher's study based on a particular criterion (Saunders, Lewis, & Thornhill, 2012). Purposive sampling is a subset of non-probability sampling, which employs the technique of using the researcher's judgment in selecting the units of the population that is being studied. Convenience sampling is also a subset of non-probability sampling. This method is used to select individuals that

are available and accessible. Direct sampling is the term used when a sample is taken from the actual population. The type of sampling conducted in this investigation is non-probabilistic, direct, purposive and convenience. This signifies that the church members who participated in the study were intentionally selected. The sample was 175 church members, which represents 38.8% of the total population.

Measuring Instruments

This section presents the following important issues: The variables that were used in the study, instrument development, content and construct validity as well as the reliability of the instruments.

Variables

According to Hernandez Sampieri, et al. (2014), a variable is any factor that can fluctuate and whose variation can be measured or observed. The variables used in this research are as follows: (a) independent (transformational leadership, culture, church ministry programs and evangelism), (b) control or dependent variable (church membership retention).

Instrument Development

The process that was used in the development of the instrument for this study is as follows:

1. A conceptual definition of the variables members retention, transformational leadership, culture, church ministry programs and evangelism were provided.

2. The relationship of the variables in collaboration with their dimensions were determined.

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3. The instrument makes use of a multi-item scale base on a five-point Likert scale to measure the constructs from 1 to 5: 1 = *strongly disagree*, 2 = *disagree*, 3 = *neutral*, 4 = *agree*, 5 = *strongly agree*.

4. After the instrument was developed, several experts were solicitated for review and suggestions.

5. The final instrument comprises of seven sections: (a) general instructions, (b) demographic profile, (c) member retention with 13 statements, (d) transformational leadership style with 20 statements, (e) culture with 16 statements, (f) church ministry programs with 30 statements and (g) evangelism with 24 statements, which makes a total of 103 statements.

6. After approval from the reviewers and the advisor, the instrument was applied and data was collected.

The instrument used is shown in Appendix A.

Instrument Validity

Content validity is utilized to determine the level to which an assessment instrument is relevant to and representative of the construct under study was designed to measure (Anastasia, 1988). It enables the instrument to be used appropriately in terms of making meaningful and adequate inferences from the instrument scores given the assessment purpose (Messick, 1989; Moss, 1995).

Content Validity

The process that was utilized to go about the content validity of the instruments was as follows:

1. In consultation with the advisor, it was developed a matrix that describes in detail the steps that were taken in completing this questionnaire.

2. Through the literature review section, the researcher was able to identify theories on retention, transformational leadership, church ministry programs, and authors that are in agreement with the items utilized in the survey.

3. Some of the items were adapted while others were developed, but both were done in the light of the various dimensions that were selected for each variable to ensure that the instruments were in agreement with the variables under study.

4. Upon the completion of the instruments, it was then submitted to five experts for clarity and pertinence validity (three university professors, one administrator, one pastor).

Membership Retention

The instrument of church membership retention was made up of four dimensions: (a) satisfaction (MR1 to MR3), (b) loyalty (MR4 to MR6), (c) attachment (MR7 to MR10), and commitment (MR11 to MR13).

The component matrix analysis reveals that all 13 statements have a positive correlation coefficient highly greater than .3. The minimum value for the component is .578, and the maximum is .766. Regarding the sample adequacy measure KMO, a value very close to the unit (KMO = .891) was found. For the Bartlett sphericity test, it was found that the results (X^2 = 951.818, df = 78, p = .000) are significant.

When analyzing the anti-image covariance matrix, it was verified that the main diagonal values are significantly greater than zero. For the extraction statistics by main components, it was found that the commonality values (Com_{min} = .449; Com_{max} = .796),

all items are superior to the extraction criteria (Com = .300); additionally, the total variance is high. It is 67%, greater than 50%, which is established as a criterion.

For the rotated factorial solution, the varimax method was used. Table 1 presents information comparing each indicator's relative saturations for the four factors of church membership retention. The first factor constituted five indicators and was assigned the name "Satisfaction." The indicators were the following: "I have a good relationship with other church members (MR6)", "I am part of the family of my local church (MR8)", "Overall, I am satisfied with being a member of my church (MR1)", "I do not withdraw from the church services when I experience challenges in the church (MR7)", and "I have a strong commitment to growing spiritually in the church despite challenges (MR5)".

The second factor constituted three indicators and was assigned the name "loyalty". The indicators were the following: "I demonstrate spiritual maturity and integrity (MR2)", "My Christian life represents the mission of my church" (MR3), and "My life is closely attached to God (MR9)".

The third factor constituted three indicators and was assigned the name "attachment". The indicators were the following: "I sacrifice my own interest for the sake of church ministry and mission (MR13)", "I am actively involved in church ministry activities (MR12)", and "I fully believe in the doctrines and practices of the church (MR4)".

The fourth factor constituted two indicators and was assigned the name "commitment". The indicators were the following: "Being a member of the church is important to me (MR10)", and "I am committed to attending church services (MR11)".

Table 1

Rotated Component Matrix for Member Retention

	Component			
Items	1	2	3	4
I have a good relationship with other church members. (MR6).	.764	.125	.157	.053
I am part of the family of my local church (MR8)	.719	.079	.126	.421
Overall, I am satisfied with being a member of my church (MR1)	.600	.277	.162	.365
I do not withdraw from the church services when I experience challenges in the church (MR7)	.547	.252	.288	.057
I have a strong commitment to growing spiritually in the church despite the challenges. (MR5)	.458	.356	.148	.369

Transformational Leadership

The instrument of Transformational leadership was made up of four dimensions: (a) idealized influence (TLS1 to TLS5), (b) inspirational motivation (TLS6 to TLS10), (c) intellectual stimulation (TLS11 to TLS16), and individualized consideration (TLS16 to TLS20).

The factorial analysis procedure was used to evaluate the validity of the construct (see full analysis in 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, it resulted in a value very close to the unit (KMO = .916). For the Bartlett sphericity test, it was found that the results (X^2 = 2577.220, df = 190, p = .000) are significant. When analyzing the anti-image covariance matrix, it was verified that the main diagonal values are significantly greater than zero.

For the extraction statistic of the main component, it was found that the commonality values (Commin = .593; Commax = .805) the 20 items are superior to the

extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with four factors, explaining 71.47% of the total variance, this value being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 2 presents information comparing the relative saturations of each indicator for the four factors of transformational leadership. The first factor was constituted by five indicators and was assigned the name of "idealized influence". The indicators were the following: "The pastor provides time to teach and coach each church member (TLS17)", "The pastor provides enough training for each member to do a ministry task (TLS18)", "The pastor helps church members develop their strengths and abilities (TLS20)", "The pastor gives personal attention to neglected church members (TLS19)", and "The pastor makes me think on how to accomplish the goal of the church (TLS11)".

The second factor was constituted by six indicators and was assigned the name of "inspirational motivation." The indicators were the following: "The pastor discusses the future vision of the church (TLS8)", "The pastor specifies the particular needs of the church to be completed (TLS5)", "The pastor enhances church members' optimism about the future (TLS9)", "The pastor displays a sense of confidence in ministry (TLS7)", "The pastor shows confidence to achieve a goal (TLS10)", and "The pastor clarifies the significance of holding a solid sense of church purpose (TLS6)".

The third factor was constituted by five indicators and was assigned the name of "intellectual stimulation". The indicators were the following: "The pastor encourages church members to achieve the goal without any doubt (TLS12)", "The pastor shows

confidence to achieve the goal (TLS15)", "The pastor discusses the fundamental values and beliefs of the church (TLS14)", "The pastor considers that each member has different needs from others (TLS16)", and "The pastor motivates me to view the challenges from a different point of view (TLS13)".

The fourth factor was constituted by four indicators and was assigned the name of "individualized consideration". The indicators were the following: "The pastor inspires loyalty to the church organization (TLS3)", "The pastor acts in ways that build church members' respect (TLS2)", "The pastor goes beyond self-interest for the good of the church (TLS4)", and "The pastor makes me feel ready to sacrifice my own interest for the good of the church (TLS1)".

Table 2

Rotated Component Table for Leadership

Items	Component			
	1	2	3	4
The pastor provides time to teach and coach each church member (TLS17).	.839	.111	.198	.196
The pastor provides enough training for each member to do a ministry task. (TLS18)	.832	.149	.155	.105
The pastor helps church members develop their strengths and abilities (TLS20)	.721	.222	.317	.175
The pastor gives personal attention to neglected church members. (TLS19)	.628	.266	.346	.088
The pastor makes me think about how to accomplish the goal of the church. (TLS11)	.563	.267	.458	.287

Culture

The instrument of culture was made up of seven dimensions: (a) Universalism *vs.* Particularism (CE1 to CE3), (b) Individualism *vs.* Communitarianism (CE4 to CE5), (c) Specific *vs.* Diffuse (CE6 to CE7), (d) Neutral *vs.* Emotional (CE8 to CE10), (e) Achievement *vs.* Ascription (CE11 to CE12), (f) Sequential *vs.* Synchronous time (CE13 to CE14) and Internal direction *vs.* Outer Direction (CE14 to CE16).

The factorial analysis procedure was used to evaluate the validity of the culture construct (see full analysis in Appendix B). In the analysis of the correlation matrix, it was found that the 16 statements have a positive correlation coefficient greater than .3. Regarding the sample adequacy measure KMO, it resulted in a value very close to the unit (KMO = .759). For the Bartlett sphericity test, it was found that the results (X^2 = 991.293, df = 120, p = .000) are significant. When analyzing the anti-image covariance matrix, it was verified that the main diagonal values are significantly greater than zero.

For the extraction statistic of the main component, it was found that the commonality values (Commin = .678; Commax = .847) the 16 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with seven factors, explaining 75.83% of the total variance, this value being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 3 presents information comparing the relative saturations of each indicator for the seven factors of culture. The first factor was constituted by four indicators and was assigned the name of "Universalism *vs.* Particularism". The indicators were the following: "People are judged based on their outward appearance (CE11)", "Status and achievement give

you more respect than your true self and your moral integrity (CE12)", "There is always heated tension in business meetings (CE10)", and "There is a lack of respect among the members (CE9)".

Table 3

Rotated Component Matrix for Culture

	Component						
Items	1	2	3	4	5	6	7
People are judged based on their outward appearance (CE11).	.838	.028	-.088	-.058	.056	.274	.052
Status and achievement give you more respect than your true self and your moral integrity (CE12)	.777	-.049	-.100	.142	.114	.148	.086
There is always heated tension in business meetings (CE10)	.715	-.016	.160	.273	-.291	-.015	.040
There is a lack of respect among the members (CE9)	.700	-.023	.113	.405	-.129	-.163	-.043
This church values policy but places a stronger emphasis on relationships (CE2)	-.105	.877	.130	.069	.037	.115	.173

The second factor was constituted by two indicators and was assigned the name of " Individualism *vs.* Communitarianism." The indicators were the following: "This church values policy but places a stronger emphasis on relationships (CE2)", "The church values the law but is stronger on relationships (CE4)".

The third factor was constituted by three indicators and was assigned the name of "Specific *vs.* Diffuse". The indicators were the following: "Fellowship plays a vital role in the life of this church (CE8)", "Members enjoy activities that encourage fellowship (CE7)", and "This church celebrates the achievements of its members (CE3)".

The fourth factor was constituted by two indicators and was named "Neutral *vs.*

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Emotional". The indicators were the following: "Church members only interact in church functions (CE6)", "The saints do not trust others with personal information (CE5)".

The fifth factor was constituted by one indicator and was assigned the name of "Achievement *vs.* Ascription." The indicators were the following: "This church provides a healthy environment for open and respectful discussions (CE15)".

The sixth factor was constituted by two indicators and was assigned the name of "Sequential *vs.* Synchronous Time". The indicators were the following: "The church services begin and end on time (CE13)", "The church emphasizes more rules over relationship (CE1)".

The seventh factor was constituted by two indicators and was assigned the name of "Internal Direction *vs.* Outer Direction". The indicators were the following: "This church would prefer peace at the expense of resolving conflict (CE16)", and "The department heads are allowed to be creative and innovative in achieving the objectives of the church (CE14)".

Church Program

The instrument of church ministry program was made up of five dimensions: (a) worship service (CMP1 to CMP6), (b) evangelism (CMP7 to CMP12), (c) fellowship (CMP13 to CMP20), (d) community service (CMP21 to CMP26), and (e) group bible study (CMP27 to CMP30).

The factorial analysis procedure was used to evaluate the validity of the church ministry program construct (see full analysis in Appendix B). In the analysis of the correlation matrix, it was found that the 30 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 = .918). For the Bartlett sphericity test, it was found that the results (X^2 = 4315.883, df = 435, p = .000) are significant. When analyzing the anti-image covariance matrix, it was verified that the main diagonal values are significantly greater than zero.

For the extraction statistic of the main component, it was found that the commonality values (Commin = .540; Commax = .904) the 30 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with four factors, explaining 70.50% of the total variance, this value being higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 4 presents information comparing the relative saturations of each indicator for the five factors of church ministry program. The first factor was constituted by seven indicators and was assigned the name of "worship service". The indicators were the following: "The church evangelism effort has a great deal of meaning in my life (CMP8)", "Evangelism ministry is the main priority of the church (CMP11)", "The church has a clear vision on evangelism ministry (CMP9)", "The church has a regular activity program for evangelism (CMP7)", "Evangelism ministry is part of all church members' behavior (CMP12)", "Church members are excited to be part of the evangelism program of my local church (CMP10)", and "The overall worship service meets my spiritual needs (CMP5)".

The second factor was constituted by nine indicators and was assigned the name of "evangelism." The indicators were the following: "The church is friendly and warm to church members (CMP14)", "Fellowship makes people feel accepted in the

church (CMP19)", "Fellowship promotes a sense of belongingness to the church (CMP20)", "The congregation has a strong sense of unity within the church (CMP15)", "Church members care for each other (CMP17)", "The church involves all members in various fellowship programs (CMP16)", "Church members help each other in times of difficulties (CMP18)", "The church provides opportunities for fellowship (CMP13)", and "Worship service makes the worshipers have a closer relationship with other believers (CMP6)".

Table 4

Rotated Component Matrix for Church Program

Items	Component				
	1	2	3	4	5
The church evangelism effort has a great deal of meaning in my life. (CMP8)	.789	.101	.149	.134	.248
Evangelism ministry is the main priority of the church (CMP11)	.781	.062	.267	.079	.143
The church has a clear vision of evangelism ministry. (CMP9)	.765	.191	.253	.172	.215
The church has a regular activity program for evangelism. (CMP7)	.684	.208	.180	.273	.252
Evangelism ministry is part of all church members' behavior. (CMP12)	.679	.129	.340	.189	.124

The third factor was constituted by six indicators and was assigned the name of "fellowship". The indicators were the following: "The church provides resources regularly to help the community in times of need (CMP23)", "The church provides a ministry to fulfill the needs of the surrounding communities (CMP22)", "The church is actively involved in educating the community to have a better life (CMP25)", "The church builds a partnership with other organizations in community development (CMP26)", "The church has assigned committees to administer community service

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(CMP24)", and "The church is involved in improving the quality of people's life in the surrounding communities (CMP21)".

The fourth factor was constituted by four indicators and was assigned the name of "community service." The indicators were the following: "Group Bible study helps members have a positive moral development (CMP28)", "Group Bible study helps the congregation apply the biblical principles in their daily life (CMP29)", "The congregation experiences faith development through Bible study discussion (CMP30)", and "Group Bible study encourages the participants to study the Bible deeply (CMP27)".

The fifth factor was constituted by four indicators and was assigned the name of "group bible study". The indicators were the following: "Worship service enhances the spiritual growth of the participants (CMP2)", "Worship service has an evangelistic meaning for the worshipers (CMP3)", "The church delivers a clear purpose to make believers understand the meaning of worship service (CMP1)", and "Worship service promotes participants to have a closer relationship with God (CMP4)".

Evangelism

The instrument of evangelism was made up of four dimensions: (a) conversion evangelism (EV1 to EV5), (b) justice evangelism (EV6 to EV12), (c) culture evangelism (EV13 to EV17), and (d) discipleship evangelism (EV18 to EV24).

The factorial analysis procedure was used to evaluate the validity of the evangelism construct (see full analysis in Appendix B). In the analysis of the correlation matrix, it was found that the 24 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 = .933). For the Bartlett sphericity test, it was found that the

results (X^2 = 3071.057, *df* = 276, *p* = .000) are significant. When analyzing the anti-image covariance matrix, it was verified that the main diagonal values are significantly greater than zero.

For the extraction statistic of the main component, it was found that the commonality values (Commin = .485; Commax = .782) the 24 items are superior to the extraction criteria (Com = .300). In relation to the total variance explained, the confirmatory analysis was carried out with four factors, explaining 67.43% of the total variance. This value was higher than the 50% established as a criterion.

As for the rotated factorial solution, the Varimax method was used. Table 5 presents information comparing the relative saturations of each indicator for the four factors of evangelism. The first factor was constituted by eight indicators and was assigned the name of "Conversion Evangelism". The indicators were the following: "The church is the voice of the community against injustice (EV11)", "The Church is involved in action that protects the environment, the disenfranchised, and the outcast" (EV9), "The Church speaks against discrimination, and women abuse (EV10)", "Our Outreach programs meet the needs of the Comm (EV6)", "As part of outreach plan we provide food for the community, dress them up and shelter them when needed (EV8)", "The Church provides computer, food pantry, free immigration service, and legal advice to the community (EV12)", and "The community always participates in our outreach plan (EV2)", and "The church care for the sick in the community (EV7)".

The second factor was constituted by six indicators and was assigned the name of "Justice Evangelism" The indicators were the following: "I am happy with the work that I do to share my faith (EV21)", "I am satisfied with my Church baptism goal for the

year (EV23)", "I feel privileged to be part of the evangelistic team (EV20)", "Each church member has a soul-winning goal for the Year (EV18)", "All the members are involved in Evangelism (EV19)", and "The church has a good evangelistic plan for the year (EV1)".

Table 5

Rotated Component Matrix for Evangelism

	Component			
Items	1	2	3	4
The church is the voice of the community against injustice (EV11)	.784	.175	.243	.216
The Church is involved in action that protects the environment, the disenfranchised, and the outcast. (EV9)	.752	.244	.135	.297
The Church speaks against discrimination & women abuse (EV10)	.727	.153	.304	.023
Our Outreach programs meet the needs of the Comm. (EV6)	.707	.312	.328	.229
As part of the outreach plan, we provide food for the Comm. Dress them up and shelter them when needed. (EV8)	.695	.253	.212	.151

The third factor was constituted by six indicators and was assigned the name of "culture evangelism." The indicators were the following: "All the church programs are geared towards soul winning (EV5)", "The members associate evangelism with Church growth (EV3)", "The Members understand the importance of Evangelism as it relates to the growth of the Church (EV24)", "The message is preached in the language of the people (EV14)", "The members are well aware of the church Evangelism schedule (EV4)", and "I want to contribute by all means to win souls for Christ (EV22)".

The fourth factor was constituted by four indicators and was assigned the name of "discipleship evangelism." The indicators were the following: "The Church worship in

the language of the target Community (EV17)", "The Church is sensitive to the people tradition and belief (EV15)", "The church is a reference community center for funeral, wedding and other cultural activities (EV16)" and "The outreach plan focuses on the belief of the people (EV13)".

Reliability of the Instruments

The instruments were subjected to reliability analysis to determine their internal consistency by obtaining the Cronbach alpha coefficient for each scale. The Cronbach alpha coefficients obtained for the variables are the following: (a) member retention .890, (b) transformational leadership, .951, (c) culture, .807, d) church ministry programs, .957 and (e) evangelism, .957.

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

Table 6

Operationalization of the Variable Member Retention

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Member Retention	Are the strategies and plans elaborated by an organization or institution to maintain a lifetime relationship with its existing member's customers?	To measure the degree of member retention, data was collected from members of the Texas Conference through the measured of 13 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree	To measure the degree of membership retention, data was obtained from members of the Haitian churches in Texas through the measure of 13 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = excellent

Null Hypothesis

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

Main Null Hypothesis

H_0. Transformational leadership, culture, church ministry program and evangelism are not predictors of member retention in the Texas Conference of Seventh-day Adventists.

Operationalization of Null Hypotheses

Table 7 shows the operationalization of the null hypothesis of this investigation is presented.

Table 7

Operationalization of Hypothesis

Hypothesis	Variables	Level of Measurement	Statistical Test
H$_0$: Transformational leadership, culture, church ministry program and evangelism are not predictors of member retention in the Texas Conference of Seventh-day Adventists.	Independent A. transformational leadership. B. Culture. C. Church ministry programs. D. Evangelism. Dependent D. Member Retention.	Metrics Metrics Metrics Metrics Metrics	For the analysis of this hypothesis, the statistical technique of the structural model with Amos was used by the method of successive steps. The rejection criterion of the null hypothesis was for values of significance $p \leq .05$.

Data Collection

The data collection was carried out in the following way:

1. A letter was sent to the pastors of the designated churches in the Houston Texas area. The letter requested permission for the researcher to apply the instrument to the members of the selected churches.

2. The instrument was sent to the pastors who gave it to the designated persons to be distributed to church members Sabbath morning during pastoral remarks.

3. The survey was applied in physical form during pastoral remarks in Sabbath morning service for maximum participation. The surveys were picked up by the re-searcher from the pastors at their respective churches.

Data Analysis

The database was formed in the SPSS for Windows in version 20, in order to perform the analysis of the variables in that program. Subsequently, the scores for each

of the variables were obtained, following the process indicated in the variables' opera-

tionalization. After completing 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 evaluate the behavior of

the main variables.

CHAPTER IV

ANALYSIS OF THE RESULTS

Introduction

This research aims to investigate the causal relationship between transformational leadership, culture, evangelism, church ministry programs, and church membership retention, as identified in chapter one.

Additionally, as outlined in chapter three, it was quantitative, explanatory, cross-sectional, descriptive and field research.

The outline of this chapter is as follows: (a) demographic description of the subjects, (b) inference with the demographic and constructs, (c) normality of the error (d) null hypotheses analysis, and (e) summary of the chapter.

Population and Sample

The research targeted the various church members of the Seventh-day Adventists in the Texas Conference of SDA church. A survey was prepared and distributed among the church members in the Texas Conference. The fieldwork was conducted from September through December of 2019, and 175 employees' responses were received.

Demographic Description

In the following section, the results of the age category of respondents, the gender of the participants, the level of education, the profession, and the ethnicity of the participants are presented (statistical tables are shown in Appendix D).

Age

The age distribution of respondents is based on groups. It can be observed in Appendix D that most of the church members (38%) are in the "46 and above" age range, followed by the next larger group (37%) within the "25 and under" age range. The smallest group (3%) was the "36-40" age range.

Gender

The gender distribution of respondents is based on gender. It is seen that there is a higher number of female participants in the survey at 55% ($n = 96$), and 44% of the respondents were male ($n = 77$).

Level of Education

Appendix D shows the distribution of the education level of the respondents. It is observed that respondents with other level of education comprised the highest group at 48% ($n = 84$); the second highest level of education is Associate at 20.6% ($n = 36$); followed by Bachelor degree at 14.9% ($n = 26$); the fourth highest level of education is master degree at 11.4% ($n = 20$) and the last highest level is doctorate 5.1% ($n = 9$).

Profession

As it is shown in the same Appendix D, in the distribution of professions of the respondents, it is observed that respondents in the Other professions group is comprised of 50.9% (*n* = 89); the second highest are those in Healthcare 25.7% (*n* = 45), the third highest group are those in Education 10.9% (*n* = 19) and those in Transportation, construction and law make up the rest at 6.9% (*n* = 16).

Ethnicity of the Participants

It is showed in the same Appendix D the distribution of Ethnicity of the respondents. It is observed that respondents of the highest percentage is the Haitian American group with 70.9% (*n* = 124) and the second highest class of ethnicity is the Haitian group at 9.1% (n = 16), and the other ethnicities make up the difference at 20% (n = 35).

Arithmetic Means

Church Member Retention

Table 8 shows the arithmetic means of the church member retention variable. It can be observed that the items with the lowest arithmetic means are: "I sacrifice my own interest for the sake of church ministry and mission" (4.13), "My Christian life represents the mission of my church" (4.18), and "I demonstrate spiritual maturity and integrity" (4.25). It is observed that the items with the highest arithmetic means are: "My life is closely attached to God" (4.57), "I have a strong commitment to growing spiritually in the church despite the challenges" (4.62), and "I am part of the family of my local church" (4.65). The total mean for the construct was 4.43; this is an indication that membership retention is very important to the participants (see Appendix E).

Table 8

Arithmetic Means for Member Retention

Items	M	SD
Overall, I am satisfied with being a member of my church (MR1)	4.49	.734
I demonstrate spiritual maturity and integrity (MR2)	4.24	.720
My Christian life represents the mission of my church. (MR3)	4.18	.837
I fully believe in church doctrines and practices. (MR4)	4.52	.717
I have a strong commitment to growing spiritually in the church despite the challenges. (MR5)	4.62	.630

Transformational Leadership

Table 9 shows the arithmetic means of the transformational leadership variable. It can be observed that the items with the lowest arithmetic means are: The pastor provides enough training for each member to do a ministry task (3.85), "The pastor provides time to teach and coach each church member" (3.87), and "The pastor gives personal attention to neglected church members" (4.07). It is observed that the items with the highest arithmetic mean are: "The pastor discusses the future vision of the church" (4.49), "The pastor shows confidence to achieve goals" (4.50), and "The pastor inspires loyalty to the church organization" (4.50). The total mean for the construct was 4.29, an indication that church leadership plays a vital role in the retention of newly baptized in the church.

Culture

Table 10 shows the arithmetic means of the culture variable. It can be observed that the items with the lowest arithmetic means are: "There is a lack of respect among the members" (3.04), "People are judged based on their outward appearance" (3.06), and "Church members only interact in church functions" (3.18). It is observed that the items

with the highest arithmetic mean are: "This church celebrates the achievements of its members" (4.11), "Members enjoy activities that encourage fellowship" (4.15), and "Fellowship plays a vital role in the life of this church" (4.19). The total mean for the construct was 3.56, an indication that culture is perceived to have a good impact on church membership retention (see Appendix E).

Table 9

Arithmetic Means for Transformational Leadership

Items	M	SD
The pastor makes me feel ready to sacrifice my own interest for the good of the church.	*4.20*	*.823*
The pastor acts in ways that build church members' respect	4.48	.650
The pastor inspires loyalty to the church organization	4.50	.605
The pastor goes beyond self-interest for the good of the church	4.41	.774
The pastor specifies the particular needs of the church to be completed.	4.34	.822

Table 10

Arithmetic Means for Culture

Items	M	SD
The church emphasizes more rules over relationship	3.30	1.09058
This church values policies but places a stronger emphasis on relationships	3.70	1.01977
This church celebrates the achievements of its members	4.11	.97590
The church values the law but is stronger on relationship	3.78	.99928
The saints do not trust others with personal information	3.32	1.15987

Church Programs

Table 11 shows the arithmetic means of the church ministry program variable. It can be observed that the items with the lowest arithmetic means are: "The church builds a partnership with other organizations in community development" (3.58), "The church is actively involved in educating the community to have a better life" (3.71), and "The church has assigned committees to administer community service" (3.75). It is observed that the items with the highest arithmetic mean are: "The church is friendly and warm to church members" (4.27), "Church members help each other in times of difficulties" (4.34), and "Worship service promotes participants to have a closer relationship with God" (4.39). The total mean for the construct was 4.03, indicating that church ministry programs signifi-cantly impacted church membership retention (see Appendix E).

Table 11

Arithmetic Means for Church Programs

Items	M	SD
The church delivers a clear purpose to make believers understand the meaning of worship service.	4.05	.81838
Worship service enhances the spiritual growth of the participants	4.21	.83938
Worship service has an evangelistic meaning for the worshipers.	4.07	.85108
Worship service promotes participants to have a closer relationship with God.	4.39	.72547
The overall worship service meets my spiritual needs.	4.12	.93612

Evangelism

Table 12 shows the arithmetic means of the evangelism variable. It can be observed that the items with the lowest arithmetic means are: "The Church provides computer, food pantry, free immigration service, and legal advice to the community" (3.41), "The community always participates in our outreach plan" (3.54), and "The Church is involved in actions that protect the environment, the disenfranchised, and the outcast" (3.62). It is observed that the items with the highest arithmetic means are: "The message is preached in the language of the people" (4.19), "The members understand the importance of Evangelism as it relates to the growth of the Church" (4.19), and "I want to contribute by all means to win souls for Christ" (4.38). The total mean for the construct was 3.88, which indicated that the respondents perceived evangelism as a good factor for church membership retention in the Texas Conference of SDA (see Appendix E).

Table 12

Arithmetic Means for Evangelism

Items	M	SD
The church has a good evangelistic plan for the year	3.94	.91698
The community always participates in our outreach plan	3.54	1.05979
The Members associate Evangelism w/ Church growth	4.05	.87932
The members are well aware of the church Evangelism schedule.	3.74	1.04889
All the church programs are geared towards soul-winning	4.02	.93436

Multiple Regression Assumptions

The dataset was cleaned to ensure normality by the elimination of 3 data points, leaving the dataset at 175 data points.

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

Null Hypothesis

This section presents the null hypothesis to which the supporting statistical tables are seen in Appendix F.

H_0: Transformational leadership, culture, church program and evangelism are not predictors of church member retention in the Texas Conference of Seventh-day Adventists

Linear regression was used to test this hypothesis whereby church retention was the dependent variable and leadership, church programs, culture and evangelism were the independent variables.

Applying the method of stepwise in the regression analysis showed that the best predictor was the variable church programs because it explained 31.5% of the variance of the dependent variable church retention (see Model 1, Figure 2, Table 13). Model 1 has an F value equal to 80.975 and a p-value equal to .000. As it can be observed that the p-value is less than .05, therefore, there is a positive and significant linear correlation. Thus, the null hypothesis is rejected. It also was observed that the best model for church members retention is church program, leadership and culture. The value of R^2 adjusted

was equal to .356, which means that these three variables explain 35.6% of the variance of the dependent variable church retention. Model 2 has an F value equal to 33.032 and p-value equal to .000. As it can be observed that the p-value is less than .05, therefore, there is a positive and significant linear correlation. Thus, the null hypothesis is rejected.

The values of the non-standardized Bk for each model were the following: (a) Model 1 B_0 equal to 2.198, B_1 equal to .309, B_2 equal to .222 and B_3 equal to .175. Based on the standardized beta obtained, the best predictor was $B_1 = .309$, then $B_2 = .222$, finally $B_3 = .175$.

Church member retention = 2.198 + .309 (church ministry program) + .222 (transformational leadership) + .175 (culture).

The collinearity of the variables was also analyzed, and it was observed that the factor of the inflation of the variance (FIV) of transformational leadership, church ministry program, and culture, was less than fourth, for which it is concluded that church member retention variable and the aforementioned variables do not present collinearity.
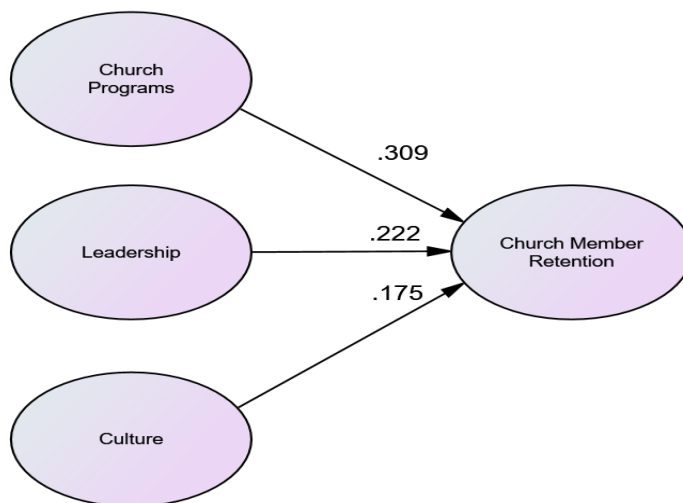
Figure 2. Model 1.

Table 13

Regression Results

Model	R	R Square	Adjusted R Square
1. Church program	.565[a]	.319	.315
2. Church program and leadership	.589[b]	.347	.339
3. Church program, leadership and culture	.606[c]	.367	.356

Summary of Chapter

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

CHAPTER V

DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

The purpose of this study was to explore the causal relationship between the independent variables: transformational leadership, culture, church ministry program, and evangelism, and the dependent variable: church membership retention, according to the previously outlined theoretical model.

It was considered quantitative, explanatory, cross-sectional, descriptive, and field research.

The demographic variables were gender, age, profession, level of education, and the ethnicity of the participants.

The sample that was used in this research consisted of 175 church members of the Texas Conference of Seventh-day Adventists in Alvarado, Texas, USA.

Discussion

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

Transformational Leadership

Leaders' role in employee retention is critical since their leadership styles impact directly on the employees' feelings about the organization (Wakabi, 2013). The items

with the highest arithmetic means are: "The pastor discusses the future vision of the church", "The pastor shows confidence to achieve goals", and "The pastor inspires loyalty to the church organization." On the other hand, the items with the three lowest arithmetic means are: "The pastor provides enough training for each member to do a ministry task", "The pastor provides time to teach and coach each church member" and "The pastor gives personal attention to neglected church members." This result is consistent with the literature. As pointed out by Kantabutra and Avery (2010), vision is important to leadership, strategy implementation, and change. Leadership is the key to keep members loyal to the organization. Leadership provides guidance, direction, training, empowerment and inspiration to members in order to equip them to achieve personal and professional goals. This finding is congruent with Holtom, Mitchell, Lee and Inderrieden (2005), which stated that firms that can recruit, train and hold highly skilled employees prosper, while organizations that focus solely on resources merely labor to stay on top.

In the same vein, Olivier (2019) contended that good and sound leadership inspire confidence, which converts into loyalty and positively influences attrition and churn of both staff and customers. In the process of maintaining its membership, the church must be willing to invest in the right kind of leadership.

<div align="center">Church Ministry Programs</div>

Olivier (2019) reaffirmed that church programs are considered as significant tools to retain and attract church membership. Also, stated that church programs are factors that facilitate growth and retention. He discovered that church programs such

as worship services could foster church growth in both countries with religious backgrounds and secular places where people have absolutely no interest in religious matters. The total mean 4.03 seems to concur with the above findings. The highest arithmetic means corresponds to the following statements from the church ministry program construct: "The church is friendly and warm to church members", "Church members help each other in times of difficulties", and "Worship service promotes participants to have a closer relationship with God." Meanwhile, the three lowest means correspond to the following statements: "The church builds a partnership with other organizations in community development", "The church is actively involved in educating the community to have a better life," and "The church has assigned committees to administer community service." This result shows that there is an explanation from the variable church ministry program; it can have an influence on church member retention. The design of well-crafted plans and the church's organization to achieve challenging goals will contribute to the decision of the church members to remain in it.

Evangelism

According to Pierre-Antoine (2019), evangelism is the act by which the church fulfills its mission of proclaiming the gospel of God's salvation through word and example to those who did not know it or had not accepted it. The total mean for the construct was 3.88, indicating that the participants perceived evangelism to be a key factor for the retention of its members.

The highest arithmetic means corresponds to the following statements from the Evangelism construct: "The message is preached in the language of the people", "The members understand the importance of evangelism as it relates to the growth of the

Church", and "I want to contribute by all means to win souls for Christ." Alternatively, the three lowest means corresponds to the following statements: "The Church provides computer, food pantry, free immigration service, and legal advice to the community", "The community always participates in our outreach plan", and "The Church is involved in actions that protect the environment, the disenfranchised, and the outcast."

The above statements are in harmony with Reid (2009) finds, which states that evangelism is permanently meeting deep needs, empowering well-trained volunteers, and involving significant organization and oversight. Simply put, evangelism that matters is what meets people at the point of their need and ministering to them physically and spiritually (Charles, et al., 2012).

Membership Retention

It has been observed that skilled human capital is vital to achieving successful business objectives (Maamari, & Alameh, 2016). And in order to maintain excellent skilled human capital, it requires a level of intentionality to provide the right kind of products that brings about good customer satisfaction. In fact, it is abundantly clear that "satisfied workers or members are more likely to remain with an organization than dissatisfied members (Locke, & Latham, 1990). This concept can be seen in the responses of the participants. The items with the highest means are: "My life is closely attached to God", "I have a strong commitment to growing spiritually in the church despite the challenges", and "I am part of the family of my local church," while the items with the lowest arithmetic means are: "I sacrifice my own interest for the sake of church ministry and mission", "My Christian life represents the mission of my church" and "I demonstrate spiritual maturity and integrity".

Conclusions

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

Arithmetic Means

This section shows the conclusions regarding the arithmetic means.

Transformational Leadership

The three highest arithmetic means correspond to the following statements from the transformational leadership construct: "The pastor discusses the future vision of the church", "The pastor shows confidence to achieve goals", and "The pastor inspires loyalty to the church organization". On the other hand, the items with the three lowest arithmetic means for the transformational leadership construct are: "The pastor provides enough training for each member to do a ministry task", "The pastor provides time to teach and coach each church member," and "The pastor gives personal attention to neglected church members". The total arithmetic mean for the transformational leadership variable was 4.29, indicating that the members are satisfied with their church leadership. However, it is noted that there is a lack in the management of the Pastor and his personal attention to every member. It may happen because leaders are not well organized, and the Pastor must pay attention to the most important tasks.

Culture

The highest arithmetic means correspond to the following statements from the culture construct: "This church celebrates the achievements of its members", "Members enjoy activities that encourage fellowship", and "Fellowship plays a vital role in the life

of this church". On the other hand, the three lowest means correspond to the following statements: "There is a lack of respect among the members", "People are judged based on their outward appearance," and "Church members only interact in church functions". The total mean for the construct was 3.56; this means that the participants perceived culture to play a significant role in membership retention. It is perceived that there is an atmosphere of fellowship and the development of good personal relationships among members is prioritized.

Church Ministry Program

The highest arithmetic means corresponds to the following statements from the church ministry program construct: "The church is friendly and warm to church members", "Church members help each other in times of difficulties", and "Worship service promotes participants to have a closer relationship with God". Meanwhile, the three lowest means correspond to the following statements: "The church builds a partnership with other organizations in community development", "The church is actively involved in educating the community to have a better life" and "The church has assigned committees to administer community service". The total mean for the construct was 4.03; this means that the participants perceived that there is a program that support the different daily activities of the church. However, it is perceived that the church is not very committed to some community needs.

Evangelism

The highest arithmetic means correspond to the following statements from the Evangelism construct: "The message is preached in the language of the people", "The

members understand the importance of evangelism as it relates to the growth of the Church", and "I want to contribute by all means to win souls for Christ". Alternatively, the three lowest means correspond to the following statements: "The Church provides computer, food pantry, free immigration service, and legal advice to the community", "The community always participates in our outreach plan", and "The Church is involved in action that protects the environment, the disenfranchised, and the outcast". The total mean for the construct was 3.88; this means that the members have the will to participate in evangelism activities. Nevertheless, it is perceived that there is a job to be done in the involvement to help solve community problems.

Church Member Retention

The highest arithmetic means are the following items: "I am part of the family of my local church", "I have a strong commitment to growing spiritually in the church despite the challenges", and "My life is closely attached to God," while the lowest arithmetic means are the following items: "I demonstrate spiritual maturity and integrity", "My Christian life represents the mission of my church", and "I sacrifice my own interest for the sake of church ministry and mission". The total mean for this construct was 4.43; this means that there is a membership that lives in the middle of the cosmic conflict; they are willing to give more importance to their spiritual life, but they do not feel in optimal conditions to fully engage in the church.

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

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

The complementary null hypothesis's declaration was expressed as follows:

Transformational leadership, culture, church ministry program and evangelism are not predictors of the church membership retention of the churches in the Texas Conference of Seventh-day Adventists in Alvarado, Texas, USA.

Linear regression was used by the stepwise regression method. This revealed that these three variables, transformational leadership, church programs, and culture represent for 35.6% of the variance of the dependent variable, church membership retention.

Therefore, it can be concluded that the Texas Conference's administration must pay attention to leadership, church programs, and culture of its membership when assessing the retention of its membership. The empirical evidence supports the confirmatory hypothesis that transformational leadership, church programs and culture are good predictors of the church member retention.

Recommendations

The research results lead to some recommendations to the Conference administrators, local church pastors, church leaders and church members:

For Conference Administrators

1. Texas Conference administrators need to encourage and invest in continuing education for its employees so that they can be more equipped to lead with distinction.

2. Administrators must be intentional in organizing in-service training for his employees to inform them of the new trends in ministry and provide them with cutting edge tools to be more effective in carrying out their responsibility.

3. Conference administrators must budget a sufficient amount of financial re-sources to support local church activities so that they can plan accordingly to involve interested people in different social projects.

For Local Church Pastors and Leaders

1. Local church pastors must be strategic in planning their evangelism pro-grams by including an after-campaign program with a budget.

2. Church programs must be inclusive, not limited only to seasoned members.

3. Must create ministry and church programs that include newly baptized mem-bers (such as choir, usher, community service, hospitality team, etc.).

4. Should fully develop and implement the seven critical keys to successful members retention which are: a) fellowship, b) prayer, c) bible study, d) witnessing and mission, e) friendship, f) small group ministry, and g) pastoral visitation.

5. Should be intentional in keeping the newly baptized by training local church leaders and church members on their responsibilities in the process.

For Church Members

1. Must remember they are fishers of men, not the cleaner. It is God who does the cleaning. In other words, they must not be critical to those who join the church from different walks of life.

2. Church members must intentionally create a friendly environment where eve-ryone can feel welcome and love.

3. Church members must understand their roles as being disciple-makers.

4. Church members should create an opportunity to be friends with the newly

baptized and people who need help to be integrated into the church's life.

For Future Research

This section presents recommendations for future studies.

1. Replicate the study at another setting by using other populations and samples to test this research's validity.

2. Formulate a new model by considering additional variables such as fellowship, spiritual gifts assessment, local leaders' role, etc.

3. Duplicate the study from the former members' perspective by testing their level of satisfaction and dissatisfaction that affect their decision to leave the church.

APPENDIX A

INSTRUMENT

Dear Participant,

My name is William Jean-Charles, a PhD student in the Business department at the **Montemorelos University of the Seventh-day Adventist.** I am currently writing my doctoral dissertation entitled, **"Factors affecting church members retention in The Texas conferences of Seventh-Day Adventists"**. The purpose of this data collection is to suggest a predictive model for local church leadership.

In order to collect data for my research study, I have selected churches from Houston and McAllen. This survey is designed to solicit your perception about how leadership, culture, church programs, and evangelism programs may influence the retention of members in Seventh-day Adventist churches in Texas. 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 be it presently or later. I hope that you will feel comfortable answering these questions and that you and your church are not in any way harmed. The questionnaire will take some of your time to complete but will be very useful for the Seventh-day Adventist organization and for me as a researcher.

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. Your responses to this survey will be kept completely anonymous and confidential and will only be presented as part of the overall of organizational profile to the survey participants.

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

Sincerely,

William Jean-Charles

Email tillam_past@hotmail.com   phone: 832-272-8967

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

	Select the information that applies to you
Age	[ ] Under 25 [ ] 26-30 [ ] 31-35 [ ] 36-40 [ ] 41-45 [ ] 46-+
Gender	[ ] Male [ ] Female
Education	[ ] Associate [ ] Bachelor [ ] Master [ ] Doctorate [ ] Other
Line of Work	[ ] Healthcare [ ] Financial [ ] Education [ ] Transportation [ ] Construction [ ] Law [ ] Others
Ethnicity	[ ] American [ ] African American [ ] Caribbean [ ] Haitian American [ ] Asian American [ ] Others

∗∗∗PLEASE BE SURE TO RESPOND TO ALL ITEMS∗∗∗

MEMBERSHIP RETENTION

How much the following statements influence your decision to leave your former 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	Overall, I am satisfied with being a member of my church					
2	I demonstrate spiritual maturity and integrity					
3	My Christian life represents the mission of my church.					
4	I fully believe in church doctrines and practices.					
5	I have a strong commitment to growing spiritually in the church despite the challenges.					
6	I have a good relationship with other church members.					
7	I do not withdraw from the church services when I experience challenges in the church					
8	I am part of the family of my local church					
9	My life is closely attached to God.					

10	Being a member of the church is important to me.					
11	I am committed to attending the church services					
12	I am actively involved in church ministry activities					
13	I sacrifice my own interest for the sake of church ministry and mission.					

LEADERSHIP STYLES

How much the leadership styles of the pastors impact your decision to leave the church. 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 Haitian pastors?					1	2	3	4	5
1	The pastor makes me feel ready to sacrifice my own interest in the good of the church.								
2	The pastor acts in ways that build church members' respect								
3	The pastor inspires loyalty to the church organization								
4	The pastor goes beyond self-interest for the good of the church								
5	The pastor specifies the particular needs of the church to be completed.								
6	The pastor clarifies the significance of holding a solid sense of church purpose								
7	The pastor displays a sense of confidence in the ministry								
8	The pastor discusses the future vision of the church								
9	The pastor enhances church members' optimism about the future								
10	The pastor shows confidence to achieve goals								
11	The pastor makes me think on how to accomplish the goal of the church.								
12	The pastor encourages church members to achieve the goal without any doubt								
13	The pastor motivates me to view the challenges from a different point of view.								
14	The pastor discusses the fundamental values and beliefs of the church								
15	The pastor suggests new ways to accomplish the mission of the church								
16	The pastor considers that each member has different needs from others.								
17	The pastor provides time to teach and coach each church member								
18	The pastor provides enough training for each member to do a ministry task.								
19	The pastor gives personal attention to neglected church members.								
20	The pastor helps church members develop their strengths and abilities								

CULTURE

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 the organizational culture of the Haitian churches?	**1**	**2**	**3**	**4**	**5**
1	The church emphasizes more rules over relationship					
2	This church values policies but places a stronger emphasis on relationships					
3	This church celebrates the achievements of its members					
4	The church values the law but is stronger on relationship					
5	The saints do not trust others with personal information					
6	Church members only interact in church functions					
7	Members enjoy activities that encourage fellowship					
8	Fellowship plays a vital role in the life of this church					
9	There is a lack of respect among the members					
10	There is always heated tension in business meetings					
11	People are judged based on their outward appearance					
12	Status and achievement give you more respect than your true self and your moral integrity					
13	The church services begin and end on time					
14	The department heads are allowed to be creative and innovative in achieving the objectives of the church					
15	This church provides a healthy environment for open and respectful discussions					
16	This church would prefer peace at the expense of resolving conflict					
17						

CHURCH MINISTRY PROGRAMS

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 delivers a clear purpose to make believers understand the meaning of worship service.					
2	Worship service enhances the spiritual growth of the participants					
3	Worship service has an evangelistic meaning for the worshipers.					
4	Worship service promotes participants to have a closer relationship with God.					
5	The overall worship service meets my spiritual needs.					
6	Worship service makes the worshipers have a closer relationship with other believers.					

7	The church has a regular activity program for evangelism.					
8	The church evangelism effort has a great deal of meaning in my life.					
9	The church has a clear vision of evangelism ministry.					
10	Church members are excited to be part of the evangelism program of my local church					
11	Evangelism ministry is the main priority of the church					
12	Evangelism ministry is part of all church members' behavior.					
13	The church provides opportunities for fellowship					
14	The church is friendly and warm to church members					
15	The congregation has a strong sense of unity within the church.					
16	The church involves all members of various fellowship programs.					
17	Church members care for each other.					
18	Church members help each other in times of difficulties					
19	Fellowship makes people feel accepted in the church					
20	Fellowship promotes a sense of belongingness to the church					
21	The church is involved in improving the quality of people's life in the surrounding communities.					
22	The church provides a ministry to fulfill the needs of the surrounding communities.					
23	The church provides resources regularly to help the community in times of need					
24	The church has assigned committees to administer community service					
25	The church is actively involved in educating the community to have a better life.					
26	The church builds a partnership with other organizations in community development					
27	Group Bible study encourages the participants to study the Bible deeply.					
28	Group Bible study helps members have a positive moral development.					
29	Group Bible study helps the congregation apply biblical principles in their daily life.					
30	The congregation experiences faith development through Bible study discussion					

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	The church has a good evangelistic plan for the year					
2	The community always participates in our outreach plan					
3	The members associate evangelism with church growth					
4	The members are well aware of the church evangelism schedule.					
5	All the church programs are geared towards soul-winning					
6	Our outreach programs meet the needs of the community.					
7	The church care for the sick in the community					
8	As part of the outreach plan, we provide food for the community, dress them up and					

	shelter them when needed.					
9	The church is involved in actions that protect the environment, the disenfranchised, and the outcast.					
10	The church speaks against discrimination, & women abuse,					
11	The church is the voice of the community against injustice					
12	The church provides computer, food pantry, free immigration service, and legal advice to the community					
13	The outreach plan focuses on the belief of the people					
14	The message is preached in the language of the people					
15	The church is sensitive to the people tradition and belief					
16	The church is a reference community center for funeral, wedding and other cultural activities.					
17	The church worship in the language of the target Community.					
18	Each church member has a soul-winning goal for the Year					
19	All the members are involved in Evangelism.					
20	I feel privileged to be part of the evangelistic team.					
21	I am happy with the work that I do to share my faith					
22	I want to contribute by all means to win souls for Christ					
23	I am satisfied with my church baptism Goal for the year.					
24	The members understand the importance of Evangelism as it relates to the growth of the church					

APPENDIX B

FACTORIAL ANALYSIS

Member Retention

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.891
Bartlett's Test of Sphericity	Approx. Chi-Square	951.818
	Df	78
	Sig.	.000

Communalities		
	Initial	Extraction
MR1	1.000	.596
MR2	1.000	.759
MR3	1.000	.752
MR4	1.000	.557
MR5	1.000	.495
MR6	1.000	.627
MR7	1.000	.449
MR8	1.000	.717
MR9	1.000	.742
MR10	1.000	.796
MR11	1.000	.762
MR12	1.000	.732
MR13	1.000	.772
Extraction Method: Principal Component Analysis.		

Member Retention

Reliability Statistics

Cronbach's Alpha	N of Items
.890	13

Total Variance Explained

Compo-nent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Vari-ance	Cumula-tive %	Total	% of Vari-ance	Cumula-tive %	Total	% of Vari-ance	Cumula-tive %
1	5.783	44.481	44.481	5.783	44.481	44.481	2.394	18.418	18.418
2	1.191	9.159	53.640	1.191	9.159	53.640	2.195	16.883	35.301
3	.961	7.392	61.032	.961	7.392	61.032	2.114	16.263	51.564
4	.820	6.309	67.341	.820	6.309	67.341	2.051	15.778	67.341
5	.740	5.692	73.033						
6	.724	5.569	78.602						
7	.545	4.195	82.797						
8	.514	3.952	86.749						
9	.441	3.393	90.143						
10	.414	3.184	93.326						
11	.318	2.445	95.771						
12	.289	2.227	97.997						
13	.260	2.003	100.000						

Extraction Method: Principal Component Analysis.

Rotated component matrix for member retention

Items	Component			
	1	2	3	4
I have a good relationship with other church members. (MR6).	.764	.125	.157	.053
I am part of the family of my local church (MR8)	.719	.079	.126	.421
Overall, I am satisfied with being a member of my church (MR1)	.600	.277	.162	.365
I do not withdraw from the church services when I experience challenges in the church (MR7)	.547	.252	.288	.057
I have a strong commitment to growing spiritually in the church despite the challenges. (MR5)	.458	.356	.148	.369
I demonstrate spiritual maturity and integrity (MR2)	.282	.811	.106	.104
My Christian life represents the mission of my church. (MR3)	.320	.738	.312	.089
My life is closely attached to God. (MR9)	.008	.732	.045	.452
I sacrifice my own interest for the sake of church ministry and mission. (MR13)	.200	.116	.846	.051
I am actively involved in church ministry activities (MR12)	.123	.070	.736	.413
I fully believe in church doctrines and practices. (MR4)	.232	.208	.637	.234
Being a member of the church is important to me. (MR10)	.299	.176	.243	.785
I am committed to attend the church services (MR11)	.210	.274	.334	.729

Transformational Leadership

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.916
Bartlett's Test of Sphericity	Approx. Chi-Square	2577.220
	Df	190
	Sig.	.000

Communalities		
	Initial	Extraction
TLS1	1.000	.719
TLS2	1.000	.768
TLS3	1.000	.805
TLS4	1.000	.776
TLS5	1.000	.763
TLS6	1.000	.618
TLS7	1.000	.654
TLS8	1.000	.797
TLS9	1.000	.693
TLS10	1.000	.746
TLS11	1.000	.681
TLS12	1.000	.790
TLS13	1.000	.657
TLS14	1.000	.598
TLS15	1.000	.723
TLS16	1.000	.672
TLS17	1.000	.793
TLS18	1.000	.750
TLS19	1.000	.593
TLS20	1.000	.699
Extraction Method: Principal Component Analysis.		

Total Variance Explained

Compo-nent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Vari-ance	Cumulative %	Total	% of Vari-ance	Cumula-tive %	Total	% of Vari-ance	Cumula-tive %
1	10.635	53.174	53.174	10.635	53.174	53.174	4.025	20.126	20.126
2	1.860	9.302	62.476	1.860	9.302	62.476	3.726	18.631	38.757
3	.966	4.832	67.309	.966	4.832	67.309	3.338	16.688	55.446
4	.832	4.159	71.468	.832	4.159	71.468	3.204	16.022	71.468
5	.621	3.107	74.574						
6	.591	2.954	77.528						
7	.519	2.595	80.123						
8	.488	2.438	82.561						
9	.458	2.289	84.850						
10	.450	2.250	87.100						
11	.403	2.014	89.115						
12	.365	1.826	90.941						
13	.341	1.706	92.647						
14	.308	1.542	94.189						
15	.286	1.430	95.619						
16	.233	1.167	96.786						
17	.195	.975	97.760						
18	.193	.963	98.723						
19	.144	.718	99.441						
20	.112	.559	100.000						

Extraction Method: Principal Component Analysis.

Transformational Leadership

Reliability Statistics

Cronbach's Al-pha	N of Items
.951	20

Rotated component table for leadership

	Component			
Items	1	2	3	4
The pastor provides time to teach and coach each church member (TLS17).	.839	.111	.198	.196
The pastor provides enough training for each member to do a ministry task. (TLS18)	.832	.149	.155	.105
The pastor helps church members develop their strengths and abilities (TLS20)	.721	.222	.317	.175
The pastor gives personal attention to neglected church members. (TLS19)	.628	.266	.346	.088
The pastor makes me think about how to accomplish the goal of the church. (TLS11)	.563	.267	.458	.287
The pastor discusses the future vision of the church (TLS8)	.185	.771	.396	.104
The pastor specifies the particular needs of the church to be completed. (TLS5)	.240	.691	.131	.458
The pastor enhances church members' optimism about the future (TLS9)	.447	.663	.132	.188
The pastor displays a sense of confidence in ministry (TLS7)	.130	.657	.303	.337
The pastor shows confidence to achieve goals (TLS10)	.052	.640	.457	.353
The pastor clarifies the significance of holding a solid sense of church purpose (TLS6)	.222	.540	.187	.492
The pastor encourages church members to achieve the goal without any doubt (TLS12)	.298	.358	.745	.132
The pastor shows confidence to achieve the goal (TLS15)	.412	.320	.613	.273
The pastor discusses the fundamental values and beliefs of the church (TLS14)	.382	.274	.601	.125
The pastor considers that each member has different needs from others. (TLS16)	.495	.098	.596	.249
The pastor motivates me to view the challenges from a different point of view. (TLS13)	.344	.355	.540	.349
The pastor inspires loyalty to the church organization (TLS3)	.103	.345	.119	.813
The pastor acts in ways that build church members' respect (TLS2)	.081	.278	.442	.700
The pastor goes beyond self-interest for the good of the church (TLS4)	.337	.466	.004	.668
The pastor makes me feel ready to sacrifice my own interest in the good of the church. (TLS1)	.374	.043	.410	.640

Culture

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.759
Bartlett's Test of Sphericity	Approx. Chi-Square	991.293
	Df	120
	Sig.	.000

Communalities		
	Initial	Extraction
CE1	1.000	.725
CE2	1.000	.847
CE3	1.000	.731
CE4	1.000	.827
CE5	1.000	.712
CE6	1.000	.773
CE7	1.000	.837
CE8	1.000	.817
CE9	1.000	.712
CE10	1.000	.698
CE11	1.000	.795
CE12	1.000	.679
CE13	1.000	.791
CE14	1.000	.678
CE15	1.000	.746
CE16	1.000	.765
Extraction Method: Principal Component Analysis.		

Culture

Reliability Statistics

Cronbach's Alpha	N of Items
.807	16

Total Variance Explained

Compo-nent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Vari-ance	Cumulative %	Total	% of Vari-ance	Cumulative %	Total	% of Vari-ance	Cumulative %
1	4.245	26.532	26.532	4.245	26.532	26.532	2.555	15.971	15.971
2	3.057	19.106	45.638	3.057	19.106	45.638	1.915	11.967	27.938
3	1.317	8.229	53.867	1.317	8.229	53.867	1.883	11.767	39.705
4	1.067	6.667	60.534	1.067	6.667	60.534	1.750	10.938	50.644
5	.906	5.663	66.197	.906	5.663	66.197	1.417	8.857	59.500
6	.800	5.003	71.200	.800	5.003	71.200	1.368	8.551	68.051
7	.741	4.634	75.834	.741	4.634	75.834	1.245	7.783	75.834
8	.699	4.372	80.205						
9	.619	3.869	84.074						
10	.503	3.142	87.216						
11	.476	2.977	90.192						
12	.409	2.556	92.749						
13	.363	2.268	95.016						
14	.314	1.962	96.979						
15	.272	1.700	98.678						
16	.211	1.322	100.000						

Extraction Method: Principal Component Analysis.

Rotated component matrix for Culture

Items	Component						
	1	2	3	4	5	6	7
People are judged based on their outward appearance (CE11).	.838	.028	-.088	-.058	.056	.274	.052
Status and achievement give you more respect than your true self and your moral integrity (CE12)	.777	-.049	-.100	.142	.114	.148	.086
There is always heated tension in business meetings (CE10)	.715	-.016	.160	.273	-.291	-.015	.040
There is a lack of respect among the members (CE9)	.700	-.023	.113	.405	-.129	-.163	-.043
This church values policies but places a stronger emphasis on relationships (CE2)	-.105	.877	.130	.069	.037	.115	.173
The church values the law but is stronger on relationships (CE4)	.073	.857	.098	.103	.257	.045	-.012
Fellowship plays a vital role in the life of this church (CE8)	-.026	.115	.883	.085	.060	-.052	.103
Members enjoy activities that encourage fellowship (CE7)	.080	.078	.744	-.038	.476	.170	.118
This church celebrates the achievements of its members (CE3)	-.036	.463	.560	-.102	-.117	.300	.297
Church members only interact in church functions (CE6)	.213	.109	-.097	.774	.251	.209	.018
The saints do not trust others with personal information (CE5)	.243	.056	.091	.767	-.032	.185	.135
This church provides a healthy environment for open and respectful discussions (CE15)	-.129	.242	.264	.314	.681	.062	.187
The church services begin and end on time (CE13)	.084	.189	.079	.216	.363	.747	-.071
The church emphasizes more rules over relationships (CE1)	.257	.064	.085	.283	-.186	.677	.273
This church would prefer peace at the expense of resolving conflict (CE16)	.150	.087	.182	.177	.108	.069	.809
The department heads are allowed to be creative and innovative in achieving the objectives of the church (CE14)	-.079	.230	.146	-.093	.531	.069	.549

Church Ministry program

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.918
Bartlett's Test of Sphericity	Approx. Chi-Square	4315.883
	Df	435
	Sig.	.000

Communalities		
	Initial	Extraction
CMP1	1.000	.712
CMP2	1.000	.846
CMP3	1.000	.778
CMP4	1.000	.598
CMP5	1.000	.540
CMP6	1.000	.606
CMP7	1.000	.681
CMP8	1.000	.735
CMP9	1.000	.760
CMP10	1.000	.702
CMP11	1.000	.712
CMP12	1.000	.643
CMP13	1.000	.543
CMP14	1.000	.715
CMP15	1.000	.727
CMP16	1.000	.571
CMP17	1.000	.639
CMP18	1.000	.547
CMP19	1.000	.651
CMP20	1.000	.659
CMP21	1.000	.633
CMP22	1.000	.765
CMP23	1.000	.795
CMP24	1.000	.687
CMP25	1.000	.731
CMP26	1.000	.719
CMP27	1.000	.804
CMP28	1.000	.904
CMP29	1.000	.860
CMP30	1.000	.887
Extraction Method: Principal Component Analysis.		

Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	13.404	44.680	44.680	13.404	44.680	44.680	4.757	15.856	15.856
2	3.070	10.235	54.915	3.070	10.235	54.915	4.672	15.575	31.431
3	2.150	7.168	62.082	2.150	7.168	62.082	4.471	14.904	46.335
4	1.437	4.790	66.872	1.437	4.790	66.872	4.152	13.839	60.174
5	1.088	3.628	70.500	1.088	3.628	70.500	3.098	10.327	70.500
6	.996	3.321	73.821						
7	.791	2.635	76.456						
8	.650	2.166	78.622						
9	.575	1.916	80.538						
10	.555	1.849	82.388						
11	.526	1.752	84.140						
12	.465	1.550	85.691						
13	.447	1.489	87.180						
14	.400	1.334	88.513						
15	.381	1.271	89.785						
16	.337	1.125	90.909						
17	.331	1.104	92.013						
18	.309	1.030	93.044						
19	.277	.922	93.966						
20	.263	.877	94.842						
21	.229	.763	95.606						
22	.212	.706	96.312						
23	.210	.701	97.013						
24	.177	.591	97.604						
25	.171	.570	98.174						
26	.163	.542	98.716						
27	.143	.477	99.193						
28	.107	.356	99.549						
29	.078	.259	99.808						
30	.058	.192	100.000						

Extraction Method: Principal Component Analysis.

Rotated Component Matrix for Church Program

Items	Component				
	1	2	3	4	5
The church evangelism effort has a great deal of meaning in my life. (CMP8)	.789	.101	.149	.134	.248
Evangelism ministry is the main priority of the church (CMP11)	.781	.062	.267	.079	.143
The church has a clear vision on evangelism ministry. (CMP9)	.765	.191	.253	.172	.215
The church has a regular activity program for evangelism. (CMP7)	.684	.208	.180	.273	.252
Evangelism ministry is part of all church members' behavior. (CMP12)	.679	.129	.340	.189	.124
Church members are excited to be part of the evangelism program of my local church (CMP10)	.673	.168	.438	.005	.169
The overall worship service meets my spiritual needs. (CMP5)	.418	.309	.381	-.086	.342
The church is friendly and warm to church members (CMP14)	.191	.783	.118	.070	.218
Fellowship makes people feel accepted in the church (CMP19)	.126	.735	.108	.279	.074
Fellowship promotes a sense of belongingness to the church (CMP20)	.130	.730	.180	.271	.058
The congregation has a strong sense of unity within the church (CMP15)	.238	.722	.163	.220	.273
Church members care for each other. (CMP17)	-.048	.631	.189	.433	.125
The church involves all members in various fellowship programs. (CMP16)	.080	.564	.284	.360	.191
Church members help each other in times of difficulties (CMP18)	.061	.524	.188	.474	.093
The church provides opportunities for fellowship (CMP13)	.449	.509	.207	.070	.186
Worship service makes the worshipers have a closer relationship with other believers. (CMP6)	.341	.433	.377	-.031	.398
The church provides resources regularly to help the community in times of need (CMP23)	.183	.201	.820	.169	.145
The church provides a ministry to fulfill the needs of the surrounding communities. (CMP22)	.254	.277	.757	.197	.103
The church is actively involved in educating the community to have a better life. (CMP25)	.331	.092	.742	.212	.135
The church builds a partnership with other organizations in community development (CMP26)	.260	.146	.707	.347	.096
The church has assigned committees to administer community service (CMP24)	.389	.168	.689	.183	.016
The church is involved in improving the quality of people's life in the surrounding communities. (CMP21)	.247	.292	.612	.269	.198
Group Bible study helps members have a positive moral development. (CMP28)	.131	.248	.196	.882	.097

Group Bible study helps the congregation apply biblical principles in their daily life. (CMP29)	.208	.224	.196	.853	.018
The congregation experiences faith development through Bible study discussion (CMP30)	.172	.315	.199	.847	.018
Group Bible study encourages the participants to study the Bible deeply. (CMP27)	.131	.236	.255	.781	.238
Worship service enhances the spiritual growth of the participants (CMP2)	.158	.223	.102	.065	.870
Worship service has an evangelistic meaning for the worshipers. (CMP3)	.230	.182	.140	.126	.810
The church delivers a clear purpose to make believers understand the meaning of worship service. (CMP1)	.415	.087	.089	.165	.705
Worship service promotes participants to have a closer relationship with God. (CMP4)	.288	.421	.207	.094	.535

Church Ministry program

Reliability Statistics

Cronbach's Alpha	N of Items
.957	30

120

Evangelism

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.933
Bartlett's Test of Sphericity	Approx. Chi-Square	3071.057
	Df	276
	Sig.	.000

Communalities		
	Initial	Extraction
EV1	1.000	.625
EV2	1.000	.702
EV3	1.000	.693
EV4	1.000	.715
EV5	1.000	.782
EV6	1.000	.758
EV7	1.000	.554
EV8	1.000	.615
EV9	1.000	.731
EV10	1.000	.645
EV11	1.000	.751
EV12	1.000	.633
EV13	1.000	.569
EV14	1.000	.726
EV15	1.000	.668
EV16	1.000	.594
EV17	1.000	.628
EV18	1.000	.731
EV19	1.000	.732
EV20	1.000	.693
EV21	1.000	.756
EV22	1.000	.485
EV23	1.000	.671
EV24	1.000	.723
Extraction Method: Principal		

Component Analysis.

Total Variance Explained

Compo-nent	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	12.186	50.774	50.774	12.186	50.774	50.774	5.267	21.945	21.945
2	1.444	6.015	56.789	1.444	6.015	56.789	4.149	17.288	39.234
3	1.319	5.495	62.284	1.319	5.495	62.284	3.786	15.776	55.010
4	1.234	5.141	67.425	1.234	5.141	67.425	2.980	12.415	67.425
5	.934	3.892	71.316						
6	.788	3.283	74.599						
7	.693	2.889	77.488						
8	.623	2.595	80.083						
9	.560	2.334	82.417						
10	.491	2.045	84.462						
11	.445	1.856	86.318						
12	.409	1.705	88.023						
13	.379	1.580	89.603						
14	.363	1.514	91.117						
15	.302	1.258	92.376						
16	.267	1.113	93.488						
17	.259	1.079	94.567						
18	.244	1.018	95.585						
19	.231	.963	96.549						
20	.211	.881	97.430						
21	.194	.807	98.236						
22	.154	.641	98.877						
23	.146	.608	99.485						
24	.124	.515	100.000						

Extraction Method: Principal Component Analysis.

Evangelism

Reliability Statistics

Cronbach's Alpha	N of Items

		.957	24

Rotated Component Matrix for Evangelism

Items	Component			
	1	2	3	4
The church is the voice of the community against injustice (EV11)	.784	.175	.243	.216
The Church is involved in actions that protect the environment, the disenfranchised, and the outcast. (EV9)	.752	.244	.135	.297
The Church speaks against discrimination & women abuse (EV10)	.727	.153	.304	.023
Our Outreach programs meet the needs of the Comm. (EV6)	.707	.312	.328	.229
As part of the outreach plan, we provide food for the Comm. Dress them up and shelter them when needed. (EV8)	.695	.253	.212	.151
The Church provides computer, food pantry, free immigration service, and legal advice to the community (EV12)	.579	.318	.005	.443
The community always participates in our outreach plan (EV2)	.569	.296	.484	.237
The church care for the sick in the community (EV7)	.525	.390	.296	.197
I am happy with the work that I do to share my faith (EV21)	.120	.795	.319	.090
I am satisfied with my Church baptism Goal for the year. (EV23)	.295	.730	.165	.153
I feel privileged to be part of the evangelistic team. (EV20)	.294	.676	.367	.125
Each church member has a soul-winning goal for the Year (EV18)	.364	.667	.034	.390
All the members are involved in Evangelism. (EV19)	.518	.609	.154	.264
The church has a good evangelistic plan for the year (EV1)	.350	.505	.406	.290
All the church programs are geared towards soul winning (EV5)	.349	.133	.704	.383
The Members associate Evangelism w/ Church growth (EV3)	.331	.231	.696	.214
The Members understand the importance of Evangelism as it relates to the growth of the Church (EV24)	.290	.502	.615	.092
The message is preached in the language of the people (EV14)	.185	.117	.607	.556
The members are well aware of the church Evangelism schedule. (EV4)	.538	.215	.593	.165
I want to contribute by all means to win souls for Christ (EV22)	.091	.330	.593	.128
The Church worship in the language of the target Community. (EV17)	.207	.187	.078	.738
The Church is sensitive to the people tradition and belief (EV15)	.206	-.035	.416	.672
The church is a reference community center for funeral, wedding and other cultural activities. (EV16)	.161	.376	.190	.625
The outreach plan focuses on the belief of the people (EV13)	.414	.413	.209	.427

APPENDIX C

OPERACIONALIZATION OF THE VARIABLES

Transformational leadership

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Transformational leadership	Refers to the process by which a leader carries his/ her functions within an organization/ institution as he/ she seeks to galvanize people in his/ her team to be more productive.	To measure the degree of transformational leadership, data was collected from members of Texas Conference through the measured of 20 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree 1. The pastor makes me feel ready to sacrifice my own interest for the good of the church. 2. The pastor acts in ways that build church members' respect 3. The pastor inspires loyalty to the church organization 4. The pastor goes beyond self-interest for the good of the church 5. The pastor specifies the particular needs of the church to be completed. 6. The pastor clarifies the significance of holding a solid sense of church purpose 7. The pastor displays a sense of confidence in ministry 8. The pastor discusses the future vision of the church 9. The pastor enhances church members' optimism about the future 10. The pastor shows confidence to achieve goals 11. The pastor makes me think on how to accomplish the goal of the church. 12. The pastor encourages church members to achieve the goal without any doubt 13. The pastor motivates me to view the challenges from a different point of view. 14. The pastor discusses the fundamental values and beliefs of the church 15. The pastor suggests new ways to accomplish the mission of the church 16. The pastor considers that each member has different needs from others. 17. The pastor provides time to teach and coach each church member 18. The pastor provides enough training for each member to do a ministry task. 19. The pastor gives personal attention to neglected church members. 20. The pastor helps church members develop their strengths and abilities overall; I am satisfied with being a member of my church	To measure the degree of transformational leadership, data was obtained from members of the churches in Texas through the measure of 20 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = excellent

Culture

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Culture	Is the setting a leader creates to facilitate a conductive atmosphere whereby both the employees and members/customers can feel welcomed and ap-appreciated.	To measure the degree of culture, data was collected from members of Texas Conference through the measured of 16 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree 1. The church emphasizes more rules over relationship 2. This church values policies but places a stronger emphasis on relationships 3. This church celebrates the achievements of its members 4. The church values the law but is stronger on relationship 5. The saints do not trust others with personal information 6. Church members only interact in church functions 7. Members enjoy activities that encourage fellowship 8. Fellowship plays a vital role in the life of this church 9. There is a lack of respect among the members 10. There is always heated tension in business meetings 11. People are judged based on their outward appearance 12. Status and achievement give you more respect than your true self and your moral integrity 13. The church services begin and end on time 14. The department heads are allowed to be creative and innovative in achieving the objectives of the church 15. This church provides a healthy environment for open and respectful discussions 16. This church would prefer peace at the expense of resolving conflict.The pastor makes me feel ready to sacrifice my own interest for the good of the church.	To measure the degree of culture, data was obtained from members of the churches in Texas through the measure of 16 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = excellent

Church Ministry Programs

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Church Ministry Programs	Are the various planned activities and/ or events of an organization that are used to satisfy and meet the needs and wants of its customers/ members.	To measure the degree of church ministry programs, data was collected from members of the Texas Conference through the measured of 30 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree 1. The church delivers a clear purpose to make believers understand the meaning of worship service. 2. Worship service enhances the spiritual growth of the participants 3. Worship service has an evangelistic meaning for the worshipers. 4. Worship service promotes participants to have a closer relationship with God. 5. The overall worship service meets my spiritual needs. 6. Worship service makes the worshipers have a closer relationship with other believers. 7. The church has a regular activity program for evangelism. 8. The church evangelism effort has a great deal of meaning in my life. 9. The church has a clear vision on evangelism ministry. Church members are excited to be part of the evangelism program of my local church 10. Evangelism ministry is the main priority of the church 11. Evangelism ministry is part of all church members' behavior. 12. The church provides opportunities for fellowship 13. The church is friendly and warm to church members 14. The congregation has a strong sense of unity within the church. 15. The church involves all members in various fellowship programs. 16. Church members care for each other. 17. Church members help each other in	To measure the degree of church ministry programs, data was obtained from members of the churches in Texas through the measure of 30 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = excellent

times of difficulties

18. Fellowship makes people feel accepted in the church

19. Fellowship promotes a sense of belongingness to the church

20. The church is involved in improving the quality of people's life in the surrounding communities.

21. The church provides a ministry to fulfill the needs of the surrounding communities.

22. The church provides resources regularly to help the community in times of need

23. The church has assigned committees to administer community service

24. The church is actively involved in educating the community to have a better life.

25. The church builds a partnership with other organizations in community development

26. Group Bible study encourages the participants to study the Bible deeply.

27. Group Bible study helps members have a positive moral development.

28. Group Bible study helps the congregation apply biblical principles in their daily life.

29. The congregation experiences faith development through Bible study discussion

30. The church emphasizes more rules over relationships.

Evangelism

Variables	Conceptual Definition	Instrumental Definition	Operational Definition
Evangelism	The very heart of Christianity, is the theme of primary importance to those called to herald God's last warning to a doomed world. To proclaim and make ready a people prepared for our Lord's return.	To measure the degree of evangelism, data was collected from members of Texas Conference through the measured of 24 items, under the scale: 1 = Strongly disagree 2 = Disagree 3 = Uncertain 4 = Agree 5 = Strongly Agree 1. The church has a good evangelistic plan for the year 2. The community always participates in our outreach plan 3. The Members associate Evangelism w/ Church growth 4. The members are well aware of the church Evangelism schedule. 5. All the church programs are geared towards soul-winning 6. Our Outreach programs meet the needs of the Comm. 7. The church care for the sick in the community 8. As part of the outreach plan, we provide food for the Comm. Dress them up and shelter them when needed. 9. The Church is involved in actions that protect the environment, the disenfranchised, and the outcast. 10. The Church speaks against discrimination, & women abuse, 11. The church is the voice of the community against injustice 12. The Church provides computer, food pantry, free immigration service, and legal advice to the community 13. The outreach plan focuses on the belief of the people 14. The message is preached in the language of the people 15. The Church is sensitive to the people tradition and belief 16. The church is a reference	To measure the degree of evangelism, data was obtained from members of the churches in Texas through the measure of 24 items. The variable was considered as metric. To make the approach of the conclusions of this study, the following equivalence was determined for the scale used: 1 = Very poor 2 = Poor 3 = Average 4 = Good 5 = excellent

community center for funeral, wedding and other cultural activities.

17. The Church worship in the language of the target Community.

18. Each church member has a soul-winning goal for the Year

19. All the members are involved in Evangelism.

20. I feel privileged to be part of the evangelistic team.

21. I am happy with the work that I do to share my faith

22. I want to contribute by all means to win souls for Christ

23. I am satisfied with my Church baptism Goal for the year.

24. The Members understand the importance of Evangelism as it relates to the growth of the Church

APPENDIX D

DEMOGRAPHIC DESCRIPTION

Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	25 and under	64	36.6	36.6	36.6
	26-30	12	6.9	6.9	43.4
	31-35	9	5.1	5.1	48.6
	36-40	6	3.4	3.4	52.0
	41-45	18	10.3	10.3	62.3
	46 and above	66	37.7	37.7	100.0
	Total	175	100.0	100.0	

Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	77	44.0	44.0	44.0
	Female	96	54.9	54.9	98.9
	3.00	2	1.1	1.1	100.0
	Total	175	100.0	100.0	

Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Associate	36	20.6	20.6	20.6
	Bachelor	26	14.9	14.9	35.4
	Master	20	11.4	11.4	46.9
	Doctorate	9	5.1	5.1	52.0
	Other	84	48.0	48.0	100.0
	Total	175	100.0	100.0	

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Profession

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Healthcare	45	25.7	25.7	25.7
	Financial	6	3.4	3.4	29.1
	Education	19	10.9	10.9	40.0
	Transportation	12	6.9	6.9	46.9
	Construction	2	1.1	1.1	48.0
	Law	2	1.1	1.1	49.1
	Other	89	50.9	50.9	100.0
	Total	175	100.0	100.0	

Ethnicity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	American	8	4.6	4.6	4.6
	African American	9	5.1	5.1	9.7
	Haitian	16	9.1	9.1	18.9
	Haitian American	124	70.9	70.9	89.7
	Asian American	7	4.0	4.0	93.7
	Spanish	5	2.9	2.9	96.6
	other	6	3.4	3.4	100.0
	Total	175	100.0	100.0	

APPENDIX E

ARITHMETIC MEANS

Arithmetic means for Member Retention

Items	M	SD
Overall, I am satisfied with being a member of my church (MR1)	4.49	.734
I demonstrate spiritual maturity and integrity (MR2)	4.24	.720
My Christian life represents the mission of my church. (MR3)	4.18	.837
I fully believe in church doctrines and practices. (MR4)	4.52	.717
I have a strong commitment to growing spiritually in the church despite the challenges. (MR5)	4.62	.630
I have a good relationship with other church members (MR6).	4.41	.760
I do not withdraw from the church services when I experience challenges in the church (MR7	4.41	.767
I am part of the family of my local church (MR8)	4.65	.576
My life is closely attached to God. (MR9)	4.57	.601
Being a member of the church is important to me. (MR10)	4.56	.682
I am committed to attending the church services (MR11)	4.56	.620
I am actively involved in church ministry activities (MR12)	4.31	.808
I sacrifice my own interest for the sake of church ministry and mission. (MR13)	4.13	.909
Total MR	4.43	.477

Arithmetic means for Transformational Leadership

Items	M	SD
The pastor makes me feel ready to sacrifice my own interest for the good of the church.	*4.20*	*.823*
The pastor acts in ways that build church members' respect	4.48	.650
The pastor inspires loyalty to the church organization	4.50	.605
The pastor goes beyond self-interest for the good of the church	4.41	.774
The pastor specifies the particular needs of the church to be completed.	4.34	.822
The pastor clarifies the significance of holding a solid sense of church purpose	4.42	.705
The pastor displays a sense of confidence in the ministry	4.44	.674
The pastor discusses the future vision of the church	4.49	.726
The pastor enhances church members' optimism about the future	4.35	.727
The pastor shows confidence to achieve goals	4.49	.726
The pastor makes me think on how to accomplish the goal of the church.	4.20	.859
The pastor encourages church members to achieve the goal without any doubt	4.26	.857
The pastor motivates me to view the challenges from a different point of view.	4.22	.865
The pastor discusses the fundamental values and beliefs of the church	4.34	.807
The pastor shows confidence to achieve the goal	4.29	.809
The pastor considers that each member has different needs from others.	4.28	.801
The pastor provides time to teach and coach each church member	3.86	1.124
The pastor provides enough training for each member to do a ministry task.	3.85	1.041
The pastor gives personal attention to neglected church members.	4.06	.956
The pastor helps church members develop their strengths and abilities	4.17	.920
Total LS	4.28	.592

Arithmetic means for Culture

Items	M	SD
The church emphasizes more rules over relationship	3.30	1.09058
This church values policies but places a stronger emphasis on relationships	3.70	1.01977
This church celebrates the achievements of its members	4.11	.97590
The church values the law but is stronger on relationship	3.78	.99928
The saints do not trust others with personal information	3.32	1.15987
Church members only interact in church functions	3.18	1.30760
Members enjoy activities that encourage fellowship	4.15	.82641
Fellowship plays a vital role in the life of this church	4.19	.86899
There is a lack of respect among the members	3.04	1.26564
There is always heated tension in business meetings	3.11	1.27968
People are judged based on their outward appearance	3.06	1.30936
Status and achievement give you more respect than your true self and your moral integrity	3.18	1.27790
The church services begin and end on time	3.21	1.42872
The department heads are allowed to be creative and innovative in achieving the objectives of the church	3.96	1.03591
This church provides a healthy environment for open and respectful discussions	3.91	.95205
This church would prefer peace at the expense of resolving conflict	3.73	1.04049
Total CE	3.56	.57172

Arithmetic means for Church Programs

| Items	M	SD
The church delivers a clear purpose to make believers understand the meaning of worship service.	4.05	.81838
Worship service enhances the spiritual growth of the participants	4.21	.83938
Worship service has an evangelistic meaning for the worshipers.	4.07	.85108
Worship service promotes participants to have a closer relationship with God.	4.39	.72547
The overall worship service meets my spiritual needs.	4.12	.93612
Worship service makes the worshipers have a closer relationship with other believers.	4.09	.86341
The church has a regular activity program for evangelism.	3.99	.90017
The church evangelism effort has a great deal of meaning in my life.	3.91	.96999
The church has a clear vision on evangelism ministry.	4.01	.92841
Church members are excited to be part of the evangelism program of my local church	3.79	1.01877
Evangelism ministry is the main priority of the church	3.97	1.00514
Evangelism ministry is part of all church members' behavior.	3.85	1.03622
The church provides opportunities for fellowship	4.26	.73277
The church is friendly and warm to church members	4.27	.77621
The congregation has a strong sense of unity within the church.	4.07	.88420
The church involves all members in various fellowship programs.	4.09	.90509
Church members care for each other.	4.25	.78395
Church members help each other in times of difficulties	4.34	.80626
Fellowship makes people feel accepted in the church	4.18	.80995
Fellowship promotes a sense of belongingness to the church	4.15	.85143
The church is involved in improving the quality of people's life in the surrounding communities.	3.82	.98701
The church provides a ministry to fulfill the needs of the surrounding communities.	3.77	1.05426
The church provides resources regularly to help the community in times of need	3.77	1.08505
The church has assigned committees to administer community service	3.75	1.11659
The church is actively involved in educating the community to have a better life.	3.71	1.07670
The church builds a partnership with other organizations in community development	3.58	1.19036
Group Bible study encourages the participants to study the Bible deeply.	4.04	1.03034
Group Bible study helps members have a positive moral development.	4.12	1.00138
Group Bible study helps the congregation apply biblical principles in their daily life.	4.08	.97933
The congregation experiences faith development through Bible study discussion	4.18	.97718
Total CMP	4.03	.62391

Arithmetic means for Evangelism

Items	M	SD
The church has a good evangelistic plan for the year	3.94	.91698
The community always participates in our outreach plan	3.54	1.05979
The Members associate Evangelism w/ Church growth	4.05	.87932
The members are well aware of the church Evangelism schedule.	3.74	1.04889
All the church programs are geared towards soul-winning	4.02	.93436
Our Outreach programs meet the needs of the Comm.	3.62	1.06972
The church care for the sick in the community	4.00	1.03391
As part of the outreach plan, we provide food for the Comm. Dress them up and shelter them when needed.	3.72	1.08617
The Church is involved in actions that protect the environment, the disenfranchised, and the outcast.	3.62	1.09688
The Church speaks against discrimination, & women abuse,	3.84	1.06004
The church is the voice of the community against injustice	3.70	1.11559
The Church provides computer, food pantry, free immigration service, and legal advice to the community	3.41	1.16015
The outreach plan focuses on the belief of the people	3.84	.98704
The message is preached in the language of the people	4.18	.89104
The Church is sensitive to the people tradition and belief	3.94	.96915
The church is a reference community center for funeral, wedding and other cultural activities.	3.98	1.09058
The Church worship in the language of the target Community.	3.92	1.02520
Each church member has a soul-winning goal for the Year	3.78	1.07828
All the members are involved in Evangelism.	3.60	1.17932
I feel privileged to be part of the evangelistic team.	4.02	.96772
I am happy with the work that I do to share my faith	4.13	.96483
I want to contribute by all means to win souls for Christ	4.38	.82736
I am satisfied with my Church baptism Goal for the year.	3.97	1.07691
The members understand the importance of Evangelism as it relates to the growth of the Church	4.19	.90780
Total EV	3.88	.72360

APPENDIX F

NULL HYPOTHESIS

Test of linearity through the graphs
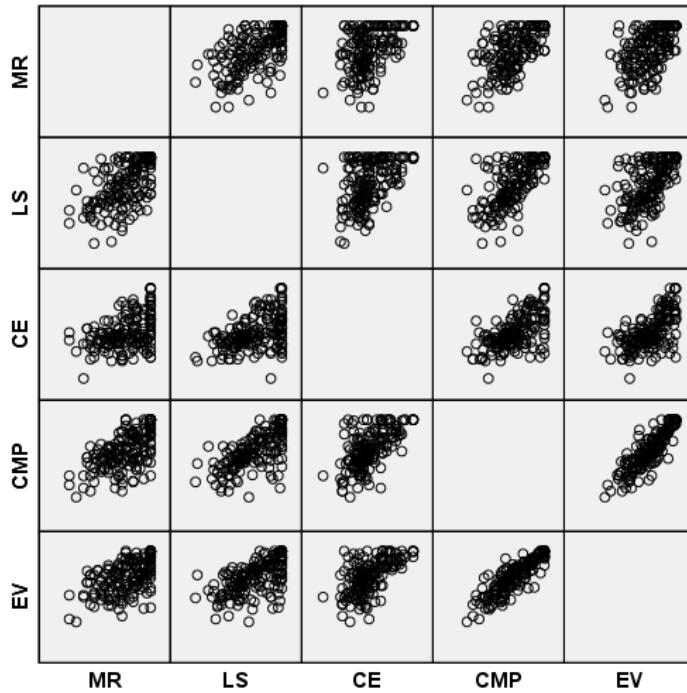
Test for normality of the errors with the Kolmogorov-Smirnov statistic (p> .05)

Tests of Normality

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
ZRE_2 Standardized Residual	.059	175	.200[*]	.980	175	.014

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

a. Lilliefors Significance Correction

Scatterplot

Dependent Variable: MR
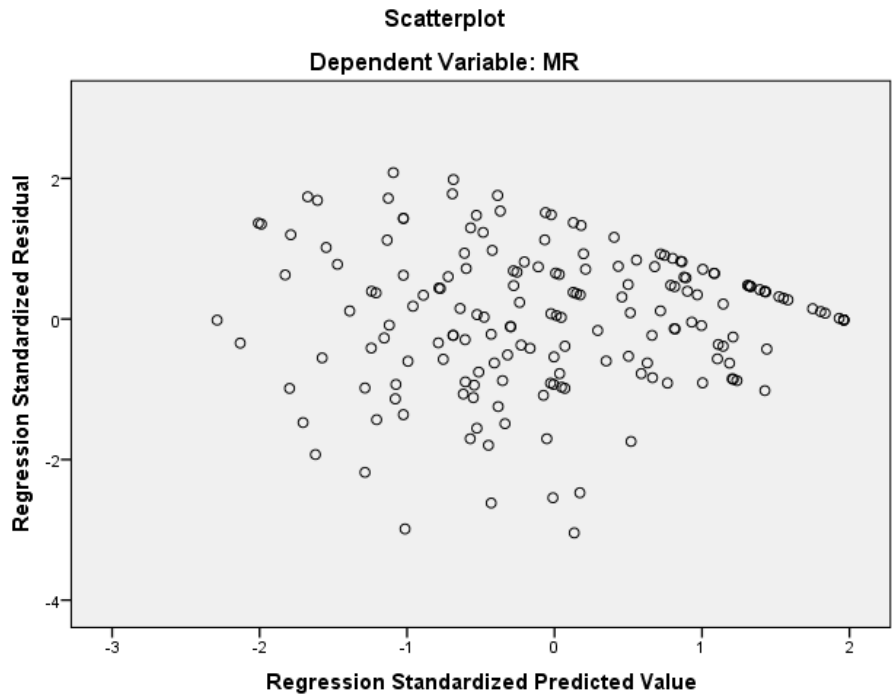
Model Summary[d]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.565[a]	.319	.315	.39519	
2	.589[b]	.347	.339	.38807	
3	.606[c]	.367	.356	.38321	1.957

a. Predictors: (Constant), CMP

b. Predictors: (Constant), CMP, LS

c. Predictors: (Constant), CMP, LS, CE

d. Dependent Variable: MR

ANOVAa

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	12.646	1	12.646	80.975	.000b
	Residual	27.018	173	.156		
	Total	39.664	174			
2	Regression	13.762	2	6.881	45.691	.000c
	Residual	25.902	172	.151		
	Total	39.664	174			
3	Regression	14.552	3	4.851	33.032	.000d
	Residual	25.112	171	.147		
	Total	39.664	174			

a. Dependent Variable: MR

b. Predictors: (Constant), CMP

c. Predictors: (Constant), CMP, LS

d. Predictors: (Constant), CMP, LS, CE

Coefficientsa

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	2.696	.196		13.771	.000		
	CMP	.432	.048	.565	8.999	.000	1.000	1.000
2	(Constant)	2.389	.223		10.709	.000		
	CMP	.311	.065	.406	4.786	.000	.528	1.895
	LS	.186	.068	.231	2.722	.007	.528	1.895
3	(Constant)	2.198	.235		9.351	.000		
	CMP	.237	.072	.309	3.307	.001	.423	2.363
	LS	.179	.068	.222	2.645	.009	.527	1.899
	CE	.146	.063	.175	2.321	.021	.652	1.533

a. Dependent Variable: MR

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Excluded Variables[a]

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics		
						Tolerance	VIF	Minimum Tolerance
1	LS	.231[b]	2.722	.007	.203	.528	1.895	.528
	CE	.184[b]	2.405	.017	.180	.654	1.529	.654
	EV	.105[b]	.830	.408	.063	.248	4.040	.248
2	CE	.175[c]	2.321	.021	.175	.652	1.533	.423
	EV	.113[c]	.909	.365	.069	.247	4.042	.199
3	EV	.052[d]	.412	.681	.032	.235	4.255	.196

a. Dependent Variable: MR

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

c. Predictors in the Model: (Constant), CMP, LS

d. Predictors in the Model: (Constant), CMP, LS, CE

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CURRICULUM VITAE

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OBJECTIVE: To use appropriately my knowledge, skills, gifts, talents, experiences, and knowledge acquired during the past years in pastoral ministry, education, leadership, administration, management in order to offer better services both in pastoral ministry and in the business administration market.

Personal overview

Born in the suburbs of the northern department of Haiti, a third Seventh Day Adventist generation, William Jean-Charles has been a pastor, evangelist, educator, teacher, trainer, motivator, and remains an eternal student. After completing high school at the Seventh-day Adventist College in Cap Haitian, the second great city of Haiti, William Jean-Charles visited the Adventist University of Haiti at Port-au-Prince for studies in theology and education. After graduation in August 1996 with special mention, William Jean-Charles worked for four years as Pastor and teacher at the North Haitian mission of Seventh-Day Adventists of Haiti.

For better arming from an intellectual point of view, William Jean Charles went to Canada for advanced studies in theology and education where a master's degree was awarded in each of the respective fields in 2003 and 2005. A little later, in 2008, doctoral studies in theology were started at Saint Paul University in Ottawa. Current Pastor of the Houston Haitian Bethany Seventh-day Adventist Church since 2008, William Jean Charles has the highest honor to make studies in Business Admission at the PhD level at the University of Montemorelos.

Professional Profile

- Ordained Pastor
- Evangelist
- Leadership advisor
- Educator
- Adventist Youth trainer
- Musician

Academic background

Business administration, PhD program

University of Montemorelos   Cohort 2017-
            2020

Doctorate in practical Theology   Completion way
Saint Paul University   Ottawa, Ontario

Master's degree in Education   July 2005
University of Ottawa   Ottawa, Ontario

Master's degree in Theology   October 2003
Saint-Paul University   Ottawa, Ontario

License in Theology   September1996
Adventist University of Haiti   Port-au-Prince

Personal skills

- ❖ Comprehensive and purposeful communicator
- ❖ Attentive leader
- ❖ Good interpersonal relationship
- ❖ Easily manage conflict situations
- ❖ Discipline and brave

Experiences and knowledge developed for the last 11 years especially at the current position, Pastor of the Houston Haitian Bethany SDA Church

- **Working as an administrator**
    - Lead the elder's meetings
    - Lead the board committee
    - Cooperate with the treasurer
    - Authorize the church expenses
    - Administrate the holy communion
    - Administrate the baptism ceremonies

- **Working as preacher**
    - ➢ Preach on Saturday morning at worship services.
    - ➢ Preach five evangelistic crusades at the current position.
    - ➢ Preach at prayers meetings on Wednesday, Saturday night and Sunday morning.
    - ➢ Preach and make bible studies as a personal ministry.

- **Working as a teacher**
    - o Teach bible class
    - o Teach master guide program
    - o Make presentations for church members on leadership, management,

cultures, family issues and evangelism
- o Teach Sabbath school lesson for monitors

- **Working as a musician**
  - Play piano and organ at any church ceremony
  - Teach songs at the assembly
  - Lead the adult choir
  - Teach music theory to church members

- **<u>Working as shepherd</u>**
  - Visit church members
  - Pray with church members
  - Make counselling
  - Support church members in difficulties times

<u>Employment History</u>

➢ <u>Pastoral ministry</u>

Since May 2008 and to date, Pastor William Jean-Charles has been leading the Houston Haitian Bethany Seventh-day Adventist Church, a church under the leadership of the Texas Conference.

From October 2005 to December 2007, Pastor William Jean-Charles led Adventist youth, education, communication and children's ministries in the Seventh-day Adventist mission in northern Haiti.

From 2001 to 2005, in Ottawa, Pastor William Jean-Charles volunteered with the French-speaking Adventist churches of Ottawa and Orleans as a leader and trainer to develop young leaders of the French-speaking Adventist community.

From 1998 to 2001, Pastor William Jean-Charles worked as Pastor in Claire-Plaisance in a district containing ten churches. The work consisted of building several churches, preaching many evangelistic crusades series, baptizing hundreds of people, training many elders and youth leaders to survive the Adventist community, and resolving many conflicts between brothers and sisters and especially family problems.

In the Internship period at Limbé, Haiti, between august and October 1998, William Jean-Charles was an *Assistant Pastor* and was Responsible for training and developing young adults and couples in difficult situations.

➢ **Education**
Between October 2006 and December 2007, William Jean-Charles was at the Adventist Academy of Cap Haitian to teach history of education.

From January 2001 to June 2005, William Jean-Charles was, in turn, a consultant for French-language Catholic schools and a teacher for French-language public schools in Ottawa, Canada. William Jean-Charles was in 2004 and 2005 assistant professor in the faculties of religion and education of the University of Ottawa in Canada.

As bible teacher and Religious teaching at the Seventh-day Adventist College Between January and June 1998 at Cap Haitian, Haiti, Pastor William Jean-Charles spoke on sexual orientation, family issues, drug, and alcoholism-related problems.

➢ **Evangelism ministry**

• **Evangelist career in Haiti**
Jeremy Church, July 1994, 35 baptisms
Petit Bourg church, July 1995, 25 baptisms
Cap Haitian, Bethany Church, April 1995, 166 baptisms
Port Margot church, January 1997, 66 baptisms
Port Margot church, July 1997, 30 baptisms
Hennery church, August 1997, 27 baptisms
Cap Haitian, first church, 1998, 24 baptisms
Cap Haitian, Bethlehem church, February 1998, 100 baptisms
Claire-Plaisance church, January 1999, 70 baptisms
Cap Haitian Seventh-day Adventist college church, April 1999, 40 baptisms
Port Margot church, July 1999, 13 baptisms
Claire-Plaisance church, January 2000, 160 baptisms
Cap Haitian, soccer park, April 2013, 1116 baptisms
Cap Haitian, Bethlehem church, July 2014, 28 baptisms
Petit Bourg Port Margot Church, July 2016, 27 baptisms
Petit Bourg Port Margot Church, July 2017, 15 baptisms
Cayes south of Haiti, first church, April 2018, 99 baptisms

• **Evangelist career in North America**

Ottawa French church, October 2001, 29 baptisms
Philadelphia, Mount Nebo church, July 2004, 21 baptisms
Ottawa French church, August 2005, 15 baptisms
Longeuil Quebec, Mahanaim church, August 2005, 15 baptisms
Houston Texas, Bethany church, June 2005, 25 baptisms
Orleans French church, September 2007, 7 baptisms
Naples, Mahanaim church, June 2009, 27 baptisms
Turc and Caicos, Bethel church, July 2011, 37 baptisms
New York, Hebron church, July 2015, 22 baptisms
Maryland, Horeb church, April 2016, 15 baptisms

Fort Lauderdale, Shekinah Church, July 2016, 14 baptisms