

# 2022-2023 Global Church Member Survey

Concerning the  
General Conference of Seventh-day Adventists  
Reach the World 2020-2025 Strategic Focus

Meta-Analysis Report

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# Meta-Analysis Report on the 2022-2023 Global Church Member Survey

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## Purpose of Report

This report is an overall analysis of the meta-analysis data set for the 2022-2023 Global Church Member Survey (GCMS). The purpose of this report is to:

1. Report on 2022-2023 Global Church Member Survey (Wave III) data pertaining to the *Reach the World 2020-2025 Strategic Focus*. The Global Church Members Survey Wave III (GCMS III) instrument was designed to assess assigned Key Performance Indicators (KPIs) from the Reach the World 2020-2025 Strategic Focus along with information requested by the Future Plans Working Group. In this document we first describe the demographics of the global church member sample and then report on data pertaining to KPIs. To focus on particular KPIs or aspects of KPIs, our report is structured as paired pages: narratives (on each even page) and corresponding graphs (on the facing odd page).
2. Provide a geo-cultural context for the GCMS III data by depicting and describing how different regions of the world are similar or different in beliefs, practices, and attitudes. For most of the items that we discuss in this report, we report an estimated response distribution for the worldwide Seventh-day Adventist Church and an overview of the pattern across the 13 Divisions and 2 Affiliated Fields where samples were collected.

## Background

For several decades, the General Conference of Seventh-day Adventists has collected data on the beliefs, practices, and attitudes of Adventist church members. The last two Global Church Member Surveys (2012-2013 and 2017-2018) shared many items and form Waves I and II of this continuing cross-sectional survey of Adventist church members. Our Andrews University-based instrument design and meta-analysis team had continuity with the Wave II design and meta-analysis team; many of the items in Wave III have been included or updated from Wave II for comparison—just as Wave II included many Wave I items for comparison purposes. Additional items were constructed to meet specific KPIs in the *Reach the World 2020-2025 Strategic Focus*.

## Methods

### ***Relationship to Data Collection Teams***

As in Wave II, our team worked with the Office of Archives, Statistics, and Research (ASTR) and the research teams from the Divisions and Affiliated Fields during the development of the instrument. All research teams were invited to provide feedback on a draft version of the GCMS III instrument. The Future Plans Working Group of the General Conference also requested specific items and themes as well as approved the final instrument. Once the instrument was finalized by the Future Plans Working Group, we prepared a manual with instructions on how to code responses in the data file and with information for translators on the intent of each item. We also provided research teams with instructions on where to locate any questions that needed to be added to the survey for their region. Research teams selected their sampling method in consultation with ASTR.

Prior to and during the data collection period, our team met with the other research teams multiple times to provide guidance and answer questions. We also provided responses to questions by email and constructed a sample SPSS data file to assist with consistency in formatting. Research teams followed appropriate human-subjects review procedures for their region of the world; the meta-analysis was approved by the Andrews University Institutional Review Board (Protocol #18-108).

Each research team chose data collection formats that fit their needs and the needs of the region where the data was to be collected. Of the research teams that reported their data collection method, almost two-thirds of the surveys were collected in-person on paper (66%). A further 11% of cases came from paper surveys collected by mail. Another 11% were electronic surveys collected in a synchronous group setting, and 12% were surveys collected asynchronously over the internet. We do not know the data collection method for three of the regional samples and for 1% of the cases from samples with documented data collection methods.

### ***Data Collection Timeline***

We distributed the final version of the instrument and the manual to the research teams via ASTR in February 2021. Data collection proceeded from then until June 2023 when we received an interim version of the final data set. The final data was received in September 2023 and integrated with the interim data to form the final data set. Throughout the report we provide basic summaries of the data generally at the level of individual items cross-tabulated with the 15 sampling regions (13 Divisions and 2 Affiliated Fields) that comprise this project.

### ***Meta-Analysis Sample Size***

The Wave I (2012-2013) GCMS meta-analysis data set included 24,581 cases from seven of nine Divisions in which data was collected (data for two Divisions was not submitted to ASTR and

could not be acquired from research team archives). The Wave II meta-analysis data set included 63,756 cases from 13 Divisions.

In Wave III, research teams collected data from 2 Affiliated Fields separately from the 13 Divisions from Wave II (these two Affiliated Fields had been treated as part of Divisions during data collection in Wave II). Throughout this report we use the generic term “regions” when referring to a collective group of Divisions and Affiliated Fields. When referring to groups of Divisions (either in Wave II, or a smaller group of Divisions in Wave III), we continue to use the term “Divisions”.

GCMS Wave III includes 150,182 cases returned from 15 regions. Regional research teams had already cleaned the data for almost all cases, applying the two cutoff criteria for excluding cases, proposed in conversation with ASTR. These criteria included excluding cases missing more than 80% of the data or cases that had only demographic data and no responses to belief, practice, or attitude items. We applied the criteria to the original set of cases and removed 626 cases (0.4%). Thus, we worked from a data set containing 149,556 cases. For any individual item in this report not subject to skip logic at least 136,000 valid cases were available for analysis (prior to cross-tabulation or subset analysis) except for item P12 (immigrant status;  $N = 120,063$ ).

As in Waves I and II, a sample size this large means that any inferential statistical test will be overpowered—correlations of  $r = .01$  will be statistically significant in some cases. Thus, as in Wave III, we do not focus on statistical significance when discussing patterns. Rather, we report on the patterns and magnitudes of relationships.

When comparing the percentages in this report, it will be useful to have a sense of the margin of error in most of these analyses. Even when setting the confidence level at a very conservative 99% (most opinion polling sets the confidence level at 95%), the large sample sizes in this report yield relatively small margins of error. For overall sample numbers, a sample size of 125,000 (most variables have a larger sample size than this for the global percentages) will lead to margins of error between about  $\pm 0.1\%$  and  $\pm 0.4\%$ . For a sample size of 50,000, this would be about  $\pm 0.1\%$  to  $\pm 0.6\%$ . For any individual difference, a small region sample size of 500 will yield margins of error between about  $\pm 1.1\%$  and  $\pm 5.8\%$ , while a more robust region sample size of 5,000 will yield margins of error between about  $\pm 0.5\%$  and  $\pm 2.0\%$ . Similarly, when comparing percentages across two levels of a categorical variable, the margin of error on the difference with a conservative cell size of 5,000 would again be between about  $\pm 0.5\%$  and  $\pm 2.0\%$ .

Thus, a very conservative heuristic for the 99% confidence margin of error on any percentage in the report is  $\pm 0.4\%$  on global percentages,  $\pm 3\%$  on percentages for most regions, and  $\pm 2\%$  on differences in percentages. Most percentages and percentage differences reported in the meta-analysis will have margins of error that are less than these conservative heuristics. Sample sizes are provided for all global percentages to allow readers to calculate specific margins of error for global percentages if needed. In any of our conclusions, we generally make actionable



comments only if we see at minimum a difference of 4% or more between groups (including when comparing Wave II and Wave III).

### ***Region Sample Sizes and Weights***

The 149,556 valid GCMS III cases were not distributed among the 15 regions in proportions that approximately matched the membership in those regions. The regions in the table below follow the same geo-cultural order that we use in the report regional cross-tabulation graphs—regions that are geographically and/or culturally similar are placed adjacent to each other to visually identify blocks of similar regions on each response variable.

Region	Valid Cases	Percentage of Cases	Percentage of Membership (2022)
East-Central Africa Division	11,923	8.0%	20.9%
West-Central Africa Division	4,737	3.2%	4.1%
Southern Africa-Indian Ocean Division	5,999	4.0%	19.7%
South American Division	102,190	68.3%	11.9%
Inter-American Division	6,101	4.1%	17.1%
North American Division	1,819	1.2%	5.3%
Trans-European Division	1,945	1.3%	0.4%
Inter-European Division	2,814	1.9%	0.8%
Ukrainian Union Conference	532	0.4%	0.2%
Euro-Asia Division	326	0.2%	0.3%
Northern Asia-Pacific Division	476	0.3%	1.3%
Chinese Union Mission	689	0.5%	2.2%
Southern Asia-Pacific Division	6,939	4.6%	7.8%
Southern Asia Division	1,753	1.2%	5.3%
South Pacific Division	1,313	0.9%	2.8%
Total	149,556		

Because the distribution of cases across the 15 samples was not well matched to the distribution of members in the 15 regions, we weighted the sample to provide estimates of the

distribution of responses in the global membership of the Seventh-day Adventist Church. When weighting, each case is assigned a multiplier according to whether the sample was smaller or larger than expected (given the membership of the region). If the sample was smaller than expected, the multiplier is greater than one—essentially each case from that region stands in for multiple cases in the weighted analysis. When the sample is larger than expected, we assign a multiplier between 0 and 1—each case is then treated as a fractional case in the analysis. We examined weighting by Union Conference and Union Mission memberships, but rejected this as a feasible approach because sufficient sample sizes were not available for enough Unions in each Division—only a few unrepresentative cases in a sparsely-sampled Union might be heavily weighted and thus distort the final estimate. Weighting at the Division and Affiliated Field level provided an acceptable compromise—the regions with small samples were generally not too far out of line with their percentage of membership and thus no sampling region had an extreme multiplier. The table below repeats the distributions of cases and membership, along with the multipliers assigned to each Division or Affiliated Field.

Region	Percentage of Cases	Percentage of Membership (2022)	Weight
East-Central Africa Division	8.0%	20.9%	2.62
West-Central Africa Division	3.2%	4.1%	1.28
Southern Africa-Indian Ocean Division	4.0%	19.7%	4.91
South American Division	68.3%	11.9%	0.17
Inter-American Division	4.1%	17.1%	4.18
North American Division	1.2%	5.3%	4.35
Trans-European Division	1.3%	0.4%	0.32
Inter-European Division	1.9%	0.8%	0.43
Ukrainian Union Conference	0.4%	0.2%	0.57
Euro-Asia Division	0.2%	0.3%	1.26
Northern Asia-Pacific Division	0.3%	1.3%	4.19
Chinese Union Mission	0.5%	2.2%	4.79
Southern Asia-Pacific Division	4.6%	7.8%	1.67
Southern Asia Division	1.2%	5.3%	4.52
South Pacific Division	0.9%	2.8%	3.22

Of course, presenting the data in a visual cross-tabulation by region will effectively un-weight the data (because weighting depends on which region includes each case, within each region,

the weighting is irrelevant because all cases in a region are necessarily from that region). Thus, it is possible when we present the global percentages and regional cross-tabulations side-by-side to get a sense of how regional patterns contributed to the global pattern.

The weighting had a substantial effect on the global patterns for some variables. For example, the proportion of female respondents in the unweighted sample is 55%, but it is 48% in the weighted sample. Likewise, 44% of the unweighted sample have biological children at home, but the weighted sample estimated the percentage of respondents with biological children at home to be 52%. However, for belief, practice, and attitude items where there were few regional differences between samples, the unweighted and weighted response distributions were quite similar, often differing only by between 0 (no difference) and 4% per response category. One set of items that did show more substantial differences when weighting, however, were the items about awareness of General Conference initiatives—items that showed larger regional differences.

## Format of the Report

The individual summaries of data pertaining to KPIs are grouped into seven themes in this report. Each data summary is a pair of pages intended to be viewed side-by-side. One page lists the relevant KPI or KPIs, the text of the item or items from the GCMS III, and a narrative description of church member response patterns. On the facing page are graphs that match the narrative text. Each group of graphs have a key and the sample size from which the graph was constructed. Because of rounding, the numbers displayed on and reported for some graphs will at times sum to 99% or 101%. The underlying graphs were drawn using more significant digits and are correctly subdivided—any slight deviations from 100% in displayed numbers are rounding artifacts. Where segments of graphs are too small to clearly read labels due to overlap, labels have been omitted. Typically, the graphs include both global patterns and the corresponding patterns for each contributing region. There are some narrative descriptions that will not have a graph. Each graph group has a key and the sample size from which it was built.

In this report, before discussing the KPIs, we characterize the meta-analysis data set in a Demographics section by reporting personal and family demographics, the distributions of church size and setting, participation during and before the global coronavirus pandemic, and educational background. We then turn to reporting on KPIs.

In each KPI section, we precede any discussion of patterns in beliefs, practices, or attitudes with a summary of communication on that topic to church members (when available) via either sermon frequency (as reported by church members) and General Conference initiatives. Thus, within the KPI reporting sections, it should be possible in many cases to place church member response patterns within the context of hearing relevant sermons and hearing about and participating in General Conference initiatives.

The first three sections focus on three core elements of Adventist church member lives. The first KPI section concerns Mission; we discuss church member participation and attitudes towards evangelism, outreach, and Christ's method for reaching people. The second KPI section concerns Religious Practices, both in public and in the home. We review church member reports of attendance, devotional practices, corporate prayer initiatives, and tithing in this section. The third KPI section examines church members' understanding of distinctive Adventist Beliefs.

The remaining three sections focus on cross-cutting themes that influence mission, practices, and beliefs. The fourth KPI section concerns church member attitudes and beliefs about the Adventist Health Message. The fifth examines aspects of Media that can influence how well-informed church members are about Church initiatives, how well they can access church teachings, and how they interact with and through social media. Finally, the sixth KPI section targets a range of KPIs related to building up the local church Community—commitment to the church, satisfaction with the local church, caring and nurture in the church, conflict resolution training, cross-cultural issues, and the preparation of youth for leadership.

## Executive Summary

### ***Adventist Church Members and Christian Worldview***

The mission of the Seventh-day Adventist Church is, in part, to “call all people to become disciples of Jesus Christ, to proclaim the everlasting gospel embraced in the three angels’ messages, and to prepare the world for Christ’s soon return.” The responses from the 2022-2023 GCMS III indicate that Seventh-day Adventists are committed Christians who embrace this call.

**Adventist church members are eager for greater involvement in evangelism and discipling, but do not currently engage in proportion with their enthusiasm.** However, they believe they need to increase their involvement. This is true for outreach and evangelism, and for nurture and discipling of young, new, and established members. Similar patterns exist for attitudes towards Adventist education. A relatively small percentage of church members have had significant experience with Adventist education or helped to fund Adventist education directly. However, a high percentage of the global church members believe in the importance of Adventist education and believe the local church should fund it. Removing barriers that prevent translating enthusiasm into action should be a key strategy for Total Member Involvement at all levels of the Adventist Church.

**Church members focus on Christ and His word with frequent personal devotions.** Seventh-day Adventists spend significant time focusing on the life of Jesus (Heb. 12:2) with half of the weighted global sample doing so daily or more. About 95% of the weighted global sample practice at least one personal devotion activity each week (84% daily). Additionally, a large majority of respondents in all regions (including Divisions and Affiliated Fields) regularly read the Bible (2 Tim. 3:16), have personal devotions (2 Tim. 2:15), and have personal prayer (1 Thess. 5:16-18). In every region of the Church, members report having a rich devotional life. Overall, these data are similar to the data from Wave II.

**Church members around the world have a strong habit of regular personal and corporate prayer.** Prayer is the most frequent personal devotional activity, and prayer initiatives are the best-known General Conference initiatives. Linking other corporate and personal devotional practices to prayer may be an effective method for discipling Adventists.

**Relative to their surrounding cultures, members of the Seventh-day Adventist Church can be described as a counter-cultural, very Christ-focused community.** To a significant extent, members are focused on the life of Christ and the salvation He offers, on reading His word, and on having an active prayer and devotional life, even in secular western cultures, polytheist cultures, and cultures hostile to Christianity. Members have generally successfully integrated the core and unique contributions of the Seventh-day Adventist Church into their daily lives and their worldview.

### ***Adventist Church Members and the Body of Christ***

The COVID pandemic had a major global impact on every aspect of life including church life. **The GCMS III data show that Adventist churches and members navigated the pandemic with resilience.** Members met in home churches where technology did not permit broadcasting services and in areas where the technology existed, churches rapidly moved to on-line services. It is also important to note that churches were creative in continuing to obtain support and developed new ministries in many areas of the world. In most of the world, the core church members surveyed by the GCMS III have returned to active participation in their local churches.

The Adventist Church has invested significant resources in media and the GCMS III indicates considerable success in using media to advance the Church's mission. **The Adventist Church has many methods of communicating with church members; although no one method reaches all members, the combination of communication methods is very effective for sharing initiatives.** The GCMS III focused particularly on social media engagement which has increased substantially among Adventist church members since Wave II. **However, as social media use increases, church members will encounter both the good and the bad—currently, the data suggest that church members are not always able to sift the wheat from the tares on social media.** Negative experiences with social media (responding in anger, problematic use, feelings of missing out, and being hurt by others) are *directly* associated ( $r = .34$ ) with positive experiences with social media (improved mental health, improved spiritual well-being, social connections) among users in the GCMS III data. In other words, more social media experiences mean more positive *and* more negative experiences because social media algorithms prioritize user engagement, not user well-being. Adventist communicators will need to think carefully about not only social media content, but also about how to train Adventist church members to be discerning (Hos. 14:9) social media users.

**The involvement of youth in local church decision making and training for leadership varies substantially around the world—but it is largely driven by the age distribution in that region.**

That is, where there are large numbers of youth, the local church and conference are significantly more likely to have youth involved and have training programs for their involvement. Moreover, while a large majority of the global church members have internalized core Adventist beliefs, **youth have less internalization of distinctive Adventist beliefs and are more likely to engage in risk behaviors such as alcohol and marijuana use and have more negative experiences related to social media.** Intergenerational mentoring is key for both helping young people understand distinctive Adventist beliefs and for including young people in the mission of the Church.

### ***Adventist Church Members and Distinct Adventist Beliefs***

In addition to sharing core Christian beliefs, the Seventh-day Adventist Church identifies itself as the “remnant church of end-time Bible prophecy”. Accordingly, the Adventist Church holds distinctive beliefs and practices that set it apart from other Christian denominations.

**The data from the weighted global sample indicates that there is a strong level of support for all the Church’s Fundamental Beliefs and the Church’s unique beliefs such as the investigative judgment and the work of the Spirit of Prophecy.** This high level of agreement continues from the high levels in the 2017-2018 GCMS II data. While there are those who disagree with this view and social media can amplify their views, these data suggest relatively strong consensus among church members in every region for core Adventist beliefs. Any possible increases in acceptance may be within the sample margin of error. Any differences between members tend to be between “strongly agree” and “agree” responses. In all regions, there was strong majority support for these unique beliefs.

One of the unique contributions of the Adventist Church is the Health Message. As in Wave II, church members strongly believe that Adventists should avoid substances and unclean foods. They are also generally aware of and hear sermons about the wholistic nature of the Health Message. **However, despite agreement on the importance of the Health Message, fewer than one-third follow the Health Message a great deal and nearly half of church members believe that they can pick and choose which parts of the Health Message to follow.** The part that is most closely followed is abstaining from harmful substances, generally near 90%. Picking and choosing seems to involve eating meat. A large majority of church members regularly eat meat, the most frequent response was once a week or less with only 20 percent in the weighted global sample reporting being vegetarian or vegan. As in other areas of this report, translating enthusiasm for a belief into consistent wholistic practices should be a target for strategic initiatives.

Seventh-day Adventists believe that salvation is only through Christ, but many see the Health Message and individual works playing a role in salvation. As in Wave II, **95 % of the weighted global sample agree that salvation is only through Jesus Christ. However, the data also suggest that there is some confusion about the role of works generally—and the Health Message specifically—in salvation.** About 45% agree that keeping the Health Message ensures salvation (even though a large majority eat meat and believe they can pick and choose what part of the Health Message to follow), this is down from 47% in Wave II. This rate is the highest in Africa and Asia. It is lowest in the North American Division (where vegan and vegetarianism were highest at 40%) where 89% reject the view that keeping the Health Message ensures salvation. While differences in understanding are of some concern (Matt. 16:3; 1 Cor. 3:2), the process of integrating separate beliefs and practices across a global church requires time in dialogue with fellow believers and the power of the Holy Spirit—**this is a picture of a church ready to go deeper in connecting beliefs and practices into an integrated whole.**

**As in Wave II, there are troubling misunderstandings surrounding the nature of the human person, spiritualism, and the state of the dead.** Ninety-two percent of the weighted global sample agreed that the dead are unconscious and the body decays; there are minimal differences by region of the Church. This is an increase of 2 percentage points compared to Wave II. As was the case in Wave II, a proportion of church members from cultural

environments that have an animist, polytheistic, or spiritualist tradition also believe that the soul is separate from the body (in both Wave II and Wave III 33% held this belief), that the spirits of the dead are in Heaven, and that the dead can communicate with the living. In addition, a concerning proportion of those from these contexts believe that Adventists can go to witch doctors and other spiritual healers. Once again, this speaks to a disconnect between recognizing and supporting the Adventist doctrinal position and identifying how that doctrinal position affects other beliefs and practices—an opportunity for intentional discipling and teaching. **The stability of the data between Wave II and III indicates how difficult these beliefs are to change and the power of cultural tradition to affect beliefs.**

### ***Adventist Church Members and Salvation***

**Overall, Adventist church members strongly believe that they are saved the moment they accept Christ, and that salvation is through Christ alone.** Generally, 90% or more of the sample in all regions agree or strongly agree with these types of statements. However, in some regions, a majority also believe that they must become perfect before the Second Coming, and they must obey the law perfectly to be saved. These rates are highest in the African Divisions, Divisions in southern parts of Asia and the South Pacific, and the Ukrainian Union Conference. The finding that many church members believe that they must follow the Health Message to be saved is further evidence that parallels this focus on salvation through works. These results are similar to Wave II—in some detailed Wave II analyses, we discovered that legalism is much more likely to occur in regions of poverty, violence and instability. These data suggest that while the concept of salvation through Christ alone is strongly believed, members in areas of geopolitical and cultural stress also seem to believe that they can and must work their way to Heaven. These patterns highlight the importance of developing an Adventist soteriology that responds to both eternal themes and church members' daily experiences.

### ***Moving from “Just Believing” to Belief Integration in Worldview***

There is not much room for increases in the acceptance of core Adventist Fundamental Beliefs but considerable room for improvement in a deeper understanding of beliefs held by members in some cultural contexts—particularly where cultural ideas contradict Adventist Fundamental Beliefs. In other cultural contexts, the room for improvement is not in deeper understanding, but in translation from belief to daily practice. The very high rate of acceptance of core Adventist beliefs in each Wave of this survey makes it unlikely that there will be a substantial increase. **Future strategic plans would do well to acknowledge this distinction between maintaining the high levels of agreement with core statements of belief while deepening understanding and connecting belief to daily practice among new members and youth, and in all cultural contexts.** Indeed, there is considerable room for improvement in dealing with how local culture may affect such issues as salvation by works and the state of the dead.





## Demographics

## Demographics 1: Gender and Age

The age and gender of Adventist church members link them to a range of church ministries. Differences in the age and gender distributions in the church and in this sample are important considerations when interpreting the beliefs, behaviors, and attitudes of Adventist church members.

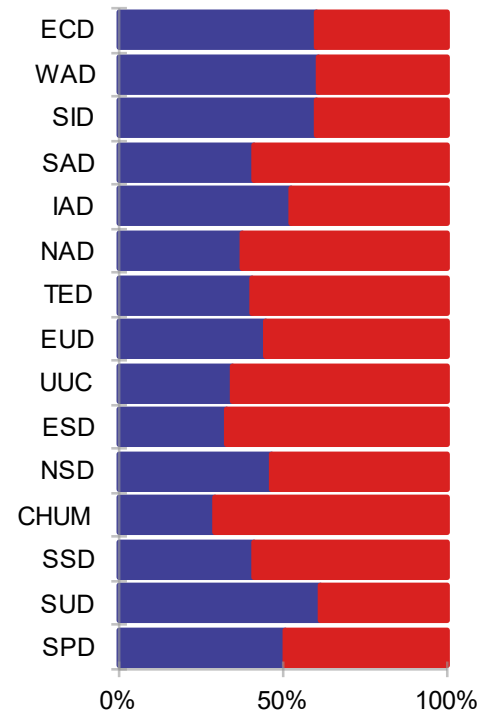
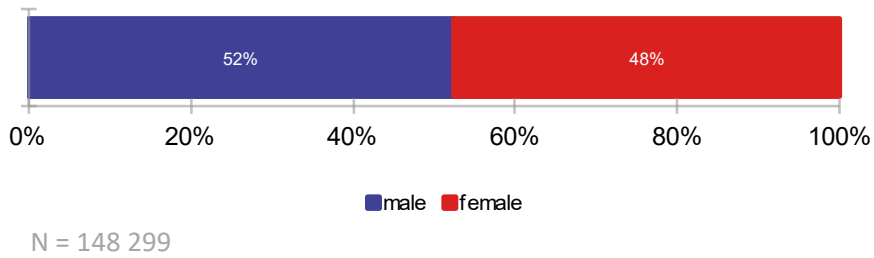
P3 – *Are you male or female?*

Age Category – This is a derived variable from P4 (*In what year were you born?*)

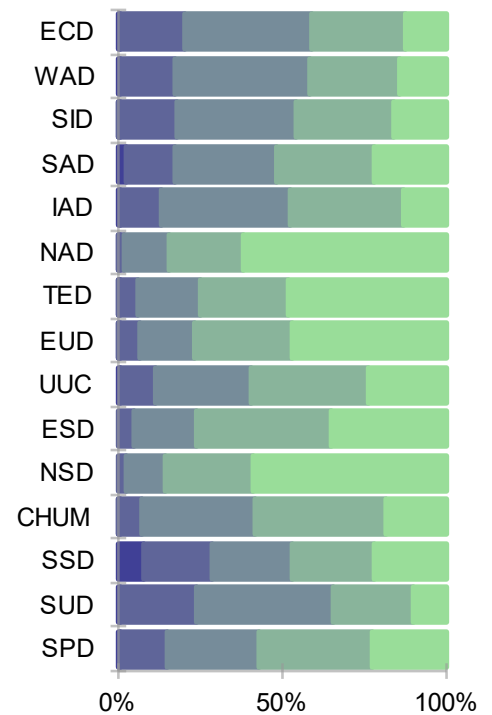
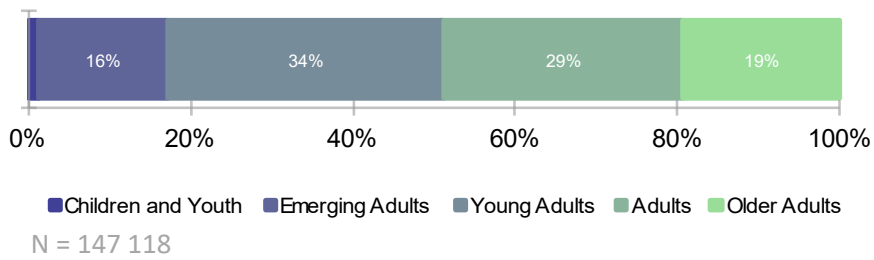
- children and youth (less 16 years of age in 2022)
- emerging adults (16-25 years)
- young adults (26-40 years)
- adults (41-55 years)
- older adults (56 years or older)

1. The weighted global sample was 48% female (item P3). The sample was also almost equally split between male and female respondents in Wave II.
2. As in Wave II, this sample has substantial differences in gender distribution across regional samples. The distributions ranged from the Chinese Union Mission sample (71% female) to the Southern Asia and West-Central Africa Divisions (39% female).
3. About one-third (34%) of the weighted global sample were between 26 and 40 years of age (young adults; item P4). Almost another third (29%) were adults between 40 and 55 years of age. The remaining sample were older than 55 years of age (19%), emerging adults between 16 and 25 years of age (16%), or children (1%).
4. However, the fifteen regions varied considerably in age distribution. More than three-quarters of the samples from the Northern Asia-Pacific, Euro-Asia, Inter-European, Trans-European, and North American Divisions were 40 years of age or older. On the other hand, more than half of the samples from the Southern Asia, Southern Asia-Pacific, Inter-American, Southern Africa-Indian Ocean, West-Central Africa, and East-Central Africa Divisions were under the age of 40. These patterns parallel the sampling patterns from Wave II.
5. Differences between age cohorts on belief, behavior, and attitude items are generally small and differences between male and female respondents on those items are very small.
6. The Global Church Member survey should best be understood as a sample of “core Adventists”. Because those who completed this substantial survey were largely invested in and committed to the Church, there are few substantial differences between age and gender categories.

## Gender (P3)



## Age (Category from P4)



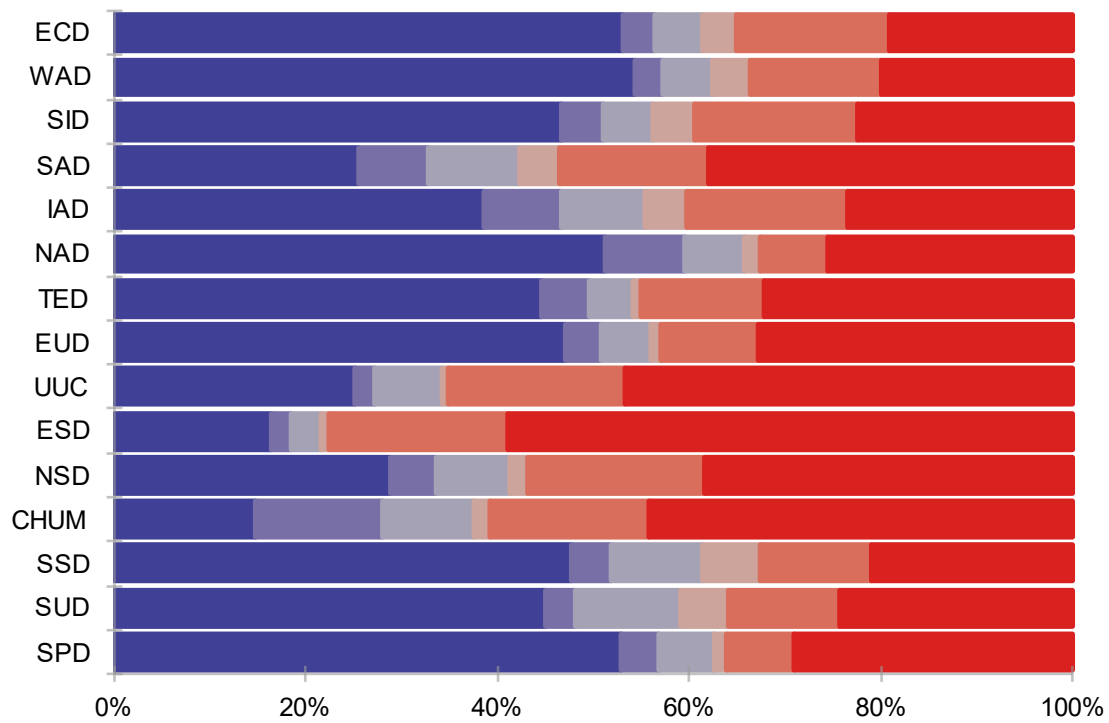
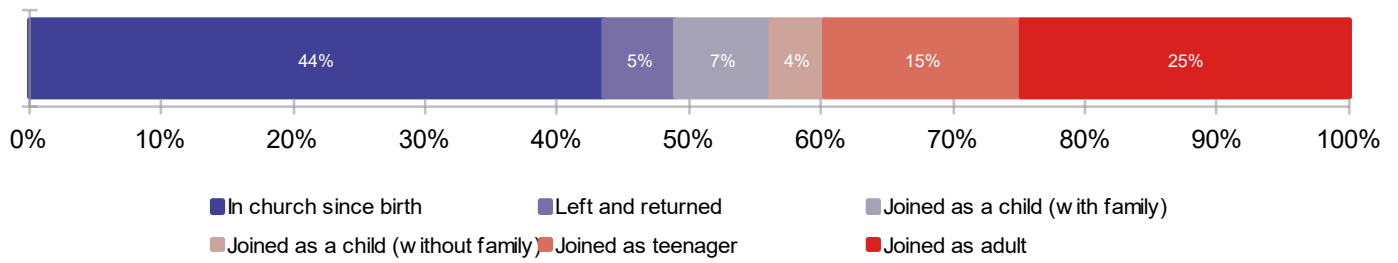
## Demographics 2. Personal History with the Adventist Church

The age at which one joins the church can influence how and when they learn about distinctive Adventist beliefs and practices.

*D8 – At what age did you join the Seventh-day Adventist Church?*

1. About three-quarters of the weighted global sample joined the Adventist Church before age 20 (item D8). Almost half (44%) of the weighted global sample were born in the church. This percentage is about 10 points higher than what we reported in Wave II—it may be a consequence of the decision to weight the Wave III sample or because of differences in which church members responded in the two waves.
2. There were two dominant patterns across the 15 regions that describe when respondents joined the Adventist Church. In the African Divisions, the Inter-American Division, the North American Division, the Trans-European Division, the Inter-European Division, the Southern Asia-Pacific Division, the Southern Asia Division, and the South Pacific Division, more than half of the respondents were born into the church or joined as children. In the remaining regions (the South American Division, the Ukrainian Union Conference, the Euro-Asia Division, the Northern Asia-Pacific Division, and the Chinese Union Mission), more than half of the respondents joined as teenagers or adults. In all those regions, 38% or more of the respondents joined as adults (59% of the Euro-Asia Division).
3. The weighted global sample pattern does not fully represent either underlying Divisional pattern. Regions that build membership by nurturing and disciplining children already in the church from an early age will emphasize different strategies and ministries than those regions that build membership by adults joining the church. Of course, individuals are born into the church and join as adults in all regions of the world—thus, the Adventist Church would do well to disseminate a wide range of strategies and ministries for nurture and discipling to all regions of the global Adventist Church.

## Age Joined the Adventist Church (D8)



N = 142 547

## Demographics 3. Households

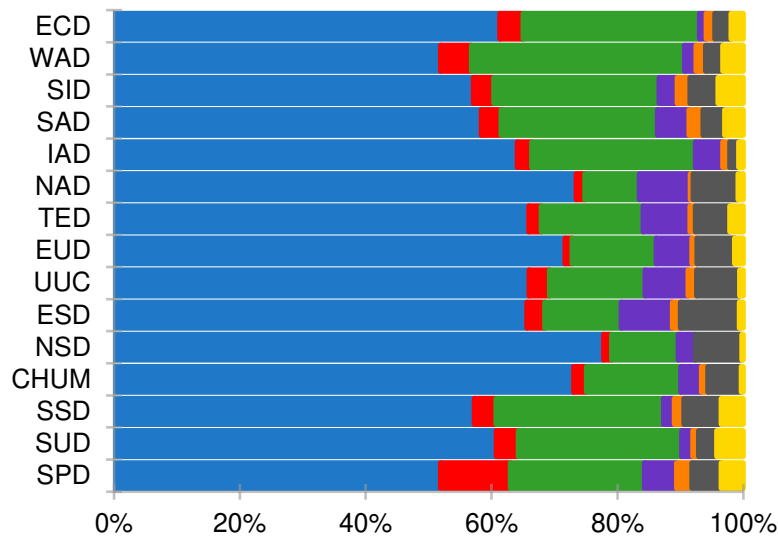
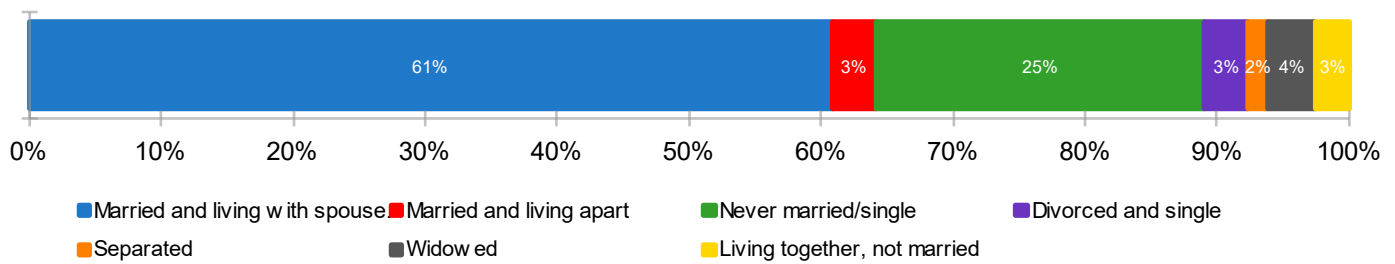
The Seventh-day Adventist Church places a high priority on the family. The structures of Adventist families affect home devotional life and family worship, as well as mentoring and modeling of the Adventist faith from generation to generation.

*D1 – How many people live in your immediate household (including yourself)?*

*D3 – Marital relationship status*

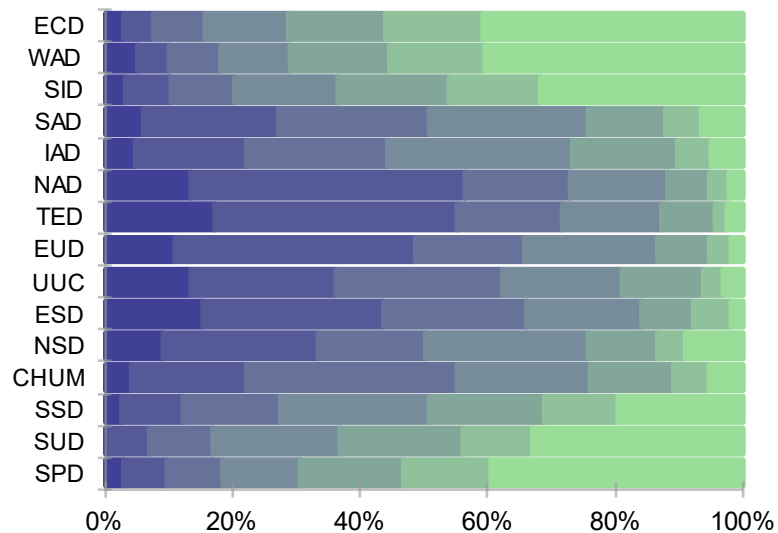
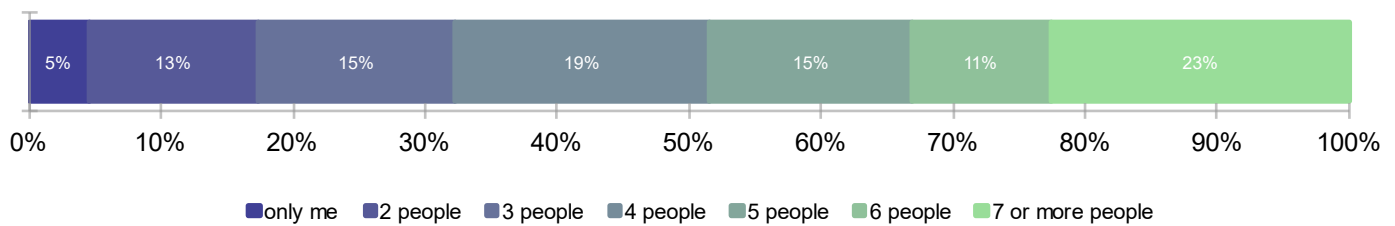
1. Forty-nine percent of households in the weighted global sample had 3-5 members (item D1), an almost identical proportion to the Wave II survey. Five percent reported living alone, 13% reported living with one other person, and 15% reported living with two other people. Thus, the immediate family context of a large majority of core Adventist church members involves several other family members.
2. Church members in the North American and European Divisions were more likely to live alone (item D1). More than 10% of respondents from the North American, Trans-European, Inter-European, and Euro-Asia Divisions, along with the Ukrainian Union Conference reported living alone. Conversely, more than 30% of respondents in the African Divisions, Southern Asia, and the South Pacific Divisions reported living in households with 7 or more people.
3. Most of the weighted global sample were married (61%; item D3). Another quarter (25%) were never married or single. Marriage rates were higher in North American, European, Northern Asia-Pacific, and Chinese regions, and were lower in African, Southern Asian, and Pacific regions due to differences in the number of never married or single respondents. This pattern is very similar to the Wave II report and follows age patterns across the regions.
4. These differences in family structure may change strategies for family ministries in different parts of the world.

## Marital Status (D3)



N = 148 019

## Household Size (D1)



N = 147 699



## Demographics 4. Families with Children

Given that almost half of the weight global church member sample grew up in the Adventist Church, and that another quarter joined before age 20, families with children are an important context for nurturing and discipling the next generation of Seventh-day Adventists.

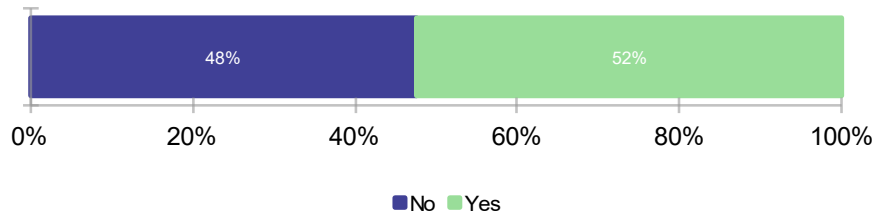
*D4.1 – At least one of my biological children is still a child or teenager living at home.*

*D4.2 – There is at least one child or teenager who is not my biological child living in my home (such as stepchild, grandchild, adopted child, or a child or teenager from another family).*

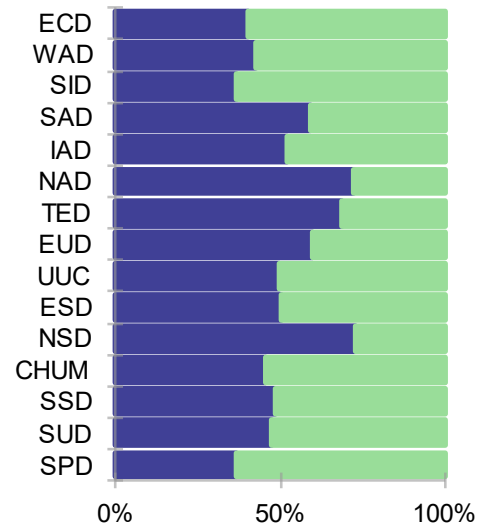
*D5 – Are all of your children still being raised in the Seventh-day Adventist Church or are they all members of the Seventh-day Adventist Church?*

1. A slight majority (52%) of the weighted global sample had biological children living at home (item D4.1). About a quarter (27%) of the weighted global sample had children living at home who were stepchildren, adopted children, children from another family, or children who were members of the extended family (item D4.2). Children were more common in homes in regions where household sizes were larger. The African, the South Pacific, and Southern Asia-Pacific Divisions in particular, were more likely to have children living at home and particularly non-biological children living at home.
2. The majority (58%) of the weighted global sample reported that all of their children were still members of the Seventh-day Adventist Church (item D5). However, 15% reported at least one child who had left the church (the remaining 27% reported not having children). In the African Divisions, 10% or fewer of respondents reported a child leaving the Adventist Church; in the Inter-American (13%), Southern Asia (12%), and Southern Asia-Pacific (14%) Divisions, the likelihood of reporting a child leaving the church were near the weighted sample rate. In all the remaining regions, more than 20% of respondents reported at least one child leaving the Adventist Church, including more than one-third of the North American (37%) and Euro-Asia (39%) Division samples.
3. Overall, the data indicate the importance of the family as a mission field.

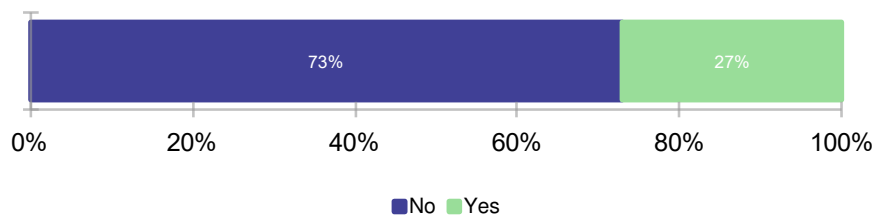
### Children Living at Home—Biological (D4.1)



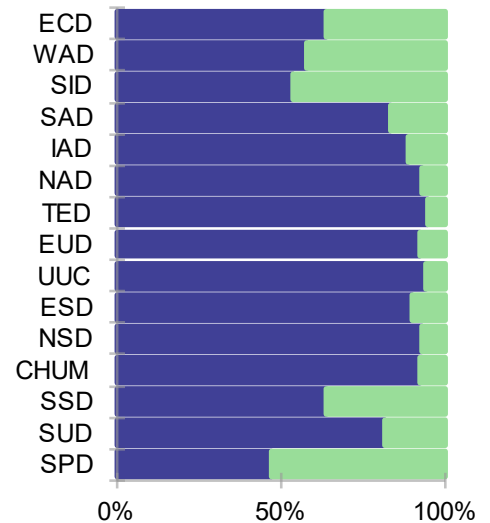
N = 144 187



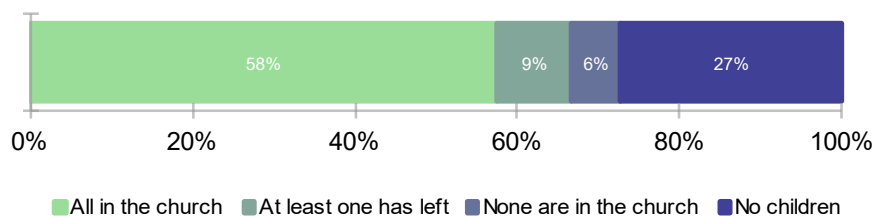
### Children Living at Home—Non-Biological (D4.2)



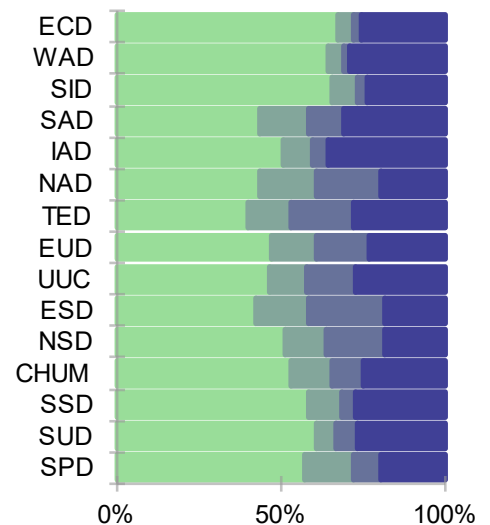
N = 140 122



### Children Raised in Adventist Church (D5)



N = 146 476



## Demographics 5. Family-Church Connection

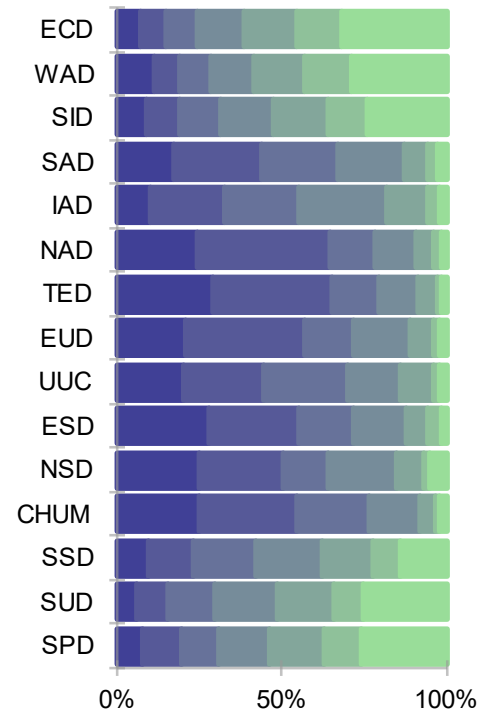
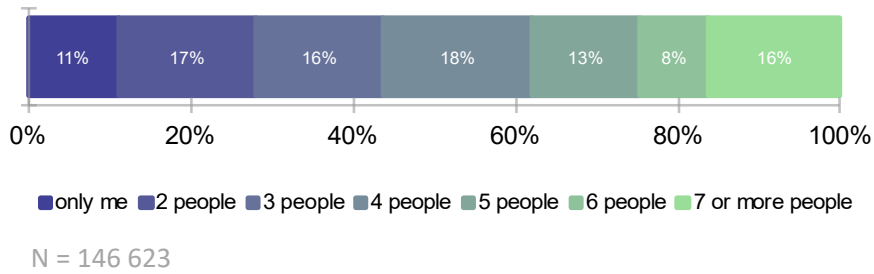
The intergenerational relationships between a family and the church have implications for how beliefs and practices are taught.

*D2 – How many people in your immediate household (including yourself) observe the Sabbath?*

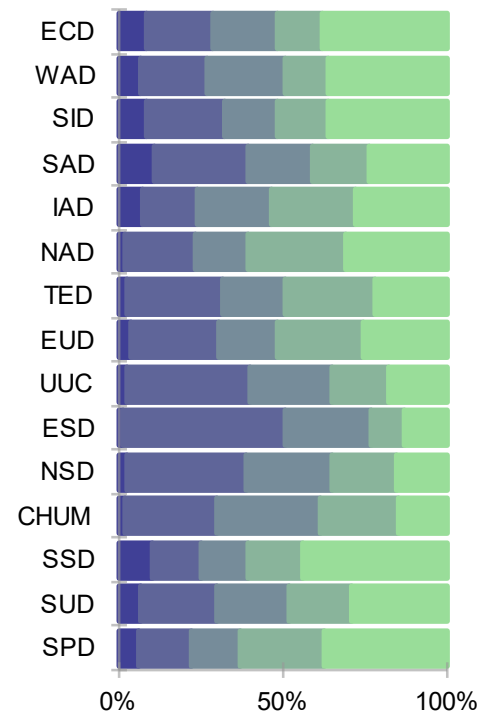
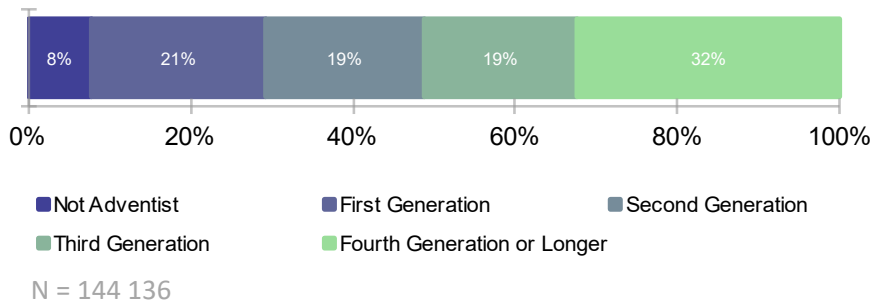
*Compiled from D6.3-D6.6 – How many generations has your family been in the Adventist Church?*

1. Most of the weighted global sample lived with at least one other Sabbath-keeper in their immediate household (89%; item D2). The mean number of Sabbath-keepers in a household was 3.35. This means between 2 and 4 Sabbath-keepers in a household accounted for just over half of the weighted sample. The proportion of households with more than one Sabbath-keeper is slightly less than Wave II (91%).
2. Of the 11% in the weighted global sample who were the only Sabbath-keeper in their household, 37% (4% of the weighted global sample) lived alone (item D2). The remaining 63% (7% of the weighted global sample) lived in a household where they were the only Sabbath-keeper.
3. Regional patterns of household Sabbath-keeping followed household size patterns (item D2). The Trans-European (29%) and Euro-Asia (27%) Divisions had the highest percentage of respondents who observed Sabbath as the only Sabbath-keeper in their household.
4. There are more fourth generation than first generation Adventists in the weighted global sample (compiled items D6.3-D6.6). About one-fifth (21%) of the weighted global sample was first-generation Adventist and one-third (32%) was from a family with four or more generations of history with the Adventist Church. Wave II reported a much larger proportion of first-generation Adventists (41%).
5. There were substantial differences between regions in the generational makeup of the samples (compiled items D6.3-D6.6). The Euro-Asia Division (49%), Ukrainian Union Conference (37%), and Northern Asia-Pacific Division (37%) had the highest percentage of first-generation Adventists. The Southern Asia-Pacific (44%), East-Central Africa (38%), South Pacific (37%), and Southern Africa-Indian Ocean (36%) Divisions had the highest percentage of respondents from families with four generations of history or more.

## People in Household Observing Sabbath (D2)



## Family History with the Adventist Church (compiled from D6.3-D6.6)



## Demographics 6. Church Leadership and Institutions

Church members interact with the Seventh-day Adventist Church in many ways. One is by holding a leadership position in the local church. Others interact by proximity to institutions of the church, either through employment or geography.

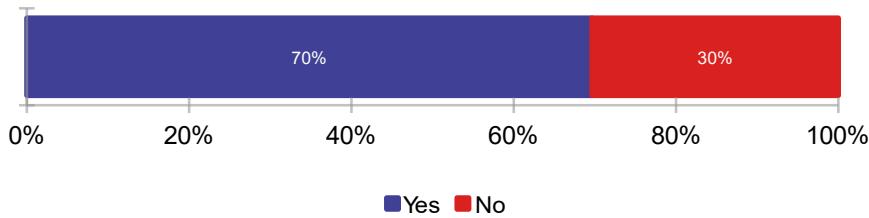
*D9 – Do you hold a church office at your local church?*

*P8 – Are you currently or have you been in the past employed by the Seventh-day Adventist Church?*

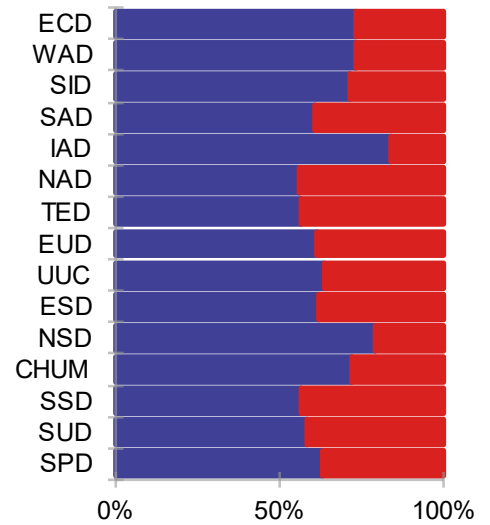
*D13 – Is your church located near any of the following Adventist institutions?*

1. Seventy percent of the weighted global sample reported holding church office (a leadership position in the local church; item D9). The Inter-American (84%), and the Northern Asia-Pacific Divisions (79%) reported the largest percent of respondents holding a church office. In addition, over 70% of respondents in the East-Central Africa (73%), the West-Central Africa (73%), and the Southern Africa-Indian Ocean (71%) Divisions held a church office. No sample had fewer than 56% of respondents holding church office. This is consistent with the characterization of the Global Church Member Survey samples as representative of a committed core of the Adventist Church.
2. Sixty-nine percent of the weighted global sample had never been employed by the Adventist Church (item P8). Twenty-two percent of the weighted global sample were currently employed by the Adventist Church, while 9% used to be employed by the Adventist Church but are not currently. Rates of current employment were about one-third or higher in the Southern Asia Division (47%), the Chinese Union Mission (49%), and the Ukrainian Union Conference (32%). The lowest rates of employment were in the South American and Inter-European Divisions at about 11%.
3. Most of the weighted global sample (59%) attend a church that is near some Adventist institution (item D13; aggregated data not depicted). The most common nearby institutions were educational (44% of the weighted global sample reported attending a church with a nearby educational institution). Fewer than a third of the weighted global sample reported an administrative (30%), medical (21%), or some other (e.g., publishing, health food; 18%) institution. Nearby institutions were most common in the South Pacific Division (78%). More than half of the respondents reported at least one nearby institution in most regions.
4. The weighted global sample shows high levels of contact with the Adventist Church, either through holding an office in the local church, employment by the Adventist Church, or living near an Adventist institution. This is consistent with Wave II (56% of the sample had an Adventist institution nearby, 28% were currently or formerly employed by the Church, and 62% were holding a church office).

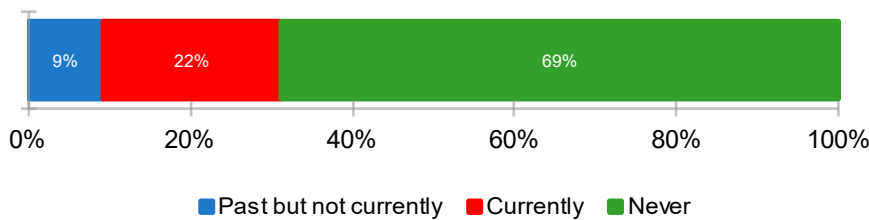
## Holding Church Office (D9)



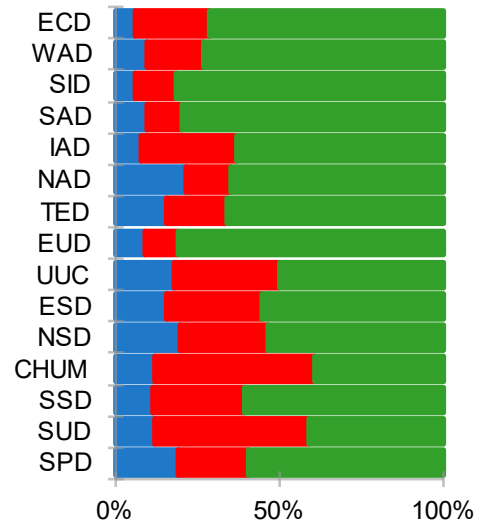
N = 144 122



## Church Employment (P8)

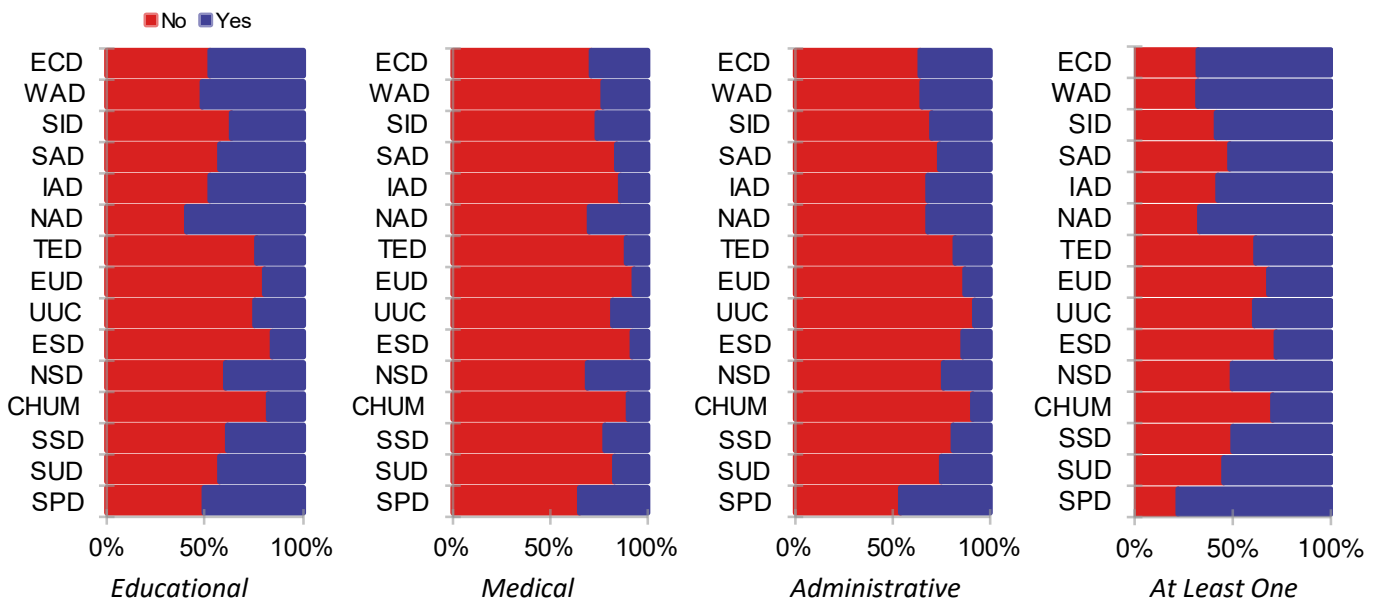


N = 147 461



## Nearby Church Institutions (D13)

N = 146 468



## Demographics 7. Involvement

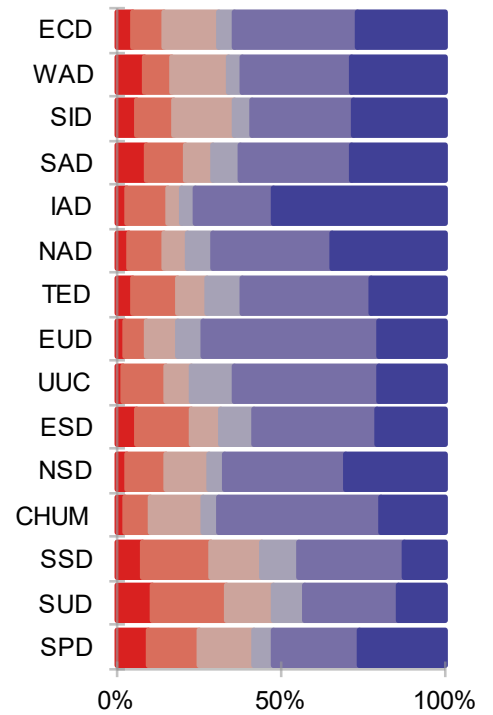
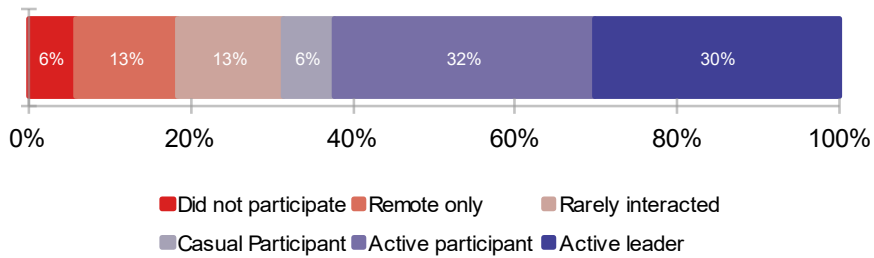
The COVID-19 global pandemic began to affect the entire world in late 2019. The World Health Organization declared a global emergency in March 2020 and announced the end of the global emergency in May 2023. The emergency resulted in physical distancing, church building closures, and even affected outside gatherings.

*D16 – How would you describe your involvement in your local church before the coronavirus pandemic?*

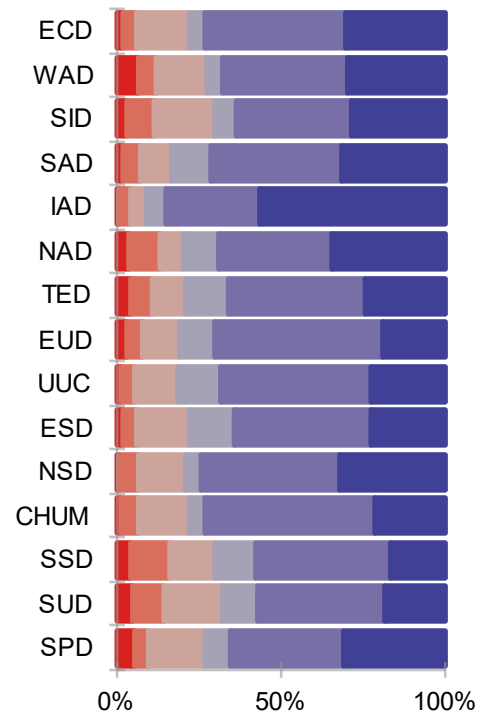
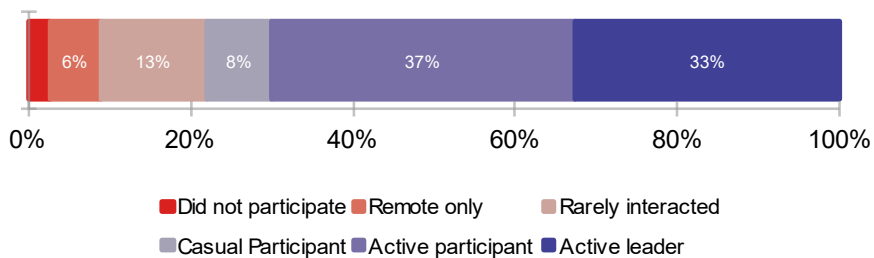
*D17 – How would you currently describe your involvement in your local church?*

1. Just under two-thirds of the weighted global sample reported being active participants or leaders in their church prior to the coronavirus pandemic (62%; item D16). Only 13% reported their primary method of attending church was through recorded live-streamed audio or video. In all regions except for the Southern Asia Division and Southern Asia-Pacific Division more than 50% of respondents reported being active participants or leaders in their local church.
2. After the declaration of the pandemic, over two-thirds (70%) of the weighted global sample were reportedly active participants or active leaders in their church (item D17). More than 50% of respondents in all regions reported being active participants or leaders in their local church.
3. Following the pandemic, only 6% of the weighted global sample reported their primary method of attending church was through recorded live-streamed audio or video. In all regions sampled, attendance through these methods dropped following the pandemic.
4. Participation in church through remote methods decreased by just over half (from 13% to 6%) following the pandemic. Overall active participation and leadership increased by 8 percentage points following the pandemic.
5. The data do not indicate that the COVID pandemic reduced active participation and leadership. Core Adventist church members across the globe proved resilient.

## Involvement Before the Pandemic (D16)



## Current Involvement (D17)





## Demographics 8. Pandemic Experiences

This global crisis resulted in challenges and opportunities for the Adventist Church related to church involvement.

*D18 – During the pandemic, what happened to the worship services at the church that you attended?*

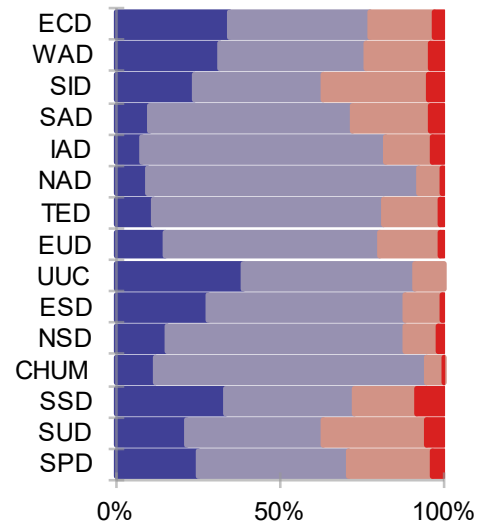
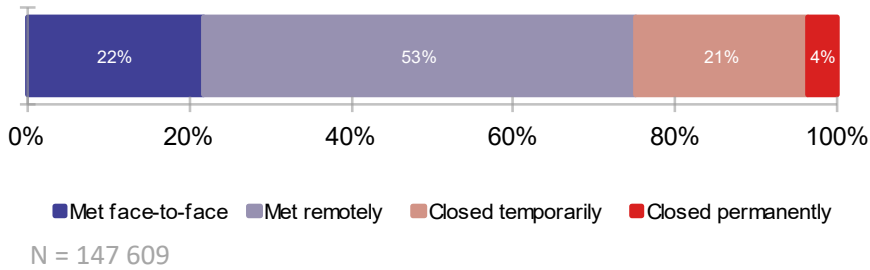
*D19 – During the pandemic, which of the following best describes your worship experience?*

*D20 – Did your church develop any new ministries during or as a result of the pandemic?*

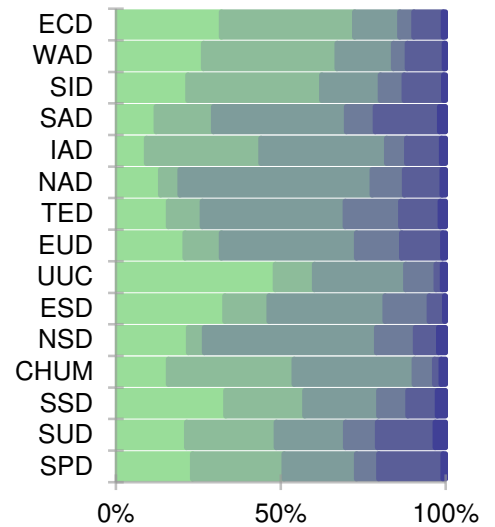
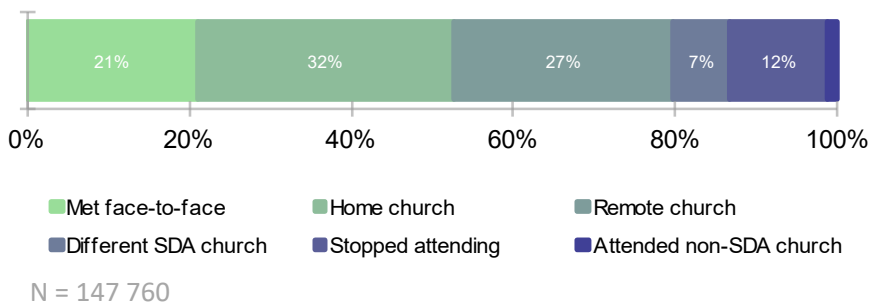
*D21 – ...Were you provided with one or more methods (electronic or otherwise) that enabled you to continue your usual pattern of (D21.1) returning tithe/ (D21.2) giving offerings?*

1. More than three-quarters of the weighted global sample reported that their church's worship services were either permanently ended during the pandemic, temporarily stopped, or transitioned to remote during the pandemic (78%; item D18). Four percent reported that their church closed permanently.
2. Almost half of the weighted global sample (48%) continued to meet with their own congregations, whether face-to-face or virtually (item D19). While there were differences by region, the modal response for each regions was meeting virtually.
3. Many in the weighted global sample reported that their churches developed new ministries during the pandemic (42%). However, nearly the same proportion reported that no new ministries were developed (39%; item D20). Only three Divisions (data not shown) had more than half of respondents report new ministries: the Chinese Union Mission (66%), the Northern Asia-Pacific Division (51%), and the East-Central Africa Division (50%).
4. Most of the weighted global sample reported that their churches provided alternative methods of giving both tithe and offerings (80% for each) when their church was not meeting in person (items D21.1 and D21.2). The proportion of respondents reporting a means for returning tithes and offerings was relatively similar across regions.
5. The data suggests that local Adventist Churches across the globe were generally successful at continuing meeting during the pandemic and in continuing to support the Church financially.

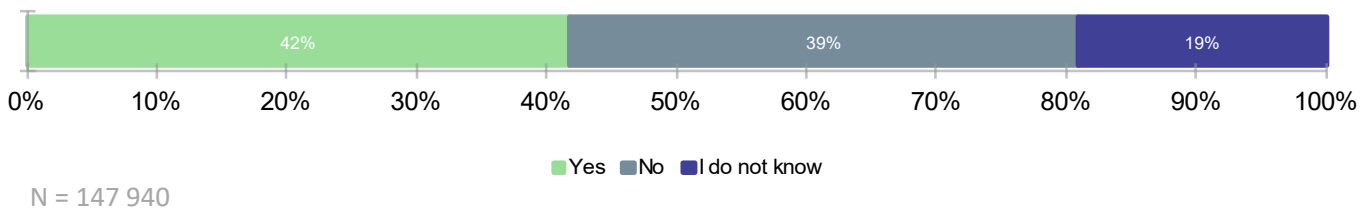
## Church Services During the Pandemic (D18)



## Worship During the Pandemic (D19)

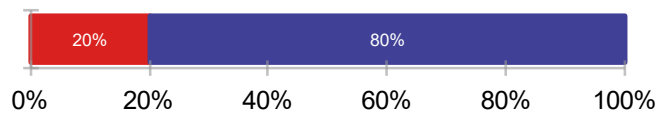


## New Ministries During the Pandemic (D20)



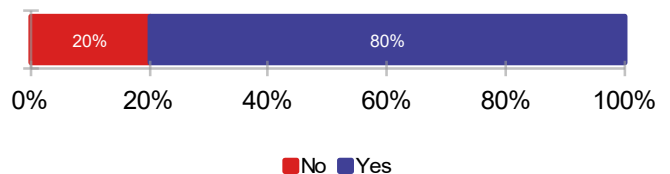
## Tithing During Pandemic (D21.1)

N = 146 321



## Offerings During Pandemic (D21.2)

N = 143 203



## Demographics 9. Online Access

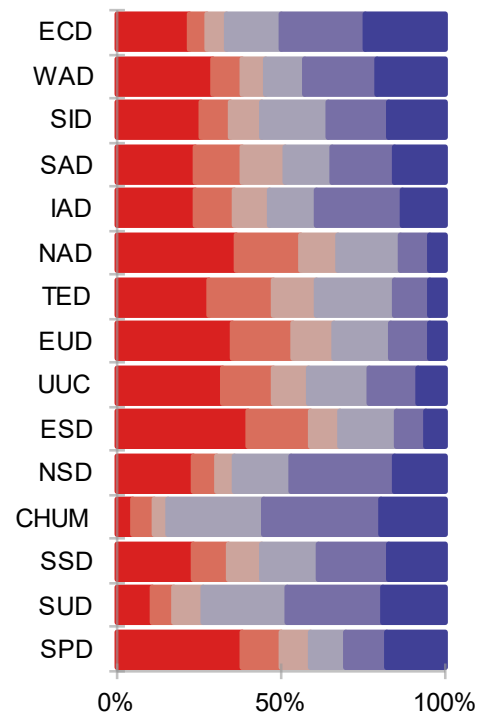
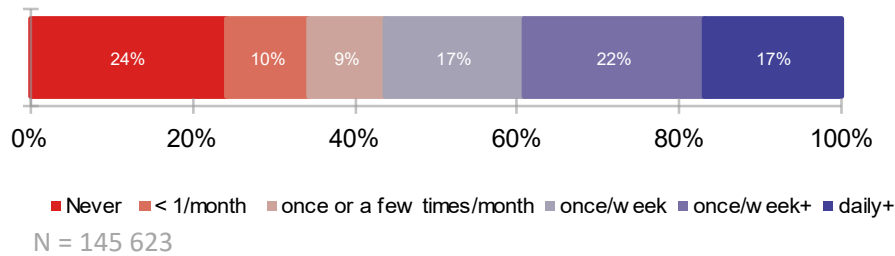
Churches are increasingly encouraged to offer access to programming through social media and other virtual means. It is important to understand how often members use these methods and how many churches make these methods available.

*R4.12 – Most of the time, this is how often I used social media to attend church.*

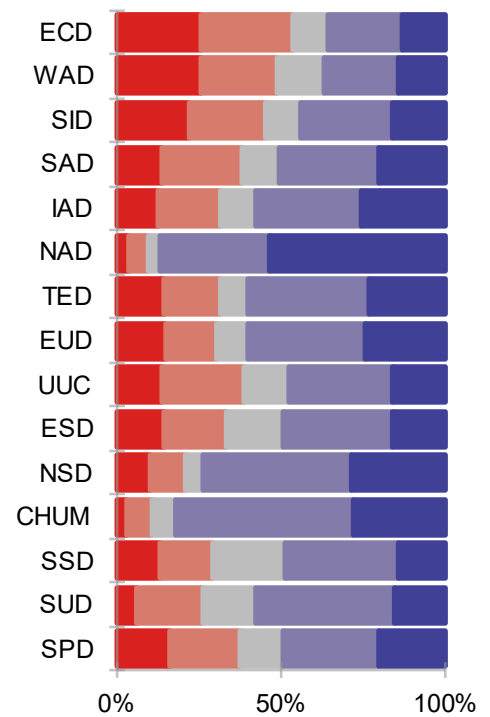
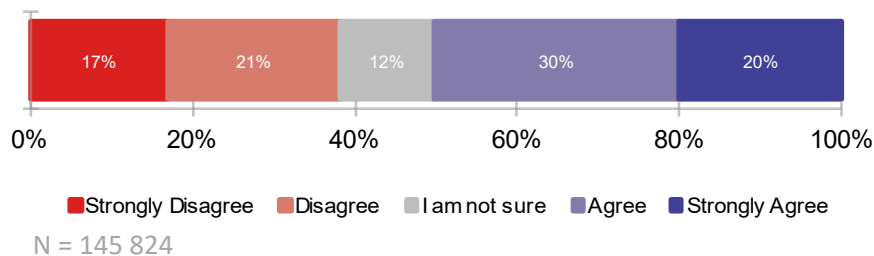
*A1.06 – I attend a church that makes worship services available online.*

1. A majority (56%) of the weighted global sample used social media to attend church once a week or more (item R4.12). However, half or more in the North American (56%), Euro-Asian (59%), Inter-European (54%), and South Pacific (50%) Divisions, used social media to attend church less than once a month or never used it for church attendance.
2. Fifty percent of the weighted global sample either agreed or strongly agreed that their church makes services available online (item A1.06). 38% of the weighted global sample disagreed or strongly disagreed.
3. Respondents in the North American Division were most likely to report any level of agreement that their church provided worship services online (87%) followed by the Chinese Union Mission (82%), and Northern Asia-Pacific Division (74%). No other region reported more than 60% agreement. Only the East-Central Africa (53%), West-Central Africa (48%), and Southern Africa-Indian Ocean (45%) Divisions reported levels of overall disagreement above 40%.
4. The use and availability of online worship services varies substantially across regions in the Adventist Church with many regions showing considerable adaptability to current technology.

### Use Social Media to Attend Church (R4.12)



### Church Makes Worship Available Online (A1.06)



## Demographics 10. Seventh-day Adventist Education I

The Seventh-day Adventist Church opened its first college in 1874 in Battle Creek, Michigan as a co-educational school and its first college outside the United States in 1893 in South Africa. Today, the Church operates about 9,489 educational institutions in over 115 countries. A wide variety of studies have shown that attending an Adventist school is important to remaining a church member.

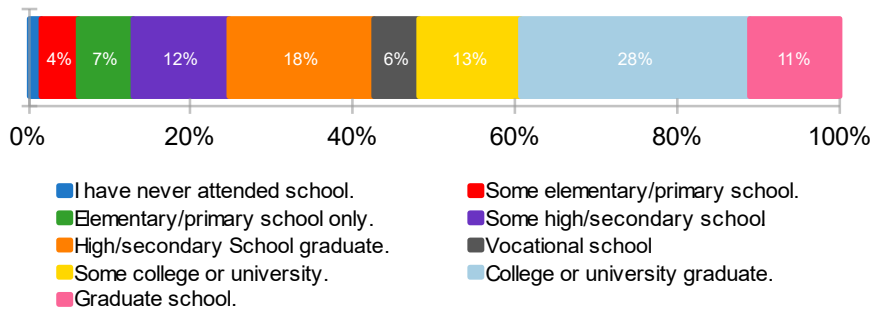
*P9 – What is the highest level of school you have completed? Mark only one response.*

*P10.1 – I have attended an Adventist school.*

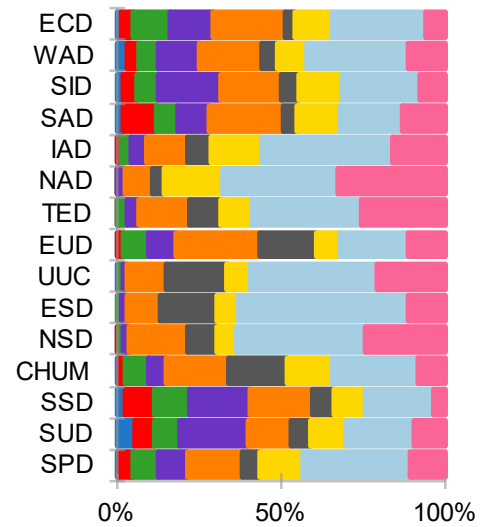
*P11 – What is the total number of years that you have spent attending Adventist Schools?*

1. Seventy-six percent of the weighted global sample had a high school or secondary education or more (item P9). The most common educational level reported was high school or secondary education (18%). Fifty-eight percent had at least some college or vocational training, and 11% had graduate training. Thirteen percent had only elementary education or no educational experience. This sample had more years of education than Wave II (33% less than high school education, 23% high school education, 34% at least some college, 9% graduate training). One partial reason for this difference could be the inclusion of vocational training in Wave III as an option.
2. Across regions (P9), the North American (86%) and Inter-American (71%) Divisions had the highest rates of at least some college. More than 30% of the Southern Asia (40%), Southern Asia-Pacific (40%), and Southern Africa-Indian Ocean (32%) Divisions reported less than a high school education. Substantial proportions of the Ukrainian Union Conference (19%), Chinese Union Mission (18%), Inter-European Division (17%), and Euro-Asia Division (17%) reported vocational training (all other regions were below 10%). In those regions, vocational training was a key contributor to the proportion with more than a high school education.
3. Forty-three percent of the weighted global sample attended an Adventist school (item P10.1). The South Pacific (66%), North American (66%), and Southern Asia (57%) Divisions had the highest rates of Adventist education. The Ukrainian Union (19%) and Euro-Asia Division (17%) had the lowest rate of experience.
4. Of the 44% of the global weighted sample that attended an Adventist school, most had less than 9 years of Adventist education (item P11). Thirty-seven percent of those with Adventist educational experience attended between 1 and 4 years and 28% attended between 5 and 8 years. Respondents from the North American Division had far more years of Adventist education than most respondents in other regions.
5. The data indicates that this was an educated sample with varied Adventist educational experience.

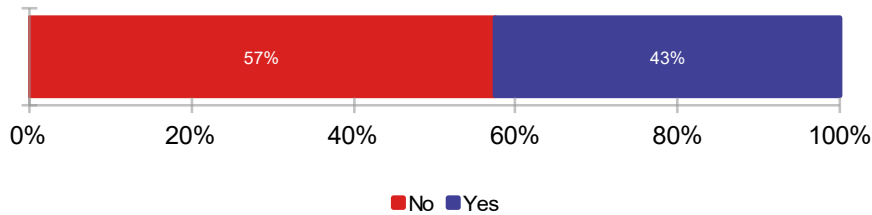
### Highest Level of School Completed (P9)



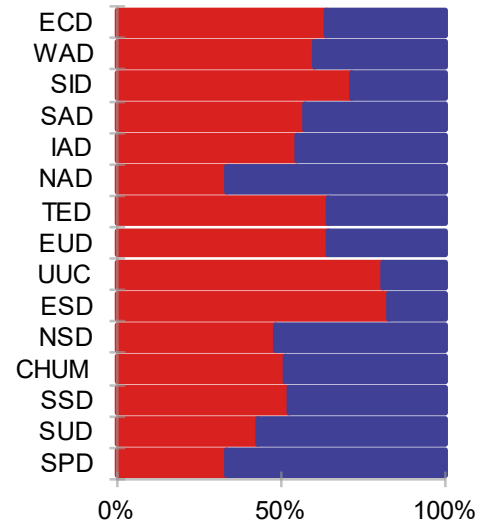
N = 147 901



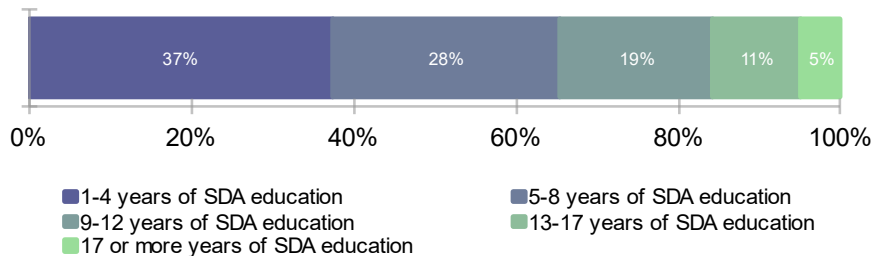
### Adventist Educational Experience (P10.1)



N = 144 938

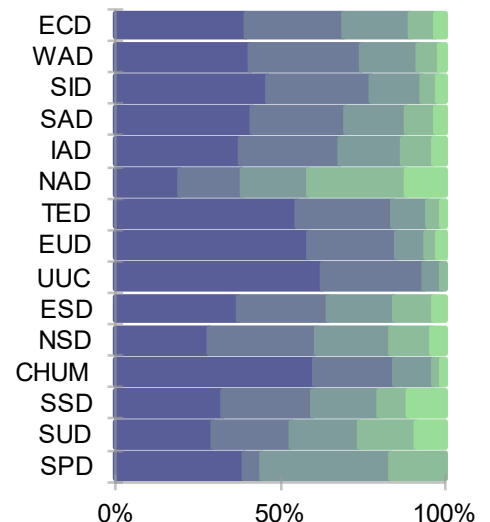


### Years Spent Attending Adventist Schools (P11)



Bars for this item represent only those respondents who reported Adventist education experience.

N = 43 813



## Demographics 11. Seventh-day Adventist Education II

Adventist education requires a commitment from local churches to invest in local schools.

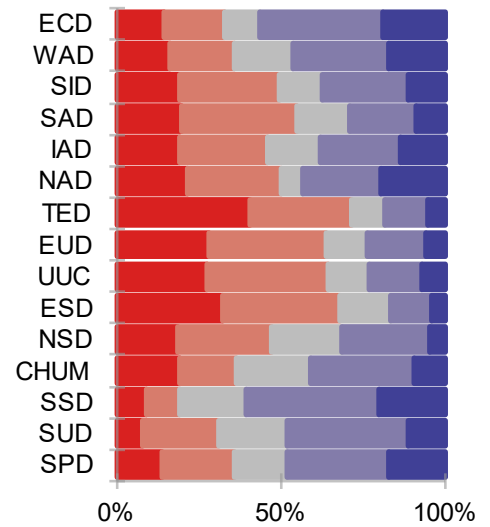
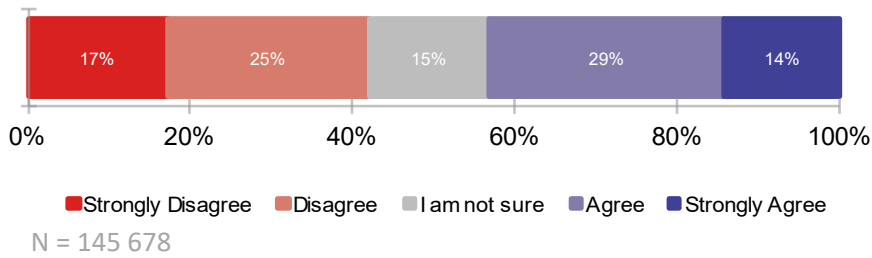
*A1.12 – I currently provide financial support for children (mine or others) to attend a Seventh-day Adventist school.*

*B1.38 – There are very distinct theological and worldview differences between what is being taught in a public or government school and what is being taught in a Seventh-day Adventist school.*

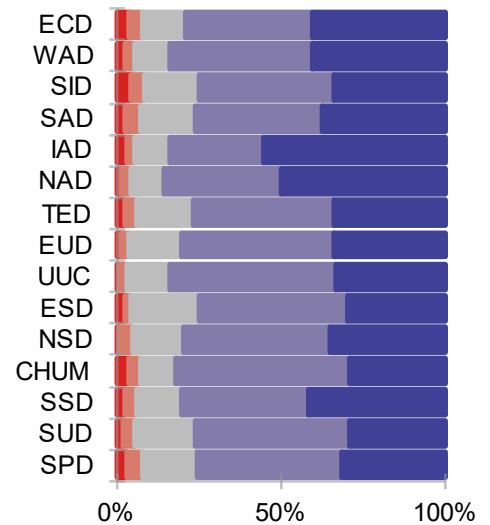
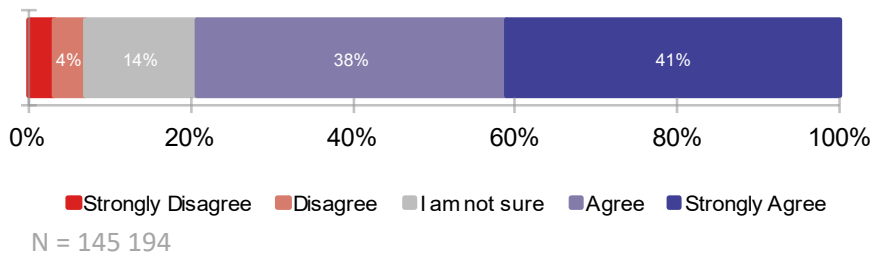
*B1.39 – Every local church should either operate or contribute to the operation of a school.*

1. Forty-three percent of the weighted global sample agreed or strongly agreed that they currently provide financial support to a child attending a Seventh-day Adventist school (item A1.12). There were substantial differences in support across regions. Southern Asia-Pacific and East-Central Africa Divisions had the highest rate (60% and 56% respectively). Trans-European and Euro-Asia Divisions had the lowest rate (18% and 17% respectively).
2. Nearly four-fifths (79%) of the weighted global sample agreed or strongly agreed there are distinct differences between Adventist schools and others (item B1.38). Rates of agreement did not vary much by region.
3. Almost three-quarters (74%) of the weighted global sample agreed or strongly agreed that the local church should operate or contribute to a local Adventist school (item B1.39). Seventeen percent were not sure and 9% disagreed or strongly disagreed. The Trans-European (40%) and Northern Asia-Pacific Divisions (44%) were the least supportive. Around a quarter of these two Divisions either disagreed or strongly disagreed.
4. While experience with Adventist education was limited, the data suggest that there is considerable church member support for Adventist Education. However, far more church members believe that Adventist education should be funded than provide direct financial support for Adventist education.

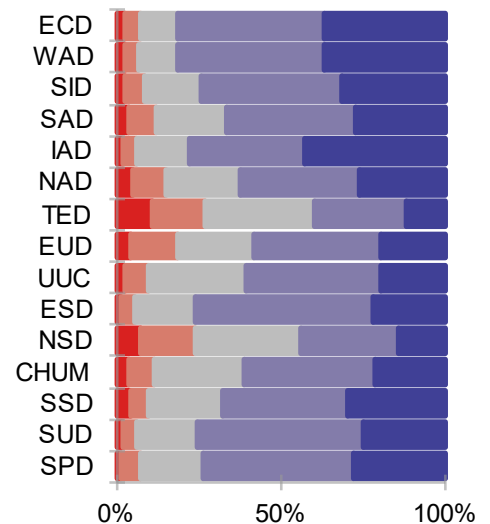
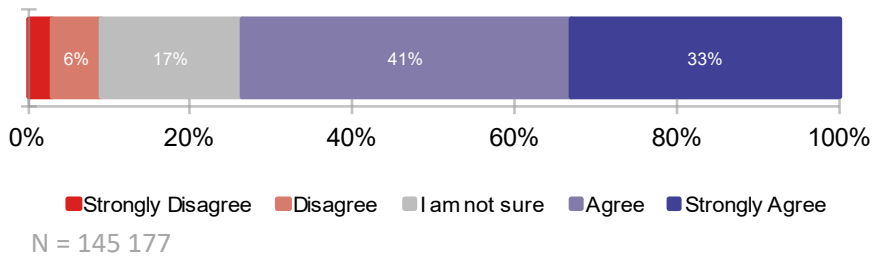
### Financially Support Adventist Students (A1.12)



### Adventist Education Is Distinct (B1.38)



### Church Should Contribute to Adventist School (B1.39)





## Demographics 12. Ability Status

Adventist Possibility Ministries is a Presidential initiative of the General Conference that focuses on awareness, acceptance, and action for and with persons who have disabilities, their families, and the Deaf community. To understand their participation and needs in the Seventh-day Adventist Church, questions about disability status and Deaf identity were added to the 2022-2023 Global Church Member Survey.

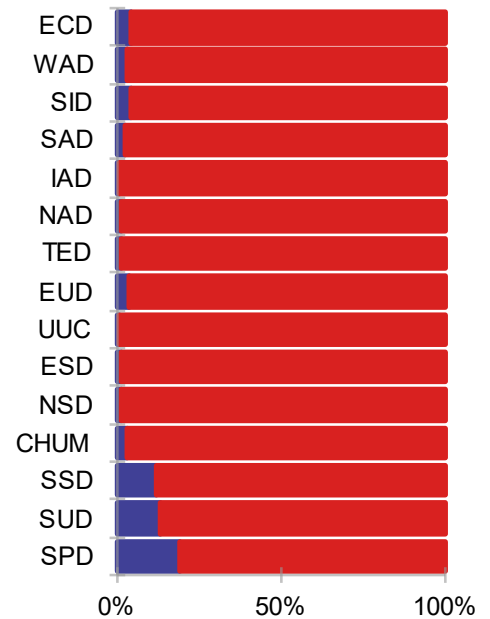
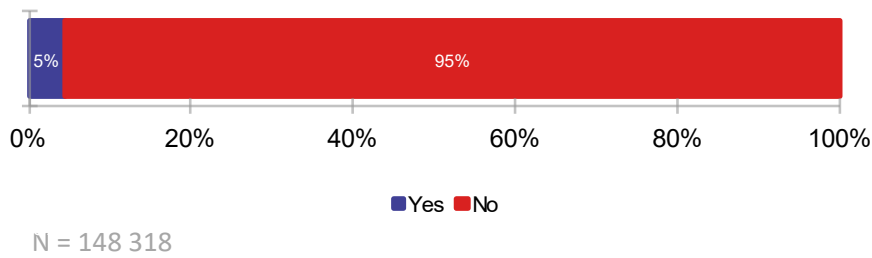
*P5 – Do you identify as a person who is Deaf?*

*P6 – Do you have challenges or impairments in any of these areas: physical, emotional, mental, cognitive, developmental, visual (not easily corrected with glasses), or hearing?*

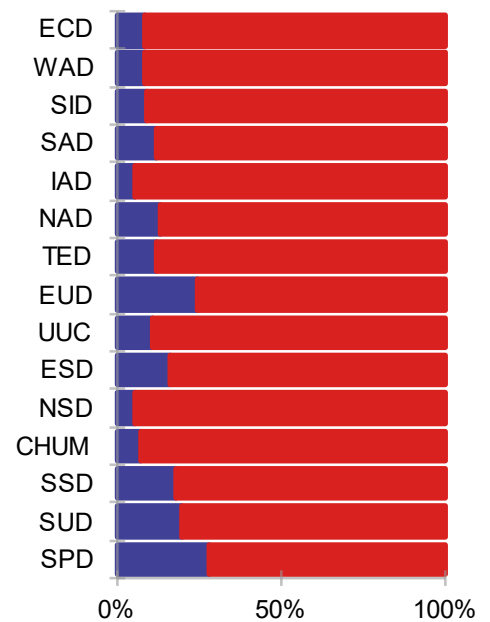
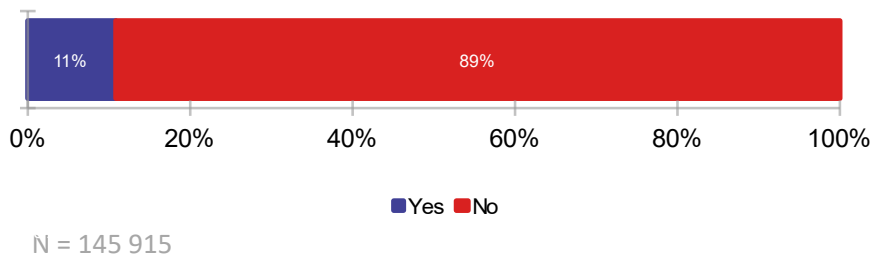
*P7 – ... have you found it more difficult to participate in church activities than other people in your church?*

1. Five percent of the weighted global sample identified as a person who is Deaf (item P5). This is an increase from 1% in Wave II. In every region, there was an increase in people who identified as Deaf with the highest growth in the South Pacific (19% from 3% in Wave II) Southern Asia (12% from 1% in Wave II), and in the Southern Asia-Pacific (12% from 2% in Wave II) Divisions.
2. Eleven percent of the weighted global sample reported having a disability including physical, emotional, mental, cognitive, developmental, visual (not easily corrected with glasses, or hearing disabilities (item P6). This is a decline of 4 percentage points from the Wave II survey. However, clarifying that easy corrections such as the use of glasses may have helped respondents determine whether their visual challenge or other similar challenges met the criteria for disability. In addition, of those who identified as Deaf, only 51% reported that they had a challenge or impairment.
3. Regions that saw increases in members with disabilities from Wave II to the GCMS III included the North American (2 percentage points increase), Trans-European (2% increase), Inter-European (8% increase), Southern Asia-Pacific (nearly 4%), Southern Asia (10% increase), and South Pacific (4%; item P6) Divisions. The largest decrease occurred in the Southern Africa-Indian Ocean Division where responses from people with disabilities fell by 11 percentage points.
4. Participation in church activities was often negatively affected for 18% of the proportion of the weighted global sample who reported disabilities or identified as a person who is Deaf (item P7 by items P5 and P6 combined). Forty percent of the weighted global sample who reported disabilities or identified as a person who is Deaf reported this rarely happened to them; 42% reported that their participation was sometimes affected.
5. Given that only 54% of the weighted global sample was aware of Adventist Possibility Ministries (graph not depicted here), there is room for growth in this area of ministry.

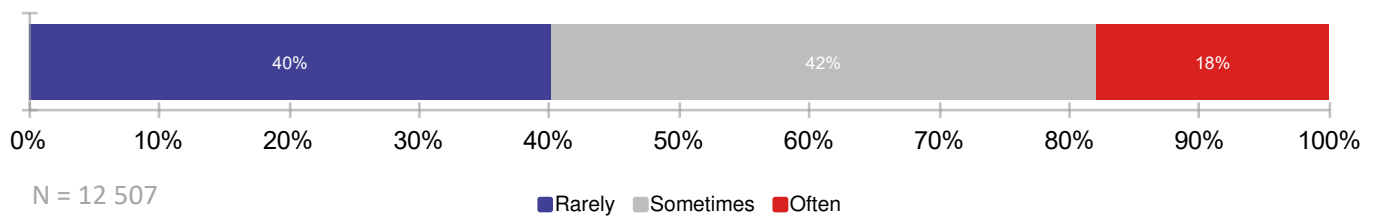
### Identify as a Person Who Is Deaf (P5)



### Any Challenges or Impairments (P6)



### Difficulties Participating in Church Activities (P7)



*Bars for this item represent only those who reported challenges or impairments.*

## Demographics 13. Church Size and Setting

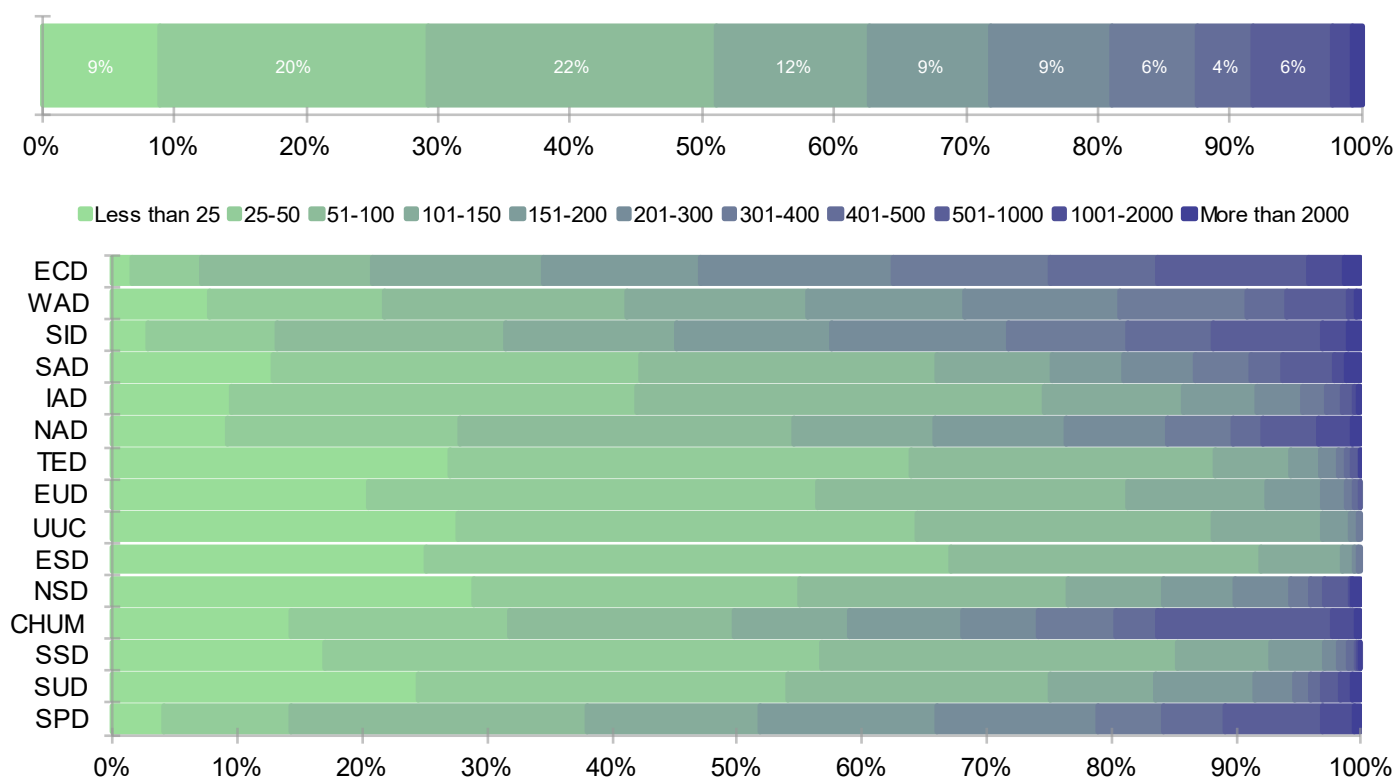
A part of understanding the sample is to examine the size and context of the churches that the members represent.

*D10 – Approximately how many people attend your church on a typical Sabbath?*

*D12 – What is the setting where the church is located?*

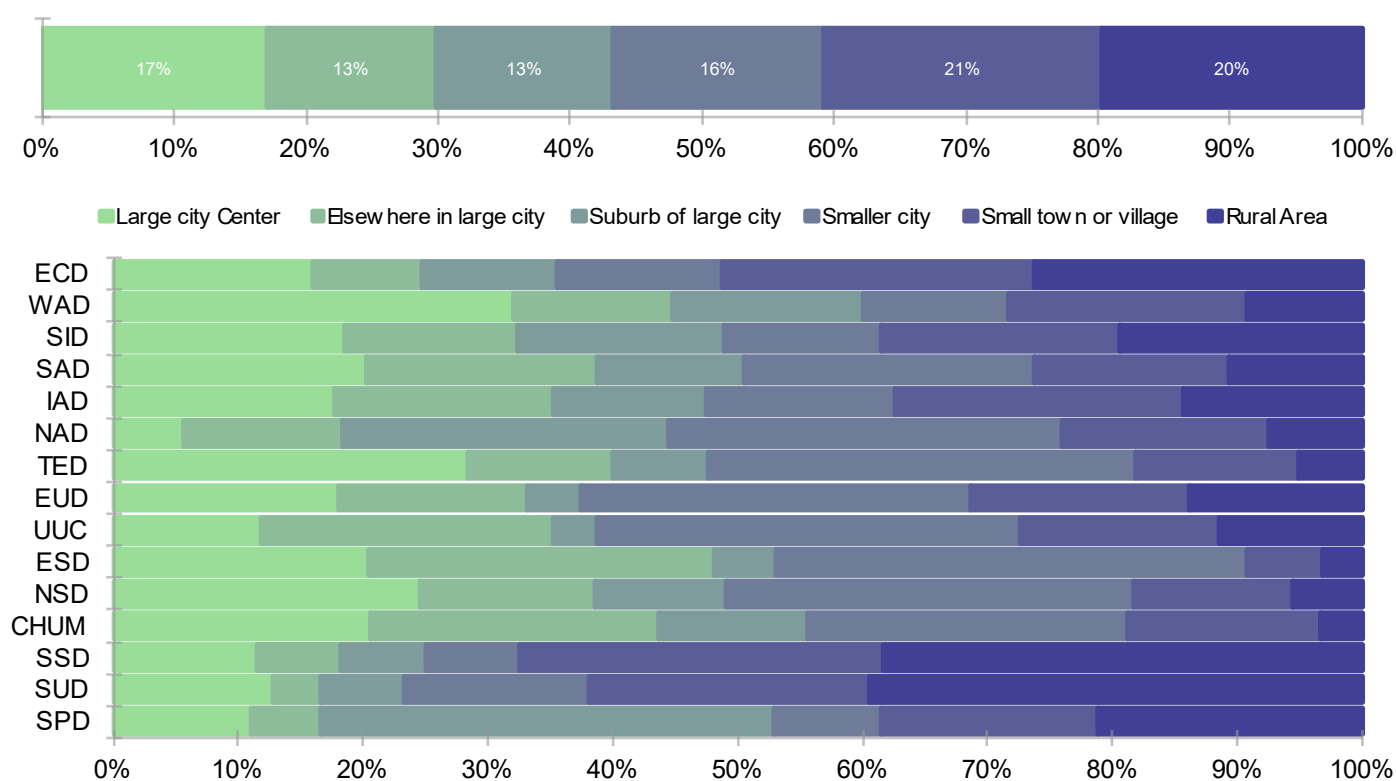
1. Fifty-one percent of the weighed global sample reported attending church with 100 people or less (item D10). This is the same as in Wave II. Thirteen percent reported attending church with 401 people or more. This is a 6-percentage point increase from Wave II.
2. The largest number of small churches (100 persons or less) continues to be located in the Euro-Asia (92%), Inter-European (81%), Trans-European (88%), Southern Asia-Pacific (85%), and Southern Asia (75%) Divisions (item D10). In addition, 88% of respondents in the Ukrainian Union Conference attended churches with 100 members or less.
3. Only two regions had 16% of respondents who attended churches of 500 or more. They were in China and East Central Africa. In two regions, the Ukrainian Union Conference and Euro-Asia Division, no respondent attended a church of 400 or more. The global Adventist Church can be characterized as attending small churches.
4. The settings in which members are attending church were widely distributed with 20% of the weighted global sample attending church in rural areas compared to 17% in large city centers (Item D12). Respondents in the West-Central Africa Division were the most likely to attend church in a large city center (32%), followed by the Trans-European Division (28%). Those most likely to attend in a rural area were from the Southern Asia Division (39%) followed by the Southern Asia-Pacific Division (38%).
5. While the largest churches tend to be near institutions, a slight majority of the weighted global church member survey attend small churches with 150 members or less.

## How Many People Attend Your Church (D10)



N = 148 041

## Church Setting (D12)



N = 148 080

## Mission



## Mission 1. Strategic Mission Priorities (KPI 1.1)

KPI 1.1 Increased number of church members participating in both personal and public evangelistic outreach initiatives with a goal of Total Member Involvement (TMI).

R6.01 – Awareness of: *I Will Go Strategic Focus 2020-2025*

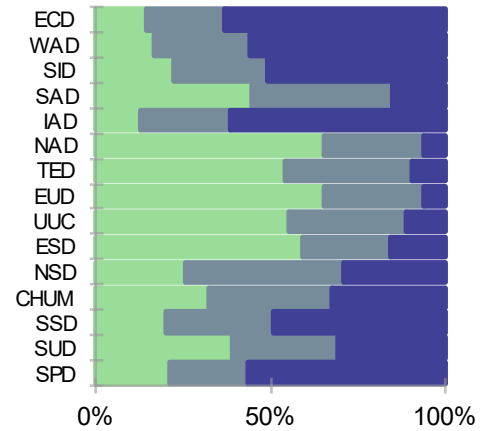
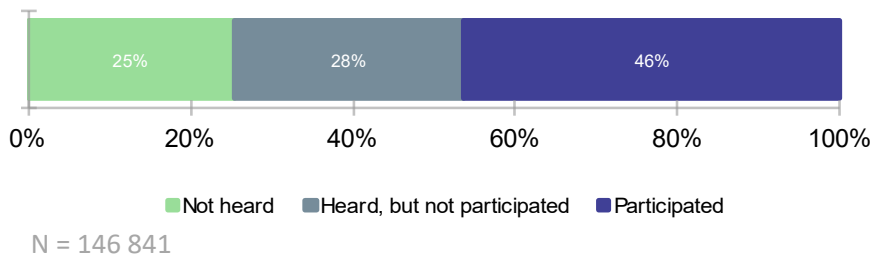
R6.02 – Awareness of: *Total Member Involvement*

R6.04 – Awareness of: *Mission to the Cities*

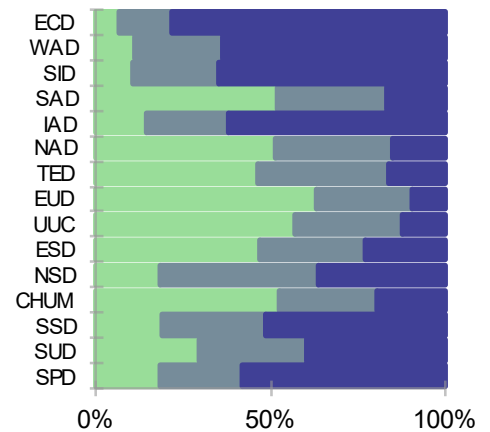
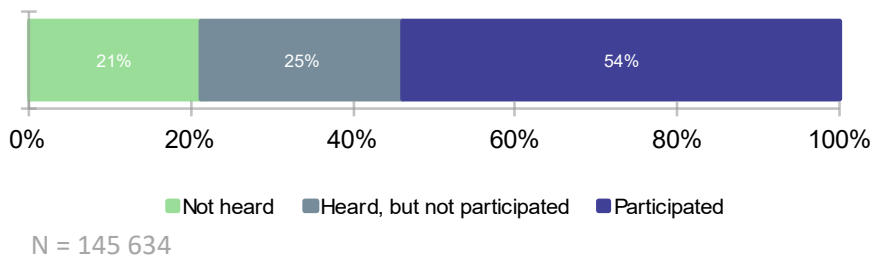
R6.10 – Awareness of: *Global Mission*

1. Most of the weighted global sample had heard of the *I Will Go* initiative or had participated (74%; item R6.01). Twenty-five percent had not heard of it. The regions most likely to have participated in the *I Will Go* initiative were East-Central Africa (63%), Inter-American (61%), and South Pacific (57%) Divisions. Church members were least likely to know about the initiative in the North American (65%) and the Inter-European (65%) Divisions.
2. Seventy-nine percent of the weighted global sample had heard of or participated in the *Total Member Involvement* initiative (item R6.02). This is an increase of 16 percentage points from Wave II. Twenty-one percent had not heard of *Total Member Involvement*. Members from the East-Central Africa Division (78%) were most likely to have participated and members from the Inter-European Division (9%) were least likely to have participated. Those from the Inter-European Division (63%) were also least likely to have heard of the initiative.
3. The *Mission to the Cities* initiative was known to or participated in by 66% of the weighted global sample (item R6.04). Thirty-four percent had not heard of the initiative. Members from the North American Division were least likely to have heard of the initiative (60%) while members in the Northern Asia-Pacific Division were most likely to have heard about it, but not participated (56%). Members from the African Divisions (East-Central Africa Division, 41%; Southern Africa-Indian Ocean Division, 39%; West-Central Africa Division, 36%) were most likely to have participated.
4. The *Global Mission* initiative was known to or participated in by 79% of the weighted global sample with 39% having participated (item R6.10). Twenty-one percent had not heard of the initiative. Members in the Chinese Union Mission (39%), Ukrainian Union Conference (38%), and in the Euro-Asia Division (38%) were least likely to have heard of the initiative. Members in the Inter-European Division were most likely to have heard of it but not participated (60%). The highest participation rate was reported by the three African Divisions (46%-53%) followed by the South Pacific Division (42%).
5. Overall, the data indicate that church members across the globe were generally aware of these programs with the highest participation rates occurring in the African Divisions.

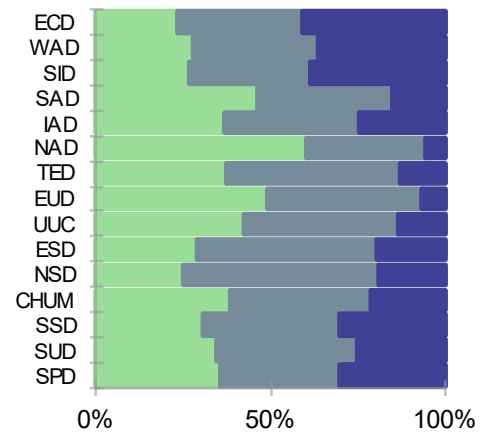
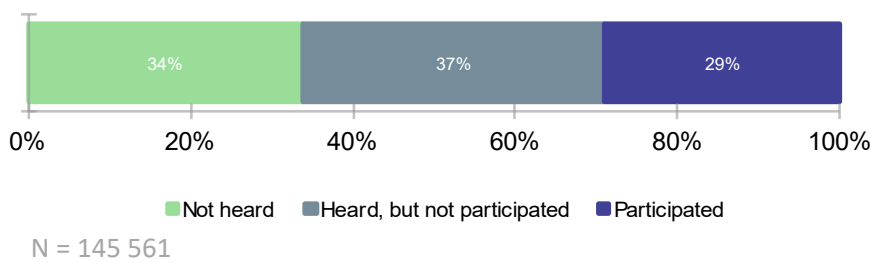
### Awareness of I Will Go Strategic Focus (R6.01)



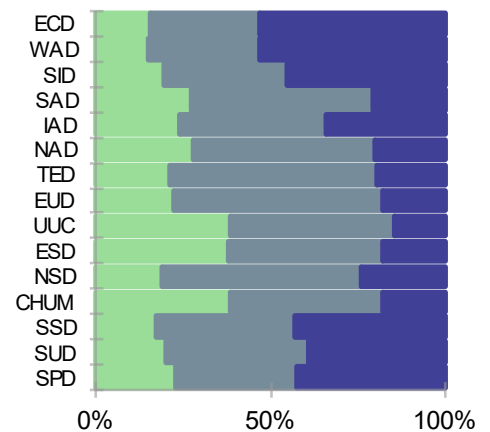
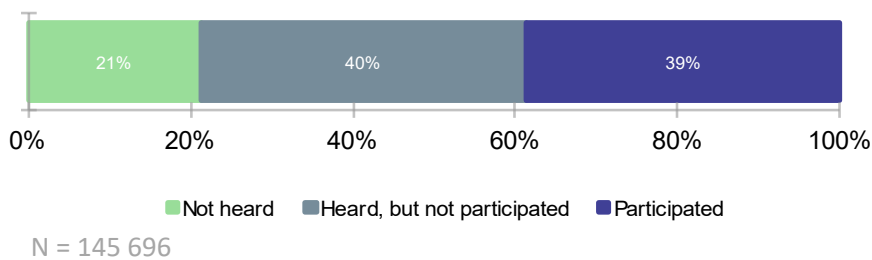
### Awareness of Total Member Involvement (R6.02)



### Awareness of Mission to the Cities (R6.04)



### Awareness of Global Mission (R6.10)





## Mission 2. Mission Communication (KPI 1.1)

KPI 1.1 Increased number of church members participating in both personal and public evangelistic outreach initiatives with a goal of Total Member Involvement (TMI)

R7.1-R7.7 – *In the last 12 months, how often did you hear about one or more of the General Conference Initiatives listed in the last question?*

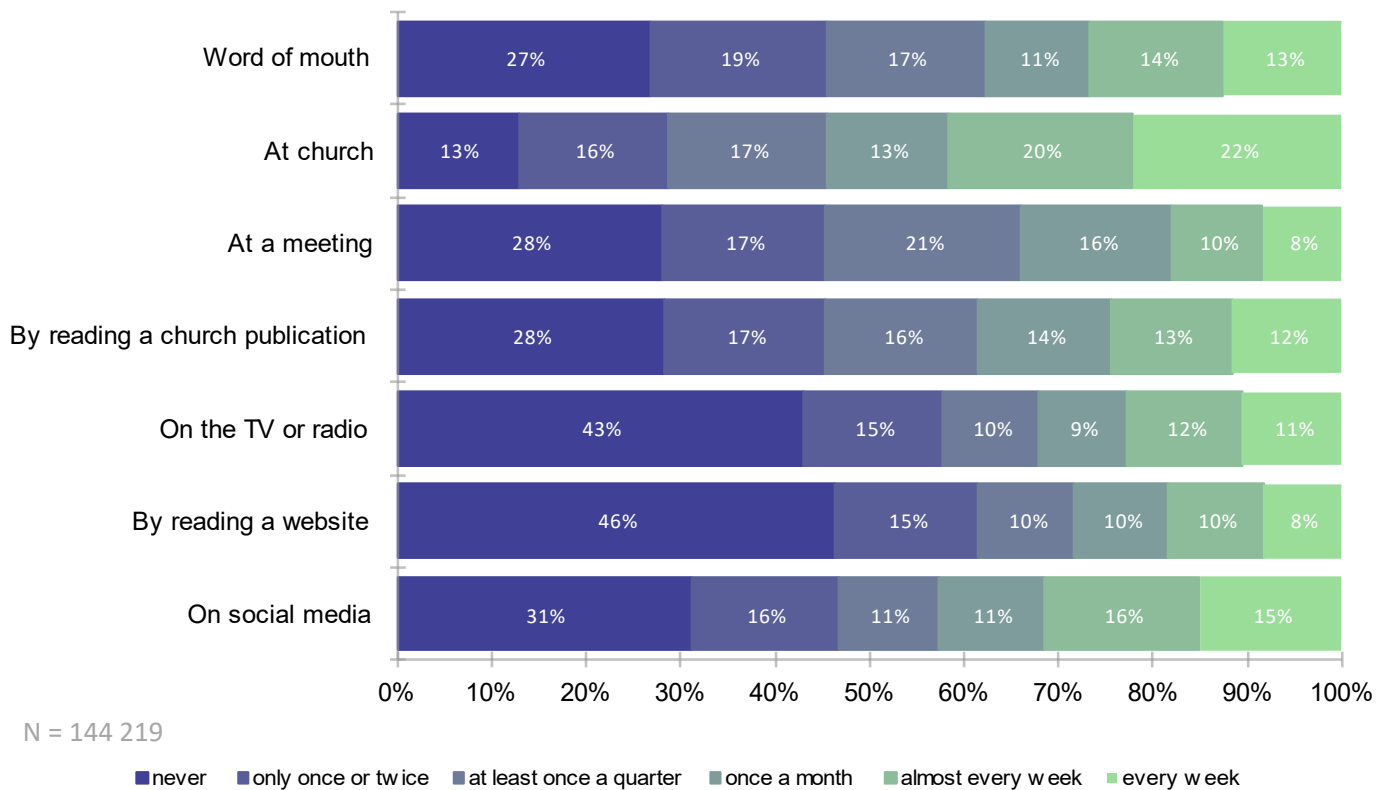
*How often does the Sabbath speaker in your church preach on the following topics?*

B3.06 – *Reading and sharing Adventist literature and publications.*

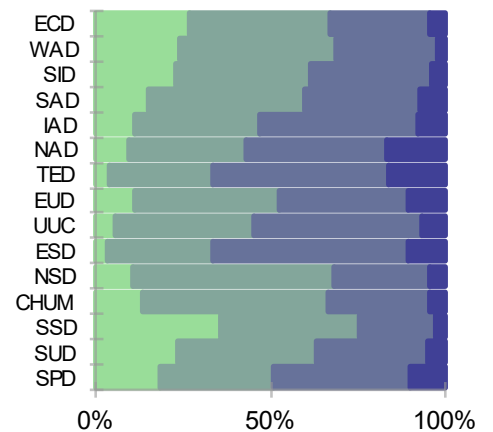
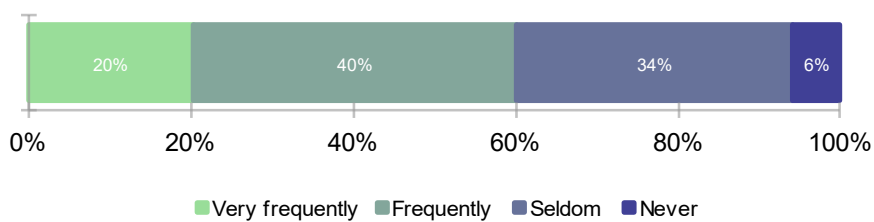
B3.11 – *The Mission of the Seventh-day Adventist Church*

1. Twenty-two percent of the weighed global sample reported that they heard about General Conference initiatives at church every week (items R7.1- R7.7). When asked how they were hearing about General Conference initiatives such as *I Will Go*, *Total Member Involvement*, *Mission to the Cities*, and *Global Mission*, many of the weighted global sample (55%) reported that they heard about initiatives at church at least once per month. Forty-two percent of the weighted global sample reported hearing about initiatives by social media at least once per month.
2. More than a quarter of the weighted global sample heard about initiatives each month or more by other means: reading a church publication (39%), word of mouth (38%), at meetings or seminars (34%), on TV or radio (32%), or by reading a website (28%). Altogether, 72% of the weighted global sample reported communication once a month or more by some means. Only 6% of the weighted global sample reported never hearing about initiatives by any of these means. They were least likely to hear about these initiatives almost every week or weekly by reading a website (18%) or at a seminar or meeting (18%) (Items R7.1-7.7).
3. Sixty percent of the weighted global sample reported hearing sermons about reading and sharing Adventist literature and publications frequently or very frequently (item B3.06). Such sermons were reported most often in the Southern Asia-Pacific (75%) and West-Central Africa (69%) Divisions and least often (seldom or never) in the Euro-Asia and Trans-European Divisions (66% each).
4. Eighty-one percent of the weighted global sample reported hearing sermons about the mission of the Adventist Church frequently or very frequently (item B3.11). These sermons were least likely (seldom or never) to be heard in the Inter-European Division (66%) with every other region reporting hearing these sermons frequently or very frequently at 55% of the sample or more.
5. The data indicates a wide range of communication strategies are necessary worldwide to communicate about mission and initiatives to all church members.

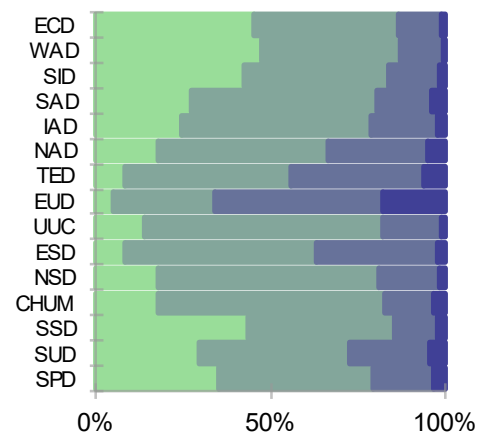
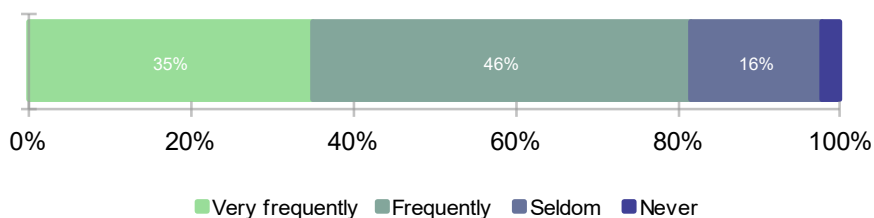
## How Did You Hear About Initiatives (R7.1-R7.7)



## Sermons: Read & Sharing Adventist Literature (B3.06)



## Sermons: Mission of the Adventist Church (B3.11)



### Mission 3. Evangelistic Outreach (KPI 1.1)

KPI 1.1 Increased number of church members participating in both personal and public evangelistic outreach initiatives with a goal of Total Member Involvement (TMI).

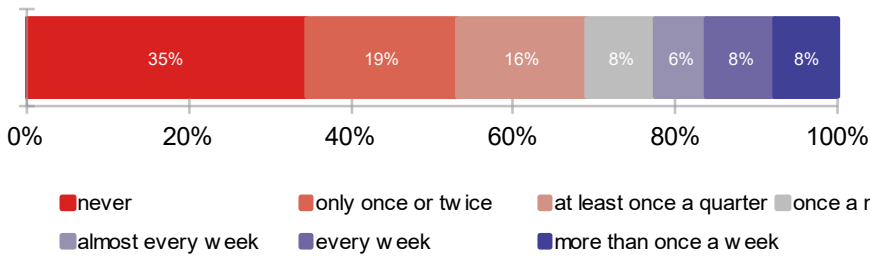
*R1.07 – In the last 12 months, this is how often I usually... attended a public evangelistic meeting in my area.*

*A4.01 – Overall evangelistic outreach by my church in the local community...*

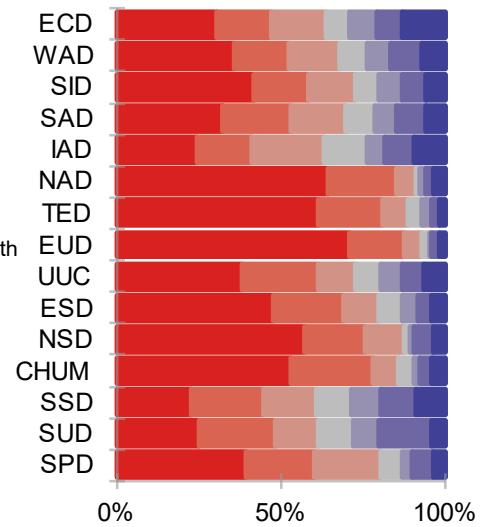
*A4.02 – My involvement in evangelistic outreach by my church to the local community...*

1. Thirty-five percent of the weighted global sample reported never attending an evangelistic meeting in the last 12 months (item R1.07). Nineteen percent only attended once or twice. However, 16% reported that when a public evangelism meeting was held in their area, they went at least once a week.
2. There were substantial differences by Division. Over 60% of respondents in the Inter-European (71%), the North American (65%), and the Trans-European (61%) Divisions reported never attending an evangelistic meeting in their area. Respondents in the Southern Asia Division were the most likely to attend at least weekly (20%) followed by the Southern Asia-Pacific (19%) and the Inter-American (18%) Divisions.
3. In the weighted global sample, 73% reported that they wanted their church to increase evangelistic efforts or to increase evangelistic efforts greatly (item A4.01). About 42% of respondents in the Euro-Asia Division and about 38% of respondents in the Ukrainian Union Conference wanted their churches to greatly increase evangelistic efforts. On the other hand, the Chinese Union Mission (13%), the North Asia-Pacific (15%), and the North American (16%) Divisions had the lowest rates of wanting to increase evangelistic efforts greatly.
4. About three-quarters of the weighted global sample reported that they thought they needed to increase their personal involvement in evangelism (46%) or increase it greatly (28%) (item 4.02). At thirty-seven percent, the respondents in the Ukrainian Union Conference), the East-Central Africa and the Euro-Asia Divisions were the most likely to believe that they needed to greatly increase their own efforts in evangelism. Respondents in the North American Division had the lowest rate of respondents believing that they needed to greatly increase their involvement (11%). The Chinese Union Mission also had a low rate of believing that they needed to personally increase evangelistic efforts at 12%, likely because of the political and cultural context.
5. Overall, the data suggest that church members supported increased evangelism efforts and thought that they needed to increase their personal involvement in evangelism.

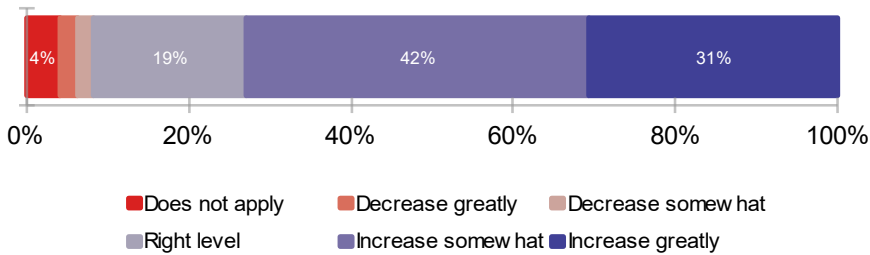
### Attended a Public Evangelistic Meeting (R1.07)



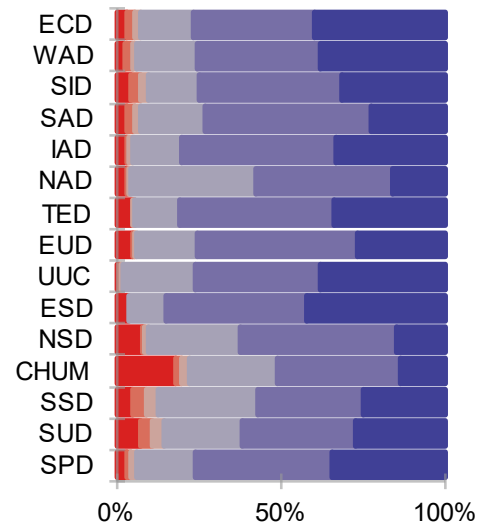
N = 144 496



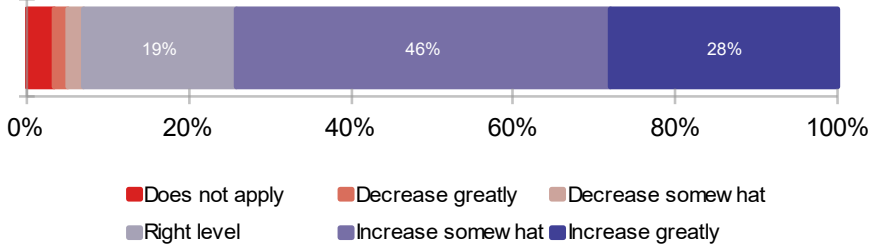
### Overall Evangelistic Outreach by My Church (A4.01)



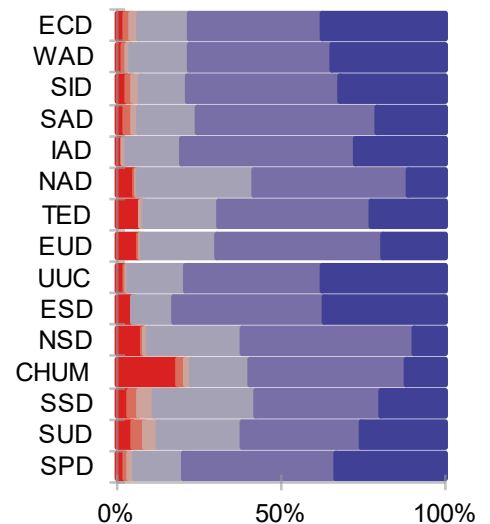
N = 146 340



### My Own Involvement in Evangelistic Outreach (A4.02)



N = 146 092



## Mission 4. Evangelistic Outreach II (KPI 1.1)

KPI 1.1 Increased number of church members participating in both personal and public evangelistic outreach initiatives with a goal of Total Member Involvement (TMI).

*In the last 12 months, this is how often I usually...*

*R1.11 ... helped with a church ministry during the week.*

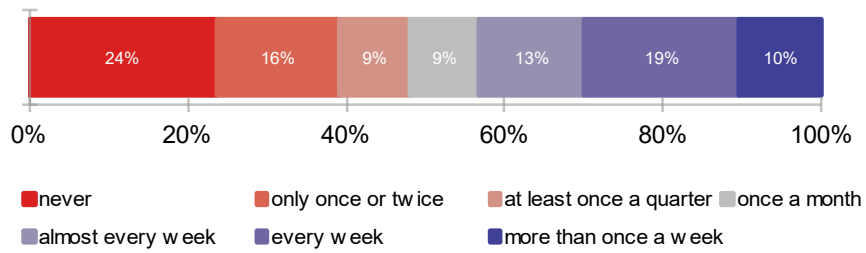
*R1.15 ... witnessed to non-Adventists in my community.*

*R1.16 ... spent time forming new friendships with non-Adventists in my community.*

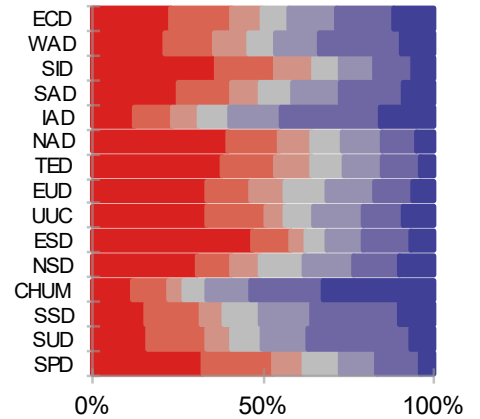
*R1.17 ... spent time meeting the needs of non-Adventists in my community.*

1. About 29% of the weighted global sample reported that they helped in a church ministry during the week at least once a week or more. A slightly smaller percentage (24%) reported that they never helped (item R1.11). Thirty-six percent of the weighed sample reported helping in the church on Sabbath every week and an additional 15% almost every week (item R1.10, data not displayed in figure). These numbers are essentially unchanged from Wave II. Rates of helping with ministry are higher in Asian regions (Chinese Union Mission, Southern Asia Division, Southern Asia-Pacific Division) and the Inter-American Division.
2. Twenty-two percent of the weighted global sample (item R1.15) reported witnessing every week and another 13% almost every week. Forty percent of the weighted global sample reported either never witnessing to non-Adventists or witnessing only once or twice in the last year. While rates did vary by region, only the Inter-American Division had more than one-quarter of respondents involved in weekly witnessing to community non-Adventists.
3. Similar rates are present in the weighted global sample for forming friendships with non-Adventists (item R1.16). Twenty-two percent reported time invested in friendships with non-Adventists every week and 41% reported never investing time forming friendships with non-Adventists or only doing so once or twice in the last year. These numbers are shifted about 4 percentage points towards less interaction from Wave II. Only members in the Southern Asia-Pacific Division had over 28% of members reporting that they spent time at least weekly forming friendships with non-Adventists. Given that few Adventists spend time with non-Adventist friends, there appears to be little opportunity to witness to non-Adventists (frequencies of spending time with non-Adventist was substantially correlated,  $r = .55$ , with frequencies of witnessing to non-Adventists).
4. Involvement in meeting the needs of non-Adventists in the community was less frequent than witnessing to or forming friendships with non-Adventists. Nineteen percent of the weighted sample reported meeting non-Adventist community members' needs weekly, and 42% reported never meeting needs or doing so only once or twice in the last year.
5. The data suggest that there is considerable room for improvement in interacting with non-Adventist in the community.

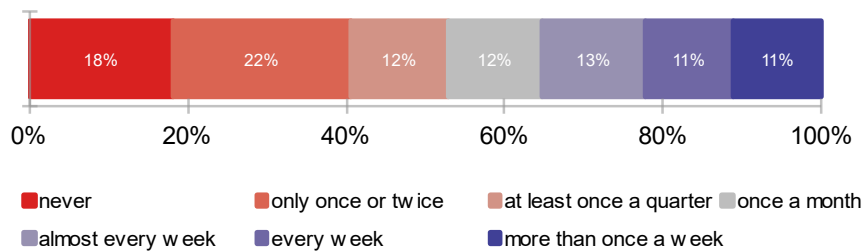
### Helped with Church Ministry During Week (R1.11)



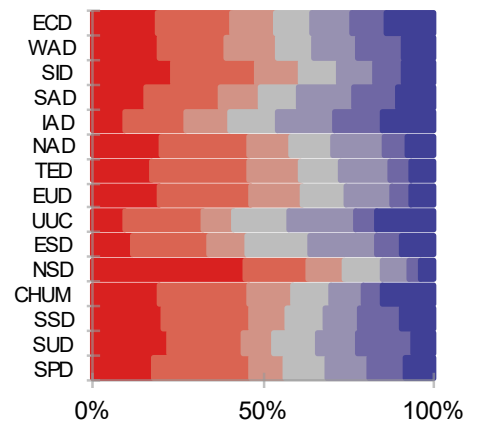
N = 144 337



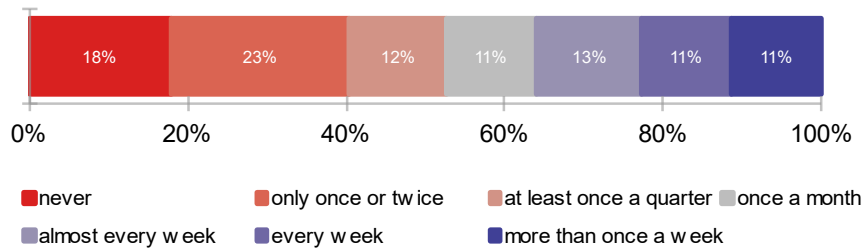
### Witnessed to Non-Adventists (R1.15)



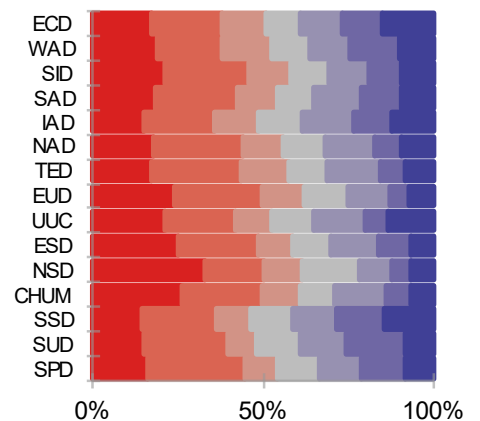
N = 145 459



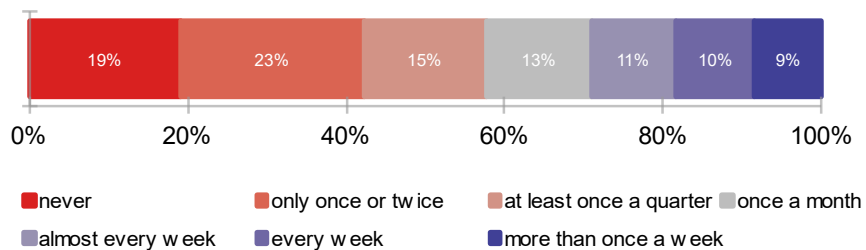
### Time Forming Non-Adventist Friendships (R1.16)



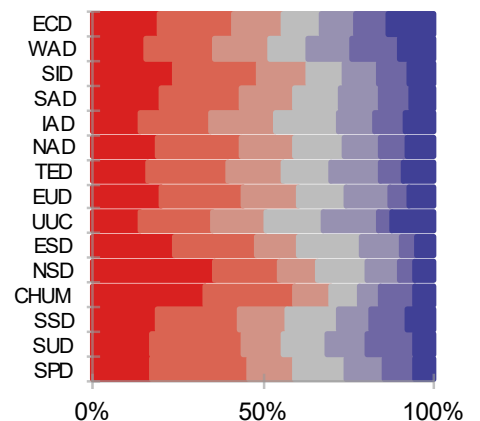
N = 145 631



### Time Meeting Needs of Non-Adventists (R1.17)



N = 145 641



## Mission 5. Nurture and Discipleship (KPIs 6.1, 6.3)

KPI 6.1: Increased church member involvement in fellowship and service, both in the church and in the local community.

KPI 6.3: Evidence of new members being nurtured through active discipleship programs.

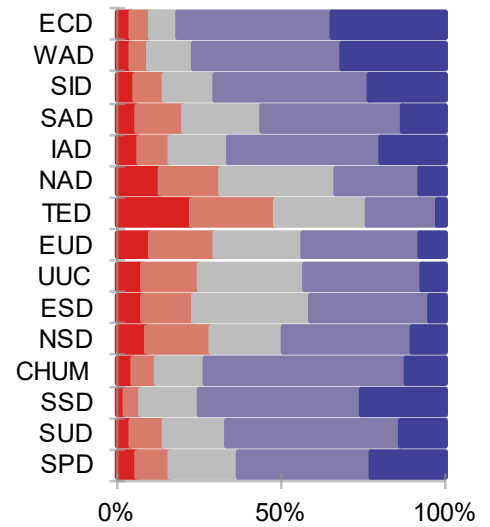
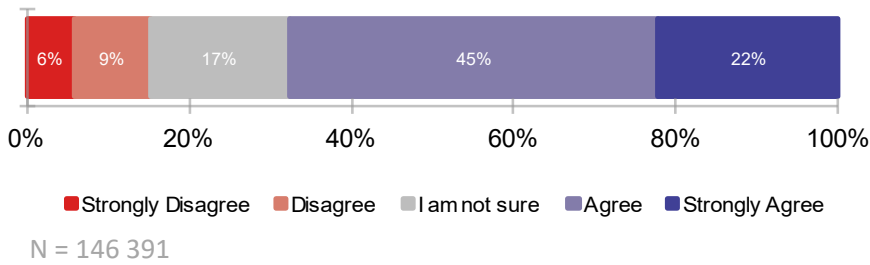
*A1.19 – My local church offers training on nurture and discipling of church members.*

*A4.05 – Overall caring for and nurturing members by my church...*

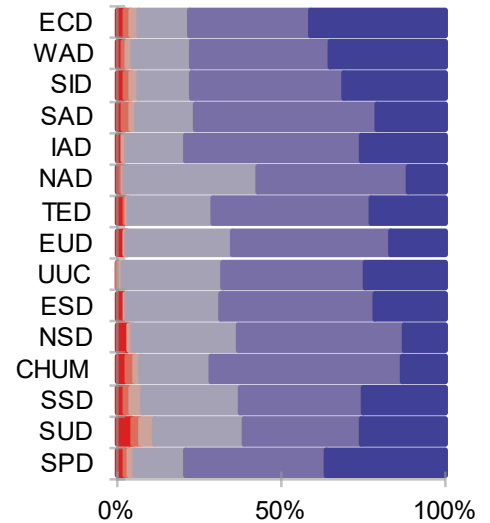
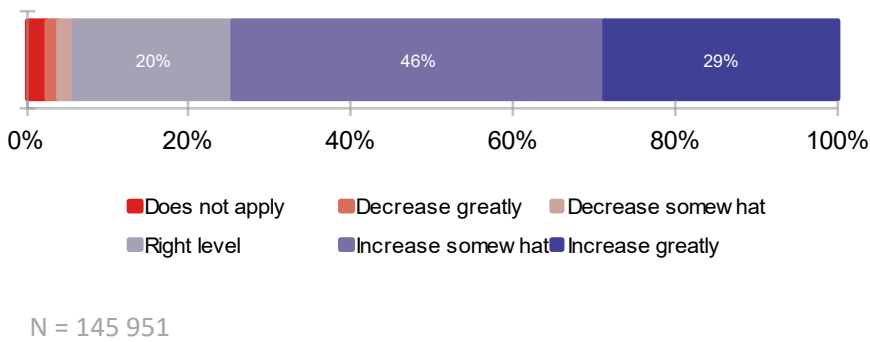
*A4.06 – My involvement in caring for and nurturing local church members...*

1. Two-thirds of the of the weighted global sample (67%) agreed or strongly agreed that their local church offers training on nurture and discipling of church members (item A1.19), 17% were not sure. This is about the same rate as Wave II.
2. Most Divisions had relatively high rates of agreement with this statement with at least 40% of respondents agreeing or strongly agreeing (item A1.19). Only the Trans-European (23%) and North American (34%) Divisions had lower rates of agreement. Thirty percent or more of three regions were unsure if their local church offered training on nurture or discipling. These were, the Euro-Asia (36%), and North American (35%) Divisions, and the Ukrainian Union (32%).
3. A substantial majority of the weighted global sample (75%) believed that overall caring for and nurturing members in their church needed to increase or greatly increase (item A4.05). Twenty percent believed the nurturing of members was at the right level. This overall rate is higher than the 70% that was reported in Wave II.
4. A large majority of respondents in all 15 regions believed that the local church needs to increase their care for members (item A4.05). The weighted global sample agreement rate was greater than Wave II (Wave III: 75%, Wave II 70%) and the range of sample rates was smaller in this Wave III sample (regions response rates for this item were more similar).
5. Three-quarters of the weighted global sample responded that their personal caring for and nurturing of other church members needed to increase or greatly increase (item A4.06). Twenty percent responded that they were doing the right amount of nurturing. The weighted global sample agreement rate was similar to Wave II (Wave III: 75%, Wave II 72%) and the range of sample rates was smaller in this Wave III sample.
6. The majority of respondents in all 15 regions also believed that they needed to increase their personal care for members (item A4.06). Overall, the data indicate that while there was some uncertainty if the local church had training in nurturing and discipling, the church member believe that that carrying for church members should increase and that they should personally increase their care of other members.

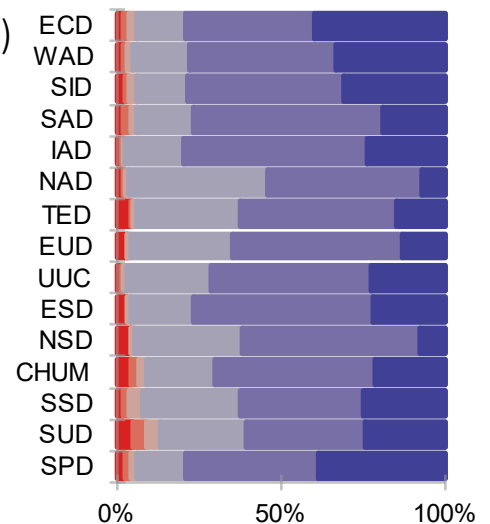
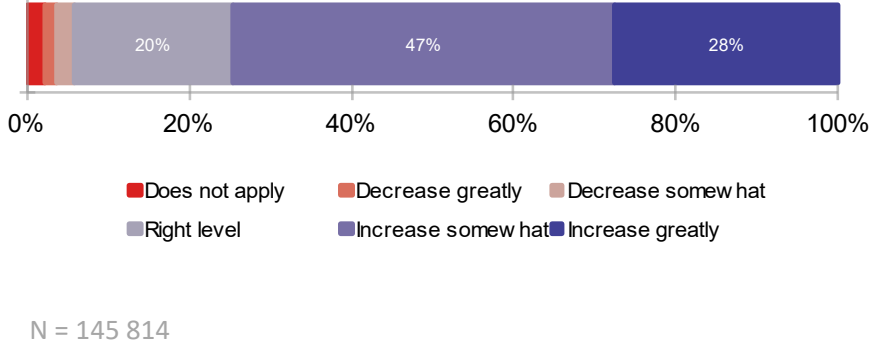
### Church Offers Training on Discipling (A1.19)



### Overall Nurturing of Members by My Church (A4.05)



### My Own Involvement in Nurturing of Members (A4.06)





## Mission 6. Christ's Method for Reaching People (KPI 6.1)

KPI 6.1: Increased church member involvement in fellowship and service, both in the church and in the local community.

*B1.08– The most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ.*

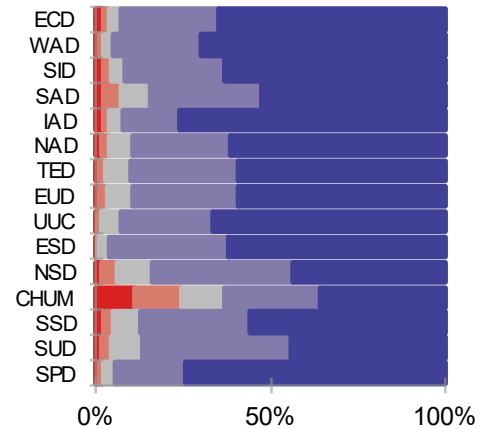
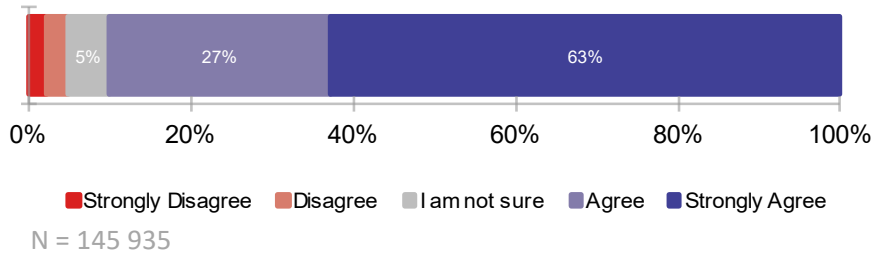
*B1.28 – In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.*

*A4.03 – Overall efforts by my church to meet the needs of my local community...*

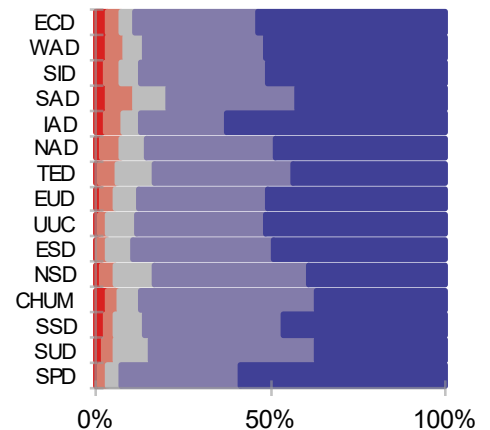
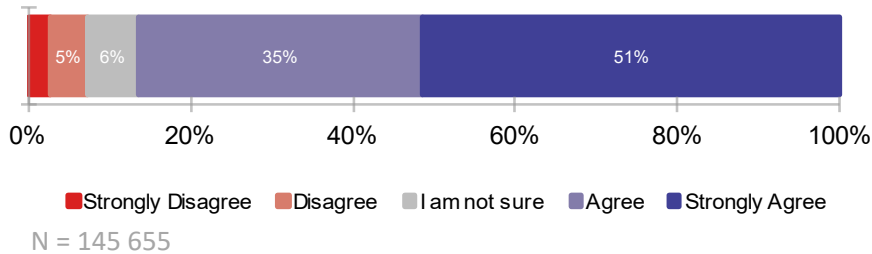
*A4.04 – My involvement in efforts to meet the needs of my local community through my church...*

1. Almost all of the weighted global sample (90%) agreed or strongly agreed that Christ's method was the best way to bid others to follow Him (item B1.08). Almost two-thirds (63%) strongly agreed. This pattern matched Wave II for all regions except the Chinese Union Mission, which had lower rates of agreement (24% disagreed or strongly disagreed with the statement in B1.08).
2. About the same percentage of the weighted global sample (86%) agreed or strongly agreed that we need to meet people's needs before we preach the Gospel (item B1.28). Slightly more than half of the weighted global sample strongly agreed. This pattern was an increase from Wave II (only 70% agreed overall, and 30% strongly agreed). There was little variation by region.
3. Almost three-fourths (74%) of the weighted global sample believed their church needs to increase or greatly increase their efforts to meet the needs of their local community (item A4.03). Nineteen percent responded that their church was meeting local community needs at the right level.
4. Three-quarters of the weighted global sample believed they personally needed to increase or greatly increase their personal efforts (item A4.04). Nineteen percent reported that their personal actions to meet the needs of the local community were at the right level.
5. Most regions were relatively similar in attitudes toward church investment in meeting the needs of the community (item A4.03) and their own personal involvement in the same (item A4.04)
6. Overall, the data strongly suggest that the global church member family understands Christ's method of outreach and that they believe that their local church and they, personally, need to increase their involvement to meet the needs of their local communities.

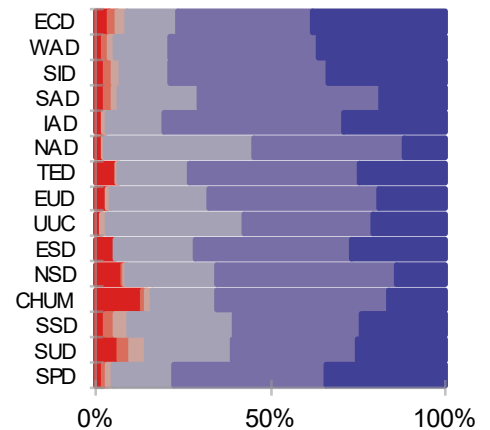
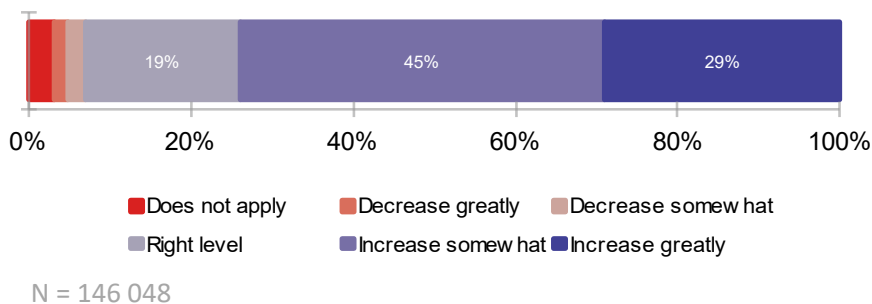
### Most Effective Method for Reaching People (B1.08)



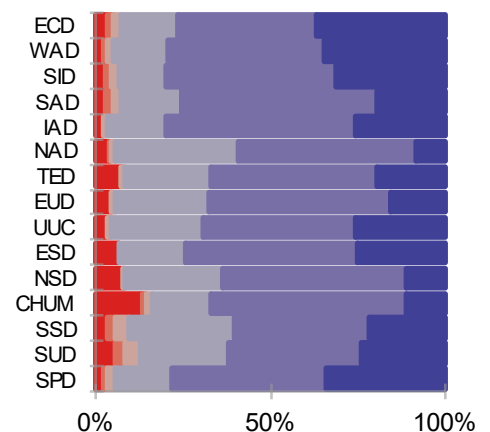
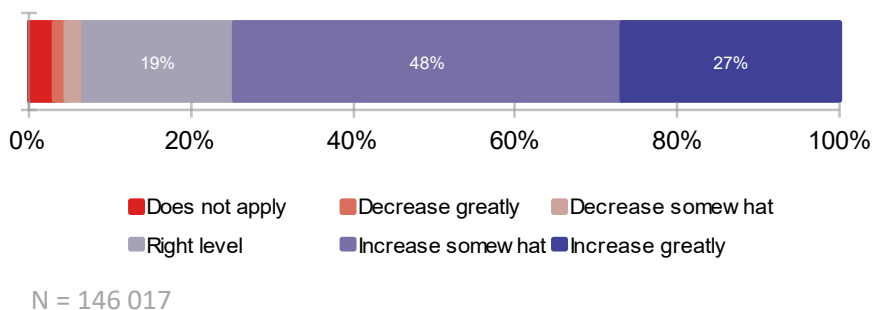
### Need to Get to Know People (B1.28)



### Overall Meeting Community Needs by My Church (A4.03)



### My Own Involvement in Meeting Community Needs (A4.04)



## Religious Practices



## Religious Practices 1. Church Attendance (KPI 5.2)

KPI 5.2: Significant increase in numbers of church members and unbaptized children and youth regularly attending divine service and Sabbath School.

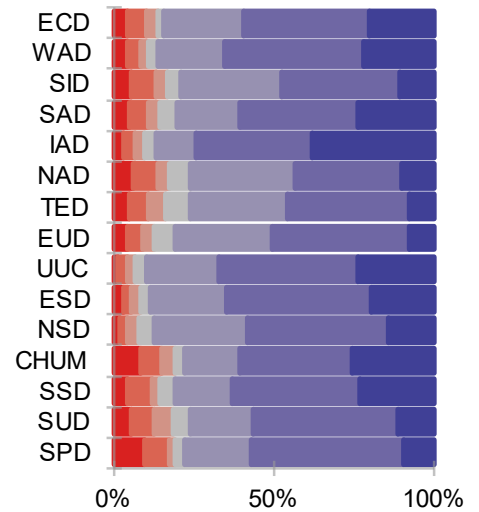
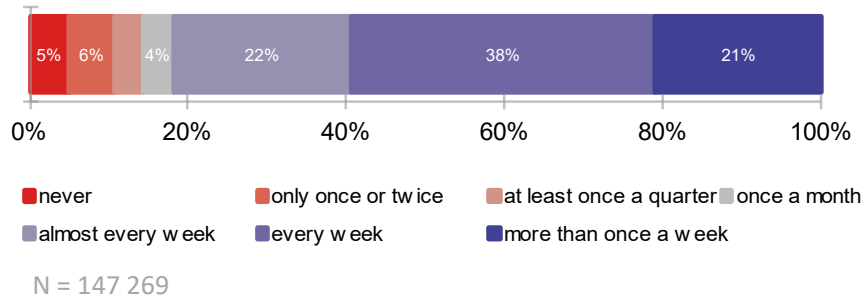
*In the last 12 months, this is how often I usually:*

R1.01 – ...attended church services in-person.

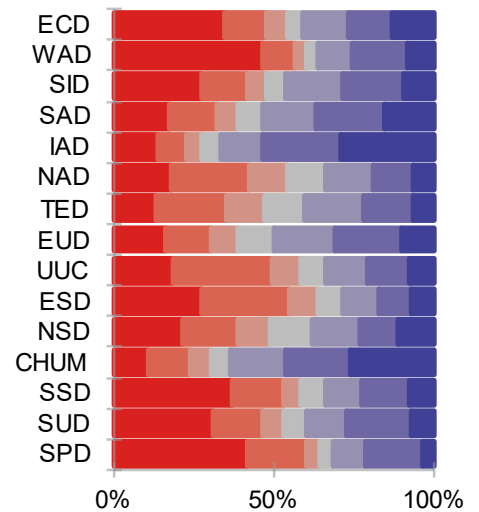
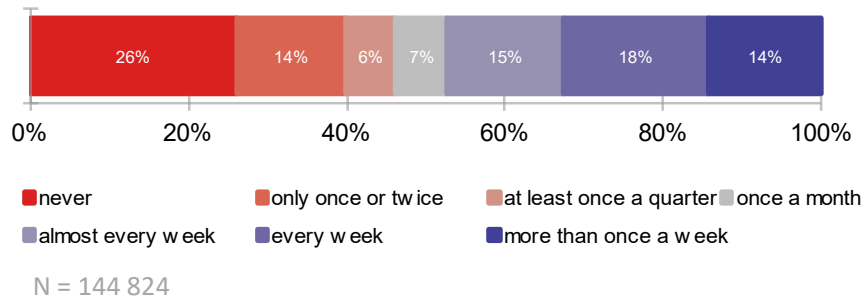
R1.02 – ...attended church services remotely by radio, television, or internet.

1. Fifty-nine percent of the weighted global sample attended church in-person once a week or more (item R1.01). Twenty-two percent reported they went to church more than once a week and 38% reported attending once a week.
2. In most regions, more than 50% of respondents attended church at least once each week. Only in the Southern Africa-Indian Ocean (48%), Trans-European (45%), & North American (44%) Divisions did fewer than 50% of respondents report attending church at least once each week in-person. Moreover, in some Divisions a large proportion of respondents reported attending more than once each week, while in others, only a few attended more than once each week. For example, in the Inter-American Division 38% of the sample reported attending more than once each week, while in the Inter-European and Trans-European Divisions only about 8% did so.
3. Thirty-two percent of the weighted global sample reported attending church at least once each week remotely (item R1.02); however, this group overlapped with those who also attended church at least once a week in person. About 18% of the weighted global sample reported attending church once each week and another 15% reported attending almost every week remotely by radio, television, or internet. Twenty-six percent of the weighted global sample never attended church by remote means.
4. Most regions reported fewer than 40% of respondents attending church remotely at least once each week (item R1.02). However, the Inter-American Division (53% at least once each week) and Chinese Union Mission (46%) did not follow this trend.
5. When in-person and remote church attendance were combined in the weighted global sample, 40% attended every week and 28% attended more than once each week (thus, 68% attended church at least once each week). This is only slightly decreased from Wave II, where 42% of the sample reported attending every week and 29% reported attending more than once each week (thus 71% attended at least every week).

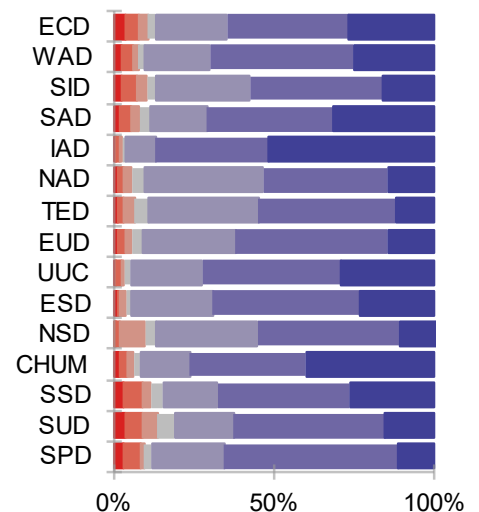
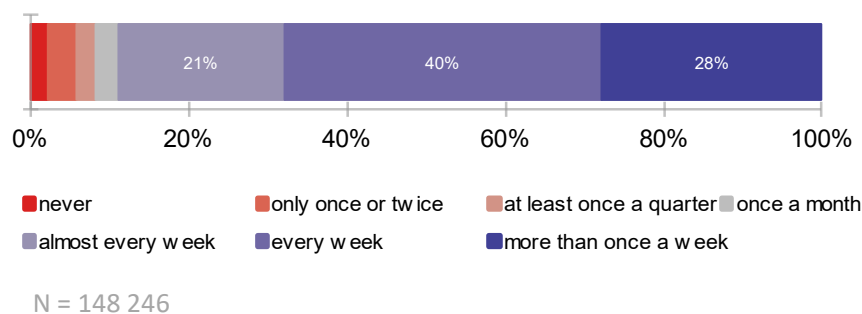
### How Often: Church Attendance In-Person (R1.01)



### How Often: Church Attendance Remote (R1.02)



### Combined In-Person and Remote Church Attendance



## Religious Practices 2. Sabbath School Attendance (KPI 5.2)

KPI 5.2: Significant increase in numbers of church members and unbaptized children and youth regularly attending divine service and Sabbath School.

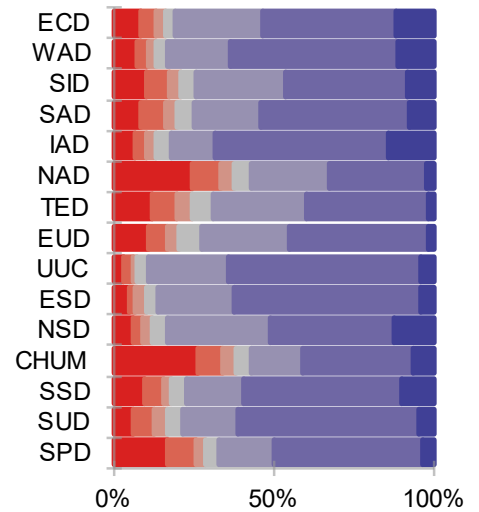
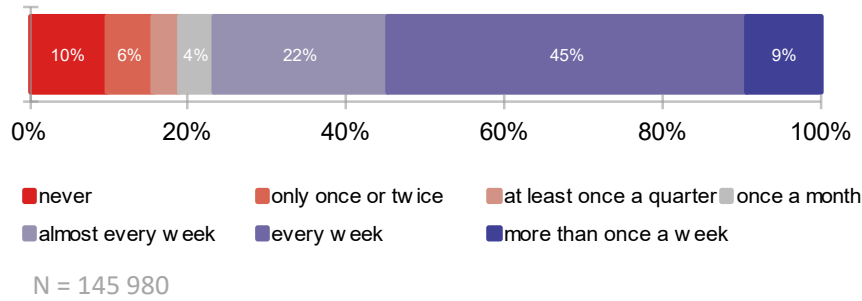
*In the last 12 months, this is how often I usually:*

R1.03 – ...attended Sabbath School in-person.

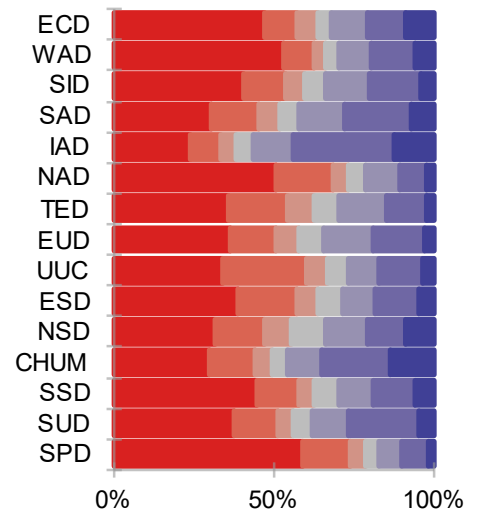
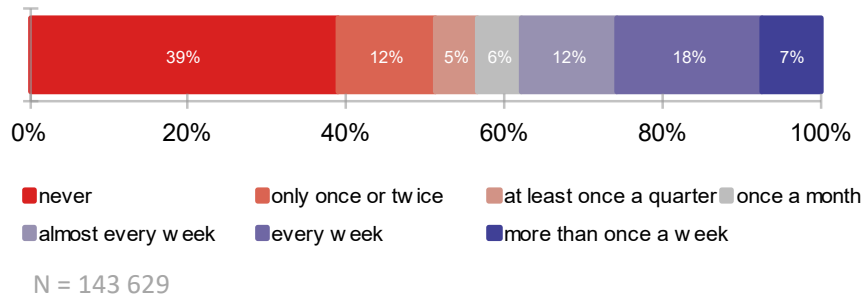
R1.04 – ...attended Sabbath School remotely by radio, television, or internet.

1. Fifty-four percent of the weighted global sample attended Sabbath School in-person at least once each week (item R1.03). Thus, the in-person weekly attendance rate was 5 percentage points lower for Sabbath School than for church. Forty-five percent of the weighted global sample reported attending Sabbath School every week, and 9% reported attending more than once per week.
2. Differences between the regions with the most frequent attendance and those with the least frequent attendance were more extreme for Sabbath School than for church attendance. There were six Divisions where more than 60% of respondents reported at least weekly Sabbath School attendance: Inter-American (68%), West-Central Africa (63%), Ukrainian Union (64%), Euro-Asia (62%), and Southern Asia (61%). The highest rates of never attending Sabbath School in person were in the Chinese Union Mission (26%) and the North American (25%) and the South Pacific (17%) Divisions.
3. Twenty-five percent of the weighted global sample reported attending Sabbath School remotely at least once each week (item R1.04). As with the church attendance data, the frequent in-person Sabbath School attendance and frequent remote Sabbath School attendance groups overlapped. Thirty-nine percent of the weighted global sample never attended Sabbath School remotely.
4. Most regions reported fewer than 30% of respondents attending Sabbath School remotely at least once each week. However, in two regions a large proportion of respondents attended Sabbath School remotely each week: the Chinese Union Mission (35%) and the Inter-American Division (44%). In three Divisions more than 50% of the respondents reported never attending Sabbath School remotely at all: the South Pacific (59%), West-Central Africa (53%) and the North American (51%) Divisions.
5. When in-person and remote Sabbath School attendance were combined in the weighted global sample, 48% attended at least weekly and 13% attended more than once each week (thus, 61% attended Sabbath School at least once each week). This is a decrease from Wave II (56% once each week, 12% more than once each week, 68% total at least once each week).

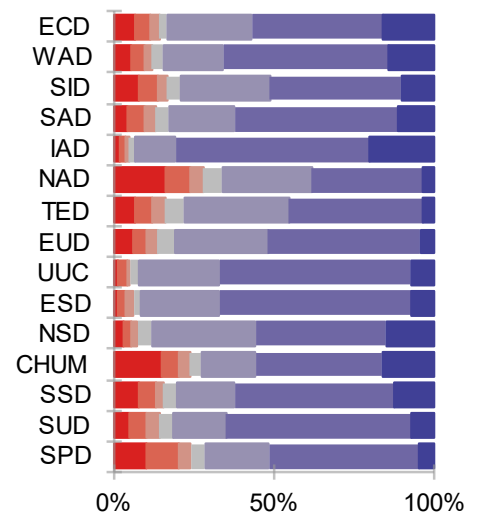
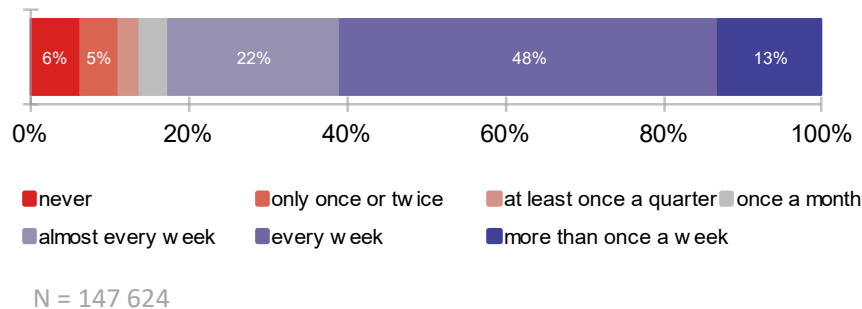
### How Often: Sabbath School In-Person (R1.03)



### How Often: Sabbath School Remote (R1.04)



### Combined In-Person and Remote Sabbath School





## Religious Practices 3. Personal Devotional Life (KPI 5.1)

KPI 5.1: Significant increase in numbers of church members regularly praying, studying the Bible, using the Sabbath School Bible Study Guides, reading the writings of Ellen White and engaging in other personal devotions.

*Most of the time, this is how often I:*

R2.01– *...read the Bible.*

R2.02 – *...study the Sabbath School lesson.*

R2.03 – *...read the writings of Ellen G. White.*

R2.04 – *...have morning or evening worship with members of my family.*

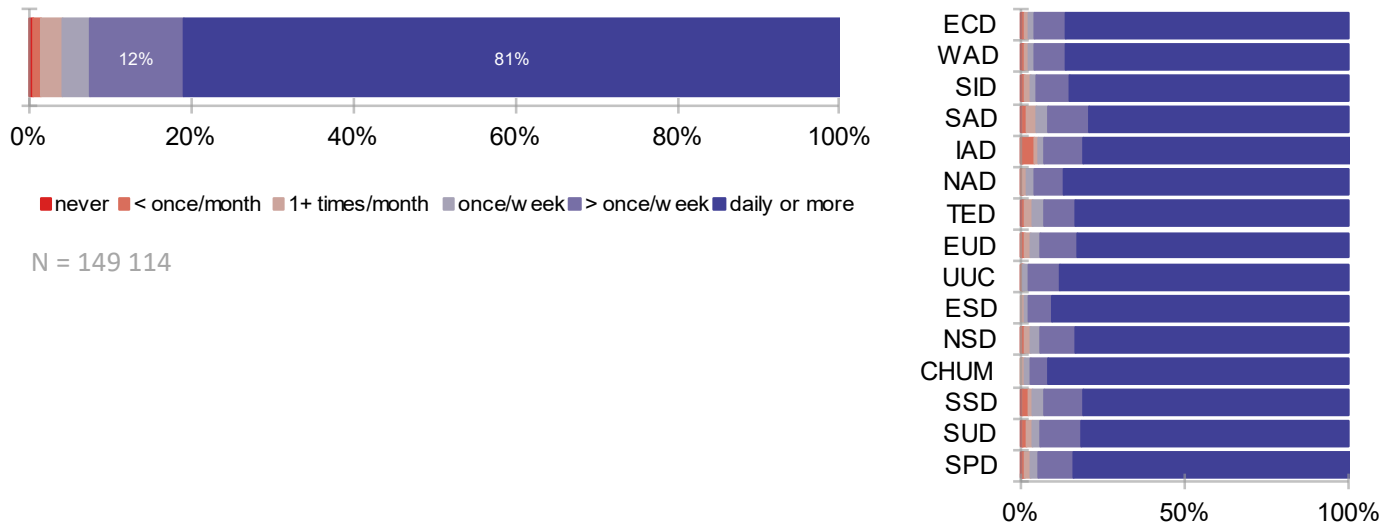
R2.05 – *...have personal prayer (at times other than meals).*

R2.12 – *...spend time thinking about Jesus' life.*

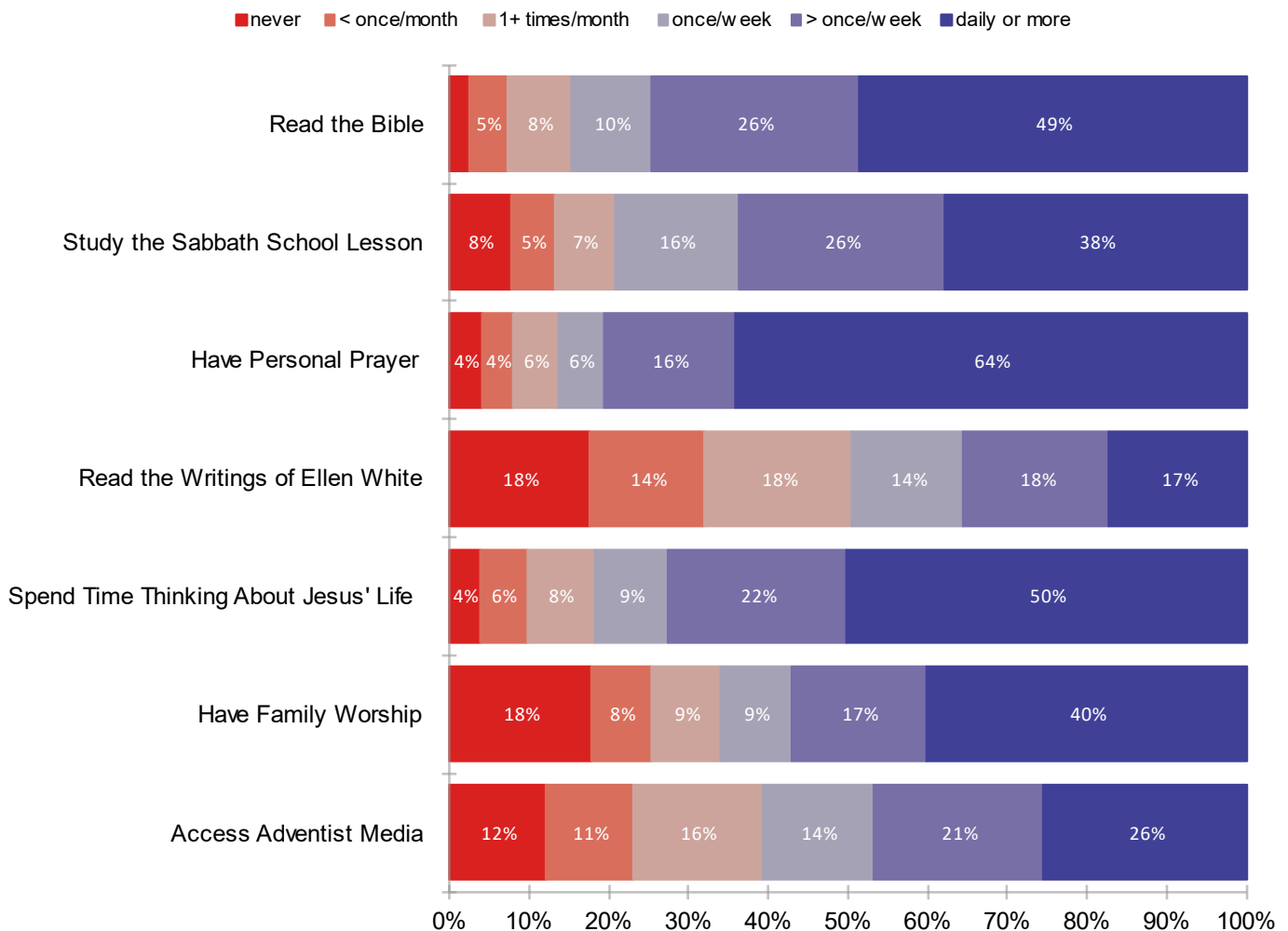
Access Any Adventist Media – Derived from R2.06-R2.11

1. Personal prayer was the most practiced personal devotional activity by more than 64% of the weighted global sample (item R2.05). However, 84% of the weighted global sample practiced at least one personal devotional activity daily. Another 11% practiced at least one personal devotional activity more than once per week. Fewer than half a percentage point (0.5%) of the weighted global sample reported never engaging in the seven personal devotional activities included in this survey.
2. In the weighted global sample, 49% of the respondents reported that they read the Bible at least once each day (item R2.01). An additional 36% reported at least weekly reading of the Bible.
3. About 38% of the weighted global sample reported that they studied the Sabbath School lesson at least daily (item R2.02). An additional 42% reported studying the Sabbath School lesson at least weekly. Only 8% of the weighted global sample reported that they never studied the Sabbath School lesson.
4. Personal prayer was the most frequently reported daily devotional practice in the weighted global sample (R2.05). Almost two-thirds (64%) of respondents in the weighted global sample prayed daily.
5. Only 17% of the weighted global sample read the writings of Ellen White daily (item R2.03). Another 32% read Ellen White's writings at least weekly. Eighteen percent never read Ellen White's writings in the past year.
6. Half of the weighted global sample spent time everyday thinking about Jesus' life (item R2.12), 40% had daily family worship (item R2.04), and 27% accessed Adventist publications or media every day (items R2.06-R2.11).
7. Overall, the weighted global church member survey indicates a high degree of regular personal devotions primarily through prayer, Bible reading and thinking about Jesus.

## At Least One Personal and Family Devotional Practices (R2)



## Time Spent on Personal and Family Devotional Practices (R2)



## Religious Practices 4. Bible, Sabbath School Lesson, & Prayer (KPI 5.1)

KPI 5.1: Significant increase in numbers of church members regularly praying, studying the Bible, using the Sabbath School Bible Study Guides, reading the writings of Ellen White and engaging in other personal devotions.

*Most of the time, this is how often I:*

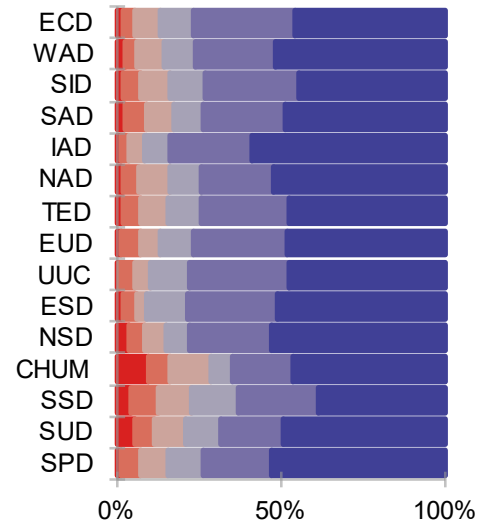
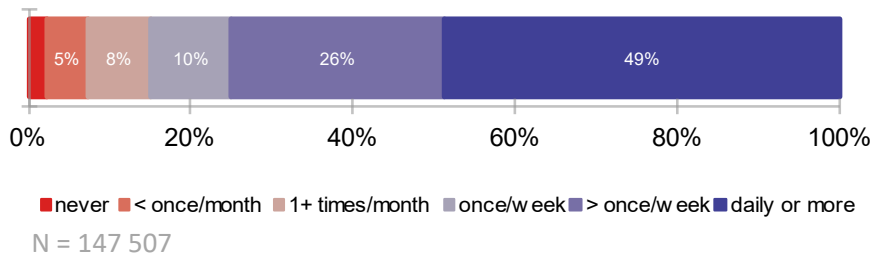
R2.01 – ...read the Bible.

R2.02 – ...study the Sabbath School lesson.

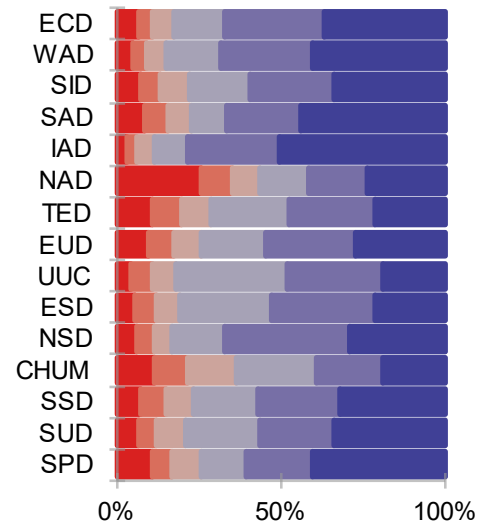
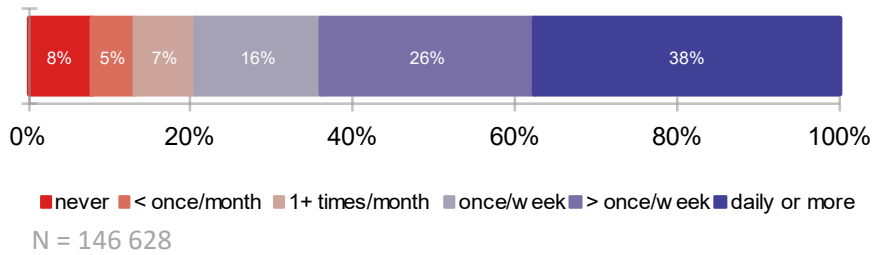
R2.05 – ...have personal prayer (at times other than meals).

1. In the weighted global sample, 49% read the Bible at least once each day (item R2.01). Another 36% reported reading the Bible at least once each week. In Wave II, 41% read the Bible at least once each week.
2. Every region reported at least 39% of respondents reading the Bible every day (item R2.01). In six of the Divisions at least half of the respondents reported reading the Bible daily: the Inter-American (59%), Northern Asia-Pacific (53%), South Pacific (53%), West-Central Africa (52%), North American (52%), and Euro-Asia (51%) Divisions. The Southern Asia Division was the only region with fewer than 40% of respondents reporting daily Bible reading (39%).
3. About 38% of the weighted global sample reported that they studied the Sabbath School lesson daily (item R2.02). Another 42% of the weighted global sample reported studying the Sabbath School at least weekly. These numbers were similar to Wave II proportions (36% daily, another 44% at least weekly).
4. Almost all fifteen regions reported more than 70% of respondents reading the Sabbath School lesson at least once each week (R2.02). Only two regions reported fewer than 70% weekly lesson study: the Chinese Union Mission (64%) and the North American Division (57%). Four Divisions reported greater than 40% studying daily: the Inter-American (51%), South American (44%), West-Central Africa (40%), and South Pacific (40%) Divisions.
5. Almost two-thirds (64%) of the weighted global sample reported personal prayer every day (item R2.05). Three regions reported more than 80% of respondents engaging in daily personal prayer: the Euro-Asian Division (87%), the Chinese Union Mission (84%), and the Ukrainian Union Conference (85%)—all areas of the world with high levels of tension or conflicts faced by church members. The West-Central African Division was the only region to have less than 60% of respondents report less than daily personal prayer (59%).
6. Overall, church members in every region had an active prayer life and engaged in devotional reading.

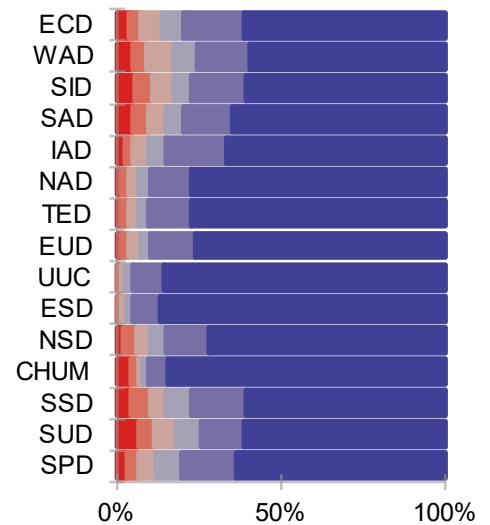
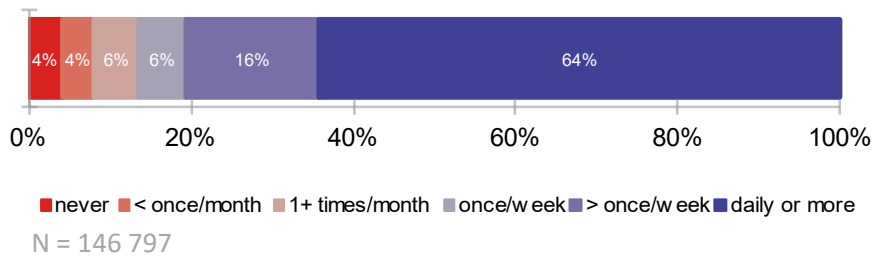
### How Often: Read the Bible (R2.01)



### How Often: Study the Sabbath School Lesson (R2.02)



### How Often: Have Personal Prayer (R2.05)



## Religious Practices 5. Ellen G. White's Writings (KPI 5.1)

KPI 5.1: Significant increase in numbers of church members regularly praying, studying the Bible, using the Sabbath School Bible Study Guides, reading the writings of Ellen White and engaging in other personal devotions.

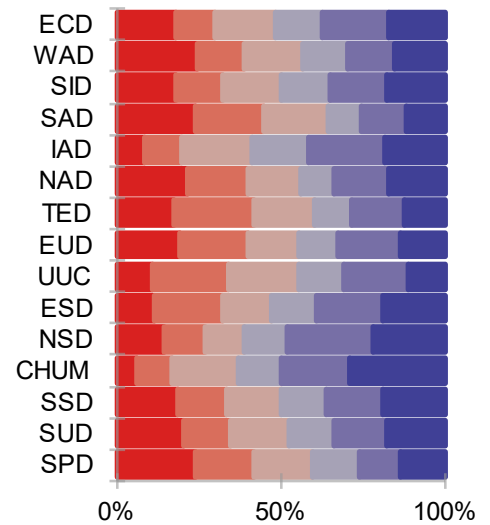
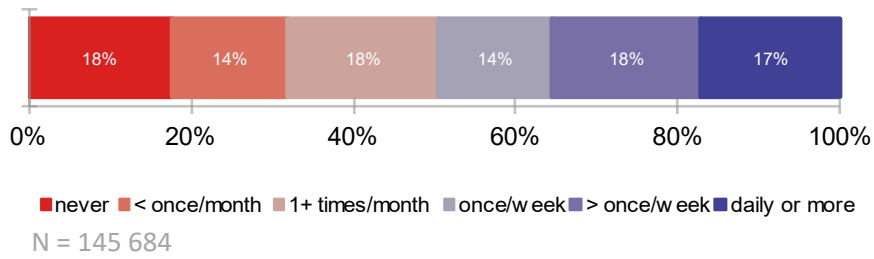
*Most of the time, this is how often I:*

R2.03 – ...read the writings of Ellen G. White.

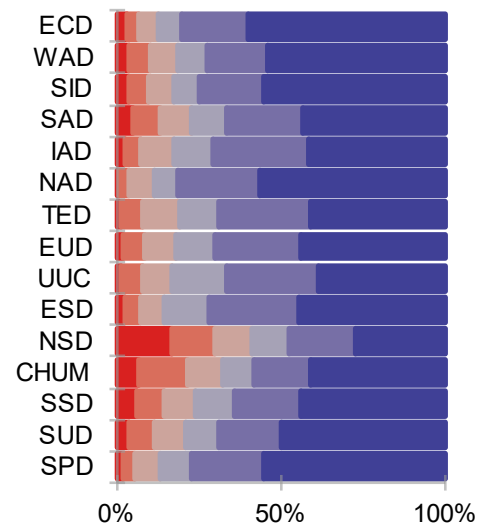
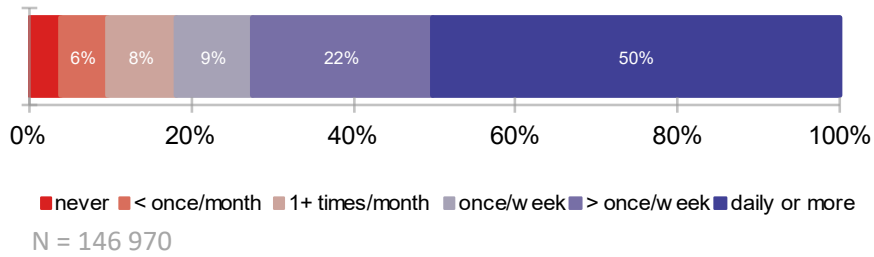
R2.12 – ...spend time thinking about Jesus' life.

1. Only 17% of the weighted global sample read the writings of Ellen White daily (item R.03). Another 32% of the weighted global sample reported reading Ellen White's writings each week. This means just under half of the weighted global sample (49%) read from Ellen White's writings every week. However, 18% never read Ellen White's writings. These numbers are slightly changed from Wave II (16% read daily, another 36% at least weekly).
2. Only two regions reported that more than 20% of respondents read from Ellen White's writings daily: the Chinese Union Mission (29%), and the Northern Asia-Pacific (22%) Divisions. On the other hand, five Divisions reported that more than 20% of respondents never read from Ellen White's writings: the West-Central Africa (25%), South Pacific (24%), South American (24%) North American (21%), and Southern Asia (20%) Divisions. The reasons for lower reading rates in this diverse group of Divisions is likely a combination of cultural factors, local church norms, and access or translation availability issues. Some of these are examined more fully in other sections of this report.
3. Half of the weighted global sample thought about the life of Jesus daily (item R2.12) as encouraged in Ellen G. White's writings. An additional 31% thought about Jesus' life at least weekly. These numbers represent only slight changes from Wave II.
4. Six Divisions reported more than half of respondents thinking about Jesus' life every day: the East-Central Africa (60%), North American (56%), South Pacific (55%), Southern Africa-Indian Ocean (55%), West-Central Africa (54%), and Southern Asia (50%) Divisions. On the other hand, the Northern Asia-Pacific Division (27%) was the only region with fewer than one-third of respondents thinking of the life of Jesus daily.

### How Often: Read the Writings of Ellen White (R2.03)



### How Often: Time Thinking about Jesus' Life (R2.12)



## Religious Practices 6. Group Meetings & Family Worship (KPI 5.1)

KPI 5.1: Significant increase in numbers of church members regularly praying, studying the Bible, using the Sabbath School Bible Study Guides, reading the writings of Ellen White and engaging in other personal devotions.

*In the last 12 months, this is how often I usually:*

R1.05 – ...attended a small group organized through my church.

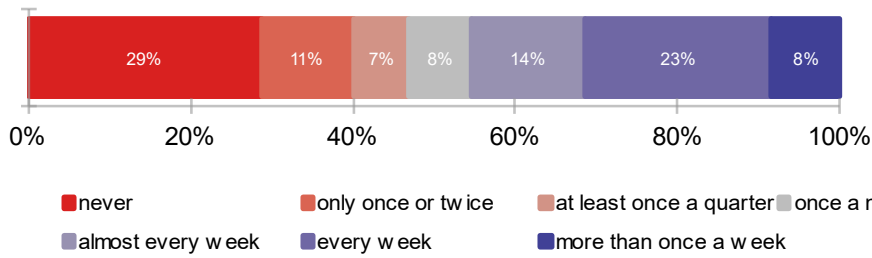
R1.06 – ...attended a prayer meeting at my local church.

*Most of the time, this is how often I:*

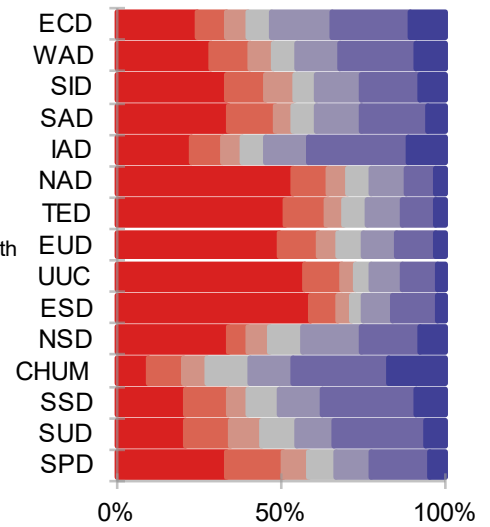
R2.04 – have morning or evening worship with members of my family.

1. About 31% of the weighted global sample attended a small group every week (item R1.05). This percentage is only slightly lower than Wave II (35% at least weekly).
2. In some regions, attending a small group was quite rare; in others weekly attendance was much more common. More than half of respondents never attended a small group in the Ukrainian Union Conference (57%), Euro-Asia (59%), North American (53%) and Trans-European (51%) Divisions. On the other hand, over 40% of respondents reported attending small groups weekly in the Chinese Union Mission (46%) and Inter-American (42%) Divisions.
3. About 36% of the weighted global sample attended prayer meeting at least weekly (item R1.06). This number is only slightly lower than Wave II (38% at least weekly).
4. As with small groups, there were two dominant patterns of participation for prayer meeting attendance across regions. More than one-third of respondents never attended prayer meeting in the North American (57%), Trans-European (48%), Northern Asia-Pacific (42%), Inter-European (39%), and Euro-Asia (36%) Divisions. Conversely, more than one-third of respondents reported attending prayer meeting at least weekly in the Southern Asia (45%), West-Central Africa (41%), Southern Asia-Pacific (40%), South American (40%), East-Central Africa (39%), and Inter-American (38%) Divisions, and the Chinese Union Mission (37%).
5. Family worship was frequent (item R2.04) with 40% of the weighted global sample participating daily and another 26% participating at least weekly. These numbers were similar to Wave II (37% daily, another 29% at least weekly).
6. Nevertheless, the same pair of dominant patterns were present across regions that occurred with other religious practices. More than one-third of respondents never had family worship in one set of regions. On the other hand, more than one-third of respondents reported daily family worship in the other set. The factors that affect weekly worship with other Adventists other than on Sabbath and the factors that affect family worship may be related.

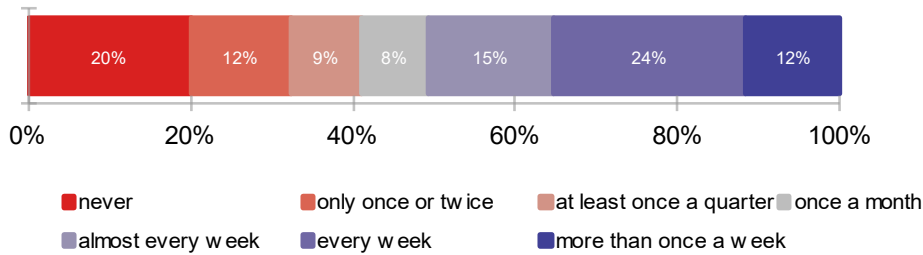
### How Often: Attended a Small Group (R1.05)



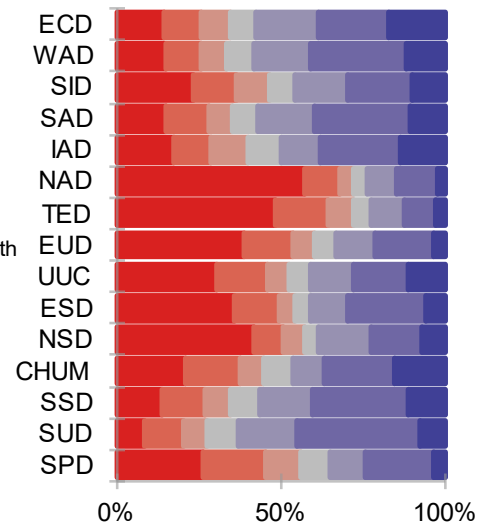
N = 145 312



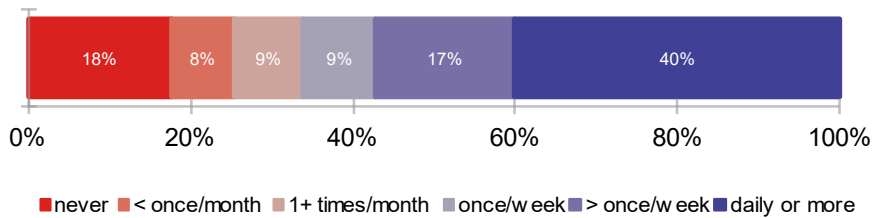
### How Often: Attended a Prayer Meeting (R1.06)



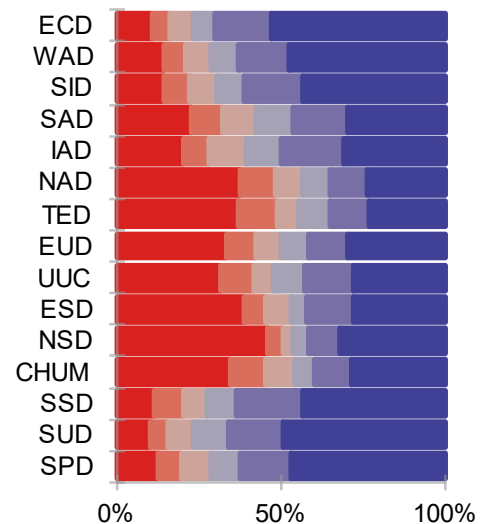
N = 145 617



### How Often: Have Family Worship (R2.04)



N = 146 466





## Religious Practices 7. Corporate Prayer Initiatives I (KPI 5.6)

KPI 5.6 Increased number of church members and church school students participating in corporate prayer initiatives.

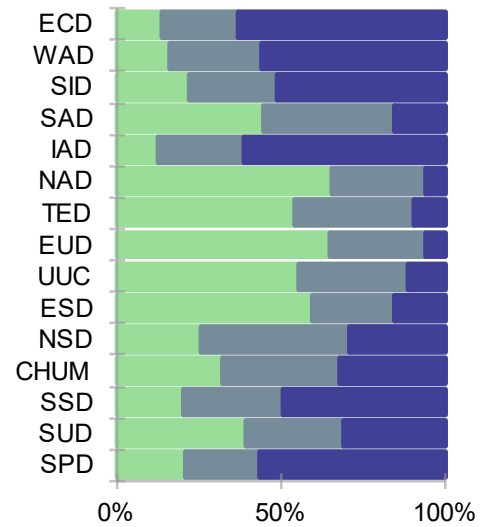
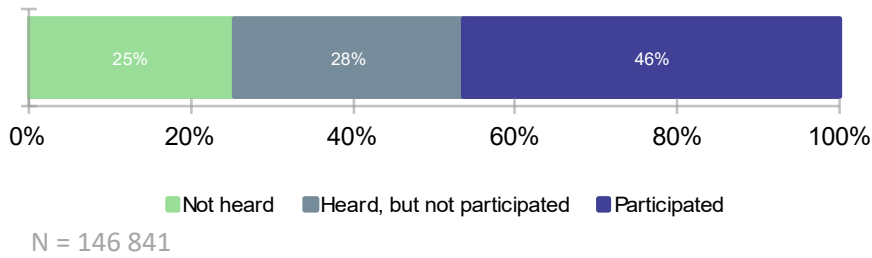
R6.01 – Awareness of: *I Will Go Strategic Focus 2020-2025*.

R6.07 – Awareness of: *10 Days of Prayer*.

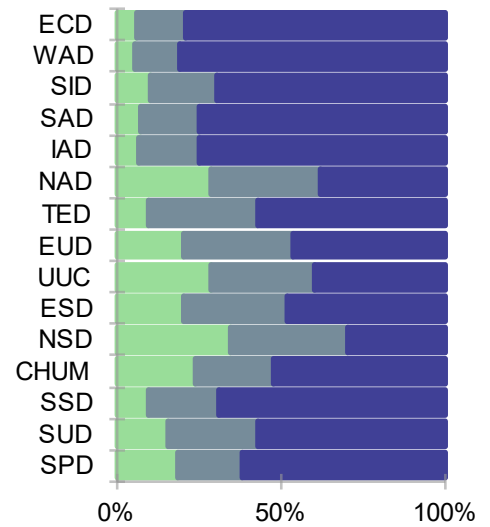
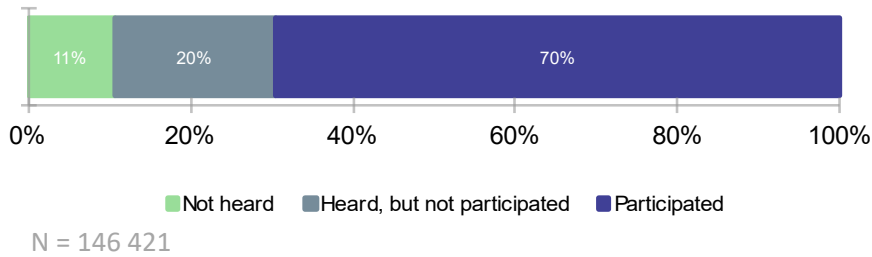
R6.09 – Awareness of: *Annual Week of Prayer*.

1. About three-quarters of the weighted global sample had heard of the *I Will Go* strategic focus or have participated in the initiative (74%; item R6.01). Twenty-five percent had not heard of the initiative. Overall awareness of the strategic focus is discussed in an earlier section and is included here for comparison.
2. A large majority (90%) of the weighted global sample have heard of the General Conference *10 Days of Prayer* initiative with 70% reporting that they have participated (item R6.07). Only 11% had not heard of the *10 Days of Prayer* initiative. This indicates a high success rate of informing members about, and of encouraging participation in, this initiative.
3. Two dominant patterns of participation were present across regions. More than 70% of the respondents participated in *10 Days of Prayer* in the West-Central Africa (81%), East-Central Africa (79%), Inter-American (75%), and South American (75%) Divisions. On the other hand, fewer than 50% of respondents participated in (and more than 20% had not heard of) *10 Days of Prayer* in the Euro-Asia (48%) Inter-European (47%), North American (38%), and the Northern Asia-Pacific (30%) Divisions, and Ukrainian Union Conference (40%).
4. Likewise, participation in the *Annual Week of Prayer* initiative had a high rate of participation and awareness (item R6.09). About 62% of the weighted global sample had participated in the *Annual Week of Prayer* and another 21% were aware of the initiative.
5. Participation in the *Annual Week of Prayer* was more widespread across regions. Three Divisions had a participation rate of at least 70%: the West-Central Africa (79%), East-Central Africa (76%), and Inter-European (74%) Divisions. More than half of respondents in all other regions participated in the *Annual Week of Prayer* except in the North American Division where only 35% participated. More than 20% of the respondents had not heard of the *Annual Week of Prayer* initiative in the Chinese Union Mission (27%) and the North American (27%), South American (25%), Northern Asia-Pacific (21%), and Inter-American (20%) Divisions.
6. Adventist church members are enthusiastic about and committed to prayer. Prayer initiatives have the highest rates of participation among General Conference initiatives, which parallels personal prayer as the most frequent personal devotional activity.

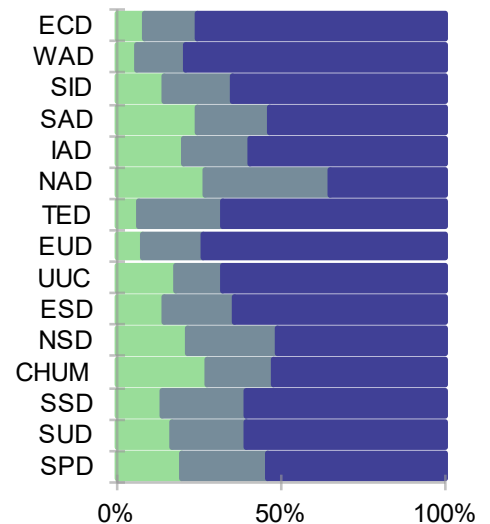
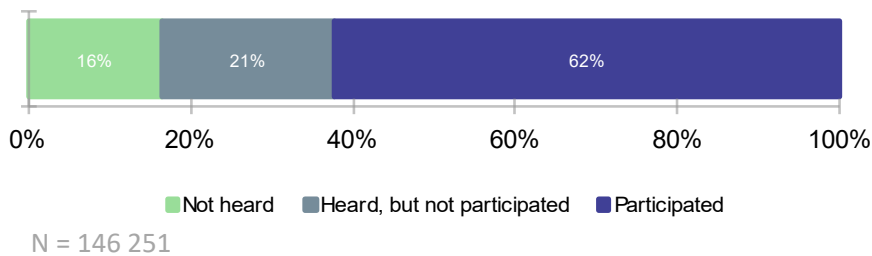
### Awareness of I Will Go Strategic Focus (R6.01)



### Awareness of 10 Days of Prayer (R6.07)



### Awareness of Annual Week of Prayer (R6.09)



## Religious Practices 8. Corporate Prayer Initiatives II (KPI 5.6)

KPI 5.6 Increased number of church members and church school students participating in corporate prayer initiatives.

*In the last 12 months, this is how often I usually:*

R1.06 – *attended a prayer meeting at my local church.*

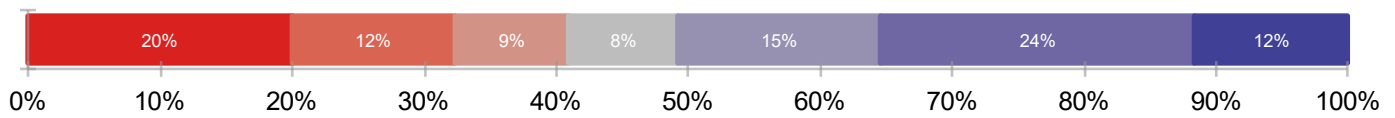
R6.07 – Awareness of: *10 Days of Prayer.*

R6.09 – Awareness of: *Annual Week of Prayer.*

1. As a proxy for church school students, a subset of the weighted global sample was constructed and made up of those between 16 and 25 years of age who had at least one year of Adventist education experience. This data is referred to below as the weighted student subsample. Because the subset was based on two criteria, several regions had weighted subsamples that were below 20; thus, only weighted global sample data are reported for this analysis.
2. Thirty-six percent of the weighted global sample reported attending prayer meetings at their local church at least once a week (item R1.06). Weekly attendance at prayer meetings was greater than 40% in the Southern Asia (45%) and West-Central Africa (41%) Divisions. It was below 20% in the Trans-European (13%) and North American (15%) Divisions. More than one-third of respondents in the Euro-Asia (36%), Inter-European (39%), Northern Asia-Pacific (41%), Trans-European (48%), and North American (57%) Divisions never attended prayer meetings in the past year.
3. A slightly smaller portion (31% compared to 36% in the full weighted global sample) of the weighted student subsample attended prayer meetings at least weekly; however, the same proportion of the student subsample and the full sample never attended prayer meetings (20%; item R1.06).
4. A greater proportion of the full weighted global sample participated in the *10 Days of Prayer* initiative (70%) compared to the weighted student subsample (65%) (item R6.07). This was partially driven by awareness as 89% of the full weighted global sample were aware of or participated in *10 Days of Prayer* compared to 75% in the weighted student subsample.
5. Likewise, a greater proportion of the full weighted global sample participated in the *Annual Week of Prayer* (62%) compared to the weighted student subsample (58%) (item R6.09). Removing barriers to student participation in corporate prayer initiatives by mentoring students into leadership roles and targeting times and locations when students are most available could help to increase Adventist student involvement in corporate prayer.

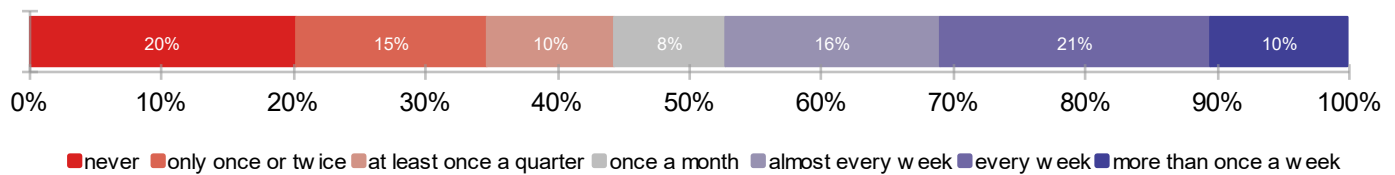
## Full Sample: Attendance at Prayer Meetings (R1.06)

N = 145 617



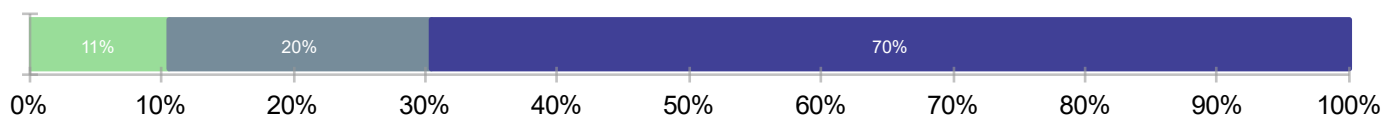
## Adventist Students: Attendance at Prayer Meetings (R1.06)

N = 7 842



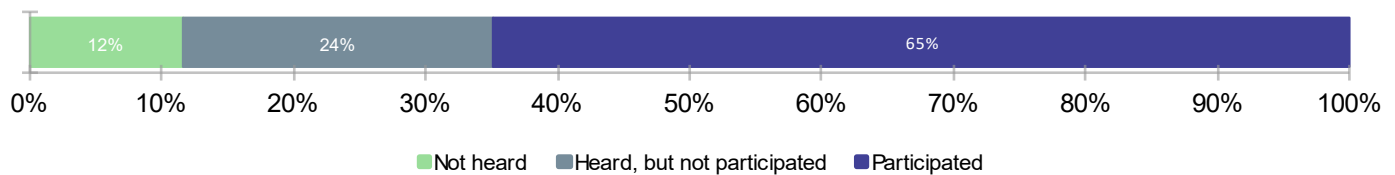
## Full Sample: Awareness of 10 Days of Prayer (R6.07)

N = 146 421



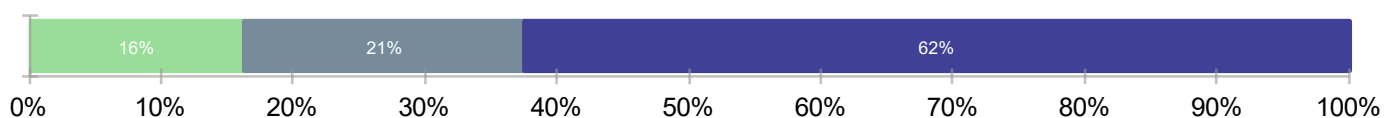
## Adventist Students: Awareness of 10 Days of Prayer (R6.07)

N = 7 836



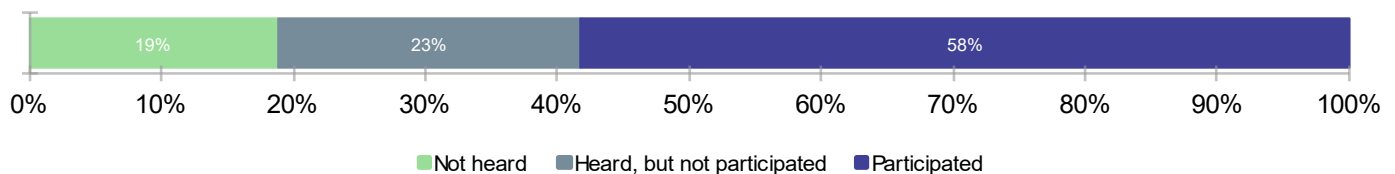
## Full Sample: Awareness of Annual Week of Prayer (R6.09)

N = 146 251



## Adventist Students: Awareness of Annual Week of Prayer (R6.09)

N = 7 821



## Religious Practices 9. Tithing and Giving (KPI 6.5)

KPI 6.5: All members and yet-to-be-baptized young people embrace and practice stewardship principles regarding time, spiritual gifts, and tithes and offerings.

*R3 – When you return tithe, which of the following descriptions best fits the way that you return tithe?*

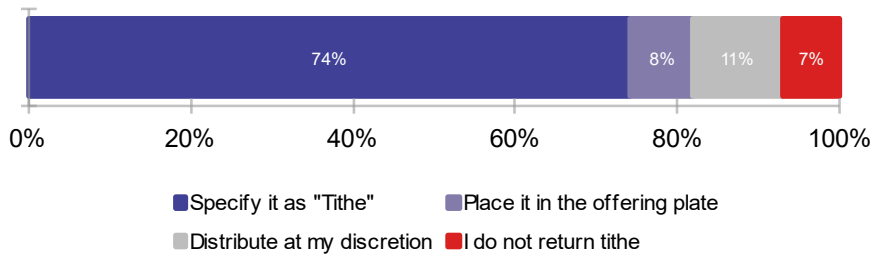
*A8.3 – I give a significant amount of time to help other people.*

*A8.4 – I give a significant amount of money to help other people.*

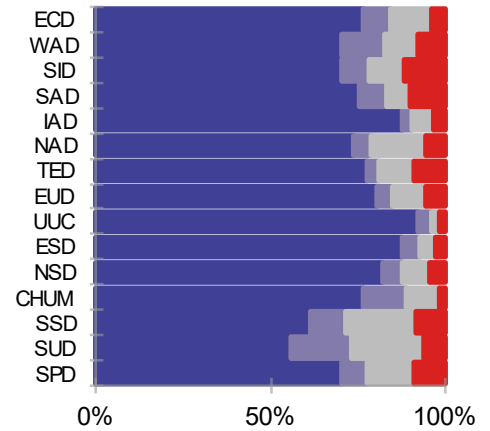
*B1.40 – Tithing is still required of all people by God.*

1. About three-quarters (74%) of the weighted global sample reported that they return tithe by denoting it as “Tithe” (item R3). Ninety-three percent of the weighted global sample reported returning a tithe in some manner. At least 80% of the respondents reported that they return a tithe by specifying it as “Tithe” in the Ukrainian Union Conference (92%), and in the Euro-Asian (88%), Inter-American (88%), Northern Asia-Pacific (82%), and Inter-European (80%) Divisions.
2. More than 20% of respondents simply placed the tithe in the offering plate, distributed it at their discretion, or returned it in some other way in the Chinese Union Mission (34%) and in the Southern Asia (38%), Southern Asia-Pacific (30%), West-Central Africa (22%), and North American (21%) Divisions. More than 10% of the respondents did not return a tithe in the South American (10%) and Southern Africa-Indian Ocean (11%) Divisions. This complex pattern suggests that there are multiple factors at play in how church members return tithe across the globe.
3. Parallel to the high rate of returning tithe, 89% of respondents in the weighted global sample agreed or strongly agreed that tithing is required of God’s people (item B1.40). Every region had greater than 80% agreement with this statement except for the South American Division (79%).
4. Church members are generous with their time and money beyond returning a tithe (items A8.3 and A8.4). Sixty-two percent of the weighted global sample frequently or often gave time to help others, and 46% frequently or often gave money to help others. More than half of the respondents in all of the regions frequently or often gave time to help others, except in the Ukrainian Union Conference (48%) and the Trans-European (45%), South American (44%), and Northern Asia-Pacific (44%) Divisions. Helping by giving money was less common. Only five Divisions reported more than 50% of respondents giving money to help others: the West-Central Africa (62%), East-Central Africa (56%), North American (56%), Southern Asia (54%), and Southern Asia-Pacific (51%) Divisions.
5. Overall, the data suggest that church members across the globe strongly support tithe and are generous with their time.

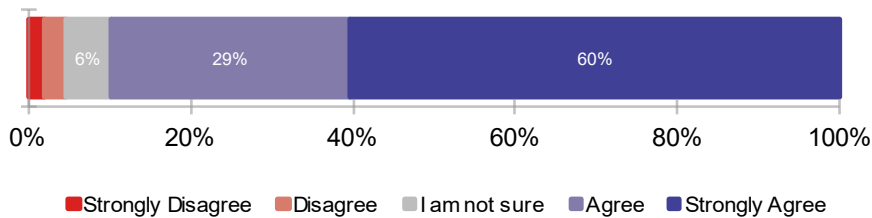
### How Do You Return Tithe? (R3)



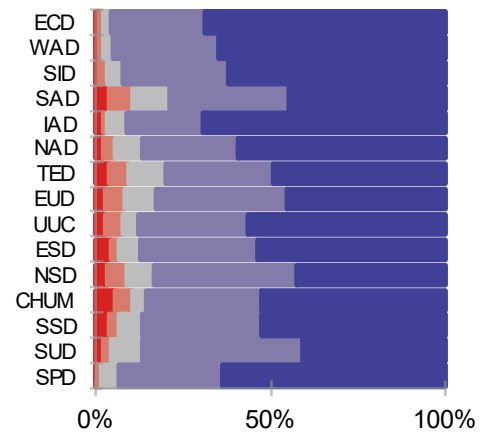
N = 145 082



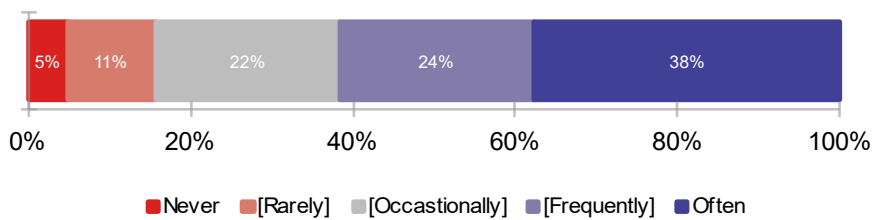
### Titling Required of All People By God (B1.40)



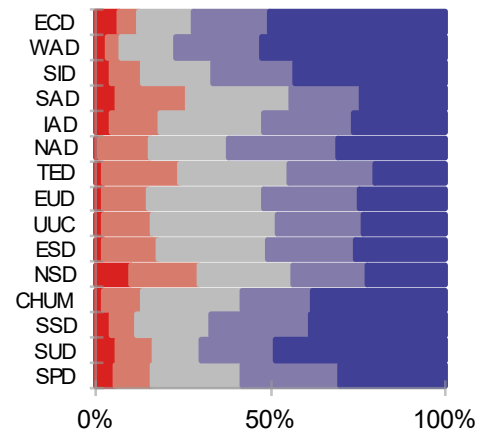
N = 145 400



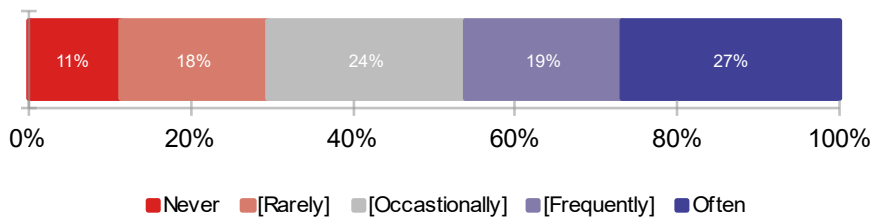
### Time Given to Help Other People (A8.3)



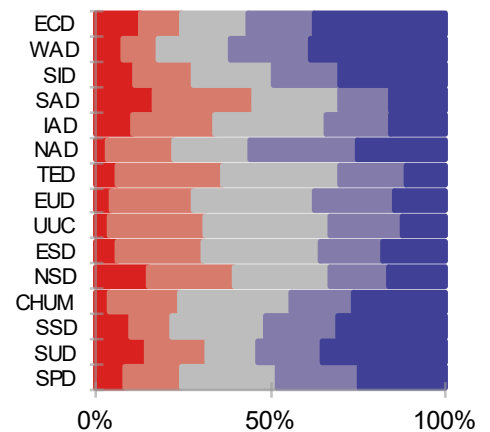
N = 146 056



### Money Given to Help Other People (A8.4)



N = 145 866



## Beliefs





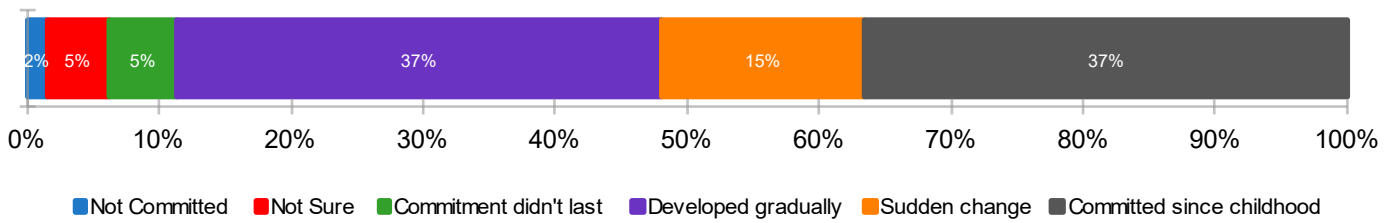
## Beliefs 1. Commitment to Christ

Commitment to Christ is at the heart of the Seventh-day Adventist faith.

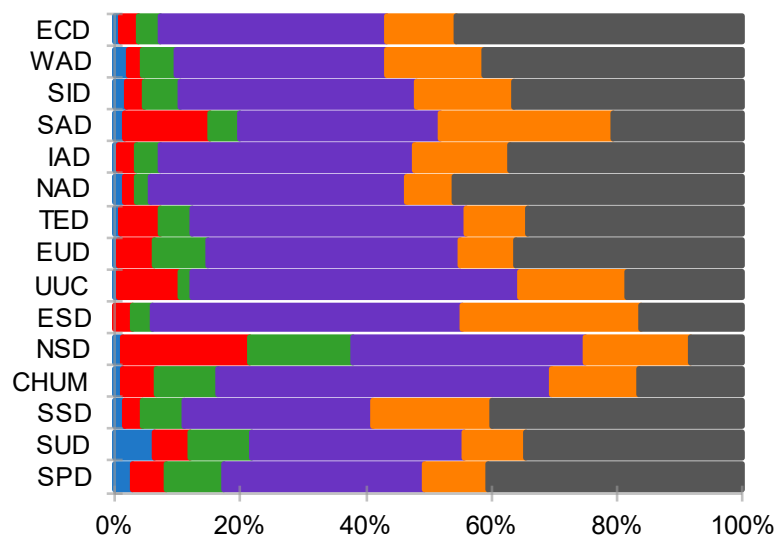
*A7 – Commitment to Christ: Which of the following best describes your commitment to Jesus Christ?*

1. Eighty-nine percent of the weighted global sample described themselves as committed to Christ (item A7). About 36% reported that they have been committed to Christ since childhood. An additional 37% reported that their commitment grew gradually and 15% reported a sudden conversion. Only 12% indicated that they were not sure, were not committed to Christ, or that their commitment did not last. The estimated percentage reporting commitment to Christ in this weighted Wave III sample (89%) is slightly higher than in the Wave II sample (84%).
2. All regions had 80% or more of respondents report commitment to Christ except for the Southern Asia (78%) and Northern Asia-Pacific (62%) Divisions. The non-committed responses in those Divisions were split between those who were not sure that they were committed and those who reported commitment that did not last. Regions that were more likely to report commitment since childhood were more likely to have respondents whose families had been in the Adventist Church for three or more generations. In all Divisions the most frequent pattern for developing commitment to Christ was gradually or by being born into the Church rather than by a sudden change; in only two Divisions (South American and Euro-Asia) did more than a quarter of respondents report commitment to Christ as a sudden change.
3. Overall, the data show a strong current commitment to Christ among members of the global church.

## Commitment to Christ (A7)



N = 145 758



## Beliefs 2. Sabbath Keeping

Believing that the true Sabbath is the seventh day is a major part of being a Seventh-day Adventist.

*Indicate the extent to which you agree...*

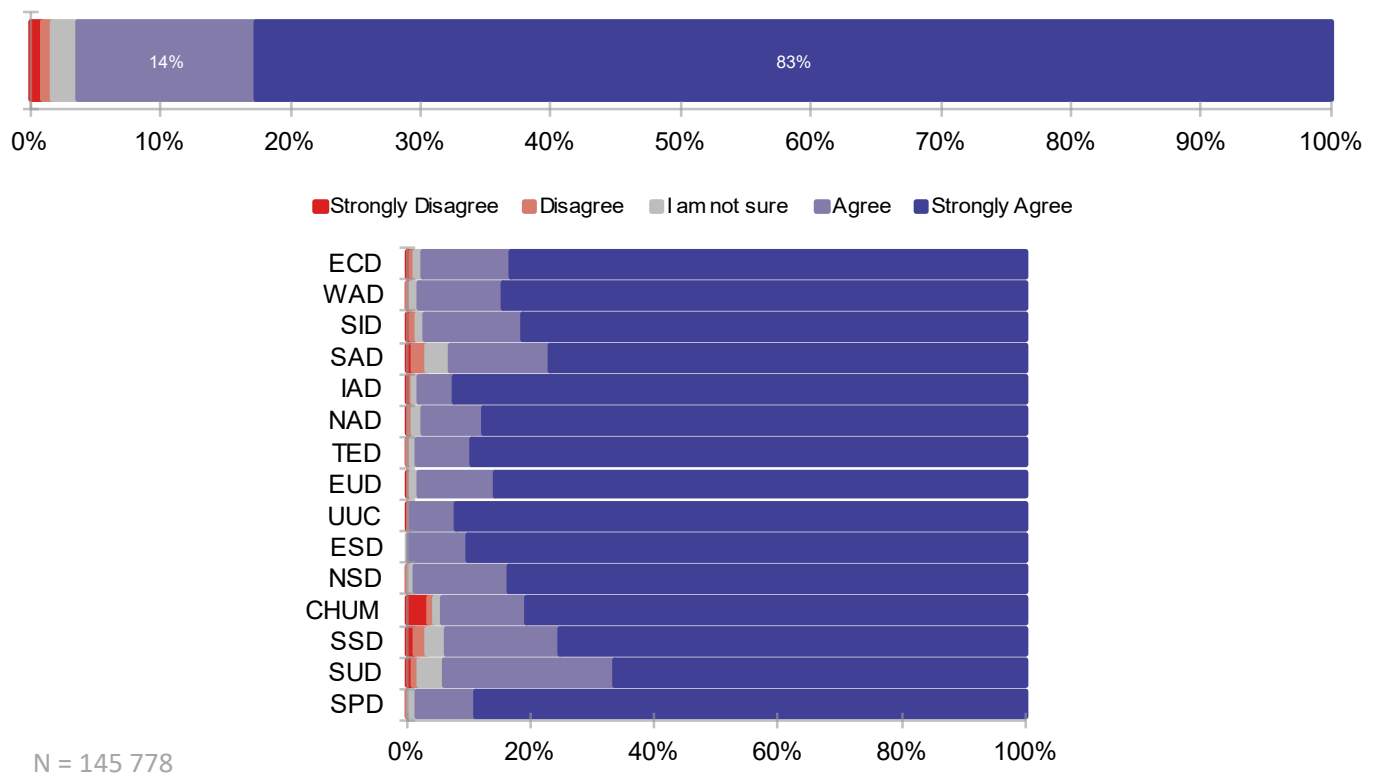
**B1.14** – *The true Sabbath is the seventh day (Saturday).*

*How often does the Sabbath speaker in your church preach on the following topics:*

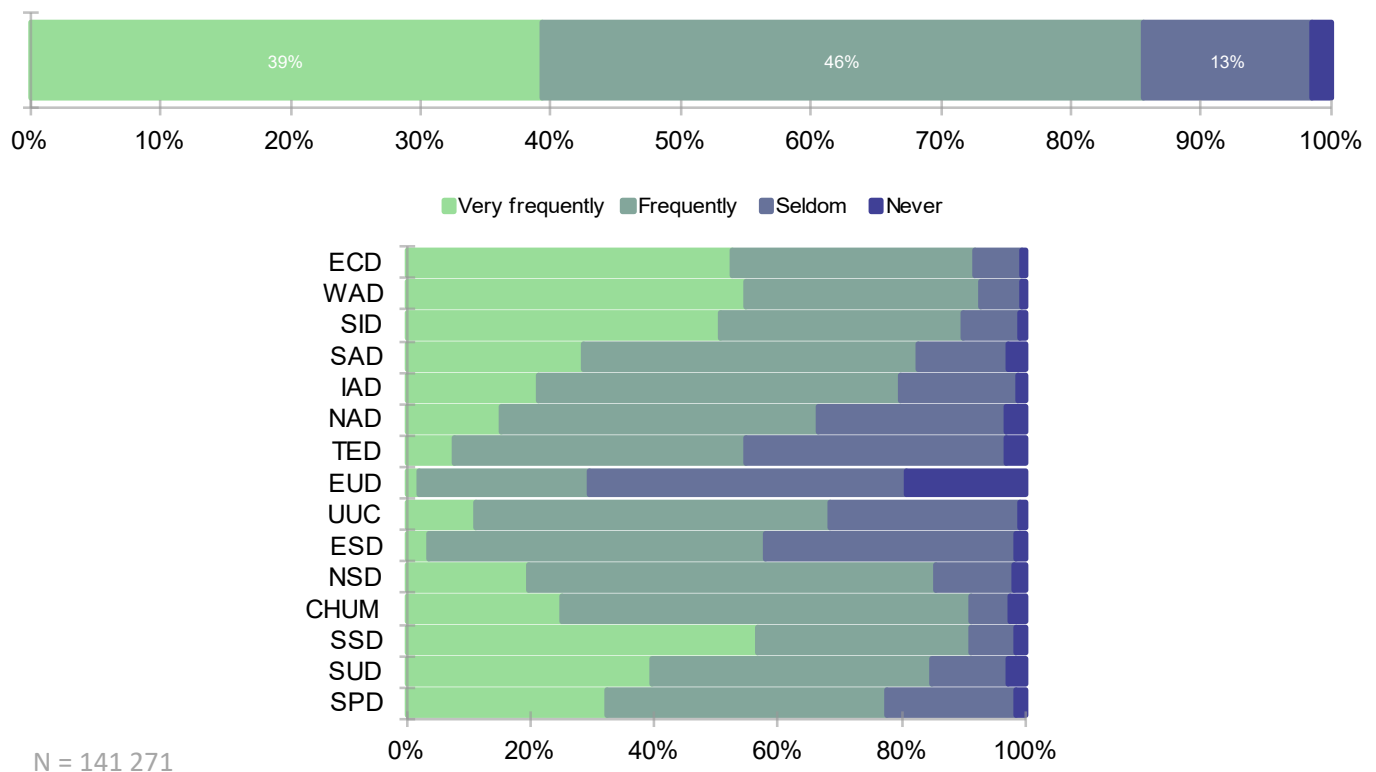
**B3.03** – *...Sabbath?*

1. Almost all the weighted global sample reported that they believe that the true Sabbath is the seventh day (97%; item B1.14), 83% strongly agreed. Responses to this item form an upper limit on response patterns in the weighted global sample and across regions. When we limited the weighted global sample to only those respondents who also self-identified as Seventh-day Adventist, the rate of disagreement changed by less than 0.2%. The 97% agreement rate is identical to the rate in Wave II.
2. There were very few differences by region. No region had agreement rates below 93% or disagreement rates above 5%.
3. Sermons on the Sabbath are regular parts of Adventist worship services. A vast majority (85%) reported frequently or very frequently hearing a sermon on the Sabbath. Only sermons on the Second Coming of Jesus were more frequent (90% frequent or very frequent) than sermons on the Sabbath. The frequency of preaching on the Sabbath is higher than in the Wave II data (77% frequently or very frequently in Wave II).
4. However, the frequency of sermons on the Sabbath varied by region far more than belief in the seventh-day Sabbath. There were two clear groups of regions. One group had fewer than 70% of respondents report sermons on the Sabbath frequently or very frequently: The Ukrainian Union Conference (69%) and the North American (66%), Euro-Asia (58%), Trans-European (55%), and Inter-European (30%) Divisions. The remaining regions had more than three-quarters of respondents reporting sermons on the Sabbath frequently or very frequently. This pattern of two groups of responses is often repeated for other items in this report.
5. While the seventh day is overwhelmingly seen by global respondents as the true Sabbath, the frequency of sermons about the Sabbath varies considerably across regions.

## True Sabbath is the Seventh Day (B1.14)



## Sermons: The Sabbath (B3.03)



### Beliefs 3. The Trinity (KPI 5.3—FB 2)

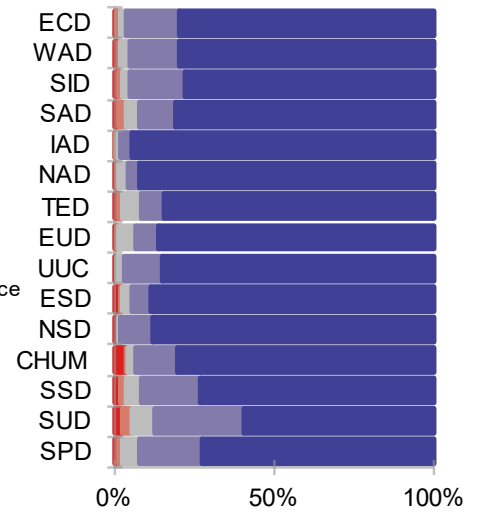
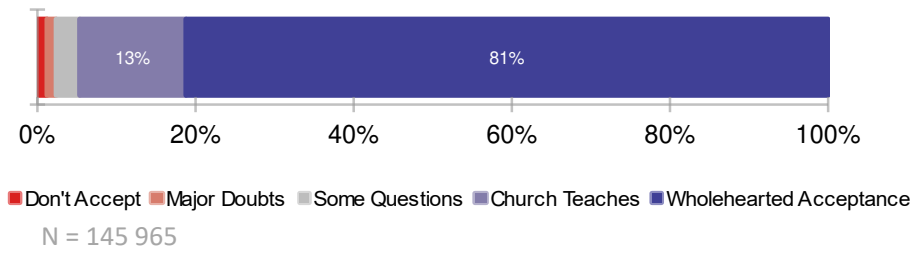
KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the Trinity (Fundamental Belief 2).

*B6.1 – To what extent do you accept... There is one God: Father, Son, and Holy Spirit, a unity of three eternal equal Persons.*

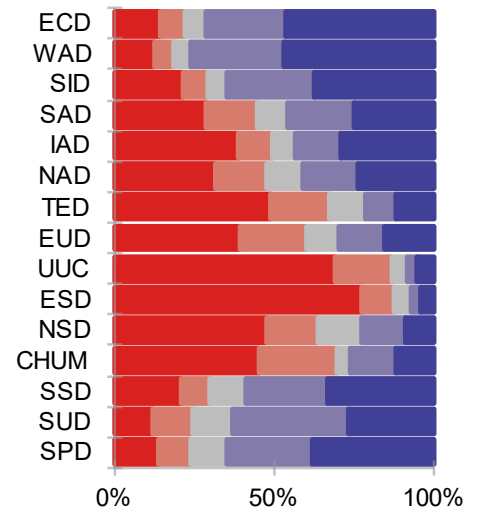
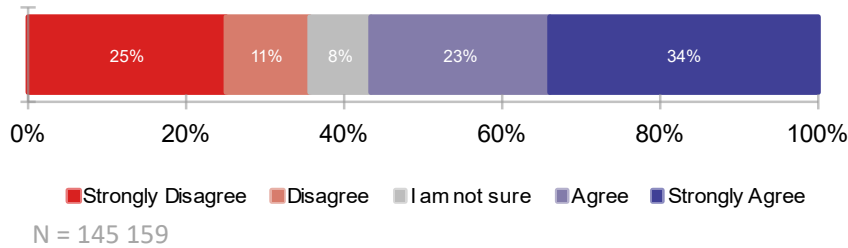
*B1.31 – Agree or disagree: The Holy Spirit is God's power in the world, not a Person.*

1. A large majority (81%) of the weighted global sample wholeheartedly embraced belief in the Trinity (one God, a unity of three eternal equal persons; item B6.1). Another 13% accepted this belief because the church teaches it (total of 94%). Only 1% had major doubts or rejected this belief and only 3% reported having questions. This suggests that Seventh-day Adventists hold Trinitarian beliefs. Acceptance of this belief was essentially the same in Wave II (95%).
2. More than 85% of respondents in each of the regions accept the belief in the Trinity wholeheartedly or because the Adventist Church teaches it. Only three Divisions; (South Pacific (73%), Southern Asia-Pacific, (73%) and Southern Asia (60%)), had fewer than three-quarters of respondents wholeheartedly accept this belief.
3. However, several clusters of Divisions had a substantial proportion of respondents report that they did not believe that the Holy Spirit was a Person (but is instead God's power in the world)—a view that contradicts acceptance of belief in the Trinity (item B1.31). Most respondents agreed that the Holy Spirit is God's power, not a Person in the West-Central Africa (76%), East-Central Africa (71%), Southern Africa-Indian Ocean and South Pacific (65% each) Divisions. The majority of respondents also agreed with this statement in the Southern Asia (63%), and Southern Asia-Pacific (59%) Divisions. Over 40% of respondents agreed with this statement in the North American (41%), Inter-American (43%), and South American (46%) Divisions. In the remaining regions, fewer than one-third of the respondents agreed with the statement, with fewer than 10% agreeing in the Euro-Asia Division (7%) and Ukrainian Union Conference (8%).
4. As a result of these regional patterns, a majority (57%) of the weighted global sample agreed (23%) or strongly agreed (34%) that the Holy Spirit is not a Person but represents God's power in the world (item B1.31). This item was not included in Wave II.
5. These data suggest that the majority of global church members did not have a clear understanding of the Trinity as consisting of three distinct Persons.

### Acceptance: The Trinity, A Unity of Three Eternal Persons (B6.1)



### Holy Spirit is God's Power, Not a Person (B1.31)



## Beliefs 4. Adventist Beliefs, the Bible, and God (KPI 5.3—FB 1)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the Holy Scriptures (Fundamental Belief 1).

*Agree or disagree...:*

*B1.01 – The Seventh-day Adventist Fundamental Beliefs are the teaching of Holy Scripture.*

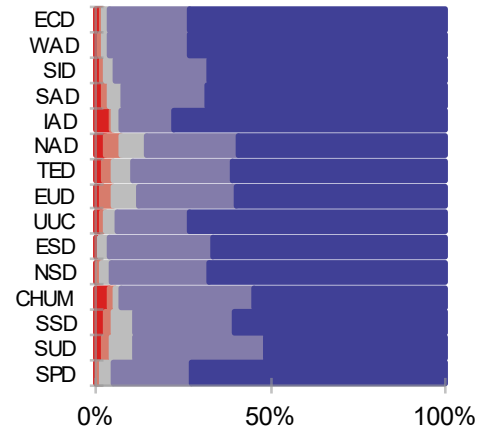
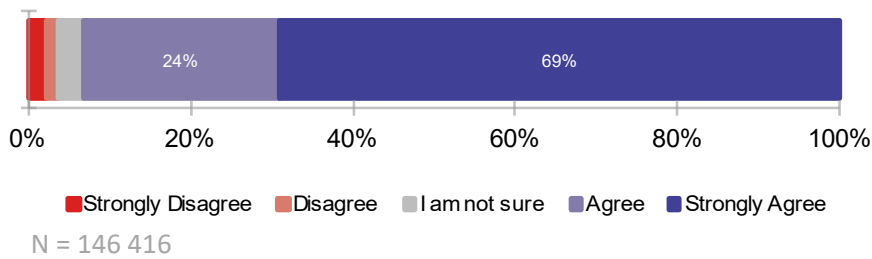
*B1.02 – I believe in a personal God who seeks a relationship with human beings.*

*B1.29 – The Seventh-day Adventist Fundamental Beliefs as a whole reflect the loving and gracious character of God.*

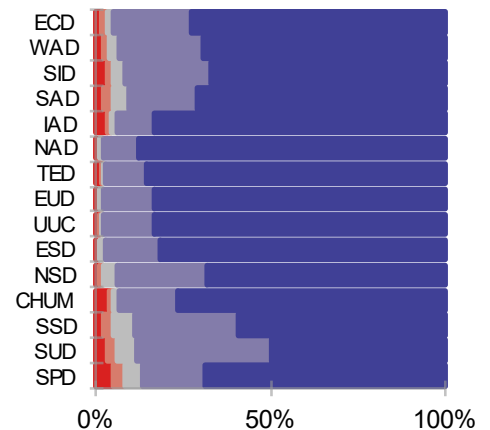
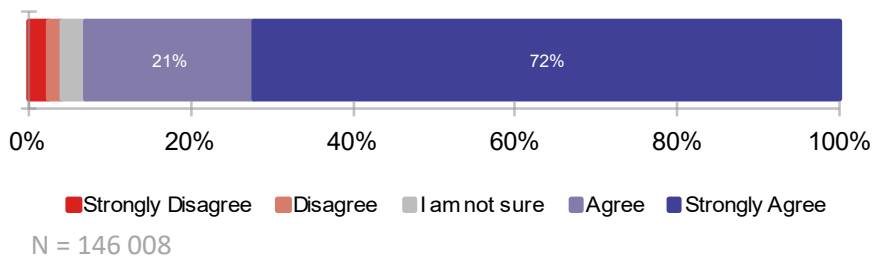
*A1.13 – Agree or Disagree: I apply what I learn from the Bible to my daily life.*

1. Sixty-nine percent of the weighted global sample strongly agreed that Adventist beliefs are the teachings of scripture (item B1.01). An additional 24% agreed (total of 93%) that the Church bases its beliefs on scripture. Only 6% of respondents disagreed or were not sure. This indicates a high level of global unity on the scriptural base of Church beliefs. Agreement with this statement was essentially unchanged from Wave II (94%).
2. More than 85% of respondents in each region agreed at very high rates with this belief (item B1.01). Over 70% of respondents strongly agreed that Adventist beliefs were based on scripture in the Inter-American (78%), South Pacific (73%), West-Central Africa (73%), and East-Central Africa (73%) Divisions and in the Ukrainian Union Conference (73%). No region had more than 7% of respondents disagree or strongly disagree with this statement.
3. About 72% of the respondents in the weighted global sample reported strongly agreeing with belief in a personal God who seeks a relationship with human beings (item B1.02). An additional 21% agreed (total of 93%). In each region, at least 85% of respondents agreed with this statement. These data suggest strong global understanding of, and agreement with, this belief. Agreement with this belief was essentially unchanged from Wave II (94%).
4. About 93% of the weighted global sample agreed that Adventist Fundamental Beliefs reflect a loving God (item B1.29). As with the two preceding statements, in every region over 89% of the respondents agreed or strongly agreed with this statement. Agreement with this statement was essentially unchanged from Wave II (93%).
5. A large majority (87%) of the weighted global sample agreed that they applied the Bible to their daily life (item A1.13). About 80% or more of the respondents in each region agreed with this belief. The greatest degree of agreement was in the North American Division (97%). Most differences between regions were differences between agreeing and strongly agreeing. Agreement with this statement was essentially unchanged from Wave II (84%).
6. Church members have a strong respect for Holy Scripture, believe that it reflects the character of a personal, loving God, and apply Scripture to their daily lives.

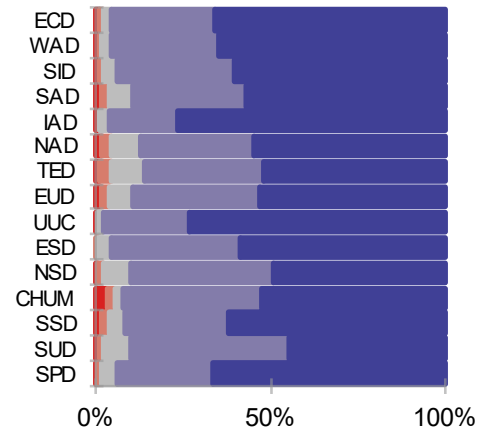
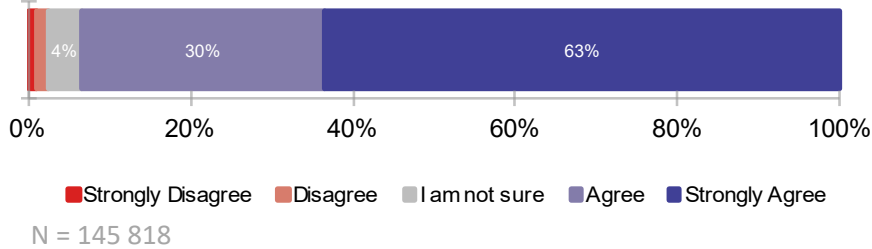
### Adventist Beliefs are the Teaching of Scripture (B1.01)



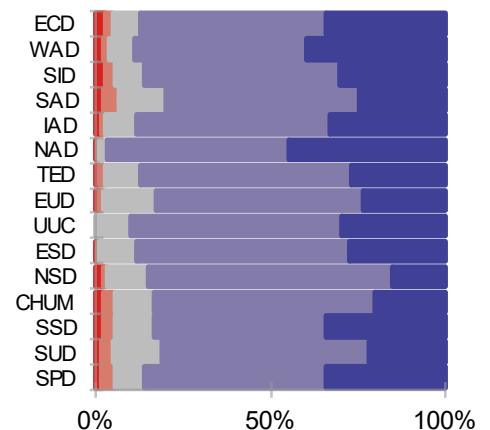
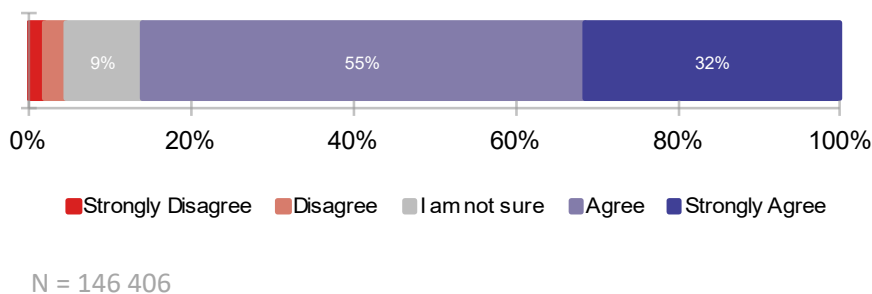
### Belief in a Personal God (B1.02)



### Adventist Beliefs Reflect the Character of God (B1.29)



### I Apply the Bible to My Daily Life (A1.13)





## Beliefs 5. Creation (KPI 5.3—FB 6)

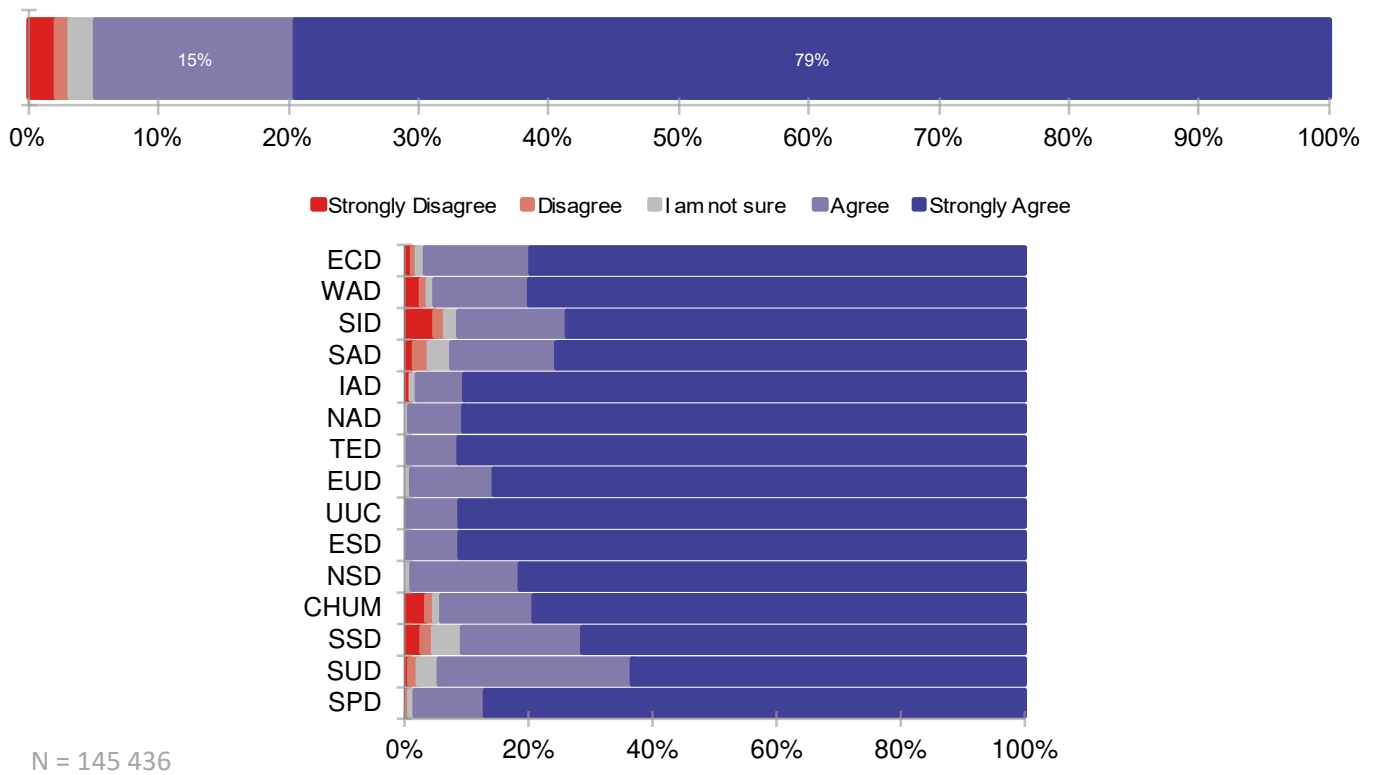
KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs...  
Creation (Fundamental Belief 6).

*B1.17 – I believe God created the universe.*

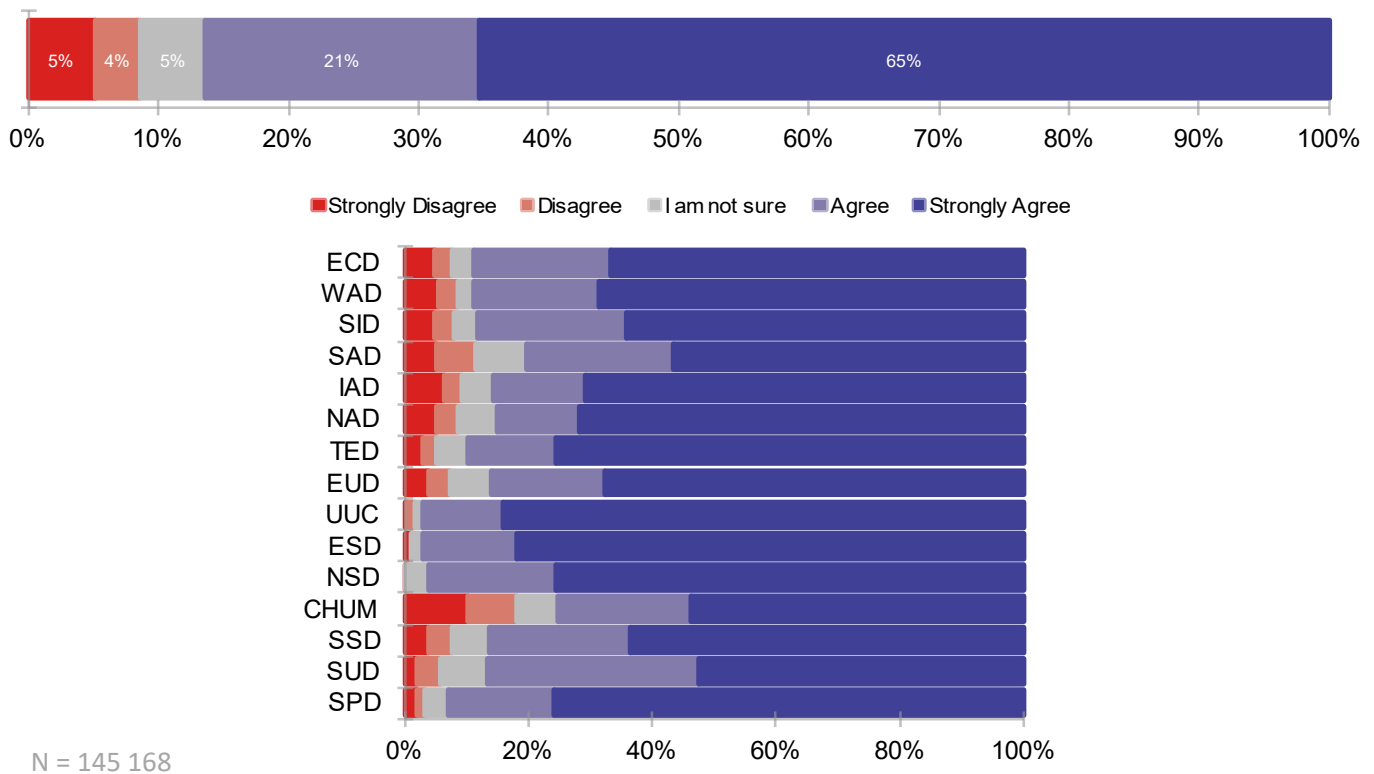
*B1.05 – I believe God created the world in six literal days in the relatively recent past.*

1. About 79% of the weighted global sample strongly agreed that God created the universe (item B1.17). An additional 15% agreed (total of 94%). Only 3% disagreed or strongly disagreed and 2% were not sure. This is evidence indicating a strong global belief in God as the Creator. This level of agreement is essentially unchanged from Wave II (95%).
2. There were some differences by region, but these were largely between the agree and strongly agree options (item B1.17). Strong agreement that God created the universe was expressed by at least 90% of the respondents in the Ukrainian Union Conference (91%), and in the Euro-Asia (91%), Trans-European (91%), North American (90%), and Inter-American (90%) Divisions. Fewer than 7% of respondents in any region disagreed that God created the universe.
3. About 65% of the weighted global sample strongly agreed with the more specific statement that God created the earth in six literal days in the recent past (item B1.05). An additional 21% agreed (total of 86%). Only 9% of the weighted global sample disagreed or strongly disagreed with this statement. Five percent were not sure. This pattern strongly suggests a great deal of support for this core Adventist belief. This level of agreement is unchanged from the Wave II data (86%).
4. Differences by region were again between the agree and strongly agree options (item B1.05). Eighty percent or more of the respondents in every region agreed with the specific statement that God created the world in six literal days in the recent past.
5. These data provide support that the Seventh-day Adventist Church has been very successful in countering the worldview that life developed on earth over long periods of time—even in highly secular high-income regions characterized by high levels of education.

## God Created the Universe (B1.17)



## God Created the Universe in Six Literal Days in the Recent Past (B1.05)



## Beliefs 6. Sermons on Righteousness by Faith (KPI 5.3—FB 10)

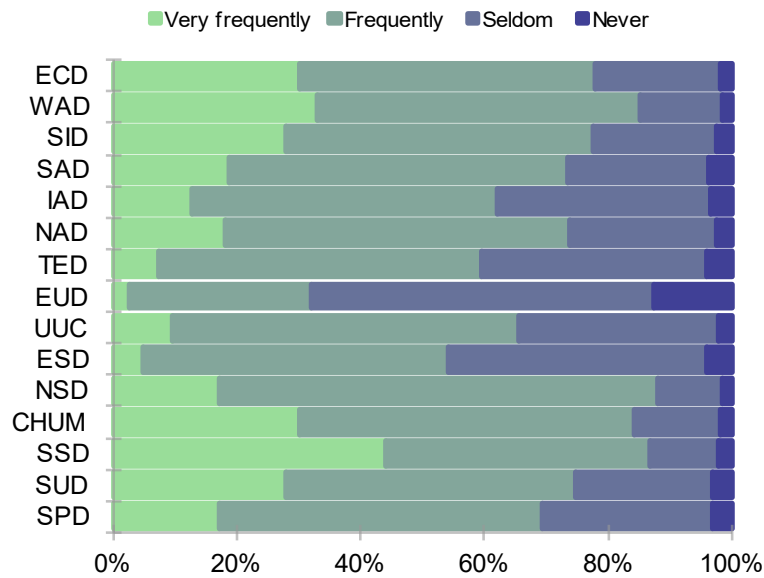
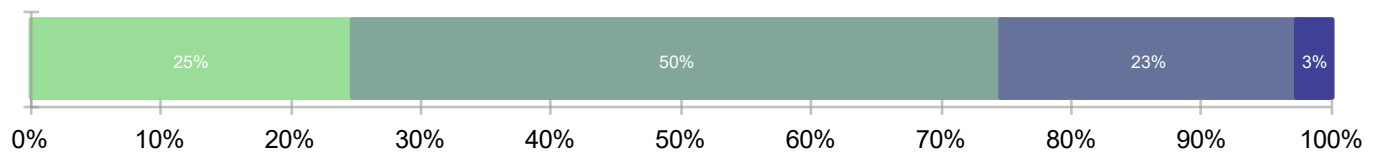
KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... salvation by faith (Fundamental Belief 10).

*How often does the Sabbath speaker in your church preach on the following topics?*

**B3.01 – Righteousness by faith**

1. A majority (75%) of the weighted global sample reported hearing a sermon on righteousness by faith frequently or very frequently (item B3.01). A quarter heard a sermon on righteousness by faith very frequently. This frequency is five percentage points higher than in Wave II.
2. At least half of respondents in every region but one reported frequent or very frequent preaching on righteousness by faith. The Inter-European Division was the lone exception (32%). In Wave II no Division was below 64%.
3. Based on the frequency of sermons across the globe, it is reasonable to expect that most church members are well informed about the Fundamental Belief of righteousness by faith.

## Sermons: Righteousness by Faith (B3.01)



N = 136 829

## Beliefs 7. Salvation by Faith I (KPI 5.3—FB 10)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... salvation by faith (Fundamental Belief 10).

*B1.04 – Salvation is through Jesus Christ alone.*

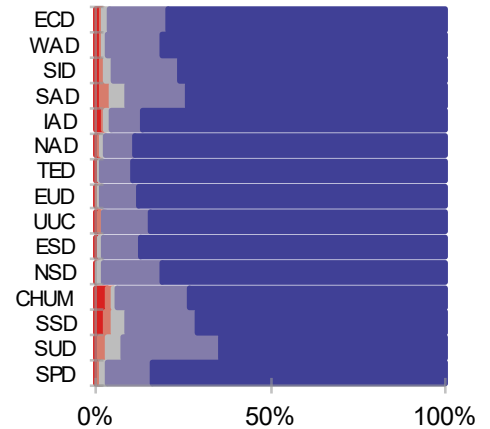
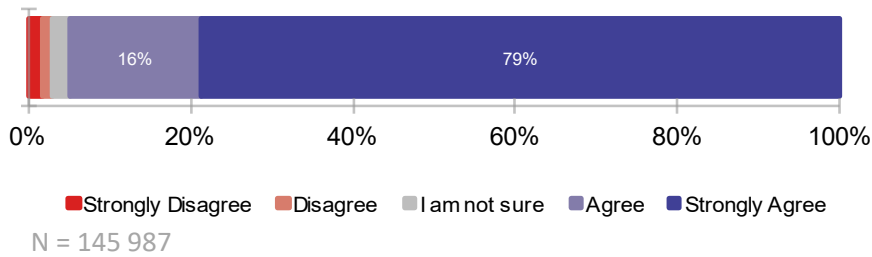
*B1.16 – I am saved the moment I believe and accept what Jesus has done for me.*

*B1.35 – I am loved by God even when I sin.*

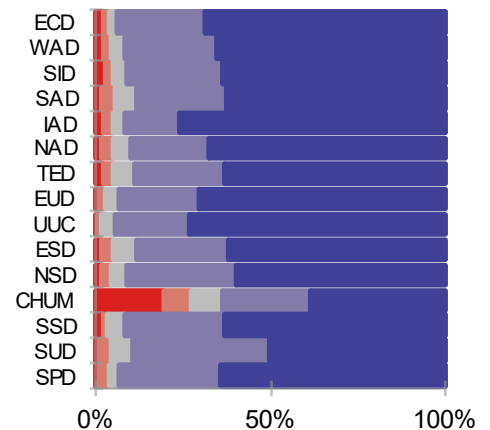
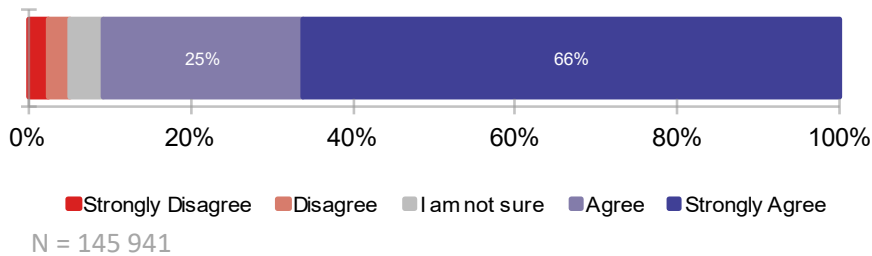
*B1.36 – The reason that I do good works is because I have been saved by grace.*

1. Ninety-five percent of the weighted global sample reported agreeing or strongly agreeing that salvation is through Jesus Christ alone, with 79% strongly agreeing (item B1.04). This is the same rate as Wave II. There was little difference by Division. Only four regions reported fewer than 95% of respondents agreeing with this statement: the Southern Asia (93%), Southern Asia-Pacific (91%), and South American (91%) Divisions and the Chinese Union Mission (94%). Only the Southern Asia Division had fewer than 70% of respondents strongly agree (64%).
2. Ninety-one percent of the weighted global sample reported agreeing or strongly agreeing that they are saved the moment they believe and accept what Jesus has done for them, with 66% strongly agreeing (item B1.16). This is basically the same as Wave II (90%). Only the Chinese Union Mission (64%) had fewer than 85% of respondents agree or strongly agree with this statement.
3. Eighty-nine percent of the weighted global sample reported agreeing or strongly agreeing that they are loved by God even when they sin with 58% strongly agreeing (item B1.35). This item was new in Wave III. More than 90% of respondents agreed or strongly agreed with this statement in the North American (98%), Inter-European (96%), Inter-American (95%), Trans-European (95%), Euro-Asia (93%), South Pacific (91%), and South American (90%) Divisions as well as the Ukrainian Union Conference (94%). The remaining regions had agreement rates above 80%.
4. Eighty-four percent of the weighted global sample reported agreeing or strongly agreeing that they do good works because they have been saved by grace with 51% strongly agreeing (item B1.36). This was a new item in Wave III. Any variation by region was in differences between strongly agree or agree. Sixty percent of the respondents in the South Pacific Division strongly agreed with this statement compared to 40% in the Southern Asia Division.
5. Across all four of these items, church members strongly endorse salvation by faith, and view their good works as occurring because they are saved by grace.

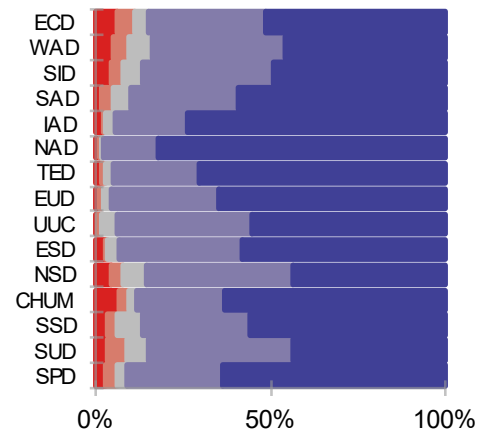
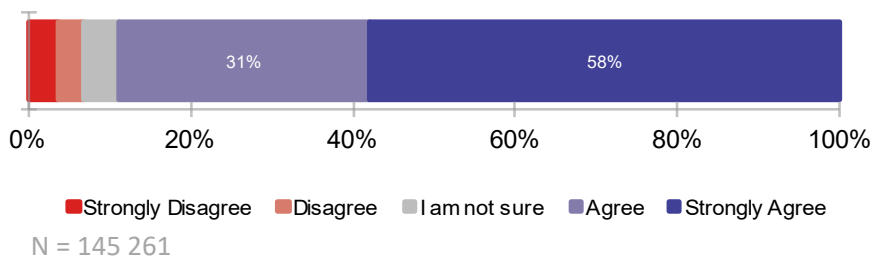
### Salvation Through Jesus Christ Alone (B1.04)



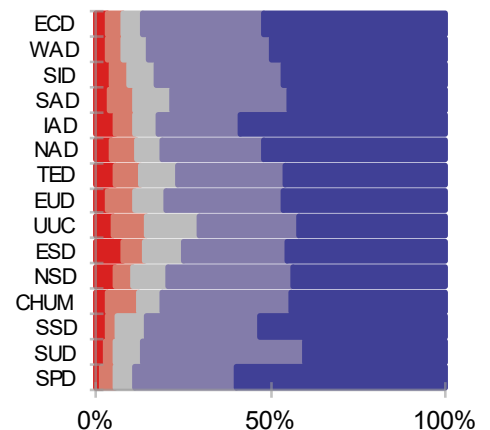
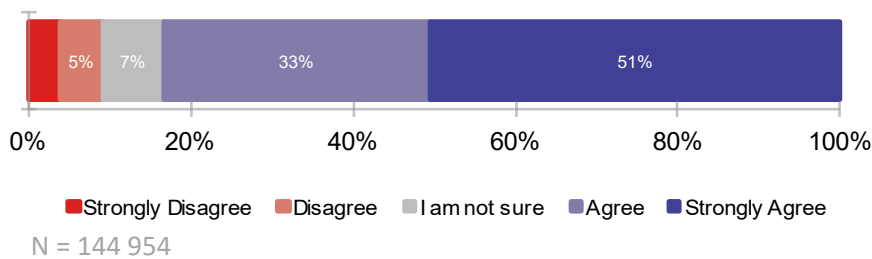
### Saved the Moment I Believe (B1.16)



### Loved by God Even When I Sin (B1.35)



### I Do Good Works Because I Have Been Saved By Grace (B1.36)



## Beliefs 8. Salvation by Faith II (KPI 5.3—FB 10)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... salvation by faith (Fundamental Belief 10).

*B1.07 – I will not get to Heaven unless I obey God's law perfectly.*

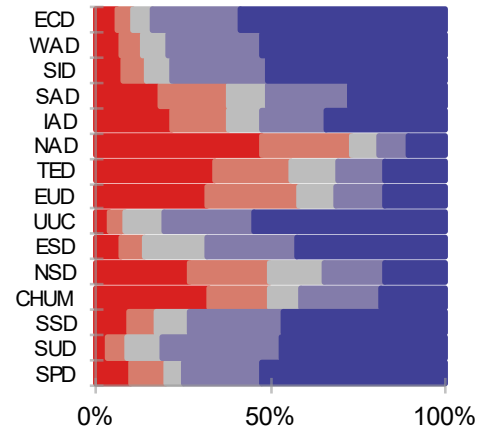
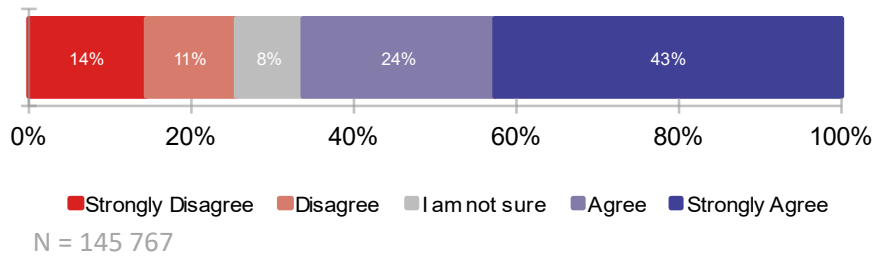
*B1.30 – Because Jesus was able to live without sinning, it is possible for believers to grow in Christian maturity so that in the final days of Earth's history we will reach a state of sinless perfection.*

*B1.33 – In order to receive God's grace, I must first live by His rules.*

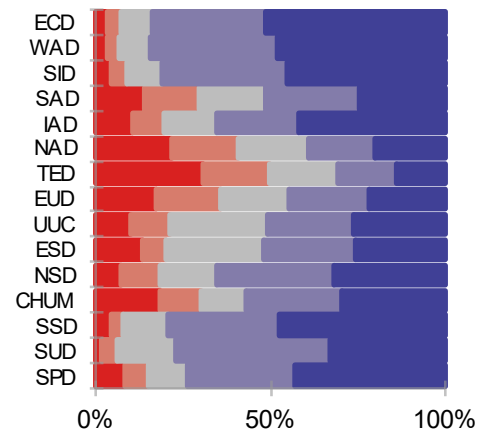
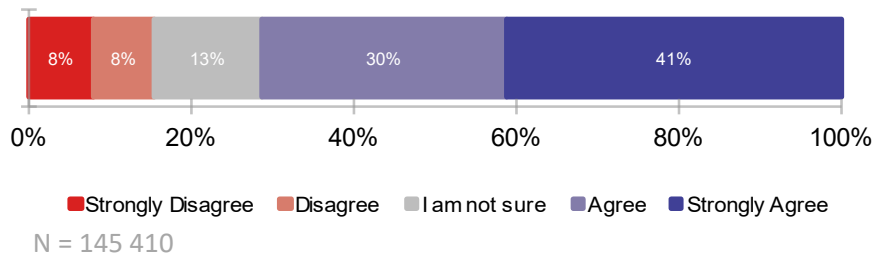
*B1.37 – People have a certain amount of faith and they really cannot do much to change it.*

1. More than two-thirds (67%) of the weighted global sample agreed or strongly agreed that they would not get to Heaven unless they obeyed God's law perfectly (item B1.07). This is a 2% increase from Wave II. Three-quarters or more of members in the African Divisions (East-Central Africa, 84%; West-Central Africa, 79%; Southern Africa-Indian Ocean, 78%) agreed or strongly agreed with this statement, as did members in the Ukrainian Union Conference (81%) and in the Southern Asia (81%), and the South Pacific (75%) Divisions. Only in the North American (73%), Inter-European (58%) and Trans-European (56%) Divisions did most members disagree or strongly disagree with this statement.
2. Seventy-one percent of the weighted global sample agreed or strongly agreed that in the final days of Earth's history, we can attain a state of sinless perfection (item B1.30). This was more prevalent in the African Divisions with more than 80% in each agreeing or strongly agreeing with this statement. Members in the Trans-European (31%), the North American (39%) and Inter-European (45%) Divisions were least likely to agree or strongly agree with this statement.
3. Just over half of the weighted global sample (53%) agreed or strongly agreed that one must live by God's rules first to receive his grace (item B1.33). Eight percent of the sample were not sure about this. More than 60% of respondents agreed with this statement in the Southern Asia (72%), East-Central Africa (72%), West-Central Africa (69%), Southern Asia-Pacific (68%), and Southern Africa-Indian Ocean (61%) Divisions.
4. Half of the weighed global sample disagreed or strongly disagreed that one cannot change their faith or increase it (item B1.37). Thirty percent agreed or strongly agreed that faith is fixed. In the Southern Asia Division a slight majority (51%) of respondents agreed or strongly agreed with this statement.
5. There is a consistent geographical pattern for these legalistic items; Southern Asia and Africa are much more likely to believe in works and perfection for salvation. The South Pacific and regions overlapping the former Soviet Union partially agreed with the set of legalistic items.

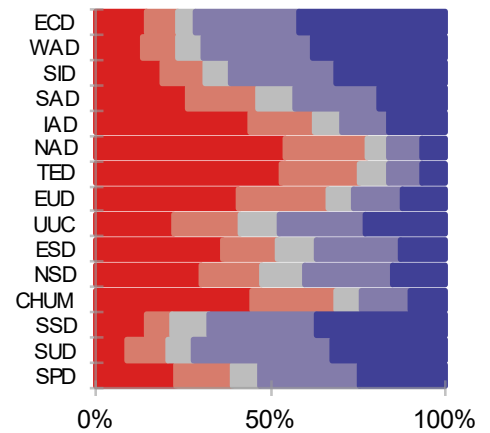
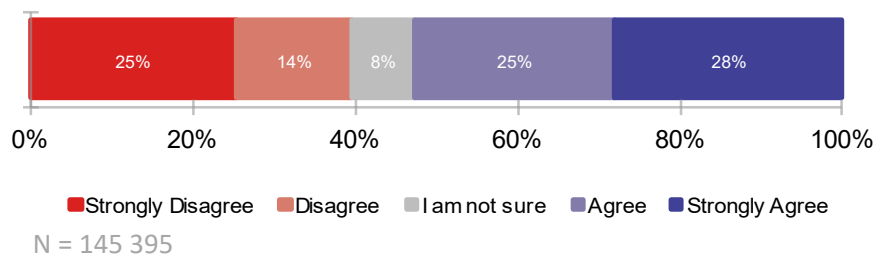
### Heaven Requires Perfect Obedience (B1.07)



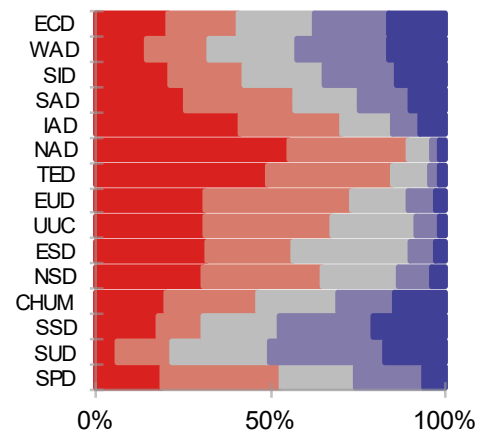
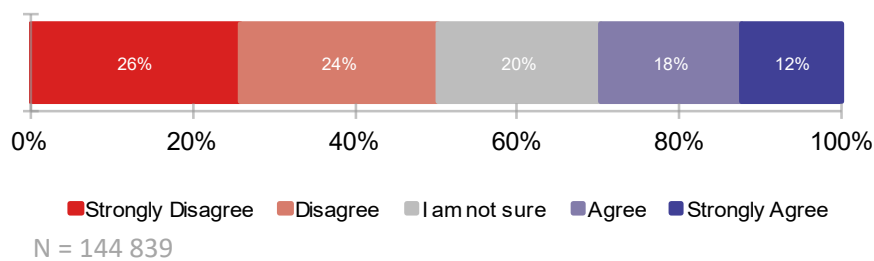
### Sinless Perfection in Final Days Is Possible (B1.30)



### To Receive Grace, I Must Live By God's Rules (B1.33)



### People Cannot Change Their Amount of Faith (B1.37)





## Beliefs 9. Salvation by Faith III (KPI 5.3—FB 10)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs...  
Salvation by Faith (Fundamental Belief 10).

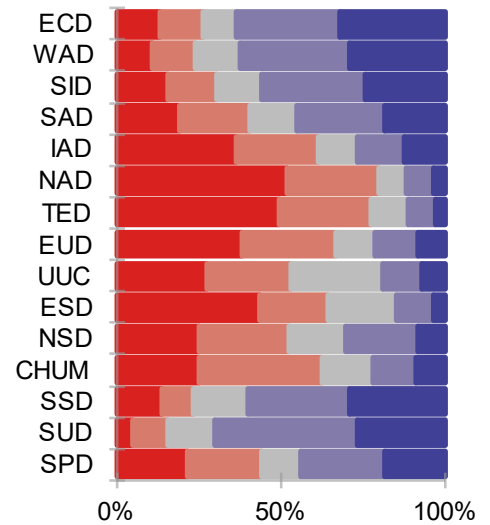
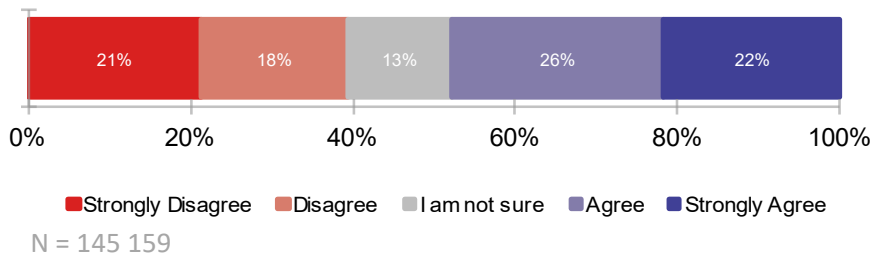
*B1.34 – The more that I follow Adventist health and lifestyle standards, the more likely I will be saved.*

*H6.5 – Following the Health Message ensures my salvation.*

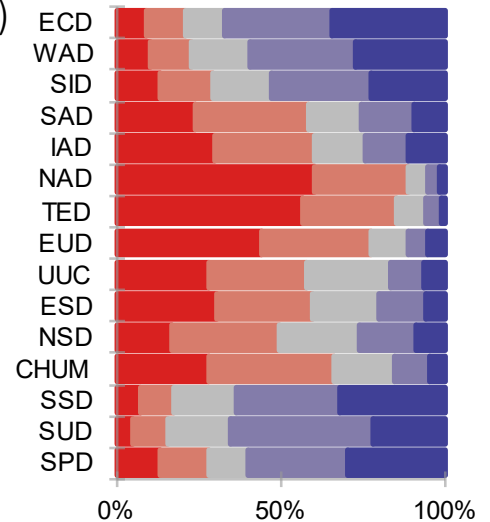
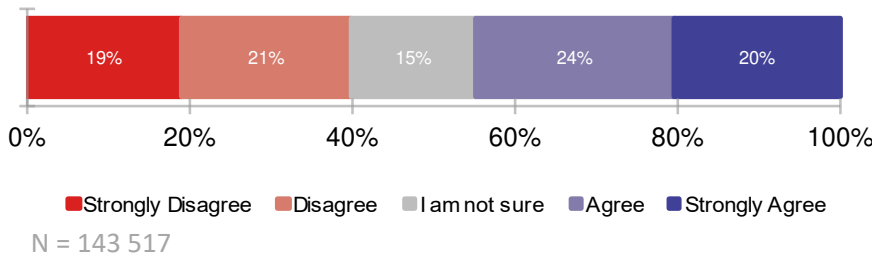
*B1.20 – Only people who accept Jesus as their personal Savior can go to Heaven.*

1. About 48% of the weighted global sample strongly agreed or agreed that the more they followed Adventist health and lifestyle standards the more likely they were to be saved (item B1.34). Thirty-nine percent disagreed or strongly disagreed with this statement. This split agreement-disagreement pattern contrasts with the strong support for Salvation by Faith.
2. There were two clearly separated sets of regional responses to item B1.34. The majority of respondents agreed with the statement that linked following health standards and salvation in the Southern Asia (70%), East-Central Africa (63%), West-Central Africa (62%), and the Southern Asia-Pacific (60%) Divisions. In all those Divisions, disagreement rates were below 30%. There were no other regions where a majority agreed that following Adventist health standards leads to salvation.
3. Similarly, about 44% of the weighted global sample strongly agreed or agreed that following the Adventist Health Message ensured their salvation (item H6.5). Conversely, 40% strongly disagreed or disagreed. As with item B1.34, this split contrasted with strong global church member support for Salvation by Faith. Regional responses to this item followed the same pattern (two sets of regions). The geographical patterns and overall proportion of responses were essentially unchanged from Wave II.
4. Overall, 86% of the weighted global sample agreed or strongly agreed that only those who accepted Jesus can go to Heaven (item B1.20). Differences between regions were more subtle for this item. In 3 regions 70% or more of respondents strongly agreed with this statement: the Ukrainian Union Conference (73%) and the Inter-American (71%) and Euro-Asia (70%) Divisions. On the other hand, fewer than 50% of respondents strongly agreed that one had to accept Jesus to go to Heaven in the Trans-European (49%), Southern Asia (46%), Northern Asia-Pacific (45%), and North American (43%) Divisions. In general, differences by region were differences between strongly agree and agree and may reflect a small effect of culture on the understanding of Salvation by Faith in Jesus Christ.
5. Despite strong beliefs in Salvation by Faith in all regions of the Church, the contradictory belief that following the Health Message ensures salvation (or makes salvation more likely) is accepted by most church members in several regions. Given the stability of these percents across two waves of data collection indicates that strong stable cultural patterns influence church members' understandings of salvation across the global Adventist Church.

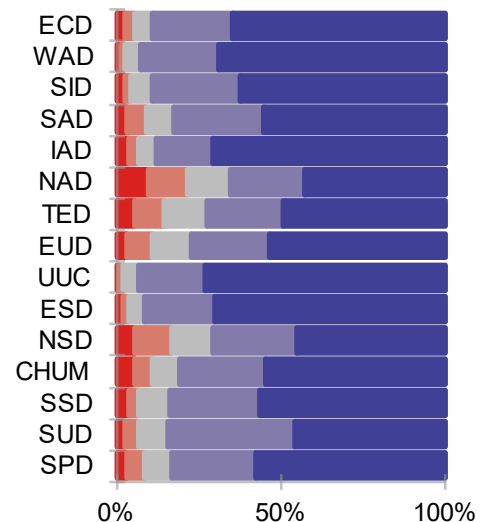
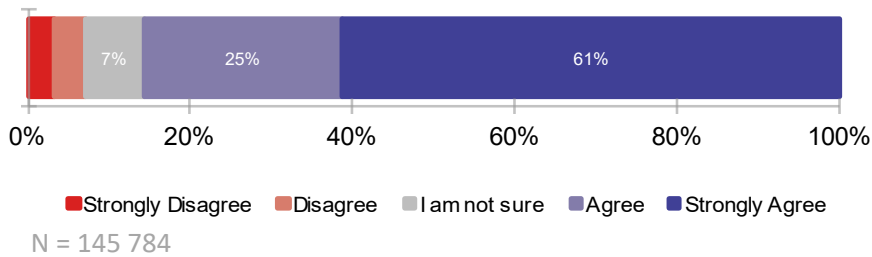
## Following Adventist Health Standards Makes Salvation More Likely (B1.34)



## Following Health Message Ensures My Salvation (H6.5)



## Only People Who Accept Jesus Can Go To Heaven (B1.20)



## Beliefs 10. Sermons on the State of the Dead (KPI 5.3—FB 7, 26)

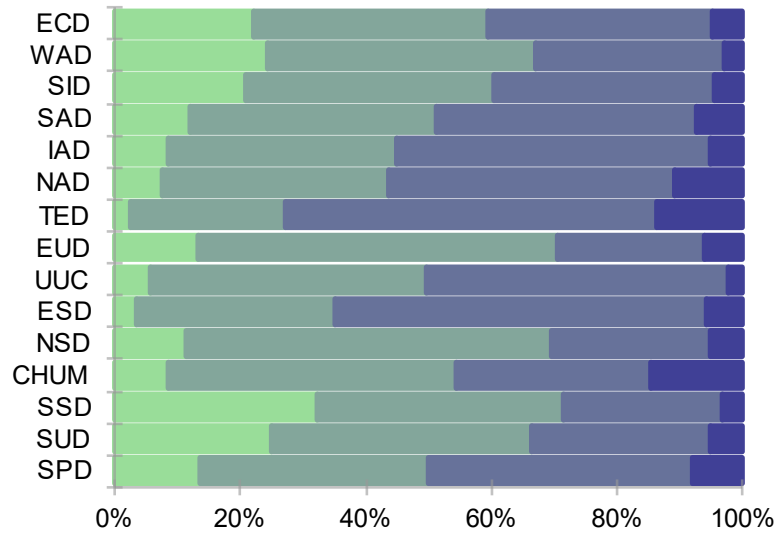
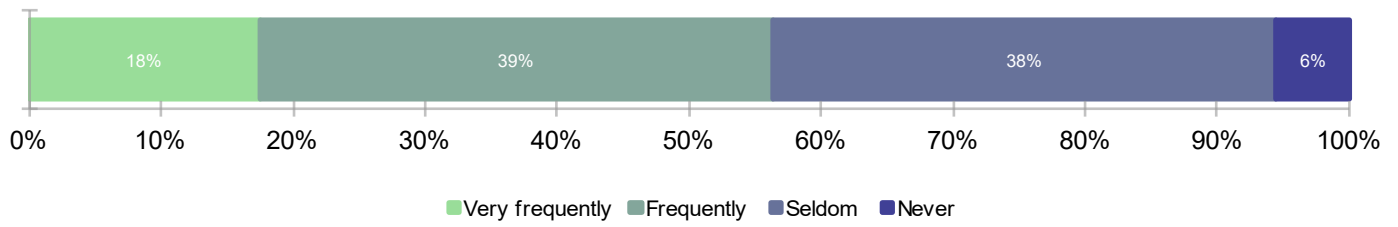
KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the state of the dead (Fundamental Beliefs 7 and 26).

*How often does the Sabbath speaker in your church preach on the following topics?*

**B3.08 – State of the Dead**

1. Fifty-six percent of the weighted global sample reported frequently or very frequently hearing sermons on the State of the Dead (item B3.08). Thirty-eight percent of the weighted global sample reported seldom hearing sermons on the State of the Dead and 6% reported never hearing such sermons.
2. At least 50% of respondents in eleven regions heard sermons on the State of the Dead frequently or very frequently. Respondents in the Southern Asia-Pacific (71%) and Inter-European (70%) Divisions were the most likely to hear State of the Dead Sermons frequently or very frequently. Respondents in the Trans-European Division at 27% were the least likely to hear sermons on the State of the Dead frequently or very frequently. In fact, 73% of respondents in this Division reported hearing this type of sermon seldom or never. Overall, the regions that were most likely to hear sermons about the State of the Dead were regions where animism, Catholic, or Orthodox beliefs on the state of the dead were a part of the cultural heritage. In more secular regions, these types of sermons were less often preached.
3. The State of the Dead is a topic covered in all regions of the Church with a frequency that likely varies with regional cultural background and issues.

## Sermons: State of the Dead (B3.08)



N = 137 266

## Beliefs 11. State of the Dead I (KPI 5.3—FB 7, 26)

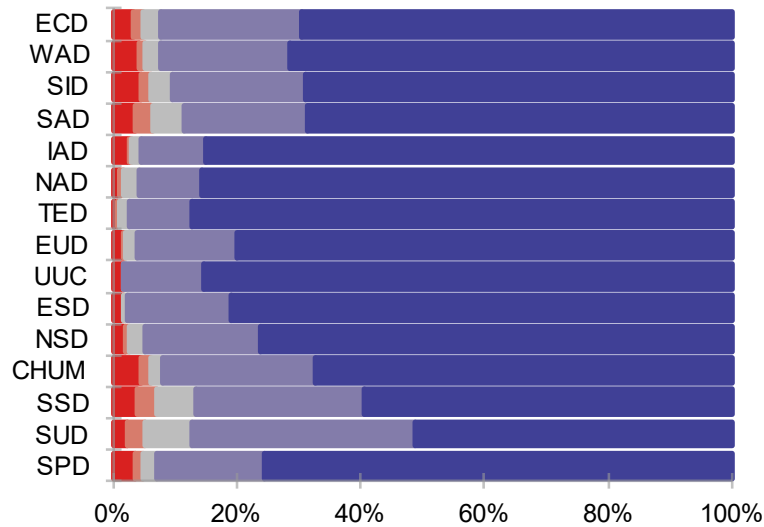
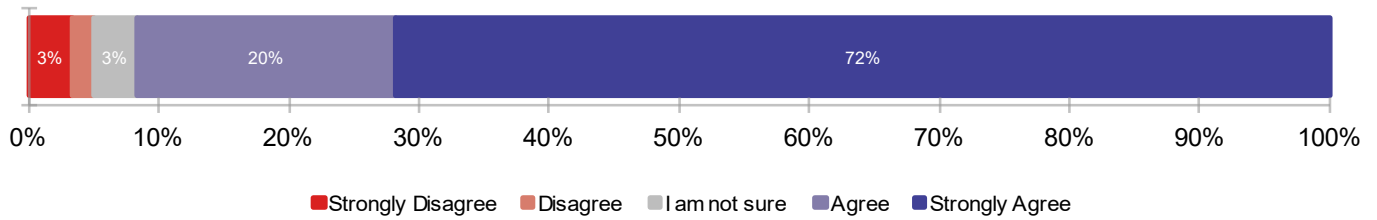
KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the state of the dead (Fundamental Beliefs 7 and 26).

*B1.11 – When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.*

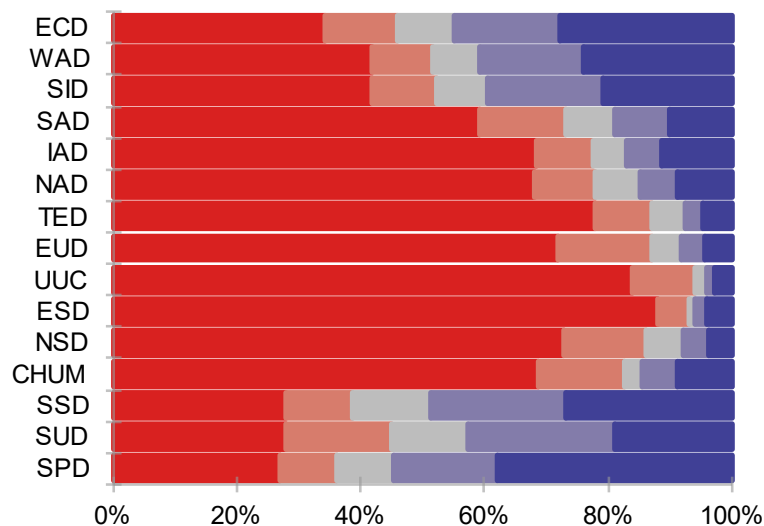
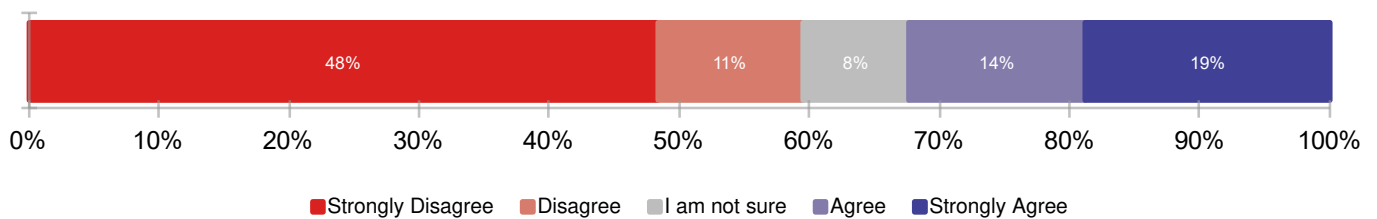
*B1.03 – The soul is a separate, spiritual part of a person and lives on after death.*

1. One of the unique beliefs of the Adventist Church is that the dead have no consciousness or activity until resurrection. About 92% of the weighted global sample agreed or strongly agreed with this statement (B1.11). This is a very small increase from Wave II (90%).
2. There was strong support for this distinctive Adventist belief in all regions. In all regions, 87% or more of respondents agreed or strongly agreed that the dead are not conscious. Any geographical differences were between strongly agree and agree responses. In six regions, 80% or more of the respondents strongly agreed that the dead are not conscious (Item B1.11): the Trans-European (87%), North American (86%), Inter-American (85%), the Euro-Asia (81%), and Inter-European (80%) Divisions and Ukrainian Union Conference (85%).
3. However, while 92% of the weighted global sample agreed that the dead are unconscious, 33% also agreed or strongly agreed with the contradictory belief that the soul is a separate entity and lives on after death (item B1.03). Only 59% of the weighted global sample disagreed or strongly disagreed with the view that the soul lives on after death. This frequency distribution is identical to Wave II.
4. There were very large geographical differences that mirror the two sets of responses to beliefs that contradict Adventist views of the State of the Dead. More than 38% of the respondents in the South Pacific (55%), Southern Asia-Pacific (49%), East-Central Africa (45%), West-Central Africa (41%), and Southern Africa-Indian Ocean (39%) Divisions agreed or strongly agreed that the soul lives on after death. In all the other regions, fewer than 20% of respondents agreed or strongly agreed with this statement, and more than 70% disagreed or strongly disagreed. This same geographical pattern also reflected the Wave II geographical pattern.
5. The geographical patterns of the responses to these questions show that while almost all members agreed with the core Adventist view of the State of the Dead, many respondents in certain cultural contexts also agreed that human beings have a separate soul that lives on. Respondents in those cultural contexts are both learning the Adventist belief in the State of the Dead and retaining prevailing surrounding cultural traditions contrary to that belief.

### Bodily Remains Decay and People Are Not Conscious When They Die (B1.11)



### The Soul is a Separate Part of a Person and Lives On After Death (B1.03)



## Beliefs 12. State of the Dead II (KPI 5.3—FB 7, 26)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the state of the dead (Fundamental Beliefs 7 and 26).

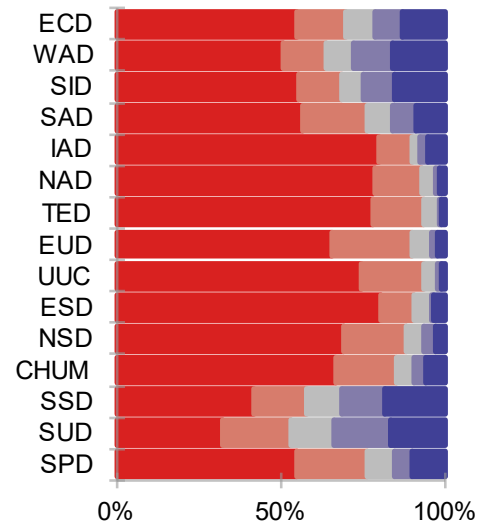
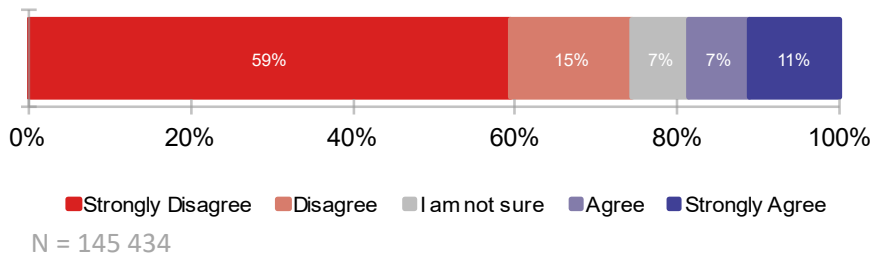
*B1.18 – People who have died believing in Christ are in Heaven right now.*

*B1.32 – People who have rejected Christ are burning in Hell right now.*

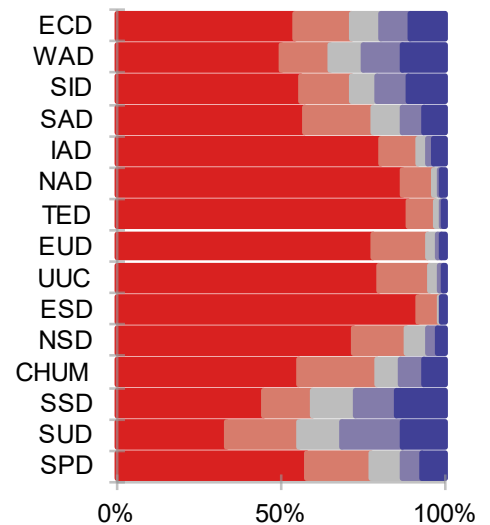
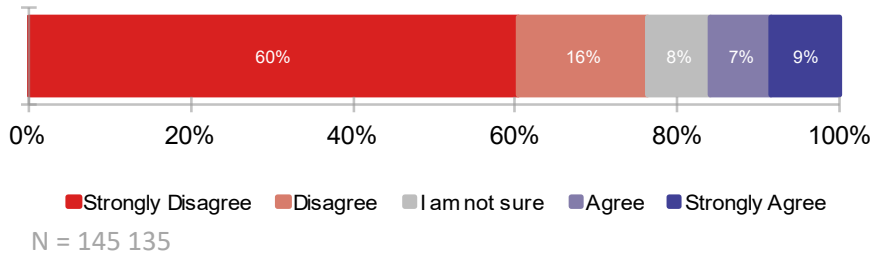
*B1.23 – The dead have powers to communicate with and influence the living.*

1. Seventy-four percent of the weighted global sample disagreed or strongly disagreed that those who have died in Christ are in Heaven right now (item B1.18). However, this means that 25% of the respondents were unsure or agreed with this statement. This pattern was similar to Wave II (72% disagreed or strongly disagreed).
2. Agreement with this statement was localized to those regions where more church members believed that the soul of a person could live on after death. Only in two Divisions (Southern Asia, 32%; Southern Asia-Pacific, 42%) did fewer than 50% of respondents strongly disagree with this statement. In several Divisions around three-quarters or more of respondents strongly disagreed: the Euro-Asia (81%), Trans-European (78%), North American (79%), and Inter-American (80%) Divisions and the Ukrainian Union Conference (75%).
3. Seventy-six percent of the weighted global sample disagreed or strongly disagreed that those who rejected Christ are in Hell right now (item B1.32). This distribution is about the same as those who believe that the dead in Christ are in Heaven. The distribution across regions was very similar for both items as well. This item was new in Wave III.
4. Eighty-two percent of the weighted global sample disagreed or strongly disagreed that the dead can communicate with the living (item B1.23). The regional distributions of responses to this item were similar to the distributions for the statements that the dead are in Heaven or Hell right now. Wave II (82%) had a similar pattern for this item.
5. Most church members rejected these statements that contradict Adventist teaching on the State of the Dead. However, cultural context in some regions still influenced church members' willingness to agree that the dead are currently in Heaven or Hell and may influence the living. In all regions, over 87% of respondents indicated that the dead are not conscious and have no activity.
6. However, in the Southern Asia Division 29% agreed or strongly agreed that the dead may influence the living. There were two other Divisions where 20% or more held this belief; the Southern Asia-Pacific Division at 22% and the West-Africa Division at 20%. This means that some respondents must necessarily agree with both statements. In fact, one-tenth (11%) of the weighted global sample agreed with both the Adventist statement on the State of the Dead and that the dead can communicate with and influence the living.

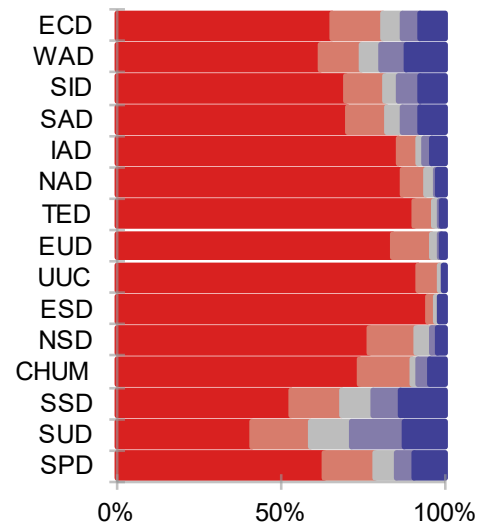
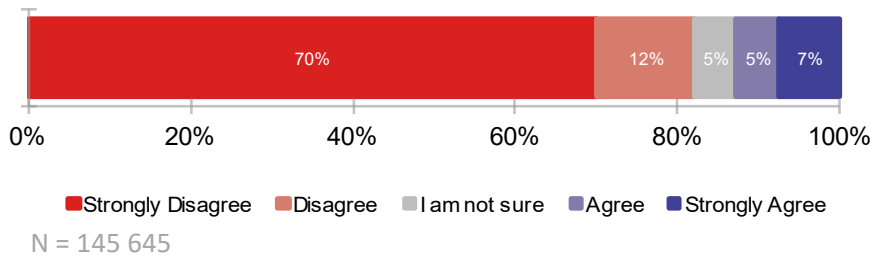
### Believers Who Have Died Are In Heaven Right Now (B1.18)



### People Who Rejected Christ Are In Hell Right Now (B1.32)



### The Dead Communicate and Influence the Living (B1.23)





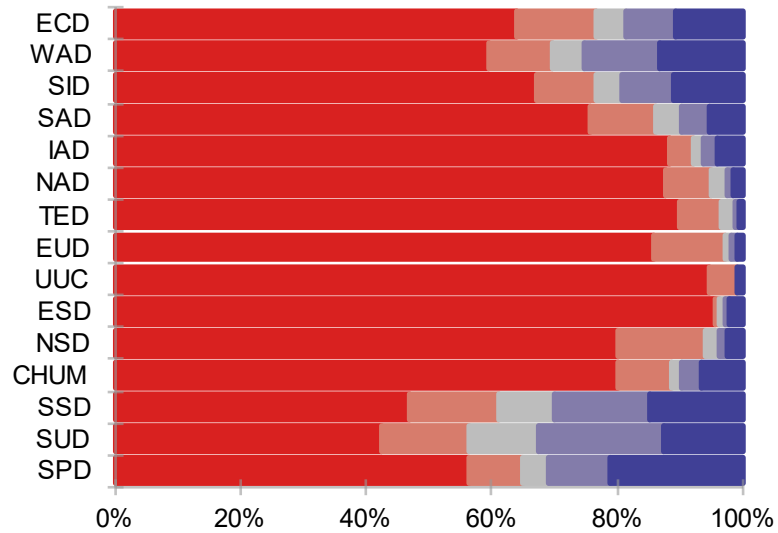
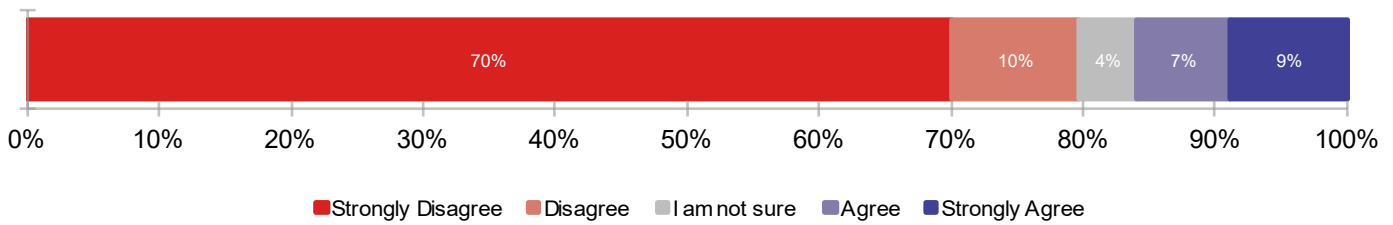
## Beliefs 13. Spiritualism (KPI 5.3—FB 7, 26)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the state of the dead (Fundamental Beliefs 7 and 26).

B1.10 – *Christians may go to witch doctors or spiritual healers for protection or healing.*  
 B1.22 – *Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.*

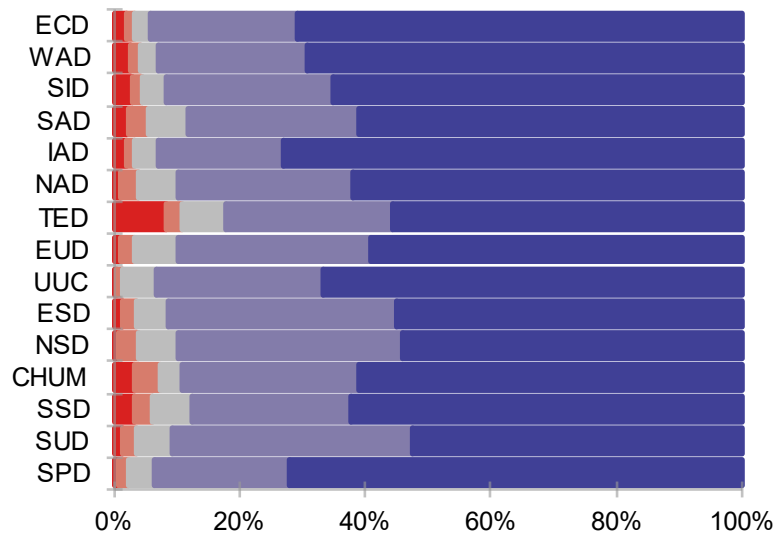
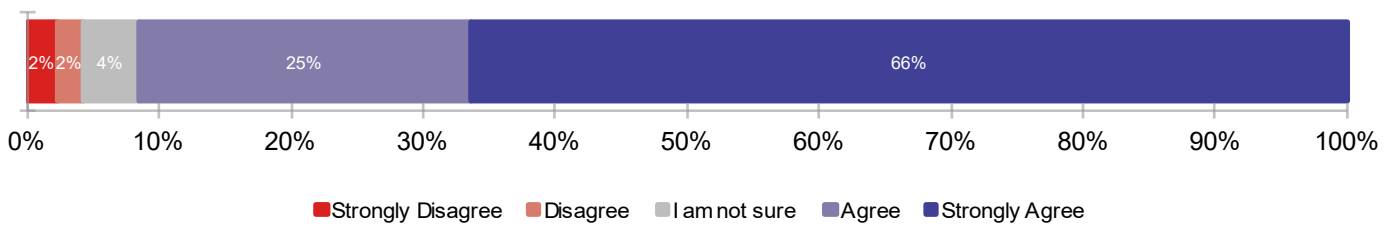
1. About 80% of the weighted global sample disagreed or strongly disagreed that Christians could go to witch doctors or other spiritual healers (item B1.10). Only 16% agreed or strongly agreed that they could visit witch doctors or spiritual healers for protection or healing. This is similar to the distribution in Wave II.
2. Differences between regions paralleled the geographical differences that were present in agreement with beliefs that contradicted Adventist beliefs in the State of the Dead and Salvation by Faith. Christians may go to witch doctors or spiritual healers was agreed or strongly agreed with in Southern Asia (33%), South Pacific (31%), Southern Asia-Pacific (30%), West-Central Africa (25%), Southern Africa-Indian Ocean (19%), and East-Central Africa (19%) Divisions. In every other region, fewer than 10% of respondents agreed with the statement. This pattern is similar to the Wave II pattern across Divisions.
3. Conversely, about 91% of the weighted global sample agreed or strongly agreed that prayer in the name of Jesus was the only way to defeat evil power and demonic spirits (item B1.22). Only 4% of the respondents disagreed or strongly disagreed. Similar to other core Adventist beliefs, over 90% of the global respondents agree with the statement. The distribution in the Wave III survey is similar to the frequency distribution in Wave II.
4. While there were some differences by regions, most differences were in terms of strongly agree versus agree – In only two regions did 7% or more of respondents disagree or strongly disagree with the statement that prayer in the name of Jesus is the only way to defeat evil powers: the Trans-European (11%) Division and the Chinese Union Mission (7%). These strong levels of agreement mean that church members in regions that also have higher levels of agreement that Christians may go to witch doctors or spiritual healers are reporting agreement with contradictory beliefs. As a result, about one out of seven (14%) of the weighted global sample agreed both that Christians may go to witch doctors or spiritual healers and that only prayer in the name of Jesus is sufficient to defeat evil powers.
5. Cultural context likely affects how church members understand Salvation by Faith, the State of the Dead, and the role of spiritualism in people's lives.

## Christians May Go to Witch Doctors (B1.10)



N = 145 712

## Prayer in the Name of Jesus is the Only Way to Defeat Evil Powers (B1.22)



N = 145 843

## Beliefs 14. The Second Coming of Jesus (KPI 5.3—FB 25)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the second coming (Fundamental Belief 25).

*How often does the Sabbath speaker in your church preach on the following topics?*

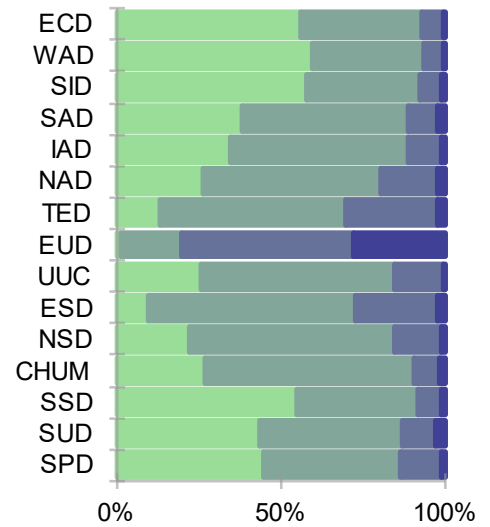
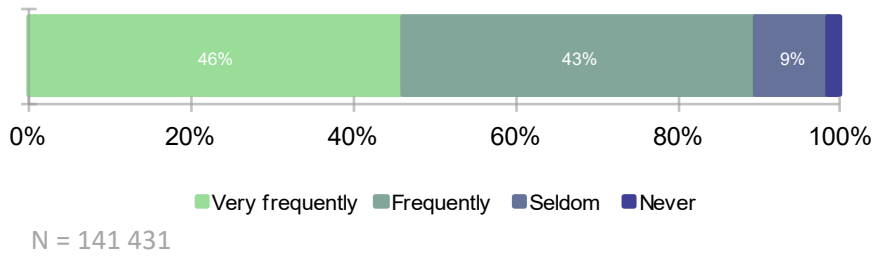
B3.04 – *Second Coming of Jesus*

B3.10 – *The Three Angels' Messages*

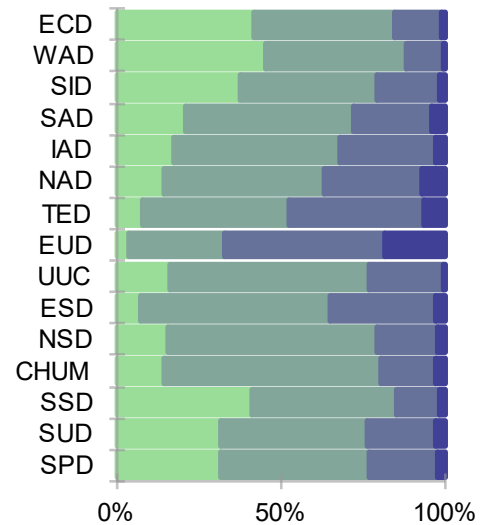
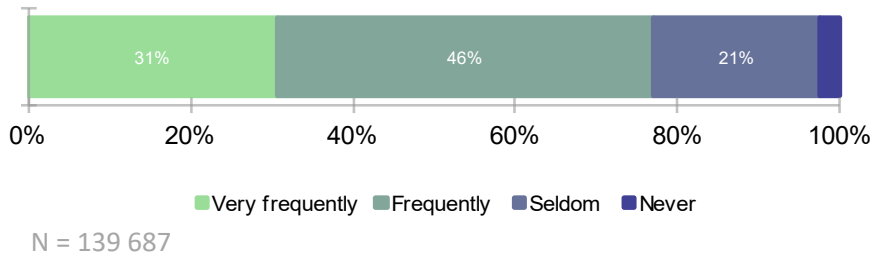
B1.21 – *Agree or disagree: Jesus Christ will return in my lifetime.*

1. Eighty-nine percent of the weighted global sample reported hearing sermons about the Second Coming of Jesus frequently or very frequently (item B3.04). Of the eleven sermon topics, the Second Coming of Jesus was the most frequent. The proportion of frequent or very frequent sermons on the Second Coming of Jesus was lower (83%) in Wave II. Most of the differences between regions were between the responses of frequently and very frequently. The Inter-European Division was a strong exception to this with 52% of the weighted global sample reporting seldom hearing sermons about the Second Coming of Jesus and 28% reporting never hearing this type of sermon. The reason for this difference is not immediately clear as the Inter-European Division was not notably different from adjacent Divisions in Wave II.
2. Seventy-seven percent of the weighted global sample reported sermons about the Three Angels' Messages very frequently (31%) or frequently (46%; item B3.10). About 21% seldom heard these types of sermons and 2% reported never hearing about them. This was a new item in Wave III. The Inter-European Division was the only region where just over two-thirds reported seldom (49%) or never (18%) hearing sermons about the Three Angels' Messages.
3. More of the weighted global sample were uncertain (46%) than agreed (43%) that Jesus would return in their lifetime (item B1.21). In Wave II, 56% agreed that they were confident that Jesus would return in their lifetime, while only 35% were uncertain.
4. More Adventists around the world are now uncertain that Jesus will return in their lifetime than believe that Jesus will return in their lifetime. However, rates of disagreement have not changed substantially (10% in Wave II, 11% in Wave III). The majority of respondents in the Southern Asia (60%), Southern Asia-Pacific (57%), and South Pacific (53%) Divisions believed that Jesus will return in their lifetime; in all other regions, fewer than 50% of respondents agreed. The highest levels of uncertainty were in the Ukrainian Union Conference (78%) and the Euro-Asia (70%), Inter-European (63%), North American (62%) and Trans-European (62%) Divisions. While there was a move toward uncertainty in most regions, the rank order of uncertainty across Divisions is similar to Wave II.
5. The data suggest that while there is a high frequency of sermons about the Second Coming of Jesus, Adventists around the world have moved towards uncertainty about the soon return of Jesus over the past five years.

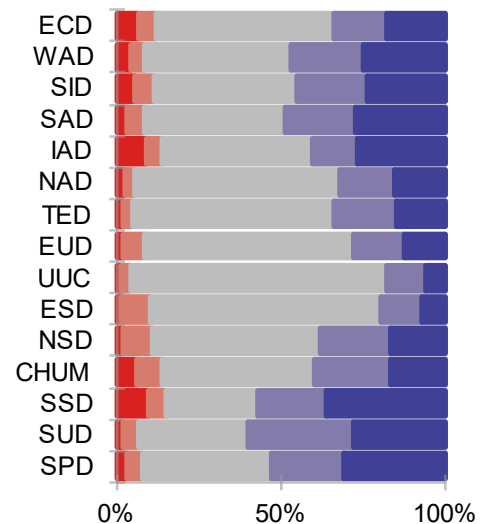
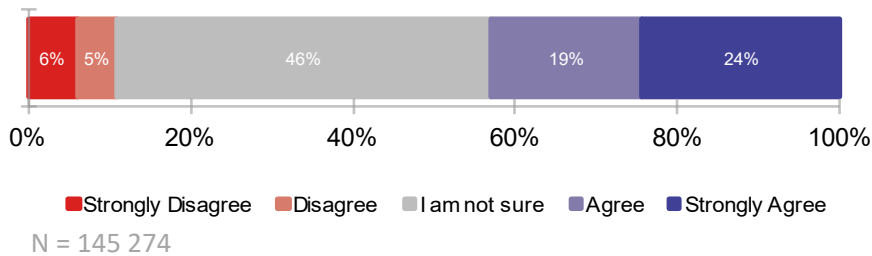
### Sermons: Second Coming of Jesus (B3.04)



### Sermons: The Three Angels' Messages (B3.10)



### Jesus Christ Will Return in My Lifetime (B1.21)



## Beliefs 15. Sermons on the Sanctuary and Prophecy (KPI 5.3—FB 24)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the heavenly sanctuary and investigative judgment (Fundamental Belief 24).

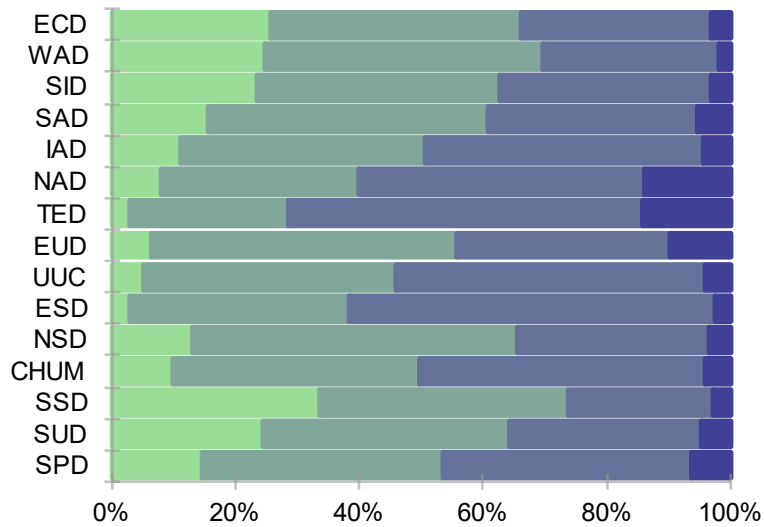
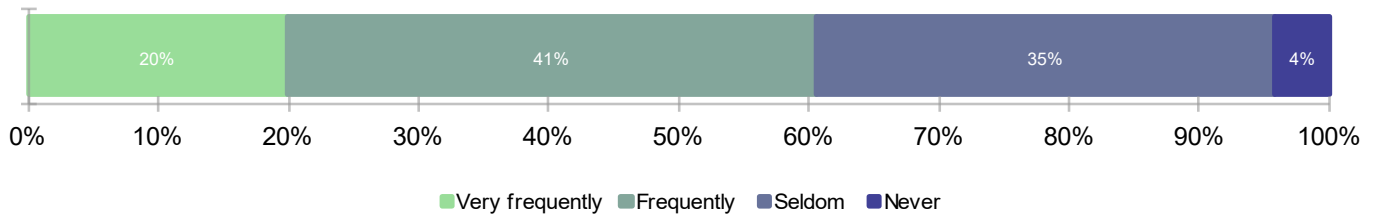
*How often does the Sabbath speaker in your church preach on the following topics?*

B3.07 – *The Sanctuary.*

B3.09 – *Daniel and Revelation.*

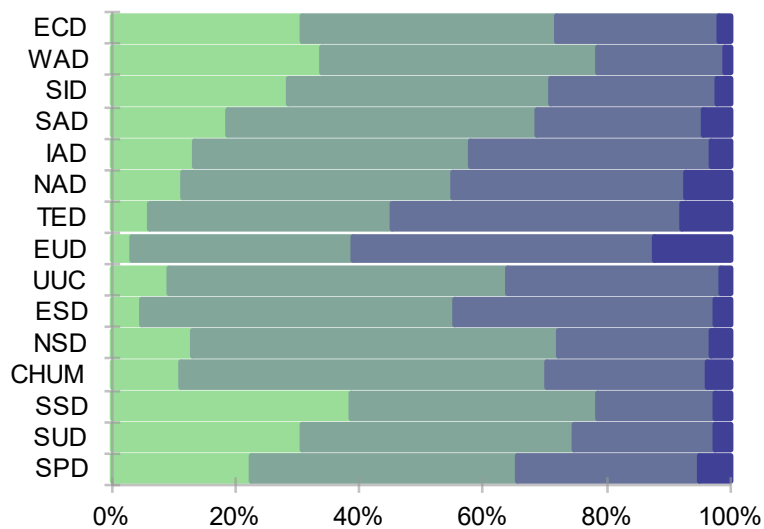
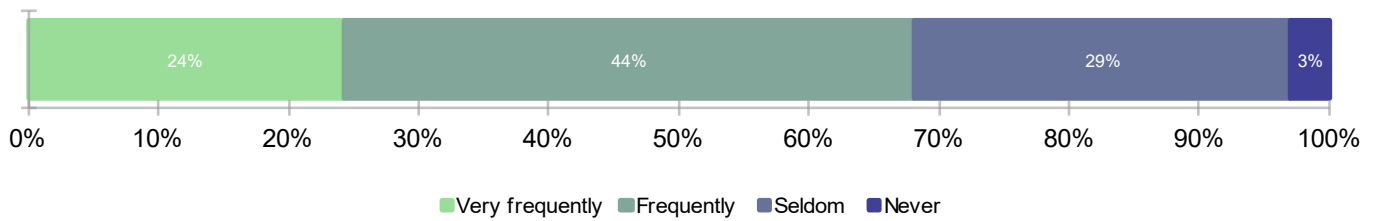
1. About 61% of the weighted global sample reported hearing sermons about the Sanctuary either frequently or very frequently (item B3.07). Fewer respondents (53%) in the Wave II sample reported hearing sermons on the Sanctuary frequently or very frequently.
2. Some regions reported more frequent sermons on the Sanctuary than others. More than 60% of respondents in the Southern Asia-Pacific (74%), West-Central Africa (70%), East-Central Africa (66%), Northern Asia-Pacific (66%), Southern Asia (64%), Southern Africa-Indian Ocean (63%), and South American (61%) Divisions reported hearing sermons on the Sanctuary frequently or very frequently.
3. Fewer than half of respondents in the Ukrainian Union Conference (46%), North American (40%), Euro-Asia (38%), and Trans-European (29%) Divisions reported frequently or very frequently hearing sermons on the Sanctuary.
4. Similarly, 68% of the weighted global sample reported hearing sermons on Daniel and Revelation frequently or very frequently (item B3.09). This was a new item in Wave III. Responses across regions were relatively similar to the responses to sermons on the Sanctuary.

### Sermons: The Sanctuary (B3.07)



N = 139 140

### Sermons: Daniel and Revelation (B3.09)



N = 140 057

## Beliefs 16. The Sanctuary (KPI 5.3—FB 24)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the heavenly sanctuary and investigative judgment (Fundamental Belief 24).

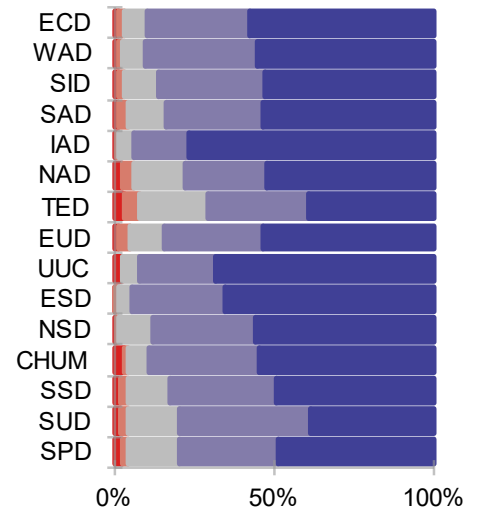
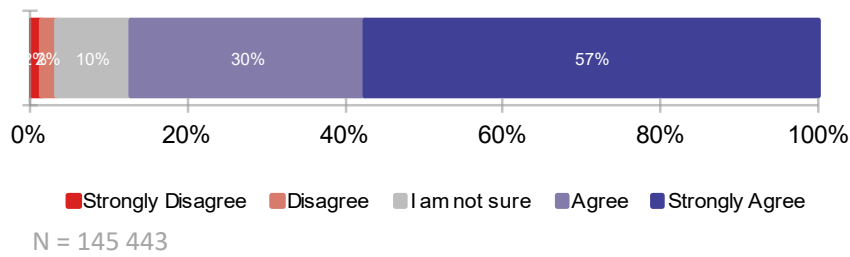
*B1.27 – The sanctuary doctrine is vital to Adventist theology.*

*B6.2 – The investigative pre-Advent judgment began in 1844.*

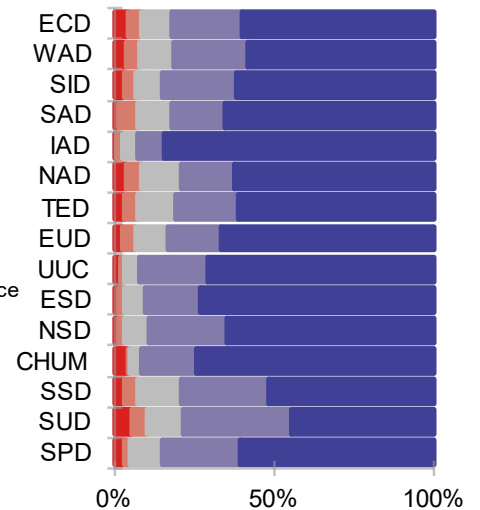
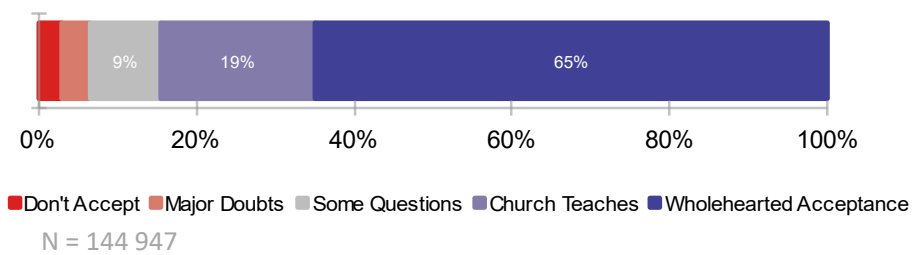
*B6.3 – Christ is acting as our advocate before God in the heavenly sanctuary right now.*

1. A strong majority (87%) of the weighted global sample agreed or strongly agreed that the Sanctuary Doctrine is vital to Adventist theology (item B1.27). This is a 2% increase from Wave II. Only 4% disagreed or strongly disagreed with this statement. In all regions, more than 70% of respondents agreed or strongly agreed with this belief. The highest proportion of strongly agree with item were in the Inter-American Division at 77%; the lowest in the Southern Asia and Trans-European Divisions at 39% each.
2. When asked about acceptance of the belief that the Investigative Pre-Advent Judgment began in 1844, almost two-thirds (65%) of the weighted global sample embraced this belief wholeheartedly and a further 19% said they accept it because the church teaches it (item B6.2). Only 3% did not accept this teaching while 4% had major doubts and 9% had some questions. These numbers are very similar to Wave II. Members in the Inter-American Division expressed the highest acceptance (wholehearted or because of church teaching) of this belief (93%), but no region had lower than 78% acceptance.
3. A large majority (95%) of the weighted global sample embraced a belief that Christ is advocating for us in the heavenly Sanctuary right now (item B6.3). This belief was accepted wholeheartedly by 80% and because the church teaches it by 15%. In all regions, more than 60% of respondents accepted this belief wholeheartedly. These numbers are similar to Wave II.
4. The importance of the Sanctuary Doctrine, the belief in the Investigative Pre-Advent Judgment, and the advocacy of Christ in the heavenly Sanctuary on our behalf are strongly accepted positions among church members. These beliefs are accepted at very high levels across regions despite variations in the frequency of preaching on the Sanctuary Doctrine and Daniel and Revelation.

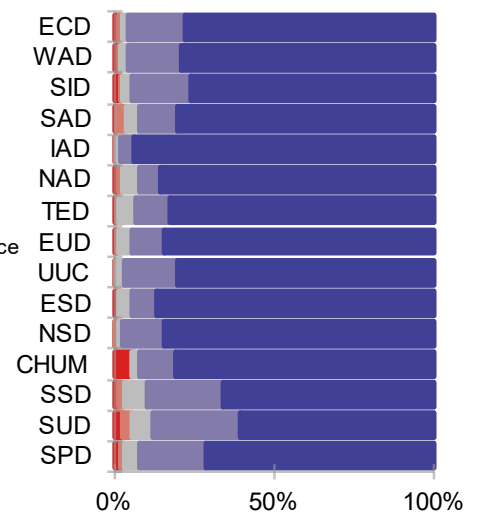
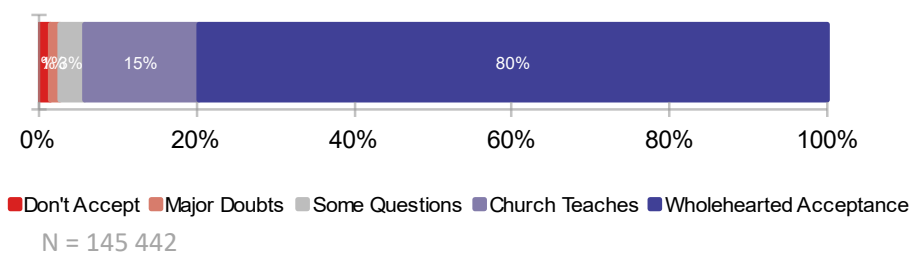
### Sanctuary Doctrine is Vital to Adventist Theology (B1.27)



### Acceptance: Investigative Judgment Began in 1844 (B6.2)



### Christ is Our Advocate Before God Right Now (B6.3)





## Beliefs 17. The Remnant Church (KPI 5.3—FB 12, 14)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... the remnant church (Fundamental Beliefs 12 and 14).

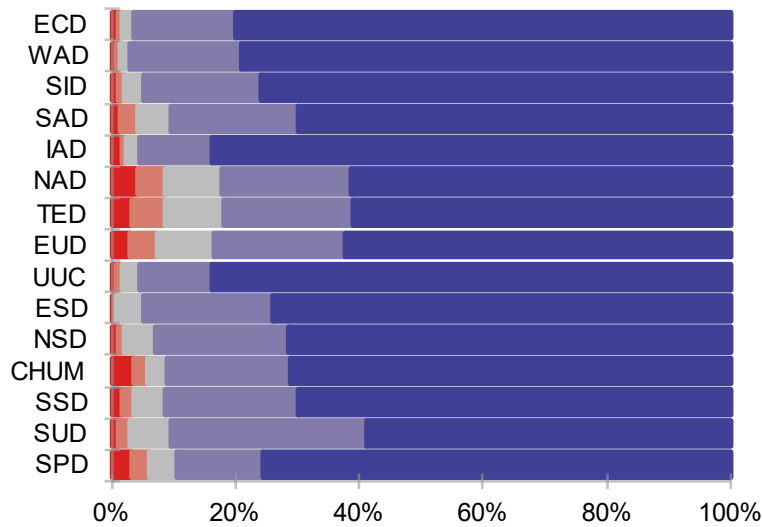
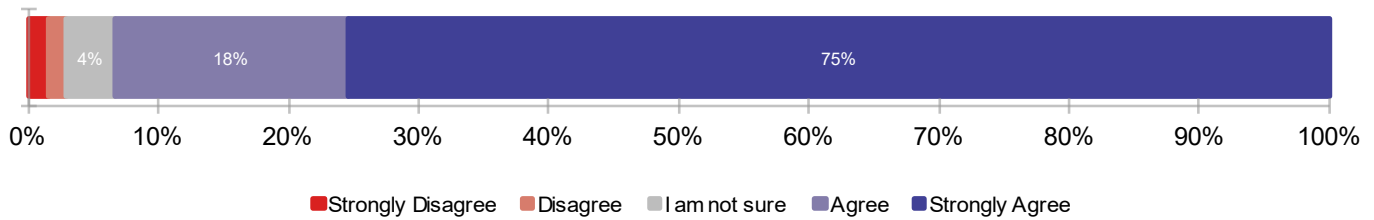
*B1.06 – The Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the Second Coming of Christ by proclaiming the Three Angels' Message.*

*To what extent do you accept...:*

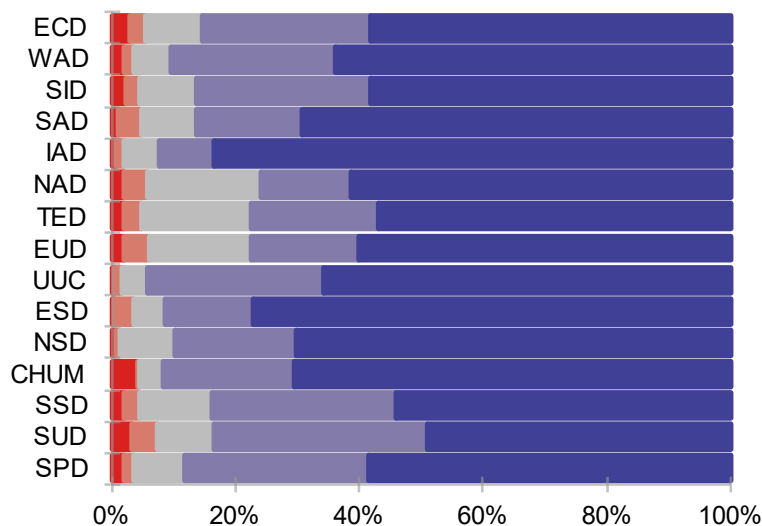
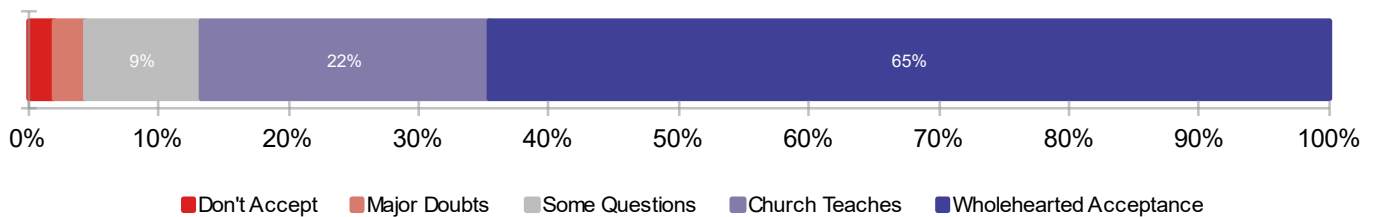
*B6.5 – The Church's interpretation of end-time prophecies.*

1. Ninety-three percent of the weighted global sample believed that they are members of the last-day church who are called to prepare the world for the Second Coming of Christ (item B1.06). Only 7% were unsure or disagreed with this statement. The strong agreement with this statement suggests that it is a core Adventist belief.
2. In every region of the world, a majority strongly agreed that the Adventist Church is a last-day church preparing the world for the Second Coming of Christ (item B1.06). Any differences were generally between strongly agree and agree. In no region did more than 10% of respondents disagree with this belief.
3. Eighty-seven percent of the weighted global sample accepted the end-time prophecies of the Adventist Church either wholeheartedly (65%) or because the church teaches them (22%; item B6.5). Only 4% of the respondents had major doubts or rejected the church's interpretation of end-time prophecies.
4. The differences by region were mostly differences between the type of acceptance (embracing wholeheartedly or because of church teaching; item B6.5). These differences are, however, instructive in understanding where the church's teaching on end-time prophecies may be the clearest. For example, in Divisions where wholehearted acceptance was below 60% (the South Pacific (59%), East-Central Africa (58%), Southern Africa-Indian Ocean (58%) Trans-European (57%), Southern Asia-Pacific (54%), and Southern Asia (49%)) acceptance only because of church teaching was above 20%. Nevertheless, every region had an overall acceptance above 75%. No region of the Church had higher than 6% not accepting or having major doubts concerning the Adventist Church's views of end-time prophecies—only the North American (19%), Trans-European (18%), and Inter-European (16%) Divisions had proportions of respondents with some questions about the church's interpretations of end-time prophecies that were above 15%. Overall, the distribution of answers by region was similar to Wave II.
5. The data show a globally strong unity in members' beliefs in the Adventist Church's views on end-time prophecies, along with small influences of regional context.

## The Adventist Church is God's True Last Day Church (B1.06)



## Acceptance: Church's Interpretations of End-Time Prophecies (B6.5)



## Beliefs 18. Initiatives & Sermons on Spirit of Prophecy (KPI 5.7)

KPI 5.7: Evidence of better understanding of the prophetic role of Ellen White and the process of inspiration

R6.01 – Awareness of: *I Will Go Strategic Focus 2020-2025*.

R6.03 – Awareness of: *Revival and Reformation*.

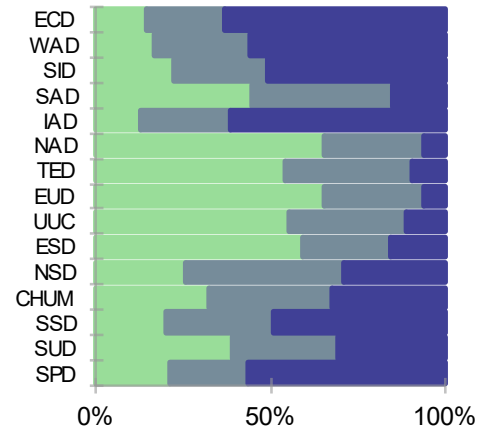
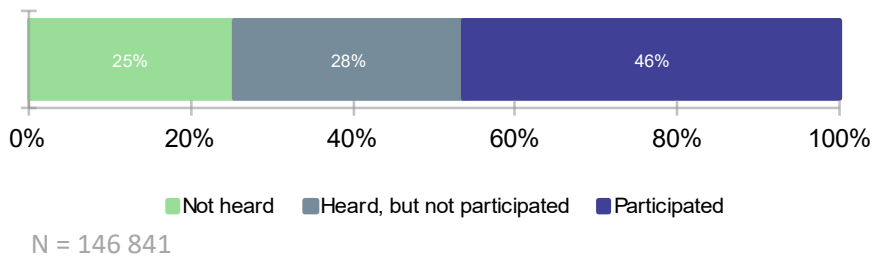
R6.06 – Awareness of: *Believe His Prophets*.

*How often does the Sabbath speaker in your church preach on the following topics?*

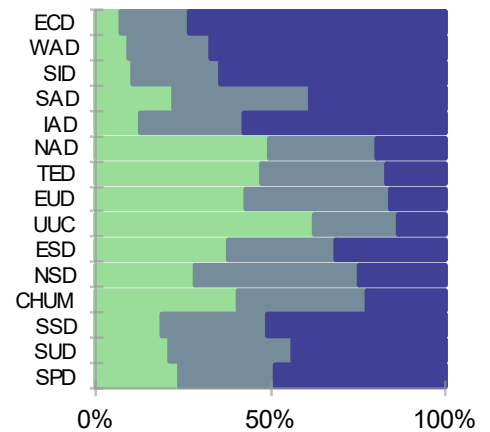
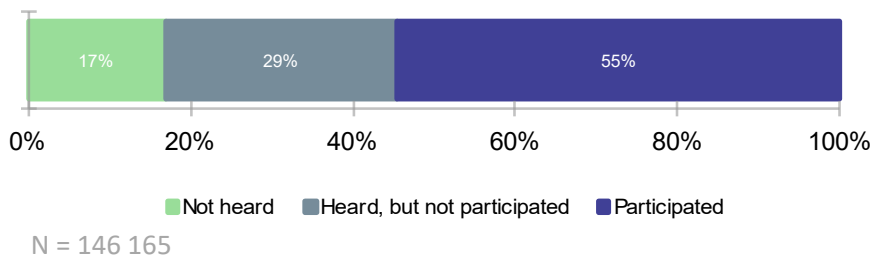
B3.02 – *Spirit of Prophecy*.

1. Three-quarters of the weighted global sample had heard of the *I Will Go* strategic focus or had participated in the program (item R6.01). Twenty-five percent had not heard of the strategic focus. Overall awareness of the strategic focus is discussed in an earlier section and is included here for comparison.
2. Eighty-four percent of the weighted global sample was aware of *Revival and Reformation* (item R6.03). Fifty-five percent had participated and 17% had not heard of it. About half or more of the respondents in the Ukrainian Union Conference (63%) and North American Division (50%) had not heard of the program. On the other hand, more than half of respondents from the East-Central Africa (73%), West-Central Africa (67%), Southern Africa-Indian Ocean (64%), and Inter-American (58%) Divisions reported participation. We included this item here to compare to *Believe His Prophets*, as *Believe His Prophets* is the Spirit of Prophecy-focused study program within *Revival and Reformation*.
3. Most of the weighted global sample had heard of *Believe His Prophets* (63%; item R6.06), but fewer than had heard of *Revival and Reformation*. One-third had participated (34%) and 37% had not heard of *Believe His Prophets*. Only one region, the West-Central Africa Division, had more than half of respondents participated in *Believe His Prophets* (51%). Most respondents in many regions had not heard about this project even though it is part of *Revival and Reformation*. More than 60% of respondents in the North American (77%), Inter-European (73%), Trans-European (71%), and Euro-Asia (63%) Divisions and the Ukrainian Union Conference (63%) had not heard of *Believe His Prophets*.
4. Most of the weighted global sample reported frequently or very frequently hearing sermons on the Spirit of Prophecy (72%, item B3.02). Twenty-five percent had seldom heard and 3% never heard sermons on the Spirit of Prophecy. There were two clear sets of responses by region. Fewer than half of respondents reported frequently or very frequently hearing sermons on the Spirit of Prophecy in the Euro-Asia (44%), Inter-European (43%), and Trans-European (36%) Divisions.

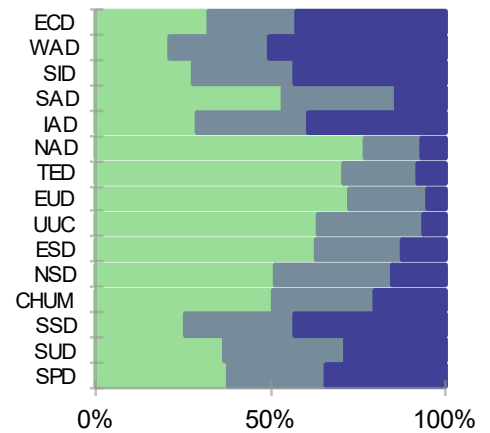
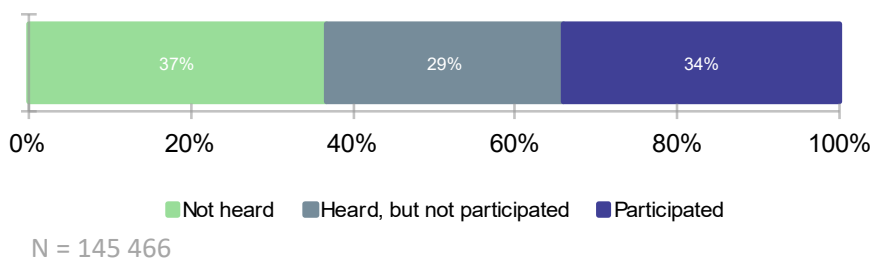
### Awareness of I Will Go Strategic Focus (R6.01)



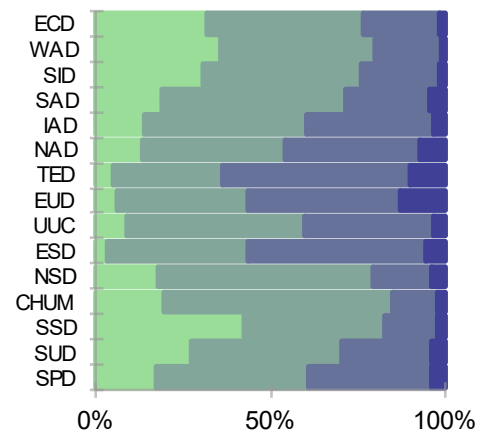
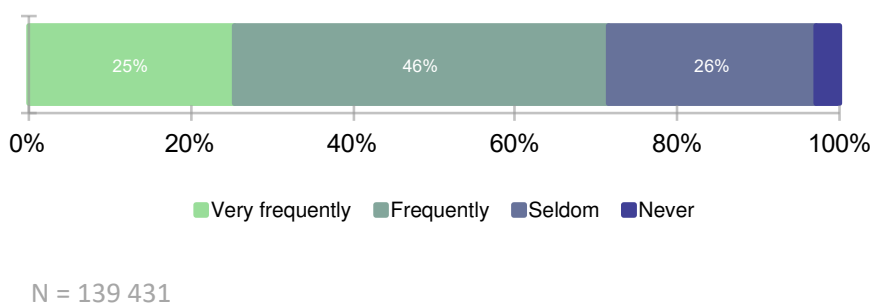
### Awareness of *Revival and Reformation* (R6.03)



### Awareness of *Believe His Prophets* (R6.06)



### Sermons: Spirit of Prophecy (B3.02)



## Beliefs 19. Spirit of Prophecy (KPI 5.7)

KPI 5.7: Evidence of better understanding of the prophetic role of Ellen White and the process of inspiration.

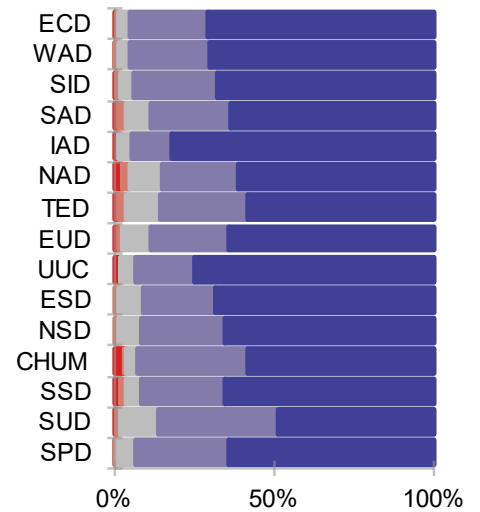
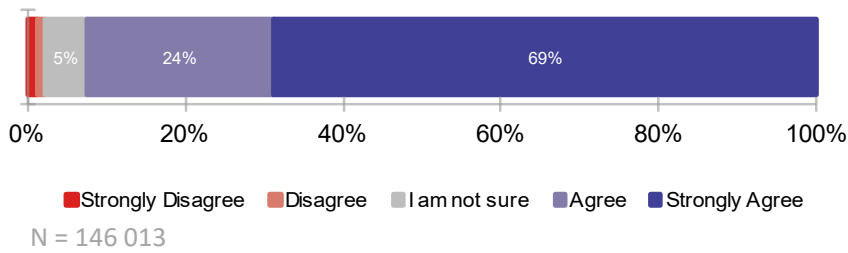
*B1.15 – Ellen White’s writing are the result of the spiritual gift of prophecy.*

*B6.6 – Ellen G. White was a prophet.*

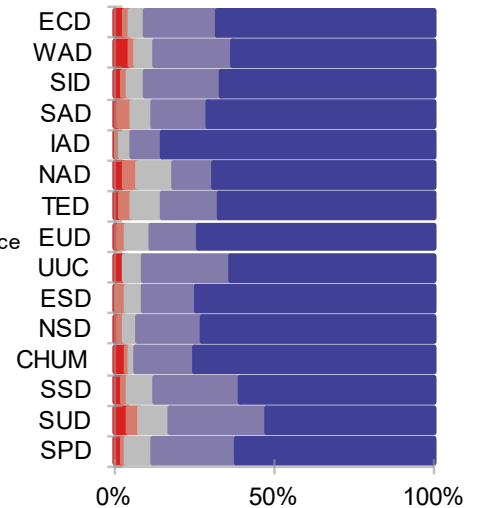
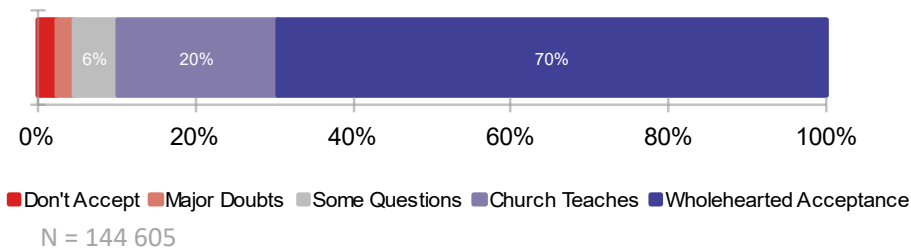
*A1.15 – I apply what I learn from Ellen White’s writings to my daily life.*

1. Almost all (93%) of the weighted global sample agreed or strongly agreed that Ellen White’s writings are the result of the spiritual gift of prophecy (item B1.15). Five percent were not sure. There was very little variance between regions and no region agreement level was lower than 85%. The overall level of agreement was about the same as Wave II (92%).
2. A majority (70%) of the weighted global sample accepted wholeheartedly that Ellen White was a prophet (item B6.6). Twenty percent reported they accept it because the church teaches it. The remaining 10% have some questions (6%), major doubts (2%), or don’t accept that Ellen White was a prophet at all (2%). This is about the same as Wave II (72% wholeheartedly believed she was a prophet; 10% had some questions, major doubts, or didn’t accept).
3. Between half and three-quarters of respondents in most regions wholeheartedly accepted that Ellen White was a prophet. The Inter-American Division was the only region where more than three-quarters of the respondents (85%) wholeheartedly accepted. Fewer than 60% of respondents accepted wholeheartedly that Ellen White was a prophet, only in the Southern Asia (52%) Divisions. When those who accept wholeheartedly and those who accept because the church teaches it were combined, at least 80% of the respondents in each region accepted that Ellen White was a prophet.
4. Most (73%) of the weighted global sample reported that they apply what they learn from Ellen White’s writings to their daily life (item A1.15). This level of agreement is five percentage points greater than in Wave II (68%).
5. A large majority of respondents in all regions agreed that they apply Ellen White’s writings to their daily life. More than three-quarters of respondents agreed or strongly agreed that they applied Ellen White’s writings to daily life in the Chinese Union Mission (80%) and the Inter-American (77%) and West-Central Africa (76%) Divisions. Fewer agreed or strongly agreed in the Inter-European (63%), Trans-European (60%), and South American (62%) Divisions.
6. The data clearly show that across the globe, church members accept Ellen White as a prophet and apply her writings to daily life.

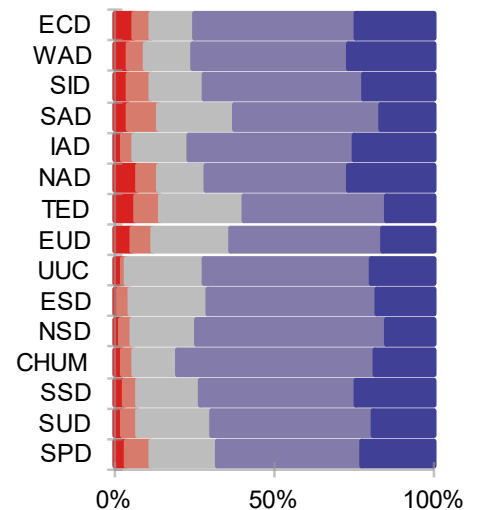
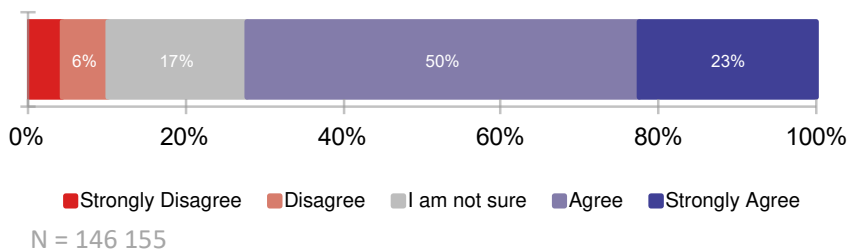
### Ellen White's Writings are a Result of the Gift of Prophecy (B1.15)



### Acceptance: Ellen White Was a Prophet (B6.6)



### I Apply Ellen White's Writings to My Daily Life (A1.15)



## Beliefs 20. The Church (KPI 5.3—FB 14)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... unity in the Church (Fundamental Belief 14).

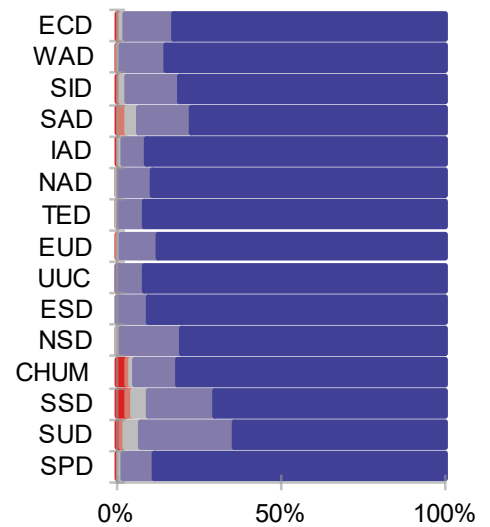
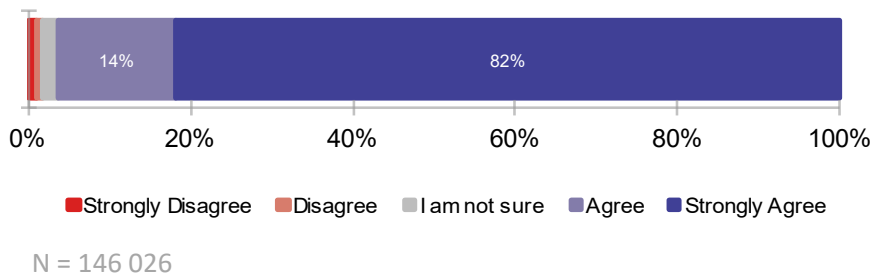
*B1.13 – The head of the Church is Christ.*

*B1.25 – Church unity means uniformity in more than doctrinal belief.*

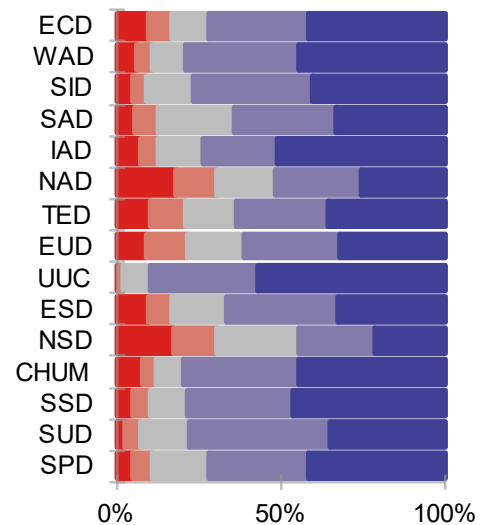
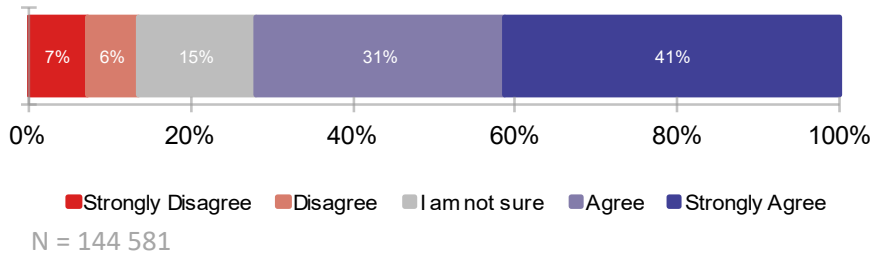
*B1.26 – Different world regions of the Adventist Church should be allowed after consultation with the worldwide church to set their own administrative policies.*

1. Almost all (96%) of the weighted global sample agreed or strongly agreed that Christ is the head of the Church (item B1.13). Of these, 82% strongly agreed. No region had agreement levels lower than 90%. Wave II had about the same rates (a 96% overall agreement rate and 83% strong agreement rate).
2. A majority (72%) of the weighted global sample agreed or strongly agreed that church unity means uniformity in more than doctrinal belief (item B1.25). Fifteen percent were not sure and 13% disagreed or strongly disagreed. The numbers were about the same in Wave II (73% agreement).
3. There was a clear separation between those regions where more than 70% of respondents agree that unity means uniformity in more than doctrinal belief and those regions where fewer than 65% agreed. The South American (64%), Trans-European (64%), Inter-European (61%), North American (52%), and Northern Asia-Pacific (45%) Divisions had the lowest rates of agreement. All other regions were above 70% agreement except for the Euro-Asia Division (66%).
4. Almost half (43%) of the weighted global sample agreed or strongly agreed that different world regions should be allowed to set their own administrative policies (item B1.26). However, 31% disagreed and 26% were not sure. This is about the same rate as Wave II where (44% agreed, 24% were not sure, 32% disagreed).
5. In five regions, there was a difference of more than 25% between agreement and disagreement (item B1.26): the North American (48% agreement, 22% disagreement), Trans-European (50% agreement; 20% disagreement), Southern Asia-Pacific (52% agreement, 24% disagreement), and Southern Asia Division (57% agreement, 16% disagreement), and the Chinese Union Mission (49% agreement; 19% disagreement).
6. As in Wave II, church members are very confident that the head of the Church is Christ but are more uncertain and divided when applying that Fundamental Belief to issues in church administration, particularly as the governance issues become more concrete.

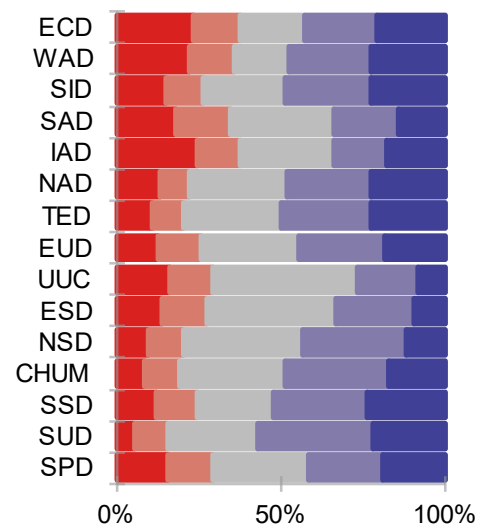
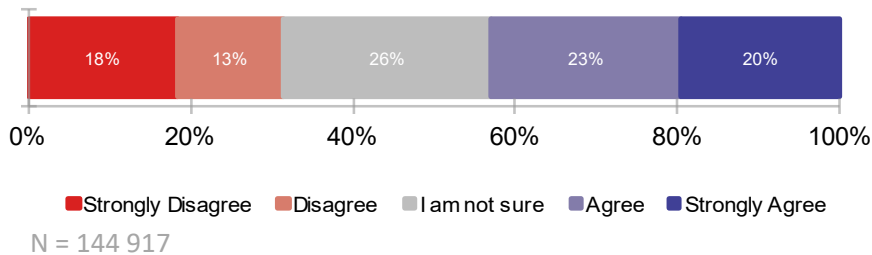
## The Head of the Church Is Christ (B1.13)



## Church Unity Means Uniformity in More Than Doctrine (B1.25)



## Different World Regions Should Set Own Policies (B1.26)





## Health Message



## Health Message 1. Wholistic Health Initiatives (KPIs 1.1, 5.3)

KPI 1.1 Increased number of church members participating in both personal and public evangelistic outreach initiatives: Wholistic Healthful Living.

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... principles of healthful living (Fundamental Belief 22).

R6.01 – *Awareness of: I Will Go Strategic Focus 2020-2025.*

R6.05 – *Awareness of: Comprehensive Health Ministry.*

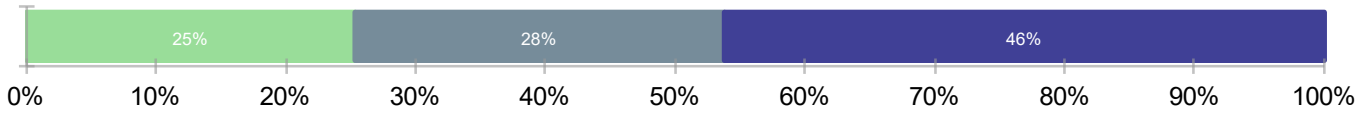
R6.11 – *Awareness of: Enditnow.*

B3.05 – *Frequency of preaching on: Wholistic Healthful Living*

1. About three-quarters of church members in the weighted global sample had heard of the *I Will Go* strategic focus or have participated in the program (item R6.01). Twenty-five percent had not heard of the strategic focus. Overall awareness of the strategic focus is discussed in an earlier section and is included here for comparison.
2. Overall awareness of *Comprehensive Health Ministry* was lower (item R6.05); 31% of the weighted global sample had participated, another 37% had heard of the initiative, and the remaining 32% had not heard of the initiative. Awareness and participation together were below 50% in the Trans-European (47%), North American (43%), and Inter-European (42%), and Divisions. Note, however, respondents in these regions reported being very or somewhat familiar with the Health Message at rates above 93%--thus, church members may not be linking initiative names to more familiar aspects of Adventist belief and practice.
3. About a third of the weighted global sample had participated in *Enditnow* and another 26% were aware of the initiative (item R6.11). Sixty-six percent of respondents in the South American Division reported participation in *Enditnow* (another 25% were aware of the initiative), which far outpaced the other 14 regions. The next highest levels of participation were in the South Pacific (43%), the West-Central Africa (43%), and the Southern Africa-Indian Ocean (36%) Divisions.
4. Sixty-nine percent of the weighted global sample reported hearing sermons on wholistic healthful living either frequently (44%) or very frequently (25%) (item B3.05). Sermons on wholistic healthful living were more common in African, Southern Asian, and Pacific regions and lowest in the European regions.

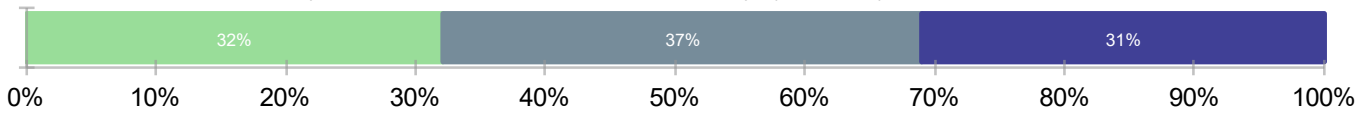
## Awareness of I Will Go Strategic Focus (R6.01)

N = 146 841



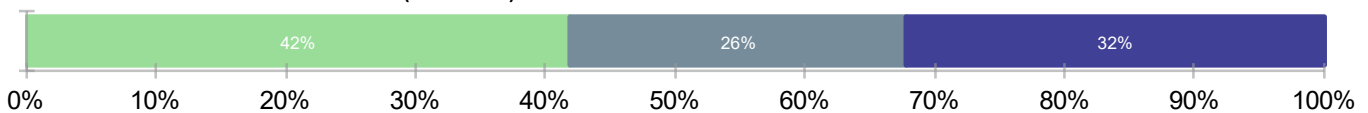
## Awareness of Comprehensive Health Ministry (R6.05)

N = 145 582

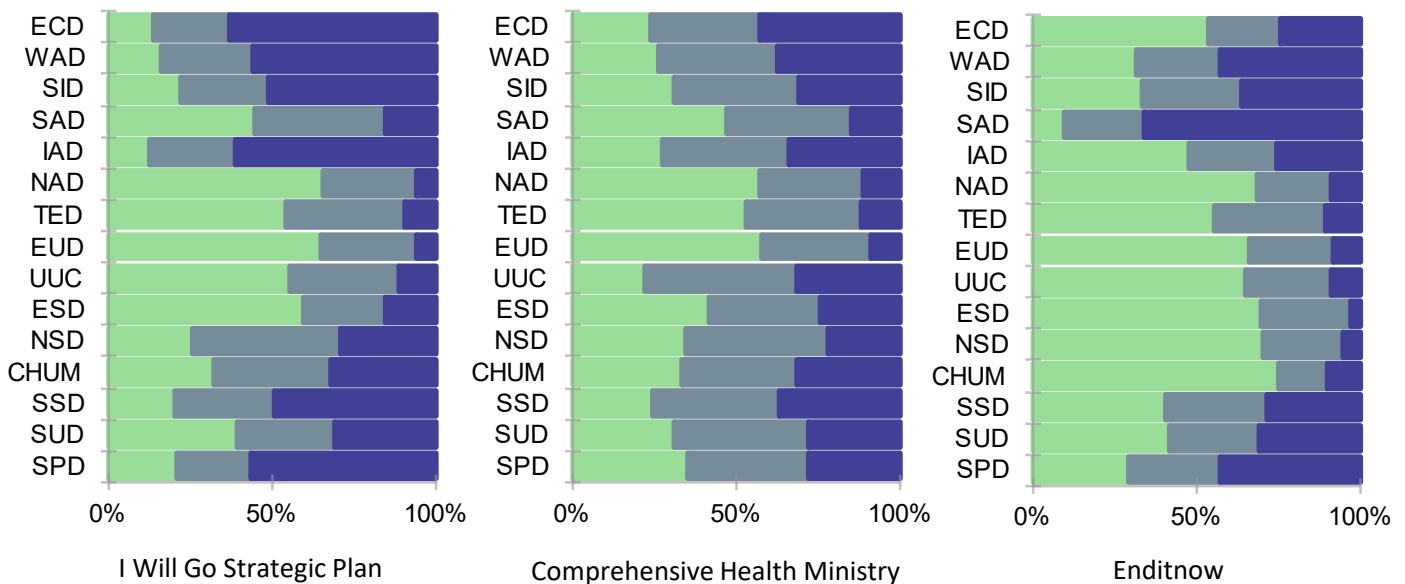


## Awareness of Enditnow (R6.11)

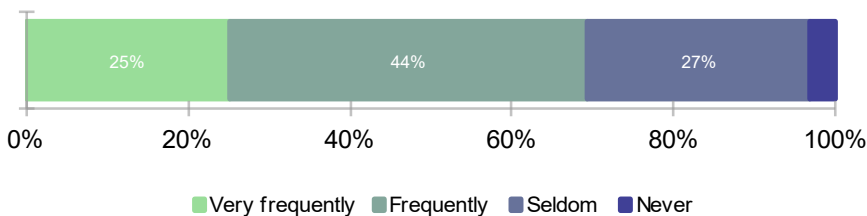
N = 145 684



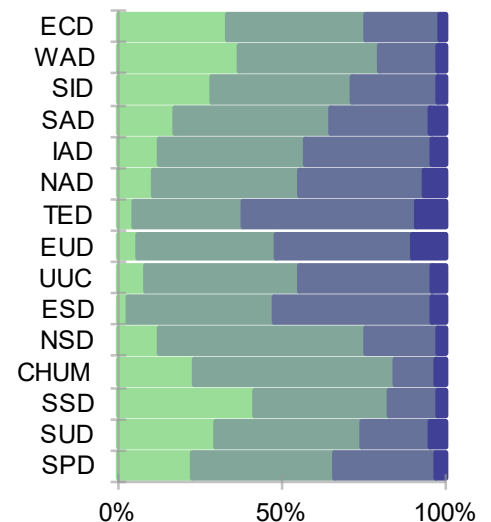
Not heard   Heard, but not participated   Participated



## Sermons: Wholistic Healthful Living (B3.05)



N = 139 825



## Health Message 2. Care for the Body (KPI 5.3—FB 22, KPI 7.2)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs... principles of healthful living (Fundamental Belief 22).

KPI 7.2: Youth and young adults embrace the belief (FB 22) that the body is the temple of the Holy Spirit.

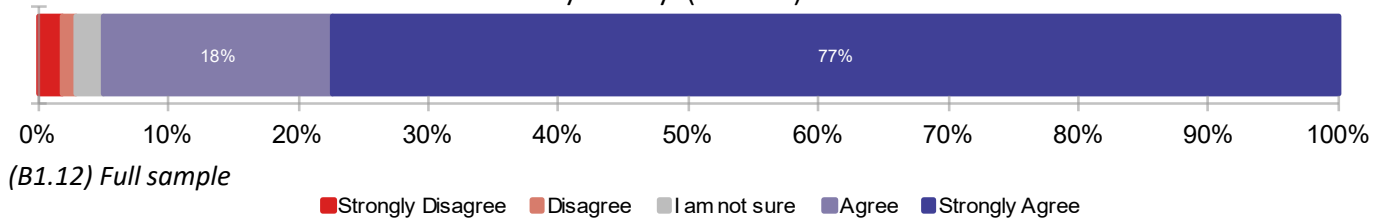
*B1.12 – God wants me to take care of my body by avoiding alcohol, tobacco, and the irresponsible use of other drugs.*

*B1.24 – My body is the temple of the Holy Spirit.*

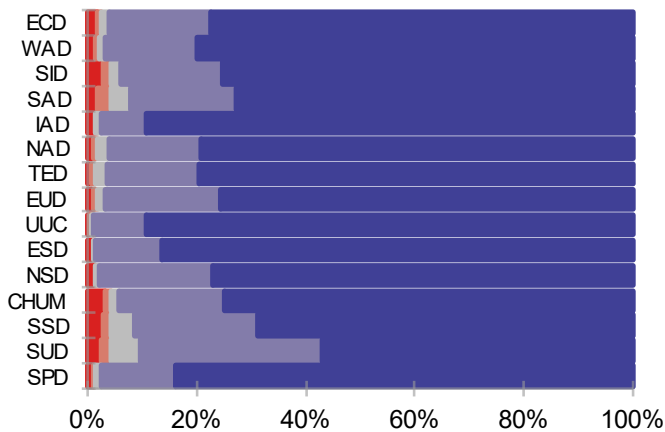
1. Ninety-five percent of the weighted global sample agreed or strongly agreed that God wants us to take care of our bodies and avoid substances (item B1.12) with only 5% disagreeing or strongly disagreeing with this statement. In every region, a very large majority strongly agreed or agreed.
2. There were three Divisions or regions where over 80% strongly agreed that God wants us to care for our bodies (item B1.12): the Ukrainian Union Conference (89%) and the South Pacific (84%), and Euro-Asia (86%) Divisions. There were only two Divisions where fewer than 75% strongly agreed that God wants us to take care of our bodies: the Southern Asia (57%) and the Southern Asia-Pacific (69%) Divisions.
3. Likewise, in the weighted global sample, 94% strongly agreed or agreed that the body is the temple of the Holy Spirit (item B1.24).
4. While at least 60% of respondents in each region strongly agreed that the body is the temple of the Holy Spirit, there were major differences between regions (item B1.24). There were two regions where over 80% strongly agreed that the body is the temple of the Holy Spirit, the Inter-American Division (89%) and the Ukrainian Union Conference (84%). The Divisions with the lowest levels of strong agreement that the body is the temple of the Holy Spirit were the Southern Asia (60%) and Southern Asia-Pacific (66%) Divisions.
5. Youth and young adults show relatively similar patterns to the full sample, although a few regions show greater uncertainty about these beliefs. Every region had greater than 85% agreement that God wants us to care for our bodies (item B1.12). Every region also had greater than 85% agreement that the body is the temple of the Holy Spirit. Older cohorts show less uncertainty, but all age cohorts show very high levels of agreement (item B1.24).
6. One of the unique contributions of Adventist theology to health is the belief that the physical body is the Temple of God and that He wants us to avoid alcohol, tobacco, and other drugs. The data show that the Adventist Church has been very successful at teaching global church members this truth. These patterns are very similar to Wave II.

## God Wants Me to Take Care of My Body (B1.12)

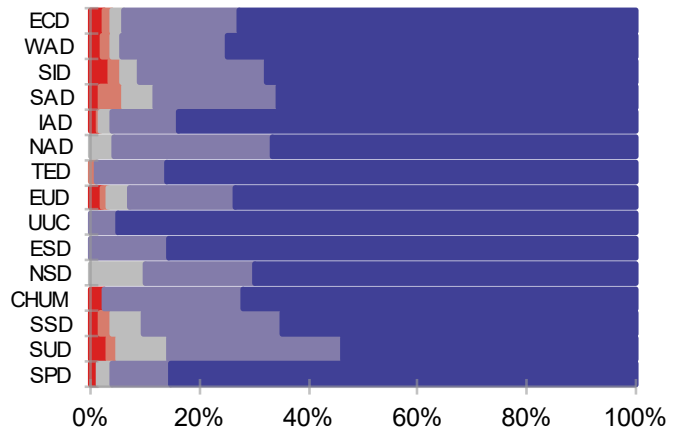
N = 146 218



(B1.12) Full sample



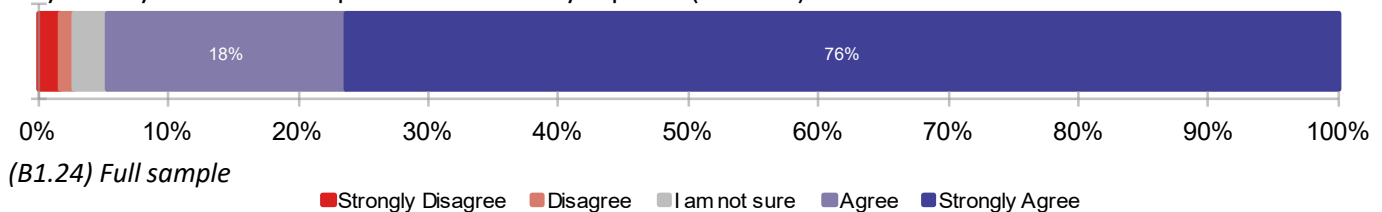
(B1.12) Full sample



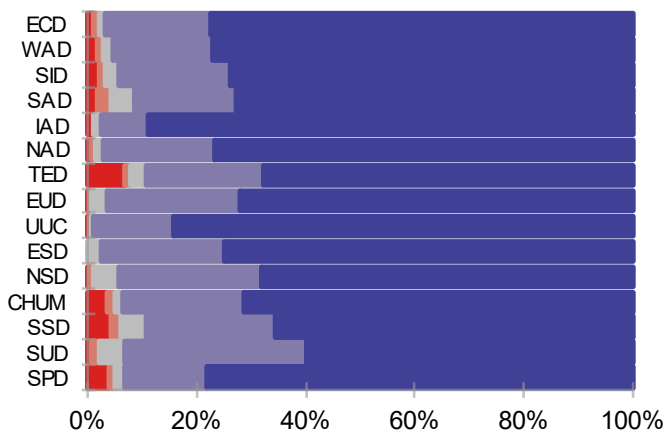
(B1.12) Ages 16-25 only

## My Body is the Temple of the Holy Spirit (B1.24)

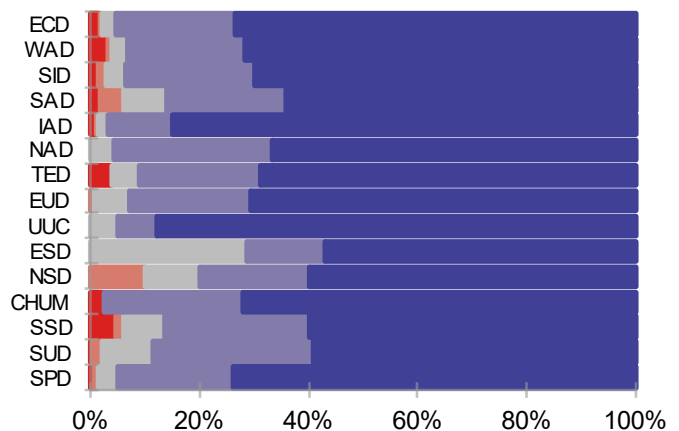
N = 145 605



(B1.24) Full sample



(B1.24) Full sample



(B1.24) Ages 16-25 only

## Health Message 3. Substance Use (KPI5.3—FB 22)

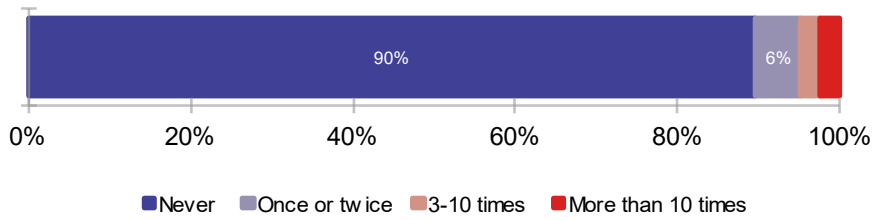
KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs...  
[principles of healthful living/FB 22]

H2.1-4 – *How often have you used [alcohol, tobacco, marijuana, opiates] within the last 12 months?*

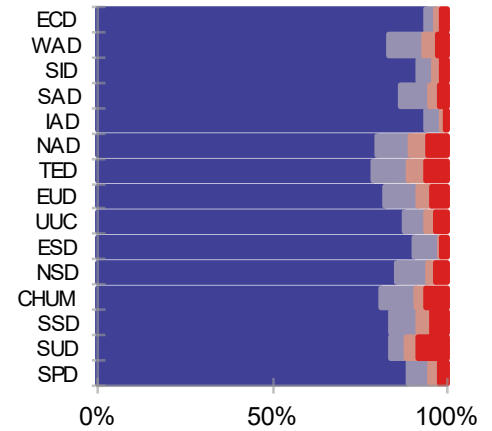
H3 – *...Understanding of scientific research on alcohol use as harmful.*

1. Only 10% of the weighted global sample had used alcohol in the last 12 months (item H2.1). Almost all of the use was only once or twice during the year with only 2% of the total sample using alcohol more than 10 times in the year. There were major differences in alcohol use by Division. The Chinese Union Mission (19%) and the Trans-European (21%), North American (20%), and Inter-European (18%) Divisions reported the highest rates of at least one drink in the last 12 months. The lowest use rates were in the Inter-American (6%) and the Southern Africa-Indian Ocean (8%) Divisions. The highest rate of frequent alcohol use was in the Southern Asia Division (8% more than 10 times in the last year) and the Chinese Union Mission (6% more than 10 times in the last year).
2. Overall, only 4% of the weighted global sample used tobacco or marijuana in the last 12 months (items H2.2 and H2.3). Only about 1% had used more than 10 times. The regions with the highest proportion of respondents reporting tobacco and marijuana use in the last 12 months were Southern Asia (tobacco: 15%; marijuana: 11%) and Southern Asia-Pacific (tobacco: 12%; marijuana: 11%) Divisions and the Chinese Union Mission (tobacco: 7%; marijuana: 6%). All other regions had 5% or fewer of respondents report any use of tobacco or marijuana in the last 12 months.
3. In the weighted global sample, 6% used opiates in the last 12 months without a prescription (item H2.4). The Southern Asia-Pacific (16%) and Southern Asia (13%) Divisions and the Chinese Union Mission (9%) had the highest proportion of respondents report any opiate use without prescription in the last 12 months.
4. Seventy-five percent of the weighted global sample agreed that scientific research shows that there is no safe level of alcohol use (item H3). About 20% were not sure.
5. There are major differences by region. Over 90% of respondents from Euro-Asia Division and the Ukrainian Union Conference agreed that research showed no safe level of alcohol use. The highest proportion of “not sure” responses were in the Southern Asia Division (31%) and Chinese Union Mission (29%). No more than 5% in any region thought alcohol was safe.
6. The behaviors and attitudes in Wave III were similar to Wave II. Church members are committed to healthy living at a very high rate. However, rates of use in some regions are higher than observed in Wave II, when no Division reported rates of any alcohol use above 14% on a simple “yes or no” 12-month alcohol-use item.

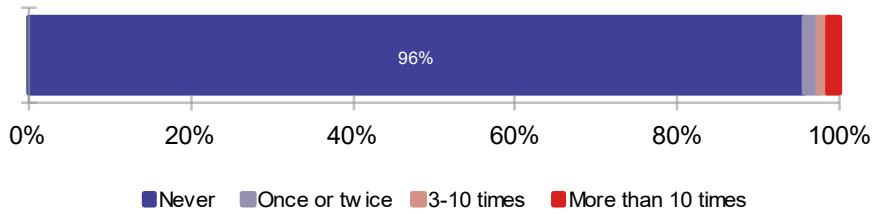
## Alcohol Use(H2.1)



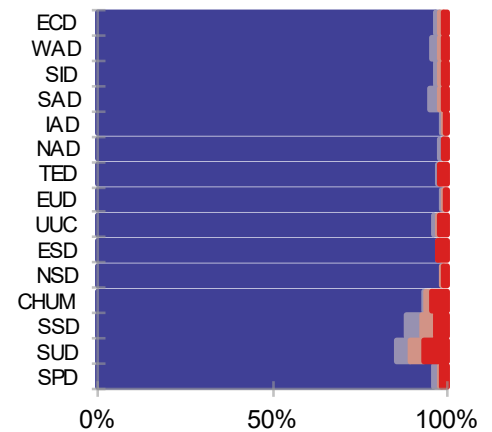
N = 144 623



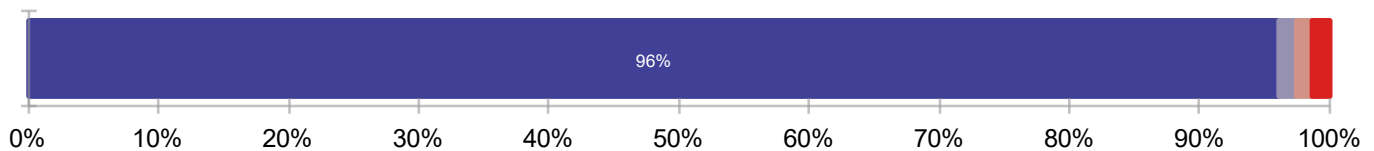
## Tobacco Use (H2.2)



N = 144 372

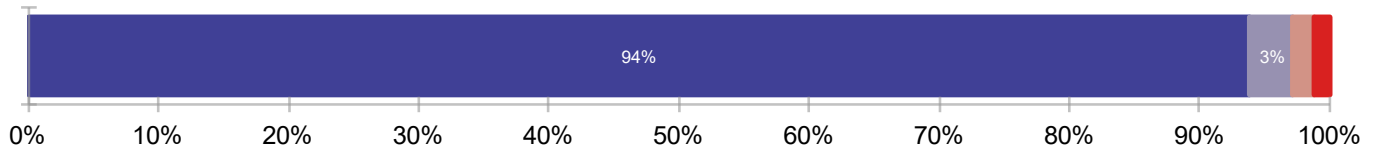


## Marijuana Use (H2.3)



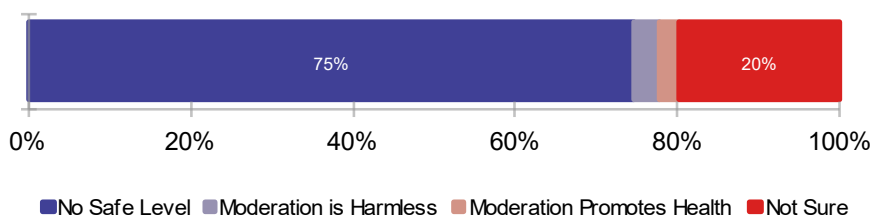
N = 144 223

## Opiate Use (H2.4)

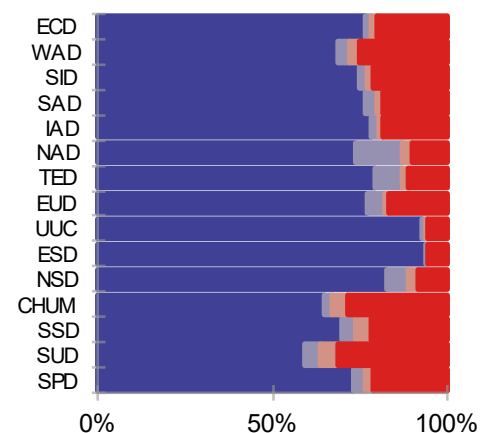


N = 143 859

## Understanding of Research on Alcohol (H3)



N = 142 998





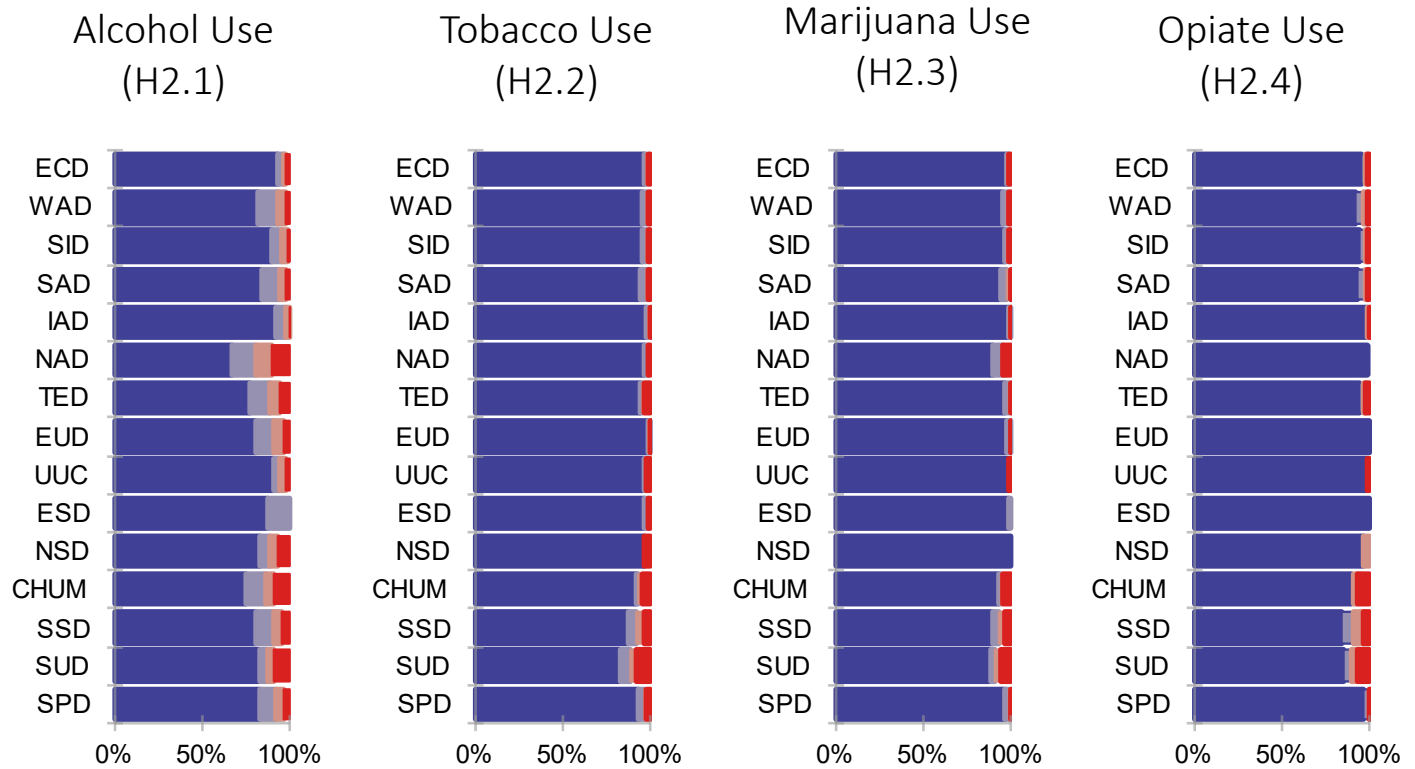
## Health Message 4. Substance Use & Youth (KPI 7.2)

KPI 7.2: Youth and young adults embrace abstaining from alcohol, tobacco, recreational use of drugs and other high-risk behaviors.

H2.1-4 – *How often have you used [alcohol, tobacco, marijuana, opiates] within the last 12 months?*

H3 – *...Understanding of scientific research on alcohol use as harmful.*

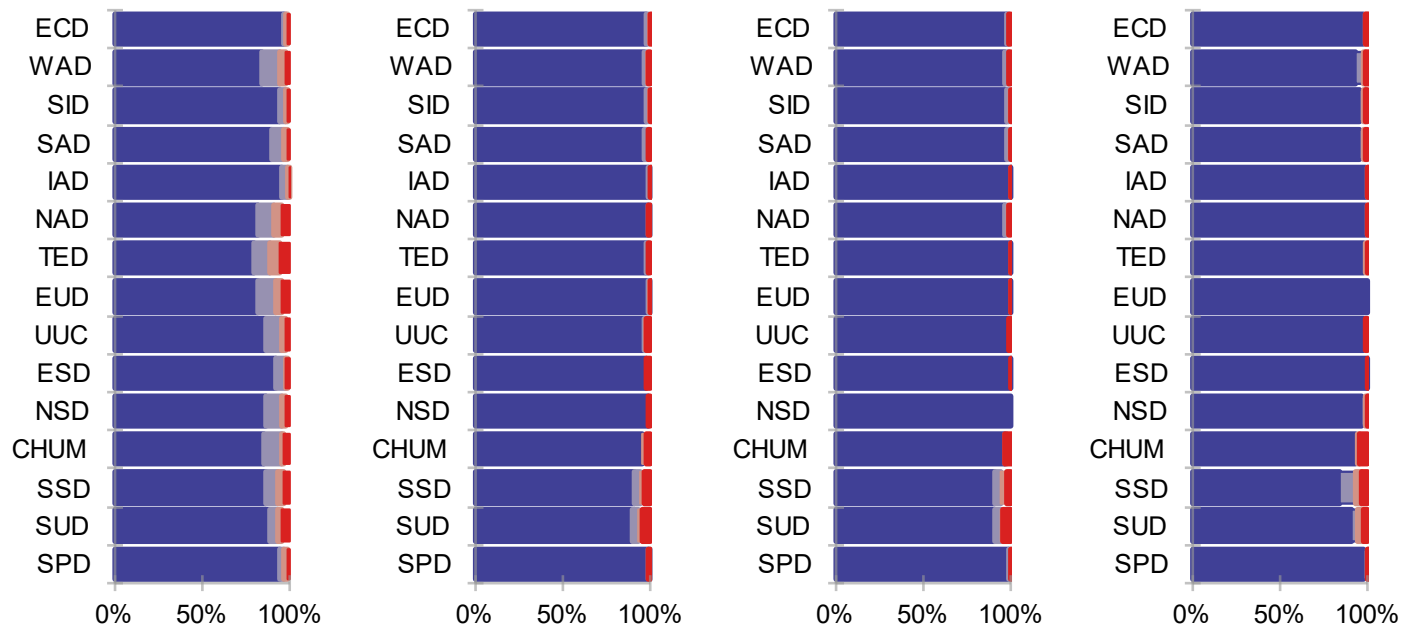
1. Twelve percent of the weighted global sample between 16 and 40 years of age had used alcohol in the last 12 months, compared to 9% among people 40 years of age or older (item H2.1). Rates of at least one drink in the last year were higher in the North American (14% higher than those respondents over 40 years of age), South Pacific (11% higher), and Southern Asia (6% higher) Divisions and the Chinese Union Mission (10% higher). All other regions were between 2% and 5% higher among 16 to 40-year-old respondents, except for the Ukrainian Union Conference (4% lower than those over 40 years of age).
2. Five percent of the weighted global sample between 16 and 40 years of age had used tobacco in the last 12 months compared to 3% among people 40 years of age or older (item H2.2). Rates of using tobacco at least once in the last year were higher in the South Pacific Division (6% higher than those respondents over 40 years of age). All other regions were between 0% and 5% higher among 16- to 40-year-old respondents compared to those over 40 years of age.
3. Four percent of the weighted global sample between 16 and 40 years of age had used marijuana in the last 12 months compared to 3% among people 40 years of age or older (item H2.2). Rates of using marijuana at least once in the last year were higher in the North American Division (8% higher). All other regions were between 0% and 5% higher among 16 to 40-year-old respondents compared to those over 40 years of age.
4. Six percent of the weighted global sample between 16 and 40 years of age had used opiates in the last 12 months compared to 4% among people 40 years of age or older (item H2.2). Rates of using opiates at least once in the last year were higher in the South Pacific Division (6% higher). All other regions were between 0% and 5% higher among 16 to 40-year-old respondents, except in the Euro-Asia Division and Ukrainian Union Conference where rates were 1% lower compared to those over 40 years of age.
5. There was more uncertainty about the research on alcohol in 16 to 40-year-olds (23%) compared to respondents over 40 (17%) in the weighted global sample (data not depicted). There was a corresponding decrease in the belief that there is no safe level of alcohol use (71% versus 79%).
6. While most Adventist youth and young adults avoid using harmful substances, in regions where use is higher, a greater number of youth and young adults may try alcohol or drugs.



N = 68 478

*16- to 40-year-olds*

■ Never    ■ Once or twice    ■ 3-10 times    ■ More than 10 times



N = 75 087

*over 40 years of age*

## Health Message 5. Health Choices & Diet (KPI 5.3—FB 22)

KPI 5.3: Significant increase in acceptance and practice of the church's distinctive beliefs: focusing on principles of healthful living (Fundamental Belief 22).

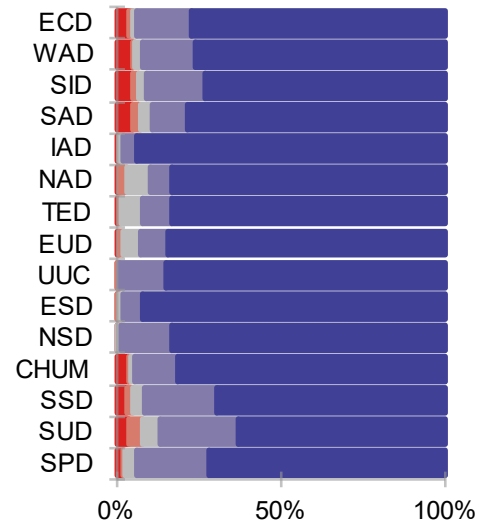
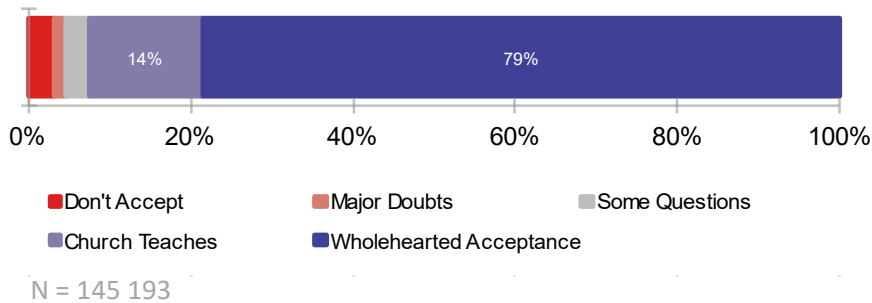
*B6.7 – Adventists should abstain from alcohol, tobacco, and the irresponsible use of other drugs.*

*B6.8 – Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.*

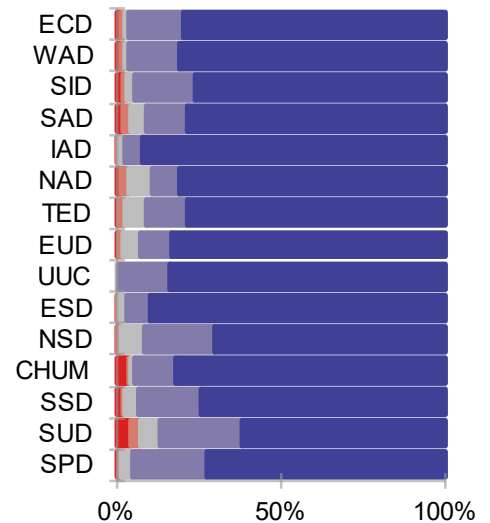
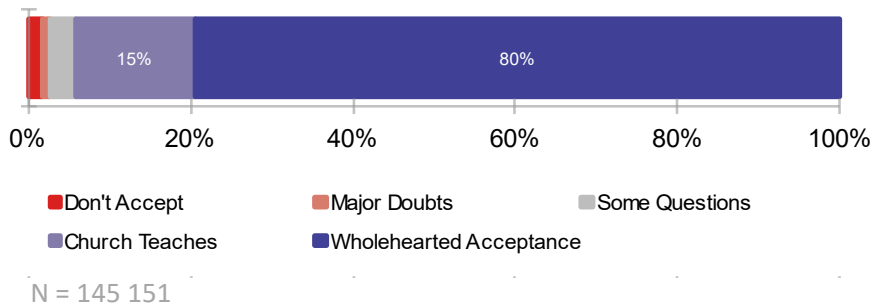
*H1 – Dietary choices.*

1. About 79% of the weighted global sample wholeheartedly embraced the position that Adventists should refrain from alcohol, tobacco, marijuana, and other drugs (item B6.7) -- An additional 14% accept this view because it is a church position with only 3% rejecting this position. While there are some differences, a large majority (over 60% of respondents in each region) wholeheartedly endorse the view that Adventists should abstain from irresponsible drug use. Over 90% of respondents in the Inter-American and the Euro-Asia Divisions wholeheartedly endorsed an abstinence position.
2. Overall, 80% of the weighted global sample wholeheartedly accepted the belief that Adventists should eat a healthy diet and abstain from unclean foods (item B6.8) as defined in the Old Testament (item B6.8). An additional 15% accepted this view because it is the church's teaching with only 1% having major doubts and 2% rejecting.
3. While there were some differences by region, at least 62% in each region endorsed the belief about a healthy diet and unclean foods wholeheartedly (item B6.8). The Inter-American Division had the highest rate of wholehearted acceptance (92%) followed by Euro-Asia Division (90%). The Southern Asia Division was the lowest with about 62% wholeheartedly accepting.
4. The plurality of the weighted global sample (35%) reported that they ate meat once a week or less (item H1). About one-third reported eating meat at least a few times a week or more. Only 14% were vegetarian and 6% reported that they were vegans.
5. There are large differences by region with about 40% of respondents in the North American Division reporting that they were vegan or vegetarians (item H1). The East-Central Africa Division was next at about 35%. The South American Division was the region most likely to eat meat at least a few times a week or more (57%) followed by the Euro-Asia Division (44%). The lowest rate of veganism and vegetarianism was in the Inter-American (12%) and South American (13%) Divisions.
6. There were noticeable changes from Wave II with the North American Division declining from about half reporting being vegans or vegetarians compared to about 40% -- The South American Division continues to be the region with the highest rate of regular meat eating each week.

### Acceptance: Adventists Should Abstain from Irresponsible Drug Use (B6.7)

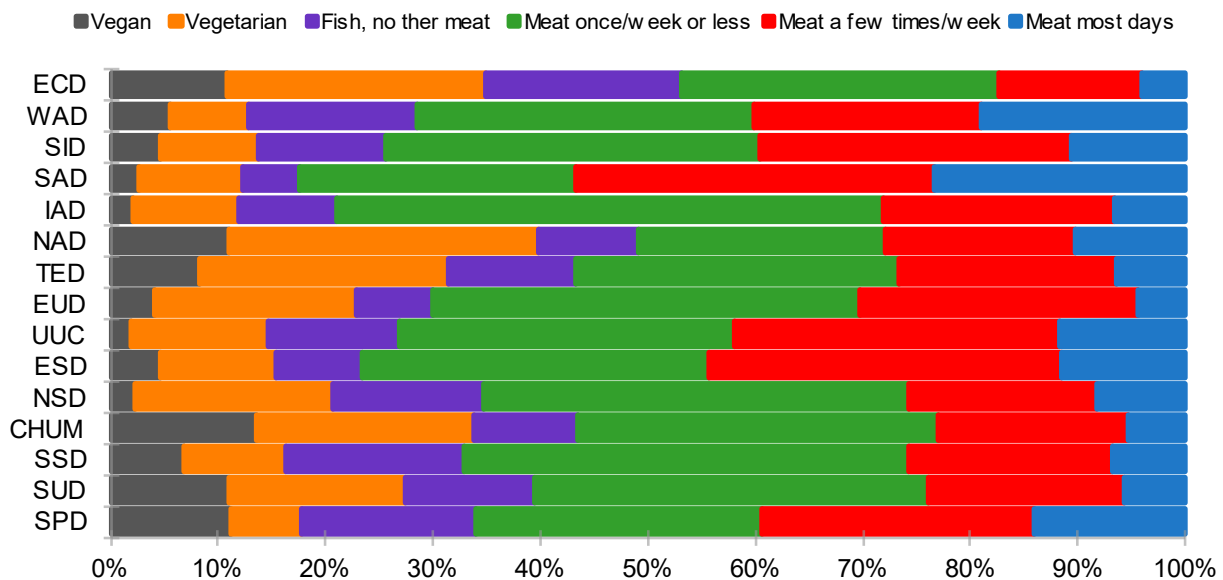


### Acceptance: Adventists Should Eat a Healthful Diet and Abstain from Unclean Foods (B6.8)



### Dietary Choices (H1)

N = 142 708



## Health Message 6. Following the Health Message (KPI 5.3—FB 22)

KPI 5.3: Significant increase in acceptance and practice of the church’s distinctive beliefs: focusing on principles of healthful living (Fundamental Belief 22).

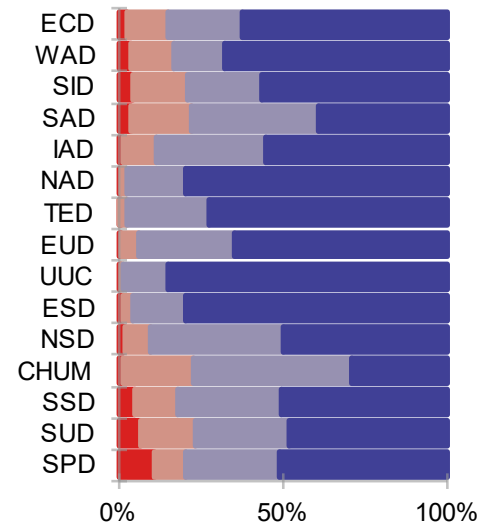
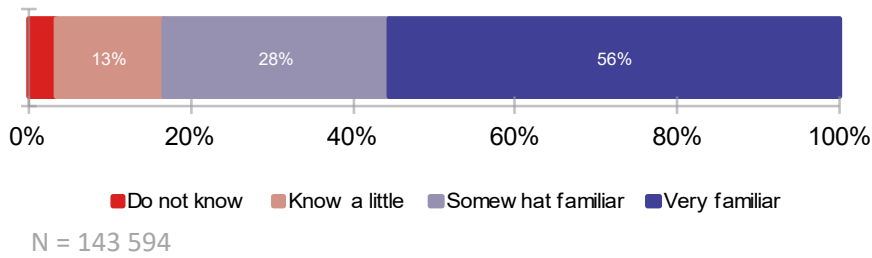
H4 – *How much do you know about the Adventist Health Message?*

H5 – *Do you follow the Adventist Health Message?*

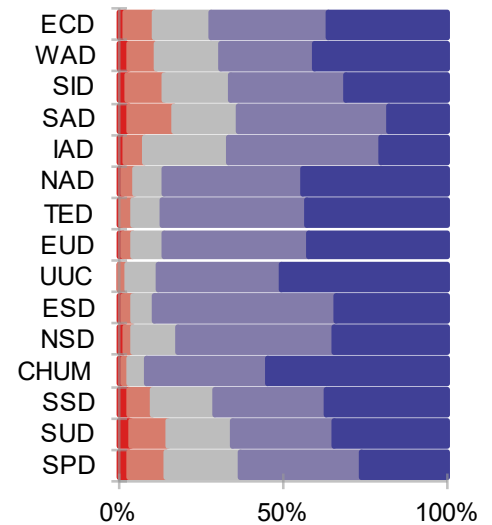
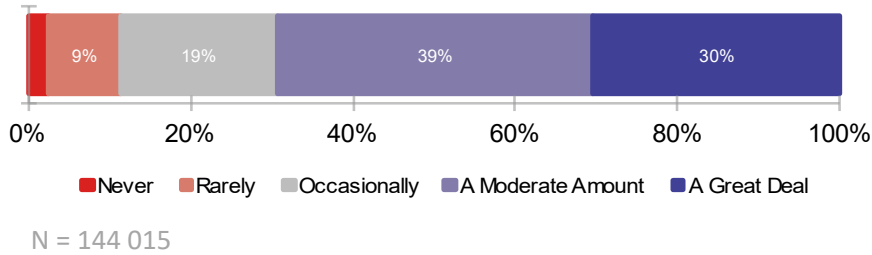
H6.3 – Agree or disagree: *I can choose which parts of the Health Message to follow and which to ignore.*

1. The majority (84%) of the weighted global sample were very familiar or somewhat familiar with the Adventist Health Message (item H4). Only 3% did not know about the Health Message.
2. There were noticeable differences in familiarity with the Health Message across regions (item H4) – European and North American regions were more familiar with the Health Message than the rest of the world.
3. Most church members do not follow the Health Message a great deal (item H5). Fewer than one-third (30%) of the weighted global sample reported following the health message a great deal. The most common response was that church members follow the Health Message “a moderate amount” (39%). Only 3% reported never following the Health Message and 9% reported rarely following the Health Message.
4. The same regions of the world that were more familiar with the Health Message reported following a moderate amount or a great deal, with the addition of the Northern Asia-Pacific Division and Chinese Union Mission. In each of these regions over 80% followed the Health Message, at least a moderate amount.
5. Almost half of the weighted global sample (47%) disagreed that they could choose which parts of the Health Message to follow and which to ignore, but 39% agreed that they could choose.
6. Rates of disagreement and agreement varied widely by region. Seventy percent of the respondents in the Chinese Union Mission disagreed or strongly disagreed that they could pick and choose Health Message element, along with a majority of respondents in the Ukrainian Union Conference (55%) and the Inter-American (55%), South American (51%), and West-Central Africa (51%) Divisions. On the other hand, a majority of respondents agreed that they could choose parts of the Health Message to follow in the Southern Asia (62%), Southern Asia-Pacific (62%), and the Northern Asia-Pacific (52%) Divisions.
7. The Church has been successful in communicating the Health Message to its membership, but in almost all regions, a majority of church members follow the Health Message “a moderate amount” at most. Many church members choose to follow only part of the Health Message. Overall, these were similar response distributions to Wave II.

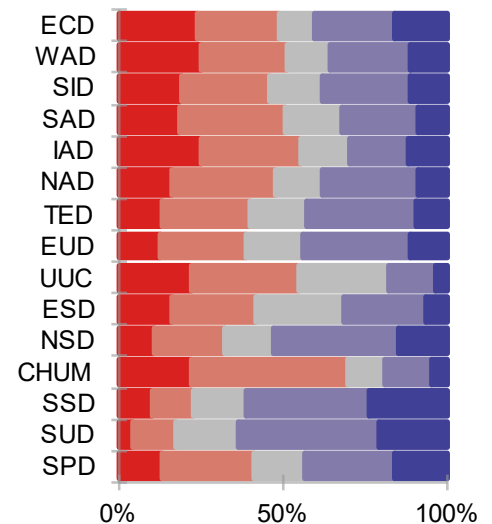
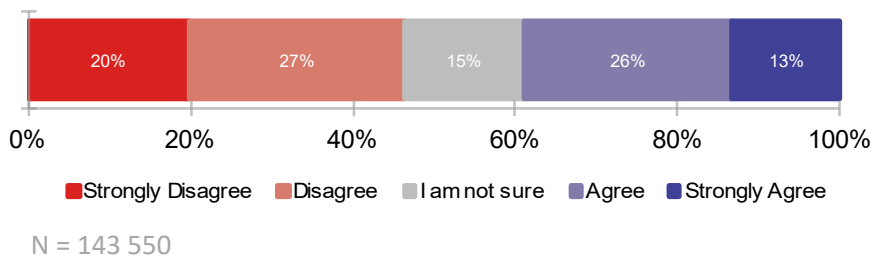
### Knowledge of Health Message (H4)



### Follow Health Message (H5)



### Can Choose Parts of Health Message (H6.3)



## Health Message 7. Marriage (KPI 5.3—FB 23)

7.2: Youth and young adults... embrace church teachings (FB 23) on marriage and demonstrate sexual purity.

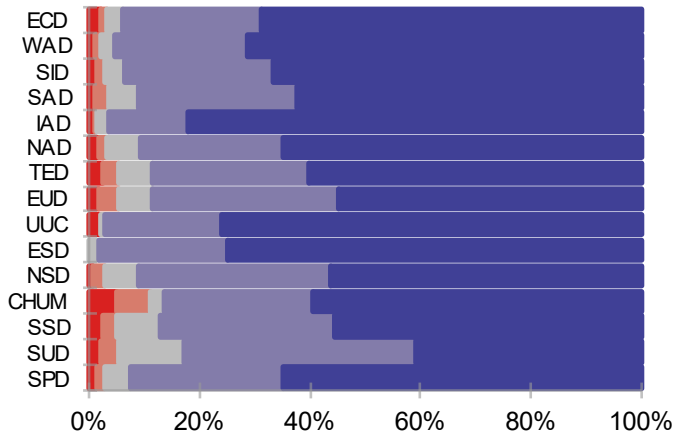
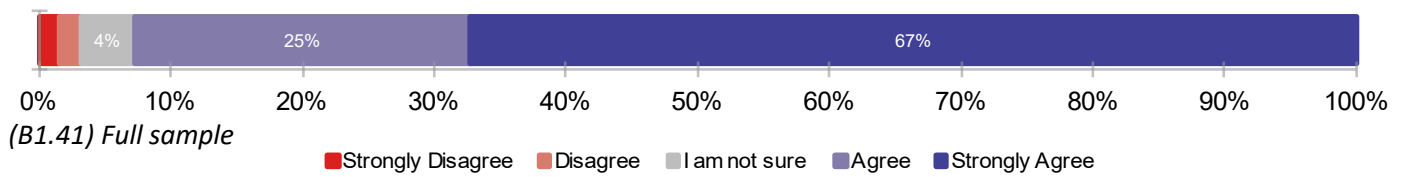
*B1.41 – The Bible teaches that sexual intercourse should be exclusively reserved for marriage.*

*B1.42 – The Bible teaches that marriage is a union between an adult man and an adult woman.*

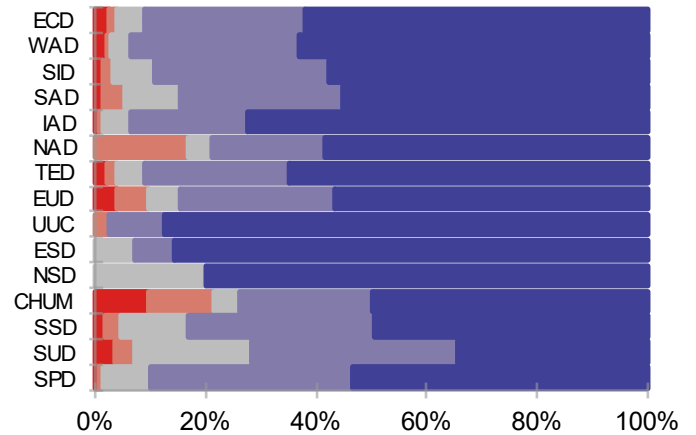
1. The vast majority (92%), of the weighted global sample agreed or strongly agreed that the Bible teaches that sexual intercourse is reserved for marriage (item B1.41). This is a level of very high agreement (for comparison, agreement that the seventh day is the Sabbath was at 97% in the weighted global sample with a range of 93% to over 99% by region). The range by region was between the Southern Asia Division at 83% agreeing or strongly agreeing and 97% in the Ukrainian Union Conference.
2. About the same large percentage (93%) of the weighted global sample agreed or strongly agreed that the Bible teaches that marriage is between an adult man and an adult woman (item B1.42). Only the Chinese Union Mission (89%) and Southern Asia (87%) Divisions had agreement rates below 90%.
3. Youth and young adults (those aged 16 to 25) were slightly less likely to agree (88% agreement on reserving sexual intercourse for marriage; 89% agreement on the definition of marriage) in the weighted global sample. In general, this was because of a small percentage point shift from strongly agree to agree and agree to unsure relative to the rest of the weighted global sample.
4. Increases in uncertainty (8% for sexual intercourse reserved for marriage; 7% for the definition of marriage) were more common across regions among those aged 16 to 25 than increases in disagreement. However, the age 16 to 25 subsamples from the North American (17%) and Inter-European (10%) Divisions and the Chinese Union Mission (21%) did show increases in disagreement that sexual intercourse is reserved for marriage (item B1.41). Likewise, the 16 to 25-year-old subsamples from North American Division (13%) and Chinese Union Mission (21%) had higher levels of disagreement with the definition of marriage (item B1.42) than did other regions. These age-related differences were not present in the Wave II data. However, the 16 to 25-year-old age subsamples for some of the regions were quite small (North American Division n = 36; Chinese Union Mission n = 47) and so these patterns should be interpreted with care and confirmed in larger region-specific youth and young adult samples.

## Sexual Intercourse Reserved for Marriage (B1.41)

N = 145 568



(B1.41) Full sample

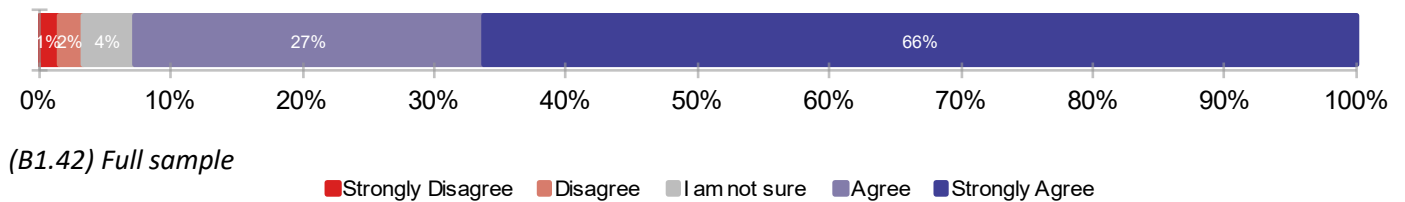


(B1.41) Ages 16-25 only

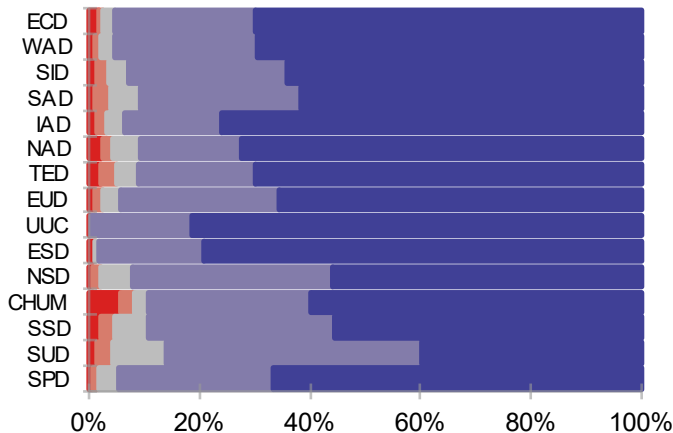
N = 145 568

## Definition of Marriage (B1.42)

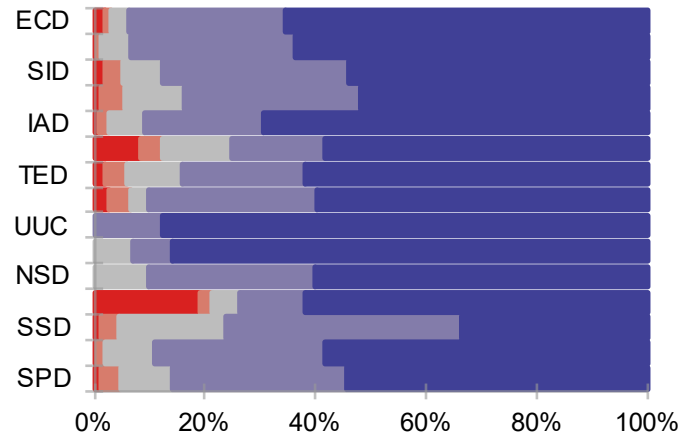
N = 145 582



(B1.42) Full sample



(B1.42) Full sample



(B1.42) Ages 16-25 only



## Media



## Media 1. Social Media Use (KPI 5.4)

KPI 5.4: Increased number of people using Adventist social media when studying the Bible, to learn about Ellen White and read her writings, in personal devotions, and to promote mission.

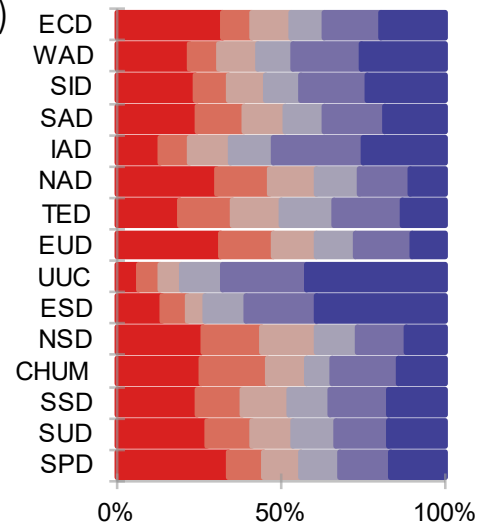
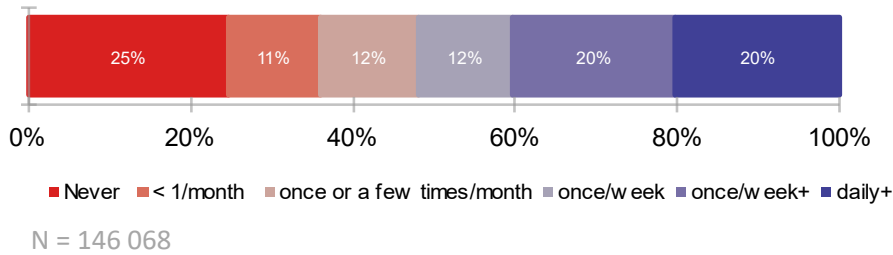
*Most of the time, this is how often I use social media:*

R4.01 – ...for any purpose.

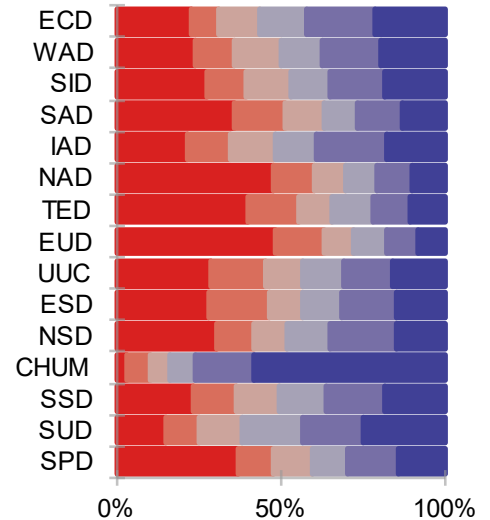
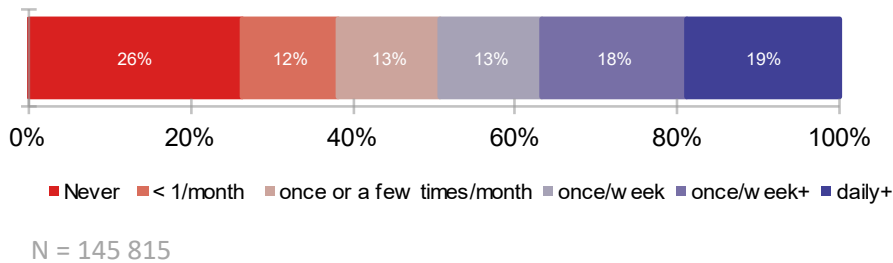
R4.02-R4.013– ...for religious activities

1. Fifty-eight percent of the weighted global sample used social media more than once per week (42% daily; item R4.01). Twenty percent of the weighted global sample never used social media. This is a substantial increase in media use from Wave II (40% more than once per week; 36% never) and likely reflects a trend of increasing global social media use.
2. Frequent (more than once per week) social media use was highest in (item R4.01) the Ukrainian Union Conference (77%), Euro-Asia (78%), Inter-American (75%), North American (70%), and Trans-European (72%) Divisions. This compares to frequent social media use in the Chinese Union Mission (44%) and the Southern Asia-Pacific (48%), Inter-European (47%), and East-Central Africa (47%) Divisions. Every Division other than the Southern Asia Division (Wave II: 59%, Wave III 55%) reported increases in frequent social media use.
3. The most frequent use of social media was for Bible study with 54% of the weighted global sample using it more than once per week; (item R4.04). In the weighted global sample, the next most frequent use of social media more than once a week was for interaction with Adventist churches, organizations, and institutions (40% item 4.02), sharing about prayer requests and answers (38%, item 4.05), and praying for other (37%, item 4.06).
4. Social media interaction with the Adventist Church has increased substantially in the last five years. There were fewer questions about social media use in Wave II. Reported rates for frequent interaction with Adventist Church related social media have almost doubled (Wave II: 21% more than once per week; Wave III: 40% more than once per week).
5. Different regional patterns may reflect different social media norms and communication strategies. For example, interaction with the Adventist Church on social media was especially common in the Inter-American Division, the Ukrainian Union Conference, and the Euro-Asia Division, but the latter two did not report very high frequencies of social media use for most other religious purposes (item 4.02). The use of social media for prayer, on the other hand, was most frequent in the Inter-American Division and the Chinese Union Mission where social media use was generally prevalent. The African Divisions and Divisions in Southern Asia reported relatively high frequencies of social media use for sharing Bible studies and advancing the mission of the Adventist Church (data detail not depicted).

## Interact with Adventist Church on Social Media (R4.02)

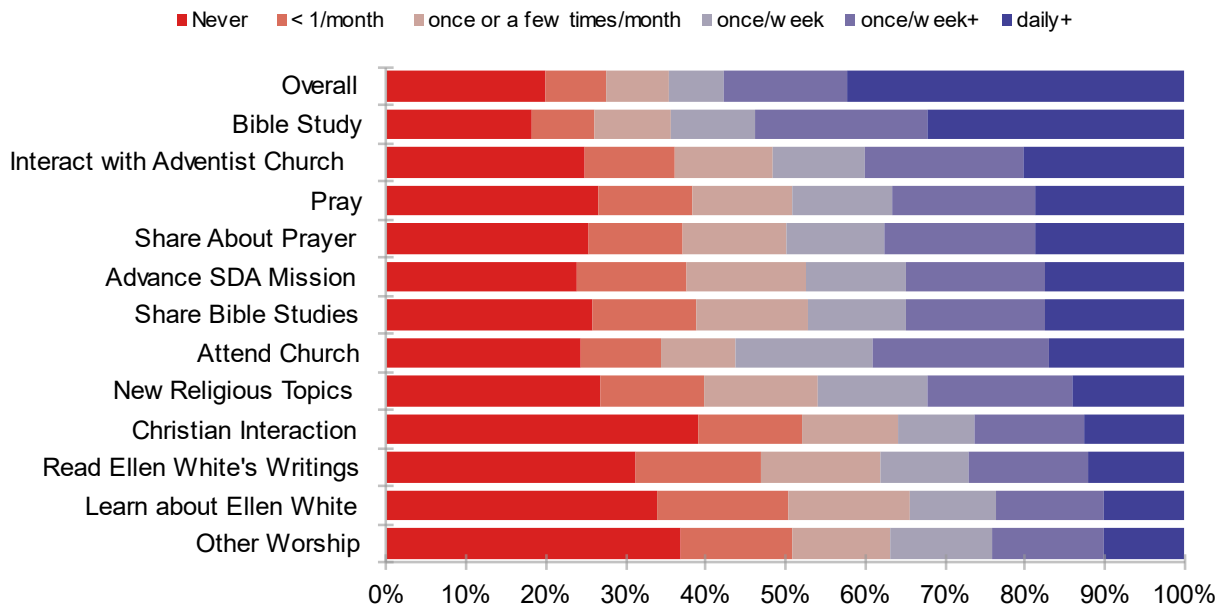


## Prayer on Social Media (R4.06)



## Frequency of Social Media Use (R4)

N = 145 549



## Media 2. Social Media Ethics (KPI 7.3)

KPI 7.3: Increased ethical and responsible use of media platforms by students

R4.14: ...*I use social media as a distraction from other activities that I should be doing.*

R5.1-5.3: Positive social media outcomes (mental health, spiritual well-being, social connection)

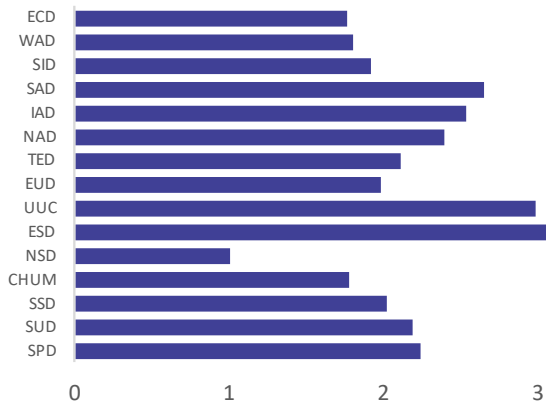
R5.4-5.7: Negative social media outcomes (anger, problematic use, hurt by others, feelings of missing out)

1. Social media ethics measures are new in Wave III. This report is a baseline for future studies of social media use among church members. For simplicity, we depict age as cohorts.
2. The weighted global sample mean for frequency of distraction by social media was 1.90 on a scale from 0 (never) to 5 (daily or more frequently) for only those church members who reported ever using social media (item R4.14). There was a decreasing trend with age where children, youth, and emerging adults reported more frequent distraction (mean for children: 1.92; mean for emerging adults: 2.14) than older adults (mean: 1.53). Means for young adults (2.06) and adults (1.83) were between the younger and older age groups.
3. A few geographical regions reported more frequent distraction: the Ukrainian Union Conference and the Euro-Asia, South American, and Inter-American Divisions.
4. The weighted global sample mean for the positive social media outcomes was 3.34 on a scale from 1 (strongly disagreeing with having experienced positive outcomes) to 5 (strongly agreeing with having experienced positive outcomes) for only those church members who reported ever using social media (items R5.1-R5.3). There was an increasing trend with age. Adults (mean: 3.37) and older adults (mean: 3.47) reported greater positive social media outcomes than children and youth (mean: 3.29), emerging adults (mean: 3.25), and young adults (mean: 3.29). There were few differences between regions, except that African Divisions had higher agreement with positive outcomes as did the Euro-Asia Division.
5. The weighted global sample mean for the negative social media outcomes was 2.62 on a scale from 1 (the respondent strongly disagreeing that they had experienced positive outcomes) to 5 (the respondent strongly agreeing that they had experienced positive outcomes) for only those church members who reported ever using social media (items R5.4-R5.7). There was a decreasing trend with age. Children and youth (mean: 2.91) and emerging adults (mean: 2.84) reported higher average agreement with negative social media outcomes than young adults (mean: 2.64), adults (mean: 2.55), and older adults (mean: 2.49).
6. Church members in the traditional student age groups perceived more distraction, fewer positive outcomes, and more negative outcomes than older church members. Each of these patterns is consistent with the concern in KPI 7.3 that students are more susceptible to struggle with ethical and responsible use of social media.

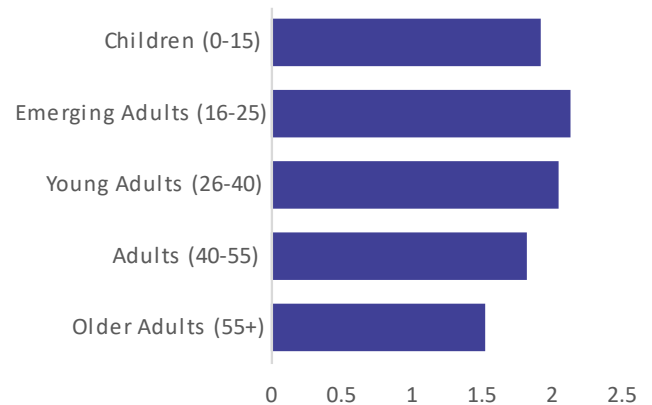
## Frequency of Using Social Media as a Distraction (R4.14)

N = 144 673

Average frequency of social media distraction by region



Average frequency of social media distraction by age



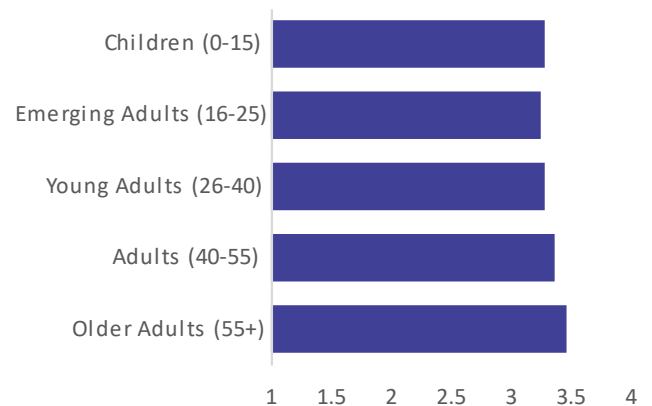
## Positive Social Media Outcomes (R5.1-R5.3)

N = 114 642

Average report of positive outcomes by region



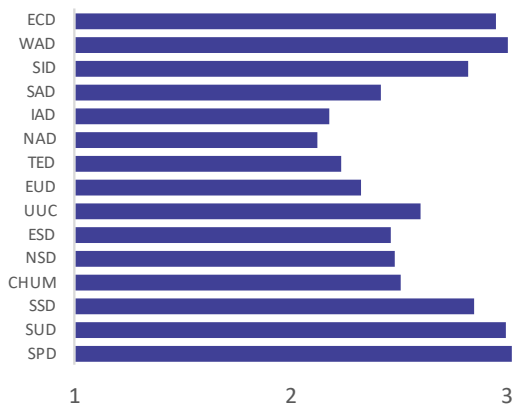
Average report of positive outcomes by age



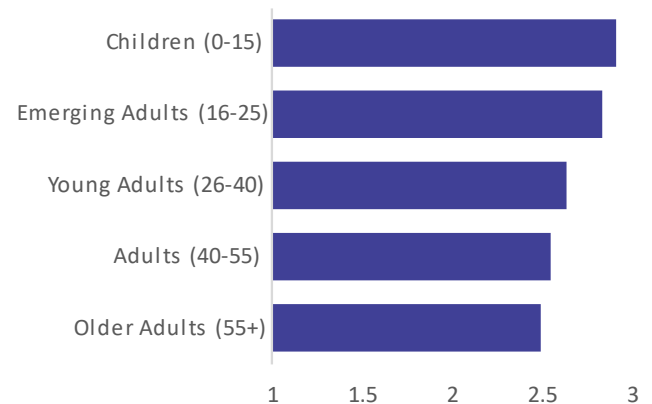
## Negative Social Media Outcomes (R5.4-R5.7)

N = 114 879

Average report of negative outcomes by region



Average report of negative outcomes by age



### Media 3. Adventist Publications (KPI 5.5)

KPI 5.5: Increased number of local churches and individuals using Hope Channel, AWR, Adventist World, and other official church publications and media.

*Most of the time, this is how often I:*

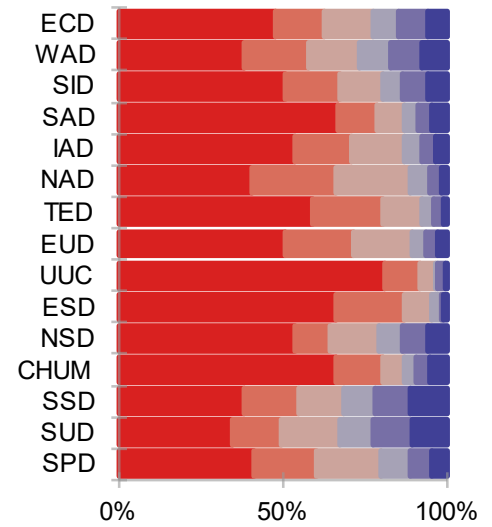
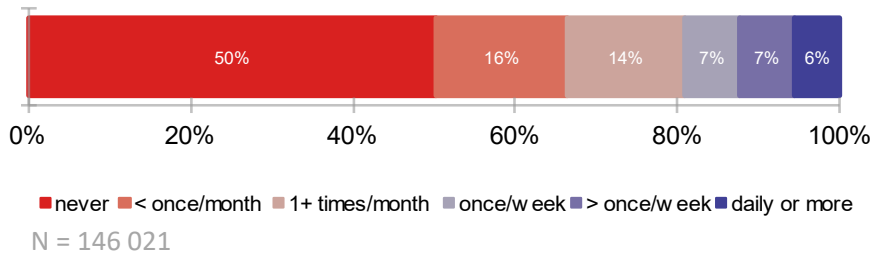
R2.06 – ...read *Adventist World* magazine or website.

R2.07 – ...use the *Adventist Review* magazine or website.

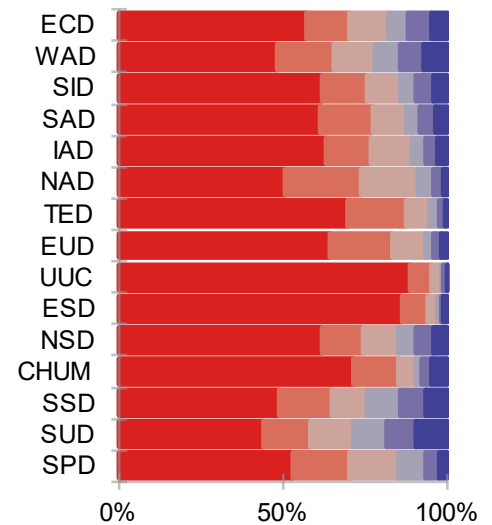
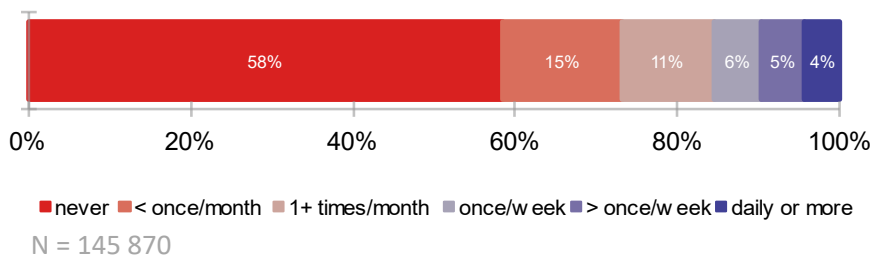
R2.08 – ...read a magazine or newsletter from my local union or conference.

1. Half of the weighted global sample read *Adventist World* (50%) in the last year, and 34% read *Adventist World* at least once each month (item R2.06). More than half of respondents read *Adventist World* in East-Central Africa (52%), South Pacific (58%), Southern Asia-Pacific (59%), North American (59%), West-Central Africa (62%), and Southern Asia (65%) Divisions. Fewer than a quarter of respondents read *Adventist World* at least monthly in the Chinese Union Mission (20%), the Ukrainian Union Conference (9%), and the South American (21%), Trans-European (20%), Euro-Asia (13%) Divisions.
2. Forty-two percent of the weighted global sample read the *Adventist Review* in the last year, and 26% read the *Adventist Review* monthly (item R2.07). More than 40% of respondents read *Adventist Review* in the Southern Asia (56%), West-Central Africa (52%), Southern Asia-Pacific (50%), North American (49%), South Pacific (47%), and East-Central Africa (43%) Divisions. Fewer than 20% of respondents read the *Adventist Review* at least monthly in the Chinese Union Mission (15%), the Ukrainian Union Conference (5%), and the Inter-European (17%), Trans-European (12%), and Euro-Asia (6%) Divisions.
3. Just over half of the weighted global sample (52%) read their union or conference magazine or newsletter in the last year, and 33% read their conference or union magazine or newsletter at least monthly (R2.08). More than 60% of respondents read their union or conference magazine or newsletter in the Southern Asia (61%), Inter-European (61%), North American (67%), Trans-European (78%), and Northern Asia-Pacific (88%) Divisions. Fewer than 30% of respondents read their union or conference magazine or newsletter at least monthly in the Chinese Union Mission (29%), the Ukrainian Union Conference (28%), the Southern Africa-Indian Ocean (29%), South American (22%), and Euro-Asia (21%) Divisions.
4. Sixty-four percent of the weighted global sample read at least one of the Church magazines each year, and 46% read at least one of the Church magazines each month.

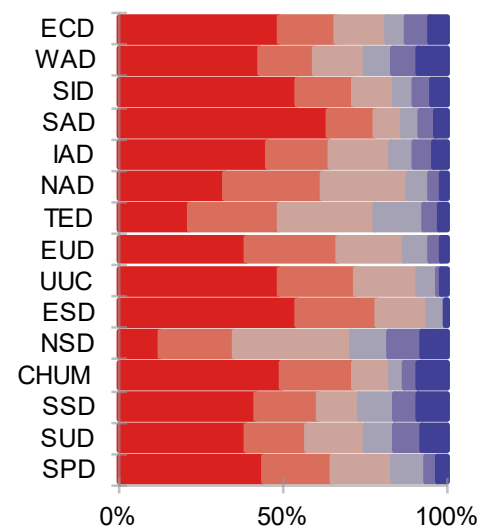
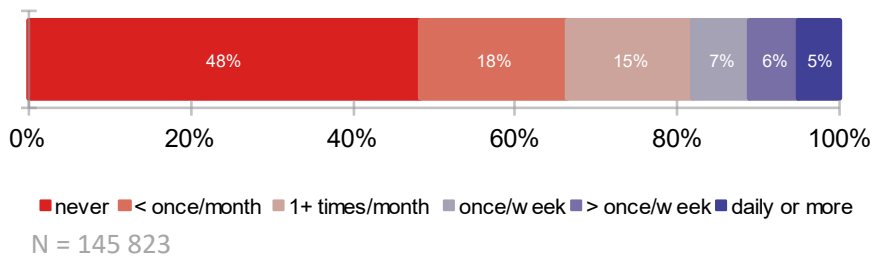
### Frequency of Reading *Adventist World* (R2.06)



### Frequency of Reading *Adventist Review* (R2.07)



### Frequency of Reading Union or Conference Magazine or Newsletter (R2.08)





## Media 4. Access to Publications (KPI 5.8)

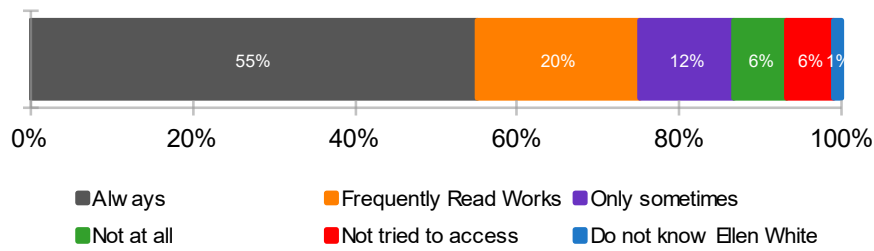
KPI 5.8: Increased availability in local languages of Ellen White's writings in print, braille and audiobooks, on websites, mobile devices, and social media.

A2 – *Have you been able to access books by Ellen G. White in a language that you understand?*

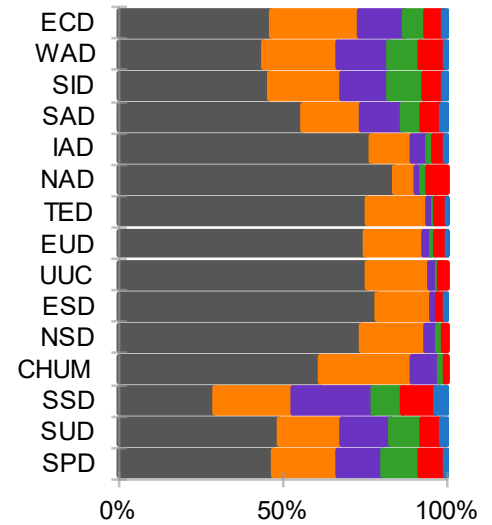
A3.1- A3.5 – *Do you have access to Adventist publications in your language through the following sources?*

1. Fifty-five percent of the weighted global sample reported that they could always access Ellen G. White books in a language they could understand (item A2). Twenty percent reported that they could frequently access read writings such as *Patriarchs and Prophets*, *Prophets and Kings*, *Desire of Ages*, *Acts of the Apostles*, *Great Controversy*, and *Steps to Christ* in a language they could understand, but not other writings. Always having access was highest in the North American (84%), Euro-Asia (79%), and Inter-American (77%) Divisions whereas having no access at all was highest for the South Pacific (11%), Southern Africa-Indian Ocean (11%), and Southern Asia-Pacific (10%), and Divisions. The most limited access appeared in the Southern Asia-Pacific Division with 46% reporting having access only sometimes, never, never having tried, or not knowing who Ellen G. White is.
2. Adventist publications were generally available to respondents in the weighted global sample (items A3.1-A3.5). All five access methods had availabilities above 50%. Printed publications at church gatherings (70%) and at an Adventist Book Center (70%) were most accessible, followed by local printed publications (61%), free digital publications (60%), printed publications available at a local church book center (60%), and digital publications for purchase (54%). When combined, 89% of the weighted global sample had access to Adventist publications through at least one means.
3. At least 75% of respondents in every region had access to Adventist publications through at least one method (compile A3 items). However, regions with lower rates of access were more likely to have substantial deficits in access for specific types of publications. For example, free digital publications in the local language were least likely to be available in the South Pacific, East-Central Africa, and West-Central Africa Divisions (data not displayed). More than 50% of respondents in these Divisions, as well as those in the Southern Africa-Indian Ocean and Southern Asia Divisions, reported that they did not have access to these free digital publications in their local language. More than 50% of the same Divisions reported they did not have access to digital publications for purchase, either (data not displayed). The Chinese Union Mission consistently had the least access to printed material with 53% reporting no access at local book centers, 46% reporting no access at a local Adventist Book Center, and 62% reporting no access at local church events (data note displayed).

## Access to Books by Ellen G. White (A2)



N = 144 699



## Access Adventist Publications (A3)

No Yes

Free Digital Publications (A3.1)



Purchased Digital Publications (A3.2)



Printed Publications: Local Church Book Center (A3.3)



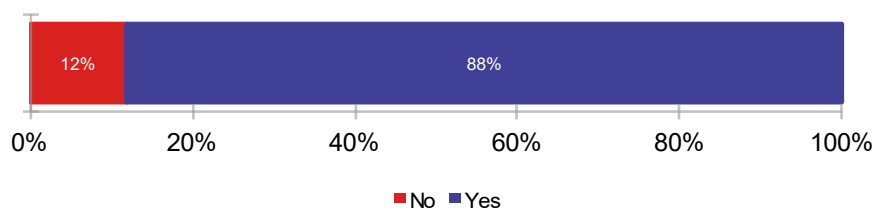
Printed Publications: Adventist Book Center (A3.4)



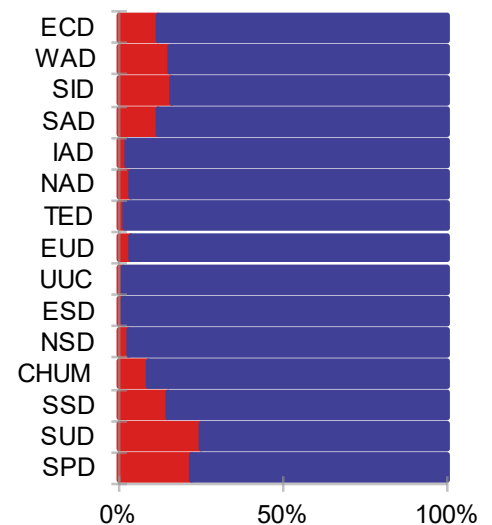
Printed Publications: Major Church Gatherings (A3.5)



## Access to Adventist Publications By At Least One Method (compiled from A3)



N = 146 412



## Media 5. Adventist Broadcast Media (KPI 5.5)

KPI 5.5: Increased number of local churches and individuals using Hope Channel, AWR, Adventist World, and other official church publications and media.

*Most of the time, this is how often I:*

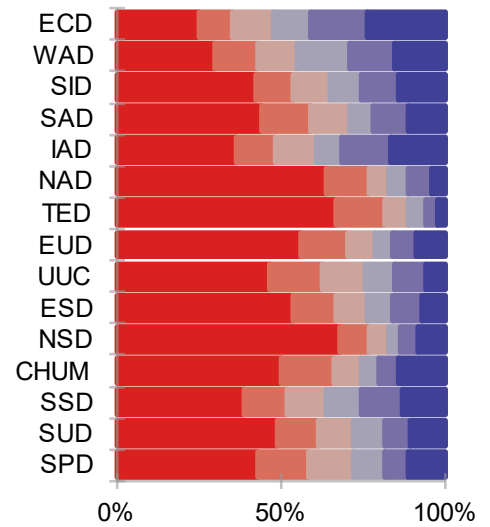
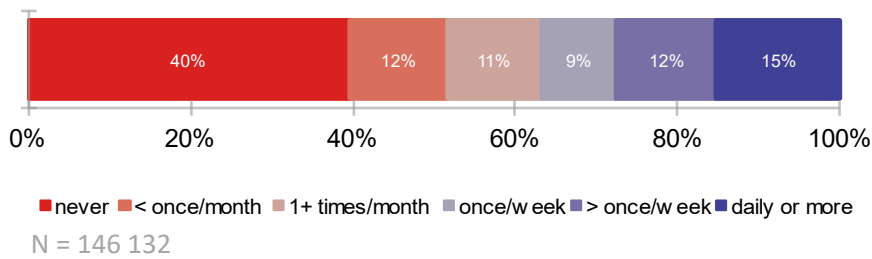
R2.09 – ...listen to an Adventist radio broadcast.

R2.10 – ...watch Hope Channel programming.

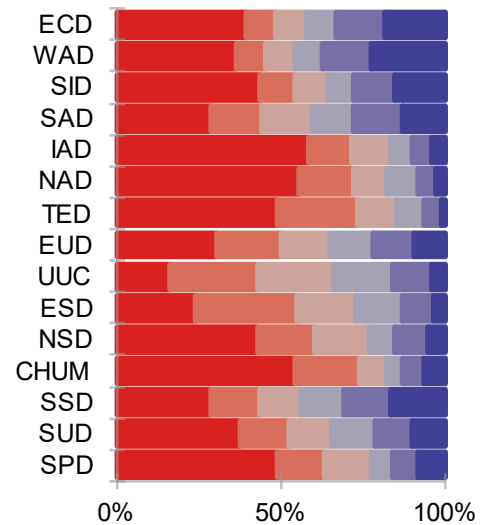
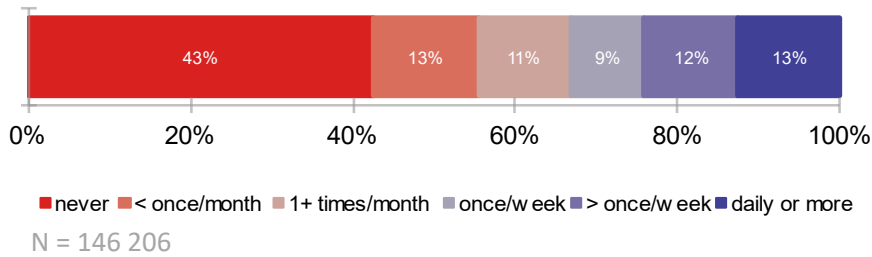
R2.11 – ...watch other Adventist television channels or programming.

1. More than half of the weighted global sample (60%) listened to *Adventist World Radio* the last year, and 36% listened once each week or more often (item R2.09). Half or more of respondents never listened to *Adventist World Radio* in the Chinese Union Mission (50%) and the Euro-Asia (54%), Inter-European (56%), North American (64%), Trans-European (67%), and Northern Asia-Pacific (68%) Divisions. More than a third of respondents listened at least weekly in the Southern Africa-Indian Ocean (35%), Inter-American (39%), Southern Asia-Pacific (40%), West-Central Africa (45%), and East-Central Africa (52%) Divisions.
2. Similarly, more than half of the weighted global sample (57%) watched the *Hope Channel* in the last year, and 34% watched once each week or more often (item R2.10). More than half of the respondents never watched *Hope Channel* in the Chinese Union Mission (55%), North American (55%) and Inter-American (58%) Divisions. More than a third of respondents watched at least weekly in the Ukrainian Union Conference (34%) and the Southern Asia (34%), Inter-European (35%), Southern Africa-Indian Ocean (36%), Southern Asia-Pacific (39%), South American (41%), East-Central Africa (42%), and West-Central Africa (46%) Divisions.
3. Sixty percent of the weighted global sample watched other Adventist television in the last year, and 34% watched at least weekly (item R2.11). Only two regions reported more than 50% of respondents never viewing other Adventist television—the Chinese Union Mission (52%), and the Northern Asia-Pacific Division (57%). Conversely, more than one-third of respondents in several regions watched other Adventist television in the Ukrainian Union Conference (40%) and the Southern Africa-Indian Ocean (34%), Southern Asia (34%), Southern Asia-Pacific (36%), East-Central Africa (36%), South American (37%), West-Central Africa (40%), and Euro-Asia (47%) Divisions.
4. Eighty-one percent of the weighted global sample listened to Adventist radio or watched Adventist television in the last year; 56% of the weighted global sample watched or listened every week.
5. More church members watch radio and television than read Church magazines. There are regional differences probably due to accessibility.

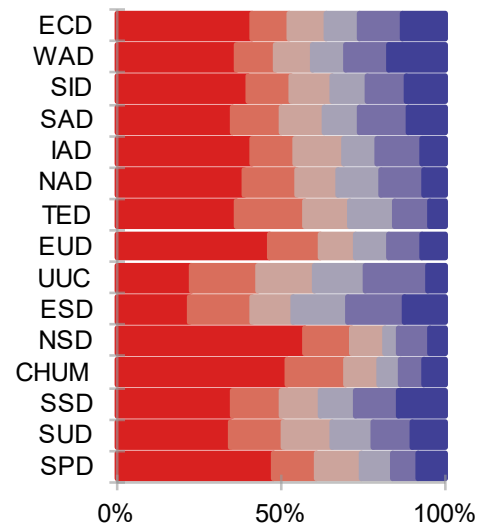
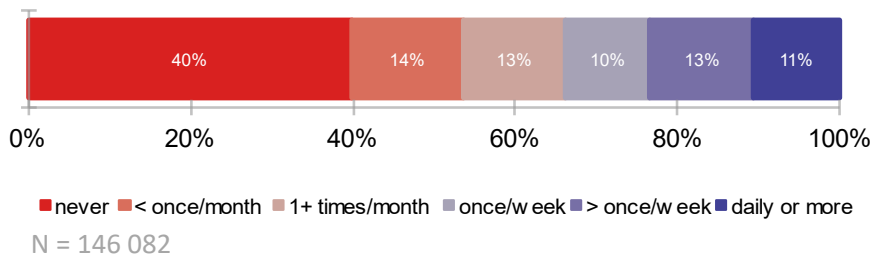
### Frequency of Listening to *Adventist World Radio* (R2.09)



### Frequency of Viewing *Hope Channel* (R2.10)



### Frequency of Viewing Other Adventist Television (R2.11)



## Community



## Community 1. Initiatives that Support Community

The Adventist Church has important mission and program priorities that have been initiated to accomplish the mission of the church.

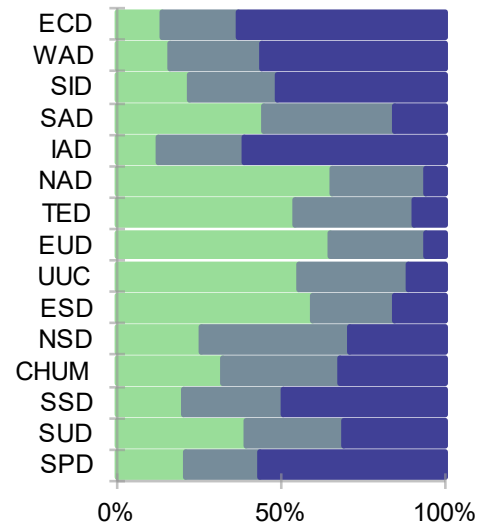
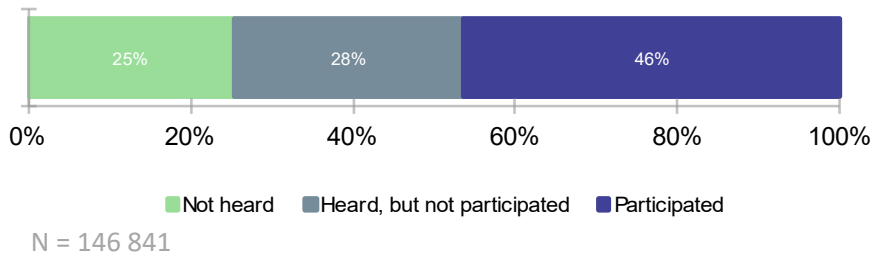
R6.01 – Awareness of: *I Will Go Strategic Focus 2020-2025*

R6.08 – Awareness of: *Adventist Possibility Ministries*

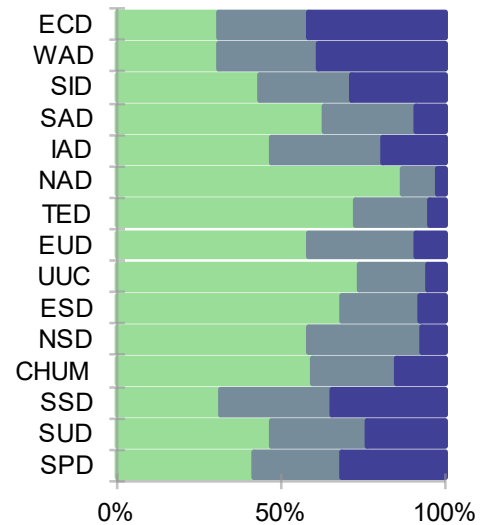
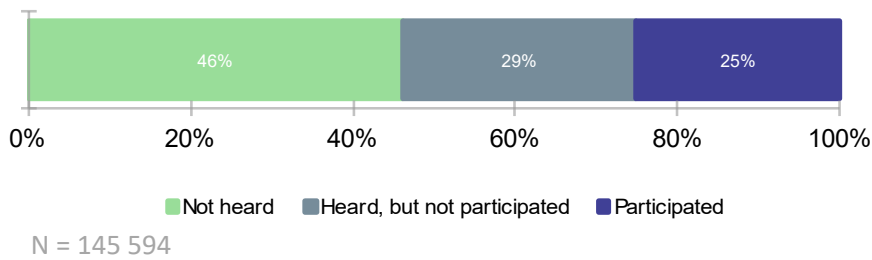
R6.11 – Awareness of: *Enditnow*

1. About three-quarters of church members in the weighted global sample had heard about the *I Will Go* strategic focus or have participated in the program (item R6.01). Twenty-five percent had not heard of the strategic focus. Overall awareness of the strategic focus is discussed in an earlier section and is included here for comparison.
2. Most of the weighted global sample had heard about or participated in *Adventist Possibility Ministries* (54%; item R.6.08). Twenty-five percent reported participation in the program. About 46% of the global respondents had not heard of or participated in the program.
3. There were very large differences between regions with 41% of the respondents in the East-Central Africa Division and 39% in the West-Central Africa Division participating in the program (item R6.08). No other region had more than one-third of respondents participate. Conversely, 87% of the respondents in the North American Division had never heard of the program and only 2% of respondents from this Division ever participated in the program. More than two-thirds of the Ukrainian Union Conference (74%) and Trans-European (73%), and Euro-Asia (69%) Divisions also had not heard of *Adventist Possibility Ministries*.
4. The majority (58%) of the weighted global sample were aware of or participated in the *Enditnow* initiative (item 6.11). Thirty-two percent reported that they participated in the program. About 42% had never heard of the program.
5. There were very large differences by region of the church with 66% of the respondents from the South American Division indicating that they had participated in the *Enditnow* initiative (item 6.11). That Division was the only region with more than half of respondents participating—the next highest levels of participation were the West-Central Africa (43%) and South Pacific (43%) Divisions. There were five regions where about two-thirds of respondents had never heard of the *Enditnow* initiative. These were Northern Asia-Pacific (70%), Euro-Asia (70%), North American (69%), and Inter-European (66%) Divisions, and the Ukrainian Union Conference (65%).
6. The data suggest that in many regions of the global church, there is limited awareness or participation in these important global initiatives.

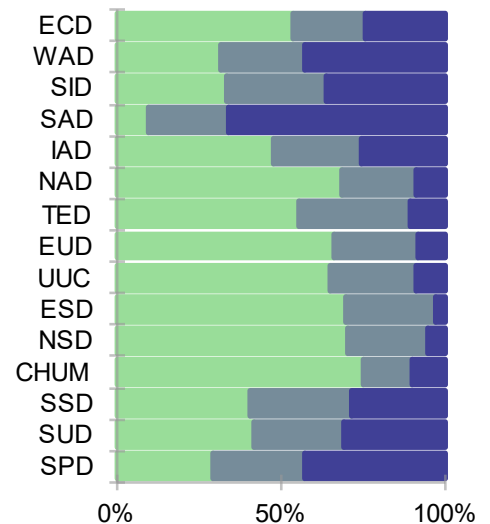
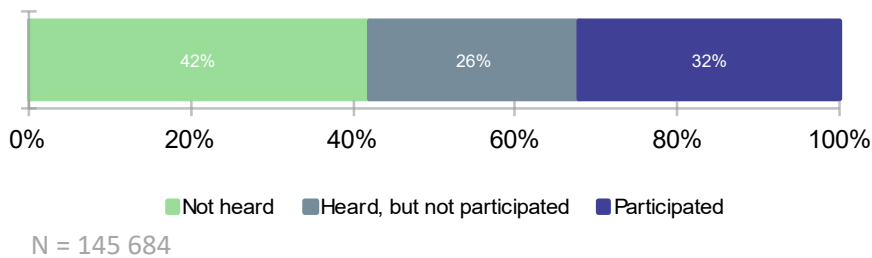
### Awareness of I Will Go Strategic Focus (R6.01)



### Adventist Possibility Ministries (R6.08)



### Enditnow (R6.11)





## Community 2. Commitment to the Church (KPI 6.2)

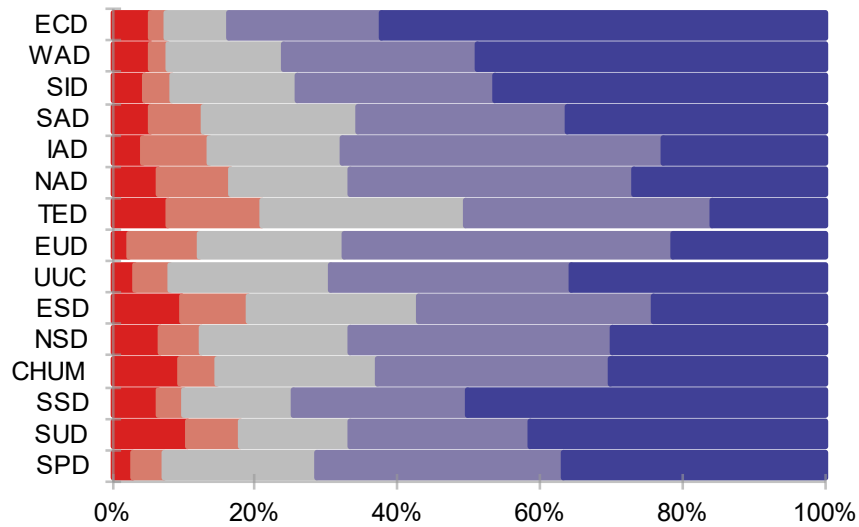
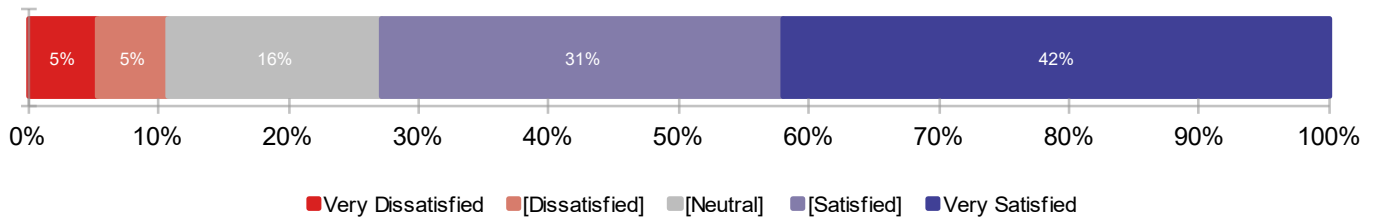
KPI 6.2: Evidence of greater unity and community among church members...

*A5 – How satisfied are you with your local church?*

*A6 – How likely is it that you will be attending a Seventh-day Adventist Church for the rest of your life?*

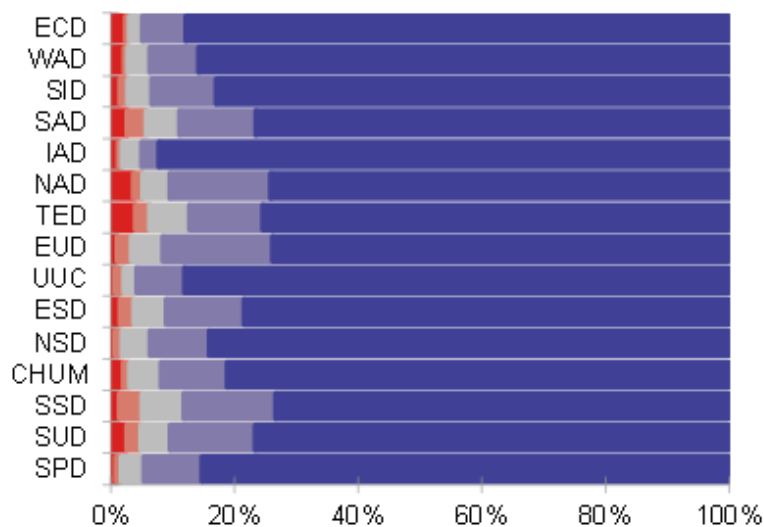
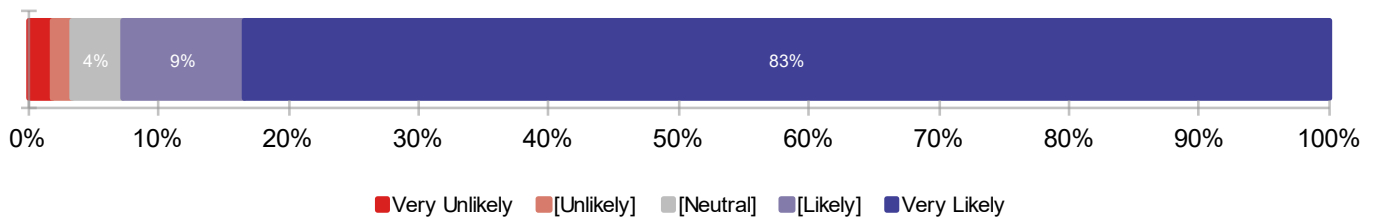
1. Seventy-three percent of the weighted global sample were very satisfied (42%) or satisfied (31%) with their local church (item A5). Only 10% were dissatisfied or very dissatisfied.
2. While there were some differences between regions, over half of respondents in all regions indicated that they were satisfied or very satisfied with their local church (item A5). In only one region did the majority report being very satisfied (East-Central Africa Division, 62%). More than 15% of respondents were dissatisfied with their local church in the Trans-European (21%), Euro-Asia (19%), Southern Asia (18%), and North American (17%) Divisions.
3. Eighty-three percent of the weighted global sample reported that it was very likely that they would attend an Adventist church for the rest of their lives (item A6). An additional 9% reported that they would likely attend an Adventist church for the rest of their lives. Only 3% of the respondents reported it was very unlikely or unlikely. Every region reported that at least 73% of respondents were very likely to attend an Adventist church for the rest of their lives (item A6). While there were differences by region, differences were between how many respondents reported likely and how many reported very likely.
4. The overall distributions in these data were similar to Wave II with 82% reporting very likely lifetime attendance at an Adventist church in Wave II and 83% indicating very likely lifetime attendance in Wave III. Likewise, 74% of respondents were satisfied with their local church in Wave II compared to 73% satisfaction in Wave III. Within those similarities across the past five years, however, there were some Divisions that saw drops in satisfaction above 10% (Trans-European, -15 percentage points; Southern Asia, -13%; and Euro-Asia -11%). There were fewer changes from Wave II to Wave III in lifelong commitment to the Adventist Church, except in the Southern Asia Division, where likely or very likely attendance increased by 14%.
5. Overall, these data suggest a high and consistent level of satisfaction with the respondent's local church and a high level of lifetime loyalty to the Seventh-day Adventist Church.

### Satisfaction with Local Church (A5)



N = 146 706

### Likelihood of Attending an Adventist Church for Rest of Life (A6)



N = 146 676

### Community 3. Perceived Caring (KPI 6.2)

KPI 6.2: Evidence of greater unity and community among church members, of reduced conflict in local churches...

A1.01 – *My Sabbath School teachers or leaders care about me.*

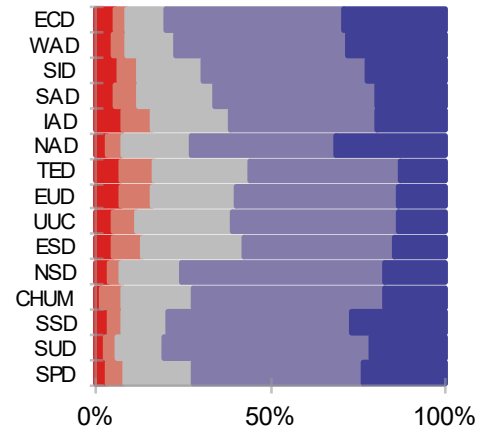
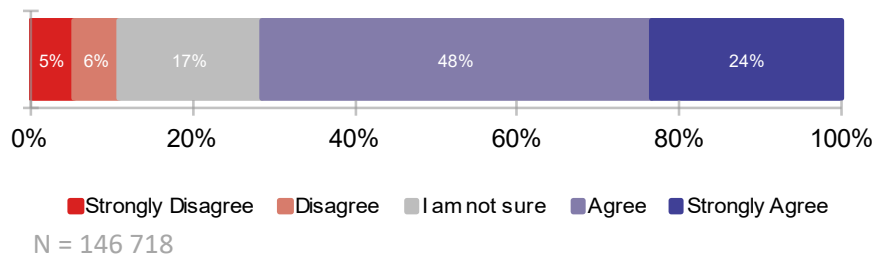
A1.02 – *My pastor cares about me.*

A1.03 – *Other people in my church care about me.*

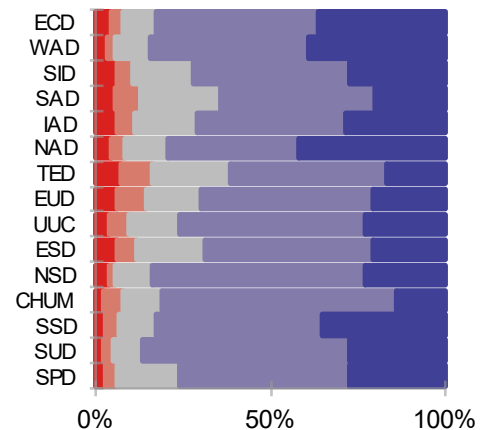
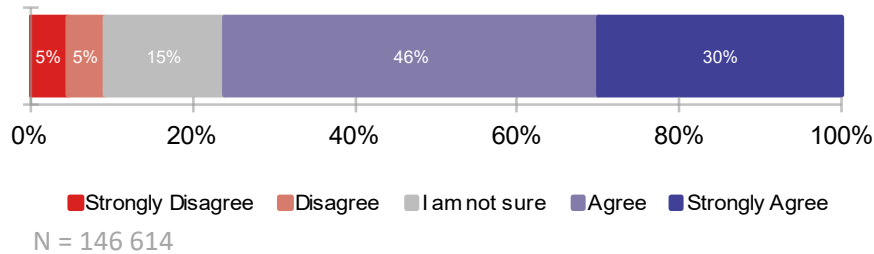
A1.04 – *I feel proud of my local church and its role and reputation in my community.*

1. Seventy-two percent of the weighted global sample agreed or strongly agreed that their Sabbath School teachers or leaders care for them (item A1.01). Only 11% disagreed or strongly disagreed. While there were differences by region, the majority of respondents in every region agreed or strongly agreed that their Sabbath School teacher or leader cared for them. Only the Trans-European (56%), Euro-Asia (58%), and Inter-European (60%) Divisions had rates of agreement at or below 60%. Those Divisions, along with the Inter-American Division (16%) had rates of disagreement above 13%.
2. About three-quarters (76%) of the weighted global sample agreed or strongly agreed that their pastor cares for them (item A1.02). No more than 10% in any region disagreed or strongly disagreed. At least 60% in each region agreed or strongly agreed that their pastor cared for them. Only the Trans-European (62%) and South American (65%) Divisions had fewer than 70% of respondents agree that their pastors cared for them.
3. About 79% of the weighted global sample agreed or strongly agreed that other people in the church cared for them (item A1.03). Only 6% disagreed or strongly disagreed. In every region, at least 70% agreed or strongly agreed that other church members cared for them.
4. Overall, 80% of the weighted global sample agreed or strongly agreed that they were proud of their local church (item A1.04). Only 8% indicated that they were not proud. More than two-thirds of respondents agreed with this statement in all but the Chinese Union Mission (59%) and the Trans-European (52%), Euro-Asia (63%), and Inter-European (63%) Divisions. Respondents in the African Divisions and the South Pacific and the Southern Asia Divisions reported the highest levels of agreement (greater than 80% of respondents in all cases).
5. Perceptions of belonging to a caring church are similar in Waves II and III; in both surveys about three-quarters of respondents or more agreed or strongly agreed with these items.
6. The data suggest that a large proportion of the global Adventist Church believes that they belong to a caring church that they are proud of.

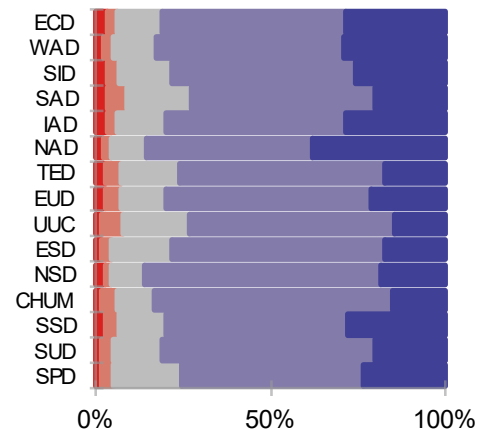
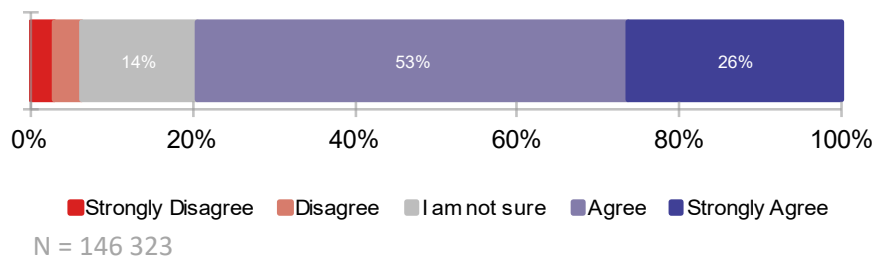
### My Sabbath School Teachers Care About Me (A1.01)



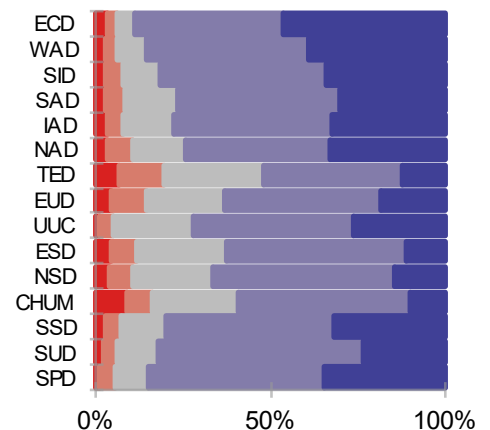
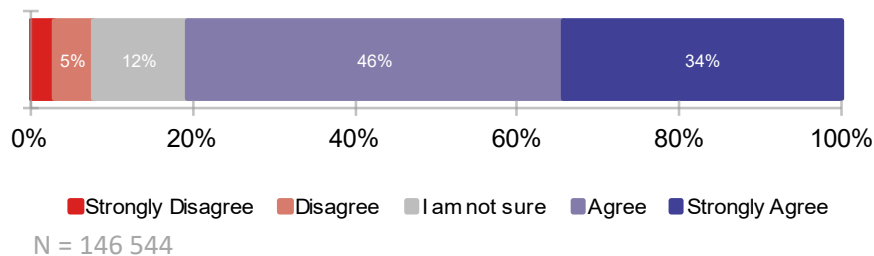
### My Pastor Cares About Me (A1.02)



### Church Members Care About Me (A1.03)



### I Feel Proud of My Local Church (A1.04)



## Community 4. Reclaiming Former Members (KPI 6.2)

KPI 6.2: Evidence of greater unity and community among church members, of reduced conflict in local churches...

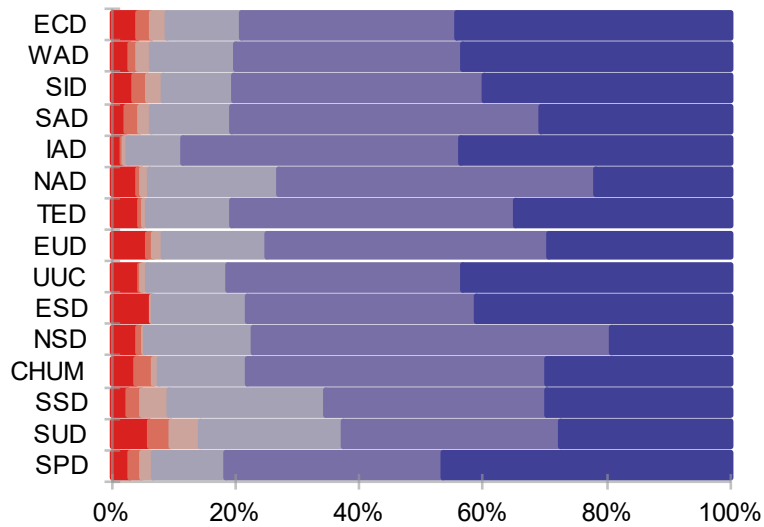
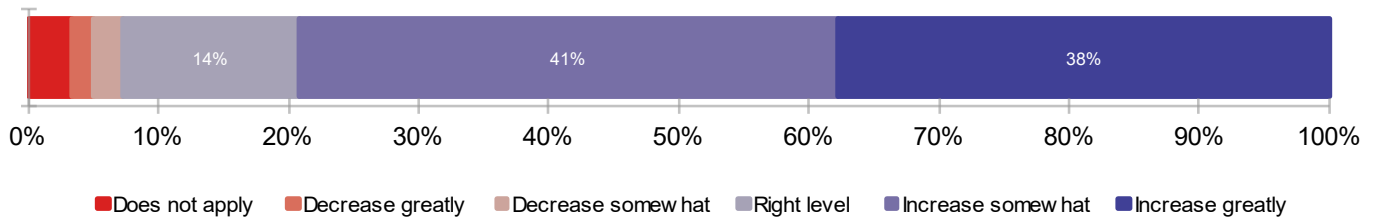
*Please indicate what you think about whether the activities of your local church and your involvement need to change or stay the same.*

A4.07 – overall reclaiming of former members by my church...

A4.08 – My involvement in the reclaiming of former church members...

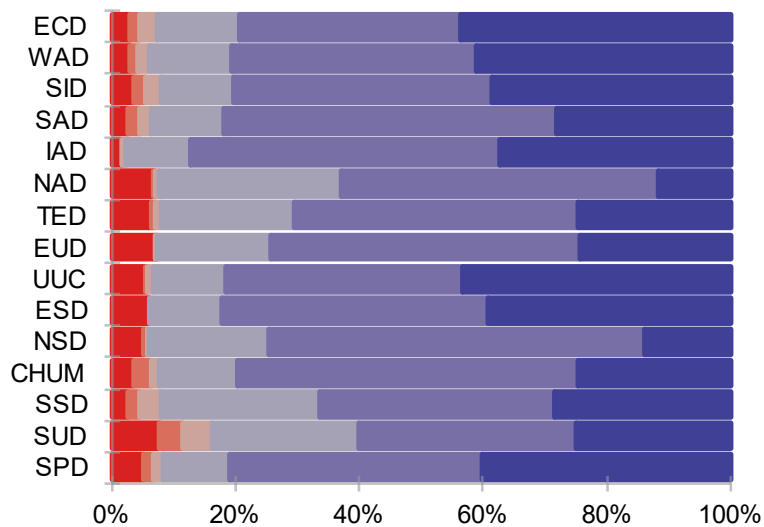
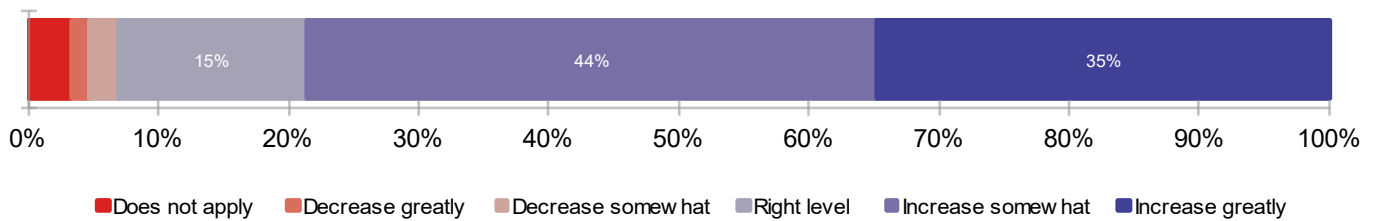
1. Overall, 79% of the weighted global sample thought there was a need to increase outreach to former members (item A4.07). Thirty-eight percent believed that outreach to former members needs to increase greatly and 41% believed that it needs to increase somewhat. Fourteen percent reported that they thought reclaiming efforts were at the right level and only 4% thought efforts should decrease. This is an increase from Wave II, when 75% of respondents felt that some increase was necessary.
2. While there were differences by region, they were mostly differences between a belief that reclaiming efforts should increase greatly or just somewhat; in each region over 60% of respondents believed that reclaiming efforts should increase (item A4.07). Respondents in the Inter-American Division were the most likely to believe that reclaiming efforts should increase (89%) with no other region higher than 82%. Respondents in the Southern Asia-Pacific (68%) and Southern Asia (63%) Divisions had the lowest rate of believing that reclaiming efforts should increase; no other region was below 73%.
3. Seventy-nine percent of the weighted global sample believed that they needed to increase their personal involvement in reclaiming former members (item A4.08). Thirty-five percent believed they should increase their efforts greatly and 44% believed that they should increase their efforts somewhat. Only 3% wanted to decrease their efforts at reclaiming former members, while 15% perceived that their efforts were at the right level. This was another small increase from Wave II, when 76% of respondents felt that some increase was necessary.
4. There were some differences by region, but in each region at least 60% of the respondents indicated they needed to increase their efforts at outreach to former members (item 4.08). Patterns generally followed the pattern for perception of the overall efforts by the local church—few respondents feel that their efforts are separate from and different than the local church.
5. Overall, these data show a strong support base in the global church for increasing efforts to reclaim former members. It is notable that one of the strongest regions for wanting to increase personal outreach was in the Ukrainian Union Conference (82%) a region suffering greatly from war.

### Overall Efforts to Reclaim Former Members by My Church (A4.07)



N = 145 768

### My Own Involvement in Reclaiming Former Members (A4.08)



N = 145 530

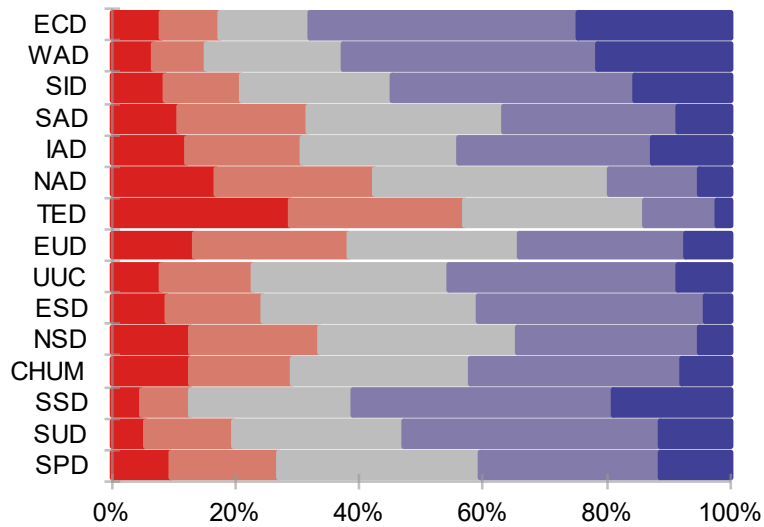
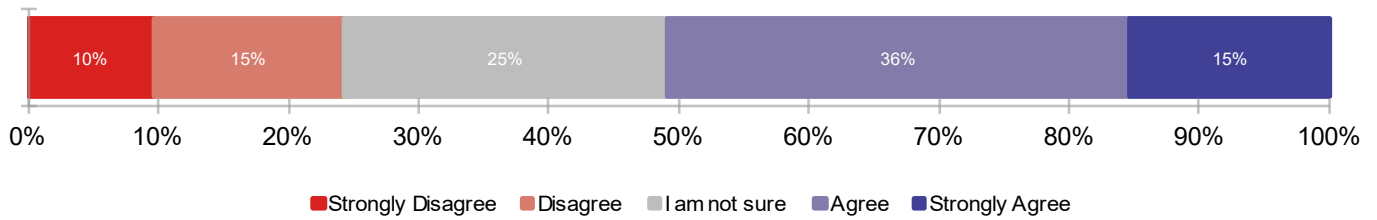
## Community 5. Conflict Resolution (KPI 6.2)

KPI 6.2: Evidence of greater unity and community among church members, of reduced conflict in local churches...

A1.18 – *My local church offers training in conflict resolution.*

1. Fifty-one percent of the weighted global sample agreed (36%) or strongly agreed (15%) that their church offered training in conflict resolution (item A1.18). One-quarter were not sure if their church offered conflict resolution seminars and another quarter disagreed or strongly disagreed. The North American Division had the highest rate of not sure responses (38%) followed closely by the Euro-Asia Division (35%).
2. There were substantial differences by region, with more than half of respondents in some regions agreeing and more than half of respondents in other regions disagreeing that the local church offers training in conflict resolution. More than half of respondents agreed in the East-Central Africa (68%), West-Central Africa (63%), Southern Asia-Pacific (61%), Southern Africa-Indian Ocean (55%), and Southern Asia (53%) Divisions. Fifty-seven percent of respondents in the Trans-European Division disagreed, as did 43% of respondents in the North American Division.
3. The distribution of responses on local conflict resolution is essentially unchanged from Wave II (23% disagreement, 27% unsure, 50% agreement in Wave II).

## Local Church Offers Training in Conflict Resolution (A1.18)



N = 146 115



## Community 6. Cross-Cultural Understanding (KPI 6.6)

KPI 6.6: Church members exhibit cross-cultural understanding and respect for all people.

*A1.17 – My local church has the ability to communicate across cultures, clans, tribes, and religion.*

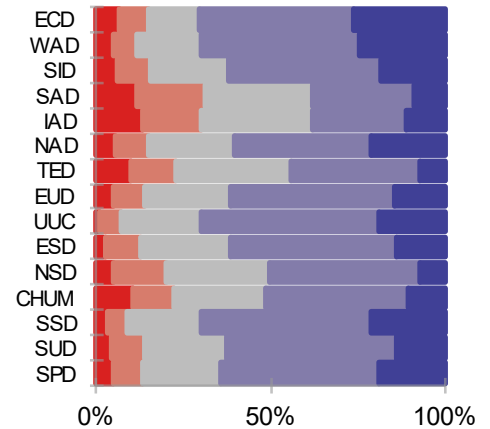
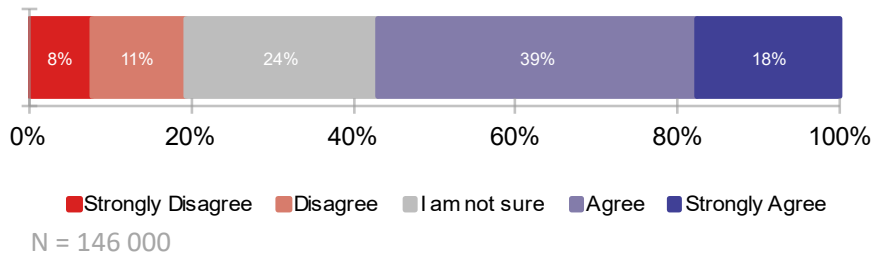
*B1.19 – All believers are called to serve each other without distinction.*

*B2.5 – I am most comfortable in a church where everyone shares my cultural background.*

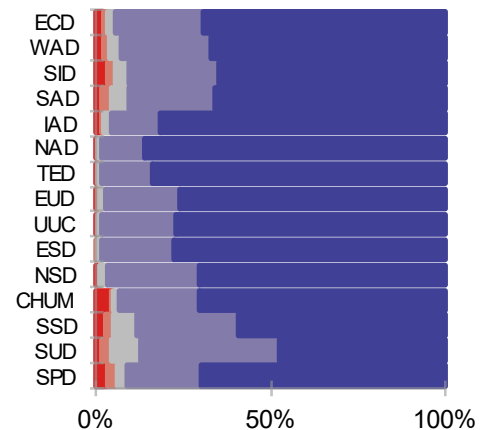
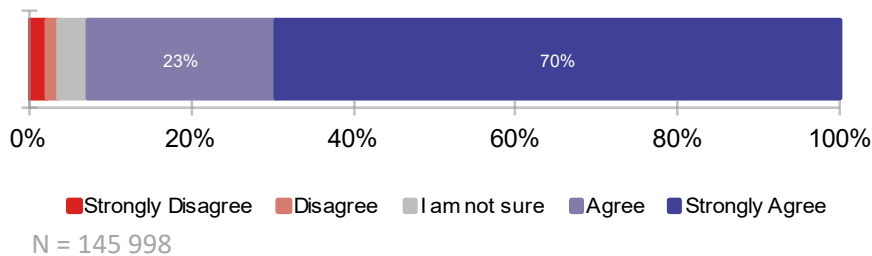
*B2.6 – I would welcome someone from a different cultural background as part of my local church family.*

1. The majority (57%) of the weighted global sample agreed or strongly agreed that their local church has the ability to communicate across cultures, clans, tribes and religion (item A1.17). These numbers are a slight decrease in agreement from Wave II (60% agree, 24% uncertain, 16% disagree). In every region, respondents were more likely to agree than strongly agree that their church could communicate across cultures. However, in the Chinese Union Mission (22%) and the Northern Asia-Pacific (20%), Trans-European (23%), Inter-American (30%), and South American (31%) Divisions, 20% or more of respondents disagreed with this statement.
2. About 93% of the weighted global sample agreed or strongly agreed that believers are called to serve each other without distinction (item B1.19). At least 87% agreed in all regions—a strong worldwide consensus on agreement with this belief. Wave II patterns were similar.
3. Half of the weighted global sample agreed (32%) or strongly agreed (18%) that they are most comfortable in a church where everyone shares their cultural background (item B2.5). This was a new item for Wave III. Differences on this item between regions can be seen most clearly in the balance between respondents who agreed or disagreed. In two Divisions, more respondents disagreed with this statement than agreed: the North American (35% more disagreed) and the Trans-European (11% more disagreed) Divisions. In a substantial number of other regions, far more respondents agreed than disagreed: the Ukrainian Union Conference (40 percentage points more), the Chinese Union Mission (47 percentage points more), and the South American (23 percentage points more), Inter-American (28 percentage points more), Euro-Asia (29 percentage points more), Southern Asia (40 percentage points more), and Southern Asia-Pacific (53 percentage points more) Divisions.
4. About 86% of the weighted global sample agreed or strongly agreed that they would welcome someone from a different culture to their local church (item B2.6). Only 5% disagreed or strongly disagreed with this new item in Wave III. Few regional differences were present for this item. While many respondents in some regions indicated a comfort with a local church that reflects their culture, an overwhelming majority also indicated they would welcome individuals from other cultures in their local congregation.

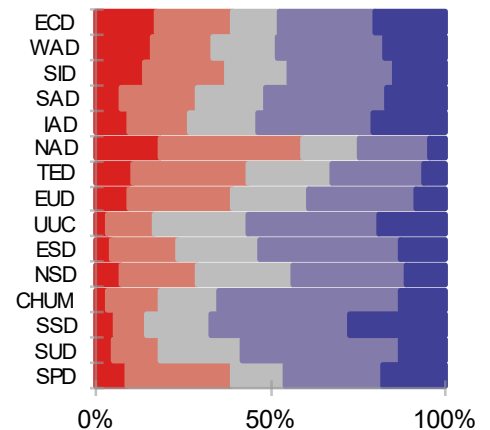
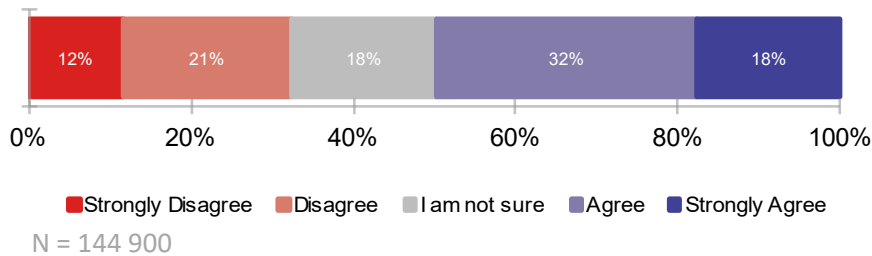
### Local Church Has the Ability to Communicate Across Cultures (A1.17)



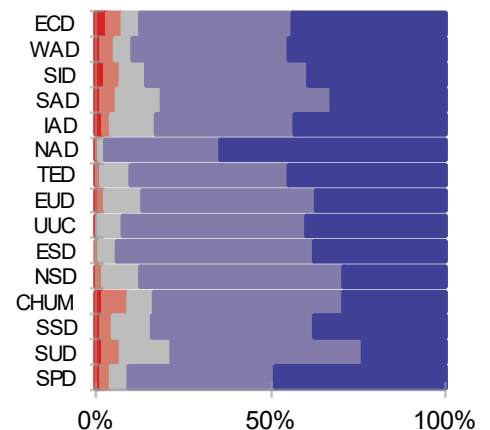
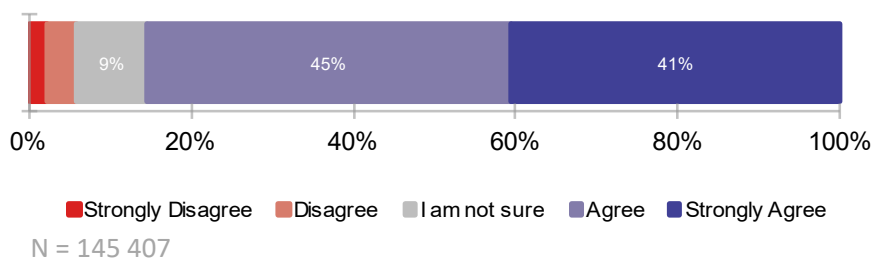
### Believers Are Called to Serve Each Other Without Distinction (B1.19)



### I Am Most Comfortable in a Church Where Everyone Shares My Cultural Background (B2.5)



### I Would Welcome Someone from a Different Cultural Background as Part of My Local Church (B2.6)



## Community 7. Youth Involvement I

For the Church to meet its mission, it is crucial that the church have a program for training youth and young adults as well as including them in decision making.

*A1.07 – Youth and young adults play an important role in decision-making in my local church.*

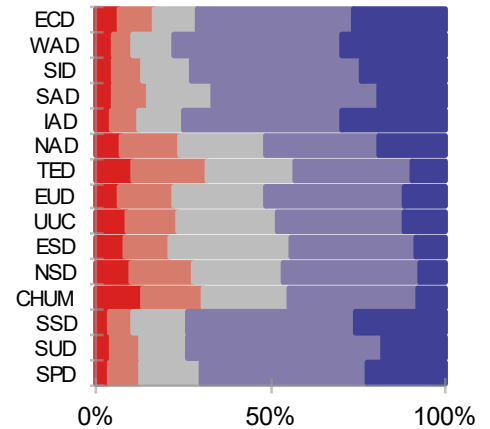
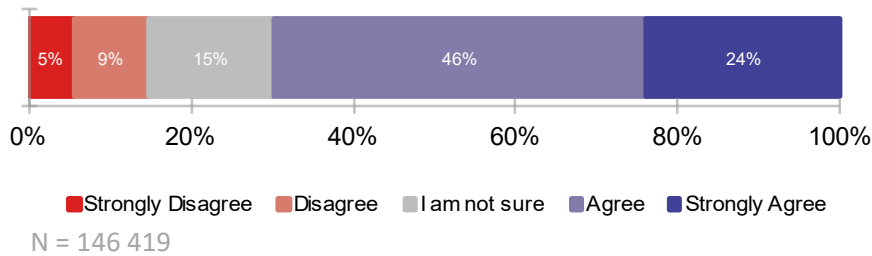
*A1.08 – Youth and young adults are actively involved in carrying out the mission of my local church.*

*A1.09 – My local church has a program for preparing young people to become leaders.*

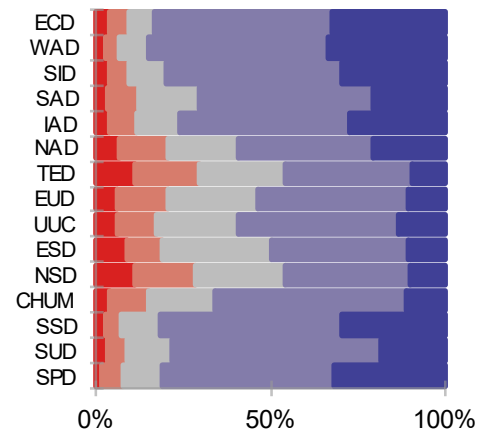
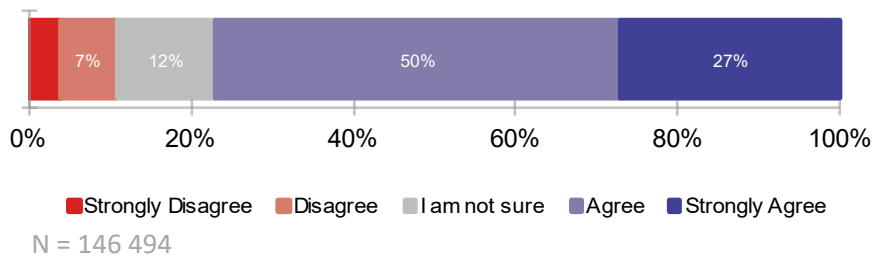
*A1.10 – My conference/mission has a program for preparing young people to become leaders.*

1. About 70% of the weighted global sample agreed or strongly agreed that youth and young adults played an important role in decision-making in their local church (item A1.07). This represents a small increase from Wave II (65% agreement). There were two different regional patterns. Generally, the majority of respondents from regions in the Northern Hemisphere did not agree with this statement.
2. A similar pattern was present for perceptions of carrying out the local church mission. Overall, 77% of the weighted global sample agreed or strongly agreed that youth were involved in carrying out the mission of their local church (item A1.08). This represents an increase from Wave II (68% agreement). Almost the same two sets of regions grouped together as in the item on young people involved in decision-making.
3. Overall, 67% of the weighted global sample reported that their local church had a program for preparing youth/young adults to become leaders (item A1.09). This was an increase from the Wave II sample (60% agreement). In this case, more than half of respondents agreed that their local church had such a program in the East-Central Africa (80%), West-Central Africa (81%), Southern Africa-Indian Ocean (77%), Southern Asia-Pacific (81%), Southern Asia (79%), South Pacific (75%), and Inter-American (55%) Divisions, and the Chinese Union Mission (60%). In the other regions, fewer than half of respondents agreed.
4. About 69% of the weighted global sample agreed or strongly agreed that their conference had a program to train youth/young adults to lead (item A1.10). This was a slight increase from the Wave II sample (66% agreement). The regional differences patterned like the item about young people involved in local church mission, but with lower levels of agreement.
5. Differences in the perception of youth involvement in the local church are relatively consistent across regions. This pattern is in large part driven by the age demographics of local churches in different regions. The correlation between the average age and these items about young people and leadership is high. It is between  $r = -.60$  and  $r = -.75$  at the country level (minimum 40 respondents) for all four items discussed here.

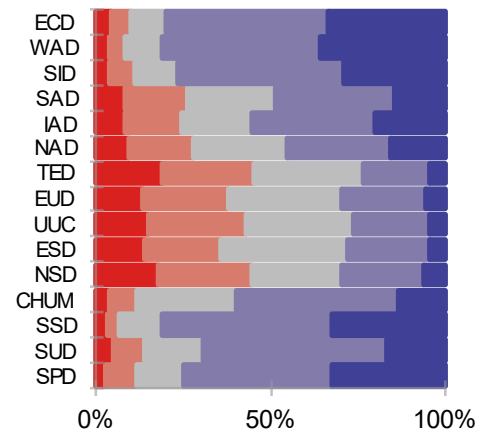
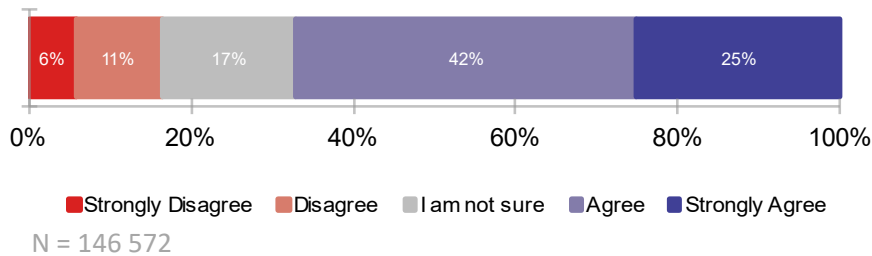
### Youth and Young Adults Play an Important Role in Local Church Decision-Making (A1.07)



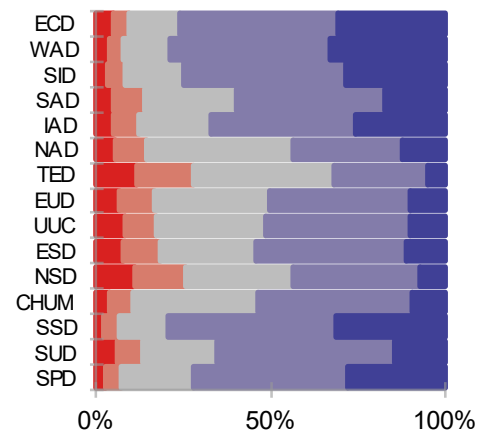
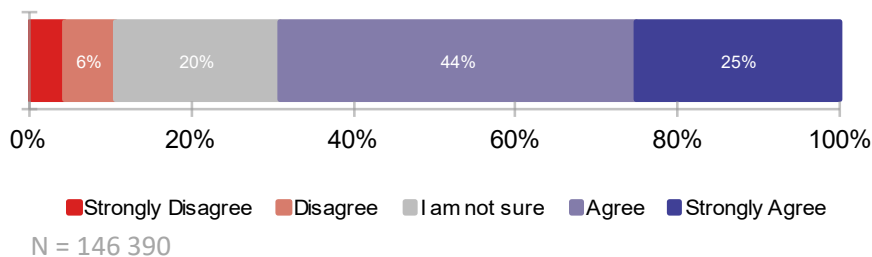
### Youth and Young Adults are Actively Involved in Carrying Out Local Church Mission (A1.08)



### Local Church Has a Program for Preparing Young People to Become Leaders (A1.09)



### Conference/Mission Has a Program for Preparing Young People to Become Leaders (A1.10)



## Community 8. Youth Involvement II

For the Church to meet its mission, it is crucial that the church have a program for training youth and young adults as well as including them in decision making.

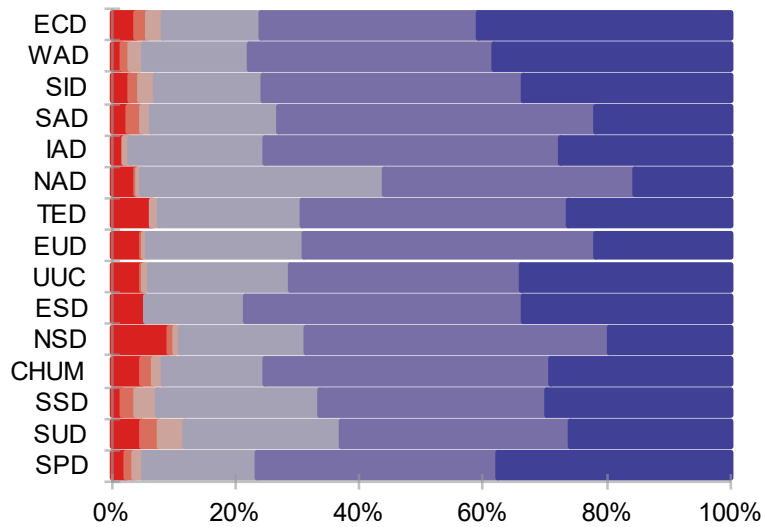
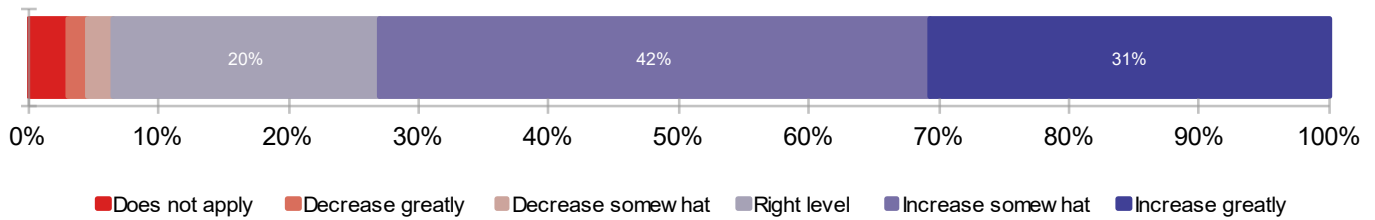
*Please indicate what you think about whether the activities of your local church and your involvement need to change or stay the same.*

*A4.09 – Overall inclusion of young people in carrying out the mission of my local church...*

*A4.10 – My involvement in including young people in carrying out the mission of my local church...*

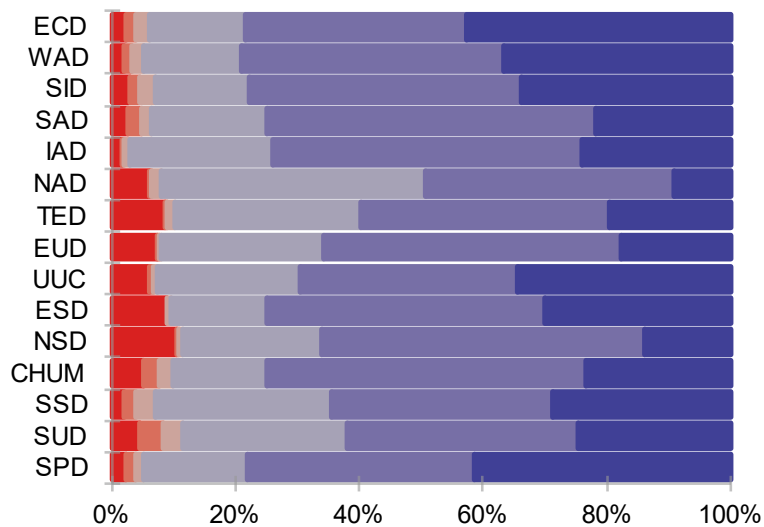
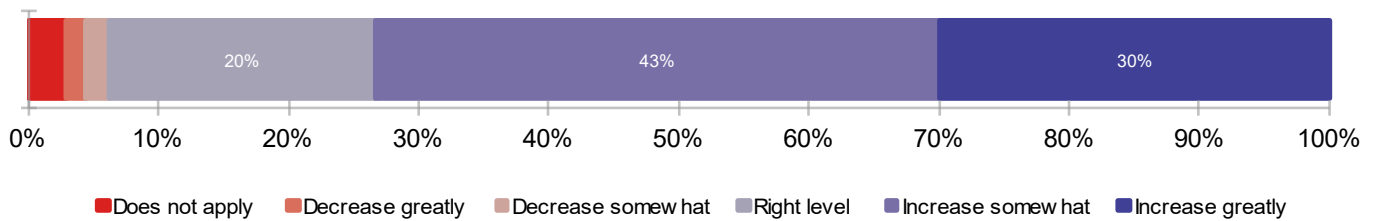
1. Overall, 73% of the weighted global sample reported that there was a need to increase the involvement of young people in carrying out the mission of their local church (item A4.09). Only 3% thought that their church should decrease their involvement. This was a new item for Wave III.
2. The majority in each region of the church reported that their local church needed to increase somewhat or greatly the involvement of youth in the church (item A4.09). In fact, 69% or more of respondents felt that inclusion of youth needed to increase, except in the North American (56%) and Southern Asia (63%) Divisions.
3. Overall, about three-quarters (73%) of the weighted global sample reported that they needed to increase their own involvement in including youth in carrying out the mission of their local church (item A4.10). Twenty percent thought their involvement was about right and only 3% believed that they should decrease their personal involvement in including young people.
4. Perceptions of personal involvement across regions were similar to perceptions of overall local church efforts. In every region except in the North American Division (49%), more than 60% of respondents reported that they needed to increase their personal involvement with including young people in carrying out the mission of the local church. Respondents in the North American Division were also the most likely to report that they felt that their involvement was at the right level (43%).
5. Overall, the members of the Adventist Church across the globe wanted to increase their personal involvement with the inclusion of youth in meeting the mission of the local church.

## Overall Efforts to Include Young People by My Church (A4.09)



N = 145 653

## My Own Involvement in Including Young People (A4.10)



N = 145 553

# Appendix

## Clarifications and Additional Analyses for the 2022-2023 Global Church Member Survey Report

### Appendix to the Meta-Analysis Report

The Meta-Analysis Research Team at Andrews University

Karl G. D. Bailey

Shannon M. Trecartin

Duane C. McBride

Alina M. Baltazar

## Is the frequency of family worship higher for respondents who have children living at home compared to respondents who do not?

There are two items in the GCMS III data set where respondents can report that they have children living at home. Respondents reported biological children living at home using item D4.1 and non-biological children living at home using item D4.2. We combined these items to create a new variable identifying respondents who reported a child living at home on either items D4.1 or D4.2. We compared frequencies of family worship (item R2.04) for both respondents with children living at home and those without children living at home. The unweighted valid sample size for this crosstabulation was 143,033 respondents. 69,047 respondents reported that they had no children at home, while 73,986 reported children at home. However, that ratio was not consistent across the globe, and so the weighted sample estimate was based on a higher proportion of respondents with children.

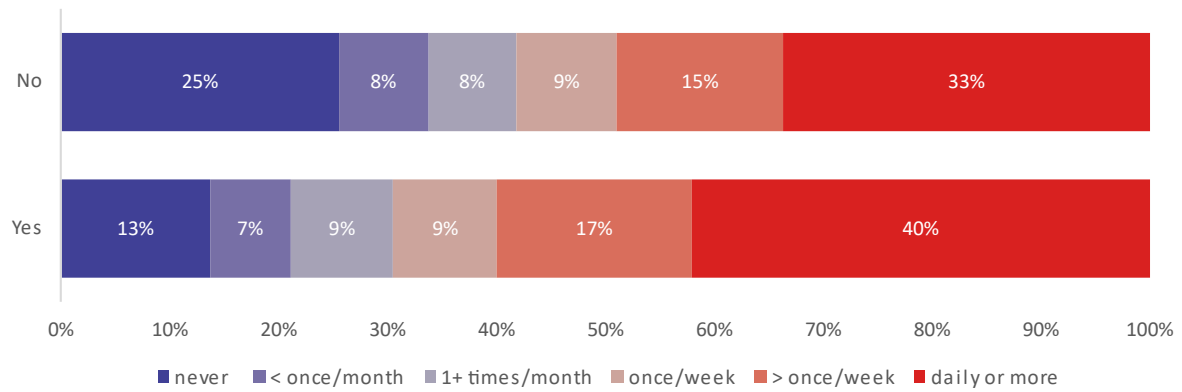
Table A1. *Unweighted proportions and weighted estimates of the frequency of family worship for respondents with and without children at home.*

unweighted proportions						
	never	less than once/month	1+ times/month	once/week	more than once/week	daily or more
no child at home	25%	8%	8%	11%	15%	33%
<b>child at home</b>	<b>18%</b>	<b>10%</b>	<b>10%</b>	<b>11%</b>	<b>18%</b>	<b>34%</b>
weighted estimates						
	never	less than once/month	1+ times/month	once/week	more than once/week	daily or more
no child at home	25%	8%	8%	9%	15%	33%
<b>child at home</b>	<b>13%</b>	<b>7%</b>	<b>9%</b>	<b>9%</b>	<b>17%</b>	<b>40%</b>

In the full sample, the estimated weighted proportion of respondents who had family worship daily was 40%. Another 17% had family worship more than once each week. When the sample was split by the presence or absence of children in the home, a greater proportion (57%) of the weighted global sample with children had family worship more than once each week compared to the proportion (48%) of those who did not have children at home (Figure A1).



Figure A1. *Family worship frequency (item R2.04) for respondents who have and do not have children living at home (derived from D4 series).*



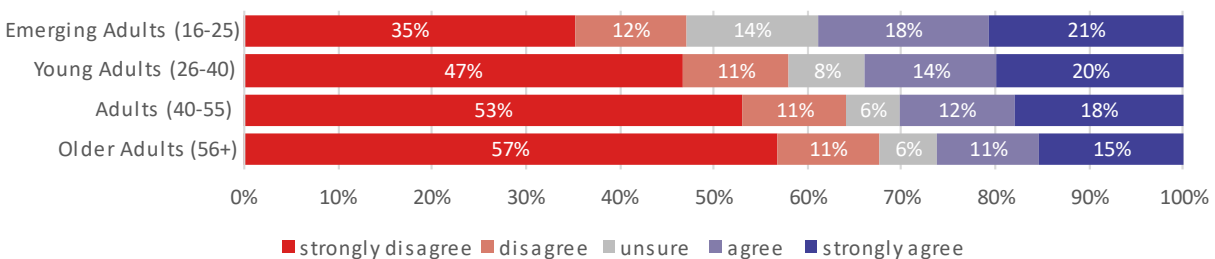
N = 143 033

## Do church members' age and family history with the Adventist Church, influence beliefs about the state of the dead and the eternal soul?

There are five items this wave that are related to beliefs about the state of the dead and the eternal soul. One of these items summarizes the Adventist fundamental belief on the state of the dead (item B1.11: *When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected*). The other four items involve other beliefs that are not compatible with the Adventist fundamental belief. Two items queried the status of people who have died (item B1.18: *People who have died believing in Christ are in Heaven right now*; item B1.32: *People who have rejected Christ are burning in Hell right now*). A third referenced the agency of people who have died (item B1.23: *The dead have powers to communicate with and influence the living*). The fourth item probed belief in an eternal spiritual soul (item B1.03: *The soul is a separate, spiritual part of a person and lives on after death*). See Beliefs Analyses 11 and 12 for overall analyses of these items.

Emerging adults (16 to 25 years of age) reported slightly lower levels of agreement with the Adventist fundamental belief on the state of the dead (87%) than the other three age categories (none lower than 92%). Likewise, emerging adults reported higher levels of agreement with incompatible beliefs about the eternal soul (B1.03: 39% agreement), communication from the dead (B1.18: 26% agreement), and an immediate afterlife (B1.23: 18% agreement; B1.32: 22% agreement). With each successively older age category, agreement with incompatible beliefs decreased. Among the older adults (older than 55 years of age) in the weighted global sample, agreement decreased by between 8% and 13% for the incompatible items relative to emerging adults. Emerging adults were also more than twice as likely to be unsure about the incompatible items compared to the older adults. Young and emerging adults showed intermediate patterns that were closer to the older adults than the emerging adults. The weighted global responses to the item about the eternal soul (item B1.03) are displayed below as an example of the pattern for incompatible items.

Figure A2. *Differences by age category in the frequencies of agreement, uncertainty, and disagreement with the statement that the soul is a separate, spiritual part of a person and lives on after death.*

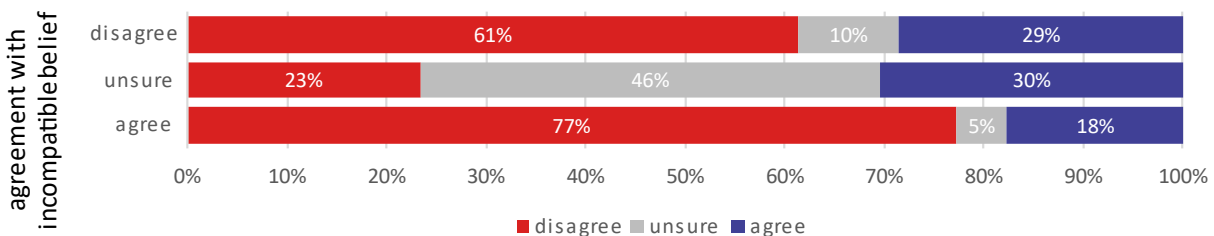


On the other hand, there were few differences between first generation Adventists and Adventists whose families have been in the church for more than one generation. For all the items about the state of the dead and the eternal soul, first generation Adventists did not differ from Adventists with longer family histories by more than 2% for almost all response options (data not depicted as both groups followed the global proportions). Given differences of 20% or more between some Divisions in the likelihood of agree responses for the incompatible options, these very small differences associated with family history likely play a negligible role (relative to culture) in shaping church members' beliefs about the state of the dead.

### Are church members' beliefs about the Adventist position on the state of the dead related to their beliefs about the eternal soul?

Almost all respondents (92%) agreed with the Adventist fundamental belief on the state of the dead (item B1.11; see Beliefs analyses 11 and 12 for overall analyses of these items). Likewise, most of the weighted global sample disagreed with items about the eternal soul (item B1.03: 59%), communication from the dead (item B1.18: 74%), and an immediate afterlife (item B1.23: 82%; item B1.32: 76%). As a result, most respondents agreed with the Adventist fundamental belief whether they agreed or disagreed with an incompatible belief. For example, 95% of respondents who disagreed that the soul is a separate spiritual part of a person that lives on after death agreed with the summary of the Adventist belief on the state of the dead. However, a similar 91% of people who *agreed* that the soul lives on after death also agreed with the Adventist belief on the state of the dead. Rates of disagreement with the Adventist fundamental belief were similar for respondents who agreed with incompatible beliefs or were unsure about them—the only difference was that people who were uncertain about incompatible beliefs were also more likely to be uncertain about the Adventist belief on the state of the dead as well. The general pattern was the same for all four of the incompatible belief statements. The pattern of responses for the belief that the dead in Christ are in heaven right now is displayed below as an example of the pattern.

Figure A3. *Differences in agreement with the Adventist fundamental belief on the state of the dead by responses to the incompatible belief that the dead in Christ are in heaven right now.*



This pattern of responses suggests that agreement with fundamental beliefs does not necessarily require rejection of incompatible beliefs. Of course, this global pattern may differ

substantially by cultural context (as levels of agreement with the Adventist fundamental belief and the incompatible beliefs are known to vary substantially from region to region across the global Adventist Church).

## Do church members' age and family history with the Adventist Church influence their health practices and beliefs?

In general, emerging adults (16 to 25 years of age) showed slightly less commitment to the Adventist Health Message than older age categories. Because this data is cross-sectional, we cannot distinguish between developmental explanations (in which case those emerging adults will be more committed over time) and generational explanations (in which case the emerging adults represent a generation that will remain less committed to the Health Message). However, even where there were differences, the emphasis should be on the substantial commitment to the Adventist Health Message for *all* age categories. See the Health Message section for weighted global sample overall and regional analyses.

Differences between emerging adults and the older age categories were generally less than 5%. For example, while at least 95% of the three adult age categories over 25 years of age agreed that God wanted them to take care of their body by avoiding alcohol, tobacco, and the irresponsible use of other drugs (item B1.12), 92% of emerging adults agreed. A similar pattern was present for agreement that one's body is the temple of the Holy Spirit (item B1.24). 89% of emerging adults accepted or embraced the Church teaching that Adventists should abstain from alcohol, tobacco, and the irresponsible use of other drugs (item B6.7); at least 93% of respondents in the older age categories did so. 91% of emerging adults accepted or embraced the Church teaching that Adventists should eat a healthful diet and abstain from unclean foods (item B6.8); at least 94% of respondents in the older age categories did the same. This data is depicted with broader age categories in Health Message Analysis 4.

A similar trend was present for reported use of alcohol, tobacco, marijuana, and opiates across age categories—use decreased with increasing age. 14% of the emerging adult weighted global sample reported using alcohol in the previous 12 months (item H2.1); rates of use were 11% among young adults (ages 26-40), 8% among adults (ages 40-55), and 9% among older adults (over age 55). The same pattern was present for tobacco (ranging from 6% among emerging adults to 3% among older adults; item H2.2), marijuana (6% among emerging adults; 3% among older adults; item H2.3), and opiates (8% among emerging adults; 4% among older adults: item H2.4).

Given these patterns, it is not surprising that emerging adults reported less knowledge about the Adventist Health Message (item H4)—only 72% were somewhat or very familiar with the Health Message, while 82% of young adults, 88% of adults aged 40 to 55, and 92% of older adults were somewhat or very familiar. Similarly, only 58% of young adults reported following the Adventist Health Message (item H5) a moderate amount or a great deal, while 66% of young adults, 74% of adults aged 40 to 55, and 80% of older adults reported following the Health Message a moderate amount or a great deal.

At the same time, emerging adults were more likely to agree that following Adventist lifestyle and health standards (item B1.34: 57%) made a person more likely to be saved or that following the Health Message ensured their salvation (item H6.5: 52%). Emerging adults were the only age category where the majority of the global weighted sample agreed with these statements—young adults (item B1.34: 49%; item H6.5: 46%), adults aged 40 to 55 (item B1.34: 45%; item H6.5: 43%), and older adults (item B1.34: 40%; item H6.5: 38%) all agreed with these statements at lower rates.

There were few differences between the age categories in agreement with the statement that one can choose which parts of the Adventist Health Message to follow (item 6.3). Emerging adults (39%), young adults (39%), adults aged 40 to 55 (37%), and older adults (40%) all agreed at about the same rate.

These differences are likely not entirely due to age alone. There are differences in the age distributions across divisions and these patterns need to be placed in the context of Divisions to determine whether age-based interventions are likely to be needed in any locale.

As with beliefs about the state of the dead, differences between first-generation Adventists and Adventists with longer family histories with the Adventist church were relatively small (most differences less than 2% between response options)—differences smaller than differences between Divisions (data not depicted as both groups followed the global proportions).

## Do church members' age and family history with the Adventist Church influence their support for Adventist Education?

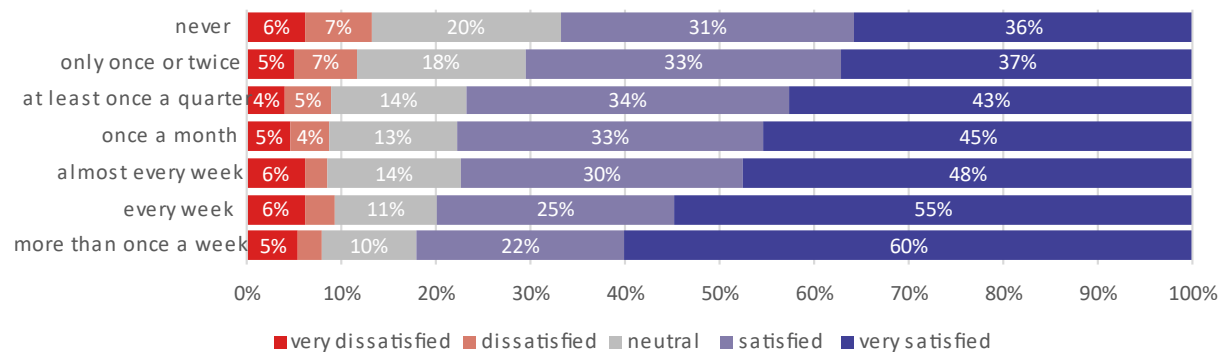
Support for Adventist education was measured by three items: agreement with a statement that the local church should contribute to Adventist education (item B1.39), agreement with a statement that there are theological and worldview differences between government and SDA schools (item B1.38) and reported direct financial support for Adventist students. Emerging adults were less likely to agree with each statement than the older age groups. 70% of emerging adults agreed that the local church should contribute to Adventist education, while at least 74% of the older age groups agreed. 72% of emerging adults agreed that there were worldview differences between government and Adventist schools, while between 78% and 84% of the older age groups agreed. Finally, only 33% of emerging adults reported financially supporting Adventist students, while at least 46% of the older age groups reported financially supporting students to attend an Adventist school. Part of these differences may be driven by the fact that a higher proportion of the emerging adult category are themselves still Adventist students, which may influence their responses and their ability to financially support other students.

Once again, differences between first generation Adventists and Adventists with longer family histories with the Adventist Church were relatively small (most differences less than 2% between response options; data not depicted as both groups followed the global proportions). The only difference was the first-generation Adventists were less likely to live near an Adventist school (39% compared to 46% for Adventists with a longer family history with the Adventist Church). This likely reflects the tendency for Adventist families to choose to live near Adventist schools or to found Adventist schools where they live and is not reflected in beliefs about contributing to Adventist education or perception of worldview differences between Adventist and government schools.

## Do church members report greater satisfaction with the local church when they receive visits from pastors and elders?

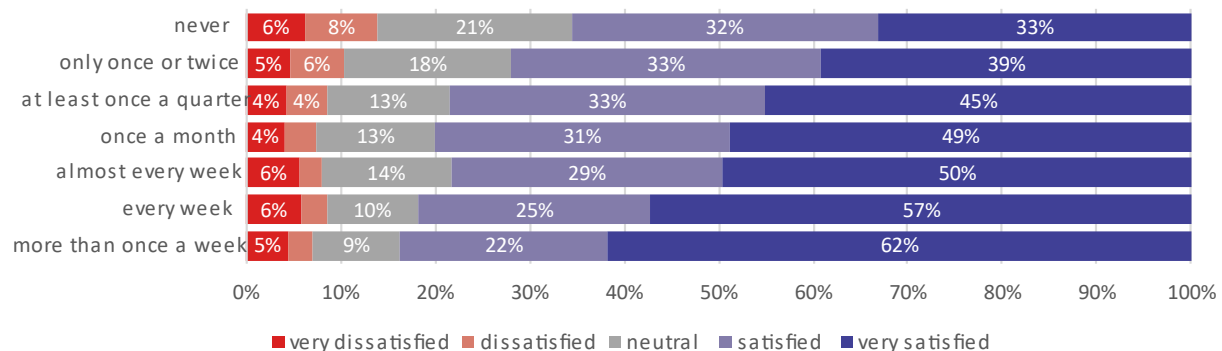
As the frequency of reported pastoral visits (item R1.12) to respondents increased, so did their satisfaction with their local church (item A5). Only 67% of those respondents who reported never receiving a pastoral visit were satisfied or very satisfied with their local church, while 82% of those who reported a pastoral visit more than once a week were satisfied or very satisfied with their local church. The most substantial increases in satisfaction were between those who reported never receiving a visit and those who received a visit at least once a quarter, which suggests that the frequency of pastoral visits does not need to be very high to increase satisfaction.

Figure A4. *Satisfaction with the local church by the frequency of reported pastoral visits.*



An almost identical pattern was present for visits from elders (item R1.13). Thus, the responsibility for visiting church members can likely be shared between pastors and lay leaders in the local church.

Figure A5. *Satisfaction with the local church by the frequency of reported visits from elders.*

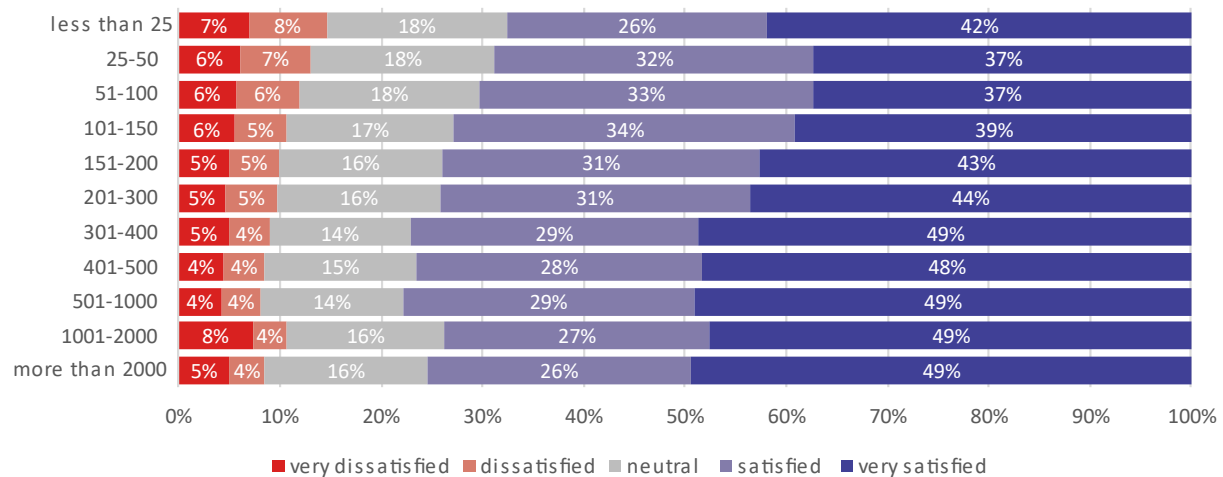




## Do church members report greater satisfaction with the local church in smaller or larger churches?

Church members' satisfaction with the local church (item A5) in the weighted global sample increased with the size of the church (D11) from churches with fewer than 25 reported members (68% satisfied or very satisfied) to churches with between 300 and 400 members (74% satisfied or very satisfied). Churches larger than 400 members all had satisfaction rates between 74% and 78%, but there was no clear increasing or decreasing trend. This increase in satisfaction was within a narrow window—most church members were satisfied with their local church. However, rates of satisfaction varied globally, as did patterns of church size. See Community Analysis 2 and Demographic Analysis 13 respectively for a summary of the weighted global sample for these two items.

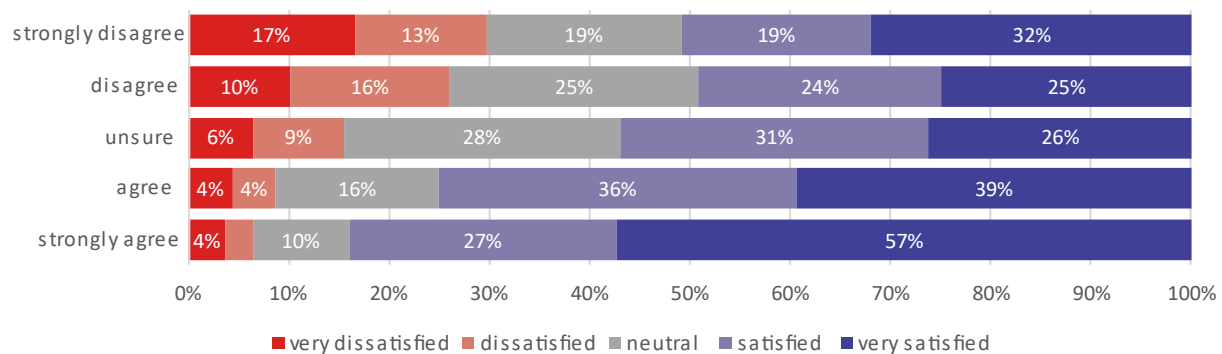
Figure A6. *Satisfaction with the local church by reported church size.*



## Do church members report greater satisfaction with the local church when they perceive that church leaders and members care about them?

There were substantial differences in satisfaction between those respondents who felt that people in their local church cared about them and those that did not. 51% of respondents who strongly disagreed that their pastor cared about them (item A1.02) were satisfied or very satisfied with their local church, while 84% of those who strongly agreed that their pastor cared about them were satisfied or very satisfied with their local church. Almost identical numbers were present for perceptions of caring by Sabbath School teachers (item A1.01) or other church members (item A1.03), again suggesting that the responsibility for caring words and actions in the local church can be shared by pastors, lay leaders, and all church members. See Community Analysis 3 for the weighted distribution of global responses to items about perception of caring.

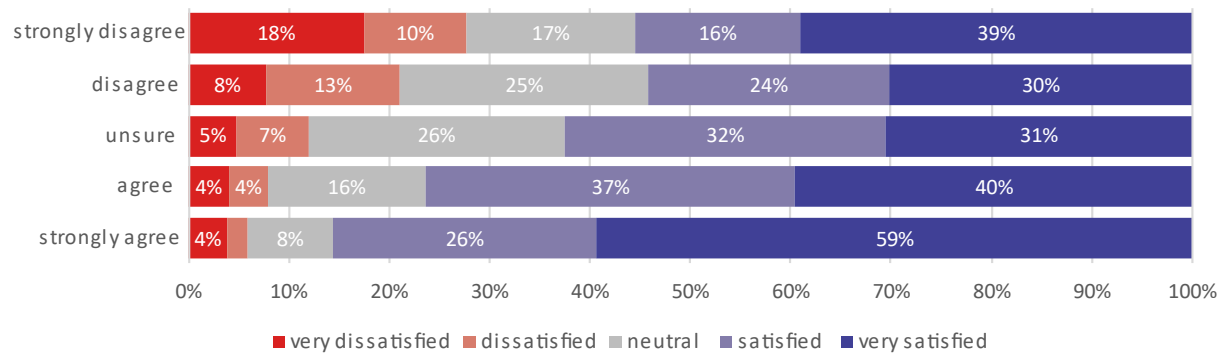
Figure A7. *Satisfaction with the local church by agreement that the pastor cares about the respondent.*



## Do church members report greater satisfaction with the local church when they perceive that programs are available for all family members?

A greater perception that the church plans activities for the whole family (A1.05) was associated with greater satisfaction with the local church (A5). 56% of respondents who strongly disagreed that the local church planned activities for the whole family were satisfied with their local church; 86% of those who strongly agreed were satisfied or very satisfied.

Figure A8. *Satisfaction with the local church by perception that the church plans activities for the whole family.*



## Does a church member's age predict suicidal ideation, suicide attempts, and self-harm?

Suicidal ideation (item A12.1), attempts (item A12.2), and self-harm (item A12.3) were more often reported by emerging adults than older age groups. 17% of emerging adults reported suicidal thoughts in the previous 12 months while only 10% of young adults, 7% of adults aged 40 to 55, and 5% of older adults did so. Likewise, 8% of emerging adults reported a suicide attempt in the previous 12 months—twice the frequency of young adults (4%), adults aged 40 to 55 (3%), or older adults (3%). 17% of emerging adults reported harming themselves in the previous 12 months, while 9% of young adults, 6% of adults aged 40 to 55, and 6% of older adults reported harming themselves in that same period. This pattern parallels some geographically-limited contemporaneous cross-sectional reports<sup>12</sup>, although global data on these topics is poor and comparisons are difficult. Whether the explanation for these age-group differences is developmental or generational, there is a clear current risk of suicide and self-harm among emerging adults in the Adventist Church.

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<sup>1</sup> Ivey- Stephenson, A. Z., Crosby, A. E., Hoenig, J. M., Gyawali, S., Park-Lee, E., & Hedden, S. L. (2022). Suicidal thoughts and behaviors among adults aged  $\geq 18$  years – United States, 2015-2019. *MMWR Surveillance Summaries*, 71(SS-1), 1-19. <http://doi.org/10.15585/mmwr.ss7101a1>

<sup>2</sup> Sara, G., Wu, J., Uesi, J., Jong, N., Perkes, I., Knight, K., O'Leary, F., Trudgett, C., & Bowden, M. (2023). Growth in emergency department self-harm or suicidal ideation presentations in young people: Comparing trends before and since the COVID-19 first wave in New South Wales, Australia. *Australian & New Zealand Journal of Psychiatry*, 57(1), 58-68. <https://doi.org/10.1177/00048674221082518>

## Do church members report that young people are involved in decision-making in the local church more often in smaller or larger churches?

The likelihood of agreement that young people are involved in decision-making in the local church (item A1.07) ranged between 66% and 74% across church sizes (D11) but did not show a strong directional trend. These differences were much smaller than the differences between regions reported in Community Analysis 7.

Figure A9. *Perception that youth and young adults are involved in church decision-making by reported church size.*

