



Seventh-day Adventist[®] Church

NORTH AMERICAN DIVISION

Global Church Member Survey 2023



INSTITUTE *of* CHURCH MINISTRY

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NAD Executive Summary

Introduction

This Executive Summary highlights key findings from the study, which include:

- Respondent demographics describing the characteristics of survey participants;
- Demographic information about the participants' churches;
- Religious and spiritual behaviors of respondents;
- Members' acceptance of key fundamental beliefs of the Seventh-day Adventist Church;
- Participants' engagement with the local church;
- The pandemic's impact on churches;
- Church members' awareness of and participation in local Adventist church mission initiatives;
- Respondents' awareness of and participation in General Conference sponsored programming; and
- Participants' personal well-being, including psychological and spiritual, and issues regarding healing.

Participant and Church Demographics

The Global Church Member Survey (GCMS) offers a snapshot of the beliefs and behaviors of Adventist church members from the perspective of those who thoroughly identify as Seventh-day Adventists. Just over half (51%) of the respondents grew up in the Church and have been connected to the Church since birth and nearly all (90%) state that they would likely or very likely attend an Adventist Church for the rest of their lives. Over half of the respondents report holding a church office.

The majority of study participants completing the GCMS survey are highly educated, (college graduates and higher), with 63% having attended an Adventist school at some point in their education. Most of the participants are older adults (over 55 years of age) who are married, baptized, lifelong Adventists, many of whom were third or fourth-generation church members. Participants are predominantly female, non-immigrants, and residing in the United States.

These church members are typically part of small (two- to three-person) households and were raised by two biological parents. A little more than a quarter (28%) of the respondents currently have children living at home. Among the respondents with children, slightly more

than half (54%) are raising their children in the Seventh-day Adventist Church, or their adult children are still members of the Church.

A small percentage (13%) of the individuals responding to this study experience challenges with their physical, emotional, mental, cognitive, developmental, visual, or hearing abilities. Of the members with various challenges, only 8% report that they sometimes or often find it more difficult to participate in church activities than other people in their church.

Most often, the participants' churches are located in a small city or suburb. Although a little more than a quarter (27%) of the church members attend a large church (400+ members), similar percentages attend a church with a membership of 101-200 (25%) and 100 or fewer (27%). The respondents are fairly evenly distributed across the spectrum of various church sizes. Adventist institutions play a significant role in these church members' lives, with the majority (59%) of respondents living near an Adventist educational institution, such as a school or university, and another third residing close to an Adventist medical institution.

Religious and Devotional Life Practices

The study participants maintain an active devotional life, with the majority reading their Bible and writings of Ellen White and studying the Sabbath School lesson regularly. Three-fourths (77%) of the respondents pray every day (outside of mealtimes). And over half (56%) share that they think about Jesus's life every day. Putting their reading to good use, church members report applying their learning from studying the Bible, Sabbath School lessons, and EGW writing in their daily lives.

Besides engaging in individual devotions, a majority of participants (64%) report having family worship at least weekly. However, 37% of respondents report that they never have family worship.

Far fewer participants are regularly reading Adventist publications. The majority (67%) of church members read *Adventist World* magazine or access the *Adventist World* website only once a month or less. And an even higher percentage (91%) share that they never use the *Adventist Review* magazine or website or do so less than once a month. Respondents are more likely to read a magazine or newsletter from their local union or conference, with 67% reporting that they do so at least monthly. This lack of reading is not due to lack of access to these publications. Eighty-five percent of the respondents have access to electronic books and/or other digital publications available for free.

Similar to not reading Adventist publications, study participants seldom listen to Adventist radio, with 64% never tuning into an Adventist radio broadcast. And the same trend holds for Adventist TV, with 55% of respondents never watching Hope Channel programming.

The vast majority of participants (94%) engage in tithing either through the official tithe envelope (74%), distributing that 10% at their own discretion (16%), or simply placing their contributions in the offering plate (5%).

Social Media Use

The majority (89%) of survey participants regularly use social media for a variety of purposes. The top reasons that members engage with social media include reading the Bible (48%) and reading and responding to posts by Adventist churches (40%).

The respondents generally share positive feelings about their media use, with 62% of survey participants reporting that using social media helps them feel more connected to friends and family. However, 40% admit that they experience social media as a distraction weekly or more often.

Fundamental Beliefs

The GCMS participants overwhelmingly support the fundamental beliefs of the Adventist Church. The majority (85%) of participants agree that the Seventh-day Adventist Fundamental Beliefs are the teaching of the Holy Scripture, and 87% believe that the Seventh-day Adventist Fundamental Beliefs, as a whole, reflect the loving and gracious character of God.

Respondents consistently affirm their alignment with the fundamental beliefs of the Adventist Church at levels of 70% and greater. These beliefs include those pertaining to the nature of the God, humanity, the Bible, creation, salvation, the gift of prophecy, the Sabbath, Christian behavior (including the health message), state of the dead, and issues of marriage and the family. The one area of greater variation is that of the definition of church unity. Approximately half (52%) of the participants agree that “church unity means uniformity in more than doctrinal belief” while nearly a third (31%) disagree with this statement. In addition, nearly half (48%) of respondents agree that “different world regions of the Adventist Church should be allowed after consultation with the worldwide church to set their own administrative policies.” Thus, there is less agreement among church members concerning the issue of church unity.

Engagement with the Local Church and Pandemic Involvement

Survey participants demonstrate high levels of engagement with their local church. The involvement and affirmation include:

- 75% report attending church in person almost every week.
- 67% state that they are very satisfied or satisfied with their local church.
- 79% agree that their pastor cares about them.

- 72% agree that their Sabbath School teachers care about them.
- 61% affirm that their local church has the ability to communicate across cultures, clans, tribes, and religions.
- 70% agree that they attend a church that plans activities for everyone in the family.

The data reveal several areas that could be strengthened in local churches. For example:

- 51% of the survey respondents agree that youth and young adults play an important role in decision-making in their local churches.
- 49% of respondents share that in the last 12 months, they participated in a communion service at least once a quarter
- 57% of survey participants share that in the last 12 months, they had attended Sabbath School in person almost every week or more often.
- 57% had never attended a prayer meeting at their local church.
- 83% of respondents report that in the last 12 months, they had never attended a Pathfinder meeting. (Note: this is likely attributed to the age of respondents.)

Examining local church involvement during the pandemic, the data reveal almost no difference in participants who consider themselves active participants and active leaders in their churches. A majority (82%) of respondents report that their church met remotely for a period of time when they could not meet face-to-face. Almost all (92%) of members share that they were provided with a way to continue their normal pattern of giving both tithes and offerings during the pandemic.

Adventist Missions

A slight majority of respondents (58%) feels that their church needs to increase its overall evangelistic outreach in the local community, with the same percentage desiring to increase their personal involvement in these efforts. And it appears that the type of outreach that these church members will support is more personal rather than public evangelism. Most survey respondents (89%) agree that “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.” Thus, it makes sense that two-thirds (65%) of respondents have never attended a public evangelistic meeting in their area.

The data on reclaiming former members reveal that 73% of respondents feel that their church needs to increase its efforts to reclaim former members, with 63% expressing the need to increase their own involvement with these efforts.

Looking at young people's involvement in the local church's mission, 60% of respondents agree that youth and young adults are actively involved in carrying out the mission of their local church. At the same time, 56% of respondents feels their church needs to increase the overall inclusion of young people in carrying out the mission of the local church.

General Conference Sponsored Programming

Only two of the 11 programs polled showed a member awareness rate of 50% or more. These programs were 10 Days of Prayer and Global Mission. The 10 Days of Prayer program is the only one that have an engagement rate of one third (33%).

Personal Well-being

The majority of participants report no difficulties with psychological wellbeing. In fact, 74% of respondents report that in the last two weeks, they have never felt little interest or pleasure in doing things. Nearly the same percentage (71%) share that they have never felt down, depressed, or hopeless in the previous two weeks. In fact, most (84%) members report that they feel that their life is filled with meaning and purpose.

Similarly, 75% of the respondents state that they have grown spiritually in the past 12 months. And because of this growth, 92% of respondents claim to have changed their priorities. Yet, over a third (39%) feel that they were spiritually lost to some degree and 28% had lost some important spiritual meaning that they had before. Nearly all (98%) of respondents feel that over the last 12 months they have had a sense of gratitude. And 97% spend more time thinking about spiritual questions.

The respondents are also concerned about other people's wellbeing, with 72% sharing that they feel a deep sense of responsibility for reducing pain and suffering in the world. And in response to these needs, 62% of respondents give a significant amount of time or money (56%) to help other people. Beyond the individual level of helping, 64% of respondents share that they apply their faith to political and social issues.

Conclusions and Recommendations

These data reflect the beliefs, practices, and experiences of Seventh-day Adventist Church members who are mature in their faith, as well as in age, and are central to the functioning of their local congregations. These members have active devotional lives and regularly engage in personal spiritual practices. The perspectives of these faithful, old-guard church members, while important, give limited insights into the full spectrum of Adventist church members as a whole, especially younger church members and those who consider themselves Adventist believers, but are more estranged from the local church.

Church members in this study strongly affirm the fundamental beliefs of the Adventist Church. At the same time, there is diversity of thought when it comes to defining and

understanding church unity. Therefore, it may be beneficial to hold discussions with local church leaders about the issue of church unity and clarify how supporting both unity and diversity may help congregations flourish.

Participants in this study are oriented to their local churches as noted through church attendance, church leadership, and feeling connected to and cared about by their pastor, Sabbath School leaders, and other church members. Further evidence of a local focus rather than a world-church focus is the lack of engagement with General Conference publications and programs. With so few very committed church members engaging with these materials and programs, it is imperative that decision-makers re-evaluate the how world church relates to the local church in terms of providing leadership and resources to move the work of the Church forward.

Overall, this report should be encouraging to the leadership of the North American Division that the church members in their division remain faithful to the mission of the Seventh-day Adventist Church. The church members' levels of commitment to the Adventist Church, their adherence to its beliefs, and their faithfulness to following Christ is evident throughout these study findings.

Methodology

Sample Strategy

In preparation for data collection, the research team selected a multistage cluster random sampling approach to select survey respondents for participation for this study.

Because the research team had extensive previous experience with data collection in the NAD, the team developed a unique approach for collecting data. For the 2017 church member survey, researchers collected data through an email invitation sent from the Institute of Church Ministry to pastors of the randomly selected churches. The email requested pastors to send a message to church members asking them to participate in the GCMS; however, this approach did not gain the desired number of completed survey responses. For the 2023 GCMS, researchers worked through networks, which brought the desired responses in a much shorter time.

Data Collection

An email was sent to the ministerial directors of all NAD unions and conferences by the associate director of NAD Ministerial (Esther R. Knott) requesting them to mobilize pastors for the data collection. An email for pastors was included in the message.

A few days later, an email was sent from the Institute of Church Ministry to pastors referring to the message they received from their ministerial director previously. Pastors were requested to select at least one of their churches and either send the church member survey links (both English and Spanish) directly to the members or provide the email of the church clerk or church secretary.

The vast majority of the surveys were collected electronically via Survey Monkey. During the second half of October, November, and December 2022, 2,409 responses were received. However, only 1,819 were included in the study after the data cleaning. Out of that, 1,430 respondents identified what union they are part of, as Table 1 shows.

	# of conferences	# of churches	Membership	Surveys collected
Atlantic Union Conference	6	604	129,073	91
The Seventh-day Adventist Church in Canada	7	359	74,079	128
Columbia Union Conference	8	751	151,317	155
Lake Union Conference	5	500	88,675	211
Mid-America Union Conference	6	461	65,011	128
North Pacific Union Conference	6	448	102,086	166
Pacific Union Conference	7	716	218,863	303
Southern Union Conference	8	1,177	317,416	165
Southwestern Union Conference	5	587	119,288	58
Guam-Micronesia Mission	1	22	5,805	25
Total	59	5,625	1,271,613	1,430

Table 1. NAD Distribution of the Surveys by Unions

Data Analysis

Researchers used both descriptive and inferential methods to analyze the data. For each survey question and answer category, researchers computed frequencies and percentages showing the range of answers in the dataset. In addition, the 2022–23 survey data was compared with the previous 2017–18 survey results to mark any noticeable changes or similarities, offering a sense of trends over time.

The research team employed cross-tabulation analysis to identify possible associations and examine the differences between groups based on multiple variables. To assess the relationship between demographic and other variables, researchers used correlational analysis. The insights garnered through inferential analysis were incorporated in each section of the report.

Demographic Characteristics

This section reviews the demographic characteristics of the individuals who completed the 2023 GCMS survey. The data provide an overall picture of the “typical” participant, allowing the reader to understand the context from which the survey findings came. The demographics include the country and language of the participant, gender, age, marital status, information about the household and children, participants’ health profiles, and immigration status. These results cover survey questions P1–P7, P12, and D1–D5. The charts and tables detailing these findings appear in the appendices.

Location, Language, Gender, Marital Status, and Age

The majority (88%) of NAD GCMS 2022–23 respondents live in the United States. Nine percent of the respondents reside in Canada, while 1% are from Bermuda. Nearly all (97%) of the NAD participants took the survey in English; however, 3% of the participants completed it in Spanish.

In terms of gender, the majority of participants are women (62%), which represents a higher percentage of female participants than previously (2017–2018: 55% female; 45% male). This gender ratio holds across the unions. A majority (73%) of NAD members report that they are married and living with their spouses. Nine percent of respondents are single/never married and another 8% are divorced and single. Seven percent are widowed. Only a very small percentage of respondents report that they are married but living apart (1%) or living together but not married (1%).

In general, the participants are older in age. Almost two-thirds (63%) of the participants are older than 55 years, and of that number, 40% are 65 and older. Only about one out of ten (10%) participants are younger than 35 years. The median age of all participants is 60 or 61 years (that is, born in 1961). These results note higher levels of older individuals as participants as compared to the 2017–18 GCMS where 58% of respondents were 56 years of age or older. Thus it appears that the Seventh-day Adventist Church in North America is aging.

Household and Children

The typical household in the NAD ranges between two and three people, with 43% of respondents living in a two-person household. Only 13% of respondents live alone. GCMS 2022–23 respondents were asked how many people (including themselves) observe the Sabbath. The largest percentage (41%) of the households contain two people who keep the Sabbath, somewhat mirroring the number of persons living in the household.

A little more than a quarter (28%) of GCMS 2022–23 respondents report that they have at least one of their biological children (either a child or teenager) living at home (Q16); in

addition, 7% of GCMS 2022–23 respondents have at least one non-biological child (either a child or teenager) who lives with them.

Among the respondents with children, slightly more than half (54%) are raising their children in the Seventh-day Adventist Church, or their adult children are still members of the Church. About one-fifth (22%) of respondents have at least one child who is part of the Church but at least one who is not. Almost a quarter (24%) of the respondents' children are not being raised in the Church or are not still part of the Church as adults. Crosstabulation analysis reveals that young children living at home are more likely to be a part of the Adventist Church rather than adult children. Similarly, respondents who are married and living with their spouse are more likely to have all of their children raised in the Church, versus having only some of the children in the Church.

Health Profiles and Immigration Status

The GCMS 2023–2023 survey enriched our understanding of how church members vary across physical, emotional, mental, cognitive, developmental, visual, and hearing abilities. Thirteen percent of respondents report that they have challenges in these areas. Specifically, 1% of respondents report as a person who is deaf. For those who report challenges or impairments, 8% report that they sometimes or often find it more difficult to participate in church activities than other people in their church. Conversely, 6% of those who report challenges or impairments share that it rarely or never impacts their ability to participate in church activities.

Three-fourths (75%) of NAD respondents report that they are not immigrants to the country in which they live. A small percentage (3%) share that at least one of their parents was an immigrant. Six percent of survey participants immigrated to the country in which they live before they were 18, while 16% arrived in the country in which they live after they were 18.

Commitment to the Church

This section addresses church members' commitment to the church, including baptism, Adventist employment, and holding church offices. These variables help explain how strongly connected the respondents are to the church as an institution. This section includes survey questions P8, D6, D7, D9, and A6.

Nearly all (95%) of GMCS 2022–23 respondents consider themselves to be Seventh-day Adventists, with over half (56%) of respondents reporting that they hold a church office at their local church. Curiously, slightly more respondents (96%) report that they had been baptized as a member of the Adventist Church or joined the Church by profession of faith, but do not claim to be Seventh-day Adventists themselves. The majority (65%) of the baptized members have been baptized for 30 years or more.

When asked how likely it is that they will be attending an Adventist Church for the rest of their lives, most (90%) respondents feel that it is very likely or likely that they will do so. Four percent state that they are unsure, and 5% say it is unlikely that they will remain for life.

The majority of respondents (65%) have never been employed by the Adventist Church. Just over one in five (22%) share that they have been employed by the Adventist Church in the past but are not current employees, and another 14% are currently employed by the Adventist Church.

Family Matters

This section examines the church members' family history with the Adventist Church, current family configuration, and parenting styles the respondents recalled during their growing up years. This section includes survey questions D6, D8, D14, and D15.

A little more than half (51%) of respondents grew up in the Church and have been connected to the Church since birth, while 6% joined the Adventist Church with their immediate family before they reached the age of 13. Less than one in ten (7%) did not grow up in the Church but joined between the ages of 13 and 20, while a quarter (25%) joined as an adult over the age of 20. Eight percent grew up in the Church but left for a while before returning (one or more times).

Three-fourths (74%) of respondents report that at least one of their parents was an Adventist, three in five (60%) report that at least one of their grandparents was an Adventist, and nearly a third (32%) report that at least four continuous generations of their family have been members of the Seventh-day Adventist Church. However, almost a third (29%) of respondents claim to be first-generation Adventists, and 15% share that they are unsure of their family's full history with the Adventist Church.

Most (85%) NAD respondents grew up in a family comprised of two biological/adoptive parents or other guardians. Another 11% grew up in a family with one biological/adoptive parent or other guardians. The remaining 4% grew up in an alternate situation. Most often, respondents (39%) recall that their parents made decisions for them when they were teenagers on issues of media use, friends, and bedtime. About a quarter (23%) report that they made decisions together with their families, and one-third (33%) of respondents made decisions for themselves.

Education

The Adventist educational system often plays a large role in church members' lives. This section notes the levels of education in general and in Adventist institutions specifically. The section draws on survey questions P9–P11.

Overall, NAD members are well-educated. Over a third (35%) of the sample completed college, and a third (33%) completed graduate school. Only a small percentage (2%) of participants report that they did not complete basic schooling (high school or less). Fewer than one in ten (8%) participants have a high school degree but did not complete any further education; another 4% attended vocational school. Nearly one in five (18%) respondents started but did not complete college.

Crosstabulation analysis revealed an association between length of church membership and levels of educational achievement. Church members who joined the Church as adults generally have lower educational levels while those connected to the Church since birth more often earned graduate degrees.

Almost two-thirds (63%) of respondents attended an Adventist school at some point in their education. Most respondents (48%) attended Adventist elementary or primary school, a third (32%) attended Adventist secondary school, and a quarter (25%) attended Adventist college or university while living in the community. The reverse is true about living on campus. Only 7% of elementary or primary schoolers, 27% of academy students, and 43% of college students lived on campus.

Overall, a third (32%) of respondents did not attend an Adventist school. However, a little more than a quarter (28%) of respondents had 13 years or more of Adventist education. Additionally, 13% report attending 1–4 years at an Adventist school, another 13% attended 5–8 years at an Adventist school, and 14% attended 9–12 years at an Adventist school.

Crosstabulation analysis reveals that respondents' Adventist educational experiences were significantly associated with the age they joined the Church. Those who attended Adventist schools are more likely to have been connected with the Church since birth. Moreover, respondents have more years of Adventist education when they have a more extended family history in the Adventist Church. While first-generation Adventists are strongly associated with having no Adventist education, second-generation Adventists are associated with five or more years of Adventist education, third-generation with nine or more years, and fourth or longer-generation with 13 years or more in Adventist education.

Local Church Demographics

Just as describing the demographics of the survey respondents aids in our understanding of the findings, noting the local church demographics offers insights into the types of settings in which these church members are located. This section addresses the geography of church locations, the numbers of church members and their attendance patterns, and nearby Adventist institutions. This section draws data from survey questions D10–D13.

A slight majority of respondents (57%) indicate that their church is in a suburb or small city, while 24% note that they attend church in a less populated area such as a town/village or a rural area. Almost one in five (19%) respondents report that their church is in a large city, with 6% of those located downtown specifically. When compared with the GCMS 2017–18 (Q20), the GCMS 2022–23 includes a greater number of respondents from urban/downtown churches (2017–18: 4%), as well as a greater number of those from suburbs or small cities (2017–18: 42%). This also means that the GCMS 2022–23 survey includes fewer respondents from less populated areas (2017–18: 39%).

Crosstabulation analysis reveals significant systematic variation of church location across unions in the division. For example, the AUC tends to have more churches in large city centers or downtown than the churches of other unions. In addition, those churches are associated with more diverse settings. Churches in the PUC are located in more urbanized communities than churches of other unions. In contrast, churches in the LUC and NPUC were associated with small towns or villages, while CUC's churches are associated with more rural areas.

Looking at attendance, the respondents are fairly evenly divided across the four categories of church size. A little over a quarter (28%) of respondents attend church with 50 people or less, 27% with 51–100 people, 22% with 101–200 people, and 24% attend church with over 200 people.

The most typical NAD church membership in our sample is greater than 400 people (27%), however only 9% attend a church with a membership of 301–400. Twelve percent attend a church with a membership of 201–300, 25% attend a church with a membership of 101–200, 16% attend a church with a membership of and 51–100, and 11% attend a church with a membership of 50 or less.

Reconfiguring the data into three church-size categories reveals that about a quarter (27%) of churches are small (50 people and less), over a third (38%) are mid-size (51–150 people), and 25% are large (151 or more people). Compared to the past GCMS survey (2017–18), the GCMS 2022–23 includes proportionally more respondents from small (2017–18: 18%) and mid-size (2017–18: 31%) churches and fewer respondents from large churches (2017–18: 51%).

Correlation analysis reveals that church attendance and church membership are related to the community settings where the churches are located. Churches in more urbanized communities tend to have more people attending the weekly service and/or have more members in the churches.

In addition, there is a relationship between the respondents' highest education level and the church size they attend. Respondents with some high school education tend to go to church with less than 25 members, and those with a high school diploma to churches with 51–150 members. In contrast, respondents with a graduate degree more often attend larger churches with at least 300 members. Church members who have higher levels of education tend to attend larger churches.

Similar to the church location, the church sizes vary significantly based on their affiliated unions. Some unions, such as the SDACC, AUC, LUC, and MUC, are associated with having small-size churches with less than 50 members. The AUC and MUC are also associated with mid-size churches with 301–400 and 501–1000 members, while the PUC is associated with larger churches with at least 400 or more than 2000 members.

The majority (59%) of GCMS 2022–23 respondents report that they live near an Adventist educational institution, such as a school or university. Nearly a third (31%) live near a church administrative office, such as a conference, union, or division office, and 30% live close to an Adventist medical institution, such as a hospital or clinic. One in five (18%) live near some other Adventist institution, such as a publishing house or health food business.

When compared with the GCMS 2017–18 data, the GCMS 2022–23 include a greater number of participants who live near a church administrative office (2017–18: 14%) or medical institution (2017–18: 8%). However, the GCMS 2017–18 survey included more respondents who lived near some other Adventist institution (2017–18: 24%).

Adventist Practices and Beliefs

This section summarizes the findings related to church members' spiritual practices such as devotional reading, prayer, and family worship. In addition, it addresses church members' use of specific resources such as Adventist media and literature. Finally, this section explores the connection between church members' beliefs and their application in everyday life, including tithing and the use of social media. These results draw from questions R2–R5, A1, A2, A6, B1, and B3.

Nearly all of the NAD survey respondents (95%) report being fully committed to Christ. Nearly half (46%) share that they have been committed to Christ since they were a young child and continue to be fully committed to Him now. Another 41% feel that their commitment to Christ developed gradually over a period of time and that they are fully committed to Christ now. Far fewer respondents (8%) feel that their commitment to Christ came suddenly and changed them and that they are fully committed to Christ now. Small percentages of respondents committed their lives to Christ at a specific moment, but it didn't last (2%); they are not sure if they are committed to Christ (2%); or are not committed to Christ (2%). Crosstabulation analysis reveals that those who received longer Adventist education show a stronger commitment to Jesus Christ. These findings are similar to the GCMS 2017–18.

Bible and Religious Reading

An overwhelming majority (83%) of the respondents report reading their Bibles at least once a week or more. Specifically, 52% report that they read their Bible every day, 22% read it more than once a week, and 9% about once a week. The remaining 17% admit that they read their Bible once a month or less often. Crosstabulation analysis notes that Bible reading increases with age. That is, older church members are more likely to read their Bibles more frequently than younger church members.

Fewer church members (74%) study the Sabbath School lesson compared to those who read the Bible. About a quarter (24%) of participants report that they study the Sabbath School lesson every day, 18% study it more than once a week, and 15% share that they study the Sabbath School lesson about once a week. However, 17% admit that they study their Sabbath only a few times or less than once a month, and 26% never do so. These findings reveal fairly similar frequencies as the GCMS 2017–18 data.

Similar to Bible reading, crosstabulation analysis reveals that respondents demonstrate increasing engagement with the Sabbath School lesson as they age. That is, older adults more frequently study the Sabbath School lesson compared to younger participants.

Crosstabulation also notes that people in smaller churches study the Sabbath School lessons more often than people attending larger churches. Thus, respondents from churches with

less than 25 weekly attendants study the lesson more than once a week, daily, or more than once a day more often than those from larger churches.

A slightly higher percentage (79%) of church members read the writings of Ellen G. White (EGW) than study the Sabbath School lesson. Just over 43% of respondents report reading the writings of EGW on at least a weekly basis. This is more than a 10% drop from the GCMS 2017–18, in which 56% of respondents reported reading EGW writings on at least a weekly basis. Sixteen percent of GCMS 2022–23 respondents report that they read EGW once or a few times a month, 19% do so less than once a month, and 21% never read her writings. In addition, most (84%) respondents have access to all of the writings of Ellen G. White in a language they understand.

Crosstabulation analysis reveals that older respondents are more likely to read EGW’s writing than younger respondents. Moreover, respondents who report being active church leaders (versus casual participants or those who do not attend the church or only through audio or video) are more engaged with reading the Bible, the Sabbath School lesson, and EGW writings.

Prayer and Meditation on the Life of Jesus

Personal prayer is an important part of church members’ devotional life in the NAD. Three-fourths (77%) of NAD respondents engage in personal prayer every day (outside of meal times). Sixteen percent report that they engage in personal prayer more than once a week or about once a week. The remaining 7% only engage in personal prayer once or a few times a month or less often.

Over half (56%) of the participants think about Jesus’s life every day; additionally, 25% meditate on Jesus’s life more than once a week, and 7% do so about once a week. The remaining 12% only meditate on the life of Jesus once or a few times a month or less often. Similar to Bible reading and other devotional reading, crosstabulation analysis notes that older respondents are more likely to spend time thinking about Jesus’s life than younger respondents.

Family Worship

A majority of participants (64%) report having family worship at least weekly. Of those, approximately a quarter (24%) engage in daily morning or evening family worship, 20% have morning or evening family worship more than once a week (11%) or about once a week (9%). Eight percent have family worship once or a few times a month, and 11% have family worship less than once a month. Over a third (37%) of respondents report that they never have morning or evening family worship. These data indicate a decreasing rate of having family worship since the GCMS 2017–18 survey, in which 30% of the respondents claimed to never engage in family worship.

Crosstabulation analysis notes that households with more family are more likely to have family worship. In addition, those who never have morning or evening family worship are less likely to have their children as members of the Church.

Religious Literature Reading Habits

A majority (67%) of church members in the NAD read *Adventist World* magazine or access the *Adventist World* website once a month or less. Only 11% of respondents read *Adventist World* magazine or access the *Adventist World* website about once a week or more often. The readership of *Adventist World* has decreased since the GCMS 2017–18 (2017–18: 27% never; 56% less than once a month; 17% once a week or more often).

A higher percentage of church members (91%) share that they never use the *Adventist Review* magazine or website or do so less than once a month. Less than one in ten (9%) respondents use the *Adventist Review* magazine or website about once a week or more often. When compared with the GCMS 2017–18, it appears that respondents are more engaged with the *Adventist Review*, albeit only on a monthly basis (2017–18: 62% never; 28% less than once a month; 10% once a week or more often).

Respondents are more likely to read a magazine or newsletter from their local union or conference, with 67% reporting that they do so at least monthly. Thirteen percent of survey participants report that they read a magazine or newsletter from their local union or conference about once a week or more often; another quarter (26%) does so once or a few times a month, 29% less than once a month, and 33% never do so. In comparison to the GCMS 2017–18, more readers never read local union or conference publications (2017–18: 21% once a week or more often; 61% less than once a month; 18% never). Correlation analysis shows that the younger the church members are, the less likely they are to read these magazines or newsletters.

This lack of reading is not due to lack of access to these publications. Eighty-five percent of the respondents have access to electronic books and/or other digital publications available for free, and 83% have access to electronic books and/or other digital publications available for purchase. Three-fourths (73%) have access to printed publications through their local church book center, while 83% can access printed publications at an Adventist Book Center store. Finally, 81% have access to printed publications at major church gatherings, such as camp meetings or conferences.

Survey participants were asked how often they hear sermons on reading and sharing Adventist literature and publications. Over a third (37%) of respondents hear sermons on this topic frequently (28%) or very frequently (9%). However, a similar percentage (35%) report that they seldom hear sermons on reading and sharing Adventist literature and

publications. Fifteen percent report that they never hear sermons on this topic, and 13% admit they don't know.

Adventist Radio and TV

Adventist radio seems to be an underutilized resource in the NAD. Nearly two-thirds (64%) of members report that they never listen to an Adventist radio broadcast. Only 17% of the respondents listen to an Adventist radio broadcast about once a week or more often.

Engagement with Adventist radio has decreased since the GCMS 2017–18 (2017–18: 54% never; 21% less than once a month; 26% about once a week or more often).

Similarly, over half (55%) of respondents report never watching Hope Channel TV programming. Another quarter (27%) watch it less than once a month (17%) or once a month (10%). Eighteen percent of respondents watch Hope Channel programming about once a week or more often. Engagement with Hope Channel programming has decreased since the GCMS 2017–18 (2017–18: 51% never; 25% less than once a month; 24% about once a week or more often).

The GCMS 2022–23 reveal a higher engagement with other Adventist television channels or programming. One-third (32%) of respondents watch other Adventist television channels or programming about once a week or more often. However, a slightly higher percentage 39% of respondents share that they never watch other Adventist television channels or programming. This level of engagement has increased slightly since the GCMS 2017–18 (2017–18: 45% never; 23% less than once a month; 31% about once a week or more often). Correlation analysis reveals similar patterns with age and engagement. Older respondents watch Hope Channels more often than younger participants.

Applying Religion to Daily Life

Church members report being intentional about applying their learning from studying the Bible, Sabbath School lessons, EGW writing, and from church involvement in their daily lives. A vast majority (97%) of respondents agree that “I apply what I learn from the Bible to my daily life,” which is nearly identical to the GCMS 2017–18 findings. Three-fourths (74%) of respondents replied that “I apply what I learn from Sabbath School lessons to my daily life.” This is an increase from GCMS 2017–18 respondents (2017–18: 69% agree or strongly agree; 17% not sure; 15% disagree or strongly disagree). Nearly three out of four (72%) respondents agree that “I apply what I learn from Ellen White’s writings to my daily life.” Respondents from the GCMS 2017–18 were more likely to apply EGW writings to their lives (2017–18: 77% agree or strongly agree; 13% not sure; 9% disagree or strongly disagree). Crosstabulation analysis reveals that church members who identify as active leaders in the church tend to report applying Bible reading, Sabbath School lessons, and EGW writings to their lives at higher levels than casual church participants.

Most (83%) GCMS 2022–23 respondents disagree with the statement, “Although I am religious, it does not affect my daily life” (Q42.16). However, 6% are unsure, and 11% disagree to one degree or another with this statement. GCMS 2017–18 (Q29) respondents showed a higher level of disagreement, indicating that their religion impacted their daily life to a greater degree (2017–18: 90% disagree or strongly disagree; 4% not sure; 6% agree or strongly agree).

Habit of Tithing

Most (86%) respondents agree that tithing is still required of all people by God. Less than one in ten (8%) are not sure, and 6% disagree to one degree or another. When it comes to returning tithe, three-fourths (74%) of respondents share that they specify their giving as “tithe” on the giving envelope (electronic or regular). Another 16% distribute that 10% at their own discretion, giving to entities other than formal church “tithe.” A small percentage (5%) report not indicating their giving as “tithe” and simply placing their contributions in the offering plate. Six percent of respondents admit that they do not return tithe.

Crosstabulation analysis suggests that active church leaders more often specify their offering as “tithe” while casual participants give tithe without specifying, distribute it at their discretion, or do not return tithe.

Use of Social Media

GCMS 2022–23 respondents were asked if they use social media (and how often) for specific purposes. Over half of respondents (56%) report using social media for any purpose on a daily basis; another 19% use it more than once a week (14%) or about once a week (5%). Only 13% report that they never use social media. Social media usage is higher than the GCMS 2017–18 (45% daily; 24% more than once a week or about once a week; 10% less than once a month; 20% never).

GCMS 2022–23 respondents were also asked if they use social media for a variety of purposes.

- 40% read or respond to posts by Adventist churches, organizations, and institutions once a week or more often. In the GCMS 2017–18, only 28% of respondents report that they read/responded to Adventist social media about once a week or more often. Thus, church members’ online interaction has grown.
- 23% read or respond to posts by other Christian churches, organizations, and institutions, while more than twice that number (48%) never do so. To clarify, the GCMS 2017–18 reported 18% of respondents having read/responded to other Christian social media about once a week or more often, so this is an area of growth.

- 48% of respondents use social media to study their Bible almost once a week or more, while 35% never do so.
- 24% use social media to share prayer requests and answered prayers about once a week or more often while 40% never do so. Correlation analysis reveals that older church members are more likely to share these requests on social media than younger members.
- 31% of respondents use social media to pray, with others about once a week or more often, while 48% never do so.
- 14% of respondents use social media to learn about the life of EGW about once a week or more often, whereas the majority (57%) of respondents never use social media to learn about the life of Ellen G. White.
- 25% of respondents use social media to read and connect with the writings of EGW about once a week or more often, while double that amount (50%) never do so. Correlation analysis indicates that the older respondents are more likely to use social media for this purpose.
- 22% of respondents use social media to help advance the mission of the Adventist Church about once a week or more often. However, almost half (47%) of respondents never use social media to help advance the mission of the Seventh-day Adventist Church. Crosstabulation analysis finds that active leaders are more prone to use social media to advance Adventist missions compared to casual church participants.
- 28% of respondents use social media to learn about religious topics that their pastors or Sabbath School teachers have not talked about once a week or more often, while 41% never do so.
- 20% of respondents use social media to share Bible studies with family, friends, or other people in their social network about once a week or more often. Conversely, 53% report that they never do so.
- 33% of respondents use social media to attend church about once a week or more often, with nearly an equal percentage (37%) never attending online.
- 19% of respondents use social media to worship with other believers (outside of a church service) about once a week or more. The majority of respondents (57%) never use social media to worship with other believers (outside of a church service).

The GCMS 2022–23 also assessed how NAD members feel about social media usage.

- 39% respondents share that they never experience social media as a distraction from other activities that they should be doing, while 40% admit that they experience social media as

a distraction weekly or more often. Correlation analysis finds that the younger respondents are, the more often they get distracted by social media.

- 27% of respondents disagree with the statement, “When I use social media, it is good for my mental health,” while a higher percentage (32%) state that social media is good for mental health. (Note: 16% report not using social media.)
- 26% of survey participants disagree with the statement, “When I use social media, it is good for my spiritual well-being,” however 33% believe that social media is good for their spiritual well-being. (Note: 15% report not using social media.)
- 62% of survey participants agree with the statement, “When I use social media, I feel more connected to friends and family,” while only 19% of respondents disagree.
- 75% of respondents disagree with the statement, “When I use social media, I often respond in anger to people online,” however 4% admit this was true.
- 51% of respondents disagree with the statement, “When I use social media, I have been hurt by other people’s words,” while 22% have been hurt by others’ words on social media.
- 53% of respondents disagree with the statement, “When I use social media, I find it hard to stop when I need to,” however, 20% do find it hard to stop when they need to.
- 55% of survey participants disagree with the statement, “When I cannot use social media, I feel like I am missing out on what is happening.” However, one in five (20%) respondents agree with this statement.

Fundamental Beliefs

This section explores the findings regarding church members' endorsement of the fundamental beliefs of the Seventh-day Adventist Church and reveals to what extent study respondents support the Church's official belief statements. This section addresses survey questions A9, B1, B3, B4, B6, and H1–H6.

Overall, the majority (85%) of GCMS 2022–23 participants agree that the Seventh-day Adventist Fundamental Beliefs are the teaching of the Holy Scripture; only a small percentage are unsure (7%), or disagree (8%). These findings are similar to the GCMS 2017–18 results (2017–18: 85% agree; 6% unsure; 9% disagree). Most (87%) also believe that the Seventh-day Adventist Fundamental Beliefs, as a whole, reflect the loving and gracious character of God. One in ten (9%) respondents is not sure, and 4% disagree. Again, these findings are comparable to the GCMS 2017–18 results, with a slightly higher agreement that these beliefs reflect the character of God (2017–18: 85% agree; 10% unsure; 5% disagree).

The Bible, God, and Humanity

A majority (78%) of survey participants believe that the Bible is the work of people who were inspired by God and who, though expressing their message in terms of their own time and place, expressed eternal truths. This shows a lower level of agreement with this statement than the GCMS 2017–18 (2017–18: 82%). Another 15% believe that the Bible is the work of people who were inspired by God and who represented God's message in terms of their own place and time. Three percent of respondents believe that the Bible is the work of people who copied what God told them word for word, and who wrote without being influenced by their own place and time, and another 3% believe that the Bible is the work of people who genuinely loved God and who wanted to share their understanding of God's activity in the world. Only small percentages of respondents believe that the Bible is the work of people who collected stories that had been created to explain the mysteries of life; it contains a great deal of wisdom about the human experience (1%), or that the Bible contains no more truth or wisdom than do the religious books of other world religions (1%).

Almost all (95%) GCMS 2022–23 respondents believe strongly in the Triune God (i.e., one God: Father, Son, and Holy Spirit, a unity of three eternal, equal Persons). Three percent share that they are unsure, and 2% disagree. The data are similar to the GCMS 2017–18 (2017–18: 95% agree; 3% unsure, 2% disagree). Regarding the Holy Spirit, 41% of respondents believe that the Holy Spirit is God's power in the world, not a Person; however, 11% remain unsure, and nearly half (47%) disagree.

Nearly all of the respondents (98%) also believe in a personal God who seeks a relationship with human beings. Only small percentages are unsure (1%) or disagree (1%). Similarly, 98% of respondents believe that they are loved by God, even when they sin.

Creation

A majority (85%) of GCMS 2022–23 respondents believe that God created the world in six literal days in the relatively recent past. Six percent admit they are unsure, and the remaining 8% of respondents disagree with one or more aspects of this statement. These findings are consistent with the GCMS 2017–18 data (2017–18: 84% agree; 8% unsure; 8% disagree). Correlation analysis highlights the demographic differences in church members who attend larger or smaller churches. Respondents who attend larger churches report being unsure or disagreeing with the world being created in six literal days whereas those in smaller churches tend to agree with the statement.

GCMS 2022–23 survey participants are even more certain that God created the universe; 99% of respondents agree with this statement. The GCMS 2022–23 shows greater agreement with the concept that God created the universe than the GCMS 2017–18 (2017–18: 93% agree; 7% unsure).

Nature of Humanity

Participants were asked to respond to the statement, “People have a certain amount of faith, and they really cannot do much to change it.” Most (89%) respondents disagree with this statement. Seven percent admit they are not sure, and the remaining respondents agree that people have a certain amount of faith, and they really cannot do much to change it.

Respondents are far less unified in their responses about how believers grow in Christian maturity. A little more than a third (39%) agree with the statement, “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,” while (42%) disagree. Correlational analysis reveals that participants with higher levels of education tend to disagree with the statement more often than those with less education. Similarly, the longer respondents received Adventist education, the more likely they are to disagree.

Salvation

Almost all (98%) of NAD GCMS 2022–23 respondents believe that salvation is through Jesus Christ alone, while 19% believe they will not get to Heaven unless they obey God’s law perfectly. The majority (73%) however, disagree with the latter statement. Most respondents (90%) also believe that “I am saved the moment I believe and accept what Jesus has done for me.”

There is less agreement when members are asked to respond to the statement, “Only people who accept Jesus as their personal Savior can go to Heaven.” While two-thirds (65%) of survey participants agree with this statement, 13% are unsure, and nearly a quarter (22%) disagree.

Three-fourths (77%) disagree that “In order to receive God’s grace, I must first live by His rules.” However, 6% are unsure, and 16% agree that they must first live by God’s rules in order to receive His grace. The majority of participants (80%) disagree with the statement, “The more that I follow Adventist health and lifestyle standards, the more likely I will be saved.” However, 20% are either unsure (8%) or agree (12%) that their salvation is linked to their adherence to Adventist health and lifestyle standards. Similarly, 81% of respondents agree that the reason that good works are done is as a result of being saved by grace. Seven percent of NAD survey respondents are unsure, while 11% disagree that they do good works because they have been saved by grace.

Correlation analysis reveals a relationship between beliefs about salvation and levels of education. Respondents with the highest levels of education disagree more with human efforts, such as obeying God’s law, or living by His rules, as prerequisites for entering Heaven or receiving God’s grace. Whereas those with only a high school education tend to agree with these requirements.

When members were asked how often they hear sermons on the topic of righteousness by faith, two-thirds (65%) report that they hear sermons on this topic very frequently (16%) or frequently (49%). When compared with the GCMS 2017–18 data, respondents less frequently hear sermons on the topic of righteousness in 2022–23 than in 2017–18 (2017–18: 71% frequently/very frequently; 14% seldom; 5% never; 11% don’t know).

Church

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

Church Unity

Approximately half (52%) of GCMS 2022–23 participants agree that “church unity means uniformity in more than doctrinal belief” while nearly a third (31%) disagree with this statement. A greater percentage of respondents report agreement or uncertainty with this statement in 2022–23 than in 2017–18 (2017–18: 45% agree; 14% unsure; 41% disagree).

About half (48%) of respondents agree that “different world regions of the Adventist Church should be allowed after consultation with the worldwide church to set their own administrative policies.” However, 29% are unsure, and 22% disagree. A smaller percentage of members agree with this statement in 2022–23 than in 2017–18 (2017–18: 56% agree; 20% unsure; 24% disagree).

Correlation analysis reveals that level of education is related to beliefs about uniformity. Those with lower levels of education tend to believe that uniformity in doctrinal beliefs is just

a part of what determines church unity, while those with higher levels of education support the idea of allowing different world regions to set their own administrative policies.

Adventist Exclusivity

Most 82% respondents agree that “the Seventh-day Adventist Church is God’s true last-day church with a message to prepare the world for the Second Coming of Christ by proclaiming the Three Angels’ Message.”

GCMS 2022–23 participants also report the frequency with which they hear sermons on exclusively Adventist topics:

- 50% of respondents frequently or very frequently hear sermons on Daniel and Revelation. A third (34%) seldom hear sermons on this topic, and 7% report they never do so.
- 57% of respondents frequently or very frequently hear sermons on the Three Angels’ Messages. Just over a quarter (28%) report that they seldom hear sermons on this topic, and 6% share that they never do.
- 60% of respondents frequently or very frequently hear sermons on the mission of the Seventh-day Adventist Church. A quarter (26%) report that they seldom hear sermons on this topic, while 5% never do.

Ellen G. White and the Gift of Prophecy

Most (85%) GCMS 2022–23 participants agree that Ellen White’s writings were the result of the spiritual gift of prophecy. Over two-thirds (69%) of respondents wholeheartedly embrace the idea that Ellen G. White was a prophet, however, 13% accept her as a prophet because the Adventist Church teaches it. One in ten (11%) respondents has some questions, and 4% admit they have major doubts. Three percent of respondents do not accept Ellen G. White as a prophet. Respondents in the GCMS 2017–18 reported higher levels of acceptance of Ellen G. White as a prophet than do respondents in 2022–23 (2017–18: 75% accept wholeheartedly; 9% accept it because the Church teaches it; 10% have some questions; 3% have major doubts; 2% do not accept).

Three-fourths (76%) of GCMS 2022–23 participants believe that “Ellen G. White was inspired by God, and though she presented God’s message in terms of her own place and time, she expressed eternal truths in harmony with and pointing to the Bible” (Q61). A greater percentage (82%) of respondents agreed with this statement in 2017–18.

Twelve percent of respondents believe that “Ellen G. White was inspired by God and presented God’s message in terms of her own place and time.” Four percent agree that “Ellen G. White copied what God told her word for word, and wrote without being influenced by her own place and time” (as opposed to 11% in 2017–18), and another 4% believe that “Ellen G.

White's writings contain no more truth or wisdom than do the religious works written by leaders of other denominations" (4% in 2017–18). Three percent believe that "Ellen G. White was a person who created stories of supernatural guidance in order to explain the mysteries of life. Her writings contain a great deal of wisdom about the human experience" (3% in 2017–18.) A tiny percentage (1%) claim they do not know who Ellen G. White is.

Half (49%) of respondents report that they frequently/very frequently hear sermons on the topic of the Spirit of Prophecy. A third (34%) share that they seldom hear sermons on this topic, and 6% never do so. Respondents from the GCMS 2022–23 report hearing sermons on this topic more frequently than in the GCMS 2017–18 (2017–18: 44% frequently/very frequently).

Christian Living

Sabbath Keeping

The results on Sabbath keeping reveal a clear pattern of agreement among survey respondents. Almost all (98%) respondents agree that the true Sabbath is the seventh day (Saturday). Nine out of ten (90%) respondents agree that they keep the Sabbath not because it is something they have to do, but because it is part of who they are. And most (85%) respondents also agree that when they keep the Sabbath faithfully, they cope better with the stresses of the week.

A majority (61%) of respondents report that they hear sermons on the topic of the Sabbath frequently or very frequently. However, over a quarter (28%) share that they seldom hear sermons on this topic. GCMS 2022–23 respondents report a higher frequency of sermons on the Sabbath than did GCMS 2017–18 respondents (2017–18: 53% frequently/very frequently; 30% seldom, 6% never; 11% don't know).

Health - Alcohol, Tobacco, and Drugs

Almost all (96%) respondents agree that "God wants me to take care of my body by avoiding alcohol, tobacco, and the irresponsible use of other drugs." There is also strong agreement (98%) with the statement, "My body is the temple of the Holy Spirit." Accordingly, 83% of respondents wholeheartedly agree that Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.

When asked how often in the last 12 months they had used alcohol, tobacco, and drugs:

- 80% have never used alcohol. This represents a greater number of GCMS 2022–23 respondents who report using alcohol in the last year than in the GCMS 2017–18 ("In the last 12 months, have you used alcohol?") – 12% yes; 88% no.
- 98% never used tobacco products.

- 96% report that they never used marijuana products.
- Almost all (99%) respondents report that they never used opiates without a prescription.

Respondents were also asked about their understanding of scientific research on alcohol consumption. Three-fourths (74%) of respondents believe that overall, there is no safe level of alcohol use. Thirteen percent believe that alcohol, in moderation (i.e., 1–2 drinks a day), does not do much harm. A small percentage (3%) believe that alcohol, in moderation (i.e., 1–2 drinks a day), actually promotes health and is safe to use. One in ten (10%) respondents admit they are not sure.

Health - Diet

A clear majority (81%) of respondents believe wholeheartedly that Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.

When respondents were asked about the type of diet they eat:

- 11% maintain a vegan diet (as opposed to 16% in 2017–18).
- 29% are vegetarians who eat eggs and dairy products (lacto ovo) (as opposed to 35% in 2017–18).
- 9% are pescatarian (i.e., they include fish in their diet but no other meat).
- 23% eat meat once a week or less.
- 18% eat meat a few times a week.
- 10% eat meat most days.

Years spent in Adventist education appears to influence dietary adherence. Respondents who never attended Adventist schools tend to eat meat a few times a week or most days compared to other respondents. In contrast, those with 13 years or more of Adventist education are associated with being vegetarian (lacto ovo).

Health Message

A majority (80%) of GCMS 2022–23 respondents are familiar with the Adventist health message. A majority (86%) follow the Adventist health message a great deal (44%) or a moderate amount (42%). GCMS 2017–18 are more likely to report that they followed the Adventist health message “a great deal” (2017–18: 53% “a great deal,” 38% “a moderate amount,” 7% “occasionally,” 2% “rarely” or “never”).

Correlation analysis reveals a trend suggesting that the longer respondents have been baptized Adventists, the more they know and follow the Adventist health message. Age is

also related to following the health message. Older respondents commit themselves to the health message more completely than younger respondents.

Over half (57%) of respondents agree/strongly agree that “the Health Message is a core part of Seventh-day Adventist belief that cannot be questioned,” while 29% disagree to one degree or another. There was a stronger agreement with this statement in the GCMS 2017–18 (63% agree; 13% unsure; 24% disagree), showing a decline in agreement with the centrality of the health message to Adventism.

A vast majority (92%) of NAD respondents agree that “Following the Health Message increases the probability that a person will live longer,” and that the Adventist health message has largely been supported by scientific discoveries (86%). However 38% agree that “I can choose which parts of the Health Message to follow and which to ignore,” with 47% disagreeing with the statement.

Most respondents (88%) do not agree that “Following the health message ensures my salvation.” A greater percentage of respondents disagreed with this statement in the GCMS 2017–18 (Q51.5) (2017–18: 93% disagree; 3% unsure; 4% agree). And nearly all (90%) of the survey participants agree that “The Adventist Health Message emphasizes physical health (e.g., diet, exercise), mental health, emotional well-being, social support, and relationships as a part of spiritual growth.”

NAD GCMS 2022–23 are asked how often they hear Sabbath sermons on the topic of wholistic, healthful living (the importance of health for the body, mind, spirit, and social relationships). Over half (51%) of respondents hear such sermons very frequently (10%) or frequently (41%). However, over a third (35%) seldom hear sermons on wholistic, healthful living, and 6% never hear such sermons.

Marriage

A vast majority (91%) of respondents agree that “the Bible teaches that sexual intercourse should be exclusively reserved for marriage.” Six percent are unsure, and the remaining 3% disagree, indicating that there is a time and place where premarital sex is acceptable. Similarly, 91% of respondents agree that “the Bible teaches that marriage is a union between an adult man and an adult woman.” Five percent are unsure, and 4% disagree.

Eschatological Beliefs

Sanctuary

Over three-fourths (78%) of respondents agree that the sanctuary doctrine is vital to Adventist theology. However, 16% are unsure, and 6% disagree with the vitality of this doctrine. Two thirds (62%) of the respondents wholeheartedly accept the biblical teaching of the investigative pre-Advent judgment that began in 1844; another 16% accept this because

the Church teaches it. However, 18% share that they have questions or doubts about this doctrine, and 4% do not accept it at all. Respondents in the GCMS 2017–18 reported higher percentages of wholehearted acceptance (2017–18: 68% wholehearted acceptance; 12% accept because the Church teaches it; 13% questions; 5% major doubts; 3% don't accept).

A clear majority (85%) of survey participants wholeheartedly believe that Christ is acting as our advocate before God in the heavenly sanctuary right now. Three-fourths (77%) of respondents agree that before Christ returns, God will decide who is to be saved and who will be eternally lost. Over a third (36%) of members report that they hear sermons on the topic of the sanctuary very frequently (7%) or frequently (29%).

Second Coming of Jesus

Nearly two thirds of the respondents (61%) wholeheartedly accept the Church's interpretation of end-time prophecies; another 14% accept this interpretation because the Church teaches it. However, 19% have questions, major doubts (4%), or reject the Church's interpretation of end-time prophecies completely (2%).

Correlation analysis reveals a demographic pattern where members of larger churches are more prone to have doubts or questions about the interpretation of the Church compared to members in smaller churches.

Most (88%) respondents agree that fulfillment of prophecy and events in the world indicate that Christ's coming is very near. Respondents from larger churches contribute more to the uncertainty of this belief than those from smaller churches.

A third (32%) of respondents believe that Jesus will return in their lifetime; however, a majority (62%) are not sure if Jesus will return before they die. The remaining 6% do not believe that Jesus will return in their lifetime. GCMS 2017–18 respondents reported a higher percentage of those who feel that Jesus would come in their lifetime and a lower percentage of uncertain respondents (2017–18: "Christ will return in my lifetime" – 37% agree; 55% unsure; 8% disagree).

Sabbath sermons on the topic of the Second Coming of Jesus are reported as common in Adventist churches, with 75% of respondents very frequently/frequently hearing sermons on this topic. GCMS 2022–23 respondents report a higher frequency of Sabbath sermons on the topic of the Second Coming than did their 2017–18 counterparts (Q31.04) (70% very frequently/frequently; 17% seldom; 4% never; 9% don't know).

State of the Dead

Nearly all (96%) NAD GCMS 2022–23 respondents agree that "when people die, their bodily remains decay, and they have no consciousness or activity until they are resurrected." Over three-fourths (78%) of respondents disagree with the statement, "The soul is a separate,

spiritual part of a person and lives on after death.” Respondents in the GCMS 2017–18 reported a higher percentage of disagreement with this statement (2017–18: 83% disagree; 5% unsure; 12% agree). Most (93%) survey participants also disagree that “people who have died believing in Christ are in Heaven right now.”

When respondents were asked for their agreement level on the statement, “People who have rejected Christ are burning in Hell right now,” almost all (96%) of respondents disagree. Respondents also show strong disagreement (94%) with the statement, “The dead have powers to communicate with and influence the living.”

Over one-third (39%) of the respondents report that they hear sermons on the state of the dead very frequently/frequently. However, 41% seldom hear sermons on this important topic, and 10% report that they never do. Respondents from the GCMS 2022–23 report more frequently hearing sermons on the state of the dead than did GCMS 2017–18 respondents (2017–18: 27% very frequently/frequently; 44% seldom; 16% never; 14% don’t know).

Adventist Education

Most (86%) respondents agree that 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. One in ten (10%) respondents are not sure, and the remaining 4% disagree, implying that public/government schools do not differ much from Adventist schools.

Members vary more in their responses to the statement, “Every local church should either operate or contribute to the operation of a school.” While nearly two-thirds (62%) agree with this statement, 23% are unsure, and 15% disagree.

Church in Cultural Context

The GCMS 2022–23 posed new questions to members about the church within today’s cultural context.

- 82% of the respondents agree that “to be a Seventh-day Adventist means to reject certain elements of the culture around you.”
- 64% of respondents agree that “when I meet or hear about Adventists from other parts of the world, they are very much like me in the way they live their faith.”
- 90% of respondents agree that “people outside of the Adventist Church can have important insights into God’s character and plans.”
- 77% of respondents agree that “there are ideas in my culture that contradict my faith” while 9% of respondents are unsure, and 14% disagree.

- 24% of respondents agree they are most comfortable in a church where everyone shares their cultural background, but a majority (60%) disagree with this statement.
- 97% of respondents agree with the statement, “I would welcome someone from a different cultural background as part of my local church family.”
- 85% of respondents agree that Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.

Engagement with the Local Church

This section discusses the findings related to how church members engage in their local churches. It covers survey questions R1, A1, A4, A5, and A8.

Church Attendance

Three quarters (75%) of the respondents report attending church in person almost every week (32%), or every week or more often (43%) in the last 12 months. GCMS 2017–18 respondents reported attending church every week or more often than do GCMS 2022–23 respondents (2017–18: 58% every week or more often; 32% almost every week; 9% once a month or less; 1% never). In addition, church attendance vary based on whether they hold a church office. Those who hold a church office attended church more frequently than those who do not. In addition, a slight association between church attendance and unions was identified. CUC contribute slightly more to never attending church last year than others, while PUC does similarly to attending at least once a quarter.

One in five (19%) respondents report that in the last 12 months, they have attended church services remotely by radio, TV, or internet once every week or more often. Fifteen percent did so almost every week, 12% once a month, and 12% at least once a quarter. A quarter (25%) attended church services remotely by radio, TV, or internet once or twice in the last 12 months, while 18% never did so.

Most (87%) members attend a church that makes worship services available online. Correlation analysis shows that larger churches with more members and higher weekly attendance are more likely to have worship services made available for their members.

Church Experience

Two-thirds (67%) of GCMS 2022–23 respondents report that they are very satisfied (27%) or satisfied (40%) with their local church. Another 17% share that they are neither satisfied nor dissatisfied. However, 16% are either dissatisfied or very dissatisfied with their local churches. These numbers are consistent with findings from the GCMS 2017–18.

The respondents' satisfaction level is connected to their involvement in the church. Chi-square analysis notes that active church participants are more likely to be satisfied with their local churches than others. Those who participate via audio or video report more dissatisfaction with their churches than others.

Pastor and Lay Leaders

The majority (79%) of respondents agree that their pastor cares about them. GCMS 2022–23 respondents report higher percentages of being cared for than did GCMS 2017–18 participants (2017–18: 75% agree; 17% unsure; 9% disagree). Chi-square analysis reveals that active leaders more often agree that the pastor cares about them than casual participants, participants through audio or video, or those who do not attend. Those who

participated only via audio or video more often strongly disagree with the statement than others.

In the past 12 months, a majority (61%) of members report that they have not received a visit from their pastor. A quarter (25%) have received a visit once or twice, and 7% have received a visit at least once a quarter. Only a small percentage of respondents have received a pastoral visit once a month (2%), almost every week (1%), every week (1%), or more than once a week (2%).

Even fewer respondents have received a visit from a church elder in the past 12 months. Over three-fourths (77%) have never received a visit from an elder. Fourteen percent have received an elder visit once or twice, and 4% report receiving a visit at least once a quarter. Only a small percentage (5%) have received an elder visit once a month or more often.

Caring and Nurturing

Nearly three-fourths (72%) of church members agree that their Sabbath School teachers care about them. Even more respondents (85%) agree that other people in their church care about them. Yet, over half (57%) of respondents feel their church needs to increase efforts for the overall care and nurturing of members.

In the last 12 months, over half (52%) of GCMS 2022–23 respondents share that they have never received a visit from another church member. GCMS 2022–23 participants report a higher percentage of never receiving a visit from other church members than GCMS 2017–18 respondents (2017–18: 43% never; 29% once or twice; 10% at least once a quarter; 10% once a month; 6% almost every week; 2% every week or more often).

Relational and Discipleship Training

Nearly two-thirds of respondents (61%) agree that their local church has the ability to communicate across cultures, clans, tribes, and religions. Correlation analysis reveals that the larger the churches are, the better they communicate across cultures, clans, tribes, and religions. Churches with less than 50 members are more likely to lack this ability.

Most churches do not offer training on conflict resolution. Only 19% of respondents agree that their local church offers training on conflict resolution and reconciliation. This represents an increase from the 2017–18 results (2017–18: Q29.21; 25% agree; 40% unsure; 46% disagree).

A third (34%) of respondents agree that their local church offers training on nurturing and discipling of church members. Correlational analysis reveals that larger churches more often provide these types of training to their members than smaller churches. Similarly, 32% of the survey participants agree that their local church has a program for preparing new members to become leaders.

Family Focus

The majority of respondents (70%) agree that they attend a church that plans activities for everyone in the family. Correlational analysis reveals that larger churches provide activities inclusive for all family members more often than smaller churches.

Over two out of every five (44%) GCMS 2022–23 participants agree with the statement, “I currently provide financial support for children (mine or others) to attend an Adventist school,” while 50% of respondents disagree with this statement to one degree or another, indicating that they do not provide financial support.

Youth and Young Adults

Half (51%) of the survey respondents agree that youth and young adults play an important role in decision-making in their local churches. GCMS 2017–18 respondents reported higher percentages of agreement on this survey item than do GCMS 2022–23 participants (2017–18: 55% agree; 30% not sure; 26% disagree).

Forty-five percent of respondents agree that their local church has a program for preparing young people to become leaders, representing a higher level of church programming to prepare young people than did GCMS 2017–18 respondents (2017–18: 40% agree; 31% unsure; 29% disagree). Correlation analysis suggests larger churches are more likely to provide programs for young people and include them in decision-making.

Two in five (44%) of respondents agree that their conference/mission has a program for preparing young people to become leaders. However, a similar percentage (42%) share that they do not know, and 14% disagree that their conference/mission has such a program. Again, GCMS 2022–23 participants report a higher level of conference/mission programming to prepare young people than did GCMS 2017–18 respondents (2017–18: 36% agree; 50% unsure; 14% disagree).

Involvement in Church

Roughly half (49%) of respondents share that in the last 12 months, they participated in a communion service at least once a quarter. However, 25% share that in the last year, they had only participated in communion once or twice, and another 21% report they never did so. A much greater number of respondents share that they did not participate in communion in the GCMS 2022–23 than in the GCMS 2017–18 (2017–18: 70% once a quarter or more often; 20% once or twice; 10% never).

One in five (20%) respondents share that they helped with a church ministry on Sabbath every week or more often. Another 16% report that in the last 12 months, they did so almost every week. Thirteen percent helped once a month, 9% helped at least once a quarter, and

13% helped once or twice in the last year. The remaining 29%, however, share that in the last year, they never helped with a church ministry on Sabbath.

Fifteen percent of respondents share that in the last year, they helped with a church ministry during the week every week or more often. Another 11% helped about once a week, and 9% helped once a month. However, another 9% only helped at least once a quarter, 15% helped once or twice in the last year, and two out of every five (40%) respondents never helped with a church ministry during the week.

Multiple questions under this section relate to the respondents' current involvement in churches and whether they hold church offices. Respondents active in their local churches and serving them by taking positions show more significant participation in communion service, Sabbath School, prayer meetings, small groups, or activities during the week or Sabbaths.

Sabbath School

A third (33%) of survey participants share that in the last 12 months, they attended Sabbath School in person every week or more often. Another quarter (24%) attended almost every week. Six percent attended once a month, 4% attended at least once a quarter, and 9% attended only once or twice. A quarter (25%) of respondents never attended Sabbath School in person in the last 12 months. The GCMS 2017–18 reported a higher frequency of Sabbath School attendance (2017–18: 45% every week or more often; 28% almost every week; 19% once a month or less; 9% never). Correlation analysis notes that members of smaller churches attend Sabbath School more often than members of larger churches.

Ten percent of respondents share that in the last 12 months, they attended Sabbath School remotely via radio, TV, or the Internet every week or more often; another 11% did so almost every week. Six percent attended remotely once a month, 5% at least once a quarter, and 18% did so once or twice in the last year. Half (51%) of respondents report that in the last 12 months, they never attended Sabbath School remotely by radio, TV, or the Internet.

Prayer Meeting and Small Groups

Fifteen percent of respondents share that in the last 12 months, they attended a prayer meeting at their local church every week or more often; another 9% did so almost every week. Small percentages attended once a month (4%) and at least once a quarter (4%). One in ten (11%) did so once or twice in the last year, and well over half (57%) never attended a prayer meeting at their local church. A larger percentage of respondents never attended a prayer meeting in the GCMS 2022–23 than in the GCMS 2017–18 (15% every week or more often; 11% almost every week; 4% once a month; 6% at least once a quarter; 18% once or twice; 45% never).

Similarly, 12% of respondents report that in the last 12 months, they attended a small group organized through their church every week or more often. Another 10% did so almost every week. However, 8% only did once a month, 6% at least once a quarter, and 11% did so once or twice in the last 12 months. Half (53%) never attended a small group organized by their church. Again, a larger percentage of respondents never attended a prayer meeting in the GCMS 2022–23 than in the GCMS 2017–18 (13% every week or more often; 11% almost every week; 10% once a month; 9% at least once a quarter; 18% once or twice; 39% never). Correlation analysis notes that respondents attending smaller churches are more likely to attend small groups than the members of larger churches.

Furthermore, responses are slightly varied depending on the affiliated unions. Compared to other unions, members in the AUC are more likely to attend a small group every week, SDACC at least once a quarter, and CUC only once a week. However, PUC members are more likely to never attend small groups.

Pathfinders

A vast majority (83%) of respondents report that in the last 12 months, they never attended a Pathfinder meeting; this is likely attributed to the age of respondents (i.e., not active in Pathfinders and/or no longer having children of participation age.) A greater percentage of GCMS 2022–23 respondents never attended a Pathfinder meeting than their GCMS 2017–18 counterparts (2017–18: 77% never; 11% once or twice; 3% at least once a month; 9% once a month or more often). Correlation analysis supports that younger respondents are more likely to participate in Pathfinder programs. In addition, families with more members in the household attend Pathfinder meeting more frequently.

Nurturing Church Members

A third (32%) of respondents share that they often help others with their religious questions and struggles. In addition, over a third (36%) share that they usually do so. Twelve percent report that they help others with their religious questions and struggles about half the time, while 18% seldom do. Only a small percentage (2%) admit they never help others in this way. Over half (54%) of NAD participants feel that they need to increase their involvement in caring for and nurturing local church members. Two in five (42%) feel that their involvement is at the right level.

The Pandemic's Impact on Churches

This section focuses on church members' experiences related to the coronavirus pandemic in three ways: Church members' involvement in the local church, their experiences with worship services, and giving offerings. These cover survey questions D16—D21.

Involvement in the Local Church

GCMS 2022–23 participants were asked to think back to a time just before the pandemic started in late 2019; they were then asked to describe their involvement in their local church before the coronavirus pandemic. Over a third (36%) of respondents considered themselves active participants in their local church, while another third (35%) considered themselves active leaders. Less than one in ten (8%) considered themselves casual participants, and 7% report that they attended church activities and services but rarely participated or interacted with church members. One in ten (11%) share that pre-COVID, they attended church through recorded or live-streamed audio or video but otherwise did not interact with the church; the remaining 4% did not attend church or participate at all in church activities.

After answering this question about their involvement in the local church pre-COVID, members were asked to describe their current involvement in their local church. A third (34%) of respondents consider themselves active participants and another 35% consider themselves active leaders in their local church. Eleven percent of participants currently consider themselves casual participants, and 7% report that they attend church activities and services but rarely participate or interact with church members. One in ten currently attend church through recorded or live-streamed audio or video but otherwise do not interact with the church; 4% do not attend church or participate at all in church activities. These results show that the COVID-19 pandemic had little impact on members' involvement in their local church.

Worship Service and Experiences

Members were asked what happened to worship services at the church they attended during the coronavirus pandemic. A majority (82%) of respondents report that their church met remotely for a period of time when they could not meet face-to-face. One in ten (10%) respondents share that their church continued to meet face-to-face throughout the pandemic. A small percentage (7%) report that their church closed for a period of time, and there was no remote worship option.

Members were also asked to describe their own worship experiences during the COVID-19 pandemic. More than half of participants (58%) report that they attended their local church remotely for a period; 14% continued to meet face-to-face. One in ten (11%) share that they stopped attending church for a period of time, and another one in ten (10%) remotely attended an Adventist church located in a different place for a period of time. Six percent

met face-to-face with other Adventists but not in a church (for example, in a home church). A very small percentage (1%) attended a non-Adventist church either face-to-face or remotely.

A third (35%) of GCMS 2022–23 survey participants report that their church developed new ministries during or as a result of the pandemic. Another third (34%) of respondents share that their church did not do so. The remaining 31% of respondents do not know.

Crosstabulation analysis reveals that larger churches are more likely to develop new ministries than smaller churches.

Impact on Offerings

Respondents were asked if, during any period of time in which they were unable to meet on-site with their local church due to the coronavirus pandemic, they were provided with one or more methods (electronic or otherwise) that enabled them to continue their normal pattern of giving. Almost all (92%) of members share that they were provided with a way to continue their normal pattern of giving both tithes and offerings.

Adventist Mission

This section focuses on Adventist missions, noting various approaches to evangelism. The data come from survey questions D21, R1, R6, R7, A1, A4, and B1.

Mission Outreach Values and Practices

A slight majority of respondents (58%) feel that their church needs to increase its overall evangelistic outreach in the local community. Thirty-eight percent feel the church's evangelistic outreach efforts are at the right level. The remaining 1% feel their church needs to decrease its evangelistic outreach in the local community. Crosstabulation analysis reveals that church members who attend smaller churches more often expressed the need to reach the local community than church members in larger churches.

A little over half of the respondents (58%) feel that they, themselves, need to increase their involvement in their church's evangelistic outreach in the community. A third (35%) feel that their personal involvement is at the right level. A small percentage (2%) feel that they need to decrease their involvement in their church's evangelistic outreach in the community.

Christ's Method

Most survey respondents (89%) agree that "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." Crosstabulation analysis notes that active leaders most often supported this approach for reaching people for Christ.

Similarly, 86% of survey participants agree that "In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them." However, only 17% of the survey participants report that in the last 12 months, they spent time forming new friendships with non-Adventists in their community every week or more often, with another 15% reporting that they did so almost every week. Twelve percent did so once a month, 12% did so at least once a quarter, and a quarter (26%) did so only once or twice. The remaining 18% never spent time forming new friendships with non-Adventists in their community.

Sixteen percent of NAD respondents share that in the last 12 months, they spent time meeting the needs of non-Adventists in their community once a week or more often. Another 11% did so almost every week. Fourteen percent spent time meeting non-Adventists' needs in their community once a month, 16% at least once a quarter, and 25% did so once or twice. One in five (19%) report never doing so.

Over half (55%) of respondents feel that their church needs to increase its overall efforts to meet the local community's needs. Fewer respondents felt (42%) their church's overall efforts to meet the local community's needs are at the right level. Respondents from churches with fewer in attendance more often feel that they greatly need to increase the

efforts to meet the community's needs. However, respondents from larger churches more often share that the churches' current efforts are at the right level. A greater number of GCMS 2017–18 respondents feel their church needed to increase its overall efforts to meet the needs of the local community (2017–18: 62% needs to increase; 36% at the right level; 6% needs to decrease/does not apply to their church).

Three-fourths (74%) of respondents feel proud of their local church and its role and reputation in the community. A little over half, 59% of the respondents feel that they, themselves, should increase their involvement in efforts to meet the local community's needs through their church. A third (35%) feel that their personal involvement and efforts are at the right level. Again, a greater percentage of GCMS 2017–18 respondents felt they needed to increase their personal involvement in their church's effort to meet the needs of the local community (2017–18: 62% needs to increase; 33% at the right level; 5% needs to decrease/does not apply to their church).

Public Evangelism and Witnessing

In the last 12 months, two-thirds (65%) of respondents never attended a public evangelistic meeting in their area. One in five (20%) did so once or twice, and 6% did so at least once a quarter. Very few (8%) attended a public evangelistic meeting in their area once a month or more often. GCMS 2017–18 respondents were more likely to have attended public evangelistic meetings (2017–18: 44% never; 37% once or twice; 11% at least once a quarter; 8% once a month or more often).

These responses varied by union. Specifically, proportionally more respondents from the PUC never attended a public evangelistic meeting in the last 12 months than others. Members of the GMM and NPUC more often attended the event only once or twice during the same period. In contrast, respondents from the CUC participated in these meetings more frequently--about a quarter (25%) of them attended the meetings more than once a week.

In the past 12 months, 15% of respondents witnessed to non-Adventists in their community every week or more often. Another 15% did so almost every week. Twelve percent did so once a month, 12% did so at least once a quarter, and a quarter (26%) did so once or twice, while 20% never did so. More GCMS 2022–23 participants report that they never witnessed to non-Adventists in their community than their GCMS 2017–18 counterparts (2017–18: 17% every week or more often; 17% almost every week; 13% once a month; 12% at least once a quarter; 18% once or twice; 14% never).

Reclaiming Former Church Members

Three-quarters (73%) of respondents feel that their church needs to increase its efforts to reclaim former members, while 21% of respondents feel their church's efforts are at the right level. A small percentage (2%) feel that their church needs to decrease its efforts to reclaim

former church members. Crosstabulation analysis reveals that respondents from larger churches tend to think the current efforts to recover the former members are at the right level compared to members from smaller churches. A greater percentage of respondents in the GCMS 2017–18 felt their church needed to increase its efforts to reclaim former members (Q33.07) (2017–18: 79% increase; 17% right level; 1% decrease; 3% does not apply).

Nearly two-thirds (63%) feel that they need to increase their involvement with their church's efforts to reclaim former members. Twenty-nine percent of respondents feel that their personal involvement is at the right level. More GCMS 2017–18 respondents felt they needed to increase their personal involvement in their church's efforts to reclaim former members than in 2022–23 (Q33.08) (2017–18: 70% increase; 25% right level; 1% decrease; 4% does not apply).

Youth Involvement in Local Church Mission

Looking at young people's involvement in the local church's mission, 60% of respondents agree that youth and young adults are actively involved in carrying out the mission of their local church. Another 20% of respondents are not sure. The remaining 21% disagree that youth and young adults are actively involved in carrying out the mission of their local church. Correlation analysis notes that the larger a church is, the more youth and young adults participate in the mission of their local churches.

Well over half (56%) of respondents feel that their church needs to increase the overall inclusion of young people in carrying out the mission of the local church, while 39% feel that their church's efforts are at the right level. Nearly half (49%) of GCMS 2022–23 respondents feel that they need to personally increase their involvement in including young people in carrying out the mission of the local church and 43% feel their personal efforts are at the right level.

Awareness and Involvement in Mission Programs

As part of this study, church members were asked about their awareness of certain General Conference programs. The results show that:

- 65% of respondents have not heard of the “I Will Go Strategic Focus 2020–2025” initiative. Twenty-nine percent have heard of it but have not participated. Only 6% have participated in this program.
- 50% of members have not heard of “Total Member Involvement.” A third (34%) have heard of it but have not participated, and 15% have participated in this program. Active leaders are more aware of the program than others, yet the data show that only a few

(26%) have participated. Two out of five (41%) have not heard about the program but have not participated.

- 50% of respondents have not heard of “Revival and Reformation.” Almost a third (31%) have heard of it but have not participated, and one in five (20%) have participated in this program. A greater number of respondents are unfamiliar with this initiative in the GCMS 2022–23 than in the GCMS 2017–18 (Q27) (2017–18: 42% not heard of it; 37% heard but not participated; 21% participated).
- 60% of respondents have not heard of “Mission to the Cities,” while 34% have heard of it but have not participated. Only 6% have participated in this program. A greater percentage of respondents are unfamiliar with this initiative in the GCMS 2022–23 than in the GCMS 2017–18 (2017–18: 48% not heard of it; 45% heard but not participated; 7% participated).
- 57% of respondents have not heard of the “Comprehensive Health Ministry” program. Almost a third (31%) have heard of it but have not participated, and 11% have participated. A greater number of respondents are unfamiliar with this initiative in the GCMS 2022–23 than in the GCMS 2017–18 (2017–18: 51% not heard of it; 34% heard but not participated; 14% participated).
- 77% of respondents have not heard of the “Believe His Prophets” initiative. Sixteen percent have heard of it but have not participated, and only 7% have participated in this program.
- 29% of respondents have not heard of the “10 Days of Prayer” program, while another third (33%) have heard of it but have not participated. Well over a third (38%) have participated in this program.
- 87% of members have not heard of “Adventist Possibility Ministries.” Eleven percent have heard of this program but have not participated in it, while only a very small percentage (2%) have participated in this program.
- 27% of respondents have not heard of “Annual Week of Prayer,” while 38% have heard of it but have not participated. A third (35%) have participated in this initiative.
- 28% of respondents have not heard of “Global Mission.” Half (52%) have heard of it but have not participated, and one in five (20%) have participated.
- 69% of respondents have not heard of the “Enditnow” program. One in five (22%) have heard of it but have not participated, and 9% have participated. The data show that respondents whom the Seventh-day Adventist Church currently employs are more aware of the program and participate in it than non-employees.

When asked how often, in the last 12 months, they had heard about one or more of the General Conference initiatives listed previously:

- 49% of respondents share that they had never heard about these initiatives via word of mouth, while a quarter (29%) had heard of them via word of mouth once or twice. Thirteen percent had heard of them via word of mouth at least once a quarter, 7% once a month, and 4% almost every week. Only a tiny percentage (1%) had heard of them via word of mouth on a weekly basis.
- 33% had never heard about GC programs at church, while over a quarter (28%) had heard about them once or twice at church. Nearly one in five (18%) had heard of them at least once a quarter at church, 10% once a month, and 8% almost every week. Two percent had heard about them at church every week.
- 68% of respondents had never heard about these initiatives at a meeting or seminar. Seventeen percent had heard about them once or twice at a seminar, 8% at least once a quarter, 4% once a month, 2% almost every week. No respondents had heard about these programs at a meeting or seminar on a weekly basis.
- 37% of respondents had never heard about these GC initiatives by reading a church publication, while a quarter (25%) had done so once or twice in the last 12 months. Seventeen percent had done so at least once a quarter, 14% once a month, and 6% had done so almost every week. Two percent had heard about these programs by reading a church publication every week. Correlation analysis shows that the older respondents more often learn about these initiatives by reading a church publication.
- 72% of respondents share that had never heard about these programs on the television or radio. Twelve percent had heard about them via television or radio once or twice in the last 12 months, 6% at least once a quarter, 5% once a month, and 4% almost every week. A small percentage (2%) had heard of these programs via television or radio every week. Again, older respondents are more likely to hear about the programs from these media.
- 59% respondents had never heard of these GC initiatives via a website; another 20% had done so once or twice in the last year. One in ten (9%) respondents had done so at least once a quarter, 7% once a month, and 4% almost every week. Only 1% had heard of these programs via a website on a weekly basis.
- 59% of respondents had never heard about GC programs via social media, while 18% had done so once or twice. Nine percent had done so at least once a quarter, 6% had once a month, and 5% had almost every week. Three percent report they had heard about these programs via social media on a weekly basis.

Personal Well-being

This section discusses the various types of personal well-being of the survey participants such as psychological well-being, spiritual well-being, spiritual growth and transformation, purpose in life, and healing. The survey questions include A8, A10–A12, and B1.

Psychological Well-being

Three-fourths (74%) of respondents report that in the last two weeks, they never felt little interest or pleasure in doing things. One in five (19%) admit that they felt this way several days, and 3% felt this way more than seven days. Three percent share they felt this way every day.

Most respondents (71%) share that in the last few weeks, they never felt down, depressed, or hopeless. A quarter (24%) admit they felt this way several days, and 2% felt this way more than seven days. Three percent reveal that they felt this way every day. Seven percent of respondents admit that in the last 12 months, they have had suicidal thoughts, 1% have attempted suicide, and 1% have harmed themselves.

Spiritual Well-being

Spiritual Growth and Transformation

GCMS 2022–23 participants were asked to respond to the statement, “Over the last 12 months . . . I have grown spiritually.” More than one-third (39%) report that this is true for them a great deal, and for another 36%, this is mostly true. For fifteen percent, this is somewhat true, 7% a little true, and 3% not true for them at all. More GCMS 2022–23 respondents report spiritual growth than in the GCMS 2017–18 (2017–18: 28% true a great deal; 43% somewhat true; 17% neutral; 7% rarely true; 4% not true).

Respondents were also asked to respond to the statement, “Over the last 12 months . . . because of spiritual changes I have been through I have changed my priorities.” Twenty-nine percent of respondents feel that this is true for them a great deal, while a third (33%) feel this is mostly true for them. One in five (21%) report that this is somewhat true for them, 8% a little true, and 8% not true for them at all. A greater percentage of GCMS 2022–23 respondents report changing their priorities due to spiritual changes than in the GCMS 2017–18 (2017–18: 19% true a great deal; 31% somewhat true; 25% neutral; 13% rarely true; 11% not true).

A majority (61%) of respondents share that it is not true for them at all that “Over the last 12 months . . . in some ways I think I am spiritually lost” (Q51.5). For one in five (22%) this statement is a little true, and for 11% it was somewhat true. Only 5% of respondents feel this statement is mostly true or true for them a great deal.

Most (82%) respondents report that it is not at all true for them that “Over the last 12 months . . . My faith has been shaken and I am not sure what I believe.” One in ten (11%) respondents admit this is a little true, and 4% share it is somewhat true. For the remaining 3%, this is mostly true or true for them a great deal.

Cultivating the Heart

Nearly half (47%) of respondents feel that it is true for them a great deal that “Over the last 12 months . . . I more often have a sense of gratitude.” For a third (34%) of respondents this is mostly true, 12% somewhat true, and 5% a little true. For the remaining 2%, this is not true for them at all. More GCMS 2022–23 respondents report feeling a sense of gratitude than in the GCMS 2017–18 (2017–18: 36% true a great deal; 38% somewhat true; 16% neutral; 7% rarely true; 3% not true). In addition, the sense of feeling gratitude positively correlates with age, meaning the older the respondents are, the more they felt gratitude in the last 12 months.

A third (33%) feel that it is true for them a great deal that “Over the last 12 months . . . I spend more time thinking about spiritual questions.” Another third (35%) report that this is mostly true for them, 21% somewhat true, and 8% a little true. For 3%, this statement is not true for them at all. More GCMS 2022–23 respondents report thinking about spiritual questions than in the GCMS 2017–18 (Q41.4) (2017–18: 27% true a great deal; 35% somewhat true; 22% neutral; 10% rarely true; 6% not true).

Respondents were asked to respond to the statement, “Over the last 12 months . . . I feel I have lost some important spiritual meaning that I had before.” Nearly three-fourths (72%) of respondents share that this is not at all true for them. Sixteen percent share that this is a little true, and 7% feel that this is somewhat true. The remaining 5% admit that this is mostly true or true for them a great deal.

Purpose in Life

Nearly three-fourths (72%) of respondents share that they often (38%) or usually (34%) feel “a deep sense of responsibility for reducing pain and suffering in the world.” Another 17% feel this way about half the time. However, 9% report that they seldom feel a deep sense of responsibility for reducing pain and suffering in the world, and 1% never feel this way. More GCMS 2022–23 feel a responsibility for reducing pain and suffering in the world than in the GCMS 2017–18 (Q37.02) (2017–18: 61% often/sometimes-often; 25% sometimes; 11% rarely; 2% never).

Almost two thirds (62%) of respondents share that they often (31%) or usually (31%) “give a significant amount of time to help other people.” A quarter (23%) do so about half the time and 14% seldom did so. One percent of respondents never give a significant amount of time to help other people.

Fifty-six percent of respondents often (25%) or usually (31%) “give a significant amount of money to help other people.” One in five (22%) do so about half the time, while 19% seldom do. Three percent of members admit that they never give a significant amount of money to help other people. A greater percentage of GCMS 2022–23 respondents report giving a significant amount of money to help other people than in the GCMS 2017–18 (2017–18: 44% often/sometimes-often; 31% sometimes; 21% rarely; 4% never).

Two in five (43%) respondents report that they often (16%) or usually (27%) show that they cared a great deal about reducing poverty in society. A quarter (24%) do so about half the time, while 28% seldom do. Five percent of respondents self-report that they never show that they cared a great deal about reducing poverty in society. A greater number of GCMS 2022–23 respondents care about reducing poverty in society than in the GCMS 2017–18 (Q37.05) (2017–18: 29% often/sometimes-often; 34% sometimes; 29% rarely; 8% never).

Nearly two thirds (64%) of respondents often (32%) or usually (32%) apply their faith to political and social issues. Twelve percent do so about half the time, 14% seldom do so, and one in every ten members (10%) never do so. More GCMS 2022–23 respondents report that they apply their faith to political and social issues than in the GCMS 2017–18 (2017–18: 53% often/sometimes-often; 24% sometimes; 15% rarely; 8% never).

Most (84%) members report that they often (47%) or usually (37%) feel that their “life is filled with meaning and purpose.” One in ten (11%) feel this way about half the time, 4% seldom feel this way, and 1% never do. A greater percentage of GCMS 2022–23 respondents report feeling that their life is filled with meaning and purpose than in the GCMS 2017–18 (2017–18: 75% often/sometimes-often; 17% sometimes; 6% rarely; 2% never).

On Healing

Most (90%) respondents agree that “Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.” Six percent are not sure, and 4% disagree. A vast majority (95%) of respondents disagree that “Christians may go to witch doctors or spiritual healers for protection or healing.” Two percent are unsure, and 2% agree that this practice was acceptable for Christians.

Appendix A - NAD Charts

Global Church Member Survey 2023

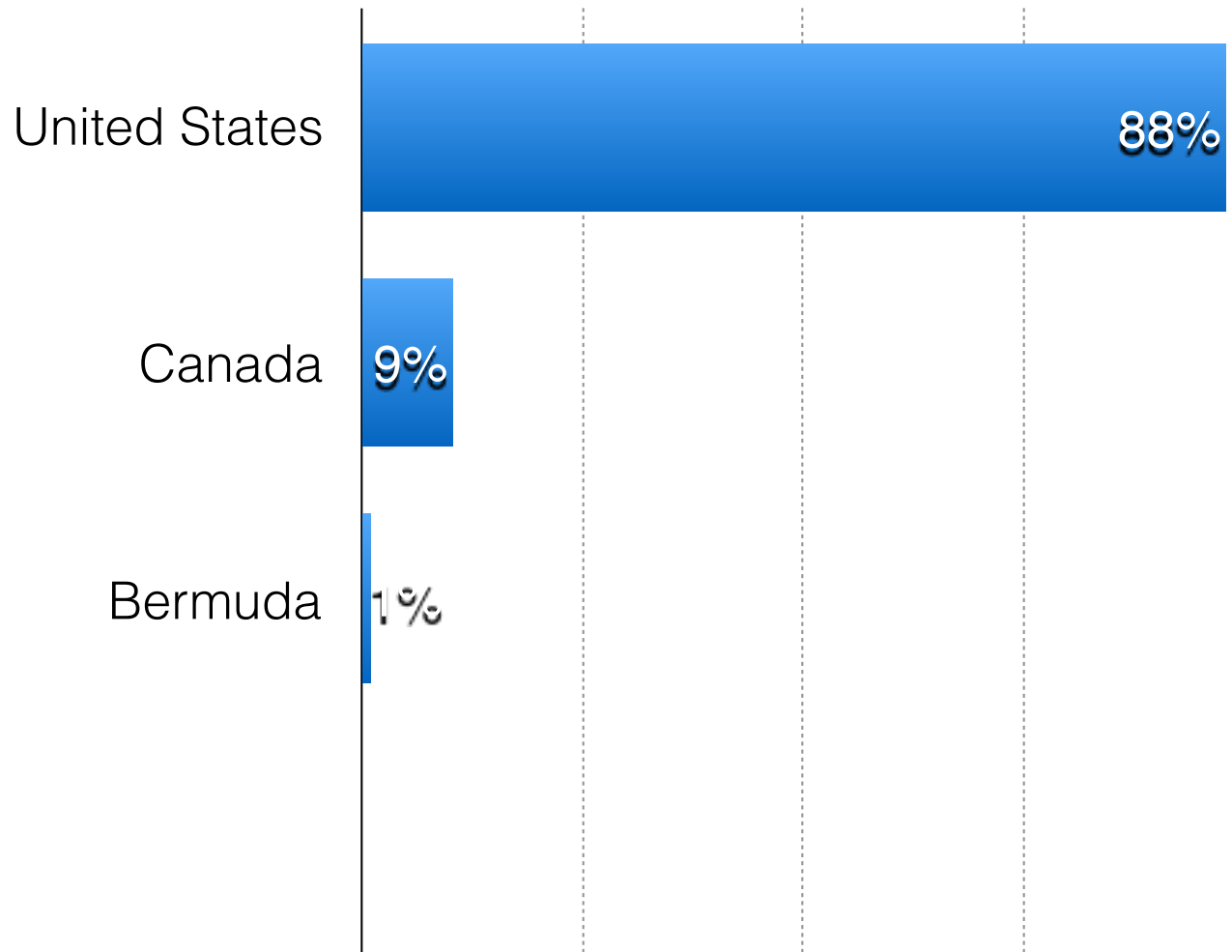
North American Division
Charts (N = 1819)



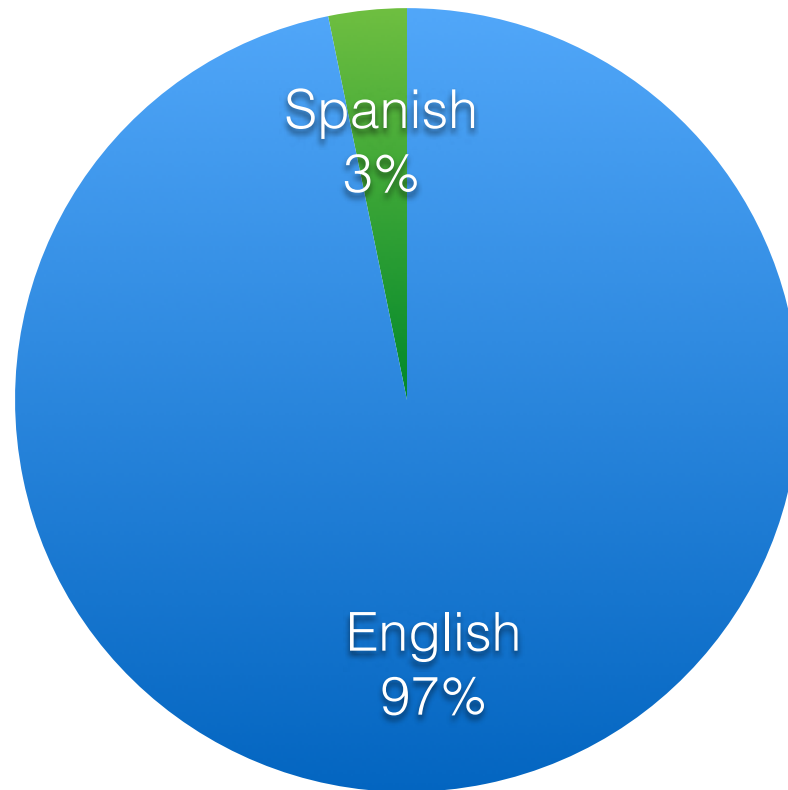
INSTITUTE *of* CHURCH MINISTRY

PERSONAL DEMOGRAPHICS

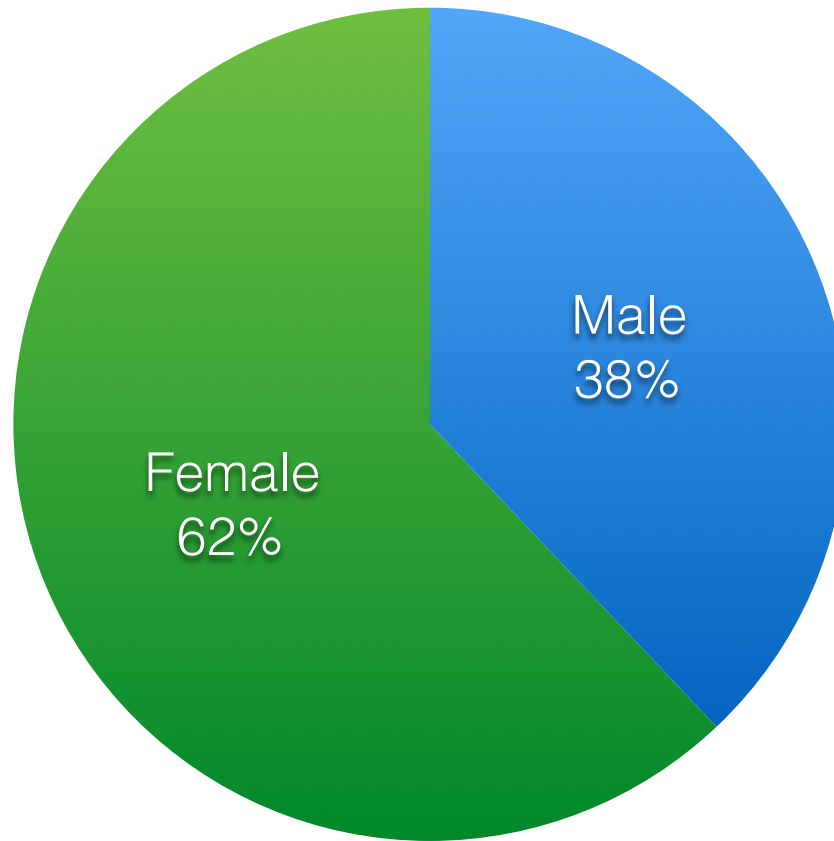
P1. IN WHAT COUNTRY DO YOU LIVE?



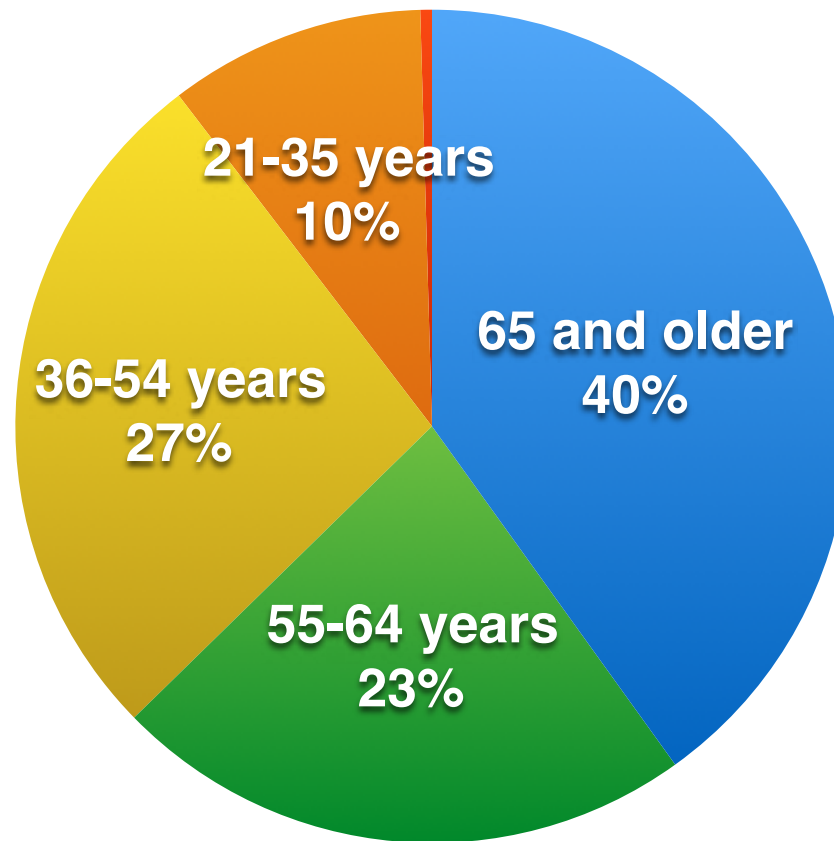
P2. IN WHAT LANGUAGE ARE YOU COMPLETING THIS SURVEY?



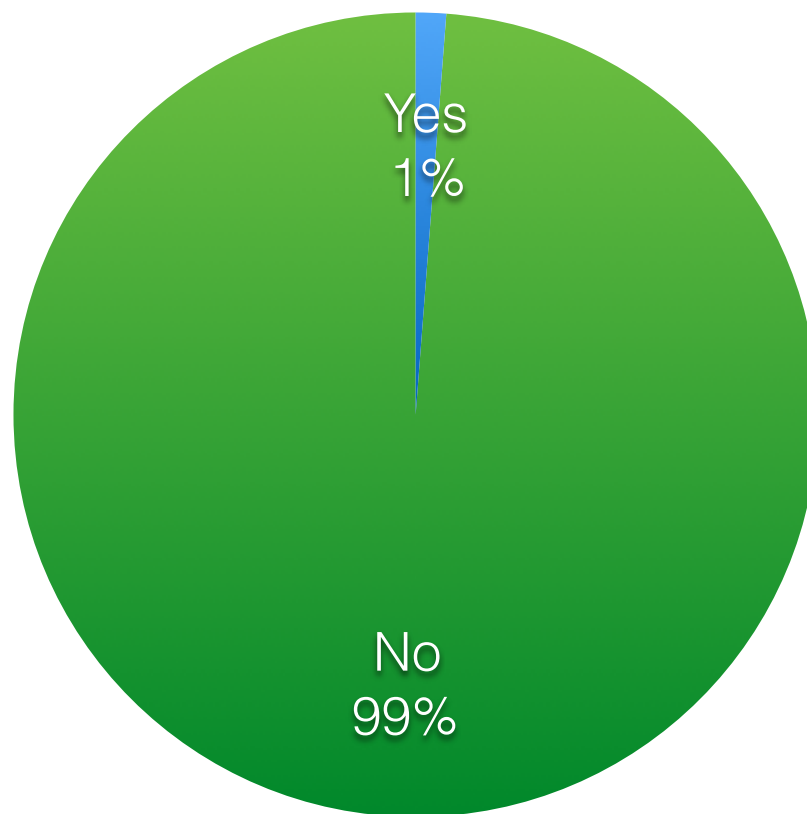
P3. GENDER



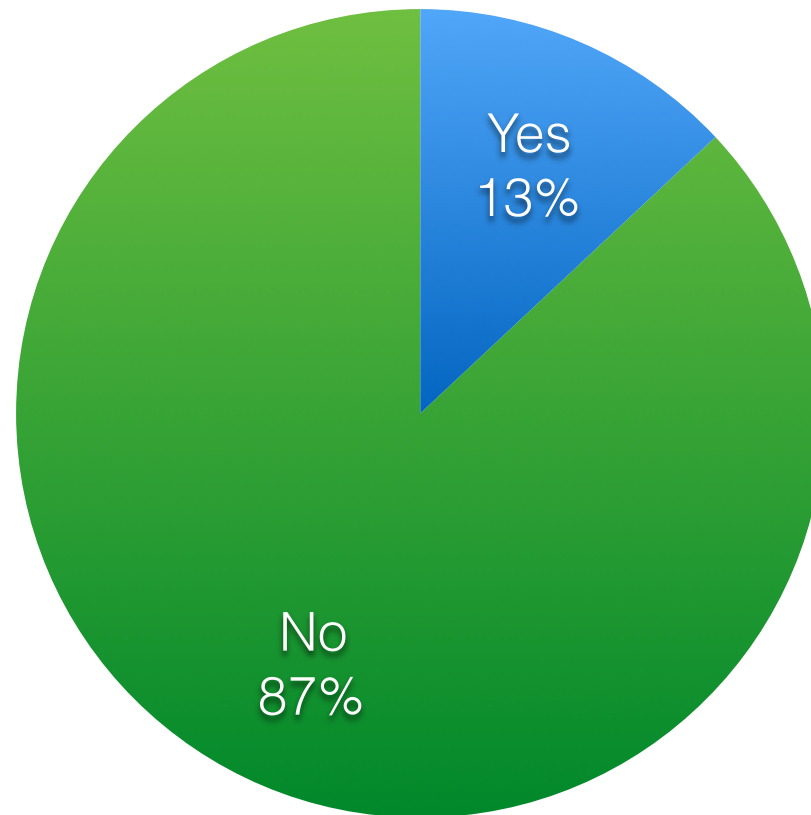
P4. YEARS OF AGE



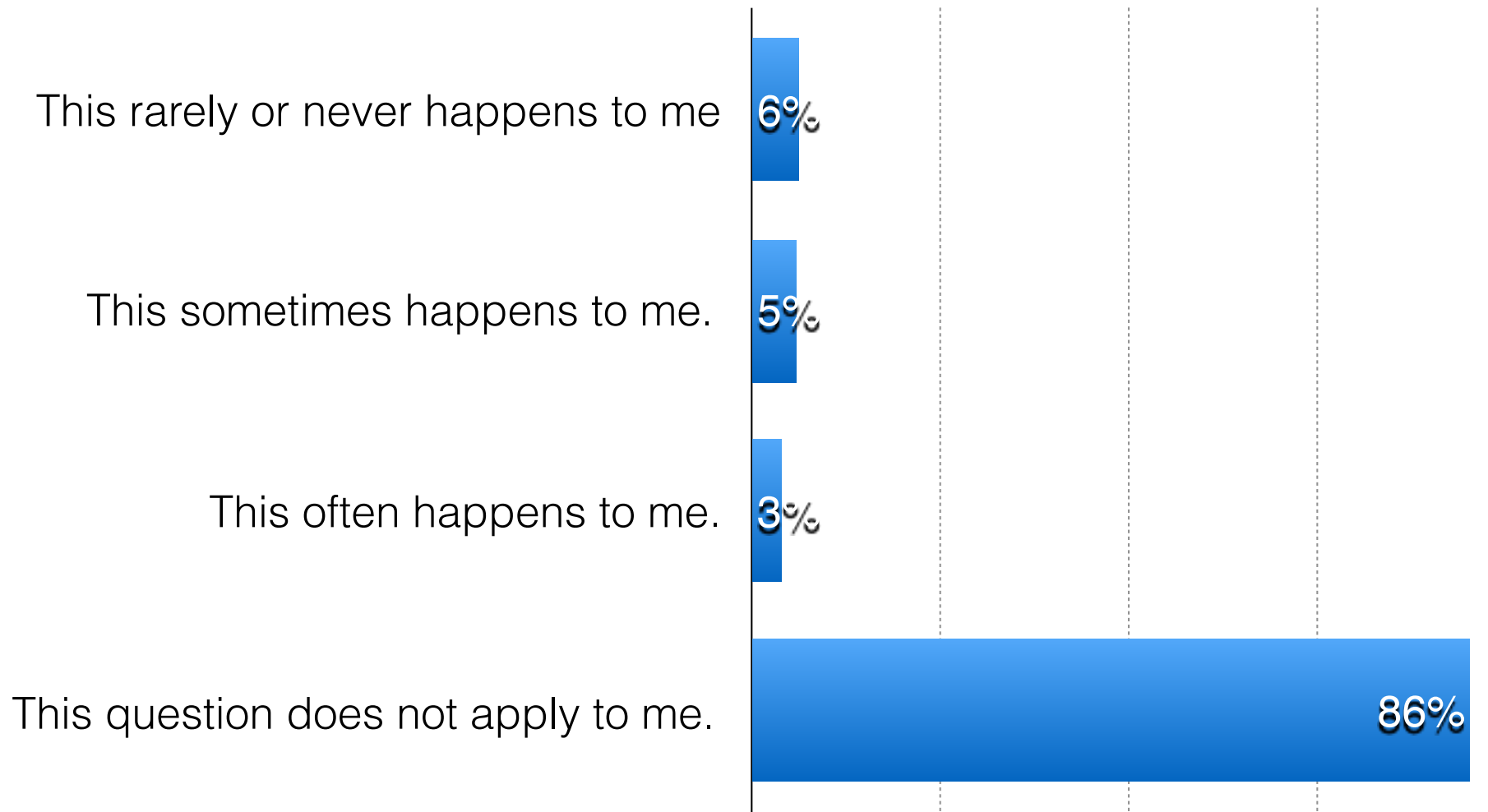
P5. DO YOU IDENTIFY AS A PERSON WHO IS DEAF?



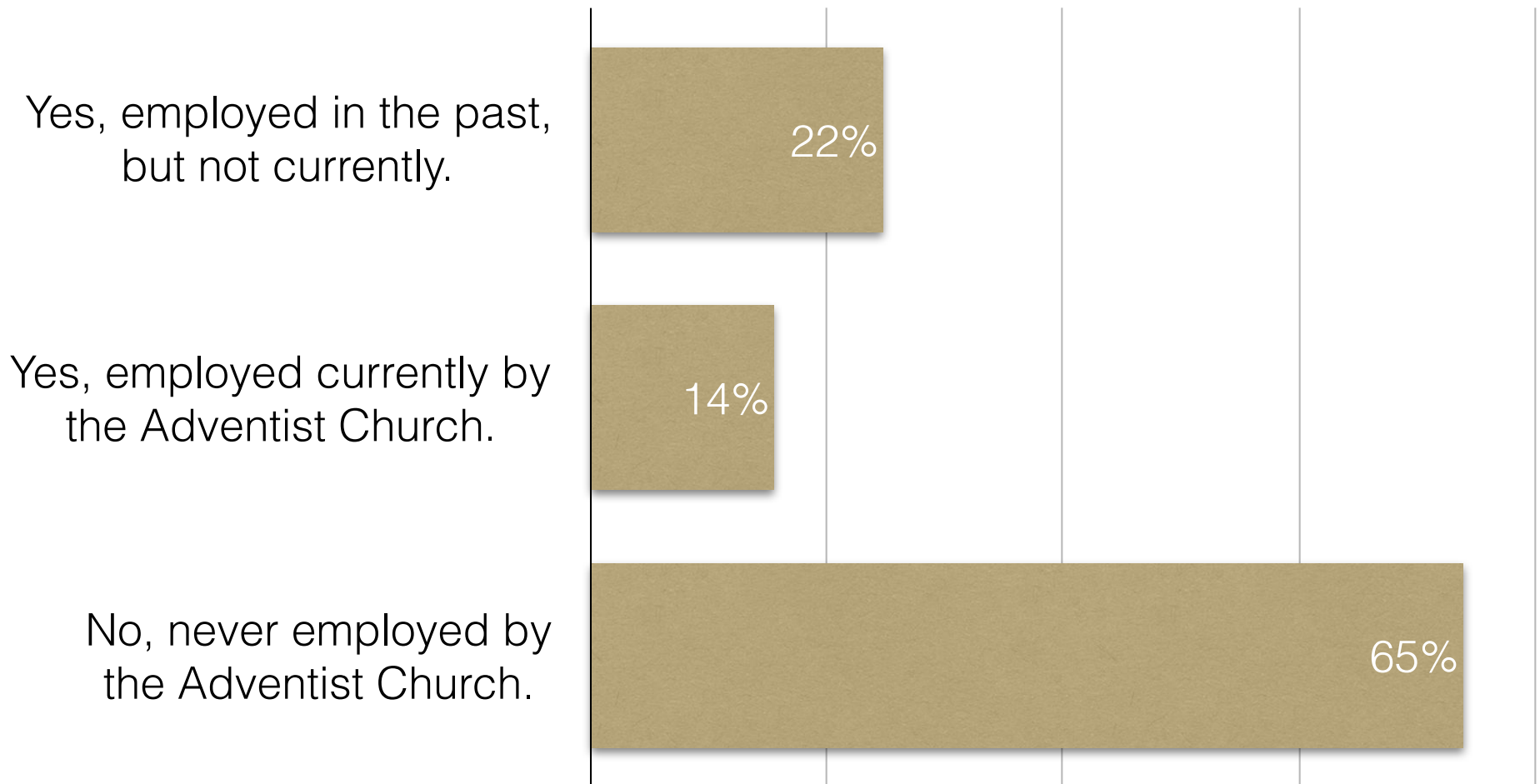
**P6. DO YOU HAVE CHALLENGES IN ANY OF THESE
AREAS: PHYSICAL, EMOTIONAL, MENTAL, COGNITIVE,
DEVELOPMENTAL, VISUAL, OR HEARING?**



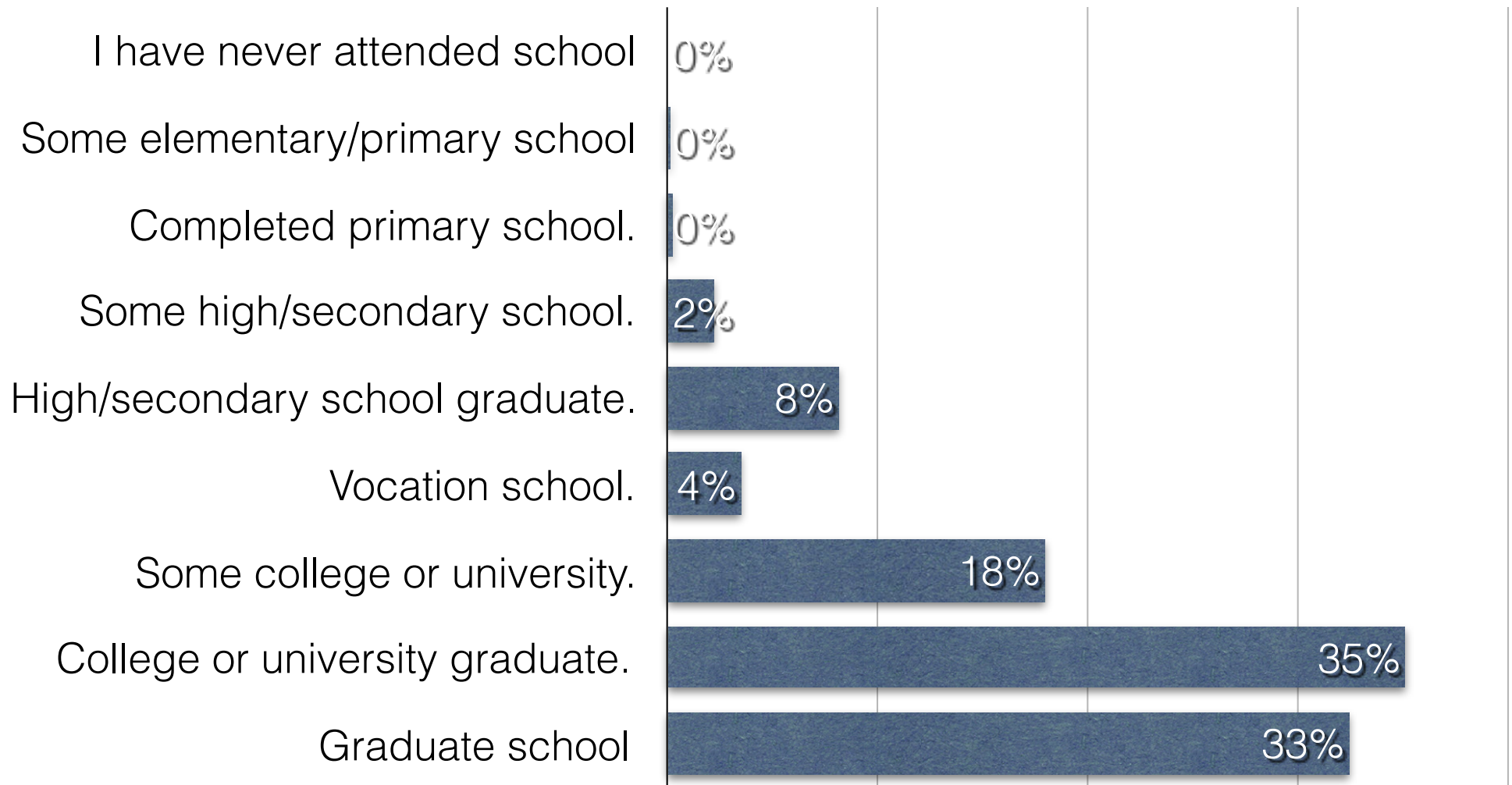
**P7. IF YOU REPORTED CHALLENGES OR
IMPAIRMENTS HAVE YOU FOUND IT MORE
DIFFICULT TO PARTICIPATE IN CHURCH ACTIVITIES
THAN OTHER PEOPLE IN YOUR CHURCH?**



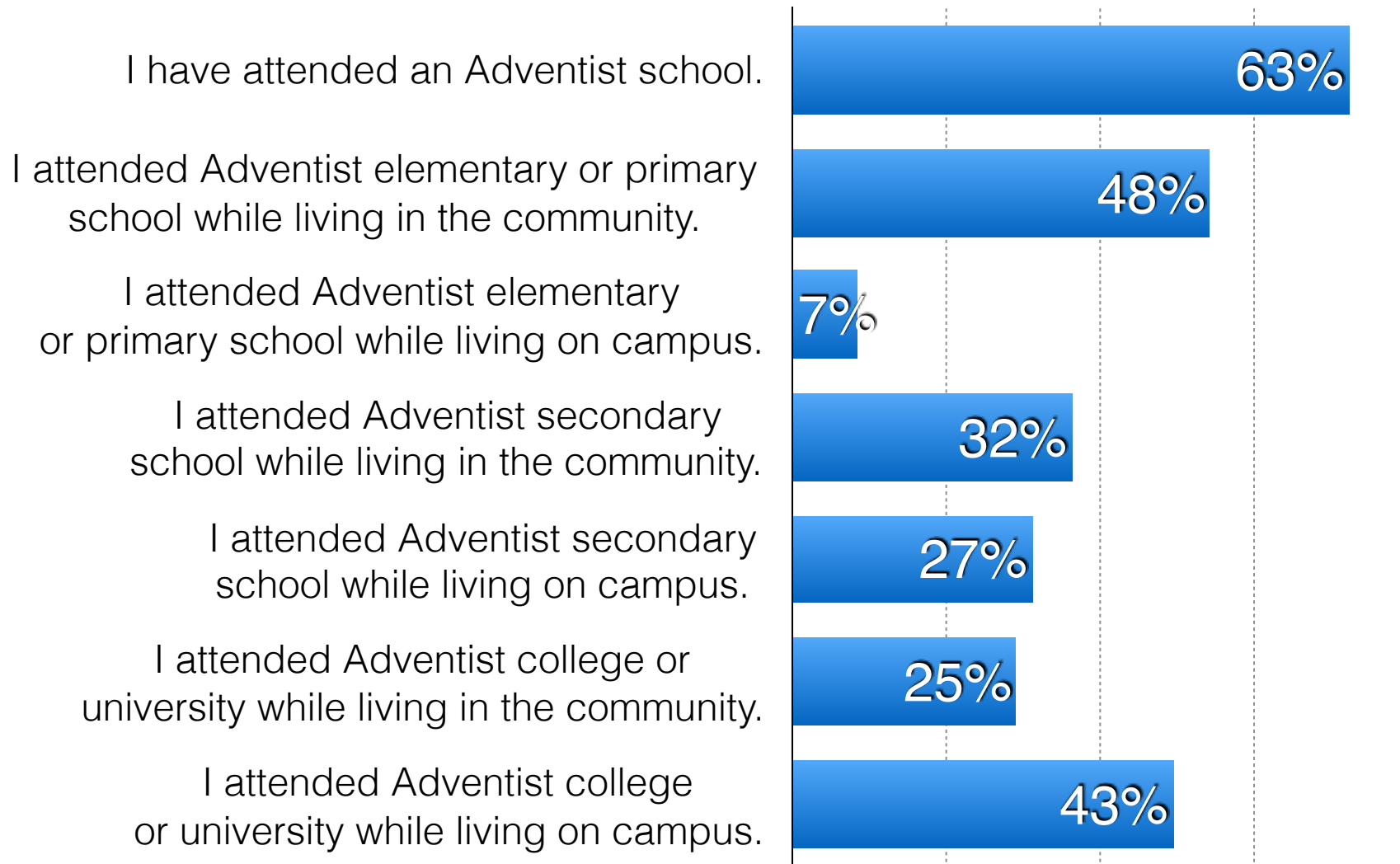
**P8. ARE YOU CURRENTLY OR HAVE YOU
BEEN IN THE PAST EMPLOYED BY THE
SEVENTH-DAY ADVENTIST CHURCH?**



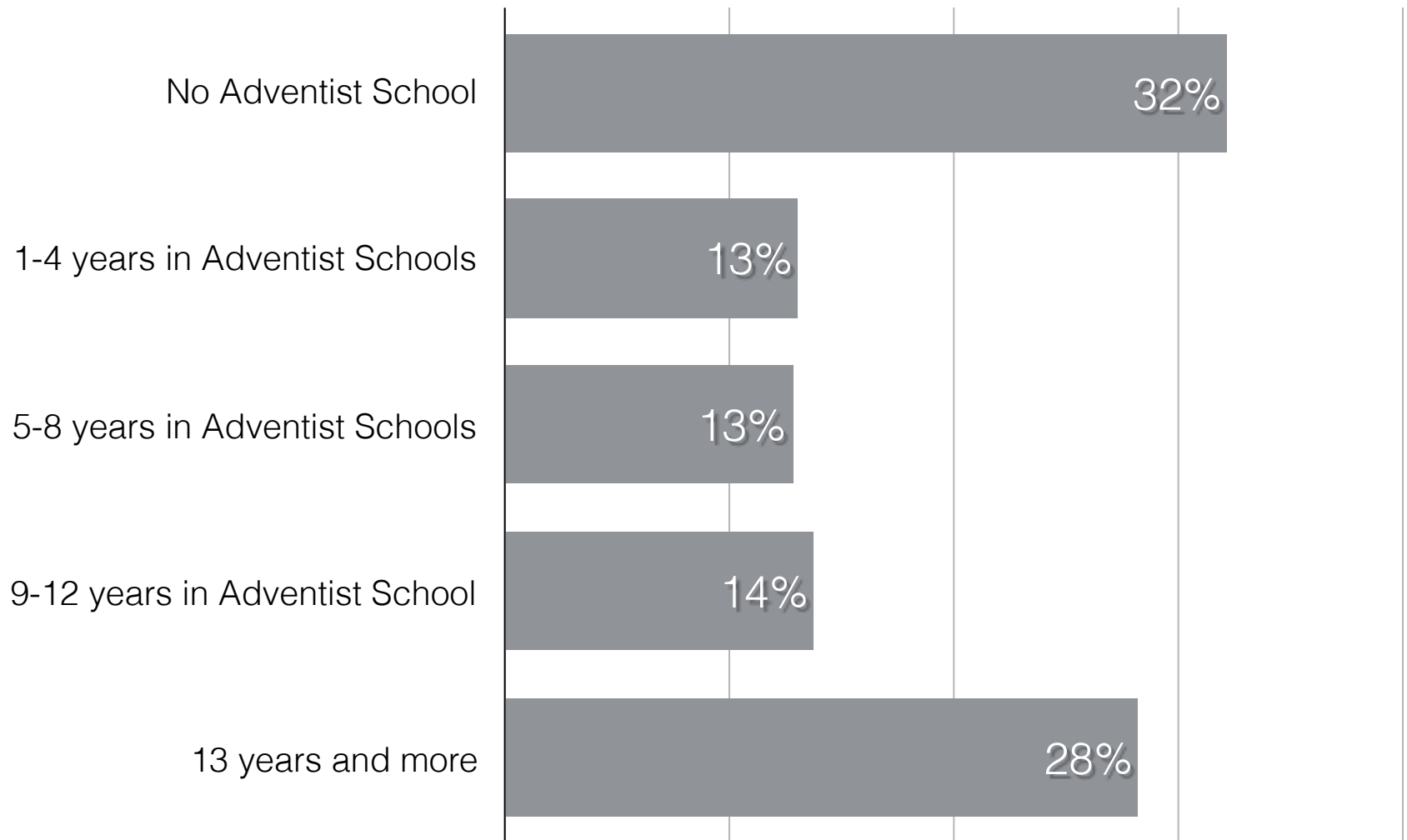
P9. WHAT IS THE HIGHEST LEVEL OF SCHOOL YOU HAVE COMPLETED? (MARK ONLY ONE RESPONSE.)



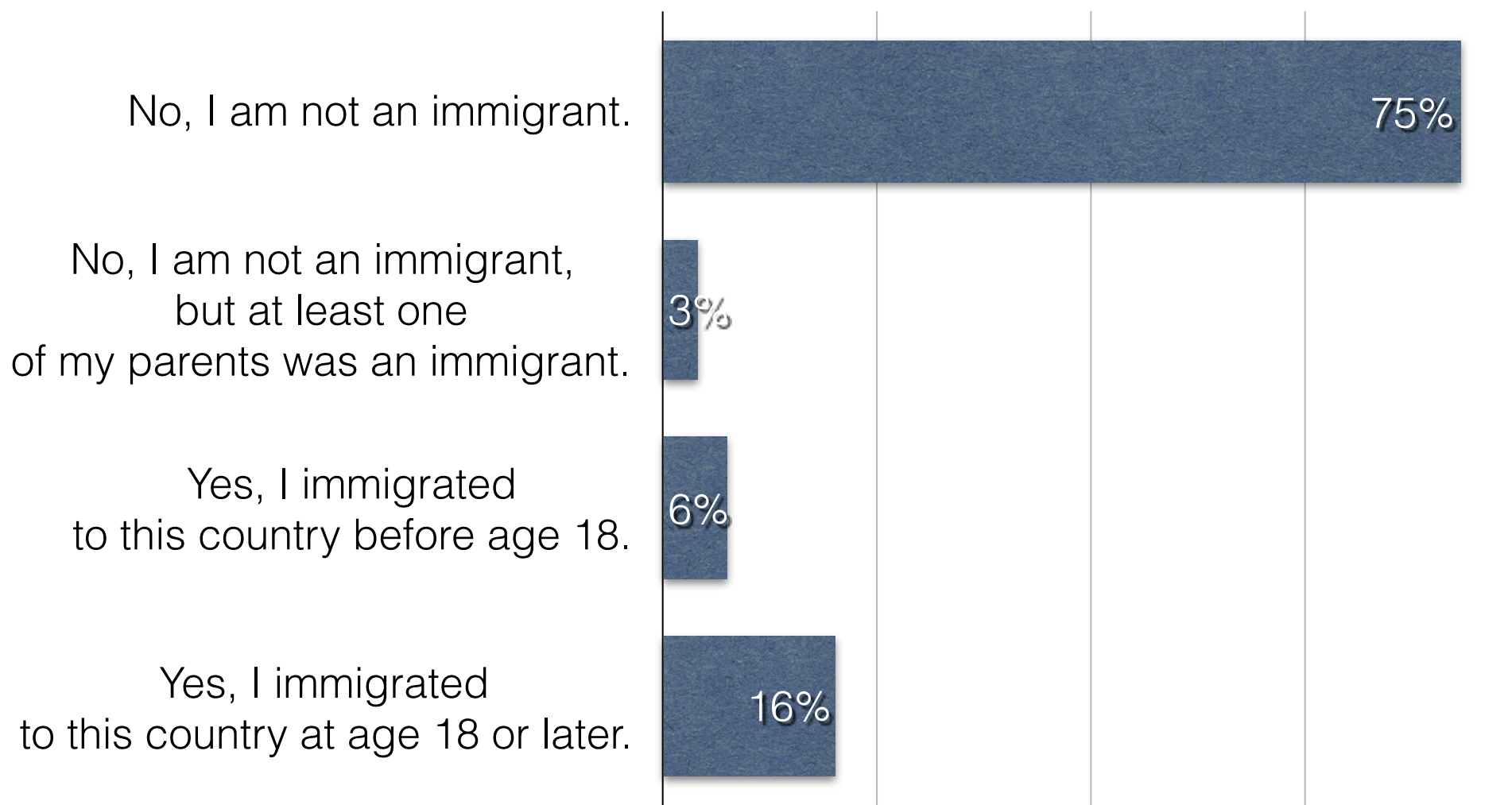
P10. WHICH OF THE FOLLOWING ADVENTIST EDUCATIONAL EXPERIENCES HAVE YOU HAD?



P11. WHAT IS THE TOTAL NUMBER OF YEARS THAT YOU HAVE SPENT ATTENDING AN ADVENTIST SCHOOL?

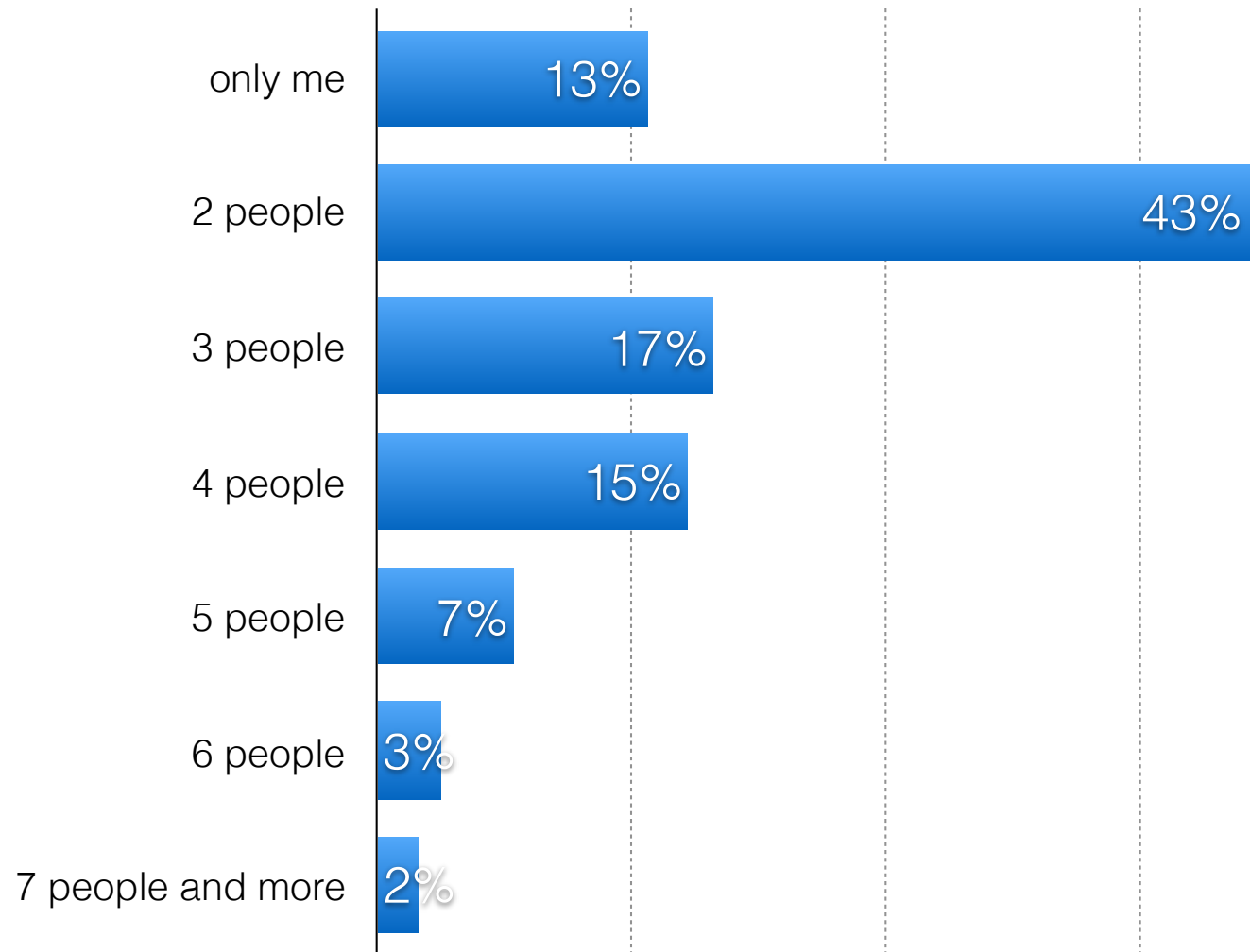


P12. ARE YOU AN IMMIGRANT TO THE COUNTRY WHERE YOU CURRENTLY LIVE?

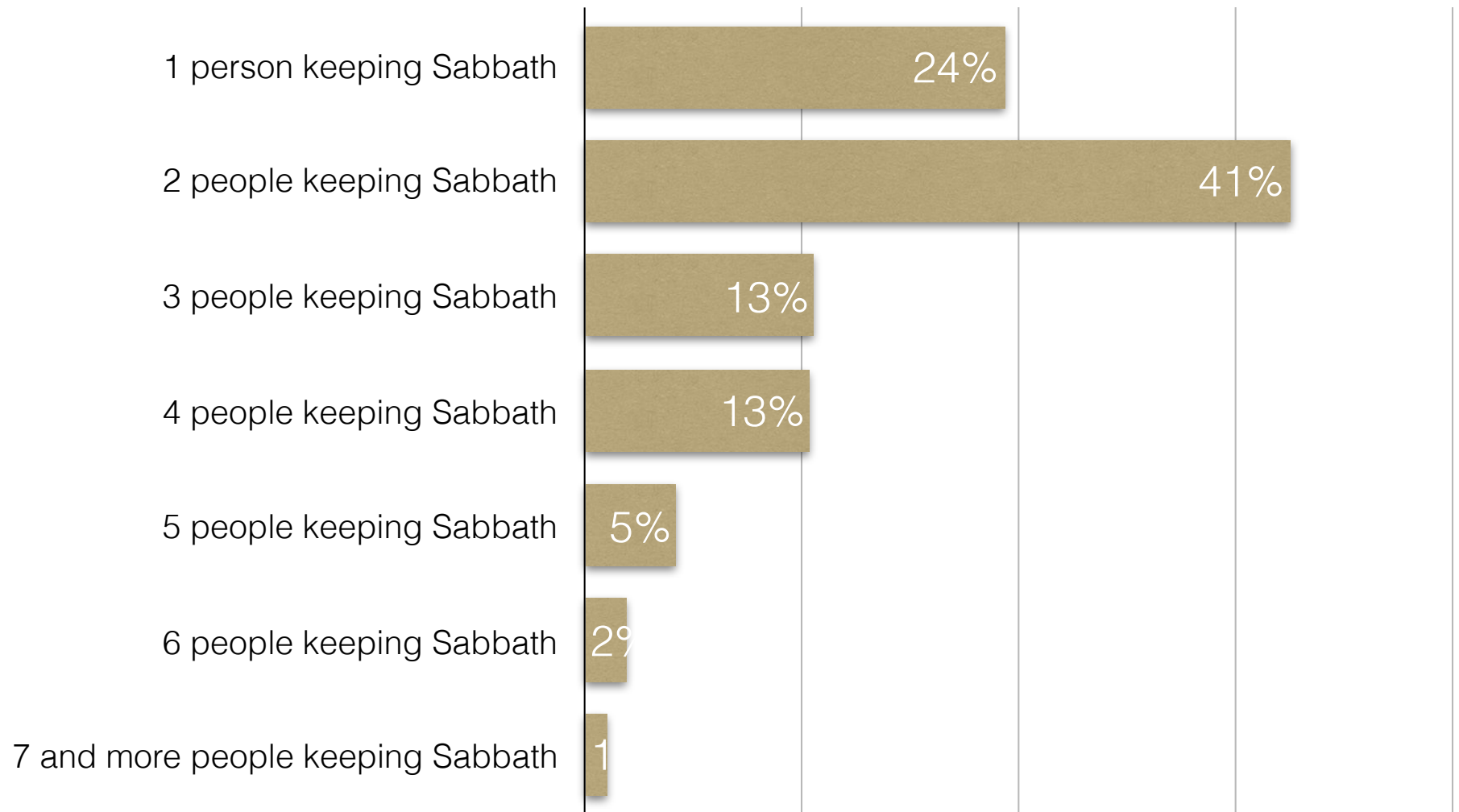


HOUSEHOLD AND RELIGIOUS DEMOGRAPHICS

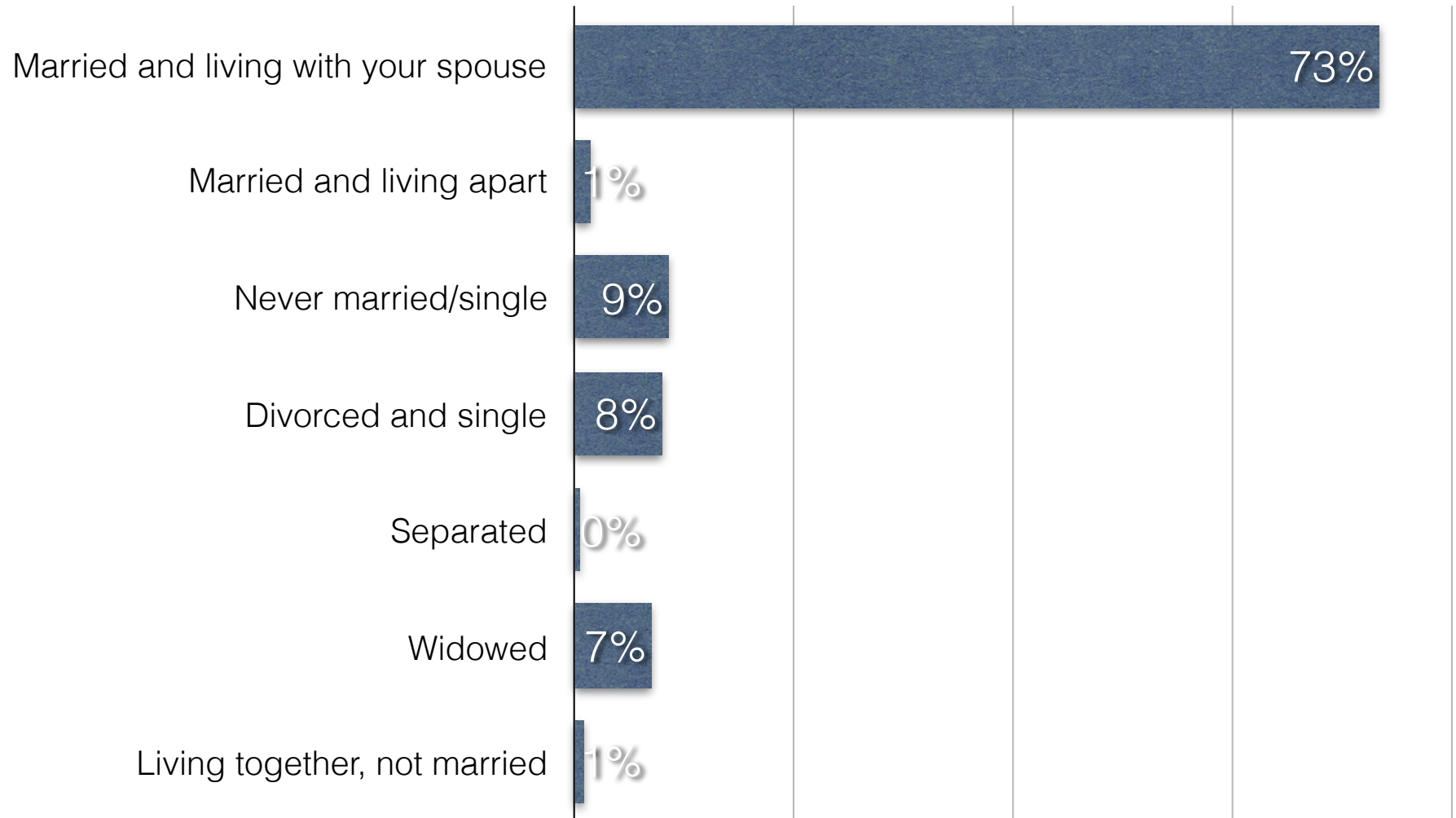
D1. HOW MANY PEOPLE LIVE IN YOUR IMMEDIATE HOUSEHOLD (INCLUDING YOURSELF)?



D2. HOW MANY PEOPLE IN YOUR IMMEDIATE HOUSEHOLD (INCLUDING YOURSELF) OBSERVE THE SABBATH?



D3. MARITAL STATUS



D4. DO YOU HAVE ANY CHILDREN LIVING AT YOUR HOME?

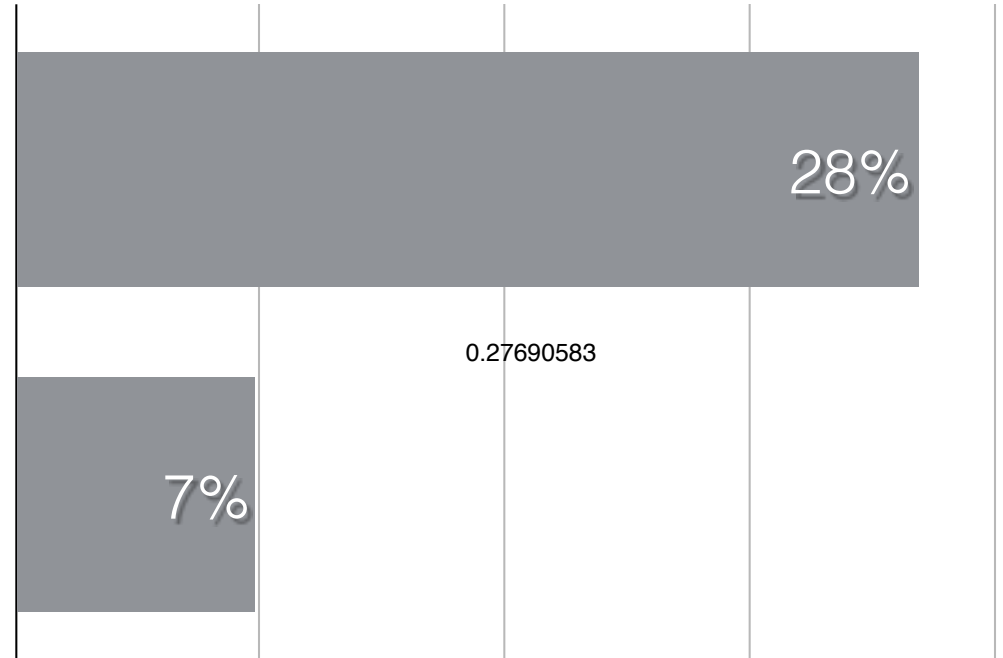
At least one of my biological children is still a child or teenager living at home.

28%

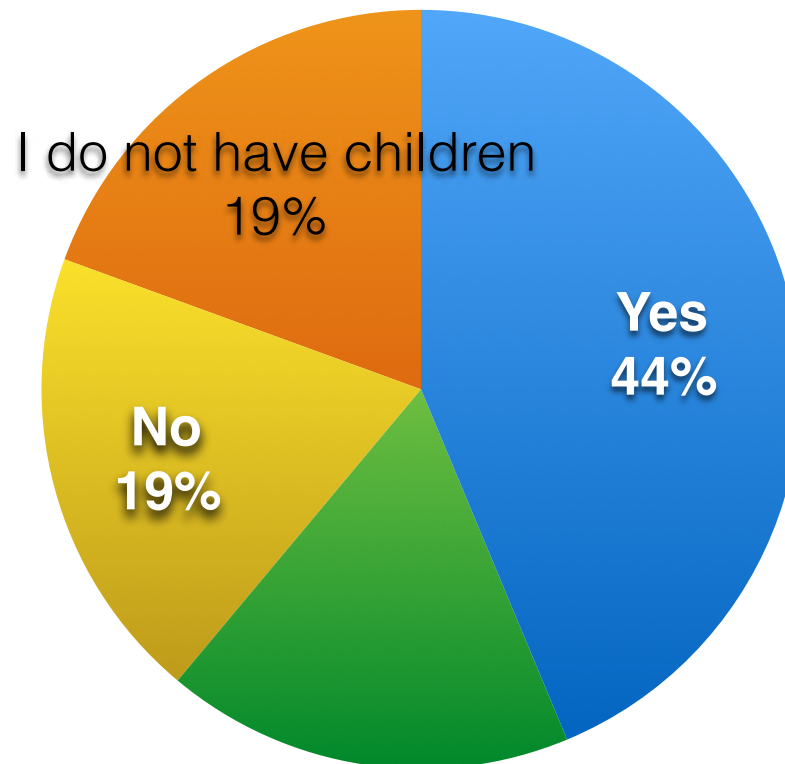
There is at least one child or teenager who is not my biological child living in my home.

7%

0.27690583

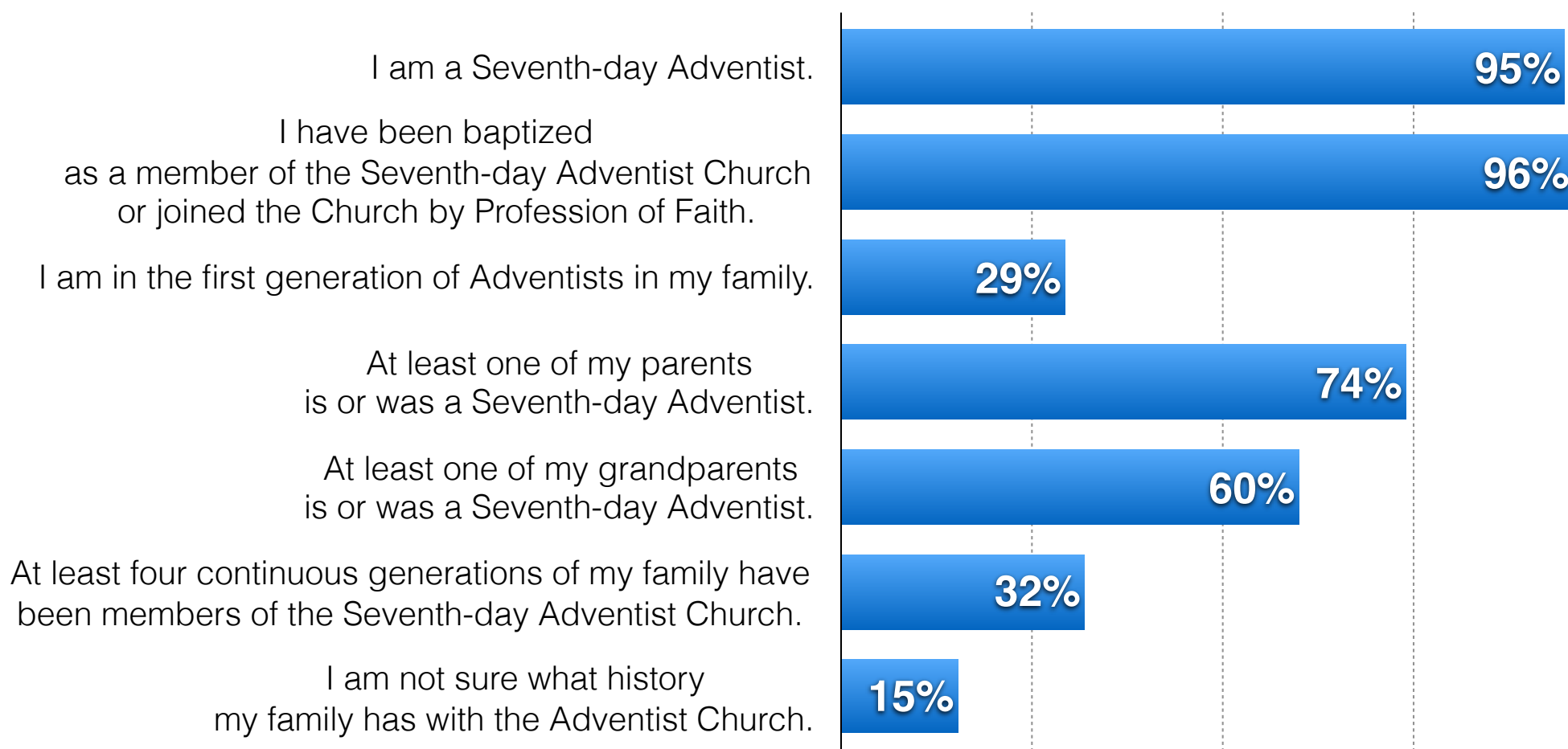


**D5. ARE ALL OF YOUR CHILDREN BEING RAISED
IN THE SEVENTH-DAY ADVENTIST CHURCH OR ARE
THEY ALL STILL MEMBERS OF THE SEVENTH-DAY
ADVENTIST CHURCH?**

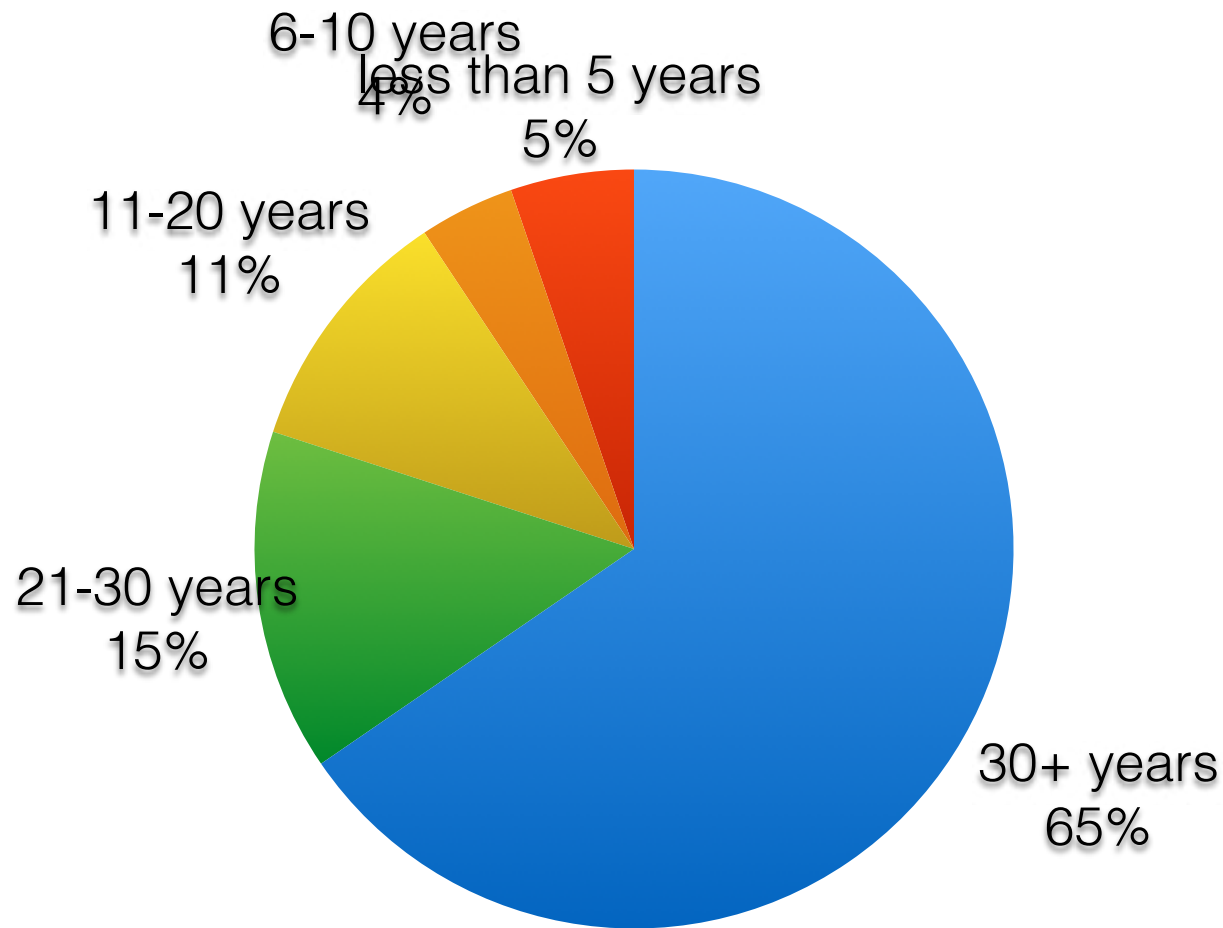


At least one child who is part of church, and at least one who is not
17%

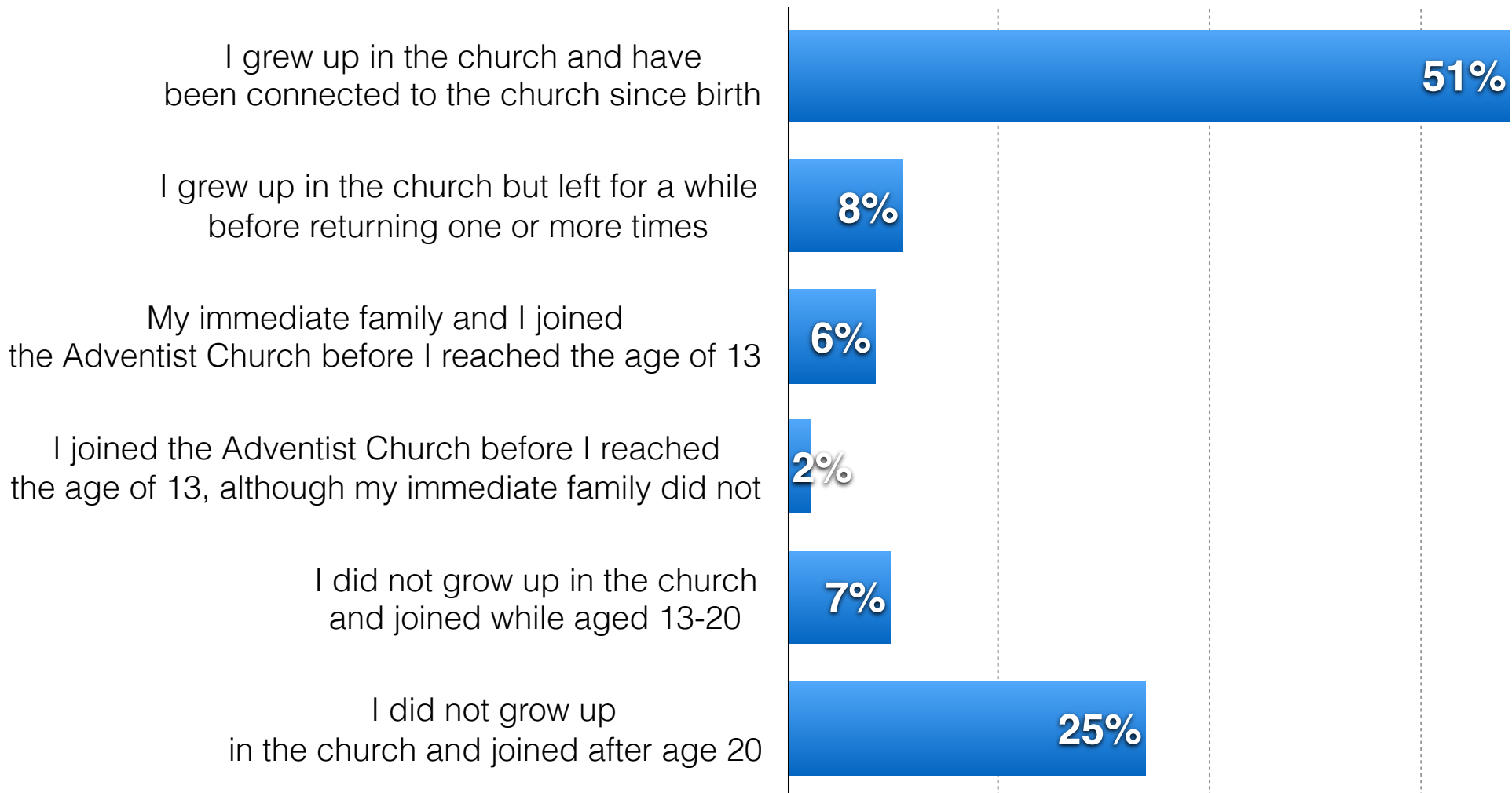
D6. WHAT HISTORY DO YOU AND YOUR FAMILY HAVE WITH THE SEVENTH-DAY ADVENTIST CHURCH?



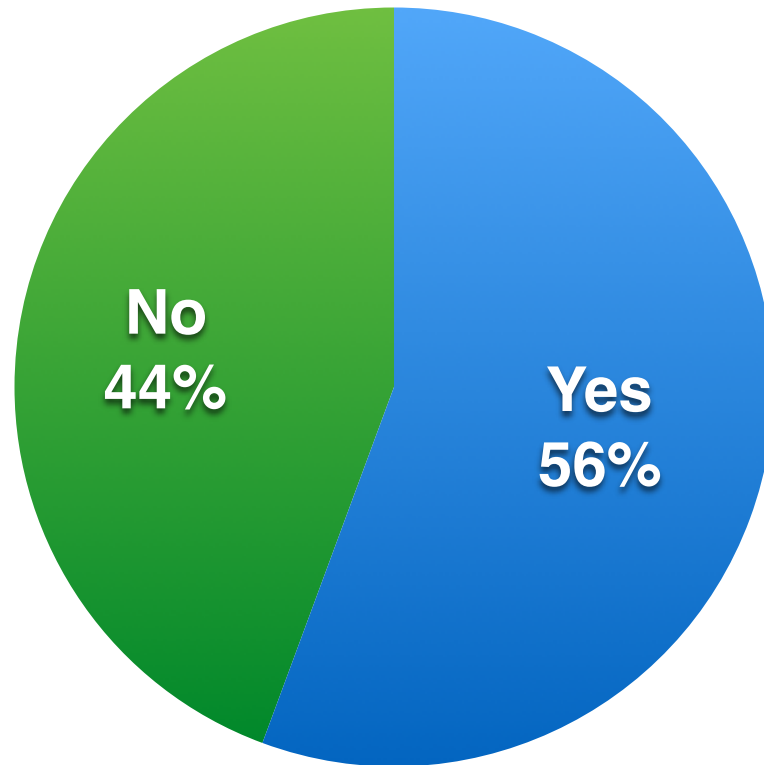
D7.YEARS OF BEING BAPTIZED.



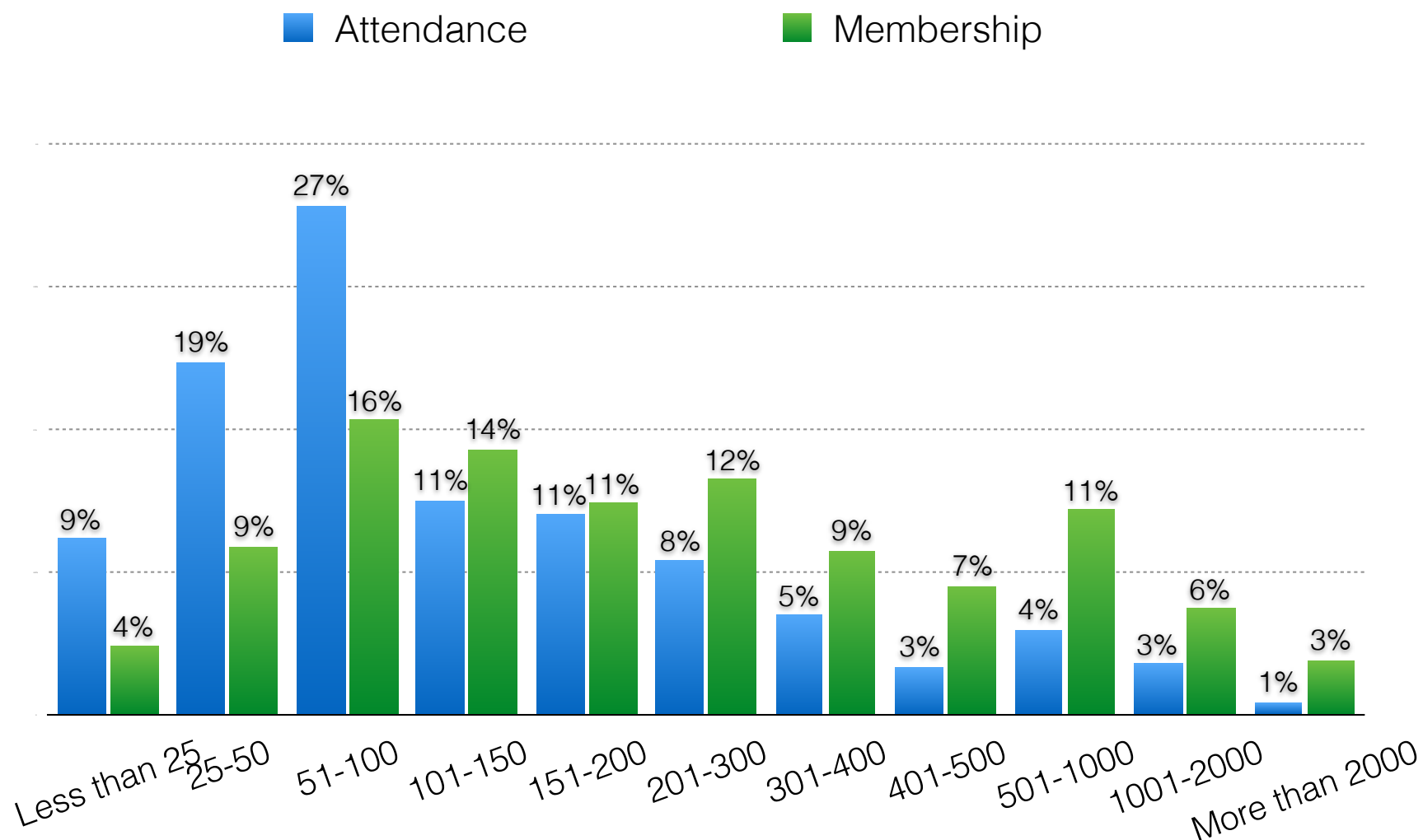
D8. AT WHAT AGE DID YOU JOIN THE SEVENTH-DAY ADVENTIST CHURCH?



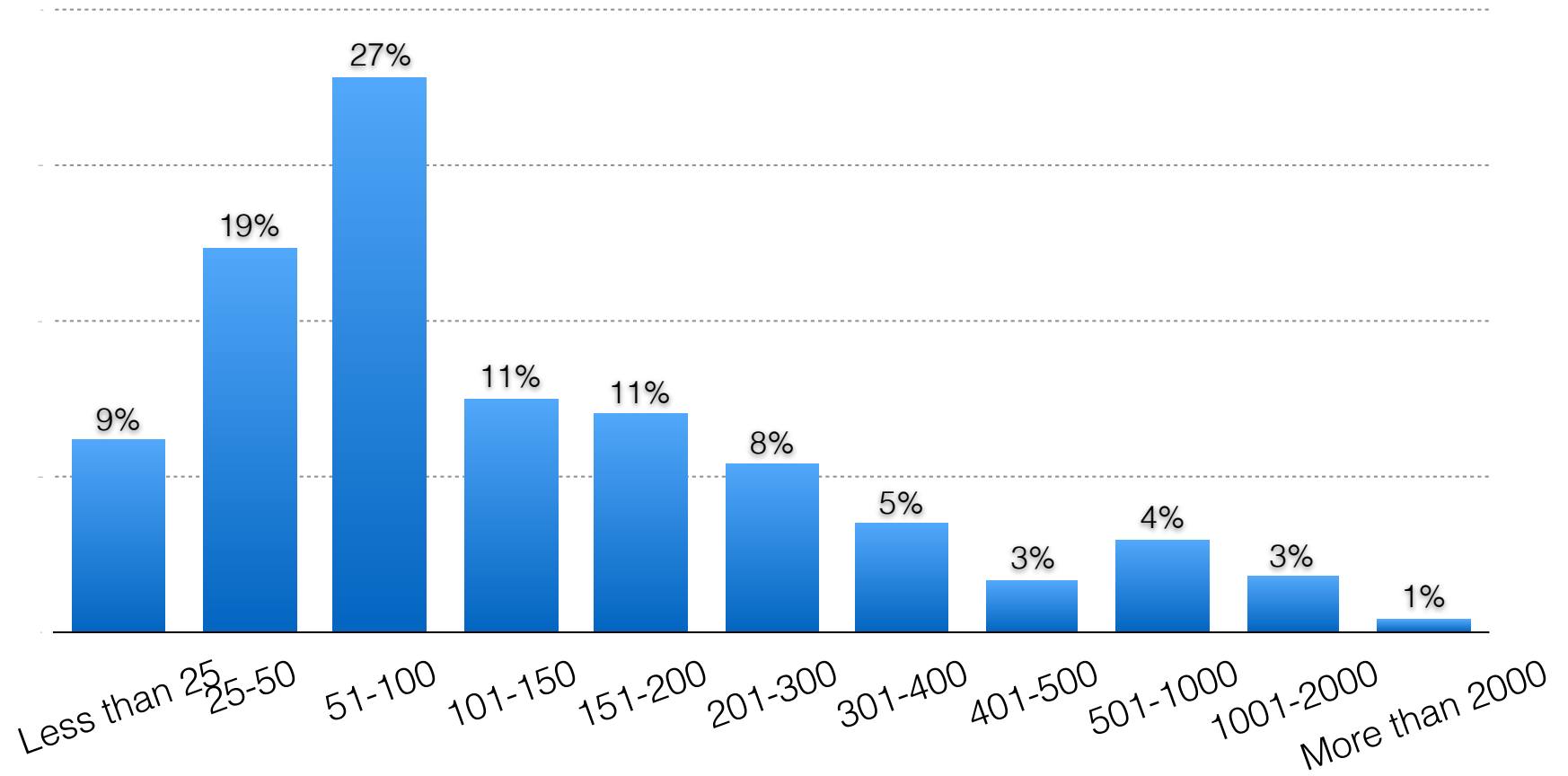
D9. DO YOU HOLD A CHURCH OFFICE AT YOUR LOCAL CHURCH?



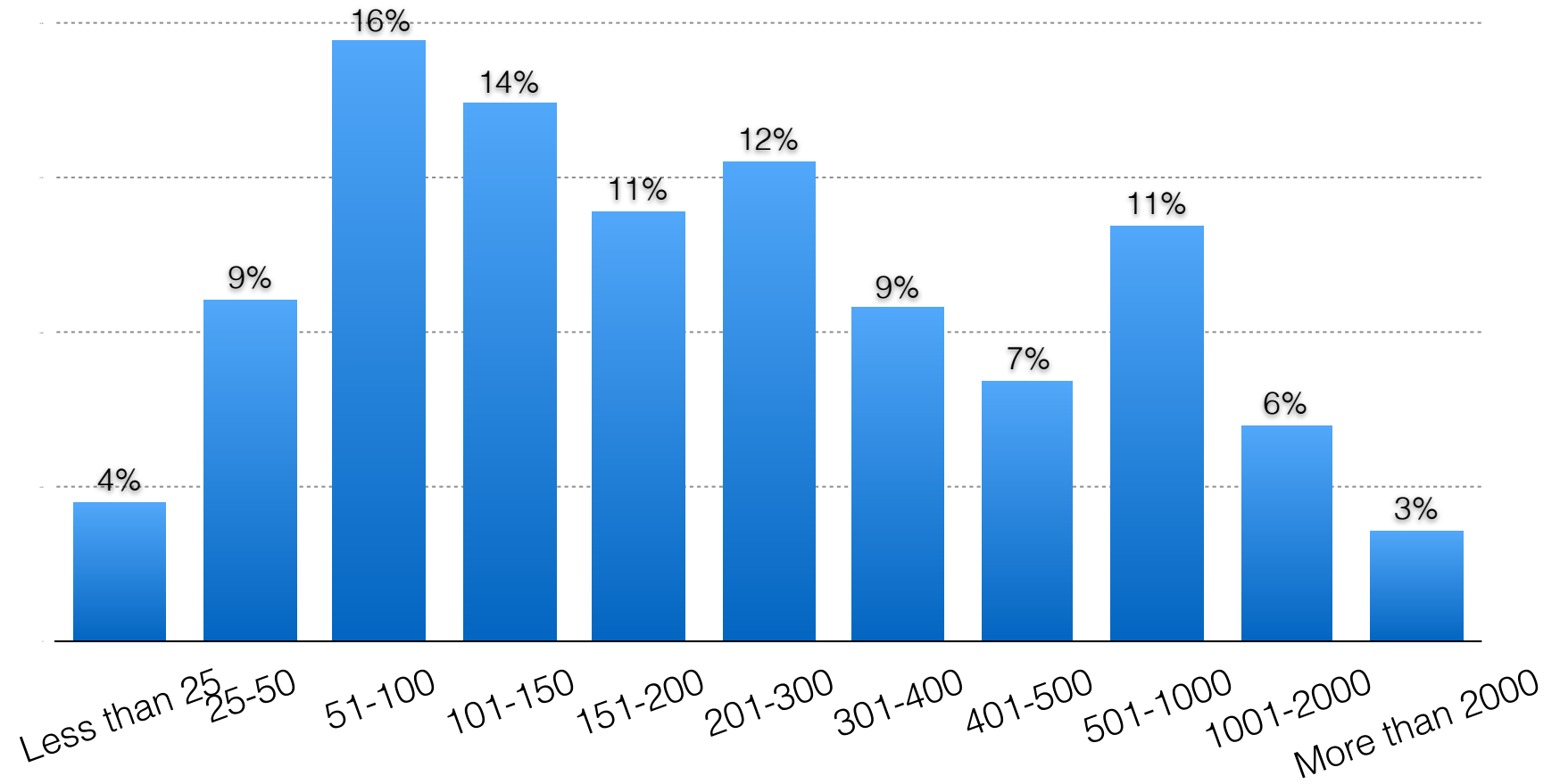
D10 & D11. CHURCH ATTENDANCE AND CHURCH MEMBERSHIP



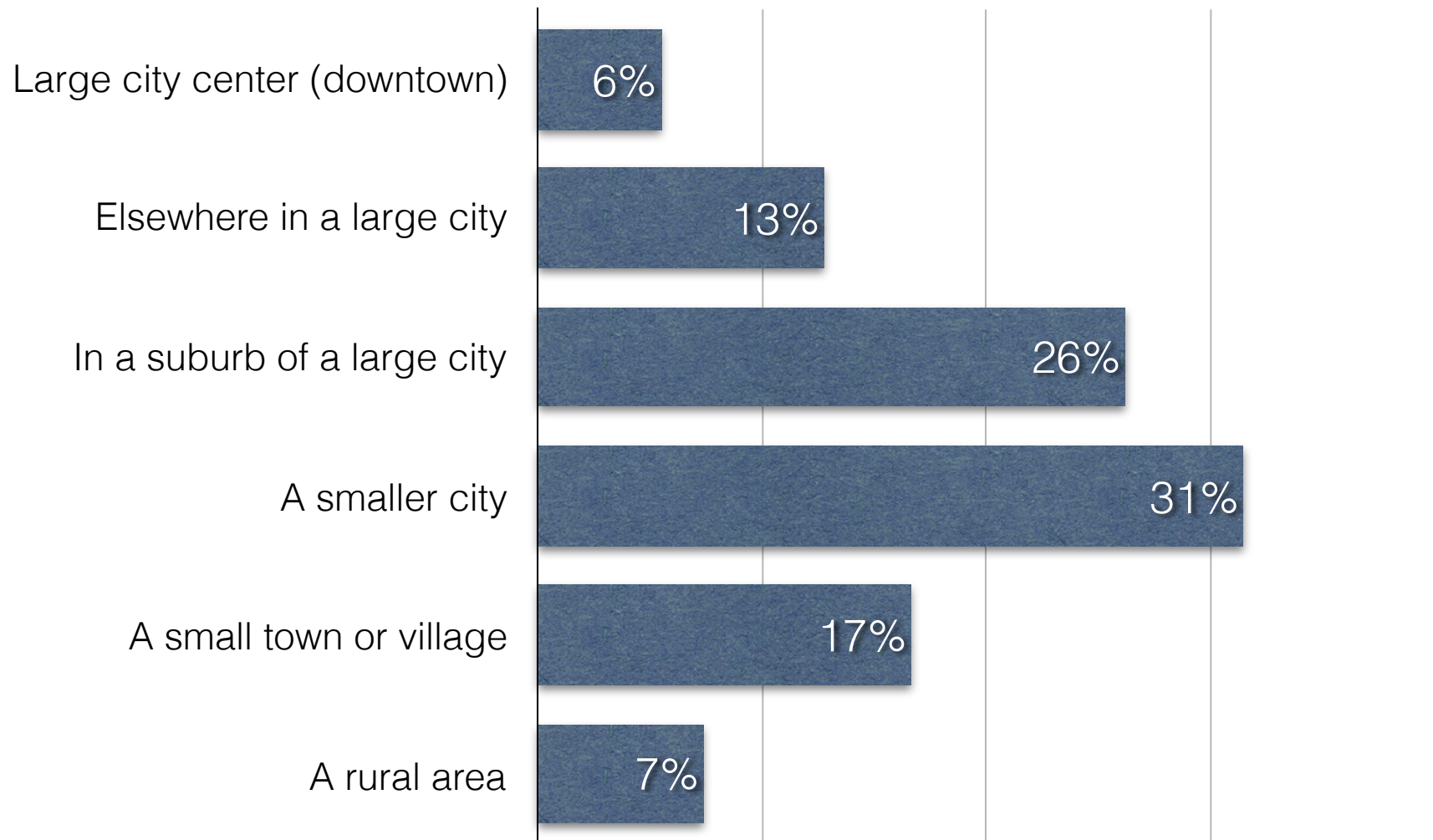
D10. CHURCH ATTENDANCE



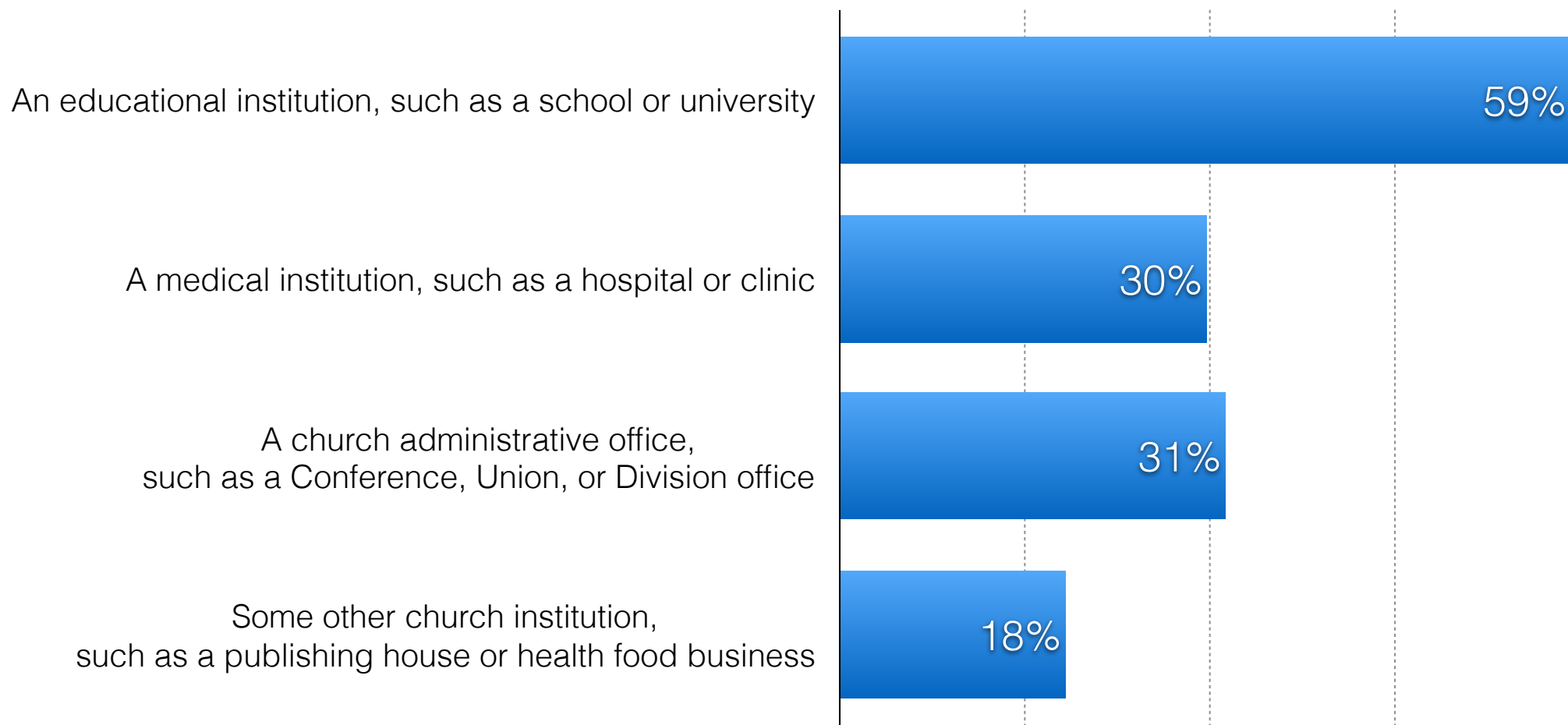
D11. CHURCH MEMBERSHIP



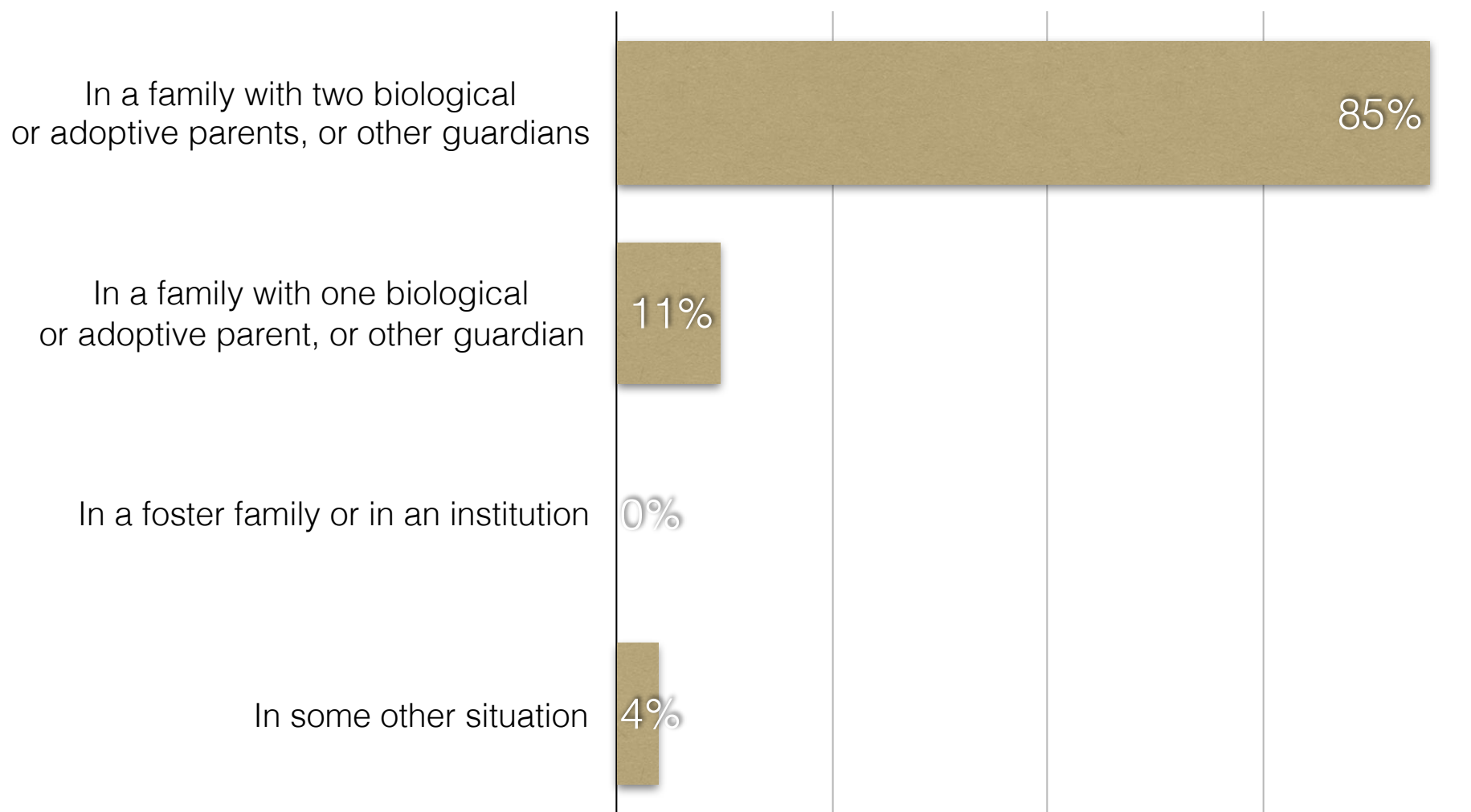
D12. WHAT IS THE SETTING WHERE THE CHURCH IS LOCATED?



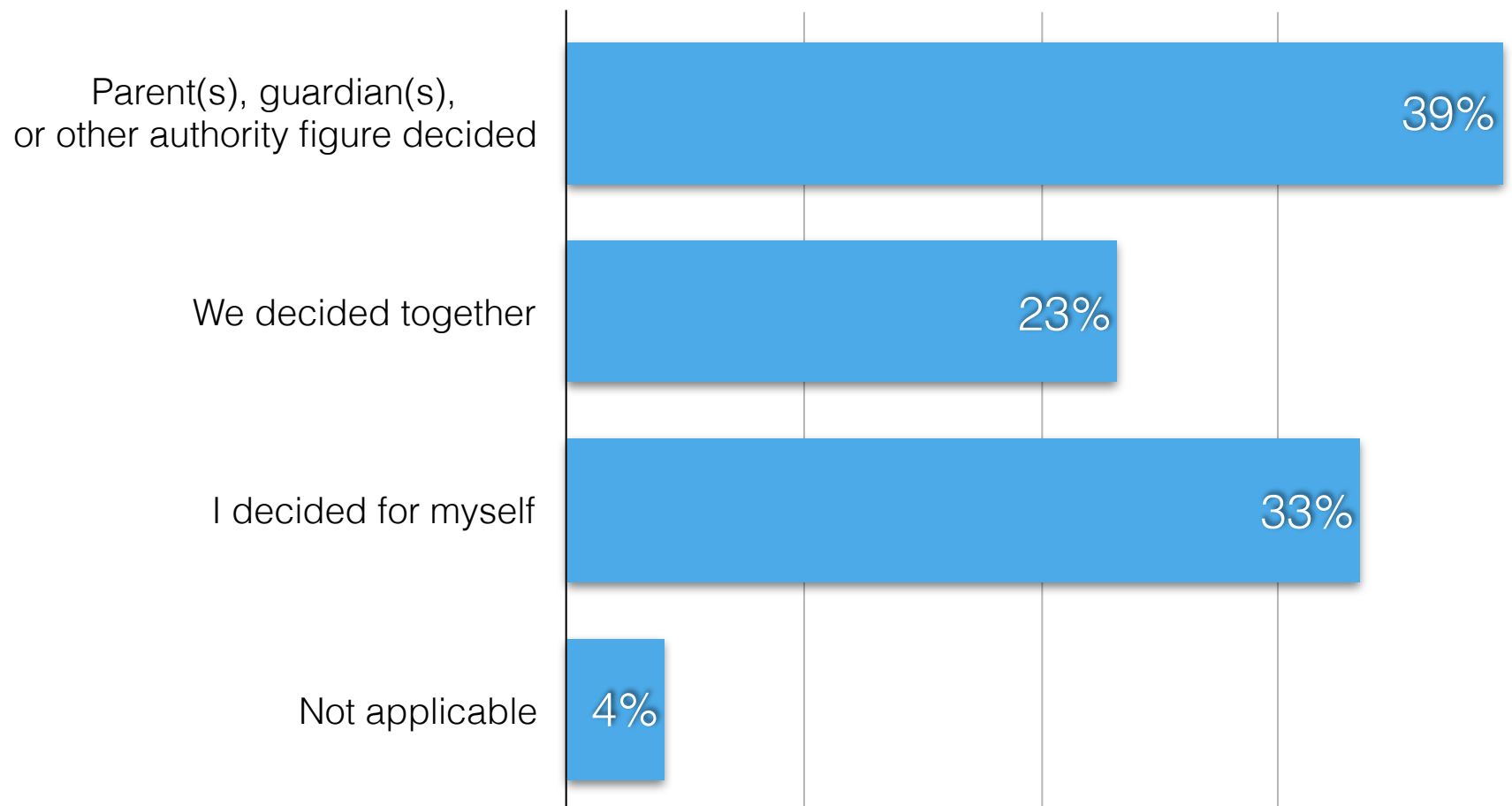
D13. IS YOUR CHURCH LOCATED NEAR ANY OF THE FOLLOWING ADVENTIST INSTITUTIONS?



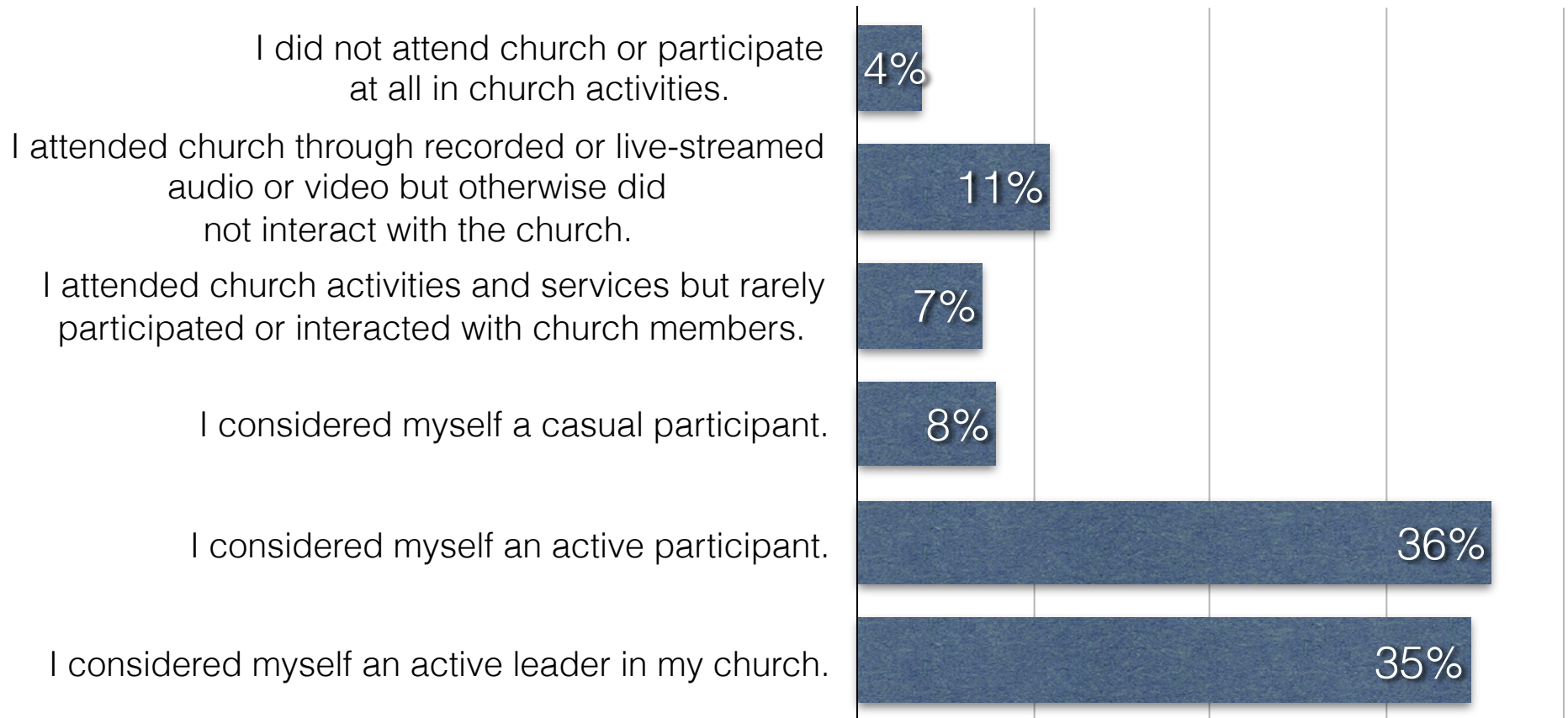
D14. WHICH OF THE FOLLOWING BEST DESCRIBES THE FAMILY SITUATION IN WHICH YOU GREW UP?



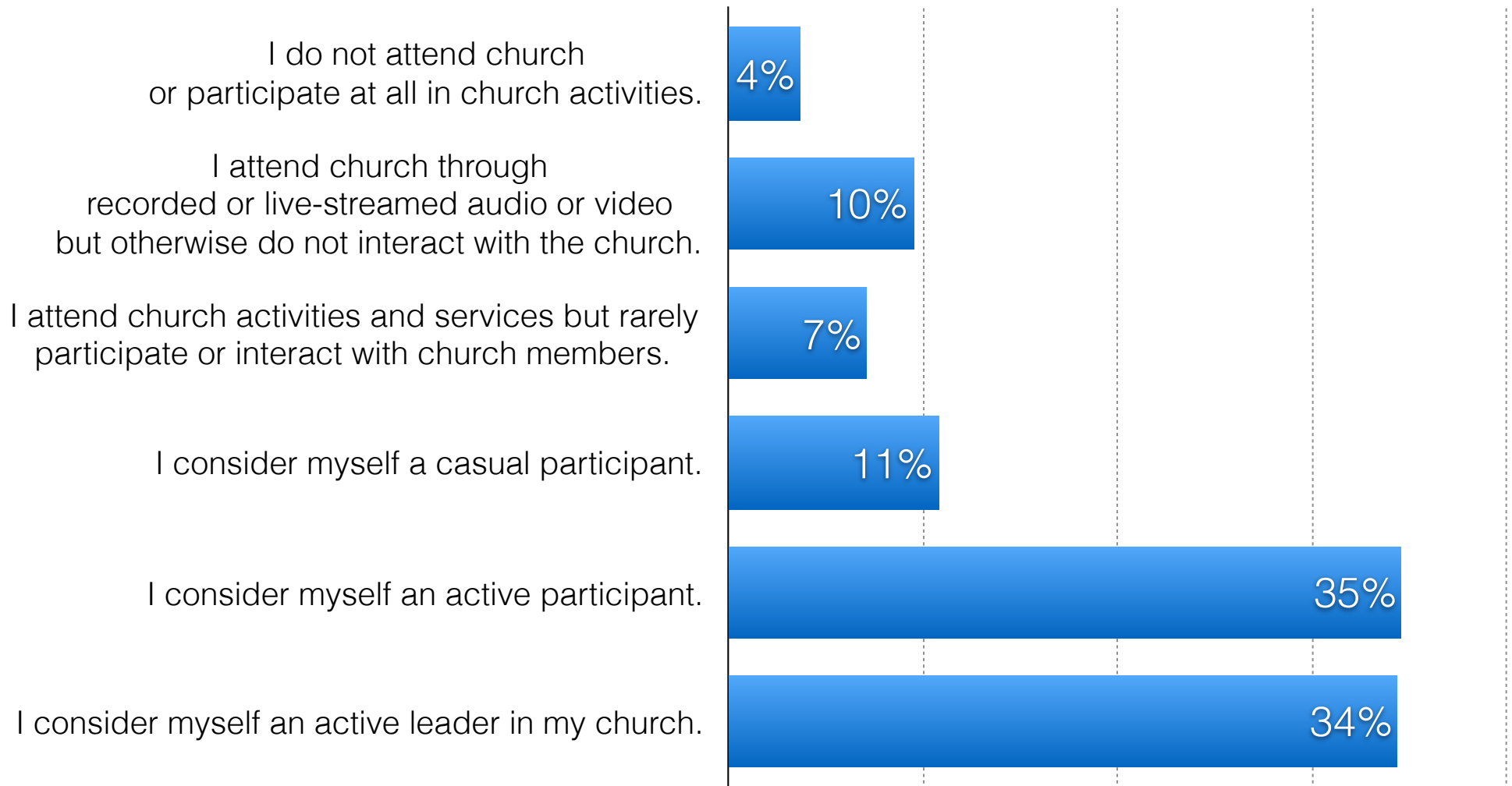
D15. WHEN YOU WERE A TEENAGER, BEFORE YOU LEFT HOME, HOW WERE DECISIONS USUALLY MADE ABOUT THE MUSIC TO WHICH YOU LISTENED, THE MEDIA (TELEVISION, MOVIES, OR WEBSITES) THAT YOU VIEWED, THE TIME THAT YOU WENT TO BED, OR THE FRIENDS WITH WHOM YOU SPENT TIME.



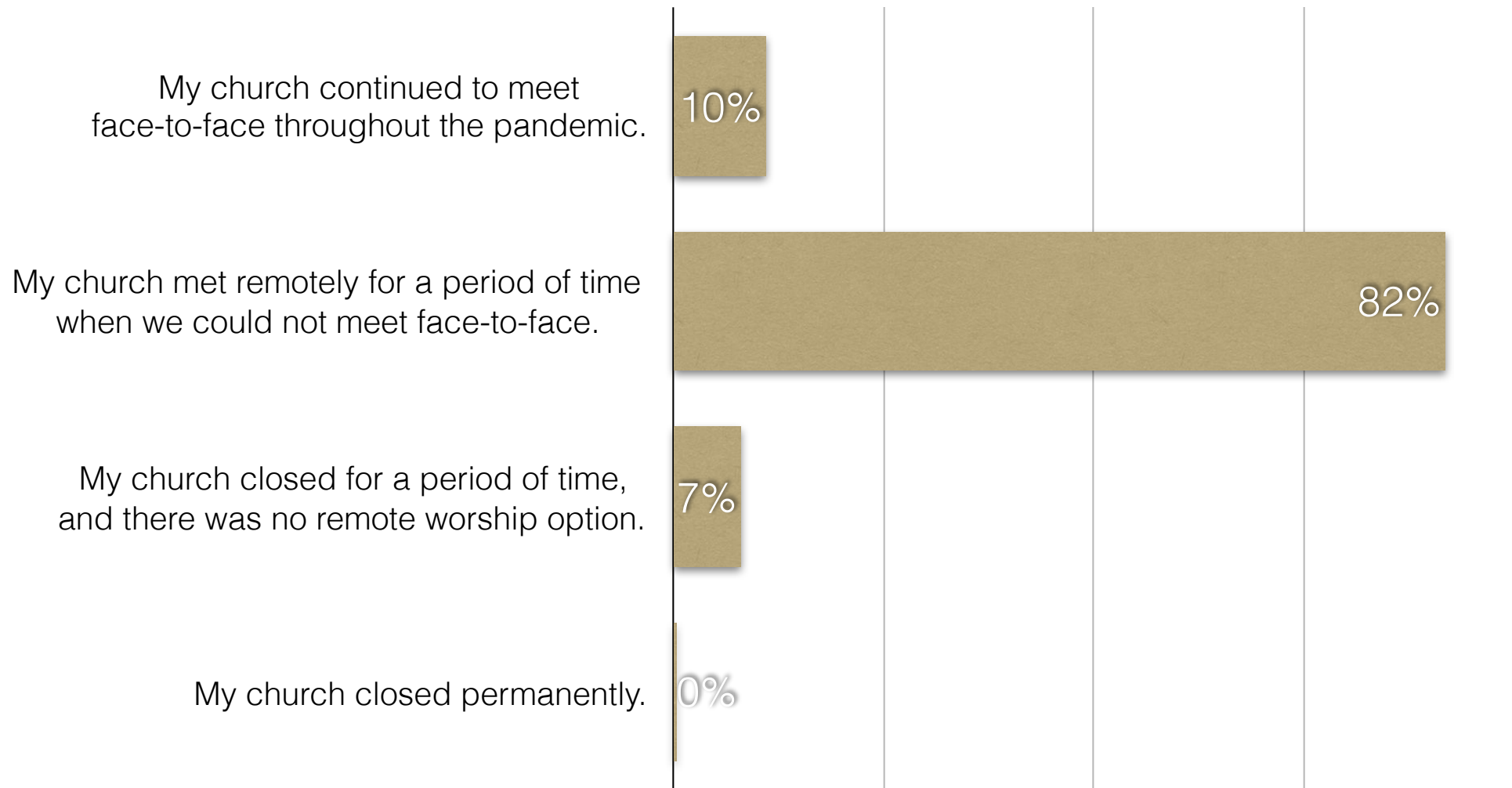
D16. THE CORONAVIRUS PANDEMIC HAS CHANGED THE WAY THAT SOME PEOPLE PARTICIPATE WITH THEIR CHURCH. THINK BACK TO A TIME JUST BEFORE THE PANDEMIC STARTED IN LATE 2019. HOW WOULD YOU DESCRIBE YOUR INVOLVEMENT IN YOUR LOCAL CHURCH BEFORE THE CORONAVIRUS PANDEMIC?



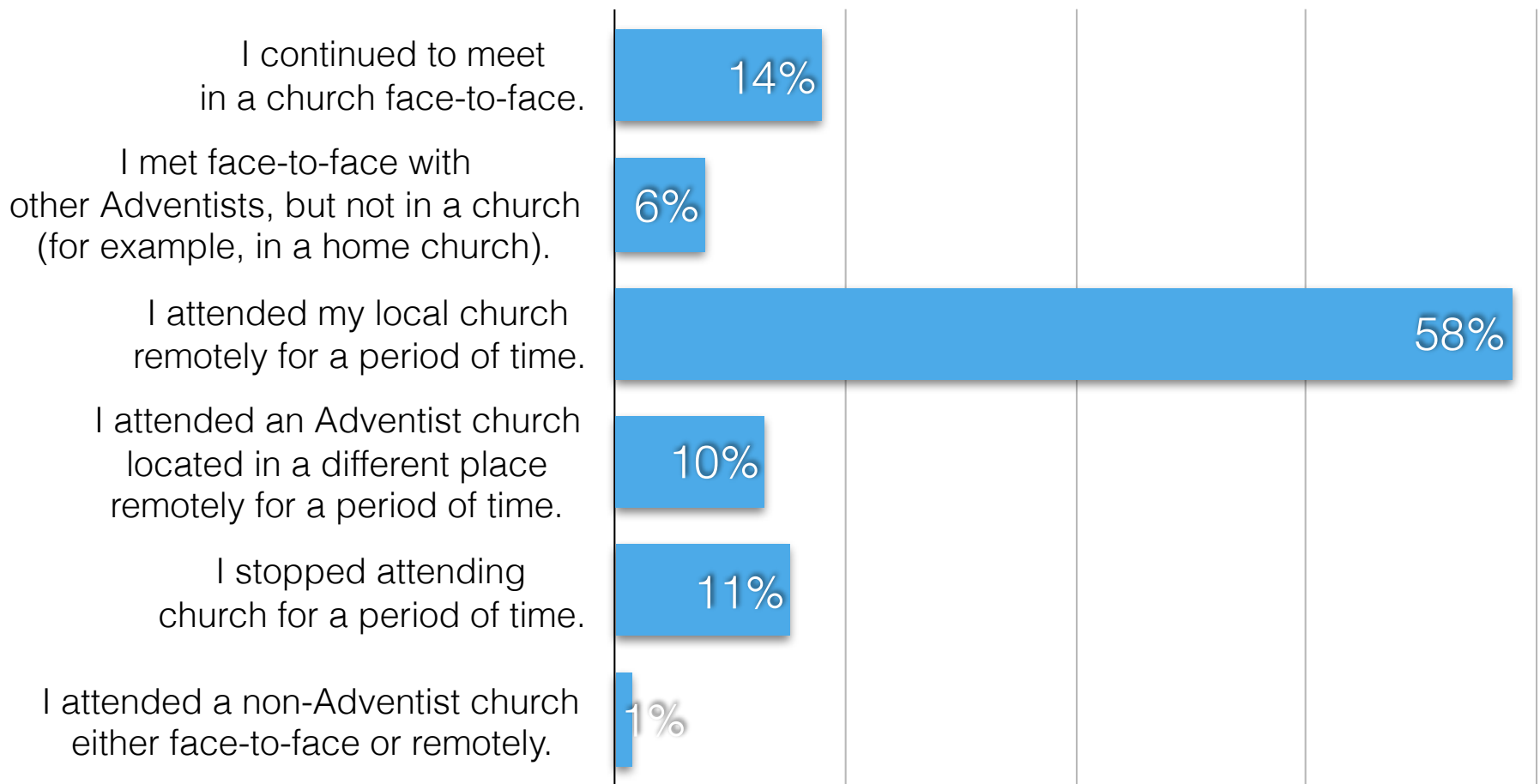
D17. HOW WOULD YOU CURRENTLY DESCRIBE YOUR INVOLVEMENT IN YOUR LOCAL CHURCH?



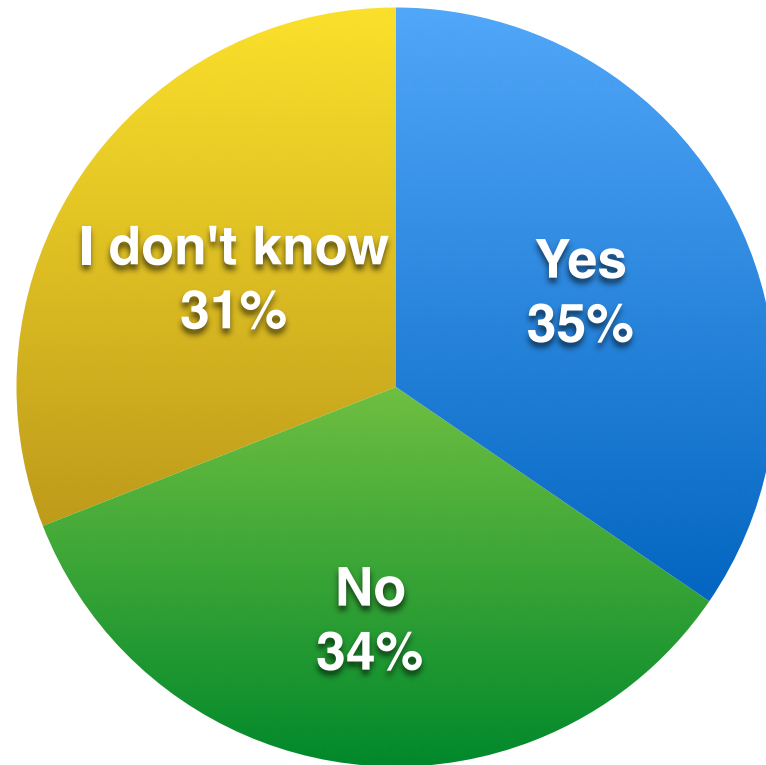
D18. DURING THE PANDEMIC, WHAT HAPPENED TO WORSHIP SERVICES AT THE CHURCH THAT YOU ATTENDED?



D19. DURING THE PANDEMIC, WHICH OF THE FOLLOWING BEST DESCRIBES YOUR WORSHIP EXPERIENCE?

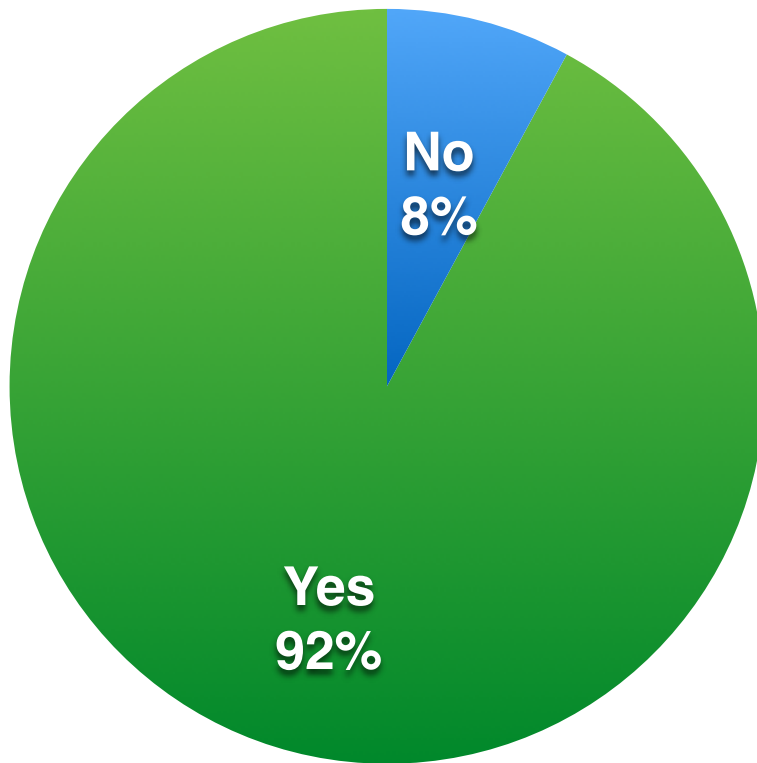


**D20. DID YOUR CHURCH DEVELOP
ANY NEW MINISTRIES DURING OR AS
A RESULT OF THE PANDEMIC?**

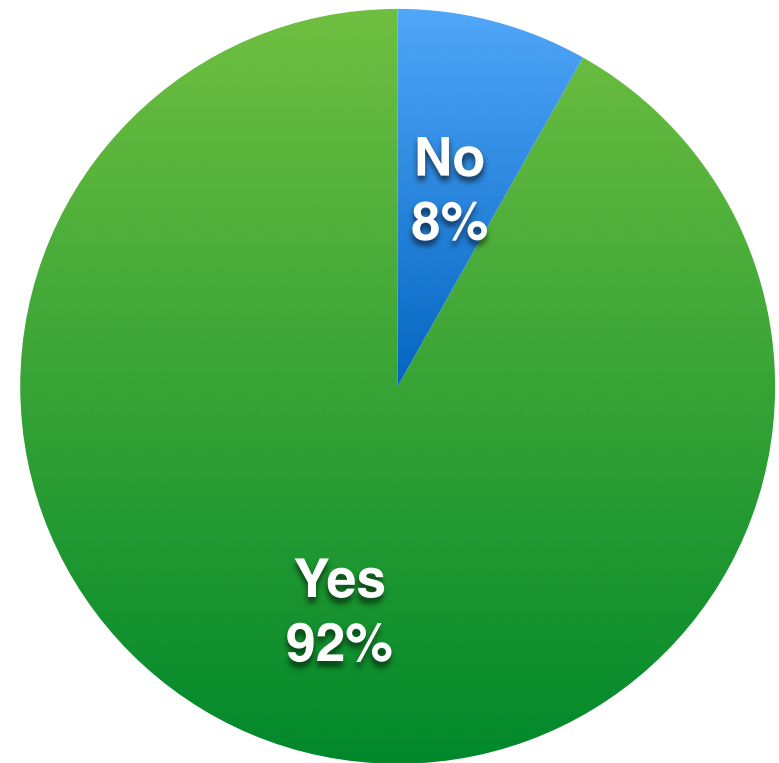


D21.DURING ANY PERIOD OF TIME IN WHICH YOU WERE UNABLE TO MEET ON-SITE WITH YOUR LOCAL CHURCH DUE TO THE CORONAVIRUS PANDEMIC, WERE YOU PROVIDED WITH ONE OR MORE METHODS (ELECTRONIC OR OTHERWISE) THAT ENABLED YOU TO CONTINUE YOUR USUAL PATTERN OF ...

RETURNING TITHE?

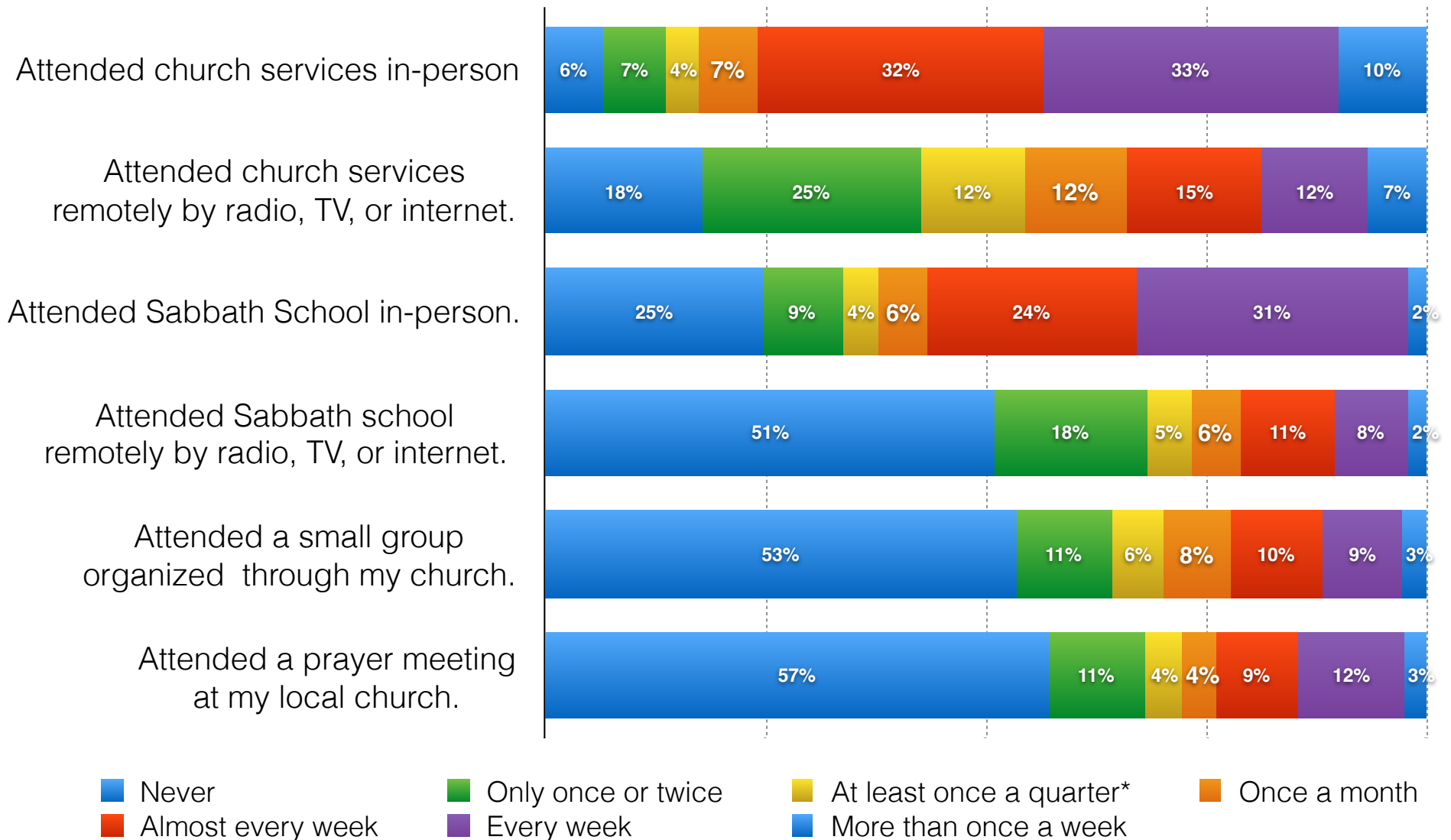


GIVING OFFERINGS?

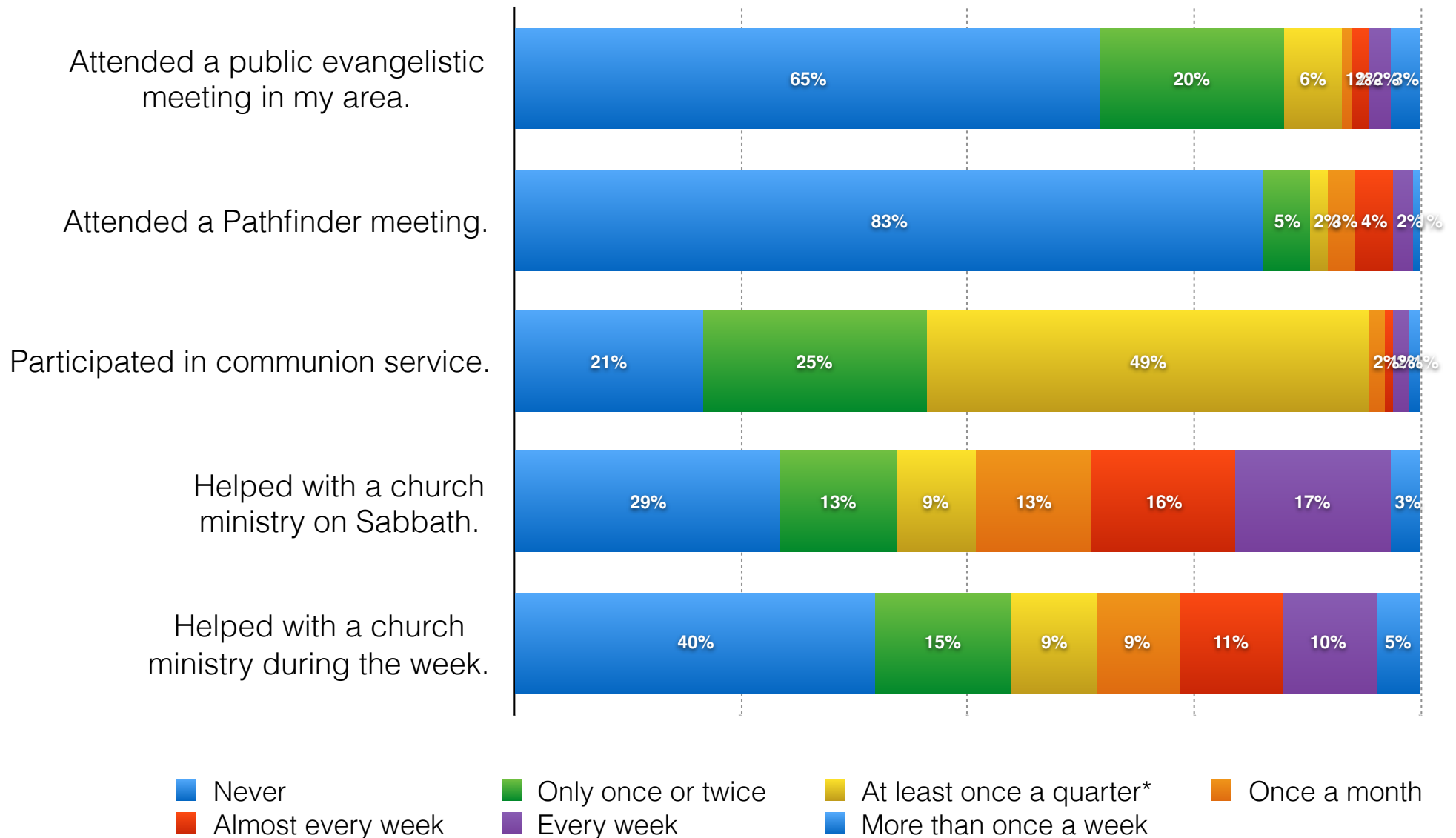


RELIGIOUS BEHAVIORS AND ROLES

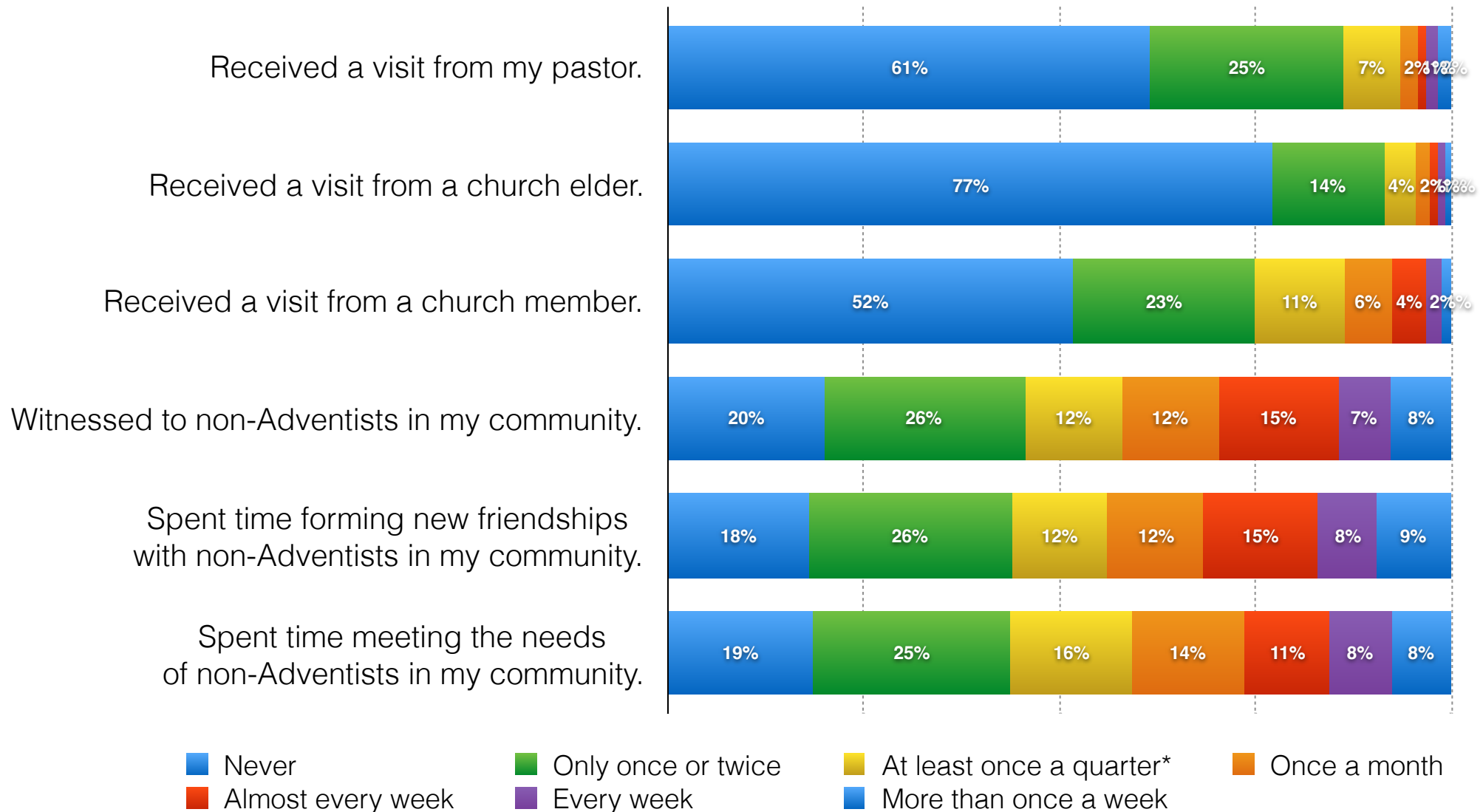
R1A. HOW OFTEN IN THE LAST 12 MONTHS DID YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



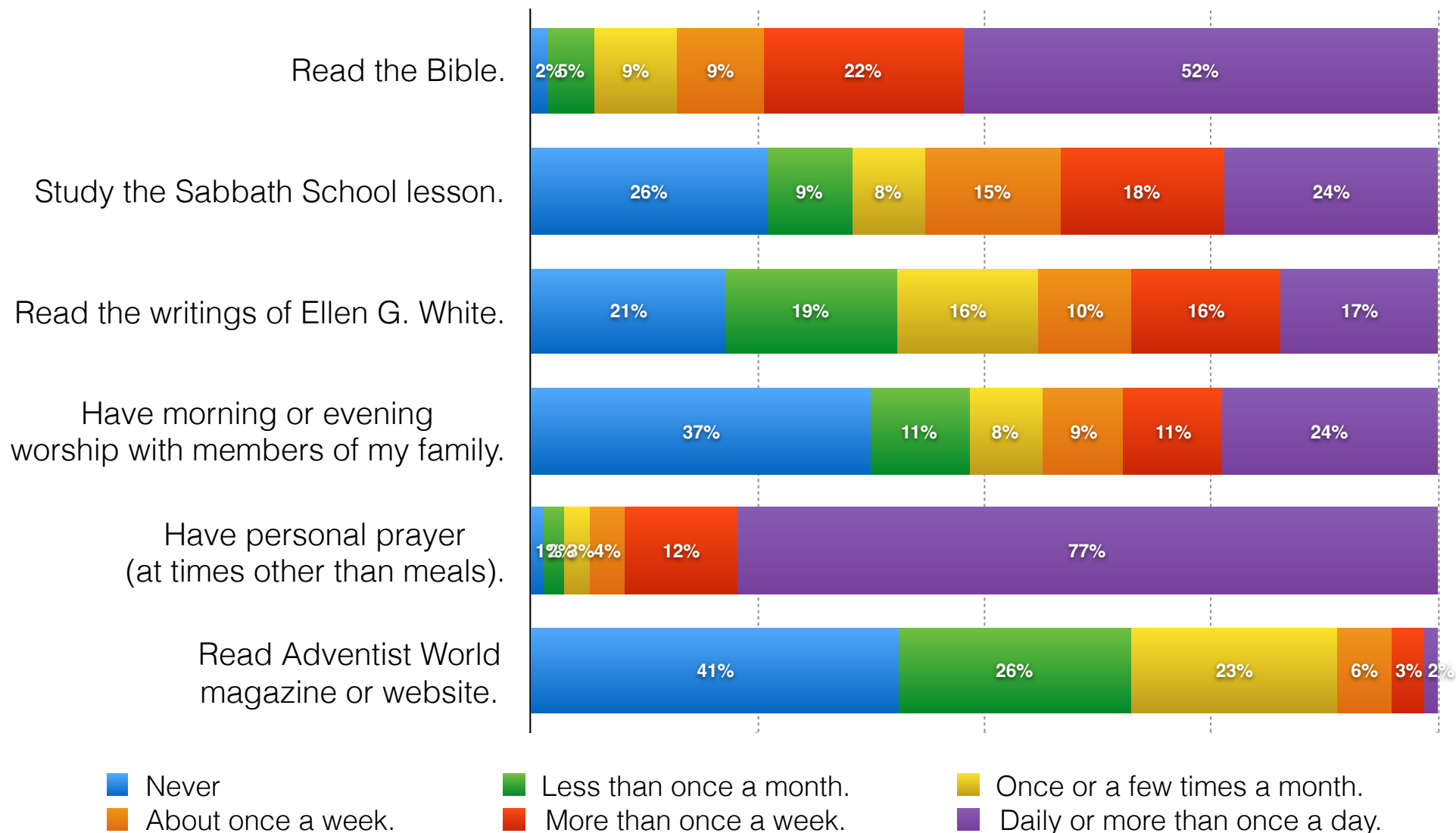
R1B. HOW OFTEN IN THE LAST 12 MONTHS DID YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



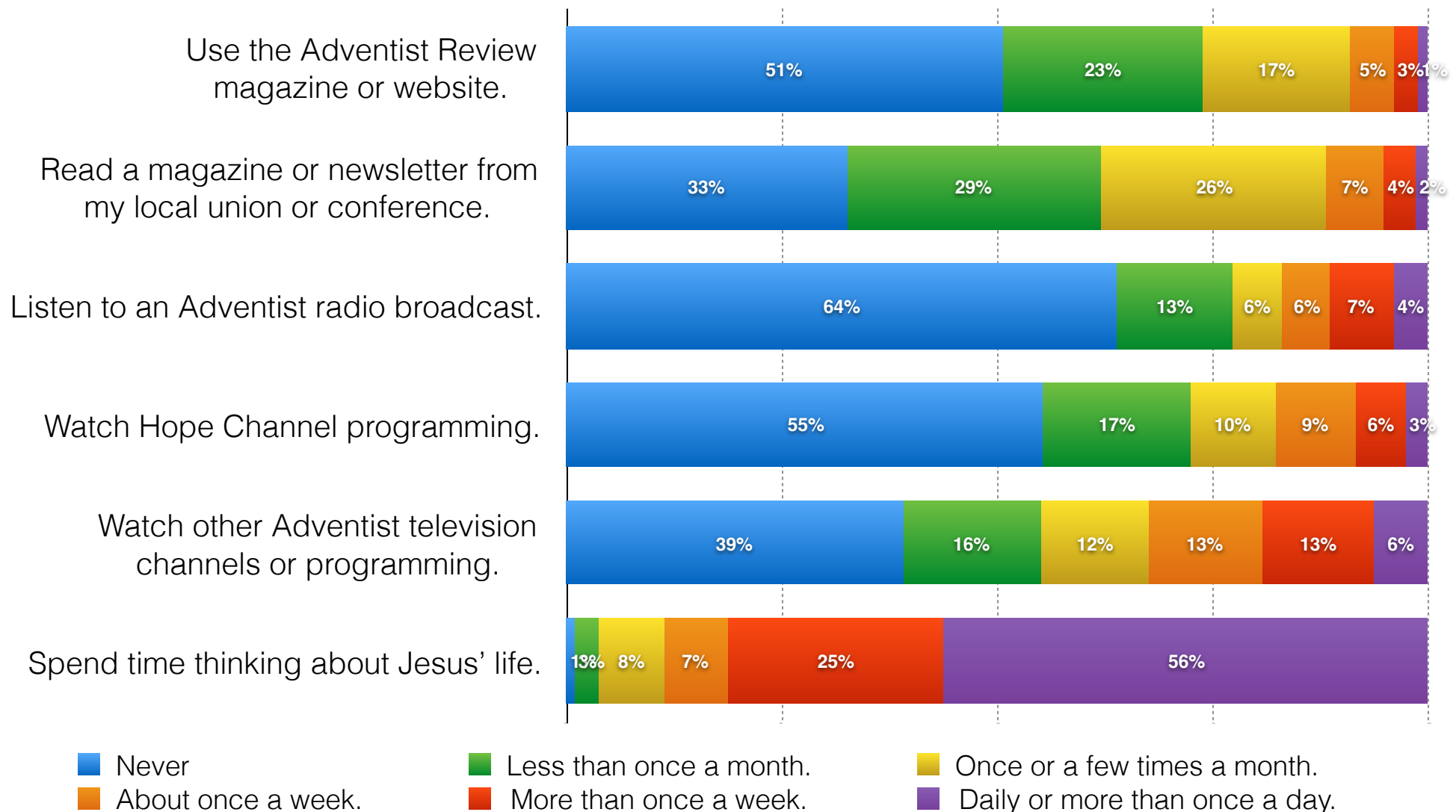
R1c. HOW OFTEN IN THE LAST 12 MONTHS DID YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



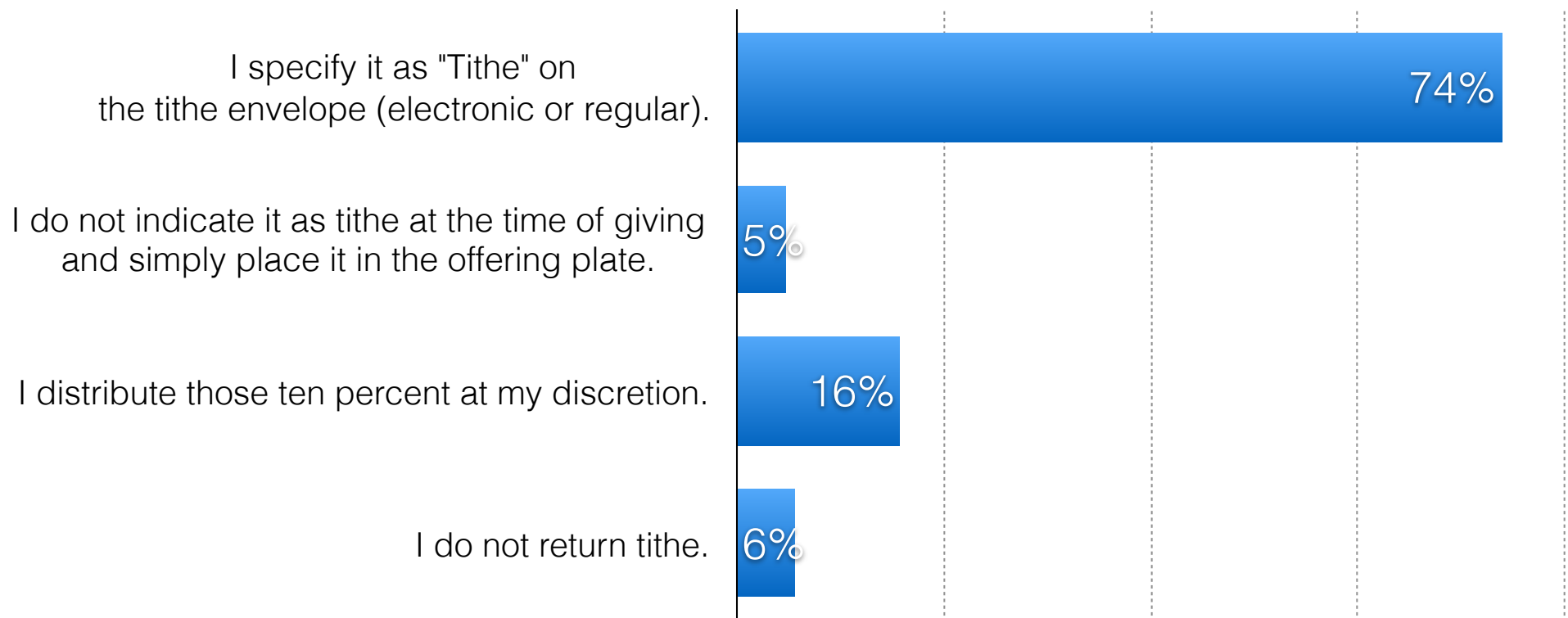
R2A. HOW OFTEN DO YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



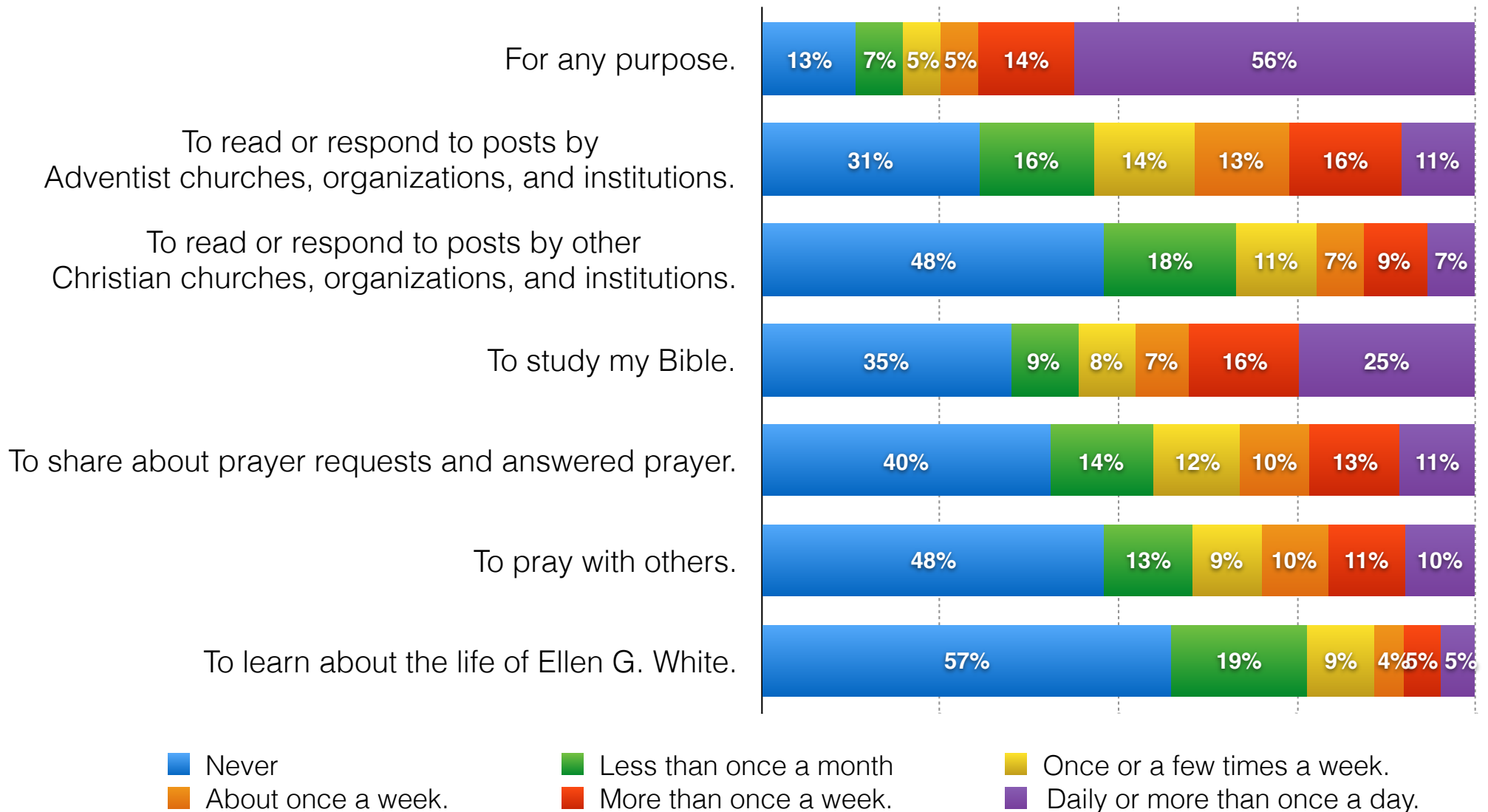
R2B. HOW OFTEN DO YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



R3. WHEN YOU RETURN TITHE, WHICH OF THE FOLLOWING DESCRIPTIONS BEST FITS THE WAY THAT YOU RETURN TITHE?



R4A. HOW OFTEN DO YOU ENGAGE IN THE SOCIAL MEDIA ACTIVITIES LISTED BELOW?



R4B. HOW OFTEN DO YOU ENGAGE IN THE SOCIAL MEDIA ACTIVITIES LISTED BELOW?

To read and connect to the writings of Ellen G. White.

To help advance the mission of
the Seventh-day Adventist Church.

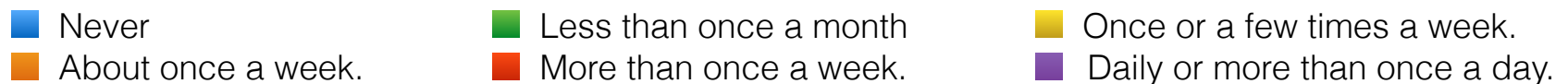
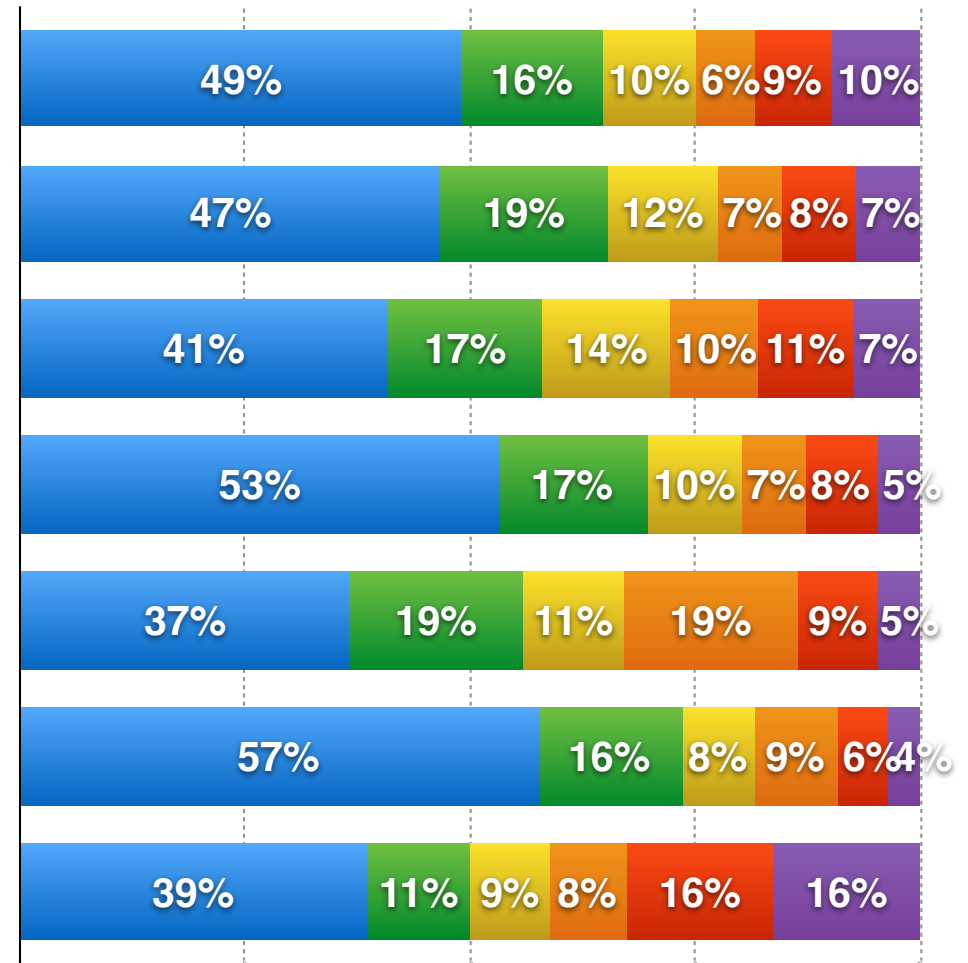
To learn about religious topics that pastors or
Sabbath School teachers have not talked about.

To share Bible studies with family, friends,
or other people in my social network.

To attend church.

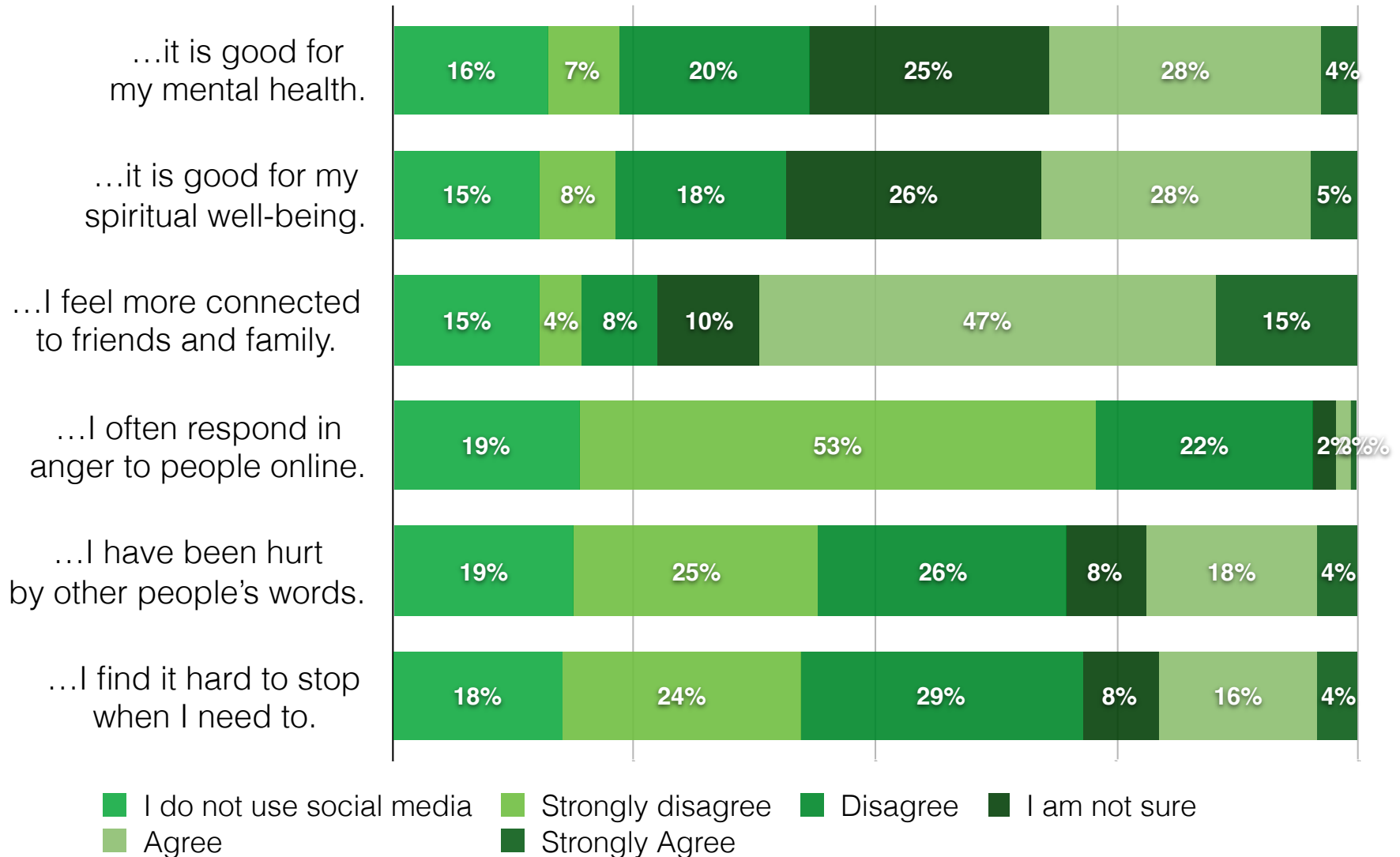
To worship with other believers
(other than for a church service).

As a distraction from
other activities that I should be doing.

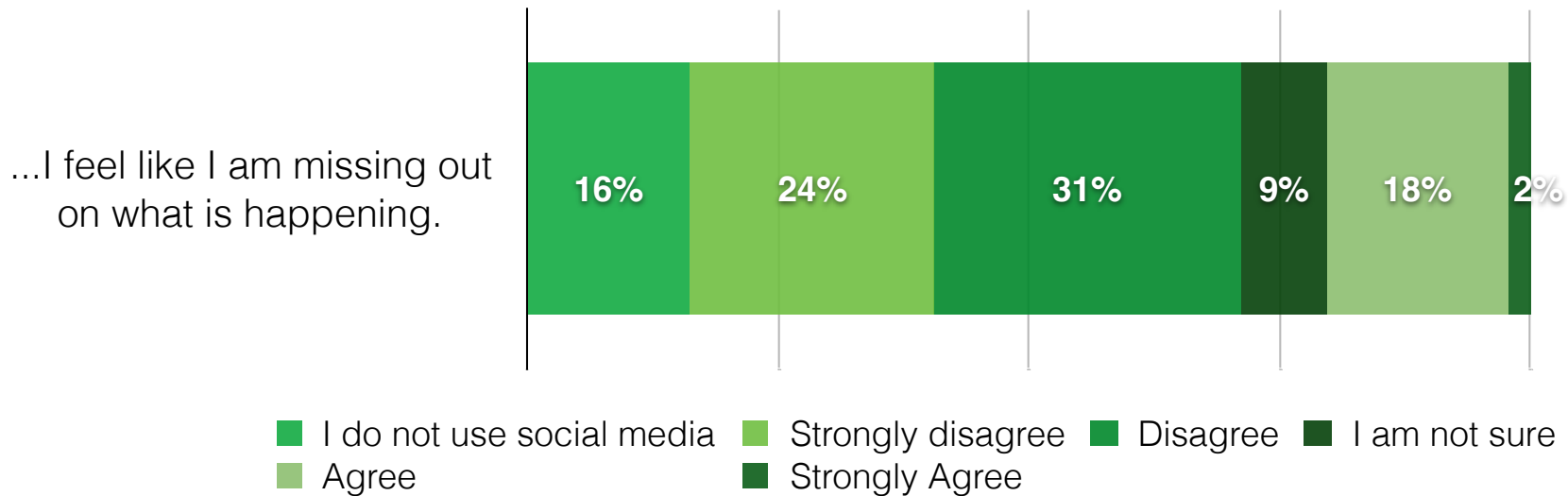


R5. PLEASE INDICATE HOW MUCH YOU AGREE OR DISAGREE WITH EACH OF THE FOLLOWING STATEMENTS ABOUT YOUR SOCIAL MEDIA USE.

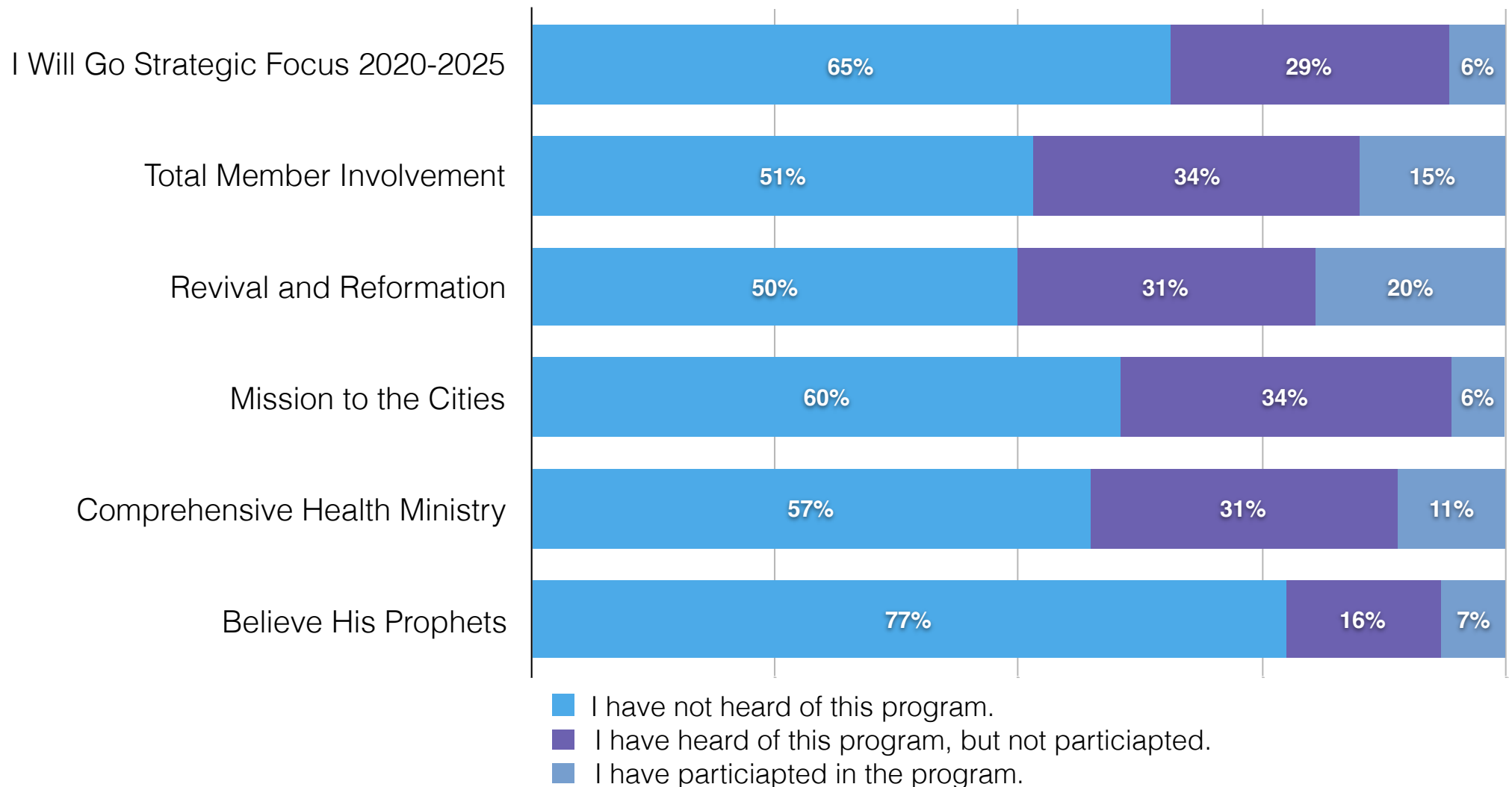
WHEN I USE SOCIAL MEDIA...



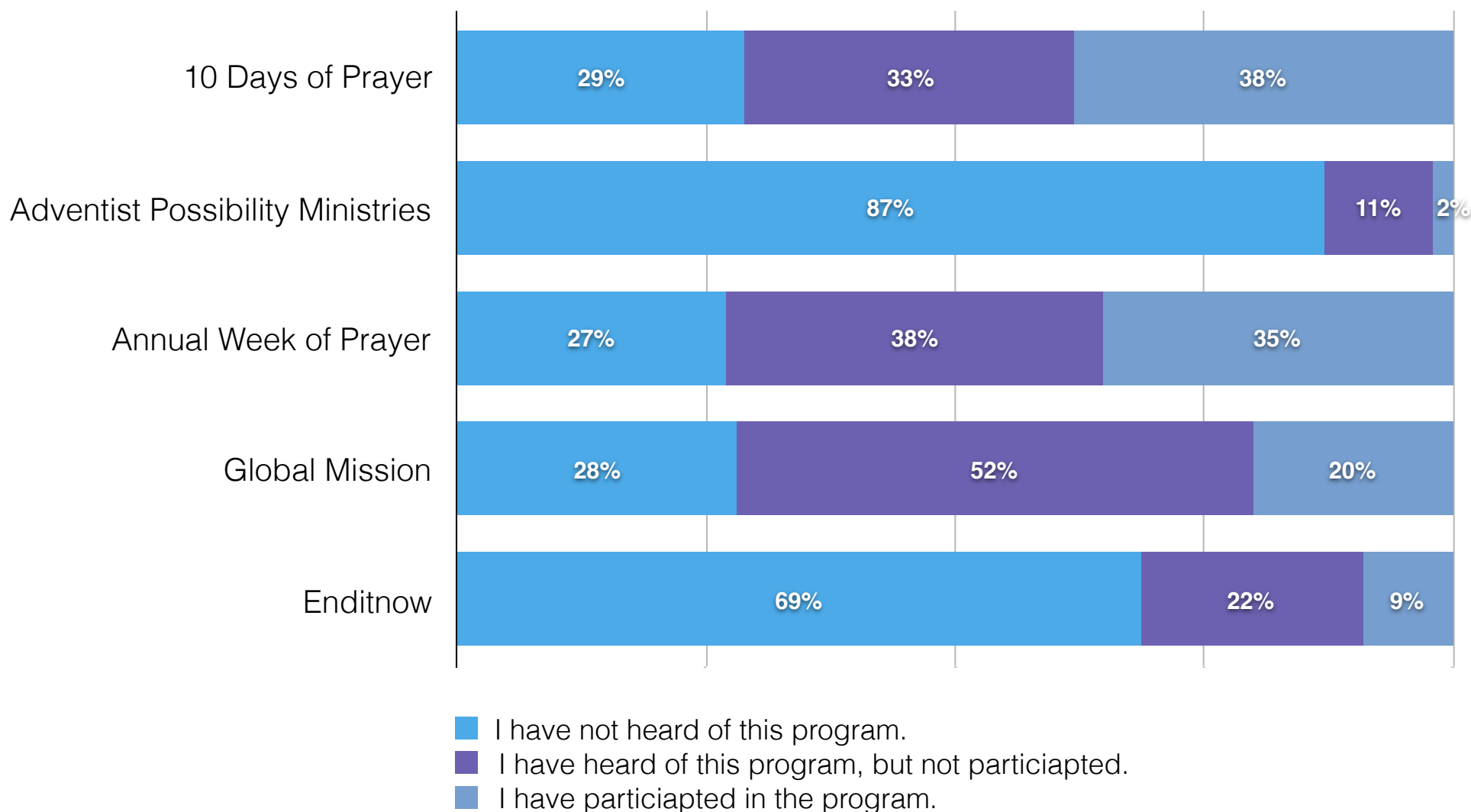
**R5. PLEASE INDICATE HOW MUCH YOU AGREE OR
DISAGREE WITH EACH OF THE FOLLOWING
STATEMENTS ABOUT YOUR SOCIAL MEDIA USE.
WHEN I CANNOT USE SOCIAL MEDIA...**



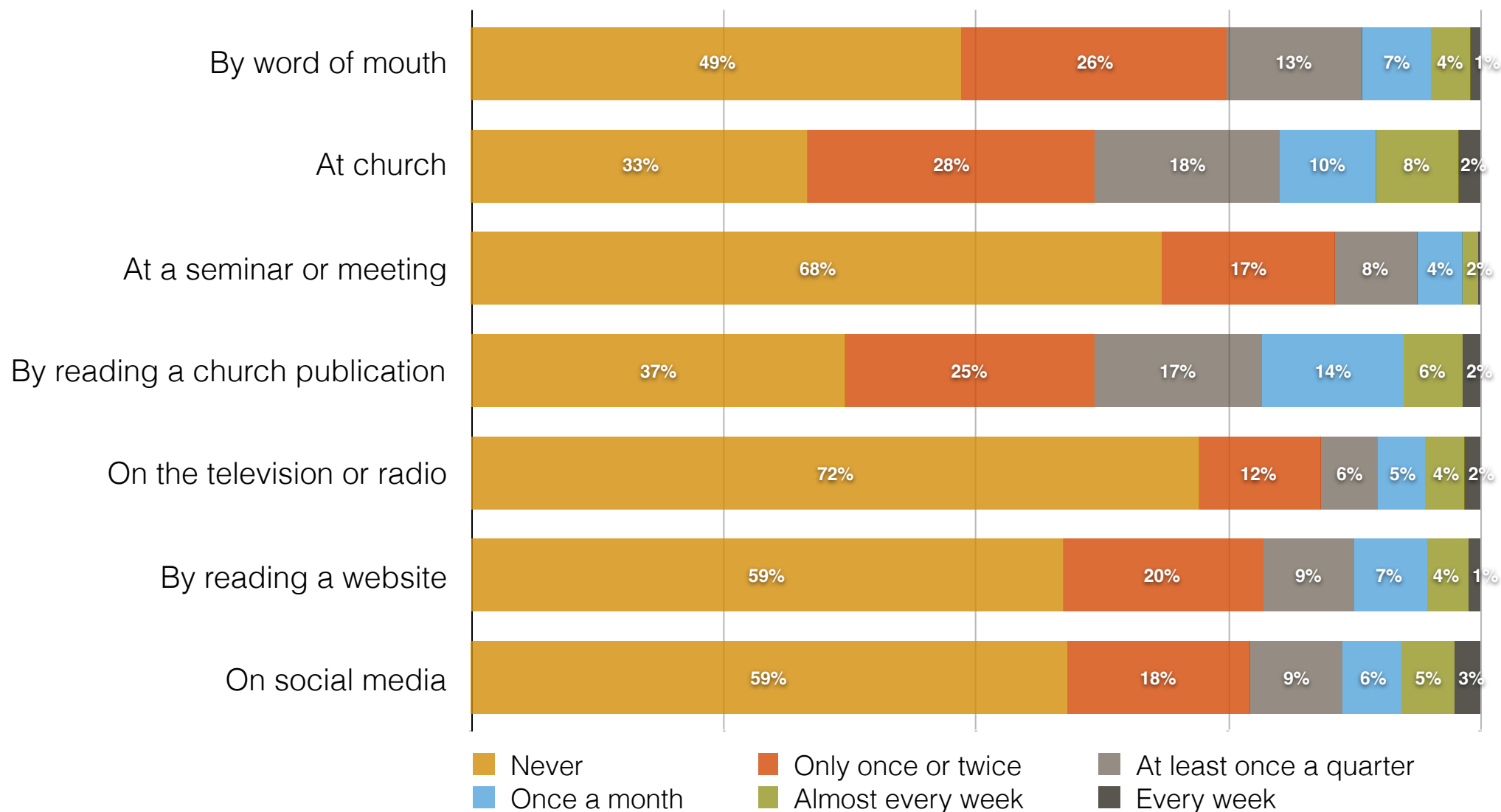
R6A. HOW MANY OF THESE GENERAL CONFERENCE INITIATIVES YOU HAVE HEARD ABOUT OR PARTICIPATED IN?



R6B. HOW MANY OF THESE GENERAL CONFERENCE INITIATIVES YOU HAVE HEARD ABOUT OR PARTICIPATED IN?

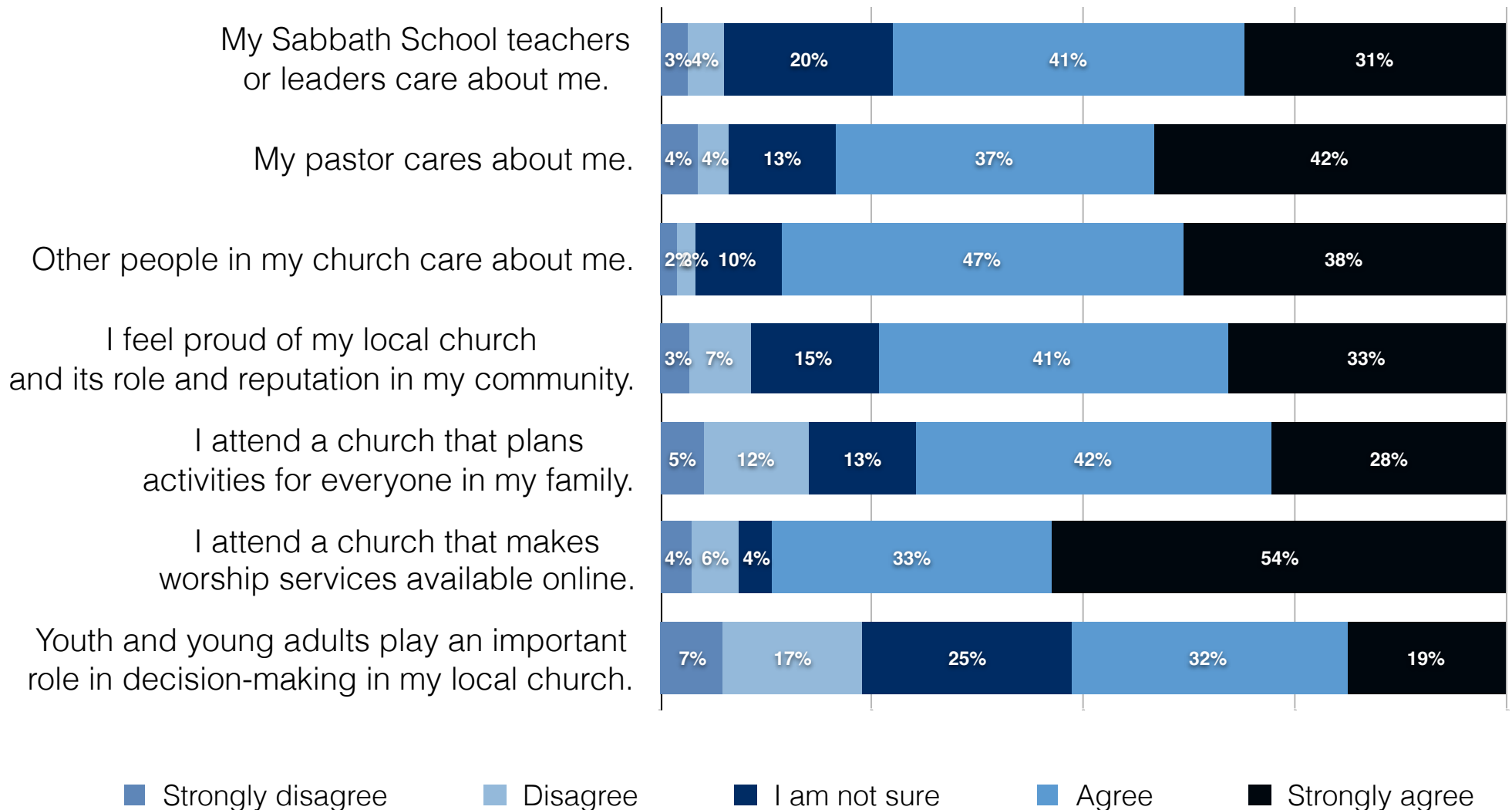


R7. IN THE LAST 12 MONTHS, HOW OFTEN DID YOU HEAR ABOUT ONE OR MORE OF THE GENERAL CONFERENCE INITIATIVES LISTED IN THE LAST QUESTION?



RELIGIOUS ATTITUDES AND EXPERIENCES

A1A. PLEASE EXPRESS YOUR AGREEMENT OR DISAGREEMENT WITH EACH OF THE FOLLOWING STATEMENTS



A1B. PLEASE EXPRESS YOUR AGREEMENT OR DISAGREEMENT WITH EACH OF THE FOLLOWING STATEMENTS

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



My local church has a program for preparing young people to become leaders.



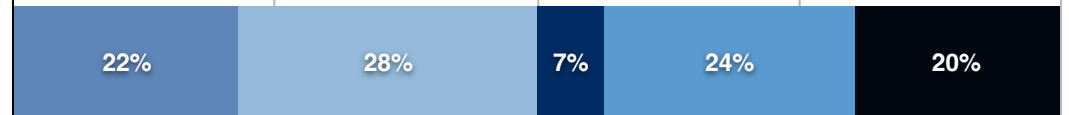
My conference/mission has a program for preparing young people to become leaders.



My local church has a program for preparing new members to become leaders.



I currently provide financial support for children (mine or others) to attend a SDA school.

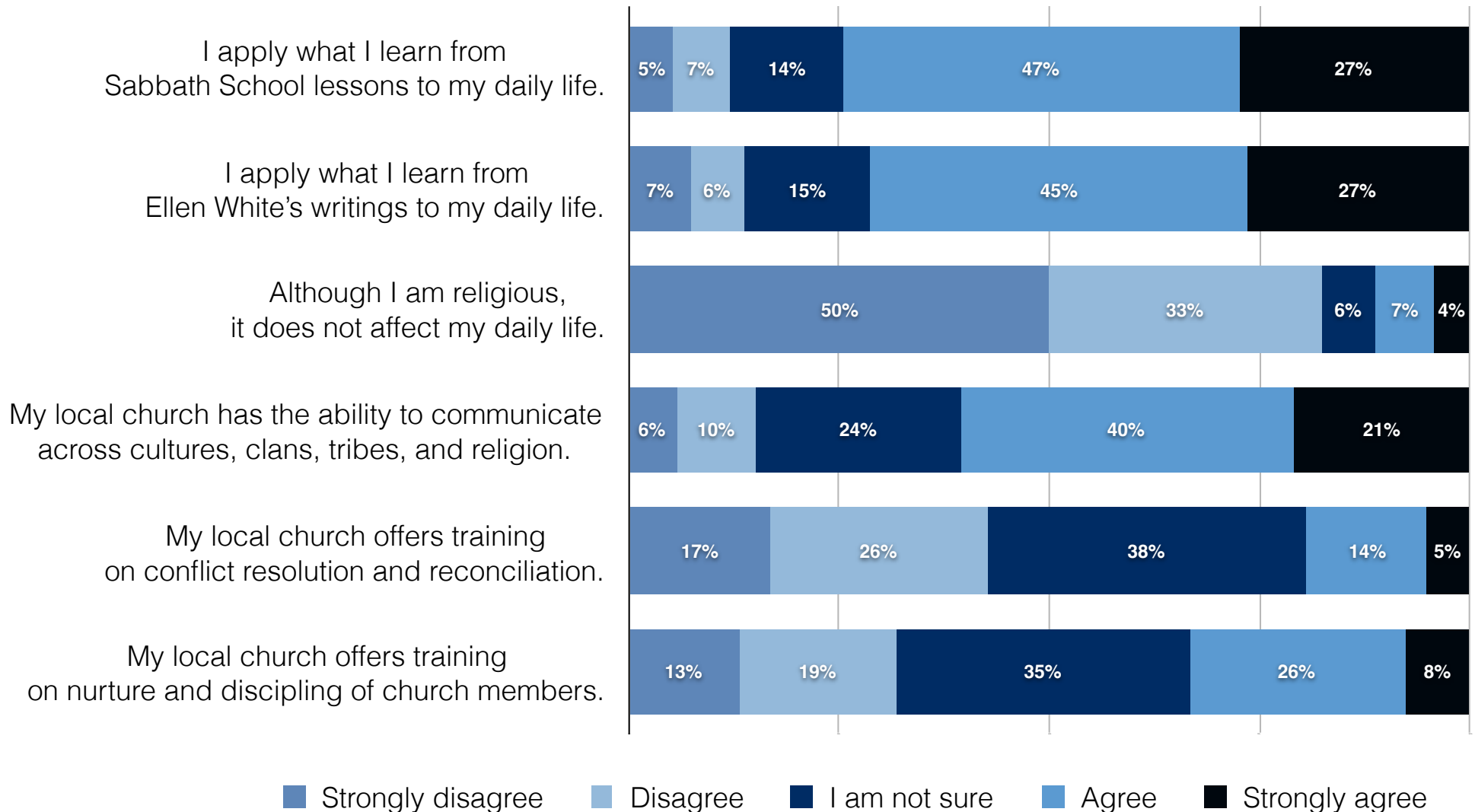


I apply what I learn from the Bible to my daily life.

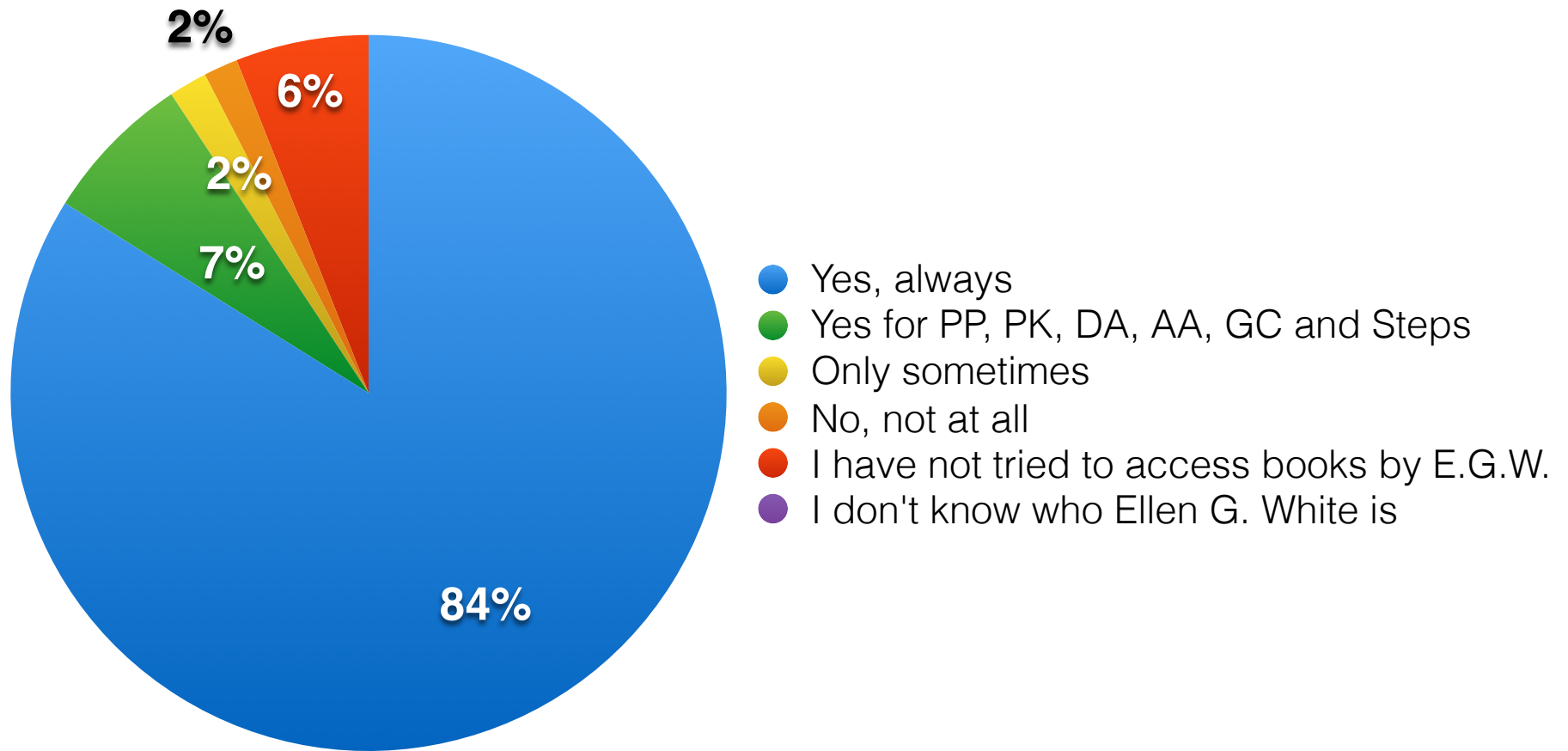


Strongly disagree Disagree I am not sure Agree Strongly agree

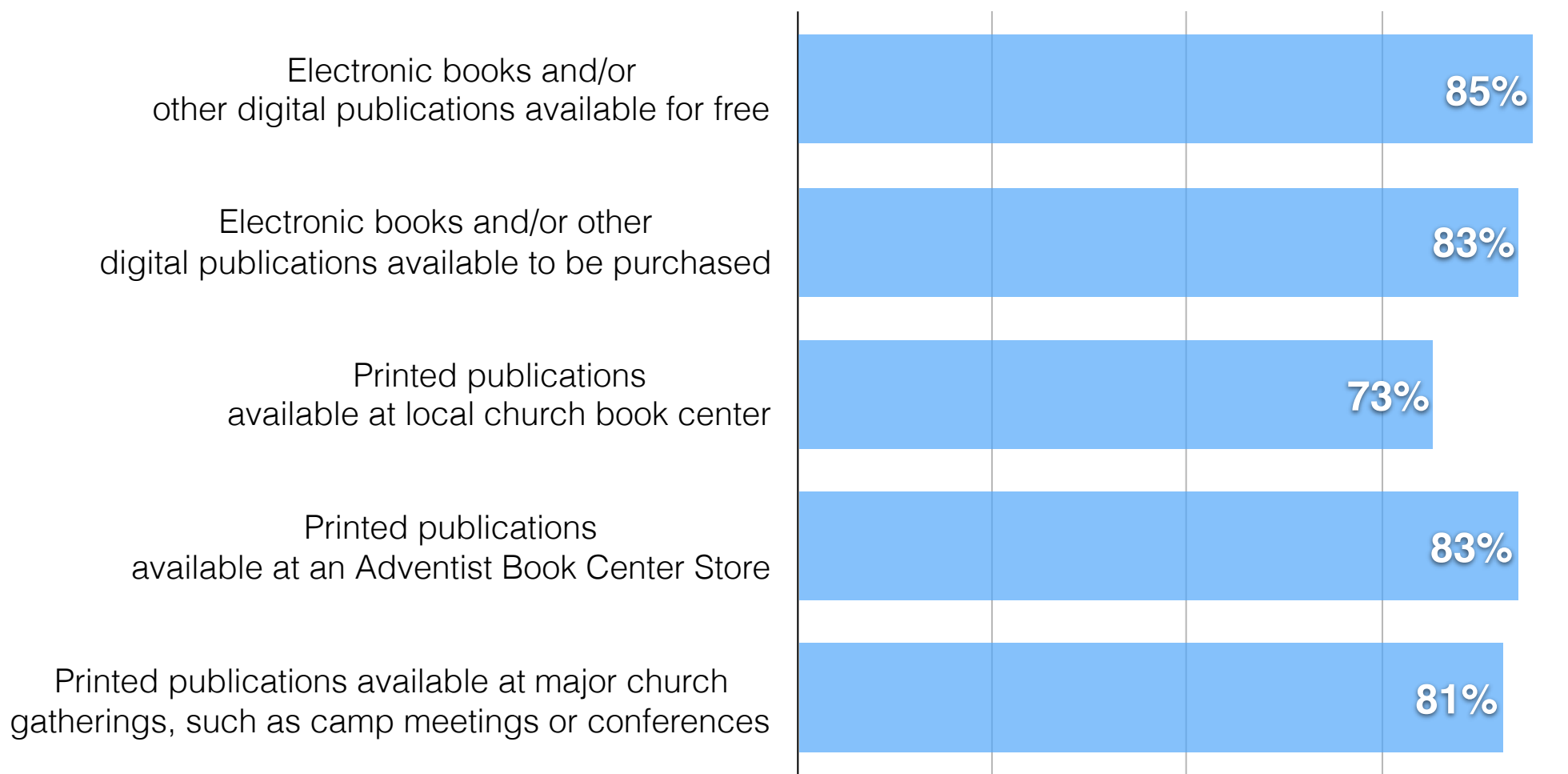
A1C. PLEASE EXPRESS YOUR AGREEMENT OR DISAGREEMENT WITH EACH OF THE FOLLOWING STATEMENTS



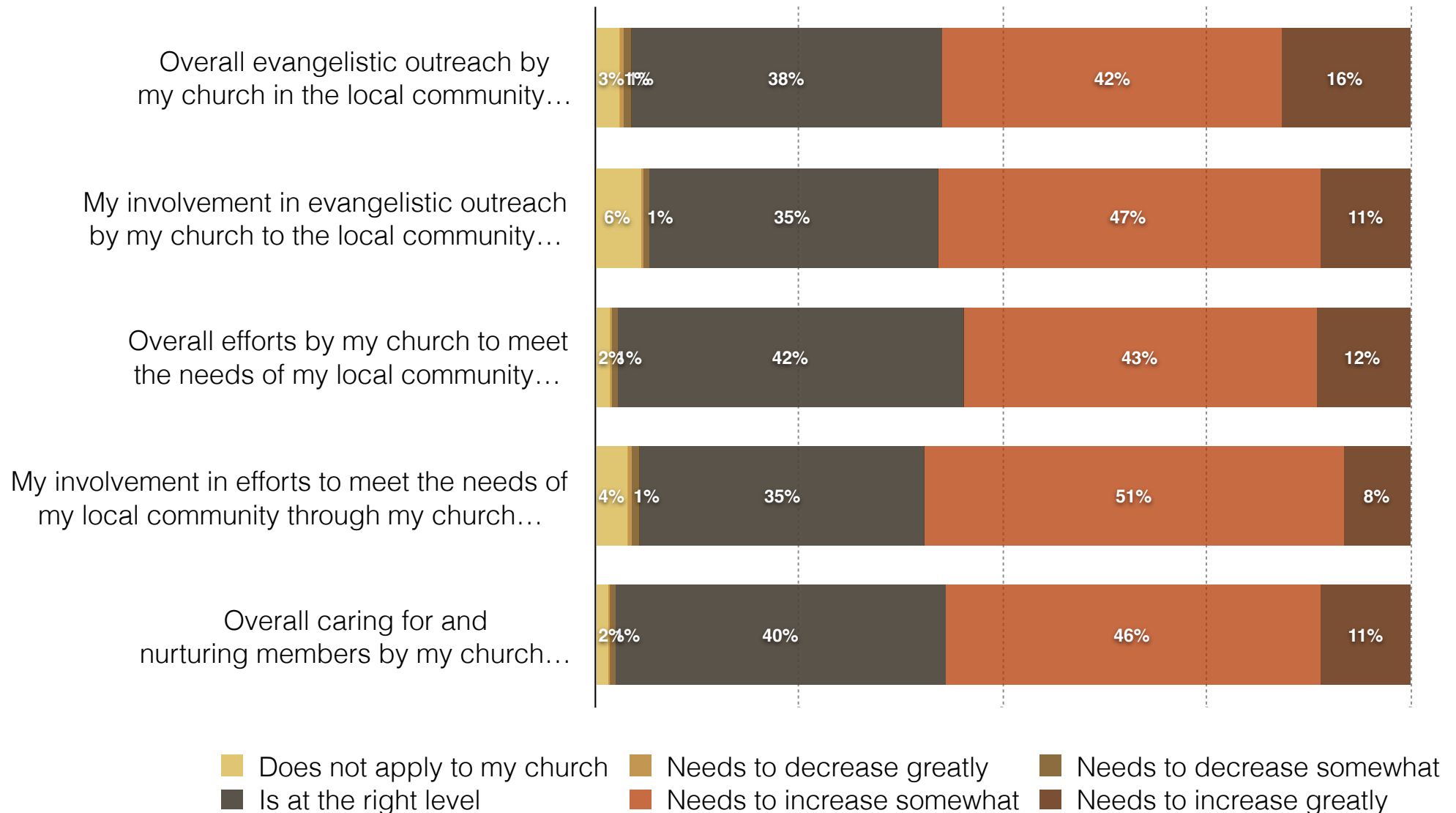
A2. HAVE YOU BEEN ABLE TO ACCESS THE BOOKS BY ELLEN G. WHITE IN A LANGUAGE THAT YOU UNDERSTAND?



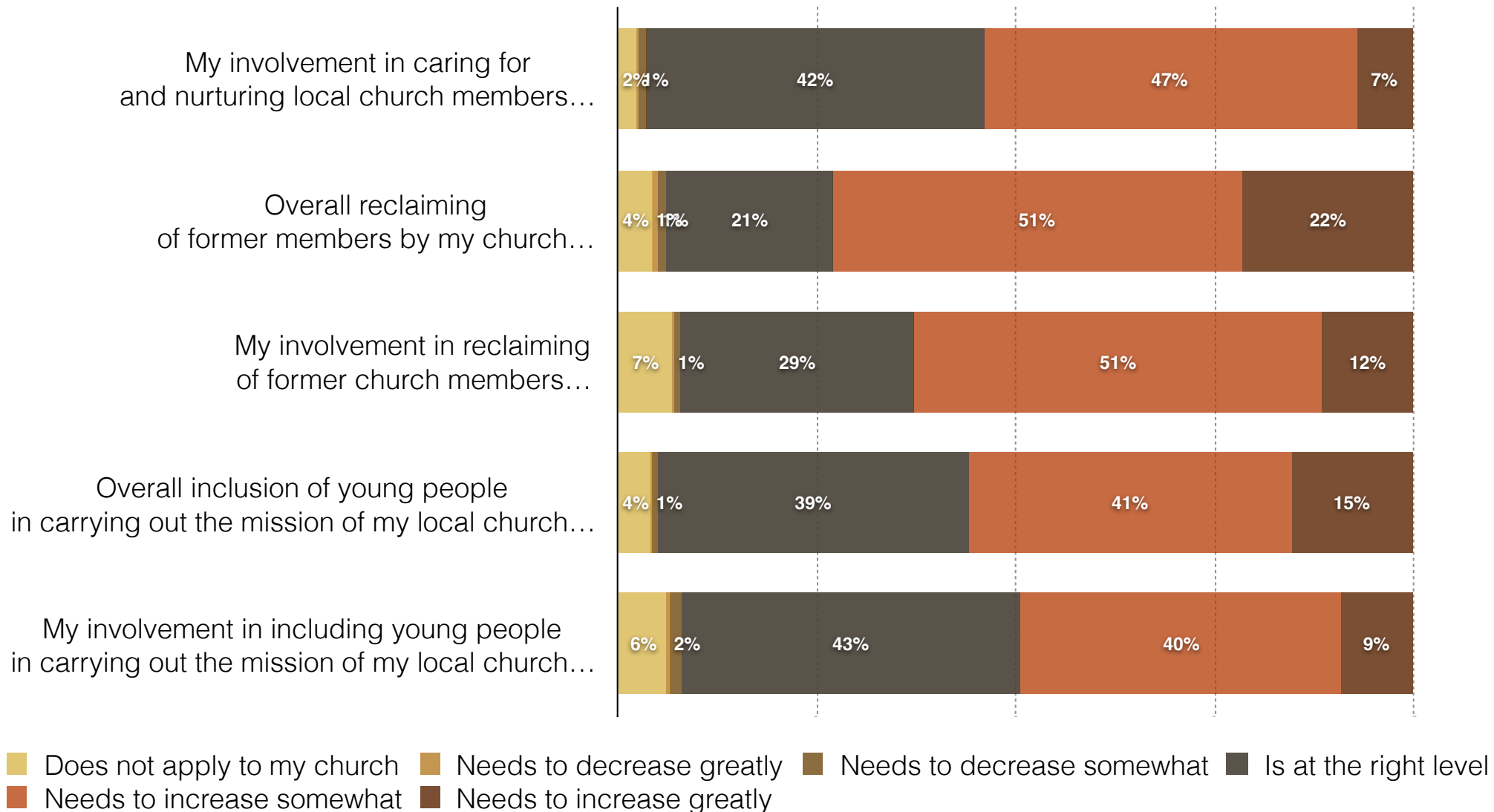
A3. DO YOU HAVE ACCESS TO ADVENTIST PUBLICATIONS IN YOUR LANGUAGE THROUGH THE FOLLOWING SOURCES?



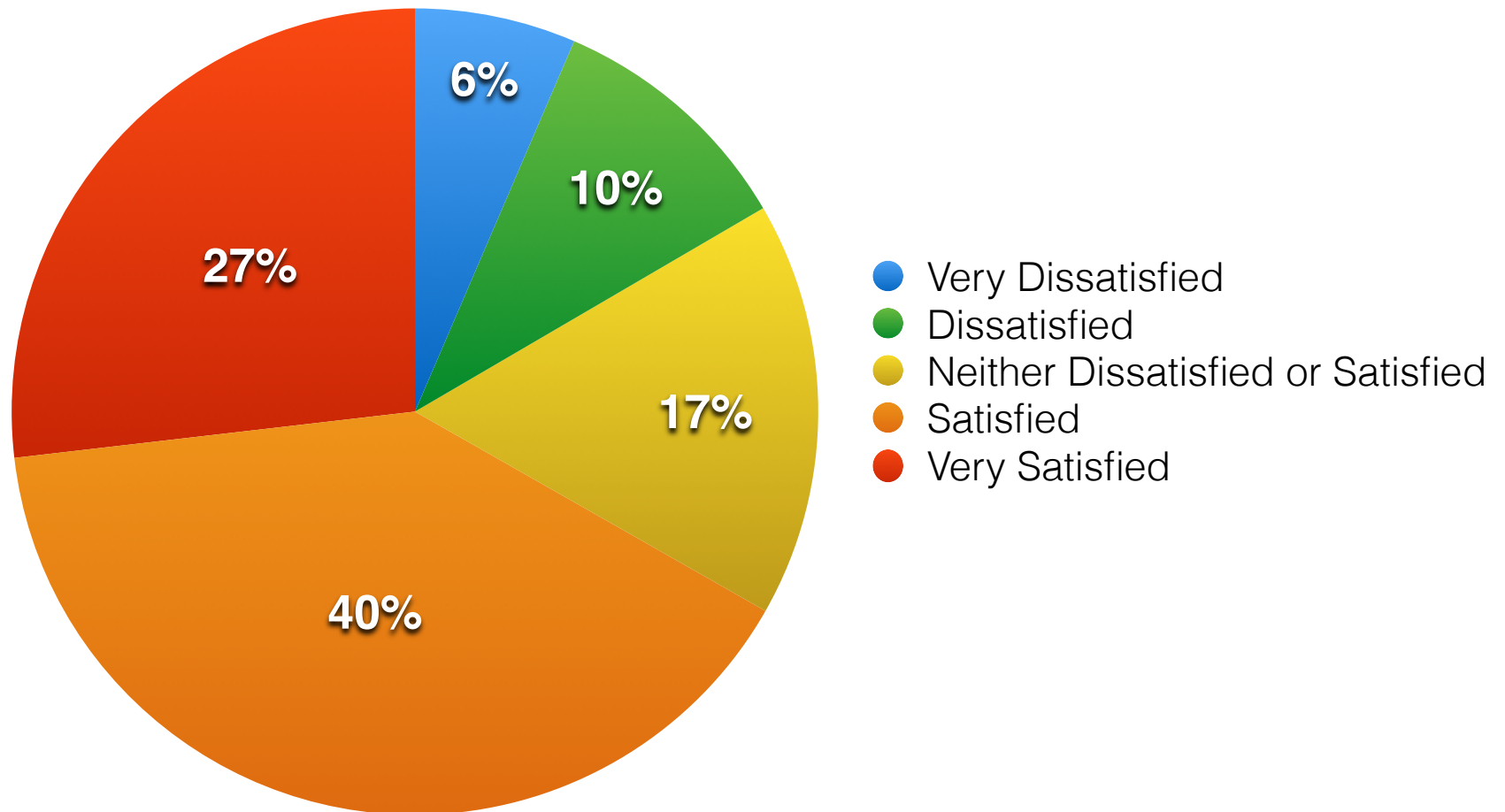
A4A. PLEASE INDICATE WHAT YOU THINK ABOUT WHETHER THE ACTIVITIES OF THE CHURCH AND YOUR INVOLVEMENT NEED TO CHANGE OR STAY THE SAME.



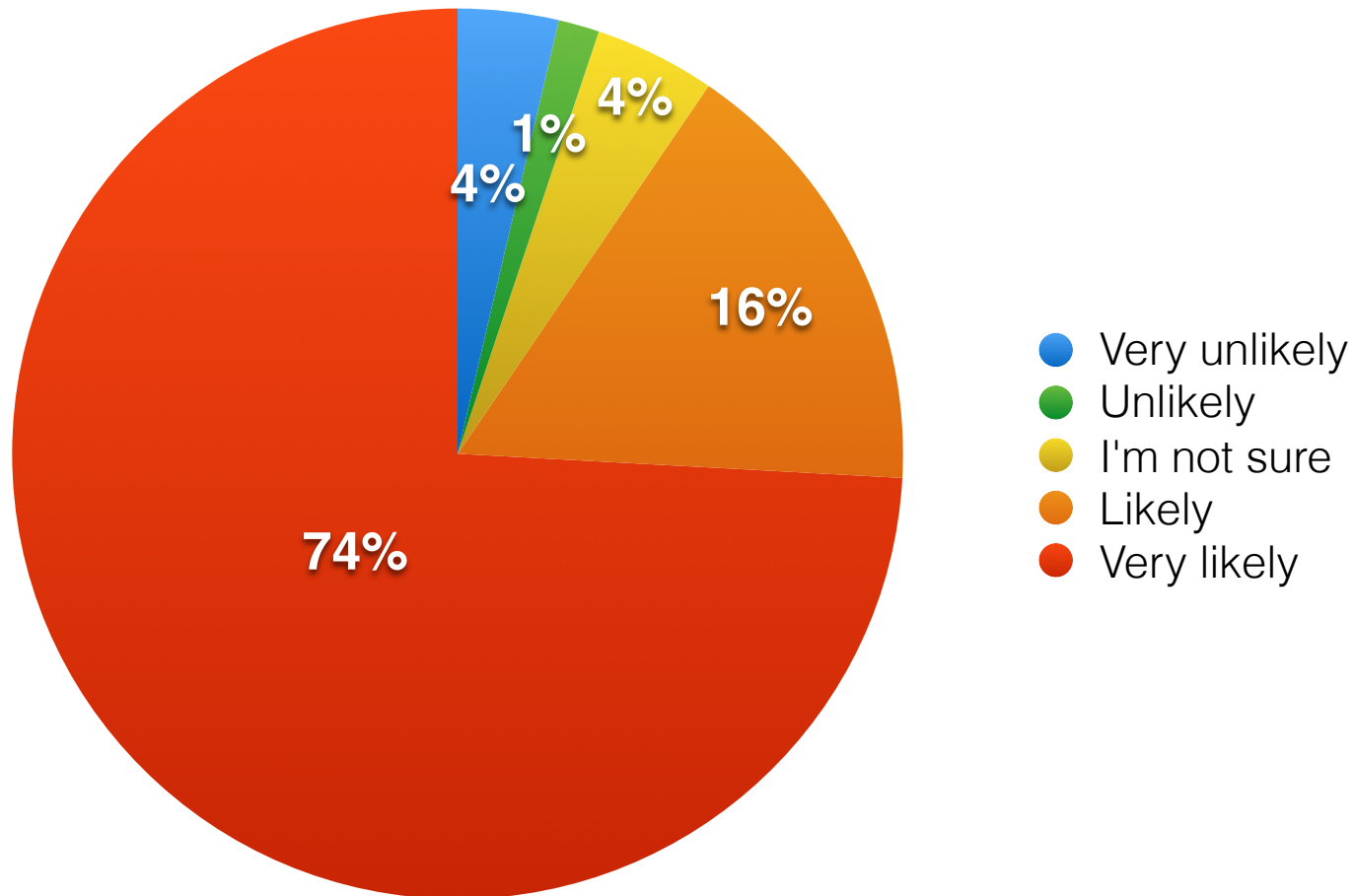
A4B. PLEASE INDICATE WHAT YOU THINK ABOUT WHETHER THE ACTIVITIES OF THE CHURCH AND YOUR INVOLVEMENT NEED TO CHANGE OR STAY THE SAME.



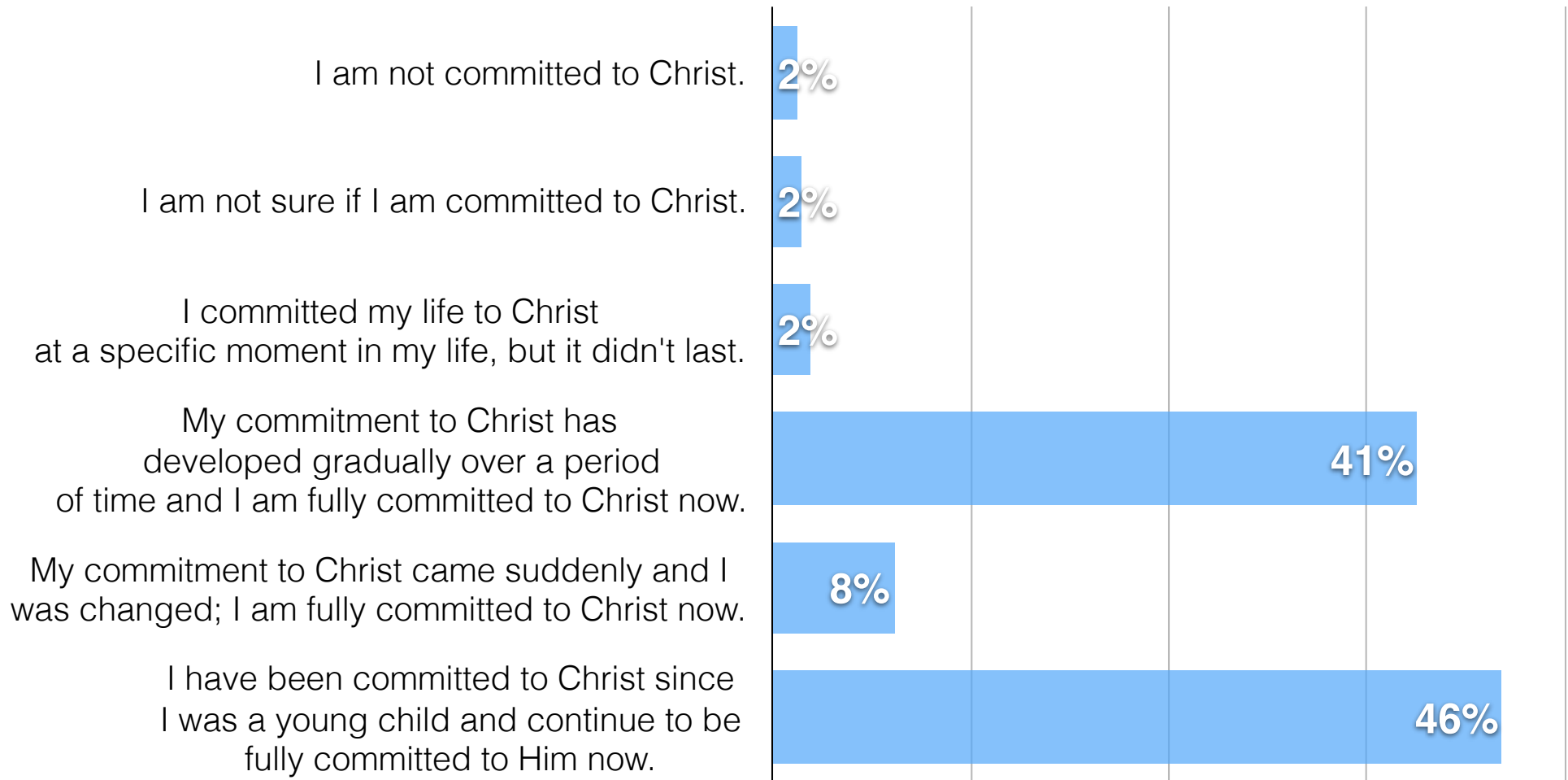
A5. HOW SATISFIED ARE YOU WITH YOUR LOCAL CHURCH?



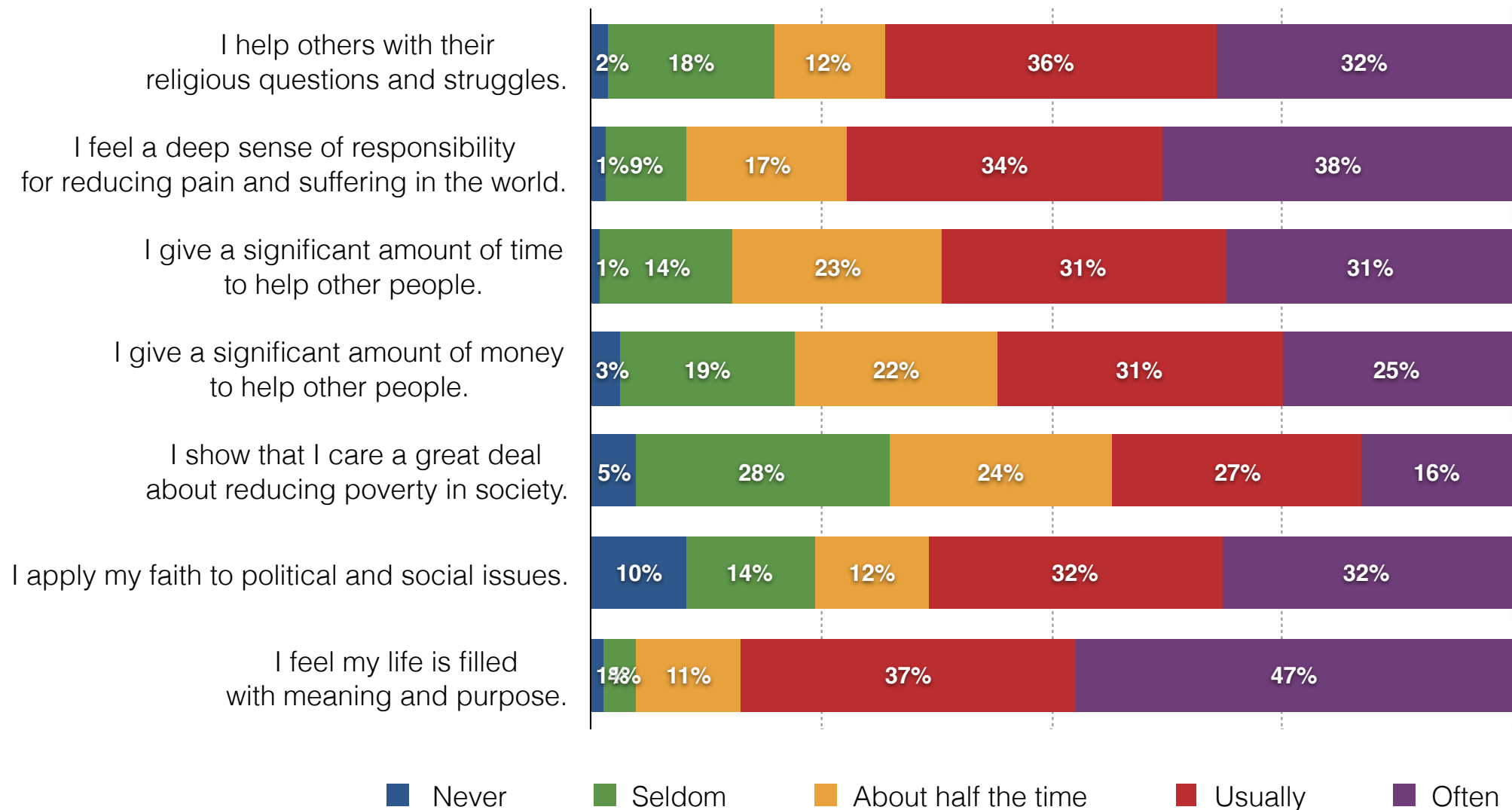
**A6. HOW LIKELY IS IT THAT YOU WILL BE
ATTENDING A SEVENTH-DAY ADVENTIST
CHURCH FOR THE REST OF YOUR LIFE?**



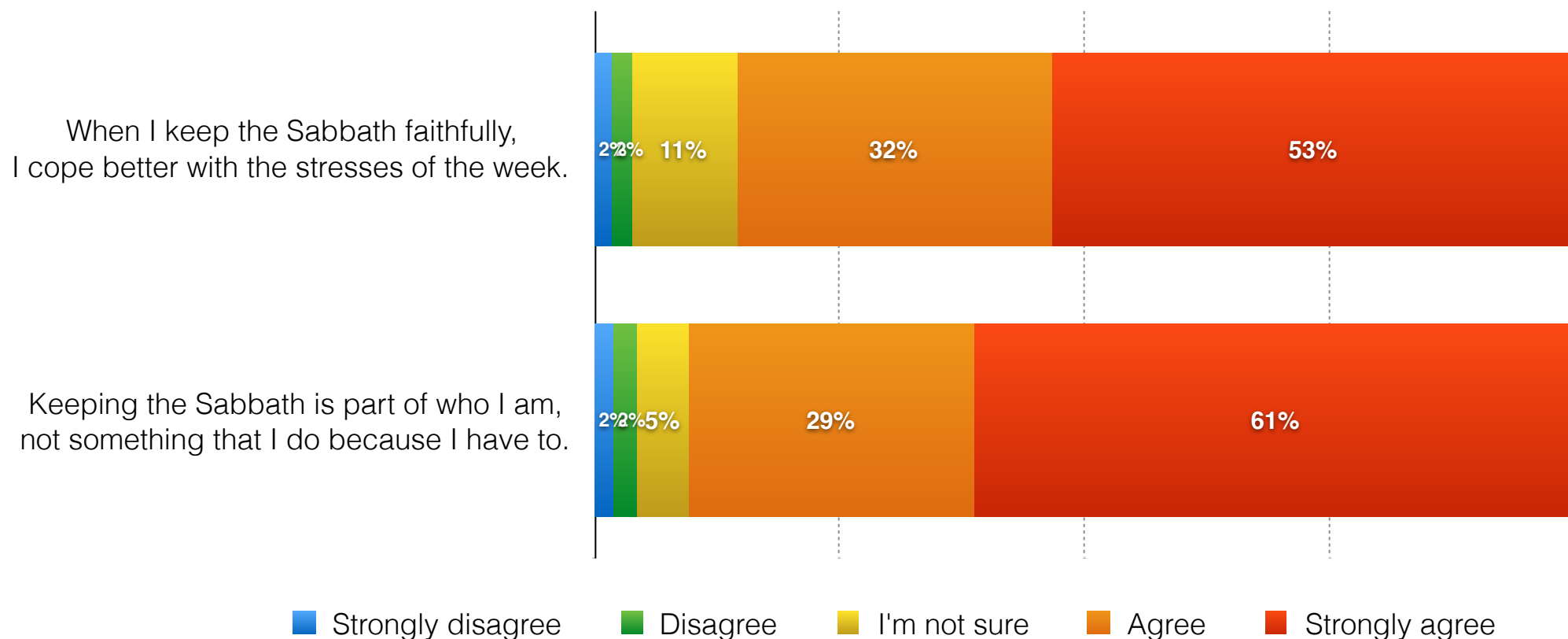
A7 - WHICH OF THE FOLLOWING BEST DESCRIBES YOUR COMMITMENT TO JESUS CHRIST?



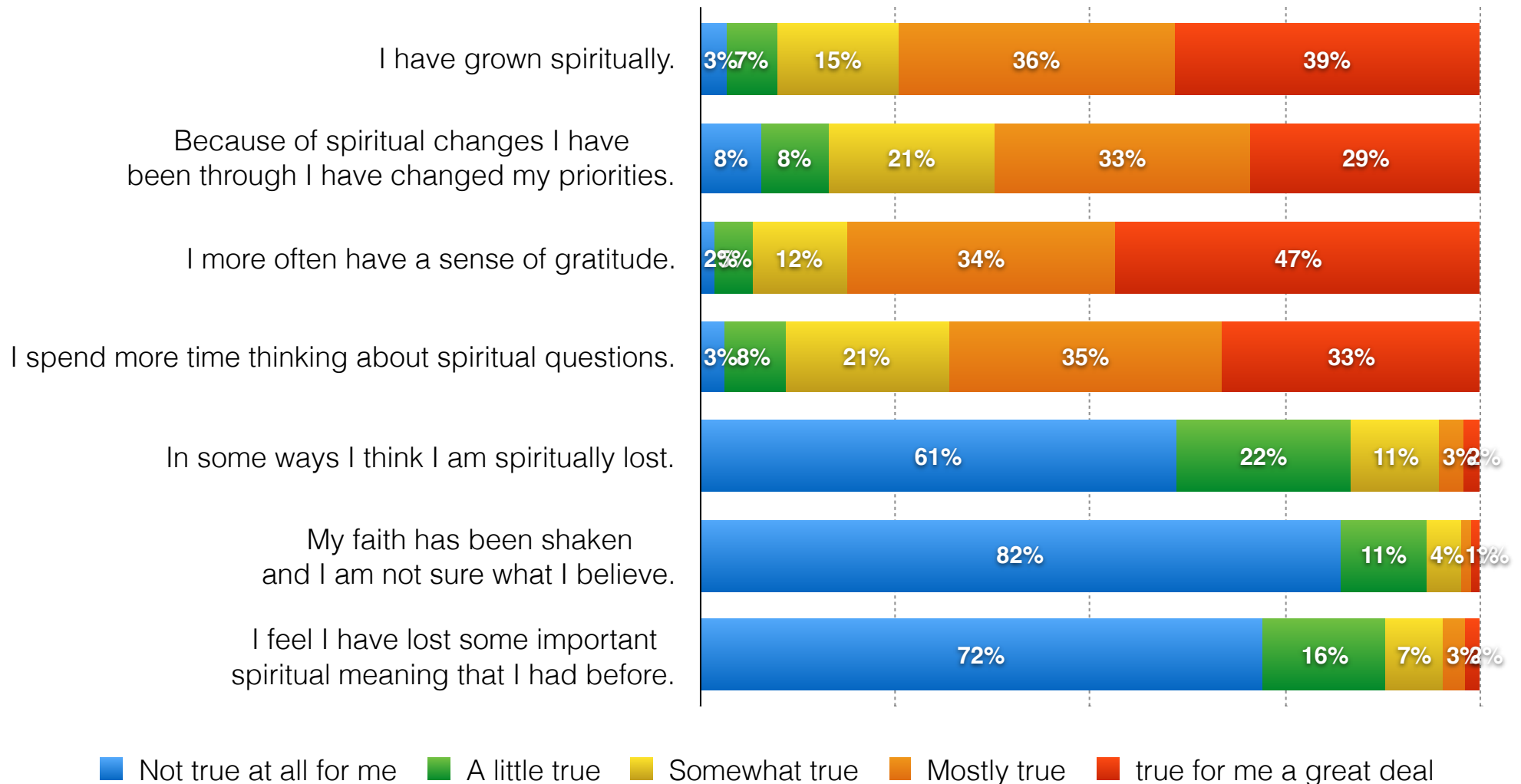
A8. HOW OFTEN IS EACH OF THE FOLLOWING STATEMENTS TRUE FOR YOU PERSONALLY?



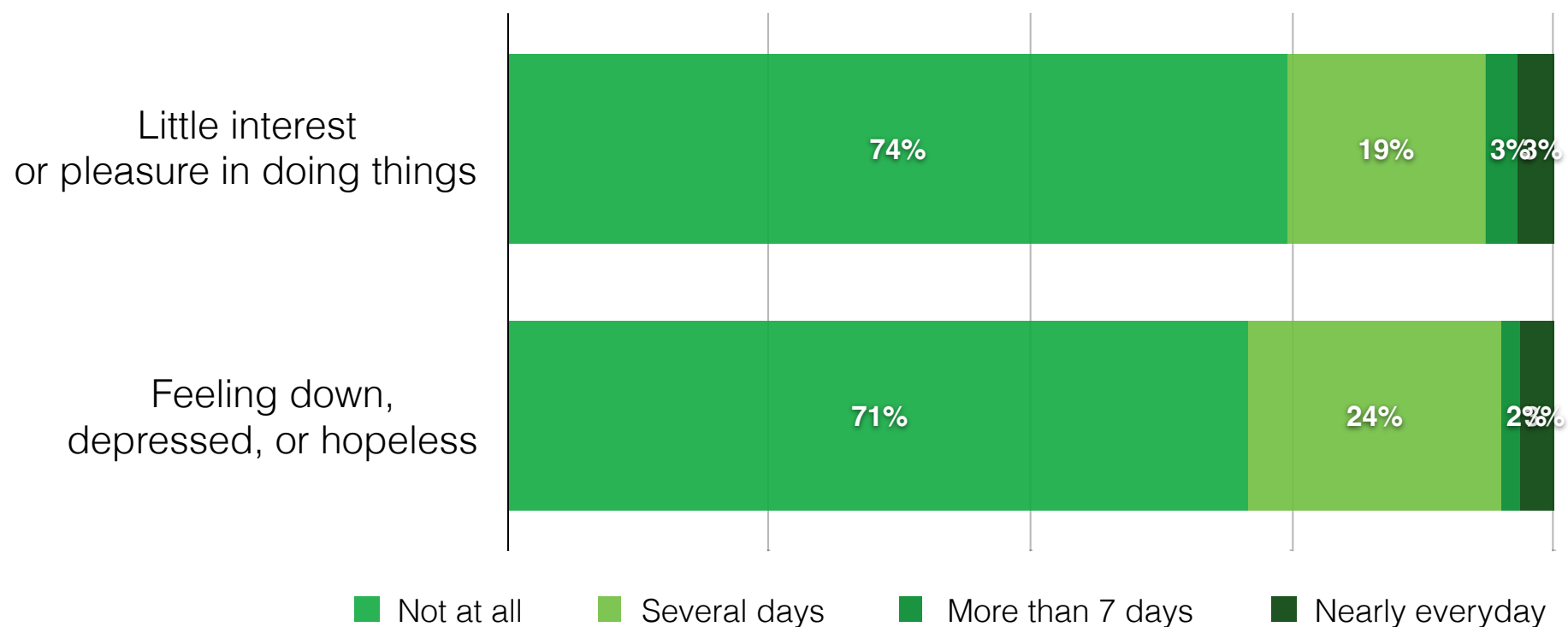
A9. SABBATH-KEEPING IS PART OF SEVENTH-DAY ADVENTIST CHURCH LIFE. BELOW ARE A NUMBER OF STATEMENTS ABOUT YOUR SABBATH-KEEPING EXPERIENCE. PLEASE INDICATE HOW MUCH YOU AGREE OR DISAGREE WITH EACH STATEMENT.



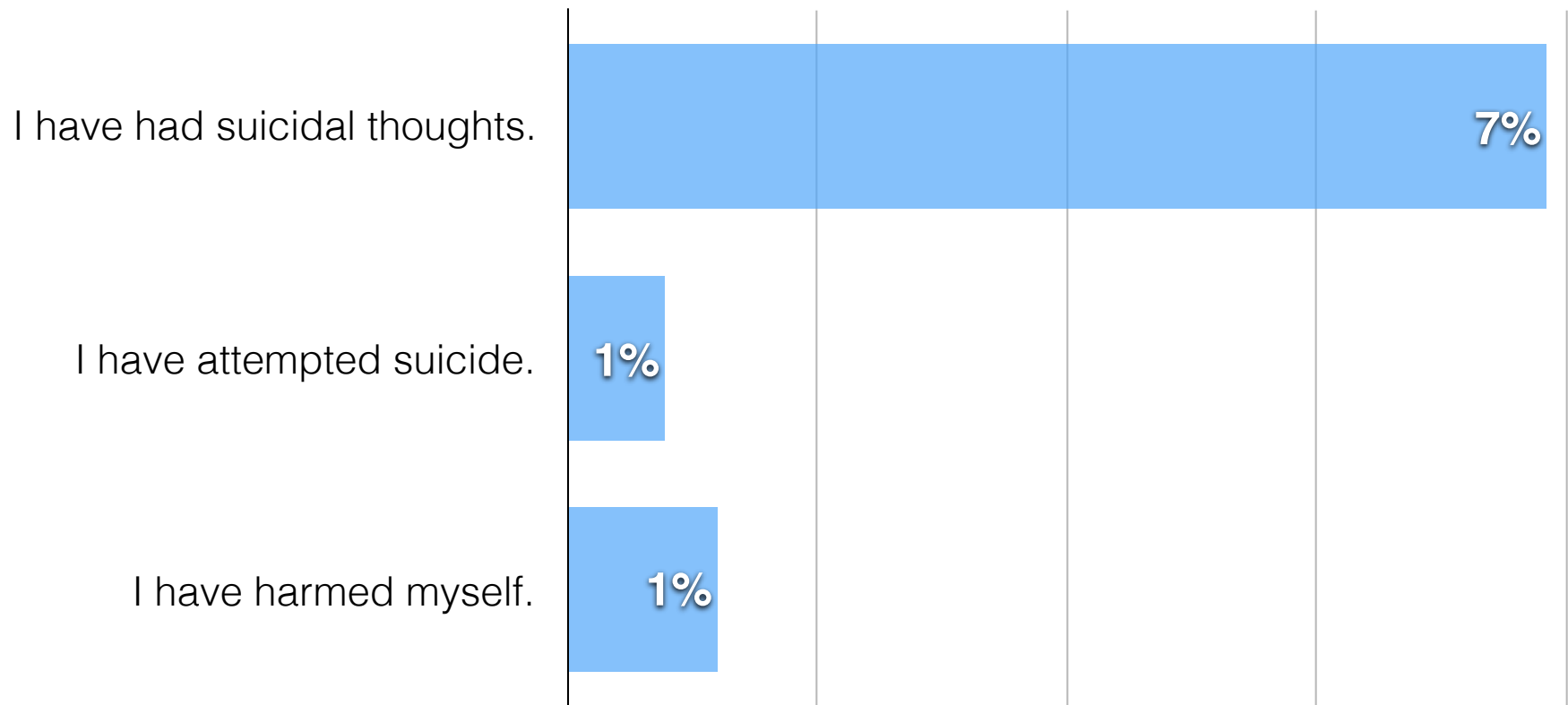
A10. PLEASE INDICATE THE EXTENT TO WHICH THE FOLLOWING STATEMENTS ARE TRUE FOR YOU OVER THE PAST 12 MONTHS.



A11. OVER THE LAST 2 WEEKS, HOW OFTEN HAVE YOU BEEN BOTHERED BY ANY OF THE FOLLOWING PROBLEMS?

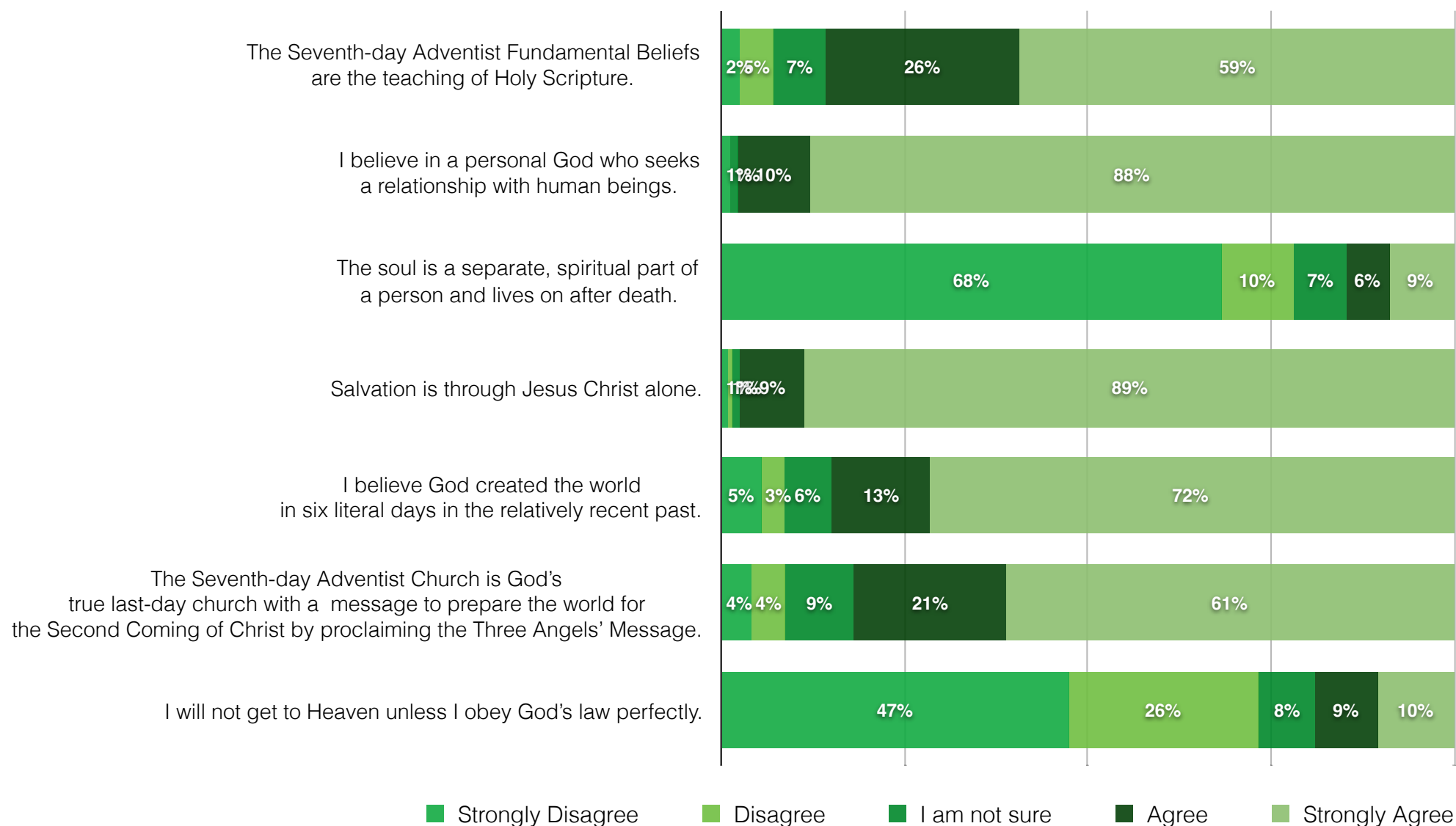


A12. PLEASE INDICATE WHETHER YOU HAVE EXPERIENCED THE FOLLOWING DURING THE PAST 12 MONTHS.

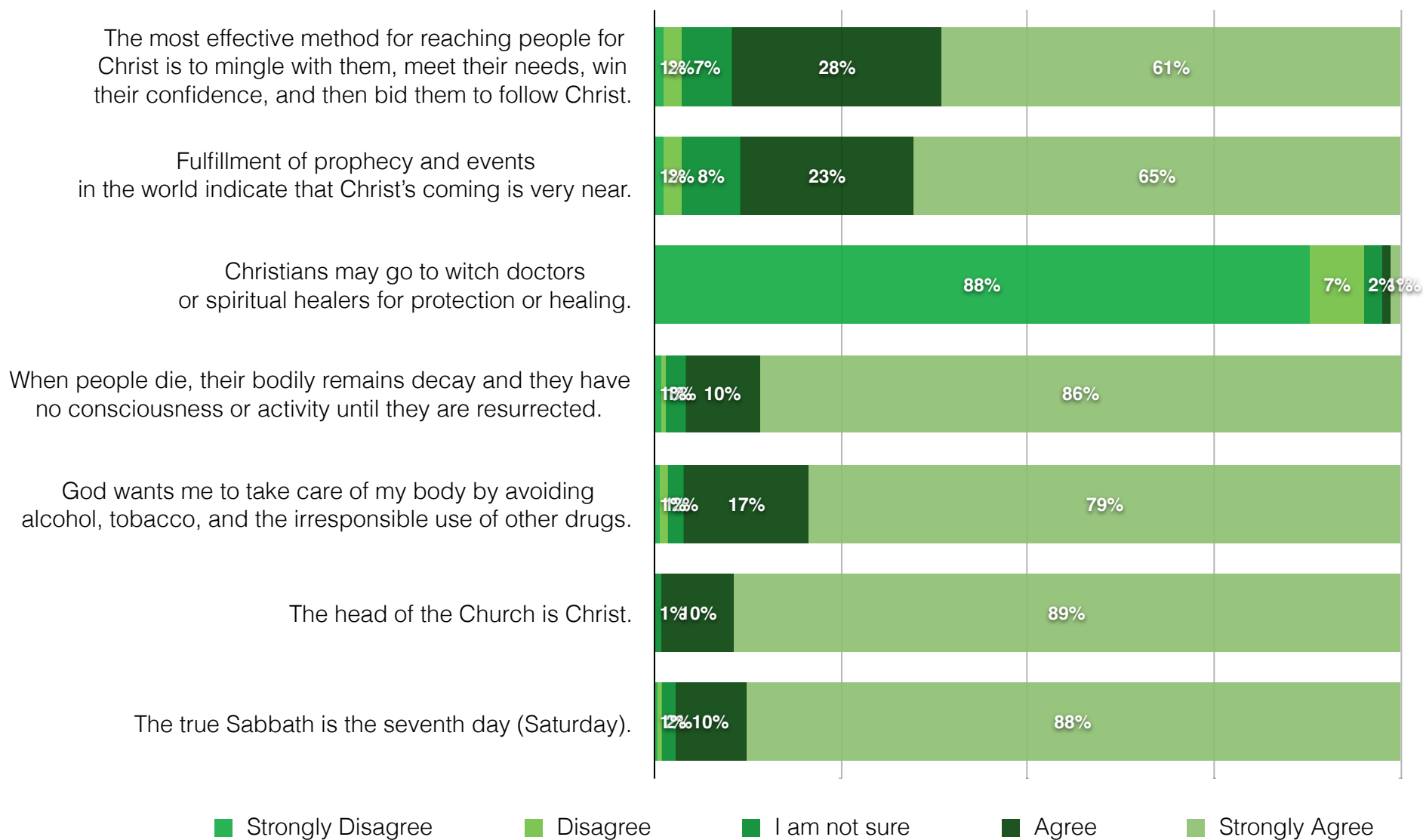


BELIEFS

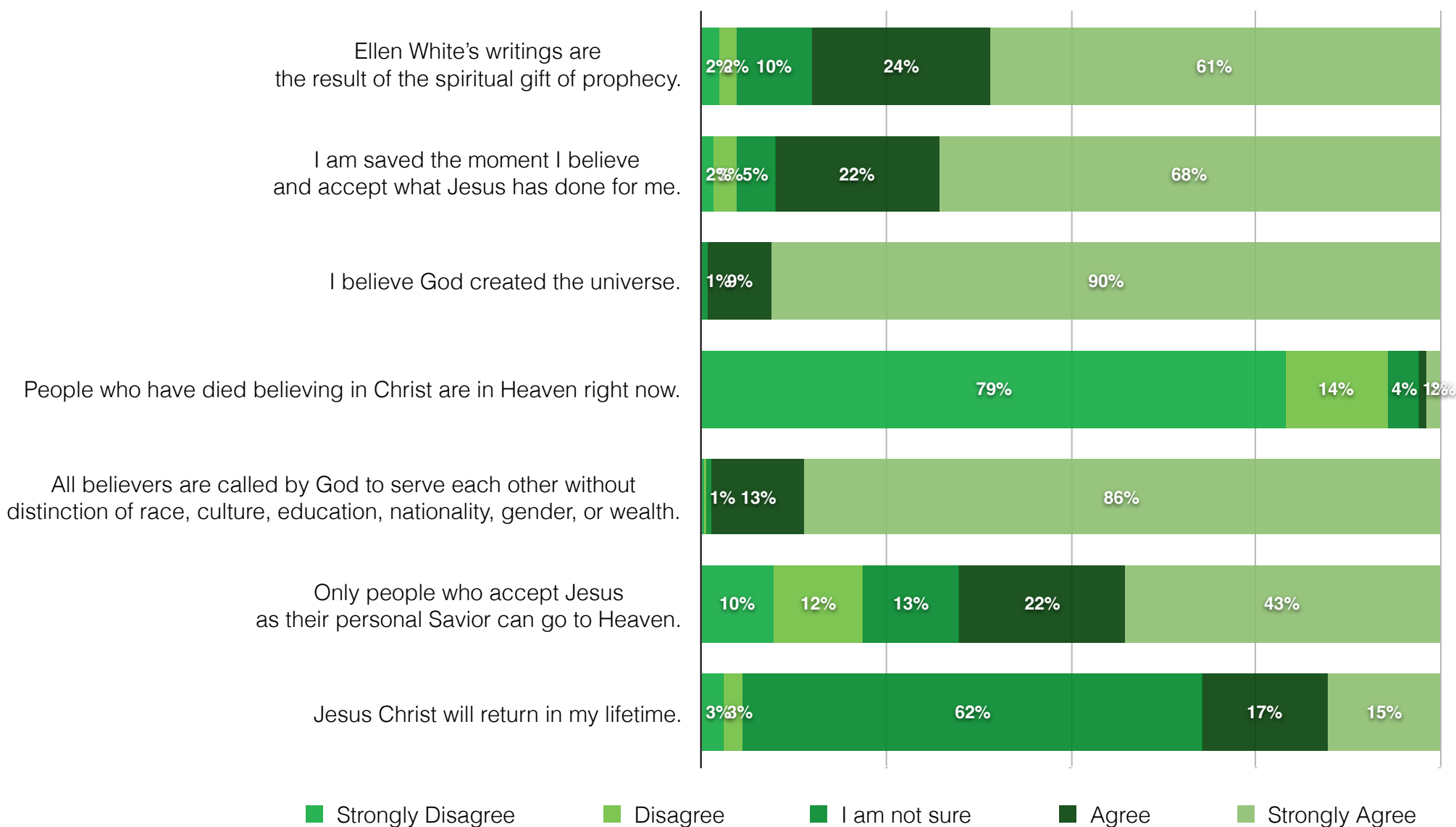
B1A. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



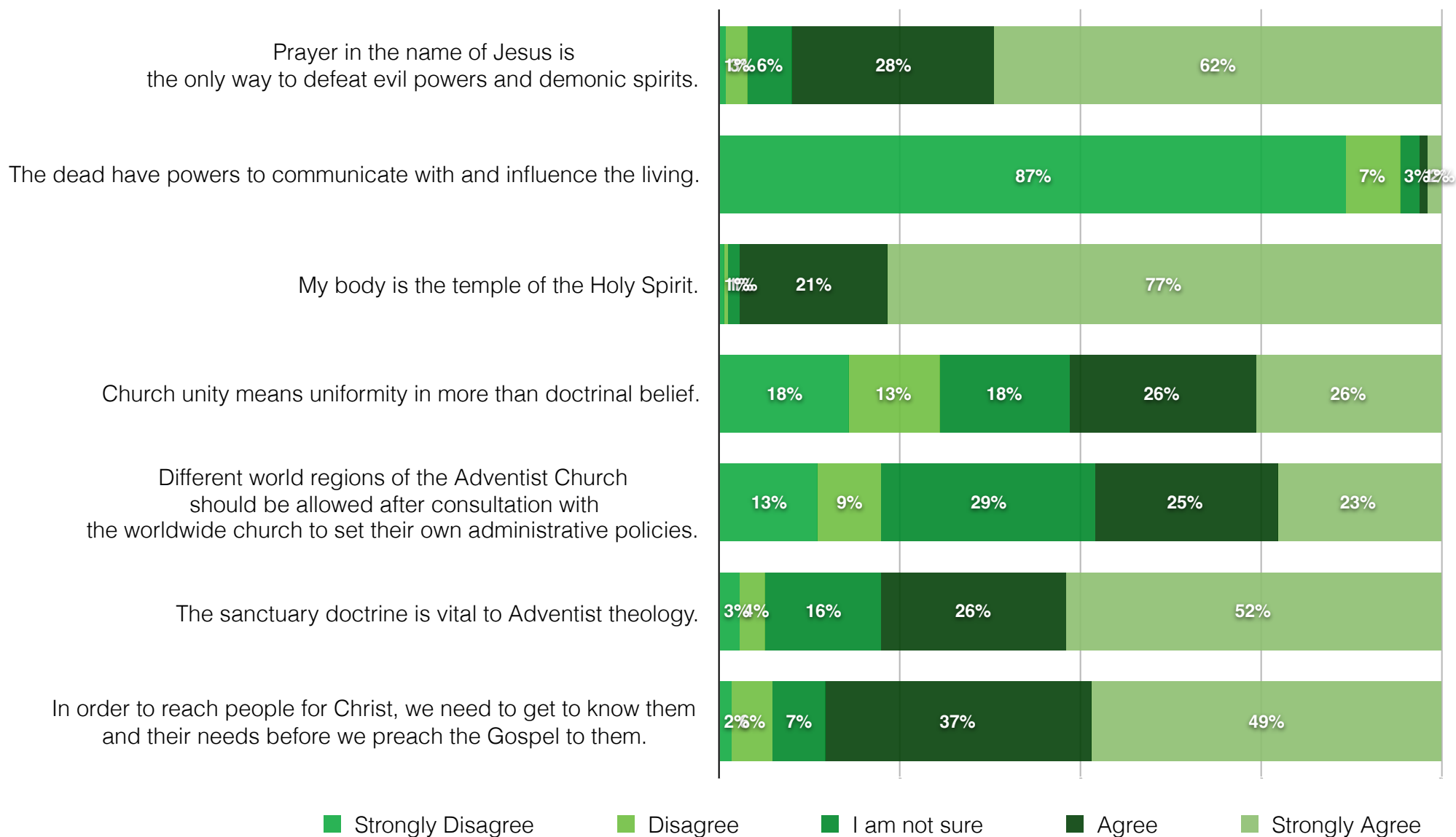
B1B. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



B1C. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.

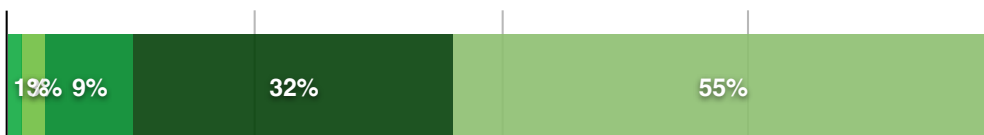


B1D. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.

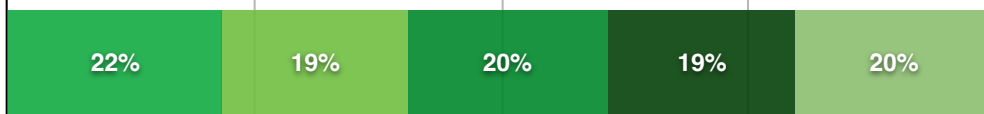


B1E. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.

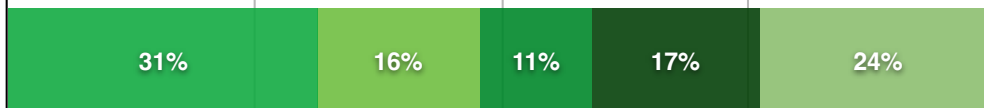
The Seventh-day Adventist Fundamental Beliefs as a whole reflect the loving and gracious character of God.



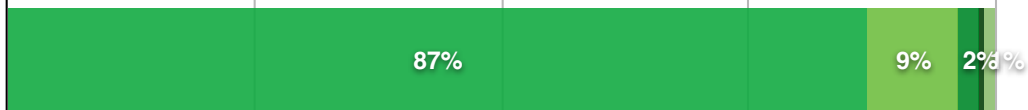
Because Jesus was able to live without sinning, it is possible for believers to grow in Christian maturity so that in the final days of Earth's history we will reach a state of sinless perfection.



The Holy Spirit is God's power in the world, not a Person.



People who have rejected Christ are burning in Hell right now.



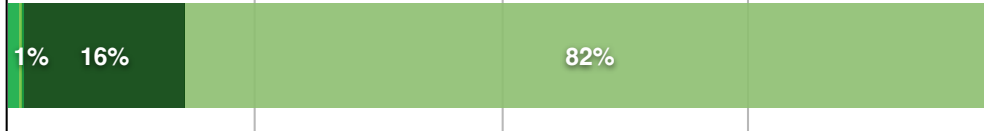
In order to receive God's grace, I must first live by His rules.



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



I am loved by God even when I sin.



Strongly Disagree

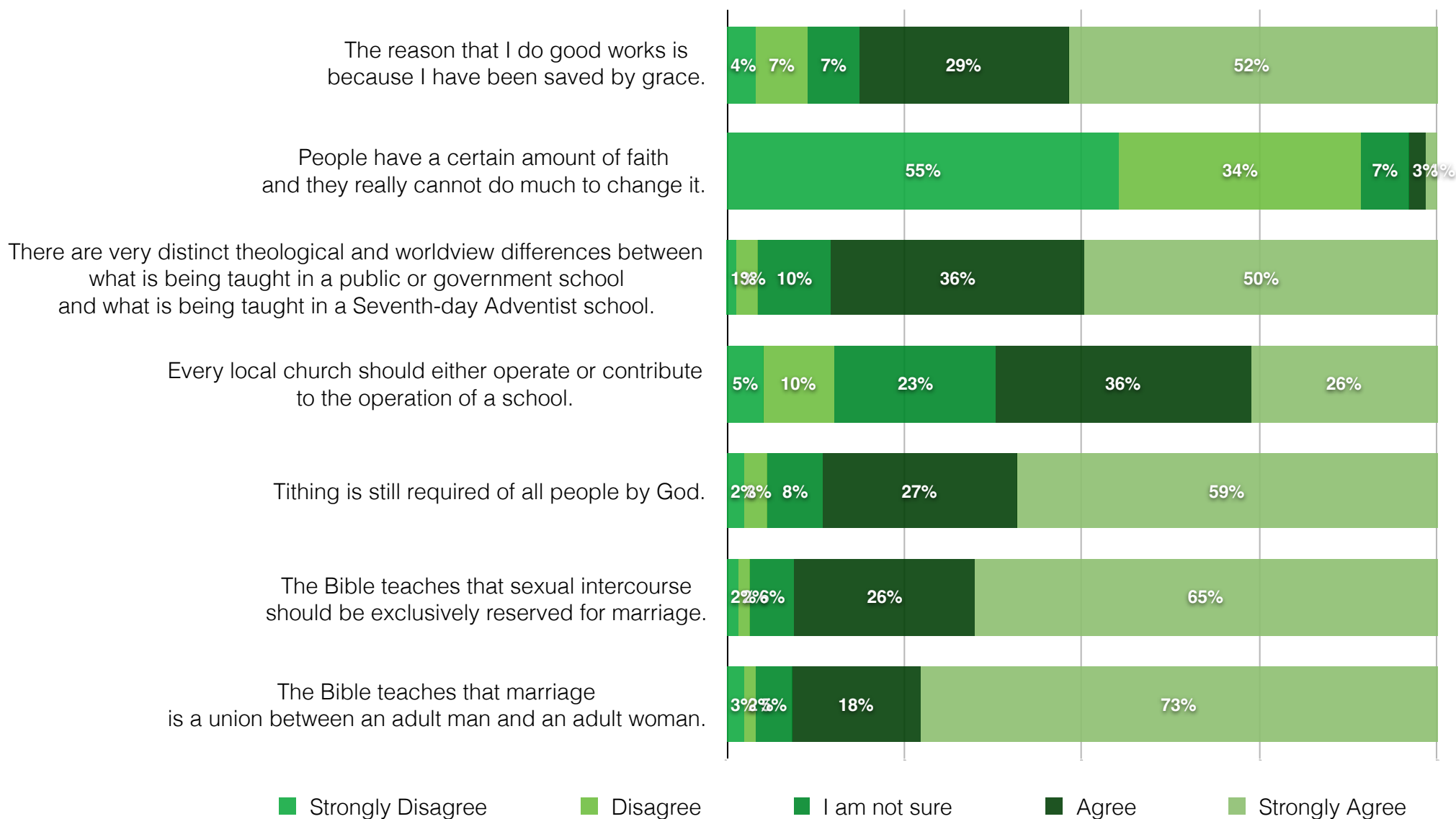
Disagree

I am not sure

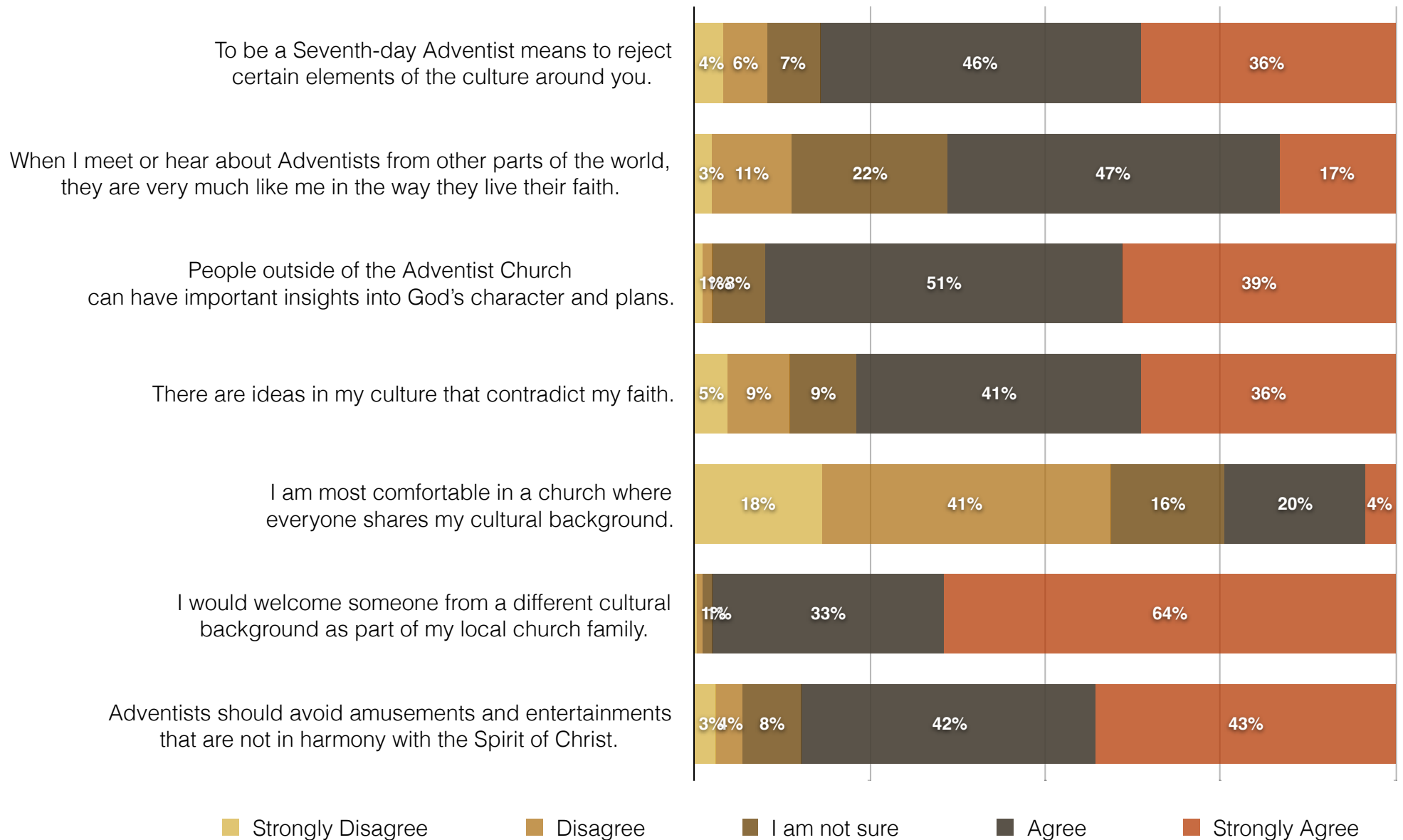
Agree

Strongly Agree

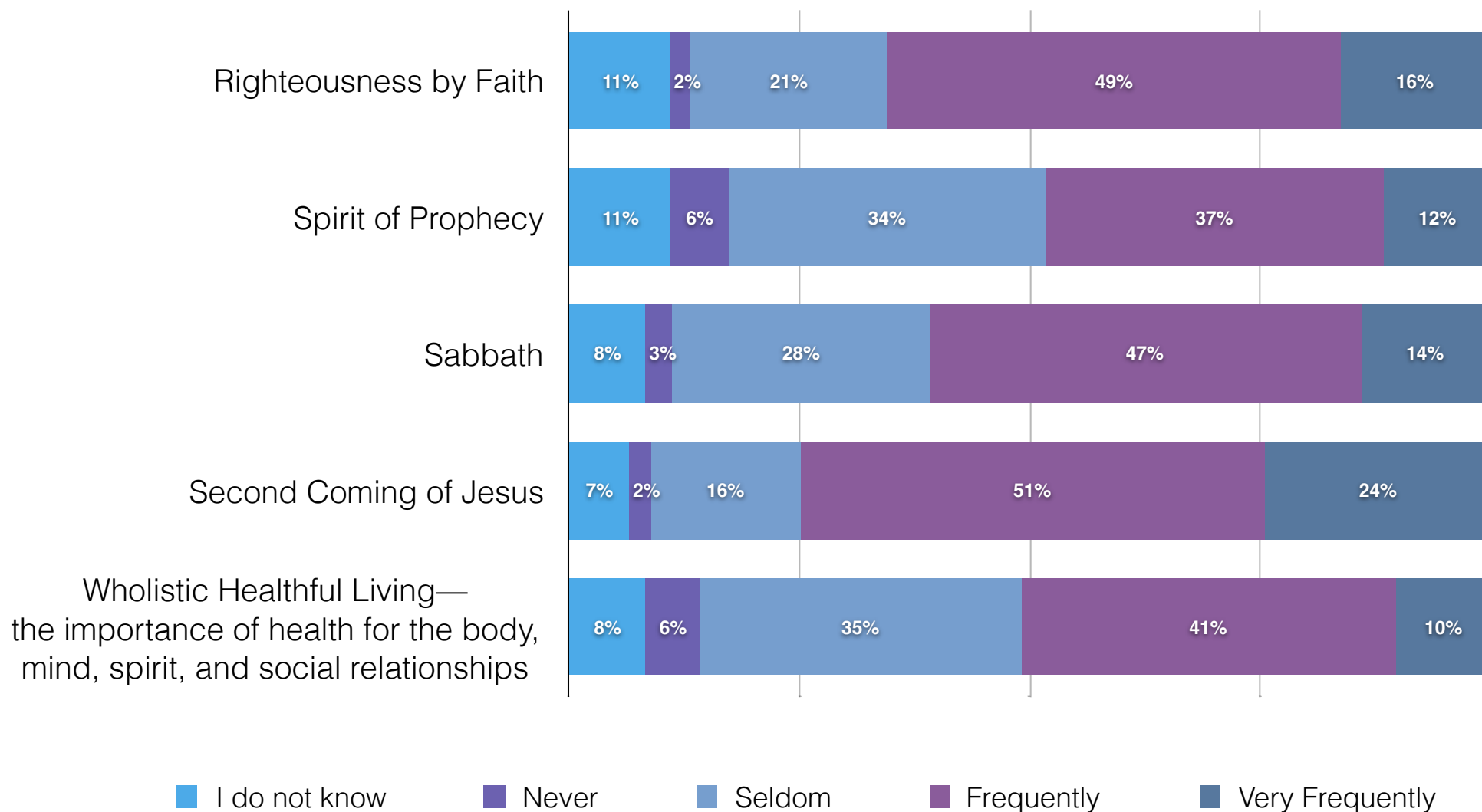
B1F. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



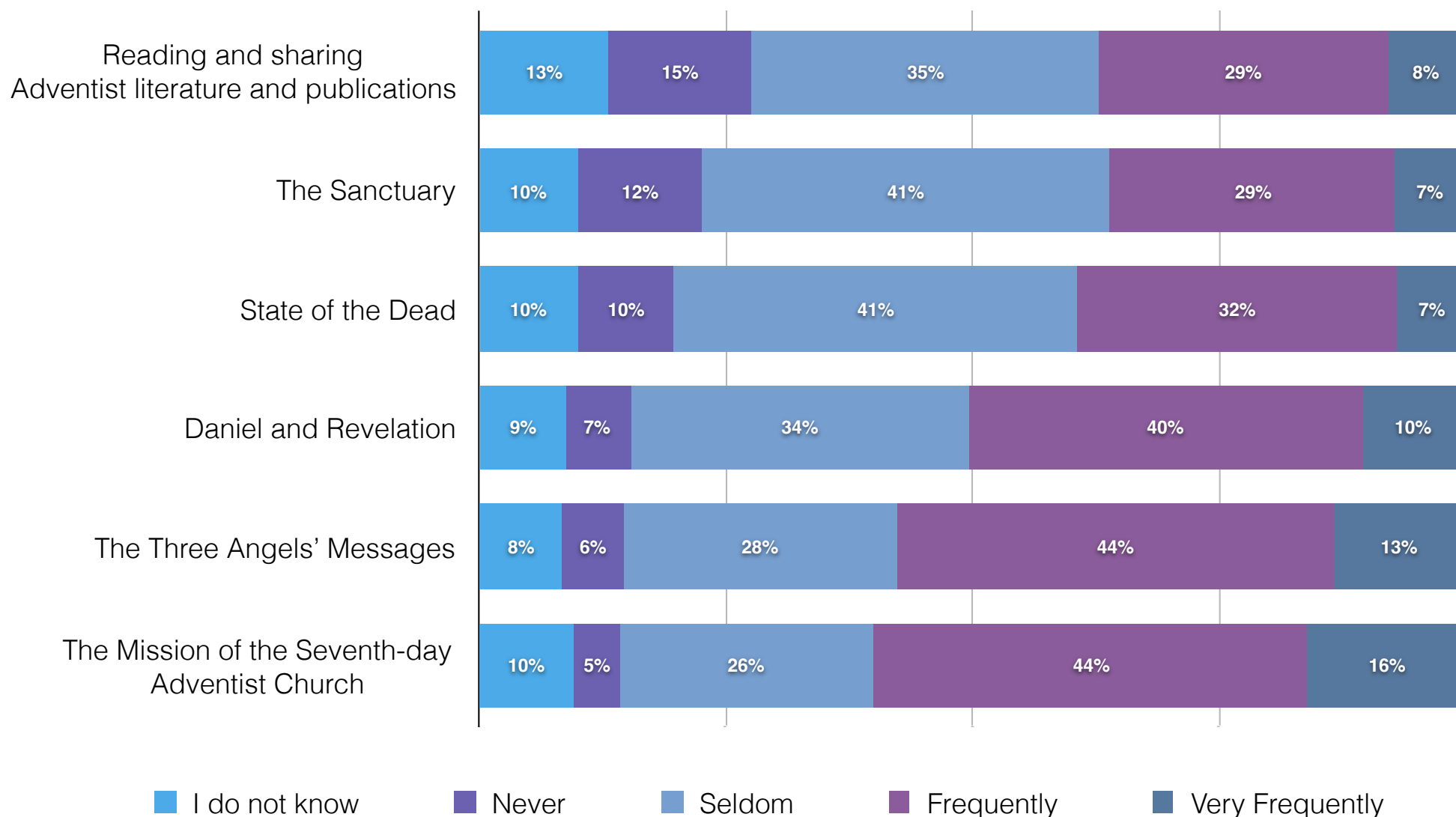
B2. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE BELIEFS LISTED.



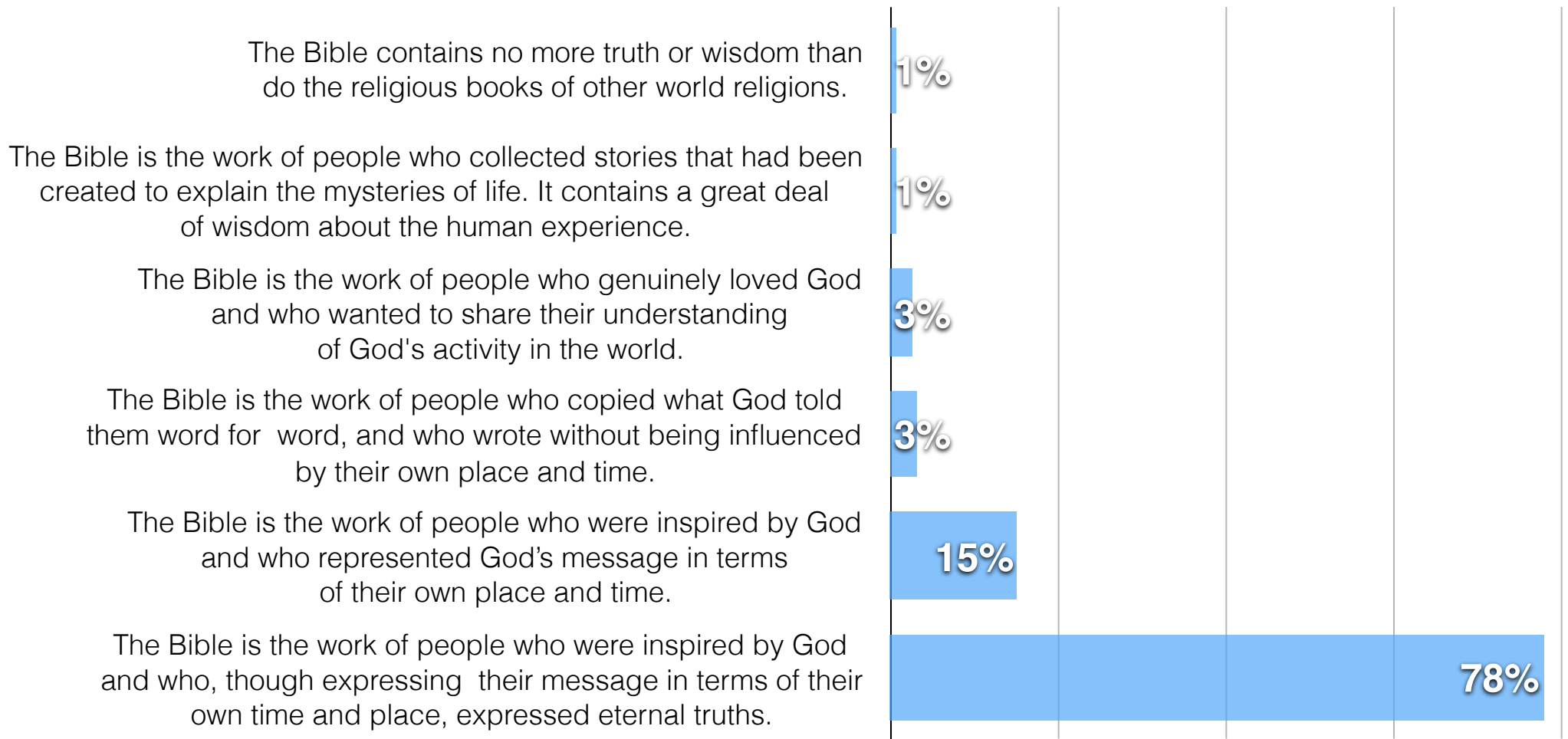
B3A. HOW OFTEN DOES THE SABBATH SPEAKER IN YOUR CHURCH PREACH ON THE FOLLOWING TOPICS?



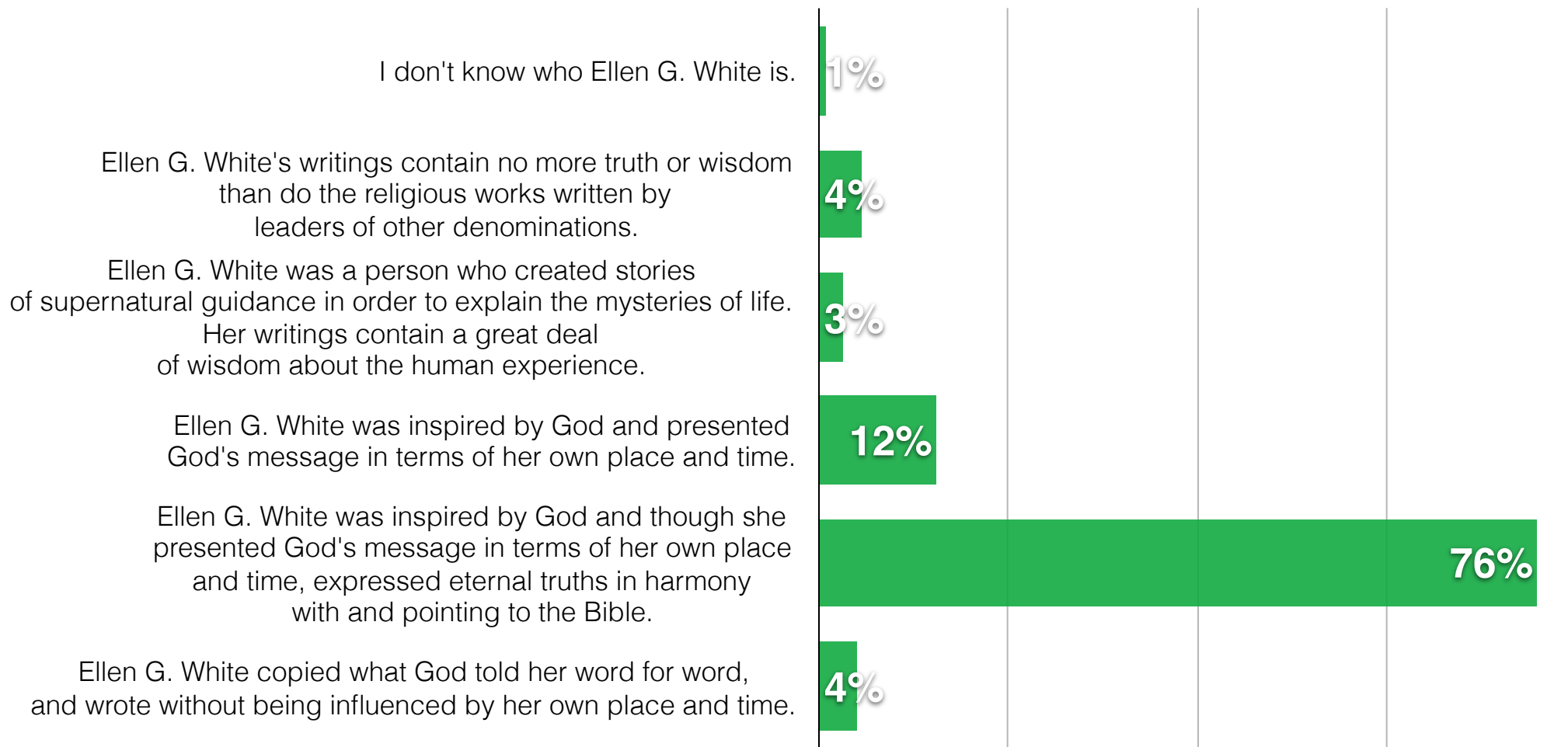
B3B. HOW OFTEN DOES THE SABBATH SPEAKER IN YOUR CHURCH PREACH ON THE FOLLOWING TOPICS?



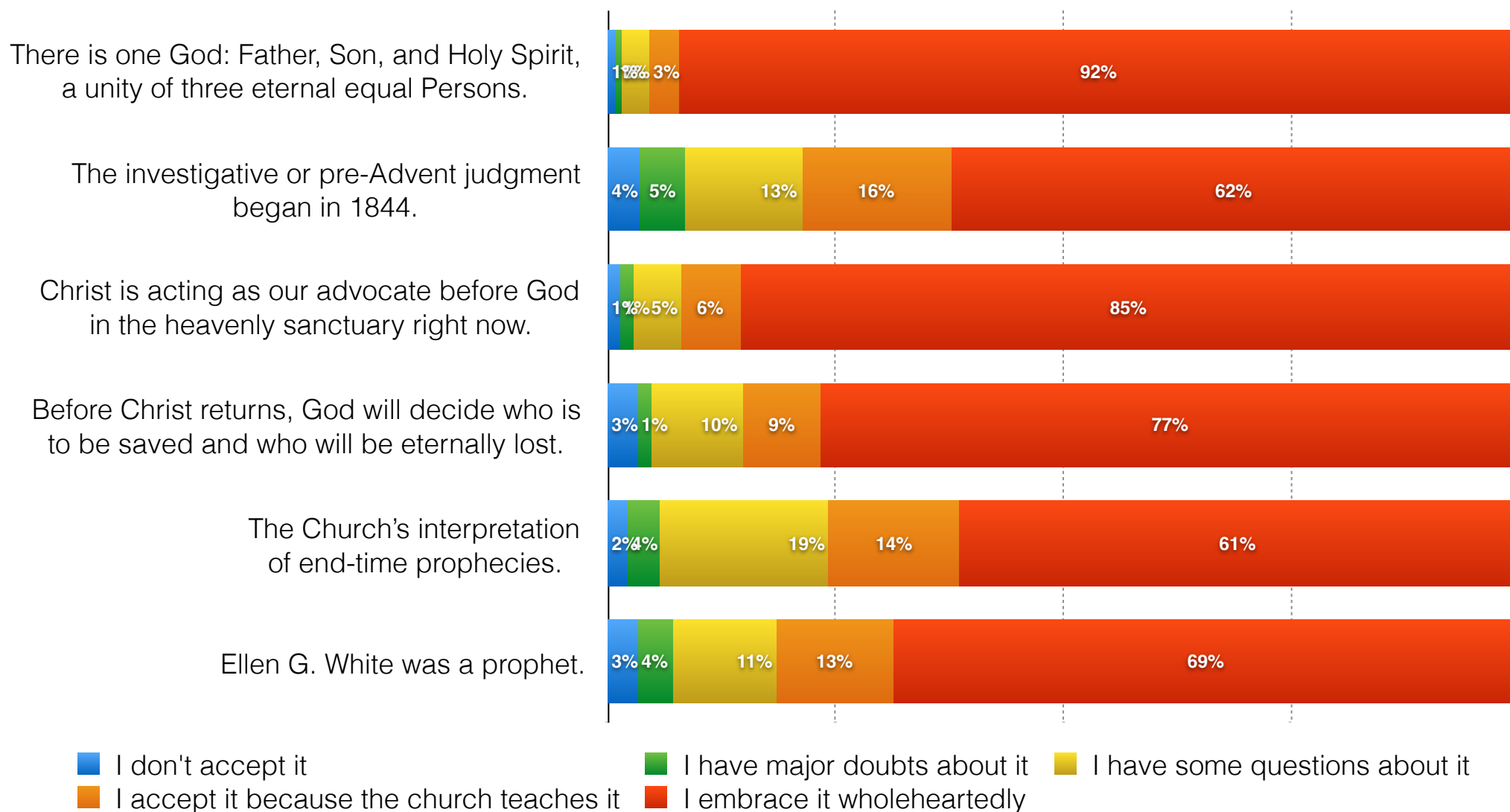
**B4. READ THE FOLLOWING STATEMENTS
CAREFULLY: THEN MARK ONLY ONE STATEMENT
THAT IS CLOSEST TO YOUR UNDERSTANDING OF
WHAT THE BIBLE IS.**



**B5. READ THE FOLLOWING STATEMENTS
CAREFULLY; THEN MARK ONLY ONE STATEMENT
THAT IS CLOSEST TO YOUR UNDERSTANDING OF
THE WRITINGS OF ELLEN G. WHITE.**



B6A. TO WHAT EXTENT DO YOU ACCEPT THE FOLLOWING INDIVIDUAL TEACHINGS OF THE SEVENTH-DAY ADVENTIST CHURCH?

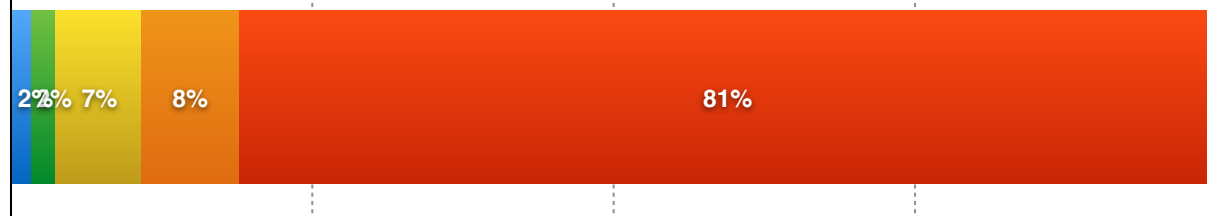


B6B. TO WHAT EXTENT DO YOU ACCEPT THE FOLLOWING INDIVIDUAL TEACHINGS OF THE SEVENTH-DAY ADVENTIST CHURCH?

Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.



Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.



■ I don't accept it

■ I have some questions about it

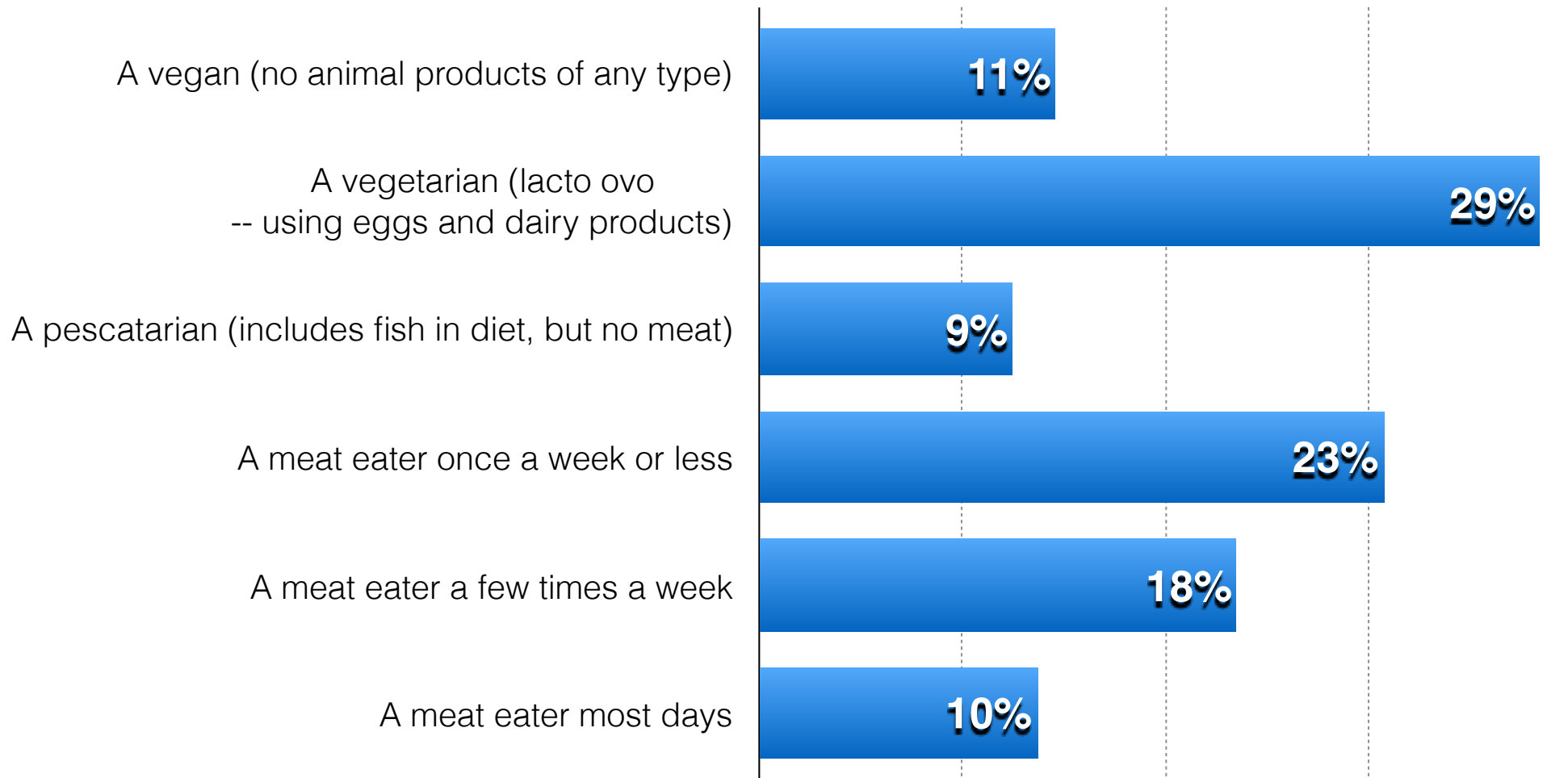
■ I embrace it wholeheartedly

■ I have major doubts about it

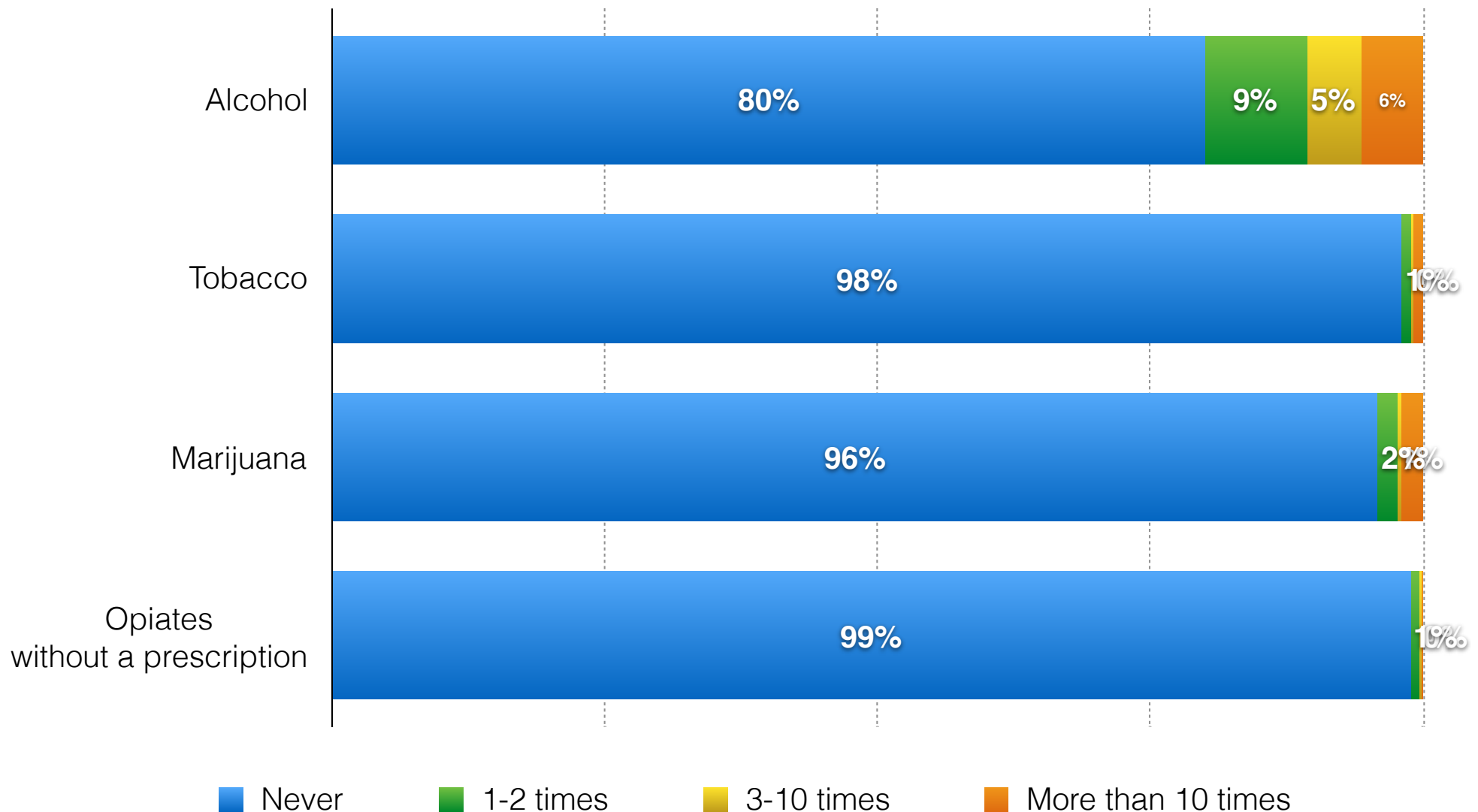
■ I accept it because the church teaches it

HEALTH

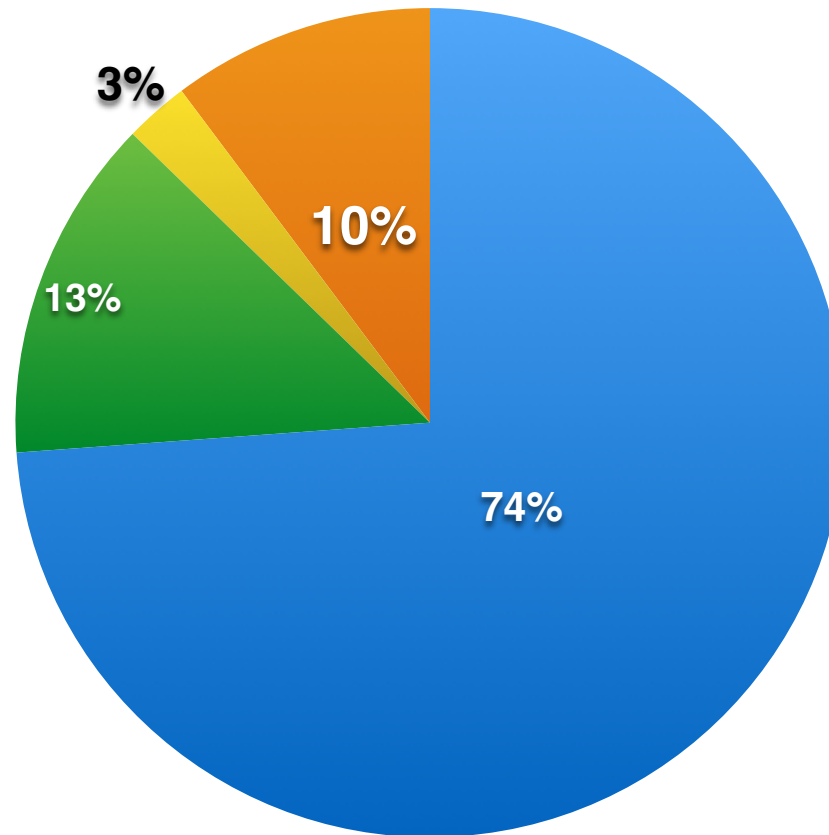
H1. HOW WOULD YOU DESCRIBE YOURSELF AS (CHECK JUST ONE):



H2. HOW OFTEN HAVE YOU USED WITHIN THE LAST 12 MONTHS

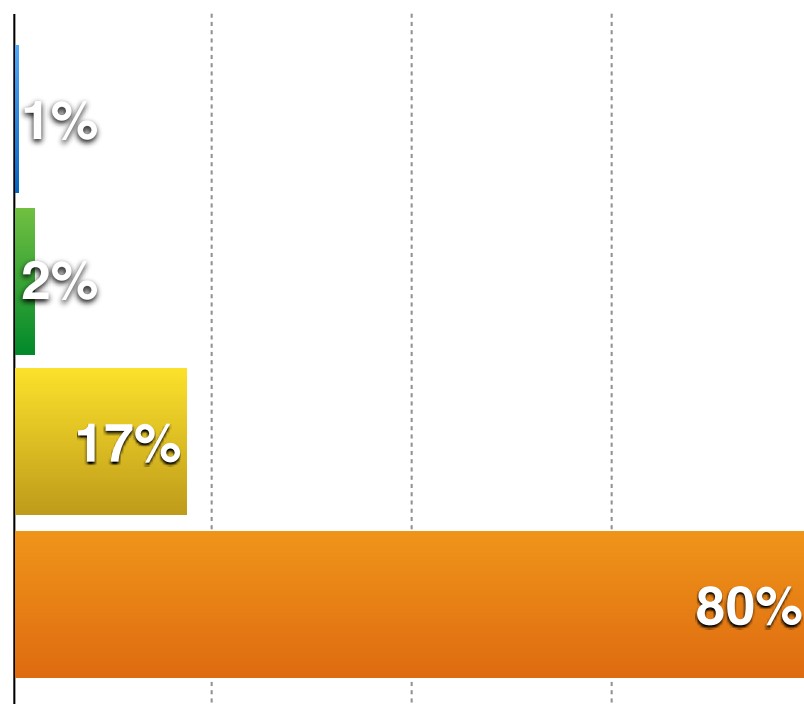


**H3. READ THE FOLLOWING STATEMENTS CAREFULLY;
THEN MARK ONLY ONE STATEMENT THAT IS CLOSEST TO
YOUR UNDERSTANDING OF SCIENTIFIC RESEARCH ON
ALCOHOL USE.**



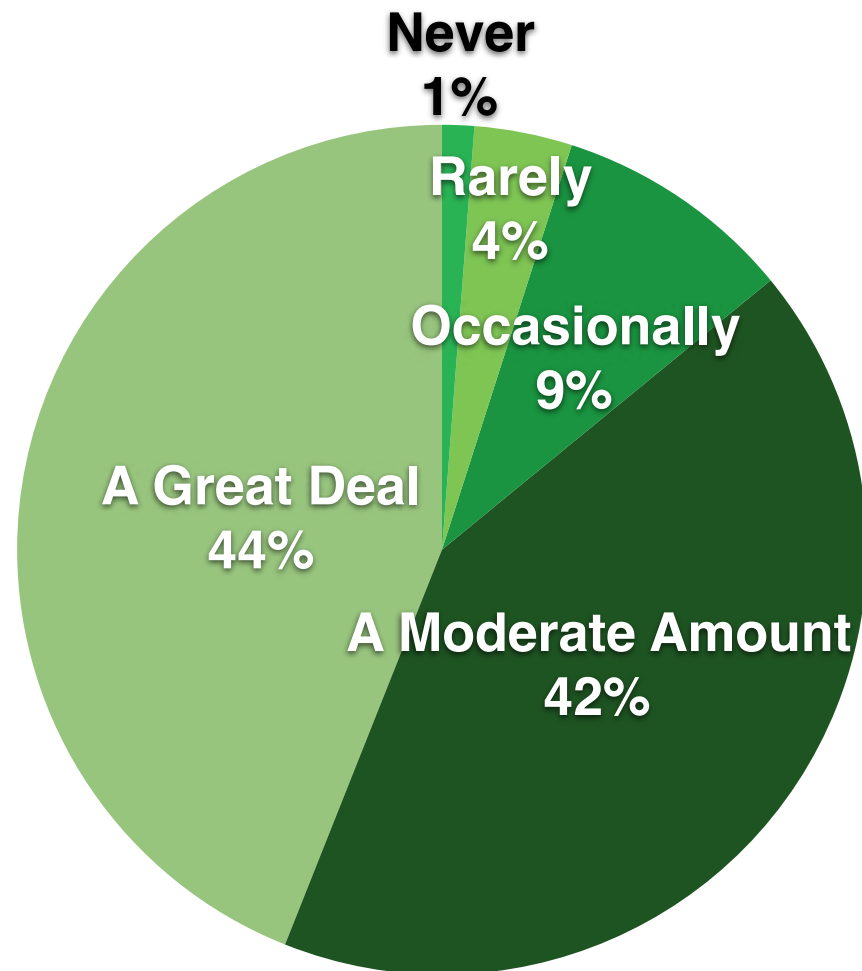
- Overall, there is no safe level of alcohol use
- Alcohol, in moderation (1-2 drinks a day), does not do much harm.
- Alcohol, in moderation (1-2 drinks a day), promotes health and is safe to use.
- I am not sure.

H4 - HOW MUCH DO YOU KNOW ABOUT THE ADVENTIST HEALTH MESSAGE?



- I do not know what the Adventist Health Message is.
- I know just a little about the Adventist Health Message.
- I am somewhat familiar with the Adventist Health Message.
- I am very familiar with the Adventist Health Message.

H5. DO YOU FOLLOW THE ADVENTIST HEALTH MESSAGE?



H6. THE FINAL SET OF STATEMENTS WILL HELP US UNDERSTAND WHAT CHURCH MEMBERS BELIEVE ABOUT THE ADVENTIST HEALTH MESSAGE.

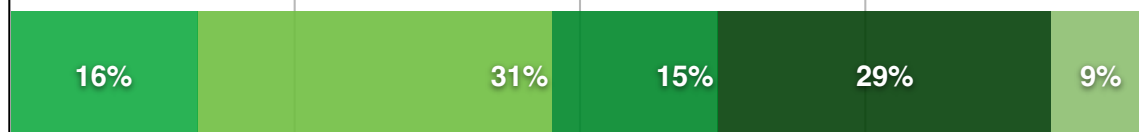
The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned.



Following the Health Message increases the probability that a person will live longer.



I can choose which parts of the Health Message to follow and which to ignore.



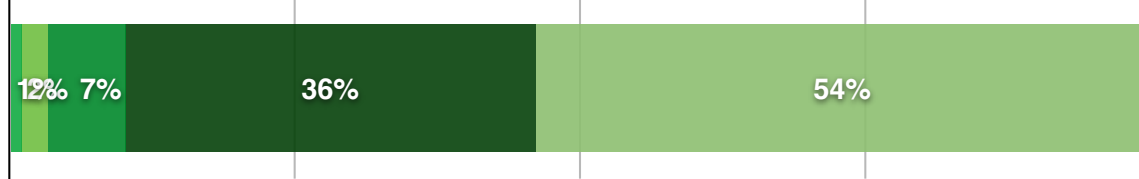
The Health Message has largely been supported by scientific discoveries.



Following the health message ensures my salvation.



The Adventist Health Message emphasizes physical health (e.g. diet, exercise), mental health, emotional well-being, social support, and relationships as a part of spiritual growth.



■ Strongly Disagree
 ■ Disagree
 ■ I am not sure
 ■ Agree
 ■ Strongly Agree