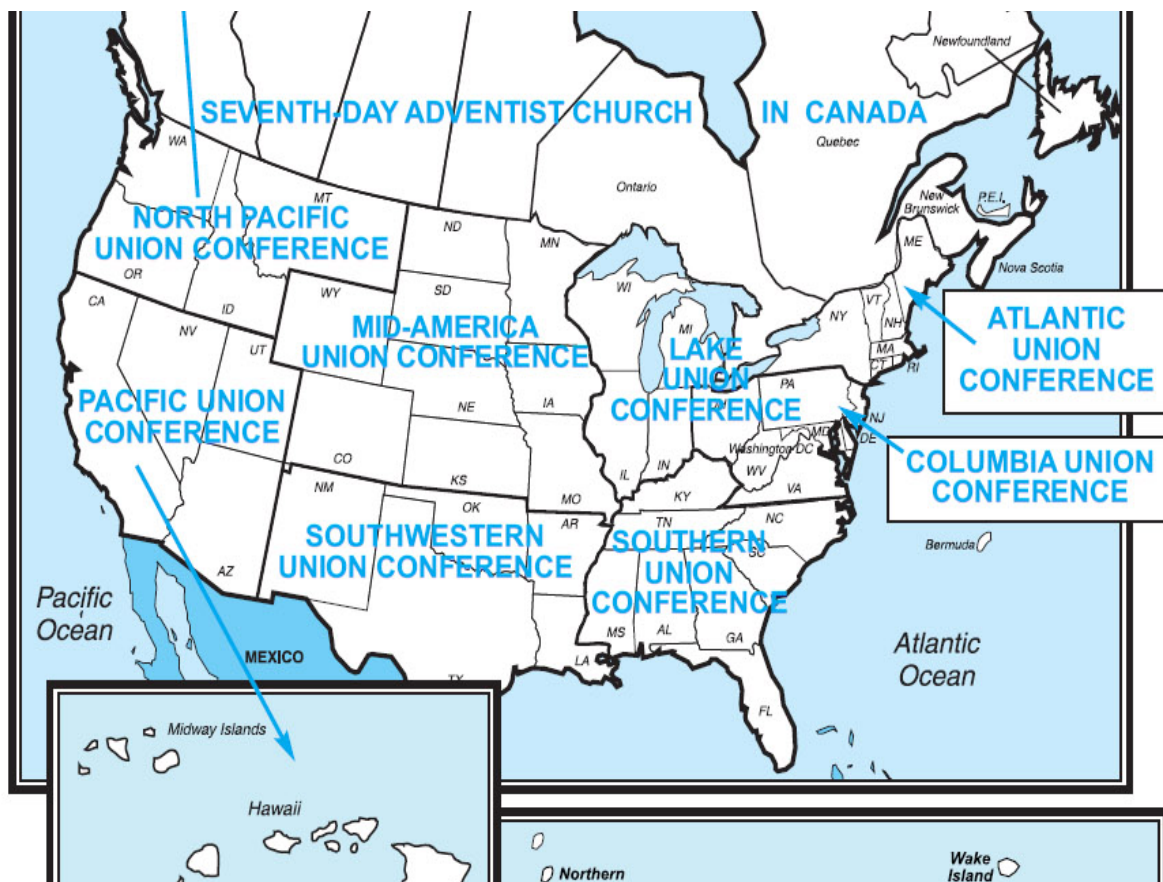


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# North American Division Report

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## Global Church Member Survey 2017-2018



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INSTITUTE *of* CHURCH MINISTRY

<b>NAD Executive Summary</b> .....	<b>4</b>
Introduction.....	4
Findings .....	4
Recommendations/Conclusion.....	11
<b>Methodology</b> .....	<b>14</b>
Sample Strategy .....	14
Data Collection .....	15
Data Analysis .....	17
<b>Demographic Data</b> .....	<b>18</b>
Demographics of the Respondents.....	18
Family Matters.....	23
Education .....	27
Local Church Demographics .....	29
Health Profile.....	32
Adventist Religious Profile .....	32
<b>Adventist Practices &amp; Beliefs</b> .....	<b>38</b>
Devotional Life .....	38
Fundamental Beliefs .....	47
<b>Engagement with the Local Church</b> .....	<b>66</b>
Church Experience .....	66
Involvement in Church .....	71
<b>Adventist Mission</b> .....	<b>75</b>
Mission Outreach Values and Practices .....	75
Awareness and Involvement in Mission Programs .....	78
<b>Personal Well-being</b> .....	<b>80</b>
Psychological Well-being.....	81
Spiritual Well-being .....	83
Purpose in Life.....	86
On Healing.....	87

# NAD Executive Summary

## Introduction

This report is the first examination of the North American Division 2017-2018 Global Church Member Survey (GCMS) data. The research team worked closely with the meta-analysis team to ensure consistent implementation of the research protocol and consistent use of the questionnaire. A total of 1,923 surveys were used from all NAD unions. The findings of this document are an initial analysis of the data using the latest version of SPSS. The purpose of the Executive Summary is to highlight key findings from the study, which includes:

- Summarizing the demographic findings in order to describe the characteristics of church members in this division.
- Describing the religious and spiritual behaviors of respondents.
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- Describing the religious and spiritual behaviors of respondents.
- Summarizing respondents' awareness of and participation in General Conference sponsored programming.
- Describing members' acceptance of key fundamental beliefs of the Seventh-day Adventist Church.

## Findings

### *Demographics of the Participants*

Is the North American Division church an aging church? Our data shows that the average age of survey respondents was 57 years. Nineteen percent of respondents were under 40 years old, while the remaining 81% were over 40 years old.

Participants had been baptized for an average of 41 years. The NAD survey participants spent an average of 10 years in the SDA schools. Every fifth respondent (20%) is part of a church with 51-100 people attending.

More females participated in the survey (55%), which is not too far from the actual demographics within the NAD.

Additionally, the data shows that:

- Over two in five (45.8%) participants have been part of the church since birth.
- About half (51.5%) of respondents were never employed by SDA church.
- Three out of four (75.4%) respondents are married, 9.9% are single and were never married. The remaining portion are either divorced and single (7.5%), separated (1.1%), widowed (5.7%), or living together but not married (<1%).
- Half (51%) of respondents no longer have children living at home.

### *Family Factor*

Over a third (35.5%) of the respondents have at least one parent who was a Seventh-day Adventist, and two out of five (39.4%) have at least one grandparent who was SDA. About a quarter (25.8%) of respondents are third generation Adventists. Over four in five (82.9%) participants agree or strongly agree they are close to one or both parents/guardians.

While the past generations show a strong link to the Church, the next generation shows a different trend; over one third (37.2%) of survey respondents have no (0) children who remain a part of the SDA church.

Well over half (57.3%) of respondents claim that Bible reading was the habitual practice in their family of origin. Over three fourths (77.1%) agree or strongly agree that praying before meals was a habitual practice in their family. Additionally, 81.1% of respondents confirm their parent(s) were regular churchgoers, and over three in five (62.1%) survey participants shared that Adventist education was a priority in their family of origin.

### *Religious Activities*

When asked about their involvement in different religious activities, nearly three in five (58.3%) survey participants responded that they attend church every week or more often. However, less than half (44.9%) attend Sabbath school on a weekly basis. One third (33.7%) attend small group at least once a month or more frequently, three in ten (30.1%) are part of a prayer meeting at least once a month or more often, and a majority (81%) of respondents shared that they rarely - if ever - attend public evangelistic meetings.

The survey also discovered that:

- Seven out of 10 (70.2%) respondents participate in a communion service once a quarter or more often.

- Nearly one out of three (31.3%) eats with church members (other than family) regularly (almost every week or more often), and a little less than one third (30.6%) of respondents eat with other church members once a month.
- One in five (20.1%) respondents report that they never help with ministry on Sabbath, and almost one in three (30.8%) does not help with ministry during the week.

Almost two thirds (63.9%) of members reported that in the last year, they have never received a visit from a pastor. Three quarters (74.3%) have not had a visit from a church elder in the same timeframe. Just over one fourth (28.5%) reported visits by other church members once a quarter or more often.

Well over half (58.6%) of survey participants report that they witness to non-Adventists once a quarter or more often, while almost two out of five (38.3%) respondents admitted that they rarely or never form relationships with non-Adventists in their community.

### *Devotional Life*

Three in five (59.4%) respondents report engaging in personal devotions every day, over half (54.9%) read their Bible daily, and slightly over three fourths (76.2%) participate in daily prayer.

One fourth (25.9%) of survey respondents reported having worship with family members at least once a day, whereas one in three (35.3%) respondents have no family worship at all.

Three out of five (58.9%) participants reported studying the Sabbath School lesson about once a week or more often. More than half (56%) stated that they read the writings of Ellen G. White about once a week or more often. Also, more than a half (53.1%) of respondents spend time thinking about Jesus' life daily. Over half (52.2%) of the survey respondents report reading religious writings by Adventist authors about once a week or more often, and over one third (36.6%) claims to read religious writings by other Christian authors with the same frequency.

A majority of respondents (82.3%) rarely or never read Adventist World magazine. Nearly two thirds (62.5%) do not use the Adventist Review website at all. While over two in five (44.8%) use social media daily for any purpose, nearly half (46.1%) of the respondents do not engage with Adventist social media at all.

This research study also found that:

- Over one in four (25.7%) respondents listen to Adventist radio about once a week or more often.

- One in three (32.5%) listens to other Christian radio broadcasts about once a week or more often.
- Less than one in four (23.7%) watches the Hope Channel about once a week or more often.
- Less than one in three (31.9%) watches other Adventist TV stations about once a week or more often.
- Only a little over one in ten (11.7%) watches other Christian TV stations about once a week or more often.

When survey participants were asked if they use their mobile devices daily for devotional purposes, a little less than one in four (24.3%) responded they use it daily for Bible study or personal devotions, while less than one in ten (9.6%) use it to read Ellen G. White's writings with the same frequency.

### *GC Programs Awareness*

As part of this study, church members were asked about their awareness of certain General Conference programs. When asked if they have heard about the Reach the World Strategic Plan 2010-2015, over three out of four (76.4%) respondents claim they had not heard of it. Additionally, almost half (47.4%) claims they have not heard of Total Member Involvement, although 14.6% shared they have heard of it and have, in fact, participated. Two in five (42.1%) respondents still claim to have not heard about Revival and Reformation, while one in five (21.4%) have heard of and participated in this program.

In addition, research found that:

- Almost half (48.1%) of respondents claim that they have not heard of the Mission to the Cities program; only 6.6% have heard and participated.
- Two out of three (66.9%) have not heard about the Centers of Influence initiative, while 4.3% have heard and participated.
- Nearly three in five (56.6%) survey participants have not heard about Christ's Method of Reaching People; 16.7% have heard and participated.
- Over half (51.3%) of participants have not heard of the Comprehensive Health Ministries program, while 14.3% have heard and participated.

Respondents reported that the most frequent ways they learned about the programs listed above were by hearing about them at the church and through church publications.

## *Religious Attitudes and Experiences*

Almost half (45.8%) of the respondents have been committed to Christ since they were young children. However, about 2.2% of respondents admitted that they are currently not committed to Christ, and another 2.7% are not sure about their commitment.

Seven out of ten respondents (70%) are proud of the church's role and reputation, and nearly four in five (78%) believe their local church is part of the worldwide church.

Over two thirds (69.4%) of survey participants are convinced their pastors and lay leaders work well together. The majority (80.5%) also believes that their pastors are well qualified to lead.

Although two thirds (66.6%) believe their youth are actively involved in mission, less than half (44.4%) are convinced that youth play an important role in the church. About a third (30.9%) of members are not sure if there are any church programs for preparing young leaders, half (49.6%) are not sure if there are any conference programs for preparing young leaders, and three in five (59.4%) are not sure if there are any union programs for preparing young leaders.

## *Application to Daily Life*

When survey respondents were asked if they feel the Bible applies to their daily lives, the majority (95.9%) agreed that it does. Almost four in five (77.7%) respondents shared that they apply Ellen White's writings to their daily lives, while just over two thirds (68.6%) apply the Sabbath School lessons to their daily lives.

When asked about topics that are covered in Sabbath sermons, survey respondents indicated that the following topics are very frequently or frequently discussed:

- Righteousness by Faith (70%)
- Spirit of Prophecy (43.8%)
- Sabbath (53.3%)
- Second Coming of Jesus (69.7%)
- Wholistic Living (45.1%)
- Sanctuary (33%)
- State of the Dead (26.9%)



## *Involvement in Outreach*

When asked how they feel about their church's involvement in outreach (i.e. meeting the needs of those in the community), over a third (36.2%) of respondents shared that they feel the amount of outreach that their church is doing is at the right level; however, three in five (62.5%) individuals indicated that they think they, personally, should somewhat or greatly increase their outreach involvement.

Nearly three in five (58.9%) respondents agree that their church needs to increase involvement in reaching the needs of members, as well as nurturing them. Four out of five (78.8%) respondents, however, believe that more attention should be given to reclaiming former members of the church. A little less (69.2%) agree they should be more involved in this, personally.

Nearly two thirds (63.4%) of survey participants believe that their church's support for a local SDA school is at the right level.

## *Personal Investment*

Two thirds (66.2%) of respondents are satisfied or very satisfied with their local church. Additionally, the majority (89.7%) believes that they will be attending the Seventh-day Adventist Church for the rest of their life.

Seven in ten (71.5%) survey participants shared that they do not feel pressured to behave in certain ways. However, one in four (27.3%) members disagree with the statement, "I have a say in what happens, and I can voice my opinion."

Less than half (47%) of respondents feel a lot of closeness and unity within the church.

## *Fundamental Beliefs in NAD*

As for fundamental beliefs, the vast majority of respondents (over 90%) are aligned with the Seventh-day Adventist fundamental beliefs. However, there are some exceptions:

- Almost nine in ten (88.8%) respondents agree that, "Ellen White's writings are the result of the spiritual gift of prophecy."
- Almost nine in ten (87.2%) believe that, "Fulfillment of prophecy and events in the world indicate that Christ's coming is very soon."
- Over four in five (84%) respondents believe that, "God created the world in six days of 24 hours each in the relatively recent past."
- Four out of five (79.4%) respondents believe that, "The Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the Second Coming of Christ."

- Also, 79.4% of respondents believe that, “The sanctuary doctrine is vital to Adventist theology.”

There are also other statements that stand out in terms of members’ agreement/disagreement:

- Over four in five (84.5%) members agree or strongly agree that, “The Seventh-day Adventist Fundamentalist Beliefs as a whole reflect the loving and gracious character of God.”
- Over four out of five (83.9%) respondents agree or strongly agree that, “In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.”
- Over four in five (82.8%) survey respondents disagree or strongly disagree that, “The soul is separate, spiritual part of a person and lives on after death.”
- Four out of five (82%) disagree or strongly disagree with the statement, “If I am to be saved, I need to be baptized into the Seventh-day Adventist Church.”
- About three-fourths (76.1%) disagree or strongly disagree with the statement, “I will not get to heaven unless I obey God’s law perfectly.”
- Nearly two thirds (62.9%) are not confident that Jesus Christ will return in their lifetime. (Note: This may partially be because of the advanced age of some respondents.)
- Over half (55.4%) of respondents agree or strongly agree that, “Different regions of the world should be allowed to set their own policies in order to meet differing needs;” 20.4% report that they are not sure.
- Two in five (40.6%) disagree or strongly disagree with the statement, “Church unity means uniformity in more than doctrinal belief.”

A majority (82.2%) of respondents believe that the Bible expresses eternal truths. The same number (82.2%) believes that God inspired the writings of Ellen G. White, while 75.4% wholeheartedly embrace that Ellen G. White was a prophet.

Respondents also weighed in on other Adventist beliefs:

- Over two thirds (67.7%) wholeheartedly embrace that, “The investigative pre-Advent judgment began in 1844.”
- Almost nine out of ten (85.3%) respondents wholly believe that, “Christ is acting as our advocate before God in the heavenly sanctuary right now.”

- Four in five (78.9%) survey participants firmly believe that, “Before Christ returns, God will decide who is to be saved and who will be eternally lost.”
- Three in five (61.3%) respondents wholly believe the Adventist Church’s interpretation of end-time prophecies.
- Nearly four out of five (78.1%) respondents wholeheartedly embrace that Adventists should avoid entertainment and amusements that are not in harmony with the Spirit of Christ.

### *Health Message*

While the vast majority (92.5%) of survey respondents do not believe that following the health message ensures their salvation, almost two-thirds (63.2%) believe that the Health Message is a core part of Seventh-day Adventist beliefs that cannot be questioned. Half (50.8%) of church members in the NAD are either vegan or vegetarian. Slightly over half (53.1%) of respondents shared that they carefully follow the Adventist health message. However, 12.3% of respondents admit using alcohol in the last 12 months, and 13.1% believe alcohol use is safe in moderation.

### **Recommendations/Conclusion**

The Adventist church in the North American Division is a mature, established body of members. With over 78% of members being either 3rd generation or more, there is strong evidence for close adherence to the Fundamental Beliefs and traditions of the denomination. Not only have families been in the church for generations, but 81% of individual members are over the age of 40 and the majority (68%) have been baptized for 30 years or more. Only 7% have been baptized for ten years or less. In all the conferences within the NAD, the majority (53% and more) have been baptized for 30 or more years. While this may seem encouraging in light of these respondents’ ongoing relationship with the church, this also raises concern with the lower number of new members that are joining the church. The Atlantic Union Conference had the largest percentage of respondents under the age of 40 (31%) and the Pacific Union Conference had the smallest (13%).

A majority of NAD survey participants are regular church goers with nine out of ten attending almost every week. In Spanish-only speaking responses, 63% attend more than once a week. Sabbath School attendance is lower, with just over seven out of ten members attending almost weekly or more often. Again, Spanish-only speaking respondents indicated attending Sabbath School programming more than weekly at 15%, compared to the next closest conference at 4% (Pacific Union Conference). It is clear that Sabbath School attendance is seen to be less crucial among NAD members.

Tragically, parents in the division report having more children than are practicing Adventists. Of those who have only one child in the home, only 21% of those children are Adventists. For those who have two or three children in the home, only 39% are Adventists. With 4 or more children, only 3% are Adventists. Unfortunately, respondents also had trouble identifying efforts to prepare young leaders in their local churches, conferences, and unions. About 60% were either unaware or disagreed that their local church had programs to prepare young leaders, and 64% said the conference did not have any programming. Finally, 60% did not know if the union had such programs. Evidently, the majority of members do not associate programs like Pathfinders, youth congresses, or camp meeting programs with youth leadership training. There appears to be a gap between conference and union efforts and local church understanding.

In the NAD, there is an overall unity in the understanding of Adventist Fundamental Beliefs, with 85% of surveyed members holding them as teachings of Holy Scripture, as well as reflecting the loving and gracious character of God (85%). Most members believe the Bible expresses eternal truths (82%), 92% believe in the trinity, and 84% believe in a literal six 24-hour day creation. However, there are some differences based on church size and location to city centers.

Some of the results from the NAD suggest that some members lack a thorough understanding of Adventist salvation doctrine. There is also a potential inclination towards perfectionism – particularly in smaller and mid-sized churches. This is of particular concern in the Southwestern Union Conference, as 26% of respondents reported that they could not get to Heaven without obeying God's laws perfectly.

Regarding the health message, 92% of respondents agreed that Adventist should eat a healthful diet and abstain from unclean foods identified in Scripture. Nearly half (51%) of the NAD membership are either vegetarian (35%) or vegan (16%). Most members understand the wholistic nature of the health message, with 92% agreeing that it emphasizes multiple avenues of health as part of spiritual growth. However, there are some concerning findings. As many as one out of 10 (13%) respondents expressed a belief that alcohol is safe in moderation and 11% were not sure. One out of ten (12%) respondents admitted to using alcohol at least once in the last year. Tobacco is much less of a concern with only 1% admitting to use. When members were asked if they follow the health message, the majority believe they follow it a great deal (53%) and to a moderate amount (38%). Only 2% found it to be irrelevant. The NAD should consider an emphasis on educating members about the health consequences of alcohol use, giving the difficult messaging from both scientific discoveries and religious traditions.

It is particularly concerning that nearly 63% of all respondents do not believe or are not sure that Jesus will return in their lifetime. Even more concerning is the finding that none of the

respondents 26 and younger believe this. Greater efforts to encourage the young people to not lose hope in Christ's coming must be initiated. It is encouraging that 90% of respondents are committed to remaining members of the SDA church all of their lives.

While members are engaged in daily personal prayer (76%), daily personal devotions (59%), and daily Bible reading (54%), these numbers can improve. The findings are poorer for younger respondents, with only 48% reading their Bible daily. Among Spanish-only responses, 97% report reading their Bible daily.

The General Conference initiatives such as Revival and Reformation, Mission to the Cities, and Comprehensive Health Ministries have not been well integrated in to the lives and experiences of church members in the NAD. Few members have heard of these programs, and even less participate.

However, church publications and other Adventist media such as Adventist World magazine and local union publications are not reaching some members. Nearly three out of ten (27%) do not read Adventist World at all and one out of five (18%) never read their local union publications. Websites such as the Adventist Review and Adventist social media sites are rarely accessed by members. More than six out of ten members (62%) said they never go to the Adventist Review site and only three out of ten members (28%) read or respond to Adventist social media on a weekly basis. Those who do tend to be under the age of 40. If the General Conference is going to communicate its initiatives to the NAD membership, a nuanced media campaign that recognizes the reading, attendance, and online presence of the diverse audiences must be made a priority.

When it comes to participation in General Conference initiatives, members in this division admitted to a low level of participation. Part of this could be that a large percentage of members have not heard of many of these initiatives.

# Methodology

## Sample Strategy

A multistage cluster sampling approach was used to select survey respondents for participation in this study. The sample was stratified in two ways, (1) by union and (2) church size, to ensure representation from each of these strata.

As a first step, our team was given an updated list of churches by local conferences from the following unions:

- Atlantic Union Conference
- The Seventh-day Adventist Church in Canada
- Columbia Union Conference
- Lake Union Conference
- Mid-America Union Conference
- North Pacific Union Conference
- Pacific Union Conference
- Southern Union Conference
- Southwestern Union Conference

The churches from the entire North American Division were sorted by membership size and categorized into small, medium, and large churches. In order to define these sizes, the total membership was used to determine the cut-off points. Small churches comprised the first third of the total membership, medium churches comprised the second third of the total membership, and large churches comprised the last third of the membership. As a result, there were more small churches, fewer medium churches, and less large churches included in the sample. However, the membership represented in each of these categories was initially equal.

Next, the entire list of churches from the division was stratified by union (first strata). Small, medium, and large churches were randomly sampled from each union (second strata). The size of the sample was proportional to the membership of each union, as well as the proportion of small, medium, and large churches in that union. Churches were selected for participation, without replacement. A list of random numbers from a random number generator was applied in selecting the churches to ensure that every church had a known and

equal chance of being included in the initial sample. Every person 18 years and older in the selected church was eligible to complete the survey.

To adjust for the likelihood of non-response, we oversampled using an additional 20% of churches for each stratum of the second stage as a reserve.

Notes:

- To assure the participation of young people, university churches were pre-selected.
- To assure participation of African-American, as well as Hispanic, members, ethnic churches were pre-selected.

## Data Collection

Prior to the data collection, a list of randomly-selected church was compiled with the strata defined above. The next step was receiving each church's contact information (and respectively, the information of their pastors); this turned out to be more difficult than anticipated. Six unions (NPUC - John Loor, CUC - Connie Willoughby, SUC - Jim Davidson, Lessie Scurry, MUC - Carol Lyons, AUC - Penni Shelton, LUC - Cynthia Baskin) responded to our emails or phone calls, and facilitated our request to the local conferences. These were the local conferences that responded and provided contacts:

- Montana Conference - Laryssa Barlow
- Greater New York Conference - Yokasti Gómez-Amaya
- Idaho Conference - Wendy Williams
- Washington Conference - Michelle Oksanen
- Montana Conference - Bette Wheeling
- The Rocky Mountain Conference - Chanelle Watson
- Carolina Conference - Laura Andrews
- Georgia-Cumberland Conference - Laurie Naus
- Wisconsin Conference - Bert Wredberg
- Indiana Conference - Sheri A. DeWitt
- Florida Conference - Susan Hess
- Texas Conference - Rodney Mills

For the remaining regions, the researchers were left with only two options: to seek church contact information by searching manually, one-by-one through e-Adventist, or to search through the various conference's websites where, in some cases, a list of pastors and churches could be found. Due to this issue, reserve churches were included in our online search for contact information; this was done in order to reach as many selected churches as possible.

Through this lengthy information search, we were only able to contact 1,089 out of the 2,375 selected and pre-selected churches, and 366 out of the 474 churches from the reserve. A total of 1,455 churches were contacted (for more information - see table 1).

Researchers sent out three reminders to each pastor for whom we had an email address. We included the letter from Elder Wilson, the consensus letter, a prepared message from the pastor to the church members, along with an explanation to the pastor (see Appendices).

This process lasted about year and half (Fall 2016 to Spring 2018).

Due to contextual reasons, the researchers were not able to contact pastors and churches in Canada. The Seventh-day Adventist Church in Canada agreed to contact the pastors of randomly selected churches by phone.

By the late spring of 2018, the NAD Research office (specifically Dr. Paul Brantley) facilitated the involvement of the NAD Ministerial, and had them post a brief article on their website (<http://www.nadministerial.com/stories/2018/7/3/help-your-members-participate-in-a-world-church-survey>) about this survey, along with a request to participate. The goal was to gain a sufficient number of responses across all unions.

Through this attempt, an additional 540 surveys were collected by middle of August, 2018. Thus, researchers were able to add a convenience sample of 540 surveys to the randomly selected sample data (1,383 surveys), and thus had 1,923 surveys ready to be analyzed.

Most of the surveys were collected electronically via Survey Monkey. Upon request, we sent out some printed surveys, and our graduate assistant entered those that were filled out and returned. NAD church members were given the option to fill out a Spanish version of the survey (available both electronically and printed). By the middle of August 2018, 38 Spanish surveys were collected and added to the data.



	Churches selected	Churches contacted	Surveys collected	Membership
Atlantic Union Conference	268	251	97	123060
The Seventh-day Adventist Church in Canada	148	unknown, only through union office	64	71351
Columbia Union Conference	261	174	140	152482
Lake Union Conference	186	96	411	88411
Mid-America Union Conference	173	158	128	64838
North Pacific Union Conference	168	135	476	101909
Pacific Union Conference	323	94	165	226731
Southern Union Conference	559	345	207	295289
Southwestern Union Conference	280	198	162	119954
Guam-Micronesia Mission	9	4	1	5668

Table 1. NAD Distribution of the surveys by unions

## Data Analysis

Researchers worked closely with the meta-analysis team to ensure consistent implementation of the research protocol and the consistent use of the questionnaire. Once data collection began, we worked to “clean” the data to ensure that the data files were complete. We then supplied the data file to the meta-analysis team for additional cleaning, coding, and variable development. This process helped to ensure a reliable and valid dataset would be produced for analysis. We conducted an initial analysis of the data using the latest version of SPSS, generated frequencies and percentages, and completed chi square analyses of association to summarize findings.

# Demographic Data

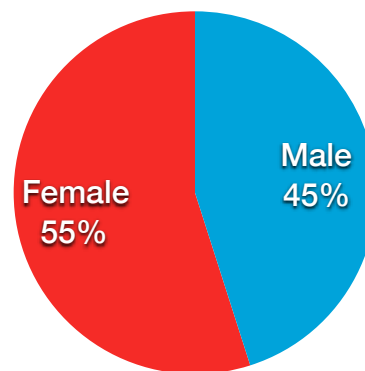
## Demographics of the Respondents

### Gender

In the North American Division (NAD), more women responded to the survey; a little less than half (45%) of survey respondents were male, while the remaining respondents (55%) were female (chart 1).

While we do not have large enough sample (N = 1923) to have statistically significant comparisons of gender by union (see table 2, the p is slightly higher than .05), by age groups, or by length of baptism, the data shows that there are less married female respondents (68%) than male respondents (84%); more female respondents have never married, are divorced, or are widowed.

Chart 1.  
NAD Gender



<i>x</i> <sup>2</sup> = 15.062.; <i>p</i> = .089; <i>N</i> = 1884	Male	Female
North American Division	45%	55%
Atlantic Union Conference	54%	46%
Seventh-day Adventist Church in Canada	52%	48%
Columbia Union Conference	41%	59%
Lake Union Conference	43%	57%
Mid-America Union Conference	41%	59%
North Pacific Union Conference	45%	55%
Pacific Union Conference	44%	56%
Southern Union Conference	48%	52%
Southwestern Union Conference	66%	34%

Table 2. NAD Gender by unions (Q1)

## Age

Over four out of five (81%) participants were older than 40 years in the NAD (chart 2). The oldest participant (as of 2018) was 96 years and the youngest was 16 years; the average age of all participants was 56.82 years.

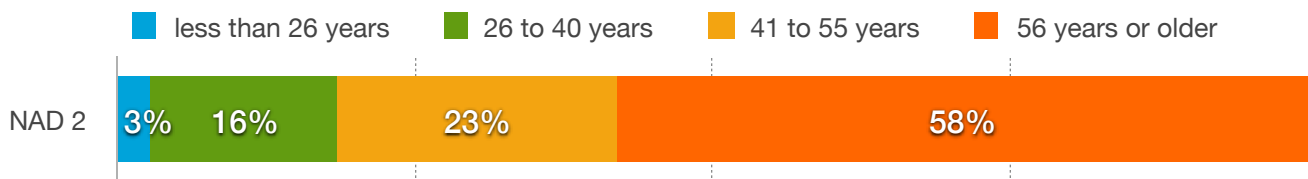


Chart 2. NAD Age by categories

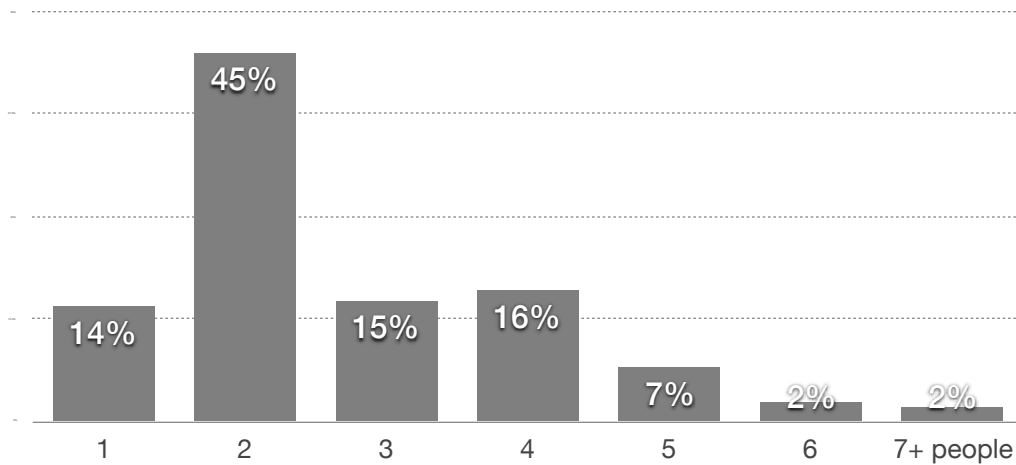
Table 3 shows the distribution of age groups by unions. As you can see, well over half (58%) of survey respondents were older adults (56 years of age or older). Only 3% of respondents were children, youth, or emerging adults (less than 26 years of age).

<i>x</i> <sup>2</sup> = 101.062; <i>p</i> = .000; <i>N</i> = 1874	less than 26 years	26 to 40 years	41 to 55 years	56 years or older
<b>North American Division</b>	3%	16%	23%	58%
<b>Atlantic Union Conference</b>	4%	27%	37%	32%
<b>Seventh-day Adventist Church in Canada</b>	5%	23%	22%	50%
<b>Columbia Union Conference</b>	3%	13%	32%	53%
<b>Lake Union Conference</b>	4%	15%	23%	58%
<b>Mid-America Union Conference</b>	2%	17%	24%	56%
<b>North Pacific Union Conference</b>	3%	13%	17%	68%
<b>Pacific Union Conference</b>	2%	11%	19%	68%
<b>Southern Union Conference</b>	1%	17%	26%	56%
<b>Southwestern Union Conference</b>	1%	17%	24%	58%

Table 3. NAD Age groups by unions (derived from Q2)

## Size of Households

In the NAD, the minimum household size reported was one person, while the largest household size reported was 21 people. The average household size in the NAD is 2.7 people. A little less than half (45%) of respondents live in a two person household, about a third (31%) live in three person (15%) and four person (16%) households, and just over one in ten (11%) respondents live in a household with five or more people (chart 3).



**Chart 3. NAD People in household (Q8)**

A relatively high percentage of people live alone (14%) when compared to the global figure (5%).

A smaller size household is least common among the Spanish-only speaking respondents, where 0% of respondents live alone; it is most common to have a one-person household in the Mid-America Union Conference (18%) and in Canada (17%). Larger households are more common among the Spanish-only speaking respondents (53% of households have 3-4 people) and in the Atlantic Union Conference (15% of households have 5+ people) (table 4).

<i><math>\chi^2 = 107.403; p = .000; N = 1871</math></i>	Only me	2 people	3-4 people	5+ people
<b>North American Division</b>	14%	45%	31%	10%
<b>Atlantic Union Conference</b>	16%	24%	46%	15%
<b>Seventh-day Adventist Church in Canada</b>	17%	28%	44%	11%
<b>Columbia Union Conference</b>	14%	40%	32%	14%
<b>Lake Union Conference</b>	14%	47%	29%	9%
<b>Mid-America Union Conference</b>	18%	41%	31%	10%
<b>North Pacific Union Conference</b>	14%	50%	26%	10%
<b>Pacific Union Conference</b>	10%	59%	24%	7%
<b>Southern Union Conference</b>	12%	44%	33%	11%
<b>Southwestern Union Conference</b>	17%	44%	28%	11%
<b>Spanish-only speaking respondents</b>	0%	34%	53%	13%

**Table 4. NAD Household size (derived from Q8)**

## Marital Status

In the NAD, three fourths (75%) of respondents are married and living with their spouse, 10% never married/are single, 9% are divorced or separated and single, 6% are widowed and less than 1% are living together but are not married (chart 4).

The highest percentage of divorced or separated and single respondents were found in the Seventh-day Adventist Church in Canada and the Southwestern Union Conference (both 11%), while the Mid-American Union Conference reported the largest number of widows (9%).

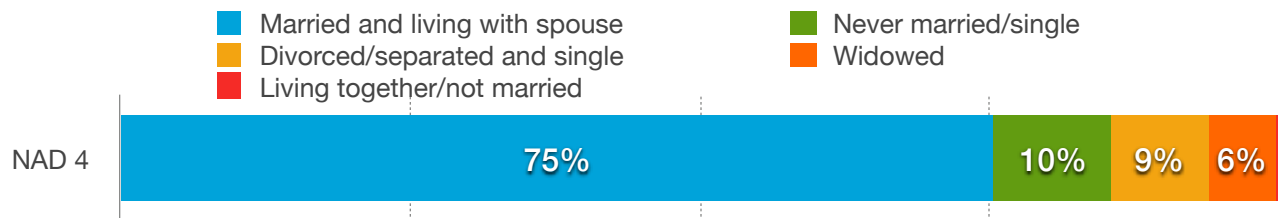


Chart 4. NAD Marital Status (Q10)

Across the NAD, there is a high percentage of those who are married and live with their spouses; the highest numbers of those married and living with their spouses are found among Spanish-only speaking respondents (87%) and in the Pacific Union Conference (80%). The Atlantic Union Conference reports the highest percentage (21%) of those who have never been married and are still single (table 5).

$\chi^2 = 72.897; p = .005; N = 1871$	Married and living with spouse	Never married/single	Divorced and single, separated	Widowed
North American Division	75%	10%	9%	6%
Atlantic Union Conference	68%	21%	8%	3%
Seventh-day Adventist Church in Canada	69%	16%	11%	5%
Columbia Union Conference	74%	12%	9%	4%
Lake Union Conference	72%	14%	8%	5%
Mid-America Union Conference	75%	7%	9%	9%
North Pacific Union Conference	79%	6%	9%	6%
Pacific Union Conference	80%	4%	8%	7%
Southern Union Conference	79%	7%	7%	7%
Southwestern Union Conference	72%	12%	11%	6%
Spanish-only speaking respondents	87%	11%	0%	3%

Table 5. NAD Marital Status (Q10)

## Children

In the NAD, about a third (29%) of respondents have at least one child or teenager currently living at home. Additionally, half (51%) of participants have children that are no longer living at home. One in five (20%) respondents have no children (chart 5).



Chart 5. NAD Child at home (Q11)

	1 Child / 1 SDA Child	2 or 3 children / 2 or 3 SDA children	4 or more children / 4 or more SDA children
<b>North American Division</b>	11% / 21%	57% / 39%	12% / 3%
<b>Atlantic Union Conference</b>	19% / 19%	47% / 38%	4% / 1%
<b>Seventh-day Adventist Church in Canada</b>	10% / 18%	49% / 35%	13% / 8%
<b>Columbia Union Conference</b>	11% / 17%	59% / 44%	7% / 2%
<b>Lake Union Conference</b>	10% / 17%	54% / 42%	11% / 3%
<b>Mid-America Union Conference</b>	12% / 22%	61% / 44%	12% / 2%
<b>North Pacific Union Conference</b>	13% / 25%	58% / 35%	15% / 4%
<b>Pacific Union Conference</b>	9% / 20%	63% / 37%	13% / 2%
<b>Southern Union Conference</b>	14% / 26%	59% / 37%	12% / 3%
<b>Southwestern Union Conference</b>	11% / 25%	57% / 31%	11% / 3%
<b>Spanish-only speaking respondents</b>	0% / 8%	79% / 74%	3% / 0%

Table 6. NAD Living children/SDA children (Q12, Q13)

As a division, parents report having more children than are practicing Seventh-day Adventists. While 11% of respondents division-wide report having only one child, only 21% of those children are Adventists. Over half (57%) of members in the NAD report having two or three children, but only about two in five (39%) of those children are practicing SDAs. A small percentage (12%) of survey participants reported that they have four or more children, but only 3% of those children are Adventist. These numbers are concerning, as they show a trend of Adventism declining as it passes into the hands of the next generation(s).

## Sabbath-Keepers in Household

Table 7 shows the percentage of households where all members keep the Sabbath, as well as households where not all members keep the Sabbath. With an increasing number of people in the household, the percentage of all keeping Sabbath decreased; however, the majority (86%) claims that all people in their household keep the Sabbath, regardless of the size of the household.

<i>x</i> <sup>2</sup> = 7601.877; <i>p</i> = .000; <i>N</i> = 1887 Household Size	All people in the household keep the Sabbath	Not all people in the household keep the Sabbath	How many people live in household in NAD
1	100%		13.9%
2	89%	11%	45.3%
3	74%	26%	14.6%
4	86%	14%	16.0%
5	82%	18%	6.5%
6	77%	23%	2.2%
7+	70%	30%	1.4%
<b>Total</b>	<b>86%</b>	<b>14%</b>	<b>100.0%</b>

Table 7. NAD Number of people living in household / number of people in household observe the Sabbath (Q8, Q9)

## Family Matters

### Personal/Family History With SDA Church

When asked about their personal experiences within the Seventh-day Adventist Church, members had a lot to share. About one in five (21%) respondents joined the SDA church as adults. Almost two thirds (61%) either joined as children (6%) or were a part of the church since birth (55%). A small percentage (6%) joined as teenagers, and 12% shared that they left the church at some point, but then returned (chart 6).

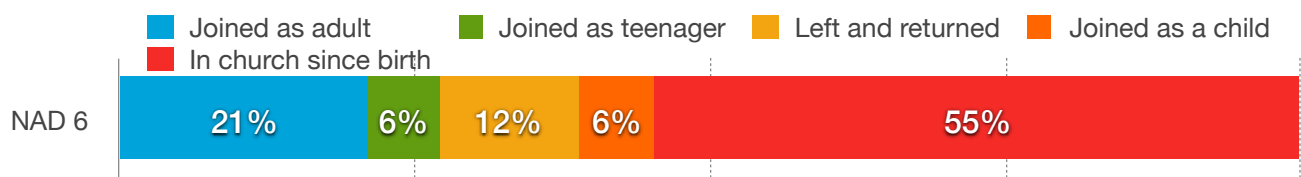
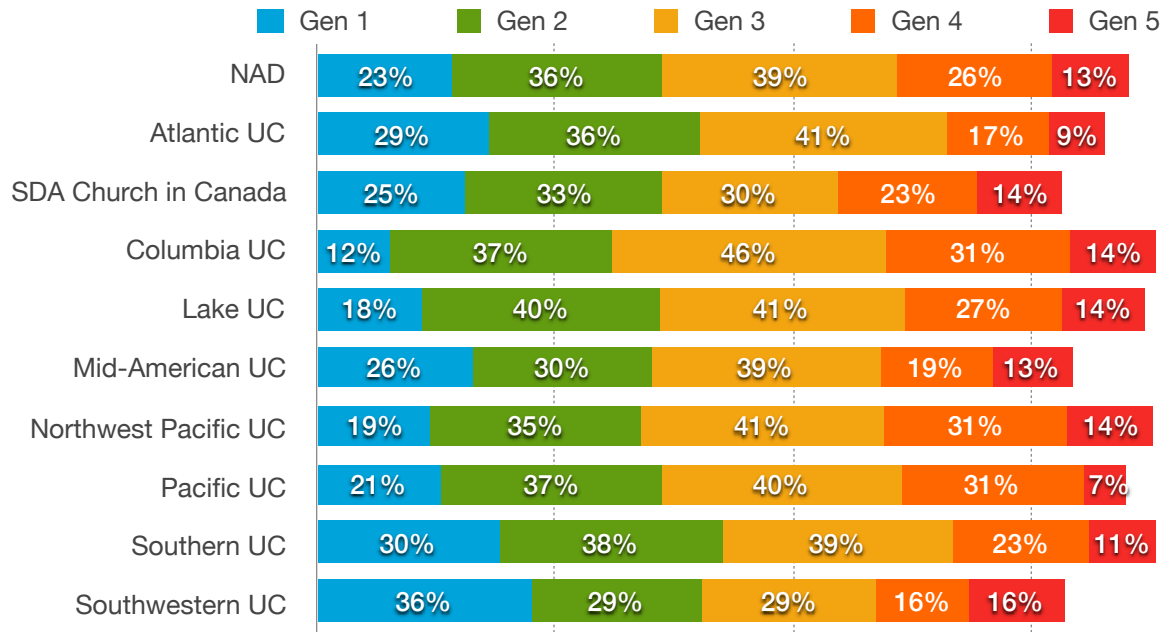


Chart 6. NAD Personal History With SDA Church (Q16)

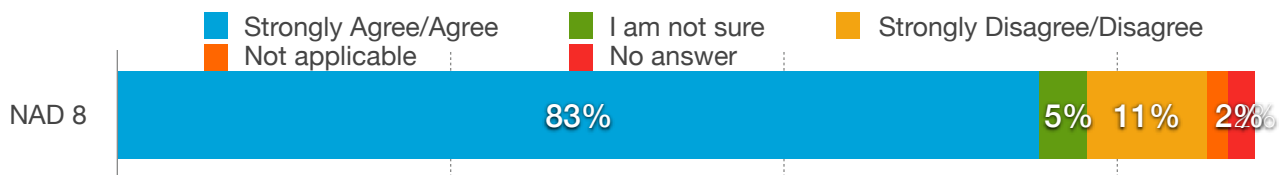


**Chart 7. NAD Length of Family History in SDA Church (Q17)**

About one in four (23%) of participants report being first generation Adventists, ranging from 36% in the Southwestern Union to 12% in the Columbia Union (chart 7). Most members in the NAD Adventist Church have a long family history with the church.

### *Family History*

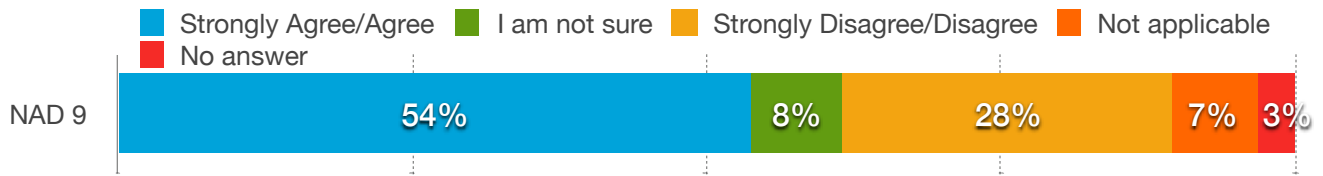
The majority (96%) of respondents grew up in their biological or adoptive family. Very few (less than 1%) grew in foster family or institution, and 4% reported that they grew up in another situation (Q23). Chart 8 shows how a majority (83%) of the respondents report being close to their parents.



**Chart 8. NAD I am very close to one or both my parents (Q22.01)**

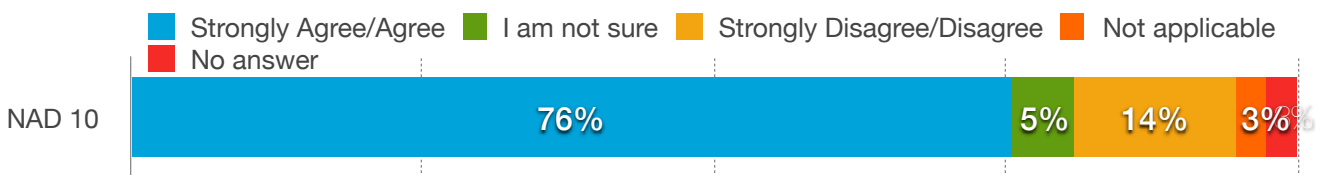
Over half (54%) of respondents stated that their family of origin was involved in community service and/or volunteer activities (chart 9). However, it is notable that over a quarter 28% of respondents disagreed/strongly disagreed with this statement.





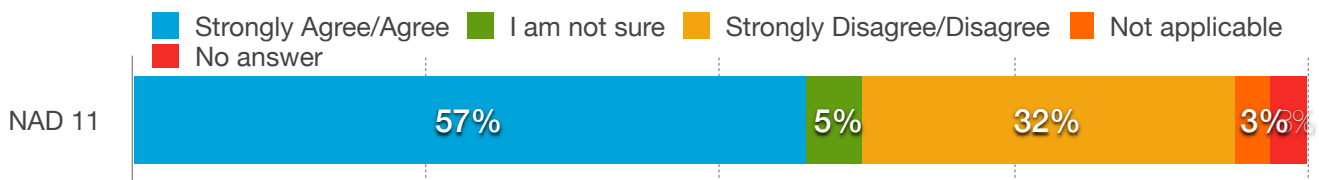
**Chart 9. NAD Our family was involved in community service/volunteer activities (Q22.02)**

When asked if they were able to talk about religious issues with their parents, over three fourths (76%) of NAD respondents shared that they were able to do so. Only 14% felt that they were not able to talk freely about religious issues with their parents, for one reason or another (chart 10).

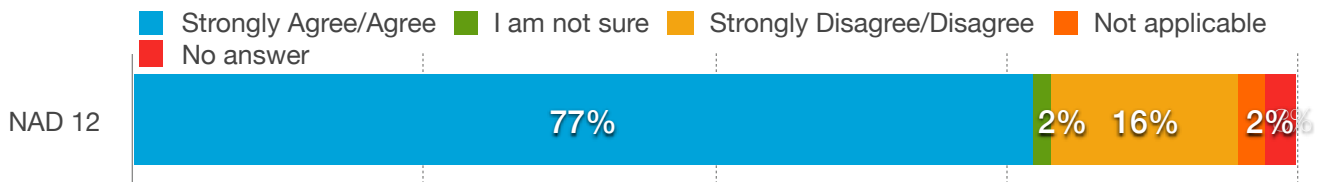


**Chart 10. NAD I was able to talk about one or both of my parents about religious issues (22.03)**

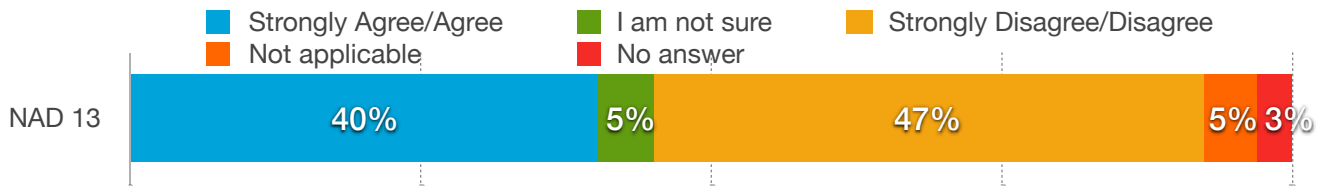
NAD respondents were then asked to reflect upon religious practices in their home of origin. Almost three out of five (57%) respondents shared that Bible reading was habitual practice in their family (chart 11), and over three quarters (77%) regularly prayed before meals with their family (chart 12). Two in five (40%) respondents habitually had morning or evening worship with one or both parents (chart 13). Over four out of five (81%) participants grew up with one or both of their parents going to church regularly (chart 14).



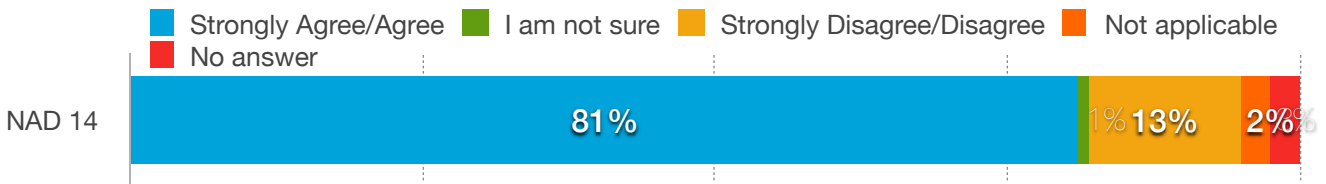
**Chart 11. NAD Bible reading was habitual practice in my family (22.04)**



**Chart 12. NAD Praying before meals was a habitual practice in my family (22.05)**



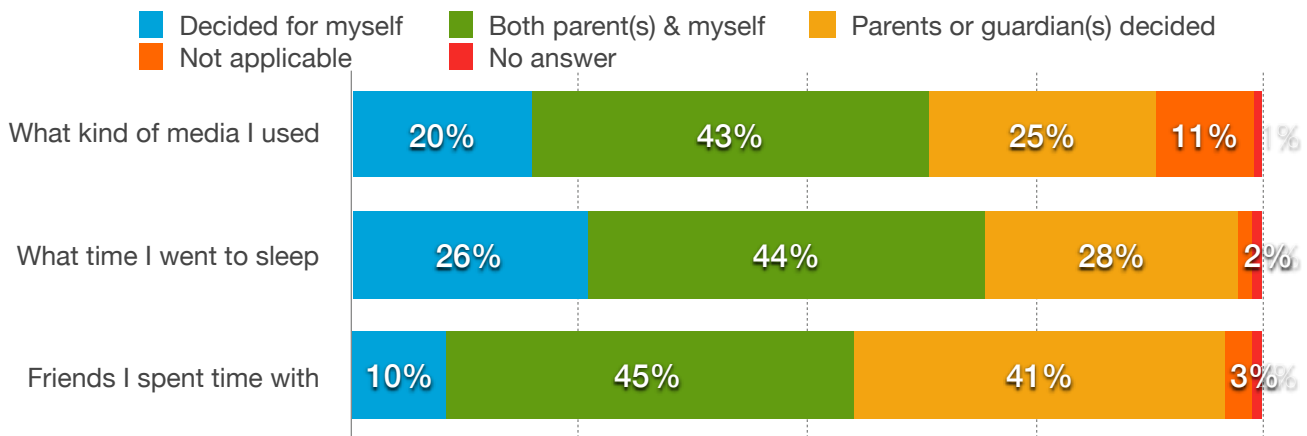
**Chart 13. NAD Having morning or evening worship with one or more parents was a habitual practice in my family (22.06)**



**Chart 14. NAD One or both of my parents or guardians attended church regularly (22.07)**

### Parenting Style

Participants were asked three questions related to the parenting style of their family of origin. Their answers indicate that a democratic style of parenting prevailed. Almost two thirds (63%) of respondents would either decide or participate in decisions made about the media they used, seven out of ten (70%) had their say about the time they went to sleep, and over half (55%) were able to choose/help choose the friends with whom they spent time (chart 15). Interesting, 41% of survey participants in the NAD felt that their parents/guardians decided the type of friends they had/with whom they spend their time; this exhibits a higher level of parental influence and/or control in this area of life than in others.

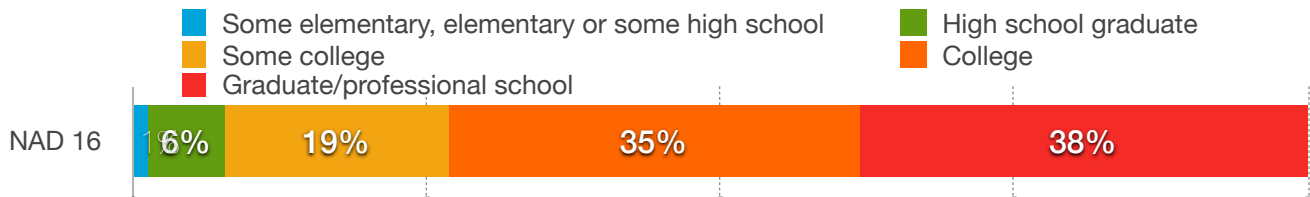


**Chart 15. NAD Parenting style in the family of origin (Q24)**

## Education

### *Highest Level of Schooling*

Overall, NAD members are well-educated. Across the division, a small percentage (2%) of participants report that they did not complete basic schooling (high school or less). A small percent (6%) of participants have a high school degree, but did not complete any further education. One in five (19%) respondents started but did not complete college. Over a third (35%) of the sample completed college, and well over a third (38%) pursued graduate or professional school (see chart 16).



**Chart 16. NAD Highest level of schooling (Q5)**

When it comes to the conferences individually, the Atlantic Union Conference had the highest percentage of those who completed graduated school (56%). The Seventh-day Adventist Church in Canada had the highest rate of those who graduated from college (51%). Over one in three (36%) respondents in the Mid-America Union Conference completed high school, but did not pursue or complete further education; this is the highest percentage of all conferences in the NAD. Overall, only a small percentage (2%) of respondents had a partial high school education or less (see table 8).

<i>x</i> <sup>2</sup> = 195.631; <i>p</i> = .000; <i>N</i> = 1883	Incomplete high school and less	Completed High School	Completed College	Graduate School
<b>North American Division</b>	2%	25%	35%	38%
<b>Atlantic Union Conference</b>	0%	12%	33%	56%
<b>Seventh-day Adventist Church in Canada</b>	5%	19%	51%	25%
<b>Columbia Union Conference</b>	1%	11%	36%	51%
<b>Lake Union Conference</b>	1%	21%	31%	47%
<b>Mid-America Union Conference</b>	1%	36%	40%	23%
<b>North Pacific Union Conference</b>	2%	29%	37%	32%
<b>Pacific Union Conference</b>	1%	34%	21%	44%
<b>Southern Union Conference</b>	1%	26%	42%	31%
<b>Southwestern Union Conference</b>	3%	30%	32%	35%

**Table 8. NAD Highest level of schooling (Q5)**

## Adventist Education

Across the NAD, it is not uncommon that respondents attended public/government school (see chart 17). Half (50%) of respondents attended a public/government elementary school, while two in five (41%) attended a public/government high school. A similar number (39%) attended a public/government college, while one in five (20%) respondents attended this type of university.

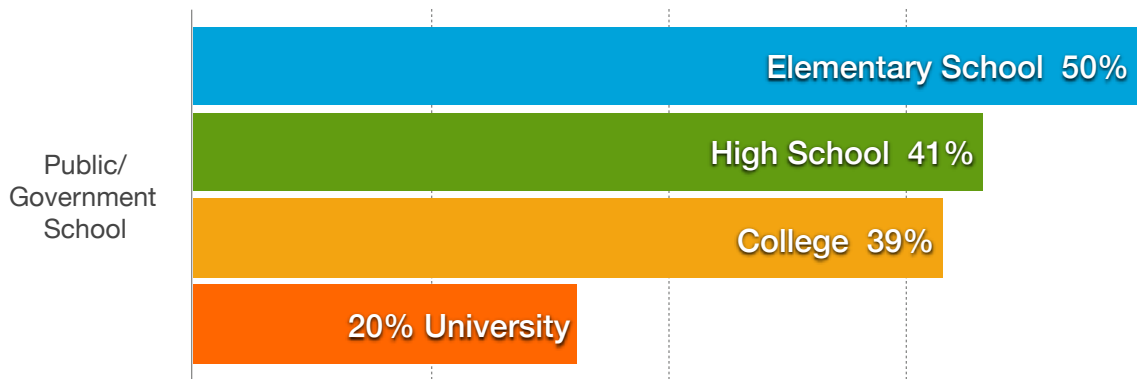


Chart 17. NAD Type of schooling - Public/government school (Q6)

Chart 18 shows the percentages of those who studied in Adventist schools. Over half (54%) of respondents attended an Adventist elementary school, nearly three in five (58%) attended an Adventist high school, and almost two thirds (62%) attended an Adventist college. Additionally, 21% of respondents attended an Adventist university (chart 18).

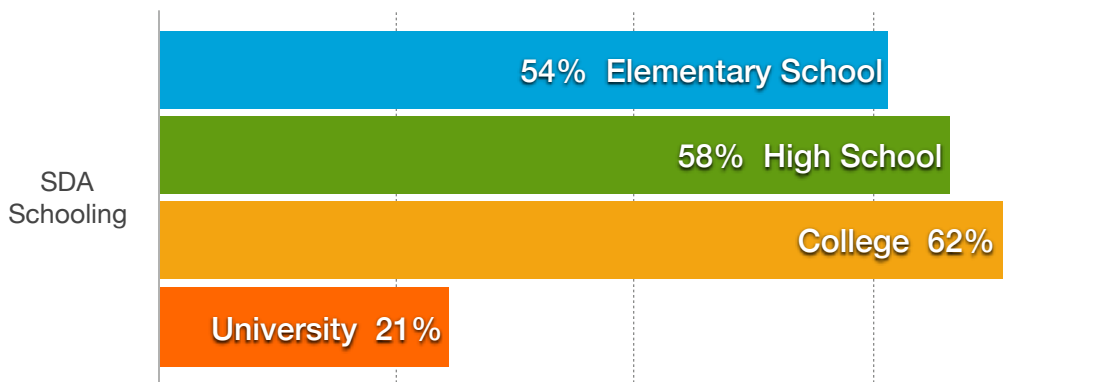


Chart 18. NAD Type of schooling - SDA schooling (Q6)

Overall in the NAD, a small percentage of respondents were homeschooled (7% elementary and 4% high school).

Additionally, a small percentage of NAD respondents reported attending a religious school not affiliated with the Adventist church (4% elementary, 3% high school, 3% college/university, and 3% graduate school).

Nearly two thirds (62%) of participants agreed/strongly agreed that Adventist education was an important factor in their family of origin (Q22.08). While a quarter (27%) of respondents were able to obtain four years of SDA education or less, 15% were able to obtain five to eight years of SDA education, 16% were able to obtain nine to 12 years of Adventist education, and 43% were able to obtain 13 or more years in the SDA education system - up to 32 years of schooling (derived from Q7)!

When it comes to support/vision of the local church for a local SDA school, nearly two thirds (63%) of respondents claim it is at the right level, and 23% claim it needs to somewhat or greatly increase (Q33.10). Only a small number (11%) of respondents stated that this question does not apply to their church.

## Local Church Demographics

### *Church Setting*

When asked about their church's setting, almost one in five (19%) respondents in the NAD report that their church is in a large city, with 4% of them indicating that their church is actually downtown. Two in five (42%) respondents indicated that their church is in smaller city (with 22% in a smaller city that is next to a larger city), and 39% are in a less populated area (30% in a town or village; 9% in a rural area) (chart 19).

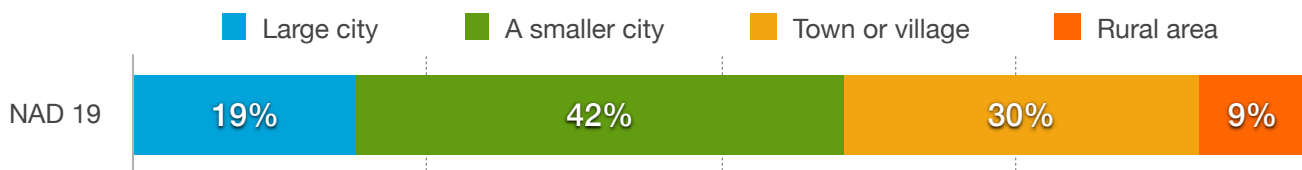


Chart 19. NAD Church setting (Q20)

There is a weak but significant relationship between the setting where the church is located and the size of the church (which was measured by attendance). Large city churches have slightly higher attendance than smaller city churches; smaller city churches tend to be bigger than the small city, village, or rural area churches ( $r = .110$ ;  $p = .000$ ,  $N = 1871$ ).

Only 4% of NAD churches are located in the center of large cities. Their most frequent (24%) size is 151-200 attendants. About 15% of NAD churches are located elsewhere in a large city, and their most typical (26%) size is 201-300 people attending. About one in five churches (20%) are located in a smaller city next to a larger city, and 19% of them have an average attendance of 51-100. Of the 22% of churches in a smaller city, 33% have an average of 51-100 attendants, as well. According to our sample, the most frequent location for an SDA

church is in smaller town or village (30%) and the most typical size of church attendance in such a setting is 51-100 people (15%). Nine percent of church are located in rural areas; about a third (33%) of those churches have 25-50 people attending. Another third (33%) of rural churches have an average attendance of 51 to 100 people. For more details, see table 9.

<i>x</i> <sup>2</sup> = 407.456; <i>p</i> = .000; <i>N</i> = 2135	Attendance less than 50	Attendance 50 to 150	Attendance 151 to 400	Attendance more than 400
<b>Total</b>	18%	31%	29%	22%
<b>Large city center (downtown)</b>	8%	35%	43%	15%
<b>Elsewhere in a large city</b>	5%	22%	53%	20%
<b>A smaller city that is next to a larger city (a suburb)</b>	9%	32%	37%	22%
<b>A smaller city</b>	24%	46%	24%	7%
<b>A town or village</b>	21%	21%	18%	40%
<b>A rural area</b>	42%	40%	16%	3%

Table 9. NAD Church setting by church attendance (Q19.1, Q20)

### Church Size

As for the church membership and attendance to the church, the survey showed categories of attendance (less than 25, 25 -50, 51-100, 101-150, 151-200, 201-300, etc.).

Only 18% of respondents indicated they attend church with 50 people or less, while one in five (20%) claim they attend church with 51-100 people. An even greater number (22%) of respondents shared that they attend church with 101-200 people, while the remaining 40% attend church with over 200 people (chart 20).

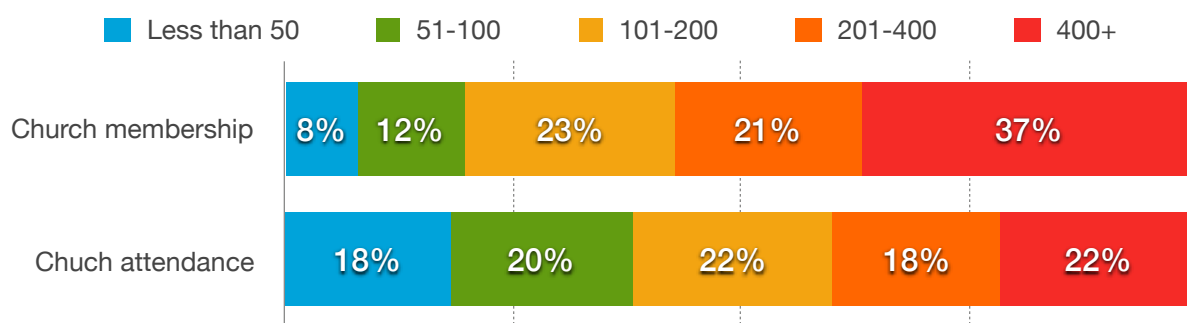


Chart 20. NAD Church size (Q19)

The most typical NAD church membership in our sample is greater than 400 people (chart 20). A small percentage (3%) of respondents report the actual attendance in their (any size)

church is higher than than the size of membership. Less than one in four churches (22%) claim to have the membership and attendance in their church in the same size category. In three out of four churches, the attendance is at least one size category or more smaller than the official membership.

In our analysis, we were interested to see if there were any unique patterns characterizing churches by their size. For that purpose, we divided the churches by attendance into small churches (50 people and less), mid-size churches (51 to 150 people), and large churches (151 and more people) (chart 21). Please note: these categorizations were generated based on global attendance in SDA local churches.

As you can see, in the NAD over half (51%) of churches are considered large churches, while nearly a third (31%) are considered mid-size churches. The remaining (18%) of churches are considered to be small.

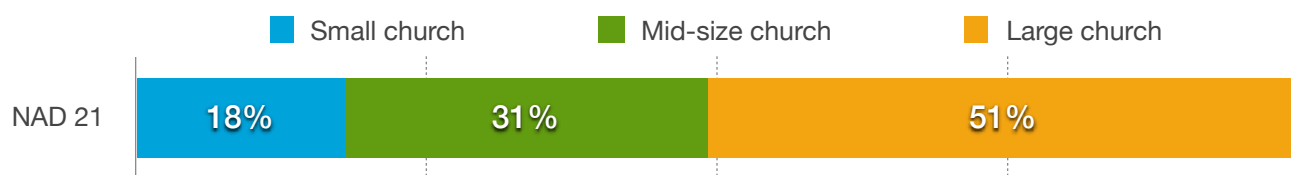


Chart 21. NAD Church size (derived from Q19)

### Nearby SDA Institutions

Many respondents in the NAD attend church near Seventh-day Adventist institutions. Over half (58%) attend church near an Adventist educational institution. (It should be noted that churches near educational institutions were pre-selected for the purpose of including millennials in the sample.) Over one in ten (14%) attend church close to church organizational offices, while 8% are close to an SDA medical institution. A quarter (24%) attend church in a location where another church institution is nearby (chart 22).

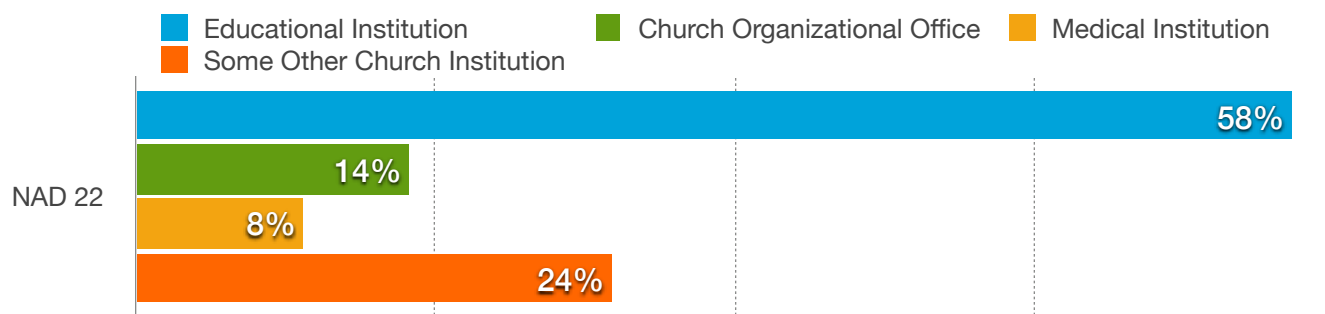


Chart 22. NAD Nearby SDA institutions (Q21)

## Health Profile

While 89% of NAD respondents claim to have no disability, there are a number of respondents (11%) reporting disabilities. Chart 23 shows that mobility (4.6%) and hearing (4.1%) disabilities are the most common disabilities, along with “other” disabilities (2.4%). Nearly two percent of respondents report having a visual disability, .7% indicated they have a cognitive/learning disability, .4% indicated that they are deaf, and .2% shared that they have a speaking/speech-related disability.

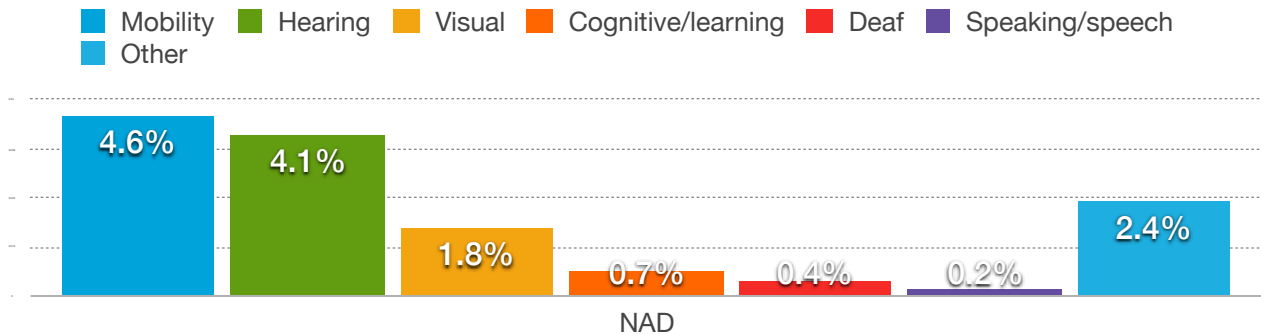


Chart 23. NAD Disabilities (Q3)

## Adventist Religious Profile

### Baptisms

Before we present more detail regarding the views, beliefs, and practices of church members in the NAD, we would like to present some basic facts that may contribute to the credibility of the views presented in this study.

As already mentioned, over 99% of the survey respondents consider themselves Seventh-day Adventists (Q14). A majority (68%) of respondents have been baptized for 30 years or more, while an additional 16% have been baptized for 21-30 years. About one in ten (9%) of respondents have been baptized for 11 to 20 years, while the remaining 7% have been baptized for 10 years or less (chart 24).

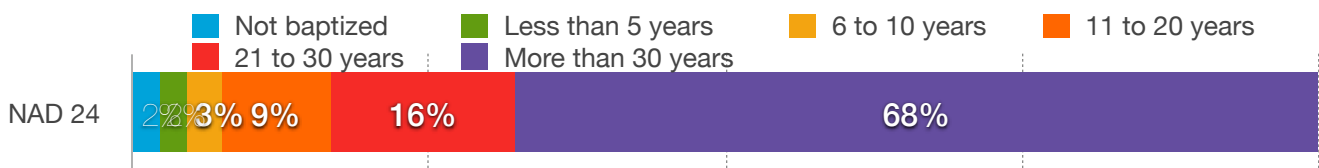


Chart 24. NAD Baptism by category (derived from Q15)

All divisions within the NAD have more than 50% of members baptized 30 years or more; this is likely linked to the age of respondents (average age of 56.82 years). The North Pacific



Union Conference had the most (74%) respondents baptized for 30+ years, while the Atlantic Union Conference had the most (23%) respondents baptized from 21-30 years. However, the Atlantic Union Conference also had the highest percentage (7%) of respondents who are not baptized (see table 10).

<i>x<sup>2</sup> = 65.957; p = .022; N = 1878</i>	Not Baptized	< 5 years	6-10 years	11-20 years	21-30 years	30+ years
<b>North American Division</b>	2%	2%	3%	9%	16%	68%
<b>Atlantic Union Conference</b>	7%	3%	3%	10%	23%	53%
<b>Seventh-day Adventist Church in Canada</b>	3%	5%	3%	13%	22%	55%
<b>Columbia Union Conference</b>	3%	1%	1%	9%	20%	66%
<b>Lake Union Conference</b>	1%	2%	3%	10%	14%	70%
<b>Mid-America Union Conference</b>	1%	1%	2%	15%	14%	67%
<b>North Pacific Union Conference</b>	3%	2%	2%	5%	14%	74%
<b>Pacific Union Conference</b>	2%	2%	2%	10%	13%	70%
<b>Southern Union Conference</b>	2%	3%	3%	8%	18%	65%
<b>Southwestern Union Conference</b>	3%	4%	4%	11%	14%	65%

**Table 10. NAD Baptisms by unions (derived from Q15)**

Just one in five (20%) of those that have been baptized only for 5 years or less are currently or were in the past employed by the Seventh-day Adventist Church (see chart 25).

Interestingly, the second highest percentage (64%) of those who do not hold any church office are those in the same category - baptized for 5 years and less (see chart 26).

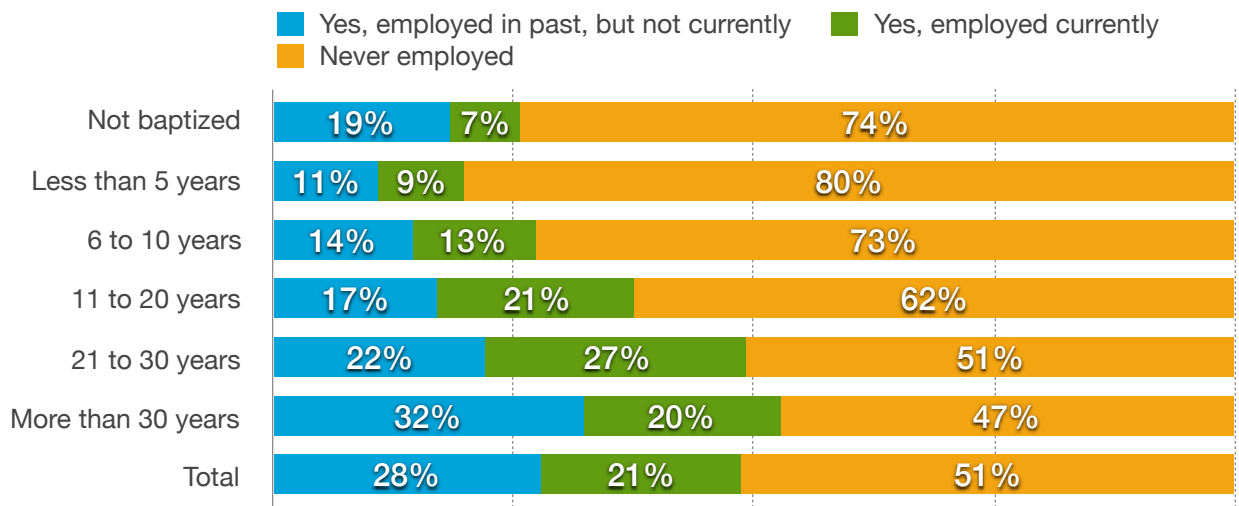


Chart 25. NAD Baptism and employment by SDA Church (Q15,Q4)

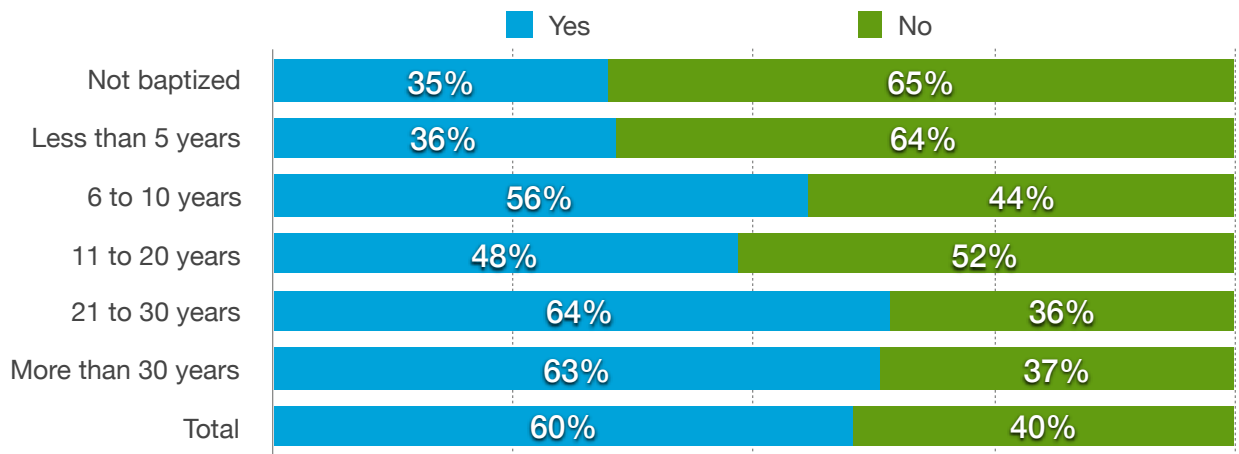


Chart 26. NAD Baptism and holding office at the local church (Q15,Q18)

As seen in table 10, 2% of respondents division-wide have not yet been not baptized; these non-baptized people come from all age categories. One in three (35%) of these non-baptized people hold church offices (i.e. are actively involved in the church) (chart 26), and one in four (26%) that are not baptized either were employed in the past or are currently employed by the SDA church (chart 25).

### Church Attendance

The NAD survey participants are regular church goers. A vast majority (90%) of them go to church almost every week or more often; while in most cases, there were very little exceptions across all the unions, the highest level (63%) of respondents who attend church more than once a week were the Spanish-only speaking members, while the Pacific Union Conference had the least number (10%) of those who attend church services more than once a week (table 11). Very few respondents reported that they never go to church.

<i>x</i> <sup>2</sup> = 132.216; <i>p</i> = .000; <i>N</i> = 1800	Never	Once a month/less	Almost every week	Every week	More often
<b>North American Division</b>	1%	9%	32%	42%	16%
<b>Atlantic Union Conference</b>	0%	9%	32%	43%	17%
<b>Seventh-day Adventist Church in Canada</b>	0%	7%	33%	48%	13%
<b>Columbia Union Conference</b>	1%	15%	37%	37%	11%
<b>Lake Union Conference</b>	1%	6%	32%	46%	15%
<b>Mid-America Union Conference</b>	1%	9%	27%	44%	19%
<b>North Pacific Union Conference</b>	2%	11%	37%	41%	10%
<b>Pacific Union Conference</b>	2%	6%	29%	40%	22%
<b>Southern Union Conference</b>	0%	9%	28%	43%	20%
<b>Southwestern Union Conference</b>	2%	7%	30%	41%	21%
<b>Spanish-only speaking respondents</b>	0%	0%	3%	34%	63%

**Table 11. NAD Church attendance by unions (Q21)**

Also, Sabbath School attendance in the NAD is fairly high, as 73% report that they attend almost every week or more often (28% report that they attend almost every week, 43% shared that they attend every week, while 2% claim they attend more often) across all the conferences (table 12). Regular (almost every week or more often) Sabbath School attendance increases with age. Spanish-only speaking members report the highest level - by far - of weekly or more attendance of Sabbath School. Overall, when compared with attendance to the main worship service, Sabbath School attendance is significantly less. This indicates a prioritization of NAD members to attend the service rather than Sabbath School.

$\chi^2 = 157.719; p = .000; N = 1796$	Never	Once a month/less	Almost every week	Every week	More often
<b>North American Division</b>	9%	19%	28%	43%	2%
<b>Atlantic Union Conference</b>	20%	22%	17%	38%	3%
<b>Seventh-day Adventist Church in Canada</b>	7%	26%	21%	44%	2%
<b>Columbia Union Conference</b>	11%	24%	30%	35%	1%
<b>Lake Union Conference</b>	6%	17%	28%	48%	1%
<b>Mid-America Union Conference</b>	10%	19%	23%	47%	2%
<b>North Pacific Union Conference</b>	9%	19%	34%	37%	1%
<b>Pacific Union Conference</b>	7%	24%	23%	43%	4%
<b>Southern Union Conference</b>	9%	15%	29%	47%	1%
<b>Southwestern Union Conference</b>	9%	19%	28%	45%	0%
<b>Spanish-only speaking respondents</b>	0%	0%	3%	82%	15%

**Table 12. NAD Sabbath School attendance by unions (Q21)**

Seventy percent of respondents regularly (once a quarter or more often) participate in communion (chart 27). However, the remaining third (30%) only participate once or twice a year, if at all.



**Chart 27. NAD Participation in communion (Q25.08)**

### *Commitment*

Only a small fraction (2%) of respondents in the NAD do not consider themselves Seventh-day Adventists (Q14). A vast majority (90%) of respondents in the NAD are committed to remaining Seventh-day Adventists all their lives (table 13).

Overall, across the NAD, three in five (60%) are actively involved in the church, i.e. they are holding a church office in their local churches. Approximately one in five (21%) of the participants are currently employed by the Seventh-day Adventist church, while 28% have been so in the past (table 13).

	Committed to stay SDA all life	Hold a Church Office in the Local Church	Employed by the SDA church currently	Employed by the SDA Church in the past
<b>North American Division</b>	90%	60%	21%	28%
<b>Atlantic Union Conference</b>	88%	60%	30%	12%
<b>Seventh-day Adventist Church in Canada</b>	88%	62%	17%	25%
<b>Columbia Union Conference</b>	87%	47%	32%	28%
<b>Lake Union Conference</b>	93%	53%	23%	37%
<b>Mid-America Union Conference</b>	87%	63%	18%	21%
<b>North Pacific Union Conference</b>	87%	60%	15%	28%
<b>Pacific Union Conference</b>	90%	68%	21%	28%
<b>Southern Union Conference</b>	91%	65%	21%	28%
<b>Southwestern Union Conference</b>	94%	68%	12%	22%
<b>Spanish-only speaking respondents</b>	97%	84%	46%	22%

Table 13. NAD Commitment, active involvement, and church employment by unions (Q4, Q18, Q36)

# Adventist Practices & Beliefs

## Devotional Life

Three in five (59%) NAD respondents engage in devotions daily or more than once a day (chart 28). Age is an influencing factor in this practice, as respondents older than 40 years were more likely to engage in personal devotions than people younger than 40 years. Also, Spanish-only speaking respondents were most likely to engage in everyday personal devotions, while respondents in the Columbia Union Conference were least likely to do so.

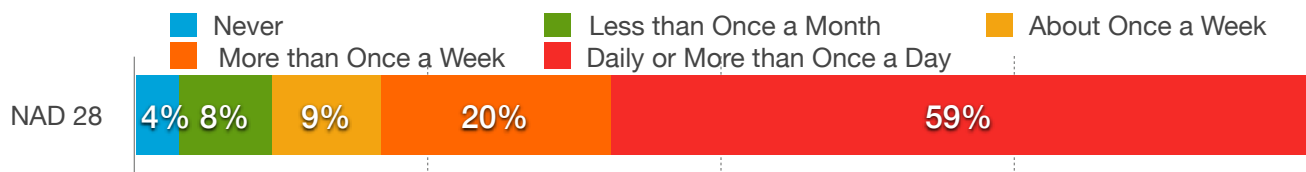


Chart 28. NAD Engage in personal devotions (Q26.02)

## Bible, SS lessons, and EGW Reading

Respondents in the NAD were then asked about specific aspects of devotions. Over half (55%) read their Bible every day, approximately one quarter (24%) read it several times a week, 12% read their Bible about once a week, while the remaining 8% admit that they rarely or never do so (chart 29). Spanish-only speaking respondents reported slightly higher (97%) daily Bible reading than participants in other unions. The Columbia Union Conference had the greatest number (5%) of respondents who never read the Bible. Respondents younger than 40 years report reading the Bible less on a daily basis than those older than 40 years (see table 14).

	Less than 40 years of age	Older than 40 years of age
Never	2%	1%
Less than Once a Month	11%	7%
About Once a Week	17%	11%
More than Once a Week	28%	24%
Daily or More than Once a Day	42%	58%

Table 14. NAD Read the Bible by Age (Q26.01, derived from Q2)

Over half (56%) of survey participants in the NAD read the Bible from a mobile device about once a week or more often (chart 29). There is a strong correlation between the use of mobile device for reading the Bible and year of birth ( $r = .236$ ;  $p = .000$ ;  $N = 1800$ ).

Among those who never read the Bible from a mobile device, 34% are not baptized respondents, 32% are those baptized more than 30 years, and only 21% are those baptized 30 years or less. On the other hand, 50% of those younger than 40 years read the Bible from a mobile device more than once a week and more than once a day, while only 40% of those older than 40 years do the same.

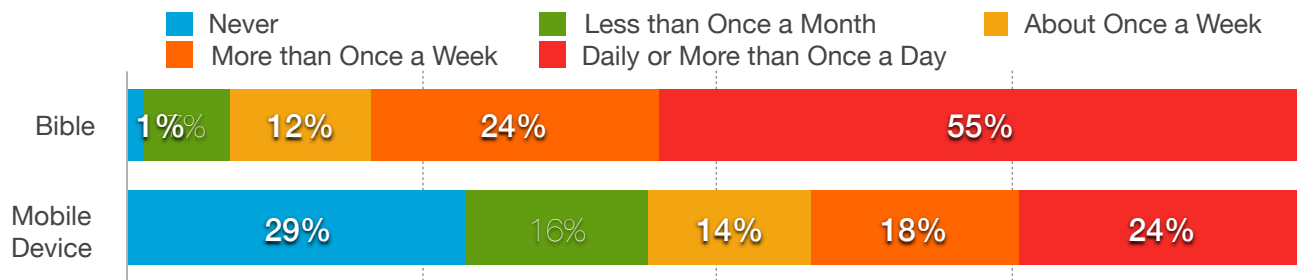


Chart 29. NAD Read the Bible and read Bible using mobile device (Q26.01, Q26.20)

Those who go regularly (every week or more often) to Sabbath School (45%) and those who go almost every week (13%) (table 12) appear to come prepared, as chart 30 shows. About three in five (59%) respondents study their lesson about once a week or more often. However, the remainder (41%) admit that they very rarely - if ever - study their Sabbath School lesson (chart 30). About one in ten respondents attend Sabbath School regularly (almost every week or more often) but never study the Sabbath School lesson.

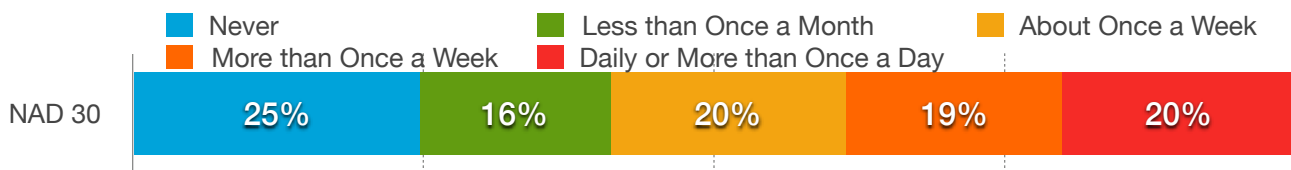


Chart 30. NAD Study the Sabbath School lesson (Q26.03)

Over half (56%) of respondents report reading the writings of Ellen G. White on at least a weekly basis (chart 31). Members in the Atlantic Union Conference most often (28%) report never reading EGW works. Reading of EGW writings positively correlates with age ( $r = .190$ ,  $p = .000$ ,  $N = 1806$ ); the older people get, the more they tend to read her writings. The majority (93%) of respondents appreciate how easily they can access the Spirit of Prophecy materials in their own language (Q30).

About one third (31%) of respondents use a mobile device to read Spirit of Prophecy materials about once a week or more often (chart 31). However, almost half (45%) never use a mobile device for this purpose; age does not play any role in this. A higher percentage of respondents from small churches (37%) use a mobile device about once a week or more often

to read EGW than in mid-size churches (34%) and large churches (27%). A higher percentage of males (37%) than females (25%) do the same.

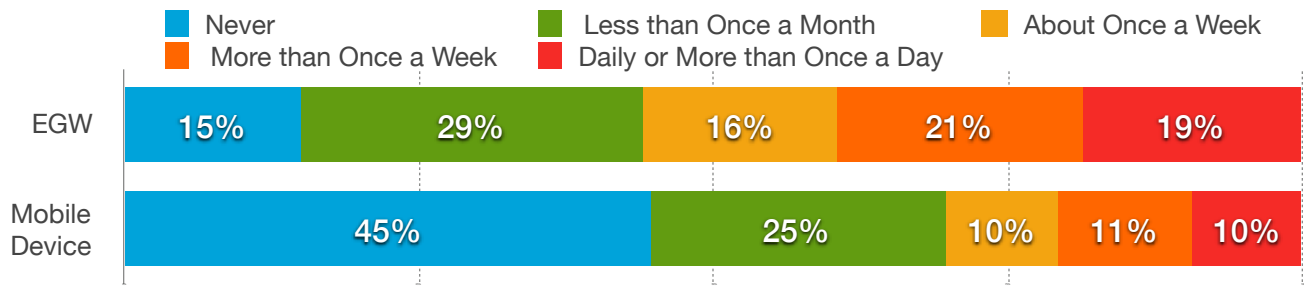


Chart 31. NAD Read the writings of Ellen G. White and use of mobile device (Q26.04, Q26.21)

### Prayer/Meditation

Three fourths (76%) of NAD respondents pray everyday (chart 32). Prayer is clearly their spiritual weapon, as well as is a source of strength and comfort. The intensity and frequency of prayer grows with age.



Chart 32. NAD Personal prayer (Q26.06)

About half (53%) of NAD survey participants think about Jesus' life every day; additionally, a quarter (27%) % meditate on Jesus's life more than once a week, and 13% do so about once a week (chart 33). The focus and time spent in meditation on Jesus' life goes up with age.

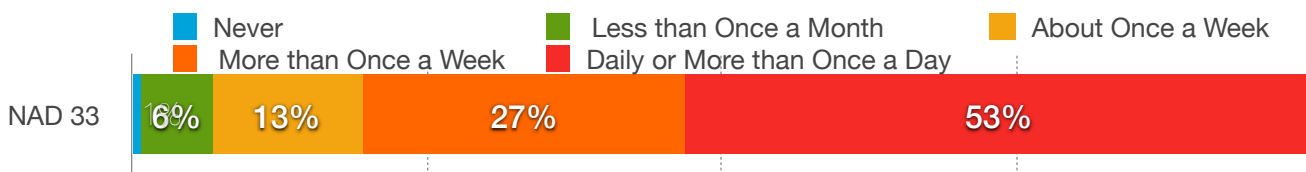


Chart 33. NAD Think about Jesus' life (Q26.22)

### Type of Commitment to Christ

Table 15 shows the types of commitment to Christ by union. While overall, 3% of respondents in NAD are not sure about their commitment to Christ, 6% in the Columbia Union Conference are not sure if they are committed to Christ. On the other hand, none (0%) of the Spanish-only speaking respondents indicated that they question their commitment to Christ. A slightly higher percent of people younger 40 years are not sure if they are committed to Christ.



While across the NAD, 3% of respondents claim they committed their life to Christ at a specific moment, the same type of commitment is reported by 6% of respondents in the Columbia Union Conference. The percentage of respondents with this type of commitment decreases with age.

<i>x</i> <sup>2</sup> = 56.306; <i>p</i> = .120; <i>N</i> = 1720	Not sure if committed to Christ	Commitment at a specific moment	Commitment developed gradually	Change came suddenly	Committed to Christ since young child
<b>North American Division</b>	3%	3%	38%	8%	46%
<b>Atlantic Union Conference</b>	5%	0%	41%	4%	43%
<b>Seventh-day Adventist Church in Canada</b>	2%	5%	41%	12%	38%
<b>Columbia Union Conference</b>	6%	6%	32%	4%	50%
<b>Lake Union Conference</b>	2%	4%	40%	5%	47%
<b>Mid-America Union Conference</b>	3%	2%	32%	10%	50%
<b>North Pacific Union Conference</b>	4%	4%	37%	8%	46%
<b>Pacific Union Conference</b>	1%	3%	37%	11%	46%
<b>Southern Union Conference</b>	1%	2%	41%	10%	45%
<b>Southwestern Union Conference</b>	3%	5%	45%	8%	39%
<b>Spanish-only speaking respondents</b>	0%	0%	40%	7%	50%

**Table 15. NAD Type of commitment to Christ (Q32)**

Over a third (38%) of NAD respondents agree that their commitment to Christ developed gradually. Respondents in the Southwestern Union Conference reported the highest percentage (45%) of this type of commitment, but as you can see, there was not much variance in this area. Such a commitment type is reported slightly more as age increases.

Only 8% of NAD respondents claim their commitment to Christ came suddenly and brought change in their life. This was less true for respondents in the Atlantic Union and Columbia Union Conferences (4% in both conferences), but more true in the Seventh-day Adventist Church in Canada (12%). The frequency of this type of commitment grows with age (i.e. 2% with emerging adults to 10% with older adults).

The most common type (46%) of commitment for NAD respondents was a commitment to Christ since childhood. A higher percentage (50%) of respondents in the Columbia Union, Mid-American Union, and Spanish-only speaking respondents experienced this kind of commitment. However, this is not the case in the Seventh-day Adventist Church in Canada (38%).

### *Family Worship*

As mentioned earlier, nearly a quarter (23%) of respondents are single (never married, divorced, or widowed) (Q10). Additionally, it should be noted that 14% of respondents in the NAD reported they live alone (Q8), and therefore cannot have any family worship.

When asked about how often they conduct a morning or evening family worship, nearly one third (30%) of respondents stated that they never have such family worship and another 13% rarely have any family worship. About one in five (20%) members have family worship at least once a week or more than once a week, and one in five respondents (22%) reported that they have family worship every day (chart 34). Fourteen percent of respondents skipped this question. Columbia Union Conference respondents reported having the least everyday family worship (17% report having daily worship), while the Spanish-only speaking respondents had the greatest number of those who engage in daily family worship (41%).

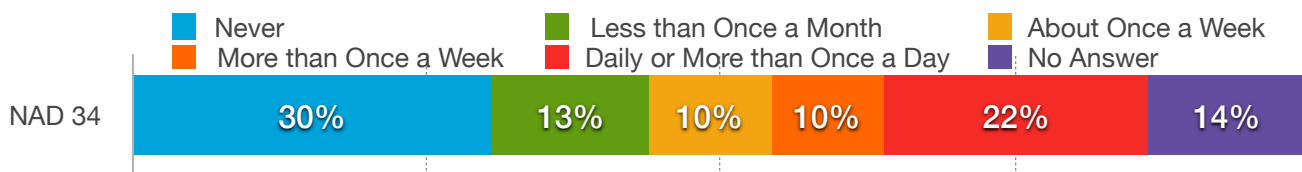
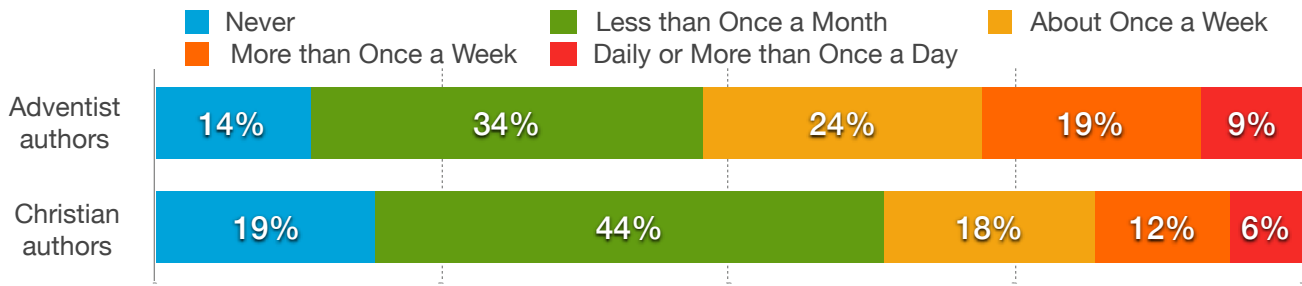


Chart 34. NAD Morning or evening family worship (Q26.05)

### *Religious Literature Reading Habits*

Over half (52%) of NAD respondents read religious writings by Adventist authors about once a week or more often (chart 35). Over two out of three (69%) Spanish-only speaking respondents reported reading religious writings by Adventist authors on a weekly basis, placing them on the higher end of the spectrum, while 44% of the Seventh-day Adventist Church in Canada respondents reported reading religious writings by Adventist authors, putting them on the low end. This type of reading somewhat increases with age.

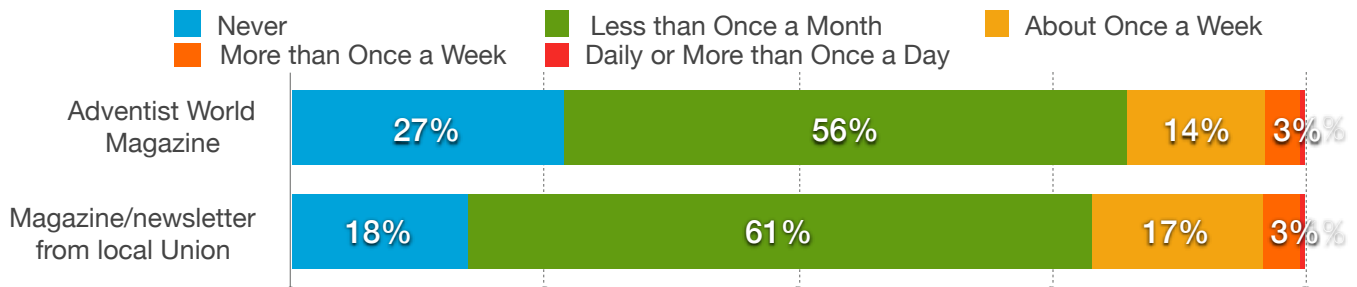
The frequency of reading religious writings by other Christian authors is lower in the NAD. A little over one third (36%) of NAD respondents report reading religious writing by other Christian authors about once a week or more often (chart 35). Members in the Pacific Union Conference are on the high end (46%) and the Seventh-day Adventist Church in Canada is on the lower end (26%).



**Chart 35. NAD Read religious writing by Adventist and Christian authors (Q26.07, Q26.08)**

Reading of Adventist World magazine in the NAD is uncommon. Over one quarter (27%) do not read Adventist World magazine at all, while over half (56%) read it less than once a month (chart 36). Only a very small percentage (less than 1%) read it on a daily basis or more often.

When it comes to publications from their local union, almost one out of five (18%) members report that they never read a magazine or newsletter from their local union or conference. A little less than two thirds (61%) read such a publication less than a month, while 17% read them about once a week (chart 36). Respondents in the Columbia Union Conference (21%) report reading more of these types of publications on a weekly basis than do other unions; only 9% of Atlantic Union Conference respondents report reading them that frequently.



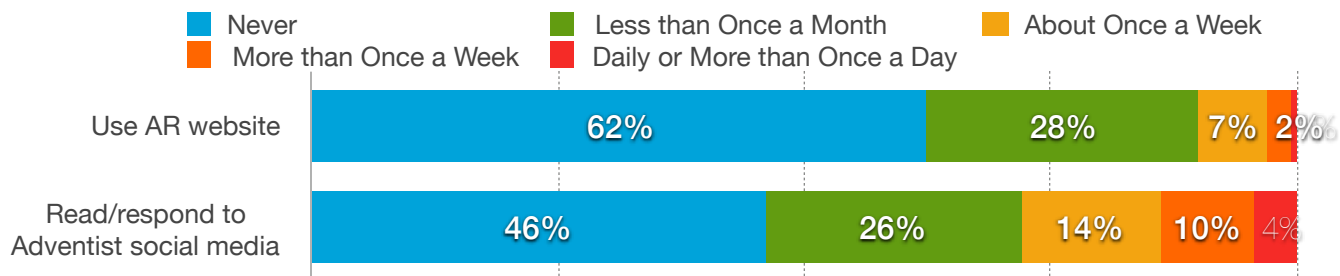
**Chart 36. NAD Read Adventist World Magazine and magazine/newsletter from local union (Q26.09, Q26.11)**

### *Use of Online Media*

For whatever reason, the Adventist Review website is not generally used in the NAD; almost two thirds (62%) of respondents admitted that they never use the AR website, and over another quarter (28%) shared that they use it less than once a month. The only real exception to this is that 7% of respondents report using the website about once a week, while even less (2%) report using it more than once a week (chart 37).

A little over one in four (28%) of NAD respondents read or respond to Adventist social media on a weekly basis or more often (chart 37). Reading or responding to Adventist social media

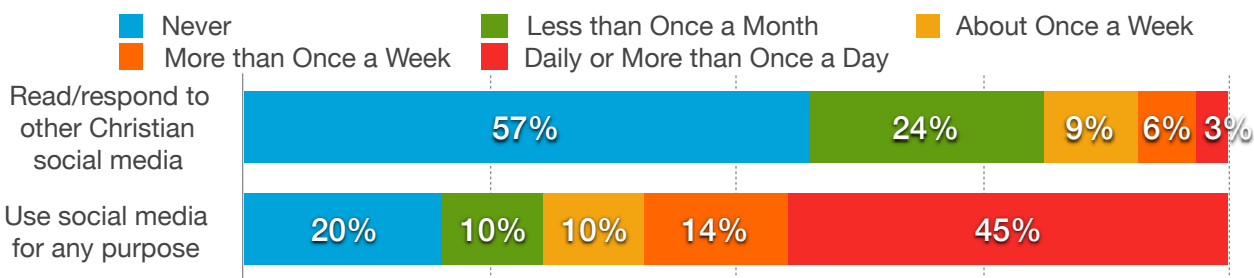
is very slightly correlated with age; younger people are more likely to engage in this activity ( $r = -.079$ ,  $p = .001$ ,  $N = 1790$ ).



**Chart 37. NAD Use Adventist Review website and read/respond to Adventist social media (Q26.10, Q26.12)**

Over half (57%) of survey participants never read or respond to other Christian social media, while 28% read or respond on a weekly basis (chart 38). Reading or responding to other Christian social media is also correlated with age ( $r = -.151$ ,  $p = .000$ ,  $N = 1784$ ).

Over two thirds (69%) of NAD respondents use social media for any purpose on a weekly basis (chart 38). Younger people tend to use social media more, in general; there is a stronger relationship between age and use of social media for any purpose ( $r = -.268$ ,  $p = .000$ ,  $N = 1796$ ).



**Chart 38. NAD Read/respond to other Christian social media and use of social media for any other purpose (Q26.13, Q26.14)**

### *Listening to Religious Radio*

Just over one in four (26%) NAD respondents listen to Adventist radio broadcasts on a weekly basis (chart 39). The least-frequent listeners are found in the Seventh-day Adventist Church in Canada, where 67% of respondents report that they never listen to Adventist radio. The most-frequent listeners are in the Lake Union Conference, where 37% of respondents report listening at least once a week or more often. Adults (24%) and older adults (29%) report listening more often on a weekly basis than younger age groups.

One third (33%) of NAD respondents report that they listen to other Christian radio broadcasts on a weekly basis (chart 39).

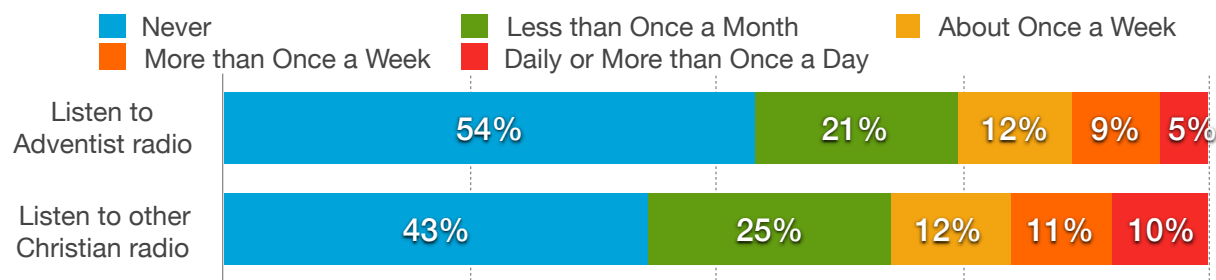


Chart 39. NAD Listen to Adventist and other Christian radio broadcasts (Q26.15, Q26.16)

### Watching Religious TV

One quarter (24%) of NAD respondents watch the Hope Channel on a weekly basis. About a quarter (25%) watch the Hope Channel rarely, while 51% do not watch it at all (chart 40). Spanish-only speaking respondents reported the highest rate (56%) of never watching the Hope Channel. Respondents in the Southwestern Union Conference report the highest rate (31%) of weekly watching. Emerging adults watch the Hope Channel significantly less (8%) on a weekly basis than do older adults (31%).

Nearly one third (31%) of respondents watch other Adventist TV programs and 12% watch other Christian TV - both on a weekly basis (chart 40).

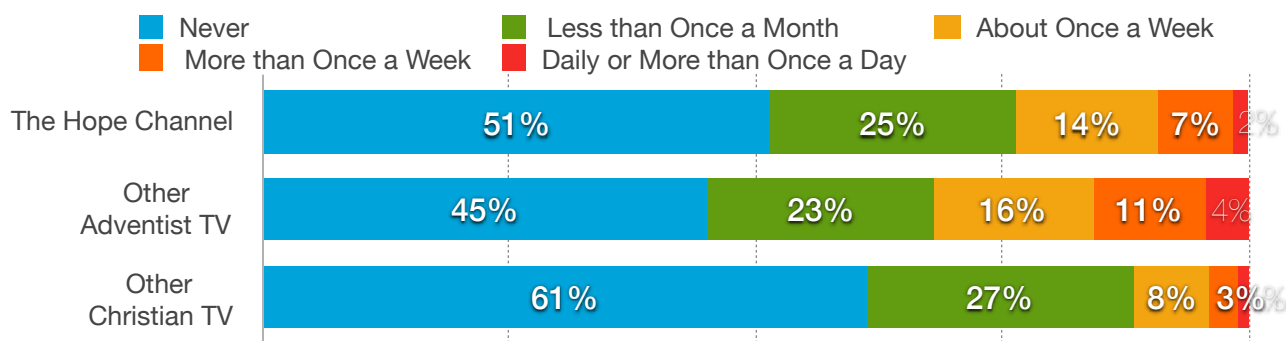


Chart 40. NAD Watch TV Hope, other Adventist TV and other Christian TV (Q26.17, Q26.18, Q26.19)

### Applying Religion to Daily Life

After reviewing devotional life from various angles, it is time to see how respondents apply the information and knowledge they acquire to everyday life. There is quite a strong sense of connection between theory and practice.

A majority of NAD respondents agree or strongly agree they apply the Bible (96%) and what they learn on Sabbath (84%) to their everyday life. However, when it comes to Sabbath

School lessons (69%) the writings of EGW (77%), the respondents are more diverse (chart 41).

Also, from the information in chart 41, it is evident that preaching on Sabbath has tremendous potential to help people to apply what they learn on Sabbath to how they live the rest of the week.

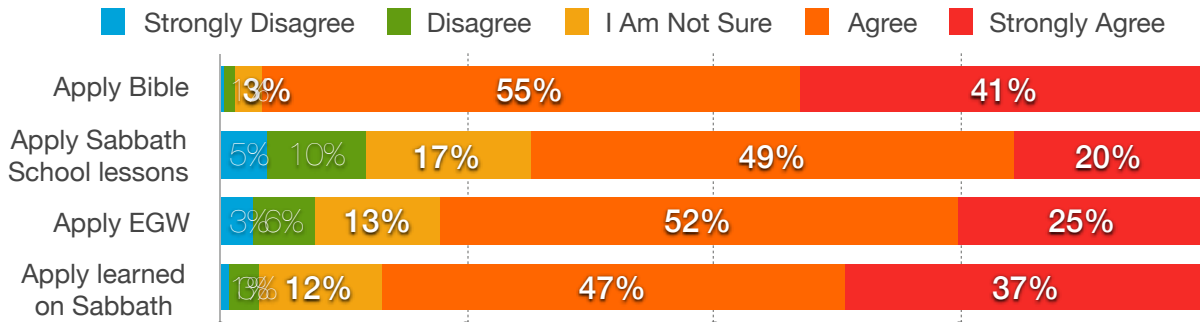


Chart 41. NAD “Apply to daily life” questions (Q29.16, Q29.17, Q29.18, Q38.5)

While there is a solid relationship between reading the Bible and applying the Bible to daily life ( $r = .286$ ,  $p = .000$ ,  $N = 1730$ ), there is an even stronger correlation between going to church and applying what one learns on Sabbath to how he/she lives the rest of the week ( $r = .310$ ,  $p = .000$ ,  $N = 1727$ ). There is a slightly stronger relationship between studying Sabbath School lessons and applying Sabbath School lessons to daily life ( $r = .549$ ,  $p = .000$ ,  $N = 1688$ ), and yet a stronger relationship between reading the writings of EGW and applying EGW writings to daily life ( $r = .570$ ,  $p = .000$ ,  $N = 1712$ ).

In light of the relationship between theory and practice, we also wanted to look at how the respondents apply their faith to political and social issues. First, we learned that over half (53%) of survey participants more or less “often” apply their faith to political and social issues. Only 8% keep their faith completely separate from the political and social issues they face (chart 42). There is over one half (51%) of respondents that not only strive to apply Bible to daily life but, according to them, also often apply faith to political and social issues.

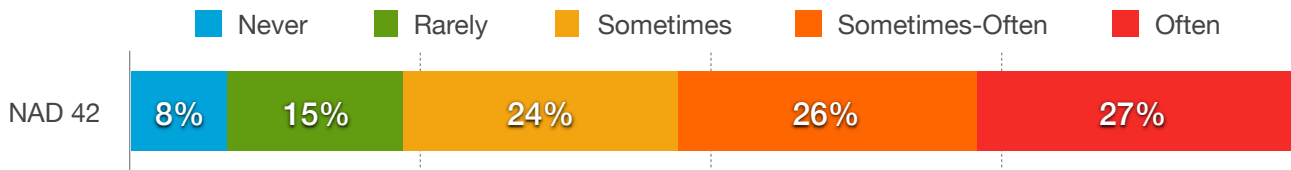


Chart 42. NAD Apply faith to political and social issues (Q37.06)

The last question required survey participants to take an introspective look at how their faith impacts their lives. It is encouraging that most (90%) respondents strongly disagreed/ disagreed with the statement, “Although I am religious, it does not affect my daily life” (chart

43). It is interesting to note that while most of the conferences had a very low percentage of those who agreed/strongly agreed with this statement, over one in five (21%) of the Spanish-only speaking respondents agreed/strongly agreed with this statement.

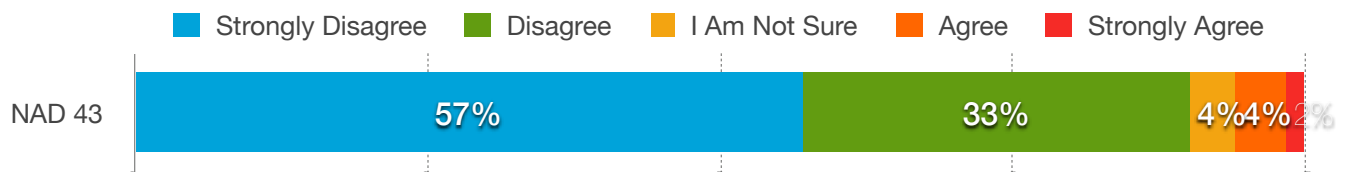


Chart 43. NAD Although I am religious, it does not affect my daily life (Q29.19)

## Fundamental Beliefs

A majority (85%) of NAD respondents agree that the Seventh-day Adventist fundamental beliefs are the teachings of Holy Scripture and as a whole, reflect the loving and gracious character of God (85%) (chart 44). However, there are 15% who are not sure or disagree/strongly disagree with those concepts.

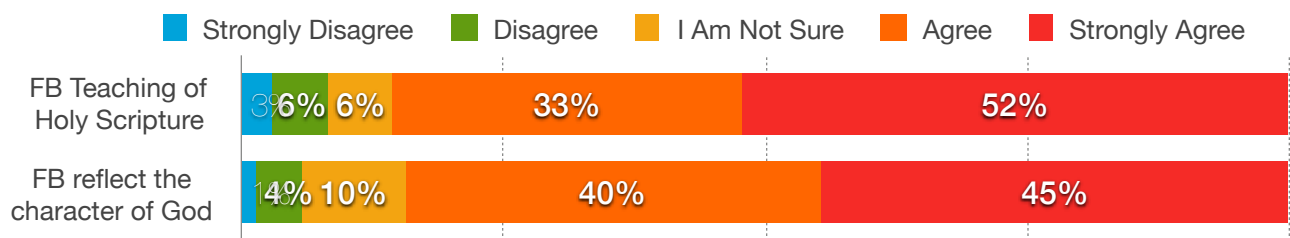


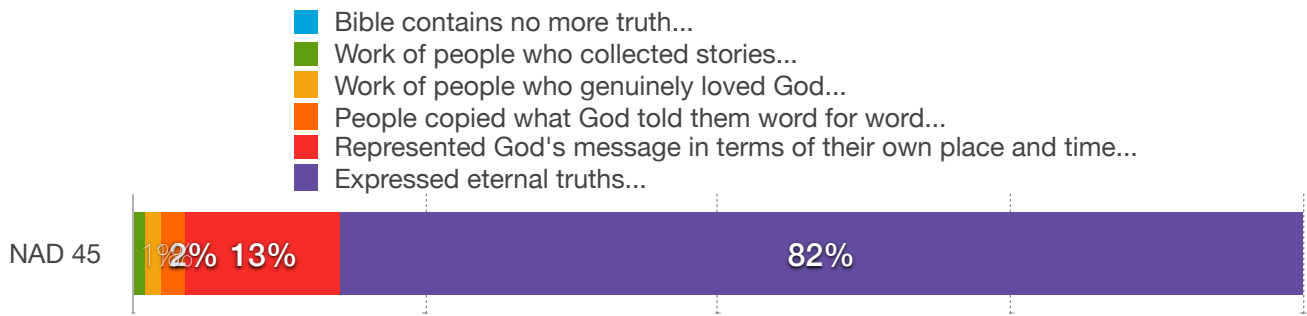
Chart 44. NAD SDA fundamental beliefs based on the Holy Scripture (Q42.01, Q42.30)

## God

Since the understanding of God is based on Scripture, it is important to assess respondents' views on the Bible. The majority (82%) understand that the Bible expresses eternal truths (chart 45).

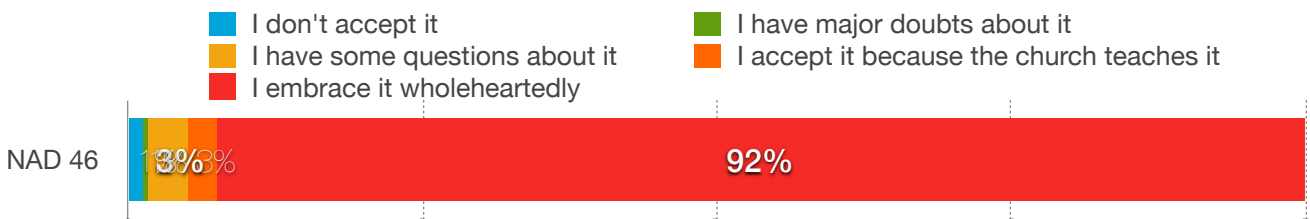
Thirteen percent understand that the Bible represents God's message in terms of their own place and time. Such an understanding is held slightly more in large churches (16%), as well as by respondents in the Pacific Union Conference (18%).

A small percentage (2%) of survey participants believe that the writers of the Bible copied what God told them word for word.



**Chart 45. NAD View of the Holy Scripture (Q43)**

The vast majority (92%) believe from their heart that there is one God, a unity of three eternal, equal persons: the Father, Son, and Holy Spirit (chart 46).



**Chart 46. NAD Trinity (Q45.01)**

Four out of five (80%) NAD respondents believe in a loving, gracious God who seeks personal relationships with human beings (chart 47). However, 13% admitted they are not sure about this.



**Chart 47. NAD Loving and gracious God (Q45.30)**

## Humanity Creation

It is interesting that while 93% of respondents firmly believe God is the Creator of the Universe, 7% of members across the NAD admit they are not sure. Also, a majority (84%) adhere to the concept that creation was completed in six, 24-hour days in the relatively recent past (chart 48). However, 8% are not sure, while another 8% disagree/strongly disagree. This belief is held to be true more in small churches (91% agree/strongly agree) or rural churches (86% agree/strongly agree) than in large churches (79% agree/strongly agree) or urban churches (82% agree/strongly agree).



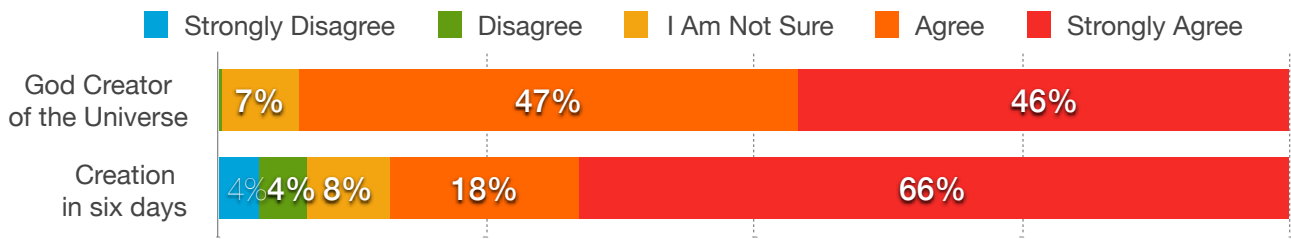


Chart 48. NAD God the Creator and creation in six days (Q45.17, Q42.05)

### Nature of Humanity

Nearly nine out of ten (89%) members believe that every person is born with tendencies toward evil. While 85% of respondents in the Columbia Union Conference agree/strongly agree with this belief, 100% of Spanish-only speaking respondents have that belief. Overall, a small percentage (5%) are not sure where they stand with this belief, and 6% disagree/strongly disagree (chart 49).

Over two thirds (68%) of respondents who believe humans are born with tendencies towards evil also believe that perfect obedience of the law is not required to get to heaven. This indicates that these respondents have a full grasp of the Gospel of Jesus Christ; they do not adhere to the belief that humans can return to God’s ideals of perfect obedience of the law by properly using their own will.

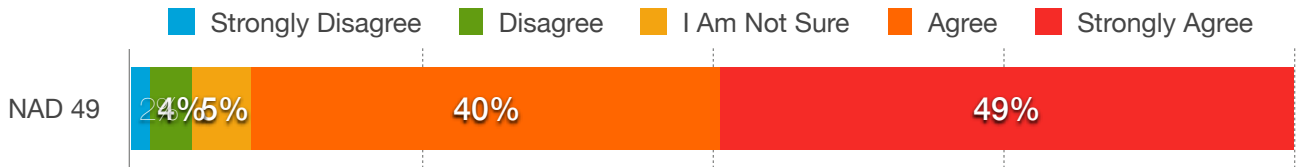
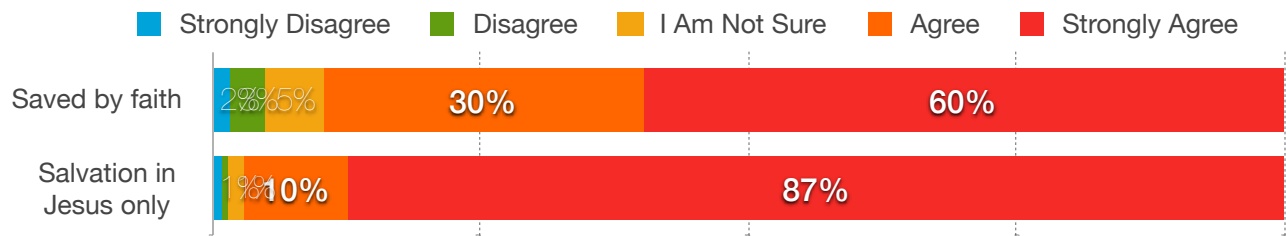


Chart 49. NAD Human nature (Q42.24)

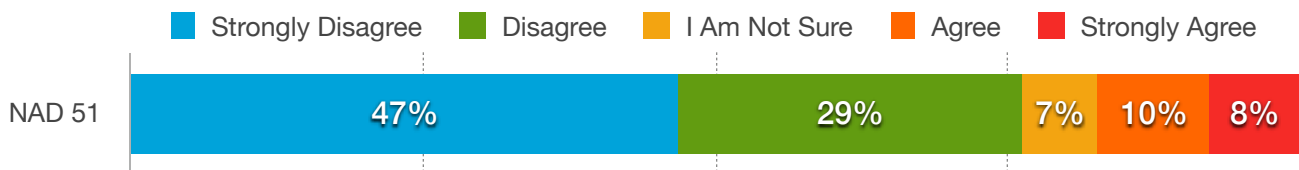
### Salvation

A vast majority (90%) of NAD respondents believe that one is saved the moment he/she believes and accepts what Jesus has done for him/her. The remaining respondents (10%) are not sure or do not believe they are alone saved by their faith in Jesus, implying they believe in the need for their own works to achieve salvation (Q42.07). All but 3% agree/strongly agree that salvation comes through Jesus Christ only (1% are not sure and 2% disagree/strongly disagree) (chart 50).



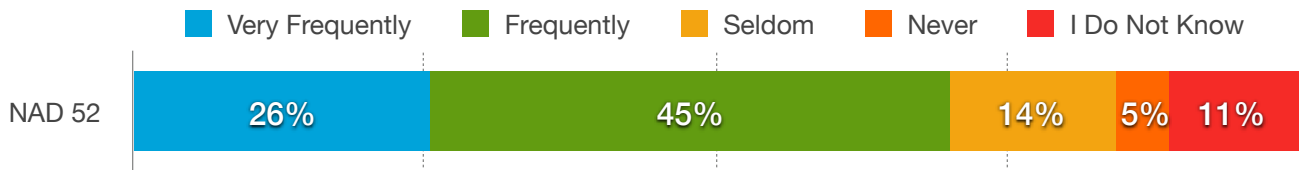
**Chart 50. NAD Salvation by faith and through Jesus only (Q42.16, Q42.04)**

About one in five (18%) respondents are convinced they will not get to heaven unless they obey God’s law perfectly (chart 51). This belief slightly increases in smaller and mid-size churches. A smaller number (8%) of respondents in the Columbia Union Conference believe that perfect obedience of God’s law as a requirement to get to heaven, but over a quarter (26%) of respondents in the Southwestern Union Conference think this way.



**Chart 51. NAD Perfect obedience of God’s law required (Q42.07)**

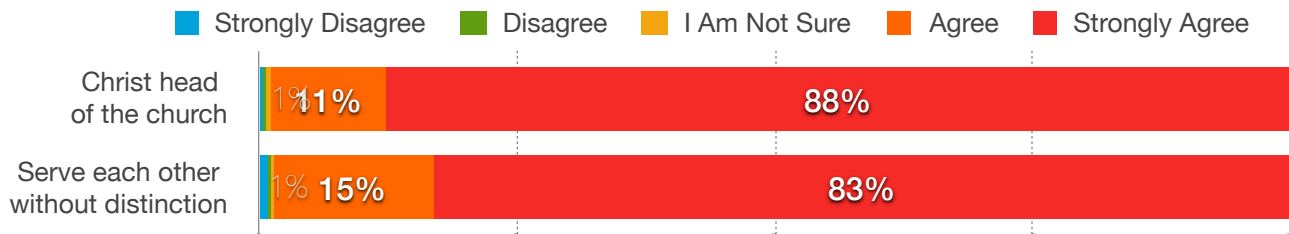
This issue appears to be addressed to a large degree by preaching; 71% of respondents claim the topic of righteousness by faith is covered in sermons frequently (45%) or very frequently (26%) (chart 52).



**Chart 52. NAD Righteousness by faith sermon topic (Q31.01)**

## Church

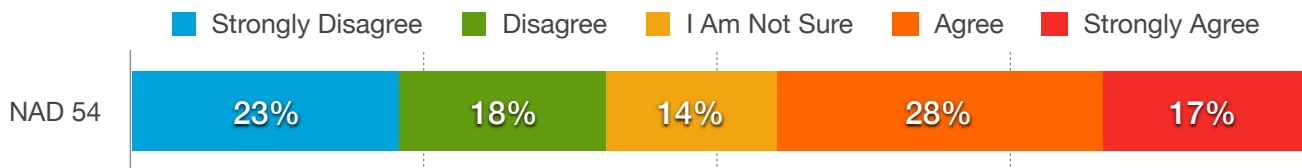
NAD respondents almost unanimously believe that Christ is the head of the church (99%), and that all believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth (98%) (chart 53).



**Chart 53. NAD Christ head and equality among believers (Q42.13,Q42.19)**

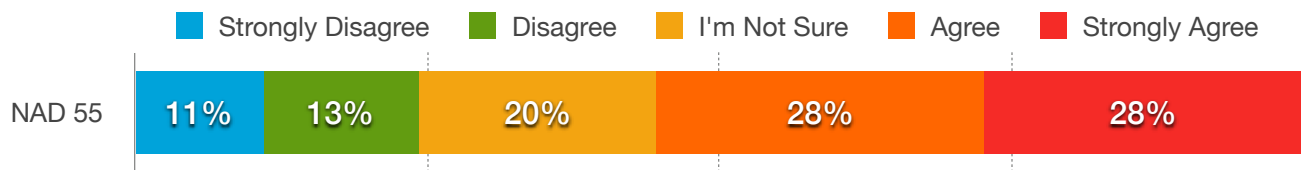
### Church Unity

Survey respondents were asked for their views on the meaning of church uniformity. Respondents were fairly mixed in their views on this topic; while 45% agree/strongly agree that church unity means uniformity in more than just doctrinal beliefs, a similar number (41%) disagree/strongly disagree (chart 54). Fifteen percent shared that they aren't sure.



**Chart 54. NAD Church uniformity (Q42.26)**

The respondents were also somewhat split on the issue of whether different regions of the world should be allowed to set their own policies in order to meet differing needs. More than half (56%) agree/strongly agree with this idea, 20% are not sure, and nearly a quarter (23%) disagree/strongly disagree (chart 55). The highest rate of agreement (70%) comes from respondents in the Columbia Union Conference, while the lowest rate comes from members in Canada (46%). Respondents older than 40 years of age agree/strongly agree less (54%) than respondents younger 40 years of age (65%). Respondents in small churches agree/strongly agree less (44%) than respondents in mid-size churches (50%) and large churches (63%).



**Chart 55. NAD Regional policies (Q42.27)**

### SDA Exclusivity

Over three fourths (79%) of NAD respondents accept the belief that the Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the

Second Coming of Christ (chart 56). However, 12% shared that they are not sure on this topic, and 9% disagree/strongly disagree with this idea.

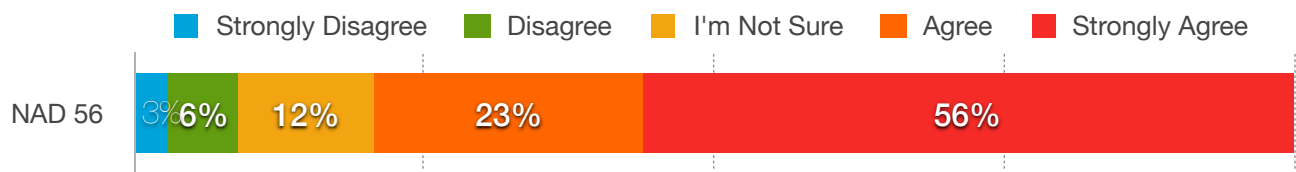


Chart 56. NSD Remnant church (Q42.06)

The majority of NAD respondents (82%) disagree/strongly disagree that a person needs to be baptized into the Seventh-day Adventist church in order to be saved. Only about 12% agree/strongly agree with this idea, and 6% shared that they are not sure (chart 57). Spanish-only speaking respondents agreed/strongly agreed with this statement nearly twice as often (21%) as the other conferences. Agreement slightly increases with age.

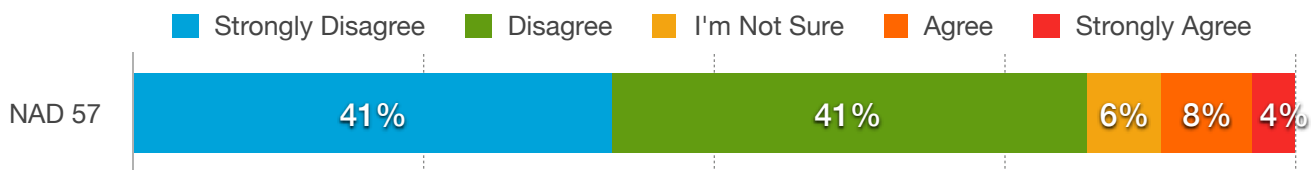


Chart 57. NAD Salvation through SDA only (Q42.20)

### Sense of Belonging

A little over three out of four (78%) NAD survey participants believe that their local churches are part of worldwide SDA church (Q29.07). A little less (70%) shared that they are proud of their church's role and reputation, while nearly one in five (18%) are not sure (Q29.04) (chart 58). Respondents in the Seventh-day Adventist Church in Canada (32%), the Mid-America Union Conference (26%), and the Atlantic Union Conference (25%) were least sure if they are proud of their church's role and reputation.

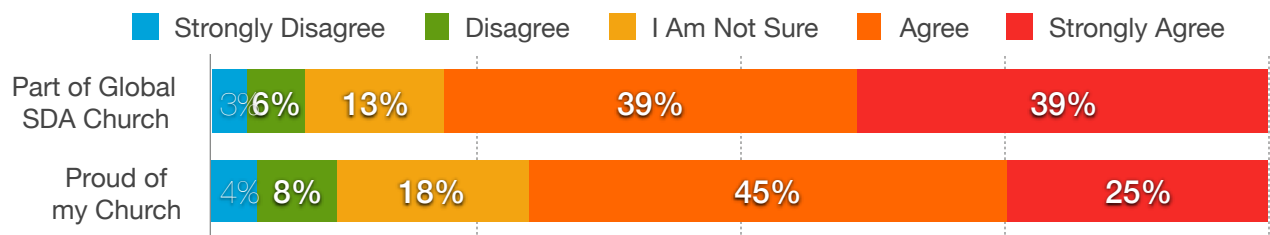


Chart 58. NAD Local Church: part of global church, proud of local church (Q29.07, Q29.04)

## Ellen G. White and Gift of Prophecy

A large majority (89%) of NAD respondents agree/strongly agree that Ellen G. White’s writings are the result of the spiritual gift of prophecy (chart 59). Eight percent confessed that they are not sure.

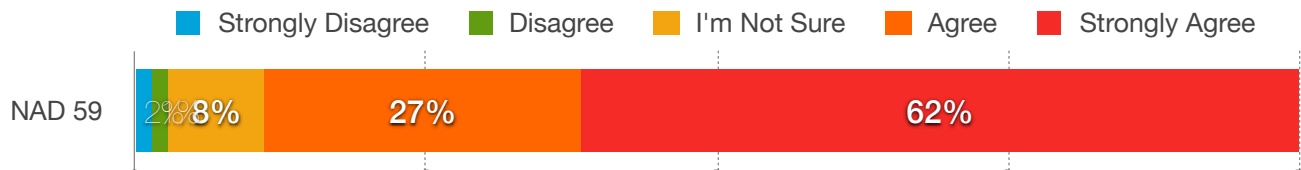


Chart 59. NAD Gift of Prophecy (Q42.15)

Three quarters (75%) wholeheartedly embrace the fact that Ellen G. White was a prophet. Another 9% accept this concept because the church teaches it. About one in ten (10%) respondents admitted they have some questions about it (chart 60). On the high end, 86% of Spanish-only speaking respondents accept this idea wholeheartedly, while only 67% of respondents in both the Atlantic Union Conference and the Mid-American Union Conference accept it wholeheartedly. Over one in ten (15%) respondents in the Atlantic Union Conference have some questions or do not accept this belief.

A wholehearted acceptance of EGW as a prophet increases with age of respondents (59% of emerging adults to 80% of older adults). The younger the respondents, the higher percentage of those having questions about this belief; the same pattern is true of those who accept this idea because the church teaches it. Respondents in rural areas also embrace this belief more (81%) than urban churches (70%).

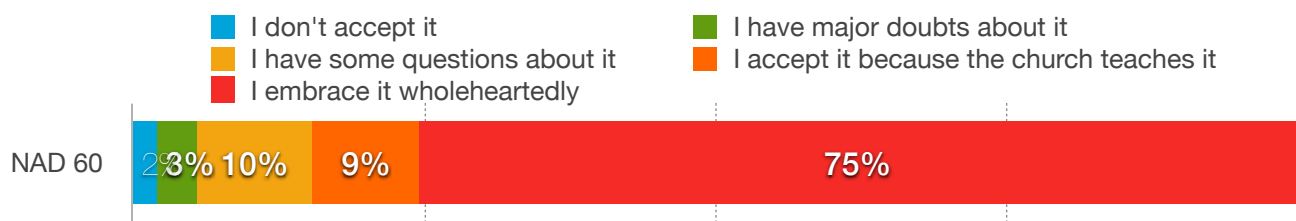


Chart 60. NAD EGW prophet (Q45.06)

As for an understanding of Ellen G. White writings, 11% believe she was verbally (word for word) inspired. Interestingly, while only 2% of respondents believe in verbal inspiration of the Scripture, 11% believe in verbal inspiration of EGW’s writings. Only 1% of respondents believe in verbal inspiration of both Scripture and EGW’s writings. This view of EGW writings is less prevalent among respondents younger than 40 years (8%) than those older 40 years (11%). While one in ten (10%) respondents baptized more than 20 years holds the

view of verbal inspiration, one in four of those baptized less than 5 years believe that EGW copied what God told her, word for word.

A majority (82%) of respondents believe that Ellen G. White was inspired by God. This belief is least common (72%) in the Atlantic Union Conference.

A small number (3%) consider the writings of Ellen G. White as wisdom about human experience.

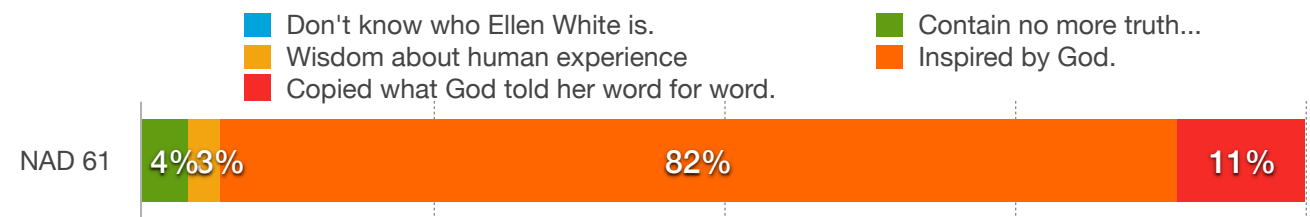


Chart 61. NAD Understanding of EGW writings (Q44)

From the figures, researchers wondered how this issue is addressed through the sermons. Less than half (44%) of NAD respondents claim that this topic is frequently or very frequently discussed in sermons (chart 62). However, about a third (33%) say it is seldom preached about, 11% say it is never a sermon topic, and 13% shared that they do not know. This sermon topic is most commonly covered in the Lake Union Conference (60%).

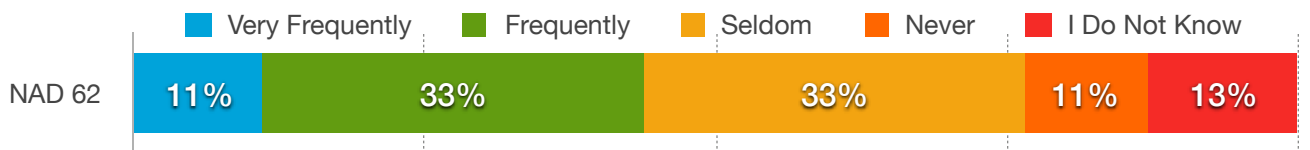


Chart 62. NAD Sermons on Spirit of Prophecy (Q31.02)

## Christian Living

Seventh-day Adventists are known for being careful and intentional about the way they live. In this section, we review questions related to keeping the Sabbath, health and bodily care, entertainment, and marriage.

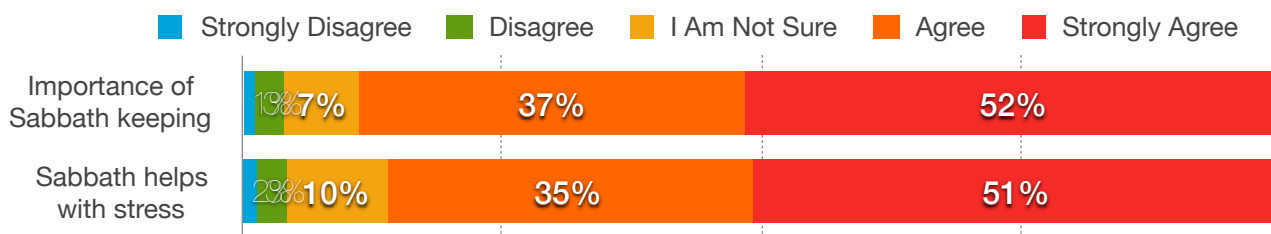
### Sabbath Keeping

A majority (98%) of respondents agree/strongly agree with the statement (Q42.14), “The true Sabbath is the seventh day (Saturday).”

NAD respondents were also mostly united in their agreement (92%) that, “Keeping the Sabbath is part of who I am, not something that I do because I have to.” A small percent (4%) are not sure and 4% disagree/strongly disagree.

There was a very similar response to question, “Keeping the Sabbath helps me understand what is important to me.” A majority (89%) agree/strongly agree with this statement, while 7% shared that they are not sure (chart 63).

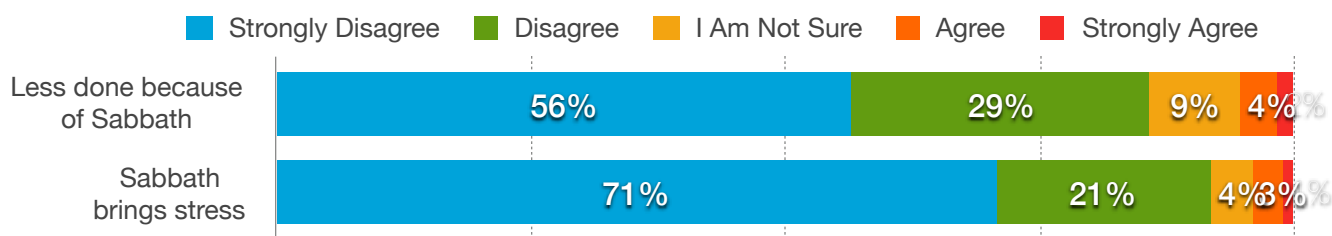
Most (86%) respondents also agree/strongly agree that if one keeps Sabbath faithfully, he/she copes better with the stresses of the week. About 10% are not sure about that overall, while only 2% of Canadian respondents aren’t sure (chart 63).



**Chart 63. NAD On Sabbath keeping (Q38.4, Q38.1)**

A majority (85%) of NAD respondents disagree/strongly disagree with the statement, “If I didn’t keep the Sabbath, I would get a lot more done.” Less than one in ten (9%) are not sure and 6% agree/strongly agree (chart 64). Nearly a third (30%) of Spanish-only speaking respondents either are not sure (20%) or agree (10%) with the statement.

Only 8% of NAD respondents do not know or find it stressful to be forced to take a break on Sabbath (chart 64). A vast majority appear to appreciate the rest and communion with their Savior that the Sabbath brings.



**Chart 64. NAD More on Sabbath keeping (Q38.3, Q38.6)**

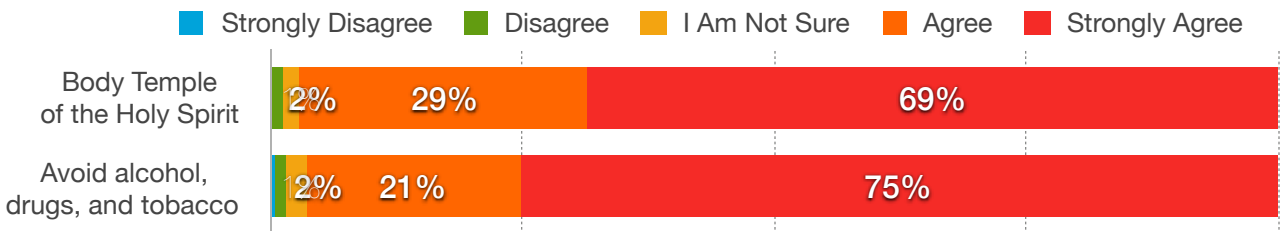
About half (53%) of respondents report hearing sermons on the Sabbath frequently/very frequently. About one third (30%) of respondents occasionally hear sermons on the Sabbath (chart 65).



**Chart 65. NAD Sermons on Sabbath (Q31.03)**

**Health - Alcohol, Tobacco and Drugs**

All but 2% of respondents across the NAD agree/strongly agree that our body is the temple of the Holy Spirit (chart 66). However, a slightly smaller number (96%) agree with the statement, “God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.”



**Chart 66. NAD Body temple of the Holy Spirit and care of the body (Q42.25, Q42.12)**

A majority (87%) of respondents wholeheartedly embrace abstinence from alcohol, tobacco, and the irresponsible use of drugs. A small percentage (4%) accept it because the church teaches it (chart 67). Seven percent admitted they have some minor doubts about this teaching. There are more respondents (15%) in the Atlantic Union Conference who have some questions about this teaching than in any other conference.



**Chart 67. NAD Abstain from alcohol, tobacco, and drugs (Q45.07)**

Most (88%) NAD respondents claim no use of alcohol in the last 12 months; however, it is concerning that, while the Adventist Church teaches the abstinence of all alcohol, 12% of members admit using alcohol in the last 12 months. More (99%) of the respondents shared that they did not use any tobacco in the last 12 months; however, 1% of the respondents admitted they did (chart 68).



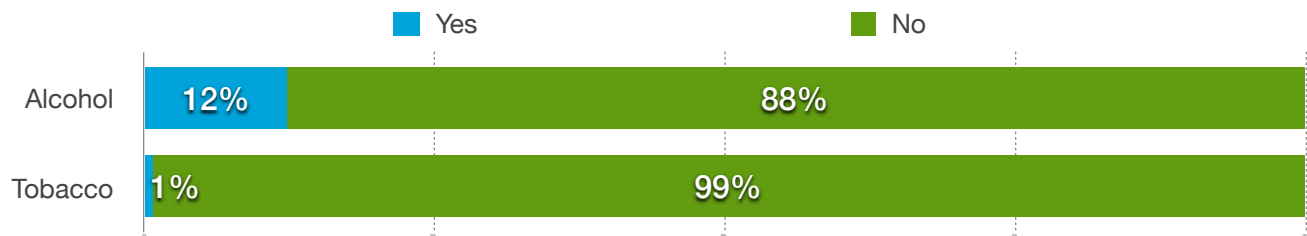


Chart 68. NAD Alcohol and tobacco use last 12 months (Q47, Q48)

The respondents were asked about their closest understanding of scientific research on the use of alcohol. Three out of four (76%) believe there is no safe level of alcohol use; 13% believe it is safe in moderation, and 11% admit they are not sure (chart 69).

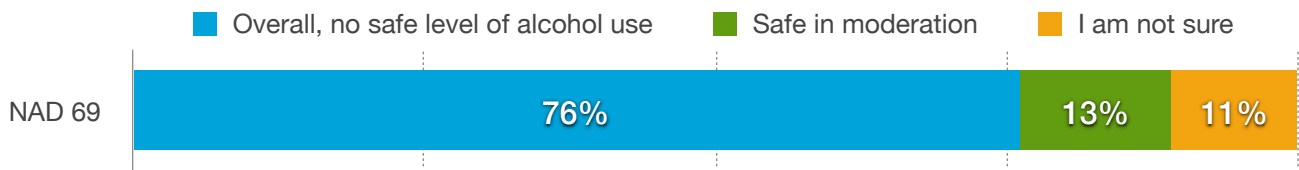


Chart 69. NAD Understanding of scientific research on alcohol use (Q49)

### Health - Diet

Most (92%) NAD survey participants agree that Adventists should eat a healthy diet and abstain from unclean foods identified in Scripture; out of that total, 7% may not embrace it wholeheartedly but accept it because the church teaches it (chart 70). However, 7% shared that they have questions or doubts about it, while 1% flat-out disagree.



Chart 70. NAD Healthy diet and no unclean food (Q45.8)

About half (51%) of NAD respondents are vegetarians (35%) or vegans (16%). Overall, the remaining respondents limit their use of meat significantly (9% eat only fish and 21% report eating meat only once a week or less). Twenty percent eat meat a few times a week or more (chart 71). The highest number of vegetarians/vegans can be found in the North Pacific Union Conference and the Southern Union Conference (56% of respondents are vegetarian/vegan in both conferences). The highest percentage (34%) of those eating meat few times a week or more is found in the Atlantic Union Conference.

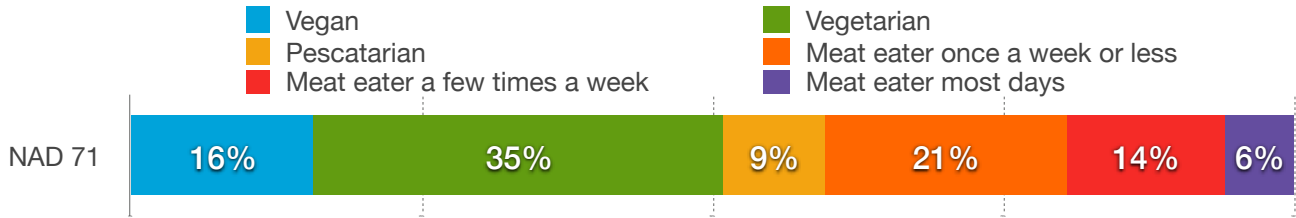


Chart 71. NAD Diet (Q46)

### Health Message

Nearly two thirds (63%) of NAD respondents agree/strongly agree that the health message is a core Adventist belief; 13% are not sure about the statement, “The health message is a core part of Seventh-day Adventist belief that cannot be questioned” (chart 72). Almost a quarter (24%) disagree or strongly disagree with this statement. Atlantic Union Conference respondents have the highest rate of disagreement (35%) while the Spanish-only speaking respondents have the lowest rate of disagreement (14%). Interestingly, Spanish-only speaking respondents also reported the highest level of uncertainty on this topic.

A vast majority (92%) of NAD respondents seem to understand the health message in a wholistic sense by agreeing/strongly agreeing that, “The Adventist health message emphasizes physical health (e.g. diet, exercise), mental health, emotional well-being, social support, and relationships as a part of spiritual growth” (chart 72). Well-being as a whole will yet be discussed in another part of this report.

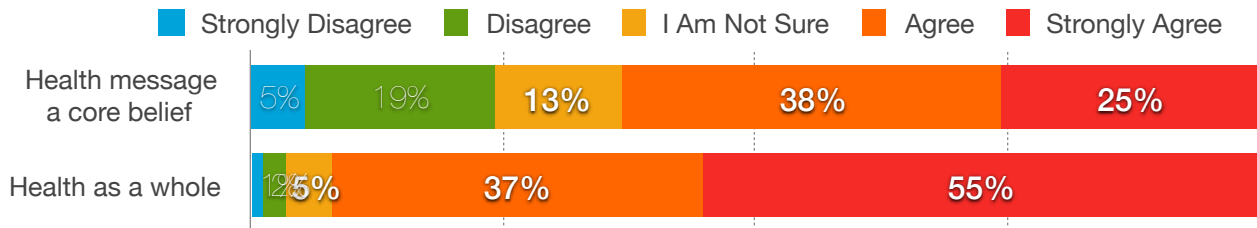


Chart 72. NAD Health message 1 (Q51.1, Q51.6)

NAD respondents believe that the health message has largely been supported by scientific discoveries (89% agree/strongly agree). However, 8% confessed they have doubts about this.

When asked if following the health message helps people live longer, 92% of respondents agreed that this is true (chart 73).

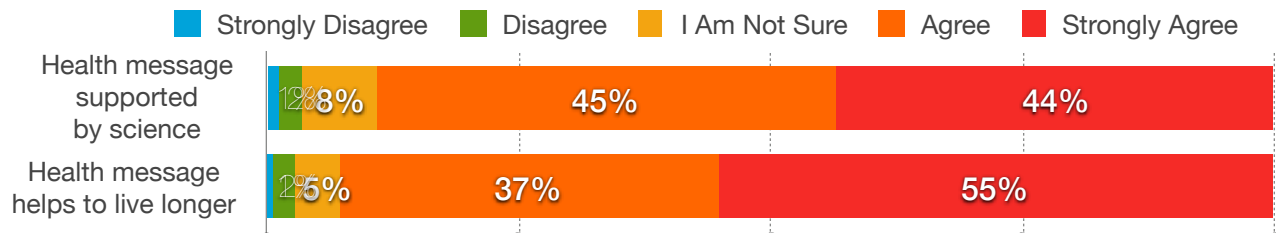


Chart 73. NAD Health message 2 (Q51.4, Q51.2)

Most (93%) of NAD respondents do not believe that following the health message ensures one’s salvation. (The highest number [9%] of those who believe that following the health message can ensure their salvation is found in the Seventh-day Adventist Church in Canada.) However, two in five (39%) respondents believe that following the entire health message is optional (i.e. you can choose which parts of the health message to follow and which to ignore) (chart 74). Half (51%) of Mid-American Union Conference respondents agree that you can choose which part of the health message to follow and which to ignore.

Less than a half (45%) of respondents both do not believe that following the health message ensures one’s salvation and disagree/strongly disagree one can choose which parts of the health message to follow and which to ignore. About one third (36%) is more liberal on both questions (i.e. do not believe that following the health message ensures one’s salvation and agree/strongly agree that one can choose which parts of the health message to follow and which to ignore.)

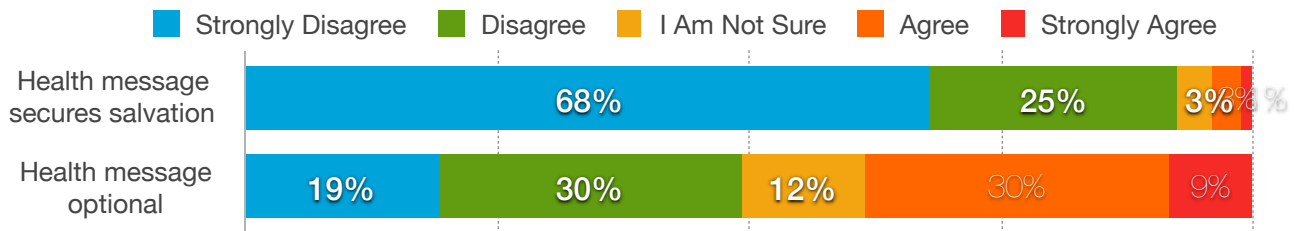


Chart 74. NAD Health message 3 (Q51.5, Q51.3)

The final question regarding the health message, “Do you follow the health message?” was quite direct. Over half (53%) of the respondents believe they follow the Adventist health message to a great deal, 38% follow health message to a moderate amount, and 7% admit they only occasionally follow it. For the remaining 2% of NAD members, the health message is basically irrelevant (chart 75).

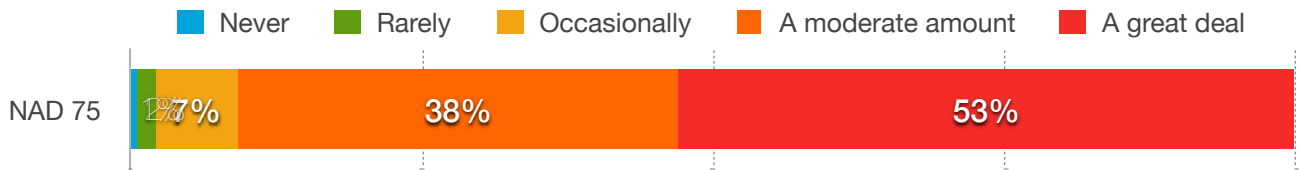


Chart 75. NAD Following Health Message (Q50)

### Wholistic Living

From the above assessment, we see that when it comes to the implementation of the health message, most NAD respondents are on the right track. Should there be any members of the church who are not sure or have any doubts about the health message and about wholistic living, one might wonder if they ever hear sermons on such topics. Less than half (45%) of respondents report they hear sermons on wholistic living frequently or very frequently. About a third (31%) of respondents seldom hear sermons on this topic, while 11% never do and 13% do not know.

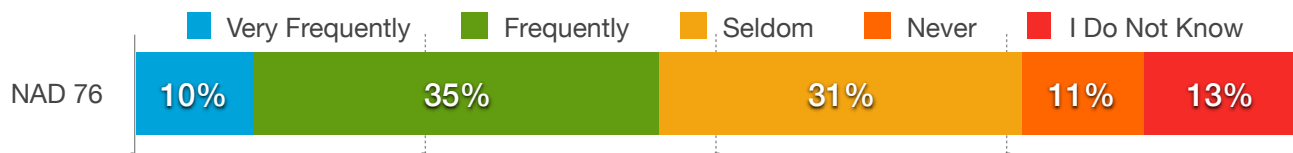


Chart 76. NAD Sermons on wholistic living (Q31.05)

### Entertainment

Should Adventists avoid amusements and entertainments that are not in harmony with the Spirit of Christ? Over three out of four (78%) survey participants responded with a wholehearted “yes.” Just under one in ten (8%) accepts the teaching because the church teaches it, and 13% have minor doubts or questions about it (chart 77). There is a correlation between age and this question ( $r = .177, p = .000, N = 1678$ ). While three in five (61%) of emerging adults wholeheartedly embrace that they should avoid amusements and entertainments that are not in harmony with the Spirit of Christ, over four in five of older adults (83%) feel strongly about it.

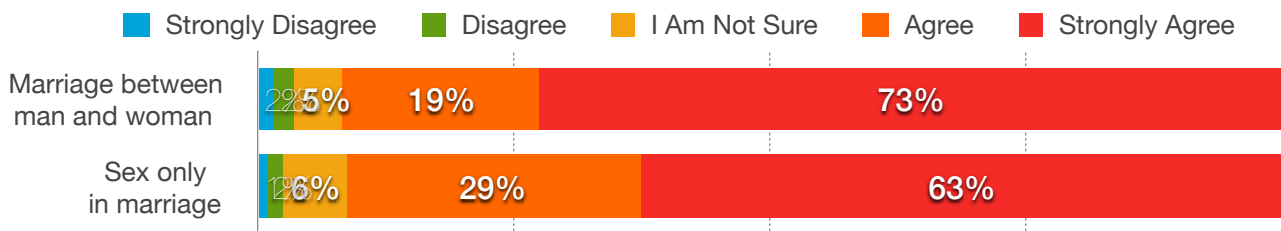


Chart 77. NAD Adventists and amusement (Q45.09)

## Marriage

NAD respondents are mostly unified on the topic of marriage. A majority (92%) agree/strongly agree that marriage is a union between a man and a woman according to the Bible; however, 4% division-wide disagree (chart 78). The highest rate of disagreement (9%) was found in the Columbia Union Conference.

The same amount (92%) agree/strongly agree that sexual intercourse should be exclusively reserved for marriage, as the Bible teaches. A small percentage (6%) shared that they are not sure (chart 78).



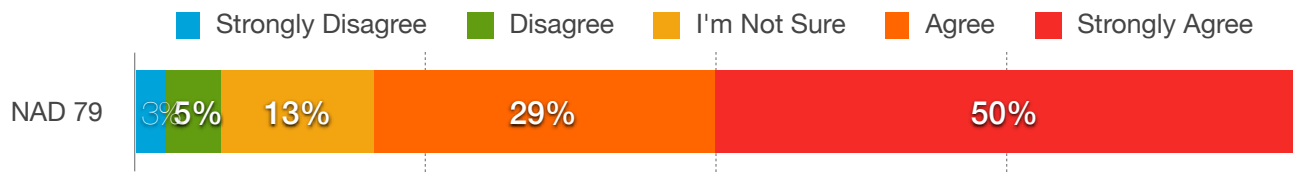
**Chart 78. NAD Marriage between man and woman, sexual intercourse only in marriage (Q42.32, Q42.31)**

## Restoration

An important eschatological teaching, central to Seventh-day Adventism, is that of the pre-Advent Judgement; this teaching springs from their view of the Sanctuary.

## Sanctuary

Over three fourths (79%) of NAD respondents agree or strongly agree that the Sanctuary doctrine is vital to Adventist theology. Thirteen percent are not sure about it, while about one in ten (8%) disagree with this idea (chart 79).



**Chart 79. NAD Sanctuary doctrine vital (Q42.28)**

Over two thirds (68%) of respondents wholeheartedly accept the biblical teaching of the investigative pre-Advent judgment that began in 1844. Twelve percent of respondents accept this because church teaches it, while a larger number (18%) admit that they have some questions/doubts about it.

However, there was a more unanimous response in regards Christ’s role as advocate before God in the heavenly sanctuary right now. Most (85%) respondents passionately accept this teaching, and another 5% shared they believe this because the church teaches it (chart 80).

When it comes to the related teaching that before Christ returns, God will decide who is to be saved and who will be eternally lost, about 15% either have either questions about this (10%), doubt this (2%), or reject this (3%) teaching completely (chart 80).

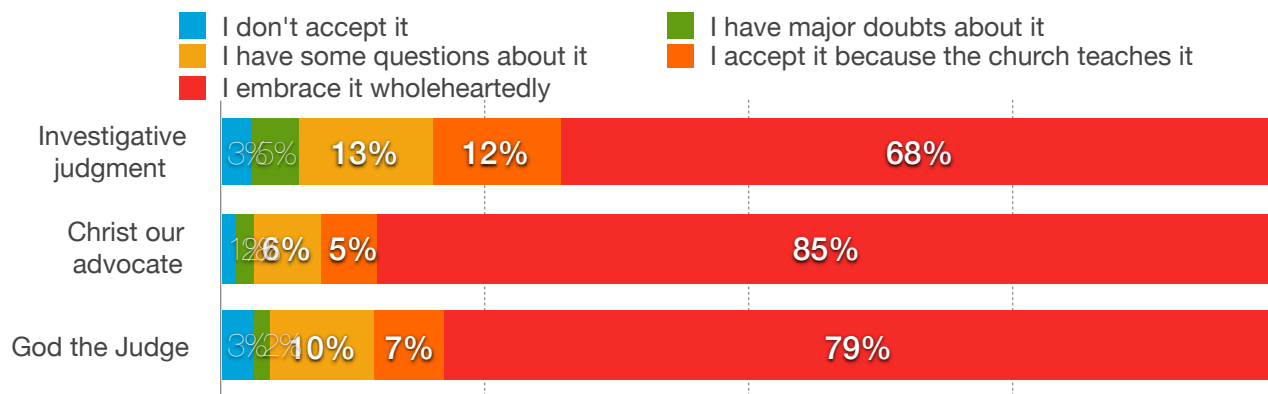


Chart 80. NAD Investigative judgement and God the Judge (Q45.02, Q45.03, Q45.04)

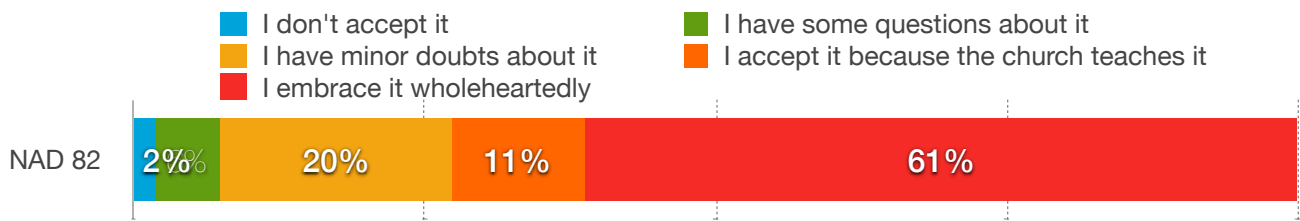
How can this be addressed? One way is through sermons on the Sanctuary. A third (33%) of respondents hear sermons on the Sanctuary frequently/very frequently, while a greater number (39%) report that they seldom hear sermons on this topic. Fifteen percent shared that they do not hear any sermons on this topic at all, and 13% don’t know (chart 81).



Chart 81. NAD Sermons on Sanctuary living (Q31.06)

### Second Coming of Jesus

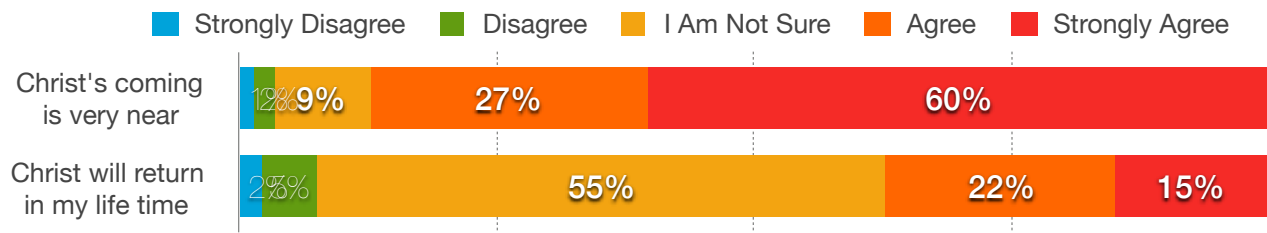
Three in five (61%) NAD respondents wholeheartedly accept the Church’s interpretation of end-time prophecies. Eleven percent accept this because the church teaches it. However, one in five (20%) respondents shared that they have minor doubts about it, while 6% have questions. A small percentage (2%) do not accept it at all.



**Chart 82. NAD Church and prophecies (Q45.05)**

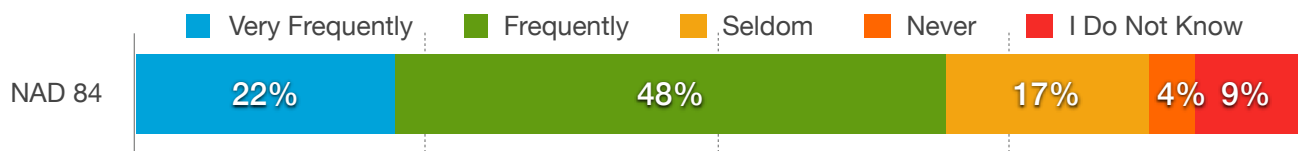
NAD respondents were then presented with the statement, “Fulfillment of prophecy and events in the world indicate that Christ’s coming is very near.” A majority (87%) agree or strongly agree that Christ’s coming is near, while 9% shared that they are not sure (chart 83). Agreement with this statement increases with age.

The next questions went further and made things more personal, asking if respondents thought that Jesus would return in their lifetime. Over a third (37%) feel certain that Jesus will return before they die. However, over half (55%) admit that they are not sure if Jesus Christ will return in their lifetime (chart 83).



**Chart 83. NAD Christ’s Second Coming (Q42.09, 42.21)**

Seventy percent of NAD survey participants reported that they hear sermons on the Second Coming of Jesus frequently or very frequently, while 17% seldom hear sermons on this topic (chart 84).



**Chart 84. NAD Sermons on Second Coming of Jesus (Q31.04)**

### State of the Dead

The Seventh-day Adventist Church’s unique belief on the state of the dead remains one of the most successful and persistent lies of the enemy. It is encouraging, therefore, that almost all (98%) of NAD survey participants agree/strongly agree that, “When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.” It is clear that NAD believers hold a strong biblical belief in this matter (chart 85).



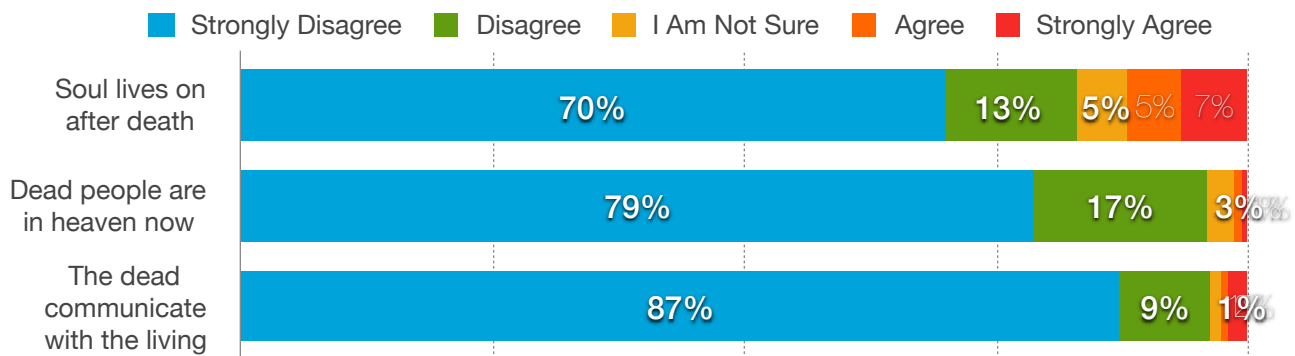
**Chart 85. NAD Bodily remains decay (Q42.11)**

The next three statements represent the most commonly held false beliefs regarding the state of the dead. Four out of five (83%) NAD respondents disagree/strongly disagree that, “The soul is a separate, spiritual part of a person and lives on after death” (chart 86).

Interestingly, 12% believe that the soul does exist after the person dies while 5% are not sure.

A vast majority (96%) of respondents disagree or strongly disagree with the following statement: “People who have died believing in Christ are in heaven right now” (chart 86). Agreement with this statement decreases with age.

The same number (96%) of NAD members disagree/strongly disagree that, “The dead have powers to communicate with and influence the living” (chart 86).



**Chart 86. NAD False beliefs related to the state of the dead (Q42.03; Q42.18; Q42.23)**

Even though many members in the NAD hold to biblical views of the state of the dead, it is interesting that they do not report this as a very common sermon topic. Only a quarter (27%) shared that they hear sermons frequently or very frequently on the state of the dead. Over two out of five (44%) respondents seldom hear sermons on this topic, while 16% report that they never hear sermons on the state of the dead. Another 14% shared that they don’t know. This topic is related to Christian living, as well as being a central Adventist belief, and should definitely be addressed more from the pulpit.



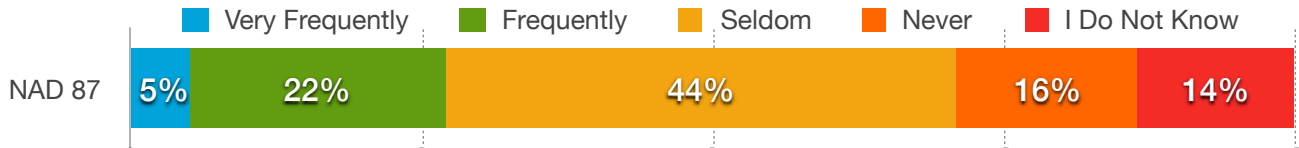


Chart 87. NAD Sermons on state of the dead (Q31.07)

# Engagement with the Local Church

## Church Experience

When NAD respondents were asked about how satisfied they are with their local churches, they answered as follows:

- 18% - somewhat or very dissatisfied
- 16% - neutral
- 66% - somewhat or very satisfied

The most satisfied were the Spanish-only speaking respondents (77% somewhat or very satisfied); the least satisfied were from the Pacific Union Conference (58% somewhat or very satisfied). Older adults report being more satisfied with their local churches than other age groups.

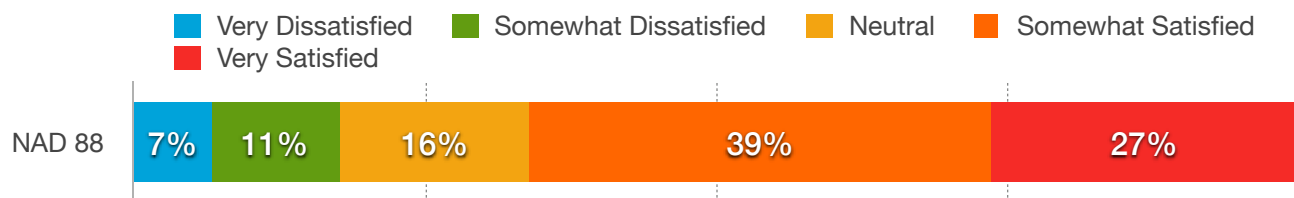


Chart 88. NAD Satisfaction with local church (Q35)

## Pastor and Lay Leaders

The majority of NAD respondents perceive their pastor well. Four in five (80%) agree/strongly agree their pastor is well qualified to lead, while a slightly smaller number (75%) perceive that their pastor cares.

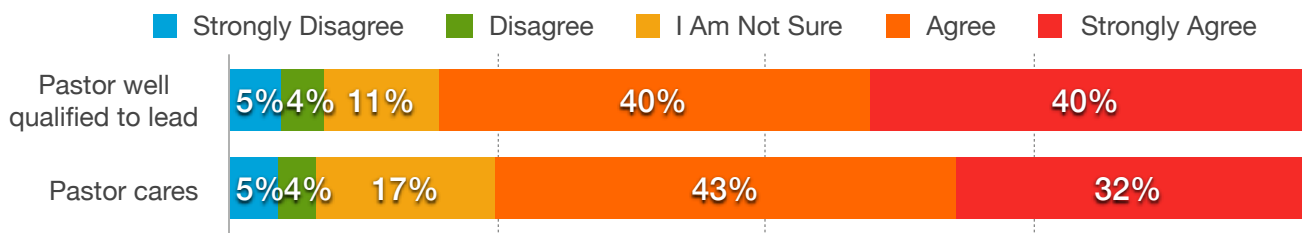


Chart 89. NAD View of the pastor (Q29.09, Q29.02)

When asked about the frequency of visits from church leadership, almost two thirds (64%) have not had visit from their pastor in the last year, while another 27% report perhaps one or two visits. Four percent report such a visit once a quarter, while the remaining 5% have

received a pastoral visit once a month or more in the last year (chart 90). Such visits are more common in small churches (8% once a month or more often), as well as churches located downtown in a large city (12% once a month or more often).

An even greater number (75%) have not had a visit from an elder in the last year; 18% have had an elder visit once or twice, and 7% experienced such a visit once a quarter or more often (chart 90). Such visits were most common in churches located downtown in a large city (14% once a quarter or more often).

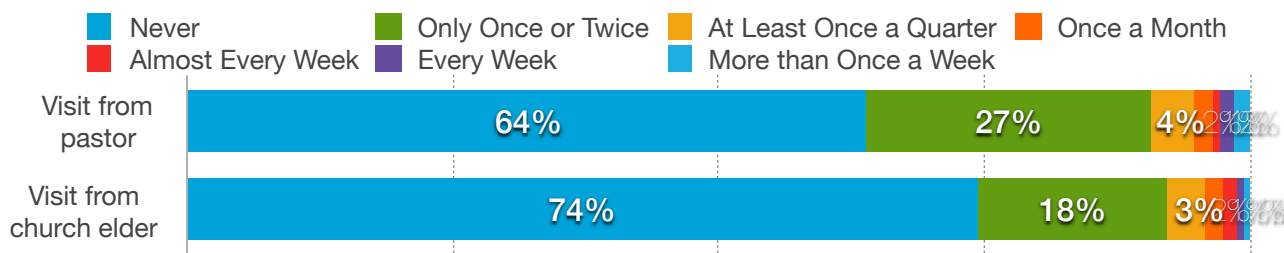


Chart 90. NAD Visit by pastor or elder (Q25.12, Q25.13)

Seven in ten (71%) respondents agree/strongly agree that the lay leaders in their church are well qualified (chart 91). Thirteen percent of respondents in the Pacific Union Conference disagree/strongly disagree that their lay leaders are well qualified to lead, while a fourth (26%) of respondents in Canada are not sure if their lay leaders are qualified. However, three fourths (75%) of members in the Lake Union and amongst Spanish-only speaking respondents agree/strongly agree that their lay leaders are well qualified. Respondents from large churches (75%), as well as those who attend a rural church (75%), are more likely to agree that their lay leaders are well qualified.

Over two thirds (69%) of respondents agree/strongly agree that their pastors and lay leaders work well together, while 20% are not sure and 10% disagree/strongly disagree (chart 91). Male respondents are slightly more unsure or disagree (34%) about good collaboration between pastors and lay leaders than female respondents (27%). Respondents from large churches agreed that their pastor and lay leaders work together well more often (72%) than those who attend small (63%) or medium churches (68%).

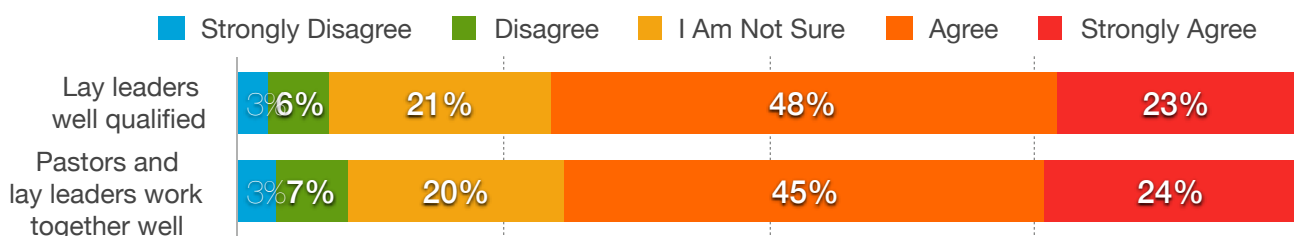


Chart 91. NAD View of lay leaders (Q29.10, Q29.08)

## Caring and Nurturing

Seven in ten (71%) NAD respondents agree/strongly agree that their Sabbath School teachers care about them (chart 92). Caring teachers help make Sabbath School a safe place where people can share with each other; their role in the church is important. While 57% of Spanish-only speaking respondents shared that they feel cared-for by their Sabbath School teachers, over three quarters (77%) of Mid-American Union Conference respondents feel the same.

Over four out of five (86%) NAD respondents agree/strongly agree that other people in their church care (chart 92). The Spanish-only speaking respondents reported the highest level of care, with 93% of respondents saying they feel cared about by other people in their church.

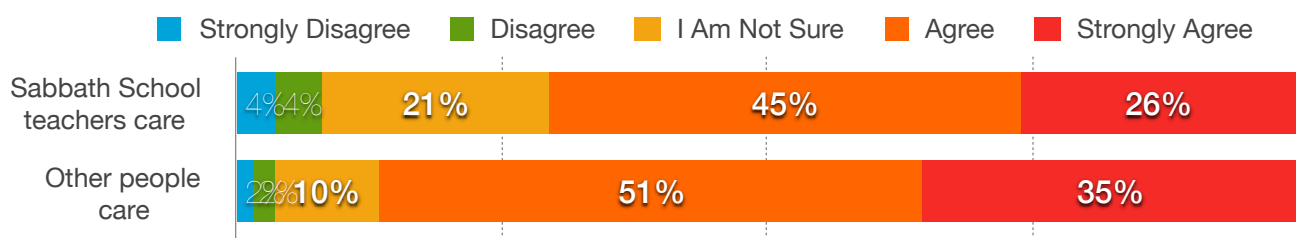


Chart 92. NAD Caring church (Q29.01, Q29.03)

When the respondents were asked about the overall care and nurturing of members in their local church, one in five (19%) suggested it needs to increase greatly, while 44% thought it should increase somewhat. Over a third (35%) feel that the level of care in their church is at the right level (chart 93). Nearly three fourths (73%) of Spanish-only speaking respondents feel that the care in their church needs to increase somewhat or greatly. Members in the Mid-American Union Conference report the highest level of satisfaction with the care in their church, with 41% of respondents indicating the care of their church is at the right level.

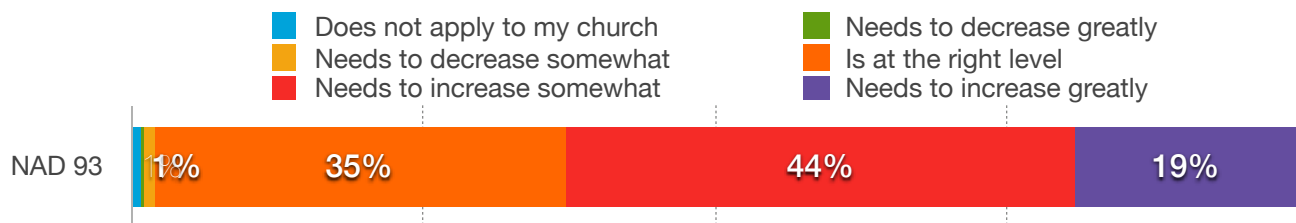


Chart 93. NAD Overall care in the church (Q33.05)

Over two in five (43%) NAD respondents stated that they have not been visited by another church member in the last year. Three in ten (29%) have been visited by a church member at least once or twice in the last year. The remaining 28% have received a visit from another church member once a quarter or more often during the last year (chart 94). These visits occur most frequently with Spanish-only speaking respondents; 44% of these respondents

receive a visit once a quarter or more often. However, only 16% of Columbia Union Conference respondents receive a visit from another church member once a quarter or more often. Visits from other church members are slightly more common in rural churches (20% once a quarter or more often) than in urban churches (15% once a quarter or more often).

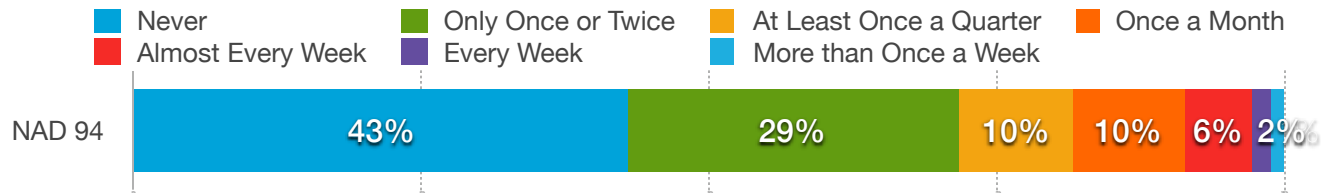


Chart 94. NAD Visit from a church member (Q25.14)

### Relational and Discipleship Training

A small percentage (15%) of NAD respondents agrees/strongly agree there is conflict resolution training happening in their church, while 40% are not sure. Almost half (46%) of respondents disagree/strongly disagree that such training is provided by their church (chart 97).

A little over a third (34%) of NAD respondents agree/strongly agree that they are being trained on nurturing and discipleship in their church. Another third (33%) are not sure about that, while the remaining third (33%) do not agree with that statement (chart 97).

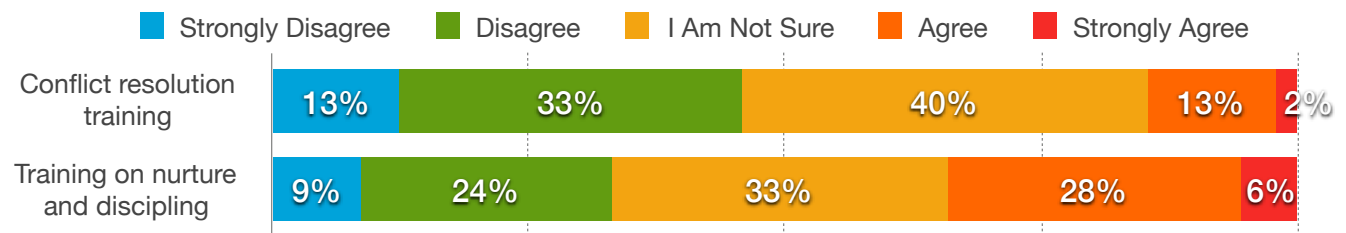


Chart 97. NAD Training in the church (Q29.21, Q29.22)

About two thirds (64%) of respondents agree/strongly agree that their church has the ability to communicate across cultures, i.e. is equipped to deal with cultural differences of their members (chart 98). However, 20% of survey respondents are not sure, and 16% disagree with this statement.

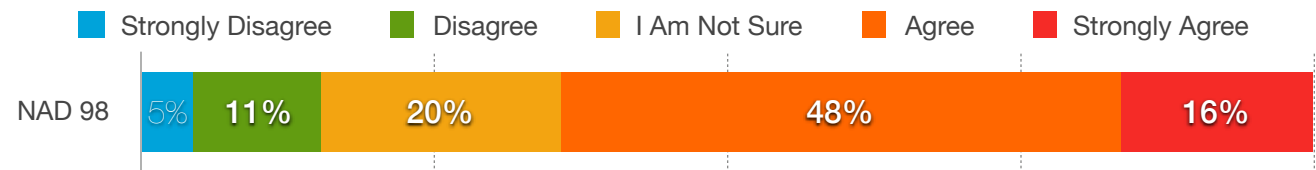


Chart 98. NAD Ability to communicate across cultures (Q29.20)

## Family Focus

About two thirds (67%) of NAD respondents agree/strongly agree that their local church plans activities for families. Over one in ten (13%) respondents are not sure, and one in five (20%) disagree/strongly disagree (chart 99). The smallest percentage of those agreeing with this statement was among the Columbia Union Conference respondents (58%), while the highest percentage was among the Spanish-only speaking respondents (86%).

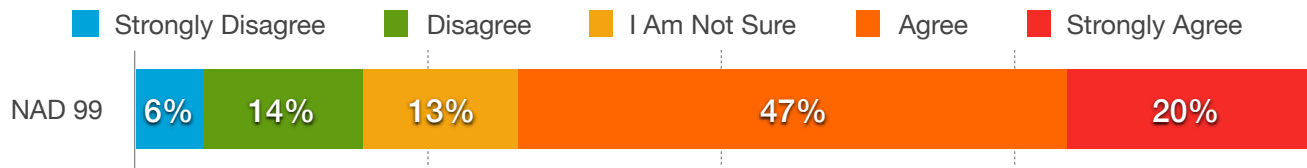


Chart 99. NAD Church planning activities for family (Q29.06)

Respondents were then asked about their local church's efforts to provide a daycare for children from the local community. About one third (35%) of NAD respondents believe the issue of their church providing day care does not apply to them/their church. Nearly a third (30%) believes the efforts of their church are at the right level and the remaining third (34%) thinks the efforts should increase somewhat/greatly (chart 100).

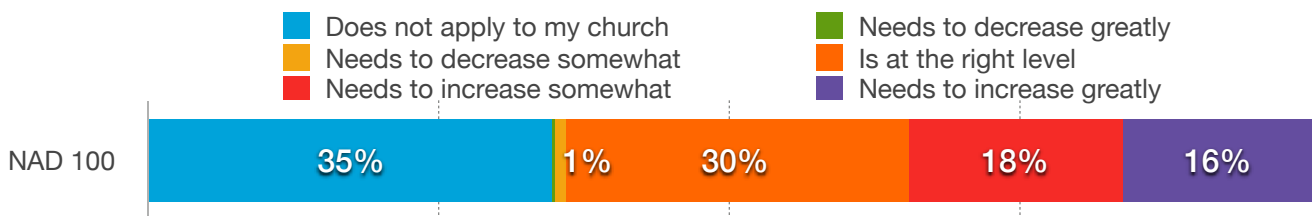


Chart 100. NAD Efforts to provide day care (Q33.09)

The last item in this section examines the Church's efforts to prepare young leaders. Two in five (40%) NAD respondents agree/strongly agree that their local church has programs aimed at preparing young leaders. About one in three (31%) respondents are not sure, and the remaining 29% disagree/strongly disagree that such programs exist at their church (chart 101).

A little over a third (36%) of respondents agree/strongly agree the conference has programs to prepare young leaders. However, half (50%) are not sure about that, and 14% flat-out disagree that their conference provides such programs (chart 101).

A quarter (28%) of respondents agree/strongly agree their union has programming focused on preparing young leaders. Again, three out of five (59%) respondents are not sure (chart 101).

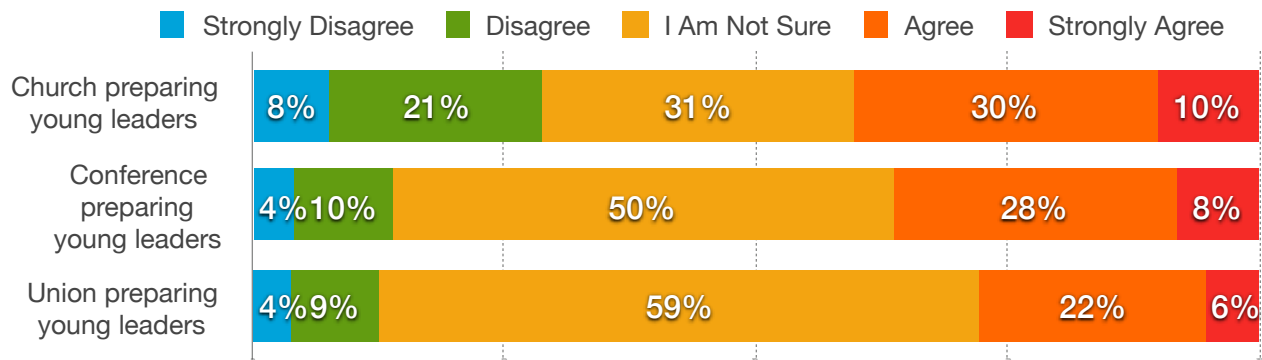


Chart 101. NAD Program for preparing young leaders (Q29.13, Q29.14, Q29.15)

## Involvement in Church

After reviewing items addressing the church-related experiences of the respondents, we now turn our attention to members' involvement in the church outside of basic religious activities (i.e. attending worship service and/or Sabbath School). (To learn more, see Adventist Religious Profile.)

### *Prayer Meeting and Small Group*

A little over a third (37%) of survey respondents report helping with church ministries almost every Sabbath or more often. A quarter (26%) of NAD respondents help almost every week or more often with ministry during the week (chart 102). At the same time, over one third (36%) of respondents are basically not involved at all in ministry on Sabbath; over half (52%) of respondents are not involved in local church ministry during the week.

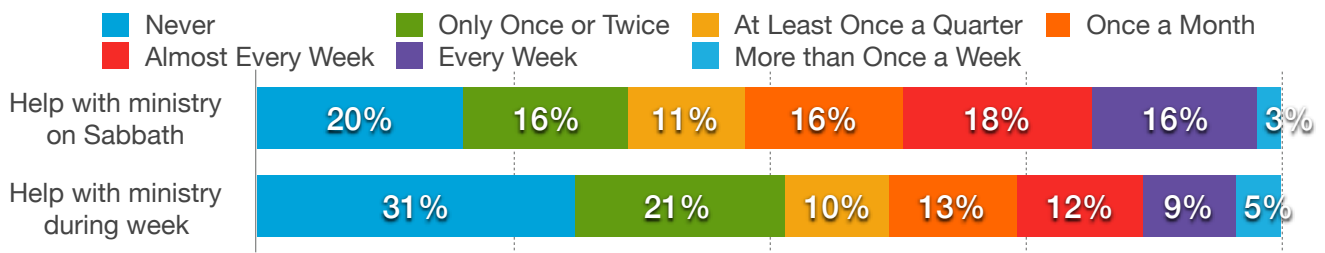


Chart 102. NAD Involvement in church ministries (Q25.10, Q25.11)

The data shows that a quarter (26%) of respondents attend prayer meeting almost every week or more often. However, almost two thirds (63%) of NAD respondents are basically not involved in prayer meeting (chart 103).

One in four (24%) respondents are involved in small groups almost every week or more often. A little over half (57%), though, are more or less uninvolved in small groups (chart 103).

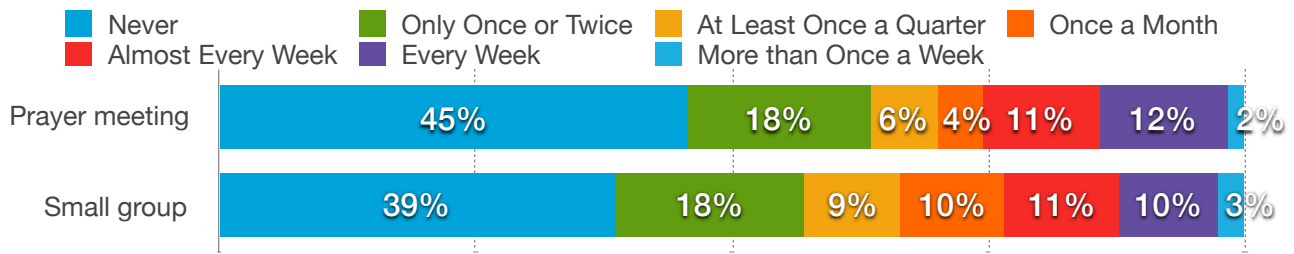


Chart 103. NAD Involvement in church ministries (Q25.04, Q25.03)

How do these items relate? There is a very strong relationship between helping with ministry on Sabbath and helping with ministry during the week ( $r = .590, p = .000, N = 1786$ ); that is, there is a great chance that those helping on Sabbath with ministry are also helping during the week. There is also a strong and significant correlation between helping with ministry during the week and being part of a small group ( $r = .448, p = .000, N = 1777$ ), and nearly as strong a correlation between helping with ministry during the week and being part of a prayer meeting ( $r = .422, p = .000, N = 1787$ ).

### *Pathfinder and Youth*

The following two items indicate the percentage of those respondents who are, in some way, involved with Pathfinders and/or youth. Less than one in ten (7%) of NAD respondents are involved with Pathfinders almost every week or more often, while the same number (7%) are involved with youth meeting almost every week or more often (chart 104).

As one would expect, participation in Pathfinder meetings, as well as youth meetings, is strongly correlated with age. Sixteen percent of young adults help with Pathfinders once a month or more often. One third (33%) of children and youth, as well as 18% of emerging adults, participate in youth meetings almost every week or more often.

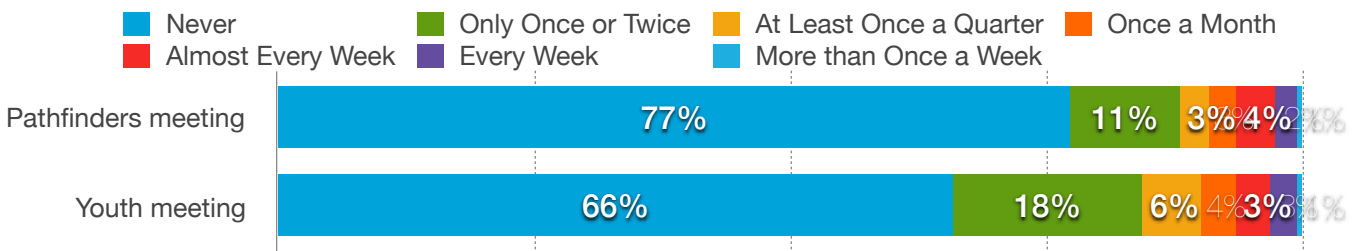


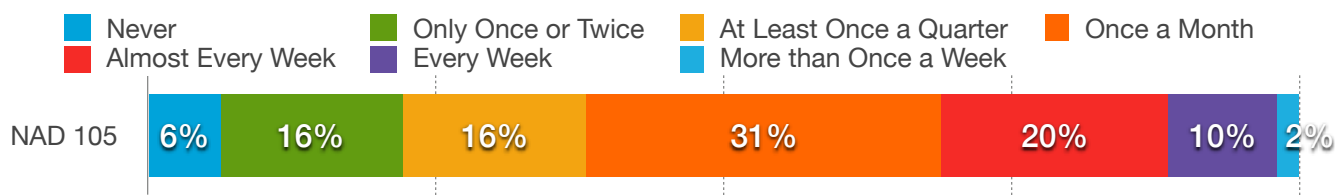
Chart 104. NAD Involvement in Pathfinders and youth meetings (Q25.07, Q25.06)

### *Nurturing Church Members*

Four out of five (79%) NAD respondents shared that they eat with members of the church (other than family) once a quarter or more often. A third (32%) actually do so almost every

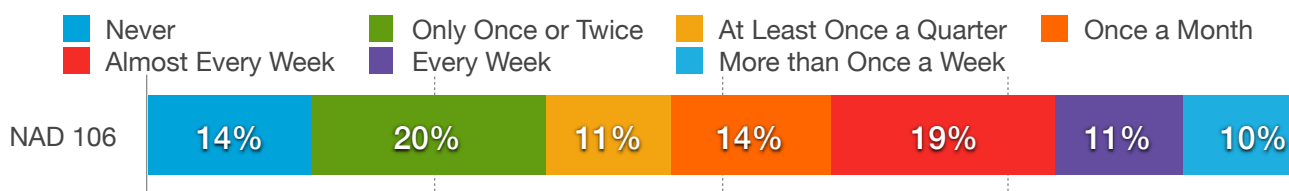


week or more often. However, 26% of respondents virtually never eat with church members (other than their family) (chart 105).



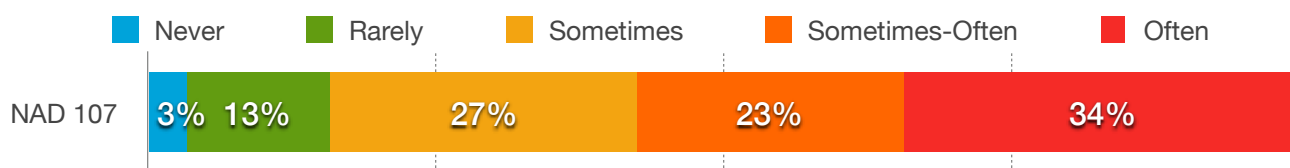
**Chart 105. NAD I eat with church members (Q25.09)**

Two thirds (65%) of NAD respondents claim to support another church member in spiritual growth at least once a quarter or more often. Two out of five (40%) respondents shared that they do so almost every week or more often; however, a third (34%) almost never supports another church member in spiritual growth (chart 106).



**Chart 106. NAD I support another church member to grow spiritually (Q25.18)**

When asked if they help others with their religious questions and struggles, over half (57%) of NAD respondents said that they help sometimes-often or often (chart 107).



**Chart 107. NAD I help others with their religious questions and struggles (Q37.01)**

As we close this section, we asked NAD respondents to take an honest look at their own involvement in church-related nurturing. Three out of five (59%) admit that their involvement in caring for and nurturing local church members needs to somewhat or greatly increase. Nearly two out of five (38%), however, believe that their personal care and nurturing of local church members as at the right level (chart 108).

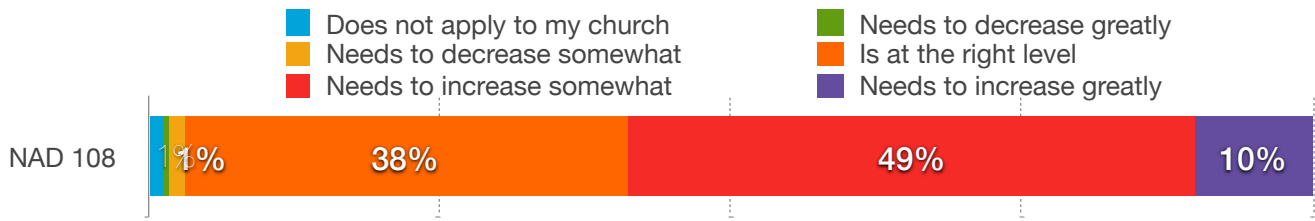


Chart 108. NAD My Involvement in nurturing (Q33.06)

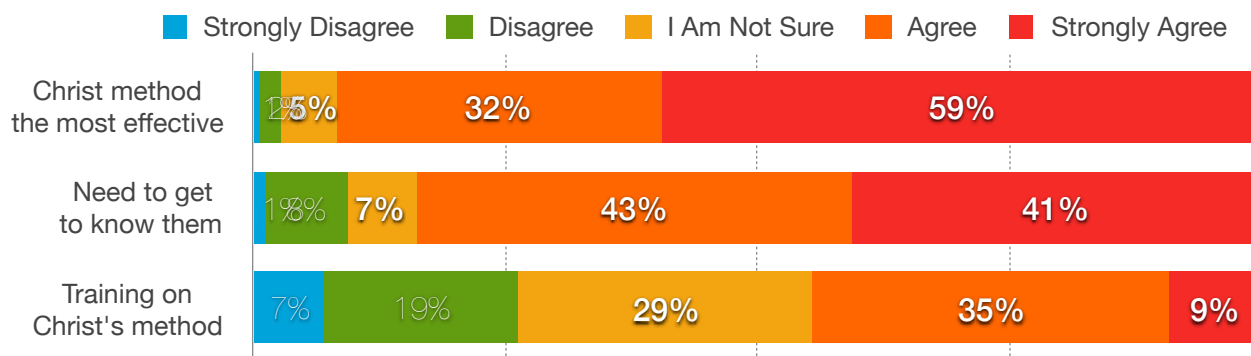
# Adventist Mission

## Mission Outreach Values and Practices

### *Christ Method*

A majority (91%) of NAD respondents believe the most effective method for reaching people for Christ is to follow His method: mingle with people, meet their needs, win their confidence, and then bid them to follow Him. Additionally, 84% of NAD respondents agree/strongly agree that in order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them (chart 109).

In order to follow Christ’s method, church members need to be trained. One in four (26%) of the NAD respondents indicated that sufficient training is not available for them to learn how to follow Christ’s method of evangelism (chart 109).



**Chart 109. NAD Christ method (Q42.08, Q42.29, Q29.23)**

Over one third (36%) of NAD respondents spend time almost every week or more often forming new friendships with non-Adventists in their community. However, almost two in five (39%) never or rarely spend time forming new friendships with non-Adventist in their community (chart 110). Young adults are the most involved in developing such friendships (31% engage in forming such friendships almost every week or more often); as respondents get older, they tend to be less involved in such friendships. Urban church respondents are involved in forming new friendships with non-Adventist in their community more often (22% every week or more often) than respondents in small town churches (19%) and rural churches (16%).

One in four (25%) survey participants are involved in meeting the needs of non-Adventists in their community almost every week or more often, while another third of respondents (31%) is involved at least once a quarter or once a month in such an activity (chart 110).

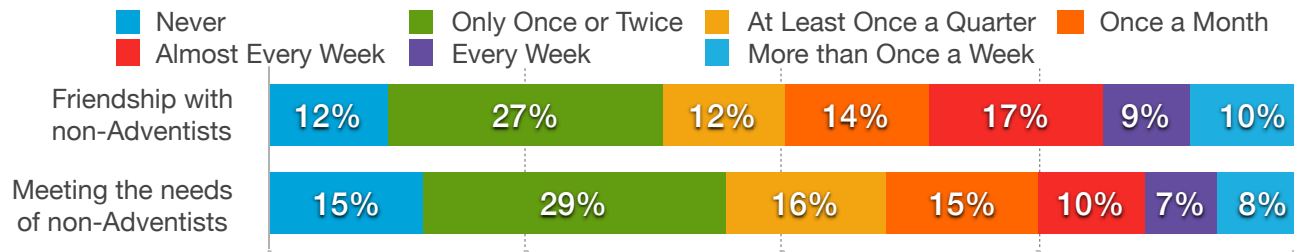


Chart 110. NAD Friendship with and meeting the needs of non-Adventists (Q25.16, Q25.17)

When it comes to meeting the needs of the local community, almost two thirds (62%) of respondents believe the efforts of their local church should somewhat or greatly increase (chart 111). The same percentage (62%) of respondents believe their own efforts in meeting the needs of their local community through their local church should somewhat or greatly increase (chart 111).

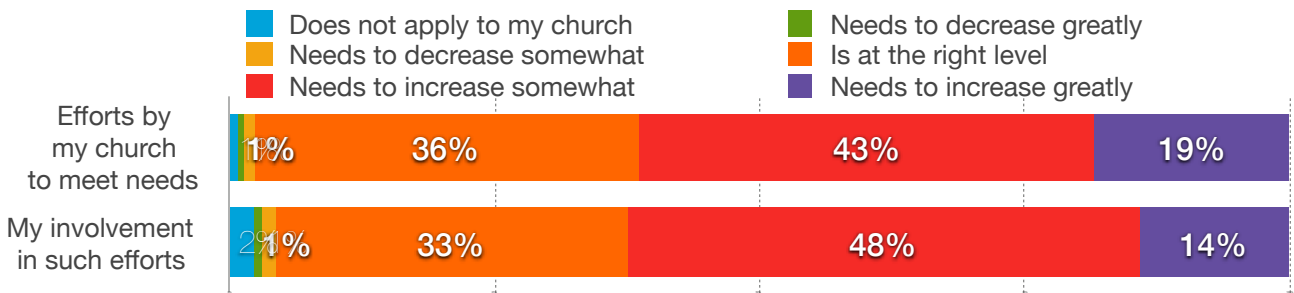


Chart 111. NAD Efforts to meet the needs of local community (Q33.03, Q33.04)

### Public Evangelism & Witnessing

Four in five (81%) respondents are never or rarely involved in public evangelism, while 19% are involved at least once a quarter or more often (chart 112). Over two thirds (70%) of Spanish-only speaking respondents are involved in public evangelistic meetings at least once a quarter or more, while only 12% are involved in the Columbia Union Conference.

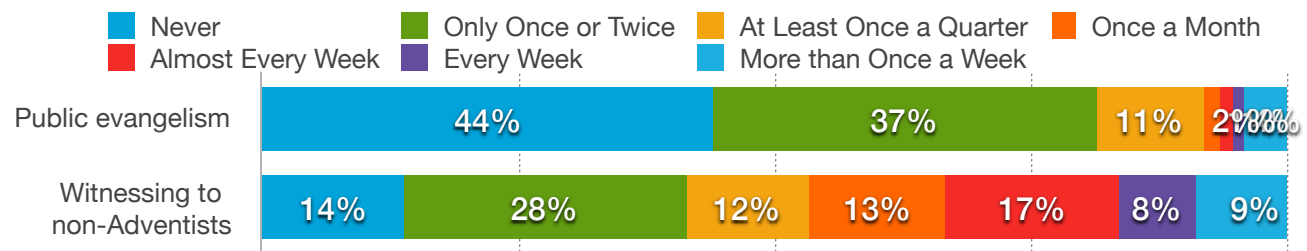


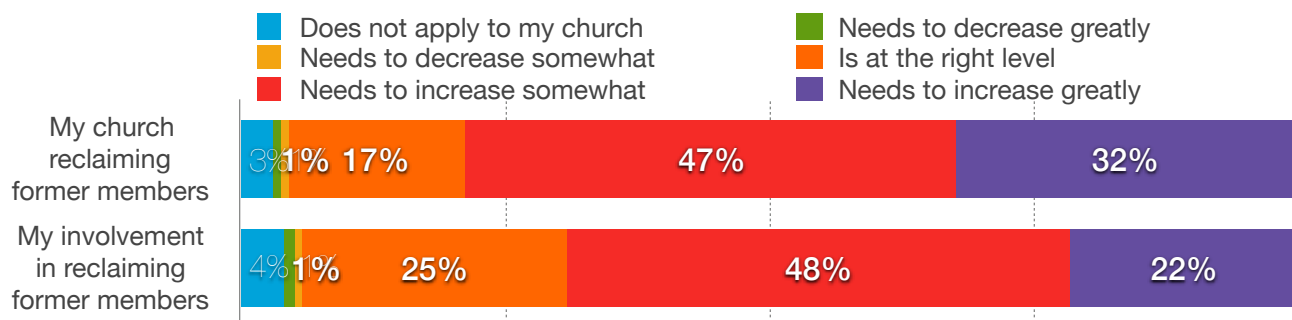
Chart 112. NAD Public evangelism and witnessing (Q25.05, Q25.15)

Nearly half (47%) of NAD respondents are involved in witnessing to non-Adventists in their community at least once a month or more often (chart 112). More respondents (48%) 40

years or older are involved in such witnessing than respondents younger than 40 years of age (41%). Also, males (51%) are more likely to be involved in witnessing than females (43%) at least once a month or more often.

### *Reclaiming Former Church Members*

Only 17% of NAD respondents think the overall efforts of reclaiming of former members by their church is at the right level; about 4% believe these efforts need to be decreased. Four in five (79%) respondents admit the efforts to reclaim former church members should increase somewhat or greatly (chart 113). Additionally, seven in ten (70%) respondents feel that they, themselves, should increase their efforts to reclaim former members (chart 113).



**Chart 113. NAD Reclaiming former church members (Q33.07, Q33.08)**

### *Youth Involvement in Local Church Mission*

The last item in this section deals with the involvement of young people in the mission of the local church. Less than half (45%) of the NAD respondents agree/strongly agree that youth and young adults play an important role in decision-making in their local church. Slightly less than one third (30%) are not sure about this, and 26% disagree/strongly disagree (chart 114). While 57% of Spanish-only speaking respondents are convinced youth and young adults play an important role in decision-making in their local church, only 37% of respondents in the Pacific Union Conference are convinced of that. Adults older than 40 years were more confident about the important role of young people in decision-making in their local churches; the same is true of respondents in large and urban churches.

Nearly three in five (57%) survey respondents agree/strongly agree that youth and young adults are actively involved in carrying out the mission of their local church. About one quarter (23%) are not sure about that, and 19% disagree/strongly disagree (chart 114). Older respondents tend to think that young people are actively involved in carrying out the mission in their local church more than younger respondents. There is also higher agreement about young peoples' involvement in mission in large churches (65%) than in mid-size (57%) and small (37%) churches.

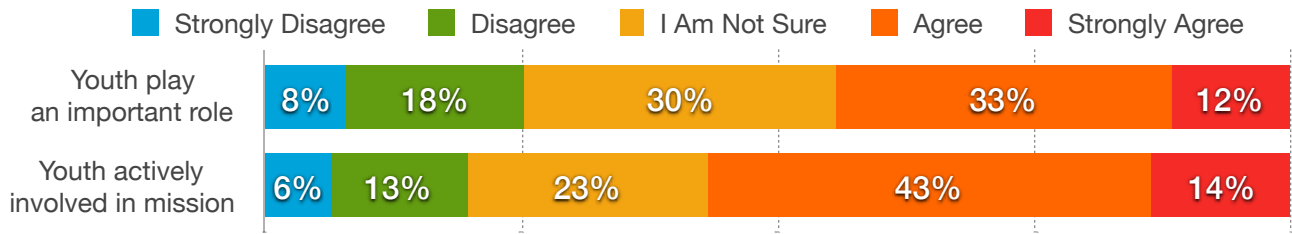


Chart 114. NAD Involvement of young adults in the mission of local church (Q29.11, Q29.12)

## Awareness and Involvement in Mission Programs

The General Conference has initiated seven mission-oriented programs; this survey explored the awareness of respondents to these initiatives.

Over three quarters (76%) of NAD respondents have not heard about Reach the World Strategic Plan 2010-2015. Overall, 20% have heard about the program but not participated, and 4% of respondents have participated in this program. The greatest number of participants was found amongst the Spanish-only speaking respondents (13%), while only 1% has participated in the North Pacific Union Conference.

Almost half (47%) of respondents have not heard about the Total Member Involvement initiative. Across the NAD, 38% of members have heard of this program, but have not participated. Fifteen percent of respondents in the NAD have participated in this program; the highest level of participation was amongst the Spanish-only speaking respondents (24%), with only 11% participating in Canada.

Overall in the NAD, 42% of survey participants have not heard about the Revival and Reformation program. In the entire division, about a third (37%) of respondents have heard about the initiative but have not participated, while one in five (21%) respondents have actively participated in this program. Well over half (58%) of Spanish-only speaking respondents have participated in the Revival and Reformation program, while only 15% have participated in the Mid-American Union Conference.

Nearly half (48%) of respondents have not heard about Mission to the Cities. Across the NAD, 45% of members have heard about Mission to the Cities, but have not participated, while only 6% of members have actively participated. Among the Spanish-only speaking respondents, over a quarter (27%) have participated in this program; however, in the Mid-American Union Conference, only 3% have done so.

Two thirds (67%) of survey participants across the NAD have not heard about Centers of Influence initiative. Over a fourth (29%) have heard about this initiative but have not participated. Only a small percentage (4%) of members have participated in Centers of Influence program across the division. The greatest percentage (13%) of participants was

found among the Spanish-only speaking respondents, while the smallest percentage (2%) was in the North Pacific Union Conference.

Well over half (57%) of respondents in the NAD have not heard about Christ’s Method of Reaching People. Across the division, about a fourth (27%) of respondents are familiar with the program but have not participated, and 17% of respondents have actually participated in this method. Close to half (46%) of the Spanish-only speaking members have utilized this method, while only 12% have done so in the Mid-American Union and North Pacific Union Conferences.

Half (51%) of members in the NAD have not heard about the Comprehensive Health Ministries. Over a third (34%) of respondents division-wide have heard of this initiative but have not participated. Across the division, 14% of survey respondents have participated in the Comprehensive Health Ministries. The greatest percentage (24%) of participants were found among Spanish-only speaking respondents, while only 7% of members in the Mid-American Union Conference have participated.

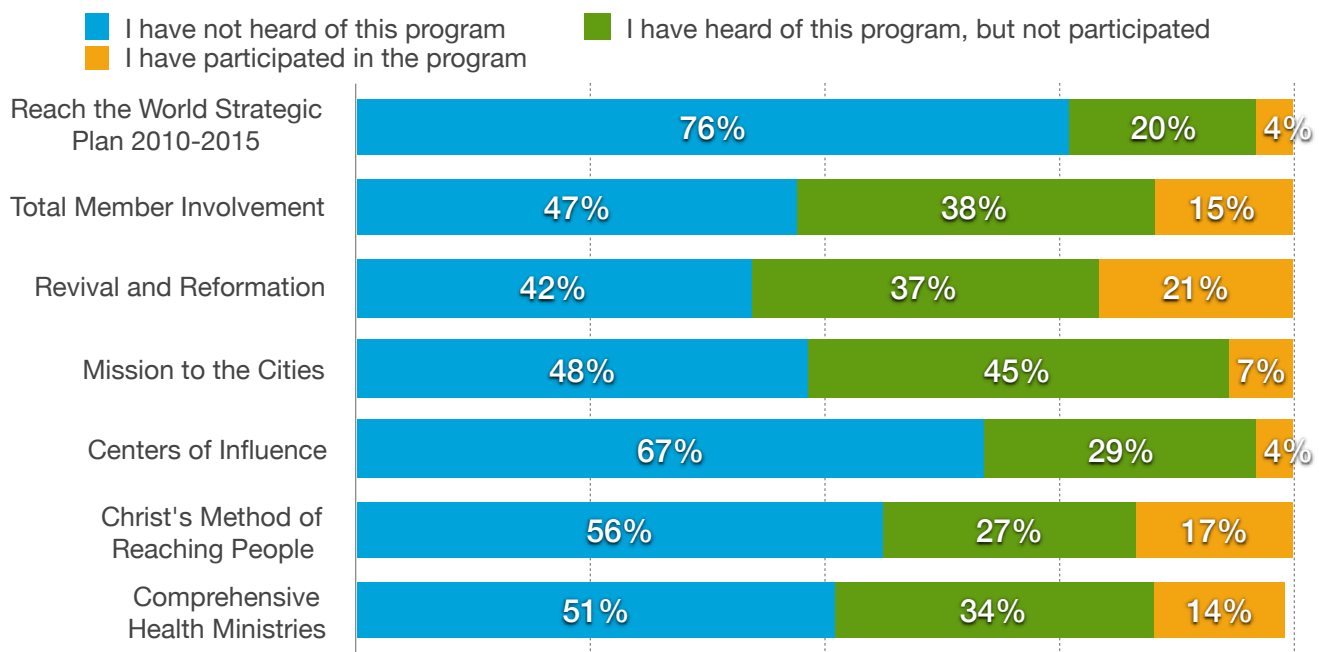


Chart 115. NAD Awareness of the General Conference mission programs (Q27)

# Personal Well-being

When asked to indicate how they personally feel (on a scale from 0 to 10), NAD respondents answered as follows: 6% admitted that they feel poorly (rating below 5), over a third (38%) shared that they feel okay (5 to 7), and well over half (56%) celebrated that they feel great (8 to 10) (chart 117). The overall NAD mean on this survey item is 7.4 (while the global sample mean is 6.97).

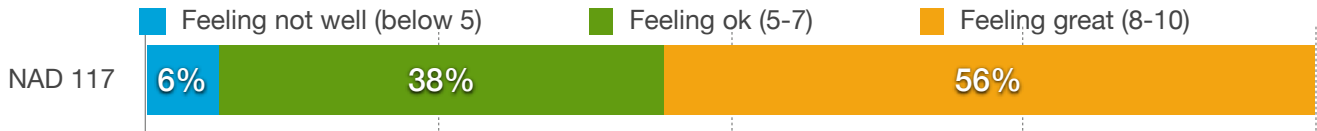


Chart 117. NAD Personal wellbeing (Q40)

Respondents were also asked about their overall happiness. A very small portion (<1%) of NAD respondents report that they are not happy at all, 7% are not very happy, over half (53%) are rather happy, and 40% consider themselves very happy (chart 118).

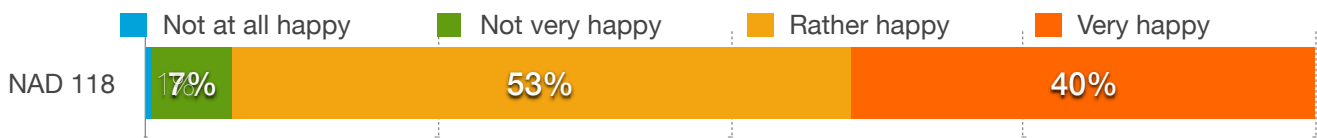


Chart 118. NAD Happiness (Q39)

When the wellbeing means of NAD respondents are compared by union, respondents from Canada (6.84) have the lowest score, followed by Spanish-only speaking respondents (7.03). The highest score was found in Mid-America Union Conference (7.55), followed by Southern (7.51) and Pacific Union Conference (7.50) respondents (chart 119).

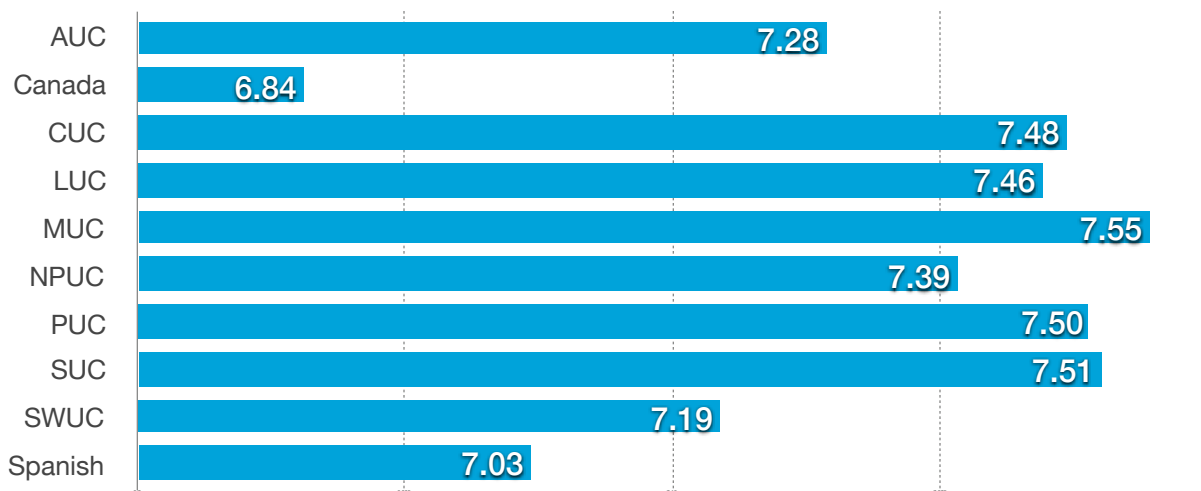


Chart 119. NAD Personal wellbeing: means by unions (Q40)



An interesting trend emerged when it came to comparing overall wellbeing with age. The older the respondents, the better they feel (chart 120). There is a significant correlation between well-being and age ( $r = .213$ ,  $p = .000$ ,  $N = 1714$ ) followed by correlation between well-being and age ( $r = .208$ ,  $p = .000$ ,  $N = 1689$ ).

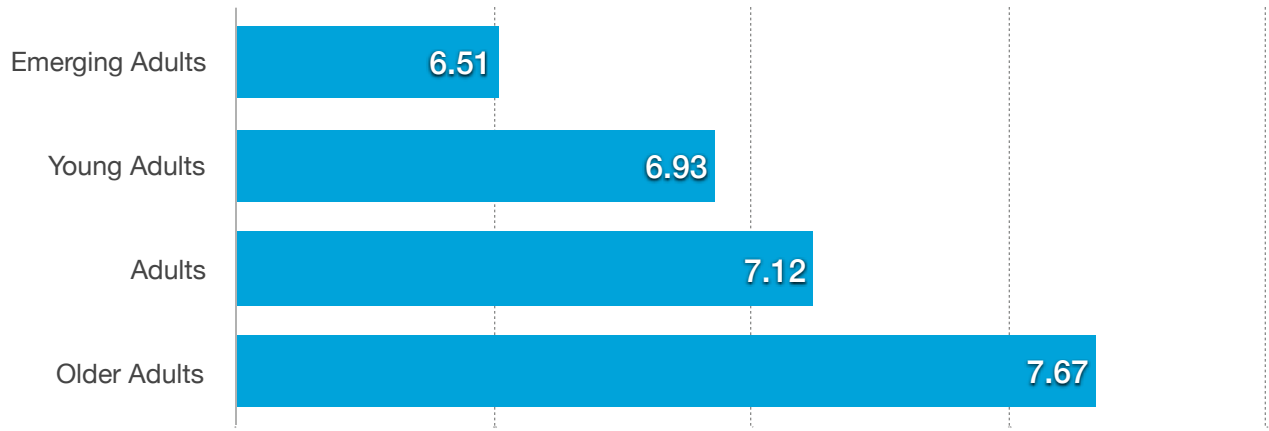


Chart 120. NAD Personal wellbeing: means by age (Q40)

## Psychological Well-being

### *Love & Relationships*

Scientists have documented that love is at the root of what makes us well. Many Bible stories are centered around love, and thus it is important to see how are the church members doing in this arena.

Over one third (36%) of NAD members report feeling loved and cared about in the church, while nearly another third (30%) feel mostly loved and cared about; 18% feel only somewhat loved and cared about, and 15% are love deficient (chart 121). The highest percentage (43%) of those who feel very loved and cared for in the church is found in the Mid-American Union Conference. Respondents from the Columbia Union Conference report being the most love deficient (18%).

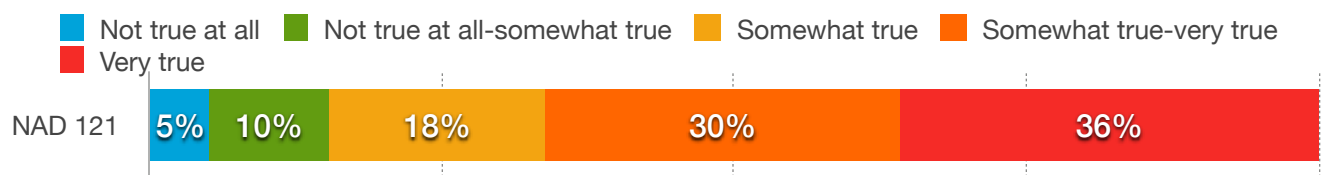


Chart 121. NAD Feeling loved and cared about (Q34.3)

Two in five (45%) NAD respondents experience a strong sense of closeness and unity in the church, and nearly two thirds (63%) of respondents do not often feel a lot of distance in their relationships with other people (chart 122). Over a third (37%) of respondents report doing relationally well, i.e. they feel closeness and unity and do not often feel a lot of distance in

their relationships (the correlation between the closeness and unity, and distance is  $r = -.450$ ,  $p = .000$ ,  $N = 1711$ ).

Fifteen percent of respondents often feel a lot of distance in the church (chart 122), while 10% do not do relationally well (i.e. often feel a lot of distance and do not feel closeness and unity).

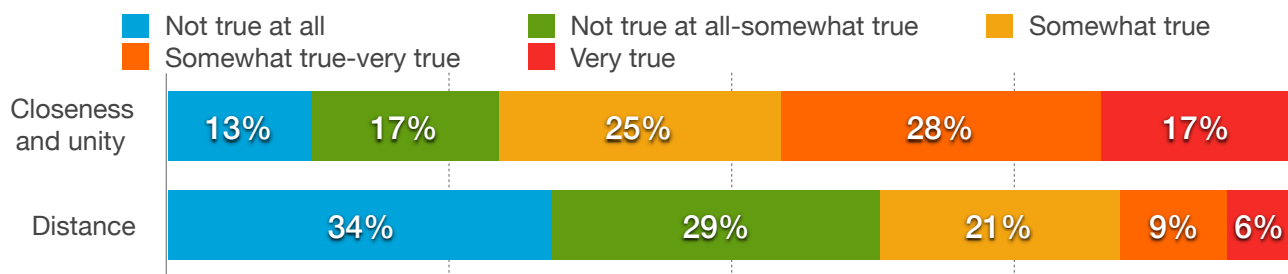


Chart 122. NAD Feeling closeness and unity and feeling a lot of distance in relationships (Q34.8, Q34.6)

### Freedom

Three fourths (75%) of NAD respondents feel freedom to be who they are, and nearly the same percent (71%) confirm they are not pressured to behave in certain ways (chart 123). Almost two thirds (62%) of respondents shared that they experience freedom, i.e. they feel free to be who they are and do not feel pressured to behave certain way (the correlation between feeling free and feeling pressured is  $r = -.577$ ,  $p = .000$ ,  $N = 1720$ ).

Overall, 13% of respondents report that they do not feel free to be who they are, and 14% feel pressured to behave in certain ways (chart 123). About half (7%) both do not feel free to be who they are and feel pressured to behave certain ways.

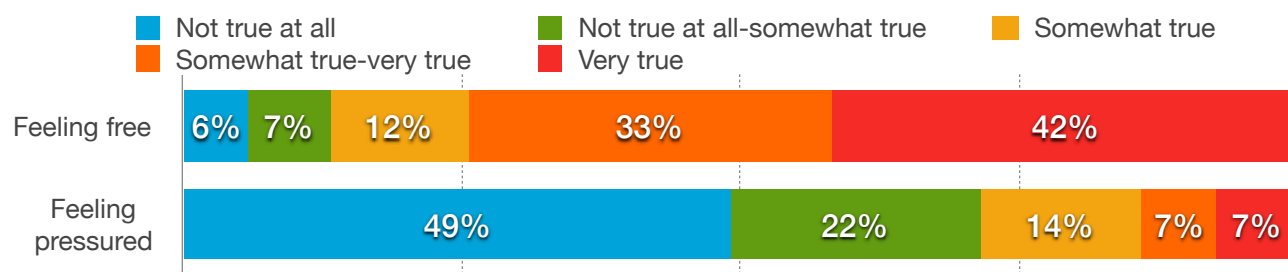


Chart 123. NAD Feeling free and feeling pressured (Q34.1, Q34.9)

### Fit to Serve

Three in five (61%) NAD respondents claim they are able to help and serve other people in important ways, and an even greater number (74%) claim they do not often feel inadequate or incompetent (chart 124). Half (49%) of respondents are confident to serve, i.e. they feel

able to help and serve other people in important ways without feeling inadequate or incompetent (the correlation between confident to serve and feeling inferior is  $r = -.181, p = .000, N = 1704$ ).

Only 6% consider themselves unable to help and serve other people in important ways, and 10% often feel inadequate or incompetent (chart 124). Less than 3% belong to both groups just described at the same time.

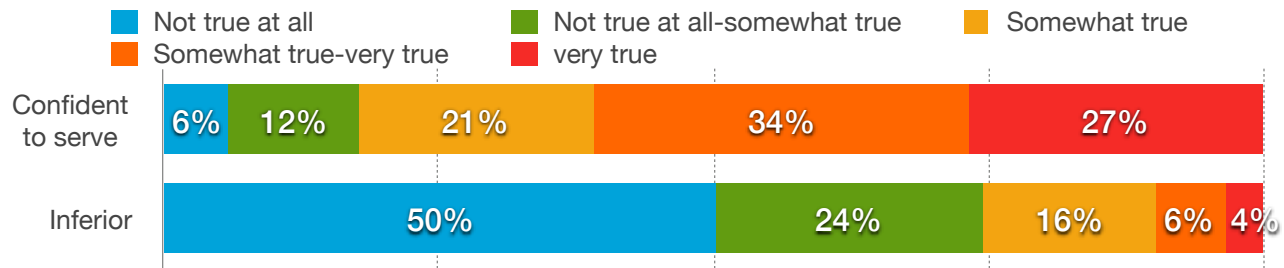


Chart 124. NAD Confident to help and serve, and often inadequate or incompetent (Q34.7, Q34.4)

Over two thirds (68%) of NAD respondents confirm they are able to use their spiritual gifts. Over half (54%) feel that they have a say in what happens in the church and can voice their opinions (chart 125). Less than a half (48%) of respondents report that they are able to use their spiritual gifts and voice their opinions in the church (the correlation between being able to use spiritual gifts and being able to voice opinion is quite strong  $r = .639, p = .000, N = 1699$ ).

It should be noted, however, that 15% of respondents in the NAD do not feel that they are able to use their spiritual gifts, and an even greater number (28%) do not feel that they are able to voice their opinions or have a say about what happens in their church. More than one in ten (12%) share both feelings.

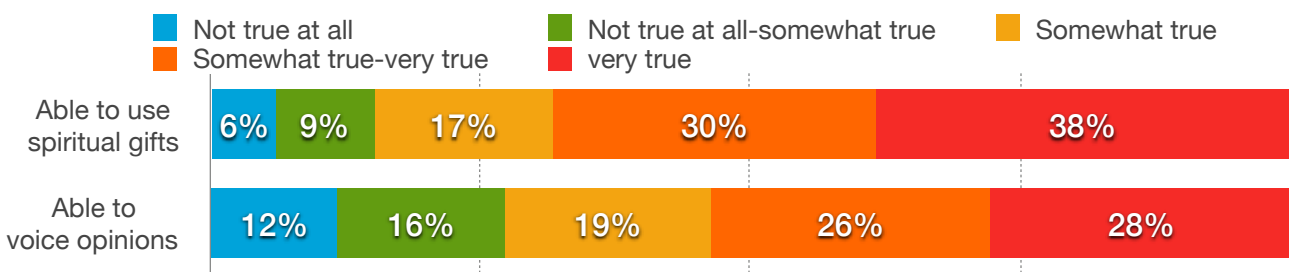


Chart 125. NAD Able to use spiritual gifts and have a say in what happens (Q34.2, Q34.5)

## Spiritual Well-being

### *Spiritual Growth and Transformation*

Over half (52%) of NAD respondents claim that they are spiritually growing. Over four in five (86%) are not spiritually lost (chart 126). Two out of three (65%) respondents are spiritually

growing and are not spiritually lost (the correlation between spiritually growing and not spiritually lost is significant  $r = -.290$ ,  $p = .000$ ,  $N = 1721$ ).

Seventeen percent are not sure about their spiritual growth, and a small number (5%) claim they feel spiritually lost (chart 126). Just over 1% of respondents claim to be both spiritually lost and not spiritually growing.

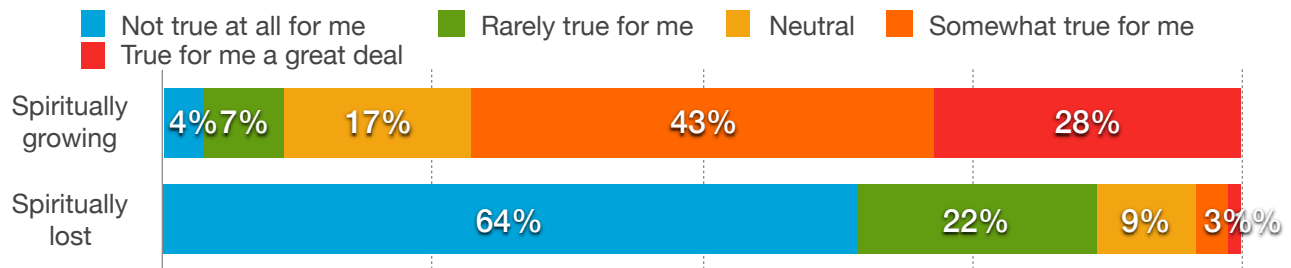


Chart 126. NAD Spiritually growing and spiritually lost (Q41.1, Q41.5)

Half (50%) of NAD respondents confirm that because of spiritual changes they've been through, they've changed their priorities (chart 127). Almost all (92%) respondents claim their faith has not been shaken to the extent that they were not sure what they believed (chart 128). There is very low correlation between spiritual change affecting priorities and having their faith shaken, resulting in uncertainty of beliefs ( $r = -.092$ ,  $p = .000$ ,  $N = 1716$ ).

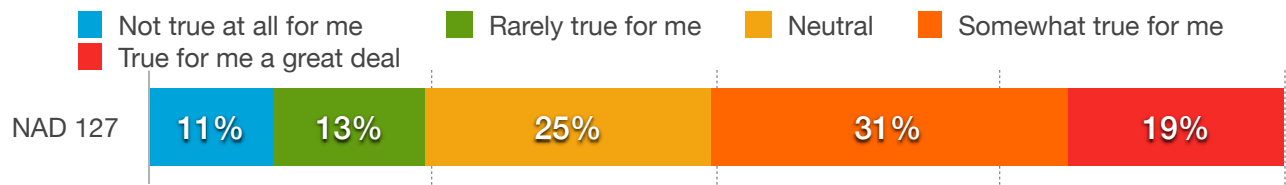


Chart 127. NAD Spiritual transformation and change of priorities (Q41.2)

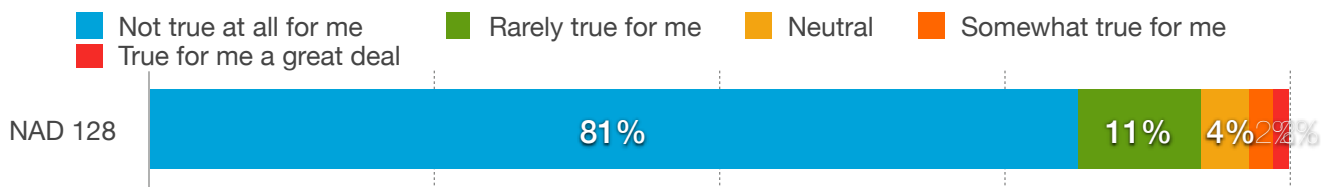
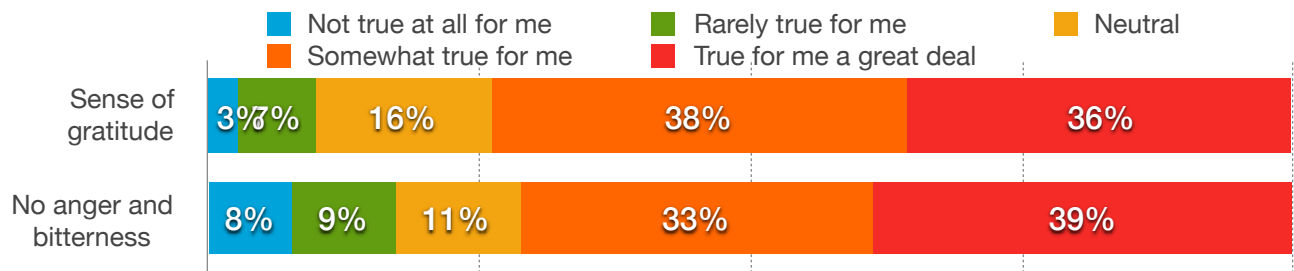


Chart 128. NAD Faith shaken and not sure about what I believe (Q41.6)

### Cultivating the Heart

Three fourths (74%) of NAD respondents have an increasing sense of gratitude, while 16% are not sure about gratitude and 10% do not have an increasing sense of gratitude (chart 129). Nearly four out of five (78%) female respondents cherish this sense of gratitude, while only 69% of males do the same.

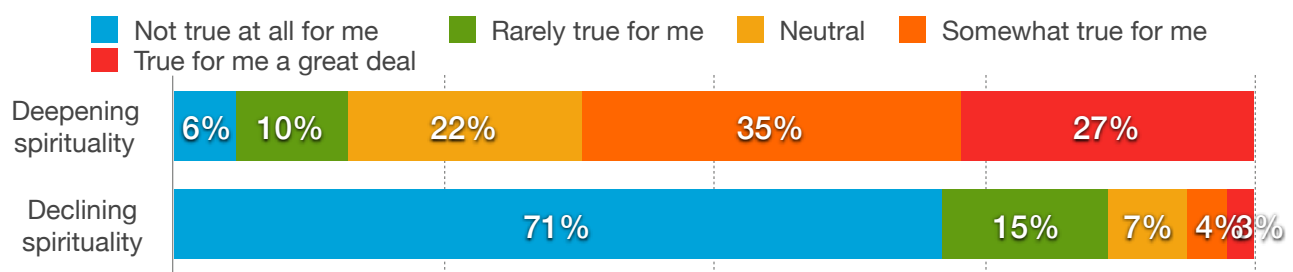
Close to three fourths (72%) of NAD respondents admit that they try to avoid anger and bitterness in their heart. However, 28% of respondents are either not sure about that or do not try to avoid anger and bitterness (chart 129). The percentage of those who try to avoid anger and bitterness increases with age. Nearly three out of five (57%) both have a sense of gratitude and try to avoid anger and bitterness in their hearts ( $r = .247, p = .000, N = 1719$ ).



**Chart 129. NAD Have sense of gratitude and try to avoid anger and bitterness (Q41.3, Q41.8)**

Just under two thirds (62%) of NAD respondents claim they are spending more time thinking about spiritual questions (i.e. are deepening their spirituality); however, unfortunately, as much as 16% claim they are not spending more time thinking about spiritual questions (chart 130). There is a slightly higher percentage of male (65%) than female (60%) respondents, and a higher percentage of respondents older than 40 years (65%) than 40 years or younger (51%), who report spending more time thinking about spiritual questions.

Seven percent of NAD respondents admit feeling that they have lost some important spiritual meaning that they had before. However, 86% do not feel they are losing ground spiritually (chart 130). Over half of respondents (55%) are deepening their spirituality and have not lost any important spiritual meaning they had before; however, the correlation between the two questions is weak ( $r = -.090, p = .000, N = 1715$ ).



**Chart 130. NAD Expanding spirituality and fading spirituality (Q41.4, Q41.7)**

## Purpose in Life

Three out of four (75%) NAD respondents feel their life is often filled with meaning and purpose, while 17% report having that feeling way only sometimes; the remaining 8% report rarely/never feeling that their life is full of purpose and meaning (chart 131).

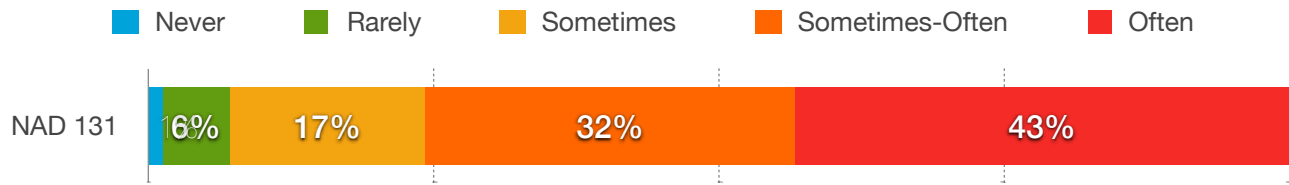


Chart 131. NAD Purpose and meaning in life (Q37.7)

Let's see how the following items demonstrate that purpose and meaning in practical ways. Half (51%) of NAD respondents claim they often give a significant amount of time to help other people, while 28% give sometimes do so and 20% rarely/never give time (chart 132). Forty four percent of respondents claim they often give a significant amount of money to help other people; 31% give money sometimes and 25% rarely/never give money to help (chart 132). There is a strong relationship between giving money and time ( $r = .460$ ,  $p = .000$ ,  $N = 1732$ ).

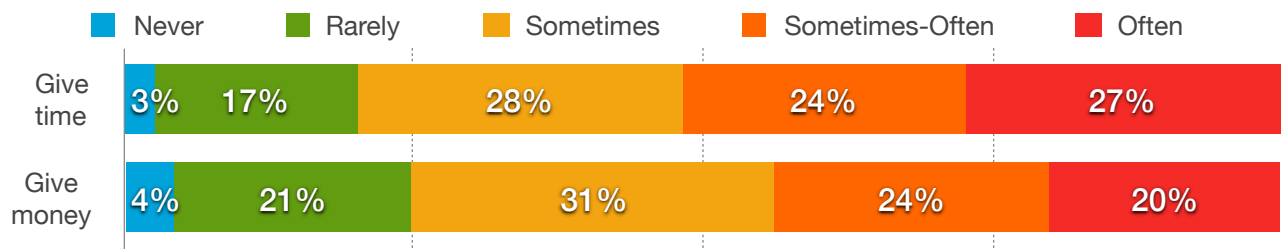


Chart 132. NAD Give time and give money (Q37.3, Q37.4)

Almost one third (32%) of respondents give often of both their time and money to help, 6% of respondents give time to help but do not give money, 4% give often money to help but do not give time, and 11% do not give either money or time to help other people.

Less than one third (29%) of NAD respondents often show that they care about reducing poverty in society, while 34% show only sometimes they care, and about two in five (37%) do not care much - if at all (chart 133). Three out of five (61%) survey respondents feel a deep sense of responsibility for reducing pain and suffering in the world, while 25% only sometimes show they care and 13% indicated that they do not care (chart 133).

Just over a fourth (27%) of survey participants are involved in reducing poverty and helping to reduce pain and suffering; 13% care more about pain and suffering than about poverty and

less than 1% care about poverty and not about pain and suffering. About one in ten (11%) do not care about either of the two problems.

The strongest relationship is between giving time and giving money (as mentioned above), but there are also very strong correlations between reducing pain and giving time ( $r = .528$ ,  $p = .000$ ,  $N = 1734$ ), reducing poverty and giving money ( $r = .532$ ,  $p = .000$ ,  $N = 1726$ ), and reducing poverty and giving time ( $r = .505$ ,  $p = .000$ ,  $N = 1729$ ).

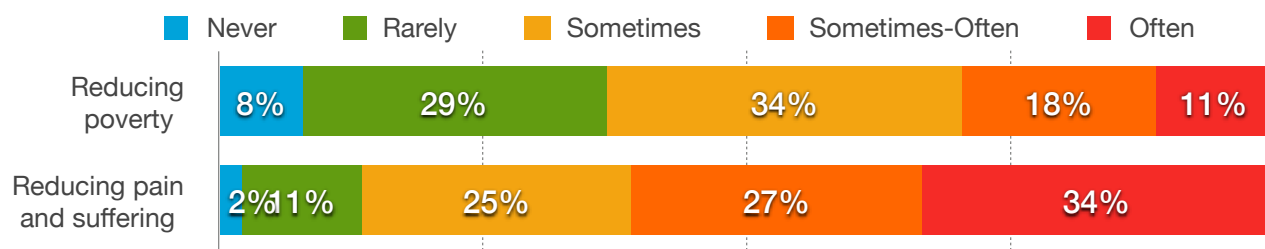


Chart 133. NAD Reducing poverty, reducing pain and suffering (Q37.5, Q37.2)

Spiritual and religious support, as well as involvement in the societal and political issues, has been discussed elsewhere (page 47, 75).

## On Healing

Part of personal well-being is also physical and mental health, as discussed earlier in this report (for more, see pages 57-61). In this last section, we look at view of prayer as a means of healing/deliverance, and as well church members' views of witch doctors/spiritual healers.

A vast majority (90%) of respondents agree/strongly agree that prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits. A small percentage (10%) are either not sure or disagree/strongly disagree (chart 134).

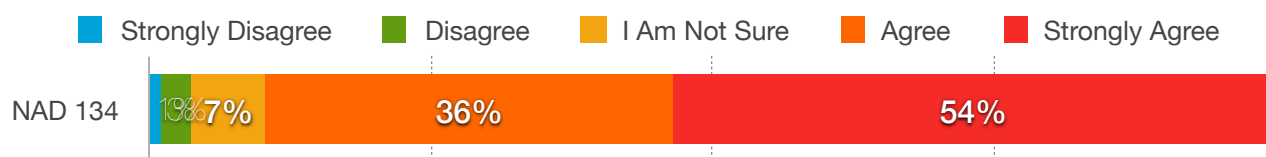


Chart 134. NAD Prayer for healing (Q42.22)

Almost all (97%) of NAD respondents disagree/strongly disagree that Christians should go to witch doctors or spiritual healers for protection or healing (chart 135).

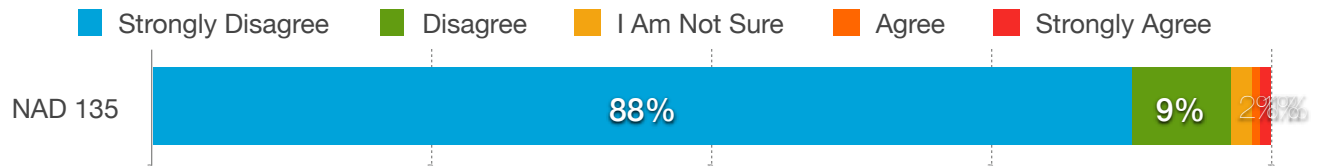


Chart 135. NAD Christians and witch doctors (Q42.10)