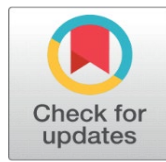# FACTORS INFLUENCING CATHOLIC FAITHFUL'S INTENTION TO REVISIT CHURCH THROUGH SUNDAYS 'MASS ATTENDANCE AT THE ANNUNCIATION CHAPEL OF THE ASSUMPTION UNIVERSITY OF THAILAND

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ABSTRACT

This study examines the intention of the Catholics to revisit Church through Sunday Mass attendance at Annunciation Chapel of the Assumption University (AU Chapel) in Bangkok, Thailand. Religious values, sense of achievement, personal growth, cultural values, social interaction, preaching style, Church branding, physical evidence, and family support affect this goal. Data was acquired using online and printed surveys utilizing non-probability sampling. Studying the Catholics' intention to revisit Church through Sunday mass attendance at AU Chapel aims to guide Church leaders in meeting worshippers' expectations. By highlighting factors impacting the faithful's intention to revisit the Church, it supports the Catholic Church's mission. Multiple linear regression, and descriptive analysis were used. The study stresses personal and spiritual growth, physical evidence, religious values, and social interaction when revisiting the Church. However, sample, and self-reporting bias are noted. Methodology and Approach: Convenience sampling was used to select 114 respondents for quantitative approaches including multiple linear regression. Online and print questionnaires collected demographic and revisit intention data over three weeks. A Cronbach's alpha pilot test for questionnaire reliability was used with non-probability sampling. Findings: Personal and spiritual growth substantially affects AU Chapel revisiting intention (beta = 0.4249). Physical evidence, religious value, and social interaction also matter (beta = 0.2221, 0.2122, and 0.202). Research Limitations/Implications: Self-reporting causes sampling and social desirability bias. The study may disregard Catholics' intentions' subtlety. Leaving some elements out may impair understanding. Originality/value: This study expands knowledge of Catholics' Sunday Mass intentions at AU Chapel in Bangkok. It identifies essential criteria to improve Church responsiveness and worshippers' satisfaction. Its special focus on Catholic faithful preferences in AU Chapel affects the Church's mission in Thailand.

Keywords: Catholic Church, Religious Value, Sense of Achievement, Personal and Spiritual Growth, Cultural Value, Need of Social Interaction

1. INTRODUCTION
1.1. BACKGROUND OF STUDY

The Catholic Church is the world's largest Christian denomination, with approximately 1.3 billion adherents worldwide World Data. (n.d.). It is a hierarchical

religious institution led by the Pope, who is regarded as the Church's spiritual leader and head. The Catholic Church can be traced back to Jesus Christ and his apostles, particularly Saint Peter, whom Catholics consider to be the first Pope. The Catholic Church is the largest charitable organization in the world, with 72.785 kindergartens, 99.668 primary schools, and 49.437 secondary schools. 5.322 hospitals, 14.415 dispensaries, 534 Leprosy Care Homes, 15.204 Homes for the Elderly, Chronically Ill, or Disabled, 9.230 orphanages, 10.441 creches, 10.362 marriage counselling centers, 3.137 social rehabilitation centers, and 34.291 other types of institutes Agenzia (2022). The Catholic Archdiocese of Bangkok has 122,094 Catholics in Thailand, accounting for 0.9% of the Bangkok population in 2020 Catholic-Hierarchy. (n.d.).

The Catholic Education Council of the Archdiocese of Bangkok oversees 144 educational establishments. Bangkok Archdiocese has five centers for immigrants and refugees, eight homes for the elderly and disabled, two hospitals, four nurseries, six orphanages, and six child welfare centers, as well as 22 marriage counselling and family life centers UCANews. (2021)

All of the Catholic Church's social works are inspired by its members' faith in Jesus Christ and his teaching on charity, which is transmitted, nourished, and strengthened during the Church's celebrations and prayers in accordance with the Latin maxim "lex orandi, lex credendi, lex vivendi," which can be translated by the following as "the rule of prayer reflects the rule of faith that determines the rule of life." In a nutshell, it indicates that the Catholic faith requires good deeds for the sake of the world. Considering the Catholic Church's beneficial Social Welfare, it is worthwhile to learn more about the factors motivating its members to be more committed Catholics in order to provide its leaders with strategic tools and guidance, planning, goal setting, and trend analysis to increase the level of satisfaction of the Catholic Faithful so that society can benefit more from their charitable works. This will be accomplished through a case study of the Catholic faithful who regularly worship in the Annunciation Chapel of Assumption University's Huamak Campus in Bangkapi district, Bangkok Province. The Annunciation Chapel of Assumption University on Huamak Campus, referred to in this study as the AU Chapel, is a 144-seat Catholic religious structure. Michael Michai Cardinal Kitbunchu consecrated it for the Catholic community in September 1984 Assumption University of Thailand. (2010).It is a public place for prayer, meditation, and official Catholic worship (Mass). The Annunciation Chapel of the Assumption University is managed by its Catholic Chaplaincy, which is controlled by the Archdiocese of Bangkok. Despite the fact that Thailand is largely Buddhist, religious freedom is widely tolerated in Bangkok. On the same walk in Bangkok, one might pass across a Thai Buddhist temple, a Chinese Taoist temple, a Catholic cathedral, a Muslim Mosque, and a Hindu shrine Expique (2014). The Department of Religious Affairs estimated that the population was 92.5 percent Buddhist, 5.4 percent Muslim, and 1.2 percent Christian in December 2021. Animists, Confucians, Hindus, Jews, Sikhs, and Taoists are among the other groups U.S. Department of State. (2022). Report on International Religious Freedom (2022) .

1.2. PROBLEM STATEMENTS

Nowadays, there is a reduction in religiosity in many regions of the world due to causes such as secularization, exposure to multiple worldviews, and improvements in technology and communication changing people's perceptions Breen & Reynolds (2011). The global percentage of Catholics fell slightly (-0.01)

from the previous year to 17.73 percent, according to the Statistics of the Catholic Church InfoANS. (2022). Another problem impeding the growth of the Catholic faithful is the growing number of Protestant churches with more aggressive marketing techniques Pattnayak (2008), Dhliwayo (2015).

The Thai Catholic Church is also facing similar difficulties. The Catholic Church was established in Thailand in 1662, and as of 2019, the number of Catholics in Thailand was approximately 388,468, accounting for 0.58% of the Thai population Bangkok Post (2019). This demonstrates that the Church's growth in Thailand is slow, as evidenced by statistics from the Catholic Hierarchy of the Archdiocese of Bangkok, which saw an average annual growth of 2286 new members from 2000 to 2020 Catholic-Hierarchy. (n.d.). Other explanations have been given with respect to the Protestant Churches Mission in the Kingdom of Thailand. One of the primary reasons for the Church's delayed growth in Thailand is the strong association of national identity with Buddhism, which is presented as national pride and a unifying force. The lack of contextualized religious language, worship practices, and leadership patterns also accounts for the slow growth of the Protestant Churches mission in Thailand Dahlfred (2020).

Furthermore, the Thai Catholic Church is facing competitions with other Christian denominations. The Churches recognized by the Thailand Department of Religion are the Church of Christ, the Church of Jesus Christ of Latter-day Saints, the Evangelical Fellowship, the Seventh-day Adventist Church, and the Baptist Church FamilySearch. (n.d.). The Pentecostals and charismatics are the most vigorous in their strategy and campaign to attract new members. During the researcher's six years in Thailand, he has seen the establishment of Pentecostal Churches near the AU Chapel, with their leaders distributing brochures and addressing an open invitation to people to join them for Bible sharing, learning English, learning to play a musical instrument, and Sunday Church services.

This background prompted the researcher to investigate the elements that influence the Catholic faithful's intention to revisit Church through Sunday Mass attendance at AU Chapel. Inadequate knowledge of the elements influencing Faithful intention to return to Church through Sunday Mass attendance may result in the loss of possibilities for the local Catholic Church's growth and development. Furthermore, neglecting to address these difficulties may taint its reputation and hinder its competitiveness in comparison to other Christian denominations who employ more active competitive methods. As a result, there is an urgent need for research on the factors that influence faithful Catholic intentions to revisit Church through Sunday Mass attendance at AU Chapel. A comprehensive study of this nature can better inform Catholic Church leaders in developing and implementing effective strategies to increase the Catholic Church's competitiveness among other Christian denominations, promote Church growth by increasing the level of satisfaction of the faithful when revisiting AU Chapel through Sunday Mass attendance, keep them loyal to the Catholic Church, and may provide a unique opportunity to consolidate the Catholic Church.

1.3. OBJECTIVES OF STUDY

The purpose of the study of Catholic Faithful's Intention to Revisit Church through Sundays 'Mass Attendance at the Annunciation Chapel of the Assumption University of Thailand was to investigate Catholic Faithful's Motivation for Intention to Revisit the Church with sub-objectives outlined. (1) To describe the cause of religious value, (2) the sense of achievement, (3) personal and spiritual growth, (4) cultural value, (5) the need for social interaction, (6) preaching style, (7) church

branding, (8) physical evidence, and (9) family support on the intention to revisit Church through Sunday's Mass attendance.

1.4. RESEARCH QUESTIONS

There are 9 research questions in this study.

Do religious value (1), the sense of achievement (2), personal and spiritual growth (3), cultural value (4), the need for social interaction (5), preaching style (6), church branding (7), physical evidence (8), and family support (9) have an influence on the intention to revisit Church through Sunday's Mass attendance at AU Chapel?

1.5. SIGNIFICANT OF THE STUDY

First and foremost, the outcomes of this study will be beneficial to Church leaders. This study will provide information on the factors that influence people's intention to attend church services. Religious value, a sense of accomplishment, personal and spiritual growth, cultural value, the desire for social interaction, preaching style, church branding, physical evidence, and family support are among these considerations. As a result, Church leaders can use the findings of this study to improve their service and leadership style in order to attract a larger number of people to Church gatherings and keep the old members more loyal. It will serve as the foundation for evaluating both the faithful and church leaders. Second, the findings of this study will be useful to both lay Catholics and new converts to Catholicism. This is because the lay faithful and new converts' hope of being able to attend church services will be realized. They may use the outcomes of this study as a concrete yardstick to recommend to Church pastors some features that can make Church service more appealing to the faithful. It will serve as the foundation for evaluating both the faithful and church leaders. Finally, a future researcher who is interested in Catholics' intentions to revisit Church through Sunday's Mass attendance at AU Chapel and plans to conduct additional research may find this study useful.

2. LITERATURE REVIEW AND HYPOTHESES DEVELOPMENT
2.1. RELIGIOUS VALUES AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY MASS ATTENDANCE

Religious values and visiting religious sites are inextricably linked. According to Zhen et al. (2019), various studies indicated that religious faith and practice could deeply motivate the behaviors and decisions of their adherents to revisit holy places. This finding was consistent with that of Wang et al. (2016), who discovered that religious values were the most important factor inspiring the intention to return to religious places. According to Wang et al. (2016), the degree of religious belief and believers' past experiences have a positive effect on revisit intention, which means that if devotees had a positive past experience when visiting the religious site, this will result in the enhancement of their religious beliefs, and there is a high likelihood that they will revisit the religious place again in the future. Iheanacho (2015) discovered that on a religious pilgrimage, loyal believers were motivated by a sense of commitment and duty. Religious beliefs impacted people to become religious tourists, according to previous research by Wang et al. (2016) and Kamenidou & Vourou (2015).

2.2. SENSE OF ACHIEVEMENT AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY MASS ATTENDANCE

In a study conducted in Malaysia by Battour & Ismail (2012), a sense of accomplishment was found to be positively connected to revisiting intention among Muslim tourists. However, Zhen et al. (2019) discovered that the sensation of accomplishment was minimal while researching the variables of revisiting a holy place. According to Zhen et al. (2019) research on Buddhists' desire to revisit holy institutions, the insignificance of a sense of achievement may be attributed to the Buddhists' lack of seeking demanding or exciting experiences and adversities when conducting their religious trip.

2.3. PERSONAL AND SPIRITUAL GROWTH AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY ATTENDANCE

Zhen et al. (2019) discovered that personal and spiritual growth positively influenced the intention to revisit religious temples in their studies. Amaro et al. (2018), Nieminen (2012), Raj & Morpeth (2007) , and Wang (2015) have all discovered that religion and spirituality are among the most popular motivations for religious tourists throughout the last few decades. According to Wang et al. (2016), spiritual reasons would drive Buddhist travellers to go on religious holidays in order to deepen their spiritual commitment with Buddhism.

2.4. CULTURAL VALUE AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY MASS ATTENDANCE

In their studies, Zhen et al. (2019) discovered that cultural value was an insignificant effect in Malaysian Buddhists' revisit intention. However, this finding contradicts recent research by Wang et al. (2016) and Wong et al. (2013), which showed cultural value to be substantial.

2.5. NEED FOR SOCIAL INTERACTION AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY MASS ATTENDANCE

Zhen et al. (2019) discovered that for the majority of respondents, the demand for social connection was positively connected with returning religious temples. According to Wang et al. (2016), gathering with other fervent believers may strengthen existing connections or foster new interactions with people of the same religion. Believers, according to Razaq & Griffin (2015), want to interact and socialize with new or like-minded people who share their beliefs or faith.

2.6. PREACHING STYLE AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY MASS ATTENDANCE

Okyireh et al. (2020) discovered that preaching style is important in promoting church engagement in Ghana. When members evaluate preaching messages and find them to be impactful, it strengthens their decision to attend church on a regular and consistent basis. Appiah et al. (2013) also found that preaching styles encourage members to visit the Church on a frequent basis. According to Hubert (2018) research, topical preaching is welcomed by church members and fits the

congregation's needs. According to Haskell et al. (2016), boring sermons are the reason why church members move from one church to another.

2.7. CHURCH BRANDING AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY MASS ATTENDANCE

Okyireh et al. (2020) concluded that the association between church branding and church engagement is significant. This was previously discovered by Einstein (2011), who argued that because branding is a key tool in marketing, religious activities should be promoted in order to enhance enrolment and brand uniqueness. His claim is comparable to that of Appah & George (2017), whose works concur that churches should make their presence known in media sources in order to entice potential customers or members to join them. Similarly, Appiah et al. (2013) observed a positive association between church promotion and increased church attendance. This found association between Church branding and church participation suggested that when a church's management implemented initiatives to improve its image, the number of worshippers increased. According to Coleman (2002) research, churches must make an effort to adopt new techniques to convince new members by creating a good impact on the lives of its guests.

2.8. PHYSICAL EVIDENCE AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY MASS ATTENDANCE

In their investigations, Azila-gbettor et al. (2013) concluded that there is a strong link between the physical environment and the quality of service, and they recommended churches to remain competitive by improving infrastructure to help improve the quality of service to potential and present consumers. Okyireh et al. (2020) discovered, however, that the association between Church engagement and physical evidence was minor.

2.9. FAMILY SUPPORT AND INTENTION TO REVISIT CHURCH THROUGH SUNDAY MASS ATTENDANCE

Pangandaman et al. (2021) discovered that the elderly have 66-78% church attendance, with a mean of 72%, and some family support in their study. Ellor (2013) discovered that family members who are supportive of their seniors have high rates of Church attendance and religious activity participation.

Based on the literature above, the authors generated these two hypotheses to investigate intention to revisit Church service attendance and participation.

Hypothesis: Religious values (H1), sense of achievement (H2), personal and spiritual growth (H3), cultural value (H4), need for social interaction (H5), preaching style (H6), church branding (H7), physical evidence (H8), family support (H9) has no significant determinant on Catholic's intention to revisit Church through Sunday's Mass attendance at AU Chapel.

2.10. CONCEPTUAL FRAMEWORK

This part shows the conceptual framework which is developed based on the previous three research frameworks. The first theoretical framework is derived from Buddhists' Motivation for Revisiting Religious Temples in Malaysia Einstein (2011). The second theoretical framework derived from predictors of church

attendance in Effu municipality, Ghana: A marketing approach Okyireh et al. (2020). The third theoretical framework is drawn from family support and church attendance as predictors of the elderly's quality of life in southern Mindanao Pangandaman et al. (2021). The researcher had developed the conceptual framework by using eleven variable factors: religious values, sense of achievement, personal and spiritual, culture value, need for social interaction, preaching style, Church branding, physical evidence, family support, nationality between Thai and non-Thai, and intention to revisit AU Chapel through Sunday's Mass attendance as shown in Figure 1.

Figure 1
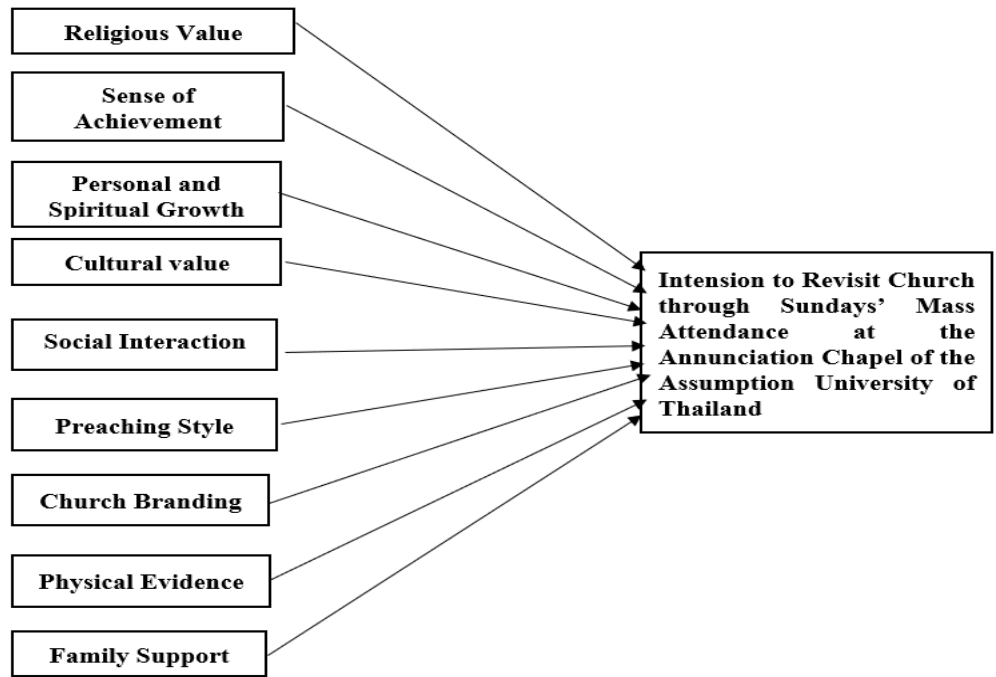
Figure 1 The Conceptual Framework
Source Author

3. MATERIAL AND METHODS
3.1. RESEARCH DESIGN AND SAMPLE

The goal of this study is to identify the Factors Influencing Catholic Faithful's Intention to Revisit Church through Sunday 'Mass Attendance at the Annunciation Chapel of the Assumption University of Thailand. Furthermore, the amount of influence of each variable on Catholic Faithful's intention to Revisit Church through Sunday 'Mass Attendance at the Annunciation Chapel of the Assumption University of Thailand will be determined in this study. Given the 144-person capacity of AU Chapel, the quantitative research method will be applied. Cronbach's Alpha, and Multiple Linear Regression, are all methods of quantitative research analysis. The questionnaire of 44 questions, consists of three parts, involving ten variables of the research model; two questions related to screening, eight questions related to demographic information, and thirty-three questions related to measurement variables.

First, Cronbach's Alpha was used to determine the reliability of the questionnaires and whether any measurement items were unclear or perplexing. A pilot test was carried out on a small group of 33 persons. Second, 114 respondents'

demographic information was analyzed using descriptive data research. Finally, multiple linear regression (MLR) was utilized to investigate the characteristics impacting the Catholic faithful's intention to revisit Church via Sunday Mass attendance at the Assumption University of Hua Mak Campus. Religious values, sense of accomplishment, personal and spiritual growth, cultural value, the need for social interaction, preaching style, church branding, physical evidence, and family support are among these considerations. Fourth, Multiple linear regression (MLR) was utilized to examine their impact on Catholic Intention to Revisit Church through Sunday Mass attendance at AU Chapel. In addition, secondary data is a technique used in this study. The most dependable sources of knowledge include publications, journals, and past studies.

3.2. VALIDITY AND RELIABILITY

Overall, the content validity of this study was ensured through a rigorous research design, systematic data collection, and relevant data analysis techniques. All items have greater than 0.5, which IOC weight by three experts shown in Table 1.

The questionnaire's consistency and accuracy were tested with 33 participants in a pilot reliability test. The Cronbach's Alpha Reliability Test assessed questionnaire reliability. According to Peter (1979), Cronbach's Alpha is an extensively used research reliability statistic. According to Sekaran (1992), Cronbach's Alpha must be 0.6 to be reliable. The investigation provided Cronbach's Alpha coefficient. Table 3.2 shows that Cronbach's Alpha coefficients above 0.6 suggest variable reliability. The specifics are: religious value's Cronbach's Alpha coefficient is 0.851, indicating strong reliability across the 4 items measured. Cronbach's Alpha of 0.901 indicates the dependability of the Sense of Achievement variable. This reliability assessment uses 4 items. Personal and Spiritual Growth with a Cronbach's Alpha coefficient of 0.961, the 3-item Personal and Spiritual Growth variable is dependable. The Cultural Values variable's Cronbach's Alpha coefficient of 0.886 across 3 items indicate reliability. The Need for Social Interaction measure has a Cronbach's Alpha of 0.863, indicating reliability. This evaluation has 3 items. The Preaching Style variable's Cronbach's Alpha coefficient is 0.852, confirming its dependability across 4 items. Church branding is dependable with a Cronbach's Alpha coefficient of 0.86 for 3 items. Physical Evidence's Cronbach's Alpha coefficient of 0.842 over 3 items indicate reliability. Family Support has a Cronbach's Alpha coefficient of 0.826, indicating reliability. This evaluation has 3 items. With a Cronbach's Alpha coefficient of 0.931 over 3 items, the Intention to Revisit the Church variable is reliable. Therefore, Table 1 shows that all variables' Cronbach's Alpha coefficients are above 0.6, indicating good reliability. This supports the measures' robustness and suggests that the items capture the desired structures.

Table 1

Table 1 IOC Weight Scores by Three Experts				
Variables	Before No. of items	After No. of items	IOC Weight Scores (>0.5)	Cronbach's Alpha (n=33)
Religious values (RV)	4	4	0.67 – 1.00	
Sense of achievement (SA)	4	4	1.00	
Personal and spiritual growth (PSR)	3	3	0.67 – 1.00	
Cultural values (CV)	3	3	1.00	

Need for social interaction (SI)	3	3	0.67 – 1.00
Preaching style (PS)	4	4	1.00
Church's branding (CB)	3	3	1.00
Physical evidence (PE)	3	3	1.00
Family support (FS)	3	3	1.00
Intention to revisit Church service attendance and participation at AU Chapel (RC)	3	3	1.00

4. RESULTS
4.1. RELIABILITY TESTING

To ensure the reliability of the 114 respondents, the researcher conducted a reliability test using Cronbach's Alpha with all respondents. This test aimed to detect any discrepancies or inaccuracies in the items before performing statistical treatment data.

In Table 2, the researcher used the statistical program to analyze Cronbach's Alpha to test the reliability of each group of variables. The findings, stemming from the analysis of 114 respondents, unveiled that the values attributed to the variables all surpassed the 0.6 threshold. This indicates that the reliability of nine out of the ten variables is deemed satisfactory. Particularly notable is the high reliability of Personal and Spiritual Growth as well as Family Support, both exhibiting an alpha coefficient of 0.946. These were closely followed by Preaching Style ($\alpha = 0.939$), Cultural Value ($\alpha = 0.934$), Intention to Revisit the Church ($\alpha = 0.926$), Church Branding ($\alpha = 0.919$), Social Interaction ($\alpha = 0.902$), Religious Values ($\alpha = 0.889$), Physical Evidence ($\alpha = 0.877$), and Sense of Achievement ($\alpha = 0.838$).

Consequently, all variables outperformed the minimum acceptable coefficient value of 0.8. This outcome corroborates the overall reliability of the surveys and the resulting response data, thus underscoring their credibility.

Table 2

Table 2 Cronbach's Alpha			(n=114)
Variables	**Cronbach's Alpha**	**Number of Items**	**Strength of Association**
Religious values	0.889	4	Reliable
Sense of Achievement	0.838	4	Reliable
Personal and spiritual Growth	0.946	3	Reliable
Cultural Values	0.934	3	Reliable
Social interaction	0.902	3	Reliable
Preaching Style	0.939	4	Reliable
Church Branding	0.919	3	Reliable
Physical Evidence	0.877	3	Reliable
Family Support	0.946	3	Reliable
Intention to revisit AU Chapel	0.926	3	Reliable
Overall	**0.9116**	**33**	**Reliable**

4.2. DESCRIPTIVE ANALYSIS OF DEMOGRAPHIC DATA

This study undertook an examination of the demographic characteristics of 114 individuals utilizing descriptive statistics and the JAMOVI data analysis system. The primary objective was to delineate the traits of the Catholic faithful who participate in worship at the AU Chapel on Sundays. The demographic inquiry encompassed various aspects such as gender, nationality, age, marital status, and travel duration,

mode of accompaniment, occupation, and attendance at alternative churches. The distribution of frequencies and percentages within the sample of 114 respondents is presented. ***Gender:*** Among the participants in this study, 55.26% were female, while 44.74% were male. The female cohort consisted of 63 respondents, while the male cohort comprised 51. ***Nationalities:*** The predominant nationality among the respondents was Thai, constituting 41.23% of the sample, followed by Filipinas at 30.32%, Indians at 13.40%, Myanmar individuals at 11.65%, and respondents from other countries (Japan, England, Germany, Burkina Faso) totalling 6.14%. Additionally, there were 3 respondents each from Vietnam and Nigeria, accounting for 2.63% collectively. ***Age:*** The distribution of respondents' ages revealed that the largest segment fell within the range of 40 to 49 years, comprising 24.56% of the sample. The subsequent age groups included 50 to 59 years (22.81%), 30 to 39 years (21.93%), 18 to 29 years (14.04%), 70 to 79 years (8.77%), 60 to 69 years (7.02%), and one respondent over 80 years (0.88%). ***Marital Status:*** Among the 114 participants, 47.37% were married, 42.11% were single, 7.02% were widowed, and 3.51% were divorced. ***Traveling Time:*** Regarding travel time to the AU Chapel for Sunday Mass, the majority of respondents, constituting 35.96%, reported commuting for 0-15 minutes or 16-30 minutes. Following this, 12.28% traveled for 31-45 minutes, and 11.40% required over 60 minutes. ***Accompaniment:*** Of the total respondents, 48.25% attended with family or relatives, 40.35% came alone, and 11.40% were accompanied by friends to the AU Sunday Mass. ***Occupation:*** The predominant occupational category was private employees at 37.22%, followed by 23.68% with other statuses (retired, freelancers, or non-disclosed), 15.79% students, 11.40% business owners, 6.14% unemployed, and 5.26% government workers. ***Alternative Church Attendance:*** Among the respondents, 33.33% occasionally attended Sunday Mass at Holy Redeemer Church. Those who consistently attended Sunday Mass at the AU Chapel constituted 25.44%. Additionally, 18.42% occasionally attended Mass at Mary Help of Christians, followed by Rosa Mystica Church (7.02%), Our Lady of Annunciation Cathedral Church (6.14%), and other churches (6.14%). A smaller portion reported attending mass at St. John's Church (2.63%) and Our Lady of Fatima Church (0.88%).

4.3. DESCRIPTIVE ANALYSIS WITH MEAN AND STANDARD DEVIATION

Table 3 illustrates the mean and standard deviation for each grouping of variables. The statement "I attend Mass at AU Chapel on a weekly basis so that I can put my religious beliefs into practice" exhibited the highest mean value of 4.47 in the *Religious Values* category, while the lowest mean value of 4.19 was recorded for "Every time I need to renew my commitment to my faith, I go to AU Chapel." Sense of Achievement variable, the highest mean score of 4.50 was observed for "I am worth my time by joining Sunday Mass at the AU Chapel as it fulfills my life with my God," while the lowest mean score of 4.10 was recorded for "I am proud of my bravery in persevering through the challenges I had in order to attend Sunday Mass at the AU Chapel." The analysis of the *Personal and Spiritual Growth* variable, the highest mean score of 4.49 was observed for "Attending the Sunday Mass at the AU Chapel enables me to feel more connected to God," while the lowest mean score of 4.43 was attributed to "Spending time in God's house on Sundays at AU Chapel helps me become a better person." *Cultural Value variable*, the variable exhibited the highest mean value of 3.91 for the statement "These cultural values should help me to pray more effectively during the Sunday Mass that I attend as a Catholic Christian

affiliated with the AU Chapel members." Conversely, the lowest mean value of 3.67 was recorded for "Whenever I go to AU Chapel, my attendance is influenced by my cultural values because I am a good Catholic Christian who attends the AU Chapel regularly." *Social Interaction variable* indicates that the highest mean score was attributed to the statement "As a devout Catholic Christian, I find it rewarding to attend Sunday Mass at AU Chapel, where I can also engage in fellowship with other believers," recording a value of 4.11. Conversely, the lowest mean score of 3.95 was observed for "It is necessary for Catholics to worship together in the same church on Sundays at AU Chapel in order to get to know one another well and to fulfill the requirements of a good Catholic Christian." The *Preaching Style* variable reveals that the statement "I enjoy listening to interactive preaching since it reflects the manner of preaching used by the priests at AU Chapel " obtained the highest mean score of 3.61. Conversely, the lowest mean score of 3.45 was associated with "Because of the manner in which priests preach at AU Chapel, I make it a habit to attend Sunday Mass at this particular Catholic Church." *Church Branding* variable; the variable exhibiting the highest mean score was "I enjoy the hip and fashionable combination of hi-tech and AU Chapel," with a score of 3.82. Conversely, the lowest mean score of 3.59 was associated with "I recognized the AU Chapel to stand out from the other places of worship because I go there on Sundays." *Physical Evidence* variable, the highest mean score of 4.06 was observed for "The location of the AU Chapel in relation to my home impacts how frequently I am able to attend Sunday Mass," while the lowest mean score of 3.86 was attributed to "The design of the AU Chapel is one of the reasons I try to make it to services there on a regular basis." *Family support* variable, the statement "I feel that I can obtain some emotional and psychological support from my family by attending the Sunday service at the AU Chapel " attained the highest mean score of 3.53. Conversely, the lowest mean score of 3.45 was associated with "Because there are activities for the whole family, going to Sunday Mass at AU Chapel is one of my favorite things to do." *Intention to revisit the Church* variable, the statement "After going to Sunday Mass at the AU Chapel, I have a sense of accomplishment" registered the highest mean score of 4.37. Conversely, the lowest mean score of 4.29 was associated with "After going to the Mass on Sundays at the AU Chapel, I feel that I am more connected to God."

Table 3

Table 3 Mean and Standard Deviation of Each Variable		
Religious Value	**Mean**	**S.D.**
I go to AU Chapel so that I can better understand the Christian faith.	4.37	0.989
I attend Mass at AU Chapel on a weekly basis so that I can put my religious beliefs into practice.	4.47*	0.914
Every time I need to renew my commitment to my faith, I go to AU Chapel	4.19	1.021*
I attend Mass at AU Chapel's service on Sundays as I believed that it is helpful to me and joining the Sunday Mass creates a good sense of community	4.43	1.004
Sense of Achievement		
I deeply regret that I am unable to attend the Sunday service held at the AU Chapel	3.68	1.259*
Attending the Sunday Mass at the AU Chapel allows me to maintain a health mental state	4.2	1.074
I am proud of my bravery in persevering through the challenges I had in order to attend Sunday Mass at the AU Chapel.	4.1	1.113
It is a time worth spending to attend Mass AU Chapel because it grants me fulfillment and draws me nearer to God.	4.50*	0.952
Personal and Spiritual Growth		
Sunday Mass at the AU Chapel offers me the opportunities to grow spiritually and expand my understanding of God and the world.	4.45	0.96*
Attending the Sunday Mass at the AU Chapel enables me to feel more connected to God.	4.49*	0.885

Spending time in God's house on Sundays at AU Chapel helps me become better	4.43	0.959
Cultural Values		
Whenever I go to AU Chapel, my attendance is influenced by my cultural values because I am a good Catholic Christian who attends Mass at the AU Chapel h regularly	3.67	1.37*
As a Catholic Christian attending Mass at the AU Chapel regularly, I appreciate the incorporation of cultural elements into the Church's decoration and music.	3.75	1.32
These religious and cultural elements help me to pray more effectively during the Sunday Mass that I attend as a Catholic Christian in the AU Chapel.	3.91*	1.36
Need of Social Interaction		
As a Catholic Christian, I find it rewarding to attend Sunday Mass at AU Chapel, where I can also engage in fellowship with other believers.	4.11*	1.1
As a Catholic Christian, I have a strong connection to the congregation attending Sunday Mass at the AU Chapel.	3.99	1.17
It is necessary for Catholics to worship together in the same church on Sundays at AU Chapel in order to get to know one another well and to fulfill the requirements of the Catholic faith.	3.95	1.27*
Preaching Style		
Because of the manner in which priests preach at AU Chapel, I make it a habit to attend Sunday Mass at this particular Catholic church.	3.45	1.53*
Expository and short preaching is my favorite at AU Chapel.	3.47	1.47
I enjoy listening to interactive and short preaching at AU Chapel	3.61*	1.47
I enjoy listening to topical and short preaching at AU Chapel	3.56	1.5
Church Branding		
I appreciate the sound and lighting system of the hip and fashionable combination of hi-tech and AU Chapel.	3.82*	1.31
The quality of the Sunday Mass Service at Au Chapel makes me attached to it and routinely attend Sunday Mass there.	3.73	1.38
I recognized the AU Chapel to stand out from the other places of worship that is why I go there on Sundays.	3.59	1.39*
Physical Evidence		
The location of the AU Chapel in relation to my home impacts how frequently I am able to attend Sunday Mass.	4.06*	1.32*
The atmosphere of the AU Chapel plays a part of a role in determining factors that make me go to Sunday Mass on a consistent basis	4.01	1.25
The design of the AU Chapel is one of the reasons I attend Sundays' services there on a regular basis.	3.86	1.29
Family Support		
The activities for the whole family, going to Sunday Mass at AU Chapel made it one of my favorite places for worship.	3.46	1.48*
Going to AU Chapel on Sundays for Mass is something I enjoy doing because it gives me the opportunity to meet and talk to members of other families.	3.45	1.45
I feel that I can obtain some emotional and psychological support from my family by attending the Sunday service at the AU Chapel.	3.53*	1.44
Intention to revisit the Church		
After going to the Mass on Sundays at the AU Chapel, I feel that I am more connected to God.	4.29	1.119*
Knowing that God answers my prayers at Sundays' Masses at AU Chapel gives me peace of mind.	4.34	1.038
After going to Sunday Mass at the AU Chapel, I have a sense of accomplishment.	4.37*	0.998

Note * highest mean score and S.D.

4.4. HYPOTHESIS TESTING RESULTS
4.4.1. SUMMARY OF MULTIPLE LINEAR REGRESSION

Multiple linear regression was used to examine the relationships between Religious Value, Sense of Achievement, Personal and Spiritual Growth, Cultural Value, Social Interaction, Preaching Style, Church Branding, Physical Evidence, Family Support, and Intention to Revisit the Church through Sunday Mass

attendance at the AU Chapel. Evaluation for multicollinearity in multiple linear regressions might find redundant variables that need to be eliminated. Akinwande et al. (2015) also advised having a Variance Inflation Factor (VIF) of 5 or below to avoid collinearity issues. The R-square coefficient also helps explain the dependent variable's dispersion by showing how much the independent variables contribute to the observed variation. The R-square (R^2) and Adjusted R-square (Adjusted R^2) values of 0.763 and 0.756 indicate the whole model's fit. The results indicate that the model's independent variables explain 76.3% of the variance in Intention to Revisit Church.

The findings from Table 4 indicate that religious value (H1), personal and spiritual growth (H3), social contact (H5), and physical evidence (H8) significantly influence the intention to revisit the Church through Sunday's Mass attendance at AU Chapel. This conclusion is supported by the results, where the p-value is less than .05, leading to the rejection of all null hypotheses associated with H1, H3, H5, and H8. In the context of revisiting the Church, it has been shown that factors such as a sense of achievement (H2), cultural value (H4), preaching style (H6), Church branding (H7), and family support (H9) have shown limited influence.

Table 4

Table 4 Summary of Multiple Linear Regression Analysis for Hypothesis 1						
Variables	**B**	**SE B**	**β**	**T (>1.96)**	**Sig.**	**VIF**
Intercept	-0.4761	0.2788		-1.708	0.091	
H1$_a$ - Religious Value	0.2449	0.0759	0.2122	3.226	0.002*	1.9
H1$_b$ - Sense of Achievement	0.0292	0.078	0.0269	0.374	0.709	2.27
H1$_c$ - Personal and spiritual growth	0.47	0.0861	0.4249	5.459	< .001*	2.65
H1$_d$ - Cultural Value	0.0276	0.0615	0.0357	0.45	0.654	2.76
H1$_e$ - Social Interaction	0.1835	0.0641	0.202	2.862	0.005*	2.18
H1$_f$ - Preaching Style	0.0169	0.0527	0.0236	0.321	0.749	2.37
H1$_g$ - Church Branding	-0.0194	0.0684	-0.025	-0.284	0.777	3.4
H1$_h$ - Physical Evidence	0.1893	0.0681	0.2221	2.781	0.006*	2.8
H1$_i$ - Family Support	-0.0162	0.0517	-0.0228	-0.314	0.754	2.31

Note. R^2 =0.763, Adjusted R^2 =0.756, *Sig < 0.05, Dependent Variable = Intention to Revisit Church. B: The unstandardized beta; β: The standardized beta; t: test statistic; Sig.: ρ-value; VIF: Variance Inflation Factor

5. DISCUSSIONS AND CONCLUSIONS
5.1. SUMMARY OF INFLUENTIAL FACTORS

This summary encapsulates the influential factors that bear the strongest impact on the dependent variable "Intention to revisit Church through Sunday's Mass attendance at AU Chapel," based on their respective standardized coefficients. The factors are ranked as follows: ***Personal and Spiritual Growth (SPR)*** ranked as the most influential factor, Personal and Spiritual Growth holds a standardized coefficient of 0.424. This indicates a significant positive impact on Catholics' intention to revisit the Church through Sunday Mass attendance at AU Chapel. ***Physical Evidence (PE)*** positioned as the second most influential factor; Physical Evidence wields a standardized coefficient of 0.222. It contributes positively and substantially to Catholics' intention to revisit the Church through Sunday Mass attendance. ***Religious Value (RV)*** ranked third, Religious Value boasts a standardized coefficient of 0.212. It holds a significant positive influence on Catholics' intention to revisit the Church through Sunday Mass attendance at the AU Chapel. ***Social Interaction (SI)*** placed fourth, Social Interaction showcases a

standardized coefficient of 0.202. It significantly contributes to shaping Catholics' intention to revisit the Church through Sunday Mass attendance at the AU Chapel.

These findings provide valuable insights into the hierarchy of influential factors that drive Catholics' intention to revisit the Church through Sunday Mass attendance at the AU Chapel. The factors are ranked based on their standardized coefficients, indicating the extent of their impact on the dependent variable. The ranking summary is shown in Table 5 below.

Table 5

Table 5 Summary Strengths of Influence Factors in Multiple Linear Regression			
Dependent variable	**Rank**	**Independent variables**	**Standardized Coefficient**
Intention to revisit Church through Sunday's Mass attendance at AU Chapel	1	Personal and Spiritual Growth (SPR)	0.424
	2	Physical Evidence (PE)	0.222
	3	Religious Value (RV)	0.212
	4	Social Interaction (SI)	0.202

5.2. DISCUSSIONS
5.2.1. INFLUENCE OF PERSONAL AND SPIRITUAL GROWTH ON INTENTION TO REVISIT CHURCH THROUGH SUNDAY'S MASS ATTENDANCE AT AU CHAPEL (H3)

This study found that Personal and Spiritual Growth positively correlated with Catholics' intention to attend Sunday Mass at the AU Chapel. The impact of Personal and Spiritual Growth on Catholics' intent to revisit the Church through Sunday Mass attendance at AU Chapel was less than 0.005, indicating a significant impact. The descriptive analysis of Personal and Spiritual Growth from three questionnaire questions showed a mean of 4.46. "Spending time in God's house on Sundays Mass at AU Chapel helps me become better" had the lowest mean of 4.43, while "Attending the Sunday Mass at the AU Chapel enables me to feel more connected to God" had the highest mean of 4.49. The score variability was highest for "Spending time in God's house on Sundays Mass at AU Chapel helps me become better," with a standard deviation of 0.959. This suggests the Church might emphasize spiritual ideas.

5.2.2. INFLUENCE OF PHYSICAL EVIDENCE ON INTENTION TO REVISIT CHURCH THROUGH SUNDAY'S MASS ATTENDANCE AT AU CHAPEL (H8)

Physical Evidence positively and significantly correlated with Catholics' intention to revisit Church for Sunday Mass at AU Chapel. The impact of Physical Evidence on Catholics' intent to revisit Church through Sunday Mass attendance at AU Chapel was less than 0.005, indicating a significant influence. The descriptive analysis of Physical Evidence from three questionnaire questions showed a mean of 3.98. The statement "The design of the AU Chapel is one of the reasons I attend Sundays' services there on a regular basis," scored 3.86, the lowest mean of all questions. "The location of the AU Chapel in relation to my home impacts how frequently I am able to attend Sunday Mass," scored 4.06, was the highest Physical Evidence mean. The statement "The location of the AU Chapel in relation to my home impacts how frequently I am able to attend Sunday Mass." had the largest standard

deviation of 1.32. This suggests Church leaders might create more inviting and spiritual environments by addressing score dispersion.

5.2.3. INFLUENCE OF RELIGIOUS VALUE ON INTENTION TO REVISIT CHURCH THROUGH SUNDAY'S MASS ATTENDANCE AT AU CHAPEL (H1)

This study found a strong positive association between Catholics' intention to attend Sunday Mass at the AU Chapel and religious values. The correlation between Religious Value and intention to revisit AU Chapel through Sunday Mass attendance is less than 0.005, indicating that Religious Value strongly influences Catholics' motivation to attend Sunday Mass. Further study of Religious Value descriptive statistics from four questionnaire questions revealed a mean of 4.37. The lowest mean was 4.19 for "Every time I need to renew my commitment to my faith, I go to AU Chapel " among these questions. The statement "I visit AU Chapel on a weekly basis so that I can put my religious beliefs into practice." had the highest mean, 4.47. "Every time I need to renew my commitment to my faith, I go to AU Chapel " had the largest standard deviation of 1.021, indicating more dispersed responses. This highlights the Church's chance to promote Christian values.

5.2.4. INFLUENCE OF SOCIAL INTERACTION ON INTENTION TO REVISIT CHURCH THROUGH SUNDAY'S MASS ATTENDANCE AT AU CHAPEL (H5)

Social Interaction positively and significantly correlated with Catholics' intention to revisit the Church for Sunday Mass at AU Chapel. Social Interaction had a significant effect on Catholics' plans to revisit AU Chapel for Sunday Mass attendance (p-value < 0.005). A detailed examination of Social Interaction from four questionnaire questions yielded a mean of 4.02. The statement "It is necessary for Catholics to worship together in the same church on Sundays at AU Chapel in order to get to know one another well and to fulfill the requirements of the Catholic faith," scored 3.95, below average. In contrast, "As a Catholic Christian, I find it rewarding to attend Sunday Mass at AU Chapel, where I can also engage in fellowship with other believers." had the highest mean, 4.47. The statement "It is necessary for Catholics to worship together in the same church on Sundays at AU Chapel in order to get to know one another well and to fulfill the requirements of the Catholic faith" had the largest standard deviation of 1.27, indicating respondent variability. This suggests the Church could promote socialization.

6. RECOMMENDATIONS

The research shows that numerous factors influence Catholics' intention to revisit Church for Sunday Mass at AU Chapel. Religious values, personal and spiritual growth, social interaction, and physical evidence are key factors. These insights suggest the following ways Church leaders can improve their *planning and activities*: Church leaders should emphasize Christian ideals in meaningful homilies. Christians should be helped to understand and apply their beliefs. Homilies that offer practical advice on applying biblical teachings to daily life help strengthen Church ties. Personal meditation time during Holy Mass and post-Mass small group conversations or faith-sharing events can promote these ideals. "*Promoting Personal and Spiritual Growth*"—Church leaders should provide chances for personal and spiritual growth to attract seekers. This ambition should be addressed in sermons,

and optional retreats, spiritual direction, and guidance can boost attendance. Addressing Sunday service distractions is crucial to creating a meditative environment. Social media for personalized inspirational messages and Church leaders' example can boost personal and spiritual growth. "*Facilitate Social Interaction*"—Church leaders must establish a sense of community among attendance to stimulate social contact. Homilies can stress fellowship. A reception service at the Church entrance to welcome and assist members, especially newcomers, helps promote an inclusive atmosphere. Social activities, volunteering, and social media can expand Church community beyond its walls. "*Creating a Welcoming Environment*"—Church leaders should improve the Church's aesthetics and amenities to attract physical evidence seekers. Architectural beauty, art, and disability accessible are essential. Consider proximity to attendees' homes to acknowledge and encourage long-distance commitment. The Church may be a beautiful and revered place by creating an appealing environment. "*Periodical Evaluation and Improvement*" - Church leaders should evaluate attendee satisfaction with personal and spiritual growth, Church community integration, and the Church's role in their everyday life. Attendees' positive and negative feedback should inform changes. Catholic priests should also learn administrative, social marketing, and communication skills to follow Church norms. The Church may build a lively and active Catholic community by emphasizing religious values, providing opportunities for personal and spiritual growth, promoting social contact, creating a welcome environment, and constantly analyzing and changing strategies.

7. FURTHER STUDIES

This study has provided some insight into why Catholics' intention to revisit Church for Sunday Mass attendance at AU Chapel, but its limitations and scope allow for further research. To understand this complex process, future research could investigate the following: "*Variable expansion*": This study examined nine variables: Religious Value, Sense of Achievement, Personal and Spiritual Growth, Cultural Value, Social Interaction, Preaching Style, Church Branding, Physical Evidence, and Family Support Intention. More research could examine other characteristics that may influence event behaviour. This would clarify the situation. "*Qualitative exploration*": Interviews or focus groups can reveal attendees' aims. Qualitative methods allow individuals to describe their reasons, experiences, and perceptions. This helps academics understand how intentions form and how complicated they might be. A "*Mixed-Methods technique*" combines survey data and qualitative methods to understand attendees' plans. Mixed-methods research combines statistical patterns with vivid stories and personal experiences to provide a more complete picture. Longitudinal research could illustrate how people's intentions evolve over time. This strategy lets the researchers study how outside pressures, personal experiences, and life events affect people's plans. In "*cross-cultural comparisons*," the study is expanded to include other cultures to examine how religious groups acquire intentions. Compare the objectives and experiences of people from different cultures to identify universal patterns and culturally particular outcomes. "*Effects of outside factors*": Social trends, technological improvements, and international events may influence people's plans to return to the Church. This wider image may uncover attendance-affecting hidden elements. *Follow-up surveys*: To corroborate and expand on the current study's findings, follow-up surveys with the same participants after a set time could demonstrate purpose changes, revealing attendees' motives over time. In conclusion, this study provides useful information about Sunday Mass attendance at the AU Chapel.

However, future studies should expand on its basis to better understand how different circumstances affect people's plans to revisit.

CONFLICT OF INTERESTS

None.

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