



# ***THE SOUTHERN ASIA-PACIFIC DIVISION 2022-2023 GLOBAL CHURCH MEMBER SURVEY RESEARCH REPORT***

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## List of Abbreviations and Acronyms



API = Adventist-Preferential Interactor  
ASR = Annual Statistical Report  
BD = Bangladesh  
BU = Balanced User  
CCPF = Circle of Confidence for Personal Failures  
CCPS = Circle of Confidence for Personal Struggles  
CCPT = Circle of Confidence for Personal Triumphs  
DBR = Digital Bible Reader  
EGW = Ellen G White  
EI = Equi-Interactor  
GC = General Conference  
GCMS = Global Church Member Survey  
GCMS2 = Second Global Church Member Survey (2017-2018)  
GCMS3 = Third Global Church Member Survey (2022-2023)  
HBR = Hybrid Bible Reader  
ID = Indonesia  
KH = Cambodia  
LA = Laos  
LK = Sri Lanka  
MM = Myanmar  
MY = Malaysia  
OPI = Other-Preferential Interactor  
PFU = Prayer-Focused User  
PH = Philippines  
PK = Pakistan  
KPI = Key Performance Indicator  
SDA = Seventh-day Adventist  
SFU = Sharing-Focused User  
SG = Singapore  
SS = Sabbath School  
SSD = Southern Asia-Pacific Division  
TBR = Traditional Bible Reader  
TH = Thailand  
TL = Timor-Leste  
USD = United States Dollar  
VN = Vietnam



## ***EXECUTIVE SUMMARY***

Key insights from the  
Global Church Member  
Survey in the Southern  
Asia-Pacific Division

## Executive Summary



This research report is based on data from 7001 respondents from the Southern Asia-Pacific Division. This covers 13 countries: Bangladesh, Cambodia, Indonesia, Laos, Malaysia, Myanmar, Pakistan, the Philippines, Singapore, Sri Lanka, Thailand, Timor-Leste, and Vietnam. There were 17 survey languages used: Bahasa Indonesia, Bahasa Malaysia, Bengali, Burmese, Cebuano, Chinese, English, Hiligaynon, Ilokano, Khmer, Lao, Sinhala, Tagalog, Tamil, Tetum, Thai, and Vietnamese.

Given that insights are provided for each of the 300+ items in the survey, only a sample is provided here:

a. Those without any children at all are *more* likely to have household members not observing the Sabbath than those with children at home.

b. There are *more* respondents in leadership roles than in non-leadership roles, and given that a probability sampling procedure was used, this projects an unbiased representation of what occurs generally beyond the survey samples, implying that the church organizational structure is *top-heavy*.

c. Church members who decided for themselves (e.g., media preferences, sleep schedule, choice of friends) when they were teenagers were *more* likely to hold leadership positions than those who experienced other decision modes.

d. Those who grew up in a family with two biological or adoptive parents or other guardians are *more* likely to grow up in the church and remain connected to the church than those with other family situations.

e. Church members who have leadership positions attend small groups significantly *more* often than those without leadership positions.

f. Those who have attended an Adventist school have a significantly *lower* frequency of participating in communion service than those who have not attended an Adventist school.

g. Members of **popular** churches (where attendance exceeds membership) help with a church ministry during the week significantly *more* often, and visit other church members significantly *more* often, than those of **dormant** (where attendance falls short of membership) or **stable** (where attendance equals membership) churches.

h. For **dormant** or **stable** churches, general social media use has a highly significant *positive* correlation with studying the Sabbath School lesson. However, for **popular** churches, both are not correlated at all.

i. Those who did not study in an Adventist school spend significantly *more* time forming new friendships and meeting the needs of non-Adventists than those who studied in an Adventist school.

j. **Pre-millennials** (born before 1981) read the Bible, study the Sabbath School lesson, read EGW's writings, and have personal prayer significantly *more* often than **millennials** (born between 1981 and 1996), while **post-millennials** (born after 1996) read the Bible, study the Sabbath School lesson, read EGW's writings, and have personal prayer significantly *less* often than **millennials**.

k. Those with a household size of 4 or less have morning or evening worship significantly *more* often than those with a greater-sized household.



l. The **more** a church member responds in anger to other people online or the **more** a church member has been hurt by other people's words online, the **more** the church member will have little interest in doing things and will feel down, depressed, and hopeless.

m. **Traditional Bible Readers** (those who read the Bible mostly offline) are **more** likely to be from stable churches than from popular or dormant churches while **Digital Bible Readers** (those who read the Bible mostly online) are **more** likely to be from dormant churches than from popular or stable churches.

n. Those who distribute their tithe at their own discretion provide significantly **more** financial support for Adventist education than those who pay tithe in other modes combined.

o. First-generation Adventists were many times **more** likely to apply what they learned from Sabbath School lessons and EGW's writings than the other later-generation Adventists combined.

p. **Prayer-Focused Users** (those who use social media more for praying with others than for sharing prayer requests and answered prayers) agree significantly **less** with the statement "Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits" than **Balanced Users** (those who use social media equally for praying and sharing prayer requests and answered prayers or not at all).

q. **Pre-millennials** have a significantly **greater** disconnect between religion and everyday life than **post-millennials**.

r. **Other-Preferential Interactors** (those who interact more with other Christian entities [e.g., churches, organizations, institutions] than with Adventist entities) feel significantly **lesser** pride about their local church, its role and reputation, than either **Equi-Interactors** (those who interact similarly with both or not at all) or **Adventist-Preferential Interactors** (those who interact more with Adventist entities than with other Christian entities).

s. The **more** social media addiction a church member has, the **lesser** would be the church member's feeling of having grown spiritually or having a sense of gratitude.

t. Members of **popular** churches are **more** likely to follow a vegetarian diet, members of **stable** churches are **more** likely to follow a pescatarian diet, and members of **dormant** churches are **more** likely to be meat eaters most days than any other dietary lifestyle.

Recommendations were most often for further research, especially for intriguing and unexpected insights regarding certain items.





## ***FULL REPORT***

An item-by-item  
presentation of visuals and  
insights from the Global  
Church Member Survey in  
the Southern Asia-Pacific  
Division



## Introduction

The primary objective of the GCMS3 was to gauge the advancement of church members in three key areas, as outlined in the I Will Go 2020-2025 Strategic Focus: mission, spiritual growth, and leadership. The evaluation was based on a set of KPIs— 24 for mission, 20 for spiritual growth, and 15 for leadership. However, the GCMS3 only addressed 1 mission KPIs (1.1) and 13 spiritual growth KPIs (5.1 to 5.9, 6.4, 6.6, 6.8, 7.2).

While the strategic focus may vary over time, the GCMS3, being the third installment in the series, continues to offer a comprehensive insight into the sentiments of church members regarding current issues of significance to the church. Taken together with the preceding GCMS, it additionally identifies possible sentiment trends.

The previous two GCMSs were conducted in 2012-13 and 2017-18 by the same research team. The first one had 5479 respondents and represented only 8 countries (37 of 57 missions/conferences). The second one had 6919 respondents and territorially covered 13 countries (57 of 64 missions/conferences), although only 12 countries were represented (since Brunei is unentered). The third GCMS, the GCMS3, represented 13 countries and covered all 65 missions/conferences. The following is the breakdown by union and conference/mission:

- Attached missions/conferences (no union)— 158: Singapore (24), Sri Lanka (79), Timor Leste (55);
- Bangladesh— 403: East Bangladesh (87), North Bangladesh (178), South Bangladesh (62), West Bangladesh (76);
- Central Philippines— 1004: Central Visayan (156), East Visayan (88), Negros Occidental (171), Negros Oriental-Siquijor (86), Romblon (129), Samar (105), West Visayan (269);
- East Indonesia— 962: Bolaang Mongondow-Gorontalo (101), Central Sulawesi (112), Luwu Tana Toraja (161), Maluku (65), Manado-North Maluku (130), Minahasa (85), North Minahasa Bitung (78), Northern Island (79), Papua (16, underrepresented), South Sulawesi (104), West Papua (31);
- Malaysia— 478: Peninsular Malaysia (88), Sabah (126), Sarawak (266);
- Myanmar— 698: Ayeyarwady (142), Central Myanmar (151), South East (122), Upper Myanmar (132), Yangon (151);
- North Philippines— 843: Cavite (113), Central Luzon (137), Mountain Provinces (58), Northeast Luzon (84), Northern Luzon (80), Palawan (116), South-Central Luzon (140), Southern Luzon (115);
- Pakistan— 16: Northern Pakistan (10, underrepresented), Southern Pakistan (6, underrepresented);
- South Philippines— 1259: Central Mindanao (242), Davao (170), North-Central Mindanao (218), Northeastern Mindanao (52), Northern Davao (155), Southern Mindanao (170), Western Mindanao (140), Zamboanga Peninsula (112);
- Southeastern Asia— 361: Cambodia (78), Laos (38), Thailand (123), Vietnam (122); and
- West Indonesia— 819: Central Java (130), Central Sumatera (102), East Java (51), East Kalimantan (60), Jakarta (127), North Sumatera (49), Nusa Tenggara (5, underrepresented), South Sumatera (102), West Java (136), West Kalimantan (57).





Sample selection was Stratified Random Multistage Cluster Sampling, with the conferences/missions as strata, such that each one was represented; and the churches as clusters, where at most 5 churches were randomly chosen per conference at the first stage, and all willing church members in those churches were included as participants (given the absence of a sampling frame) at the second stage. After data collection, 4 of the missions/conferences, did not have sufficient data to warrant a conference-level summary (either they only submitted data from 1 church, or there were less than 5 respondents per church).

The list of churches used in GCMS2 was updated for each union before the pandemic started. Translations and back-translations of the English version of the instrument were conducted for 15 languages (a 16th language, Chinese, was added after data gathering already started). The sampling of churches from each mission/conference was also performed. A web app for encoding and for conducting the survey online was also set up. After finalizing the layout of the instrument in the various languages, a pilot survey was conducted in mid-November, 2022. An answer sheet was later added to the survey.

By January, 2023, the correspondence with the unions and missions/conferences had increased in pace as the list of sampled churches is further verified at the mission/conference level, with a few sampled churches being replaced due to inaccessibility or non-existence (as some churches were permanently closed due to the pandemic). Data gathering was started in February, 2023, and encoding commenced in March. The last paper-and-pen data gathering session was on September 23. Encoding was completed on October 1, and the division-level summary and data file were submitted on October 3. Union-level summaries and the updated division-level summary and data file were sent on October 12.

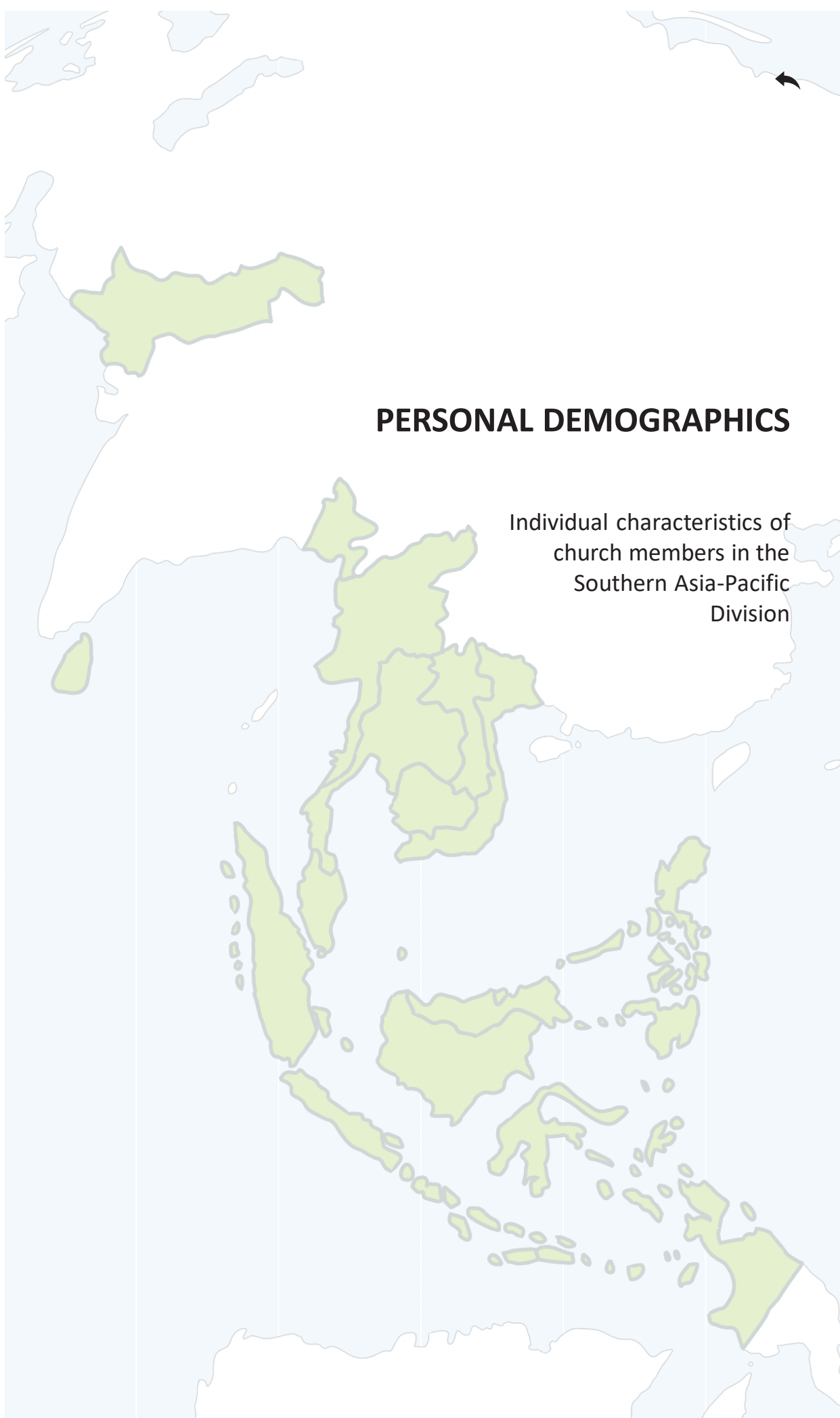
Data was collected from a total of 7001 respondents, which excluded those who answered less than 15% of the survey. Items D1 and D2 were truncated at 20, such that the last bar represents 20 and above. Item P11 was truncated at 35, such that the last bar represents 35 and above. While no additional data-cleaning procedures were performed on the dataset, cross-tabulations were implemented on some item pairs to rectify or adjust respondent misinterpretations and indicated on the insights page for the said item. An example would be item [P11](#).

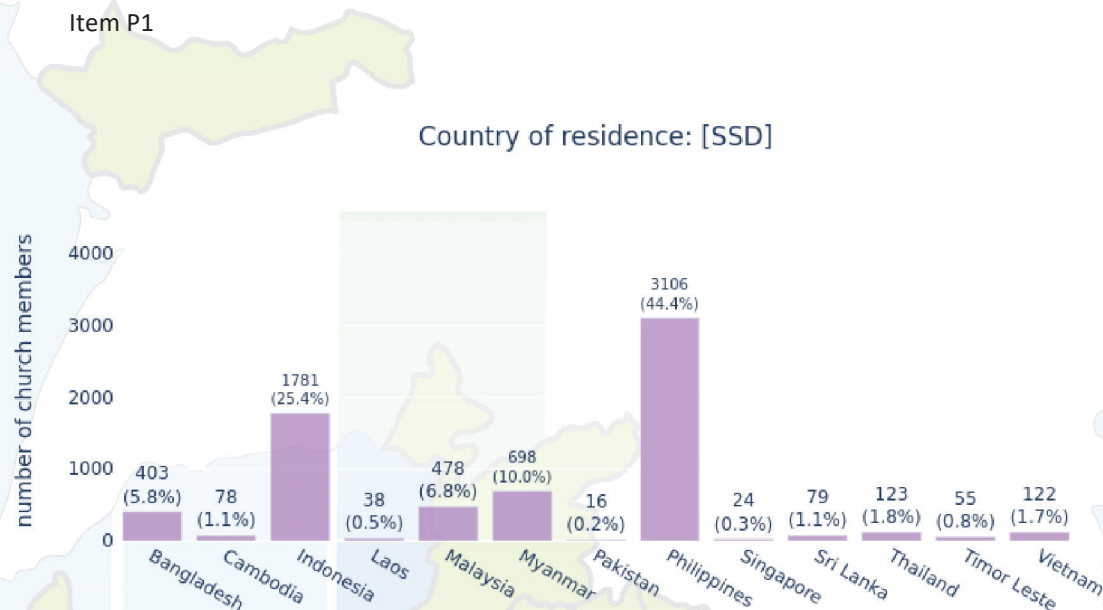
The following pages are divided into sections, based on the survey instrument. Each item or set of items is allocated an insights page (or a couple of pages) with a graph or graphs summarizing the item or items, succeeded by the corresponding insights. These are either based on direct interpretation of the data for the item, or on additional statistical analysis of the item when paired with a previous item or items. Unless otherwise indicated, comparisons use the Mann-Whitney-Wilcoxon test (for two groups) or the Kruskal-Wallis test (for more than two groups) with post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections. Implications address the focal areas of the survey: mission, spiritual growth, and leadership. In some cases, only recommendations are included. Note that the insights are not exhaustive and do not cover all possible statistical pairings between items or variables.



## PERSONAL DEMOGRAPHICS

Individual characteristics of  
church members in the  
Southern Asia-Pacific  
Division





The graph indicates that a significant portion of the respondents, 44.4%, were from the Philippines. However, when compared to the Annual Statistical Report (ASTR, 2023) for 2022, it is evident that church members from the Philippines actually made up 77.2% of the membership in SSD. This discrepancy suggests that the GCMS3-SSD survey may have underrepresented the Philippines while over-representing all other countries in the SSD, with Pakistan being the only exception.

The actual proportions of the other countries, excluding the Philippines, as per the ASR, are as follows: Bangladesh: 1.7%; Cambodia: 0.2%; Indonesia: 12.3%; Laos: 0.3%; Malaysia: 3.3%; Myanmar: 2.0%; Pakistan: 0.9%; Singapore: 0.2%; Sri Lanka: 0.2%; Thailand: 0.9%; Timor-Leste: less than 0.1%; and Vietnam: 0.8%.

The majority of the surveys were conducted either between (during breaks) or after church services. Therefore, it is reasonable to infer that the participants in the GCMS3 represent the core active membership of the sample church.

Since the sample churches for each mission/conference were chosen randomly, dividing the total number of respondents per mission/conference by the number of sample churches should yield an unbiased estimate of the average number of active church members per church within a specific mission/conference.

By applying the church counts per mission/conference from the ASR (ASTR, 2023) and weighting them by the average number of active members per church, we obtain a value that represents 11.92% of the end-of-year church membership reported in the ASR for 2022.

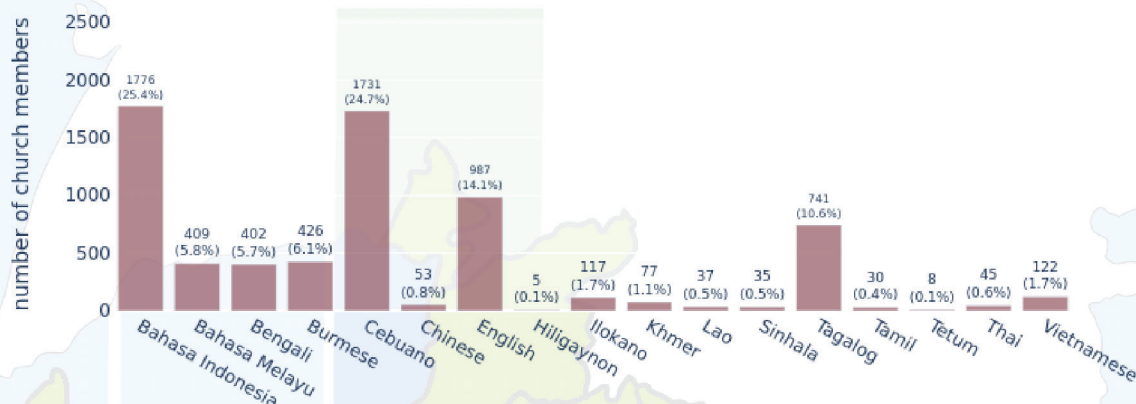
Even considering an in-person survey response rate of 50% (meaning half of the church members declined to participate in the survey), the proportion of active church members only rises to about 24%. This equates to approximately only one in four members being active.

**Recommendation:** That additional research be conducted to confirm the average percentage of active church members, and if confirmed, that further study be made to formulate strategies to increase this percentage.



Item P2

Survey language: [SSD]



Of the 17 languages indicated in the graph, four of them are Philippine languages (i.e., Cebuano, Hiligaynon, Ilokano, Tagalog), two are Sri Lankan (i.e., Sinhala, Tamil), while the rest are single-country languages, with the exception of Bahasa Indonesia and Bahasa Melayu, which are also spoken in neighboring countries as well, but to a lesser extent. English was obviously one of the preferred survey languages in almost all countries, with the exception of Vietnam.

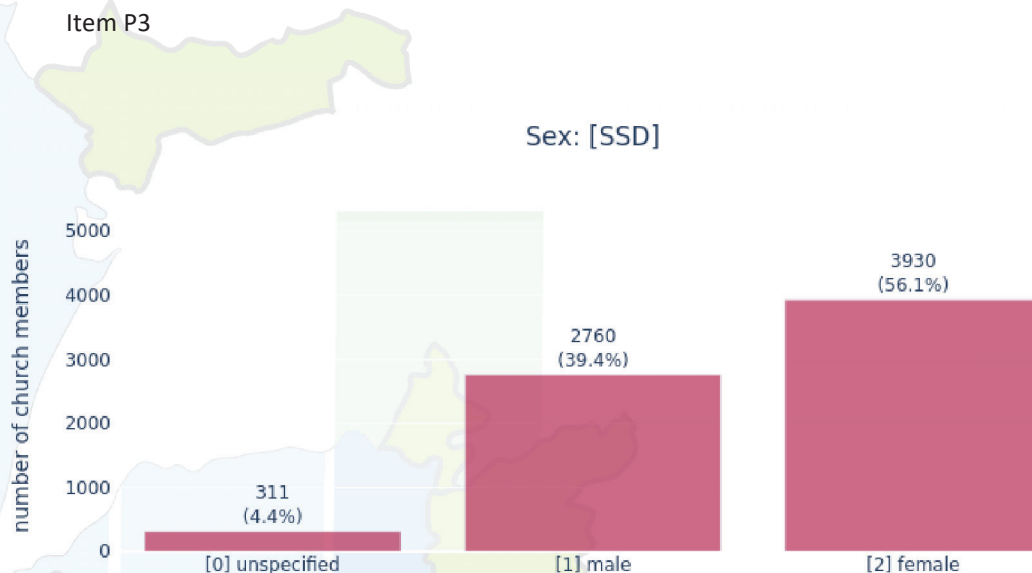
Interestingly, Hiligaynon, the language with the least value in the graph, is a major language in the area covered by the West Visayan Conference. However, not one of the respondents from that conference indicated it as their survey language, as 92.6% preferred English, while the remaining preferred Cebuano. The indicated respondents were from Southern Mindanao Mission, where Hiligaynon is also a major language, but 92.9% of the respondents from the said mission preferred Cebuano.

Survey languages present in the current GCMS but not in the previous are Chinese, Ilokano, Lao, and Tetum. Separate translations for Bahasa Indonesia and Bahasa Melayu were also provided, as they were combined in the previous GCMS. Cebuano was previous labelled as Bisaya, and Khmer as Cambodian.

### **Recommendations:**

- a) That the actual language preferences of church members be considered instead of assuming they would prefer their local language.
- b) That English language learning support be offered to church members, given the strong preference for English in almost all countries, ensuring access to resources and participation in activities that are primarily conducted in English.
- c) That cultural implications of language preferences be considered, as they may be reflective of cultural ties or regional identities that should be acknowledged and respected.





The graph shows that women respondents outnumber men by 42.4%, which means that for every 5 men, there are about 7 women. This should be an unbiased estimate of the sex ratio, given that probability sampling was used.

Assuming that the sex ratio among church members is very similar to that of their countries of residence, when the 2023 country-level sex ratio estimates from the World Factbook (CIA, 2023a) are applied to the country proportions in Item P1, women outnumber men by only 0.4%. If the ASR (ASTR, 2023) country proportions are used, men will outnumber women by 0.0082%.

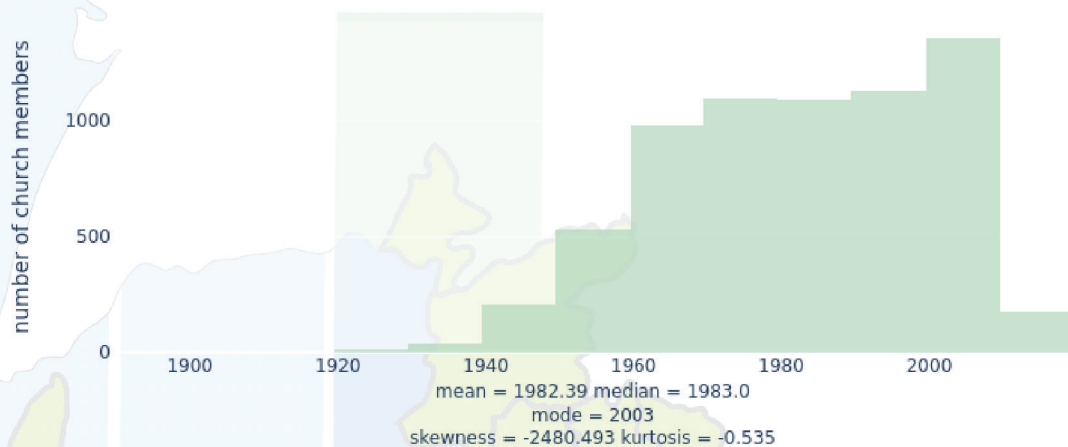
This shows that the sex ratio among church members in SSD is generally different from that of their countries of residence. That women outnumber men could have several **implications**:

- a) **Mission:** The church could leverage this majority to reach out to other women in the community who may feel more comfortable discussing personal and spiritual matters with other women. This could potentially increase the church's influence and membership.
- b) **Spiritual Growth:** Women often play crucial roles in fostering a sense of community and spiritual growth within the church. Their majority could contribute to a nurturing and supportive environment that encourages spiritual development.
- c) **Leadership:** With women making up a significant portion of the church, it would be beneficial to have their representation in leadership roles. This could ensure that the needs and perspectives of all members are considered in decision-making processes. It could also inspire more women to take active roles within the church.



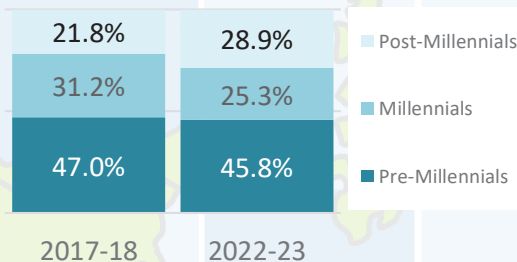
Item P4

In what year were you born? [SSD]



With a mean of 1982.39, the negative skewness indicates that most church members were born after 1982, or aged 40 and younger, with 2003 being the year with the most births. Interpreting birth year by generation, using Pew Research's definition of "millennial" (Dimock, 2019), conveniently splits the respondents into three generational groups: pre-millennials, born before 1981; millennials, born between 1981 to 1996; and, post-millennials, born after 1996.

Comparing the current generational distribution with that of the previous GCMS, as shown on the right, an increase of 7.1% in the proportion of post-millennials can be observed. On the other hand, the proportions of both pre-millennials and millennials have dropped by 1.2% and 5.9%, respectively. While the drop in the proportion of pre-millennials may be attributed to deaths due to old age, the drop in the proportion of millennials is concerning, given that millennials would be aged 27 to 42 in 2023, which is the young adult age range.



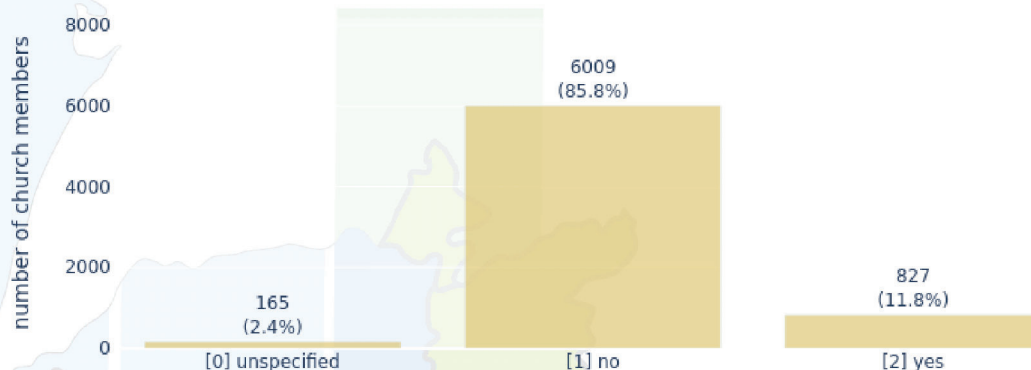
If confirmed, this shift in proportion may be attributed, at worst, to a loss in millennial membership, or, at best, to a much faster increase in post-millennial than millennial membership. Either way, it implies that the church may have become less relevant to the millennial generation.

**Recommendation:** That additional research be conducted to confirm the generational shift in proportion, and if confirmed, that further study be made to identify causative factors as a basis for developing strategies to address the apparent loss in relevance.



Item P5

Do you identify as a person who is Deaf? [SSD]



Hearing loss may be mild, moderate, moderately severe, severe, profound, or complete (WHO, 2021). The majority of those identifying as deaf typically have profound hearing loss (WHO, 2023 Feb 27). Individuals with profound or more severe hearing loss make up about 0.4% of the global population (WHO, 2021). Regionally, 3.1% of the Eastern Mediterranean region (which includes PK), 5.5% of the South-East Asia region (which includes BD, ID, LK, MM, TH, TL), and 7.1% of the Western Pacific region (which includes KH, LA, MY, PH, SG, VN) have moderate or more severe hearing loss (WHO, 2021).

As shown in the graph, 11.8% of the respondents identified as deaf. Given that the survey used probability sampling, this percentage most likely reflects the proportion of deaf individuals within the church membership. This suggests a significantly higher prevalence of deafness among Seventh-day Adventists in SSD compared to the global or regional populations, as confirmed by chi-square tests ( $p < 0.001$ ).

This finding has several **implications**:

a) **Mission**: The church's mission needs to be inclusive and considerate of the deaf community. This could involve developing programs specifically tailored for the deaf, such as sign language services, and ensuring that all church activities are accessible to them. It also presents an opportunity for the church to reach out to the larger deaf community outside the church.

b) **Spiritual Growth**: Deaf members of the church may have unique spiritual needs and experiences. The church could provide resources and support to foster their spiritual growth, such as Bible study groups in sign language or materials that are visually engaging.

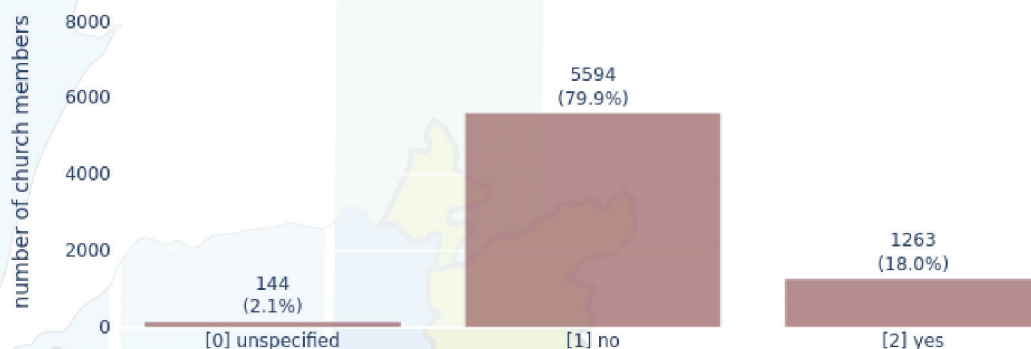
c) **Leadership**: The higher prevalence of deafness suggests a need for representation in leadership roles within the church. Deaf leaders can provide valuable insights and advocate for the needs of the deaf community. This could also inspire other deaf members and show them that they too can take on leadership roles.





Item P6

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



An estimated 16% of the world's population has experienced significant disability (WHO, 2023 Mar 7). Although “disability” and “impairment” are often used interchangeably, it is important to note that they have slightly different meanings. Impairment refers to the loss or abnormality of structure or function, while disability, a social construct, refers to the inability to function (Mills, 2023). The medical model of disability attributes the disability to the person with impairment, while the social model of disability attributes it to societal barriers (Inclusion London, 2015).

In the absence of global estimates for the proportion of the population with impairments, the disability estimate is instead used. As shown in the graph, 18% of the respondents have some form of impairment. This does not significantly differ from the global estimate for disability, based on a chi-square test ( $p = 0.11$ ).

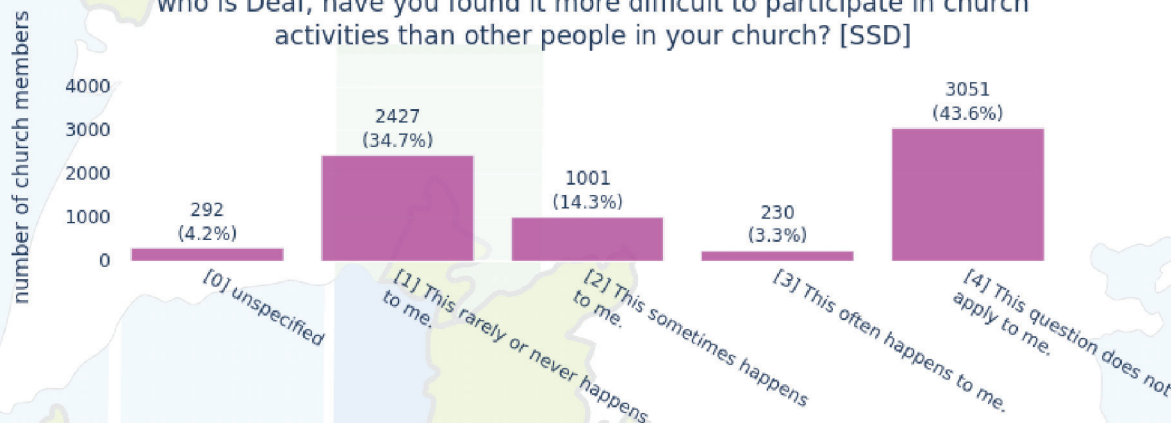
With almost 1 in every 5 church members having impairments, the following are potential **implications**:

- a) **Mission**: The church may need to expand its mission to be more inclusive and accessible by ensuring that all church activities are inclusive and welcoming to people with various impairments.
- b) **Spiritual Growth**: The presence of individuals with impairments in the congregation can contribute to the spiritual growth of the church community. It can foster a deeper understanding of empathy, compassion, and the value of diversity. It can also provide opportunities for the church community to learn from the experiences and perspectives of these individuals.
- c) **Leadership**: In terms of leadership, it could encourage the church to consider individuals with impairments for leadership roles. This can help to ensure that the needs and perspectives of these individuals are represented in the decision-making processes of the church. It can also send a powerful message about the church's commitment to inclusivity and equality.



Item P7

If you reported challenges or impairments, or identified as a person who is Deaf, have you found it more difficult to participate in church activities than other people in your church? [SSD]



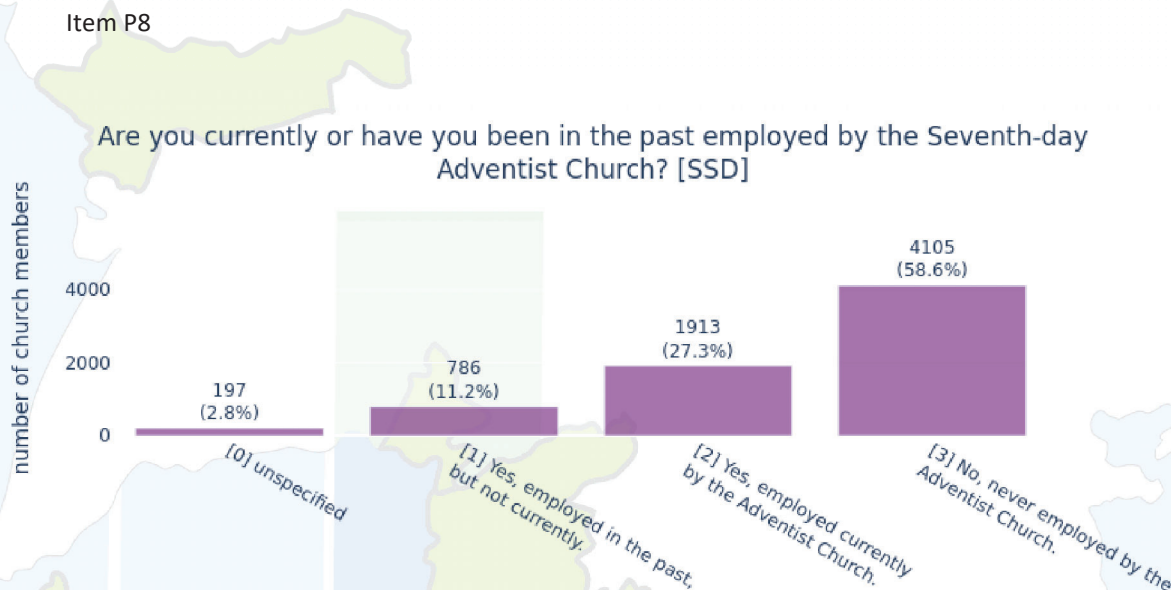
The graph indicates that a small percentage of the respondents face challenges or impairments that sometimes (14.3%) or often (3.3%) make it difficult for them to participate in church activities. Here are some **implications**:

a) **Mission:** The church's mission is to reach out to all individuals, not just the majority. If some members are finding it difficult to participate due to challenges or impairments, it suggests that the church may need to consider how it can better accommodate these individuals. This could involve providing additional support, modifying facilities or activities to be more accessible, or offering alternative ways to participate.

b) **Spiritual Growth:** Participation in church activities often plays a crucial role in an individual's spiritual growth. If some members are unable to participate fully, their spiritual growth may be hindered. The church might need to explore other avenues for spiritual development that are more accessible to these individuals, such as one-on-one mentorship, online resources, or home-based activities.

c) **Leadership:** Leaders may need to be more aware of the challenges faced by a minority of the members and take steps to ensure that everyone feels included and able to participate. This could also be an opportunity for the church to develop leaders who have a deep understanding of these challenges and can advocate for necessary changes.

It is important to note that the experiences of the minority who do face challenges should not be overlooked. The church has a responsibility to all its members and should strive to be a place where everyone can participate and grow spiritually.



The graph indicates that a significant portion of the respondents have been or are currently employed by the Seventh-day Adventist church. Potential **implications** for the church are the following:

a) **Mission:** The fact that 27.3% of respondents are currently employed by the church suggests a strong commitment to the church's mission. However, the 58.6% who have never been employed by the church might indicate a potential area for outreach or engagement. The church could consider strategies to involve this group more in its mission.

b) **Spiritual Growth:** Those who are or have been employed by the church are likely to have a deep understanding of its teachings and values, which could contribute to their spiritual growth. On the other hand, those who have never been employed by the church might benefit from programs aimed at deepening their understanding and commitment.

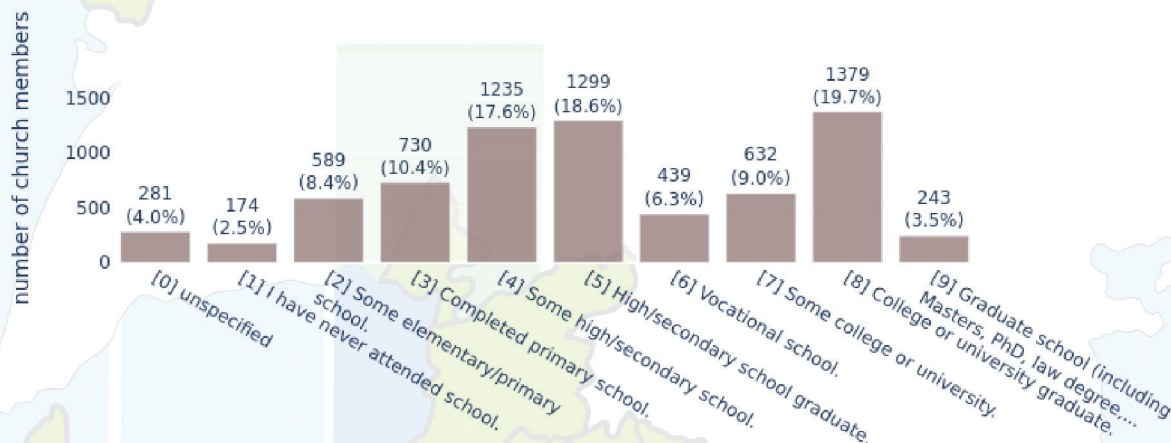
c) **Leadership:** The 11.2% who were employed in the past but not currently could be a valuable resource. Their experience and insights could be utilized in a mentorship or advisory capacity. The current employees (27.3%) are crucial for maintaining and driving the church's initiatives. The church might need to ensure that leadership opportunities are also accessible to those who have never been employed by the church (58.6%), to foster a sense of ownership and commitment.

For the benefit of the church, it is **recommended:** That further research be conducted to understand the specific needs and experiences of each of these groups.



Item P9

What is the highest level of school you have completed? [SSD]



The graph shows a wide range of educational backgrounds among the respondents. Here are **implications** for the church:

a) **Mission:** The diversity in education levels suggests that the church's mission needs to be communicated in a way that is accessible to all, regardless of their educational background. For those with less formal education, the church might need to use more visual aids, storytelling, or other methods that do not rely heavily on textual understanding.

b) **Spiritual Growth:** Spiritual growth is not necessarily tied to formal education. However, those with higher levels of education might be more inclined to engage with complex theological concepts or philosophical discussions. The church could consider offering a range of study groups or classes that cater to different educational backgrounds.

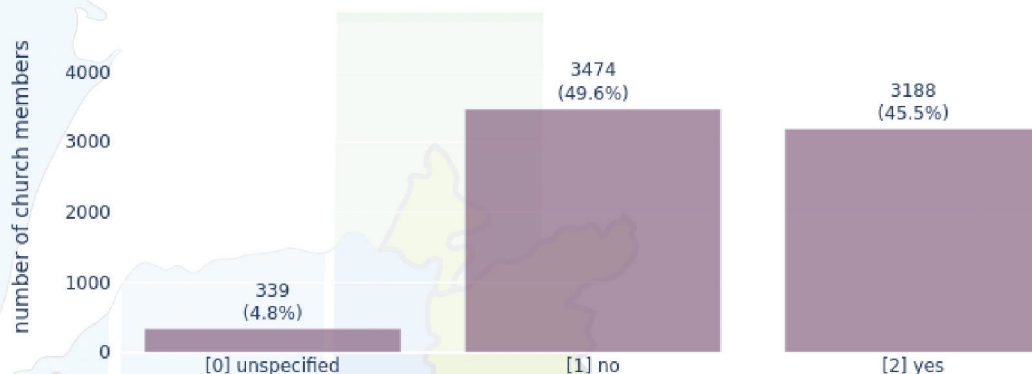
c) **Leadership:** Leadership within the church is not solely determined by one's educational level. However, those with higher education might be more equipped to take on administrative or teaching roles within the church. It's important for the church to recognize and utilize the skills and talents of all its members, regardless of their formal education.





Item P10.1

I have attended an Adventist school. [SSD]



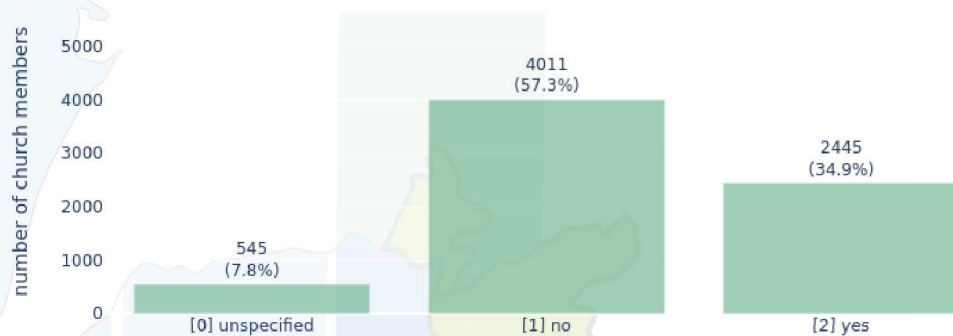
The graph shows that there are more respondents who have not attended an Adventist school than those who have attended. This could have several **implications** for the Church:

- a) **Mission:** The Church's mission is to spread the teachings of the Bible and the message of the Seventh-day Adventist faith. If fewer people are attending Adventist schools, it could mean that the Church needs to find other ways to reach out and engage with people, particularly the youth. This could involve community outreach programs, online education, or other forms of engagement.
- b) **Spiritual Growth:** Adventist schools play a crucial role in spiritual growth as they provide an environment where faith can be integrated with learning. If fewer people are attending these schools, it might impact the spiritual growth of the community. The Church might need to invest more in local congregations and family-based religious education.
- c) **Leadership:** Often, community leaders are nurtured in educational institutions, with schools being a significant breeding ground for prospective leaders. A decline in attendance at Adventist schools could potentially result in a deficit of individuals who have a deep understanding of the Adventist faith and are ready to assume leadership positions within the Church. This situation may call for the Church to implement more comprehensive leadership development programs.

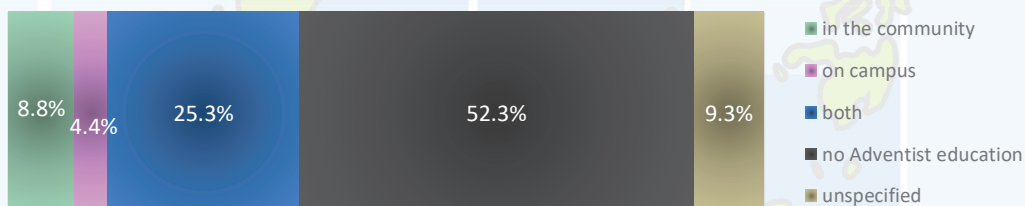
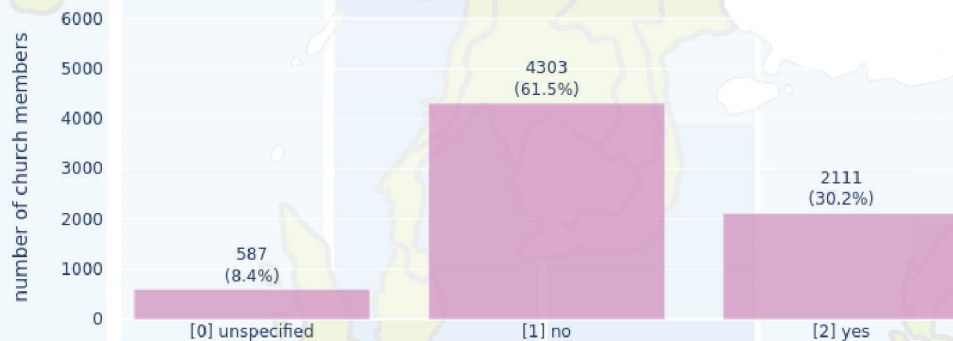


#### Items P10.2 & P10.3

I attended Adventist elementary or primary school while living in the community. [SSD]



I attended Adventist elementary or primary school while living on campus. [SSD]



Cross-tabulating the summaries of items P10.2 and P10.3 shows that 25.3% of the respondents experienced both living in the community and on campus while attending an Adventist elementary or primary school (see bottom table, above). There were more who solely lived in the community (8.8%) than those who solely lived on campus (4.4%).

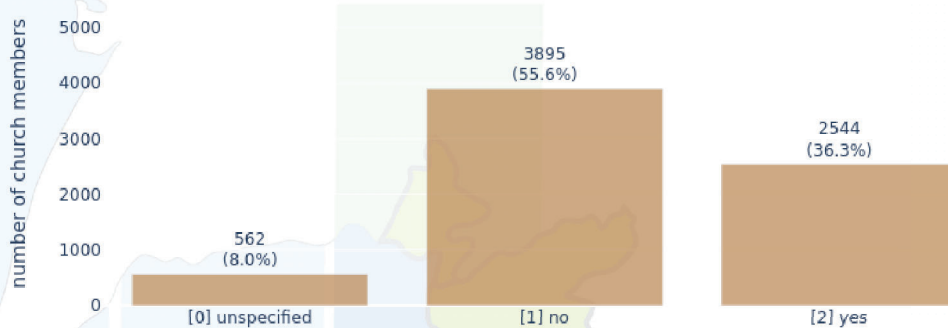
Does this imply that dormitory facilities on campus were not enough? Or were they more expensive so that more students preferred living in the community instead? Or were there school policy restrictions that influenced the choice?

**Recommendation:** That additional research be conducted to identify the factors that determine where an Adventist elementary or primary school student decides to stay and how such decisions affect the reach or coverage of Adventist education.

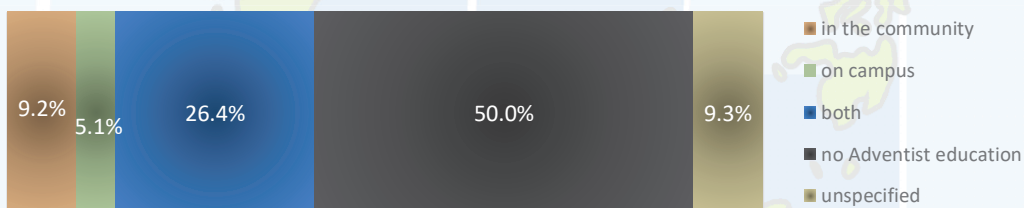
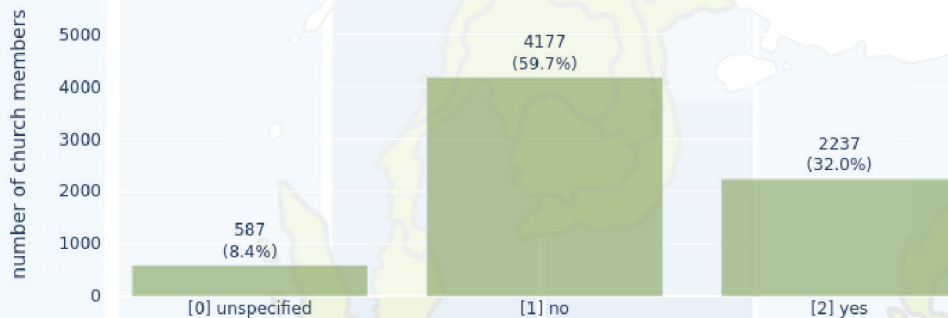


#### Items P10.4 & P10.5

I attended Adventist secondary school while living in the community. [SSD]



I attended Adventist secondary school while living on campus. [SSD]



Cross-tabulating the summaries of items P10.4 and P10.5 shows that 26.4% of the respondents experienced both living in the community and on campus while attending an Adventist secondary school (see bottom table, above). There were more who solely lived in the community (9.2%) than those who solely lived on campus (5.1%).

Does this imply that dormitory facilities on campus were not enough? Or were they more expensive so that more students preferred living in the community instead? Or were there school policy restrictions that influenced the choice?

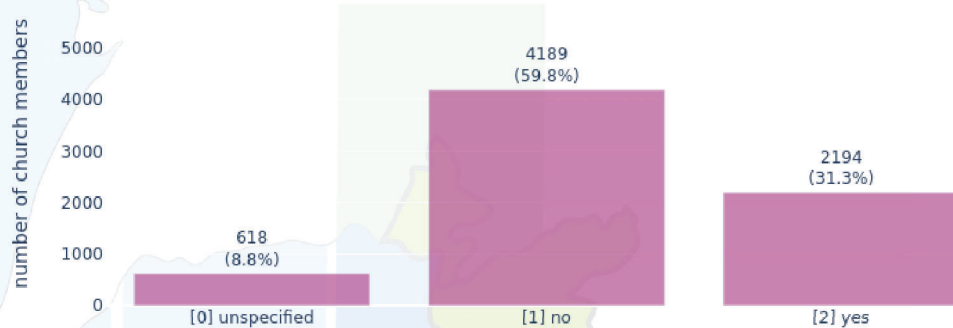
**Recommendation:** That additional research be conducted to identify the factors that determine where an Adventist secondary school student decides to stay and how such decisions affect the reach or coverage of Adventist education.



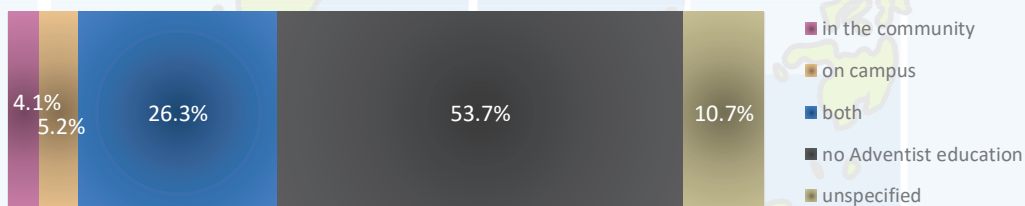
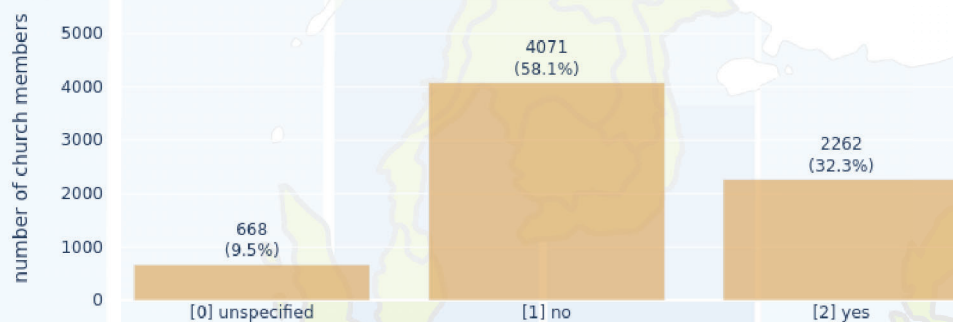


Items P10.6 & P10.7

I attended Adventist college or university while living in the community.  
[SSD]



I attended Adventist college or university while living on campus.  
[SSD]



Cross-tabulating the summaries of items P10.6 and P10.7 shows that 26.3% of the respondents experienced both living in the community and on campus while attending an Adventist college or university (see bottom table, above). There were more who solely lived on campus (5.2%) than those who solely lived in the community (4.1%). Compared with the previous two cross-tabulations for primary/elementary and secondary schools, there is an evident drop in those who solely lived in the community.

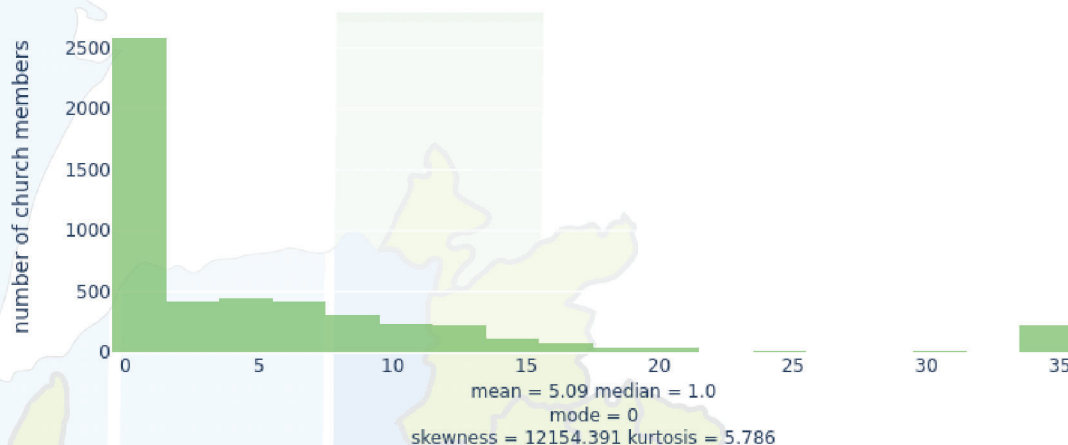
Does this imply that Adventist colleges/universities are generally isolated from local communities so that living on campus would be more practical? Or are Adventist primary/elementary and secondary schools less suited for on-campus living? Or were there school policy restrictions that influenced the choice?

**Recommendation:** That additional research be conducted to identify the factors that determine where an Adventist college or university student decides to stay and how such decisions affect the reach or coverage of Adventist education.

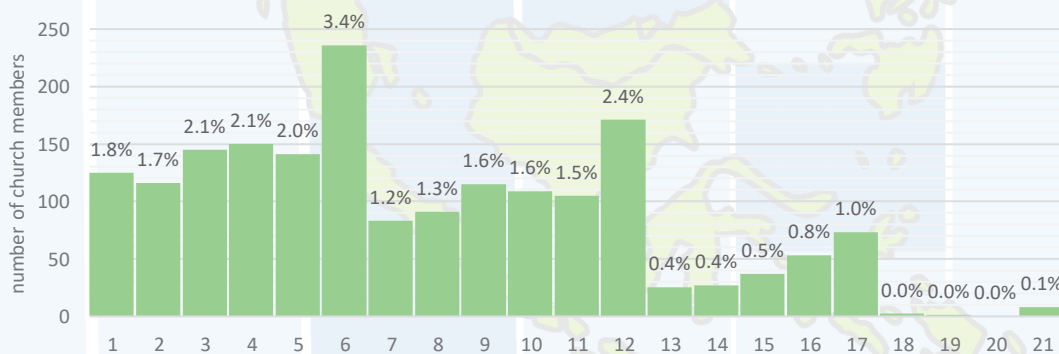


Item P11

What is the total number of years that you have spent attending Adventist schools? [SSD]



The graph above has been arbitrarily truncated, which means that the bar at 35 represents values equal to or greater than 35. However, upon further examination of the data, less than 10% of the respondents misinterpreted the item. For example, some who took more than 6 years to complete elementary school placed the actual number of years they spent, not the credited number of year levels. Others had a much broader interpretation of “Adventist schools” to include the Sabbath School so that they placed their actual ages that were greater than 35, despite their highest level of schooling (Item P9) being in the elementary or secondary levels. Hence, adjustments were made, based on Items P9 and P10.1, and excluding the 61.1% who answered 0 years and the 13.0% who failed to specify the number of years, the resulting graph is the following:



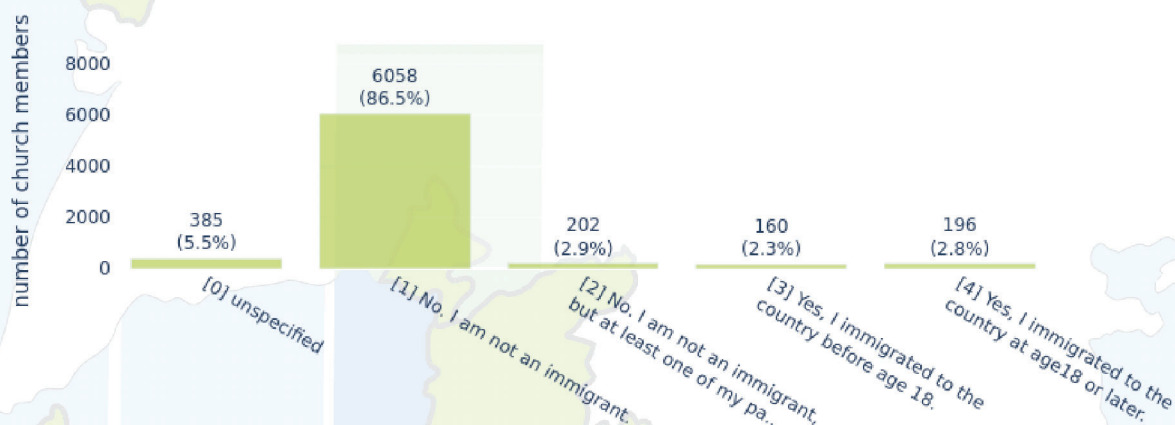
The following are probable **implications**:

- a) **Mission:** The diversity in years of Adventist education among respondents could benefit the church's mission by combining deep understanding from those with more years of education and fresh perspectives from those with fewer years.
- b) **Spiritual Growth:** While the number of years of Adventist education could correlate with spiritual growth (see Item A10.1), personal experiences and commitment also play a role.
- c) **Leadership:** Those with more years of Adventist education may be more likely to assume leadership roles due to their extensive knowledge, but leadership also requires skills not necessarily tied to years of education.



Item P12

Are you an immigrant in the country where you currently live? [SSD]



The graph indicates that a significant majority of the respondents are not immigrants. This could have several **implications** for the Seventh-day Adventist church in terms of mission, spiritual growth, and leadership:

a) **Mission:** The church might focus its mission efforts on the local community, given that most of the respondents are not immigrants. However, the presence of a small percentage of immigrants suggests that there could be opportunities for cross-cultural mission work as well.

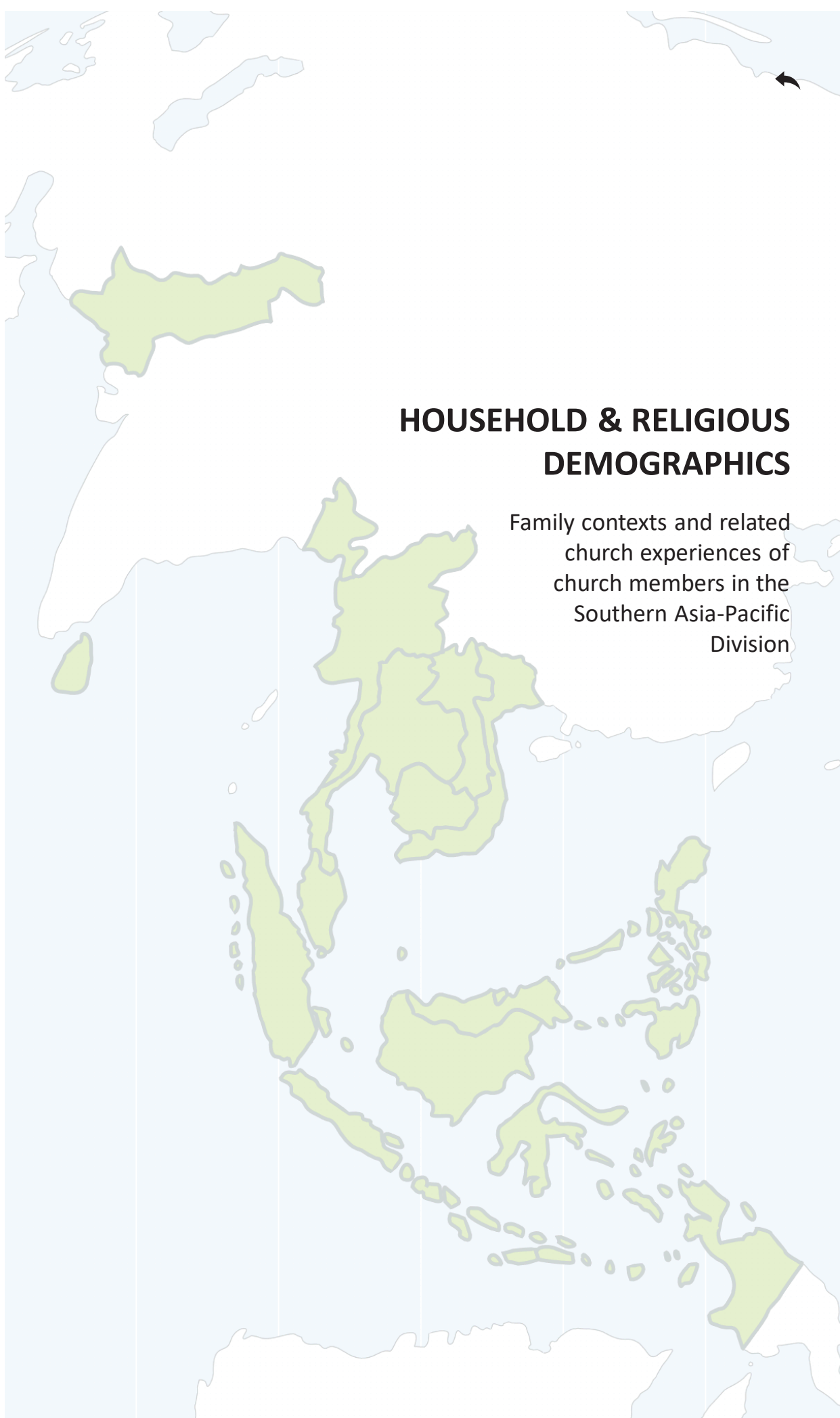
b) **Spiritual Growth:** The church could develop programs that cater to the spiritual needs of both the local and immigrant populations. For the majority who are not immigrants, the church might focus on deepening their understanding of the faith in their cultural context. For the immigrants, the church could offer support in navigating their faith in a new cultural environment.

c) **Leadership:** The leadership of the church could reflect the demographic composition of the congregation. Leaders who understand the experiences of both the local and immigrant members could help bridge any cultural gaps and foster unity within the church.



## HOUSEHOLD & RELIGIOUS DEMOGRAPHICS

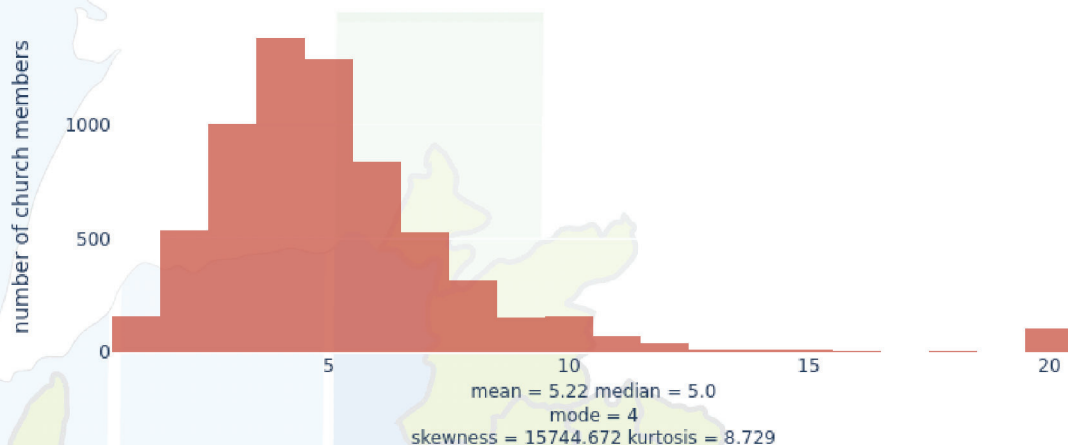
Family contexts and related  
church experiences of  
church members in the  
Southern Asia-Pacific  
Division





Item D1

How many people live in your immediate household (including yourself)?  
[SSD]



The graph above has been truncated, with the bar at 20 representing those with 20 or more people living in their immediate households. While the average household size is around 5 people, based on the mean, most households have less than 5 members although there are a few with very large households, as indicated by the kurtosis. This could have several **implications** for the church:

a) **Mission:** The church might consider developing programs that cater to families, given that the average household size is relatively large. This could include family-oriented worship services, Bible studies, or outreach programs.

b) **Spiritual Growth:** The church could focus on fostering spiritual growth within families. This might involve creating resources for family devotions, encouraging parents to take an active role in their children's spiritual education, or offering classes on topics such as Adventist parenting.

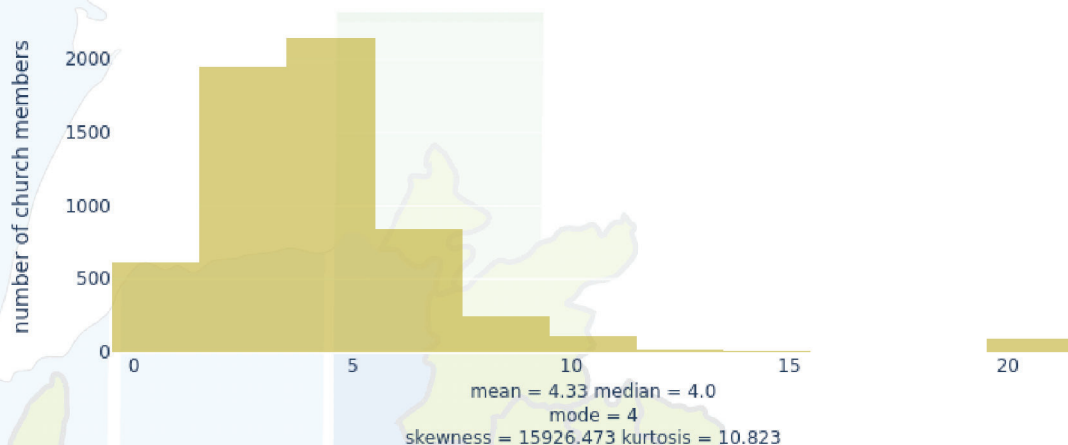
c) **Leadership:** Leaders within the church might need to be equipped to minister to families. This could involve training in areas such as family counseling, conflict resolution, and child and youth ministry.



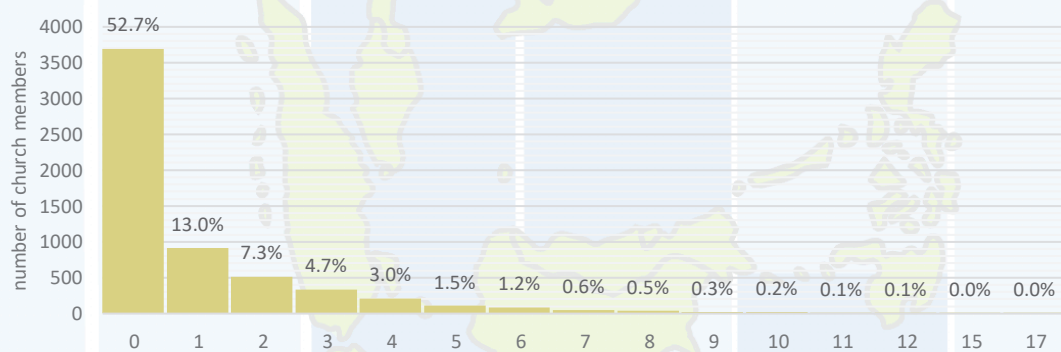


Item D2

How many people in your immediate household (including yourself) observe the Sabbath? [SSD]

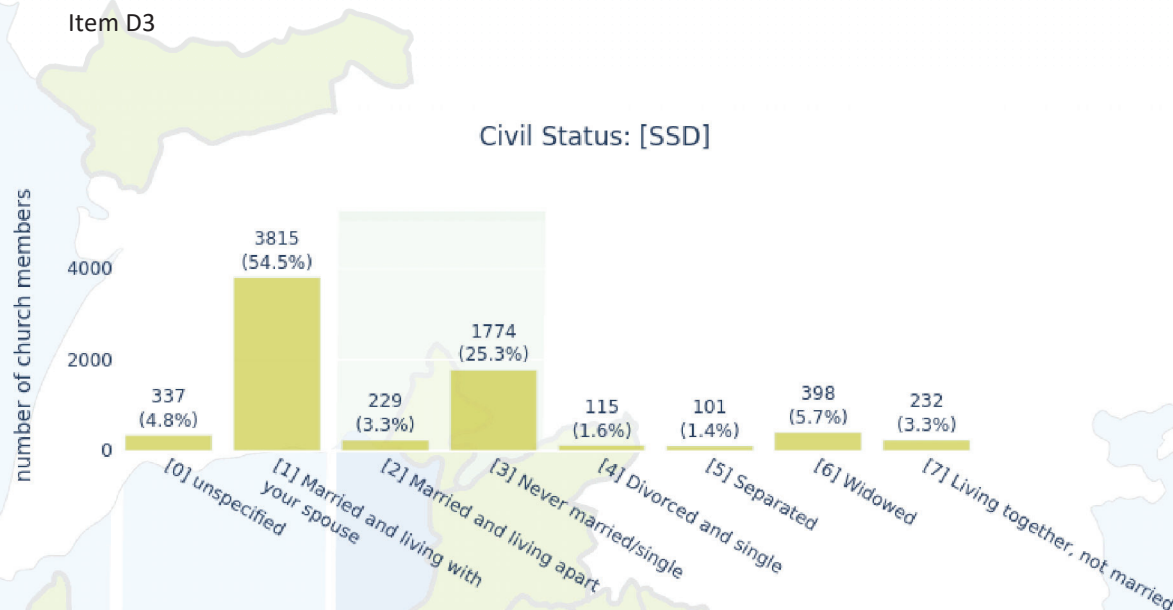


While the graph above may show the average number of people per household that observe the Sabbath, better insights could be derived if it is viewed in the context of household size (Item D1). Thus, if the difference between Items D1 and D2 is plotted, the result is the graph below, which excludes 14.6% of the respondents who have not specified an answer in either D1 or D2.



The graph indicates that for a majority (52.7%) of the respondents, everyone in their households observes the Sabbath. However, for the remaining 32.7%, at least one household member does not observe the Sabbath. The following are the resulting **implications**:

- Mission:** The 32.7% of households with non-observers present a mission field within the church's own community, offering an opportunity for outreach.
- Spiritual Growth:** The mixed Sabbath observance in some households could hinder collective spiritual growth, indicating a need for targeted resources or programs.
- Leadership:** These statistics could be a call for church leaders to devise new strategies to engage those not observing the Sabbath, potentially through personal counseling or Sabbath school programs.



Potential **implications** for the church:

a) **Mission:** The diversity in marital status suggests that the church's mission activities should be inclusive and consider the different needs of its members. For instance, programs could be developed to support those who are single, divorced, or widowed. The church could also focus on strengthening family values and marriage sanctity, given that a significant portion of the community is married.

b) **Spiritual Growth:** Each marital status group may have unique spiritual needs and challenges. For example, singles may need guidance on patience and finding a life partner who shares their faith, while those who are divorced or widowed may need support in dealing with loss and finding hope. The church could provide targeted spiritual guidance and resources for each group to aid their spiritual growth.

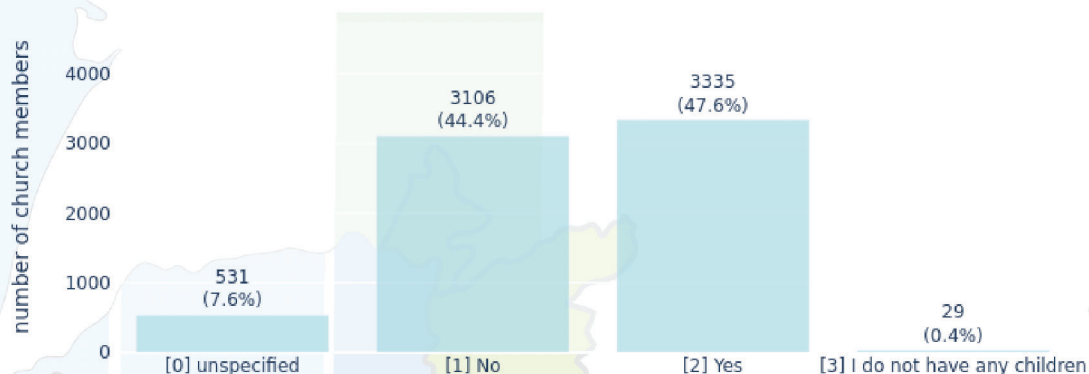
c) **Leadership:** The leaders within the church should represent the diversity of the congregation. Having leaders who have experienced being single, married, divorced, or widowed could make them more relatable and effective in addressing the specific concerns of each group. Moreover, leaders can set an example of how to navigate these different life situations with faith.



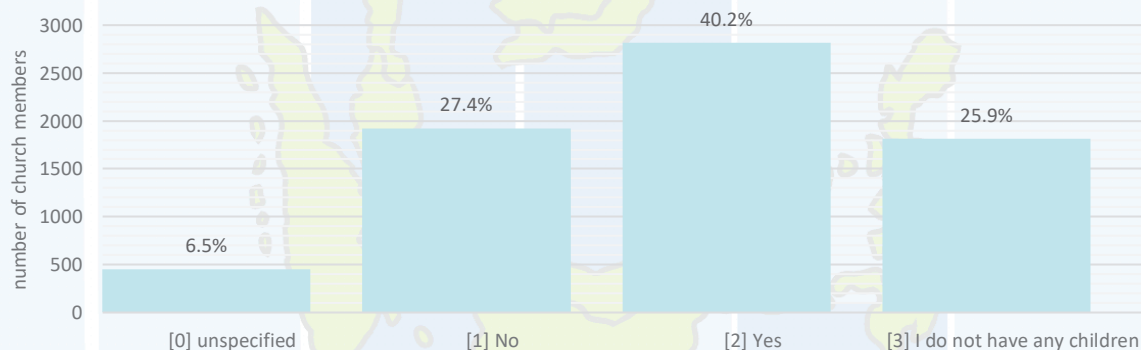


Item D4.1

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



Given that this was a Yes-No item, the respondent did not have the option to answer “I do not have any children” unless the online version was used. However, since Item D5 had that option, cross-tabulating this item with D5 results in the following adjusted graph:



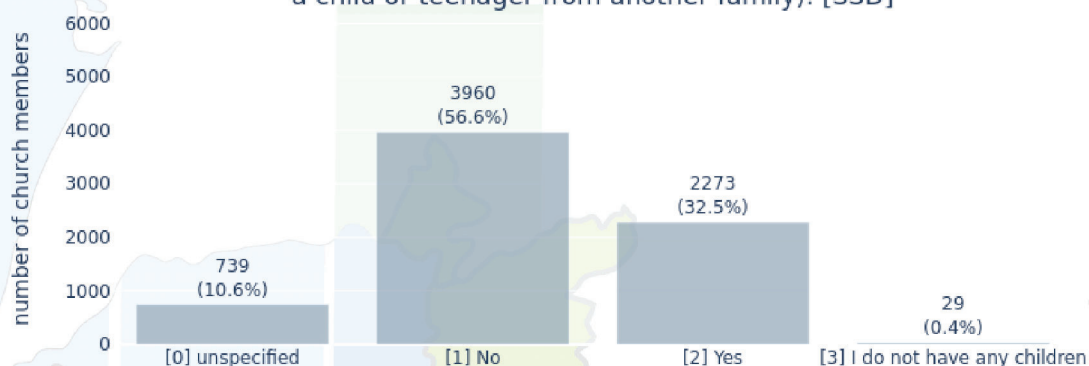
The graph indicates that about 60% of those with children have at least one biological child still living at home. The following are probable **implications**:

- Mission:** The church could create family-oriented programs for those with children and community service activities for those without.
- Spiritual Growth:** The church could offer resources for parents to guide their children’s spiritual growth and study groups for those without children.
- Leadership:** Those with children might contribute to youth programs, while those without children might have more time for church activities and leadership roles.

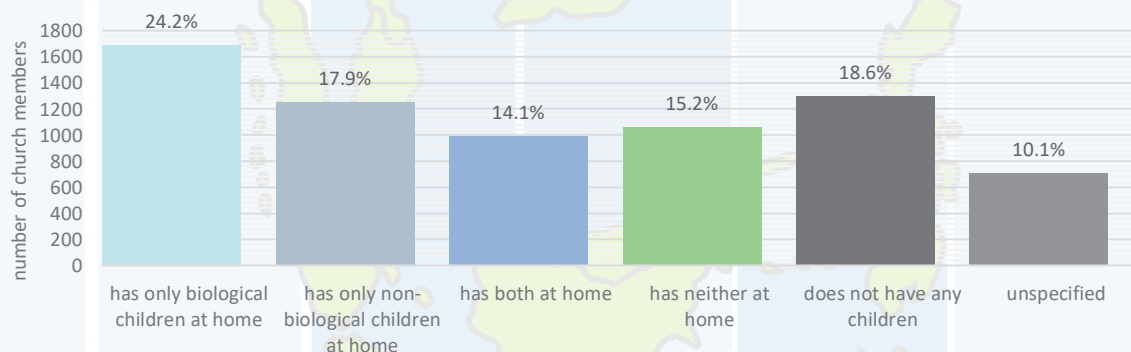


Item D4.2

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



This item is somewhat like the previous one (Item D4.1) but focuses on non-biological children instead. However, a respondent may answer “Yes” to this item and answer “I do not have any children” to Item D5, only when referring to a child from another family, which accounts for 7.3% of the respondents. Cross-tabulating this item with D4.1 and D5 results in the following combined graph:



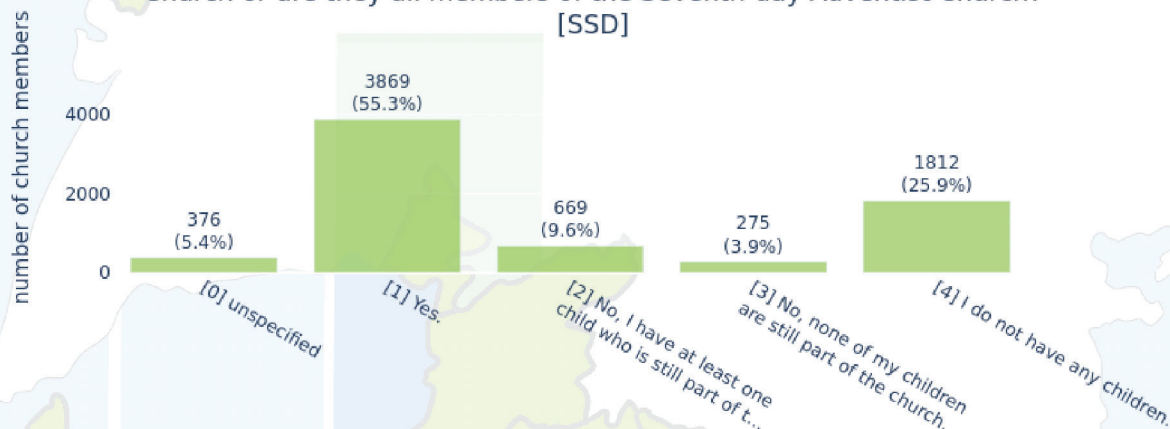
The graph shows that a majority (56.2%) of the respondents still have children at home. An odds ratio ( $p=0.035$ ) of this item versus the difference of D1 and D2 (see Item D2) indicates that *those with children at home are 18.2% more likely to have household members not observing the Sabbath than those whose children are not at home*, which may seem reasonable. However, another odds ratio ( $p<0.001$ ) shows that *those without any children at all are 27.9% more likely to have household members not observing the Sabbath than those with children at home*. These interesting trends provide some potential **implications**:

- a) **Mission:** The church could focus its mission on families with children, creating resources to help instill Sabbath observance.
- b) **Spiritual Growth:** Adults without children, who are more likely to not observe the Sabbath, may need tailored programs for spiritual growth.
- c) **Leadership:** Leaders should proactively reach out to families with children and adults without children, using this data to guide future leadership development.



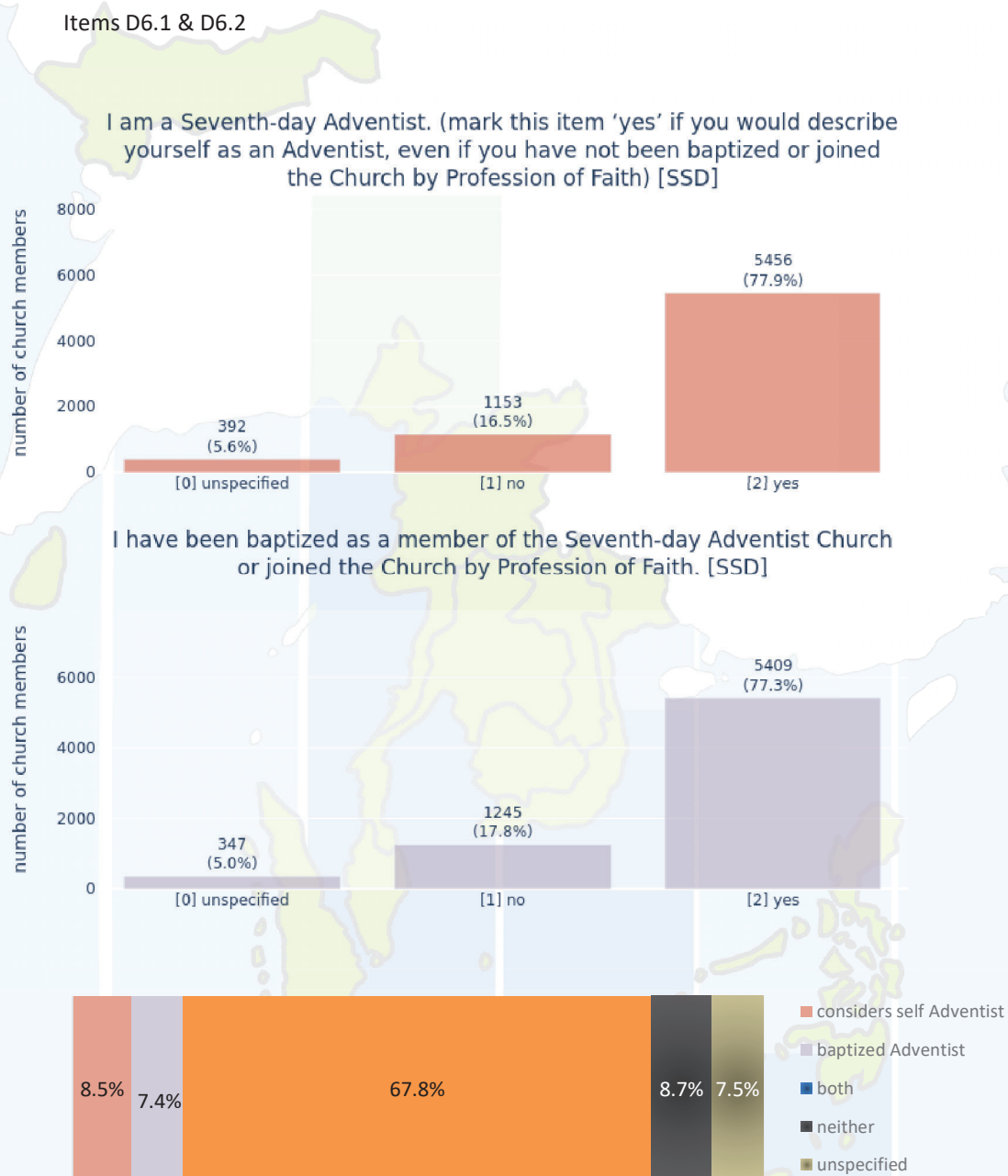
Item D5

Are all of your children still being raised in the Seventh-day Adventist Church or are they all members of the Seventh-day Adventist Church? [SSD]



The survey results suggest several **implications** for the Seventh-day Adventist church:

- a) **Mission:** With over half of respondents' children remaining in the church, the mission should continue to support these families. However, the 9.6% with at least one child who has left the church indicates a need for outreach and re-engagement strategies.
- b) **Spiritual Growth:** The 3.9% of respondents whose children have all left the church might benefit from resources or programs addressing this challenge, potentially aiding in their own spiritual growth and possibly encouraging their children's return to the church.
- c) **Leadership:** These trends should inform leadership strategies, emphasizing the importance of supporting families in their faith journey, addressing the needs of those with children who have left the church, and considering the large proportion (25.9%) of respondents without children.



Cross-tabulating D6.1 and D6.2 results in the graph above. While 67.8% of the respondents consider themselves Adventists and are also baptized Adventists, 8.5% consider themselves Adventist without yet being baptized and 7.4% are baptized Adventists but still do not consider themselves Adventists. The **implications** are the following:

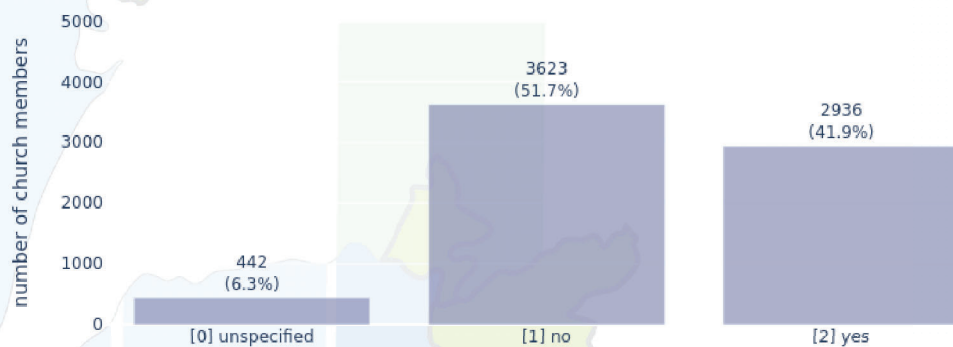
- Mission:** The church could focus its mission on the 8.5% who identify as Adventists but are not baptized, encouraging them towards this commitment.
- Spiritual Growth:** The 7.4% who are baptized but don't identify as Adventists may indicate a need for deeper spiritual understanding and growth within the church.
- Leadership:** The disconnect between baptism and identity in some members could prompt church leaders to make the church more inclusive and relevant.



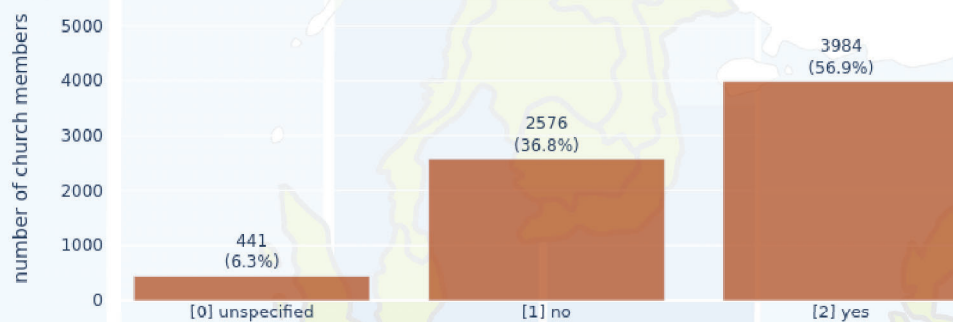


Items D6.3 & D6.4 & D6.5 & D6.6

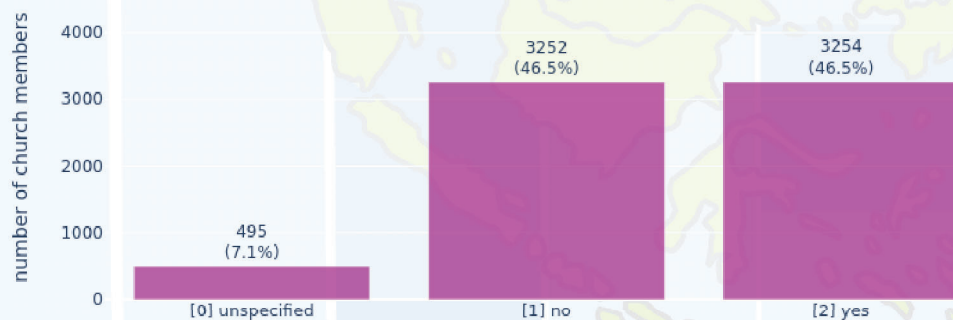
I am in the first generation of Adventists in my family. [SSD]



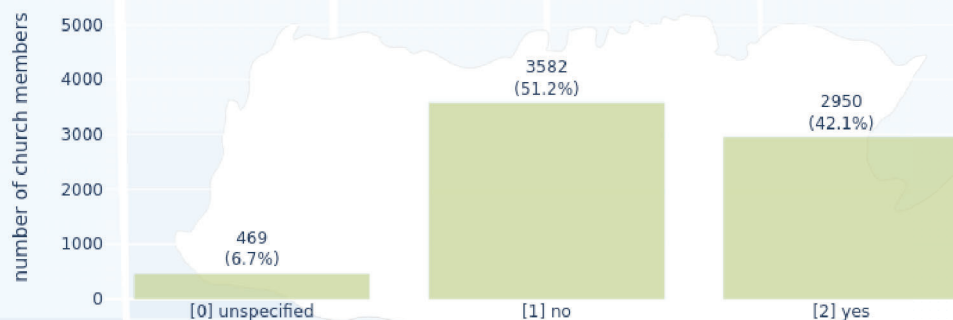
At least one of my parents is or was a Seventh-day Adventist. [SSD]



At least one of my grandparents is or was a Seventh-day Adventist. [SSD]

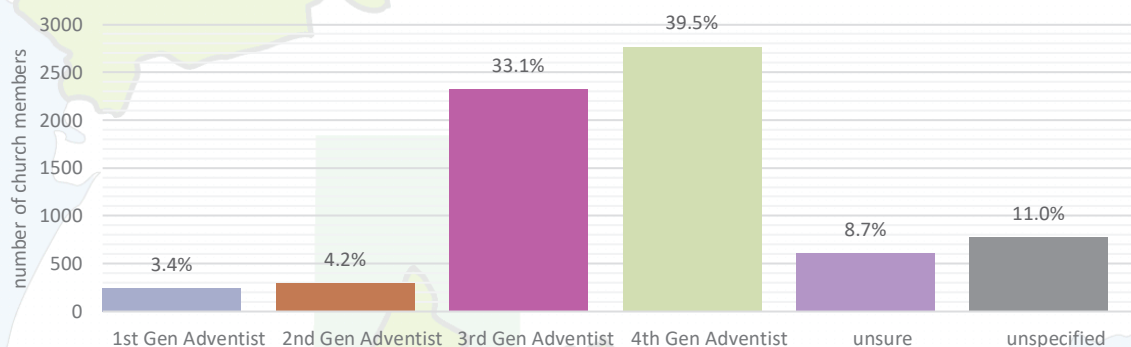


At least four continuous generations of my family (including myself, a parent, a grandparent, and a great-grandparent) have been members of the Seventh-day Adventist Church. [SSD]





Items D6.3 & D6.4 & D6.5 & D6.6



Cross-tabulating D6.3, D6.4, D6.5, and D6.6 (shown in the previous page) results in a simplified graph (above) that does not distinguish between *continuous* (e.g., a respondent's parents and grandparents are Adventists, making the respondent third generation) and *discontinuous* generations (e.g., a respondent's parents may be non-Adventists but the respondent's grandparents are Adventists, classifying the respondent as still third generation). It indicates that many of the respondents are either third generation or fourth generation Seventh-day Adventists. **Implications** are the following:

a) **Mission:** The high percentage of 3rd and 4th generation Adventists suggests that the church has been successful in retaining members across generations. However, the relatively low percentage of 1st and 2nd generation Adventists might indicate a need for increased outreach and evangelism efforts to bring new individuals or families into the faith.

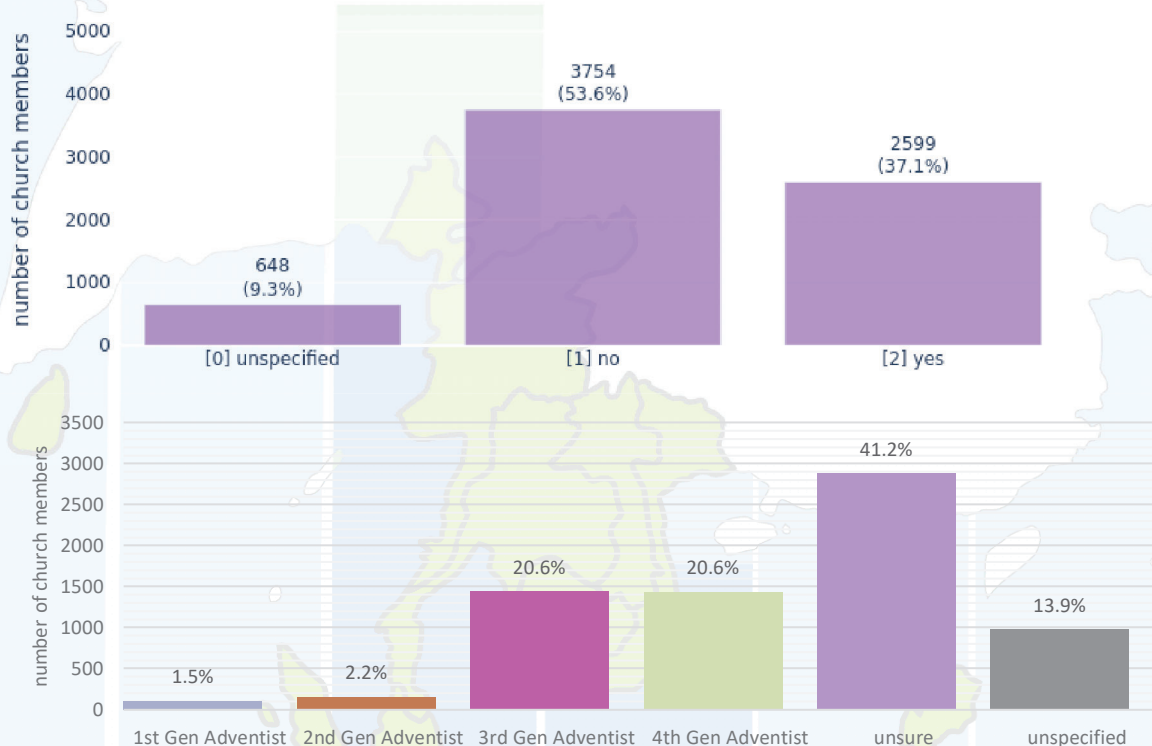
b) **Spiritual Growth:** The multi-generational nature of the congregation could provide opportunities for mentorship and spiritual growth. Older generations can share their experiences and wisdom with younger members. However, it's also important for the church to continue providing relevant and engaging spiritual growth opportunities for all generations.

c) **Leadership:** With many 3rd and 4th generation Adventists, there is a strong potential for leadership within the church. These individuals, having been part of the church for several generations, may have a deep understanding of its values, traditions, and community. They could be encouraged to take on leadership roles. However, leadership training and opportunities should also be extended to newer members to ensure diverse representation.



Item D6.7

I am not sure what history my family has with the Adventist Church.  
[SSD]

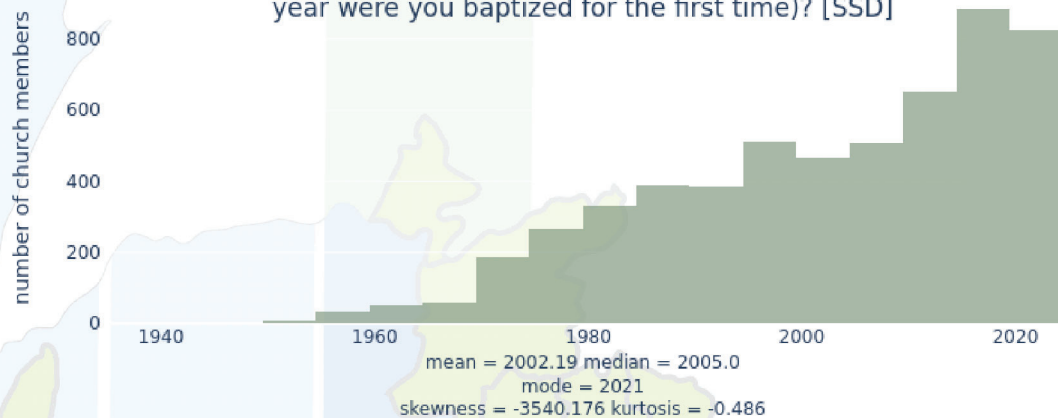


While cross-tabulating further with D6.7 results in an increase in the “unsure” bar, a similar proportion still emerges— third- and fourth-generation Seventh-day Adventists very much outnumber first- and second- generation Adventists. The **implications** are thus the same as those indicated in the previous page.



Item D7

If you are a baptized member of the Seventh-day Adventist Church or have been accepted by Profession of Faith, in what year were you baptized or accepted by Profession of Faith (or if you were re-baptized, in what year were you baptized for the first time)? [SSD]



The statistics of the distribution above give some interesting *insights* into the baptism or acceptance by Profession of Faith within the Seventh-day Adventist Church:

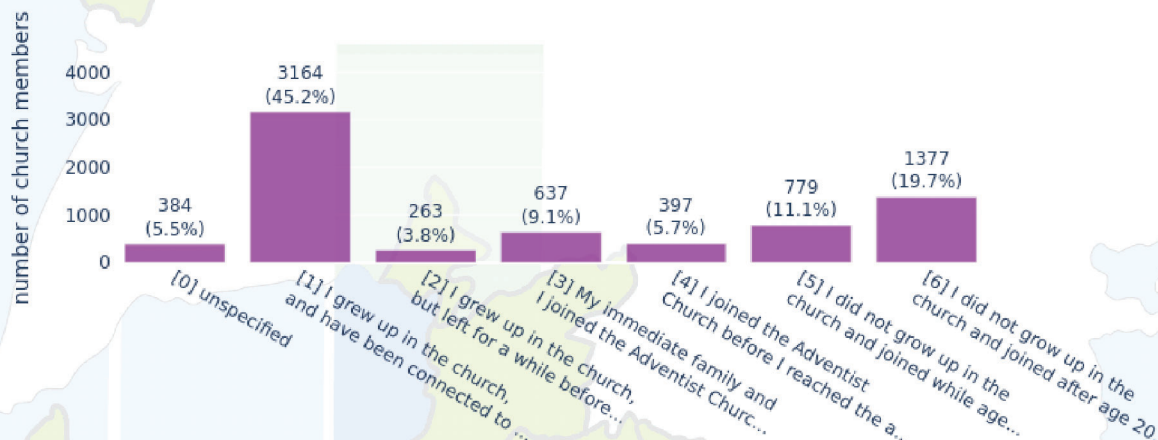
- Mission:** The mode being 2021 suggests that there was a significant number of people who were baptized or accepted by Profession of Faith in that year. This could indicate a successful mission or evangelism effort in recent times. However, the negative skewness suggests that the distribution is heavily tilted towards later years, indicating that fewer people were baptized or accepted in earlier years. This might suggest a need for the church to investigate the factors contributing to this trend and adapt its mission strategies accordingly.
- Spiritual Growth:** The mean and median years being 2002 and 2005 respectively suggest that a significant portion of the congregation has been members for nearly two decades. This could imply a mature congregation with deep-rooted faith, but it also emphasizes the need for continuous spiritual nourishment and growth opportunities to keep the faith vibrant and relevant for these long-standing members.
- Leadership:** Those who were baptized or accepted by Profession of Faith around the mean and median years now have substantial experience and knowledge about the church and its teachings. They could be encouraged to take up leadership roles within the church. On the other hand, the church should also focus on nurturing the spiritual growth of those who joined the church around the mode year (2021), as they represent the future leadership of the church.





Item D8

At what age did you join the Seventh-day Adventist Church? [SSD]



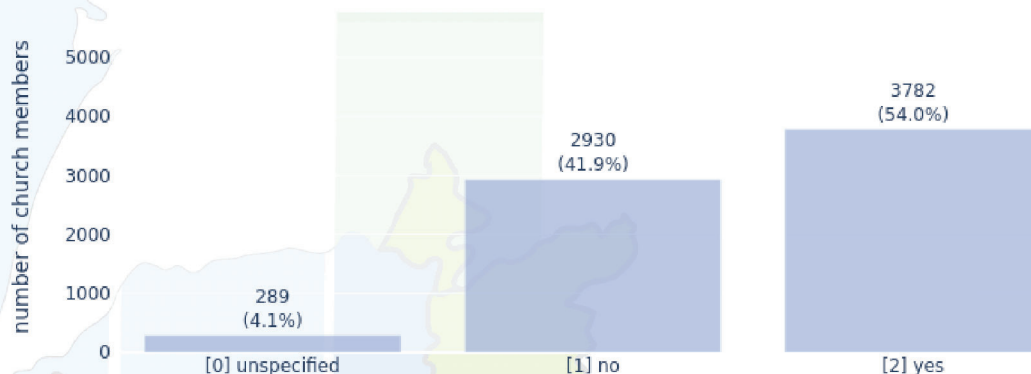
The survey results for this item provide some interesting *insights*:

- a) **Mission:** A large percentage of the respondents (45.2%) grew up in the church, suggesting that family tradition plays a significant role in church membership. However, there's also a considerable percentage (19.7%) who joined the church after the age of 20, indicating that the church's mission efforts are also reaching adults. The church might want to continue its efforts in both areas - supporting families in faith transmission and reaching out to adults who are seeking a faith community.
- b) **Spiritual Growth:** The diversity in the age of joining the church suggests a need for a wide range of spiritual growth opportunities catering to different life stages - from children who grew up in the church to adults who joined later in life. The church might want to ensure that its programs and activities are relevant and engaging for all age groups.
- c) **Leadership:** Those who grew up in the church or joined at a young age have been exposed to the church's teachings and values for a longer period and might be well-equipped to take on leadership roles. However, those who joined the church later in life can bring fresh perspectives and experiences, which is also valuable for leadership. The church might want to provide leadership training and opportunities for members regardless of when they joined the church.



Item D9

Do you hold a church office at your local church? A church office is any leadership position in a ministry in your local church. [SSD]



The graph shows that there are more in leadership roles than those in non-leadership roles. Being an unbiased representation of the general church membership, this indicates that the same ratio exists generally in the church as well. Such a ratio implies a couple of things:

**Overstaffing:** The church might have too many people in leadership roles and not enough people carrying out the work. This could lead to inefficiency and confusion about roles and responsibilities.

**Mismanagement:** It could also be a sign of mismanagement, where the church is top-heavy and not enough attention is given to the needs of the members or the work at the ground level.

On the positive side it could also mean:

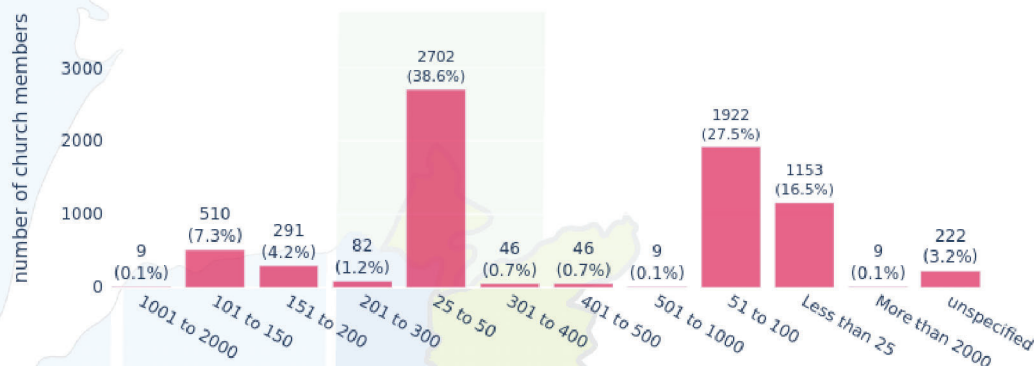
**Leadership Development:** The church might be heavily invested in leadership development, resulting in a high number of leaders. This could be beneficial for succession planning and ensuring the church's future success.

Without any assumption of inefficiency or mismanagement, it is **recommended:** That additional research be conducted to examine whether a) the ratio of leaders to non-leaders is efficient; b) roles and responsibilities are clearly delineated to minimize overlap; c) needs prioritization is aligned with the church's mission and the availability of resources; and d) succession planning is updated to reflect current needs and directions.

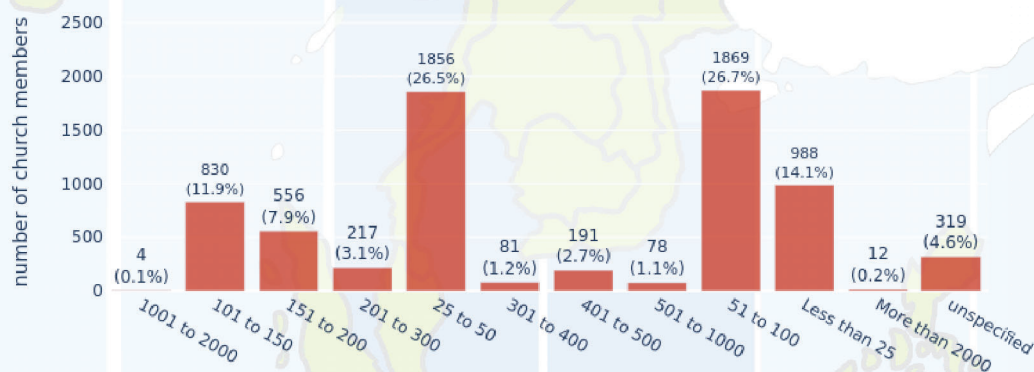


## Items D10 & D11

Approximately how many people attend your church on a typical Sabbath?  
[SSD]



Approximately what is the membership size of your church? [SSD]



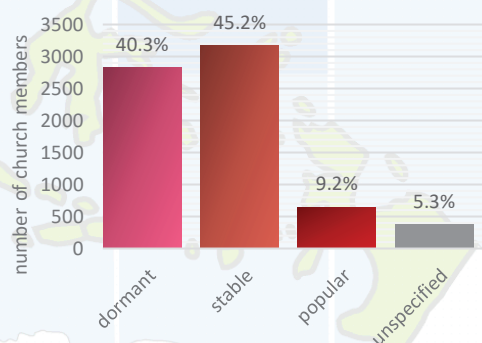
Combining membership and attendance, the following **church types** can be utilized: *Popular church* = when attendance exceeds membership; *Stable church* = when attendance equals membership; and *Dormant church* = when attendance falls short of membership. Subtracting Item D11 from Item D10 results in the following graph.

**Implications for mission** are the following:

The 40.3% who perceive their church as dormant might indicate a need for the church to reevaluate and possibly revitalize its mission activities. This could involve developing new outreach programs or improving existing ones to engage more with the community.

The 45.2% who see their church as stable might suggest that the church's current mission activities are maintaining the status quo but might not be fostering significant growth. The church could consider innovative approaches to mission to stimulate progress.

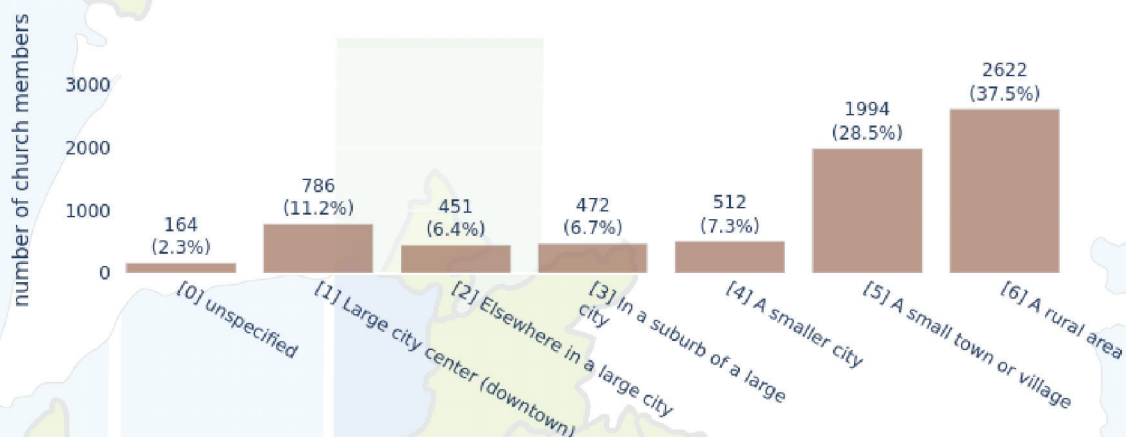
The 9.2% who view their church as popular might reflect effective mission activities that are resonating with a segment of the congregation. The church could investigate what is working well in these cases and consider implementing similar strategies across other areas.





Item D12

What is the setting where the church is located? [SSD]



The graph shows that a rural church setting is common for most church members (66.0%), indicating that only 34.0% of the church membership is urban. Using the 2023 country-level urban population percentage estimates from the World Factbook (CIA, 2023b), and using the ASR (ASTR, 2023) country proportions as weights, the urban population of the church should be about 50.01%, assuming that the urban church member proportion would not deviate very much from that of the church members' countries of residence.

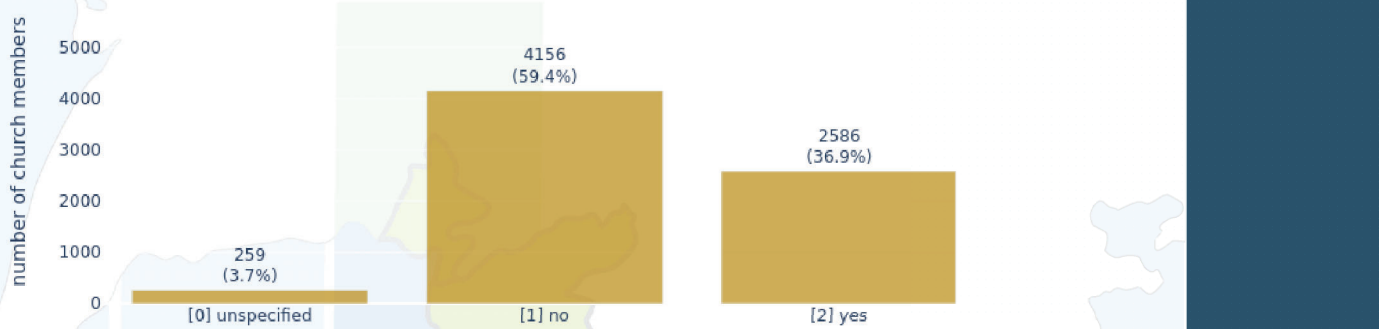
The discrepancy of 16.01% indicates that there is a disproportionate concentration of church members in rural areas and a sparsity in urban locations. Some **implications** are the following:

- a) **Mission:** The church should have mission strategies that address urban issues like homelessness, mental health, and social inequality.
- b) **Spiritual Growth:** The church could take advantage of the proximity of members in urban areas to offer more frequent and diverse opportunities for spiritual growth.
- c) **Leadership:** Leaders in urban churches might need to focus on fostering a sense of community in a fast-paced, individualistic environment.

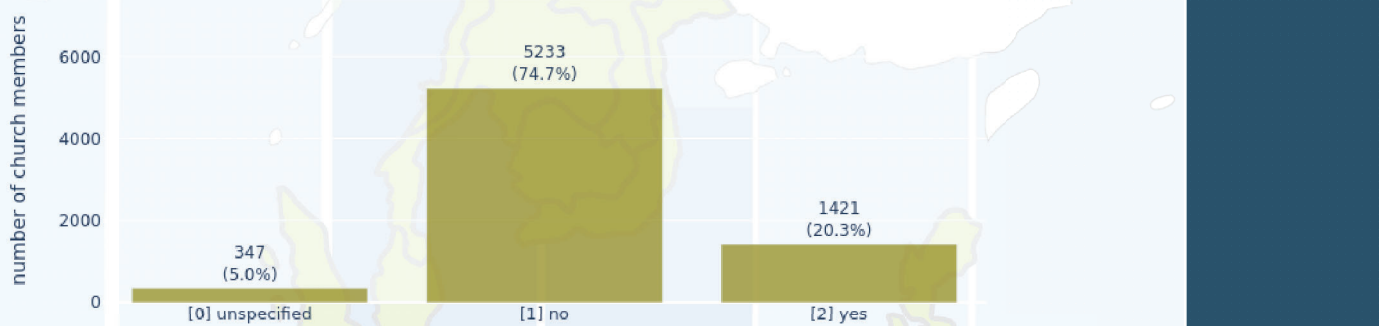




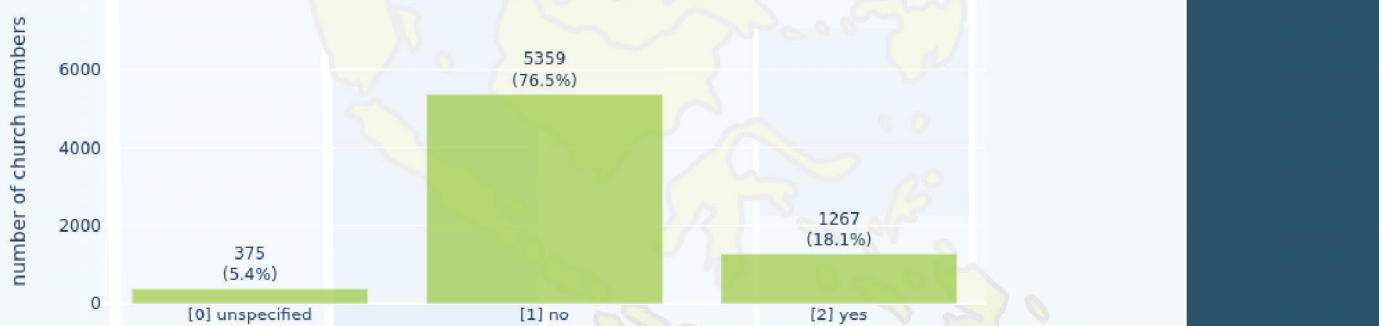
Is your church located near an educational institution, such as a school or university? [SSD]



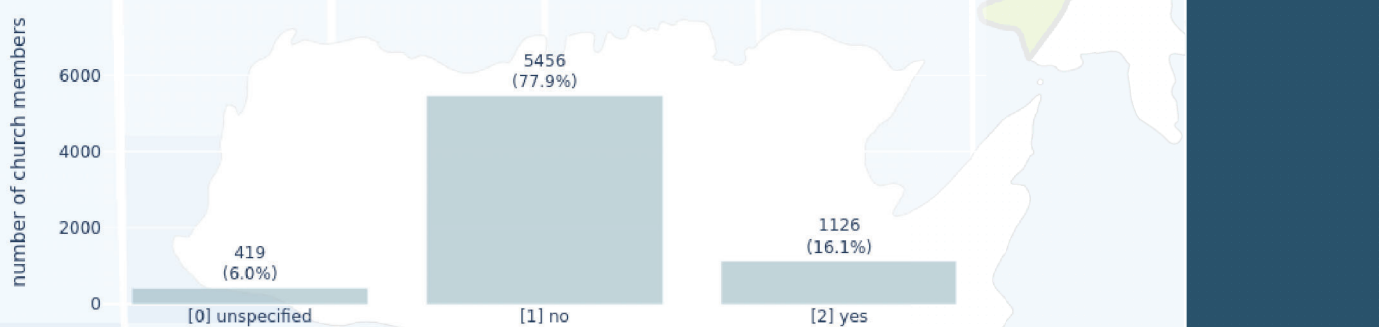
Is your church located near a medical institution, such as a hospital or clinic? [SSD]



Is your church located near a church administrative office, such as a Conference, Union, or Division office? [SSD]

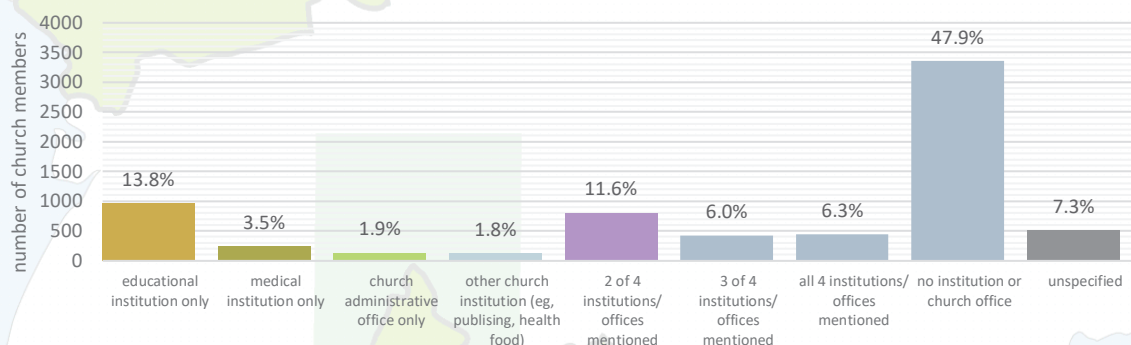


Is your church located near some other church institution, such as a publishing house or health food business? [SSD]





Items D13.1 & D13.2 & D13.3 & D13.4

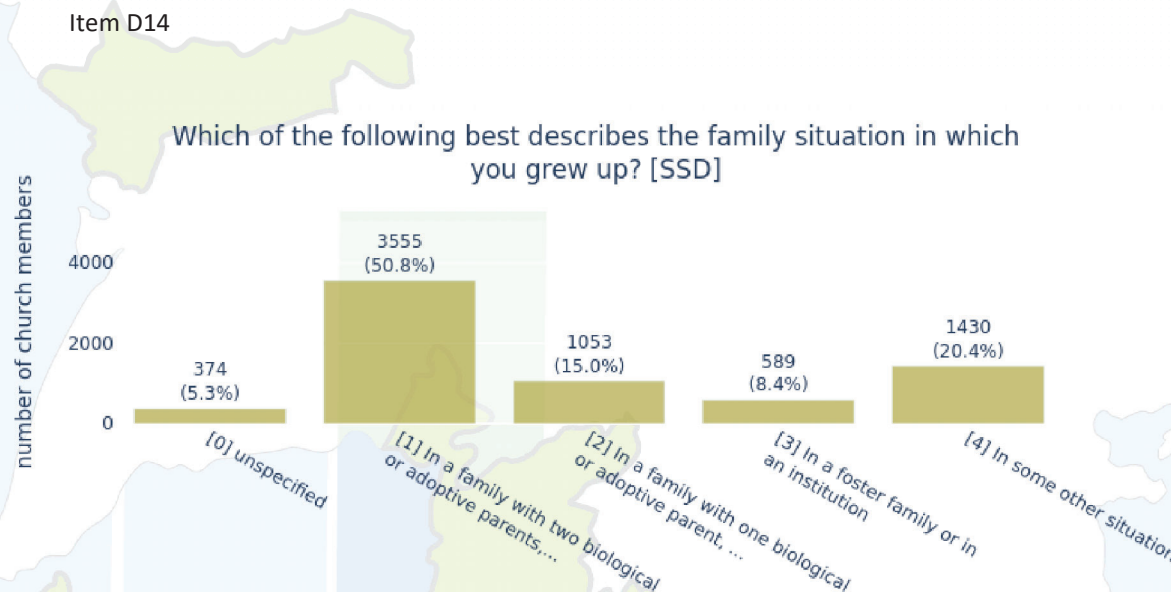


Cross-tabulating D13.1, D13.2, D13.3, and D13.4 (shown in the previous page) results in a combined graph (above). It indicates that for almost half (47.9%) of the respondents, there are no institutions or church offices adjacent to their church location. The **implications** are as follows:

a) **Mission:** The proximity of the church to educational (36.9%) and medical institutions (20.3%) provides opportunities for outreach and service. The church can partner with these institutions for community programs, health seminars, and educational initiatives. However, with 47.9% of churches not near any institutions, there may be a need for the church to establish its own community services to fulfill its mission.

b) **Spiritual Growth:** Being near educational institutions can foster an environment of learning and intellectual growth, which can enhance the spiritual growth of the congregation. On the other hand, churches that are not near any institutions might need to invest more in internal programs and resources for spiritual development.

c) **Leadership:** The presence of a church administrative office nearby (18.1%) can facilitate better communication and guidance from church leadership. Churches that are isolated might need to develop strong local leadership and utilize digital communication tools to stay connected with the broader church administration.



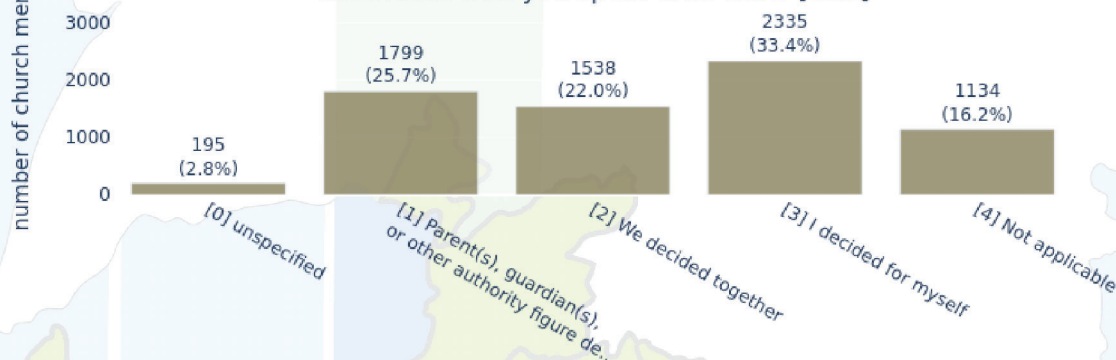
The graph shows that a majority of the respondents (50.8%) grew up in a family with two biological or adoptive parents, or other guardians. Cross-tabulating this item with Item D8, dichotomizing both items based on the modes, and using the odds ratio ( $p < 0.001$ ), indicates that *those who grew up in a family with two biological or adoptive parents or other guardians are 87.9% more likely to grow up in the church and remain connected to the church than those with other family situations*. This suggests that family structure plays a significant role in the individual's connection to the church. Here are some potential **implications**:

- a) **Mission:** The church might consider focusing its mission activities on supporting and strengthening families, given their crucial role in fostering long-term church connection. This could include family-oriented programs, counseling services, and resources for parents.
- b) **Spiritual Growth:** The church could develop programs that encourage spiritual growth within the family unit, such as family Bible studies or prayer groups. Recognizing the influence of the family environment on spiritual development can guide the creation of these programs.
- c) **Leadership:** Church leaders should be aware of the impact of family structure on church connection when making decisions and setting priorities. This might involve providing additional support and resources for single-parent families, foster families, or institutions to help maintain the connection to the church.



Item D15

When you were a teenager, before you left home, how were decisions usually made about the music that you listened to, the media (television, movies, or websites) that you viewed, the time that you went to bed, or the friends that you spent time with? [SSD]



The graph shows that many of the respondents (33.4%) decided for themselves, when they were teenagers, what music they listened to, the media they viewed, their sleeping time, and their circle of friends. Only a few (22.0%) made joint decisions with their parents or guardians. Between both extremes were those whose parents or guardians made all the decisions (25.7%).

Interestingly, cross-tabulating this item with Item D9, based on the mode, excluding respondents aged below 20, and using the odds ratio ( $p=0.008$ ), indicates that *those who decided for themselves when they were teenagers were 16.9% more likely to hold leadership positions than those who experienced other decision modes*. This has several **implications** for the church:

a) **Mission:** The data suggests that fostering independent decision-making during adolescence can be beneficial. The church might consider incorporating programs that encourage teenagers to make informed decisions about their lifestyle choices. This could be part of the church's mission to nurture well-rounded individuals.

b) **Spiritual Growth:** Independent decision-making might lead to a more personal and profound spiritual journey, as individuals actively choose their spiritual practices. The church could provide resources and guidance to help teenagers make informed decisions about their spiritual growth.

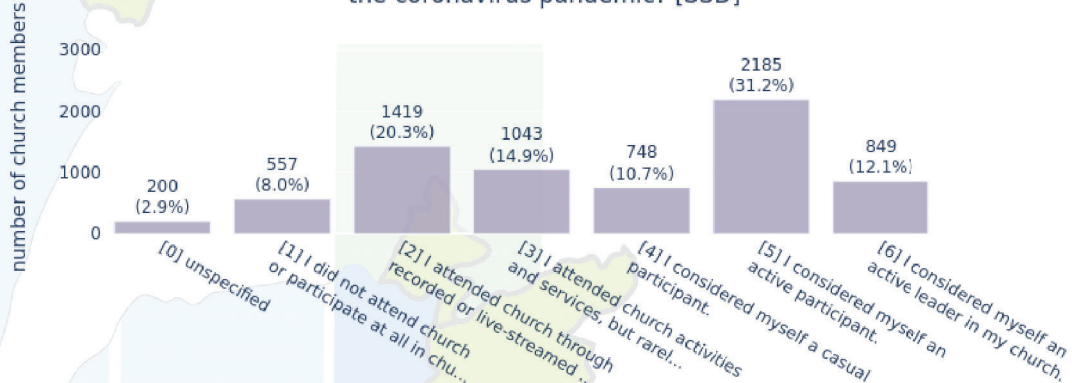
c) **Leadership:** The data indicates a correlation between independent decision-making in adolescence and leadership roles in adulthood. The church could consider this when developing leadership training programs for the youth. Encouraging independent decision-making might help cultivate future leaders within the church.



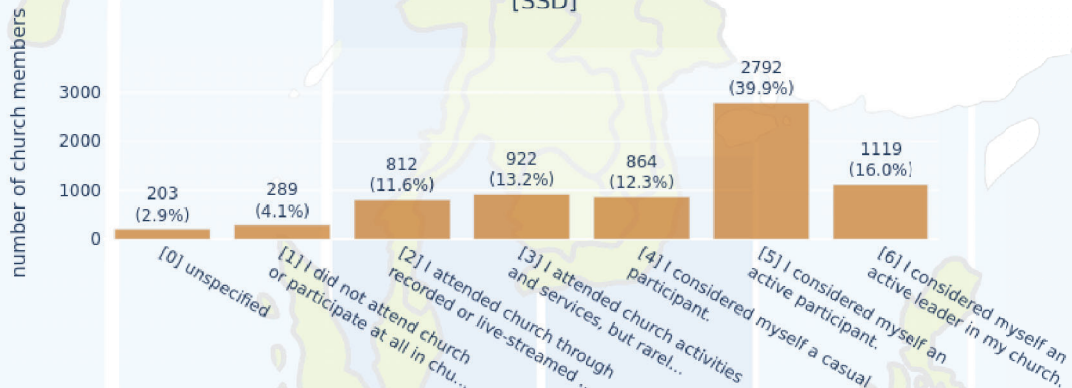


## Items D16 & D17

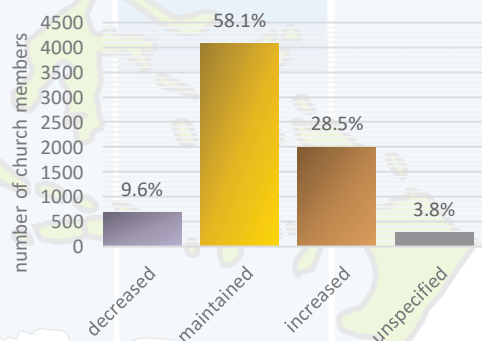
How would you describe your involvement in your local church before the coronavirus pandemic? [SSD]



How would you currently describe your involvement in your local church? [SSD]



Comparing D16 and D17 shows an increase in those who consider themselves active leaders (3.9%), active participants (8.7%), and casual participants (1.6%). Subtracting D16 from D17 shows the individual change in levels of involvement among church members (see graph below), confirming that, although the majority (58.1%) did not change their levels of involvement, there were more respondents with increased involvement (28.5%) than those with decreased involvement (9.6%) in church activities. This means that the pandemic triggered an increase in engagement in church activities.



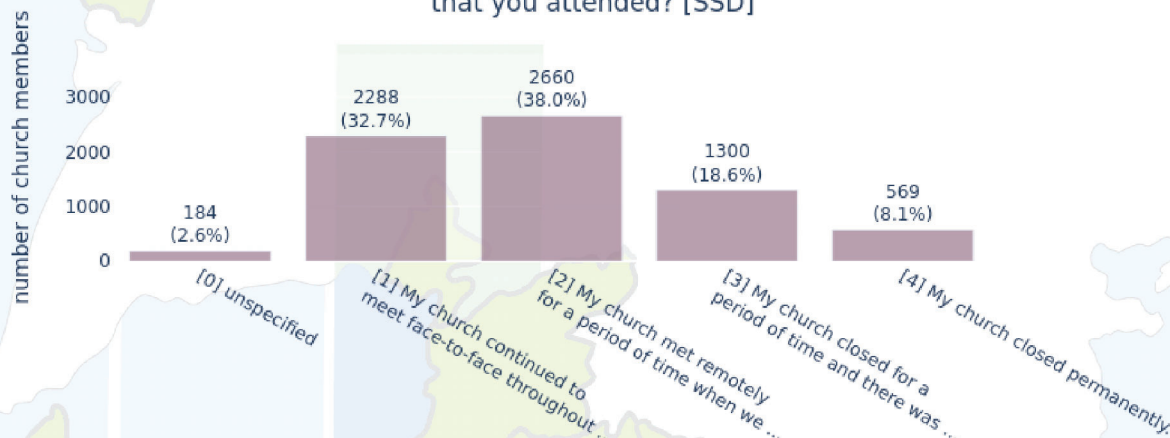
In the face of challenging times, it's possible that the observed increase in participation is a means for individuals to seek spiritual support and a sense of community. However, it remains uncertain whether this heightened involvement is a temporary response to the shared experience of the pandemic, or if it will persist in the post-pandemic era.

It is **recommended** that further research be conducted to examine whether positive behavioral changes due to shared negative experiences are genuine and permanent or simply adaptive mechanisms.



Item D18

During the pandemic, what happened to worship services at the church that you attended? [SSD]



While a large percentage of the respondents (38.0%) met remotely for a period of time when it was not possible to meet face-to-face, a smaller proportion (32.7%) continued to meet face-to-face throughout the pandemic. The remaining either closed temporarily (18.6%) or permanently (8.1%).

Cross-tabulating this item with the difference between D17 and D16, excluding those who maintained involvement (see previous page), and testing all possible binary pairings of the responses to this item, it is interesting to note that the odds ratio ( $p=0.040$ ) indicates that *those who continued to meet face-to-face despite the pandemic were 48.4% more likely to have a decreased involvement in church activities than those whose churches closed permanently.*

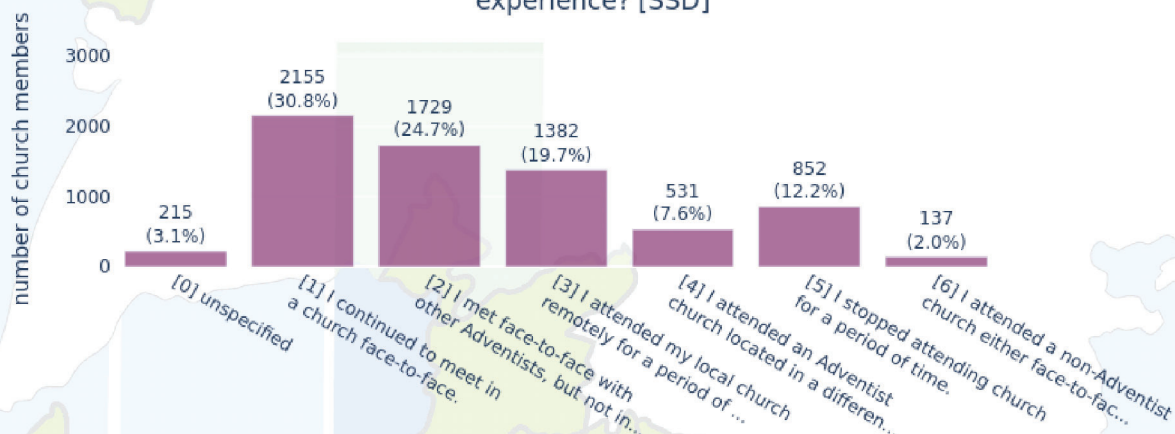
It is possible that those who continued to meet face-to-face may have had safety concerns or a change in priorities, leading to the decrease in involvement. On the other hand, those whose churches closed permanently may have found alternative ways of engagement, such as online services or virtual meetings, possibly leading to the increase in involvement.

It is **recommended** that further research be conducted to investigate these trends to better understand the needs and concerns of church members in the given situations and possibly modify church practices accordingly.



Item D19

During the pandemic, which of the following best describes your worship experience? [SSD]



In confirmation of the insight from the previous page, cross-tabulations of all possible binary pairings of the responses to this item versus the difference between D17 and D16, excluding respondents who maintained involvement (see page 46), resulted in the following, using the odds ratio:

- Those who continued to meet in a church face-to-face were 65.6% more likely to have decreased church involvement than those who stopped attending church for a period of time ( $p=0.003$ ).
- Those who met face-to-face with other Adventists, but not in a church, were 31.9% more likely to have decreased church involvement than those who attended their local church remotely for a period of time ( $p=0.040$ ).
- Those who met face-to-face with other Adventists, but not in a church, were 87.4% more likely to have decreased church involvement than those who stopped attending church for a period of time ( $p<0.001$ ).
- Those who attended an Adventist church located in a different place remotely for a period of time were 66.4% more likely to have decreased church involvement than those who stopped attending church for a period of time ( $p=0.021$ ).
- Those who attended a non-Adventist church either face-to-face or remotely were 2.27 times more likely to have decreased church involvement than those who stopped attending church for a period of time ( $p=0.013$ ).

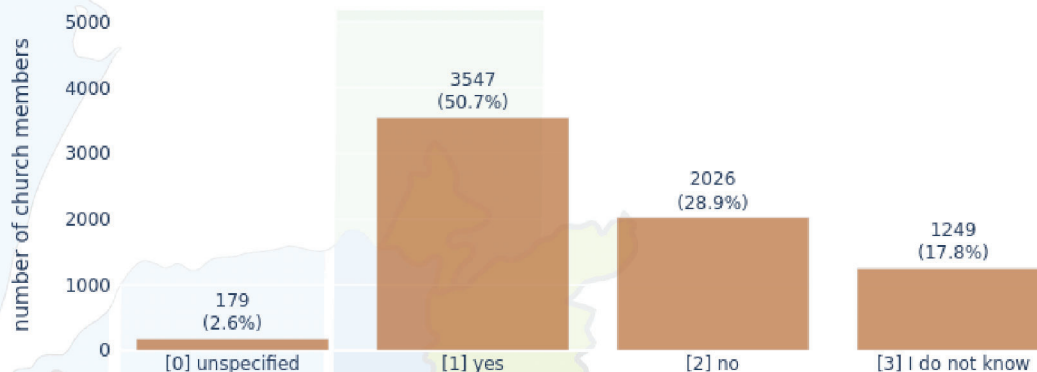
That many of those who exhibited an increase in church involvement stopped attending church for a period of time appear to be counterintuitive. However, if this is interpreted as a shift from being a mere spectator (when the church member attends church face-to-face or remotely) to being a direct participant (when the church member is forced to do their own personal or family church activities), then it may make sense. Thus, further research is **recommended** to flesh out the conceptual links between these situations and the corresponding change in involvement, and how they can be utilized for increasing the general church involvement.





Item D20

Did your church develop any new ministries during or as a result of the pandemic? [SSD]



The graph shows that the majority (50.7%) claimed that new ministries were developed due to the pandemic. Upon cross-tabulating this item with the difference between D17 and D16, excluding respondents who maintained involvement (see page 46), the odds ratio indicated that obviously, *those who had an increased church involvement were 41.8% more likely to perceive that new ministries were developed than those who had a decreased church involvement.*

Potential **implications** are the following:

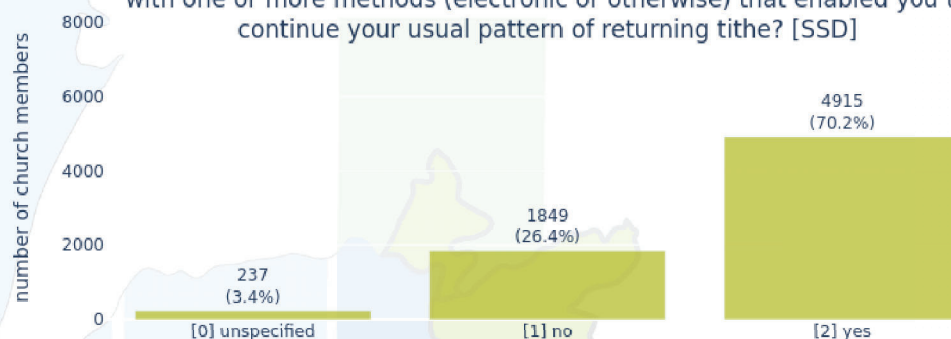
- a) **Mission:** The development of new ministries could mean that the church is adapting to meet the changing needs of its congregation and community during the pandemic. This could lead to a more resilient and responsive mission, capable of serving in times of crisis.
- b) **Spiritual Growth:** Increased involvement in the church, particularly in these new ministries, could provide opportunities for members to grow spiritually. They may gain new insights, experiences, and a stronger sense of community, all of which can contribute to spiritual growth.
- c) **Leadership:** The emergence of new ministries implies that there are leaders who are stepping up to guide these initiatives. This could indicate a strengthening of leadership within the church. However, it also means that the church leadership needs to be supportive and provide the necessary resources for these new ministries to thrive.



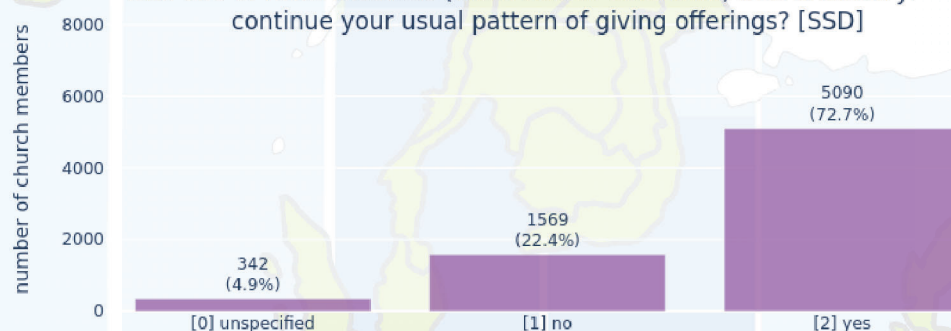


#### Items D21.1 & D21.2

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? [SSD]



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 giving offerings? [SSD]



The two graphs above indicate that the pandemic disrupted the returning of tithes and the giving of offerings of about one-fourth (26.4% and 22.4%, respectively) of the respondents. Comparing tithes and offerings per capita between 2019 (ASTR, 2020), and 2022 (ASTR, 2023) for SSD, based on the ASR, tithes per capita still showed an increase from USD 55.66 to USD 58.84, and offerings per capita also increased from USD 10.76 to USD 11.46, or an average increase of USD 1.59 and USD 0.35 per year, respectively.

The 2018 ASR data (ASTR, 2019) showed that tithes per capita was USD 55.04 and offerings per capita was USD 10.85. This indicates that from 2018 to 2019, tithes increased by USD 0.62 while offering decreased by USD 0.09, implying that the rate of increase per year in tithes and offerings per capita was actually faster during the pandemic than before the pandemic. Despite a reduction in access to alternative methods of returning tithes or giving offerings, an increase was still evident. However, if everyone had access to alternative methods, the annual increase might have been about USD 2.16 and USD 0.45 per year, for tithes and offerings, respectively.

**Recommendation:** That access to alternative method of returning tithes and giving offerings be ensured, or at least increased, for each church in SSD.



## RELIGIOUS BEHAVIORS & ROLES

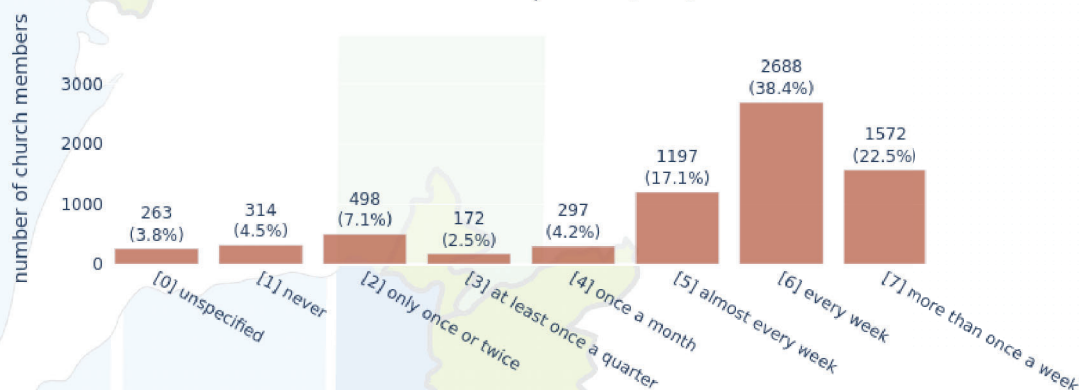
Local church activities as  
experienced by church  
members in the Southern  
Asia-Pacific Division



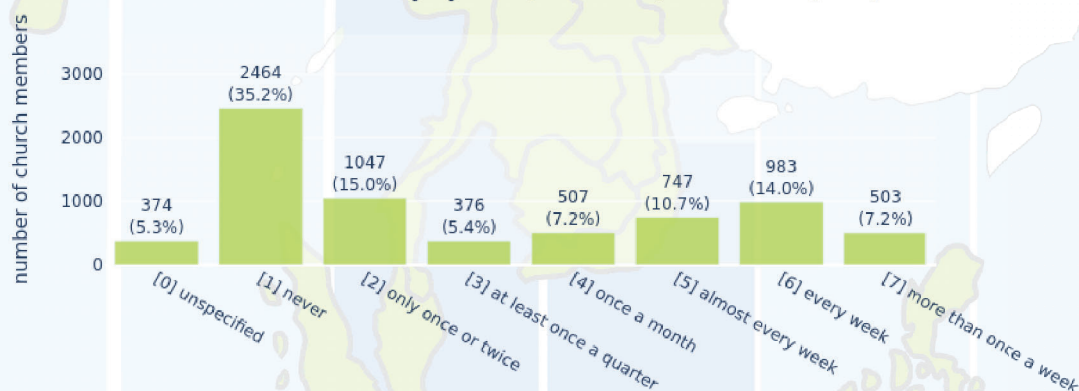


Items R1.01 & R1.02

In the last 12 months, this is how often I usually attended church services in-person. [SSD]



In the last 12 months, this is how often I usually attended church services remotely by radio, television, or internet. [SSD]



The graphs above indicate a significant portion of the congregation attends in-person services regularly, while a large percentage has not attended remote services. Here are some potential **implications** for the Seventh-day Adventist church:

a) **Mission:** The church's mission to reach and serve its congregation seems to be more effective in-person than remotely. This could suggest a need to enhance remote outreach strategies to ensure the church's mission reaches those who are unable to attend in-person.

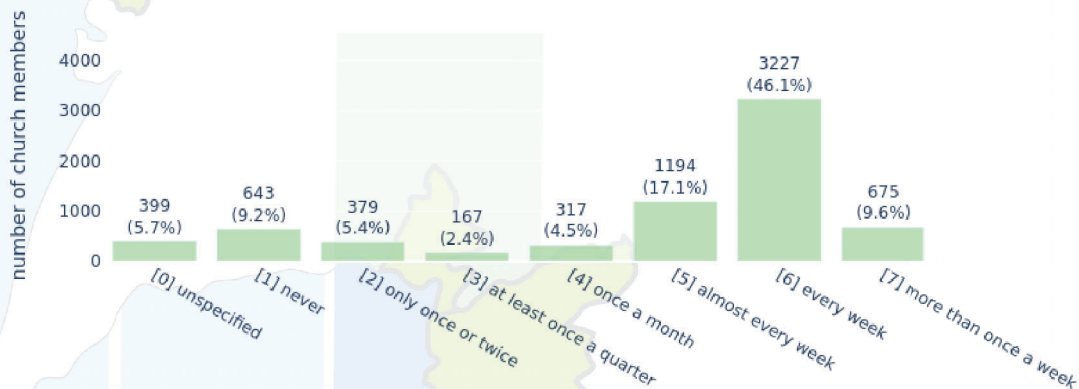
b) **Spiritual Growth:** Regular attendance, whether in-person or remotely, can contribute to spiritual growth. However, the data suggests that the opportunities for spiritual growth may be unevenly distributed, with those attending in-person services having more opportunities. The church might need to find ways to foster spiritual growth among those who attend services remotely or infrequently.

c) **Leadership:** The data presents a challenge for the church's leadership to ensure that all members of the congregation, regardless of how they attend services, feel included and have access to the resources they need. This might involve developing new strategies or initiatives to increase engagement with remote services.

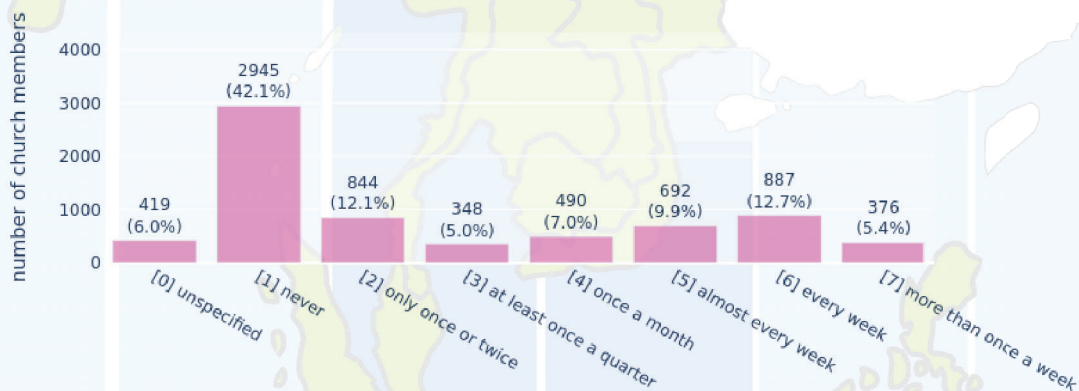


Items R1.03 & R1.04

In the last 12 months, this is how often I usually attended Sabbath School in-person. [SSD]



In the last 12 months, this is how often I usually attended Sabbath School remotely by radio, television, or internet. [SSD]



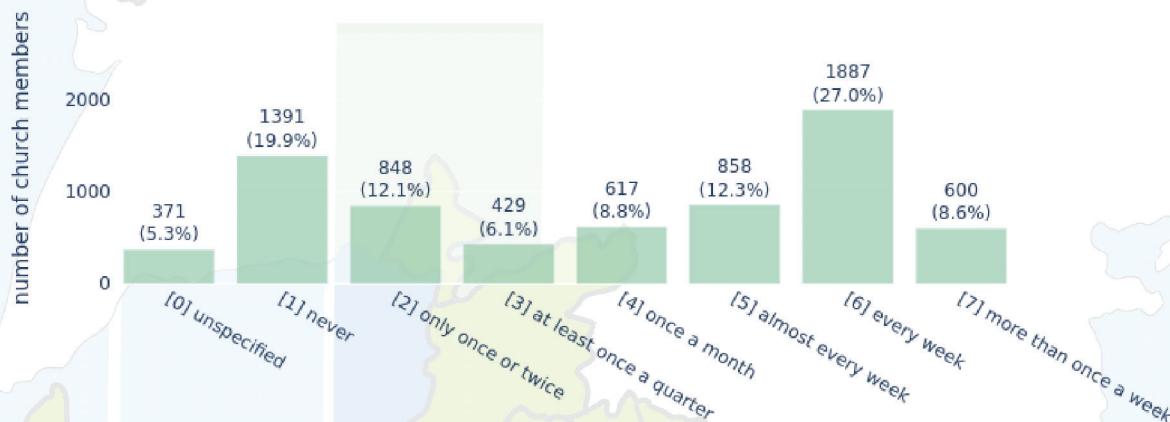
Exhibiting a similar behavior for the Sabbath School as with church services in general (see previous page), the same implications can be derived.





Item R1.05

In the last 12 months, this is how often I usually attended a small group organized through my church. [SSD]



The graph indicates a varied frequency of attendance at small group meetings organized through the local church. Cross-tabulating this item with D9 shows that *those who had leadership positions attended small groups significantly more often* ( $p < 0.001$ ) *than those without leadership positions*, based on a Mann-Whitney-Wilcoxon test. Those with leadership positions averaged *more than monthly*, while those without leadership positions averaged *less than monthly*. Here are some potential **implications** for the church:

a) **Mission:** Small groups can be an effective way to foster a sense of community and provide more personalized spiritual guidance. The fact that a significant portion of respondents attend these groups weekly suggests that they are an important part of the church's mission. However, the fact that nearly 20% of respondents never attend these groups could indicate a need for the church to find new ways to engage these members.

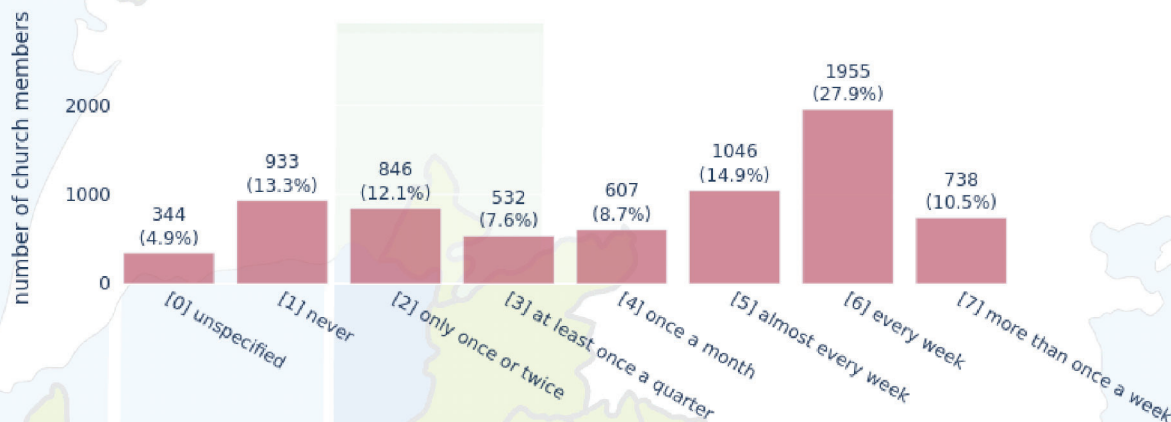
b) **Spiritual Growth:** Regular attendance at small group meetings can contribute to spiritual growth, as these settings often allow for deeper discussion and personal connection. The church might want to explore why some members, particularly those not in leadership positions, are not attending these groups and find ways to make them more accessible or relevant.

c) **Leadership:** The data suggests that those in leadership positions are more engaged in small group activities, which could indicate a strong commitment to their roles. However, it also presents a challenge for the church's leadership to ensure that all members of the congregation, regardless of their small group attendance or leadership status, feel included and have access to the resources they need.



Item R1.06

In the last 12 months, this is how often I usually attended a prayer meeting at my local church. [SSD]



The graph shows a scattered distribution of the frequency of attendance at prayer meetings. The **implications** for the church are:

a) **Mission:** Prayer meetings are a vital part of the church's mission, providing a space for communal prayer and spiritual connection. The fact that a significant portion of respondents attend these meetings weekly suggests that they are an important part of the church's mission. However, the fact that over 13% of respondents never attend these meetings could indicate a need for the church to find new ways to engage these members.

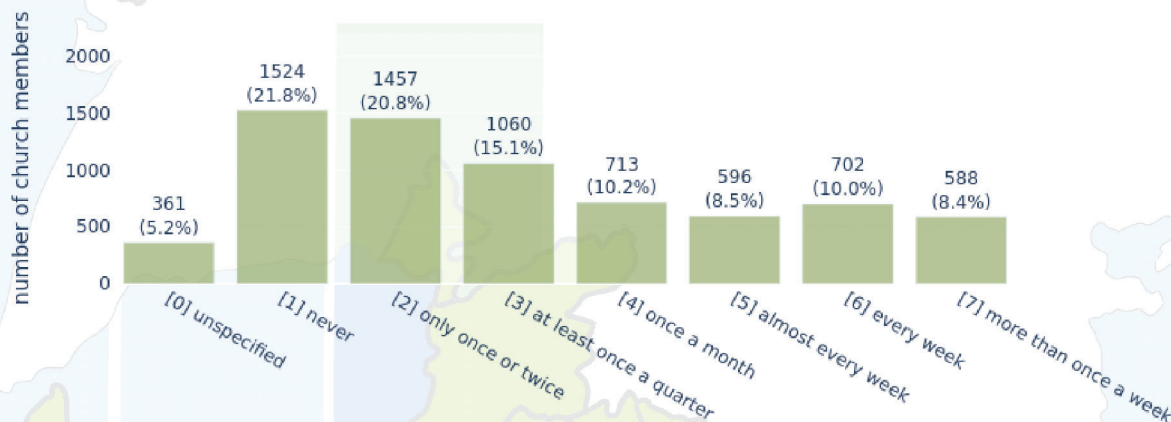
b) **Spiritual Growth:** Regular attendance at prayer meetings can contribute to spiritual growth, as these settings often allow for deeper connection with God and fellow church members. The church might want to explore why some members are not attending these meetings and find ways to make them more accessible or relevant.

c) **Leadership:** The organization and facilitation of prayer meetings require strong leadership. The data suggests that the church has leaders who are effectively running these meetings. However, it also presents a challenge for the church's leadership to ensure that all members of the congregation, regardless of their prayer meeting attendance, feel included and have access to the resources they need.



Item R1.07

In the last 12 months, this is how often I usually attended a public evangelistic meeting in my area. [SSD]



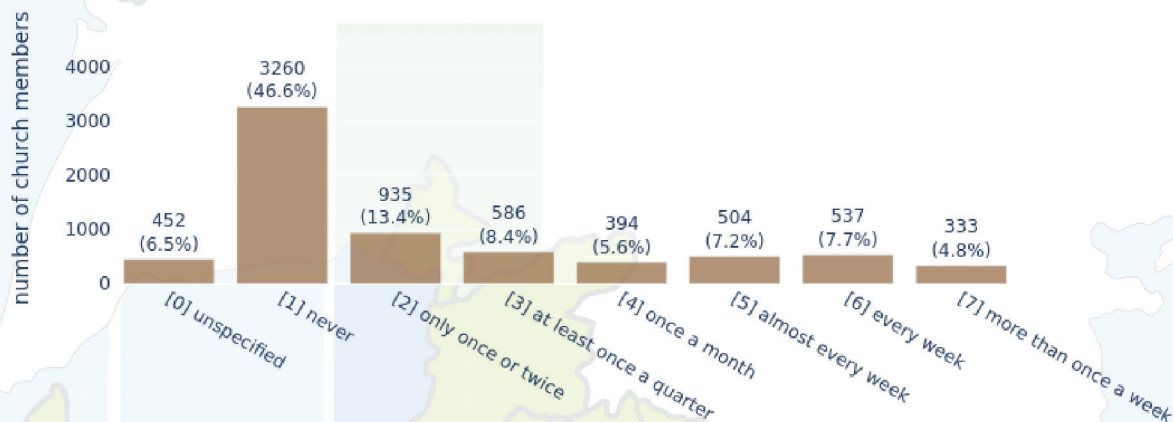
The following are the **implications** of the graph above:

- a) **Mission:** Public evangelistic meetings are a key part of the church's mission to spread the gospel and attract new members. The fact that a significant portion of respondents do not attend these meetings or only attend once or twice could indicate a need for the church to find new ways to engage these members and make these meetings more appealing.
- b) **Spiritual Growth:** Regular attendance at evangelistic meetings can contribute to spiritual growth, as these settings often provide opportunities for deeper understanding of the faith and engagement with the church community. The church might want to explore why some members are not attending these meetings and find ways to make them more accessible or relevant.
- c) **Leadership:** The organization and facilitation of evangelistic meetings require strong leadership. The data suggests that the church has leaders who are effectively running these meetings. However, it also presents a challenge for the church's leadership to ensure that all members of the congregation, regardless of their evangelistic meeting attendance, feel included and have access to the resources they need.



Item R1.08

In the last 12 months, this is how often I usually attended a Pathfinder meeting. [SSD]



The graph shows that almost half of the respondents never attended a Pathfinder meeting. Cross-tabulating this item with P3 and D9 indicates significant differences between the resulting subgroups, based on a Kruskal-Wallis test ( $p < 0.001$ ). Additional post hoc tests using Mann-Whitney-Wilcoxon with the Šidák correction identified *those in non-leadership positions (as there was no significant difference between male and female non-leaders), as having the lowest frequency, with male leaders as having the highest frequency in attending a Pathfinder meeting. Female leaders had a significantly lower frequency than male leaders but did not significantly differ from male non-leaders, although they were significantly higher than female non-leaders.*

**Implications** are the following:

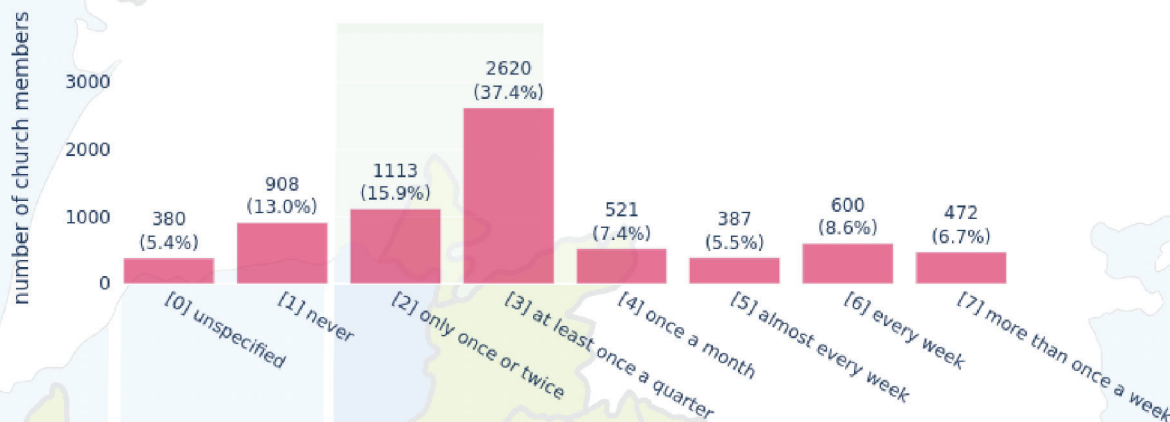
- Mission:** Pathfinder meetings are an important part of the church's mission to engage young people and foster a sense of community. The fact that a significant portion of respondents never attend these meetings could indicate a need for the church to find new ways to engage these members, particularly those not in leadership positions.
- Spiritual Growth:** Regular attendance at Pathfinder meetings can contribute to spiritual growth, as these settings often allow for deeper discussion and personal connection. The church might want to explore why some members, particularly those not in leadership positions, are not attending these meetings and find ways to make them more accessible or relevant.
- Leadership:** The data suggests that those in leadership positions are more engaged in Pathfinder activities, which could indicate a strong commitment to their roles. However, it also presents a challenge for the church's leadership to ensure that all members of the congregation, regardless of their Pathfinder meeting attendance or leadership status, feel included and have access to the resources they need.





Item R1.09

In the last 12 months, this is how often I usually participated in communion service. [SSD]



A large percentage of the respondents participate in communion service at least once a quarter. This suggests that communion service is an important part of spiritual life for many members. However, there is a significant portion (13.0%) that never participates, indicating a potential area for outreach or re-engagement.

Cross-tabulating this item with P10.1 shows that *those who have attended an Adventist school have a significantly lower frequency of participating in communion service than those who have not attended an Adventist school*, based on a Mann-Whitney-Wilcoxon test ( $p < 0.001$ ). Those who have attended an Adventist school averaged *less than 6 times a year*, while those who did not attend an Adventist school averaged *more than 7 times a year*.

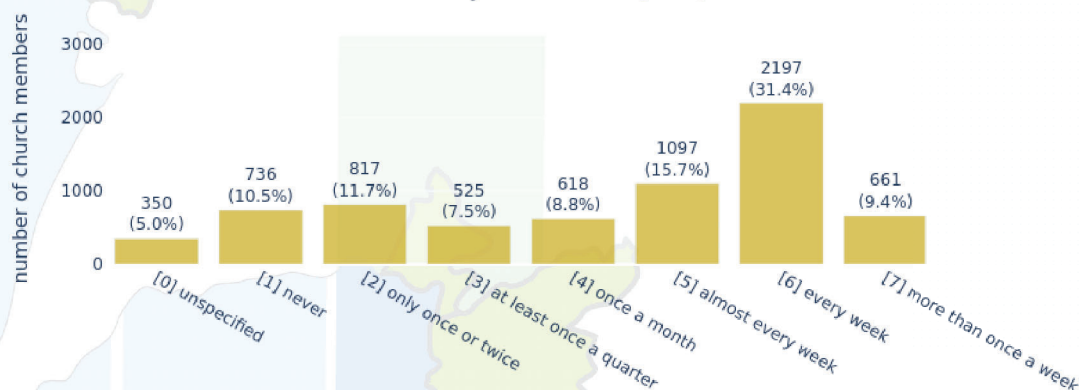
The lower frequency of communion participation among those who have attended an Adventist school is intriguing. It could suggest that exposure to Adventist education might impact certain religious practices. This could be due to a variety of factors, such as differences in religious instruction, student experiences, or the influence of peer groups.

Thus, it is **recommended** that further research be conducted into the relationship between Adventist education and religious practice to provide valuable insights for educators and church leaders.

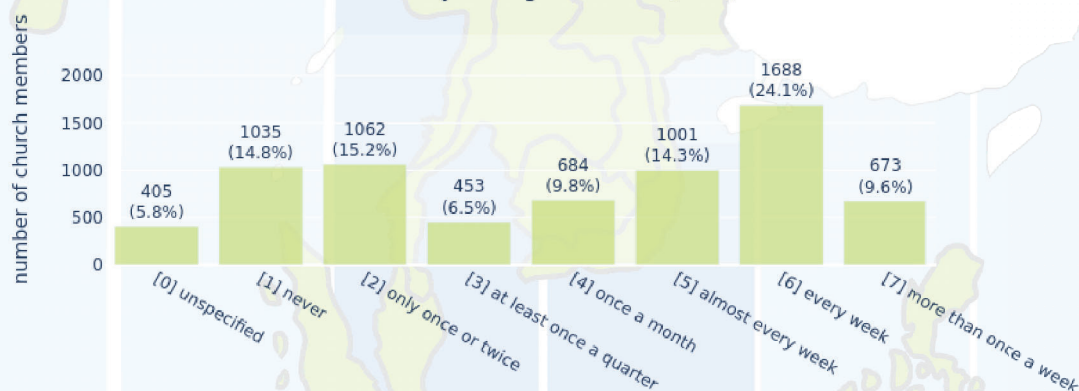


Items R1.10 & R1.11

In the last 12 months, this is how often I usually helped with a church ministry on Sabbath. [SSD]



In the last 12 months, this is how often I usually helped with a church ministry during the week. [SSD]



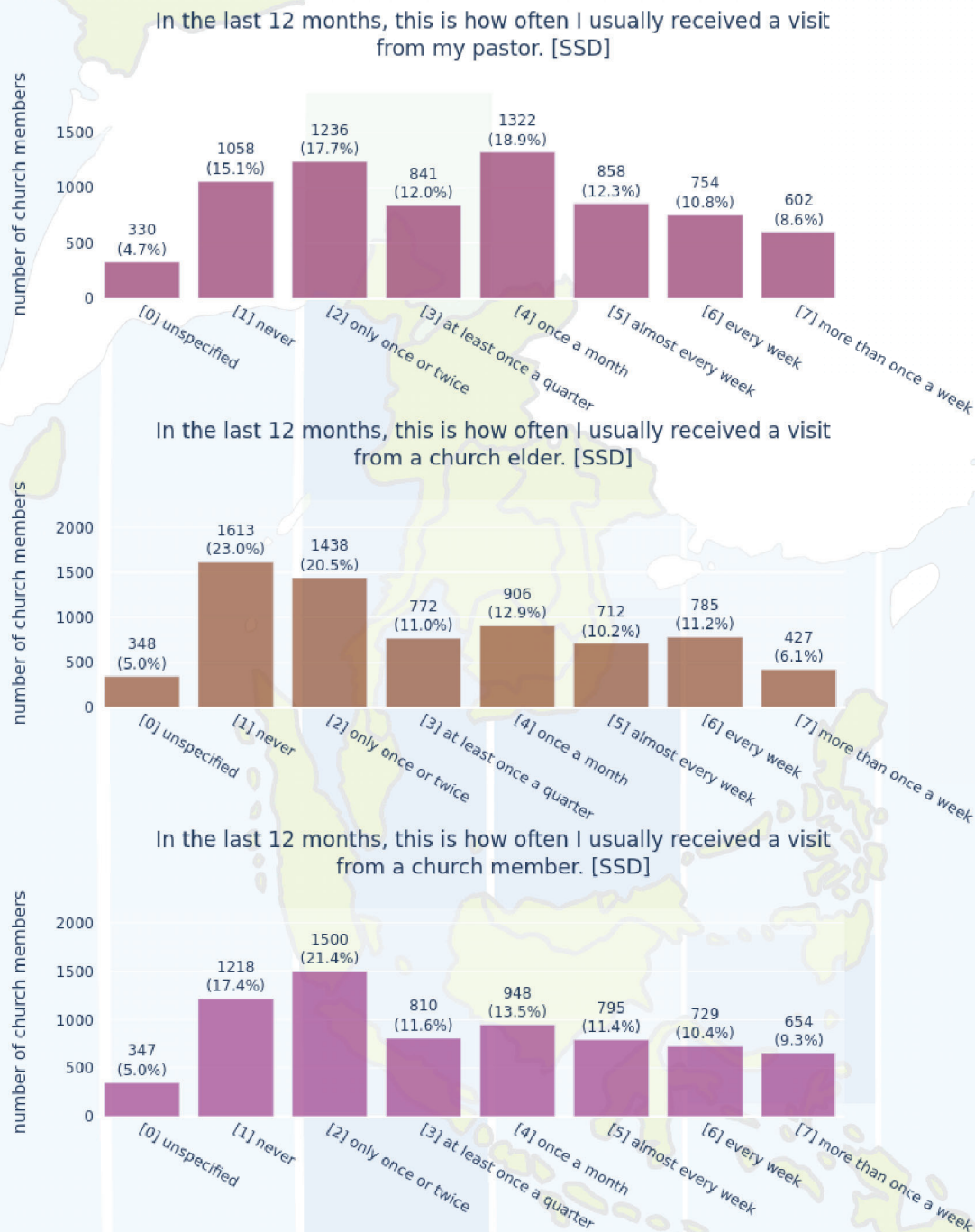
The graphs show that church members are more likely to help with a church ministry on Sabbath than during the week. This could indicate that members are more available or feel more called to serve on Sabbath. However, it could also suggest that there are fewer opportunities or less encouragement for members to serve during the week.

Cross-tabulating these items with the D10-D11 difference reveals that while *there is no significant difference between dormant, stable, and popular churches with how often their members help with a church ministry on Sabbath*, based on a Kruskal-Wallis test ( $p = 0.482$ ), *they differ significantly in how often their members help during the week* ( $p = 0.017$ ). Additional post hoc analysis indicate that *members of popular churches help with a church ministry during the week significantly more often (averaging 18 times per year) than those of dormant or stable churches (averaging 13 and 14 times per year, respectively).*

These findings suggest that increasing opportunities for weekday ministry could be a strategy for church growth. This could involve creating new ministries, promoting existing ones, or encouraging members to start their own initiatives. It is **recommended** that further research be conducted into the factors that influence ministry participation and how these relate to church growth, particularly utilizing qualitative research to gain a deeper understanding of members' experiences and motivations.



#### Items R1.12 & R1.13 & R1.14



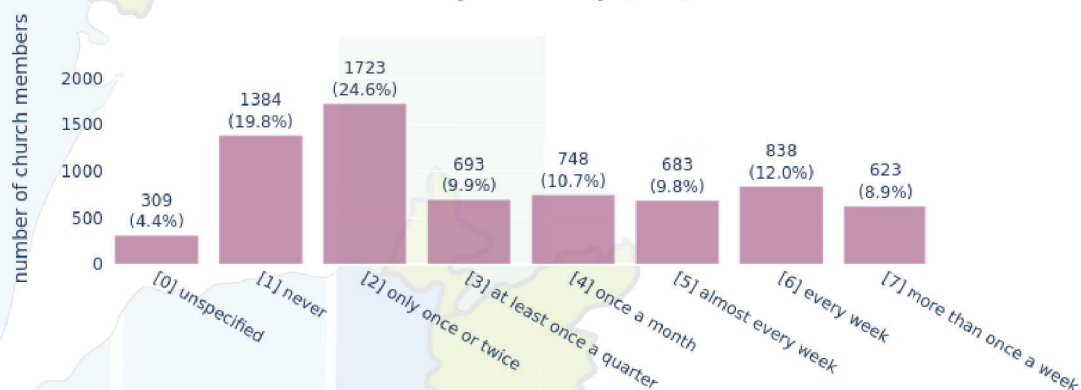
Based on the mode (tallest bar) for each item, the pastor visits a church member the most frequently, while the church elder visits the least frequently. Cross-tabulating these items with the D10-D11 difference provides similar insights identified previously (see previous page)—*pastors, elders, and members of popular churches visit church members significantly more often than those of dormant or stable churches*, based on Kruskal-Wallis tests ( $p < 0.001$  for all three) with post hoc analysis. Thus, a similar **recommendation** is provided: that further research be conducted into the factors that influence church member visitation and how these relate to church growth.



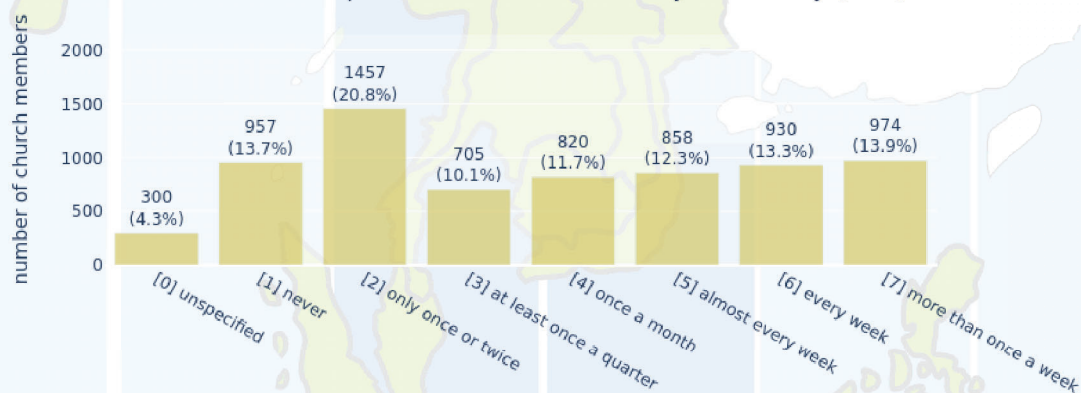


#### Items R1.15 & R1.16 & R1.17

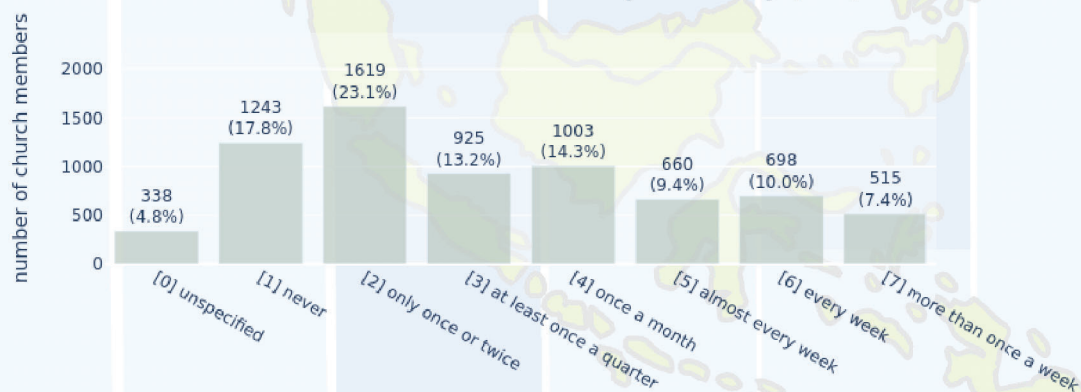
In the last 12 months, this is how often I usually witnessed to non-Adventists in my community. [SSD]



In the last 12 months, this is how often I usually spent time forming new friendships with non-Adventists in my community. [SSD]



In the last 12 months, this is how often I usually spent time meeting the needs of non-Adventists in my community. [SSD]



Using the mode (tallest bar) as basis, the respondents, on the average, spent time witnessing, forming new friendships, and meeting the needs of non-Adventists in their communities “only once or twice” in a period of 12 months. Cross-tabulating these items with P10.1 indicates that *those who did not study in an Adventist school spent significantly more time forming new friendships and meeting the needs of non-Adventists than those who studied in an Adventist school*, based on Mann-Whitney-Wilcoxon tests ( $p < 0.001$  for both). They did not differ, however, in the time they spent witnessing ( $p = 0.243$ ).





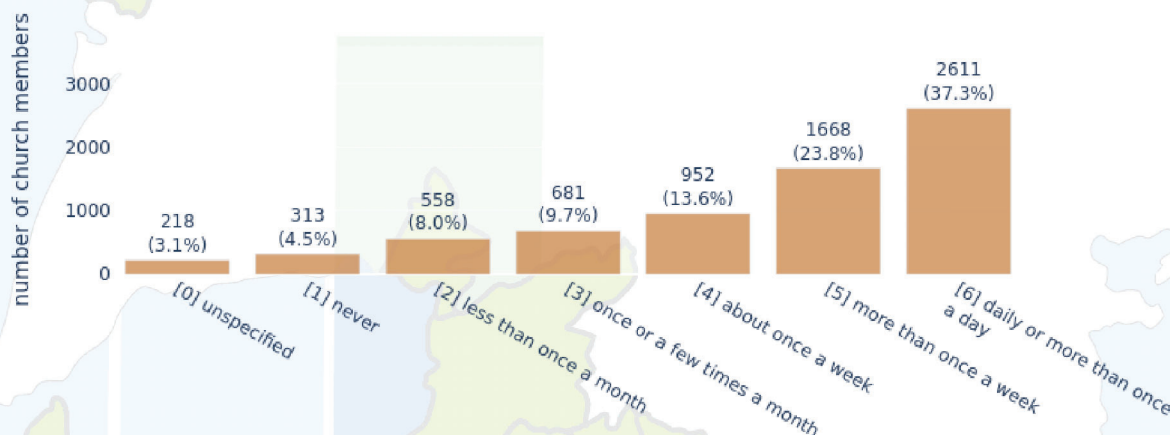
The following are the **implications**:

- a) **Mission:** The findings suggest that those who did not study in an Adventist school are more engaged in forming new friendships and meeting the needs of non-Adventists. This could imply that the church's mission outreach may be more effective if it involves individuals who have diverse educational backgrounds. It might be beneficial for the church to encourage more interaction and cooperation between members who have studied in Adventist schools and those who have not.
- b) **Spiritual Growth:** The fact that both groups did not differ in the time they spent witnessing could suggest that spiritual growth is not solely dependent on the type of school one attended. It might be influenced by other factors such as personal commitment, family influence, or community involvement. The church could focus on nurturing these aspects to foster spiritual growth among its members.
- c) **Leadership:** The leaders in the church could use this information to guide their strategies and programs. Understanding the different behaviors and tendencies of their members based on their educational background could help in tailoring activities and initiatives that cater to their diverse needs. This could lead to more effective leadership and stronger community engagement.



Item R2.01

Most of the time, this is how often I read the Bible. [SSD]



A large percentage (37.3%) of the respondents read their Bibles “daily or more or more than once a day”. The majority, however, read the Bible less often. Cross-tabulating this item with P4, regrouped by generation, shows a significant difference between generations, based on a Kruskal-Wallis test ( $p < 0.001$ ). Post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicate that *pre-millennials read the Bible significantly more often than millennials, while post-millennials read the Bible significantly less often than millennials*. On the average, pre-millennials read the Bible about 10 times a month, millennials about 8 to 9 times a month, and post-millennials about 7 times a month.

The following are the **implications**:

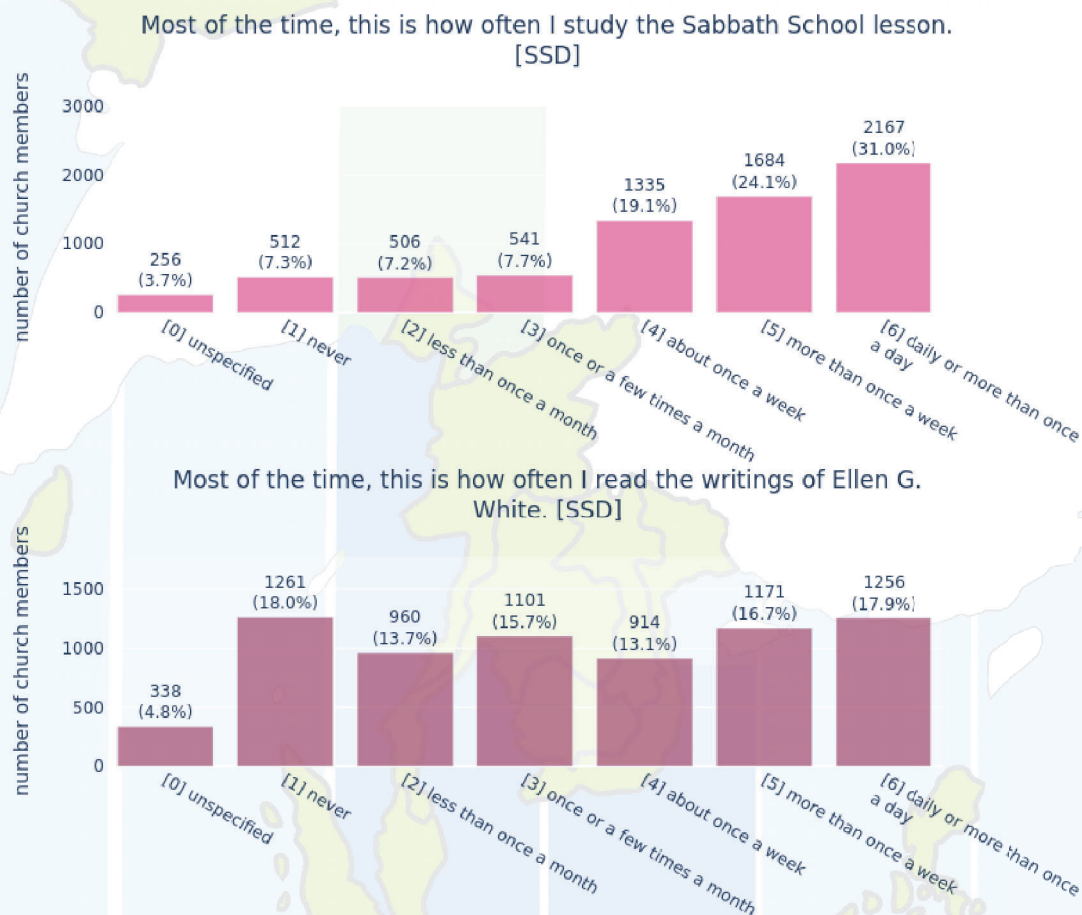
a) **Mission:** The church might need to consider different approaches for different generations. For example, digital platforms could be used more effectively to engage younger generations who are reading the Bible less frequently. The church could also leverage the commitment of older generations in mentoring and encouraging younger ones in their faith journey.

b) **Spiritual Growth:** The lower frequency of Bible reading among younger generations might indicate a need for more engaging and relevant methods of promoting spiritual growth among these individuals. This could include discussion groups, workshops, or events that cater specifically to their interests and lifestyle.

c) **Leadership:** The leadership could benefit from understanding these generational differences in Bible reading habits. This knowledge could inform the development of programs and initiatives that address the specific needs of each generation. For instance, leaders could initiate mentorship programs where older members who frequently read the Bible guide younger members.



Items R2.02 & R2.03



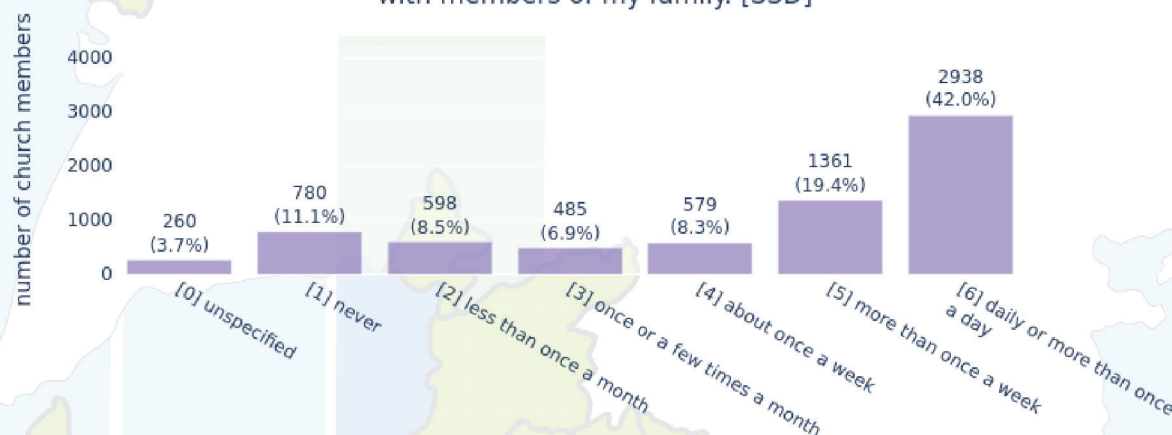
While many (31.0%) study the Sabbath School lesson “daily or more than once a day”, the rest study it less frequently (56.9%) or “never” (7.3%). On the other hand, those who have “never” read the writings of EGW (18.0%) outnumber those who read them “daily or more than once a day” (17.9%). Cross-tabulating these items with P4, regrouped by generation, shows a significant difference between generations, based on a Kruskal-Wallis test ( $p < 0.001$ ). Post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicate that *pre-millennials study the Sabbath School lesson and read the writings of Ellen G White significantly more often than millennials, while post-millennials study the Sabbath School lesson and read the writings of Ellen G White significantly less often than millennials.*

On the average: pre-millennials study the Sabbath School lesson about 9 times a month, millennials about 7 to 8 times a month, and post-millennials about 5 times a month; pre-millennials read the writings of EGW about 9 times a month, millennials about 8 times a month, and post-millennials about 7 times a month. The **implications** are thus similar to that of the previous item.



Item R2.04

Most of the time, this is how often I have morning or evening worship with members of my family. [SSD]



The graph shows that a large percentage of the respondents (42.0%) had morning or evening worship with family members “daily or more than once a day”. Cross-tabulating this item with a dichotomized D1, based on its mode (household size = 4), *those with a household size of 4 or less had morning or evening worship significantly more often than those with a greater-sized household*, based on a Mann-Whitney-Wilcoxon test ( $p = 0.003$ ). On the average, those with a household size of 4 or less had worship 8 times a month while those with a greater-sized household had worship 7 times a month.

Increasing the cut-off household size to 5 showed marginally significant differences between both groups ( $p = 0.050$ ), while increasing it further to 6 and beyond or reducing it to 3 indicated no significant difference at all between groups. Thus, a household size of 4 was the optimal cut-off point. The **implications** of this finding are the following:

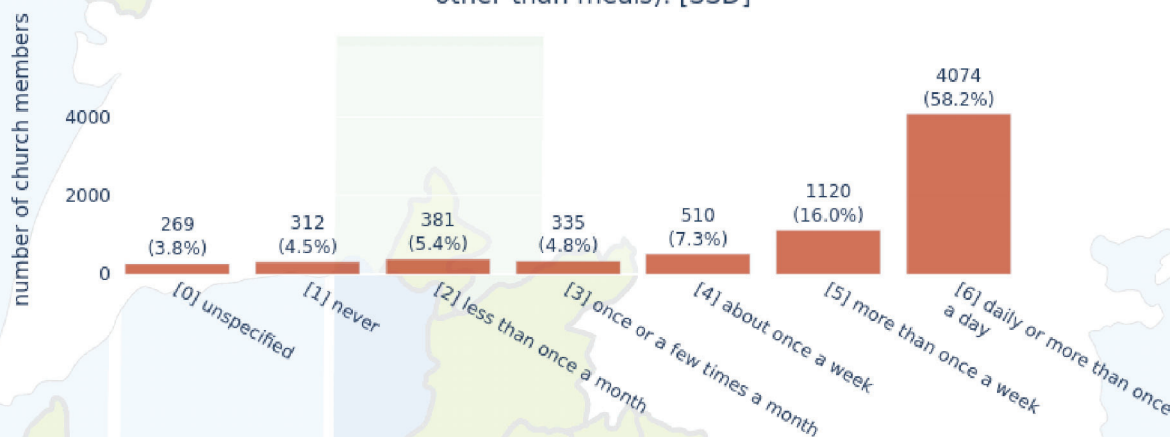
- a) **Mission:** The church might need to consider different approaches for different household sizes. For households with 4 or less members, who have worship significantly more often, the church could leverage this engagement for mission work. For larger households, the church might need to explore strategies to encourage more frequent worship.
- b) **Spiritual Growth:** The lower frequency of worship in larger households might indicate a need for more engaging and relevant methods of promoting spiritual growth among these individuals. This could include family-oriented worship programs or resources that cater to larger households.
- c) **Leadership:** The leadership could benefit from understanding these differences in worship habits based on household size. This knowledge could inform the development of programs and initiatives that address the specific needs of each group. For instance, leaders could initiate programs that encourage more frequent worship in larger households.





Item R2.05

Most of the time, this is how often I have personal prayer (at times other than meals). [SSD]



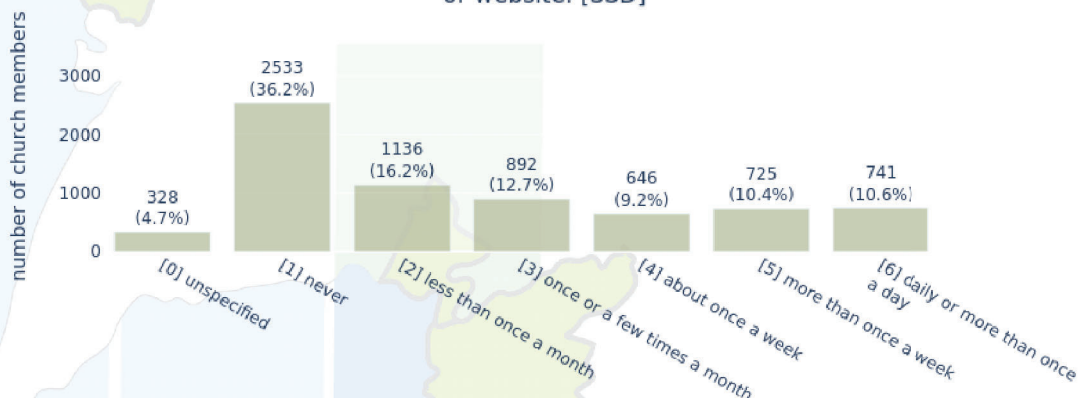
The graph shows that the majority (58.2%) have personal prayer “daily or more than once a day”. Cross-tabulating these items with P4, regrouped by generation, shows a significant difference between generations, based on a Kruskal-Wallis test ( $p < 0.001$ ). Post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicate that *pre-millennials have personal prayer significantly more often than millennials, while post-millennials have personal prayer significantly less often than millennials*.

On the average: pre-millennials have personal prayer about 13 times a month, millennials about 12 times a month, and post-millennials about 11 times a month. The **implications** are similar to that of items R2.01, R2.02, and R2.03.

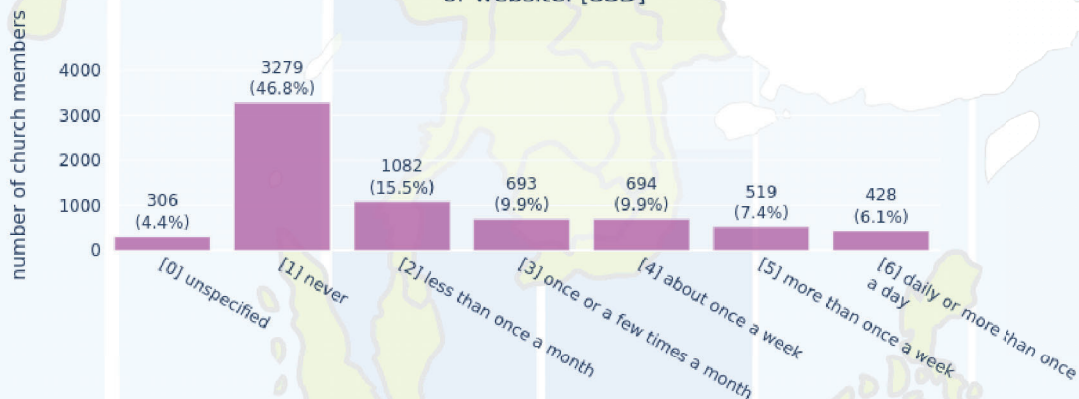


Items R2.06 & R2.07 & R2.08

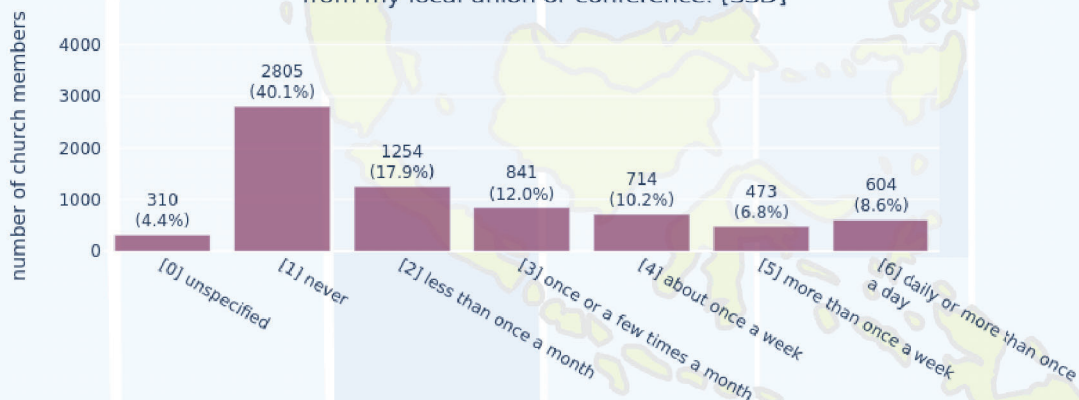
Most of the time, this is how often I read Adventist World magazine or website. [SSD]



Most of the time, this is how often I use the Adventist Review magazine or website. [SSD]



Most of the time, this is how often I read a magazine or newsletter from my local union or conference. [SSD]



Generally, for these 3 items, the mode (tallest bar) shows that most of the time, church members never read the Adventist World magazine or website, used the Adventist Review magazine or website, nor read a local union or conference magazine or newsletter.

Splitting the responses for these items by generation also indicates that for R2.06 and R2.08, there were significant differences among generations, based on the Kruskal-Wallis tests ( $p < 0.001$ ,  $p = 0.002$ , respectively). Post hoc tests using



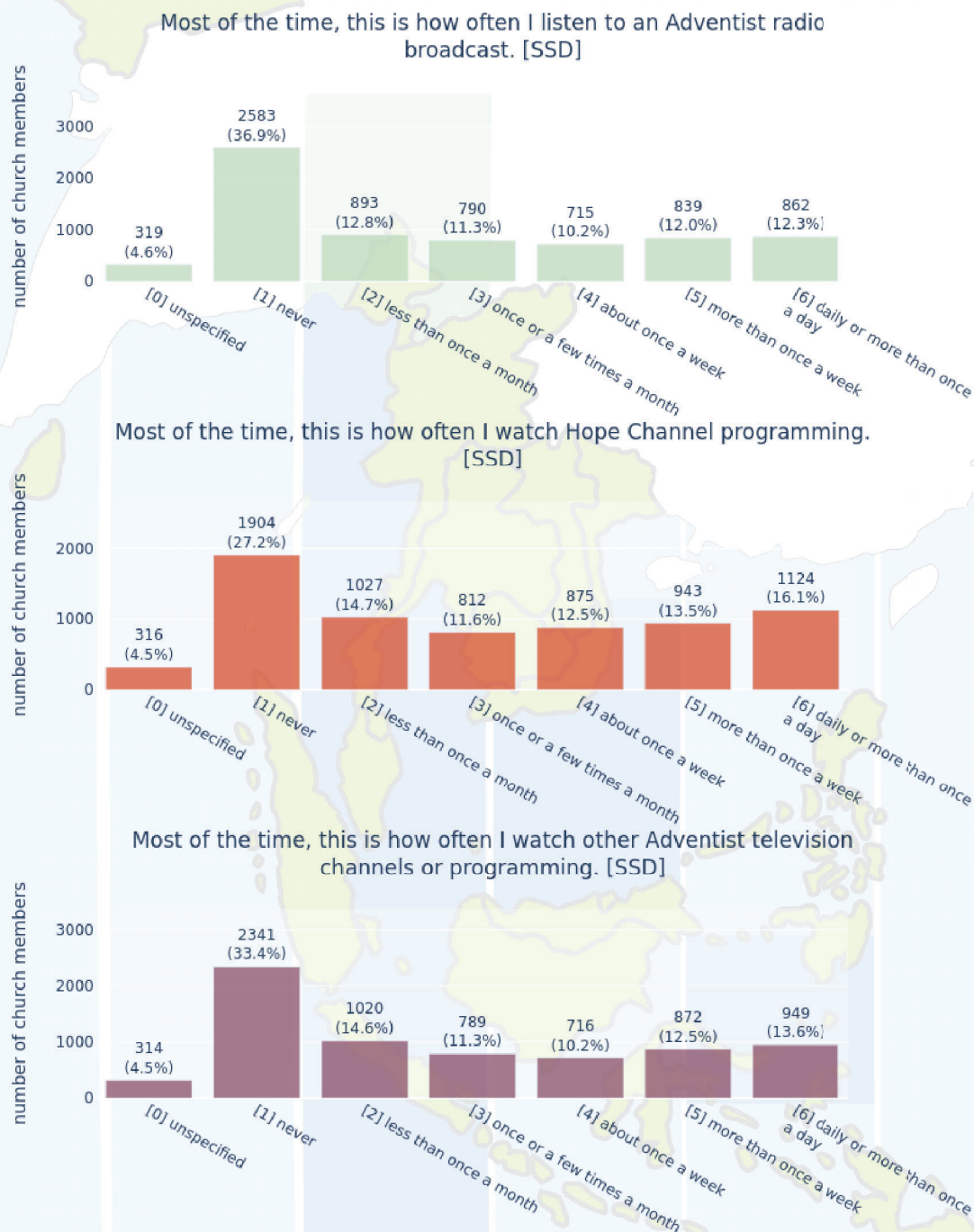
Mann-Whitney-Wilcoxon with Šidák corrections indicate that *pre-millennials had a significantly higher frequency than post-millennials in terms of reading the Adventist World magazine or website and reading a local conference or union newsletter or magazine*. Item R2.07 did not significantly differ among generations.

These findings have significant **implications** for the Seventh-day Adventist Church:

- a) **Generational Differences:** The significant differences among generations in terms of reading the Adventist World magazine or website and a local conference or union newsletter or magazine suggest that the church's communication strategies may need to be tailored to different generations. This could involve diversifying the formats and platforms used to disseminate information.
- b) **Engagement of Post-Millennials:** The lower frequency of post-millennials reading these materials compared to pre-millennials indicates that the church may need to find more effective ways to engage younger members. This could involve leveraging digital and social media platforms, which are often more popular among younger generations.
- c) **Relevance of Content:** The generational differences could also reflect varying interests or needs. The church may need to ensure that the content of its publications is relevant and appealing to all generations.



Items R2.09 & R2.10 & R2.11



Generally, for these 3 items, the mode (tallest bar) shows that most of the time, church members never listen to an Adventist radio broadcast, watch Hope Channel programming, nor watch other Adventist television channels or programming.

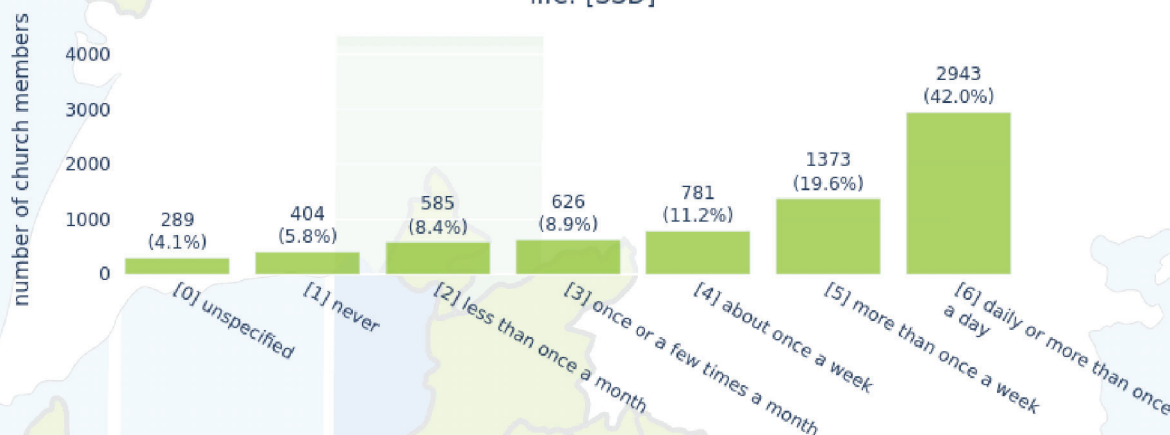
Splitting the responses for these items by generation also indicates that there were significant differences among generations, based on the Kruskal-Wallis tests ( $p = 0.030$ ,  $p < 0.001$ ,  $p = 0.004$ , respectively). Post hoc analysis indicate that *pre-millennials had a significantly higher frequency than post-millennials in terms of listening to an Adventist radio broadcast, watching Hope Channel, and watching other Adventist television channels or programming.* **Implications** are similar to the previous 3 items.





Item R2.12

Most of the time, this is how often I spend time thinking about Jesus' life. [SSD]



A large proportion (42.0%) of the respondents spend time daily thinking about Jesus' life. Cross-tabulating this item with D9 indicates that those with leadership positions spend significantly more time thinking about Jesus' life than those without leadership positions, based on the Mann-Whitney-Wilcoxon test ( $p < 0.001$ ). Regrouping this item by generation shows that there are significant differences between generations among those with leadership positions ( $p < 0.001$ ), and among those in non-leadership roles as well ( $p < 0.001$ ), based on Kruskal-Wallis tests. Post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections shows that *for both leaders and non-leaders, pre-millennials think about Jesus' life significantly more often than either millennials or post-millennials*. There were no significant differences between millennials and post-millennials for both leaders and non-leaders.

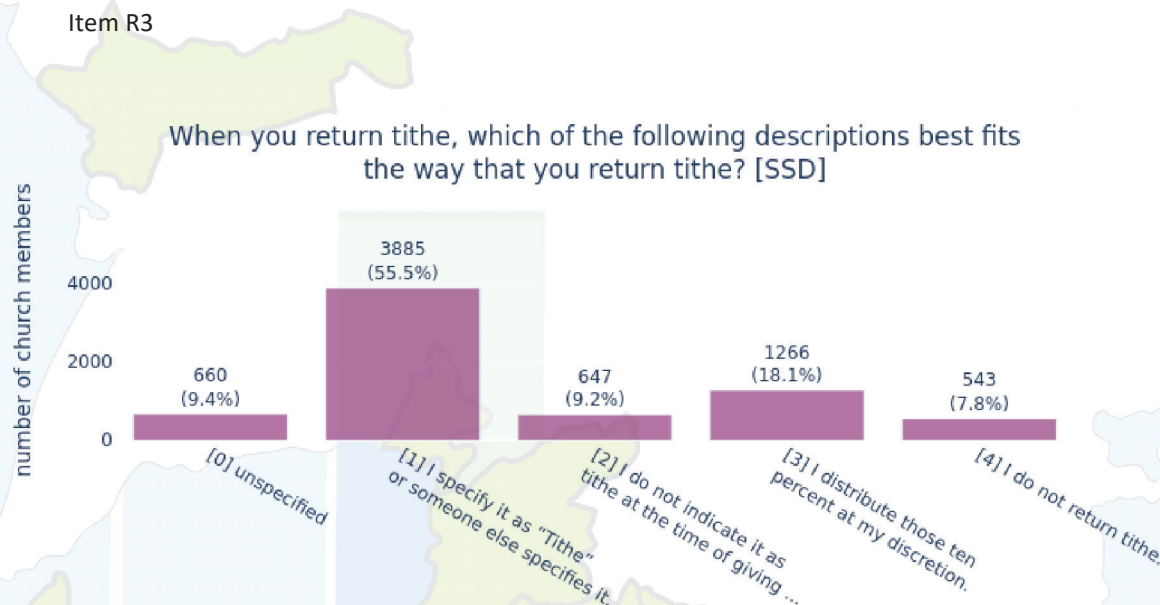
Approximately every two months, for those in leadership positions, pre-millennials think about Jesus' life 34 times; millennials, 26 times; and post-millennials, 24 times. For those in non-leadership positions, pre-millennials think about Jesus' life 25 times; millennials, 20 times; and post-millennials, 17 times.

Based on the findings, here are the **implications** for the Seventh-day Adventist Church:

a) **Mission:** The church's mission to foster a strong spiritual community is challenged by the varying spiritual practices across generations and roles within the church. Tailoring spiritual guidance and resources to meet these varying needs can help the church fulfill its mission more effectively.

b) **Spiritual Growth:** The differences in how frequently individuals think about Jesus' life, particularly among different generations and between leaders and non-leaders, indicate that spiritual growth experiences within the church are diverse. The church may need to provide more personalized spiritual guidance to support the growth of all members.

c) **Leadership:** Leaders play a crucial role in modeling spiritual practices. However, the finding that pre-millennials in leadership positions think about Jesus' life more frequently than their younger counterparts suggests a potential generational gap in leadership. The church may need to consider this in its leadership training and selection processes.



The majority (55.5%) return their tithe by specifying it as “tithe” while the rest either distribute it at their discretion (18.1%), or simply place it at the offering plate unlabeled (9.2%), or do not return it at all (7.8%).

Cross-tabulating this item with the D10-D11 difference indicates some interesting findings, based on the odds-ratio: *a) those from non-popular churches (dormant or stable) are 73.9% more likely to specify it as “tithe” than those from popular churches ( $p < 0.001$ ); and b) those from popular churches are 2.1 times more likely to return it unlabeled than those from non-popular churches ( $p < 0.001$ ).*

**Implications** are the following:

a) **Mission:** The church’s mission to foster a community of giving and stewardship is challenged by the varying practices of tithe return among a diverse group of attendees. Clear communication about tithe-giving practices is crucial, especially in popular churches where attendees may not be official members and may be unfamiliar with these practices.

b) **Spiritual Growth:** The spiritual growth experiences within the church are diverse, particularly in popular churches with a mix of members and non-members. Tailoring spiritual guidance to meet these varying needs can support the spiritual growth of all attendees.

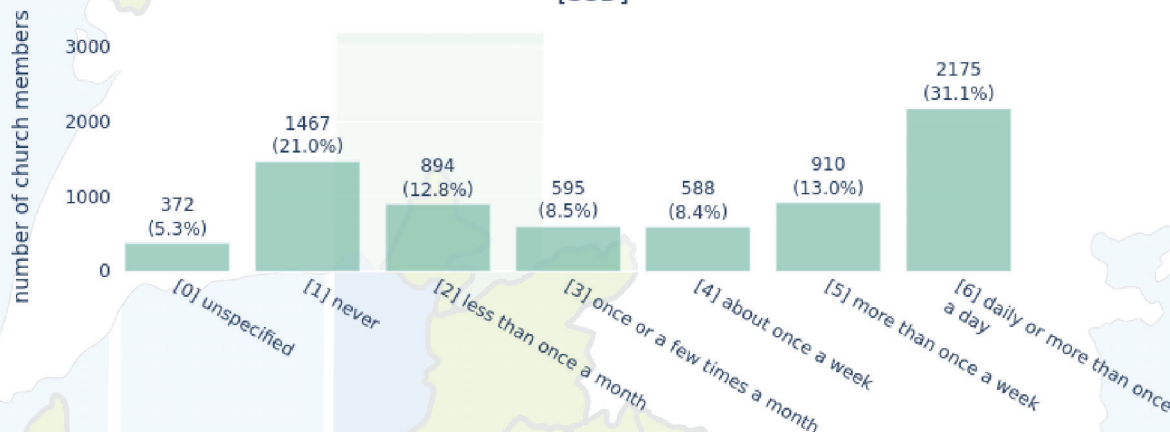
c) **Leadership:** Leaders play a crucial role in modeling and promoting the correct practices of tithe return. In popular churches, leaders have the additional challenge of guiding a diverse group of attendees, which may require additional resources or strategies.

Although it is possible that being strict with tithe-giving could impact the attendance at a church, clear communication, empathy, and support can help mitigate any potential negative impacts. It’s also important to remember that fostering a committed and supportive community may be more important than maximizing attendance.



Item R4.01

Most of the time, this is how often I use social media for any purpose.  
[SSD]



In terms of social media use, the top two clusters are those who use it daily or more (31.1%) and those who never use it at all (21.0%). Correlating this item with R2.02 and splitting the respondents based on the D10-D11 difference provides some interesting results. *Social media use has a significant positive correlation with studying the Sabbath School lesson for church members from dormant (Spearman  $r = 0.084$ ,  $p < 0.001$ ) or stable (Spearman  $r = 0.146$ ,  $p < 0.001$ ) churches. However, they are not significantly correlated for members from popular churches ( $p = 0.145$ ).*

The implications for the church are as follows:

a) **Mission:** The positive correlation in dormant and stable churches suggests that social media could be a valuable tool for outreach and evangelism. It could be used to engage members, especially those who are less active, and encourage them to study the Sabbath School lesson. However, the lack of significant correlation in popular churches indicates that other factors may be more important in these contexts.

b) **Spiritual Growth:** Regular study of the Sabbath School lesson is likely to contribute to spiritual growth. If social media use encourages this study, it could therefore be a tool for promoting spiritual growth. However, it's important to ensure that social media use is healthy and balanced, and does not become a distraction from other aspects of spiritual life.

c) **Leadership:** Church leaders could consider how to best use social media to engage their congregations. This might involve sharing Sabbath School lesson materials, facilitating online discussions, or providing additional resources for study. Leaders in popular churches might need to explore other strategies, given the lack of correlation in these contexts.

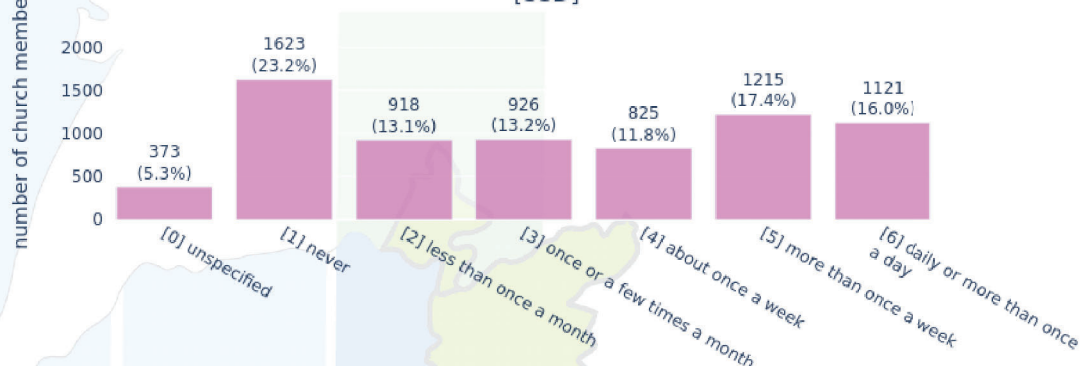




#### Items R4.02 & R4.03

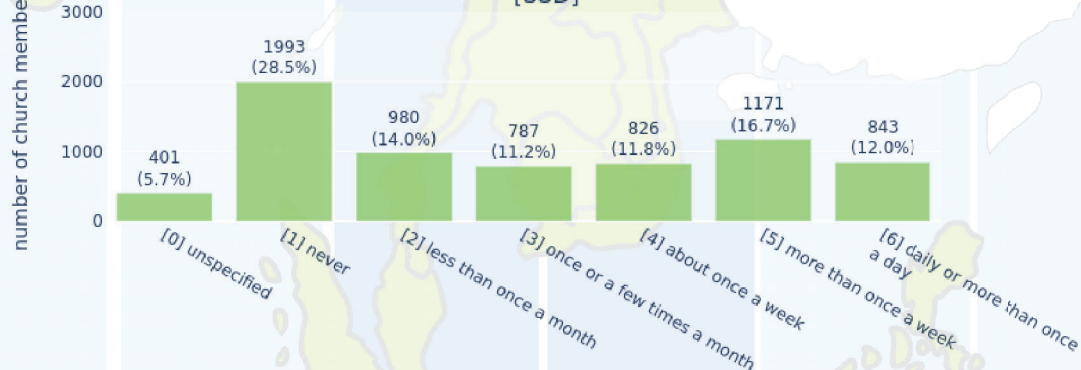
Most of the time, this is how often I use social media to read or respond to posts by Adventist churches, organizations, and institutions.

[SSD]

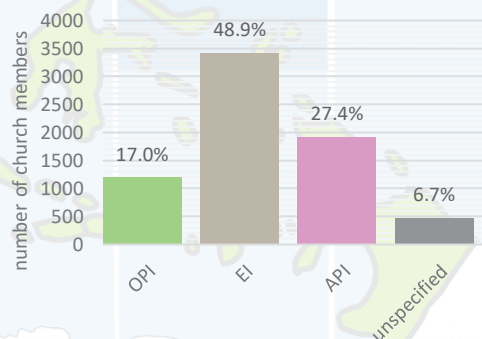


Most of the time, this is how often I use social media to read or respond to posts by other Christian churches, organizations, and institutions.

[SSD]



The use of social media to read or respond to posts by Adventist entities (e.g., churches, organizations, institutions) or by other Christian entities is similar, with the top two clusters being those who never use it for such acts (23.2% and 28.5%, respectively) and those who use it for such acts more than once a week (17.4% and 16.7%, respectively). Finding the difference between both items results in a reclassification of respondents by **interactor types**: **Other-Preferential Interactors (OPI)**—those who interact more with other Christian entities than with Adventist entities (17.0%), **Equi-Interactors (EI)**—those who interact similarly with both or not at all (48.9%), and **Adventist-Preferential Interactors (API)**—those who interact more with Adventist entities than with other Christian entities (27.4%).



**Implications** are the following:

**Mission:** OPIs could expand outreach to other Christian communities, while APIs might be more effective for in-reach missions.

**Spiritual Growth:** EIs, with their balanced interaction, could potentially have a broader perspective and deeper understanding of their faith.

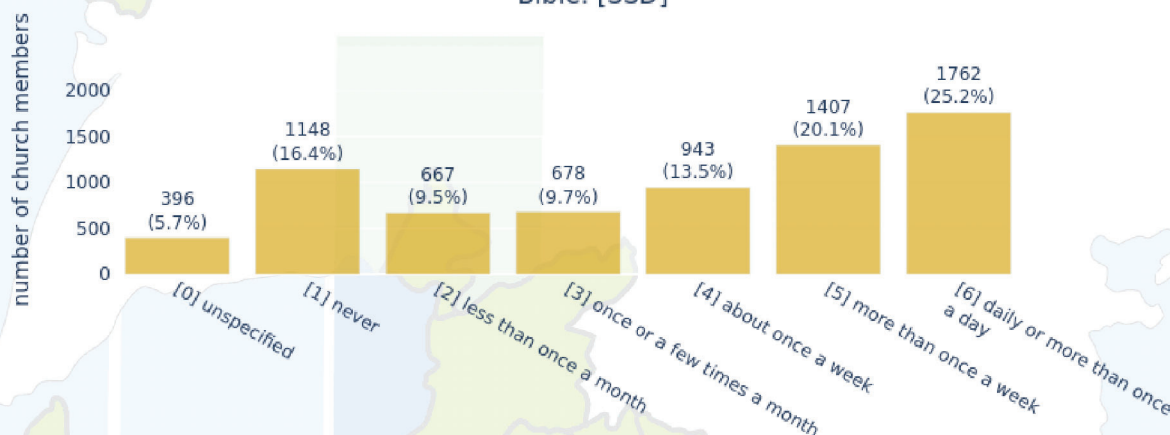
**Leadership:** APIs, due to their strong commitment to the church, might be more effective for leadership roles within the Adventist community.





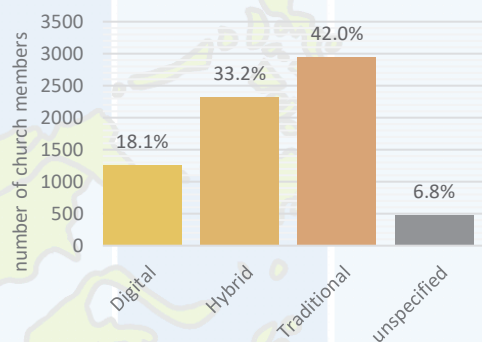
Item R4.04

Most of the time, this is how often I use social media to study my Bible. [SSD]



While the top two clusters of this item are those who use social media to study the Bible daily or more (25.2%) and those who do it more than weekly (20.1%), there is still a large proportion (16.4%) who never use social media to study the Bible. Calculating the difference between this item and item R2.01 provides three **types of Bible readers: Digital Bible Readers (DBR)**— those who read it mostly online (18.1%), **Hybrid Bible Readers (HBR)**— those who read it equally online and offline or not at all (33.2%), and **Traditional Bible Readers (TBR)**— those who read it mostly offline (42.0%).

Cross-tabulating the difference with R2.01 with item D9 was not significant, based on a chi-square test ( $p = 0.126$ ), indicating that those in leadership positions were proportionally distributed among DBRs, HBRs, and TBRs. However, cross-tabulating this item with the D10-D11 difference shows the following, based on the odds ratios:



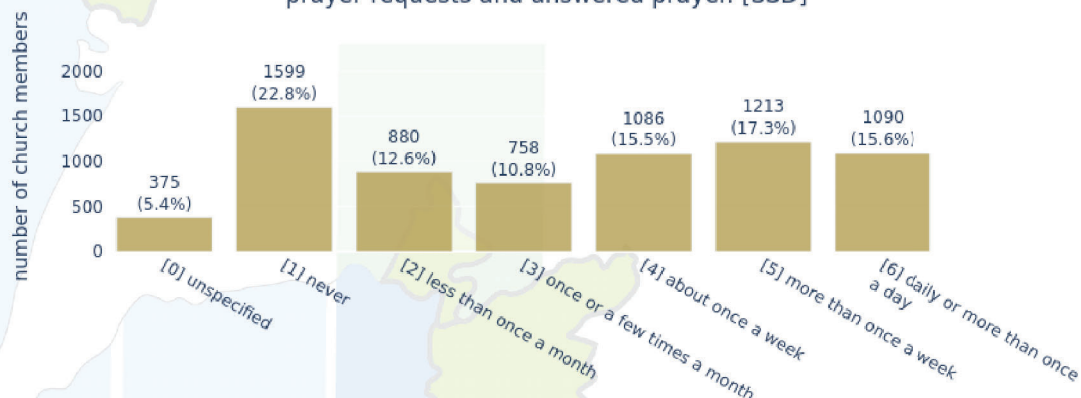
*TBRs are 12.6% more likely to be from stable churches than from popular or dormant churches ( $p = 0.020$ ) and DBRs are 21.7% more likely to be from dormant churches than from popular or stable churches ( $p = 0.002$ ).* HBRs did not show any significant leaning towards any of the church types. **Implications** are the following:

- Mission:** The Seventh-day Adventist church could enhance its digital presence and resources to engage DBRs more effectively, especially in dormant churches where they are more prevalent.
- Spiritual Growth:** TBRs indicate that offline, personal, and communal activities remain crucial for spiritual growth. The church might want to continue investing in these traditional methods.
- Leadership:** Leaders in dormant churches, where DBRs are more likely to be found, might need to be more digitally savvy to engage with the congregation effectively. This could involve understanding and utilizing digital platforms where Bible study and discussions are taking place.

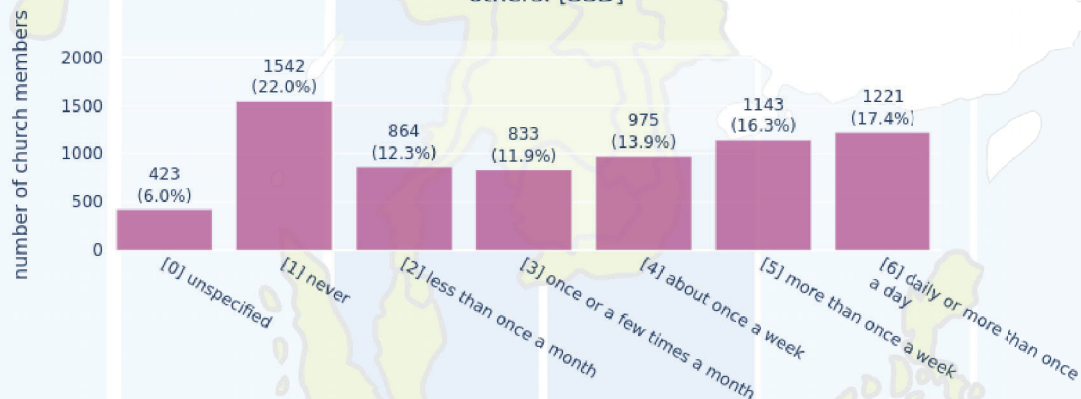


Items R4.05 & R4.06

Most of the time, this is how often I use social media to share about prayer requests and answered prayer. [SSD]



Most of the time, this is how often I use social media to pray with others. [SSD]

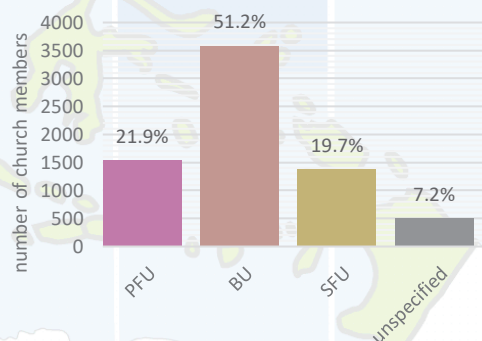


The difference between these two items can serve as the basis for reclassifying respondents into **user-focus types**: **Prayer-Focused Users (PFU)**— those who use social media more for praying with others than for sharing prayer requests and answered prayers (21.9%); **Balanced Users (BU)**— those who use it equally for praying and sharing prayer requests and answered prayers or not at all (51.2%); and **Sharing-Focused Users (SFU)**— those who use it more for sharing prayer requests and answered prayers than for praying with others (19.7%).

Cross-tabulating this difference with item D9 was not significant, based on a chi-square test ( $p = 0.838$ ), indicating that church leaders were proportionally distributed among PFUs, BUs, and SFUs. However, cross-tabulating this

difference with the R2.01-R4.04 difference indicates the following, based on the odds ratios: *SFUs are 54.7% more likely to be DBRs than non-DBRs ( $p < 0.001$ ) and BUs are 25.8% more likely to be TBRs than non-TBRs ( $p < 0.001$ ).* PFUs did not show significant leanings towards any Bible-reader type. The **implications** for mission are:

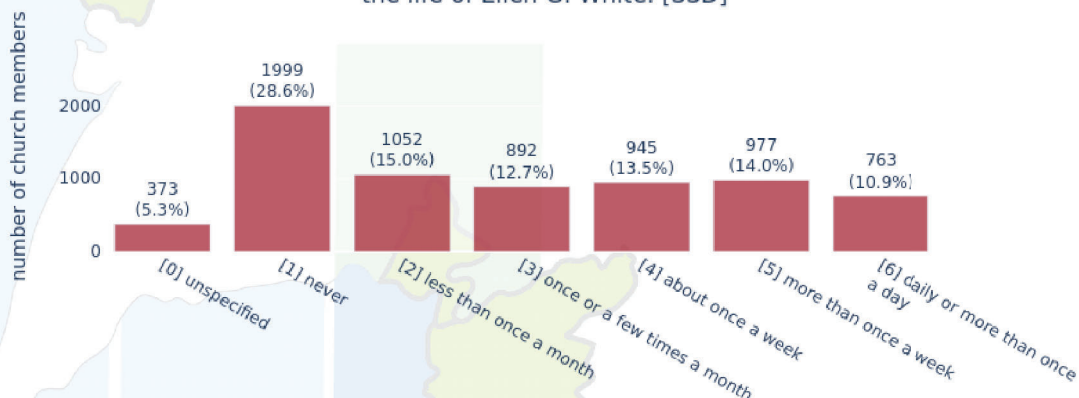
Mission strategies could be tailored to the different user groups. As SFUs are more likely to be DBRs, online platforms could be created that facilitate sharing of prayer requests and answered prayers. For BUs who are more likely to be TBRs, traditional methods of prayer and sharing should continue to be supported.



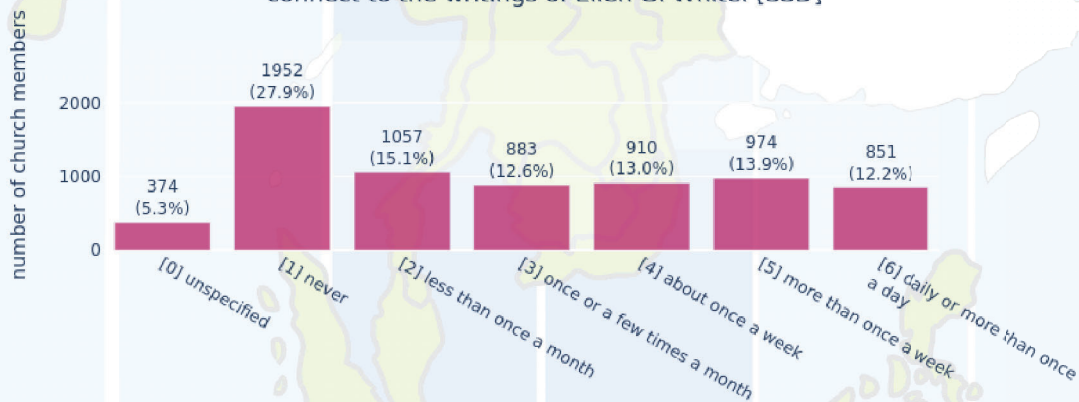


Items R4.07 & R4.08

Most of the time, this is how often I use social media to learn about the life of Ellen G. White. [SSD]



Most of the time, this is how often I use social media to read and connect to the writings of Ellen G. White. [SSD]



Both graphs show similar distributions, with the top three clusters for both being “never”, “less than once a month”, and “more than once a week”. Cross-tabulating these items with the merged D6.3-D6.4-D6.5-D6.6-D6.7 item shows significant differences between Adventist generations, based on Kruskal-Wallis tests ( $p < 0.001$  for both items). Post hoc analysis using Mann-Whitney-Wilcoxon tests with Šidák corrections indicates that *first-generation Adventists use social media significantly more often for learning about EGW’s life and for reading and connecting to her writings than second-, third-, or fourth-generation Adventists*. There were no significant differences among second-, third-, and fourth-generation Adventists in terms of both items. **Implications** are as follows:

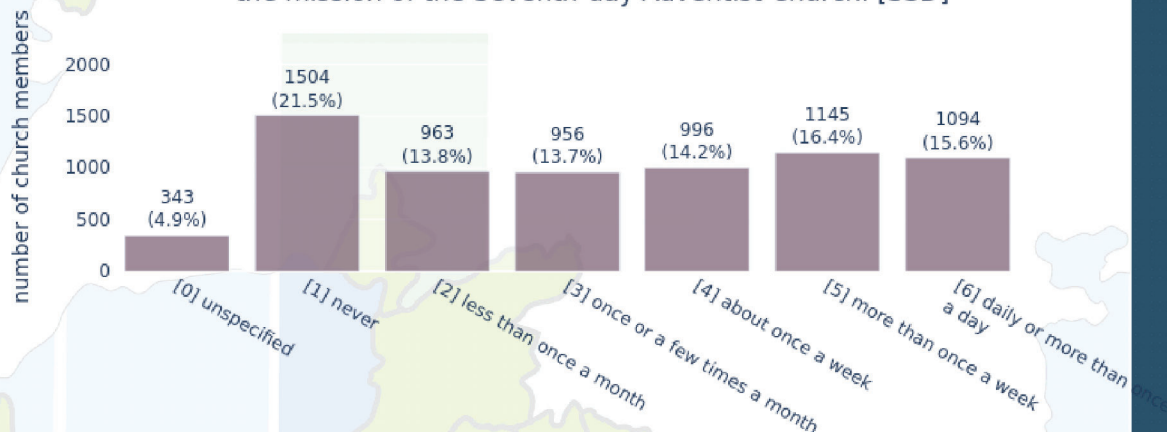
- Mission:** The church could focus on creating more online content related to EGW for first-generation Adventists who are using social media as a learning tool.
- Spiritual Growth:** The church could promote discussions and reflections on EGW’s writings online to foster spiritual growth among first-generation Adventists.
- Leadership:** Leaders need to be aware of these different engagement patterns among first-generation and later-generation Adventists. They might need to be adept at using social media to effectively guide first-generation Adventists who are more engaged with EGW’s writings online.





Item R4.09

Most of the time, this is how often I use social media to help advance the mission of the Seventh-day Adventist Church. [SSD]



While about a fifth of the respondents (21.5%) never use social media to help advance the mission of the church, almost three-fourths (73.6%) use it varying, from less than monthly to daily or more to help advance the church's mission. Cross-tabulating this item with item D9 shows that *those with leadership positions use social media significantly more often to help advance the church's mission than those in non-leadership roles*, based on a Mann-Whitney-Wilcoxon test ( $p < 0.001$ ). On the average, church leaders use it for the said purpose about 34 times a year while non-leaders only use it 18 times.

Here are potential **implications** for the Seventh-day Adventist church:

a) **Mission:** The data suggests that social media is a tool that is already being used by a significant portion of the congregation to advance the church's mission. The church could further leverage this by providing more opportunities and resources on social media for mission advancement.

b) **Spiritual Growth:** The use of social media for advancing the church's mission could also contribute to individual spiritual growth. By participating in the church's mission online, members could feel more connected to the church and its teachings.

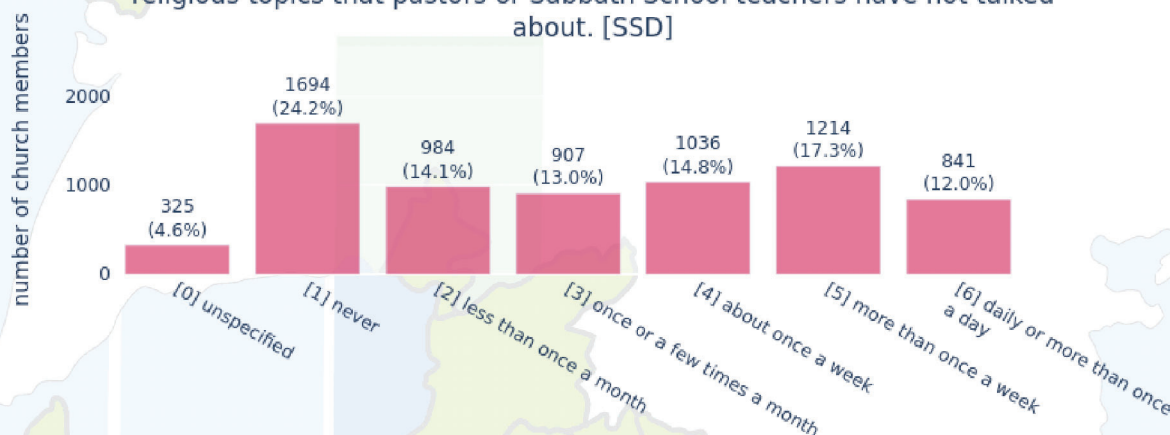
c) **Leadership:** The fact that church leaders use social media more often for this purpose indicates that social media skills are important for church leadership. The church could consider this in leadership training and in the selection of future leaders.





Item R4.10

Most of the time, this is how often I use social media to learn about religious topics that pastors or Sabbath School teachers have not talked about. [SSD]



The distribution of this item is spread out among the different options with the mode at “never” (24.2%). Cross-tabulating this item with the R4.02-R4.03 difference indicates that there is a significant difference between interactor types in terms of how often they use social media for learning about topics not discussed by pastors or Sabbath School teachers, based on the Kruskal-Wallis test ( $p < 0.001$ ). Post hoc analysis using Mann-Whitney-Wilcoxon tests with Šidák corrections shows that *OPIs (Other-Preferential Interactors) use social media for learning undiscussed topics significantly more often than APIs (Adventist-Preferential Interactors), while EIs (Equi-Interactors) use it significantly less often than APIs.*

On the average, OPIs use social media to learn about undiscussed topics about 38 times a year, while APIs use it 20 times and EIs use it 16 times a year for the same purpose. Potential **implications** are the following:

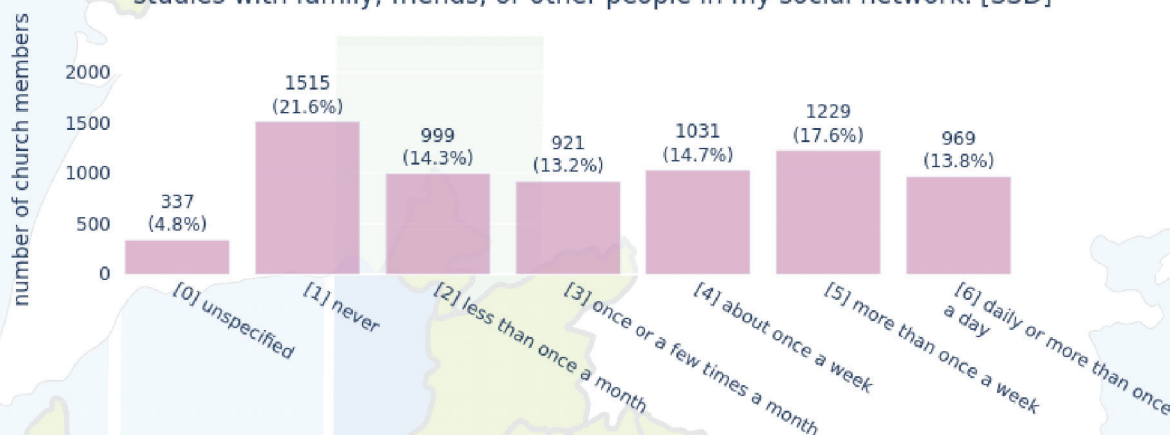
- a) **Mission:** The church could consider creating content on topics not typically discussed by pastors or Sabbath School teachers, especially for OPIs who use social media more often for learning about such topics.
- b) **Spiritual Growth:** The church could encourage EIs, who use social media less often for learning about undiscussed topics, to explore these topics as a part of their spiritual growth.
- c) **Leadership:** Leaders need to be aware of these different engagement patterns among OPIs, EIs, and APIs. They might need to guide the congregation in exploring a broader range of topics, both online and offline.

That OPIs search significantly more frequently than either APIs or EIs for learning material on undiscussed topics plus their propensity to interact more with non-Adventist entities implies that they may not be finding the answers to their questions from within the church. Further research is thus **recommended** to fully understand the motivations and behaviors of OPIs.



Item R4.11

Most of the time, this is how often I use social media to share Bible studies with family, friends, or other people in my social network. [SSD]



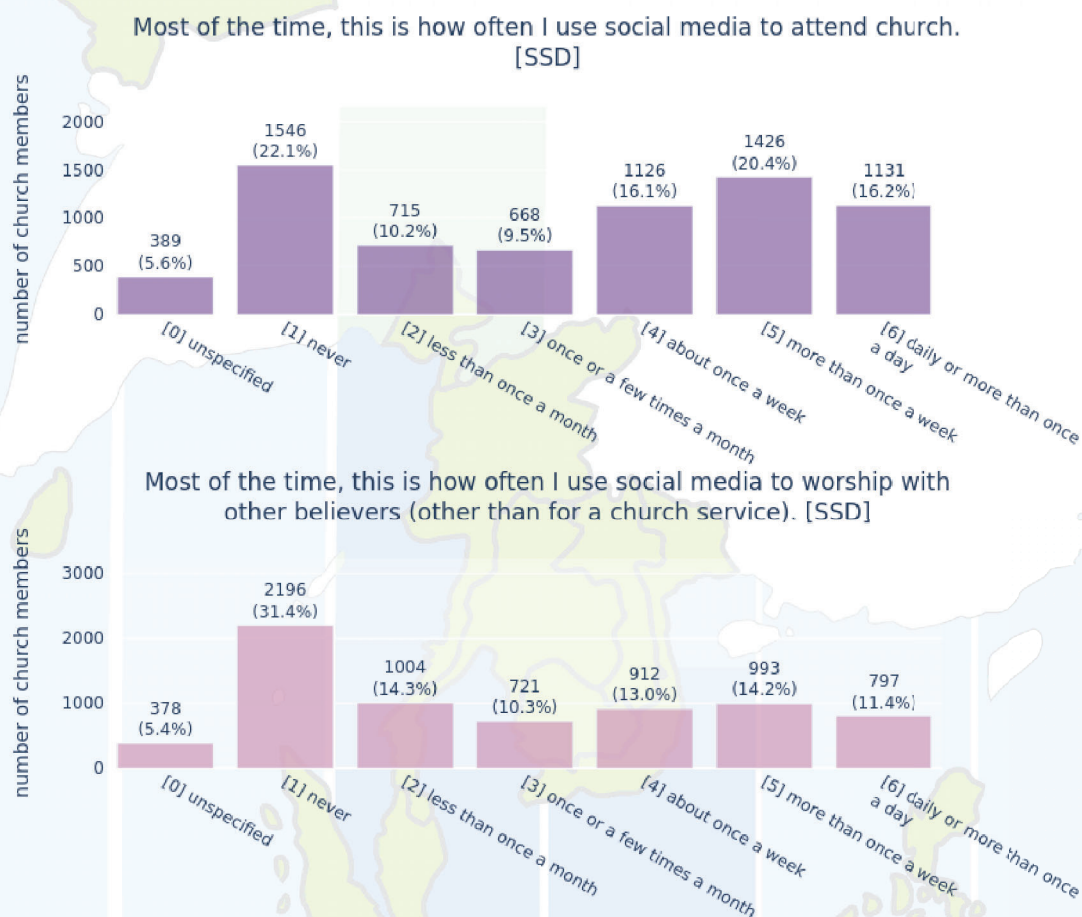
In terms of social media use for sharing Bible studies with others, the top two clusters are those who use it more than weekly (17.6%) and those who never use it at all (21.6%). Correlating this item with D1 and splitting the respondents based on the D10-D11 difference provides some interesting results. *Social media use for sharing Bible studies with others has a significant positive correlation with household size for church members from dormant (Spearman  $r = 0.091$ ,  $p < 0.001$ ) or stable (Spearman  $r = 0.057$ ,  $p = 0.002$ ) churches. However, they are not significantly correlated for members from popular churches ( $p = 0.063$ ).*

The **implications** are:

- Mission:** The church could encourage members, especially those from dormant or stable churches with larger households, to use social media for sharing Bible studies. This could help in spreading the church's teachings and potentially attract more attendees.
- Spiritual Growth:** Sharing Bible studies on social media could foster a sense of community and promote spiritual growth among members. This seems particularly relevant for members from dormant or stable churches with larger households.
- Leadership:** Church leaders could play a key role in promoting the use of social media for sharing Bible studies. They might need to tailor their strategies based on the type of church (dormant, stable, or popular) and the size of the households in their congregations.



Items R4.12 & R4.13



In terms of social media use for attending church and for worshipping with other believers, the top two clusters are those who use it more than weekly (20.4% and 14.2%, respectively) and those who never use it at all (22.1% and 31.4%, respectively). Cross-tabulating these two items with the D10-D11 difference indicates significant differences between church types, based on the Kruskal-Wallis test ( $p < 0.001$  for both items). Post hoc analysis show that *respondents from popular churches use social media for attending church and for worshipping with other believers significantly more often than respondents from stable or dormant churches*. There was no significant difference between respondents from stable and dormant churches in terms of both items. **Implications** are the following:

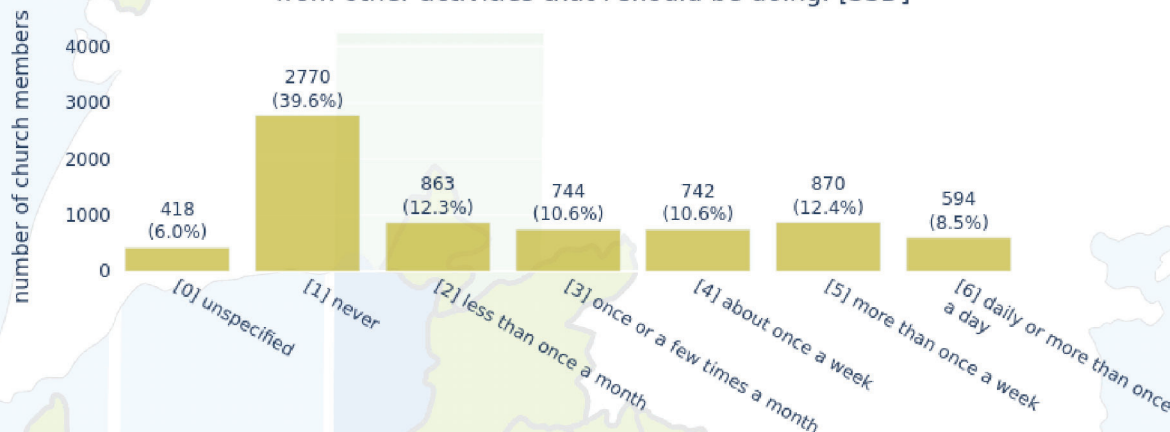
- Mission:** The church could encourage more social media use for attending church and worshipping with other believers, especially in stable and dormant churches where usage is lower compared to popular churches.
- Spiritual Growth:** The church could leverage social media as a platform for spiritual activities like attending church and worshipping, which could foster a sense of community and promote spiritual growth among members, particularly in popular churches where such usage is higher.
- Leadership:** Church leaders, especially in popular churches, could play a key role in promoting the use of social media for church attendance and worship. They might need to share best practices with leaders from stable and dormant churches to increase engagement.





Item R4.14

Most of the time, this is how often I use social media as a distraction from other activities that I should be doing. [SSD]



The distribution of this item is spread out among the different options with the mode at “never” (39.6%). Grouping the respondents by generation indicates significant differences in how often each generation uses social media as a distraction, based on the Kruskal-Wallis test ( $p < 0.001$ ). Post hoc analysis using Mann-Whitney-Wilcoxon tests with Šidák corrections show that *pre-millennials use social media as a distraction from activities that should be done, significantly less often, than either millennials or post-millennials*. There was no significant difference between millennials and post-millennials in the use of social media as a distraction.

The **implications** are as follows:

- a) **Mission:** The church could develop programs or initiatives aimed at promoting mindful use of social media, especially among millennials and post-millennials who tend to use social media as a distraction more often.
- b) **Spiritual Growth:** The church could incorporate teachings about the responsible use of social media into their spiritual growth programs. This could help members, particularly millennials and post-millennials, to manage their time effectively and focus on their spiritual activities.
- c) **Leadership:** Church leaders could set an example of balanced social media use. They could also provide guidance and support to younger members in managing their social media usage.





Items R5.1 & R5.2 & R5.3

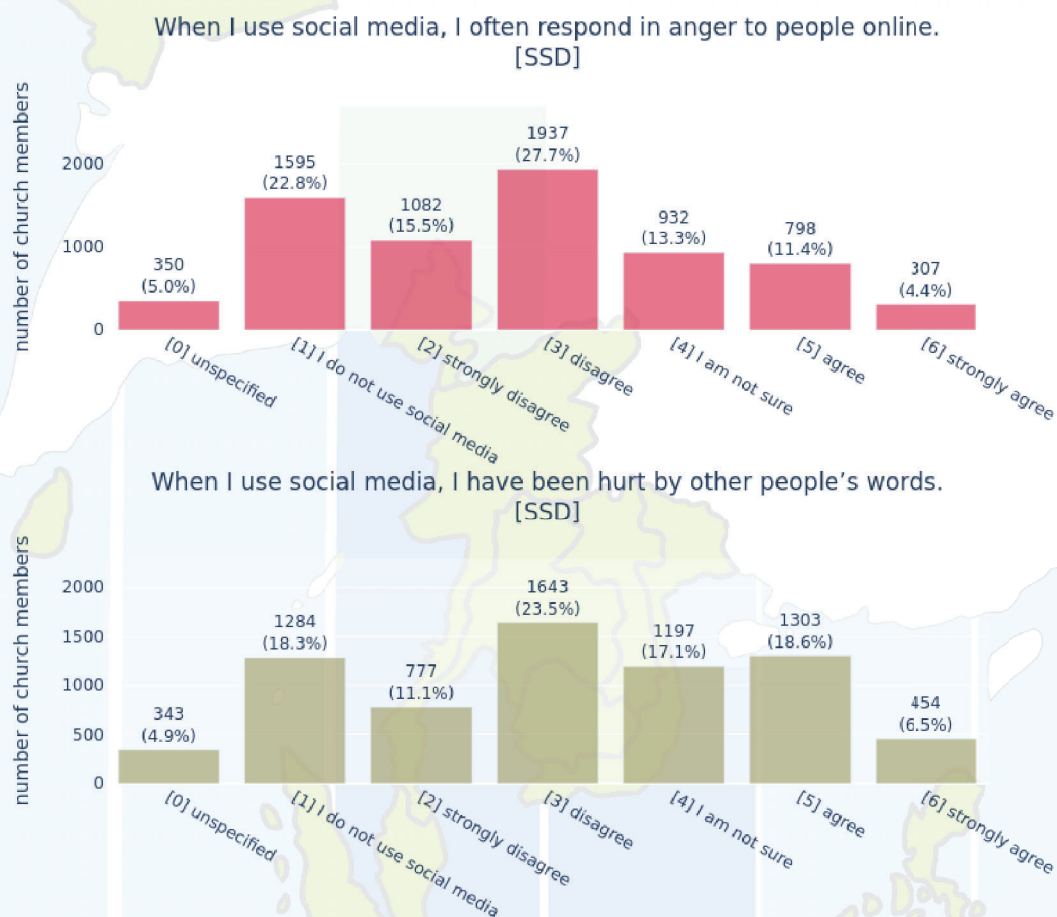


The graphs show that 31.2% of the respondents use social media for mental health, 38.2% for spiritual health, and 59.4% for social health. **Implications** are:

- Mission:** The church could leverage social media as a platform for supporting mental, spiritual, and social health. This could involve creating content or resources tailored to these aspects of well-being.
- Spiritual Growth:** Social media could be used as a tool for spiritual growth, given that 38.2% of respondents use it for their spiritual health. The church could consider creating online spaces for prayer, discussion, and reflection.
- Leadership:** Church leaders could play a key role in promoting healthy use of social media. They might need to be adept at using social media to guide and support the congregation in these areas of well-being.



Items R5.4 & R5.5



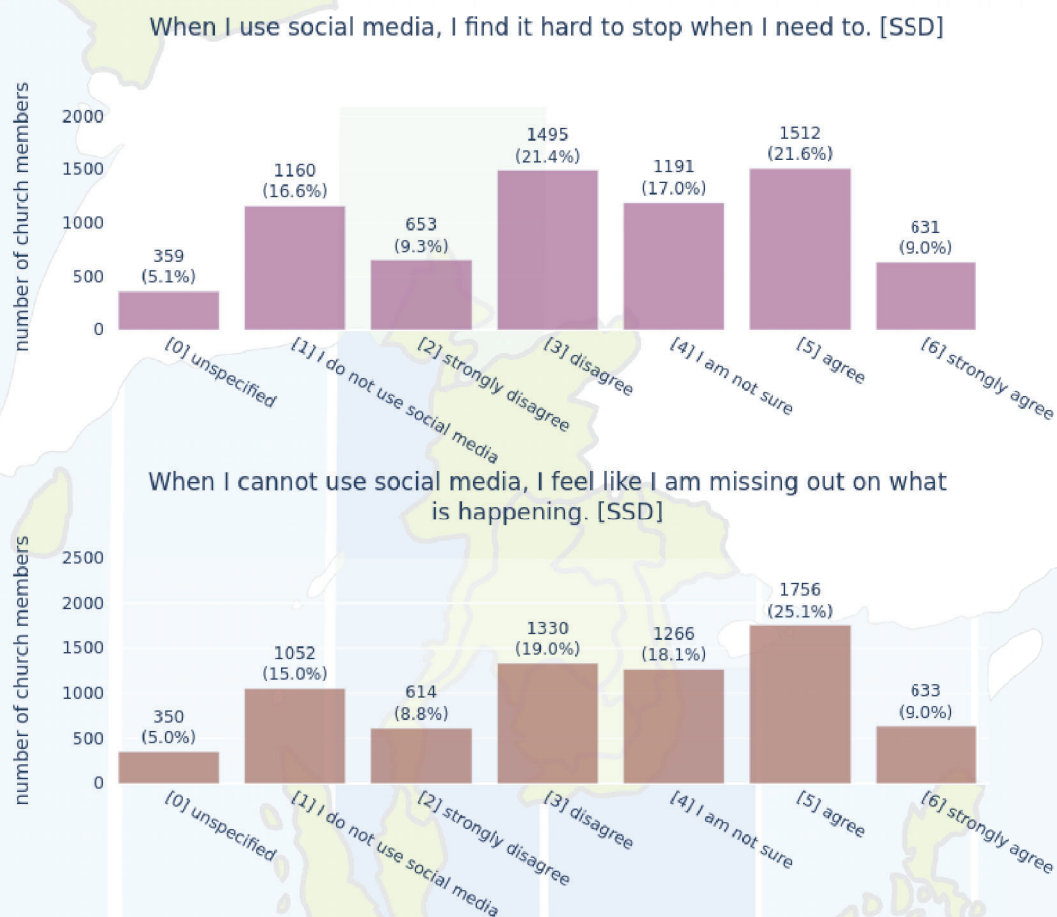
The graphs show that 15.8% of the respondents have responded in anger to people online when using social media while 25.1% have been hurt by other people's words. Interestingly, when these items are dichotomized and cross-tabulated with item R5.1, the odds ratios indicate that *those who say social media is good for their mental health are 3.3 times more likely to respond in anger to others online and 2.5 times more likely to be hurt by other people's words than those who do not say it is good for their mental health*, based on the odds ratios ( $p < 0.001$  for both items).

**Implications** are the following:

- Mission:** The church could focus on promoting positive online interactions and providing support for those who have been hurt by others' words on social media. This could involve creating online resources or campaigns about respectful communication.
- Spiritual Growth:** The church could incorporate teachings about empathy, forgiveness, and conflict resolution into their spiritual growth programs. This could help members respond more constructively when they encounter negative interactions online.
- Leadership:** Church leaders could set an example of positive online behavior. They could also provide guidance and support to members who have experienced negative interactions on social media.



Items R5.6 & R5.7



The graphs indicate that 30.6% of the respondents have social media addiction (SMA) and 34.1% have the fear of missing out (FOMO). Dichotomizing these items and cross-tabulating them with the D10-D11 difference indicates that *those from popular churches are 57.8% more likely to have SMA and 40.5% more likely to have FOMO than those from non-popular (stable or dormant) churches*, based on odds ratios ( $p < 0.001$  for both items).

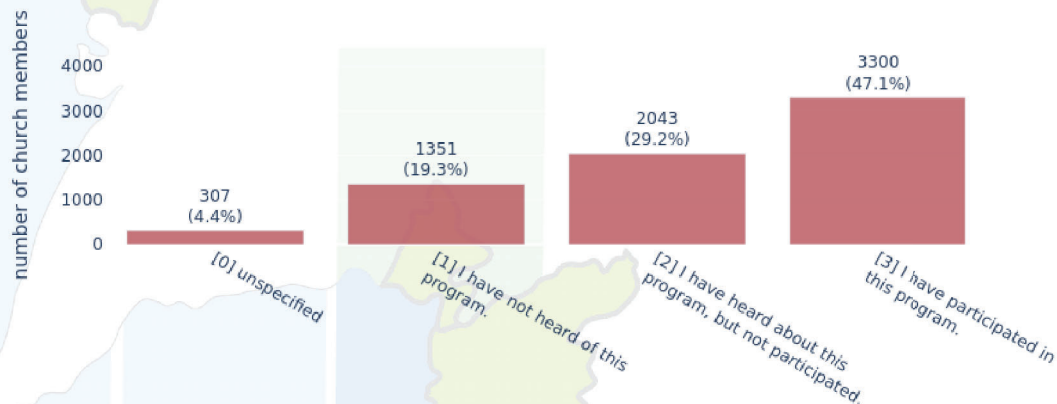
The **implications** for the church are:

- Mission:** The church could develop programs or initiatives aimed at addressing SMA and FOMO, especially in popular churches where these issues are more prevalent. This could involve creating content or resources that promote healthy social media use and manage FOMO.
- Spiritual Growth:** The church could incorporate teachings about responsible social media use and managing FOMO into their spiritual growth programs. This could help members, particularly those from popular churches, to manage their time effectively and focus on their spiritual activities.
- Leadership:** Church leaders, especially in popular churches, could play a key role in promoting healthy use of social media and managing FOMO. They could provide guidance and support to members who are struggling with these issues.

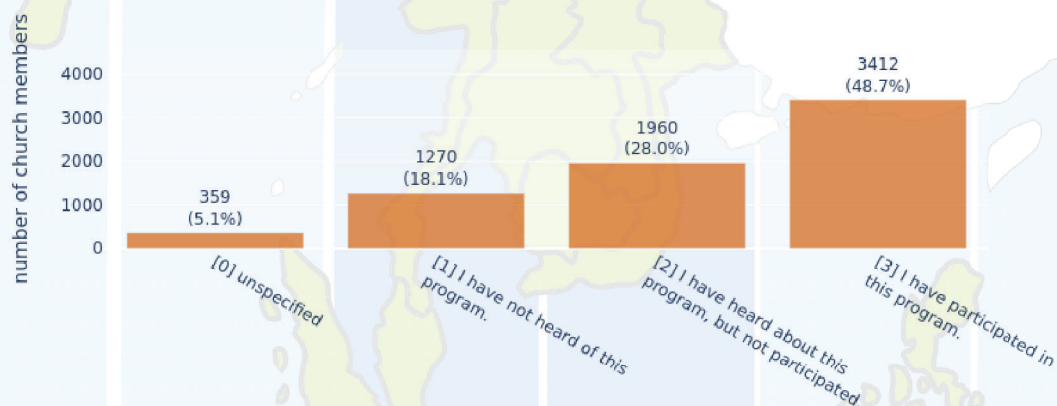


Items R6.01 & R6.02 & R6.03

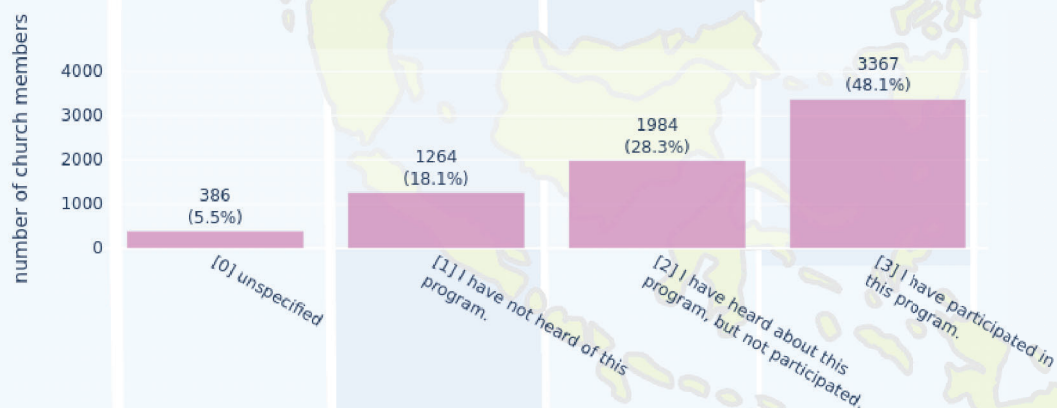
### I Will Go Strategic Focus 2020-2025 [SSD]



### Total Member Involvement [SSD]



### Revival and Reformation [SSD]



For the programs “I Will Go Strategic Focus 2020-2025”, “Total Member Involvement”, and “Revival and Reformation”, almost half of the respondents (47.1%, 48.7%, 48.1%, respectively) claimed participation. Cross-tabulating with the D10-D11 difference indicates significant differences between church types, based on the Kruskal-Wallis test ( $p < 0.001$  for all three items). Post hoc analysis using Mann-Whitney-Wilcoxon tests with Šidák corrections show that *those from dormant churches had significantly higher participation in these three programs than those from stable or popular churches*. There were no significant differences between stable and popular churches in terms of these three items.

Is it not self-contradictory that church members from dormant churches (or





churches where the attendance is less than the actual membership) have significantly higher participation in these three programs than members of stable churches (where the attendance is equal to the actual membership) or popular churches (where the attendance exceeds the actual membership)?

While participation in these programs is self-assessed, the dormant, stable, and popular church types are values of a derived variable (the D10-D11 difference), which is not directly obvious to the survey respondents. Thus, if the members were really involved in, for instance, the Total Member Involvement program, then practically, they would not be a dormant church, by definition. Is the Dunning-Kruger effect influencing respondents from dormant churches or is the impostor syndrome affecting those from stable or popular churches?

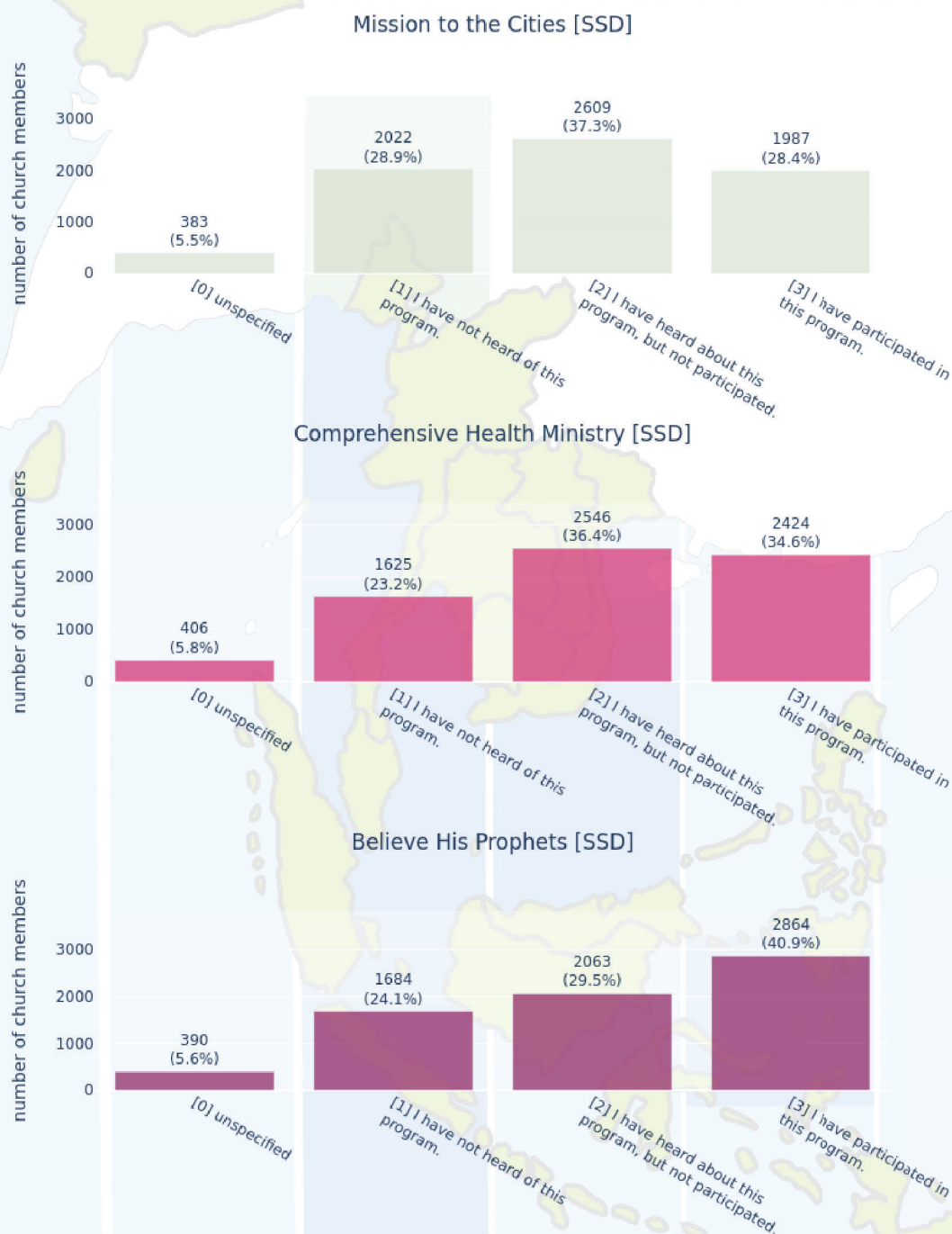
This interesting paradox has the following *implications*:

- a) **Mission:** The church might need to reevaluate how program participation is measured and communicated. If members from dormant churches believe they are participating more than they actually are, clearer expectations and feedback could be helpful.
- b) **Spiritual Growth:** The church could consider providing additional support or resources to help members translate their reported program participation into regular church attendance. This could be particularly beneficial for members from dormant churches.
- c) **Leadership:** Church leaders could play a key role in addressing this paradox. They might need to provide guidance and support to members in understanding their actual versus perceived participation in church programs.

It is also *recommended* that further research be pursued to evaluate the existence of the Dunning-Kruger effect and the impostor syndrome, especially in surveys like the GCMS where many of the items are self-assessed.



Items R6.04 & R6.05 & R6.06



For the programs “Mission to the Cities”, “Comprehensive Health Ministry”, and “Believe His Prophets”, participation was more or less one-third (28.4%, 34.6%, 40.9%, respectively). Cross-tabulating with the D10-D11 difference indicates significant differences between church types for “Mission to the Cities”, based on the Kruskal-Wallis test ( $p = 0.009$ ). There were no significant differences between church types for “Comprehensive Health Ministry” and “Believe His Prophets” ( $p = 0.550$  and  $p = 0.586$ , respectively). Post hoc analysis show that *respondents from popular churches had significantly higher participation in “Mission to the Cities” than those from dormant or stable churches*. Participation was not significantly different between dormant and stable churches.



Here are the **implications** for the church:

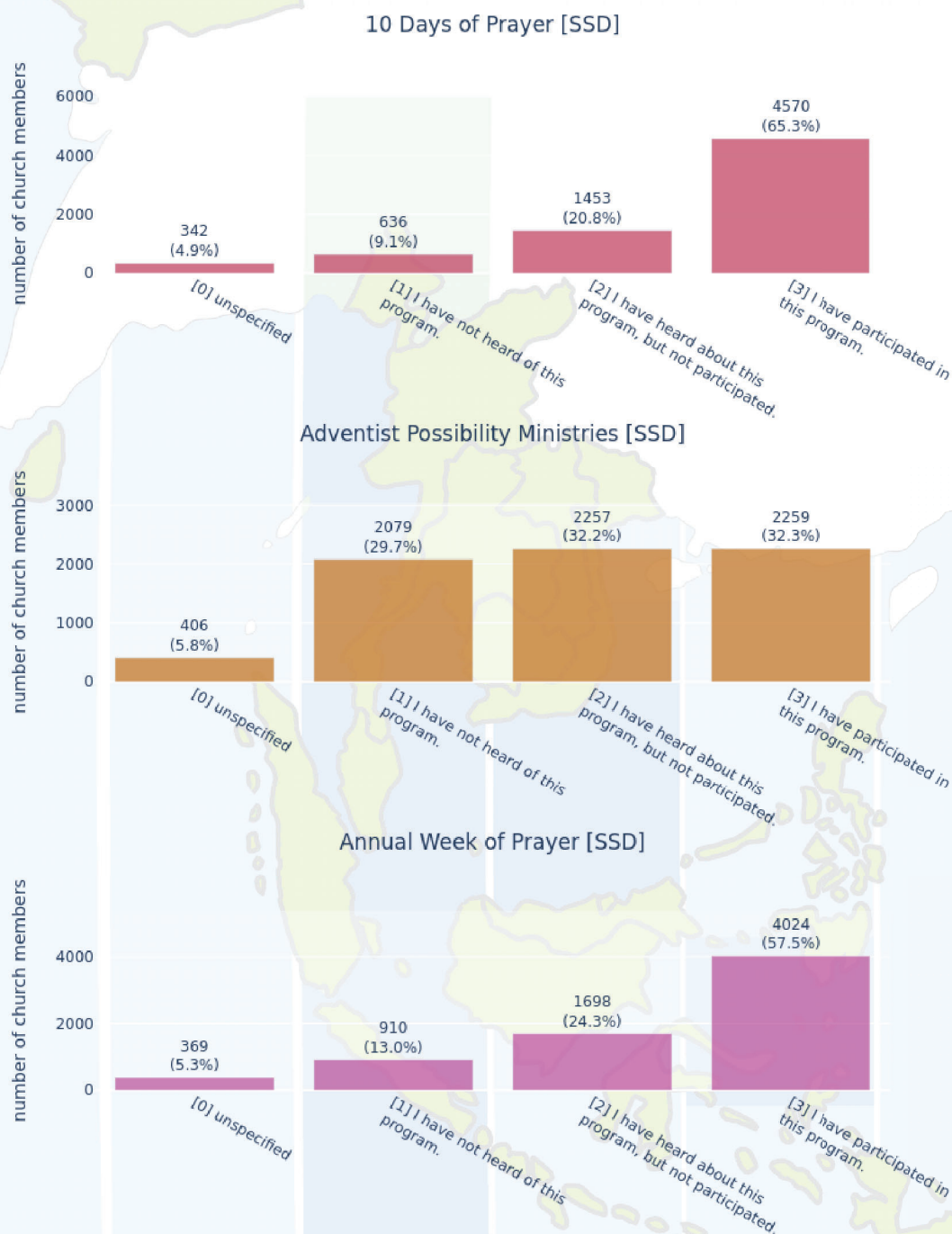
a) **Mission:** The church could focus on promoting the “Mission to the Cities” program more in dormant and stable churches where participation is lower compared to popular churches. For the “Comprehensive Health Ministry” and “Believe His Prophets” programs, the church could continue its current strategies as there are no significant differences in participation between church types.

b) **Spiritual Growth:** Participation in these programs could contribute to individual spiritual growth. The church might want to explore ways to encourage more participation, particularly in the “Mission to the Cities” program in dormant and stable churches.

c) **Leadership:** Church leaders could play a key role in promoting these programs. They might need to tailor their strategies based on the type of church (dormant, stable, or popular) and the specific program.



Items R6.07 & R6.08 & R6.09



For prayer-related programs “10 Days of Prayer” and “Annual Week of Prayer”, participation was more than half (65.3% and 57.5%, respectively). However, for “Adventist Possibility Ministries”, participation was only about a third (32.3%). Cross-tabulating with the D10-D11 difference indicates significant differences between church types for prayer-related programs, based on the Kruskal-Wallis test ( $p < 0.001$  for both items). There was no significant difference between church types for “Adventist Possibility Ministries” ( $p = 0.051$ ).

Post hoc analysis using Mann-Whitney-Wilcoxon tests with Šidák corrections show that *those from popular churches had significantly lower participation in the*



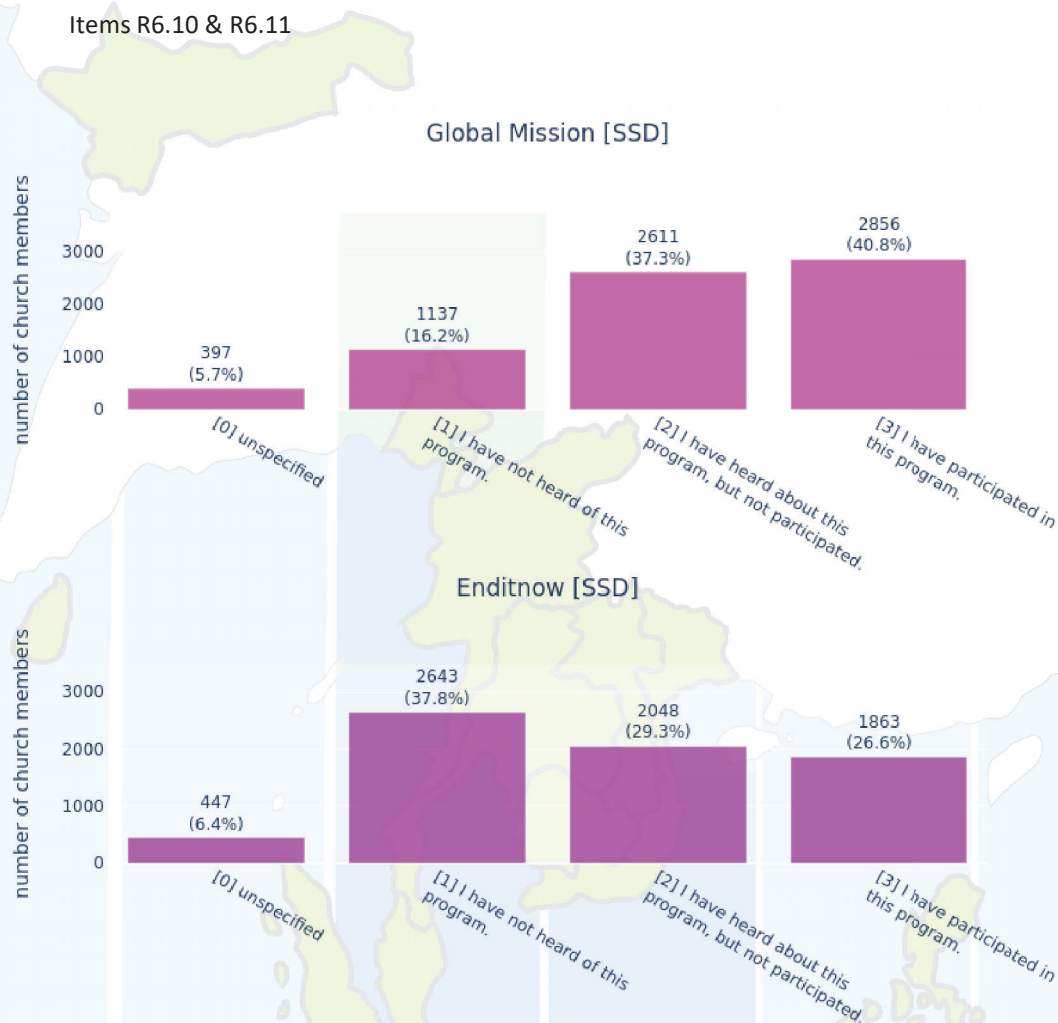


*“10 Days of Prayer” program than those from stable or dormant churches. There was no significant difference between those from stable and dormant churches in terms of this item.*

*For the “Annual Week of Prayer” program, those from dormant churches had significantly higher participation than those from stable or popular churches. There was no significant difference between those from stable and popular churches in terms of this item.*

Here are several **implications** from these findings:

- a) **Mission:** The lower participation in prayer-related programs from popular churches suggests that these churches may need to reevaluate their outreach strategies. They could consider implementing new methods to encourage more involvement in these programs, as they are crucial for the church’s mission of spreading the gospel.
- b) **Spiritual Growth:** The high participation rates in prayer-related programs from stable and dormant churches indicate a strong commitment to spiritual practices among their members. This could lead to significant spiritual growth within these congregations. However, the lower participation in the “Adventist Possibility Ministries” across all church types suggests that there may be a need for increased emphasis on this program to foster holistic spiritual development.
- c) **Leadership:** The differences in participation rates among the church types highlight the importance of effective leadership. Leaders in popular churches may need to take steps to increase engagement in prayer-related programs. Meanwhile, leaders in stable and dormant churches should continue to encourage participation in these programs while also seeking ways to increase involvement in the “Adventist Possibility Ministries”.



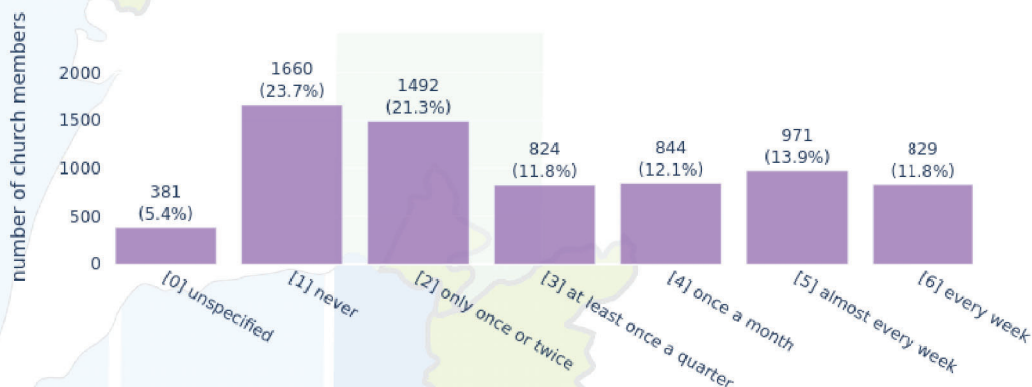
For the programs “Global Mission” and “EndItNow”, participation was at 40.8% and 26.6%, respectively. Cross-tabulating with the D10-D11 difference indicates significant differences between church types based on Kruskal-Wallis tests ( $p < 0.001$  and  $p = 0.023$ , respectively). Post hoc analysis using Mann-Whitney-Wilcoxon tests with Šidák corrections show that *respondents from dormant churches had significantly higher participation in “Global Mission” than respondents from either stable or popular churches but had significantly lower participation in “EndItNow” than non-dormant churches, taken together*. There was no significant difference between the performances of those from stable and popular churches for both items. **Implications** are:

- Mission:** The high participation in “Global Mission” from dormant churches indicates strong engagement in mission work. However, the low participation in “EndItNow” suggests a need for increased awareness and involvement, particularly in dormant churches.
- Spiritual Growth:** The varied participation rates in both programs highlight the importance of a balanced approach to spiritual development. There may be a need for increased emphasis on the “EndItNow” program to ensure holistic spiritual growth.
- Leadership:** The differences in participation rates among church types underscore the role of effective leadership in enhancing engagement. Leaders, particularly in dormant churches, may need to adapt their strategies to encourage greater participation in both programs.

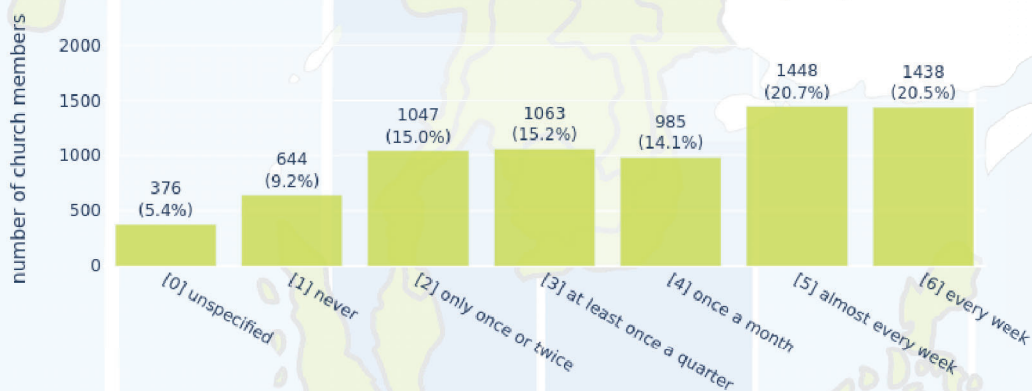


#### Items R7.1 & R7.2 & R7.3

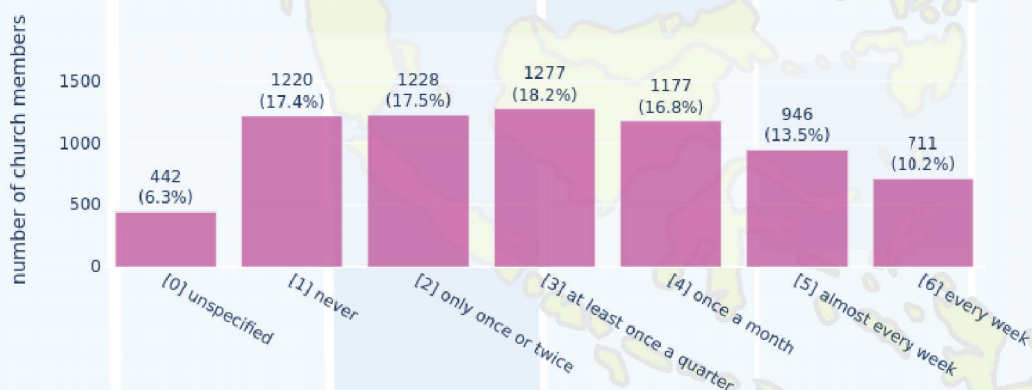
In the last 12 months, how often did you hear about one or more of the General Conference Initiatives by word of mouth? [SSD]



In the last 12 months, how often did you hear about one or more of the General Conference Initiatives at church? [SSD]



In the last 12 months, how often did you hear about one or more of the General Conference Initiatives at a seminar or meeting? [SSD]

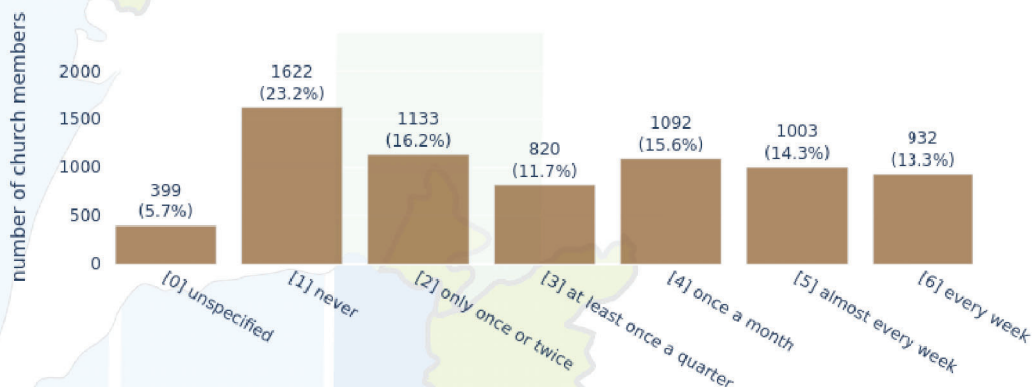


The average (mean) frequency of disseminating information regarding GC initiatives via word-of-mouth is about 5 times a year, at church is about 11 times a year, and at a seminar or meeting is about 6 times a year. This indicates that among in-person methods, announcements during church services are the primary means of disseminating information.

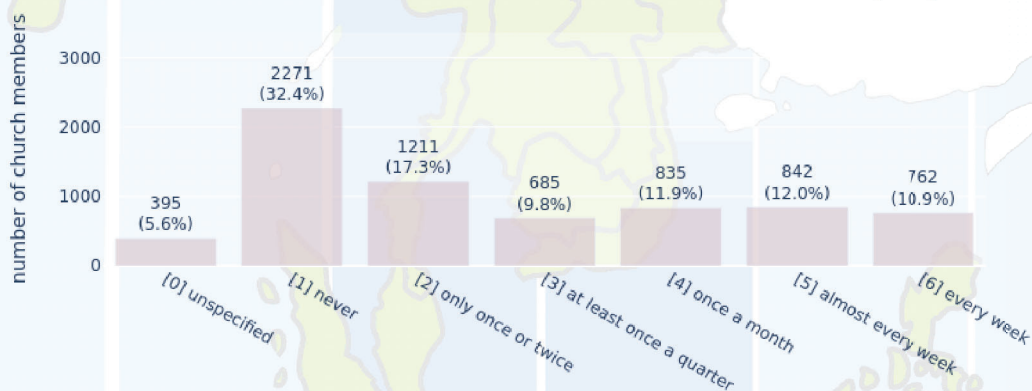


Items R7.4 & R7.5

In the last 12 months, how often did you hear about one or more of the General Conference Initiatives by reading a church publication? [SSD]



In the last 12 months, how often did you hear about one or more of the General Conference Initiatives on the television or radio? [SSD]



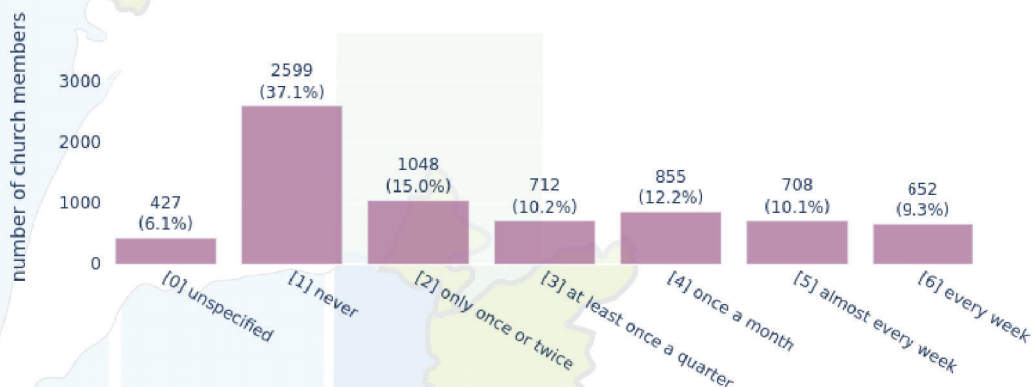
The average (mean) frequency of disseminating information regarding GC initiatives via reading a church publication is about 6 times a year, while via the television or radio is about 4 times a year. This indicates that among traditional media methods, church publications serve as the primary means of disseminating information.



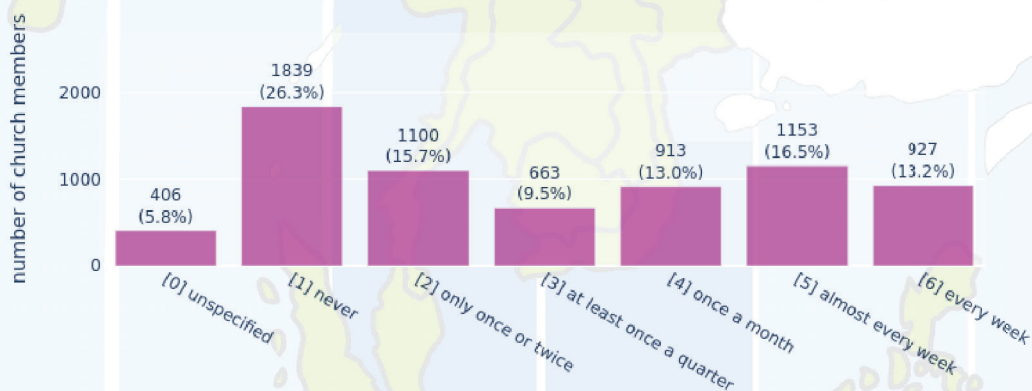


Items R7.6 & R7.7

In the last 12 months, how often did you hear about one or more of the General Conference Initiatives by reading a website? [SSD]



In the last 12 months, how often did you hear about one or more of the General Conference Initiatives on social media? [SSD]



The average (mean) frequency of disseminating information regarding GC initiatives via reading a website is about 3 times a year, while via social media is about 5 times a year. This indicates that among online methods, social media is the primary means of disseminating information.

The findings on this and the previous two pages suggest the following **implications**:

a) **Mission**: The primary use of in-person announcements, church publications, and social media for disseminating information suggests that these methods are effective for reaching the congregation. However, the lower frequency of information dissemination via websites indicates a potential area for improvement in the church's mission work.

b) **Spiritual Growth**: Regular dissemination of information through various channels can contribute to the spiritual growth of the congregation by keeping them informed and engaged with the church's initiatives. However, the lower frequency of information dissemination via websites and traditional media like TV or radio might suggest a need for these platforms to be utilized more effectively for holistic spiritual development.

c) **Leadership**: The findings highlight the importance of effective communication in church leadership. Leaders may need to consider diversifying their communication strategies to include underutilized platforms like websites and traditional media, in addition to the currently dominant methods. This could help to enhance engagement, promote spiritual growth, and foster effective leadership within the Seventh-day Adventist church.



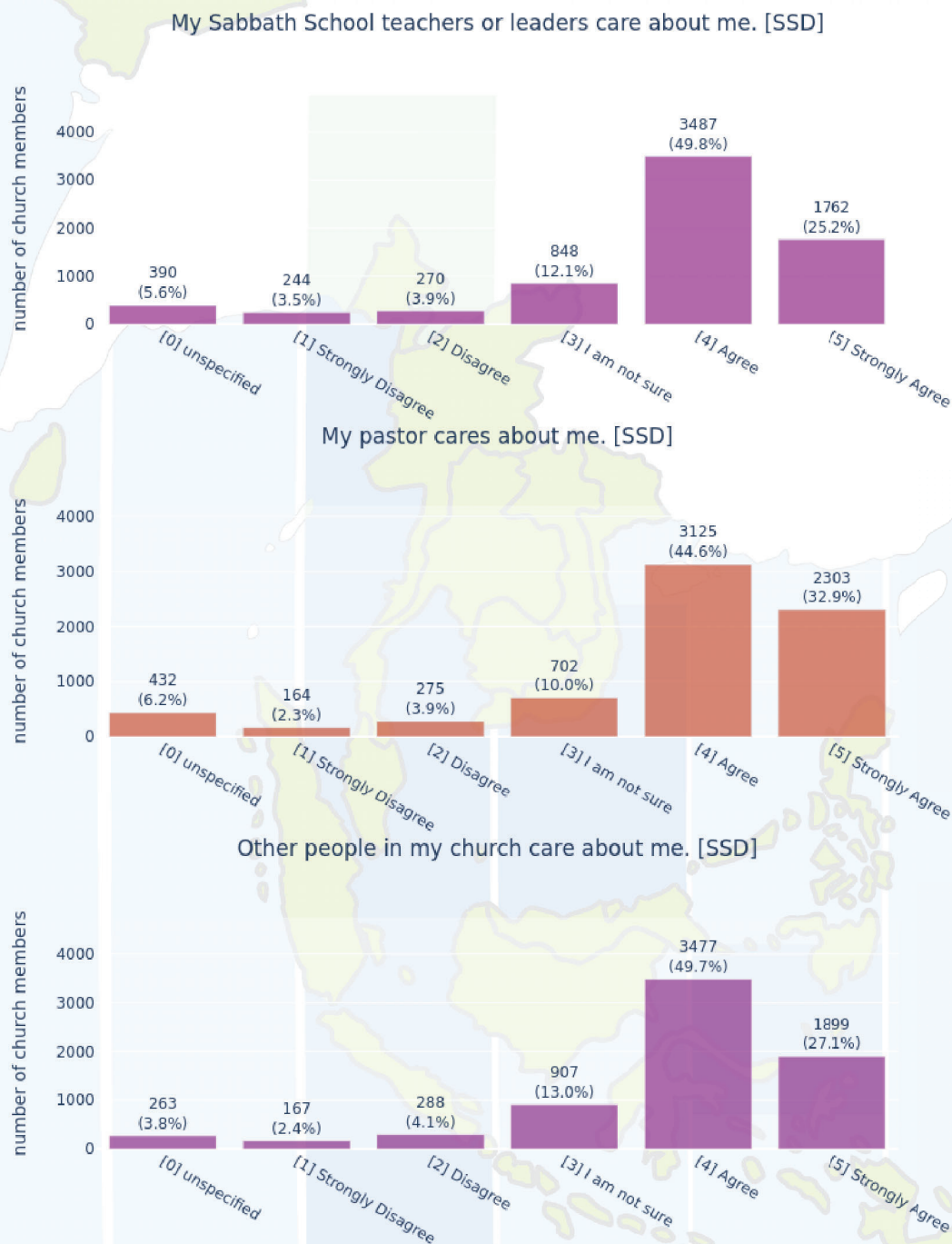
## RELIGIOUS ATTITUDES & EXPERIENCES

Attitudes and additional experiences of church members in the Southern Asia-Pacific Division





### Items A1.01 & A1.02 & A1.03

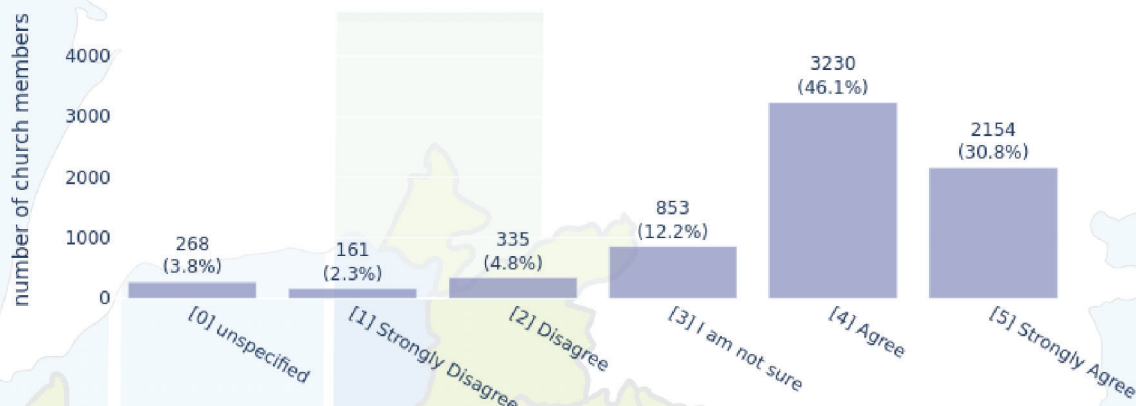


About three-fourths of the respondents felt cared about by their Sabbath School teachers (75.0%), their pastor (77.5%), and other people in church (76.8%). Based on Kruskal-Wallis tests, cross-tabulating these items with the D10-D11 difference indicates significant differences between church types for item A1.01 ( $p = 0.014$ ) but not for A1.02 ( $p = 0.133$ ) and A1.03 ( $p = 0.531$ ). Post hoc analysis show that *respondents from popular churches felt cared about significantly more than those from stable churches*. Respondents from dormant churches were suitably positioned between those from popular and stable churches so as not to be significantly different from either church. The **implication** for mission is that the differences in perceived care suggest a need for tailored mission strategies across church types.



Item A1.04

I feel proud of my local church and its role and reputation in my community.  
[SSD]



About two-thirds (66.9%) of the respondents are proud of their local church and its role and reputation in their communities. Cross-tabulating this item with the R4.02-R4.03 difference indicates that there are significant differences between interaction preferences in terms of this item, based on the Kruskal-Wallis test ( $p = 0.018$ ). Post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections show that *OPIs (Other-Preferential Interactors) feel significantly lesser pride about their local church, its role and reputation, than either EIs (Equi-Interactors) or APIs (Adventist-Preferential Interactors)*. There was no significant difference between EIs and APIs in terms of this item.

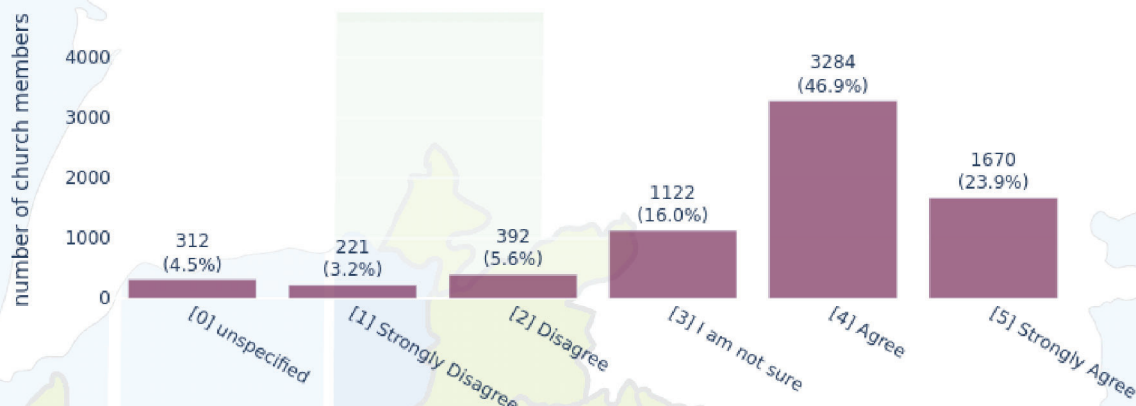
It is possible that Other-Preferential Interactors (OPIs) might perceive something missing or lacking in the Seventh-day Adventist church, leading them to interact more with other Christian entities than with Adventist entities (based on the definition of OPI). This could also contribute to their lower levels of pride about their local church. However, without specific data on the reasons for their preferences, it's difficult to draw definitive conclusions. It is thus **recommended** that further research be conducted to better understand the motivations and experiences of OPIs. This could provide valuable insights for the church in terms of enhancing engagement, fostering a sense of community, and addressing any potential areas of improvement.





Item A1.05

I attend a church that plans activities for everyone in my family.  
[SSD]



Majority of the respondents (70.8%) prefer to attend a church that plans activities for everyone in the family. Splitting the respondents by generation, and correlating this item with item D2, indicates that for pre-millennials and post-millennials, the preference for a church that plans activities for everyone has a significant positive correlation with household size (Spearman  $r = 0.091$ ,  $p < 0.001$ , and Spearman  $r = 0.058$ ,  $p = 0.018$ , respectively). However, they were not significantly correlated for millennials ( $p = 0.162$ ).

This implies that for pre-millennial and post-millennial church members, the larger their household size, the more preferable they are of churches that plan for everyone in the family.

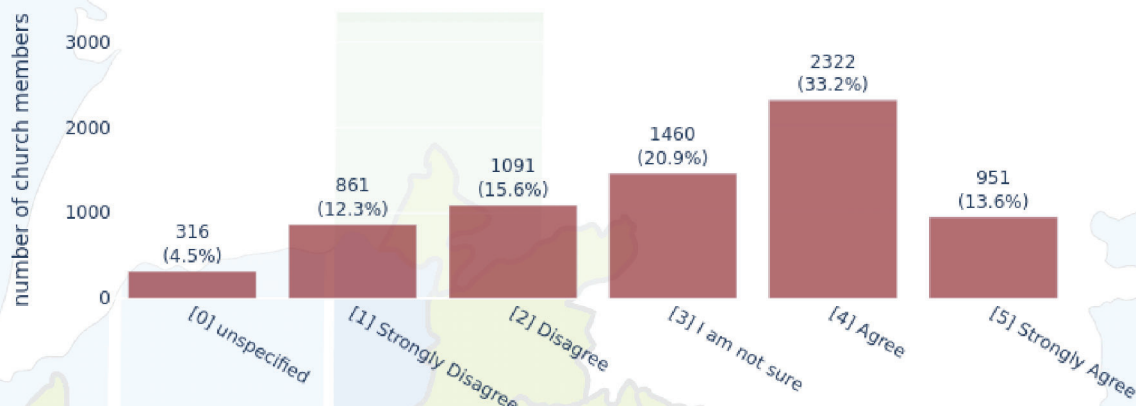
This has several **implications** for the church:

- a) **Mission:** The preference for churches that plan activities for everyone in the family, especially among pre-millennials and post-millennials with larger households, suggests a need for family-oriented mission strategies.
- b) **Spiritual Growth:** Family activities could foster spiritual growth by engaging all family members. However, the lack of correlation for millennials suggests a need for different approaches to cater to their spiritual needs.
- c) **Leadership:** The findings highlight the importance of leaders understanding the demographics of their congregation and tailoring their strategies accordingly to enhance engagement and foster a sense of community.



Item A1.06

I attend a church that makes worship services available online. [SSD]



Almost half of the respondents (46.8%) prefer a church that has online worship services available. Grouping the respondents by generation indicates no significant difference, based on a Kruskal-Wallis test ( $p = 0.784$ ), indicating that *the preference for online worship is not a generational thing*. Splitting each generation into subgroups based on church type (the D10-D11 difference) shows that for pre-millennials and post-millennials, there is still no significant difference between church types ( $p = 0.090$  and  $p = 0.211$ , respectively), based on Kruskal-Wallis tests. However, among millennials, there were significant differences ( $p < 0.001$ ). Post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections show that *millennials from popular churches have significantly more preference for churches with the online worship option than millennials from dormant churches. On the other hand, millennials from stable churches have significantly lesser preference for churches with the online worship option than millennials from dormant churches.*

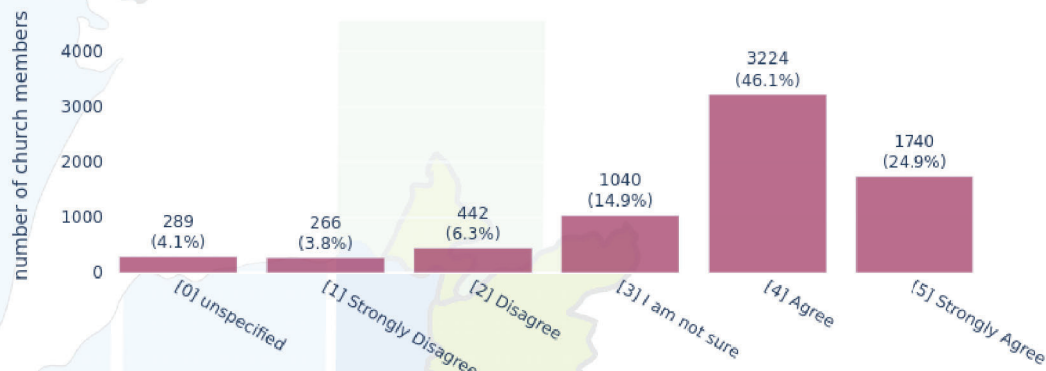
The findings have several **implications**:

- a) **Mission:** The preference for online worship services among millennials from popular and dormant churches suggests a need for these churches to continue or enhance their online offerings to meet the preferences of their congregants.
- b) **Spiritual Growth:** The availability of online worship services can contribute to spiritual growth by providing an additional platform for engagement. However, the lower preference among millennials from stable churches suggests a need for these churches to find other ways to engage their congregants for spiritual development.
- c) **Leadership:** The findings highlight the importance of leaders understanding the preferences of their congregation and tailoring their strategies accordingly. Leaders in popular and dormant churches may need to continue or enhance their online worship services, while leaders in stable churches may need to explore other engagement strategies.

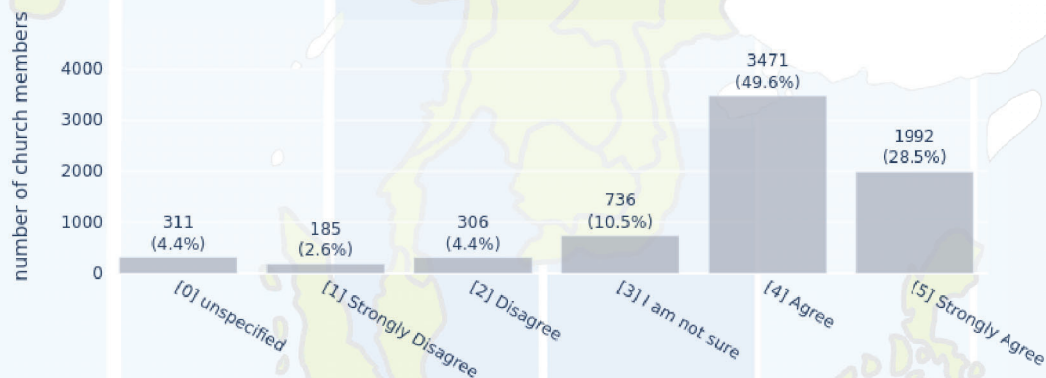


Items A1.07 & A1.08

Youth and young adults play an important role in decision-making in my local church. [SSD]



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



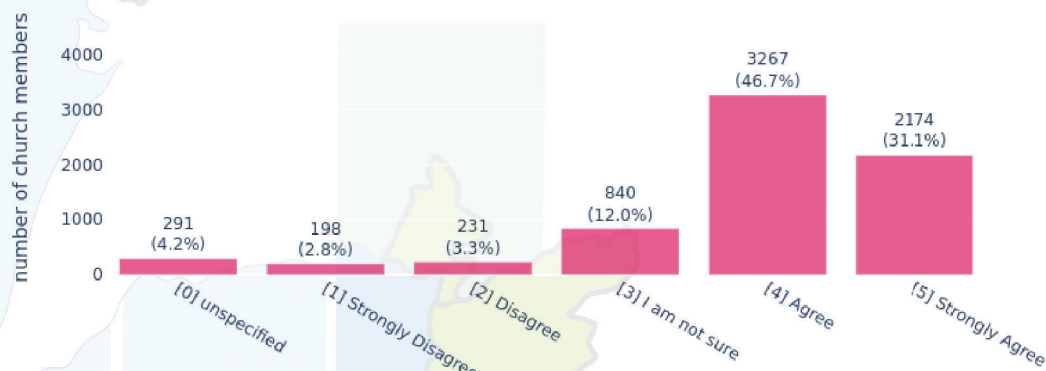
While 71.0% agree or strongly agree that the youth and young adults play an important role in decision-making in the church, a larger percentage agree or strongly agree (78.1%) that the youth and young adults are already actively involved in carrying out the church's mission. Grouping the respondents by generation, the Kruskal-Wallis test shows that there is no significant difference between generations ( $p = 0.518$ ) in terms of the role of the youth and young adults in church decision-making. However, there is a significant difference in terms of how actively involved the youth and young adults are ( $p = 0.001$ ). Post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections show that pre-millennials perceive the youth and young adults as having significantly more involvement in the church's mission than either millennials (the young adults) or post-millennials (the youth) perceive their own involvement to be. There was no significant difference between millennials and post-millennials.

For millennials and post-millennials, this may be a case of impostor syndrome where they might be underestimating their own involvement due to self-doubt or fear of being seen as frauds. There also may be other factors that may be responsible for these differences in perception. Thus, it is **recommended** that further research be conducted to better understand these perceptions and formulate ways to address the negative and reinforce the positive.

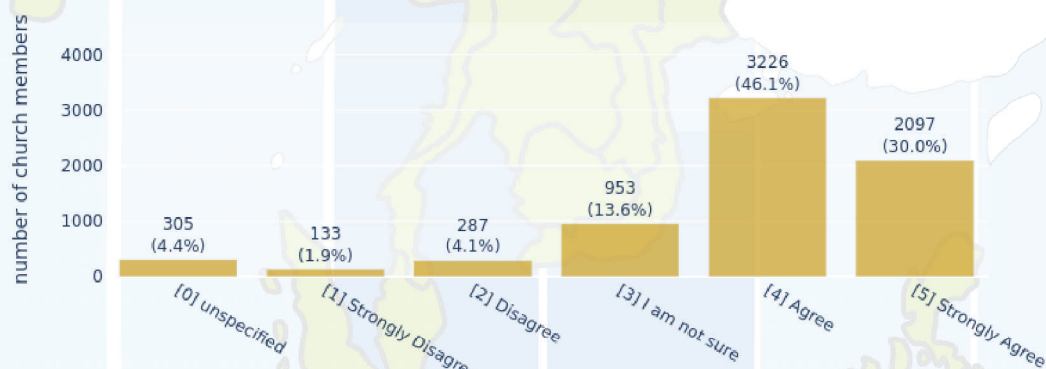


Items A1.09 & A1.10 & A1.11

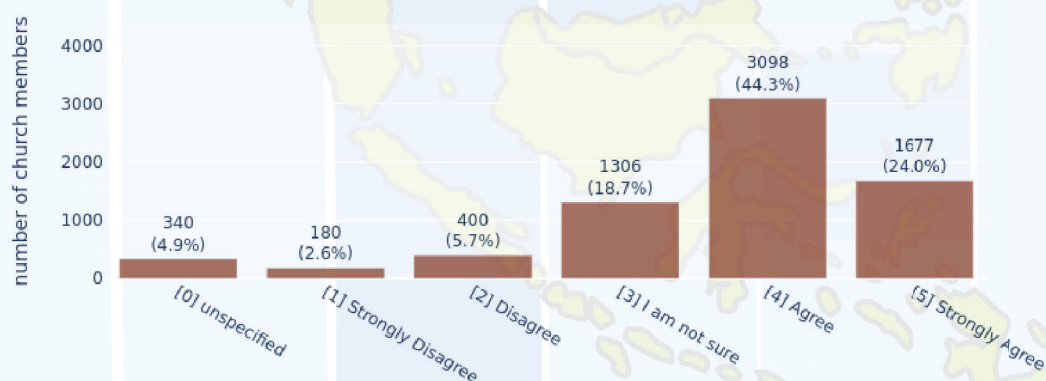
My local church has a program for preparing young people to become leaders. [SSD]



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



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



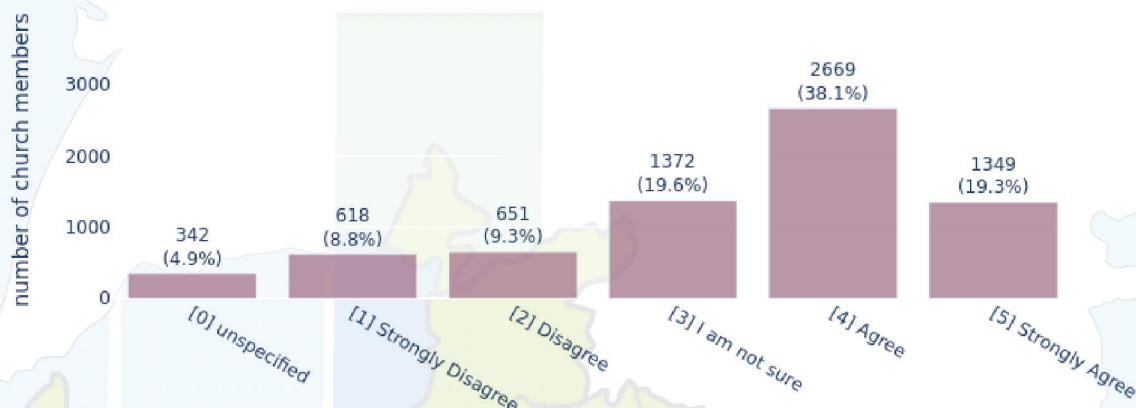
While the majority agree or strongly agree that the local church and the conference or mission have leadership programs for young people or for new members, grouping the respondents by generation shows that, based on post hoc analysis of Kruskal-Wallis results ( $p < 0.001$  for all three items), *pre-millennials are significantly more in agreement on the availability of leadership programs than either millennials or post-millennials*. Does this indicate that the younger generations feel that the leadership programs are insufficient while members from the older generations believe the programs are more than enough? Or do they have different expectations as to what constitutes a leadership program? Further research is thus **recommended** to better understand these perceptions and to ensure that leadership programs meet the needs of all generations.





Item A1.12

I currently provide financial support for children (mine or others) to attend a Seventh-day Adventist school. [SSD]



More than half (57.4%) of the respondents claim to provide financial support for children to attend an Adventist school. Cross-tabulating this item with dichotomized versions of R3 indicates that *those who distribute their tithe at their own discretion provide significantly more financial support for Adventist education than those who pay tithe in other modes combined*, based on the Mann-Whitney-Wilcoxon test ( $p = 0.028$ ). Furthermore, *those who pay tithe without indicating it as tithe provide significantly lesser financial support than those who pay tithe in other modes combined*, based on the Mann-Whitney-Wilcoxon test ( $p < 0.001$ ).

These findings reveal that those who distribute their tithe at their own discretion, instead of paying it the typical way by labeling it as such, may be feeling a stronger sense of ownership and commitment to the church's mission, including supporting Adventist education. That such members decide where to allocate their tithe may indicate that they have knowledge about which churches need their tithe the most and thus distribute it accordingly, instead of typically returning it to the church where their membership is listed.

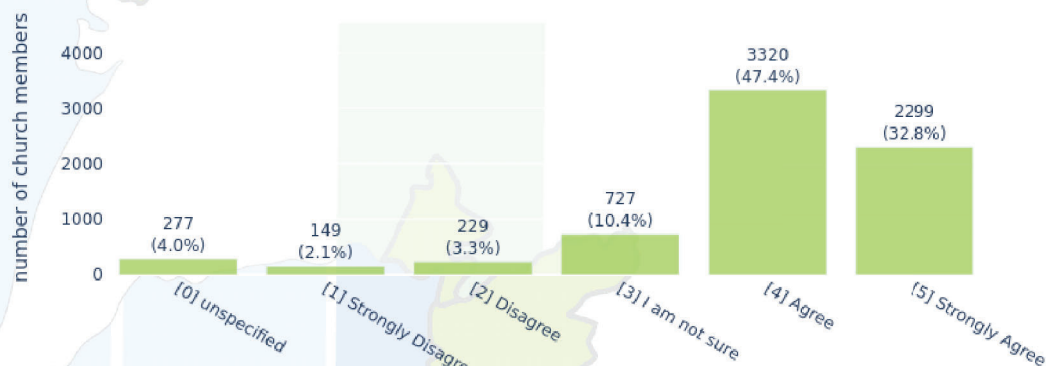
On the other hand, those who pay tithe without indicating it as tithe may be feeling less engaged or less connected to the church's mission, leading to lesser financial support for Adventist education. The fact that they do not care whether their tithe is used for non-tithe purposes (given their refusal to label it as such) may indicate how much disconnected they are.

As these are just possible explanations, further research is **recommended** to better understand the relationship between a church member's support for Adventist education and the manner that member returns their tithe.

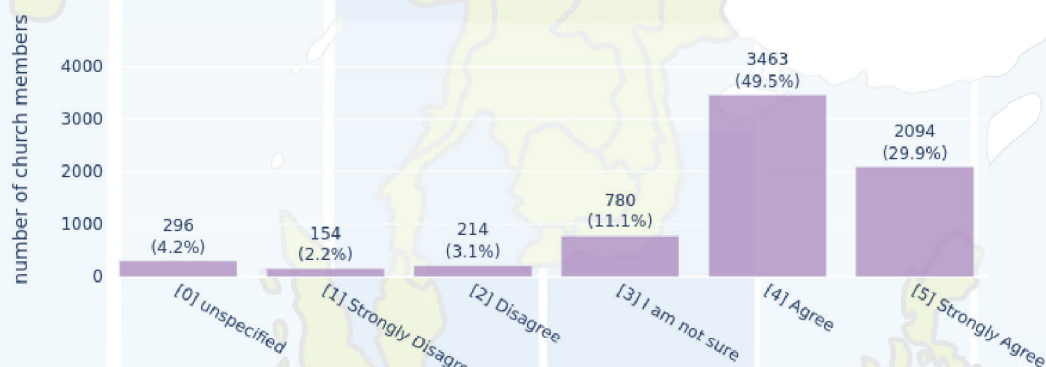


#### Items A1.13 & A1.14 & A1.15

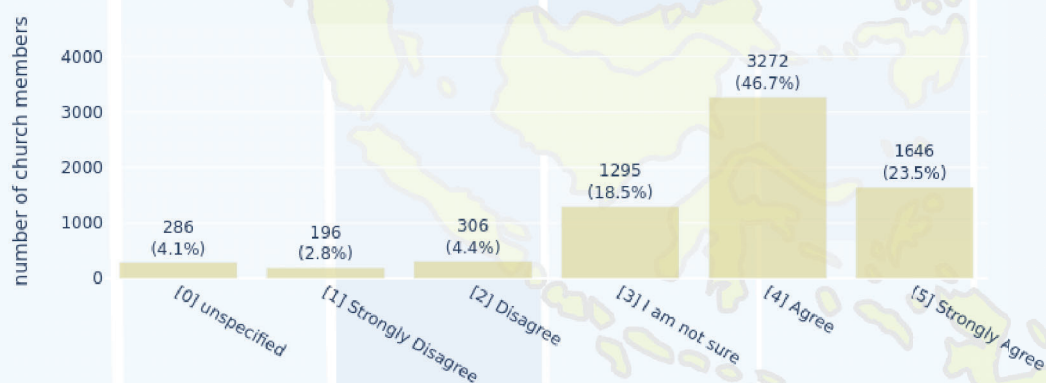
I apply what I learn from the Bible to my daily life. [SSD]



I apply what I learn from Sabbath School lessons to my daily life. [SSD]



I apply what I learn from Ellen White's writings to my daily life. [SSD]

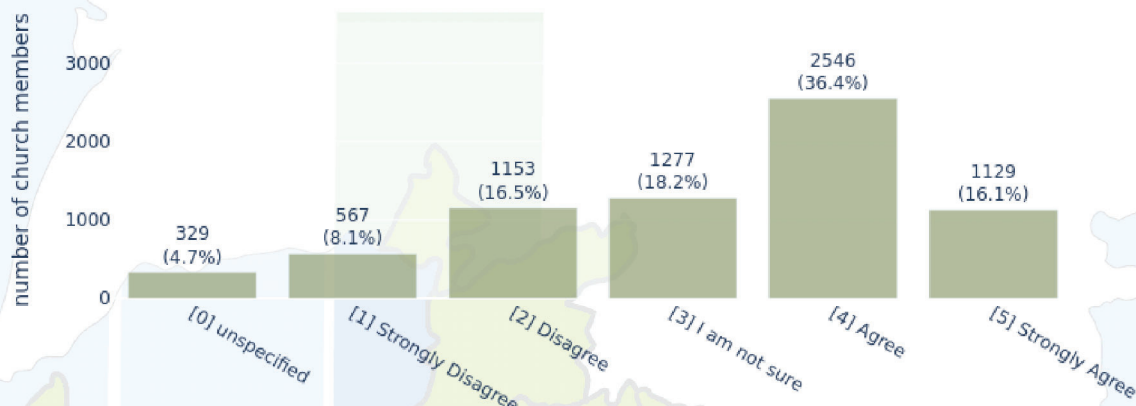


Majority of the respondents apply to their daily life what they learn from the Bible (80.2%), Sabbath School lessons (79.4%), and EGW's writings (70.2%). Cross-tabulating these items with the combined Adventist generation item (D6.7-D6.6-D6.5-D6.4-D6.3) indicates that *first-generation Adventists were 2.5 times more likely to apply what they learned from Sabbath School lessons ( $p = 0.013$ ) and 2.0 times more likely to apply what they learned from EGW's writings ( $p = 0.010$ ) than the other later-generation Adventists combined*. There was no significant difference between first-generation Adventists and other later-generation Adventists combined in terms of applying what they learned from the Bible ( $p = 0.174$ ). Does this imply that later-generation Adventists are not as motivated as first-generation Adventists to apply what they have learned? Or have they run out of new things to apply? Further research is thus **recommended**.



Item A1.16

Although I am religious, it does not affect my daily life. [SSD]



More than half (52.5%) of the respondents admit that their being religious does not affect their daily lives, indicating that a large proportion do not see their religious practices as being relevant to everyday life, thus the disconnect. Grouping the respondents by generation and performing a Kruskal-Wallis test indicates that *pre-millennials have a significantly greater disconnect between religion and everyday life than post-millennials*, based on post hoc analysis ( $p = 0.001$ ). Millennials were positioned suitably between both groups so as not to significantly differ between either group.

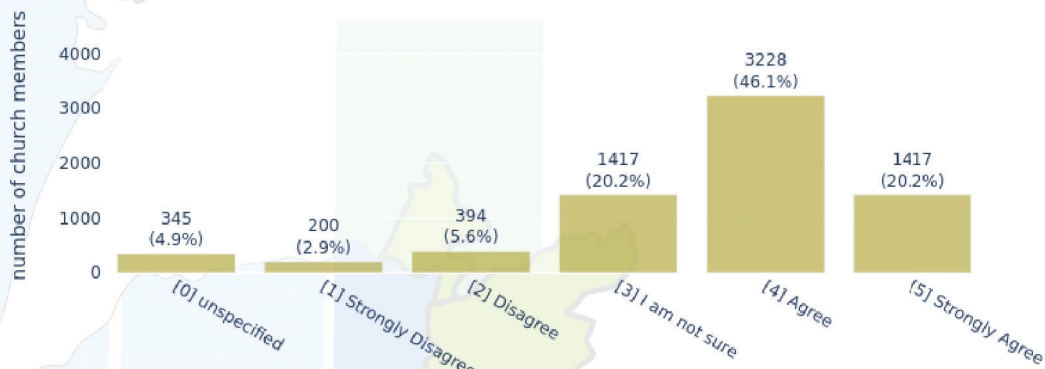
These findings have several **implications** for the church:

- a) **Mission:** The disconnect between religious practices and everyday life, especially among pre-millennials, suggests a need for the church to make its mission more relevant to daily life.
- b) **Spiritual Growth:** The disconnect could hinder spiritual growth, as integrating religious beliefs into daily life is a key aspect of spiritual development. The church might need to explore ways to bridge this gap, especially for pre-millennials.
- c) **Leadership:** The findings highlight the importance of leaders understanding the experiences of different generations within their congregation. Leaders may need to tailor their strategies to address the unique needs and experiences of each generation to enhance the relevance of religious practices to daily life.

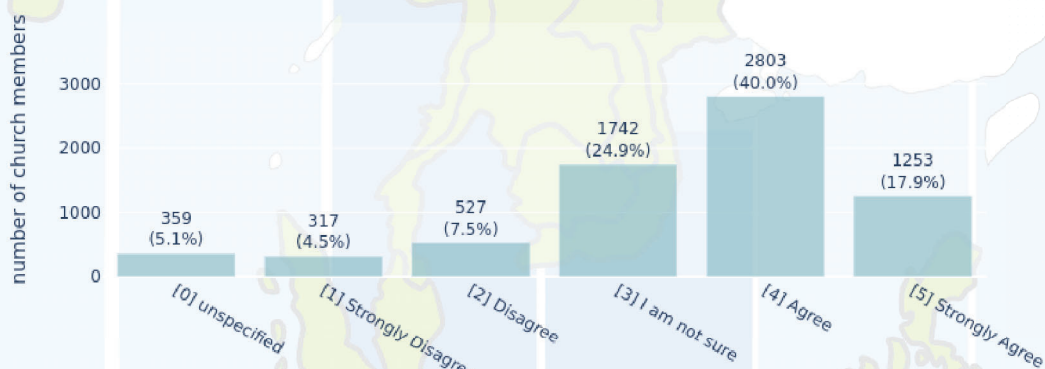


#### Items A1.17 & A1.18 & A1.19

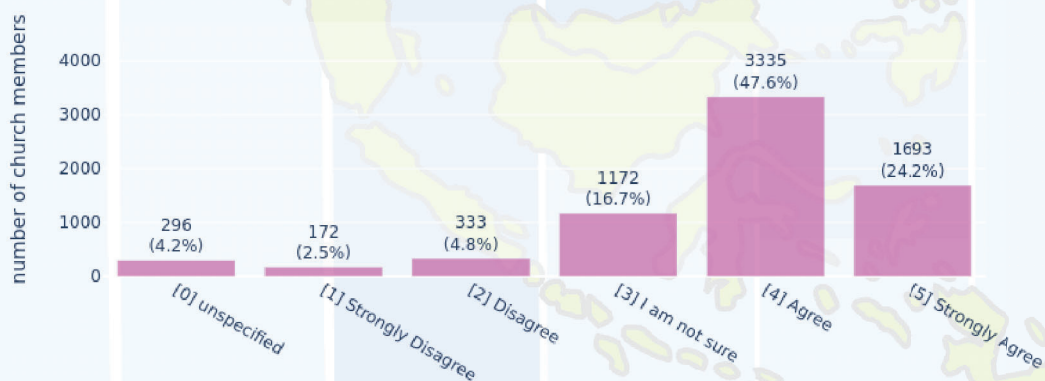
My local church has the ability to communicate across cultures, clans, tribes, and religion. [SSD]



My local church offers training on conflict resolution and reconciliation. [SSD]



My local church offers training on nurture and discipling of church members. [SSD]



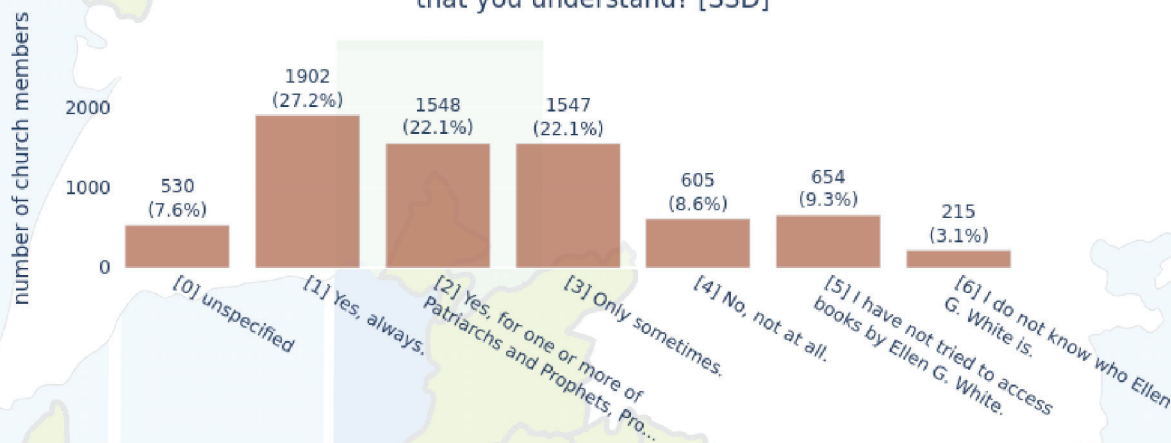
While most of the respondents claim that their local church has inter-cultural competence (66.3%), conflict resolution training (57.9%), and trainings for nurture and discipling (71.8%), regrouping each item based on generation and doing post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$  for all three items) indicate that *pre-millennials claim significantly higher inter-cultural competence and availability of trainings in conflict resolution, nurture, and discipling in the local church than either millennials or post-millennials*. There was no significant difference between millennials and post-millennials in terms of these three items. Does this indicate that younger generations see the existing competence and availability as insufficient? Or do they have different expectations as to what constitutes inter-cultural competence, conflict resolution, nurture, and discipling? Further research is thus **recommended**.





Item A2

Have you been able to access books by Ellen G. White in a language that you understand? [SSD]



The graph shows that there are still 8.6% of the respondents who do not have access to books by EGW in a language they understand. Cross-tabulating that option with item P2 identifies the survey languages used by respondents who selected that option, the top three of which are: Cebuano (3.0%), Bahasa Indonesia (2.3%), and Bengali (0.7%).

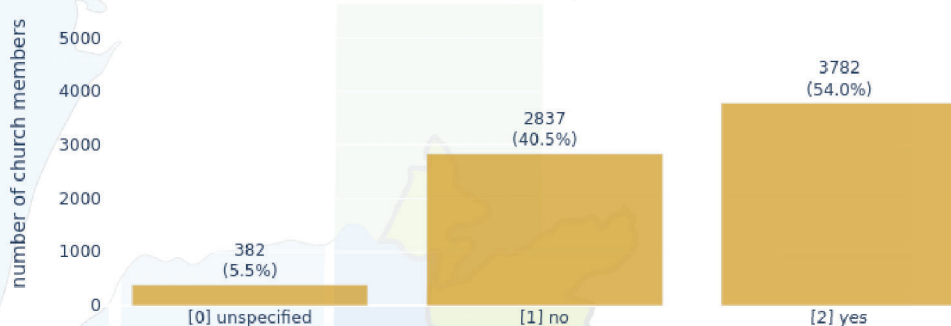
This indicates that either they are not aware that translations of EGW's books exist in those languages mentioned, or supply may be limited such that they cannot access a copy at all, or the actual language they are referring to may be another local language in Bangladesh or in Indonesia or in Central or Southern Philippines (where Cebuano is commonly used).

It is **recommended** that further investigation be conducted to determine whether the problem is a lack of awareness, a lack of copies, or a need for a translation into another language.

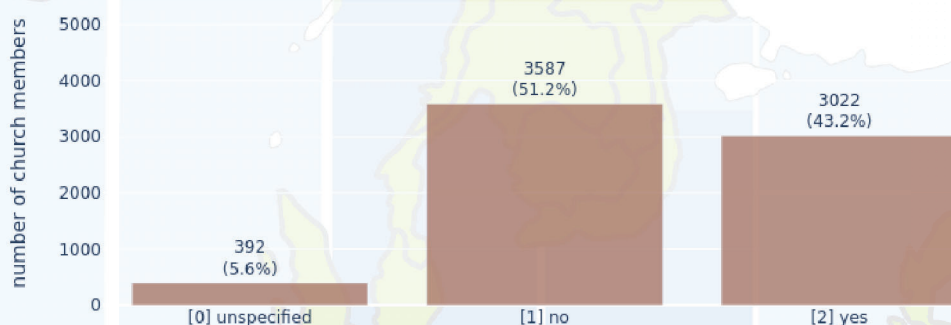


#### Items A3.1 & A3.2

Do you have access to Adventist publications in your language through electronic books and/or other digital publications available for free [SSD]



Do you have access to Adventist publications in your language through electronic books and/or other digital publications available to be purchased [SSD]



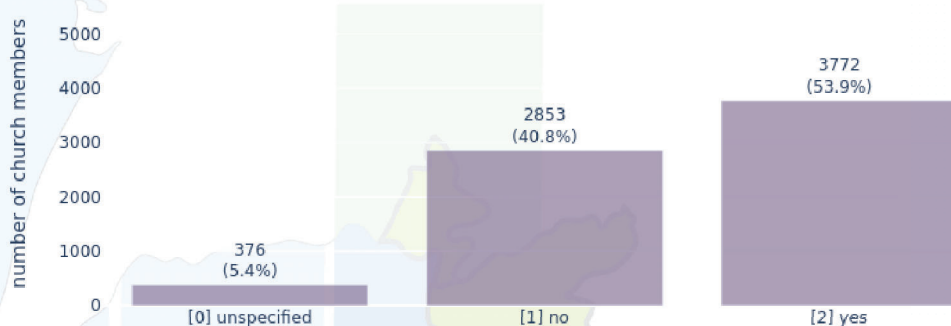
Cross-tabulating these items with item P2 indicates similar languages that do not have available electronic books or digital publications, either for free or to be purchased. The top three for both items are: Bahasa Indonesia, Cebuano, and Tagalog.

It is **recommended** that further investigation be conducted to determine whether the lack of access to Adventist publications in the languages indicated is due to unavailability of translations, or lack of information dissemination, or lack of infrastructure to access such publications.

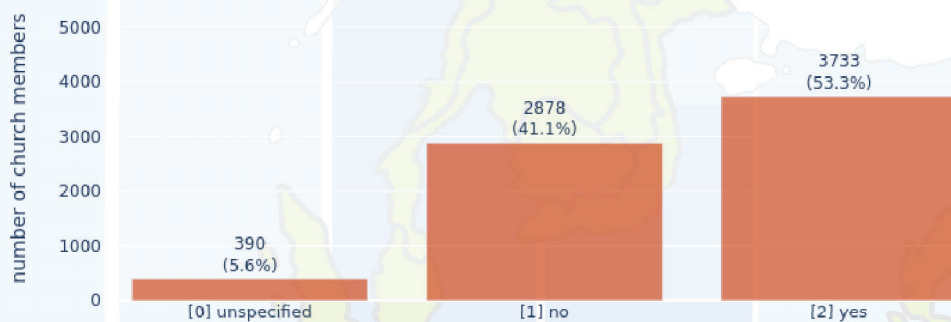


#### Items A3.3 & A3.4 & A3.5

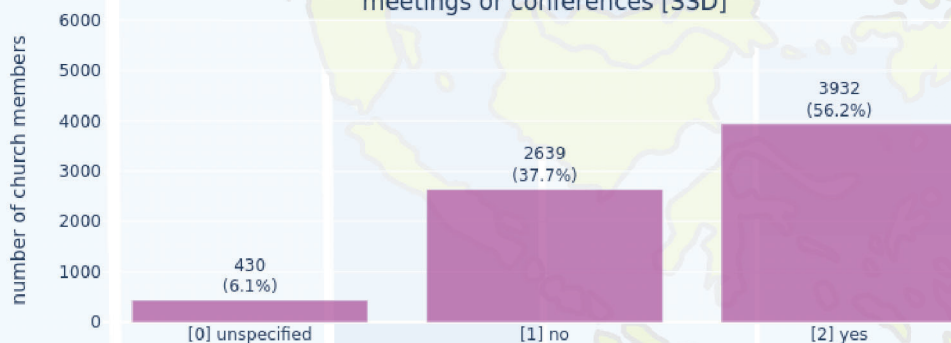
Do you have access to Adventist publications in your language through printed publications available at local church book center [SSD]



Do you have access to Adventist publications in your language through printed publications available at an Adventist Book Center store [SSD]



Do you have access to Adventist publications in your language through printed publications available at major church gatherings, such as camp meetings or conferences [SSD]

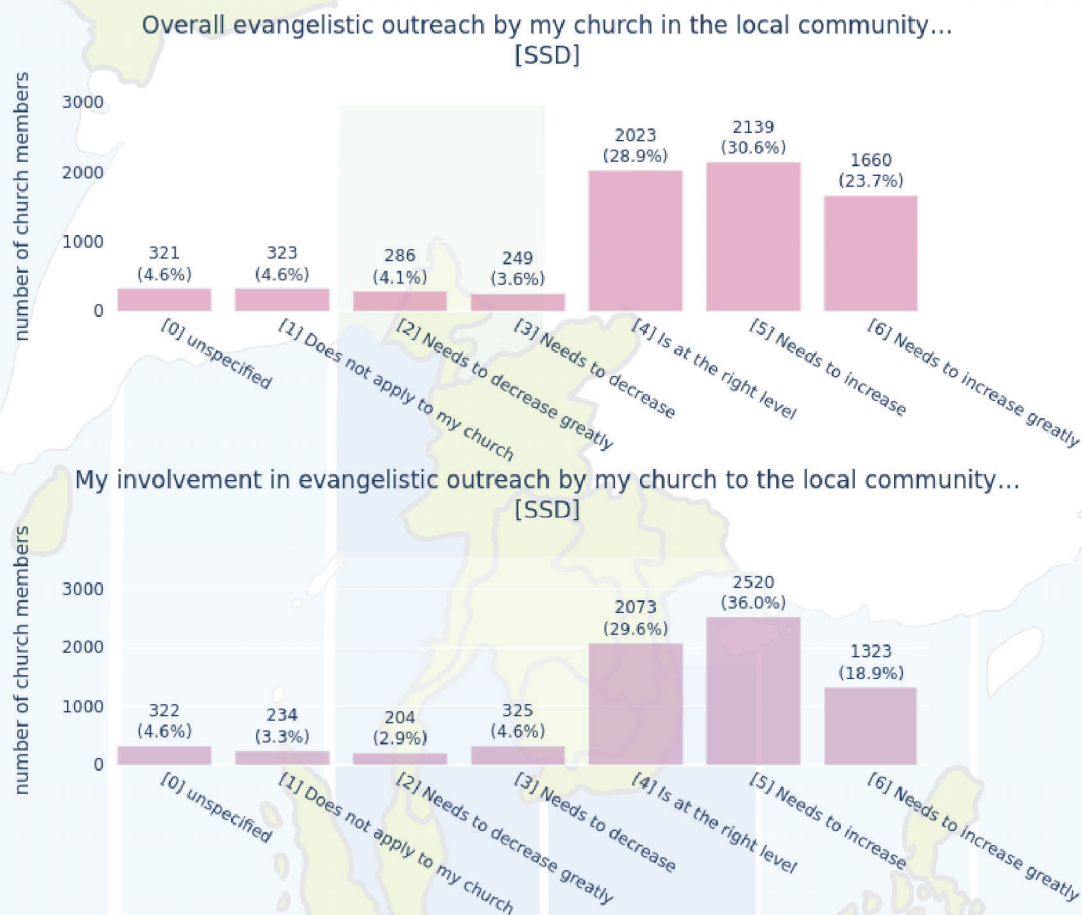


Cross-tabulating these items with item P2 indicates similar languages that do not have access to Adventist publications in the local church book center, the Adventist Book Center, or during major church gatherings. The top three for these three items are: Bahasa Indonesia, Cebuano, and Tagalog.

It is **recommended** that further investigation be conducted to determine whether the lack of access to Adventist publications in the languages indicated is due to unavailability of translations, or lack of information dissemination, or an insufficient number of copies available.



#### Items A4.01 & A4.02



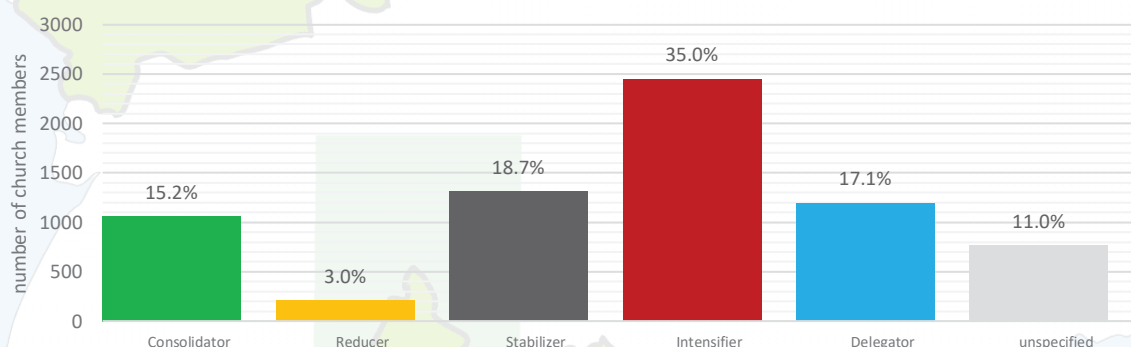
The difference between A4.01 and A4.02 results in three subgroups: negative values, or those whose recommended personal involvement is higher than their recommended intensity of the overall program (tagged as Consolidators); positive values, or those whose recommended personal involvement is lower than their recommended intensity of the overall program (tagged as Delegators); and zero values, or those whose recommended personal involvement is equal to the recommended intensity of the overall program. Among those with zero values there are three possible types: those who recommended a decrease (tagged as Reducers), those who recommended an increase (tagged as Intensifiers), and those who recommended no change (tagged as Stabilizers).

Definitions are as follows: **Consolidators**— those seeking to consolidate or centralize the program, potentially reducing its intensity, but increasing their personal involvement; **Delegators**— those seeking to delegate or distribute their responsibilities to others in order to intensify the program; **Reducers**— those who want lesser personal involvement and lesser program intensity; **Intensifiers**— those who want greater personal involvement and greater program intensity; and **Stabilizers**— those who seek to maintain the status quo, seeking no change in the level of personal involvement or program intensity.





Items A4.01 & A4.02



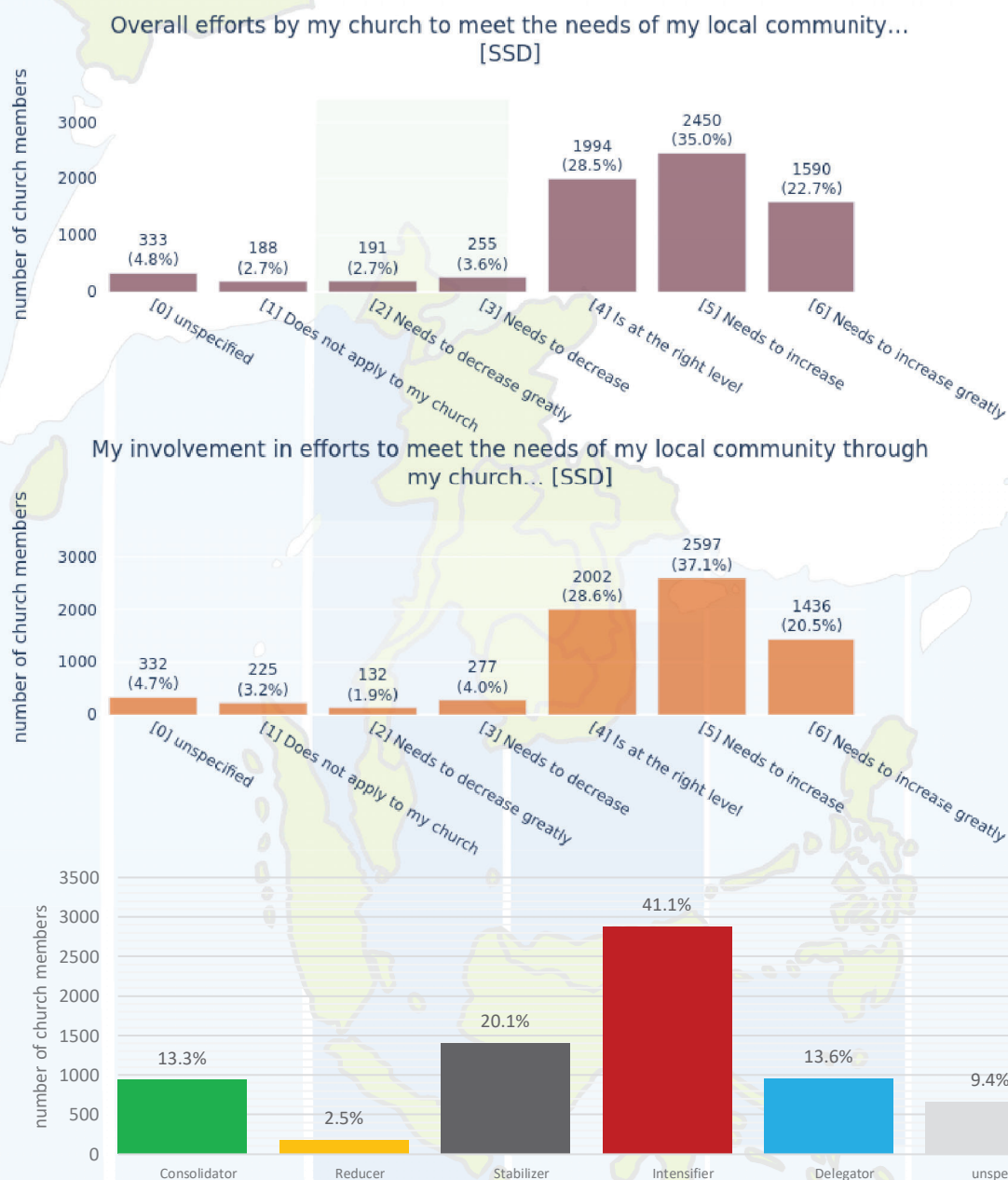
The graph above plots the distribution of these different roles in terms of evangelistic outreach by the local church. The top three roles are intensifiers (35.0%), stabilizers (18.7%), and delegators (17.1%). Cross-tabulating with church type (D10-D11 difference) indicates a significant difference between church types in the proportions of each role, based on a chi-square test ( $p = 0.027$ ). Popular churches had more consolidators and reducers than dormant or stable churches, but fewer stabilizers and intensifiers.

**Implications** are as follows:

- a) **Mission:** The presence of more Consolidators and Reducers in popular churches suggests a focus on personal involvement and a less intensive program. This could mean a more personalized approach to fulfilling the church's mission. However, the lower number of Stabilizers and Intensifiers might indicate a need for more stability and intensity in the mission outreach.
- b) **Spiritual Growth:** The higher number of Consolidators in popular churches could foster deeper personal spiritual growth as these individuals seek to increase their personal involvement. On the other hand, the lower number of Intensifiers might suggest a need for more intensive spiritual activities to stimulate growth.
- c) **Leadership:** The presence of Delegators in all types of churches indicates a willingness to distribute responsibilities, which can lead to shared leadership and the empowerment of more members. However, popular churches having fewer Stabilizers might suggest a need for more stable leadership.



Items A4.03 & A4.04



Applying the same procedure as outlined in A4.01-A4.02, the proportion of roles for the local church's program for meeting the needs of the local community is indicated in the graph above. Compared to the proportion for evangelistic outreach, this item has more intensifiers but fewer delegators. Cross-tabulating with church type (D10-D11 difference) indicates no significant difference, based on a chi-square test ( $p = 0.113$ ). **Implications for mission** are the following:

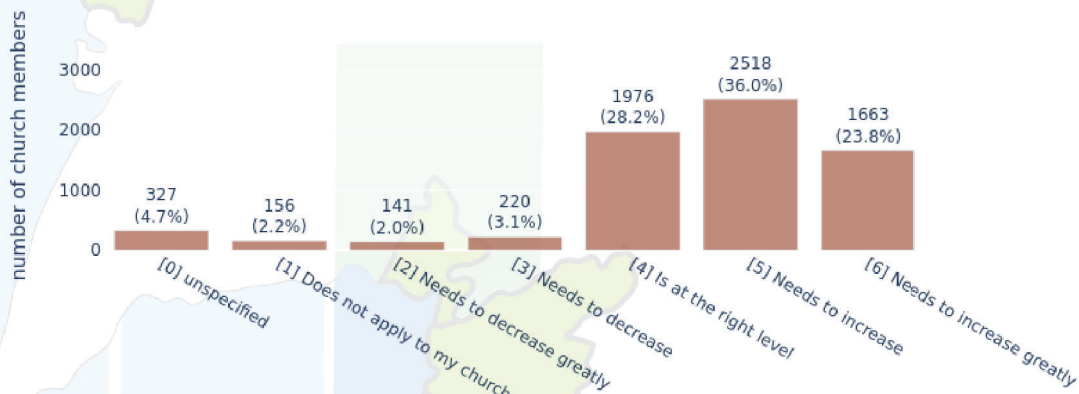
The lower number of Delegators imply a more hands-on approach to fulfilling the church's mission in the community.

The lack of significant difference in role distribution across church types suggests that the commitment to community service is consistent regardless of the church's size or level of activity. This consistency could be a strength in maintaining the church's mission.

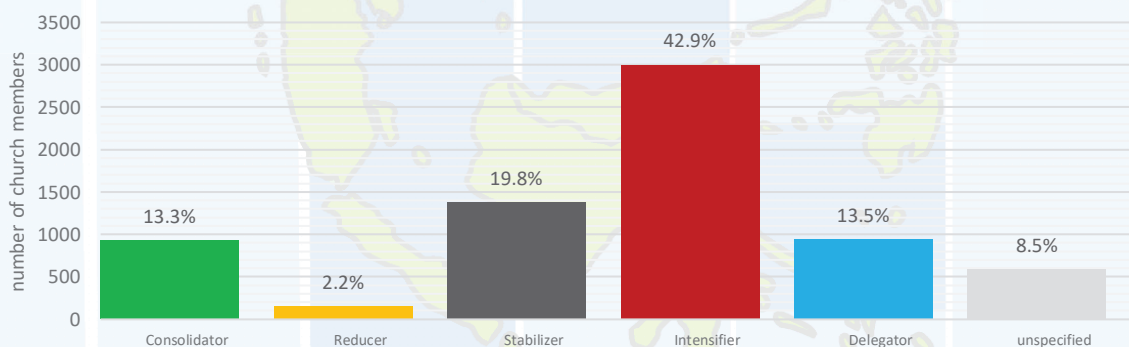
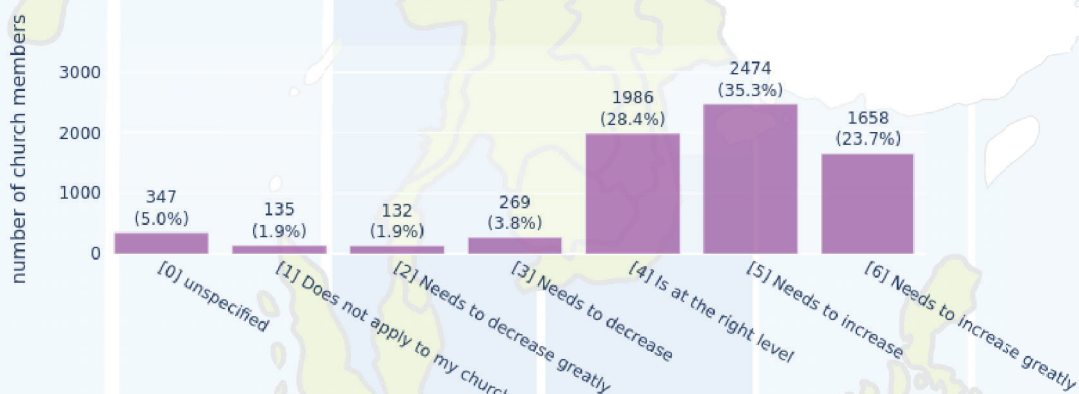


Items A4.05 & A4.06

### Overall caring for and nurturing members by my church... [SSD]



### My involvement in caring for and nurturing local church members... [SSD]



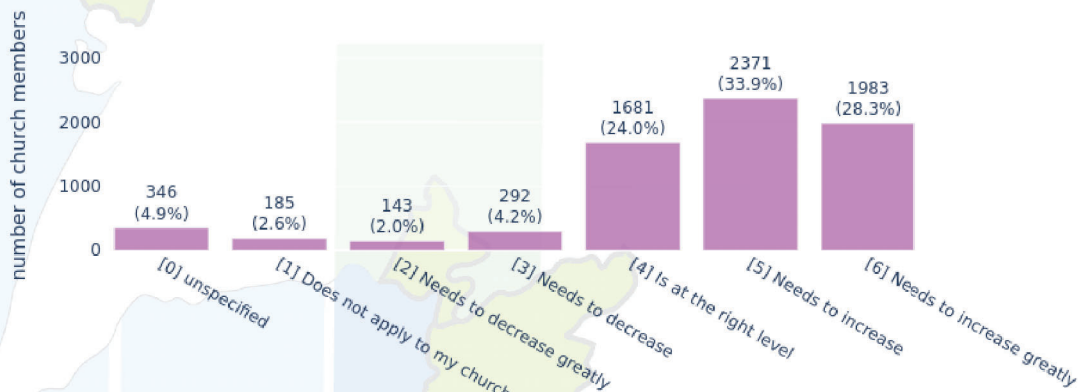
Applying the same procedure as outlined in A4.01-A4.02, the proportion of roles for the caring for and nurturing of local church members is indicated in the graph above. Cross-tabulating with church type (D10-D11 difference) indicates a significant difference, based on a chi-square test ( $p = 0.009$ ). Popular churches had more consolidators, delegators, and reducers than dormant or stable churches, but fewer stabilizers and intensifiers. **Implications for mission** are the following:

In popular churches, there's a strong focus on personal involvement (Consolidators), delegation of responsibilities (Delegators), and potentially a less intensive program (Reducers). This could mean a more personalized and distributed approach to nurturing church members, but possibly at a less intensive level, which may counter possible burnout.

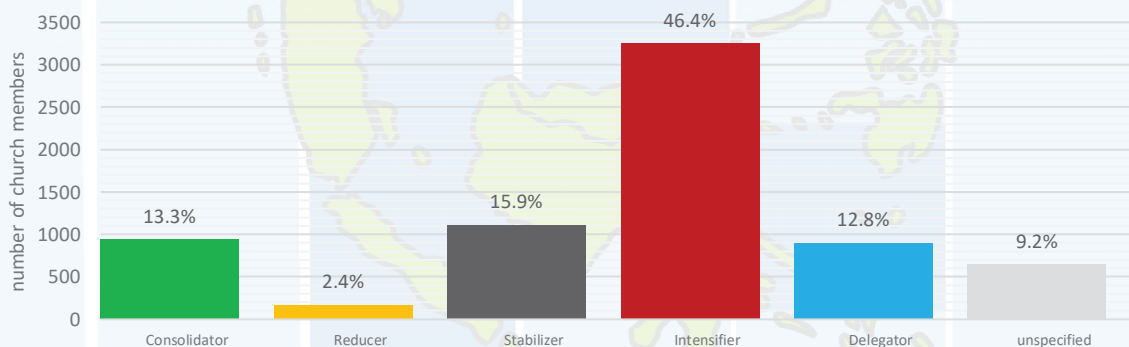
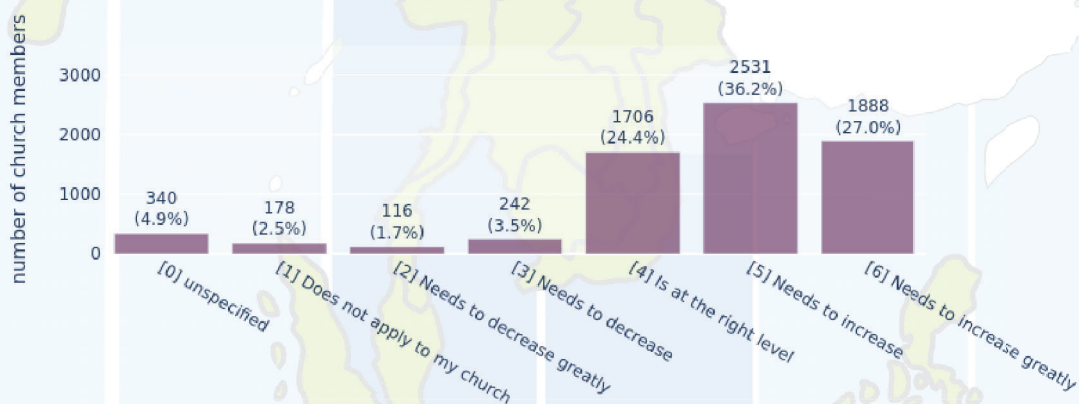


Items A4.07 & A4.08

### Overall reclaiming of former members by my church... [SSD]



### My involvement in reclaiming of former church members... [SSD]



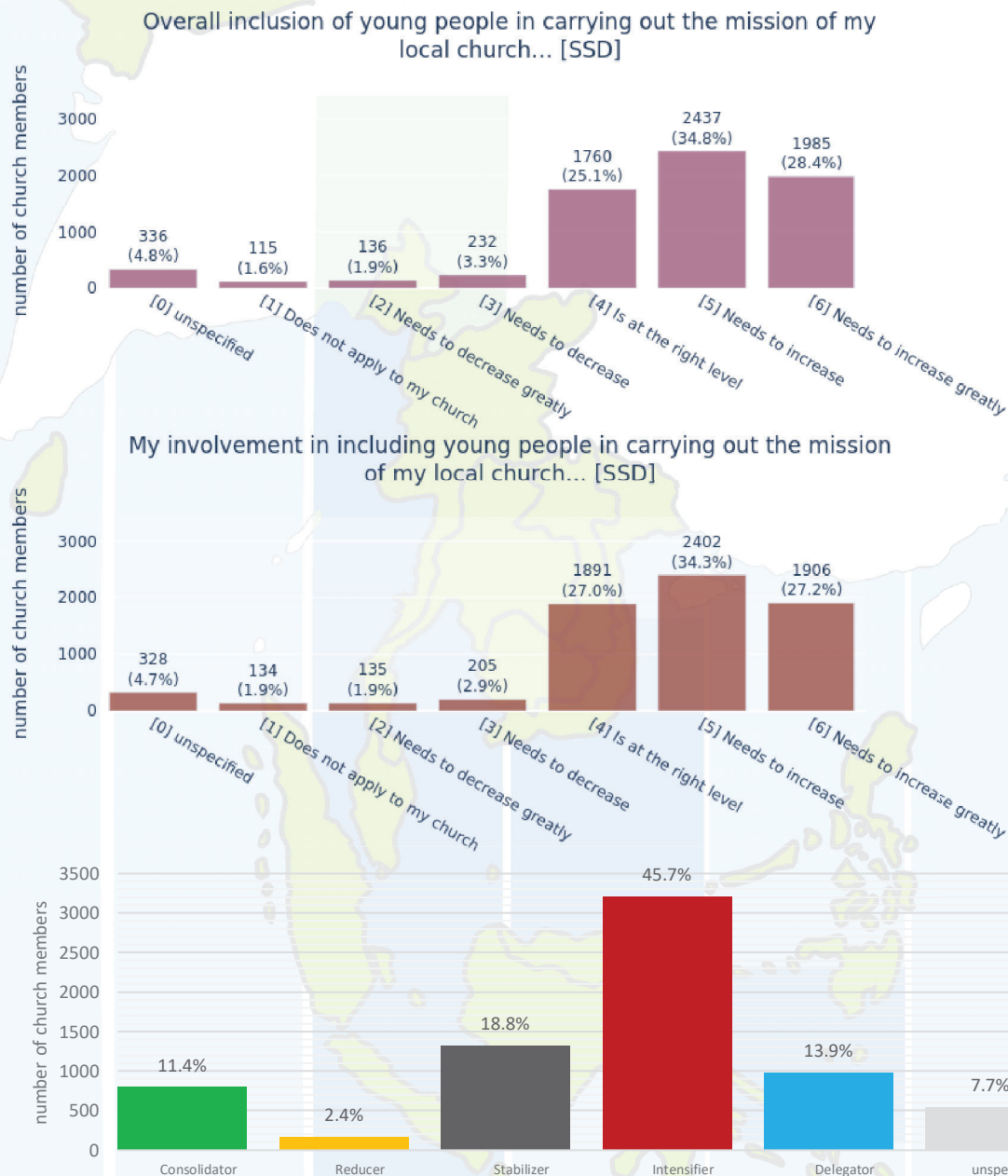
Applying the same procedure as outlined in A4.01-A4.02, the proportion of roles for reclaiming former church members is indicated in the graph above. Cross-tabulating with church type (D10-D11 difference) indicates a significant difference, based on a chi-square test ( $p = 0.002$ ). Popular churches had more consolidators, reducers, delegators, and stabilizers than dormant or stable churches, but fewer intensifiers. **Implications for mission** are the following:

Among popular churches, as with the role proportion for caring and nurturing, there is a strong focus, in their programs for the reclamation of former members, on personal involvement (Consolidators), delegation of responsibilities (Delegators), maintaining the status quo (Stabilizers), and potentially a less intensive program (Reducers). This implies a more personalized, distributed, and stable approach to reclaiming former members, but possibly at a less intensive level.





#### Items A4.09 & A4.10



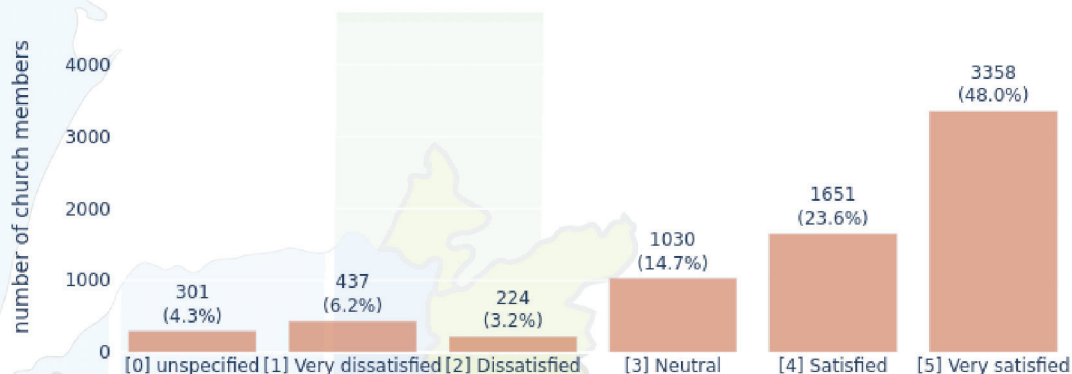
Applying the same procedure as outlined in A4.01-A4.02, the proportion of roles for including young people in carrying out the church's mission is indicated in the graph above. Cross-tabulating with church type (D10-D11 difference) indicates a significant difference, based on a chi-square test ( $p < 0.001$ ). Popular churches had more consolidators, and reducers than dormant or stable churches, but fewer intensifiers. **Implications for mission** are the following:

Among popular churches, there is a strong focus, in their programs for the reclamation of former members, on personal involvement (Consolidators), but a potentially less intensive program (Reducers). This implies a more personalized but less intensive approach, which may avoid possible burnout.



Item A5

How satisfied are you with your local church? [SSD]



Almost three-fourths (71.6%) of the respondents are satisfied with their local church. However, when regrouped by generation, post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) indicate that *pre-millennials are significantly more satisfied with their local church than either millennials or post-millennials*. There was no significant difference between millennials and post-millennials.

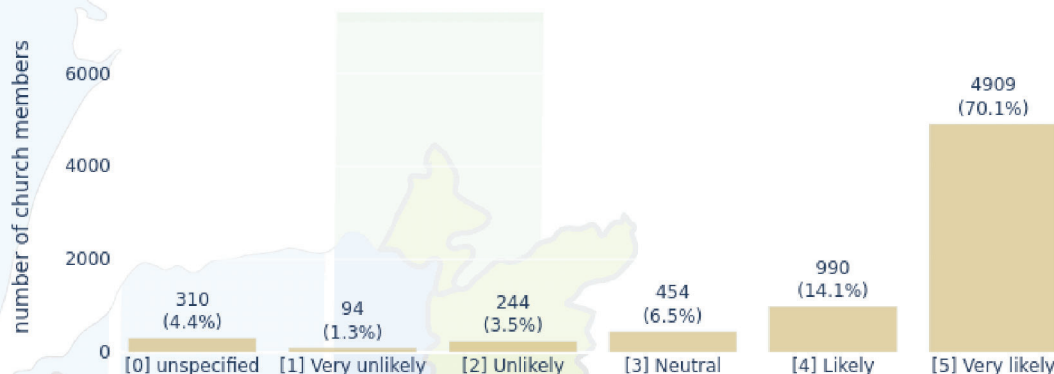
**Implications** are the following:

- a) **Mission:** The higher satisfaction among pre-millennials suggests that the church's mission may resonate more with this generation. The church might need to explore ways to make its mission more relevant and engaging for millennials and post-millennials. This could involve incorporating more contemporary issues or using different methods of communication that appeal to younger generations.
- b) **Spiritual Growth:** The lower satisfaction among millennials and post-millennials could indicate a need for more targeted spiritual growth opportunities for these generations. This might include small group studies, mentorship programs, or service opportunities that are tailored to their unique needs and interests.
- c) **Leadership:** The satisfaction disparity among generations could also have implications for leadership. It might be beneficial to involve more millennials and post-millennials in leadership roles. This could provide fresh perspectives and help ensure that the needs and interests of these generations are represented in decision-making processes.



Item A6

How likely is it that you will be attending a Seventh-day Adventist Church for the rest of your life? [SSD]



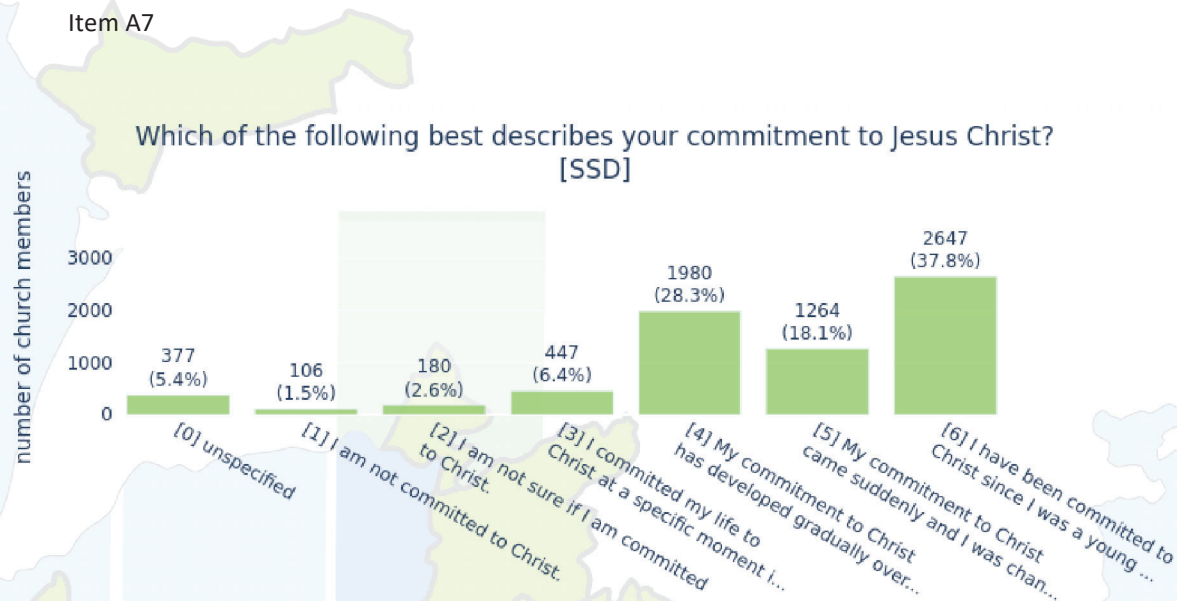
Almost seven-eighths (84.2%) of the respondents are likely to be attending a Seventh-day Adventist church for the rest of their lives. However, when regrouped by generation, post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) indicate that *post-millennials are significantly less likely to be attending an Adventist church for the rest of their lives than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

The **implications** of these findings are the following:

a) **Mission:** The lower likelihood of post-millennials attending an Adventist church for the rest of their lives suggests that the church's mission may need to be communicated and implemented in ways that resonate more with this generation. This could involve addressing contemporary issues that are important to post-millennials or using communication channels that they prefer.

b) **Spiritual Growth:** The lower likelihood among post-millennials could indicate a need for more targeted spiritual growth opportunities for this generation. This might include mentorship programs, small group studies, or service opportunities that are tailored to their unique needs and interests.

c) **Leadership:** The lower likelihood among post-millennials also suggests a need for greater representation of this generation in leadership roles. Involving post-millennials in decision-making processes could help ensure that their needs and perspectives are taken into account, which could in turn increase their engagement with the church.



The top three answers regarding the description of the church member's commitment to Jesus Christ are: committed since a child (37.8%), gradual commitment (28.3%), and sudden commitment (18.1%). Cross-tabulating this item with church type (D10-D11 difference) and applying the odds ratio ( $p = 0.022$ ) indicates that members from a dormant church are 16.0% more likely than those from other church types to experience sudden commitment. Other commitment experiences do not significantly relate to church type.

The **implications** are the following:

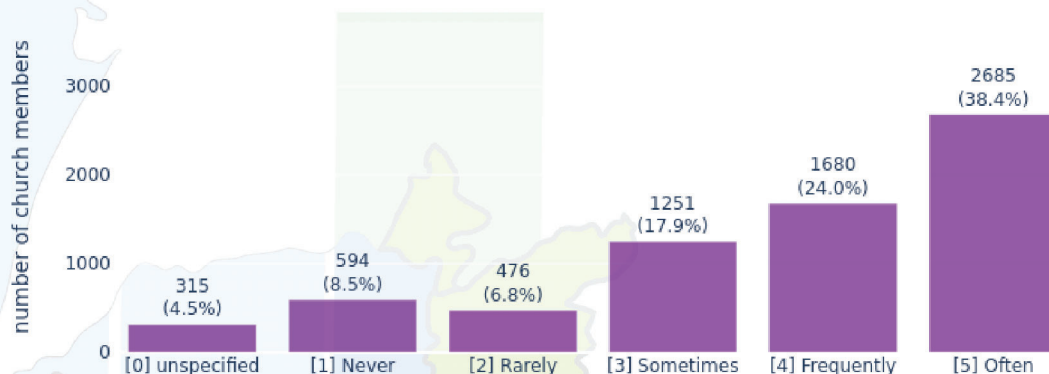
- Mission:** The fact that members from dormant churches are more likely to experience sudden commitment could suggest that these churches may have a unique role in reaching out to individuals who are seeking a transformative spiritual experience. This could be incorporated into the church's mission strategy, with an emphasis on creating opportunities for sudden, transformative experiences.
- Spiritual Growth:** The high percentage of members who have been committed since childhood and those with gradual commitment suggests a need for ongoing, long-term spiritual growth opportunities. For those with sudden commitment, it's important to provide support and resources to help them deepen and sustain their commitment over time.
- Leadership:** Understanding the commitment patterns of members can also inform leadership strategies. Leaders in dormant churches, for instance, might focus on nurturing the faith of members who have experienced sudden commitment, helping them to grow in their faith and potentially take on leadership roles themselves.





Item A8.1

I help others with their religious questions and struggles. [SSD]



The majority (62.4%) claim to either “frequently” or “often” help other with their religious questions and struggles. Regrouping the respondents based on the **majority religion** of the respondent’s country of residence (Pew Research, 2022) provides three subgroups: **Christian-majority** (PH, TL), **Buddhist-majority** (KH, LA, MM, LK, TH), and **Muslim-majority** (BD, ID, MY, PK). Post hoc analysis of the Kruskal-Wallis test results ( $p = 0.002$ ) of this item regrouped by majority religion indicates that *church members in Christian-majority countries provide significantly more help to others with their religious questions and struggles than those in Muslim-majority countries*. Those in Buddhist-majority countries were conveniently positioned between those in Christian-majority and Muslim-majority countries such that they did not significantly differ from either subgroup.

**Implications** are the following:

a) **Mission:** The fact that church members in Christian-majority countries are more likely to help others with their religious questions and struggles suggests that the church’s mission of service and evangelism may be more readily embraced in these contexts. In contrast, in Muslim-majority countries, the church may need to explore different strategies or approaches to encourage members to engage in religious discussions and support.

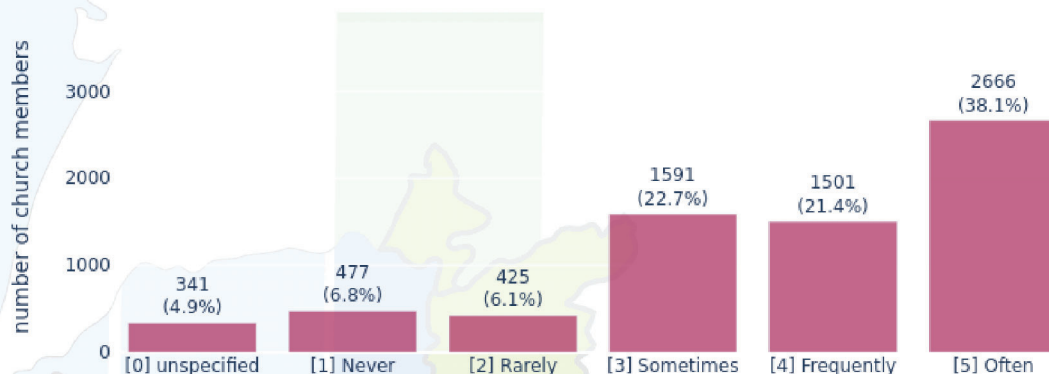
b) **Spiritual Growth:** The willingness to help others with their religious questions and struggles is often a sign of spiritual maturity. The church might need to provide more resources or programs aimed at fostering spiritual growth, particularly in contexts where members are less likely to engage in these activities.

c) **Leadership:** These findings could also inform leadership development strategies. For instance, in Christian-majority countries where members are more likely to help others with their religious questions and struggles, there may be more opportunities to identify and nurture potential leaders. In contrast, in Muslim-majority countries, leadership training might need to focus more on building confidence and skills for religious discussions and support.



Item A8.2

I feel a deep sense of responsibility for reducing pain and suffering in the world. [SSD]



The majority (59.5%) claim to either “frequently” or “often” feel a deep sense of responsibility for reducing pain and suffering in the world. Post hoc analysis of the Kruskal-Wallis test results ( $p < 0.001$ ) of this item regrouped by majority religion at the respondent’s country of residence indicates that *church members in Buddhist-majority countries feel a significantly deeper sense of responsibility for reducing pain and suffering in the world than those in Muslim-majority or Christian-majority countries*. There was no significant difference between those in Christian-majority and Muslim-majority countries.

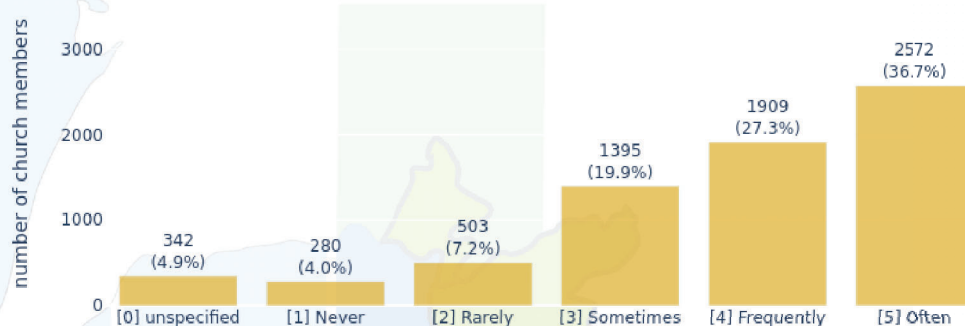
**Implications** are the following:

- a) **Mission:** The higher sense of responsibility among members in Buddhist-majority countries suggests that the church’s mission of service and compassion may resonate deeply with these members. In contrast, in Christian-majority and Muslim-majority countries, the church may need to explore ways to cultivate a deeper sense of responsibility for alleviating suffering.
- b) **Spiritual Growth:** The sense of responsibility for reducing suffering is often a sign of spiritual maturity. The church might need to provide more resources or programs aimed at fostering this sense of responsibility, particularly in contexts where members feel less of this responsibility.
- c) **Leadership:** Understanding the sense of responsibility among members can also inform leadership strategies. For instance, leaders in Buddhist-majority countries might focus on leveraging this sense of responsibility to drive initiatives aimed at reducing pain and suffering. In contrast, in Christian-majority and Muslim-majority countries, leadership training might need to focus more on building this sense of responsibility.

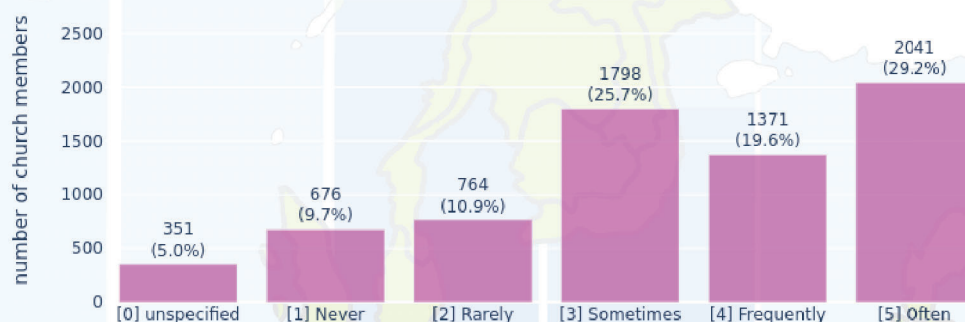


#### Items A8.3 & A8.4

I give a significant amount of time to help other people. [SSD]



I give a significant amount of money to help other people. [SSD]



While almost two-thirds (64.0%) claim to either “frequently” or “often” give time to help others, less than half (48.8%) give money to help others. Post hoc analysis of the Kruskal-Wallis test results ( $p < 0.001$  for both items) of these items regrouped by majority religion at the respondent’s country of residence indicates that *church members in Buddhist-majority countries give significantly more time to help others than those in Muslim-majority countries while those in Christian-majority countries give significantly less time to help others than those in Muslim-majority countries.* Meanwhile, *church members in Muslim-majority countries give significantly less money to help others than those in Christian-majority or Buddhist majority countries.* There was no significant difference between those in Christian-majority or Buddhist-majority countries.

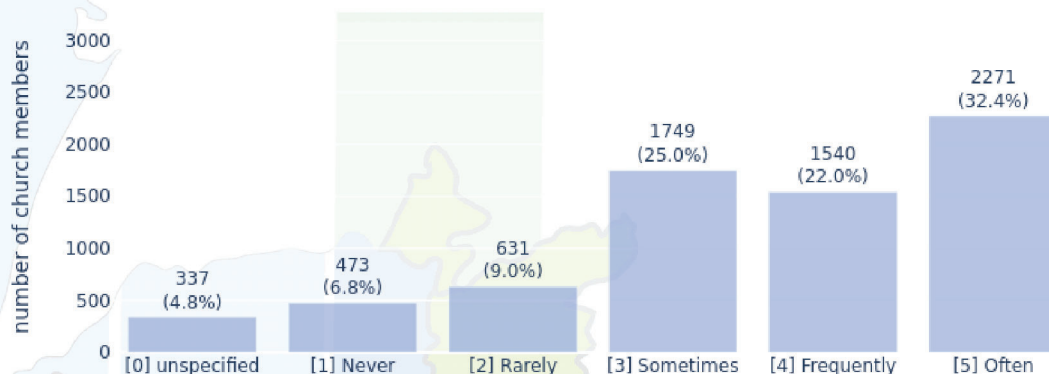
**Implications** for mission are the following:

The patterns of giving time and money among church members in different cultural contexts suggest that the Seventh-day Adventist church’s mission strategies should be tailored to local needs and circumstances. The church may need to encourage more time-giving in Christian-majority countries and more financial contributions in Muslim-majority countries. Balancing time and money giving and considering local culture, economic conditions, and religious landscape are crucial for effective mission planning.



Item A8.5

I show that I care a great deal about reducing poverty in society.  
[SSD]



The majority (54.4%) claim to either “frequently” or “often” show that they care a great deal about reducing poverty in society. Post hoc analysis of the Kruskal-Wallis test results ( $p = 0.002$ ) of this item regrouped by majority religion at the respondent’s country of residence indicates that *church members in Muslim-majority countries show significantly lesser care about reducing poverty in society than those in Buddhist-majority or Christian-majority countries*. There was no significant difference between those in Christian-majority and Buddhist-majority countries.

**Implications** are:

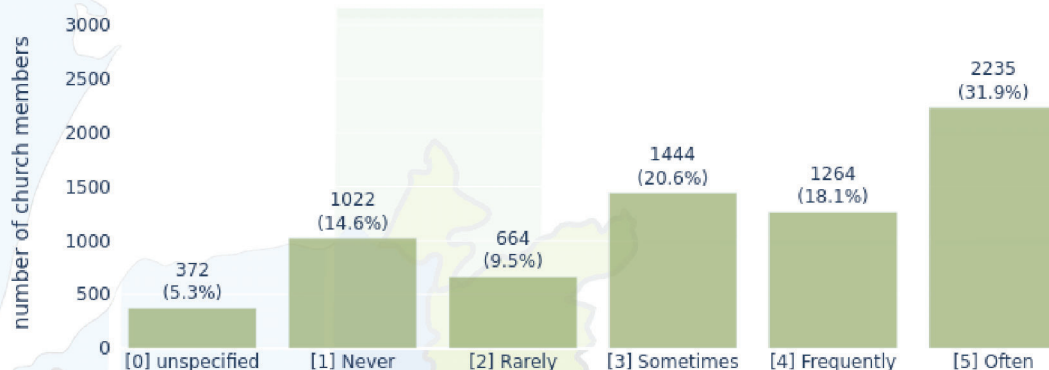
- a) **Mission:** The lower concern in Muslim-majority countries suggests that the church may need to emphasize its commitment to social justice and poverty reduction more strongly in these contexts. In contrast, the higher concern in Buddhist-majority and Christian-majority countries could be leveraged to drive initiatives aimed at poverty reduction.
- b) **Spiritual Growth:** The act of caring for the poor is often seen as a sign of spiritual maturity. The church might need to provide more resources or programs aimed at fostering this sense of responsibility, particularly in contexts where members show less concern for reducing poverty.
- c) **Leadership:** Understanding the level of concern among members can also inform leadership strategies. For instance, leaders in Buddhist-majority and Christian-majority countries might focus on leveraging this concern to drive initiatives aimed at reducing poverty. In contrast, in Muslim-majority countries, leadership training might need to focus more on building this sense of responsibility.





Item A8.6

I apply my faith to political and social issues. [SSD]



Half (50.0%) of the respondents claim to either “frequently” or “often” apply their faith to political and social issues. Post hoc analysis of the Kruskal-Wallis test results ( $p < 0.001$ ) of this item regrouped by majority religion at the respondent’s country of residence indicates that *church members in Christian-majority countries apply their faith significantly more often to political and social issues than those in Buddhist-majority countries while those in Muslim-majority countries apply their faith significantly less often to political and social issues than those in Buddhist-majority countries.*

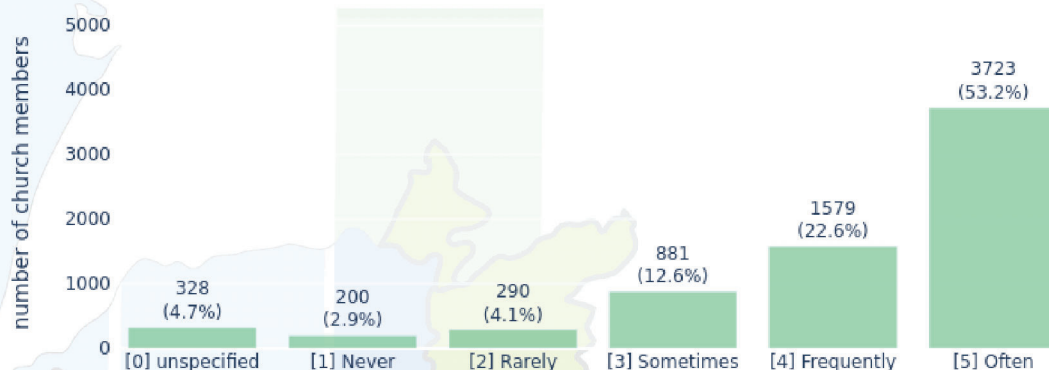
The **implications** are the following:

- a) **Mission:** The higher application of faith to political and social issues in Christian-majority countries suggests that the church’s mission may resonate deeply with these members. In contrast, in Muslim-majority countries, the church may need to explore ways to encourage members to apply their faith more to these issues.
- b) **Spiritual Growth:** The application of faith to political and social issues is often seen as a sign of spiritual maturity. The church might need to provide more resources or programs aimed at fostering this sense of responsibility, particularly in contexts where members apply their faith less to these issues.
- c) **Leadership:** Understanding the level of application among members can also inform leadership strategies. For instance, leaders in Christian-majority countries might focus on leveraging this application to drive initiatives aimed at addressing political and social issues. In contrast, in Muslim-majority countries, leadership training might need to focus more on building this sense of responsibility.



Item A8.7

I feel my life is filled with meaning and purpose. [SSD]



About three-fourths (75.8%) claim to either “frequently” or “often” feel that their lives are filled with meaning and purpose. The Kruskal-Wallis test results of this item when compared between majority-religious subgroups were not significant ( $p = 0.324$ ), indicating that the majority religion at the respondent’s country of residence was not a factor in providing the feeling of meaning and purpose in life. However, when regrouped by generation, post hoc analysis of the Kruskal-Wallis test results ( $p < 0.001$ ) indicate that pre-millennials feel their lives filled with meaning and purpose significantly more often than millennials while post-millennials feel their lives filled with meaning and purpose significantly less often than millennials.

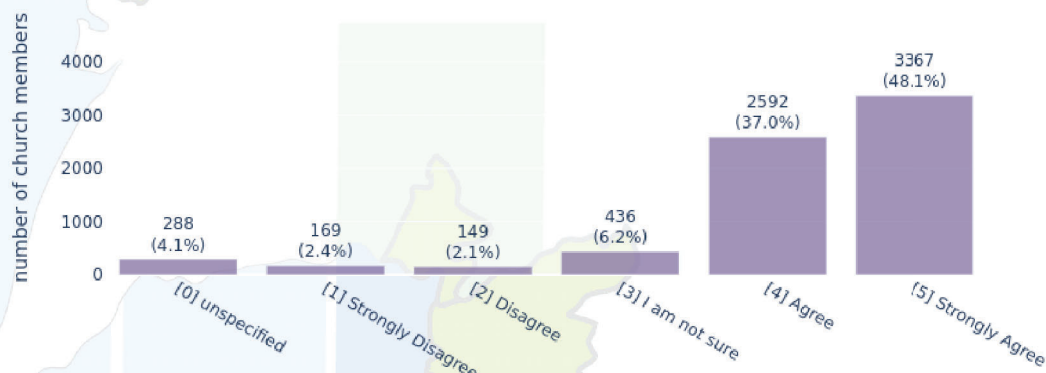
**Implications** are:

- Mission:** The lower sense of meaning and purpose among post-millennials suggests that the church’s mission may need to resonate more deeply with this generation. This could involve addressing issues that are important to post-millennials or using methods of communication that appeal to them.
- Spiritual Growth:** The sense of meaning and purpose is often seen as a sign of spiritual maturity. The church might need to provide more resources or programs aimed at fostering this sense of purpose, particularly among millennials and post-millennials.
- Leadership:** The lower sense of meaning and purpose among post-millennials also suggests a need for greater representation of this generation in leadership roles. Involving post-millennials in decision-making processes could help ensure that their needs and perspectives are taken into account, which could in turn increase their sense of purpose and engagement with the church.

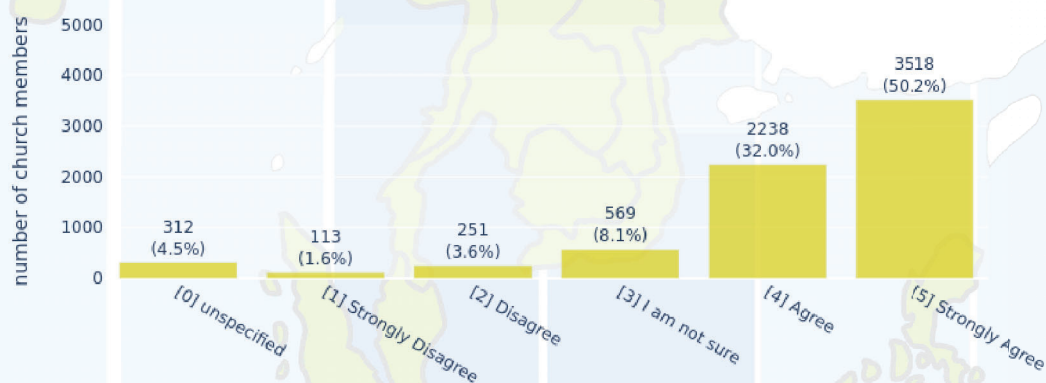


#### Items A9.1 & A9.2

When I keep the Sabbath faithfully, I cope better with the stresses of the week. [SSD]



Keeping the Sabbath is part of who I am, not something that I do because I have to. [SSD]



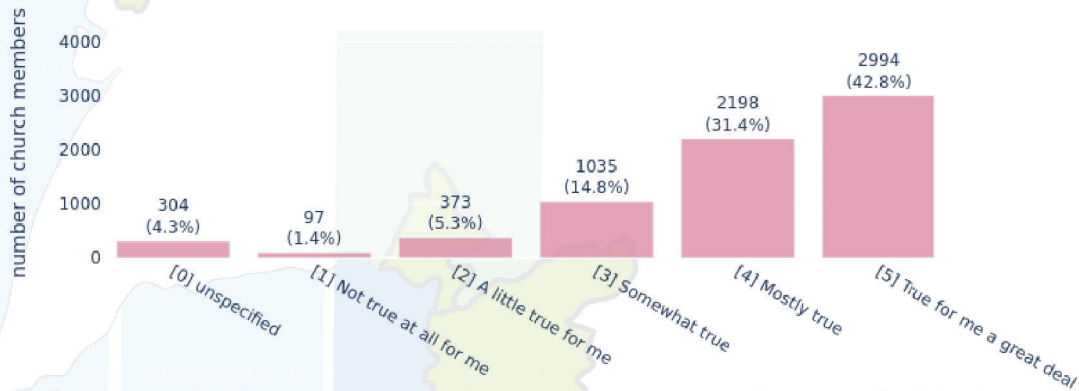
About six-sevenths (85.1%) claim to cope better with stress when keeping the Sabbath faithfully while about five-sixths (82.2%) claim that keeping the Sabbath is part of who they are. Post hoc analysis of the Kruskal-Wallis test results ( $p < 0.001$  for both items) of these items regrouped by generation shows that *pre-millennials have a significantly stronger claim to coping better with stress when keeping the Sabbath faithfully than millennials and post-millennials have a significantly weaker claim to coping better with stress when keeping the Sabbath faithfully than millennials*. Meanwhile, *post-millennials have a significantly weaker claim that keeping the Sabbath is part of who they are than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials. Following are the **implications**:

The findings suggest that the Seventh-day Adventist church may need to tailor its **mission, spiritual growth** strategies, and **leadership** development to different generations. The lower adherence to Sabbath observance among post-millennials indicate a need for more engagement with this generation. The strong connection between Sabbath observance and stress coping among pre-millennials suggests a need for fostering spiritual resilience among younger generations. Involving post-millennials in leadership roles could help increase their engagement with the church.

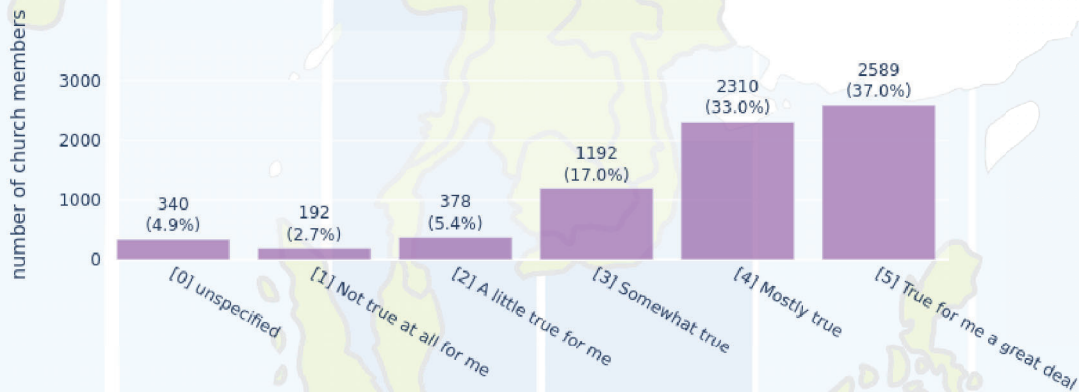


### Items A10.1 & A10.2 & A10.3

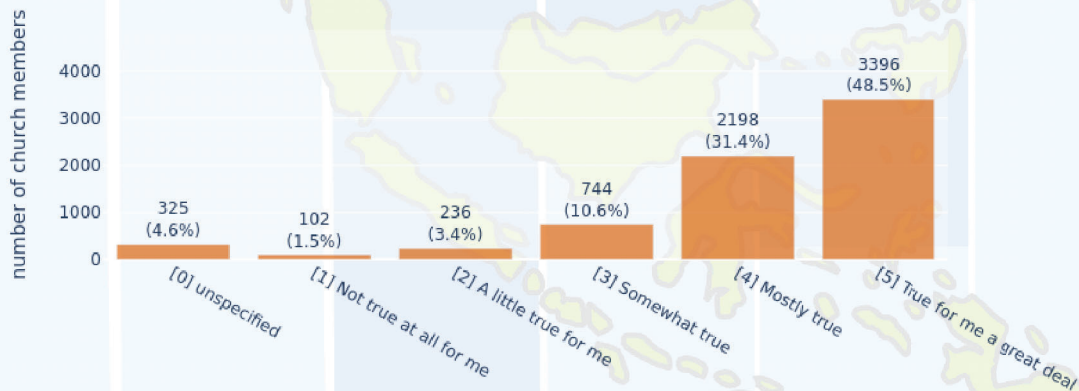
Comparing how I was 12 months ago to how I am now, I have grown spiritually. [SSD]



Comparing how I was 12 months ago to how I am now, because of spiritual changes I have been through I have changed my priorities. [SSD]



Comparing how I was 12 months ago to how I am now, I more often have a sense of gratitude. [SSD]



Majority have answered “mostly true” or “true for me a great deal” to having grown spiritually (74.2%), changed priorities because of spiritual changes (70.0%), and a sense of gratitude (79.9%). Item R5.6 had a highly significant negative correlation with item A10.1 (Spearman  $r = -0.068$ ,  $p < 0.001$ ) and item A10.3 (Spearman  $r = -0.040$ ,  $p = 0.001$ ), but was not significantly correlated with item A10.2 ( $p = 0.661$ ). This indicates that *the more social media addiction a church member has, the lesser would be the church member’s feeling of having grown spiritually or having a sense of gratitude*. Social media addiction did not influence the church member’s desire to change priorities because of spiritual changes.

Additionally, all three items showed a highly significant negative correlation with





item R5.4 (Spearman  $r = -0.093$  &  $p < 0.001$ , Spearman  $r = -0.063$  &  $p < 0.001$ , Spearman  $r = -0.097$  &  $p < 0.001$ , respectively). This indicates that *the more a church member responded in anger to people online, the lesser would be the church member's feeling of having grown spiritually or having a sense of gratitude or having the desire to change priorities because of spiritual changes.*

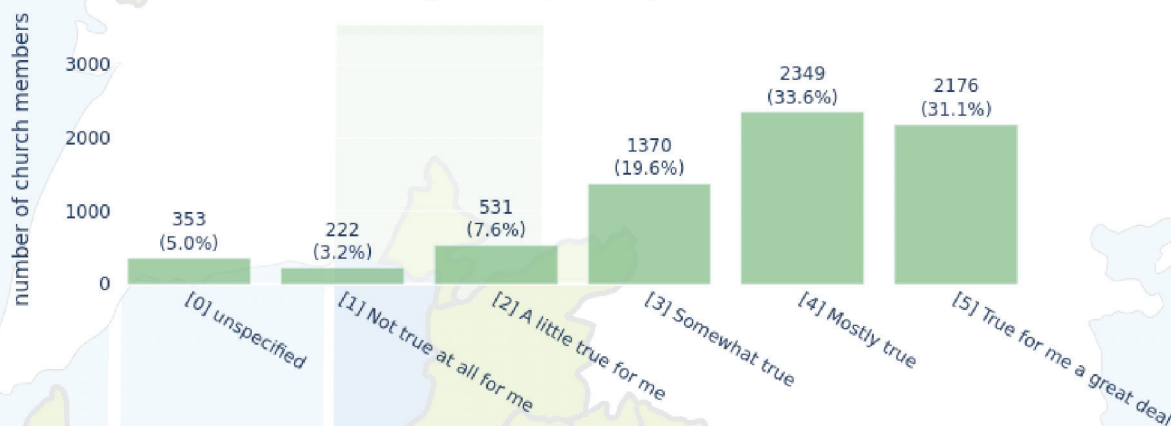
These findings have several **implications**:

- a) **Mission:** The church's mission might need to address the impact of social media addiction and online behavior on spiritual growth. This could involve creating awareness about the potential negative effects of excessive social media use and promoting healthy online interactions. The church could also consider integrating digital literacy and etiquette in their outreach programs.
- b) **Spiritual Growth:** The data suggests that social media addiction and negative online interactions (such as responding in anger) can hinder spiritual growth and feelings of gratitude. Therefore, it might be beneficial for the church to provide resources or programs that help members manage their social media use and promote positive online behavior. This could enhance members' spiritual growth and foster a more grateful and positive community.
- c) **Leadership:** Leaders within the church have a crucial role in setting the tone for how the community interacts both offline and online. They could lead by example in demonstrating positive online behavior. Additionally, they might need to be proactive in addressing the issue of social media addiction within the church, possibly by organizing workshops or seminars on the topic.



Item A10.4

Comparing how I was 12 months ago to how I am now, I spend more time thinking about spiritual questions. [SSD]



Majority (64.7%) have answered “mostly true” or “true for me a great deal” to having spent more time thinking about spiritual questions. Cross-tabulating this item with item A7 indicates that *those whose commitment to Jesus Christ came gradually significantly spent lesser time thinking about spiritual questions than those with other modes of commitment*, based on the Mann-Whitney-Wilcoxon test ( $p < 0.001$ ). On the other hand, *those whose commitment to Jesus Christ came suddenly significantly spent more time thinking about spiritual questions than those with other modes of commitment*, based on the Mann-Whitney-Wilcoxon test ( $p < 0.001$ ).

These findings have several **implications**:

a) **Mission:** The church’s mission might need to consider the different modes of commitment to Jesus Christ among its members. Understanding that those whose commitment came gradually spend less time thinking about spiritual questions could guide the church in tailoring its outreach and discipleship programs. This could involve creating programs that encourage gradual commitment members to engage more with spiritual questions.

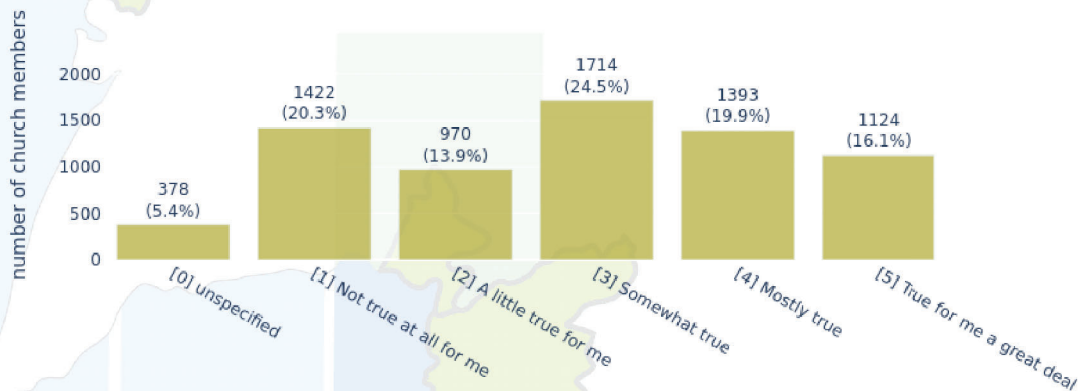
b) **Spiritual Growth:** The data suggests that the mode of commitment to Jesus Christ influences the time spent thinking about spiritual questions, which is a significant aspect of spiritual growth. Therefore, it might be beneficial for the church to provide resources or programs that cater to the specific needs of both groups (those with gradual and sudden commitments). This could enhance members’ spiritual growth and deepen their understanding of their faith.

c) **Leadership:** Leaders within the church have a crucial role in acknowledging and addressing the diverse spiritual needs of their members. They could lead by example in demonstrating how to engage with spiritual questions. Additionally, they might need to be proactive in addressing the different modes of commitment within the church, possibly by organizing workshops or seminars on the topic.

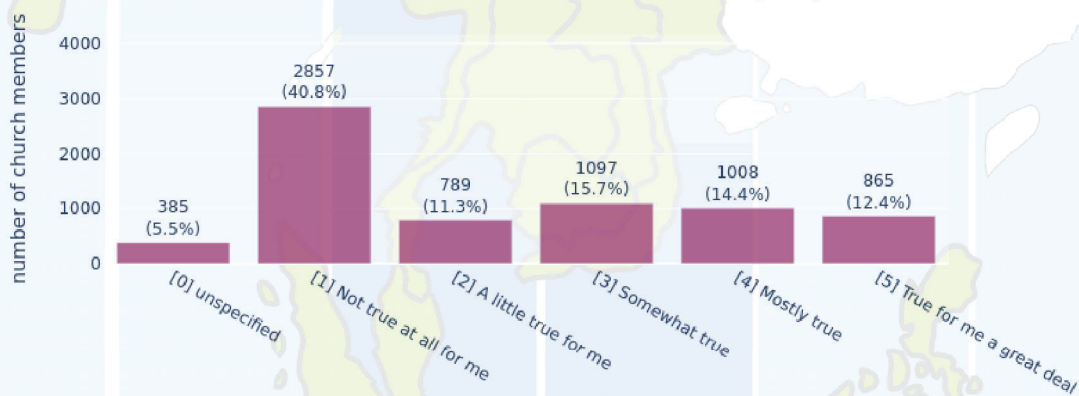


#### Item A10.5 & A10.6 & A10.7

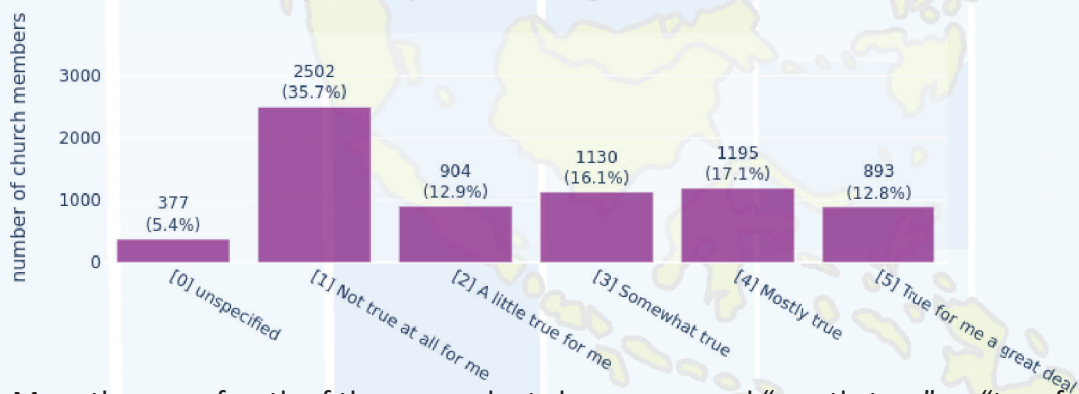
Comparing how I was 12 months ago to how I am now, in some ways I think I am spiritually lost. [SSD]



Comparing how I was 12 months ago to how I am now, my faith has been shaken and I am not sure what I believe. [SSD]



Comparing how I was 12 months ago to how I am now, I feel I have lost some important spiritual meaning that I had before. [SSD]



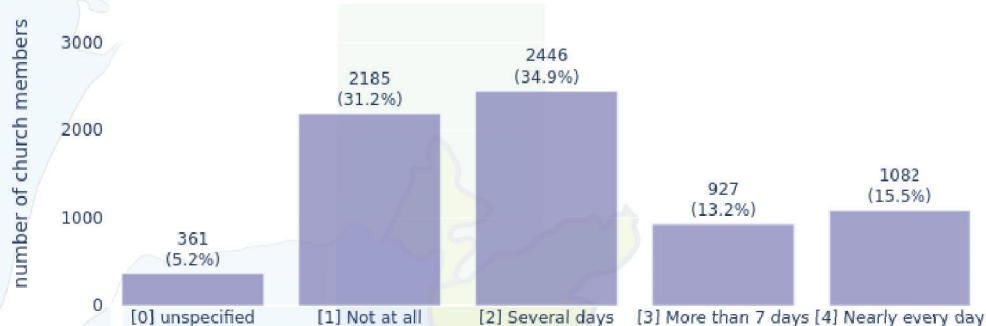
More than one-fourth of the respondents have answered “mostly true” or “true for me a great deal” to thinking that they are spiritually lost (36.0%), that their faith has been shaken and they are not sure what to believe (26.8%), and that they have lost some important spiritual meaning that they had before (29.9%). Cross-tabulating this item with interactor types (R4.02-R4.03 difference) indicates that *OPIs (Other-Preferential Interactors) are significantly more likely to think that they are spiritually lost, that their faith has been shaken and they are not sure what to believe, and that they have lost some important spiritual meaning that they had before, than either EIs (Equi-Interactors) or API (Adventist-Preferential Interactors).*

The **implications for mission**: Outreach and discipleship programs could be tailored to encourage OPIs, who are more likely to feel spiritually lost or have their faith shaken, to engage more with Adventist entities and address their spiritual concerns.

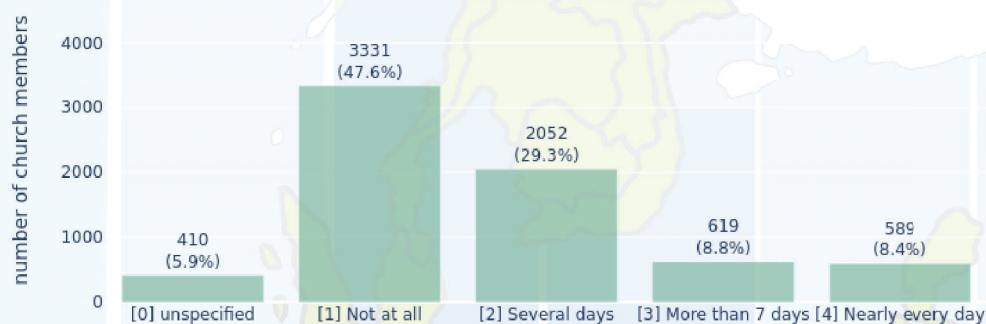


#### Item A11.1 & A11.2

Over the last 2 weeks, I have had little interest or pleasure in doing things. [SSD]



Over the last 2 weeks, I have been feeling down, depressed, or hopeless. [SSD]



These items indicate a highly significant positive correlation with item R5.4 (Spearman  $r = 0.107$  &  $p < 0.001$ , Spearman  $r = 0.149$  &  $p < 0.001$ , respectively) and with R5.5 (Spearman  $r = 0.088$  &  $p < 0.001$ , Spearman  $r = 0.131$  &  $p < 0.001$ , respectively) implying that *the more a church member responds in anger to other people online or the more a church member has been hurt by other people's words online, the more the church member will have little interest in doing things and will feel down, depressed, and hopeless. Implications* are the following:

a) **Mission:** The church's mission might need to address the impact of online interactions on members' mental health. This could involve creating awareness about the potential negative effects of responding in anger or being hurt by others' words online. The church could also consider integrating digital literacy and etiquette in their outreach programs.

b) **Spiritual Growth:** The data suggests that negative online interactions can lead to feelings of depression and a lack of interest in activities, which can hinder spiritual growth. Therefore, it might be beneficial for the church to provide resources or programs that help members manage their online interactions and promote positive online behavior. This could enhance members' spiritual growth and foster a more positive community.

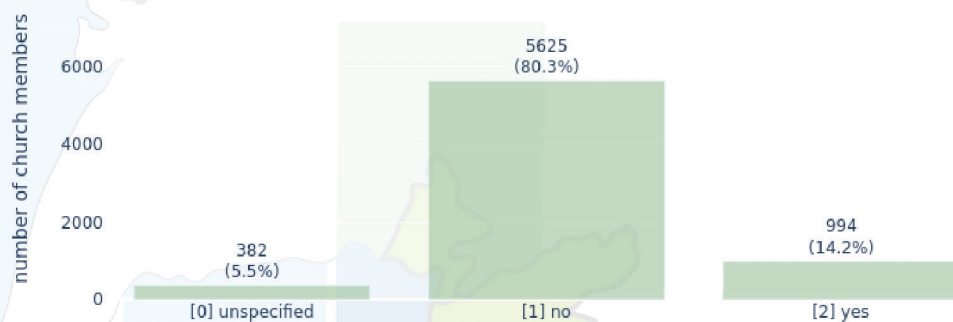
c) **Leadership:** Leaders within the church have a crucial role in setting the tone for how the community interacts both offline and online. They could lead by example in demonstrating positive online behavior. Additionally, they might need to be proactive in addressing the issue of negative online interactions within the church, possibly by organizing workshops or seminars on the topic.



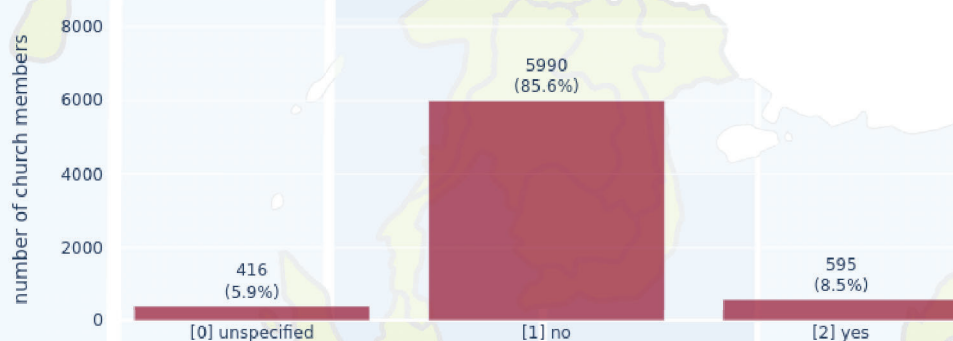


#### Items A12.1 & A12.2 & A12.3

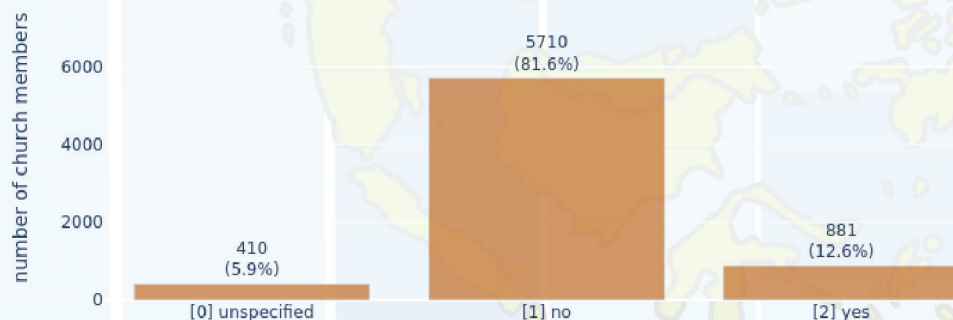
During the past 12 months, I have had suicidal thoughts. [SSD]



During the past 12 months, I have attempted suicide. [SSD]



During the past 12 months, I have harmed myself. [SSD]



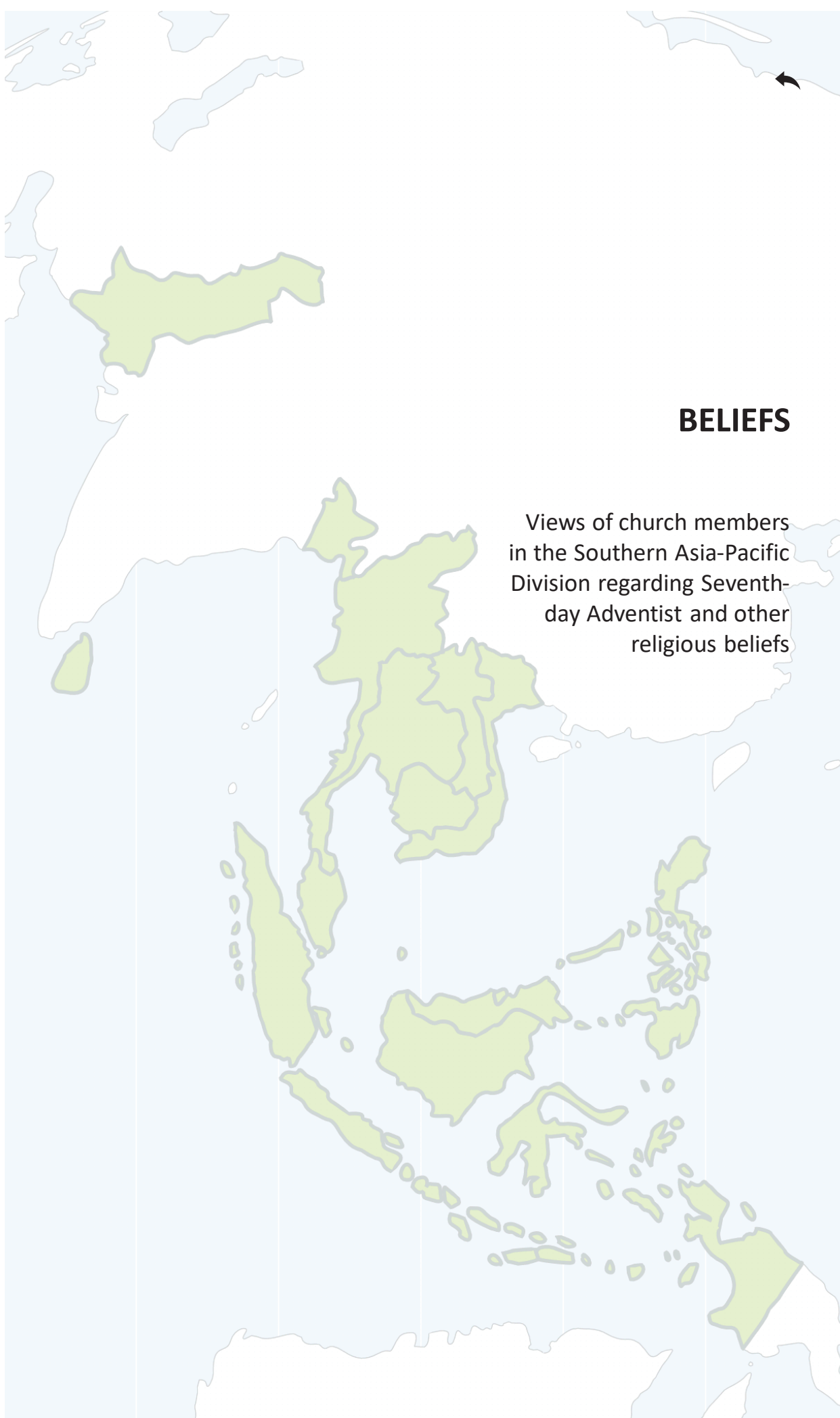
These items are significantly related to church type (D10-D11 difference), based on the odds ratio ( $p = 0.012$ ,  $p < 0.001$ ,  $p < 0.001$ , respectively), showing that *church members from popular churches are 32.6% more likely to have suicidal thoughts, 59.1% more likely to have attempted suicide, and 85.9% more likely to have harmed themselves than church members from either dormant or stable churches. The implications are:*

- Mission:** Mental health issues should be addressed, especially among members from popular churches, by integrating mental health support in their outreach programs.
- Spiritual Growth:** The church should provide resources or programs to manage mental health, enhancing spiritual growth and fostering a supportive community.
- Leadership:** Church leaders should acknowledge mental health needs, lead by example in providing support, and proactively address mental health issues within the church through workshops or seminars.



## BELIEFS

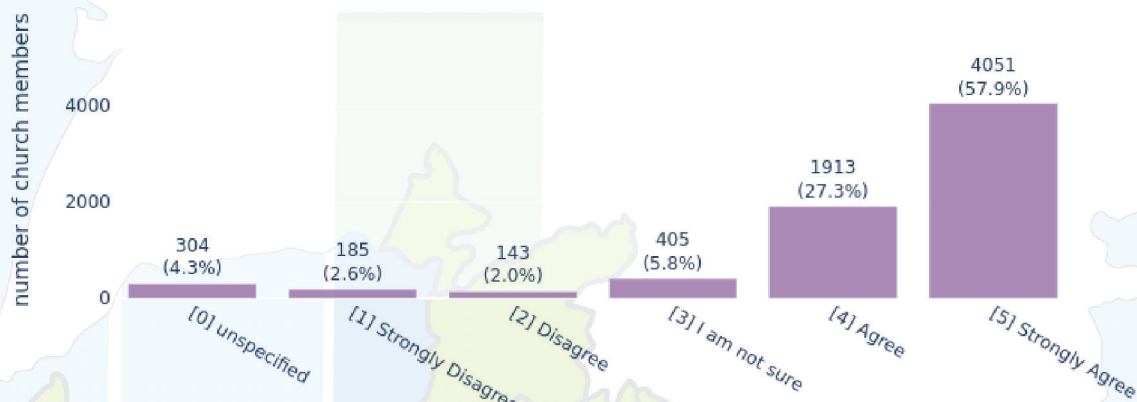
Views of church members  
in the Southern Asia-Pacific  
Division regarding Seventh-  
day Adventist and other  
religious beliefs





Item B1.01

The Seventh-day Adventist Fundamental Beliefs are the teaching of Holy Scripture. [SSD]



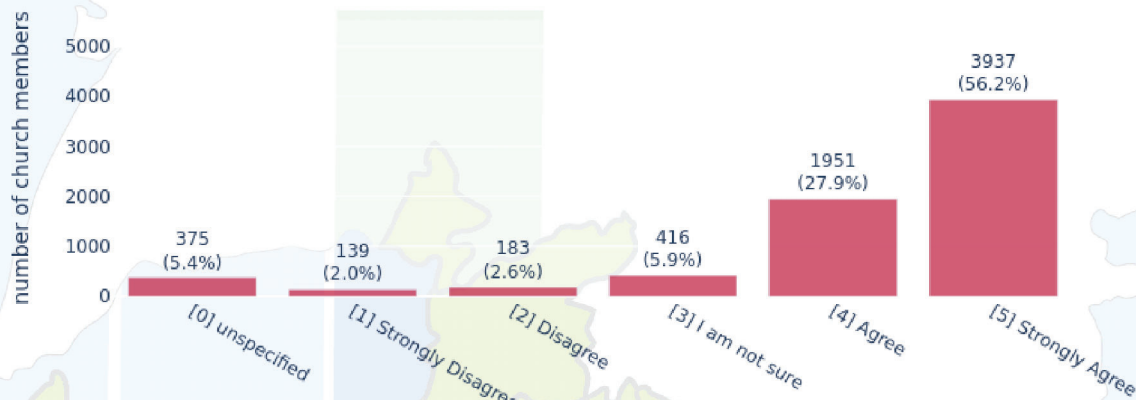
Majority (85.2%) agree or strongly agree with the statement “The Seventh-day Adventist Fundamental Beliefs are the teaching of Holy Scripture.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either pre-millennials or millennials*. There was no significant difference between pre-millennials and millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.02

I believe in a personal God who seeks a relationship with human beings.  
[SSD]



Majority (84.1%) agree or strongly agree with the statement “I believe in a personal God who seeks a relationship with human beings.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

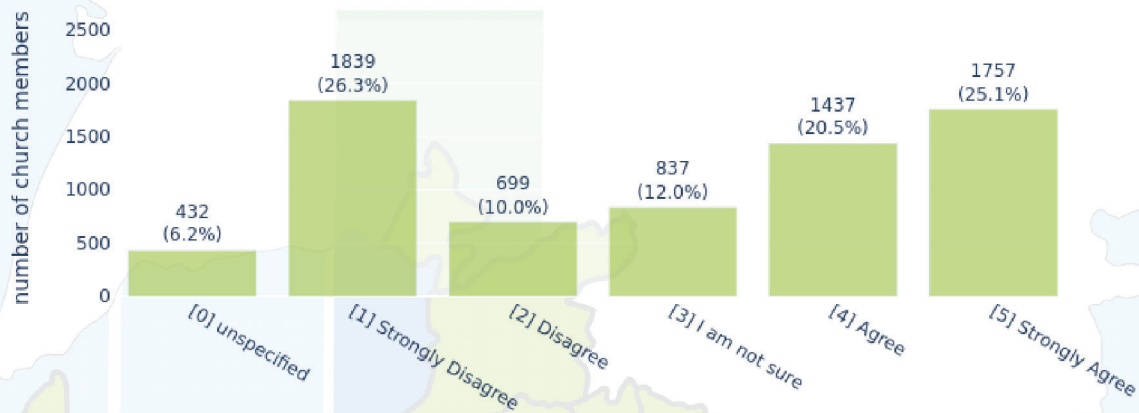
This **implies** that there may be a *generational shift* in beliefs.





Item B1.03

The soul is a separate, spiritual part of a person and lives on after death. [SSD]



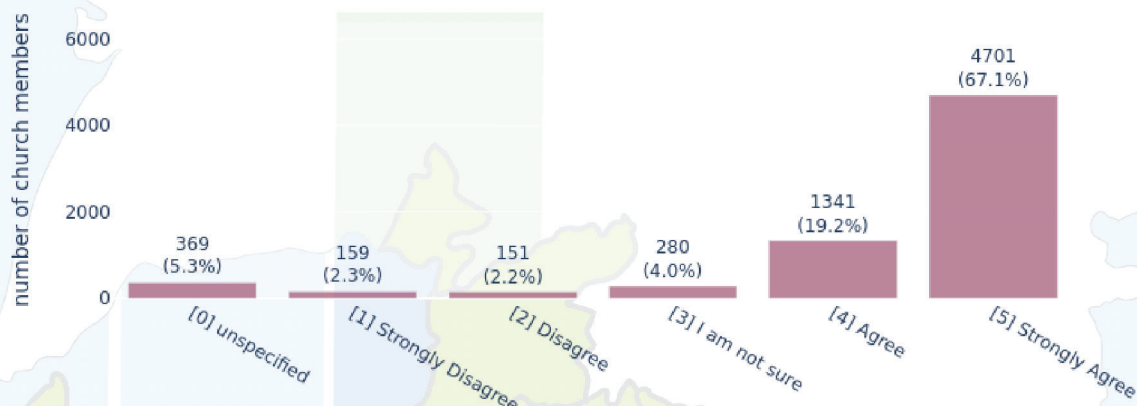
Almost half (45.6%) agree or strongly agree with the statement “The soul is a separate, spiritual part of a person and lives on after death.” The Kruskal-Wallis results of this item when the respondents were regrouped by generation were not significant ( $p = 0.105$ ) implying that generation was not a factor in determining agreement with this statement.

This *implies* that belief or unbelief in this statement is *consistent* across generations.



Item B1.04

Salvation is through Jesus Christ alone. [SSD]



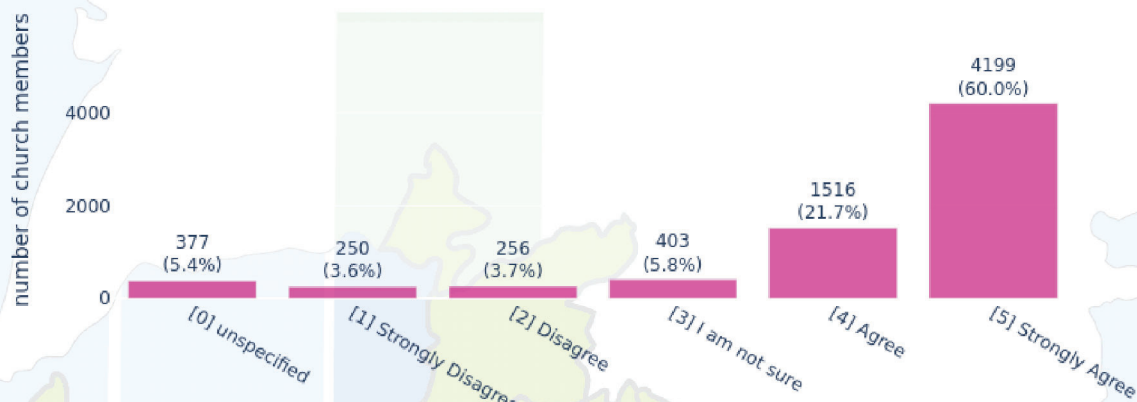
Majority (86.3%) agree or strongly agree with the statement “Salvation is through Jesus Christ alone.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either pre-millennials or millennials*. There was no significant difference between pre-millennials and millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.05

I believe God created the world in six literal days in the relatively recent past. [SSD]



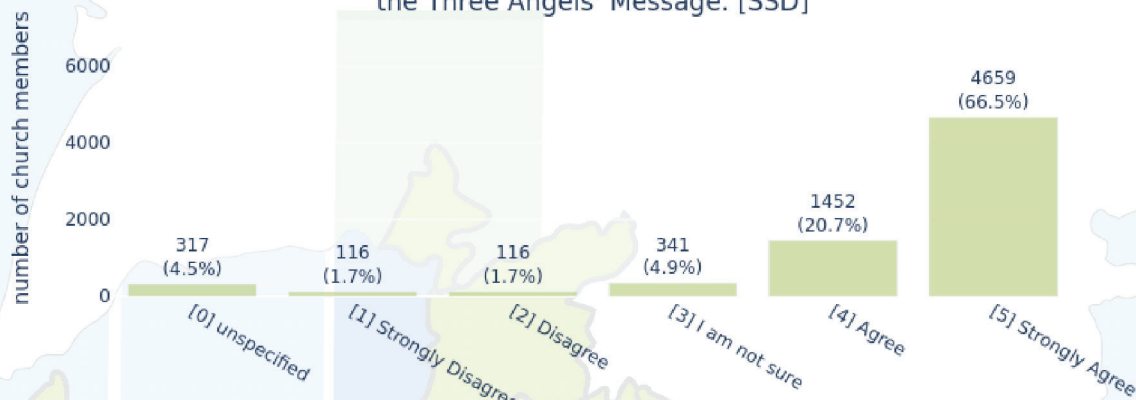
Majority (81.7%) agree or strongly agree with the statement “I believe God created the world in six literal days in the relatively recent past.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than either millennials or post-millennials*. There was no significant difference between millennials and post-millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.06

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



Majority (87.2%) agree or strongly agree with the statement “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.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

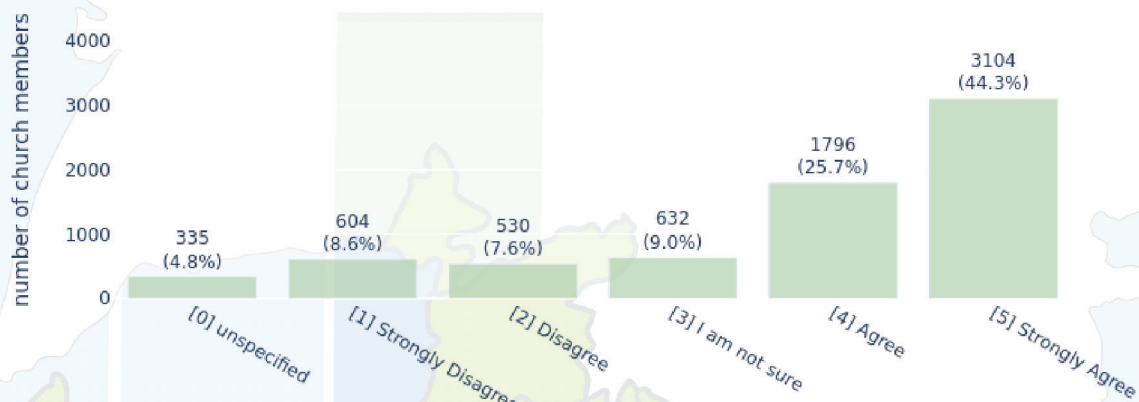
This ***implies*** that there may be a *generational shift* in beliefs.





Item B1.07

I will not get to Heaven unless I obey God's law perfectly. [SSD]



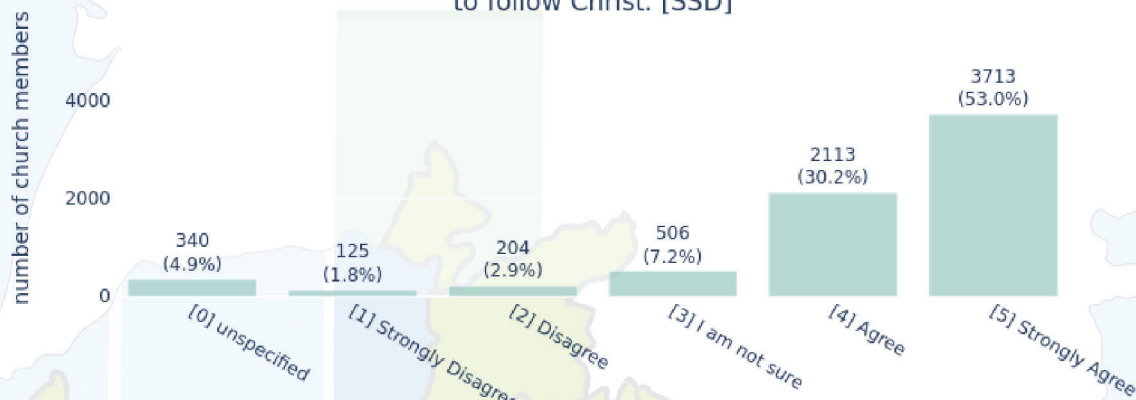
Majority (70.0%) agree or strongly agree with the statement "I will not get to Heaven unless I obey God's law perfectly." The Kruskal-Wallis results of this item when the respondents were regrouped by generation were not significant ( $p = 0.070$ ) implying that generation was not a factor in determining agreement with this statement.

This *implies* that belief or unbelief in this statement is *consistent* across generations.



Item B1.08

The most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ. [SSD]



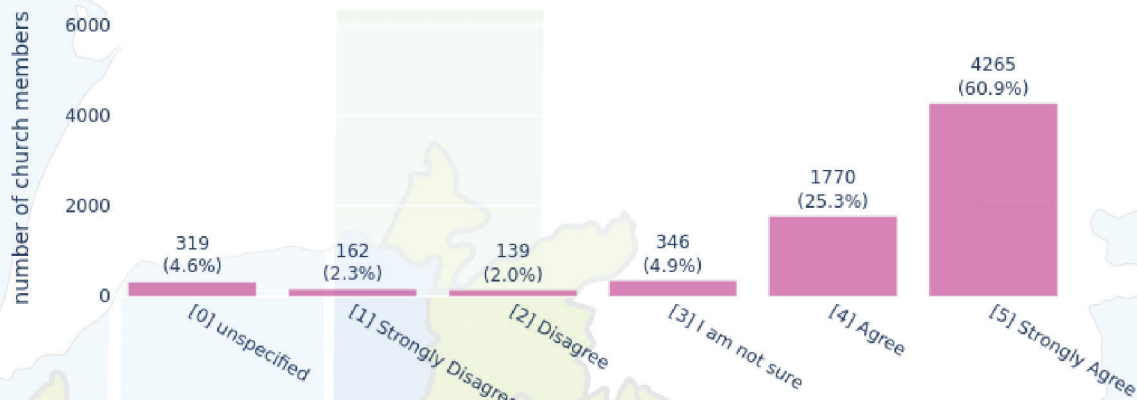
Majority (83.2%) agree or strongly agree with the statement “The most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Jesus.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This **implies** that there may be a *generational shift* in beliefs.



Item B1.09

Fulfillment of prophecy and events in the world indicate that Christ's coming is very near. [SSD]



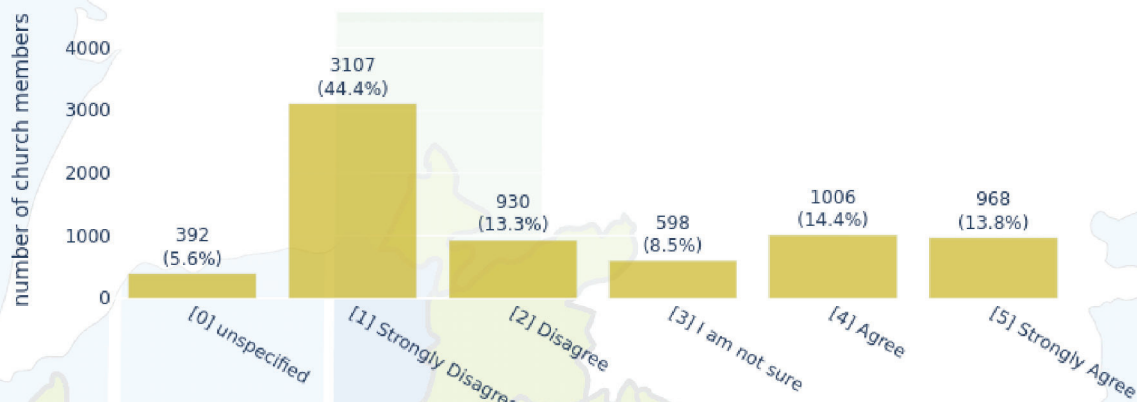
Majority (86.2%) agree or strongly agree with the statement “Fulfillment of prophecy and events in the world indicate that Christ’s coming is very near.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This **implies** that there may be a *generational shift* in beliefs.



Item B1.10

Christians may go to witch doctors or spiritual healers for protection or healing. [SSD]



A little over one-fourth (28.2%) agree or strongly agree with the statement “Christians may go to witch doctors or spiritual healers for protection or healing.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree more with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

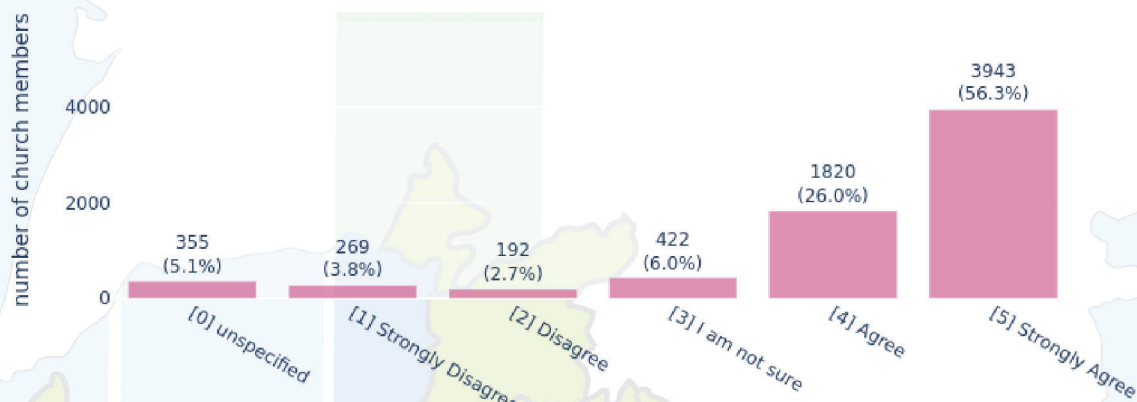
This ***implies*** that there may be a *generational shift* in beliefs.





Item B1.11

When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected. [SSD]



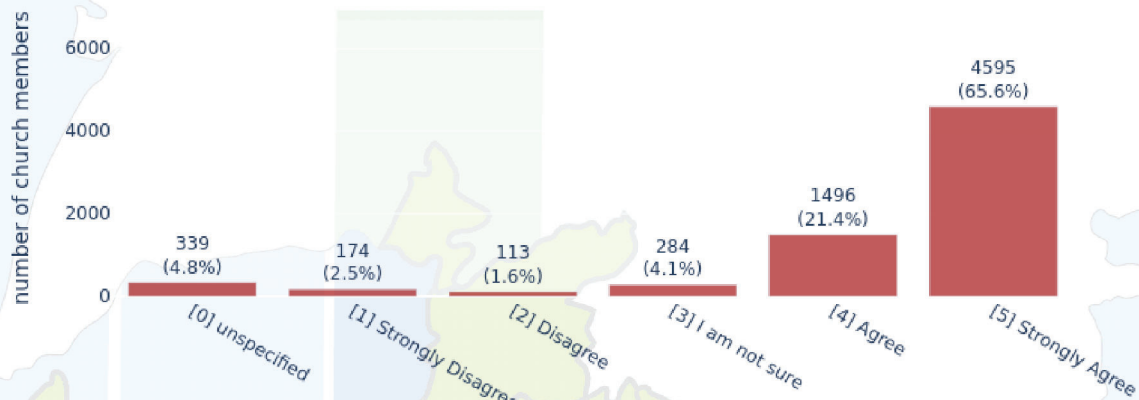
Majority (82.3%) agree or strongly agree with the statement “When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This ***implies*** that there may be a *generational shift* in beliefs.



Item B1.12

God wants me to take care of my body by avoiding alcohol, tobacco, and the irresponsible use of other drugs. [SSD]



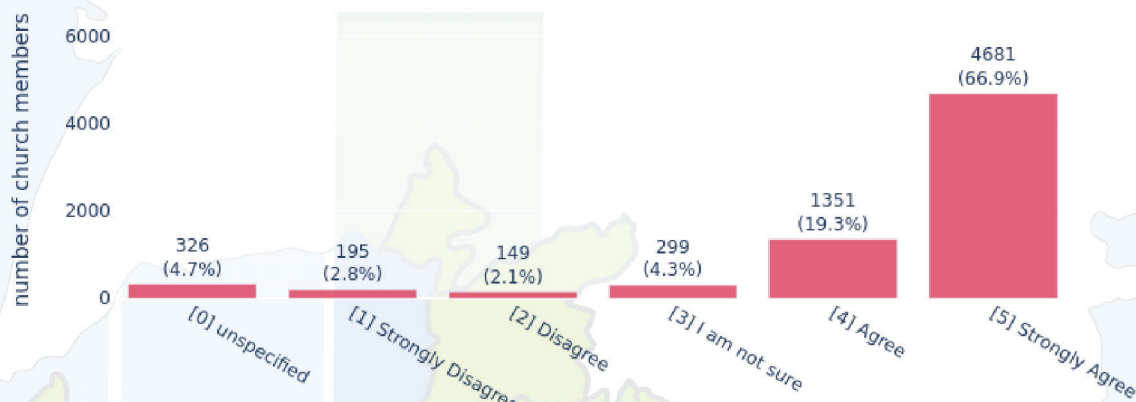
Majority (87.0%) agree or strongly agree with the statement “God wants me to take care of my body by avoiding alcohol, tobacco, and the irresponsible use of other drugs.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This *implies* that there may be a *generational shift* in beliefs.



Item B1.13

The head of the Church is Christ. [SSD]



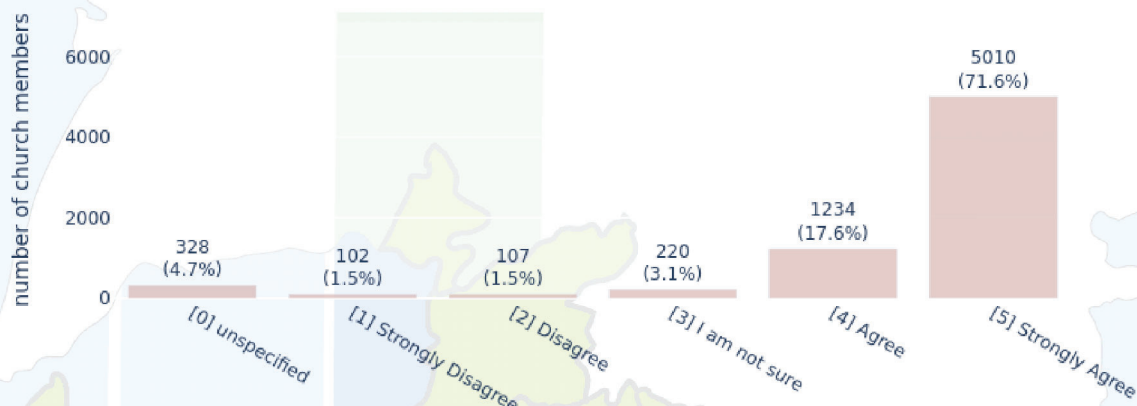
Majority (86.2%) agree or strongly agree with the statement “The head of the Church is Christ.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.14

The true Sabbath is the seventh day (Saturday). [SSD]



Majority (89.2%) agree or strongly agree with the statement “The true Sabbath is the seventh day (Saturday).” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

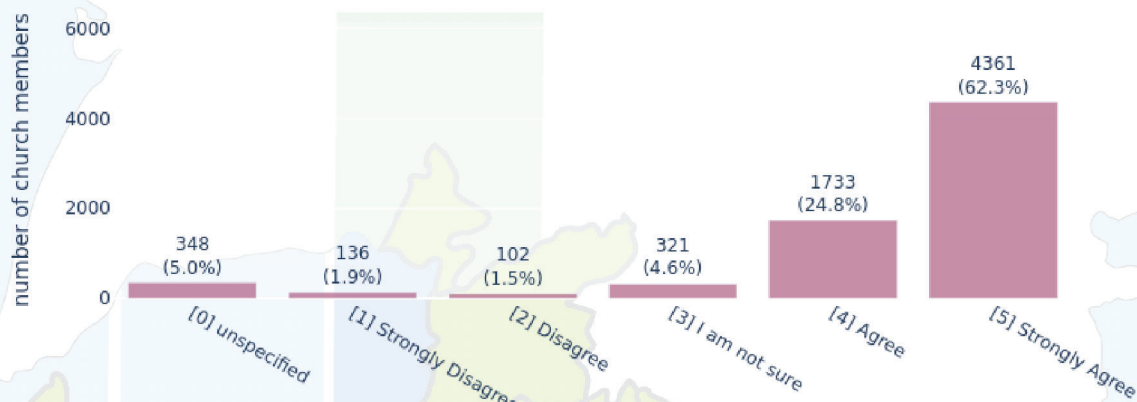
This ***implies*** that there may be a *generational shift* in beliefs.





Item B1.15

Ellen White's writings are the result of the spiritual gift of prophecy.  
[SSD]



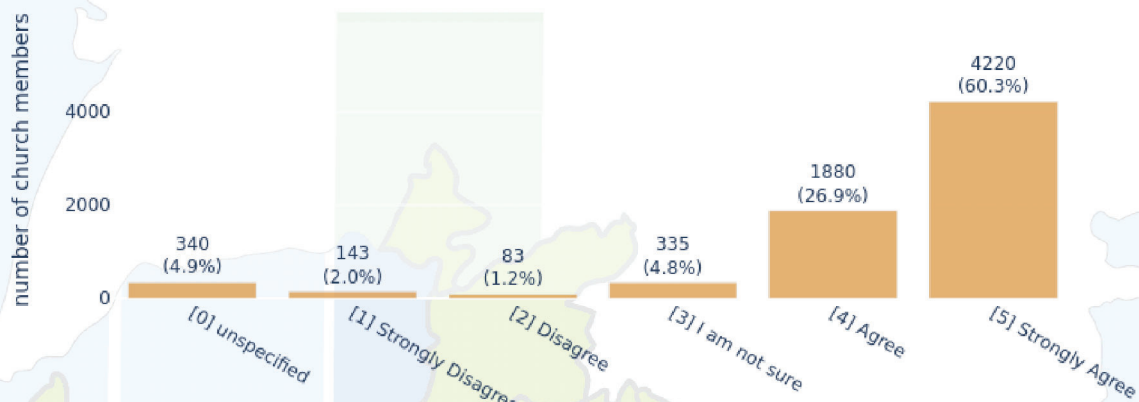
Majority (87.1%) agree or strongly agree with the statement “Ellen White’s writings are the result of the spiritual gift of prophecy.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This **implies** that there may be a *generational shift* in beliefs.



Item B1.16

I am saved the moment I believe and accept what Jesus has done for me. [SSD]



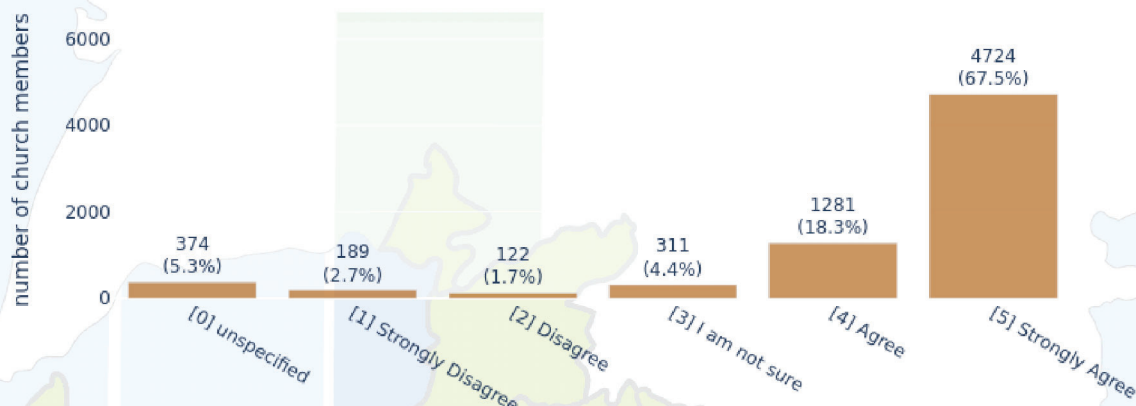
Majority (87.2%) agree or strongly agree with the statement “I am saved the moment I believe and accept what Jesus has done for me.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This ***implies*** that there may be a *generational shift* in beliefs.



Item B1.17

I believe God created the universe. [SSD]



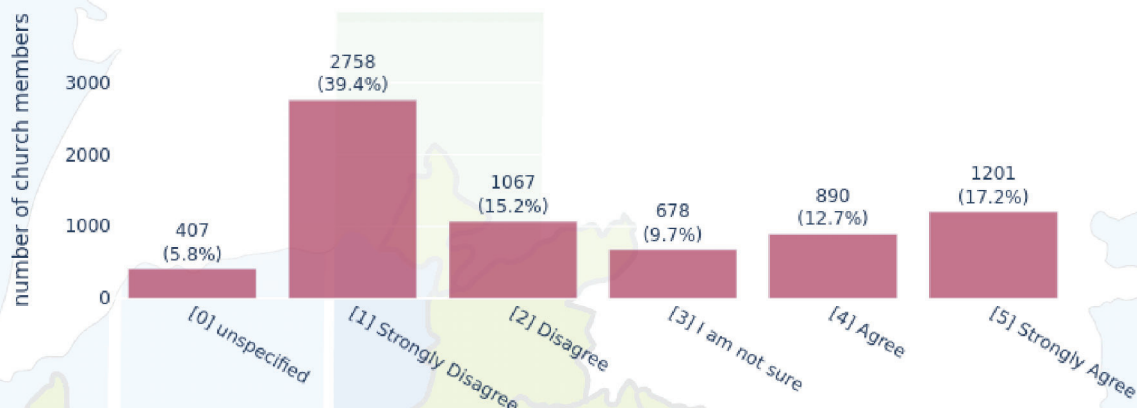
Majority (85.8%) agree or strongly agree with the statement “I believe God created the universe.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than either millennials or post-millennials*. There was no significant difference between millennials and post-millennials.

This *implies* that there may be a *generational shift* in beliefs.



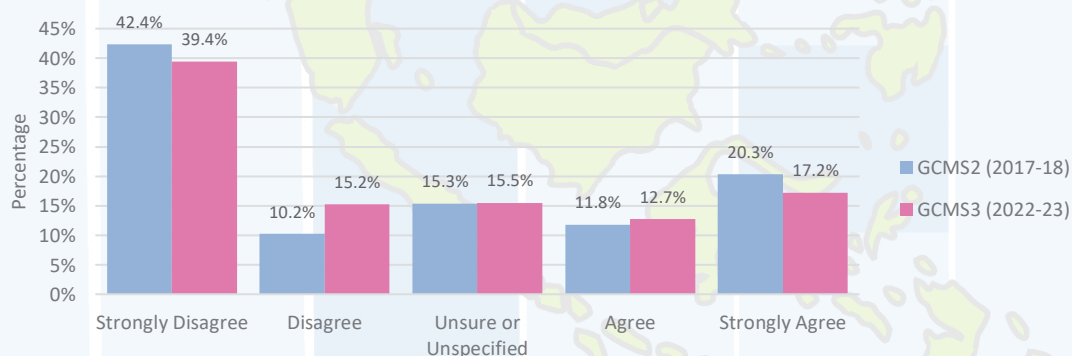
Item B1.18

People who have died believing in Christ are in Heaven right now. [SSD]



Almost a third (29.9%) agree or strongly agree with the statement “People who have died believing in Christ are in Heaven right now.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree more with this statement than millennials while pre-millennials significantly agree less with this statement than millennials.*

This *implies* that there may be a *generational shift* in beliefs. However, when comparing this item with a similar item in GCMS2, from 5 years prior, there are significant differences, based on a chi-square test ( $p < 0.001$ ).



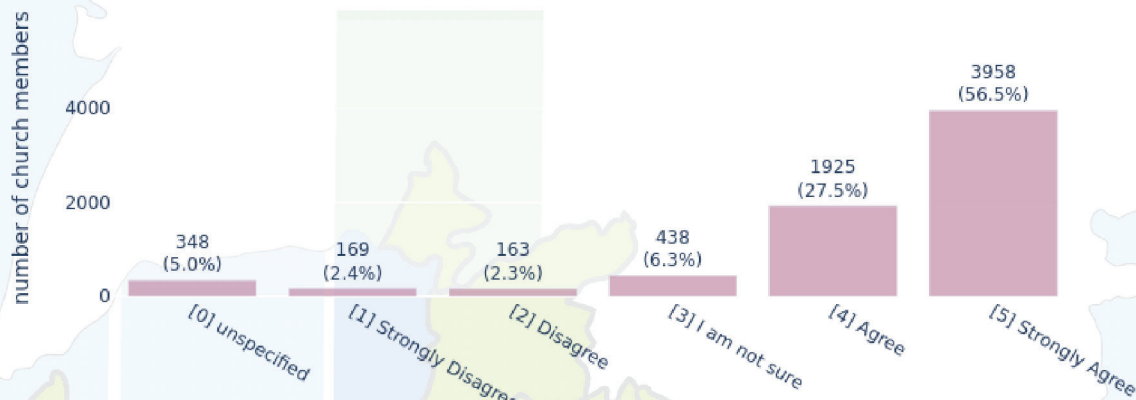
Extreme values “Strongly Agree” and “Strongly Disagree” show a decrease, while moderate values “Agree” and “Disagree” show an increase, with the unsure or unspecified remaining practically the same. This indicates a shift towards the middle, or towards more uncertainty. It appears that the church has not succeeded, in the past five years, in sufficiently clarifying its stand on this statement, as the graph still indicates some degree of polarization.





Item B1.19

All believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth. [SSD]



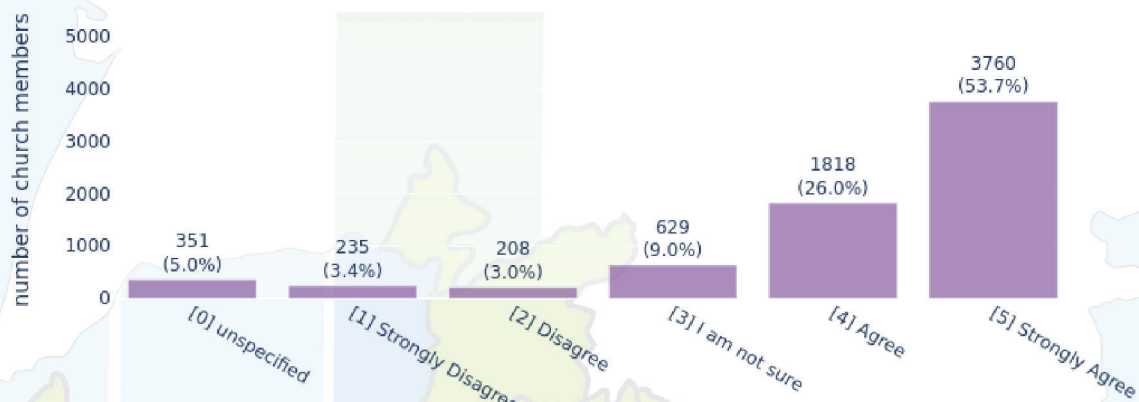
Majority (84.0%) agree or strongly agree with the statement “All believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.20

Only people who accept Jesus as their personal Savior can go to Heaven.  
[SSD]



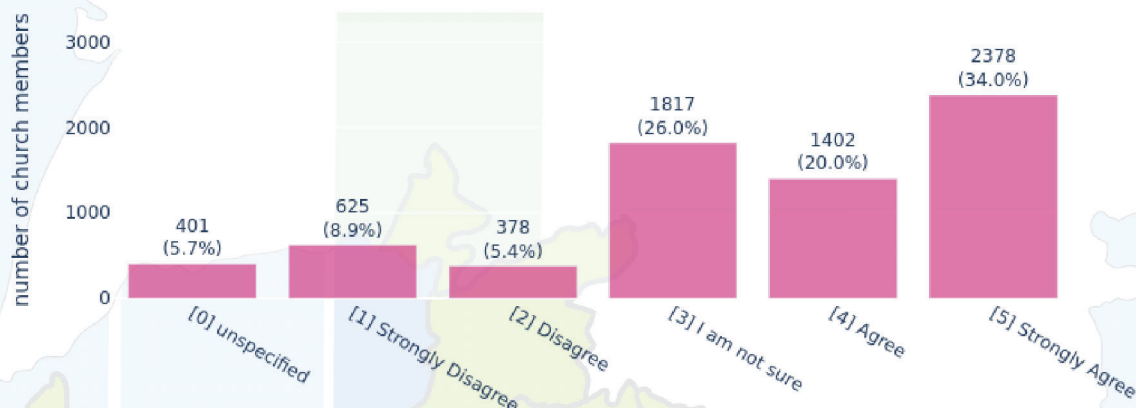
Majority (79.7%) agree or strongly agree with the statement “Only people who accept Jesus as their personal Savior can go to Heaven.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than either millennials or post-millennials*. There was no significant difference between millennials and post-millennials.

This *implies* that there may be a *generational shift* in beliefs.



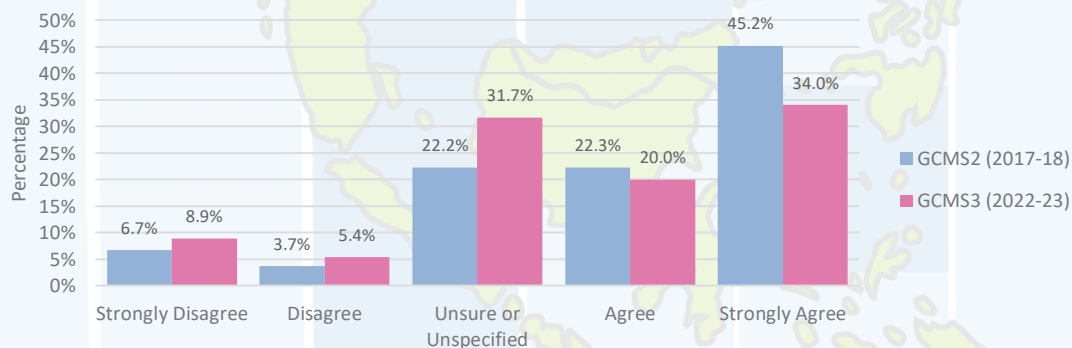
Item B1.21

Jesus Christ will return in my lifetime. [SSD]



Majority (54.0%) agree or strongly agree with the statement “Jesus Christ will return in my lifetime.” The Kruskal-Wallis results of this item when the respondents were regrouped by generation were not significant ( $p = 0.052$ ) implying that generation was not a factor in determining agreement with this statement.

This implies that belief or unbelief in this statement is consistent across generations, for the current survey. However, when comparing this item with a similar item in GCMS2, from 5 years prior, there are significant differences, based on a chi-square test ( $p < 0.001$ ).

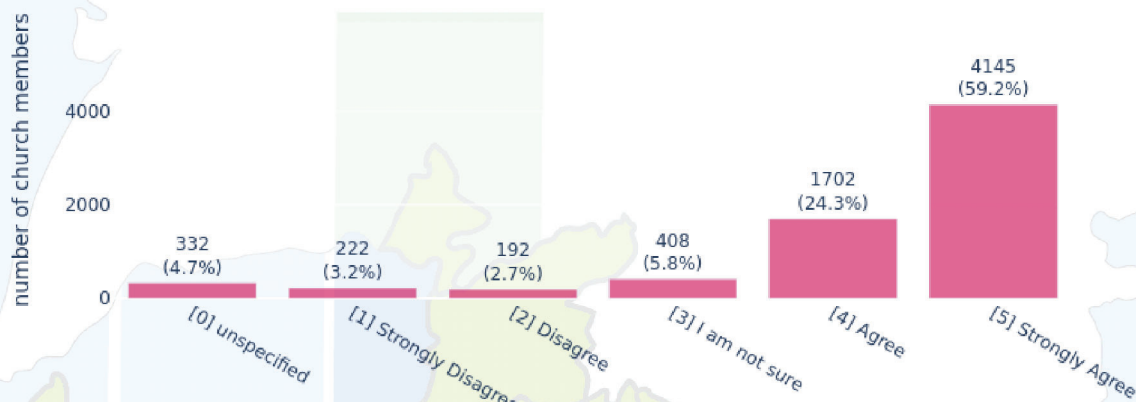


The decrease in “Agree” and “Strongly Agree” and the increase in “Strongly Disagree” and “Disagree” indicates a shift in beliefs during the 5-year duration. While not generational, the shift may be universal— indicating that a similar proportion in each generation no longer believes that Christ’s return is imminent.



Item B1.22

Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits. [SSD]



Majority (83.5%) agree or strongly agree with the statement “Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This *implies* that there may be a *generational shift* in beliefs.

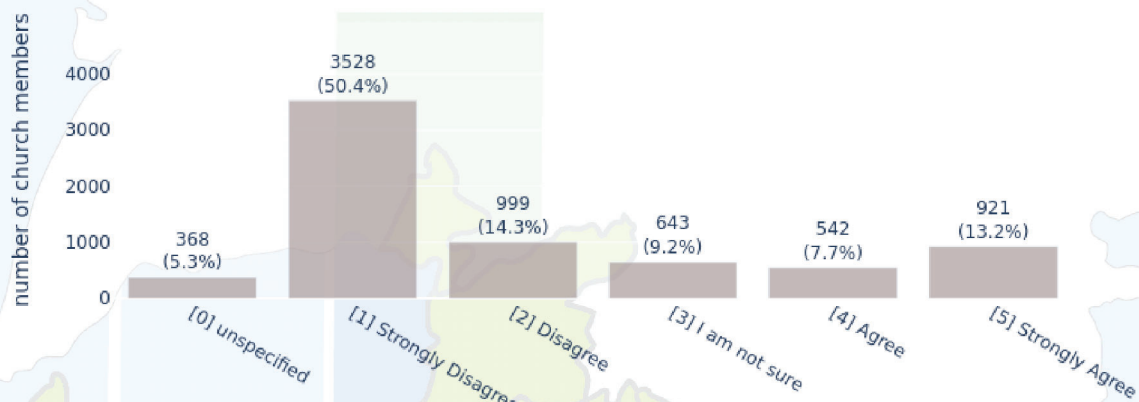
Interestingly, post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by **user-focus** indicates that *PFUs (Prayer-Focused Users) agree significantly less with this statement than BUs (Balanced Users)*. However, SFUs (Sharing-Focused Users) have positioned themselves conveniently between PFUs and BUs such that they do not have any significant difference between either subgroup.





Item B1.23

The dead have powers to communicate with and influence the living.  
[SSD]



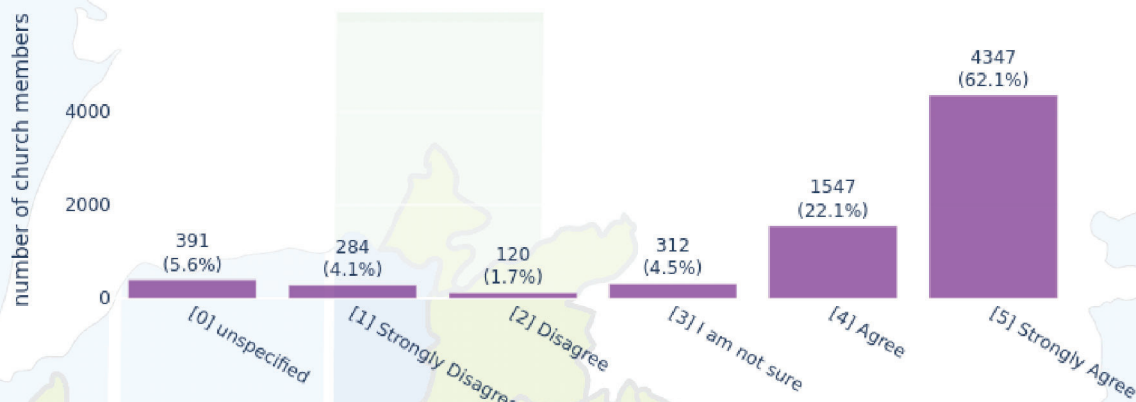
About a fifth (20.9%) agree or strongly agree with the statement “The dead have powers to communicate with and influence the living.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree more with this statement than millennials while pre-millennials significantly agree less with this statement than millennials.*

This ***implies*** that there may be a *generational shift* in beliefs.



Item B1.24

My body is the temple of the Holy Spirit. [SSD]



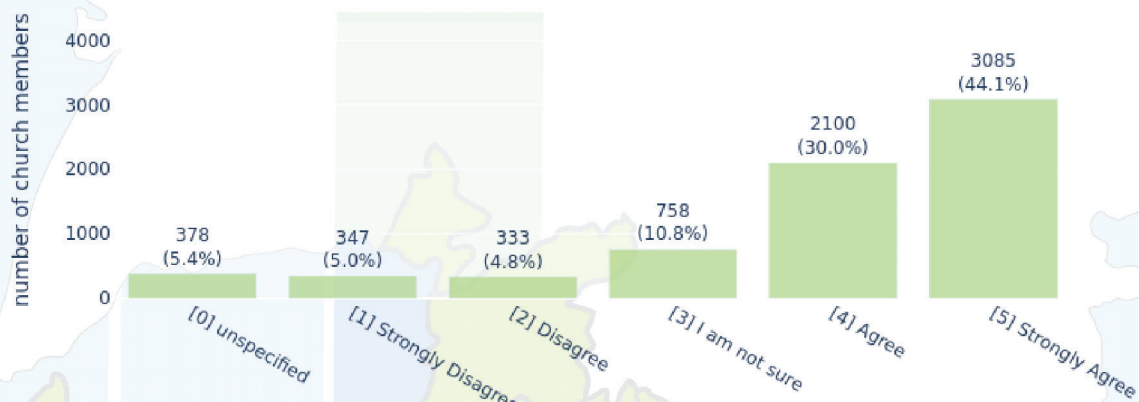
Majority (84.2%) agree or strongly agree with the statement “My body is the temple of the Holy Spirit.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.25

Church unity means uniformity in more than doctrinal belief. [SSD]



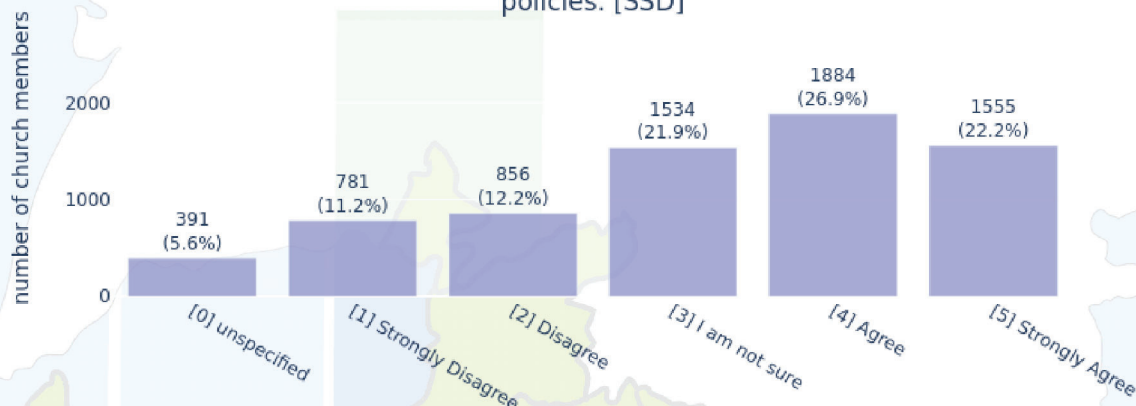
Majority (74.1%) agree or strongly agree with the statement “Church unity means uniformity in more than doctrinal belief.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This **implies** that there may be a *generational shift* in beliefs.



Item B1.26

Different world regions of the Adventist Church should be allowed after consultation with the worldwide church to set their own administrative policies. [SSD]



Almost half (49.1%) agree or strongly agree with the statement “Different world regions of the Adventist Church should be allowed, after consultation with the worldwide church, to set their own administrative policies.” Post hoc analysis of the Kruskal-Wallis results ( $p = 0.024$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than millennials*. However, post-millennials have positioned themselves conveniently between pre-millennials and millennials such that they do not have any significant difference between either subgroup.

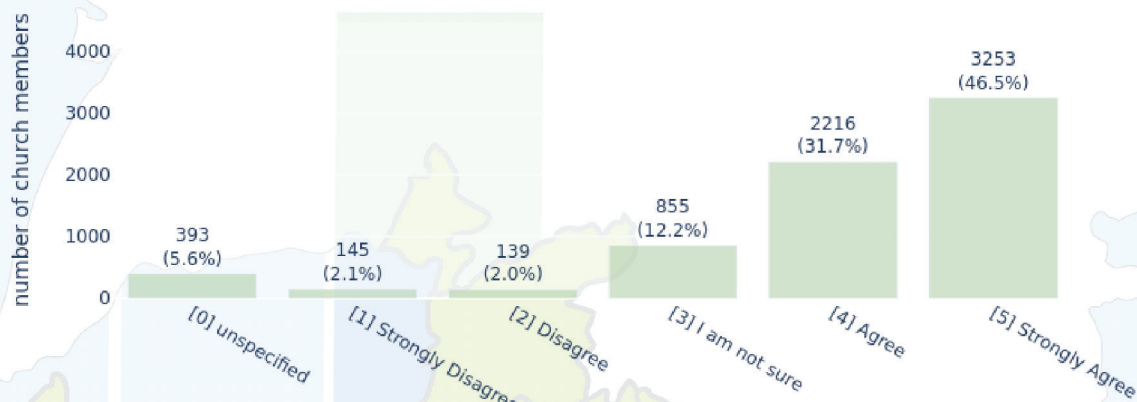
This **implies** generational differences but not a possible generational shift in beliefs.





Item B1.27

The sanctuary doctrine is vital to Adventist theology. [SSD]



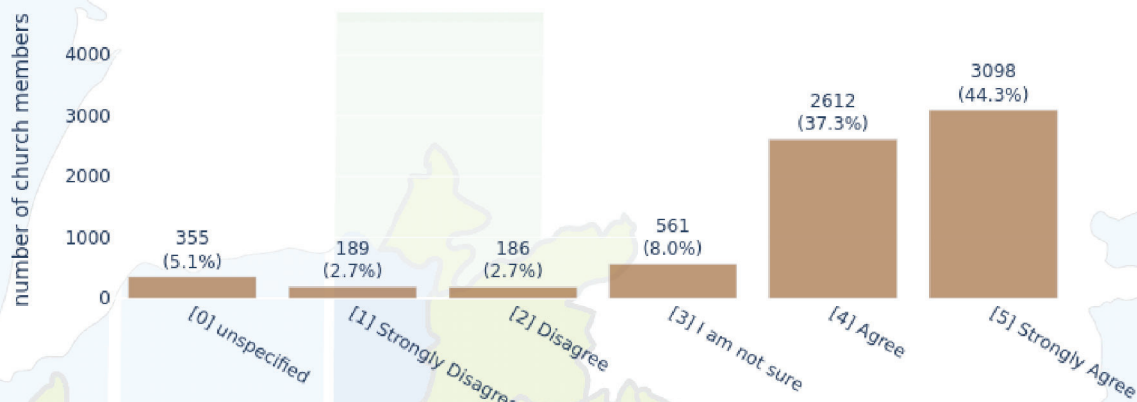
Majority (78.2%) agree or strongly agree with the statement “The sanctuary doctrine is vital to Adventist theology.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This ***implies*** that there may be a *generational shift* in beliefs.



Item B1.28

In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them. [SSD]



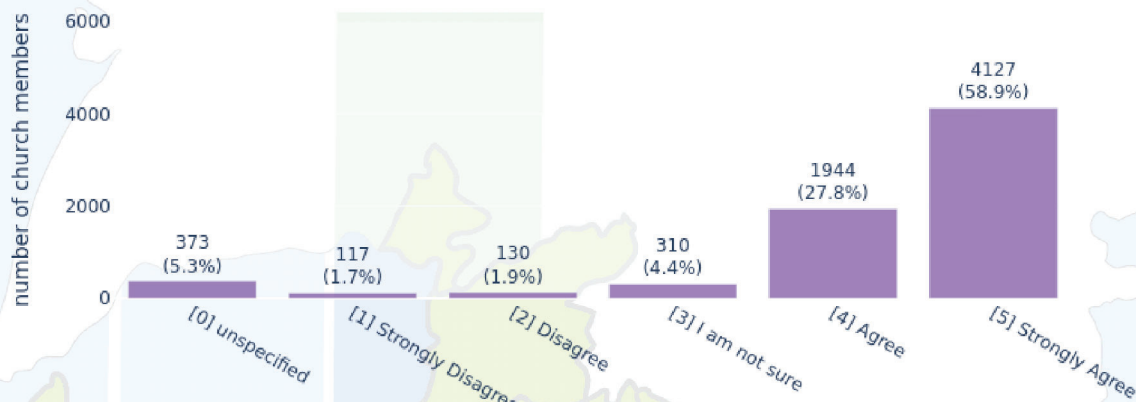
Majority (81.6%) agree or strongly agree with the statement “In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This **implies** that there may be a *generational shift* in beliefs.



Item B1.29

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



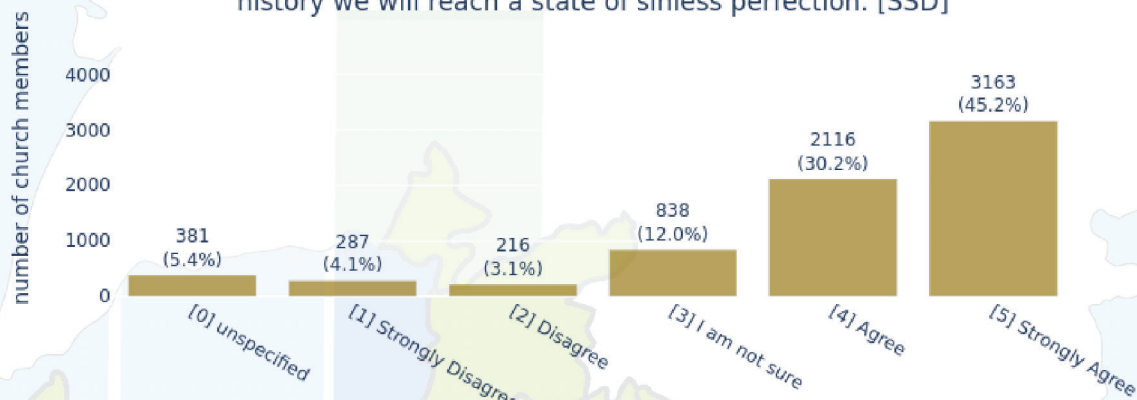
Majority (86.7%) agree or strongly agree with the statement “The Seventh-day Adventist Fundamental Beliefs as a whole reflect the loving and gracious character of God.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than millennials while pre-millennials significantly agree more with this statement than millennials.*

This *implies* that there may be a *generational shift* in beliefs.



Item B1.30

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



Majority (75.4%) agree or strongly 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.” Post hoc analysis of the Kruskal-Wallis results ( $p = 0.004$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than post-millennials*. However, millennials have positioned themselves conveniently between pre-millennials and post-millennials such that they do not have any significant difference between either subgroup.

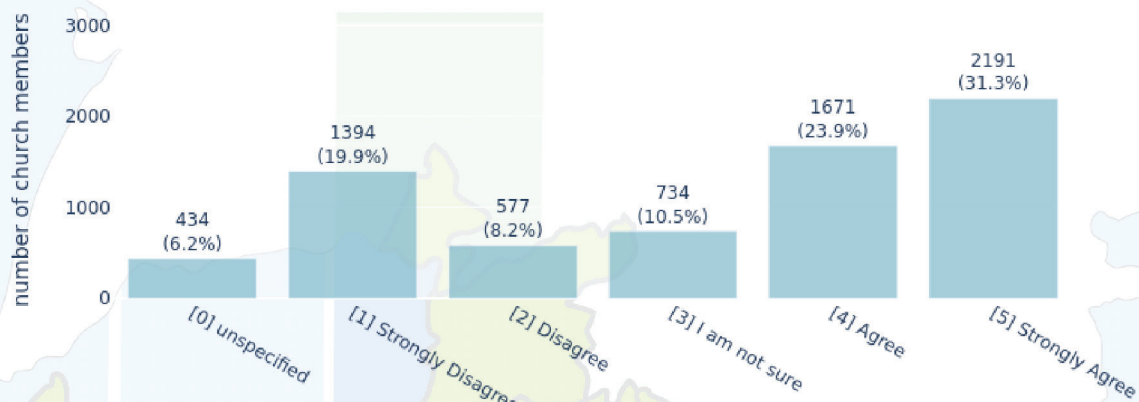
This **implies** that there may be a *generational shift* in beliefs.





Item B1.31

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



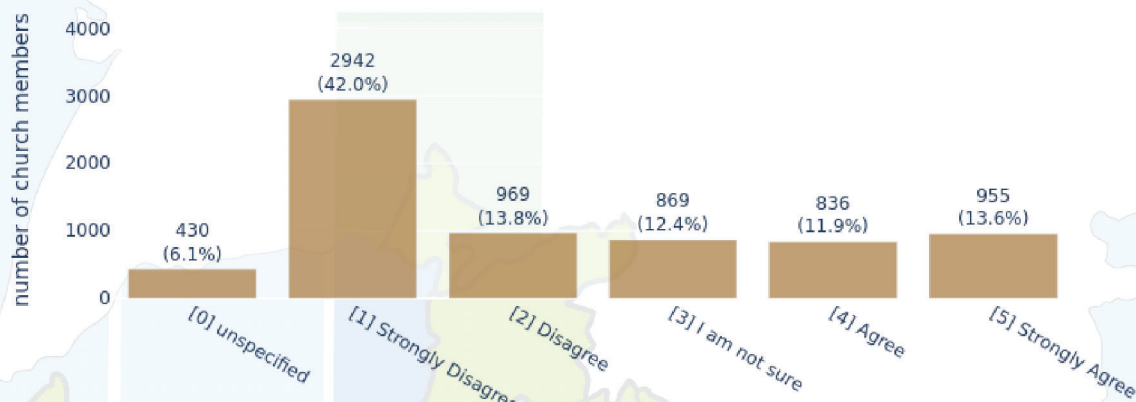
Majority (55.2%) agree or strongly agree with the statement “The Holy Spirit is God’s power in the world, not a Person.” Post hoc analysis of the Kruskal-Wallis results ( $p = 0.006$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree more with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.32

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



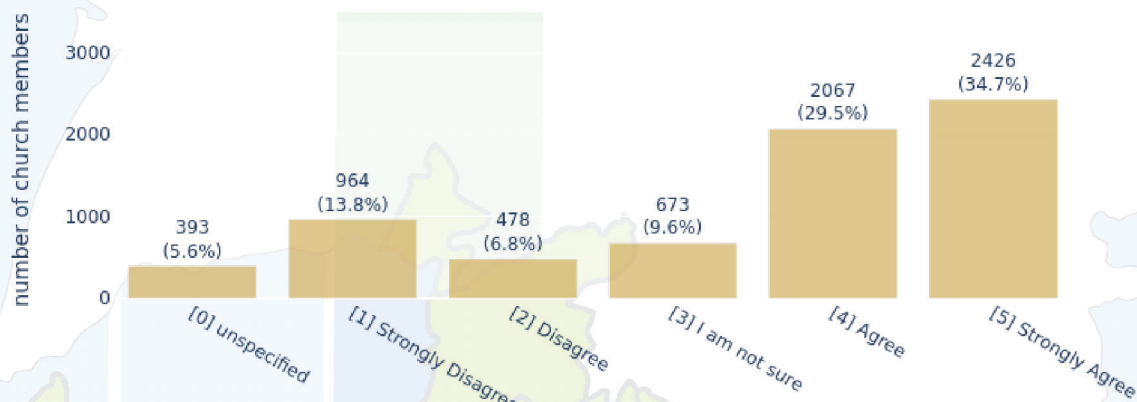
About a fourth (25.5%) agree or strongly agree with the statement “People who have rejected Christ are burning in Hell right now.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree more with this statement than millennials while pre-millennials significantly agree less with this statement than millennials.*

This *implies* that there may be a *generational shift* in beliefs.



Item B1.33

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



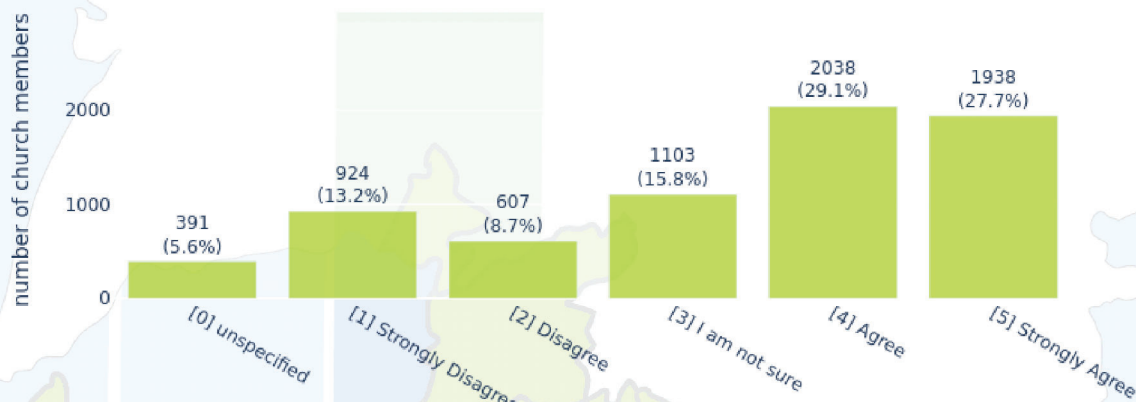
Majority (64.2%) agree or strongly agree with the statement "In order to receive God's grace, I must first live by His rules." Post hoc analysis of the Kruskal-Wallis results ( $p = 0.002$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree less with this statement than post-millennials*. However, millennials have positioned themselves conveniently between pre-millennials and post-millennials such that they do not have any significant difference between either subgroup.

This **implies** that there may be a *generational shift* in beliefs.



Item B1.34

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



Majority (56.8%) agree or strongly agree with the statement “The more that I follow Adventist health and lifestyle standards, the more likely I will be saved.” Post hoc analysis of the Kruskal-Wallis results ( $p = 0.006$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree more with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

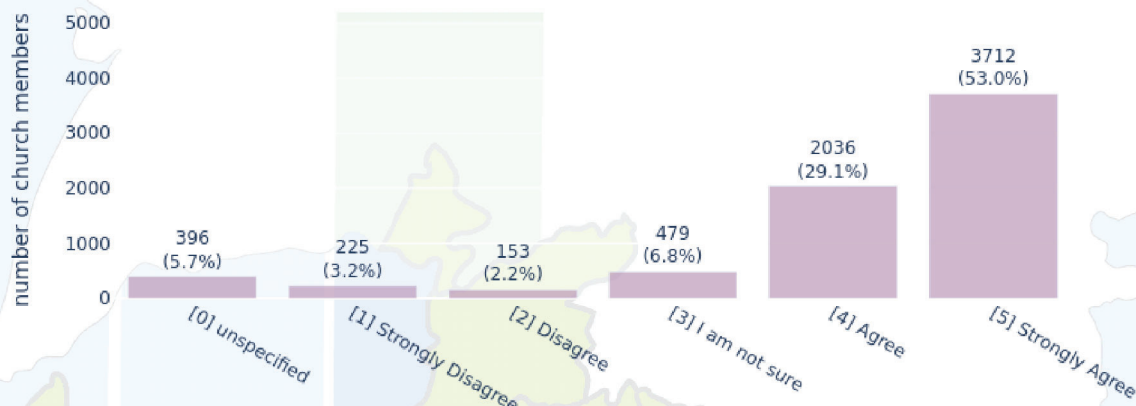
This *implies* that there may be a *generational shift* in beliefs.





Item B1.35

I am loved by God even when I sin. [SSD]



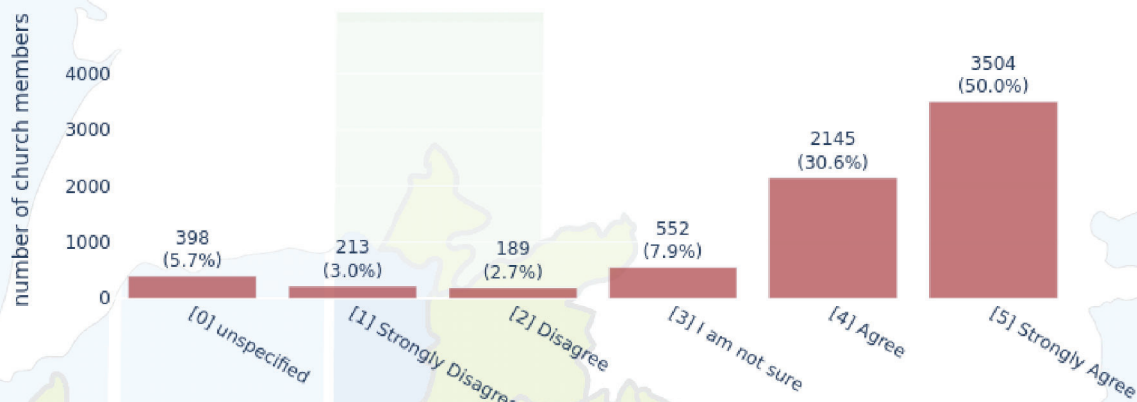
Majority (82.1%) agree or strongly agree with the statement “I am loved by God even when I sin.” Post hoc analysis of the Kruskal-Wallis results ( $p = 0.002$ ) of this item when the respondents were regrouped by generation indicates that *millennials significantly agree more with this statement than post-millennials*. However, pre-millennials have positioned themselves conveniently between millennials and post-millennials such that they do not have any significant difference between either subgroup.

This **implies** generational differences but not a possible generational shift in beliefs.



Item B1.36

The reason that I do good works is because I have been saved by grace.  
[SSD]



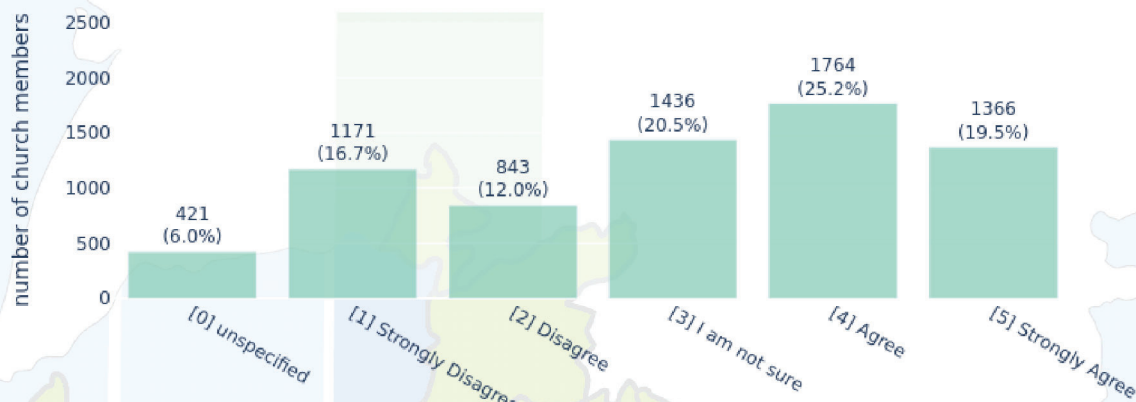
Majority (80.6%) agree or strongly agree with the statement “The reason that I do good works is because I have been saved by grace.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.37

People have a certain amount of faith and they really cannot do much to change it. [SSD]



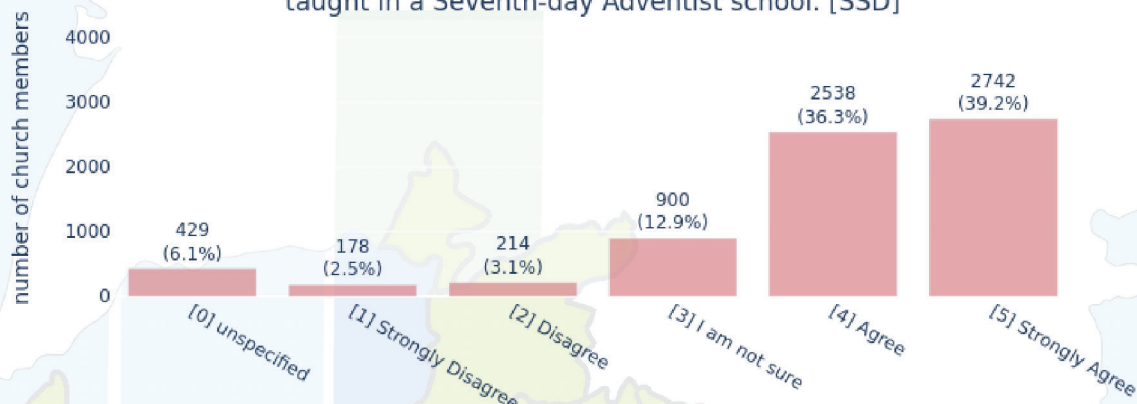
Less than half (44.7%) agree or strongly agree with the statement “People have a certain amount of faith and they really cannot do much to change it.” Post hoc analysis of the Kruskal-Wallis results ( $p = 0.021$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree more with this statement than millennials*. However, pre-millennials have positioned themselves conveniently between millennials and post-millennials such that they do not have any significant difference between either subgroup.

This *implies* generational differences but not a possible generational shift in beliefs.



Item B1.38

There are very distinct theological and worldview differences between what is being taught in a public or government school and what is being taught in a Seventh-day Adventist school. [SSD]



Majority (75.5%) agree or strongly agree with the statement “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.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than either millennials or post-millennials*. There was no significant difference between millennials and post-millennials.

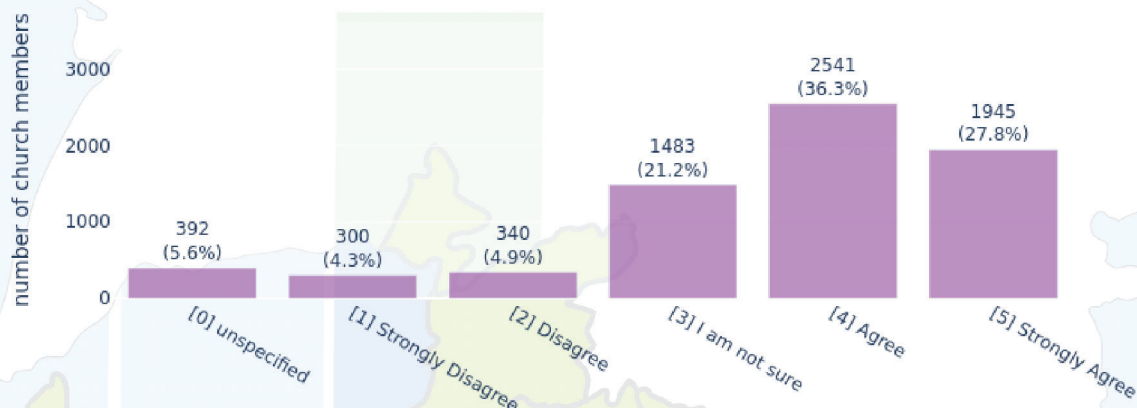
This *implies* that there may be a *generational shift* in beliefs.





Item B1.39

Every local church should either operate or contribute to the operation of a school. [SSD]



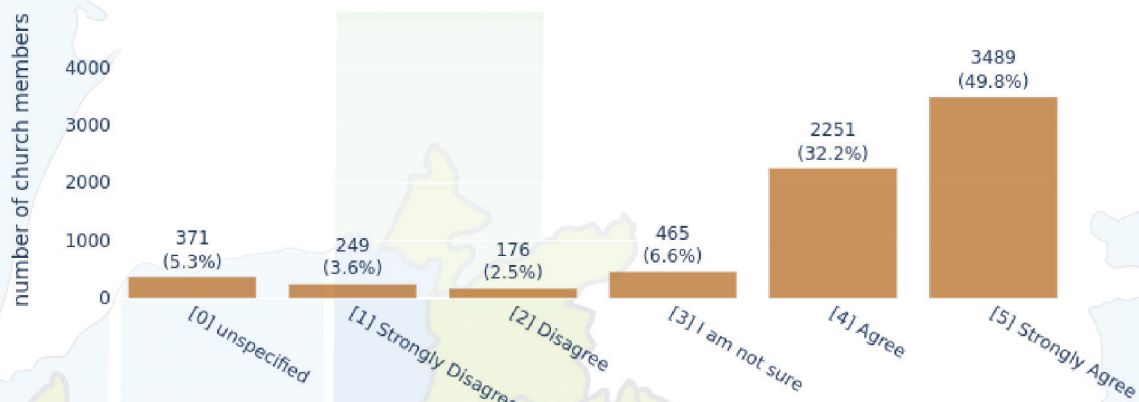
Majority (64.1%) agree or strongly agree with the statement “Every local church should either operate or contribute to the operation of a school.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than millennials while post-millennials significantly agree less with this statement than millennials.*

This *implies* that there may be a *generational shift* in beliefs.



Item B1.40

Tithing is still required of all people by God. [SSD]



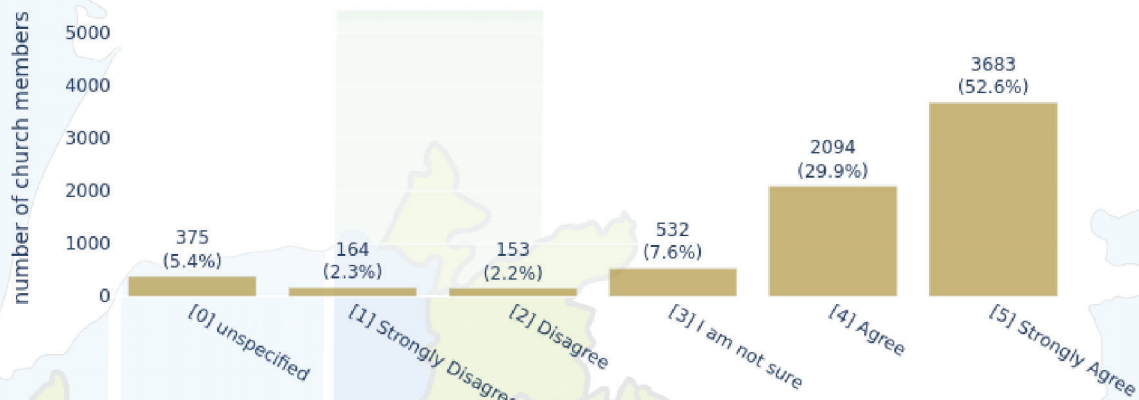
Majority (82.0%) agree or strongly agree with the statement “Tithing is still required of all people of God.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than millennials while post-millennials significantly agree less with this statement than millennials.*

This ***implies*** that there may be a *generational shift* in beliefs.



Item B1.41

The Bible teaches that sexual intercourse should be exclusively reserved for marriage. [SSD]



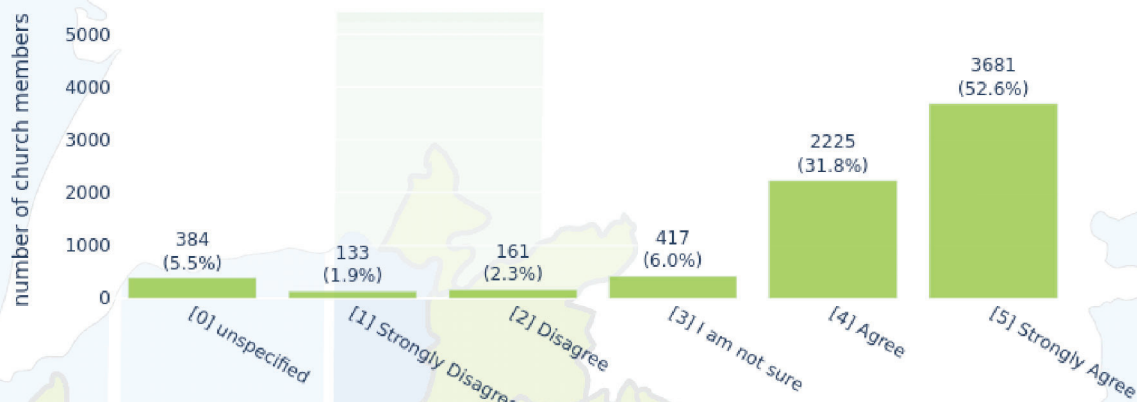
Majority (82.5%) agree or strongly agree with the statement “The Bible teaches that sexual intercourse should be exclusively reserved for marriage.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B1.42

The Bible teaches that marriage is a union between an adult man and an adult woman. [SSD]



Majority (84.4%) agree or strongly agree with the statement “The Bible teaches that marriage is a union between an adult man and an adult woman.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

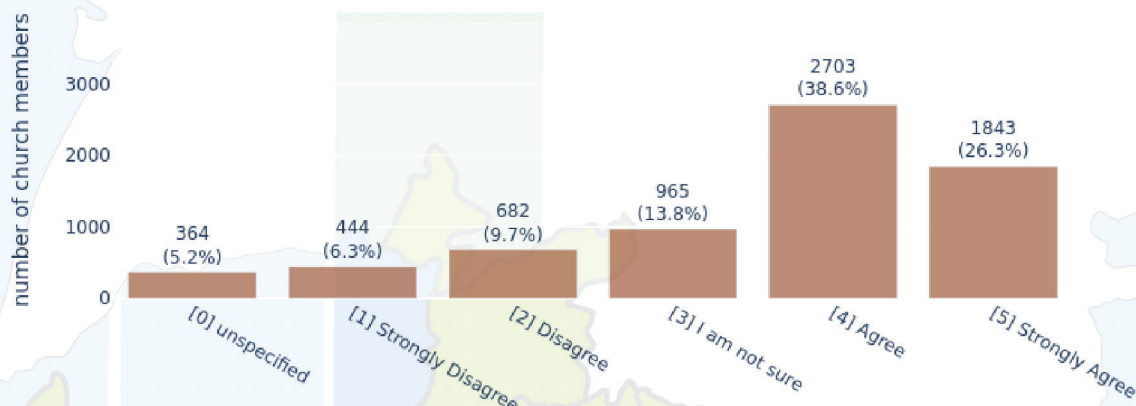
This *implies* that there may be a *generational shift* in beliefs.





Item B2.1

To be a Seventh-day Adventist means to reject certain elements of the culture around you. [SSD]



Majority (64.9%) agree or strongly agree with the statement “To be a Seventh-day Adventist means to reject certain elements of the culture around you.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by majority religion in country of residence indicates that *church members in Christian-majority countries significantly agree more with this statement than those in Buddhist-majority countries while those in Muslim-majority countries significantly agree less with this statement than those in Buddhist-majority countries.*

**Implications** are the following:

a) **Mission:** Most Adventists believe being a Seventh-day Adventist involves rejecting some cultural elements. This could shape the church’s mission strategies, especially in multicultural regions. On the other hand, the church might need to understand why members in Muslim-majority and Buddhist-majority countries agree less.

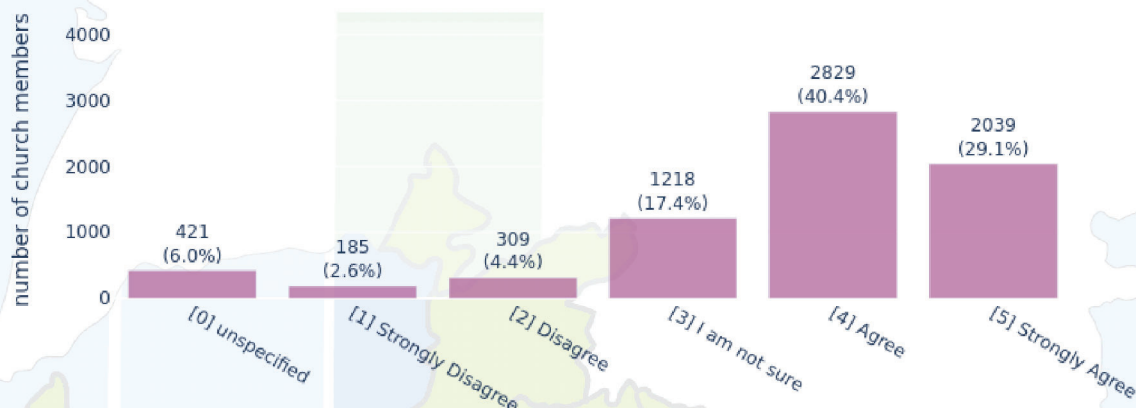
b) **Spiritual Growth:** This belief can impact spiritual growth as it involves making choices about cultural practices based on faith. However, the lower agreement in Muslim-majority and Buddhist-majority countries might indicate a need for more guidance in these areas.

c) **Leadership:** These findings can help leaders understand their members’ attitudes towards culture and faith, which can guide decision-making. Leaders might need to address the lower agreement in Muslim-majority and Buddhist-majority countries.



Item B2.2

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. [SSD]



Majority (69.5%) agree or strongly agree with the statement “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.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by majority religion in country of residence indicates that *church members in Christian-majority countries significantly agree more with this statement than those in Muslim-majority countries while those in Buddhist-majority countries significantly agree less with this statement than those in Muslim-majority countries.*

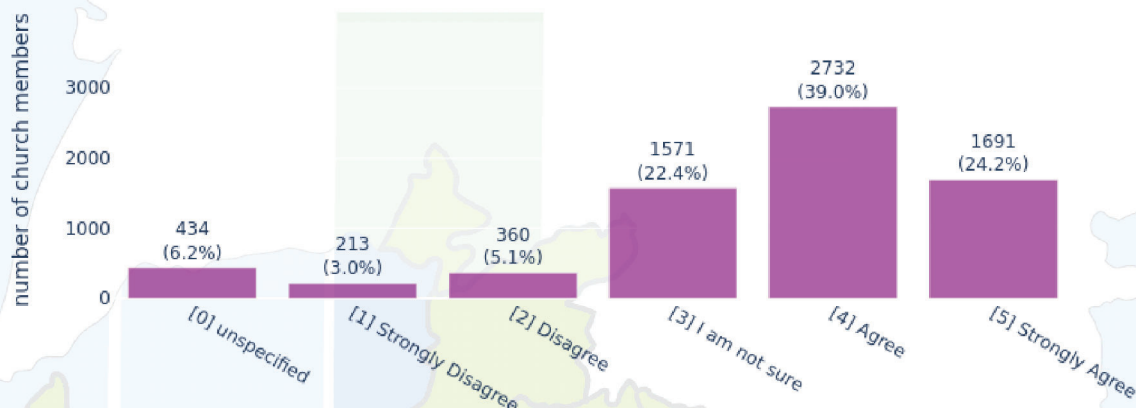
**Implications** are the following:

- a) **Mission:** Most Adventists feel a connection with other Adventists worldwide in living their faith. This can strengthen the church’s global unity. However, the church might need to understand why members in Muslim-majority and Buddhist-majority countries feel less connected.
- b) **Spiritual Growth:** This sense of connection can enhance members’ spiritual growth as they see their faith lived out in diverse contexts. However, the lower agreement in Muslim-majority and Buddhist-majority countries might indicate a need for more spiritual connection in these areas.
- c) **Leadership:** These findings can help leaders understand their members’ sense of global connection, which can guide decision-making. Leaders might need to address the lower sense of connection in Muslim-majority and Buddhist-majority countries.



Item B2.3

People outside of the Adventist Church can have important insights into God's character and plans. [SSD]



Majority (63.2%) agree or strongly agree with the statement “People outside of the Adventist Church can have important insights into God’s character and plans.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by majority religion in country of residence indicates that *church members in Christian-majority countries significantly agree more with this statement than those in Muslim-majority countries while those in Buddhist-majority countries significantly agree less with this statement than those in Muslim-majority countries.*

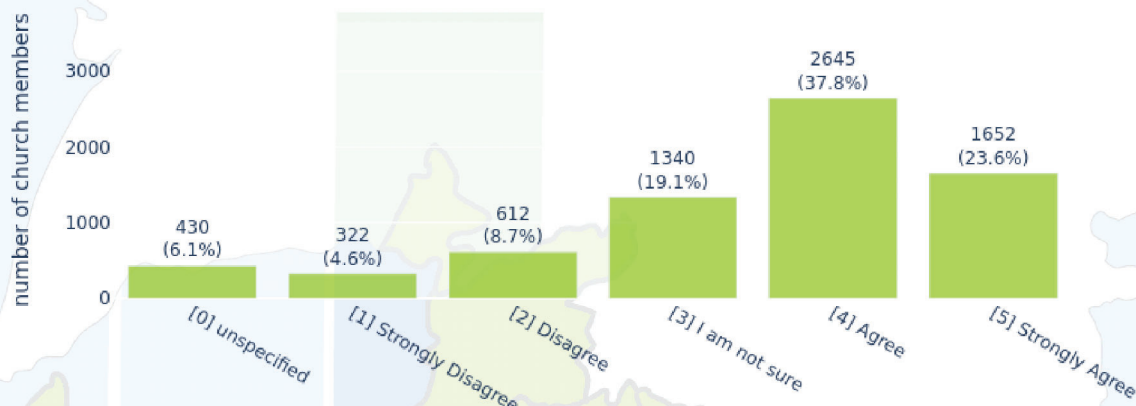
**Implications** are the following:

- Mission:** Most Adventists believe that people outside their church can understand God’s character and plans. This shows openness to learning from others, which can help the church’s mission. However, the church might need to address why members in Muslim-majority and Buddhist-majority countries agree less.
- Spiritual Growth:** This openness can lead to spiritual growth as members can learn about God from different perspectives. On the other hand, the lower agreement in Muslim-majority and Buddhist-majority countries might show a need for more spiritual growth in these areas.
- Leadership:** These findings can help leaders plan better. They might need to consider these differences when making decisions. Leaders might need to be more sensitive to cultural differences in Muslim-majority and Buddhist-majority countries.



Item B2.4

There are ideas in my culture that contradict my faith. [SSD]



Majority (61.4%) agree or strongly agree with the statement “There are ideas in my culture that contradict my faith.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by majority religion in country of residence indicates that *church members in Muslim-majority countries significantly agree more with this statement than those in Christian-majority countries while those in Buddhist-majority countries significantly agree less with this statement than those in Christian-majority countries.*

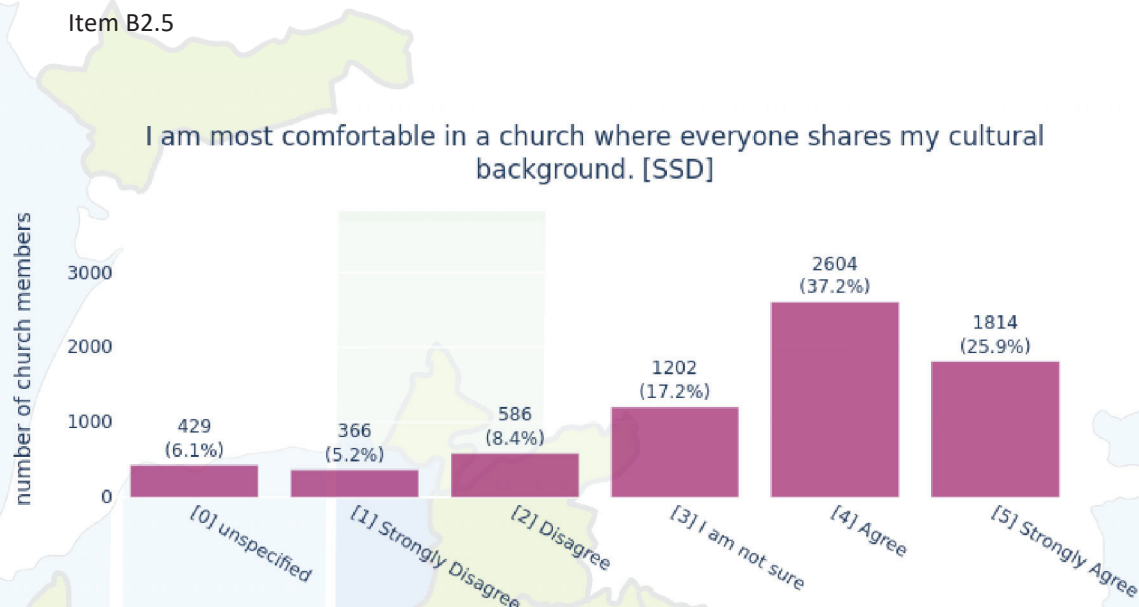
**Implications** are the following:

a) **Mission:** The agreement of most Adventists with the statement indicates that cultural elements can sometimes be at odds with religious convictions. This could shape the church’s mission approaches, especially in multicultural or multiethnic areas. The church might need to strategize on how to reconcile these cultural differences in a manner that respects cultural diversity while maintaining its religious doctrines. The variation in agreement based on the dominant religion in the country of residence might underscore the necessity for mission strategies that are sensitive to cultural nuances.

b) **Spiritual Growth:** The strong agreement with the statement shows that members are aware of the clash between their culture and faith. This awareness could spark spiritual growth, leading to a deeper understanding of their faith. The church may need to provide help and resources to guide members through these cultural conflicts.

c) **Leadership:** These findings offer important insights for church leaders about the cultural obstacles their members encounter, which can guide decision-making and strategic planning. Leaders might need to take these obstacles into account when organizing church activities and formulating church policies. The differences in agreement based on the predominant religion in the country of residence might emphasize the need for leadership that is sensitive to cultural differences and the importance of understanding the local context in leading the church community.





Majority (63.1%) agree or strongly agree with the statement “I am most comfortable in a church where everyone shares my cultural background.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by majority religion in country of residence indicates that *church members in Christian-majority countries significantly agree more with this statement than those in Muslim-majority countries while those in Buddhist-majority countries significantly agree less with this statement than those in Muslim-majority countries.*

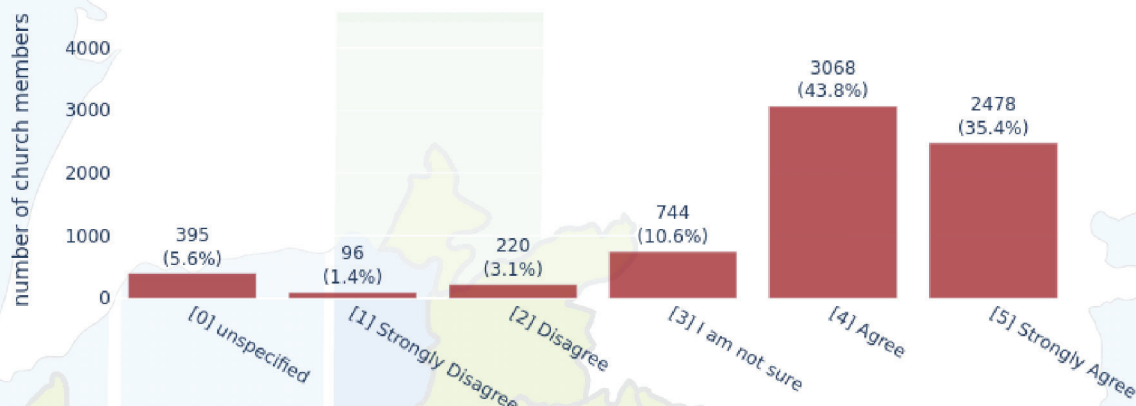
**Implications** are the following:

- Mission:** The fact that a majority of Adventists agree with the statement suggests that cultural homogeneity within a church is important to many members. This could influence the church’s mission strategies, particularly in multicultural or multiethnic regions. The church may need to consider how to foster a sense of belonging among members from diverse cultural backgrounds. The lower agreement in Buddhist-majority countries might suggest a more culturally diverse congregation or different cultural attitudes towards diversity.
- Spiritual Growth:** The comfort level with cultural homogeneity could impact the spiritual growth of the members. If members are more comfortable in culturally homogeneous settings, they might be less open to different perspectives that can enrich their spiritual understanding. The church might need to find ways to promote cultural understanding and appreciation as part of spiritual growth.
- Leadership:** These findings help church leaders understand their members’ cultural preferences, which can guide decisions and plans. Leaders may need to think about these preferences when organizing church activities and making church rules. The variation in agreement, depending on the main religion of the country, shows the importance of leaders being sensitive to culture and understanding the local context.



Item B2.6

I would welcome someone from a different cultural background as part of my local church family. [SSD]



Majority (79.2%) agree or strongly agree with the statement “I would welcome someone from a different cultural background as part of my local church family.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by majority religion in country of residence indicates that *church members in Buddhist-majority countries significantly agree less with this statement than those in either Muslim-majority countries or Christian-majority countries*. There was no significant difference between those in Muslim-majority countries and Christian-majority countries.

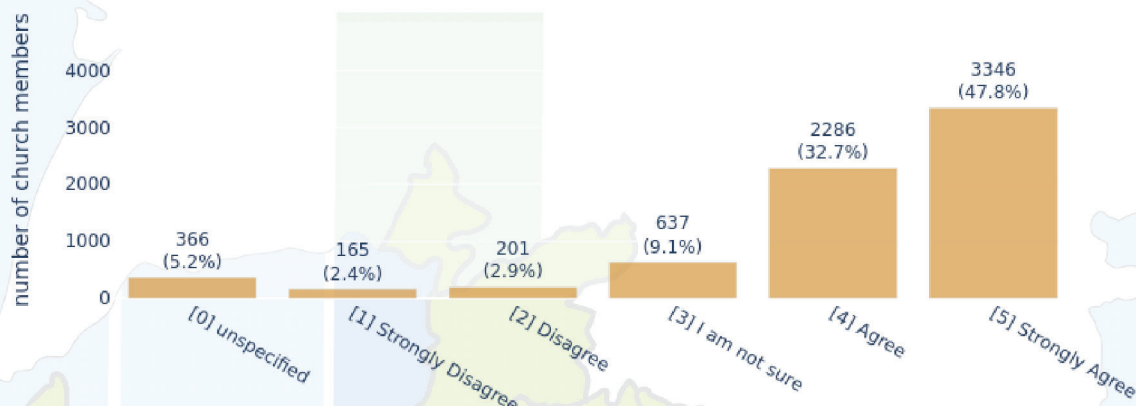
**Implications** are the following:

- Mission:** The majority of Adventists affirm the church’s teachings on inclusivity, validating its mission and communication effectiveness. However, less agreement in Buddhist-majority countries indicates a need for better understanding and addressing their unique cultural and religious contexts. This understanding is crucial for the global mission of the church.
- Spiritual Growth:** The high level of agreement with the statement could be seen as an indicator of the members’ commitment to their faith and their desire to live in accordance with their religious beliefs, which are key aspects of spiritual growth. On the other hand, the lower agreement in Buddhist-majority countries might point to potential challenges or opportunities for spiritual growth in these contexts.
- Leadership:** These findings provide valuable insights for church leaders about the beliefs and attitudes of their members, which can inform decision-making and strategic planning. The differences in agreement based on the majority religion in the country of residence might highlight the need for culturally sensitive leadership and the importance of understanding the local context in guiding the church community.



Item B2.7

Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ. [SSD]



Majority (80.5%) agree or strongly agree with the statement “Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by majority religion in country of residence indicates that *church members in Christian-majority countries significantly agree more with this statement than those in either Muslim-majority countries or Buddhist-majority countries*. There was no significant difference between those in Muslim-majority countries and Buddhist-majority countries.

**Implications** are the following:

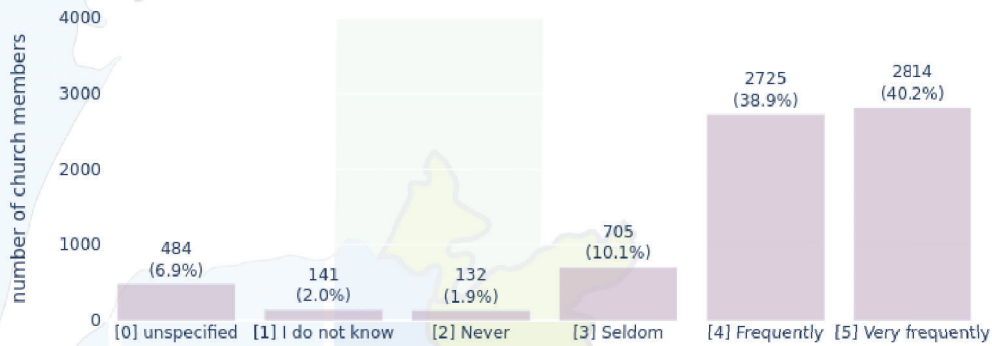
a) **Mission:** Most Adventists affirm the church’s teachings on avoiding certain amusements, validating its mission and communication effectiveness. However, less agreement in Muslim-majority and Buddhist-majority countries indicates a need for better understanding and addressing their unique cultural and religious contexts. This understanding is crucial for the global mission of the church.

b) **Spiritual Growth:** The substantial agreement with the statement could suggest members’ dedication to their faith and their aspiration to align their lifestyle with their religious convictions, which are crucial for spiritual development. Conversely, the lesser agreement in Muslim-majority and Buddhist-majority countries could indicate potential hurdles or prospects for spiritual advancement in these settings.

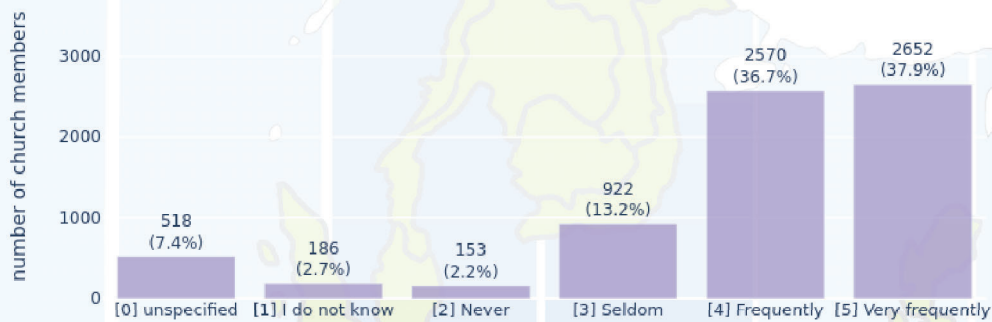
c) **Leadership:** These findings provide valuable insights for church leaders about the beliefs and attitudes of their members, which can inform decision-making and strategic planning. The differences in agreement based on the majority religion in the country of residence might highlight the need for culturally sensitive leadership and the importance of understanding the local context in guiding the church community.



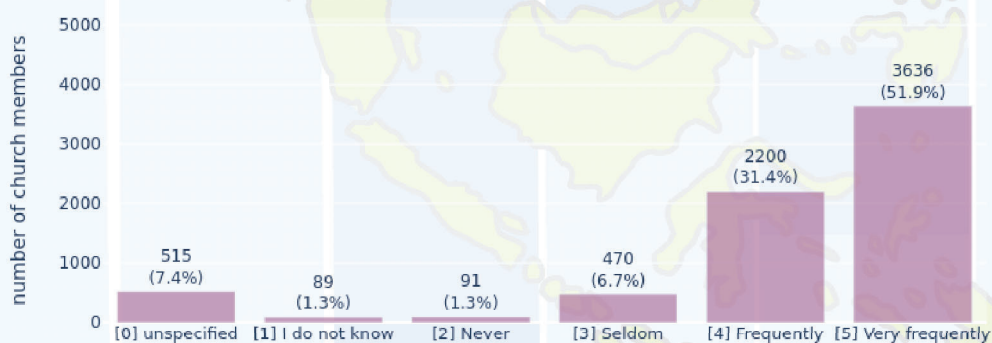
How often does the Sabbath speaker in your church preach on " Righteousness by Faith"? [SSD]



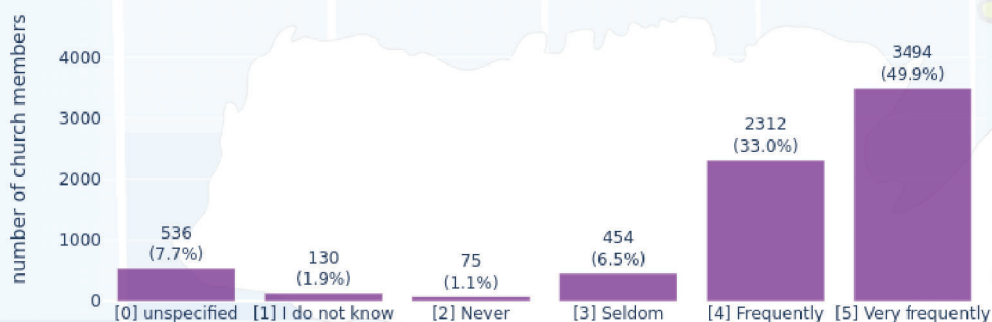
How often does the Sabbath speaker in your church preach on " Spirit of Prophecy"? [SSD]



How often does the Sabbath speaker in your church preach on " Sabbath"? [SSD]



How often does the Sabbath speaker in your church preach on " Second Coming of Jesus"? [SSD]

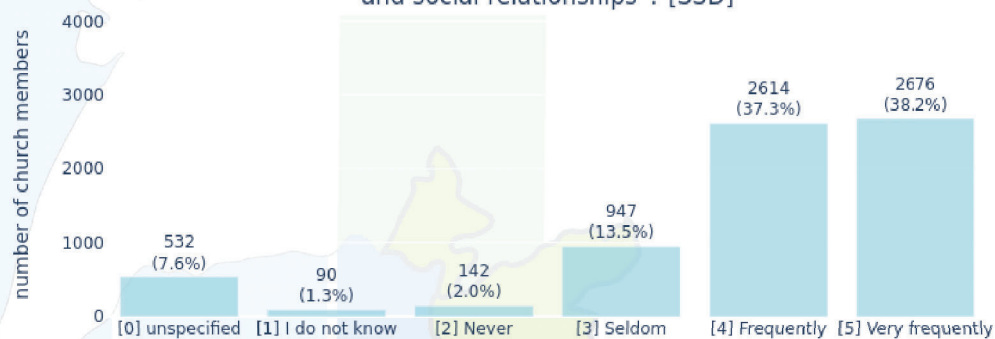




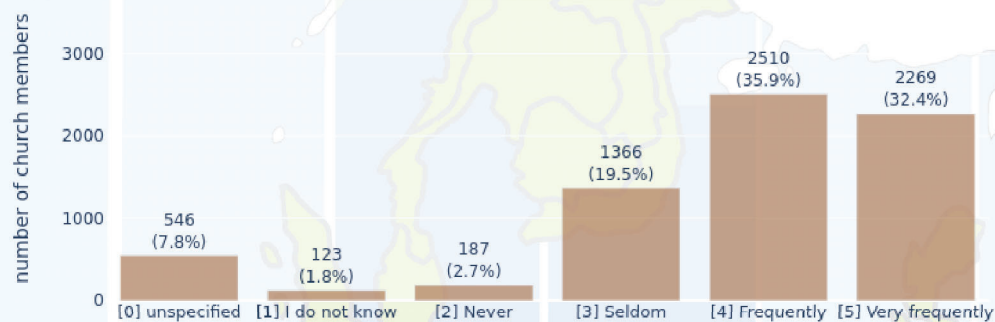


Items B3.05 & B3.06 & B3.07 & B3.08

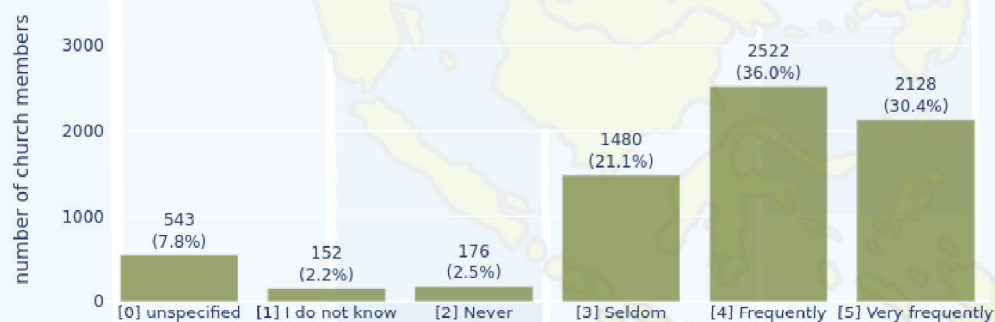
How often does the Sabbath speaker in your church preach on " Wholistic Healthful Living—the importance of health for the body, mind, spirit, and social relationships"? [SSD]



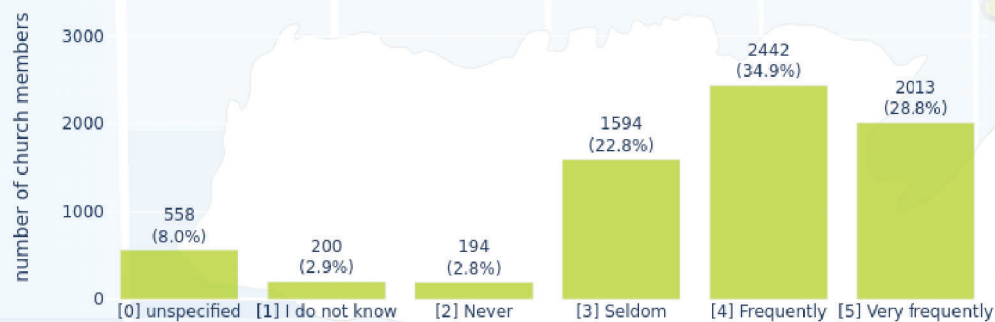
How often does the Sabbath speaker in your church preach on " Reading and sharing Adventist literature and publications"? [SSD]



How often does the Sabbath speaker in your church preach on " The Sanctuary"? [SSD]



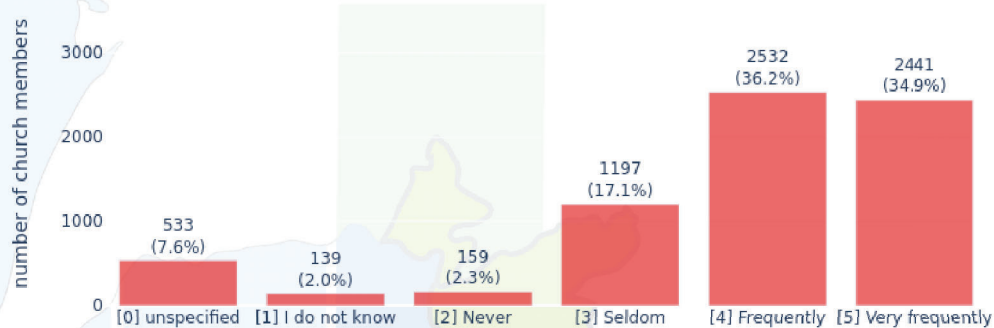
How often does the Sabbath speaker in your church preach on " State of the Dead"? [SSD]



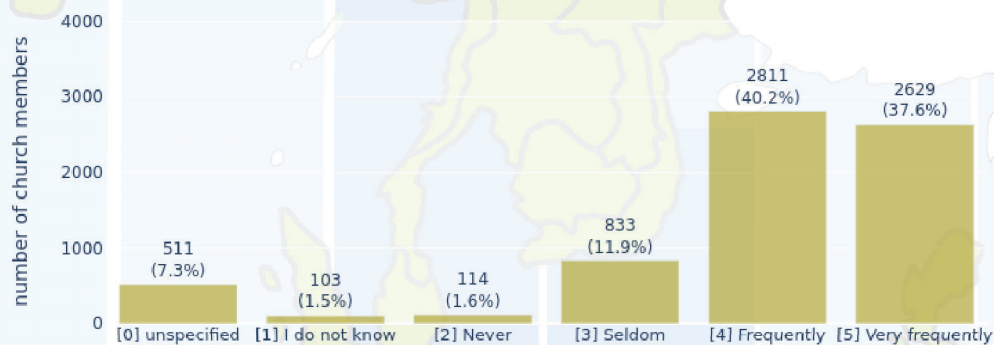


Items B3.09 & B3.10 & B3.11

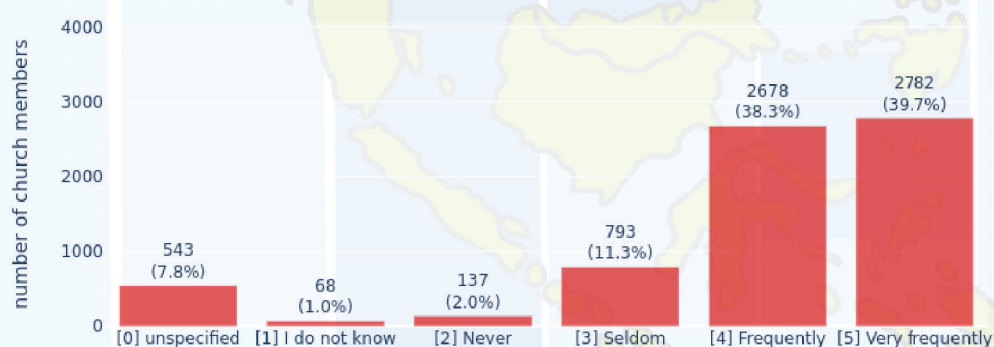
How often does the Sabbath speaker in your church preach on " Daniel and Revelation"? [SSD]



How often does the Sabbath speaker in your church preach on " The Three Angels' Messages"? [SSD]

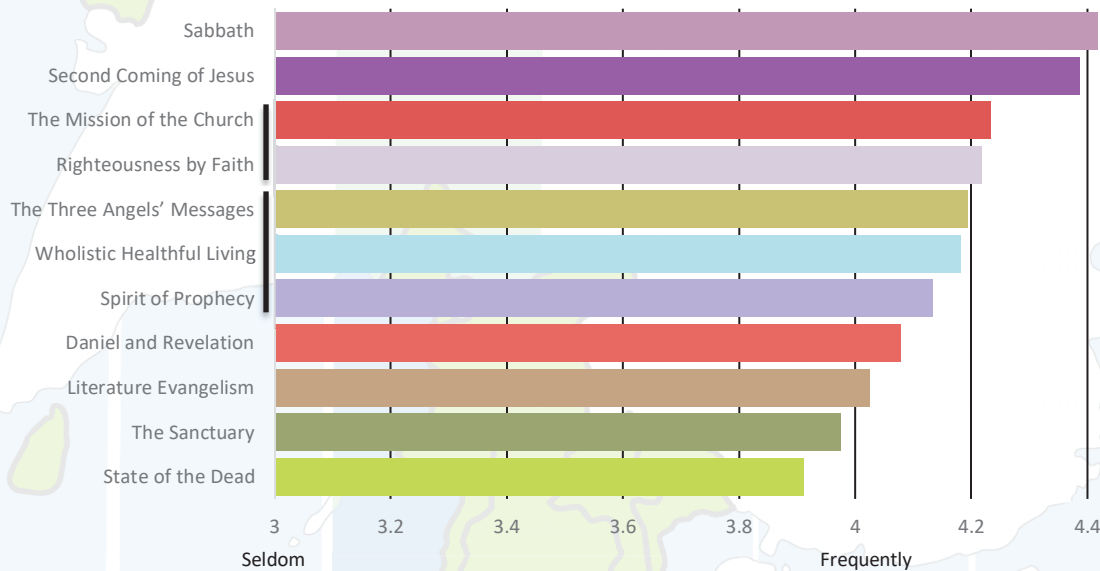


How often does the Sabbath speaker in your church preach on " The Mission of the Seventh-day Adventist Church"? [SSD]





### Average Frequency Topic is Preached in Church



The graph shows the average frequency, based on the graphs in the previous three pages. It indicates that the “Sabbath” is the most frequent topic preached in church. Second on the list is “Second Coming of Jesus”. “The Mission of the Church” and “Righteousness by Faith” were tied at third place, as they did not have any significant difference, based on post hoc analysis of the Kruskal-Wallis test results ( $p < 0.001$ ). “The Three Angels’ Messages”, “Wholistic Healthful Living”, and “Spirit of Prophecy” tied for fourth place, based on post hoc analysis. At the bottom of the list is “State of the Dead”.

**Implications** are the following:

a) **Mission:** The high frequency of sermons on the “Sabbath” and the “Second Coming of Jesus” suggests that these core beliefs are a major focus in the church. This could help reinforce these key doctrines among the congregation and align the church’s mission with its teachings. However, the lower frequency of sermons on topics like “Wholistic Healthful Living”, “Spirit of Prophecy”, and “State of the Dead” might suggest areas where the church could potentially increase emphasis to fully realize its mission.

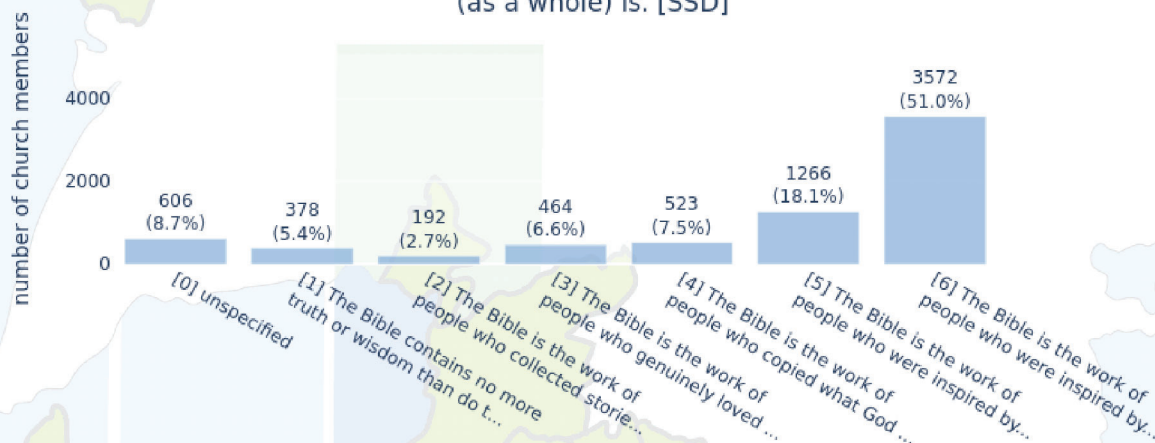
b) **Spiritual Growth:** The fact that topics like “The Mission of the Church” and “Righteousness by Faith” are also frequently addressed indicates a balanced approach to teaching, which includes both doctrinal and practical aspects of faith. This could contribute to the spiritual growth of the congregation by providing them with a comprehensive understanding of their faith.

c) **Leadership:** The frequency of sermon topics can provide valuable insights for church leaders about the areas of focus in their teachings. Leaders can use this information to assess whether their current sermon topics align with the needs and interests of the congregation. They can also identify potential areas for improvement or further emphasis, which can guide future planning and decision-making.



Item B4

The statement that is closest to your understanding of what the Bible  
(as a whole) is. [SSD]

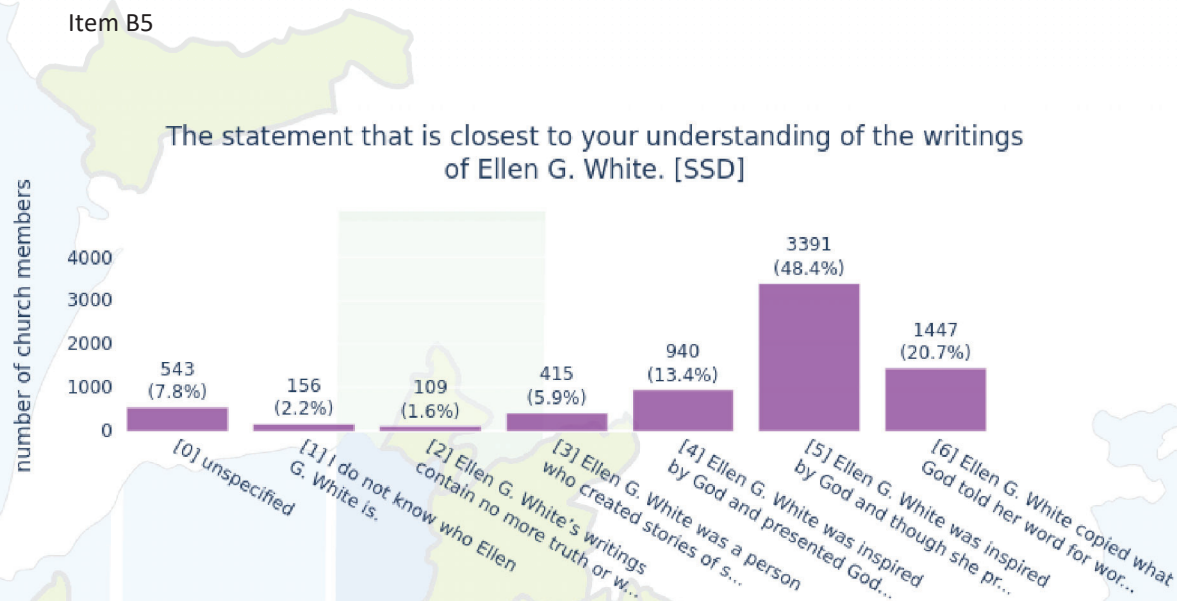


Cross-tabulating this item with church type (D10-D11 difference) and applying the odds ratio indicates that members of dormant churches were 44.1% more likely to choose the option “The Bible is the work of people who were inspired by God and who, though expressing their message in terms of their own time and place, expressed eternal truths”, while members of stable churches were 21.5% more likely to choose the option “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”. On the other hand, members of popular churches were 81.5% more likely to choose the option “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”.

**Implications** are as follows:

- a) **Mission:** The different views on the Bible in different types of churches could affect how the church carries out its mission. The church might need to consider these differences when planning its mission strategies.
- b) **Spiritual Growth:** These different views could also impact how members grow spiritually. The church might need to provide guidance that caters to these different perspectives.
- c) **Leadership:** These findings can help church leaders understand their members’ beliefs, which can guide their decisions. Leaders might need to address these differences when leading their church communities.





Cross-tabulating this item with church type (D10-D11 difference) and applying the odds ratio indicates that members of popular churches were 25.0% more likely to choose the option “Ellen G. White copied what God told her word for word, and wrote without being influenced by her own place and time”, while members of stable churches were 44.5% more likely to choose the option “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”.

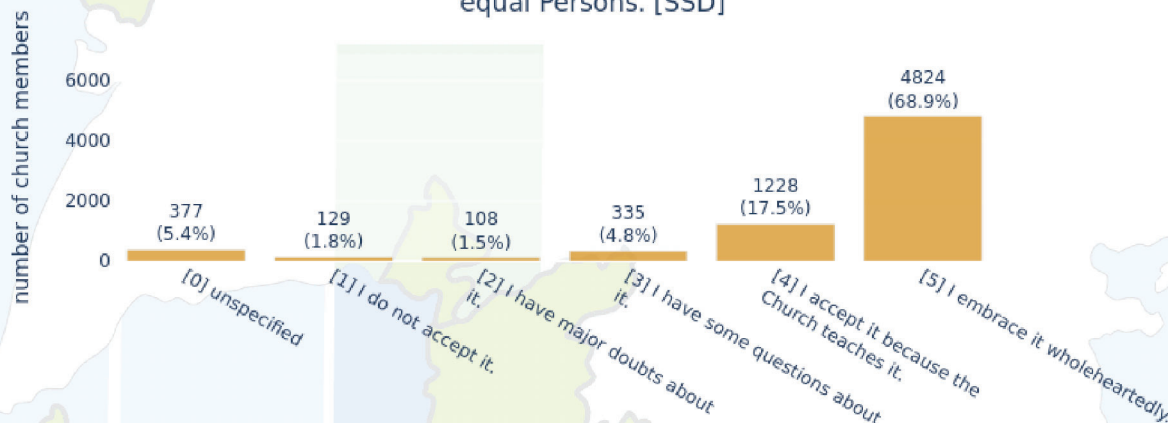
**Implications** are as follows:

- a) **Mission:** Different types of churches have different views on Ellen G. White’s writings. The church might need to consider these views when planning its mission.
- b) **Spiritual Growth:** These different views could impact how members grow spiritually. The church might need to provide guidance that caters to these different perspectives.
- c) **Leadership:** These findings can help leaders understand their members’ beliefs, which can guide their decisions. Leaders might need to address these differences when leading their church communities.



Item B6.1

There is one God: Father, Son, and Holy Spirit, a unity of three eternal equal Persons. [SSD]



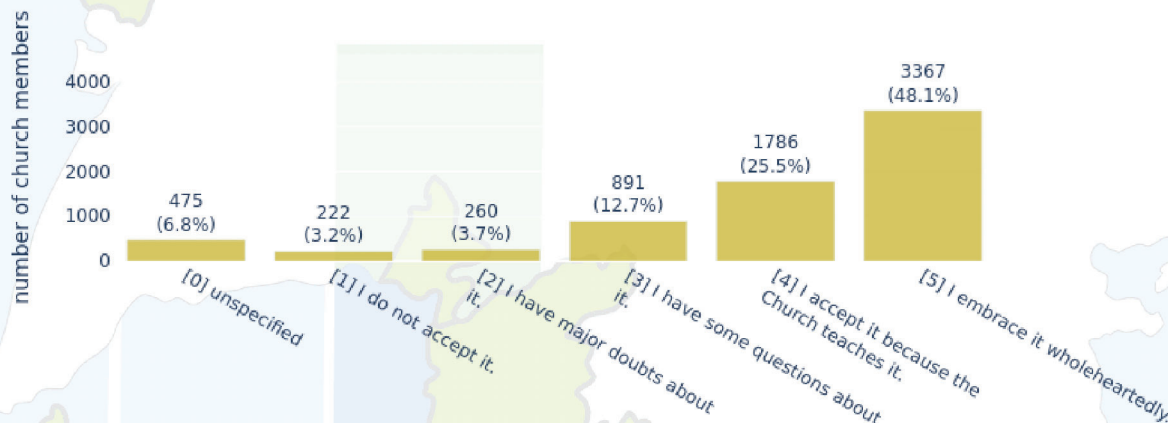
Majority (68.9%) embrace this belief wholeheartedly: “There is one God: Father, Son, and Holy Spirit, a unity of three eternal equal Persons.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This ***implies*** that there may be a *generational shift* in beliefs.



Item B6.2

The investigative pre-Advent judgment began in 1844. [SSD]



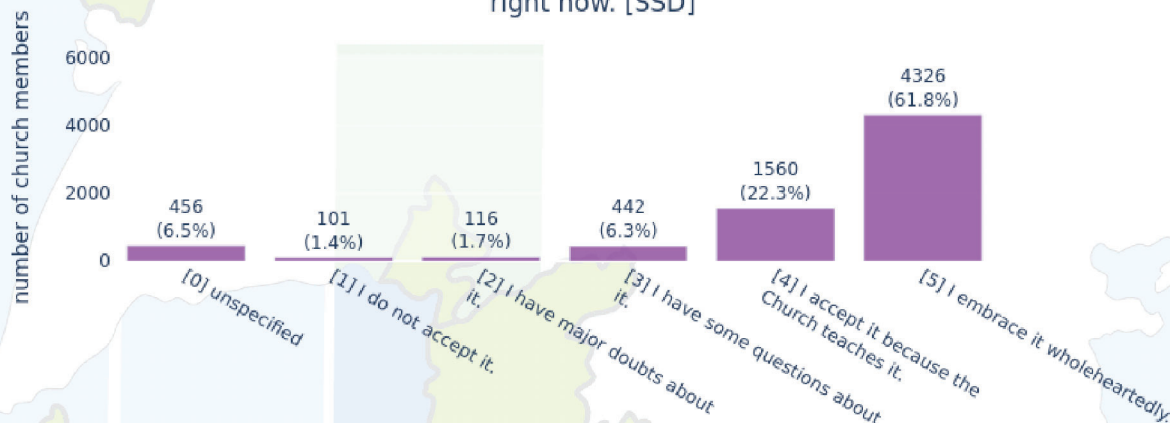
Almost half (48.1%) embrace this belief wholeheartedly: “The investigative pre-Advent judgment began in 1844.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than millennials while post-millennials significantly agree less with this statement than millennials.*

This ***implies*** that there may be a *generational shift* in beliefs.



Item B6.3

Christ is acting as our advocate before God in the heavenly sanctuary right now. [SSD]



Majority (61.8%) embrace this belief wholeheartedly: “Christ is acting as our advocate before God in the heavenly sanctuary right now.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

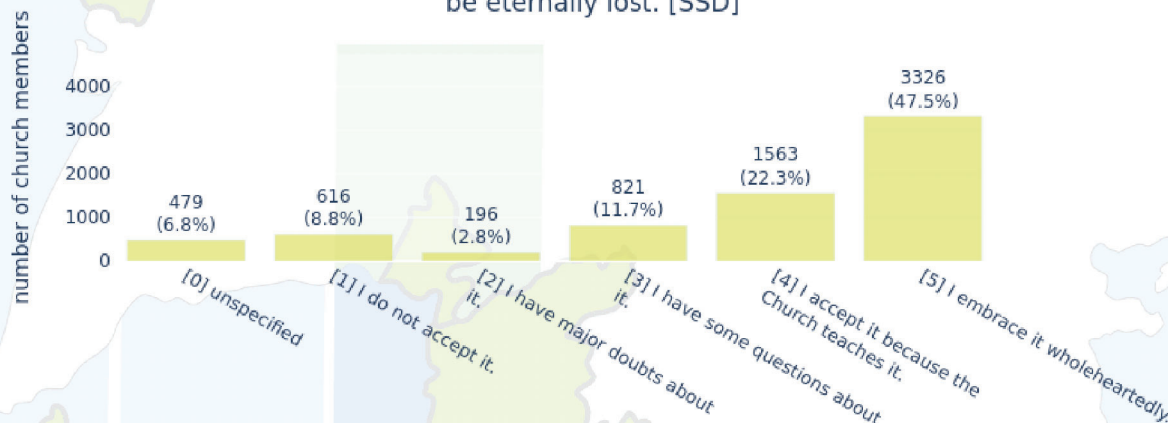
This ***implies*** that there may be a *generational shift* in beliefs.





Item B6.4

Before Christ returns, God will decide who is to be saved and who will be eternally lost. [SSD]



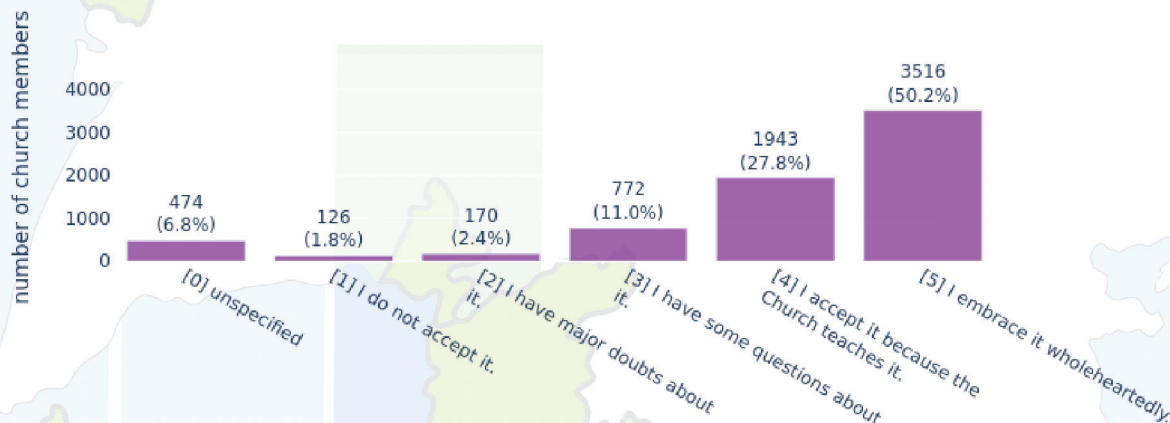
Almost half (47.5%) embrace this belief wholeheartedly: “Before Christ returns, God will decide who is to be saved and who will be eternally lost.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials significantly agree less with this statement than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

This *implies* that there may be a *generational shift* in beliefs.



Item B6.5

### The Church's interpretation of end-time prophecies. [SSD]



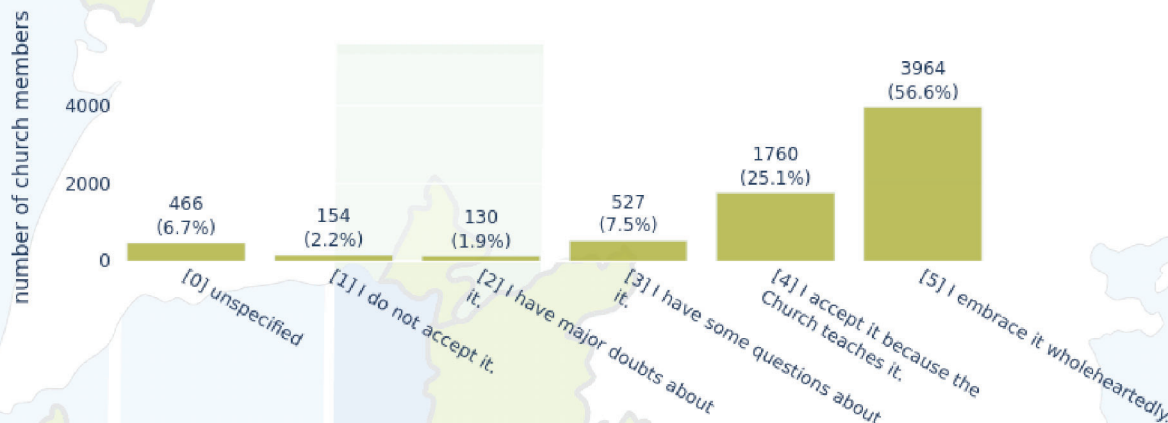
About half (50.2%) embrace this belief wholeheartedly: “The Church’s interpretation of end-time prophecies.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than millennials while post-millennials significantly agree less with this statement than millennials.*

This **implies** that there may be a *generational shift* in beliefs.



Item B6.6

Ellen G. White was a prophet. [SSD]



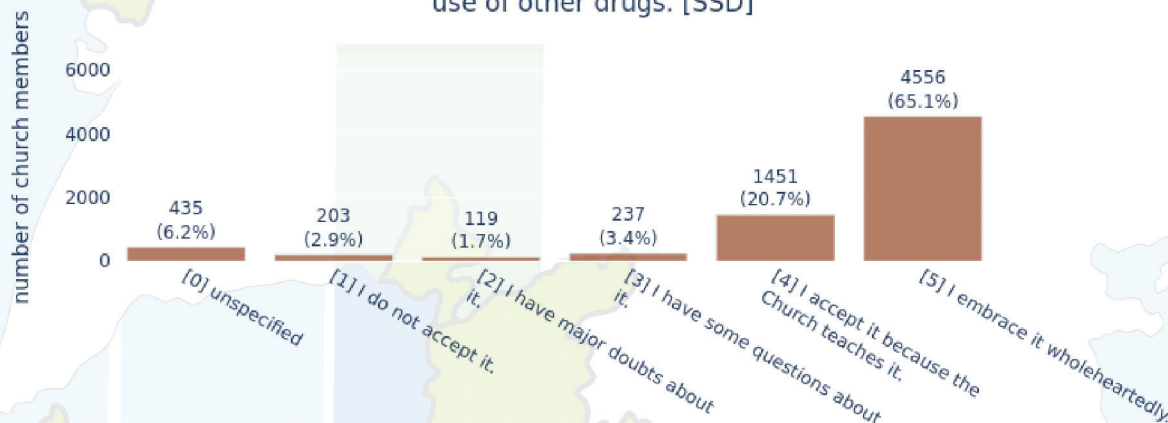
Majority (56.6%) embrace this belief wholeheartedly: “Ellen G. White was a prophet.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than millennials while post-millennials significantly agree less with this statement than millennials.*

This ***implies*** that there may be a *generational shift* in beliefs.



Item B6.7

Adventists should abstain from alcohol, tobacco, and the irresponsible use of other drugs. [SSD]



Majority (65.1%) embrace this belief wholeheartedly: “Adventists should abstain from alcohol, tobacco, and the irresponsible use of other drugs.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than millennials while post-millennials significantly agree less with this statement than millennials.*

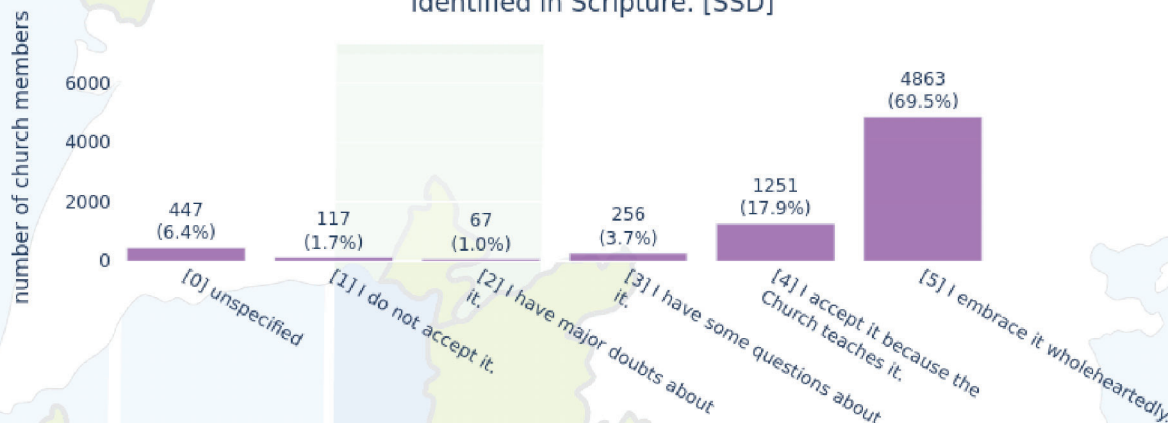
This **implies** that there may be a *generational shift* in beliefs.





Item B6.8

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



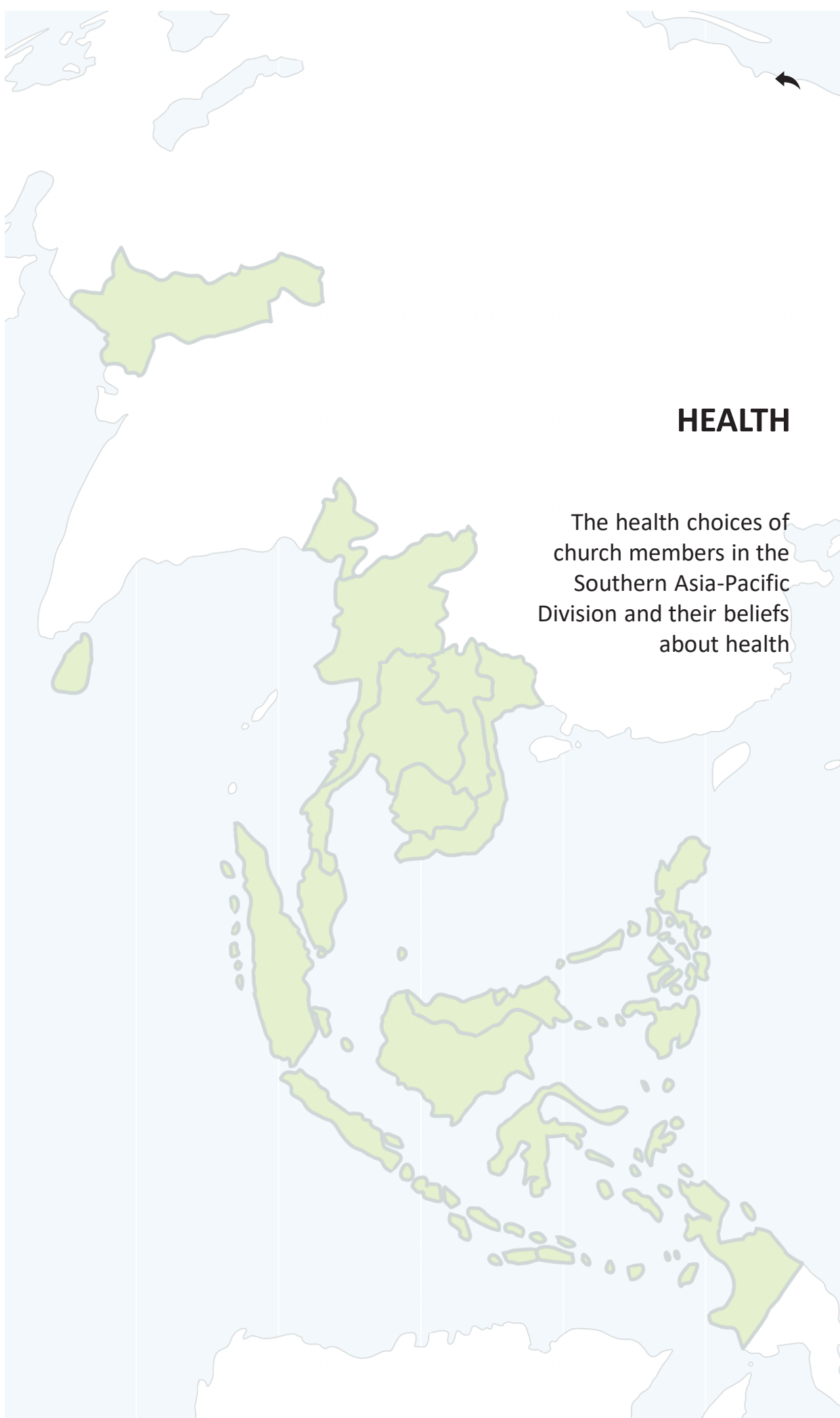
Majority (69.5%) embrace this belief wholeheartedly: “Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.” Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials significantly agree more with this statement than millennials while post-millennials significantly agree less with this statement than millennials*.

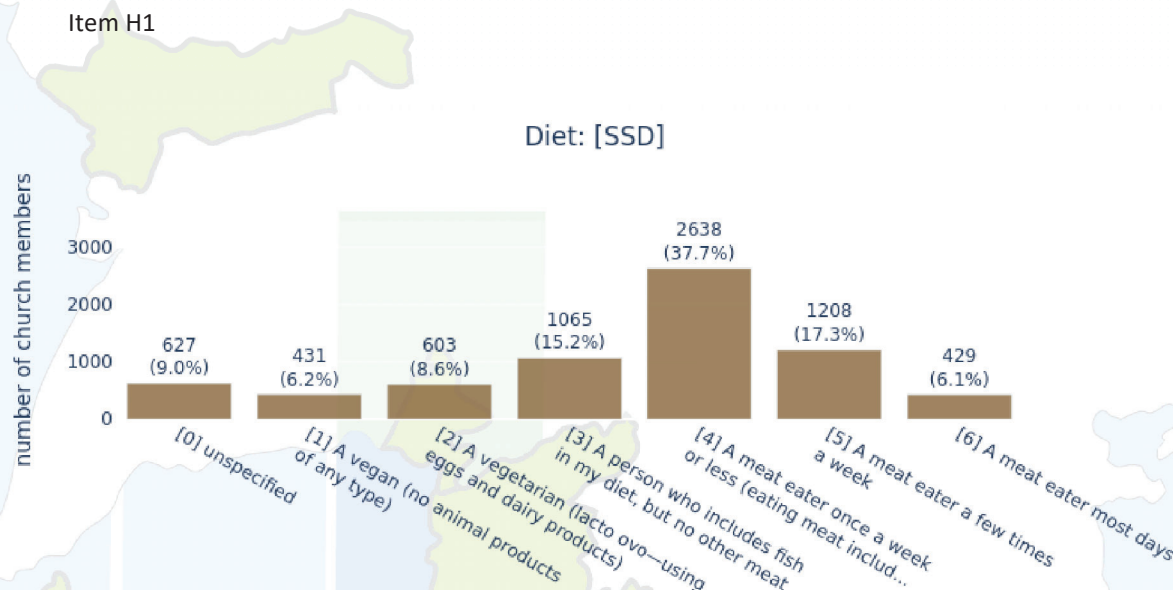
This **implies** that there may be a *generational shift* in beliefs.



## HEALTH

The health choices of  
church members in the  
Southern Asia-Pacific  
Division and their beliefs  
about health





Cross-tabulating this item with church type (D10-D11 difference), and using the odds ratio, indicates that members of popular churches are 2.79 times more likely to follow a vegetarian diet than any other dietary lifestyle, members of stable churches are 73.5% more likely to follow a pescatarian diet than any other dietary lifestyle, and members of dormant churches are 31.3% more likely to be meat eaters most days than any other dietary lifestyle.

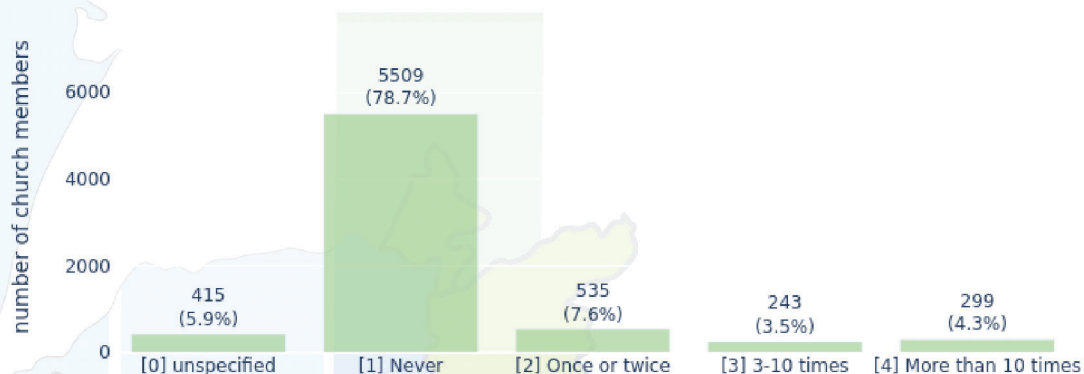
The **implications** are as follows:

- a) **Mission:** The different diets in different types of churches could affect the church's mission. The church might need to consider these differences when planning its mission.
- b) **Spiritual Growth:** These different diets could also impact how members grow spiritually. The church might need to provide guidance that caters to these different diets.
- c) **Leadership:** These findings can help leaders understand their members' dietary habits, which can guide their decisions. Leaders might need to address these differences when leading their church communities.



Item H2.1

How often have you used alcohol within the last 12 months? [SSD]



Less than one-sixth (15.4%) admitted to using alcohol in the last 12 months. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials used alcohol significantly less often than millennials while post-millennials used alcohol significantly more often than millennials*.

The **implications** are as follows:

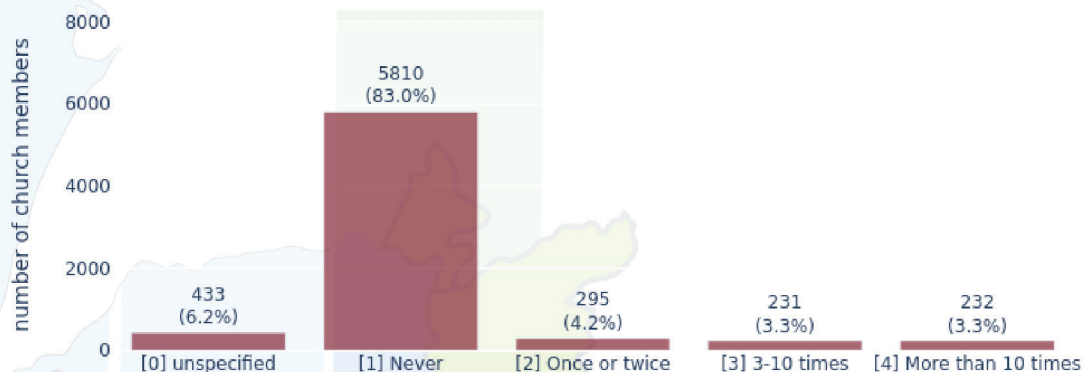
The differences in alcohol use across generations within the Adventist Church could have several implications. It suggests a shift in attitudes towards alcohol use among younger generations, which could impact the church's teachings and community dynamics. The church might need to address these differences through education and outreach efforts, and consider these trends when planning future initiatives. It's also important for the church to foster an environment of understanding and support for all its members, regardless of their habits or beliefs.





Item H2.2

How often have you used tobacco within the last 12 months? [SSD]



A little over one-tenth (10.8%) admitted to using tobacco in the last 12 months. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials used tobacco significantly more often than pre-millennials*. Millennials were positioned conveniently between pre-millennials and post-millennials such that they did not have any significant difference with either subgroup.

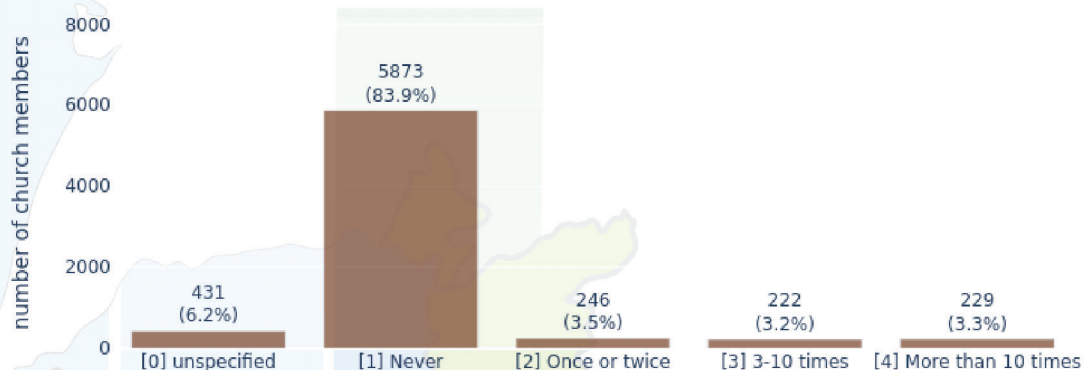
The **implications** are as follows:

For the church, this could mean they need to focus more on educating the younger generation (post-millennials) about the risks of tobacco use. Since the church promotes a healthy lifestyle, these findings could be important for their health ministries or youth programs. They might need to create or adjust their strategies to effectively reach and educate the younger members about the dangers of tobacco use.



Item H2.3

How often have you used marijuana within the last 12 months? [SSD]



Close to one-tenth (9.9%) admitted to using marijuana in the last 12 months. Post hoc analysis of the Kruskal-Wallis results ( $p = 0.001$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials used marijuana significantly more often than either millennials or pre-millennials*. There was no significant difference between millennials and pre-millennials.

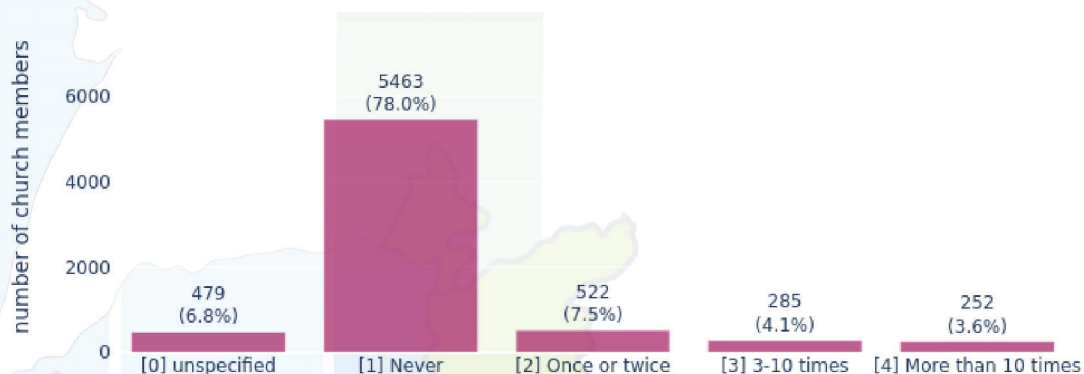
The **implications** are as follows:

Given the church's emphasis on promoting a healthy lifestyle, these findings suggest a need for targeted education about the risks of marijuana use, particularly among the post-millennial generation. The church might need to develop or modify their strategies to effectively communicate with their younger members about the potential dangers of marijuana use. This could be incorporated into their health ministries or youth programs.



Item H2.4

How often have you used opiates without a prescription within the last 12 months? [SSD]



Less than one-sixth (15.2%) admitted to using opiates without prescription in the last 12 months. Post hoc analysis of the Kruskal-Wallis results ( $p = 0.019$ ) of this item when the respondents were regrouped by generation indicates that *post-millennials used opiates without prescription significantly more often than millennials*. Pre-millennials were positioned conveniently between millennials and post-millennials such that they did not have any significant difference with either subgroup.

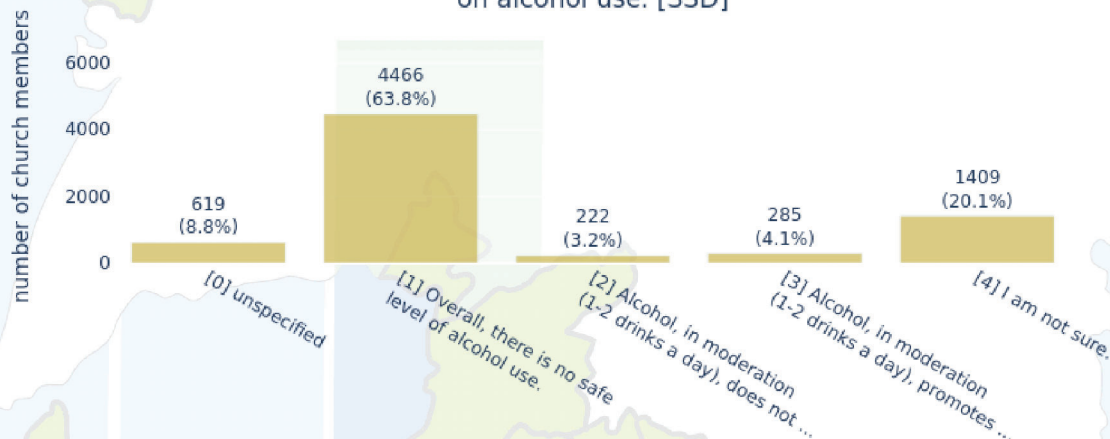
The **implications** are as follows:

The church, which promotes a healthy lifestyle, might need to address the issue of non-prescription opiate use, especially among the post-millennial generation. This could involve creating or adjusting their health ministries or youth programs to educate their members about the risks associated with non-prescription opiate use. It's important for the church to communicate effectively with its younger members to help them understand the potential dangers of such behavior.



Item H3

The statement that is closest to your understanding of scientific research on alcohol use. [SSD]



Cross-tabulating this item with church type (D10-D11 difference), and using the odds ratio, indicates that members of popular churches are 2.25 times more likely to choose the statement “Alcohol, in moderation (1-2 drinks a day), does not do much harm”, while members of dormant churches are 21.6% more likely to choose the statement “Overall, there is no safe level of alcohol use”.

The **implications** are as follows:

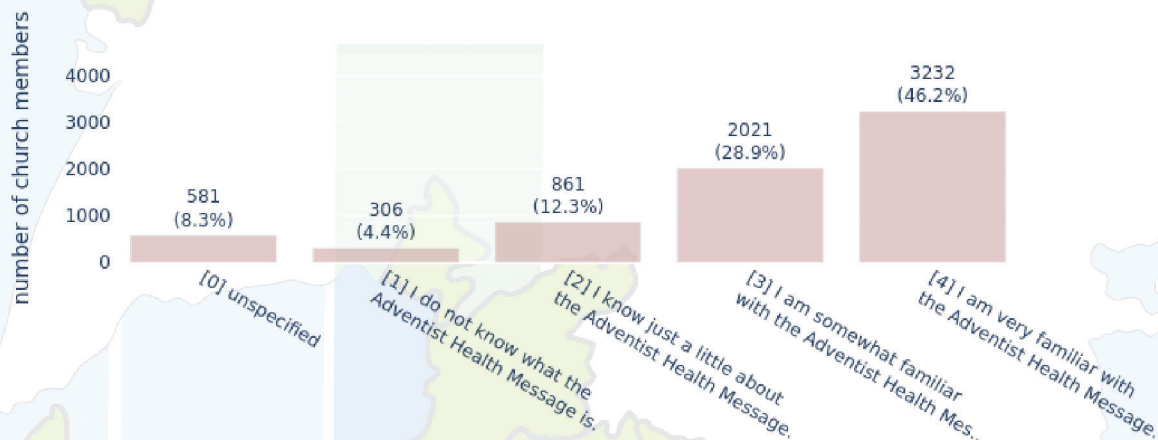
The church needs to consider these differing views when addressing alcohol use in its health ministries or programs. Understanding these attitudes can help the church tailor its messages about alcohol use to different audiences. For instance, it might need to emphasize the potential risks of even moderate alcohol use to members of popular churches, while reinforcing the message of no safe level of alcohol use to members of dormant churches. This could help ensure that all members receive the information they need to make informed decisions about alcohol use.





Item H4

How much do you know about the Adventist Health Message? [SSD]



Almost half (46.2%) claim to be very familiar with the Adventist Health Message. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials were significantly more knowledgeable of the Adventist Health Message than millennials while post-millennials were significantly less knowledgeable than millennials.*

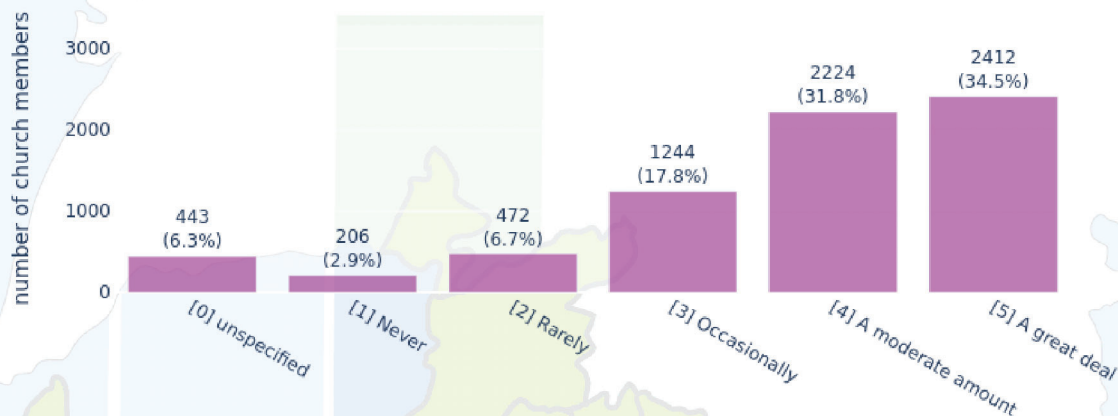
The **implications** are as follows:

For the church, there is a need to focus on educating both the younger (post-millennials) and the middle (millennials) generations about the Adventist Health Message. Given the church's mission to promote a healthy lifestyle, it's important that all members understand the health message. The church might need to develop or adjust their educational programs to effectively communicate the Adventist Health Message to these two generations. This could help ensure that all members are well-informed and can make healthy lifestyle choices.



Item H5

### Do you follow the Adventist Health Message? [SSD]



Only a little over one-third (34.5%) follow the Adventist Health Message “a great deal”. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials follow the Adventist Health Message significantly more than millennials while post-millennials followed it significantly less than millennials*.

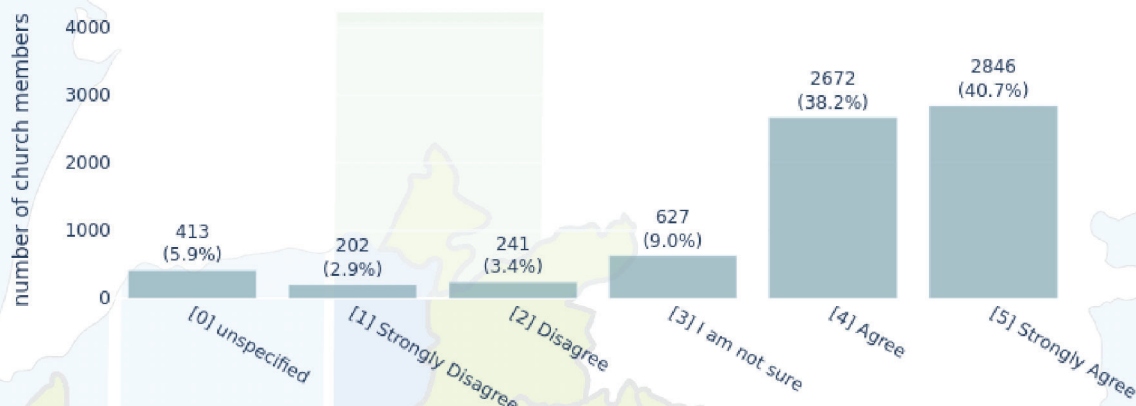
The **implications** are as follows:

There is a need to encourage more adherence to the Adventist Health Message, particularly among millennials and post-millennials. The church might need to develop or adjust its programs to effectively communicate the importance of following the Adventist Health Message to these two generations. This could help ensure that all members are not only aware of the health message, but also motivated to follow it for a healthier lifestyle.



Item H6.1

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



Majority (78.9%) “agree” or “strongly agree” that The Health Message is a core part of the Seventh-day Adventist belief that cannot be questioned. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials agree with this statement significantly more than millennials while post-millennials agree with it significantly less than millennials*.

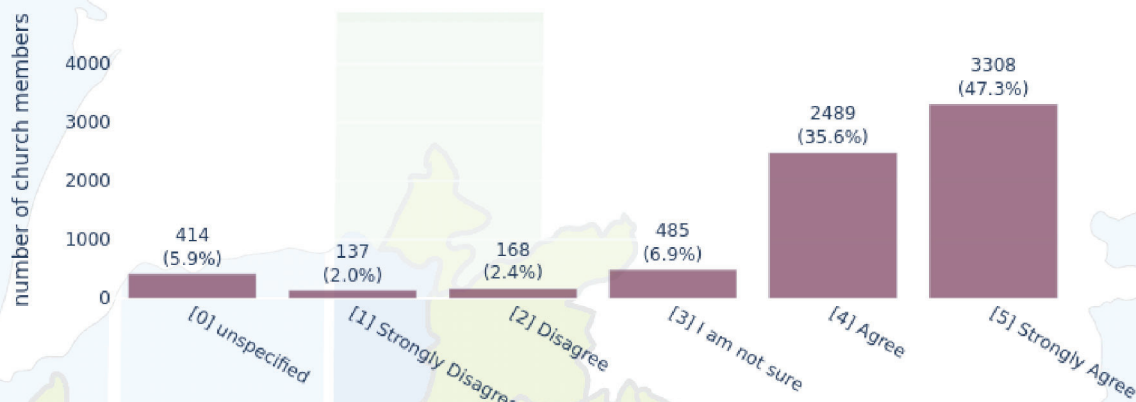
The **implications** are as follows:

While the Health Message is generally seen as a core belief, there may be a generational gap in this perception. The church might need to focus on reinforcing the importance of the Health Message as a core belief among millennials and post-millennials. This could involve providing more education about the foundational role of the Health Message in the church’s beliefs. By doing so, the church can help ensure that all members understand and respect the central role of the Health Message in their faith.



Item H6.2

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



Majority (82.9%) “agree” or “strongly agree” that following the Health Message increase the probability that a person will live longer. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials agree with this statement significantly more than either millennials or post-millennials*. There was no significant difference between millennials and post-millennials.

The **implications** are as follows:

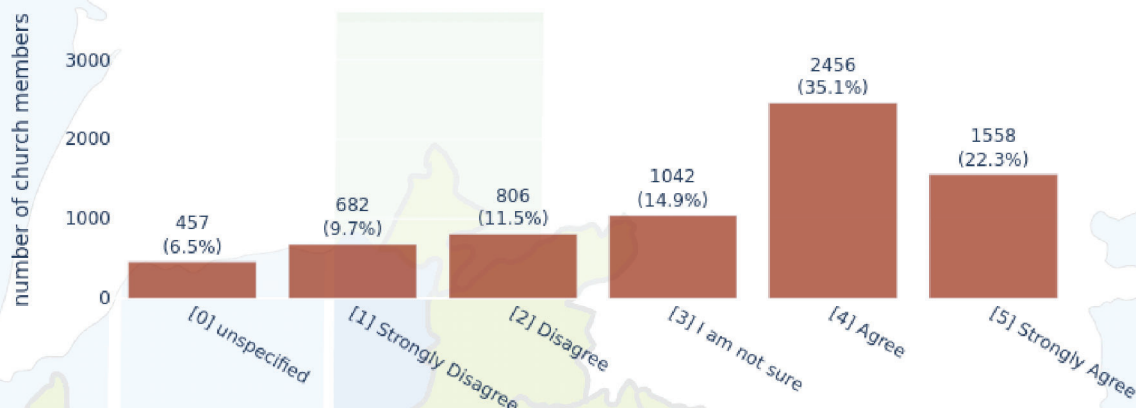
The Seventh-day Adventist Church may need to address a generational gap in the perception of the Health Message’s contribution to longevity. The church could focus on effectively communicating the health benefits of the Health Message to millennials and post-millennials, possibly by incorporating more scientific evidence into its programs. This could help all members understand the benefits of the Health Message, encouraging adherence while respecting individual journeys.





Item H6.3

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



Majority (57.4%) “agree” or “strongly agree” that one can choose which parts of the Health Message to follow and which to ignore. Kruskal-Wallis results of this item when the respondents were regrouped by generation were not significant ( $p = 0.913$ ), indicating that generation was not a factor in determining agreement to this statement.

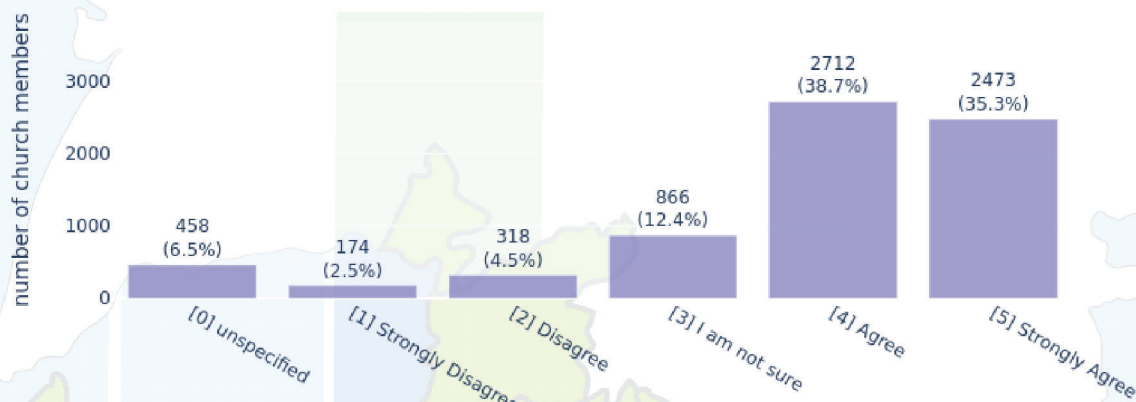
The **implications** are as follows:

While the Health Message is valued, there is a perception among a majority of members that it is flexible and can be adapted to individual needs or circumstances. This could have implications for how the church communicates the Health Message. It might be beneficial for the church to emphasize the holistic nature of the Health Message, while also acknowledging and addressing the reasons why some members might feel the need to adapt it. This could involve providing more guidance on how to apply the Health Message in a variety of life circumstances, or offering more support for members who may be struggling to follow certain aspects of it. It is important for the church to communicate effectively with its members to help them understand the benefits of following the Health Message as a whole, while also respecting their individual journeys.



Item H6.4

The Health Message has largely been supported by scientific discoveries.  
[SSD]



Majority (74.0%) “agree” or “strongly agree” that The Health Message has largely been supported by scientific discoveries. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials agree with this statement significantly more than millennials while post-millennials agree with it significantly less than millennials*.

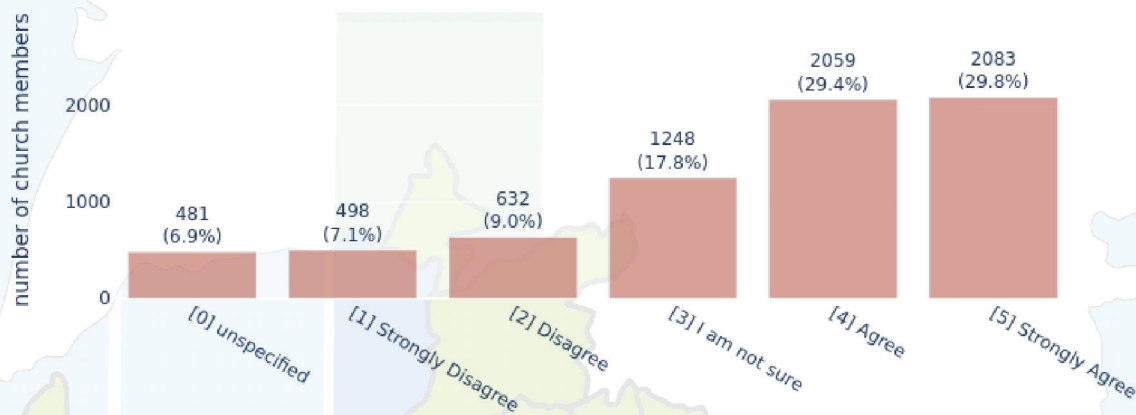
The **implications** are as follows:

While the Health Message is generally seen as being supported by science, there may be a generational gap in this perception. The church might need to focus on communicating the scientific basis of the Health Message more effectively to millennials and post-millennials. This could involve incorporating more scientific evidence into their health ministries or programs, or providing resources that explain the science behind the Health Message. By doing so, the church can help ensure that all members understand the scientific support for the Health Message, which could in turn encourage more adherence to it.



Item H6.5

Following the Health Message ensures my salvation. [SSD]



Majority (59.2%) “agree” or “strongly agree” that following the Health Message ensures salvation. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *millennials agree with this statement significantly less than either pre-millennials or post-millennials*. There was no significant difference between pre-millennials and post-millennials.

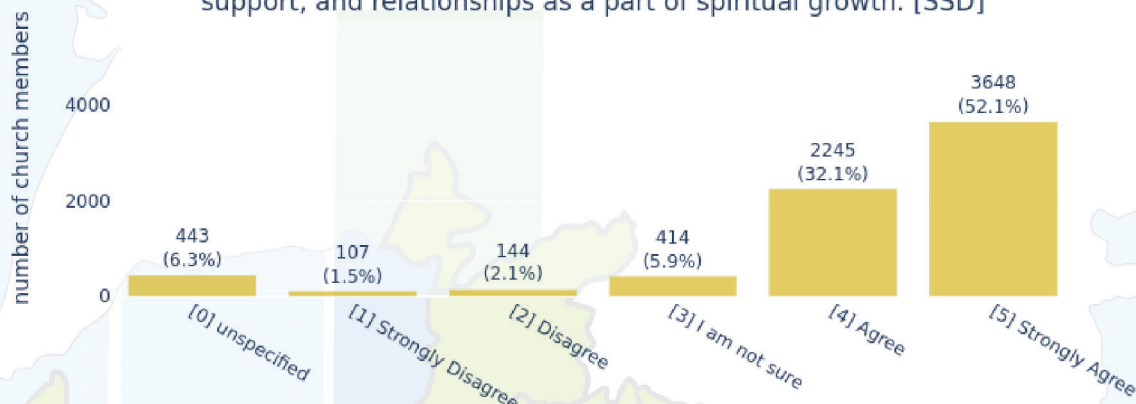
The **implications** are as follows:

While some members may personally believe that adherence to the Health Message contributes to their spiritual journey, the church might need to clarify that the official doctrine maintains that salvation is achieved solely through faith in Christ. This could involve reinforcing the spiritual significance of the Health Message without presenting it as a path to salvation.



Item H6.6

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



Majority (84.2%) “agree” or “strongly agree” that The Health Message emphasizes all of the following: physical health, mental health, emotional well-being, social support, and relationships as a part of spiritual growth. Post hoc analysis of the Kruskal-Wallis results ( $p < 0.001$ ) of this item when the respondents were regrouped by generation indicates that *pre-millennials agree with this statement significantly more than millennials while post-millennials agree with it significantly less than millennials*.

The **implications** are as follows:

While the Health Message is generally well-received, there may be a need to reinforce its importance among millennials and post-millennials. The church might need to develop or adjust its programs to effectively communicate the comprehensive nature of the Health Message to these two generations. This could help ensure that all members understand that the Health Message is not just about physical health, but also encompasses mental health, emotional well-being, social support, and relationships as part of spiritual growth.



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## APPENDIX 1: CONFIDENCE IN OTHERS

Circles of confidence of church members in the Southern Asia-Pacific Division





## Circles of Confidence

The *Circles of Confidence* concept suggests that each individual, including church members, categorizes others into different 'circles' or levels of confidence based on the situation or circumstance. These circles are imagined as *concentric*, with the innermost circle representing those in whom one has the highest confidence, and the outermost circle representing those with the lowest level of confidence. The placement of others into these circles is hypothesized to be *situation-dependent*. For instance, an individual might be placed in the innermost circle when one is dealing with triumphs, but the same individual might be placed in an outermost circle when one is dealing with failures.

The objectives of this study were:

- a) **Generalize Circle Membership:** Determine if individuals treat different types of relationships with the same level of confidence in a given situation.
- b) **Generalize Circle Relativity:** Investigate if the relative positions of the circles of confidence are consistent across individuals in the same situation.
- c) **Evaluate Impact on Church Activities:** Assess how these circles of confidence influence participation in church activities and engagement with the church community.

The theory of Circles of Confidence could have significant implications for church pastors, leaders, and members:

### 1. Church Pastors and Leaders:

- **Understanding Members:** This theory can help pastors and leaders understand the dynamics of their congregation's interpersonal relationships and trust levels. It can provide insights into who church members confide in and trust in different situations.
- **Tailoring Support:** Knowing the circles of confidence can help pastors and leaders tailor their support and guidance to meet the needs of their members. They can understand who might be best placed to support a member in different situations.
- **Building Trust:** If pastors and leaders are aware of their position in the circles of confidence, they can work on building trust and moving towards the inner circles.

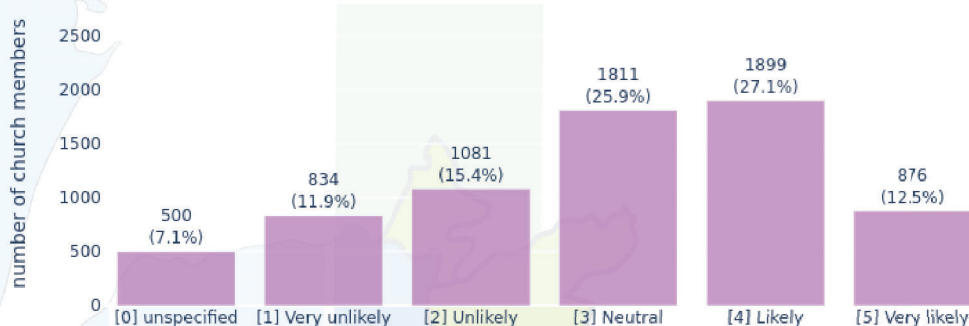
### 2. Church Members:

- **Self-awareness:** Church members can gain self-awareness about their own circles of confidence. This can help them understand their own patterns of trust and confidence in others.
- **Seeking Support:** Knowing about the circles of confidence can guide members on who to approach for support in different situations.
- **Building Relationships:** Understanding this theory can help church members in building and strengthening their relationships within the church community.

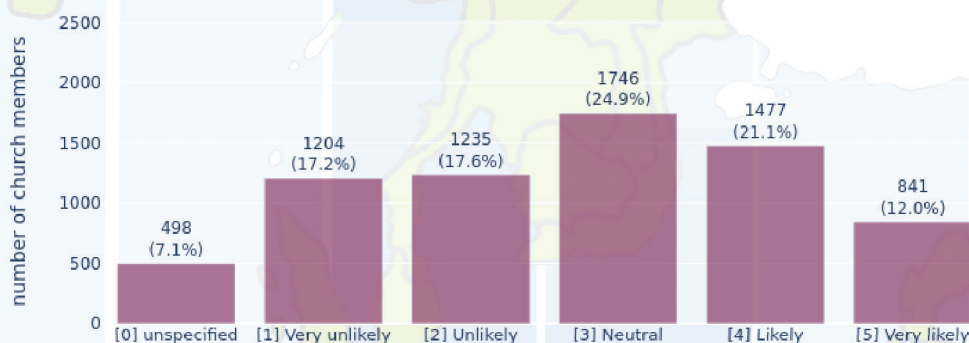


#### Items T1.11 & T1.12 & T1.13 [CCPS-1]

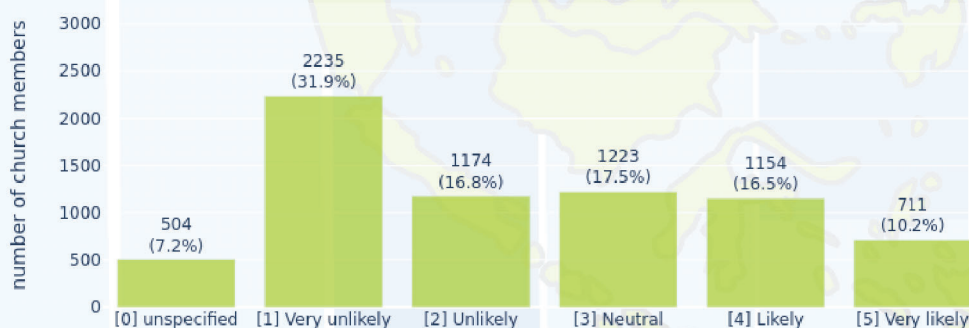
Generally, how likely are you to confide in a non-Seventh-day Adventist colleague or classmate, regarding your personal struggles? [SSD]



Generally, how likely are you to confide in a friend of a friend, regarding your personal struggles? [SSD]



Generally, how likely are you to confide in a total stranger, regarding your personal struggles? [SSD]



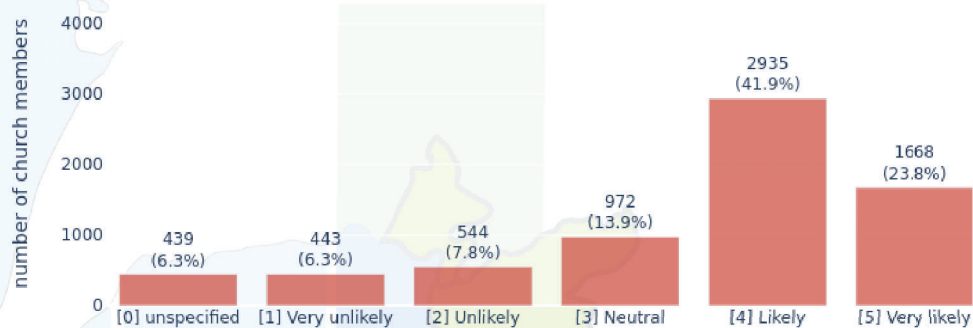
To answer the first objective, exploratory factor analysis generated a model that explained 83.0% of the variance. The model had 4 Circles of Confidence for Personal Struggles (CCPS). The first CCPS is labeled: **Non-intimate Relationships**. The members of this circle, with item distributions shown above, are: a non-Adventist colleague or classmate, a friend of a friend, and a total stranger.



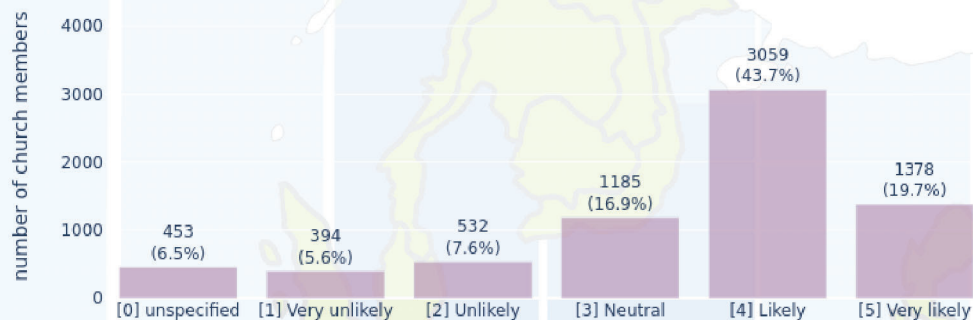


Items T1.01 & T1.02 [CCPS-2]

Generally, how likely are you to confide in your local church pastor or minister, regarding your personal struggles? [SSD]



Generally, how likely are you to confide in a local church officer or leader, regarding your personal struggles? [SSD]

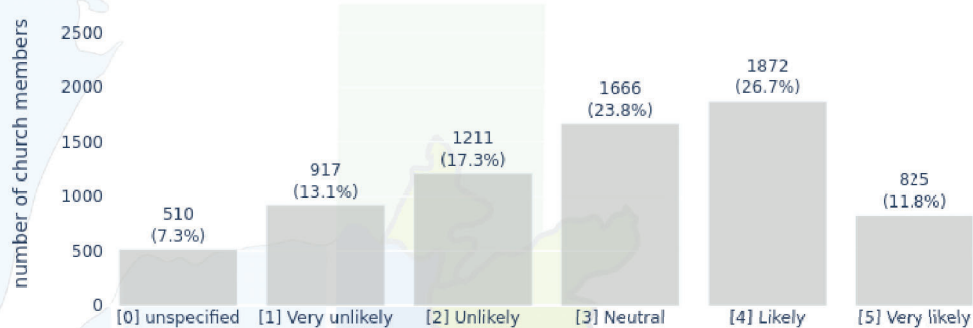


The second CCPS is labeled: **Local Church Leadership**. The members of this circle, with item distributions shown above, are: the local church pastor and a local church officer or leader.

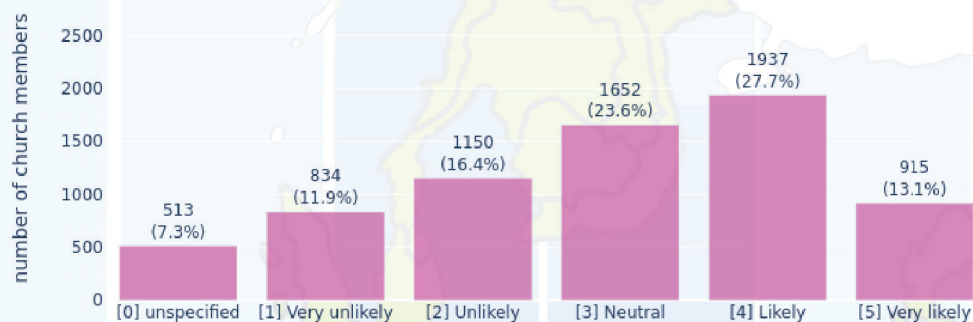


Items T1.04 & T1.05 [CCPS-3]

Generally, how likely are you to confide in a church officer or leader  
NOT in your local church, regarding your personal struggles? [SSD]



Generally, how likely are you to confide in a fellow church member  
NOT in your local church, regarding your personal struggles? [SSD]

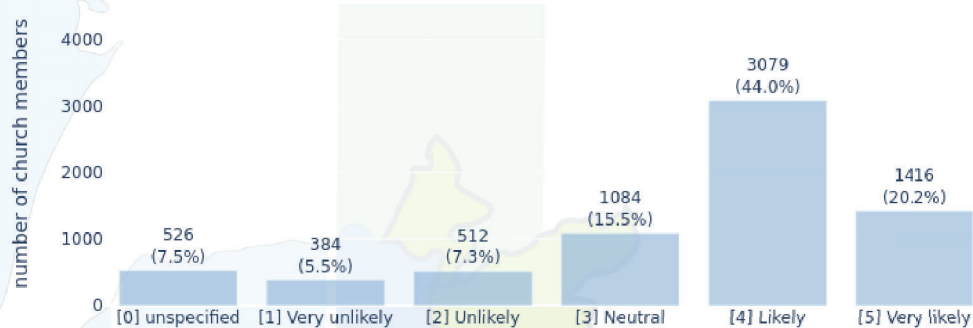


The third CCPS is labeled: **Non-Local Church Relationships**. The members of this circle, with item distributions shown above, are: a church officer or leader not in the local church and a fellow church member not in the local church.

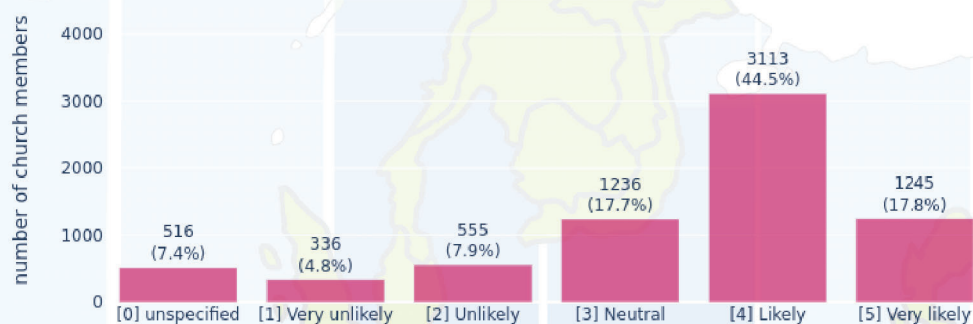


Items T1.06 & T1.08 [CCPS-4]

Generally, how likely are you to confide in a Seventh-day Adventist relative or family member, regarding your personal struggles? [SSD]



Generally, how likely are you to confide in a Seventh-day Adventist friend, regarding your personal struggles? [SSD]

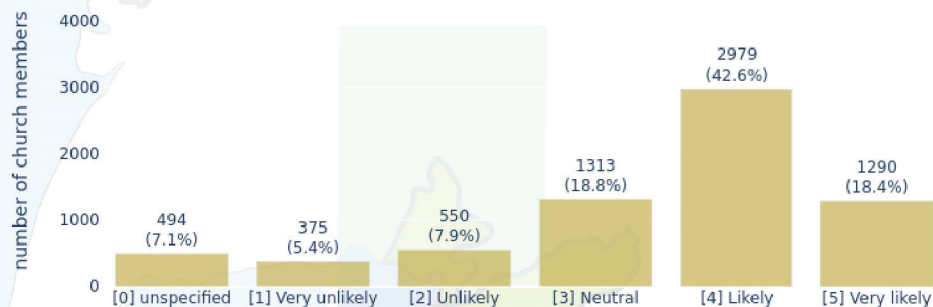


The fourth CCPS is labeled: **Adventist Personal Relationships**. The members of this circle, with item distributions shown above, are: a Seventh-day Adventist relative or family member and a Seventh-day Adventist friend.

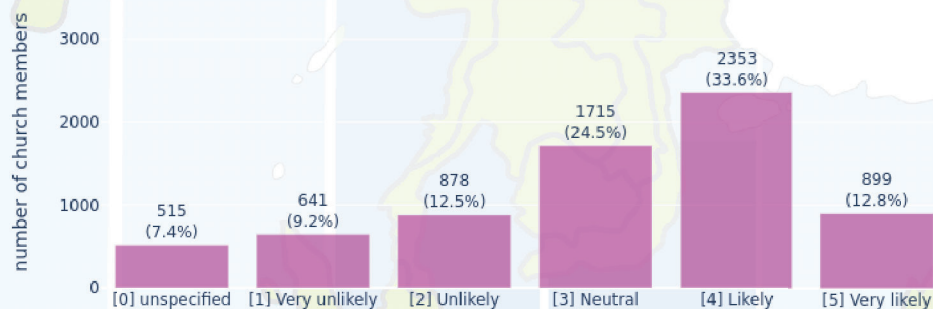


#### Items T1.03 & T1.07 & T1.09 & T1.10 [CCPS-X]

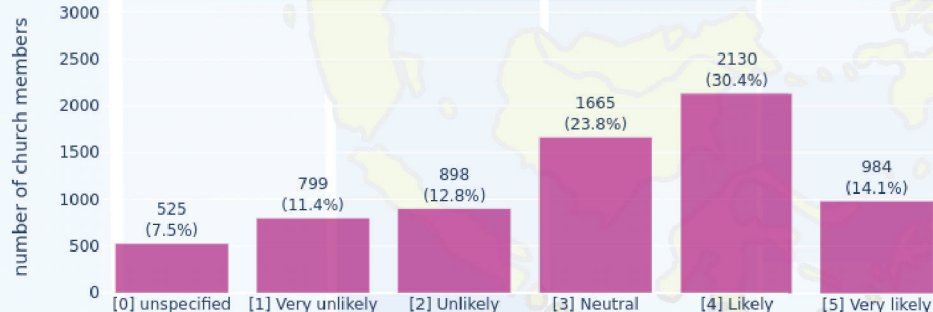
Generally, how likely are you to confide in a fellow church member in your local church, regarding your personal struggles? [SSD]



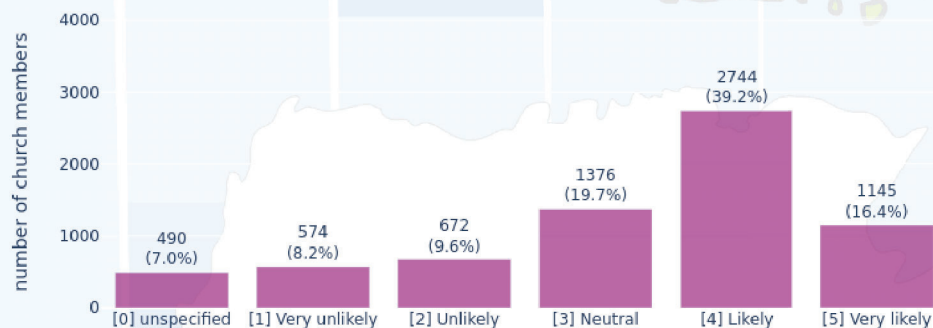
Generally, how likely are you to confide in a non-Seventh-day Adventist relative or family member, regarding your personal struggles? [SSD]



Generally, how likely are you to confide in a non-Seventh-day Adventist friend, regarding your personal struggles? [SSD]



Generally, how likely are you to confide in a Seventh-day Adventist colleague or classmate, regarding your personal struggles? [SSD]



The items indicated above were excluded from the Circles of Confidence for Personal Struggles, based on the exploratory factor analysis.





## CCPS Circle Relativity

To answer the second objective, filtered frequency counts were taken for all possible pairs of extreme positions (i.e., innermost versus outermost):

Outermost Confidence Circle	Innermost Confidence Circle	Percentage
Non-intimate Relationships	Local Church Leadership	32.7%
Non-intimate Relationships	Adventist Personal Relationships	27.2%
Non-Local Church Relationships	Local Church Leadership	18.2%
Non-Local Church Relationships	Adventist Personal Relationships	16.9%
Non-intimate Relationships	Non-Local Church Relationships	13.1%
Local Church Leadership	Adventist Personal Relationships	8.4%
Adventist Personal Relationships	Local Church Leadership	6.5%
Non-Local Church Relationships	Non-intimate Relationships	6.1%
Local Church Leadership	Non-Local Church Relationships	5.5%
Local Church Leadership	Non-intimate Relationships	5.3%
Adventist Personal Relationships	Non-intimate Relationships	3.6%
Adventist Personal Relationships	Non-Local Church Relationships	2.7%

The table shows that there is no universal positional structure among respondents. However, the most common (mode) relative position between extremes was that of *Local Church Leadership* being in a church member's innermost confidence circle and *Non-intimate Relationships* being in the outermost confidence circle when it came to personal struggles. Note that the sum of all the percentages in the table exceeds 100% as there are cases when a respondent places two different CCPS in the same relative position, thus there are some overlaps.

For those in the innermost confidence circle, *Local Church Leadership* ranked 1st, 3rd, and 7th, while *Adventist Personal Relationships* ranked 2nd, 4th, and 6th. This indicates that the *Local Church Leadership* are the go-to people for many church members who have personal struggles.



## CCPS Impact on Participation and Engagement

To answer the third objective, the 4 CCPSs were cross-tabulated with the each of the following items, using the innermost confidence circle as basis, and the corresponding insights were derived:

- Item R1.07: A Kruskal-Wallis test ( $p < 0.001$ ) indicated significant differences in the frequency of attending a public evangelistic meeting, based on the innermost confidence circle. Additional post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicated that *those who had Non-intimate Relationships in their innermost confidence circle for personal struggles attended public evangelistic meetings significantly more often than those who had Local Church Leadership or Adventist Personal Relationships in their innermost confidence circle for personal struggles.*

Potential **implications** are the following:

**Openness and Relatability:** Individuals with *Non-intimate Relationships* in their innermost circle of confidence suggests a higher level of openness about their personal struggles, making them more relatable to others in public settings like evangelistic meetings. This openness could foster a sense of shared experience and community, which could be beneficial for the church's mission and community-building efforts.

**Role of Church Leadership and Personal Relationships:** The lower attendance of those with *Local Church Leadership or Adventist Personal Relationships* in their innermost confidence circle suggests that these relationships might not be as effective in encouraging attendance at public evangelistic meetings. The church might need to explore why this is and how these relationships could be leveraged to increase attendance.

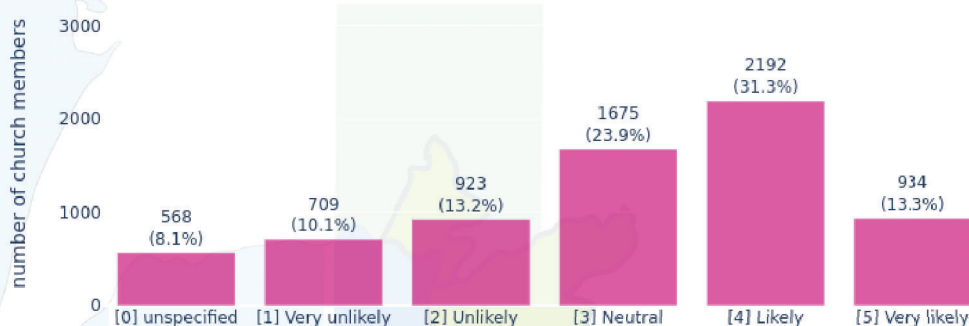
- Item R6.04: A Kruskal-Wallis test ( $p < 0.001$ ) indicated significant differences in the extent of participation in the Mission to the Cities initiative, based on the innermost confidence circle. Additional post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicated that *those who had Non-intimate Relationships in their innermost confidence circle for personal struggles had a significantly greater extent of participation in the Mission to the Cities initiative than those who had Non-Local Church Relationships or Adventist Personal Relationships in their innermost confidence circle for personal struggles.*

The potential **implications** are similar to those of item R1.07.

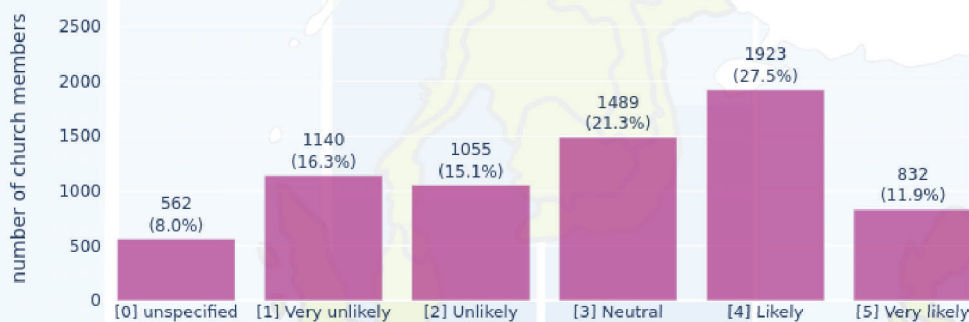


#### Items T2.11 & T2.12 & T2.13 [CCPT-1]

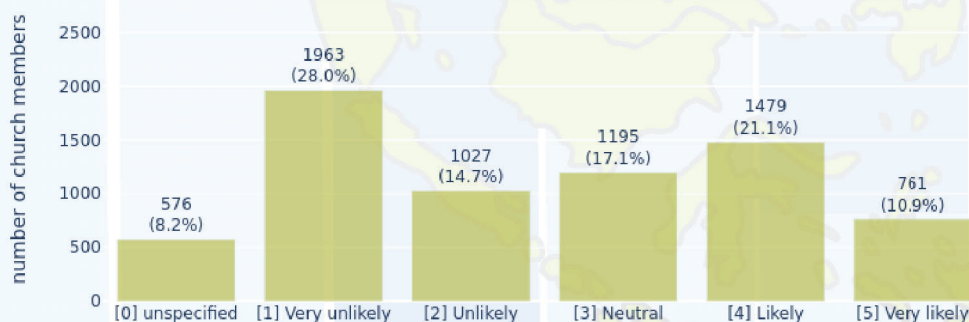
Generally, how likely are you to confide in a non-Seventh-day Adventist colleague or classmate, regarding your personal triumphs? [SSD]



Generally, how likely are you to confide in a friend of a friend, regarding your personal triumphs? [SSD]



Generally, how likely are you to confide in a total stranger, regarding your personal triumphs? [SSD]

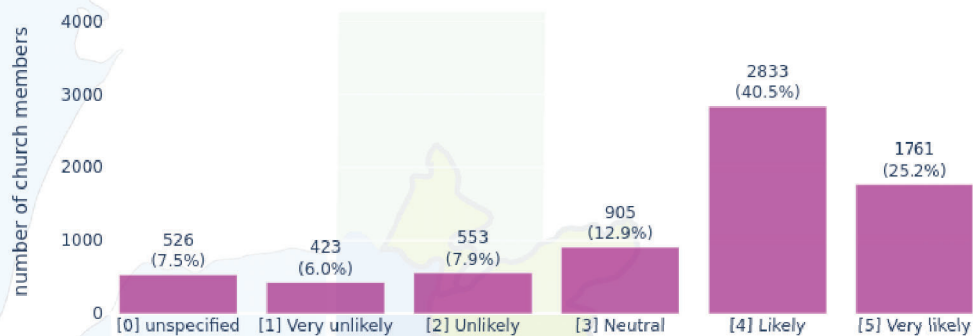


To answer the first objective, exploratory factor analysis generated a model that explained 81.3% of the variance. The model had 4 Circles of Confidence for Personal Triumphs (CCPT). The first CCPT is labeled: **Non-intimate Relationships**. The members of this circle, with item distributions shown above, are: a non-Adventist colleague or classmate, a friend of a friend, and a total stranger.

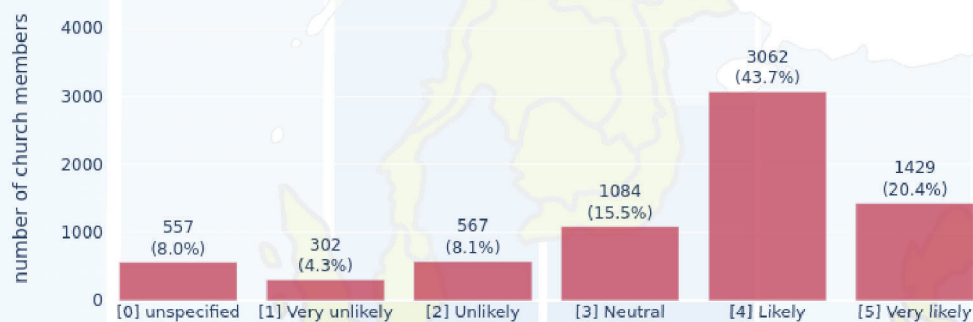


Items T2.01 & T2.02 & T2.03 [CCPT-2]

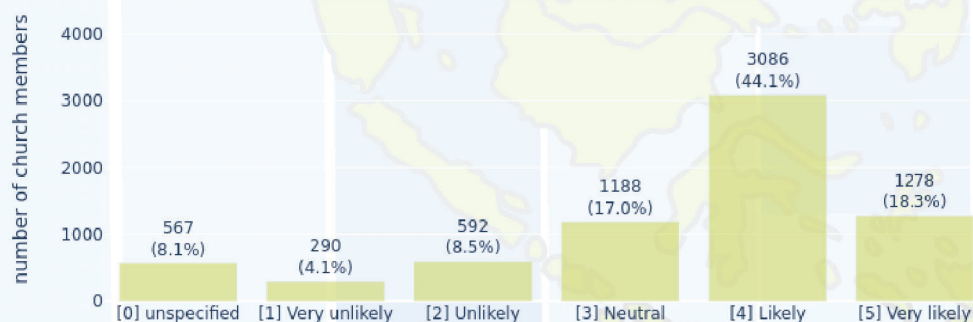
Generally, how likely are you to confide in your local church pastor or minister, regarding your personal triumphs? [SSD]



Generally, how likely are you to confide in a local church officer or leader, regarding your personal triumphs? [SSD]



Generally, how likely are you to confide in a fellow church member in your local church, regarding your personal triumphs? [SSD]



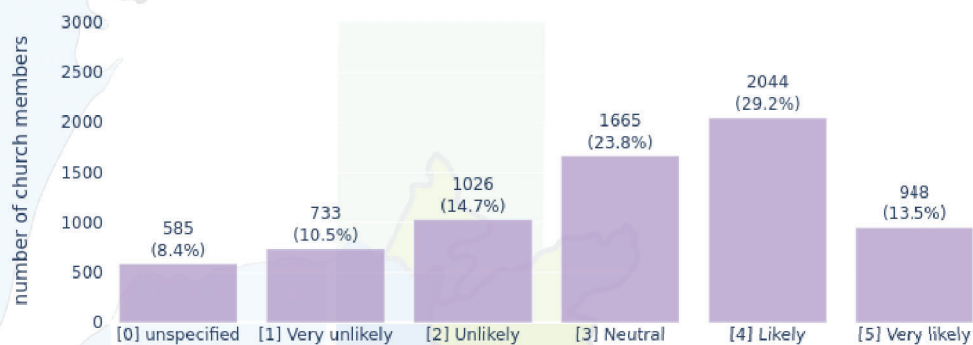
The second CCPT is labeled: **Local Church Relationships**. The members of this circle, with item distributions shown above, are: the local church pastor, a local church officer or leader, and a fellow church member in the local church.



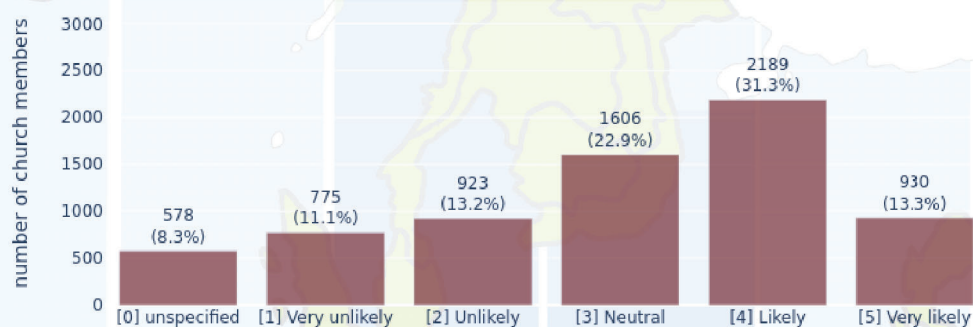


Items T2.04 & T2.05 [CCPT-3]

Generally, how likely are you to confide in a church officer or leader  
NOT in your local church, regarding your personal triumphs? [SSD]



Generally, how likely are you to confide in a fellow church member  
NOT in your local church, regarding your personal triumphs? [SSD]

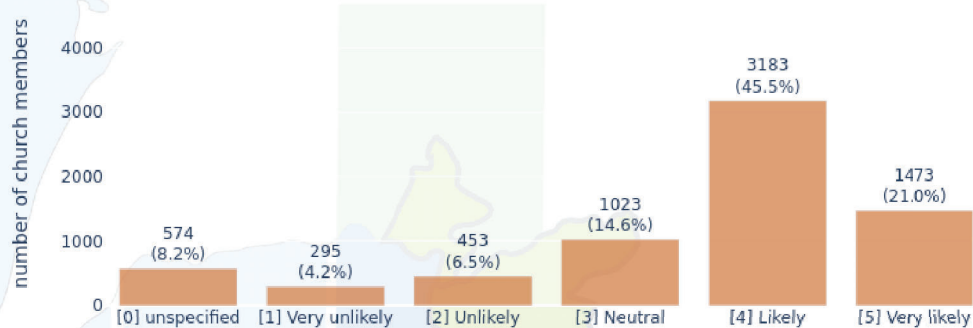


The third CCPT is labeled: **Non-Local Church Relationships**. The members of this circle, with item distributions shown above, are: a church officer or leader not in the local church and a fellow church member not in the local church.

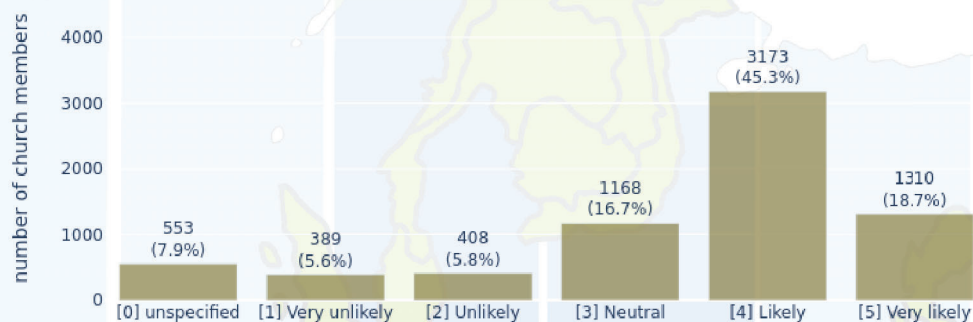


Items T2.06 & T2.08 [CCPT-4]

Generally, how likely are you to confide in a Seventh-day Adventist relative or family member, regarding your personal triumphs? [SSD]



Generally, how likely are you to confide in a Seventh-day Adventist friend, regarding your personal triumphs? [SSD]

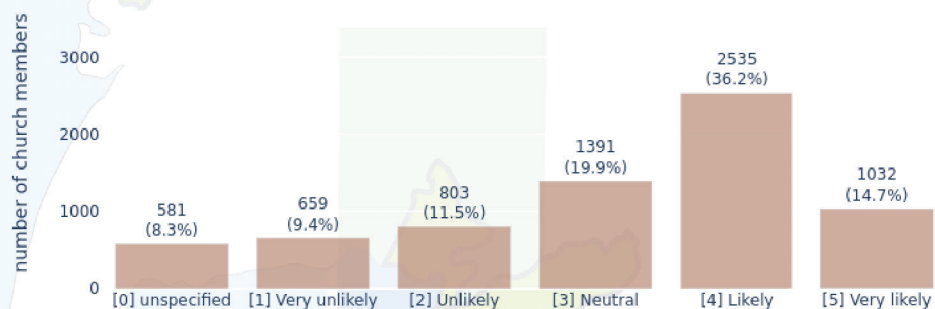


The fourth CCPT is labeled: **Adventist Personal Relationships**. The members of this circle, with item distributions shown above, are: a Seventh-day Adventist relative or family member and a Seventh-day Adventist friend.

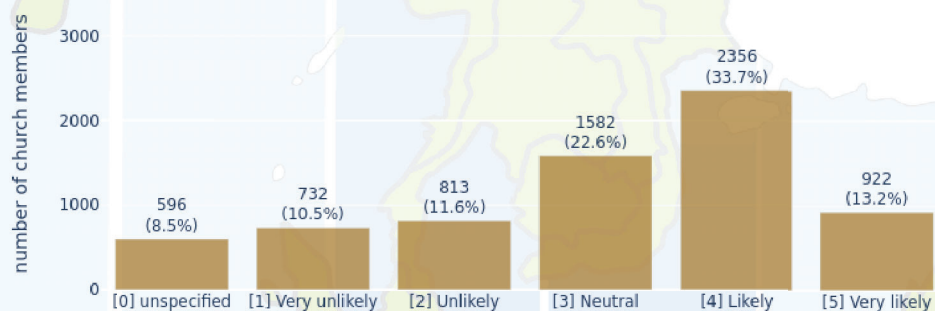


#### Items T2.07 & T2.09 & T2.10 [CCPT-X]

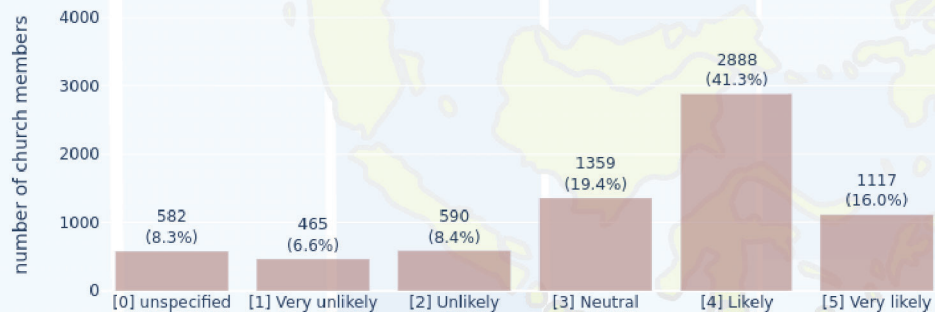
Generally, how likely are you to confide in a non-Seventh-day Adventist relative or family member, regarding your personal triumphs? [SSD]



Generally, how likely are you to confide in a non-Seventh-day Adventist friend, regarding your personal triumphs? [SSD]



Generally, how likely are you to confide in a Seventh-day Adventist colleague or classmate, regarding your personal triumphs? [SSD]



The items indicated above were excluded from the Circles of Confidence for Personal Triumphs, based on the exploratory factor analysis.



## CCPT Circle Relativity

To answer the second objective, filtered frequency counts were taken for all possible pairs of extreme positions (i.e., innermost versus outermost):

Outermost Confidence Circle	Innermost Confidence Circle	Percentage
Non-intimate Relationships	Local Church Relationships	27.9%
Non-intimate Relationships	Adventist Personal Relationships	25.1%
Non-Local Church Relationships	Adventist Personal Relationships	14.7%
Non-Local Church Relationships	Local Church Relationships	14.5%
Non-intimate Relationships	Non-Local Church Relationships	12.4%
Adventist Personal Relationships	Local Church Relationships	6.7%
Local Church Relationships	Adventist Personal Relationships	6.7%
Non-Local Church Relationships	Non-intimate Relationships	5.7%
Local Church Relationships	Non-intimate Relationships	4.6%
Local Church Relationships	Non-Local Church Relationships	3.4%
Adventist Personal Relationships	Non-intimate Relationships	3.2%
Adventist Personal Relationships	Non-Local Church Relationships	2.3%

The table shows that there is no universal positional structure among respondents. However, the most common (mode) relative position between extremes was that of *Local Church Relationships* being in a church member's innermost confidence circle and *Non-intimate Relationships* being in the outermost confidence circle when it came to personal triumphs. Note that the sum of all the percentages in the table exceeds 100% as there are cases when a respondent places two different CCPT in the same relative position, thus there are some overlaps.

For those in the innermost confidence circle, *Local Church Relationships* ranked 1st, 4th, and 6th, while *Adventist Personal Relationships* ranked 2nd, 3rd, and 7th. This indicates that the *Local Church Relationships* are the go-to people for many church members when they celebrate their personal triumphs.





## CCPT Impact on Participation and Engagement

To answer the third objective, the 4 CCPTs were cross-tabulated with the each of the following items, using the innermost confidence circle as basis, and the corresponding insights were derived:

- Item R1.03: A Kruskal-Wallis test ( $p < 0.001$ ) indicated significant differences in the frequency of attending Sabbath School in-person, based on the innermost confidence circle. Additional post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicated that *those who had Local Church Relationships in their innermost confidence circle for personal triumphs attended Sabbath School in-person significantly more often than those who had Non-Local Church Relationships or Non-intimate Relationships in their innermost confidence circle for personal triumphs.*

Potential **implications** are the following:

**Celebration of Triumphs:** Those with *Local Church Relationships* in their innermost confidence circle for personal triumphs attend Sabbath School in-person more often. This could suggest that these individuals see Sabbath School as a place to share and celebrate their triumphs. The church could foster this by creating opportunities for members to share their personal victories.

**Role of Church Relationships:** The lower attendance of those with *Non-Local Church Relationships* or *Non-intimate Relationships* in their innermost confidence circle for personal triumphs suggests different dynamics in these groups. The church might need to explore why this is and how to engage these members more effectively, especially during times of personal triumph.

**Building a Supportive Environment:** If individuals with *Local Church Relationships* in their innermost circle of confidence are more likely to attend Sabbath School in-person during times of personal triumph, it could suggest that a supportive and celebratory environment encourages participation. The church could aim to foster such an environment to increase attendance.

- Item R6.05: A Kruskal-Wallis test ( $p < 0.001$ ) indicated significant differences in the extent of participation in the Comprehensive Health Ministry initiative, based on the innermost confidence circle. Additional post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicated that *those who had Non-intimate Relationships or Local Church Relationships in their innermost confidence circle for personal triumphs had a significantly greater extent of participation in the Comprehensive Health Ministry initiative than those who had Adventist Personal Relationships in their innermost confidence circle for personal triumphs.*

The potential **implications** are indicated in the next page:



**Outreach Strategies:** The finding that those with *Non-intimate Relationships* or *Local Church Relationships* in their innermost confidence circle for personal triumphs participate more in the Comprehensive Health Ministry initiative could inform the church's outreach strategies. The church might consider how to engage these individuals more effectively, perhaps by understanding what aspects of the initiative appeal to them.

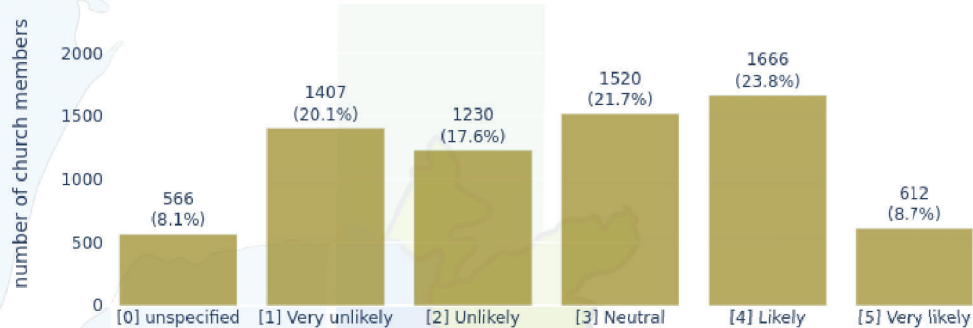
**Role of Church Relationships:** The lower participation of those with *Adventist Personal Relationships* in their innermost confidence circle for personal triumphs suggests different dynamics in these groups. The church might need to explore why this is and how to engage these members more effectively.

**Celebration of Triumphs:** If individuals with *Non-intimate Relationships* or *Local Church Relationships* in their innermost circle of confidence are more likely to participate in the Comprehensive Health Ministry initiative during times of personal triumph, it could suggest that a supportive and celebratory environment encourages participation. The church could aim to foster such an environment to increase participation.

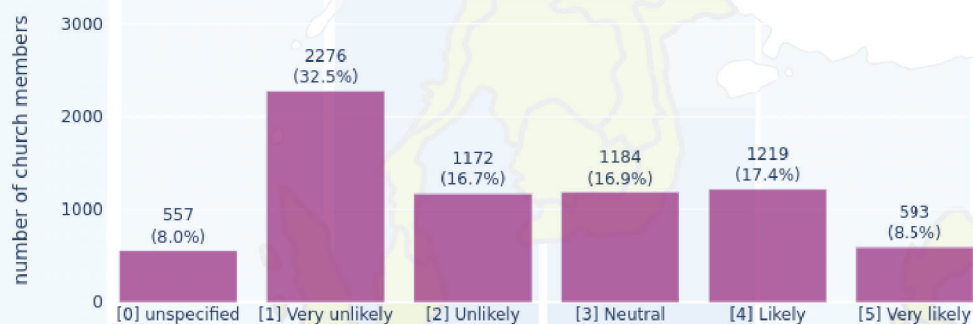


### Items T3.12 & T3.13 [CCPF-1]

Generally, how likely are you to confide in a friend of a friend, regarding your personal failures? [SSD]



Generally, how likely are you to confide in a total stranger, regarding your personal failures? [SSD]

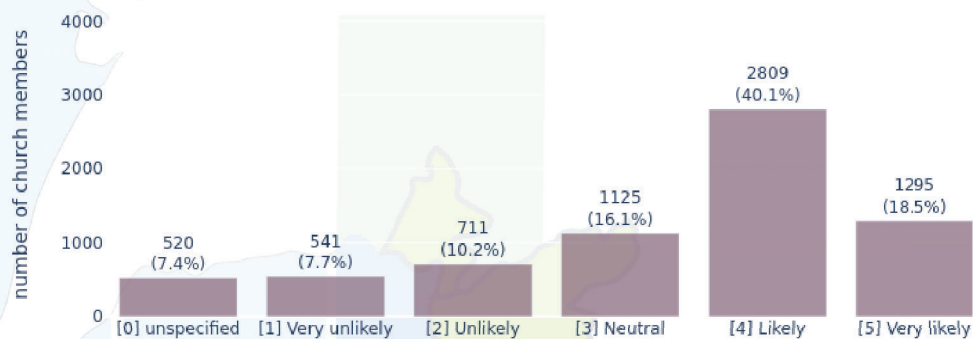


To answer the first objective, exploratory factor analysis generated a model that explained 86.5% of the variance. The model had 5 Circles of Confidence for Personal Failures (CCPF). The first CCPF is labeled: **Non-intimate Relationships**. The members of this circle, with item distributions shown above, are: a friend of a friend and a total stranger.

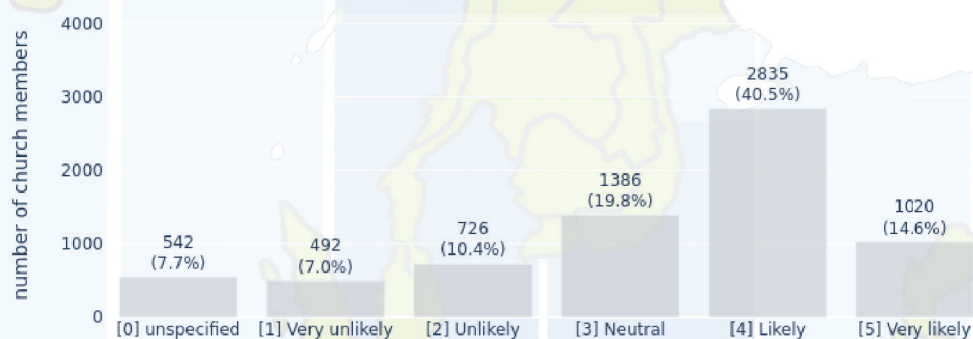


Items T3.01 & T3.02 [CCPF-2]

Generally, how likely are you to confide in your local church pastor or minister, regarding your personal failures? [SSD]



Generally, how likely are you to confide in a local church officer or leader, regarding your personal failures? [SSD]



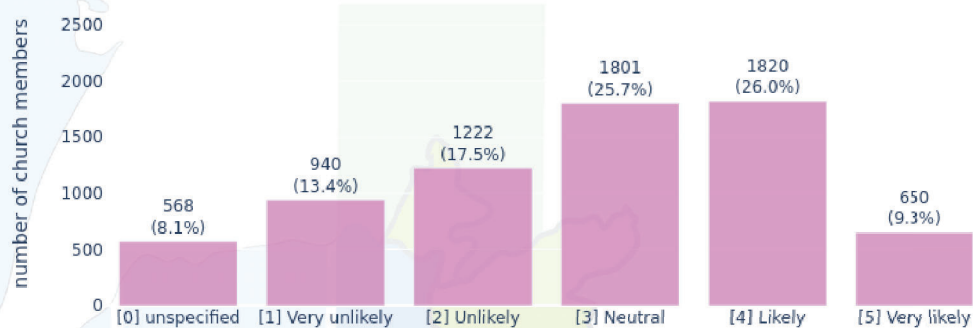
The second CCPF is labeled: **Local Church Leadership**. The members of this circle, with item distributions shown above, are: the local church pastor and a local church officer or leader.



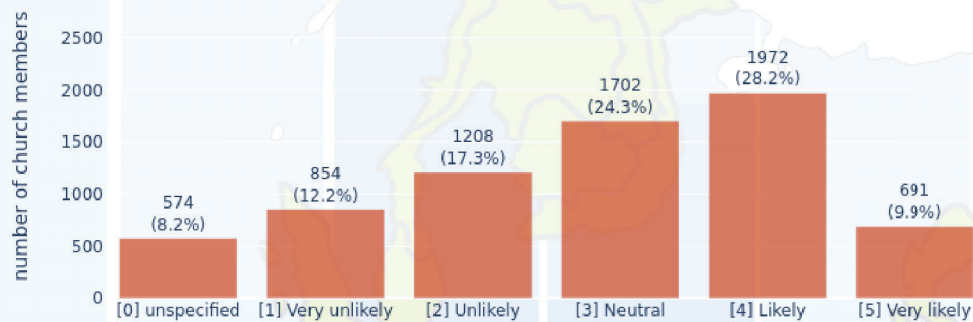


Items T3.04 & T3.05 [CCPF-3]

Generally, how likely are you to confide in a church officer or leader  
NOT in your local church, regarding your personal failures? [SSD]



Generally, how likely are you to confide in a fellow church member  
NOT in your local church, regarding your personal failures? [SSD]

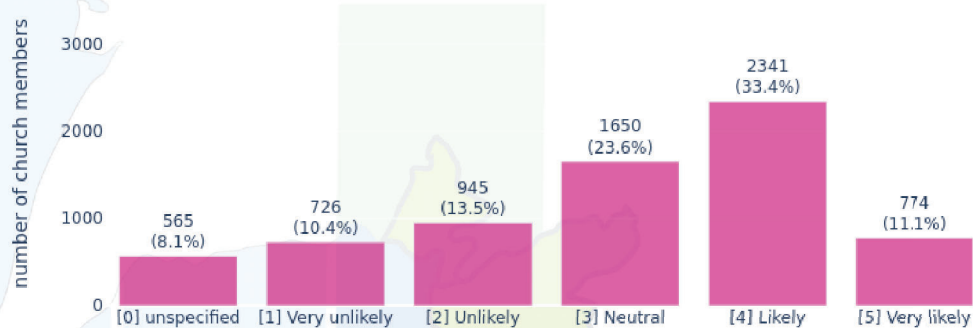


The third CCPF is labeled: **Non-Local Church Relationships**. The members of this circle, with item distributions shown above, are: a church officer or leader not in the local church and a fellow church member not in the local church.

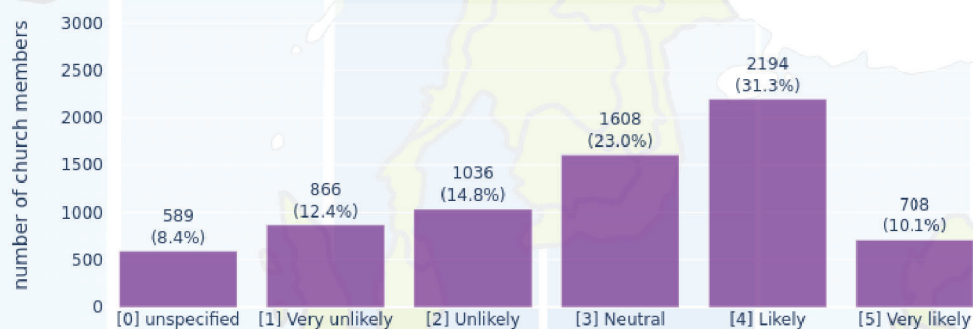


#### Items T3.07 & T3.09 [CCPF-4]

Generally, how likely are you to confide in a non-Seventh-day Adventist relative or family member, regarding your personal failures? [SSD]



Generally, how likely are you to confide in a non-Seventh-day Adventist friend, regarding your personal failures? [SSD]

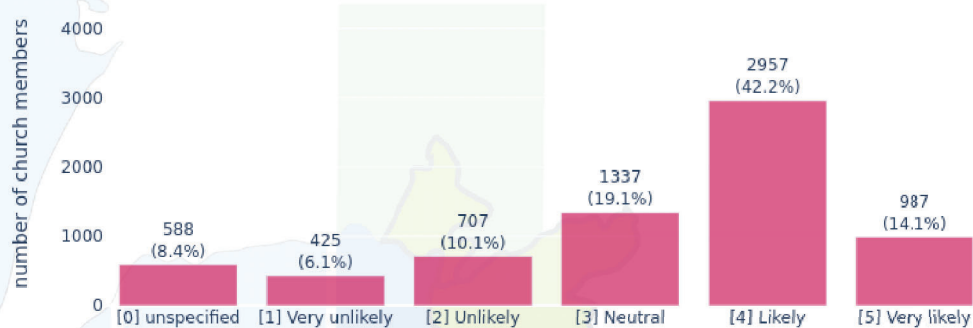


The fourth CCPF is labeled: **Non-Adventist Personal Relationships**. The members of this circle, with item distributions shown above, are: a non-Adventist relative or family member and a non-Adventist friend.

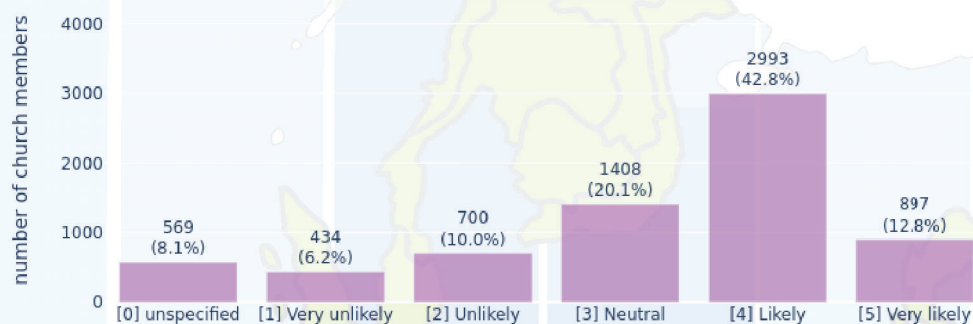


Items T3.06 & T3.08 [CCPF-5]

Generally, how likely are you to confide in a Seventh-day Adventist relative or family member, regarding your personal failures? [SSD]



Generally, how likely are you to confide in a Seventh-day Adventist friend, regarding your personal failures? [SSD]

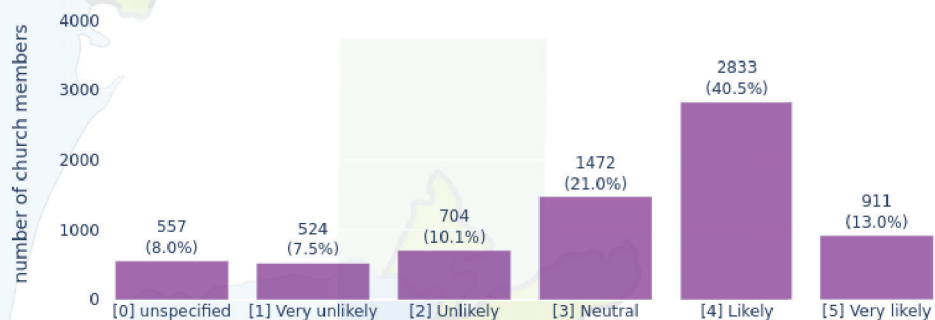


The fifth CCPF is labeled: **Adventist Personal Relationships**. The members of this circle, with item distributions shown above, are: a Seventh-day Adventist relative or family member and a Seventh-day Adventist friend.

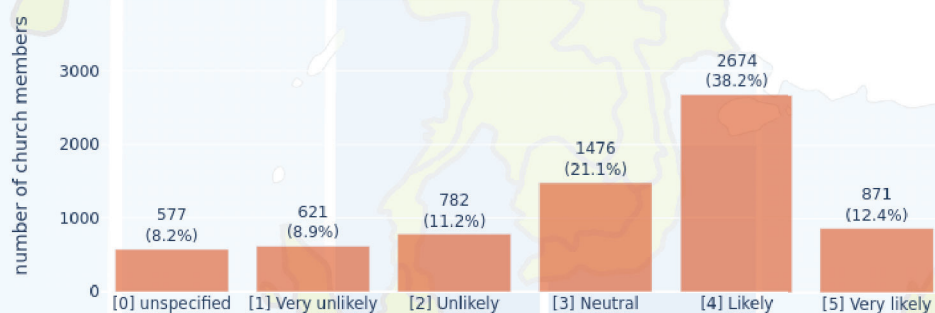


### Items T3.03 & T3.10 & T3.11 [CCPF-X]

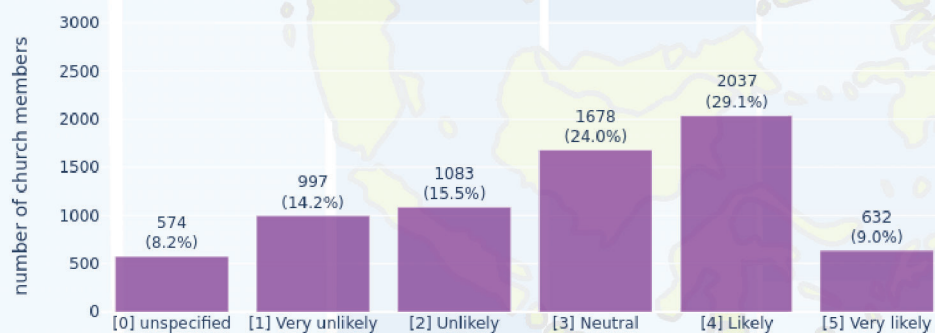
Generally, how likely are you to confide in a fellow church member in your local church, regarding your personal failures? [SSD]



Generally, how likely are you to confide in a Seventh-day Adventist colleague or classmate, regarding your personal failures? [SSD]



Generally, how likely are you to confide in a non-Seventh-day Adventist colleague or classmate, regarding your personal failures? [SSD]



The items indicated above were excluded from the Circles of Confidence for Personal Failures, based on the exploratory factor analysis.





## CCPF Circle Relativity

To answer the second objective, filtered frequency counts were taken for all possible pairs of extreme positions (i.e., innermost versus outermost):

Outermost Confidence Circle	Innermost Confidence Circle	Percentage
Non-intimate Relationships	Local Church Leadership	32.3%
Non-intimate Relationships	Adventist Personal Relationships	24.9%
Non-Local Church Relationships	Local Church Leadership	14.0%
Non-Adventist Personal Relationships	Local Church Leadership	12.7%
Non-intimate Relationships	Non-Adventist Personal Relationships	12.6%
Non-Local Church Relationships	Adventist Personal Relationships	11.2%
Non-intimate Relationships	Non-Local Church Relationships	10.8%
Non-Adventist Personal Relationships	Adventist Personal Relationships	8.0%
Local Church Leadership	Adventist Personal Relationships	7.6%
Non-Local Church Relationships	Non-Adventist Personal Relationships	6.9%
Local Church Leadership	Non-Adventist Personal Relationships	6.8%
Adventist Personal Relationships	Local Church Leadership	6.8%
Non-Local Church Relationships	Non-intimate Relationships	5.1%
Local Church Leadership	Non-intimate Relationships	4.7%
Non-Adventist Personal Relationships	Non-Local Church Relationships	4.4%
Local Church Leadership	Non-Local Church Relationships	4.3%
Non-Adventist Personal Relationships	Non-intimate Relationships	3.5%
Adventist Personal Relationships	Non-intimate Relationships	3.0%
Adventist Personal Relationships	Non-Local Church Relationships	2.9%
Adventist Personal Relationships	Non-Adventist Personal Relationships	2.7%

The table shows that there is no universal positional structure among respondents. However, the most common (mode) relative position between extremes was that of *Local Church Leadership* being in a church member's innermost confidence circle and *Non-intimate Relationships* being in the outermost confidence circle when it came to personal failures. Note that the sum of all the percentages in the table exceeds 100% as there are cases when a respondent places two different CC PF in the same relative position, thus there are some overlaps.

For those in the innermost confidence circle, *Local Church Leadership* ranked 1st, 3rd, 4th, and 12th, while *Adventist Personal Relationships* ranked 2nd, 6th, 8th, and 9th. This indicates that the *Local Church Leadership* are the go-to people for many church members who have personal failures.



## CCPF Impact on Participation and Engagement

To answer the third objective, the 5 CCPFs were cross-tabulated with the each of the following items, using the innermost confidence circle as basis, and the corresponding insights were derived:

- Item R1.09: A Kruskal-Wallis test ( $p < 0.001$ ) indicated significant differences in the frequency of participating in communion service, based on the innermost confidence circle. Additional post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicated that *those who had Non-Adventist Personal Relationships in their innermost confidence circle for personal failures participated in communion service significantly more often than those who had Local Church Leadership or Adventist Personal Relationships in their innermost confidence circle for personal failures.*

Potential **implications** are the following:

**Role of Church Relationships:** The lower participation of those with *Local Church Leadership* or *Adventist Personal Relationships* in their innermost confidence circle for personal failures suggests different dynamics in these groups. The church might need to explore why this is and how to engage these members more effectively.

**Support in Times of Failure:** If individuals with *Non-Adventist Personal Relationships* in their innermost circle of confidence are more likely to participate in communion service during times of personal failure, it could suggest that they find support and solace in the service during such times. The church could aim to foster such an environment to increase participation.

- Item R6.03: A Kruskal-Wallis test ( $p < 0.001$ ) indicated significant differences in the extent of participation in the Revival and Reformation initiative, based on the innermost confidence circle. Additional post hoc analysis using Mann-Whitney-Wilcoxon with Šidák corrections indicated that *those who had Local Church Leadership in their innermost confidence circle for personal failures had a significantly greater extent of participation in the Revival and Reformation initiative than those who had Adventist Personal Relationships or Non-Adventist Personal Relationships in their innermost confidence circle for personal failures.*

The potential **implications** are indicated in the next page:



**Role of Local Church Leadership:** The finding that those with *Local Church Leadership* in their innermost confidence circle for personal failures participate more in the Revival and Reformation initiative could inform the church's strategies. The church might consider how to engage these individuals more effectively, perhaps by understanding what aspects of the initiative appeal to them.

**Understanding Community Dynamics:** The lower participation of those with *Adventist Personal Relationships* or *Non-Adventist Personal Relationships* in their innermost confidence circle for personal failures suggests different dynamics in these groups. The church might need to explore why this is and how to engage these members more effectively.

**Support in Times of Failure:** If individuals with *Local Church Leadership* in their innermost circle of confidence are more likely to participate in the Revival and Reformation initiative during times of personal failure, it could suggest that they find support and solace in the initiative during such times. The church could aim to foster such an environment to increase participation.