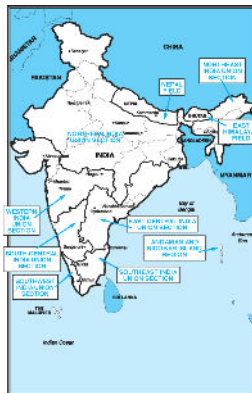




Seventh-day Adventist® Church

SOUTHERN ASIA DIVISION

Global Church Member Survey 2023



INSTITUTE of CHURCH MINISTRY

Andrews University

*Researchers: Petr Činčala, Injae Son, Renee Drumm
Anish Joseph, Santosh Kumar, and Koberson Langhu*

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SUD Executive Summary

Introduction

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

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

Participant and Church Demographics

The Global Church Member Survey (GCMS) offers a snapshot of the beliefs and behaviors of Adventist church members from the perspective of those who thoroughly identify as Seventh-day Adventists. A little less than half (45%) of respondents grew up in the Church and have been connected to the Church since birth, and almost all (90%) state that they will likely or very likely attend an Adventist church for the rest of their lives. Over half (58%) of respondents report holding a church office.

The SUD study participants span all educational levels. Almost one-third (30%) graduated from college or graduate school. Nineteen percent either graduated from high school or attended a vocational school, while 41% have less than a high school education. Many participants (42%) attended an Adventist school at some point in their education.

More than half (54%) of participants are young adults (35 years of age and younger) who are married, baptized for more than 11 years, and are first- (56%) or at least second-generation (64%) church members. Participants are predominantly male, non-immigrants, and reside in India.

These church members are typically part of a household with four or more people (83%) and were raised by two biological parents. A little more than half (53%) of respondents currently have children living at home. Among the respondents with children, over two-thirds (67%) are raising their children in the Seventh-day Adventist Church, and/or some of their adult children are still members of the Church.

Nearly one in five (19%) individuals responding to this study experience challenges with their physical, emotional, mental, cognitive, developmental, visual, or hearing abilities. Of the members with various challenges, 17% report that they sometimes or often find it more difficult to participate in church activities than other people in their church.

Most often, the participants' churches are located in a rural area (39%), with a little over one third (38%) residing in a smaller city or a small town or village. Most church members (75%) attend services with 100 or fewer members. Similarly, 65% of the churches have a membership of 100 members or less.

Overall, more than half (54%) of the churches are small (less than 50 members), 29% are mid-size (51–150), and 17% are large, with 151 members or more. Forty-three percent of church members live near an Adventist educational institution, such as a school or university, and another third reside close to an Adventist medical institution.

Correlation analysis reveals that church members with higher educational levels and more years in Adventist schools tend to be members of larger churches.

Religious and Devotional Life Practices

The study participants maintain an active devotional life, with the majority reading their Bible and studying the Sabbath School lesson weekly or more. However, over half (53%) of respondents report reading the writings of Ellen G. White (EGW) only a few times a month or less.

Nearly two-thirds (61%) of respondents pray every day (outside of mealtimes), while 50% share that they think about Jesus's life every day. Putting their reading to use, the majority of church members report applying their learning from studying the Bible, Sabbath School lessons, and EGW's writing in their daily lives.

Besides engaging in individual devotions, two-thirds (66%) of participants report having family worship at least weekly. Only 10% of respondents report that they never have family worship.

Far fewer participants regularly read Adventist publications. The majority (67%) of church members read Adventist World magazine or access the Adventist World website a few times per month or less. More than half (58%) share that they never use the Adventist Review

magazine or website, or do so less than once a month. Respondents are even less likely to read a magazine or newsletter from their local union or conference, with 75% reporting that they do so a few times a month or less. This level of reading may stem from a lack of access to these publications. Less than half (49%) of respondents have access to electronic books and/or other digital publications available for free.

Church members show a similar lack of engagement with Adventist radio and television. That is, study participants seldom listen to Adventist radio, with 49% never tuning into an Adventist radio broadcast. More participants report watching the Hope Channel, with 49% watching at least a few times per month.

The majority of participants engage in tithing either through the official tithe envelope (56%), distributing that 10% at their own discretion (21%), or simply placing their contributions in the offering plate (17%). Only a few (6%) report not returning tithe.

Social Media Use

The majority (67%) of survey participants use social media once per week or more for a variety of purposes. The top reasons that members engage with social media include reading the Bible (73%) and attending church (74%) at least once per week.

The respondents generally share positive feelings about their media use, with 65% of survey participants reporting that using social media helps them feel more connected to friends and family. Another 43% report that their spiritual lives are enhanced by social media use. However, 44% admit that they experience social media as a distraction at least weekly, and the same percentage (44%) agree that when they use social media, they find it hard to stop when they need to.

Fundamental Beliefs

GCMS participants overwhelmingly support the fundamental beliefs of the Adventist Church. The majority (89%) of participants agree that the Seventh-day Adventist Fundamental Beliefs are the teaching of the Holy Scripture, and 90% believe that the Seventh-day Adventist Fundamental Beliefs, as a whole, reflect the loving and gracious character of God.

Respondents consistently affirm their alignment with the fundamental beliefs of the Adventist Church at levels of 70% and greater. These beliefs include those pertaining to the nature of God, humanity, the Bible, creation, salvation, the gift of prophecy, the Sabbath, Christian behavior (including the health message), and issues of marriage and the family. However, concerning the nature of the Holy Spirit, 63% agree that “The Holy Spirit is God’s power in the world, not a Person.” Thus, the majority of members’ beliefs about the Holy Spirit do not align with the fundamental beliefs of the Adventist Church. Similarly, although

the majority (87%) agree with the statement, “When people die, their bodily remains decay, and they have no consciousness or activity until they are resurrected,” 50% or more hold to beliefs that vary from those of the Adventist Church such as the soul, the ability of the dead to communicate with the living, and the notion of Hell.

Engagement with the Local Church and Pandemic Involvement

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

- 81% agree that their Sabbath School teachers care about them.
- 81% believe that their church members care about them.
- 87% agree that their pastor cares about them.
- 76% report attending church in person almost every week or more.
- 76% of respondents share that in the last 12 months, they participated in a communion service at least once a quarter.

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

- 57% of respondents report that they never attend a Pathfinder meeting.
- 38% of survey participants share that they attend Sabbath School in person almost every week or more often.
- 58% are most comfortable in a church where everyone shares their cultural background.

Examining local church involvement during and following the pandemic, the data reveal mostly positive shifts. There is an increase in the number of participants who consider themselves active participants (from 28% to 38%) and active leaders (from 14% to 18%) in their churches. The largest share (40%) of respondents report that their church met remotely for a period of time when they could not meet face-to-face. Members share that they were provided with a way to continue their normal pattern of giving both tithes (74%) and offerings (72%) during the pandemic.

Adventist Missions

A majority of respondents (62%) feel that their church needs to increase its overall evangelistic outreach in the local community, with the same percentage (62%) desiring to increase their personal involvement in these efforts. And it appears that the type of outreach that these church members will support is more personal rather than public. Most survey respondents (87%) agree that “the most effective method for reaching people for Christ is to

mingle with them, meet their needs, win their confidence, and then bid them to follow Christ.”

The data on reclaiming former members reveal that 63% of respondents feel that their church needs to increase its efforts to reclaim former members, with somewhat fewer (60%) expressing the need to increase their own involvement with these efforts.

Looking at young people’s involvement in the local church’s mission, the majority (79%) of respondents agree that youth and young adults are actively involved in carrying out the mission of their local church. And yet, the majority (63%) of respondents feel that their church still needs to increase the overall inclusion of young people in carrying out the mission of the local church.

General Conference Sponsored Programming

Overall, participants are not well informed about the various programs of the General Conference. More than a third of participants have not heard of six of the 11 programs polled. Even when church members report hearing about these programs, between 30% and 40% still do not participate in them. This is true for eight of 11 programs.

The church member engagement in these programs also appears low. The only programs in which half or more church members have participated are 10 Days of Prayer (57%) and the Annual Week of Prayer (61%).

When church members have heard about the programs, most (86%) heard about them at church. Others heard about them by word of mouth (78%), by reading a church publication (76%), at a seminar or meeting (74%), on social media (69%), on the television or radio (57%), or through reading a website (57%).

Personal Well-being

SUD participants’ responses provide some cause for concern regarding psychological well-being. Although one-third (36%) of respondents report that in the last two weeks they did not experience feeling little interest or pleasure in doing things, one quarter (25%) of participants share that they feel this way every day. Even more concerning, one in five (20%) respondents admit that in the last 12 months, they had suicidal thoughts. In addition, 14% attempted suicide, and 17% harmed themselves. In spite of these challenges, most (80%) members report that they feel that their life is filled with meaning and purpose.

The majority (94%) of respondents state that they have grown spiritually in the past 12 months. And because of this growth, the same percentage (95%) of respondents claim to have changed their priorities. Yet, 82% feel that they are spiritually lost to some degree, and 63% have lost some important spiritual meaning that they had before.

Nearly all (97%) respondents feel that over the last 12 months they had a sense of gratitude. And 95% report spending more time thinking about spiritual questions.

The respondents are also concerned about other people's wellbeing, with 74% sharing that they usually or often feel a deep sense of responsibility for reducing pain and suffering in the world. And in response to these needs, the majority of respondents give a significant amount of time (70%) or money (54%) to help other people. Beyond the individual level of helping, 50% of respondents share that they apply their faith to political and social issues.

Conclusions and Recommendations

These data reflect the beliefs, practices, and experiences of Seventh-day Adventist Church members who are committed to their faith and the functioning of their local congregations. These members have active devotional lives and regularly engage in personal spiritual practices.

Church members in this study strongly affirm the fundamental beliefs of the Adventist Church. However, two issues that appear unclear to some church members is the nature of the Holy Spirit and the state of the dead. More than half of respondents do not recognize the Holy Spirit as a person, but rather as God's power in the world. Likewise, more than half believe that "The soul is a separate, spiritual part of a person and lives on after death." In addition, the participants are nearly equally divided on several other issues surrounding the state of the dead.

Because these members are so closely tied to their local churches (versus higher levels of the Adventist Church) it will be important for some clear messaging about these two fundamental beliefs to come through local church leadership, such as the pastor, to bring more clarity about these issues.

Participants in this study are oriented to their local churches as noted through church attendance, church leadership, and feeling connected to and cared about by their pastor, Sabbath School leaders, and other church members. Further evidence of a local focus rather than a world-church focus is the lack of engagement with General Conference publications and programs. Participants are aware of about half of the GC programs, only two of which have an engagement level at 50% or more. With so few very committed church members engaging with these materials and programs, it is imperative that decision-makers re-evaluate how the worldwide Church relates to the local church in terms of providing leadership and resources to move the work of the Church forward.

Of concern are the participants' responses to questions about psychological well-being, with one quarter (25%) of participants nearly every day feeling little interest or pleasure in doing things. This finding provides one indicator of depression among a strong minority of church

members. Of even greater concern, one in five (20%) of respondents admit that in the last 12 months, they had suicidal thoughts, with 14% actually attempting suicide. These mental health issues must be more closely examined and addressed in the local churches.

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

Methodology

Sample Strategy

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

The initial phase involved translating the survey into various Indian languages to cater to the diverse participant pool. To ensure linguistic fidelity, a meticulous back translation process was diligently executed, validating the accuracy of the translations.

Data Collection

To encourage widespread participation, a well-coordinated circulation of survey announcements reached the target population. The principal investigator and the local research team held a meeting with the division administration, urging them to inform and motivate all levels of the organization, including local churches, to ensure a smooth process. However, the top-down dissemination process encountered delays in reaching local church pastors, leading to challenges in obtaining cooperation in certain cases.

Recognizing the magnitude of the data collection task, the local research team acknowledged the necessity for additional facilitators to ensure a smooth and successful survey execution. To accomplish this, about fifty facilitators were selected and regional facilitator-training sessions were organized, equipping them with the essential skills to further train and support local church pastors in administering the survey to their congregants. Subsequently, the church pastors of selected churches received training from the facilitators. These facilitators played a crucial role in guiding the church pastors in efficient data gathering, assisting church members in completing the surveys electronically. Throughout the data collection period, the main research team diligently provided continuous monitoring and assistance, ensuring strict adherence to protocols, and addressing any challenges that emerged during the process.

The data-collection process presented several challenges, including the accurate translation of religious concepts across diverse linguistic and cultural contexts. Additionally, ensuring the participation of a representative sample required meticulous planning and collaboration. While overall cooperation from administrators at different levels of the SUD was commendable, some regions faced resistance to the survey.

The vast majority of the surveys were collected electronically via Survey Monkey. The training and preparation for the data collection happened in the fall 2022, and the actual data collection went from December 2022 to March 2023. A total of 3,936 responses were received; however, only 1,808 were included in the study after the data cleaning. Out of that, 1,150 identified what union they are part of, as Table 1 shows.

	# of churches	# of churches selected	Membership	Surveys collected
East-central India Union	2,595	807	576,874	129
North India Union	225	562	55,505	390
North-east India Union	475	299	162,493	212
South-central India Union	256	191	65,822	74
South-east India Union	488	161	133,273	112
South-west India Union	240	121	37,631	125
West India Union	257	63	107,676	102
Andaman and Nicobar Island Region	1		303	2
East Himalayan Field	14	2	913	2
Himalayan Section	26	1	9,381	2

Table 1. Distribution of the surveys by union

Data Analysis

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

Demographic Characteristics

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

Location, Immigration, Language, Gender, Marital Status, and Age

Nearly all SUD respondents (99.5%) are from India. Only 0.5% of participants claim Nepal as their home country. A clear majority (82%) of respondents do not identify as an immigrant.

The largest percentage of participants (42%) completed the survey in English. Another 13% completed the survey in Mizo. Equal percentages (9%) completed the survey in Marathi and Tamil. The balance of participants completed the survey in other languages (8% or fewer for each language). For more detailed information, please see Tables P1 and P2 in Appendix 2.

In terms of gender, more than half (61%) of survey respondents are men. A majority (61%) of SUD members report that they are married and living with their spouses; another 26% are single and have never married. An equally small percentage of respondents reports that they are married but living apart (4%) or living together but not married (4%).

The majority (53%) of participants are 35 and younger. Almost half (47%) of participants are older than 36 years, and of that number, 36% are between 36 and 54 years of age.

Household and Children

One third (33%) of participants live in households with seven people or more, another 30% live in homes with five or six people, and 37% share a home with one to four people. GCMS 2022–23 respondents were asked how many people (including themselves) observe the Sabbath. One quarter (25%) live in homes with seven or more people keeping the Sabbath, and nearly the same percentage (26%) live in homes with five to six person keeping the Sabbath. Nearly half (49%) of respondents live in homes with between one and four people keeping the Sabbath.

A slight majority (53%) of GCMS 2022–23 respondents report that they have at least one of their biological children (either a child or teenager) living at home (Q16). Among the respondents with children, nearly two thirds (61%) of their children are members of the Adventist Church (Q17).

Health Profiles

The GCMS 2023–2023 enriches our understanding of how church members vary across physical, emotional, mental, cognitive, developmental, visual, and hearing abilities. Twenty percent of respondents report that they have challenges in these areas. Specifically, 13% of respondents identify as a person who is deaf. For those who report challenges or impairments, 17% report that they sometimes or often find it more difficult to participate in church activities than other people in their church. Conversely, 23% of those who report challenges or impairments share that it rarely or never impacts their ability to participate in church activities.

Commitment to the Church

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

A clear majority (87%) of SUD participants consider themselves to be Seventh-day Adventists, with over half (58%) of respondents reporting that they hold a church office at their local church. Curiously, slightly more respondents (91%) report that they were baptized as a members of the Adventist Church or joined the Church by profession of faith but do not claim to be Seventh-day Adventists themselves.

When asked how likely it is that they will be attending an Adventist Church for the rest of their lives, nearly all (90%) respondents feel that it is very likely or likely that they will do so.

The majority of respondents (58%) are either employed by the Adventist Church (46%) or have been in the past (12%). Another 42% have never been employed by the Adventist Church.

Family Matters

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

Forty-five percent of respondents grew up in the Church and have been connected to the Church since birth, while 24% did not grow up in the Church and joined after age 20. Study participants have a fairly even distribution of years being baptized, from less than 5 years (19%) to being baptized for 30+ years (14%).

The majority of participants (56%) report being first generation Adventists, while 64% say that one of their parents is or was an Adventist. Fewer participants (43%) claim that at least one of their grandparents is or was a Seventh-day Adventist and 30% report having at least four continuous generations of their family as members of the Adventist Church.

Nearly half (47%) of respondents grew up in a family comprised of two biological/adoptive parents or other guardians (Q26). Another 15% grew up in a family with one biological/adoptive parent or other guardians. A small percent (7%) were raised in a foster family or in an institution. The remaining 30% grew up in an alternate situation. When describing decision-making in the household, participants were fairly evenly distributed in the type of parenting they experienced, with 27% of participants having parents making most of the decisions when they were teenagers, 24% deciding together, and 29% of respondents deciding for themselves.

Education

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

Participants' educational levels range from never having attended school to having a graduate degree. Across the division, 41% of respondents report that they did not complete basic schooling (high school or less) (Q9). Thirteen percent of participants have a high school degree but did not complete any further education; another 5% attended vocational school, while 11% started but did not complete college. Twenty percent of the sample completed college, and 9% completed graduate school.

Less than half (42%) of respondents attended an Adventist school at some point in their education (Q10), with the majority (68% and higher) reporting that they did not attend either living in the community or on the school's campus. Thus, it is unknown where the majority of students lived while attending Adventist schools.

Overall, over one-third (38%) of respondents did not attend an Adventist school (Q11). Of those who attended Adventist schools, the participants are fairly evenly distributed in the percentages of those who attended Adventist schools from 1–4 years (18%) to 13 years or more (16%).

Local Church Demographics

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

The majority of participants (75%) attend church with 100 other people on a typical Sabbath. Similarly, 65% attend a church with 100 or fewer members. The largest percentage of participants (39%) worship in a church located in a rural area, with 38% of church members attending church in a smaller city, small town, or village.

Reconfiguring the data into three church-size categories reveals that more than half (54%) of churches are small (50 people and less), slightly less than one-third (29%) are mid-size (51–150 people), and 17% are large (151 or more people).

The majority of respondents (57%) do not live close to an educational institution, medical institution (83%), a church administrative office (75%), or any other church institution (86%). A slight majority (58%) of respondents report that the church they attend makes worship services available online.

Adventist Practices and Beliefs

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

A majority of SUD survey respondents (78%) report being fully committed to Christ. More than one-third (35%) share that they have been committed to Christ since they were a young child and continue to be fully committed to Him now. Another 34% feel that their commitment to Christ developed gradually over a period of time and that they are fully committed to Christ now. Far fewer respondents (10%) feel that their commitment to Christ came suddenly and changed them and that they are fully committed to Christ now. Small percentages of respondents committed their lives to Christ at a specific moment, but it didn't last (10%); they are not sure if they are committed to Christ (6%); or are not committed to Christ (6%).

Crosstabulation analysis reveals that participants' type of commitments to Christ varies by union. Participants from the Northeast India Union Section more often note that "I am not committed to Christ," and "I committed my life to Christ at a specific moment in my life, but it didn't last," than other unions. Northern India Union Section respondents more often said that "My commitment to Christ has developed gradually over a period of time and I am fully committed to Christ now." Participants declaring, "My commitment to Christ came suddenly and I was changed; I am fully committed to Christ now," are more likely to reside in the Southern-Central Union Section. Finally, Southwest India Union Section and Western India Union Section respondents are more likely to report that "I have been committed to Christ since I was a young child and continue to be fully committed to Him now," than participants from other unions.

Bible and Religious Reading

A majority (79%) of respondents report reading their Bibles at least once a week or more. Specifically, 49% report that they read their Bible every day, 30% read it once per week or more than once a week. The remaining 21% admit that they read their Bible once a month or less often.

An equal percentage (79%) of participants study the Sabbath School lesson as read the Bible once a week or more. Only 7% report that they never study the Sabbath School lesson.

Correlational analysis reveals that the longer a church member has been a baptized member, the more likely they are to study the Sabbath School lesson.

Participants are fairly evenly distributed with regard to reading the writings of Ellen G. White (EGW), from 13% reading about once per week, to 18% reading her writings once or a few times per month. One in five (20%) never read the writings of EGW.

Whether they read the writings of EGW or not, the majority of members (83%) report having access to the writings of EGW, at least some of the time, with nearly half (49%) of members having access to them electronically for free. More than half of respondents have access to Adventist publications in their language through printed publications available at local church book centers (52%), an Adventist Book Center Store (54%), or at camp meetings or conferences (59%).

Prayer and Meditation on the Life of Jesus

Personal prayer is an important part of church members' devotional life in the SUD. Nearly two thirds (61%) of SUD respondents engage in personal prayer every day or more (outside of mealtimes). Twenty one percent report that they engage in personal prayer more than once a week or about once a week.

Half (50%) of SUD GCMS 2022–23 respondents spend time every day or more thinking about Jesus's life, while 29% do so about once a week or more. Additionally, 28% meditate on Jesus's life more than once a week.

Correlational analysis supports that church members who are older, with higher educational attainments, and have been a baptized member longer, engage in prayer and meditation more frequently.

Family Worship

Half of participants (50%) have morning or evening worship with members of their families every day or more often, while 27% have family worship about once a week or more than once a week. Only 10% of respondents report never having family worship.

Correlational analysis notes a relationship between family worship and time since baptism. The longer a church member has been a baptized member, the more likely they are to have family worship.

Religious Literature Reading Habits

SUD participants are fairly evenly distributed when it comes to the reading of Adventist World. Nearly one third (32%) of church members read Adventist World magazine or access the Adventist World website once per week or more, 32% engage with Adventist World a few

times per month or less, and 35% never read Adventist World magazine or access the Adventist World website (Q35.6).

Fewer respondents (29%) read the Adventist Review magazine or website once per week or more. Twenty seven percent read the Adventist Review magazine or website once per month or less, and 44% never do so (Q35.7).

One quarter (25%) of respondents read a magazine or newsletter from their local union or conference once per week or more often, with 42% reporting that they do so at least monthly. A larger percentage (36%) read a magazine or newsletter from their local union or conference once per month or less, [COMMA] [WT1] and 39% never read the local union or conference magazine or newsletter.

Survey participants were asked how often they hear sermons on reading and sharing Adventist literature and publications. Nearly two-thirds (60%) of respondents hear sermons on this topic frequently or very frequently. However, a higher percentage (30%) report that they seldom hear sermons on reading and sharing Adventist literature and publications. Five percent report that they never hear sermons on this topic, and 6% admit they don't know.

Adventist Radio and TV

Adventist radio seems to be an underutilized resource in the SUD. Nearly half (49%) of members report that they never listen to an Adventist radio broadcast. Another 23% listen to an Adventist radio broadcast a few times per month or less, while a little more than a quarter (28%) listen to an Adventist radio broadcast once per week or more.

A little more than a third (34%) of respondents watch Hope Channel programming about once a week or more often. Twenty-nine percent watch it a few times per month or less, and over one third (37%) of respondents report never watching Hope Channel programming.

Similarly, 34% of respondents watch other Adventist television channels or programming once per week or more. Another third (31%) watch other Adventist television a few times per month or less, and 35% never watch other Adventist television channels or programming.

Applying Religion to Daily Life

Church members report being intentional about applying their learning from studying the Bible, Sabbath School lessons, EGW's writings, and from church involvement in their daily lives. Nearly all (81%) respondents report applying what they learn from the Bible to their daily lives. The majority of respondents (79%) also report applying what they learn from Sabbath School lessons to their daily lives. Fewer, but still a majority of participants (70%), apply what they learn from Ellen White's writings to their daily life.

Overall, church members are equally divided on how their religion affects their daily lives. Half (50%) of respondents agree with the statement, “Although I am religious, it does not affect my daily life,” while another 50% are either unsure or do not agree with the statement. A slightly higher percentage (60%) report applying their faith to political and social issues.

Habit of Tithing

Most (87%) respondents agree that tithing is still required of all people by God. Nearly one in ten (9%) are not sure, and another 5% disagree to one degree or another. When it comes to returning tithe, the majority of church members report systematic tithing in various ways. A little more than half (56%) of participants return tithe by specifying it as tithe on the envelope (either electronic or regular). Another 17% do not indicate the money as tithe at the time of giving and simply place it in the offering plate, while 21% distribute tithe at their own discretion. Six percent of respondents admit that they do not return tithe.

Use of Social Media

GCMS 2022–23 respondents were asked if they use social media (and how often) for specific purposes. Most church members (67%) use social media once per week or more. Only 17% never use social media. Correlational analysis reveals that respondents with higher levels of education tend to use social media more often.

Participants vary across the spectrum in using social media to read or respond to posts by Adventist churches, organizations, and institutions, from 17% using it daily or more than once a day, to 13% using it about once a week. More than a quarter (28%) of participants never engage with social media for this purpose. Even fewer participants use social media to read or respond to posts by other Christian churches organizations and institutions. In fact, 41% never use social media for this purpose.

Conversely, participants do use social media to study their Bible. For example, 45% report that they use social media to study their Bible every day or more. Only 8% never use social media for Bible study. The majority of respondents (61%) use social media to share about prayer requests and answered prayer once per week or more, while 62% use social media to pray with others.

Crosstabulation analysis reveals that participants vary by union about using social media for prayer requests and answered prayer. Participants in the East-Central India Union Section, the South-Central India Union Section, and the Western India Union Section are more likely to use social media for prayer requests and answered prayer “daily or more than once a day.” Respondents in the Northeast India Union Section more often share that they engage with social media for this purpose “less than once a month” or “never.”

Crosstabulation analysis notes similar patterns with how participants use social media to pray with others. Participants residing in the South-Central India Union Section, the Southeast India Union Section, and the Western India Union Section are more likely to report using social media to pray with others “daily or more than once a day.” Northern India Union Section respondents are more likely than others to use social media to pray with others “more than once a week,” while those in the Northeast India Union Section most often note that they use social media to pray with others “less than once a month” or “never.”

Less than half (44%) of participants use social media to learn about the life of Ellen G. White once per week or more. A few more respondents (46%) use social media to read and connect to the writings of Ellen G. White once per week or more. On the topic of reading and learning, it appears that more participants (53%) use social media once per week or more to learn about religious topics that pastors or Sabbath School teachers have not talked about.

A slight majority (55%) of participants use social media to help advance the mission of the Seventh-day Adventist Church once per week or more, while 52% use social media to share Bible studies with their family, friends, or other people in their social network.

A majority of participants (74%) use social media to attend church once per week or more, while fewer (42%) use social media to worship with other believers (other than for a church service) once per week or more.

Crosstabulation analysis reveals that social media use to worship with other believers (other than for a church service) varies by union. Participants in the Northern India Union Section and the Southeast India Union are more likely to use social media for this purpose “daily or more than once a day.” Western India Union Section respondents use social media to worship with other believers “more than once a week.” Respondents who share that they use social media to worship with other believers “less than once a month” or “never” most often reside in the Northeast India Union Section.

Participants report predominantly positive outcomes with social media use. A clear majority (65%) note that by using social media, they feel more connected to friends and family.

More than a third of participants (38%) claim that social media is good for their mental health, and 43% report that using social media is good for their spiritual well-being. Nearly one-third (32%) of participants report that they never experience social media as a distraction from other activities that they should be doing, yet 44% find it hard to stop using social media when they need to. Another 41% report that when they cannot use social media, they feel like they are missing out on what is happening. Over half (54%) claim that when using social media, they do not often respond in anger to people online. However, 38% note that they have been hurt by other people’s words through social media.

Fundamental Beliefs

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

Respondents consistently affirm their alignment with the majority of the fundamental beliefs of the Adventist Church at levels of 70% and greater. These beliefs include those pertaining to the nature of God, humanity, the Bible, creation, salvation, the gift of prophecy, the Sabbath, Christian behavior (including the health message), and issues of marriage and the family.

Overall, the majority (90%) of GCMS 2022–23 participants agree that the Seventh-day Adventist Fundamental Beliefs are the teaching of the Holy Scripture; only a small percentage are unsure (5%), or disagree (5%). These findings are similar to the GCMS 2017–18 results (2017–18: 94% agree; 3% unsure; 3% disagree). Most (86%) also believe that the Seventh-day Adventist Fundamental Beliefs, as a whole, reflect the loving and gracious character of God. One in ten (10%) respondents is not sure, and 4% disagree. Again, these findings are comparable to the GCMS 2017–18 results, with a slightly higher agreement that these beliefs reflect the character of God (2017–18: 92% agree; 6% unsure; 3% disagree).

The Bible, God, and Humanity

A little more than one-third (35%) of survey participants believe that the Bible is the work of people who were inspired by God and who, though expressing their message in terms of their own time and place, expressed eternal truths. Another 17% believe that the Bible is the work of people who were inspired by God and who represented God's message in terms of their own place and time. Nine percent of respondents believe that the Bible is the work of people who copied what God told them word for word and who wrote without being influenced by their own place and time, and another 18% believe that the Bible is the work of people who genuinely loved God and who wanted to share their understanding of God's activity in the world. Fewer respondents (11%) believe that the Bible is the work of people who collected stories that were created to explain the mysteries of life; it contains a great deal of wisdom about the human experience. Ten percent believe that the Bible contains no more truth or wisdom than do the religious books of other world religions.

Almost all (87%) GCMS 2022–23 respondents believe strongly in the Triune God (i.e., one God: Father, Son, and Holy Spirit, a unity of three eternal, equal Persons). Ten percent share that they are unsure, and 6% disagree.

Nearly all respondents (88%) also believe in a personal God who seeks a relationship with human beings. Only small percentages are unsure (6%) or disagree (6%). Similarly, 85% of

respondents believe that they are loved by God, even when they sin. Six percent of respondents are unsure, and 9% disagree with this statement.

An area where SUD respondents vary from traditional interpretations of the fundamental beliefs is the nature of the Holy Spirit. About two-thirds (63%) of study participants believe that the Holy Spirit is God's power in the world, not a Person. The other third are either unsure or disagree with this statement. Thus, the majority of respondents do not align with the fundamental belief about the nature of the Holy Spirit.

Correlational analysis shows that those with higher educational levels tend to endorse these fundamental beliefs about God at higher levels.

Creation

Nearly all (94%) survey respondents affirm that God created the universe. Similarly, a clear majority (86%) of participants believe that God created the world in six literal days in the relatively recent past. Eight percent admit that they are unsure, and the remaining 6% of respondents disagree with one or more aspects of this statement.

Nature of Humanity

Participants were asked to respond to the statement, "People have a certain amount of faith, and they really cannot do much to change it." Just a little over half (51%) of respondents agree with this statement. Over a quarter (28%) admit that they are not sure, and the remaining 22% of respondents disagree that people have a certain amount of faith, and they really cannot do much to change it.

Correlational analysis indicates that those with higher levels of education are less likely to agree that people are limited to a certain amount of faith and cannot do much to change it.

Respondents are more unified in their responses about how believers grow in Christian maturity. A majority (77%) of participants 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." Seventeen percent of respondents are unsure, and 7% disagree.

Salvation

Affirming the fundamental belief about salvation, nearly all participants (93%) believe that salvation is through Jesus Christ alone, 90% believe that they are saved the moment they believe and accept what Jesus has done for them, and 84% believe that only people who accept Jesus as their personal Savior can go to Heaven.

However, 81% of respondents believe that they will not get to Heaven unless they perfectly obey God's law. Thus, the participants also believe that there is some part they must perform in order to be saved. Further evidence of participants' beliefs about earning salvation include:

- 73% believe that in order to receive God's grace, they must first live by His rules.
- 70% agree that the more they follow Adventist health and lifestyle standards, the more likely they will be saved.

Crosstabulation analysis reveals that participants' beliefs about salvation varies by union. Those that disagree or strongly disagree with the statement, "In order to receive God's grace, I must first live by His rules," are most likely to reside in the Northeast India Union Section. Respondents who more frequently agree with the statement are in the Northern India Union Section, and those who strongly agree most often live in the East-Central India Union Section and the Southwest India Union Section.

Nearly all (92%) participants agree that "Fulfillment of prophecy and events in the world indicate that Christ's coming is very near." However, far fewer (60%) believe that Jesus Christ will return in their lifetime.

Church

SUD respondents overwhelmingly agree (93%) that Christ is the head of the church and that all believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth. The majority (87%) also agree that all believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth and most (78%) would welcome someone from a different cultural background as part of their local church family. However, more than half (58%) admit that they are most comfortable in a church where everyone shares their cultural background.

Church Unity

The majority (78%) of GCMS 2022–23 participants agree that "church unity means uniformity in more than doctrinal belief," while 15% are unsure, and 8% disagree with this statement.

More than half (57%) of respondents agree that "different world regions of the Adventist Church should be allowed after consultation with the worldwide church to set their own administrative policies." However, 27% are unsure, and 16% disagree. Thus, there is less agreement among church members about how church unity could be experienced around the globe.

Adventist Exclusivity

Nearly all (90%) respondents agree that “the Seventh-day Adventist Church is God’s true last-day church with a message to prepare the world for the Second Coming of Christ by proclaiming the Three Angels’ Message.”

GCMS 2022–23 participants were asked how often they hear sermons on exclusively Adventist topics. Church members report hearing sermons on these topics frequently or very frequently:

- The Three Angels’ Messages (74%)
- Daniel and Revelation (73%)
- Righteousness by Faith (71%)
- The Mission of the Seventh-day Adventist Church (69%)
- The Sanctuary (61%)
- Reading and sharing Adventist literature and publications (59%)

Ellen G. White and the Gift of Prophecy

Most (86%) GCMS 2022–23 participants agree that Ellen White’s writings were the result of the spiritual gift of prophecy. A little over half (52%) of respondents wholeheartedly embrace the idea that Ellen G. White was a prophet. However, 31% accept her as a prophet because the Adventist Church teaches it. Nearly one in ten (9%) respondents has some questions, and 4% admit that they have major doubts. Four percent of respondents do not accept Ellen G. White as a prophet.

Crosstabulation analysis notes that participants’ beliefs about Ellen White vary by union. Respondents in the East-Central India Union Section and the Southeast India Union Section are most likely to wholeheartedly embrace the statement that “Ellen White was a prophet.” Conversely, participants living in the Northern India Union Section more often accept that Ellen White was a prophet because the Church teaches it, or they do not accept the idea that she was a prophet.

Less than half (40%) of GCMS 2022–23 participants believe that “Ellen G. White was inspired by God, and though she presented God’s message in terms of her own place and time, she expressed eternal truths in harmony with and pointing to the Bible” (Q61). One-fifth (20%) of respondents believe that “Ellen G. White was inspired by God and presented God’s message in terms of her own place and time.” Seventeen percent believe that “Ellen G. White was a person who created stories of supernatural guidance in order to explain the mysteries of life. Her writings contain a great deal of wisdom about the human experience.”

Ten percent agree that “Ellen G. White copied what God told her word for word, and wrote without being influenced by her own place and time,” and a small percentage (7%) claim that they do not know who Ellen G. White is.

Crosstabulation analysis reveals that participants’ level of education is associated with their beliefs about Ellen G. White’s writings. Respondents with some elementary or primary school education more often believe that her writing contains “no more truth or wisdom than the leaders of other denominations.” Participants who never attended elementary or primary school are more likely to state that “Ellen 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.” Finally, individuals who attended graduate school are more likely to endorse that Ellen White was “inspired by God and though she presented God’s message in terms of her own place and time, expressed eternal truths in harmony with and pointing to the Bible.”

Two-thirds (67%) of respondents report that they frequently/very frequently hear sermons on the topic of the Spirit of Prophecy. About one quarter (24%) of respondents share that they seldom hear sermons on this topic, and 4% never do so.

Christian Living

Sabbath Keeping

The results on Sabbath keeping reveal a clear pattern of agreement among survey respondents. Almost all (94%) respondents agree that the true Sabbath is the seventh day (Saturday). A large majority (83%) agree that they keep the Sabbath not because it is something they have to do but because it is part of who they are. And most (86%) respondents also agree that when they keep the Sabbath faithfully, they cope better with the stresses of the week.

A clear majority (84%) of respondents report that they hear sermons on the topic of the Sabbath frequently or very frequently. Twelve percent of respondents share that they seldom hear sermons on this topic, and 3% never do so.

Health - Alcohol, Tobacco, and Drugs

Almost all (90%) respondents agree that “God wants me to take care of my body by avoiding alcohol, tobacco, and the irresponsible use of other drugs.” There is even more agreement (93%) with the statement, “My body is the temple of the Holy Spirit.” However, fewer (63%) respondents wholeheartedly agree that Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs, while 24% accept the teaching because the Church teaches it.

Crosstabulation analysis reveals that participants from different unions vary in their beliefs about abstinence. Respondents residing in the Northeast India Union Section are more likely to wholeheartedly embrace abstaining from alcohol, tobacco, and the irresponsible use of other drugs. Participants from the Northern India Union Section more often accept the doctrine because the Church teaches it, or have questions about it, or do not accept the teaching.

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

- 85% never used alcohol.
- 97% never used tobacco products.
- 89% report that they never used marijuana products.
- 87% of respondents report that they never used opiates without a prescription.

Respondents were also asked about their understanding of scientific research on alcohol consumption. Nearly three out of five (59%) respondents believe that, overall, there is no safe level of alcohol use. Five percent believe that alcohol, in moderation (i.e., 1–2 drinks a day), does not do much harm. The same percentage (5%) believe that alcohol, in moderation (i.e., 1–2 drinks a day), actually promotes health and is safe to use. Nearly one-third (31%) of respondents admit that they are not sure.

Health - Diet

A majority (62%) of respondents believe wholeheartedly that. Another 25% accept the principle because the Church teaches it.[WT2]

Crosstabulation analysis notes that participants from the Southeast India Union Section and the Southwest India Union Section are more likely to wholeheartedly accept the teaching that Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture. In contrast, respondents from the Northern India Union Section are more likely to accept the belief because the Church teaches it, have major doubts about it, or do not accept the doctrine.

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

- 11% maintain a vegan diet.
- 16% are vegetarians who eat eggs and dairy products (lacto ovo).
- 12% are pescatarian (i.e., they include fish in their diet but no other meat).
- 37% eat meat once a week or less (as opposed to 33% in 2017–18).

- 18% eat meat a few times a week (as opposed to 24% in 2017–18).
- 6% eat meat most days.

Health Message

Nearly all (93%) GCMS 2022–23 respondents are familiar with the Adventist health message. A majority (65%) follow the Adventist health message a great deal (35%) or a moderate amount (31%).

Most (80%) of respondents agree/strongly agree that “the Health Message is a core part of Seventh-day Adventist belief that cannot be questioned,” while only a small number (5%) disagree to one degree or another.

A clear majority (86%) of SUD respondents agree that “Following the Health Message increases the probability that a person will live longer,” and that the Adventist health message has largely been supported by scientific discoveries (78%). However, 64% agree that “I can choose which parts of the Health Message to follow and which to ignore,” with 18% disagreeing with the statement.

Crosstabulation analysis reveals that some of the variation in beliefs about being able to choose parts of the health message is explained by educational level. Participants who attended and/or completed college or graduate school tend to disagree that it is acceptable to choose which parts of the health message to follow and which to ignore. Respondents who never attended school or only completed primary school more often agree that this is acceptable.

Most (85%) survey participants agree that “The Adventist Health Message emphasizes physical health (e.g., diet, exercise), mental health, emotional well-being, social support, and relationships as a part of spiritual growth.” And the majority of respondents (65%) believe that “Following the health message ensures my salvation,” while only 16% disagree with the statement.

Crosstabulation analysis reveals differences in beliefs about following the health message and salvation by union. Participants in the Northern India Union Section are more likely to strongly agree that following the health message ensures their salvation. Likewise, respondents from the Northeast India Union Section are more likely to agree with the statement. However, participants living in the Southeast India Union Section tend to strongly disagree that following the health message ensures their salvation.

SUD GCMS 2022–23 respondents were asked how often they hear Sabbath sermons on the topic of wholistic, healthful living (the importance of health for the body, mind, spirit, and social relationships). Most (70%) hear such sermons frequently (28%) or frequently (42%).

One in five (20%) seldom hear sermons on wholistic, healthful living, and 4% never hear such sermons.

Correlational analysis reveals that church members' educational level is related to their knowledge about and adherence to several of Christian living. That is, those with higher levels of education tend to endorse and adhere more to Adventist standards of Sabbath keeping, use of alcohol, tobacco, and drugs, and diet.

Marriage

A clear majority (83%) of respondents agree that “the Bible teaches that sexual intercourse should be exclusively reserved for marriage.” Twelve percent are unsure, and the remaining 5% disagree. Similarly, 86% of respondents agree that “the Bible teaches that marriage is a union between an adult man and an adult woman.” Ten percent are unsure, and another 4% disagree.

Eschatological Beliefs

Sanctuary

The majority (79%) of respondents agree that the sanctuary doctrine is vital to Adventist theology. However, 16% are unsure, and 5% disagree with the vitalness of this doctrine. Less than half (45%) of respondents wholeheartedly accept the biblical teaching of the investigative pre-Advent judgment that began in 1844; another 34% accept this because the Church teaches it. However, 16% share that they have questions or doubts about this doctrine, and 5% do not accept it at all.

A clear majority (88%) of survey participants wholeheartedly believe that Christ is acting as our advocate before God in the heavenly sanctuary right now. The majority (75%) of respondents also believe that before Christ returns, God will decide who is to be saved and who will be eternally lost. Most of those (48%) embrace the belief wholeheartedly, while 27% accept it because the Church teaches it. The majority (61%) of members report that they hear sermons on the topic of the sanctuary very frequently (23%) or frequently (38%).

Beliefs about Christ acting as an advocate before God vary by educational levels and by union. Correlational analysis indicates that those with higher levels of education are more likely to endorse the belief that Christ is acting as our advocate before God right now. Crosstabulation analysis notes that respondents from the Northeast India Union Section tend to wholeheartedly accept the teaching, whereas those from the Northern India Union Section more often report that they accept it because the Church teaches it or have major doubts about Christ acting as our advocate before God.

Second Coming of Jesus

Nearly half (49%) of respondents wholeheartedly accept the Church's interpretation of end-time prophecies; another 34% accept this interpretation because the Church teaches it. However, 9% have questions, major doubts (4%), or reject the Church's interpretation of end-time prophecies completely (3%).

Most (92%) respondents agree that fulfillment of prophecy and events in the world indicate that Christ's coming is very near. Fewer respondents (60%) believe that Jesus will return in their lifetime. One third (33%) are not sure if Jesus will return before they die. The remaining 7% do not believe that Jesus will return in their lifetime.

Sabbath sermons on the topic of the Second Coming of Jesus are reported as common in Adventist churches, with 84% of respondents frequently or very frequently hearing sermons on this topic.

State of the Dead

In terms of participants' beliefs about the state of the dead, a clear majority (87%) agree with the statement, "When people die, their bodily remains decay, and they have no consciousness or activity until they are resurrected." However, beyond that, the respondents are more equally divided in their beliefs.

- 54% agree with the statement "The soul is a separate, spiritual part of a person and lives on after death," while 46% disagree.
- 53% disagree that people who have died believing in Christ are in Heaven right now, while 47% either are unsure or agree that is the case.
- 59% do not believe that the dead have powers to communicate with and influence the living, while 41% are either unsure or believe that the dead have such powers.
- 56% disagree with the statement, "People who have rejected Christ are burning in Hell right now." However, 44% are either not sure or agree with the statement.

Correlational and crosstabulation analysis reveal notable patterns about how church members vary in terms of these beliefs. Those with higher levels of education more often disagree with the beliefs that the soul lives on after death, that people who have died believing in Christ are in Heaven, that the dead have powers to communicate with and influence the living, and that people who have rejected Christ are burning in Hell right now.

Further crosstabulation analysis notes that respondents from the Northern India Union Section tend to agree that "People who have died believing in Christ are in Heaven right now," that "The dead have powers to communicate with and influence the living," and that

“People who have rejected Christ are burning in Hell right now,” whereas those from the Northeast India Union Section are more likely to disagree with these statements.

The majority (61%) of respondents report that they hear sermons on the state of the dead frequently or very frequently. About one quarter (26%) seldom hear sermons on this topic, and 5% report that they never do.

Adventist Education

A majority (76%) of respondents agree that there are very distinct theological and worldview differences between what is being taught in a public or government school and what is being taught in a Seventh-day Adventist school. One in five (18%) respondents are not sure, and the remaining 6% disagree, implying that public/government schools do not differ much from Adventist schools. Likewise, 76% agree with the statement, “Every local church should either operate or contribute to the operation of a school.”

Church in Cultural Context

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

- 65% of respondents agree that “to be a Seventh-day Adventist means to reject certain elements of the culture around you.” Sixteen percent are unsure, and 20% disagree with the statement.
- 72% of respondents agree that “when I meet or hear about Adventists from other parts of the world, they are very much like me in the way they live their faith,” while 20% of respondents are unsure, and 8% disagree.
- 63% of respondents agree that “people outside of the Adventist Church can have important insights into God’s character and plans.”
- 66% of respondents agree that “there are ideas in my culture that contradict my faith.”
- 58% of respondents agree that they are most comfortable in a church where everyone shares their cultural background, while 23% of respondents are unsure, and 18% disagree with this statement.
- 78% of respondents agree with the statement, “I would welcome someone from a different cultural background as part of my local church family.” Fifteen percent are unsure, and 7% disagree with the statement.
- 82% of respondents agree that Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.

Engagement with the Local Church

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

Church Attendance

Over half (56%) of respondents report attending church in person almost every week (19%) or every week or more often (45%) in the last 12 months. Nineteen percent attended once a month or less, and 6% report they never attended church services in person.

Correlational analysis supports that those who attended more often tend to be church members who are more actively involved in their local churches in general.

A little over a quarter (27%) of respondents report that in the last 12 months, they attended church services remotely by radio, TV, or internet once every week or more often. Thirteen percent did so almost every week, 7% once a month, and 6% at least once a quarter. Another 16% attended church services remotely by radio, TV, or internet once or twice in the last 12 months, while 31% never did so.

More than half (58%) of members attend a church that makes worship services available online. Sixteen percent are unsure, and 26% do not attend a church with worship services available online.

Church Experience

Two-thirds (67%) of GCMS 2022–23 respondents report that they are very satisfied (42%) or satisfied (25%) with their local church. Another 15% share that they are neither satisfied nor dissatisfied. However, 18% are either dissatisfied or very dissatisfied with their local church.

Pastor and Lay Leaders

A clear majority of respondents (87%) agree that their pastor cares about them. Only a few members (5%) disagree that their pastor cares about them. Reflecting on pastoral visits, many church members (40%) recall receiving a visit from their pastor almost every week or more. Only 13% say that they have never had a visit from their pastor.

Fewer church members (30%) report that they have received a visit from a church elder almost every week or more, while 24% note that they have never received a visit from a church elder. Similarly, 35% of respondents receive a visit from a church member almost every week or more, although fewer (18%) have never had a visit from a church member.

Crosstabulation analysis reveals that respondents from the Northeast India Union Section tend to report fewer visits (only once or twice in the past 12 months) from pastors and church elders than participants from other unions.

Caring and Nurturing

Similarly, participants agree that their Sabbath School teachers or leaders care about them and report that other people in their church care about them.

The majority (81%) of church members agree that their Sabbath School teachers care about them. The same percentage (81%) agree that other people in their church care about them. Sixty-one percent of respondents feel that their church needs to increase efforts for the overall care and nurturing of members.

Crosstabulation analysis notes that respondents from the Northeast India Union Section tend to support that their church needs to increase efforts for the overall care and nurturing of members. Conversely, participants from the Northern India Union Section are more likely to believe that their church needs to decrease efforts for the overall care and nurturing of members.

In the last 12 months, over one-third (35%) of GCMS 2022–23 respondents share that they received a visit from another church member almost every week or more. Only 18% report that they never received a visit from a church member.

Crosstabulation analysis reveals that respondents from the Northeast India Union Section tend to report fewer visits (only once or twice in the past 12 months) from church members than participants from other unions.

Relational and Discipleship Training

The majority (63%) of respondents agree that their local church has the ability to communicate across cultures, clans, tribes, and religions. Nearly one-quarter (24%) are unsure, and 14% disagree that their local church has the ability to communicate across cultures, clans, tribes, and religions.

Over half (53%) of church members report that their church offers training on conflict resolution. Another 28% are unsure, and 20% state that their church does not offer conflict resolution training.

Two thirds (66%) of respondents agree that their local church offers training on nurturing and discipling of church members. Another 19% are unsure, and 14% state that their church does not offer training on nurturing and discipling of church members.

Nearly as many church members (61%) agree that their local church has a program for preparing new members to become leaders, while nearly a quarter (23%) are unsure. Sixteen percent state that their church does not have a program for preparing new members to become leaders.

Family Focus

The majority (78%) of respondents agree that they attend a church that plans activities for everyone in the family. Fourteen percent are not sure, and 8% of respondents disagree.

Nearly half (48%) of GCMS 2022–23 participants agree with the statement, “I currently provide financial support for children (mine or others) to attend an Adventist school.” Nearly one third (31%) of respondents disagree with this statement to one degree or another, indicating that they do not provide financial support.

Youth and Young Adults

The majority (74%) of survey respondents agree that youth and young adults play an important role in decision-making in their local churches. Even more (79%) respondents agree that youth and young adults are actively involved in carrying out the mission of the local church.

More than two-thirds (69%) of respondents agree that their local church has a program for preparing young people to become leaders. A similar percentage (65%) of respondents agree that their conference/mission has a program for preparing young people to become leaders.

Involvement in Church

The majority (76%) of respondents share that in the last 12 months, they participated in a communion service at least once a quarter. However, 13% share that in the last year, they only participated in communion once or twice, and another 11% report that they never did so.

Less than half (41%) of respondents share that they helped with a church ministry on Sabbath every week or more often. Another 14% report that in the last 12 months, they did so almost every week. About one third (34%) helped once a month or less often. The remaining 11%, however, share that in the last year, they never helped with a church ministry on Sabbath.

A little over one-third (37%) of respondents share that in the last year, they helped with a church ministry during the week every week or more often. Another 13% helped almost every week, and 9% helped once a month. However, another 25% only helped once a quarter or less, and 16% respondents never helped with a church ministry during the week.

Sabbath School

The majority (61%) of survey participants share that in the last 12 months, they attended Sabbath School in person every week or more often. Another 17% attended almost every week, while 16% attended once per month or less often. Six percent of respondents never attended Sabbath School in person in the last 12 months.

Twenty-seven percent of respondents share that in the last 12 months, they attended Sabbath School remotely via radio, TV, or the Internet every week or more often; another 6% did so almost every week. Eighteen percent attended remotely once a month or less often. A little over one-third (37%) of respondents report that in the last 12 months, they never attended Sabbath School remotely by radio, TV, or the Internet.

Prayer Meetings and Small Groups

Less than half (46%) of respondents share that in the last 12 months, they attended a prayer meeting at their local church every week or more often; another 18% did so almost every week. Twenty-nine percent attended once a month or less often, and 9% never attended a prayer meeting at their local church.

Fewer (34%) respondents report that in the last 12 months, they attended a small group organized through their church every week or more often. Another 11% did so almost every week. About one third (34%) attended once a month or less often. Twenty-one percent never attended a small group organized by their church.

Pathfinders

The majority (57%) of respondents report that in the last 12 months, they never attended a Pathfinder meeting. However, 27% report that they attended a Pathfinder meeting once per month or more.

Crosstabulation analysis reveals that participants from the Northern India Union Section are most likely to attend Pathfinder meetings, doing so every week or almost every week. Conversely, respondents from the Northeast India Union Section are least likely attend.

Nurturing Church Members

The majority (69%) of respondents share that they usually or often help others with their religious questions and struggles. Another 10% report that they help others with their religious questions and struggles about half the time, while 10% seldom do. An additional 11% admit that they never help others in this way. A majority (61%) of SUD participants feel that they need to increase their involvement in caring for and nurturing local church members. Twenty-six percent feel that their involvement is at the right level.

The Pandemic's Impact on Churches

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

Involvement in the Local Church

GCMS 2022–23 participants were asked to think back to a time just before the pandemic started in late 2019; they were then asked to describe their involvement in their local church before the coronavirus pandemic. Over one-quarter (28%) of respondents consider themselves active participants in their local church, while about one-fifth (14%) consider themselves active leaders. About one in ten (10%) consider themselves casual participants, and 14% report that they attended church activities and services but rarely participated or interacted with church members. Twenty-three percent share that pre-COVID, they attended church through recorded or live-streamed audio or video but otherwise did not interact with the church; the remaining 11% did not attend church or participate at all in church activities.

After answering this question about their involvement in the local church pre-COVID, members were asked to describe their current involvement in their local church. A little over one-third (38%) of respondents consider themselves active participants, and 18% consider themselves active leaders in their local church. Eleven percent of participants currently consider themselves casual participants, and 18% report that they attend church activities and services but rarely participate or interact with church members. Nine percent currently attend church through recorded or live-streamed audio or video but otherwise do not interact with the church; 5% do not attend church or participate at all in church activities. These results show that the COVID-19 pandemic had slight positive impacts on members' involvement in their local church. Specifically, being an active church participant and church leader increased.

Worship Service and Experiences

Members were asked what happened to worship services at the church they attended during the coronavirus pandemic. Less than half (42%) of respondents report that their church met remotely for a period of time when they could not meet face-to-face. One-third (31%) report that their church closed for a period of time, and there was no remote worship option. Fewer (22%) respondents share that their church continued to meet face-to-face throughout the pandemic.

Members were also asked to describe their own worship experiences during the COVID-19 pandemic. Twenty-one percent report that they attended their local church remotely for a period; 21% continued to meet face-to-face. Ten percent remotely attended an Adventist church located in a different place for a period of time. Eighteen percent share that they

stopped attending church for a period of time, and another 27% met face-to-face with other Adventists but not in a church (for example, in a home church). A very small percentage (3%) attended a non-Adventist church either face-to-face or remotely.

Less than half (40%) of GCMS 2022–23 participants report that their church developed new ministries during or as a result of the pandemic. A similar percentage (38%) of respondents share that their church did not do so. The remaining 22% of respondents do not know.

Impact on Offering

Respondents were asked if, during any period of time in which they were unable to meet on-site with their local church due to the coronavirus pandemic, they were provided with one or more methods (electronic or otherwise) that enabled them to continue their normal pattern of giving. The majority of members share that they were provided with a way to continue their normal pattern of giving both tithes (74%) and offerings (72%).

Adventist Mission

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

Mission Outreach Values and Practices

More than half (62%) of respondents feel that their church needs to increase its overall evangelistic outreach in the local community. Almost one-quarter (23%) feel that their church's evangelistic outreach efforts are at the right level. The remaining 11% feel that their church needs to decrease its evangelistic outreach in the local community.

About two-thirds (62%) feel that they, themselves, need to increase their involvement in their church's evangelistic outreach in the community. About one quarter (25%) feel that their personal involvement is at the right level. A small percentage (8%) feel that they need to decrease their involvement in their church's evangelistic outreach in the community.

Christ's Method

Most survey respondents (87%) agree that "the most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ."

Similarly, most (84%) survey participants agree that "In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them." However, 39% of survey participants report that in the last 12 months, they spent time forming new friendships with non-Adventists in their community almost every week or more often. Nearly half (46%) did so once a month or less often. The remaining 15% never spent time forming new friendships with non-Adventists in their community.

Nearly one-third (31%) of SUD respondents share that in the last 12 months, they spent time meeting the needs of non-Adventists in their community almost every week or more often. About half (52%) of participants spent time meeting non-Adventists' needs in their community once a month or less often, while 17% report never doing so.

The majority (82%) of respondents feel proud of their local church and its role and reputation in the community, while 11% are not sure, and 6% disagree.

Almost two-thirds (61%) of respondents feel that their church needs to increase its overall efforts to meet the local community's needs. One quarter (25%) of respondents feel that their church's overall efforts in meeting the local community's needs are at the right level.

Regarding their involvement in meeting the local community's needs, about two-thirds (62%) feel that they, themselves, need to increase their involvement. One-quarter (25%) feel

that their personal involvement is at the right level. A small percentage (7%) feel that they need to decrease their involvement in meeting their community's needs.

Crosstabulation analysis notes that participants' views of their own involvement varies by union. Respondents from the Northern India Union Section tend to report that they need to decrease their efforts to meet the needs of their local community, whereas those from the Northeast India Union Section and the South-Central India Union Section claim that they need to increase their efforts.

Public Evangelism and Witnessing

In the last 12 months, one quarter (25%) of respondents never attended a public evangelistic meeting in their area. Nearly half (47%) did so once a month or less often, and 25% never attended a public evangelistic meeting in their area.

Crosstabulation analysis reveals that respondents from the South-Central India Union Section and the Western India Union Section more often attended public evangelistic meetings every week than those from other unions. Participants from the Northeast India Union Section report attending only once or twice in the past 12 months.

In the past 12 months, 34% of respondents witnessed to non-Adventists in their community almost every week or more often. Less than half (44%) did so once a month or less often, and 22% never did so.

Participant attitudes toward public evangelism and witnessing vary by educational level and by union. Correlational analysis suggests that church members with higher levels of education are less likely to agree that the church needs to increase evangelistic efforts and are less likely to witness to non-Adventists in their communities.

Reclaiming Former Church Members

Nearly two-thirds (63%) of respondents feel that their church needs to increase its efforts to reclaim former members, while 23% of respondents feel that their church's efforts are at the right level. A small percentage (8%) feel that their church needs to decrease its efforts to reclaim former church members.

Crosstabulation analysis reveals that participants from the Southeast India Union Section and the Northeast India Union tend to believe that their church needs to increase its efforts to reclaim former members, whereas those from the Northern India Union Section report that their church needs to decrease its efforts to reclaim former members.

Sixty percent of respondents feel that they need to increase their involvement with their church's efforts to reclaim former members. Twenty-four percent of respondents feel that their personal involvement is at the right level, while 11% feel that they need to decrease their efforts to reclaim former church members.

Youth Involvement in Local Church Mission

Looking at young people's involvement in the local church's mission, 79% of respondents agree that youth and young adults are actively involved in carrying out the mission of their local church, while 12% of respondents are not sure. The remaining 9% disagree that youth and young adults are actively involved in carrying out the mission of their local church.

Sixty-three percent of respondents feel that their church needs to increase the overall inclusion of young people in carrying out the local church's mission, while 25% feel that their church's efforts are at the right level. Nearly two-thirds (62%) of GCMS 2022–23 respondents feel that they need to personally increase their involvement in including young people in carrying out the mission of the local church, and 27% feel that their personal efforts are at the right level.

Awareness and Involvement in Mission Programs

As part of this study, church members were asked about their awareness of certain General Conference programs. The results show that overall, participants are not well informed about the various programs of the General Conference. More than a third of participants have not heard of six of the 11 programs polled. These include: I Will Go Strategic Focus 2020–2025 (39%); Mission to the Cities (34%); Comprehensive Health Ministry (31%); Believe His Prophets (37%); Adventist Possibility Ministries (47%); and Enditnow (42%).

The only programs in which 50% or more church members have participated are 10 Days of Prayer (57%) and the Annual Week of Prayer (61%). However, a third or more of respondents report participating in five of the programs: I Will Go Strategic Focus 2020–2025 (31%); Total Member Involvement (40%); Revival and Reformation (44%); Global Mission (39%), and Enditnow (31%).

Even when church members report hearing about these programs, between 30% and 40% still do not participate in them. This is true for eight of 11 programs.

When church members have heard about the programs, most (86%) heard about them at church. Others heard about them by word of mouth (78%), by reading a church publication (76%), at a seminar or meeting (74%), on social media (69%), on television or radio (57%), or through reading a website (57%).

Personal Well-being

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

Psychological Well-being

SUD participants' responses provide some cause for concern regarding psychological well-being. Although one-third (36%) of respondents report that in the last two weeks, they never felt little interest or pleasure in doing things, nearly as many (29%) admit that they felt this way for several days, and 9% felt this way for more than seven days. One quarter (25%) of participants share that they felt this way every day.

Nearly half (48%) share that in the last few weeks, they never felt down, depressed, or hopeless. However, close to one-third (30%) admit that they felt this way for several days, and 9% felt this way for more than seven days. Fourteen percent reveal that they felt this way every day.

Correlational analysis reveals that younger [WT3] church members, and those who have been baptized for longer, are less likely to feel down, depressed, or hopeless.

Even more concerning, one in five (20%) of respondents admit that in the last 12 months, they had suicidal thoughts. In addition, 14% attempted suicide, and 17% harmed themselves.

Spiritual Well-being

Spiritual Growth and Transformation

GCMS 2022–23 participants were asked to respond to the statement, “Over the last 12 months . . . I have grown spiritually.” About a quarter (29%) report that this is true for them a great deal, and for another 34%, this is mostly true. This is somewhat or a little true for 31%, and not true at all for 6% of participants. Correlational analysis notes that spiritual growth tends to increase with age. That is, older church members more often report growing spiritually in the past 12 months.

Respondents were also asked to respond to the statement, “Over the last 12 months . . . because of spiritual changes I have been through, I have changed my priorities.” One quarter (25%) of respondents feel that this is true for them a great deal, while a third (38%) feel that this is mostly true for them. For nearly a third (32%) this is somewhat or a little true, and not true for them at all for 5% of participants.

More than one-third (34%) of respondents share that it is a great deal or mostly true that “Over the last 12 months . . . in some ways I think I am spiritually lost.” For nearly half

(43%), this statement is a little true or somewhat true. For only 18%, this statement is not at all true.

Nearly a quarter (23%) of respondents report that it is mostly true or true for them a great deal that “Over the last 12 months . . . My faith has been shaken, and I am not sure what I believe.” A slightly higher percentage (28%) share that this is somewhat true or a little true for them. Nearly half (49%) report that it is not at all true for them.

Cultivating the Heart

Nearly one third (32%) respondents feel that it is true for them a great deal that “Over the last 12 months . . . I more often have a sense of gratitude.” For a higher percentage (42%) of respondents, this is mostly true, 17% somewhat true, and 7% a little true. For the remaining 3%, this is not true for them at all.

Correlational analysis reveals that older church members and those who have been baptized longer are more likely to have a sense of gratitude.

Almost a quarter (24%) feel that it is true for them a great deal that “Over the last 12 months . . . I spend more time thinking about spiritual questions.” More than one-third (36%) report that this is mostly true for them; another 22% note that it is somewhat true, and 13% a little true. For 5%, this statement is not true for them at all.

Respondents were asked to respond to the statement, “Over the last 12 months . . . I feel I have lost some important spiritual meaning that I had before.” Only a little over one-third (37%) share that this is not at all true for them. Eighteen percent note that this is a little true, and another 18% feel that this is somewhat true. The remaining 27% admit that this is mostly true or true for them a great deal.

Purpose in Life

Most (80%) members report that they often (57%) or usually (23%) feel that their “life is filled with meaning and purpose.” Eight percent feel this way about half the time, 6% seldom feel this way, and 6% never do.

The majority (70%) of respondents share that they often (49%) or usually (21%) “give a significant amount of time to help other people.” Nearly one-quarter (24%) do so about half the time or seldom do so. Six percent of respondents never give a significant amount of time to help other people.

A little over half (54%) of respondents often (35%) or usually (19%) “give a significant amount of money to help other people.” One-third (14%) do so about half the time, while 17% seldom do. Fourteen percent of members admit that they never give a significant amount of money to help other people.

The majority (74%) of respondents share that they often (52%) or usually (22%) feel “a deep sense of responsibility for reducing pain and suffering in the world.” Another 10% feel this way about half the time. However, 7% report that they seldom feel a deep sense of responsibility for reducing pain and suffering in the world, and 8% never feel this way.

Sixty percent of respondents report that they often (42%) or usually (18%) show that they care a great deal about reducing poverty in society. A little over one quarter (28%) do so about half the time or seldom do. Twelve percent of respondents self-report that they never show that they care a great deal about reducing poverty in society.

Half (50%) of respondents often (33%) or usually (16%) apply their faith to political and social issues. Ten percent do so about half the time, 11% seldom do so, and nearly one-third (29%) never do so.

On Healing

Nearly all (91%) respondents agree that “Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.” Six percent are not sure, and 3% disagree. A little over half (56%) of respondents disagree that “Christians may go to witch doctors or spiritual healers for protection or healing.” Eleven percent are unsure, and one third (33%) agree that this practice is acceptable for Christians.

Correlational and crosstabulation analysis notes that church members with higher levels of education are less likely to endorse the belief that Christians may go to witch doctors or spiritual healers for protection or healing.

In addition, participants vary in their beliefs about going to witch doctors by union. Respondents from the Northern India Union Section are most likely to agree that Christians may go to witch doctors or spiritual healers for protection or healing. Conversely, church members from the East-Central India Union Section, the Southwest India Union Section, and the Northeast India Union Section more often disagree with the statement.

Appendix A - SUD Charts

Global Church Member Survey 2023

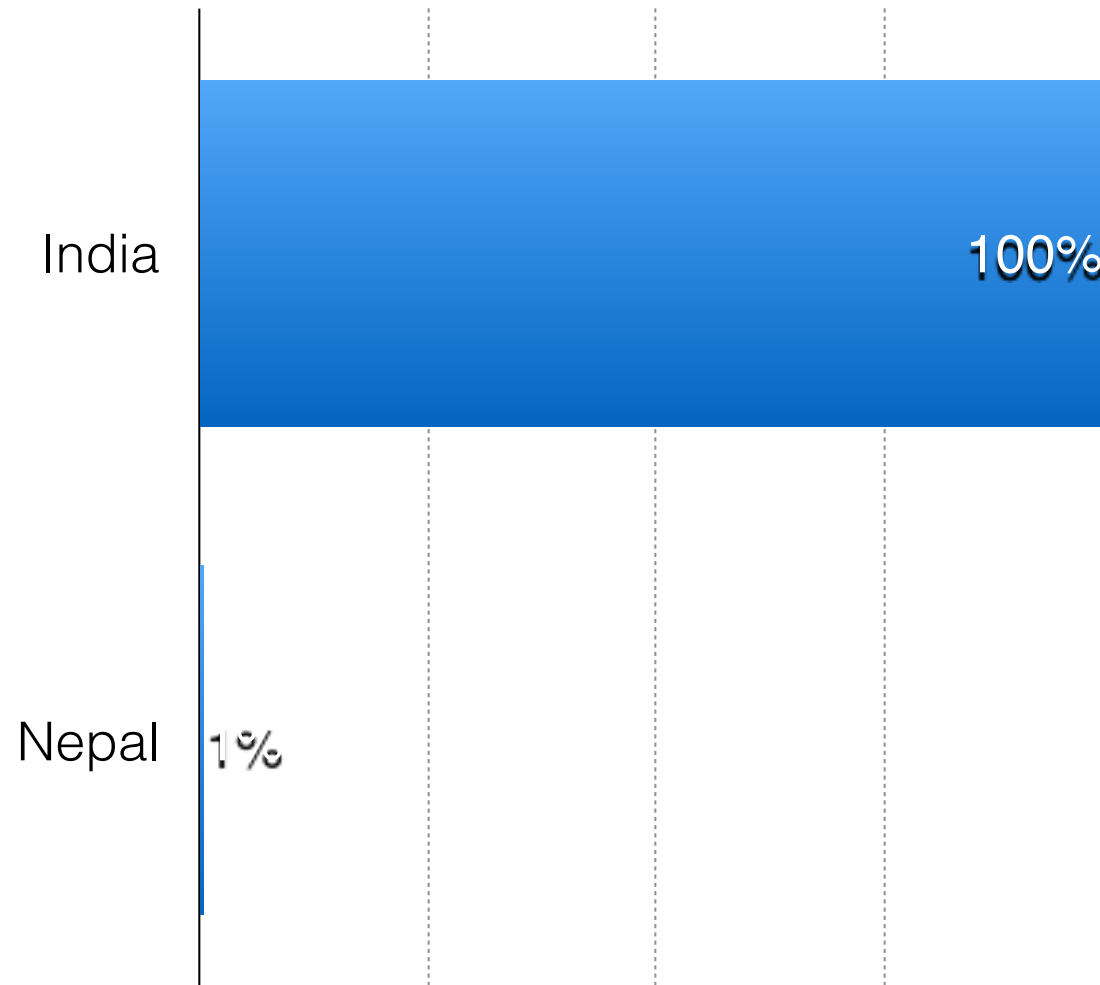
Southern Asia Division
Charts (N=1808)



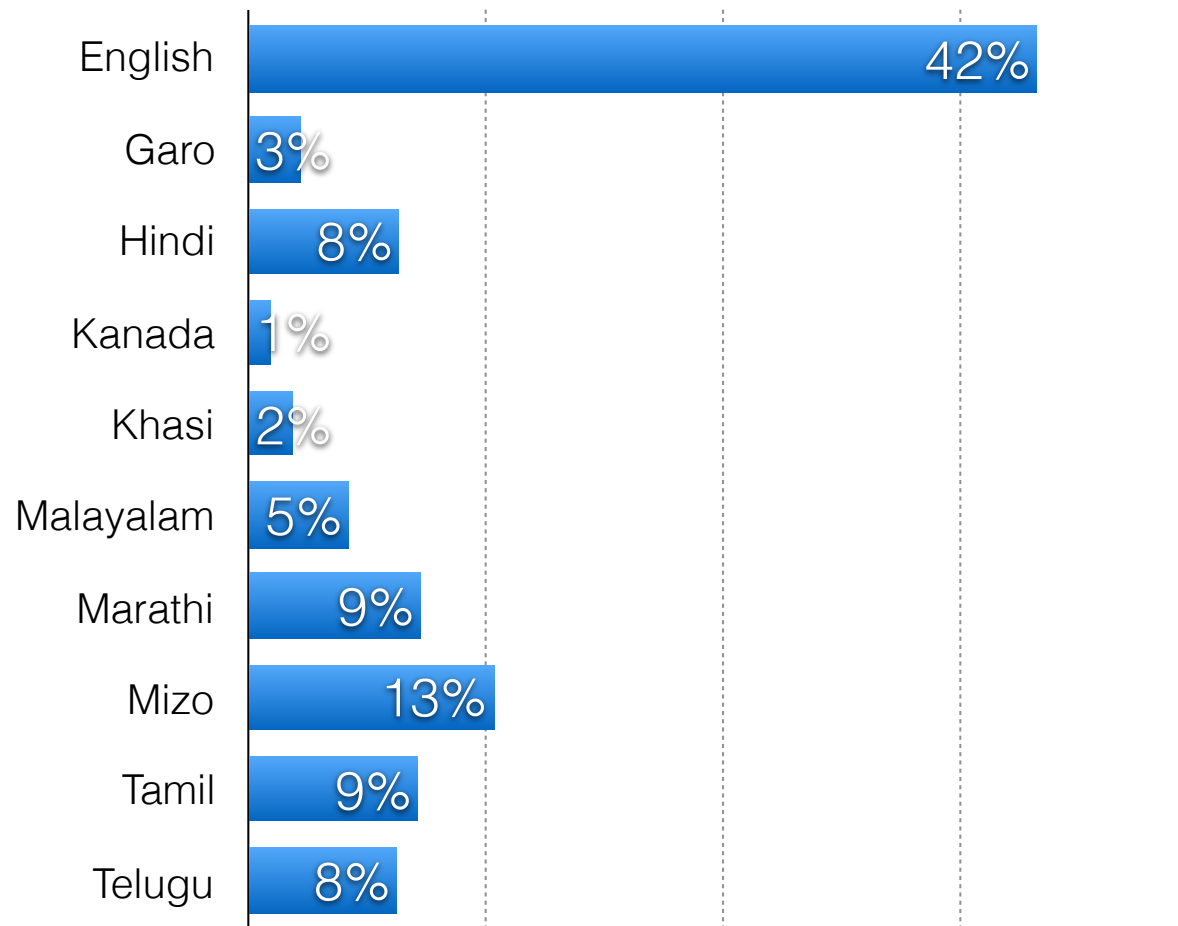
INSTITUTE *of* CHURCH MINISTRY

PERSONAL DEMOGRAPHICS

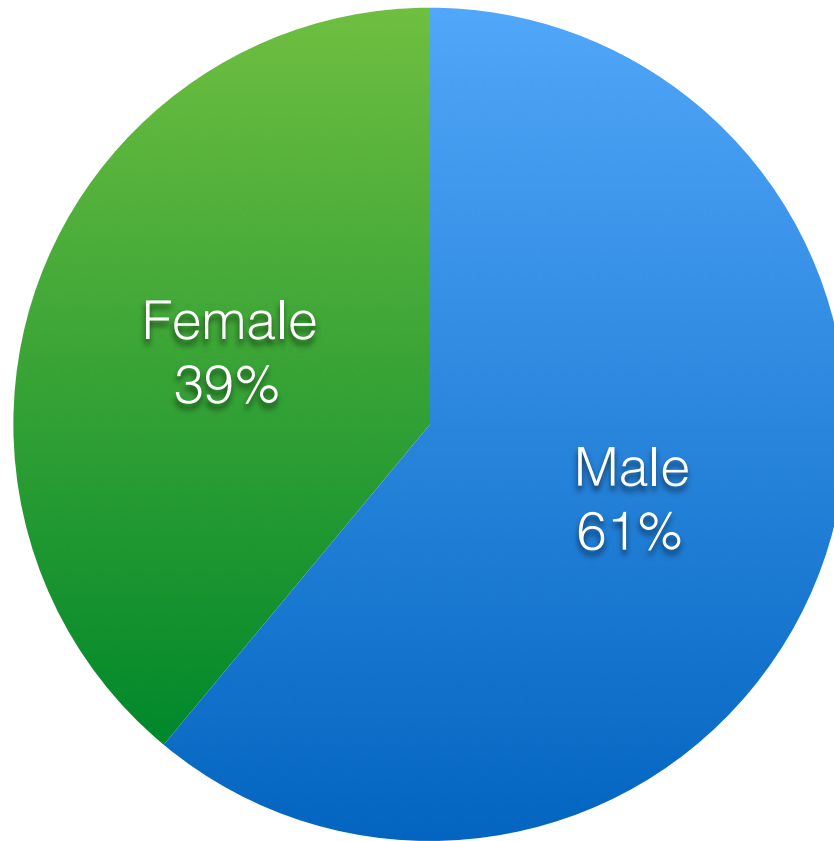
P1. IN WHAT COUNTRY DO YOU LIVE?



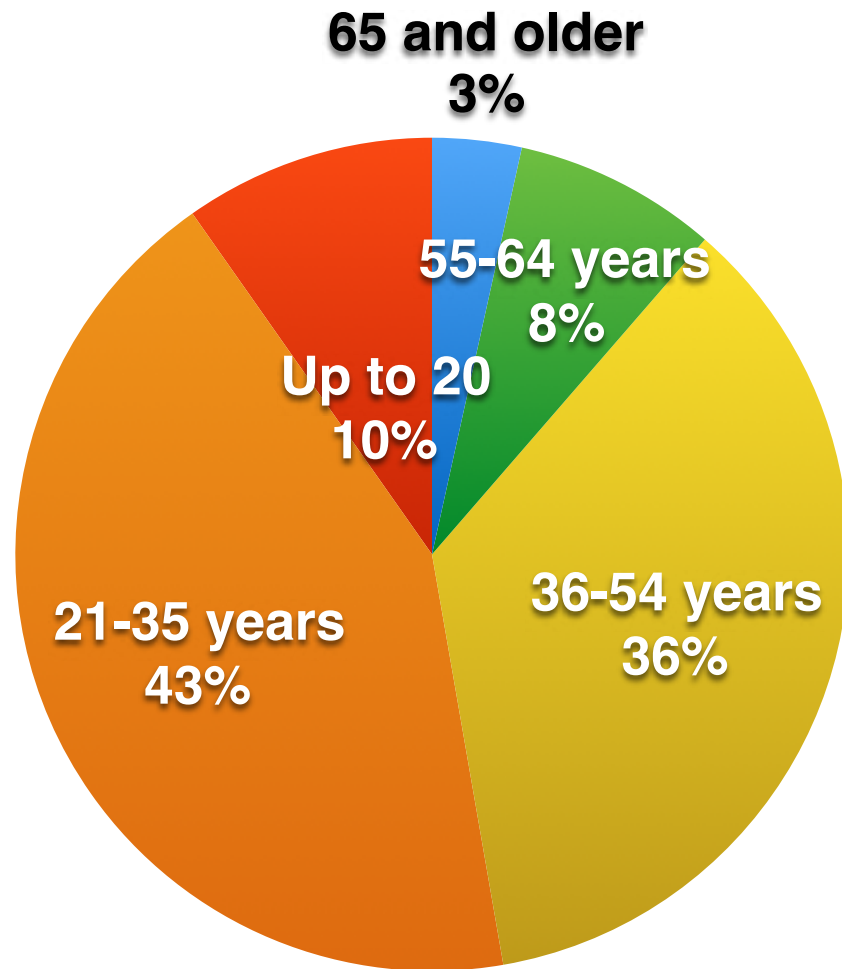
P2. IN WHAT LANGUAGE ARE YOU COMPLETING THIS SURVEY?



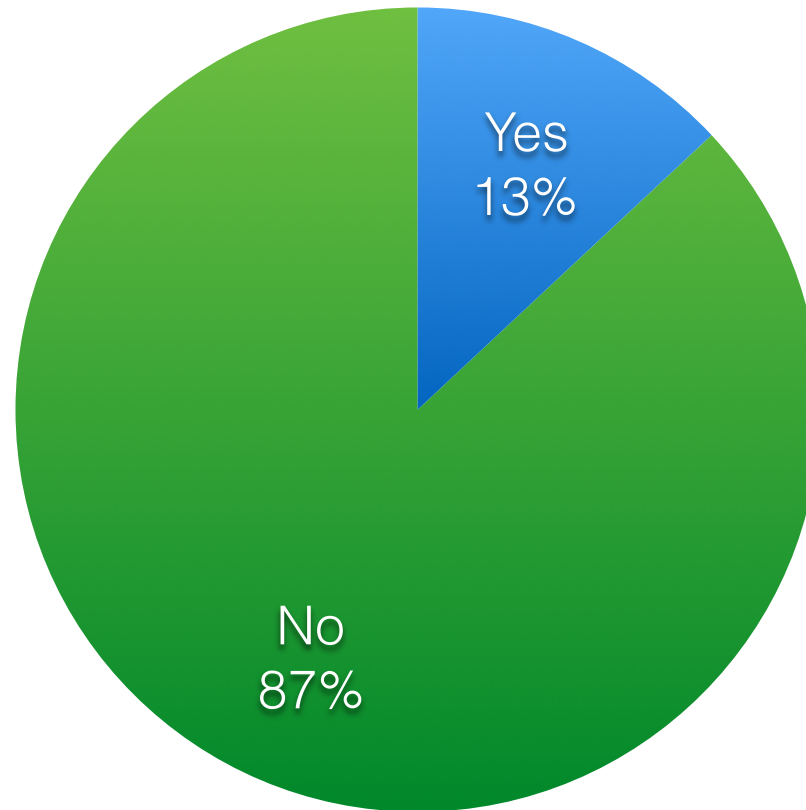
P3. GENDER



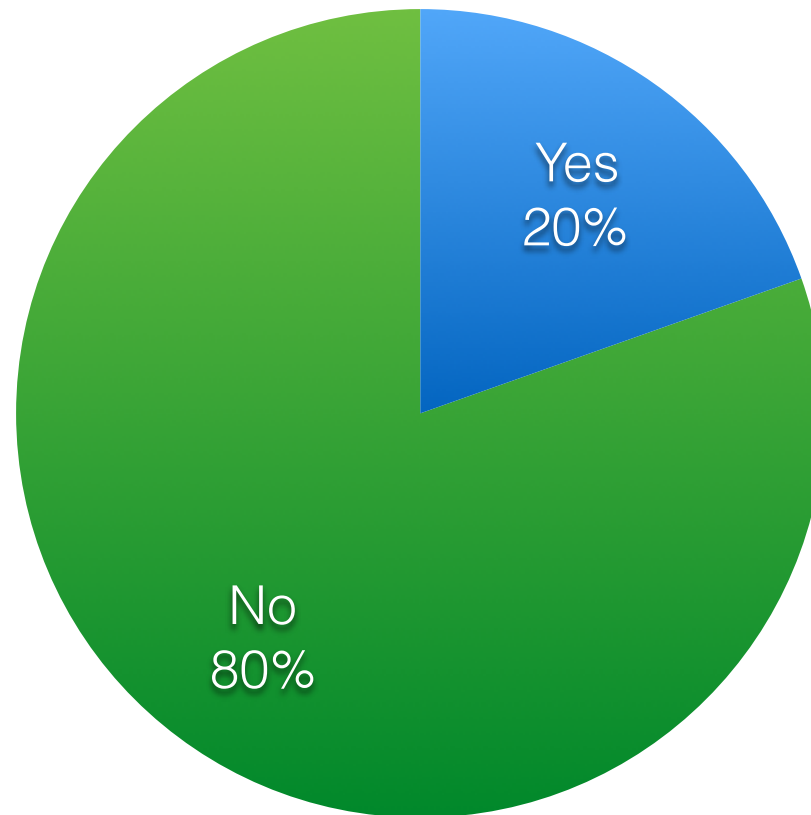
P4. YEARS OF AGE



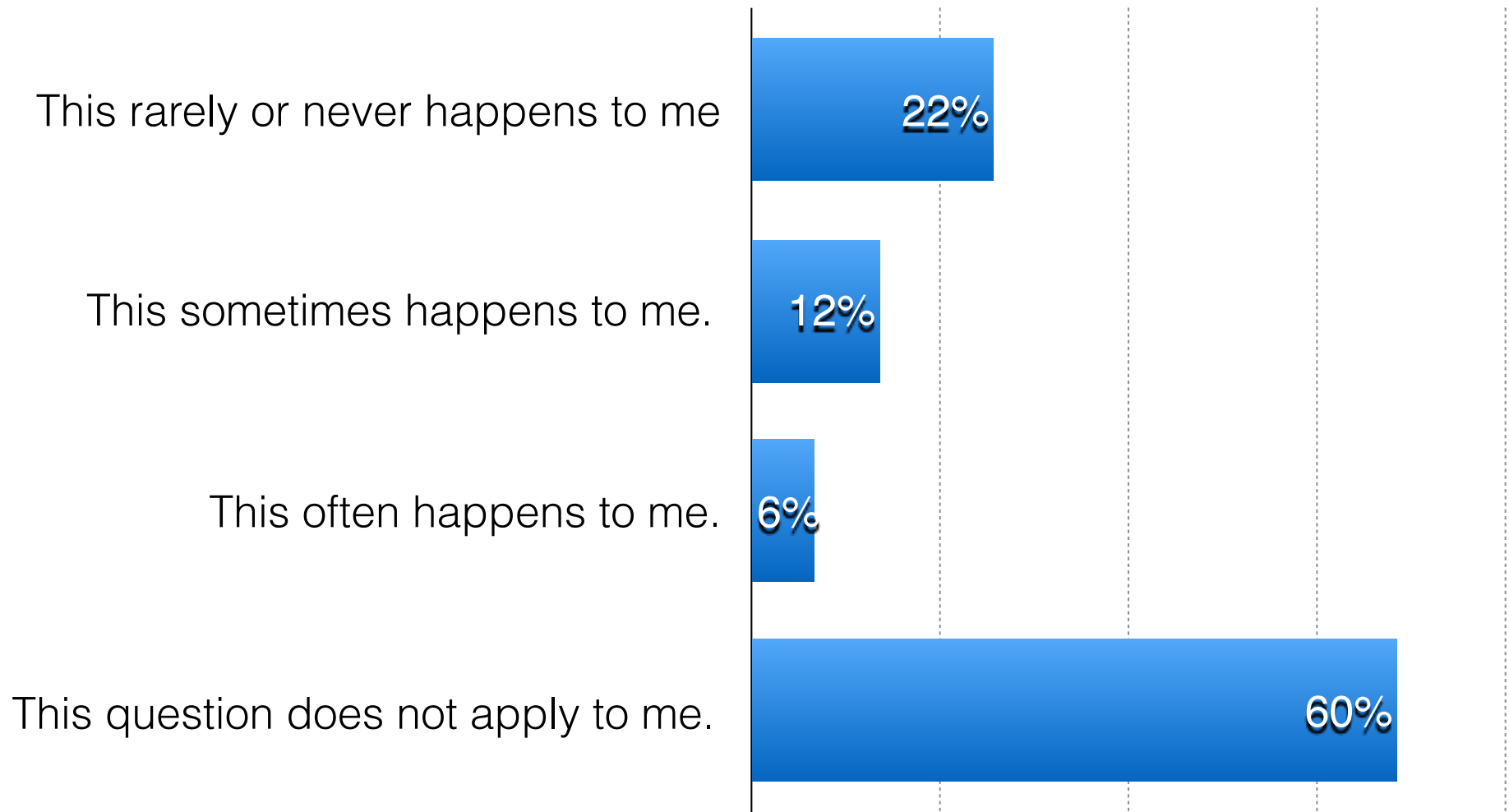
P5. DO YOU IDENTIFY AS A PERSON WHO IS DEAF?



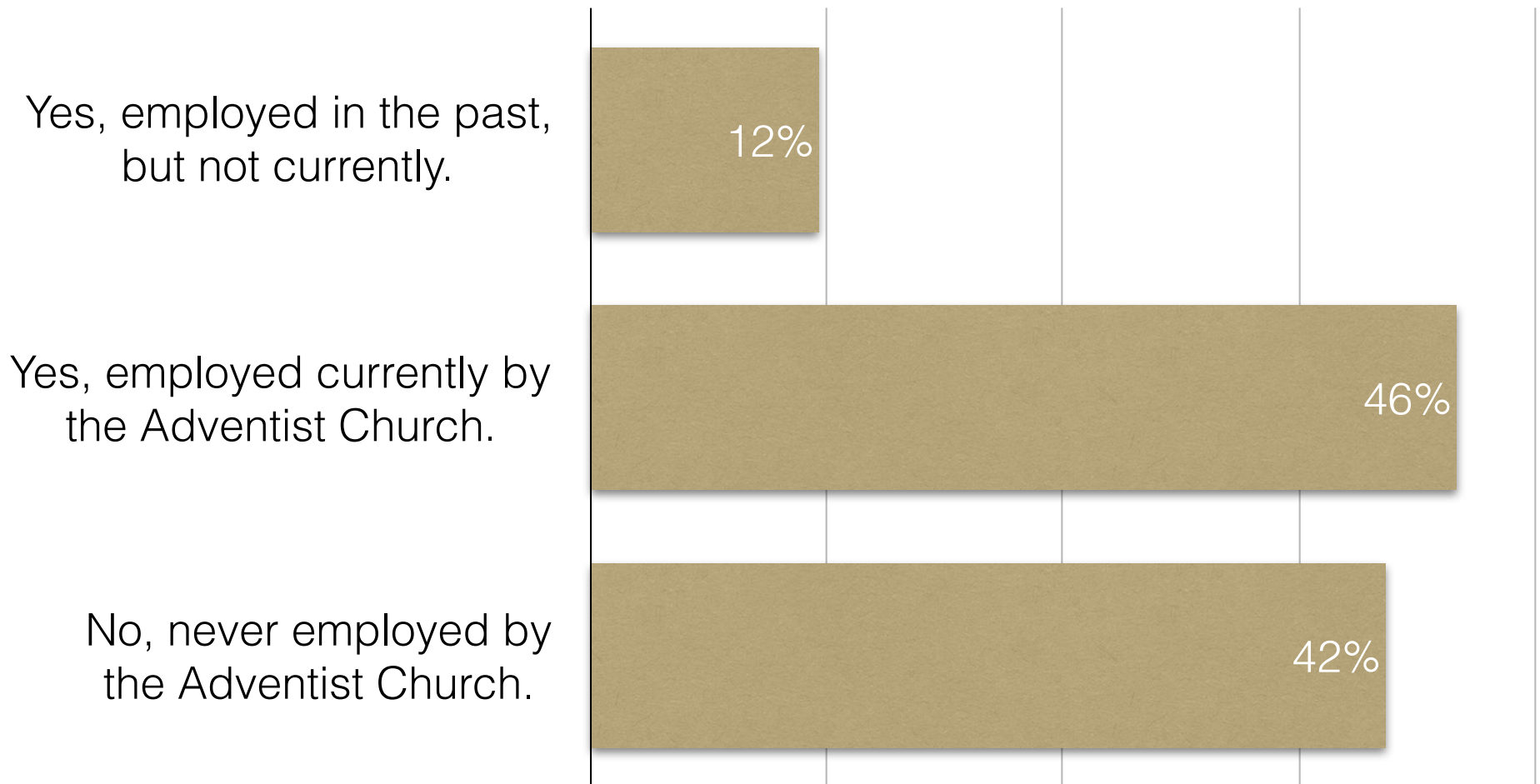
**P6. DO YOU HAVE CHALLENGES IN ANY OF THESE
AREAS: PHYSICAL, EMOTIONAL, MENTAL, COGNITIVE,
DEVELOPMENTAL, VISUAL, OR HEARING?**



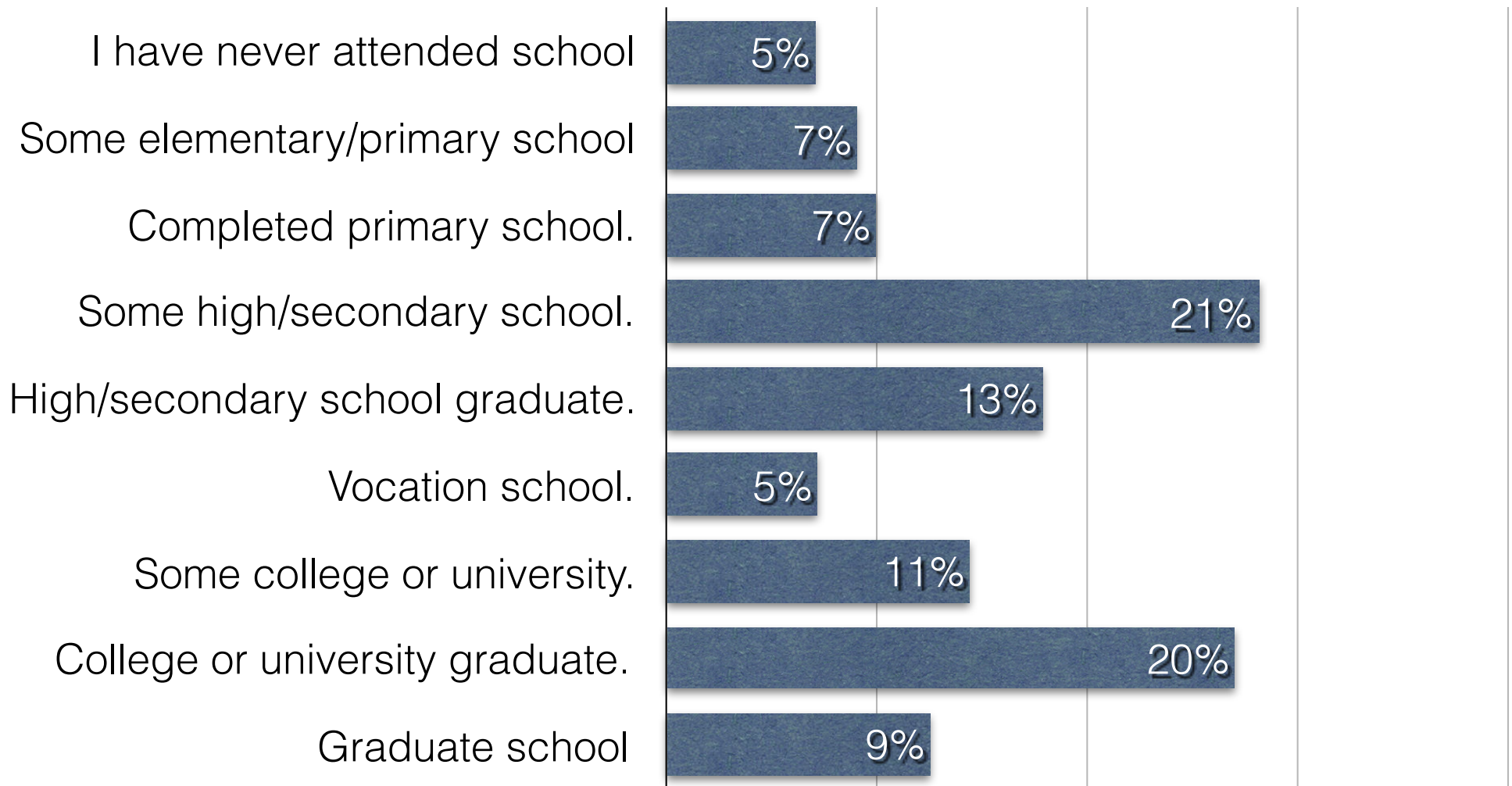
**P7. IF YOU REPORTED CHALLENGES OR
IMPAIRMENTS HAVE YOU FOUND IT MORE
DIFFICULT TO PARTICIPATE IN CHURCH ACTIVITIES
THAN OTHER PEOPLE IN YOUR CHURCH?**



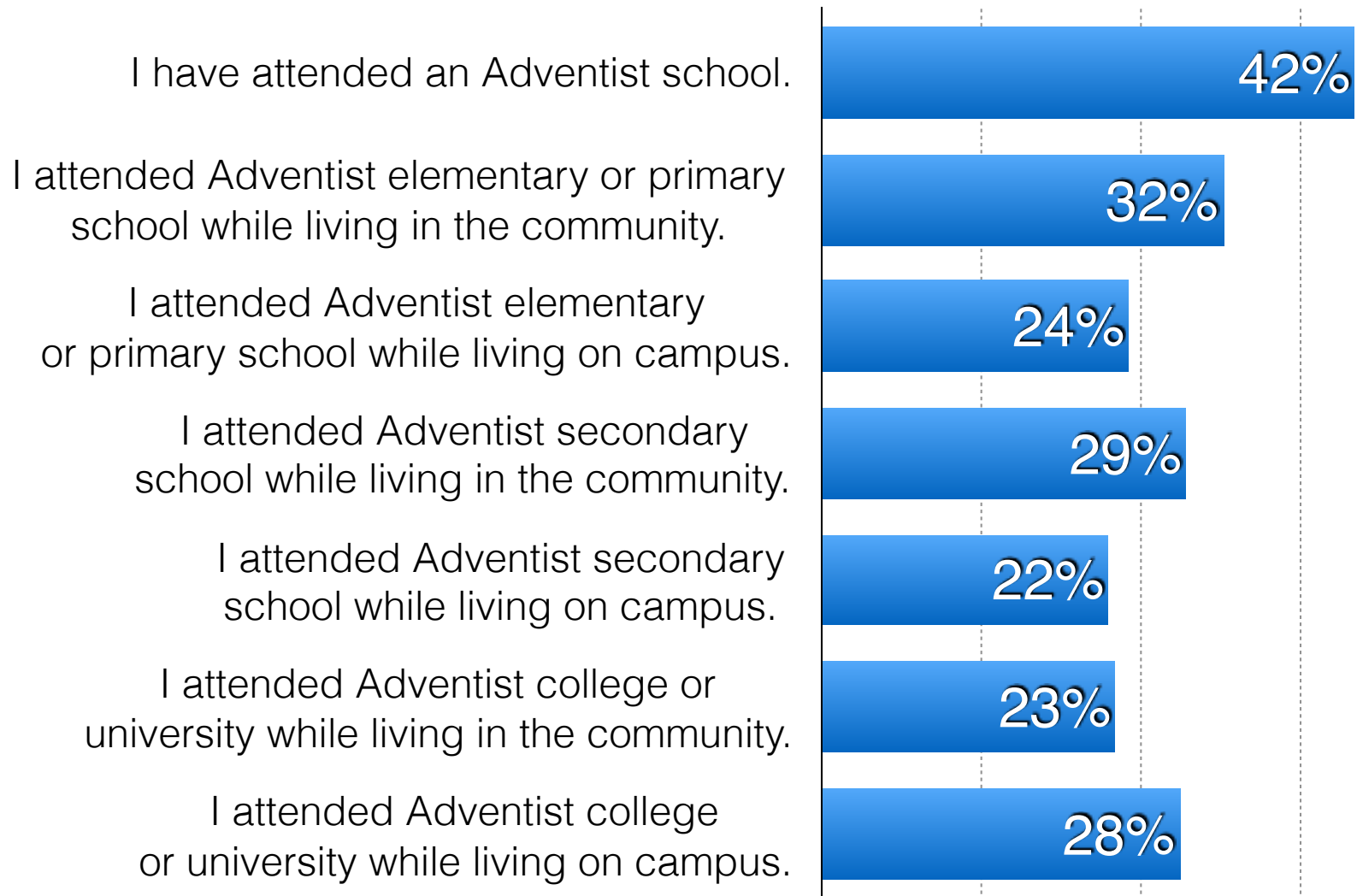
**P8. ARE YOU CURRENTLY OR HAVE YOU
BEEN IN THE PAST EMPLOYED BY THE
SEVENTH-DAY ADVENTIST CHURCH?**



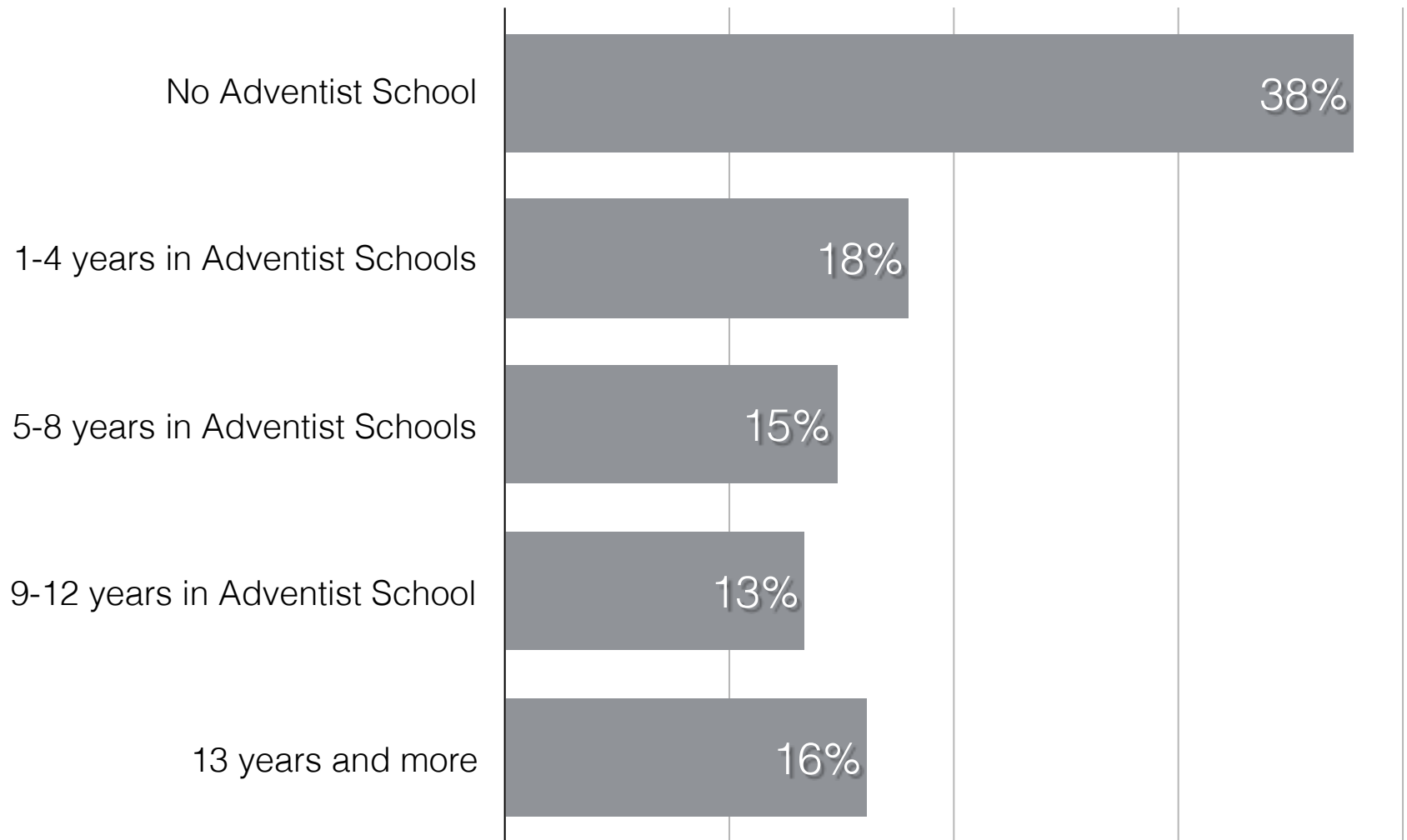
**P9. WHAT IS THE HIGHEST LEVEL OF
SCHOOL YOU HAVE COMPLETED? (MARK
ONLY ONE RESPONSE.)**



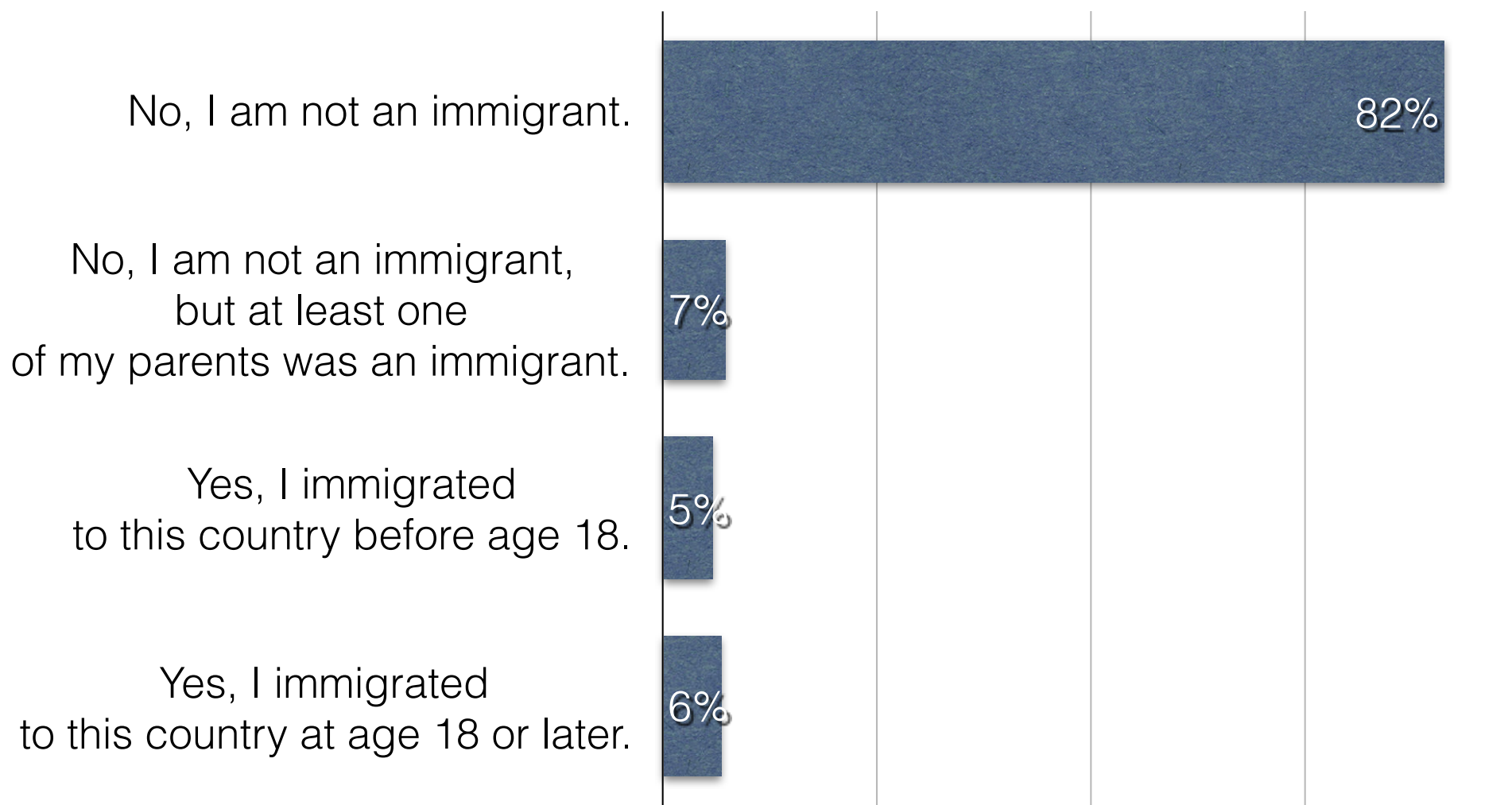
P10. WHICH OF THE FOLLOWING ADVENTIST EDUCATIONAL EXPERIENCES HAVE YOU HAD?



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

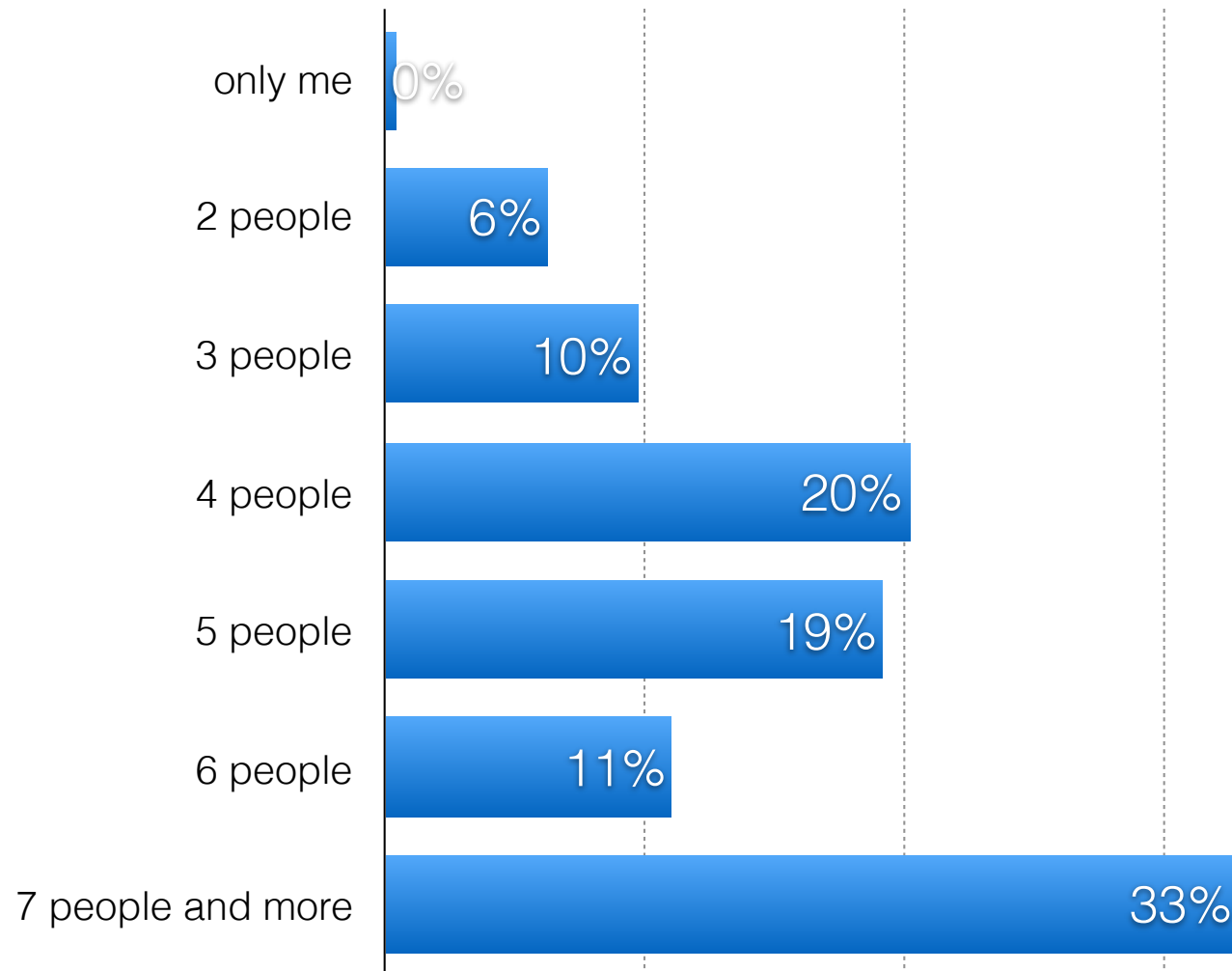


P12. ARE YOU AN IMMIGRANT TO THE COUNTRY WHERE YOU CURRENTLY LIVE?

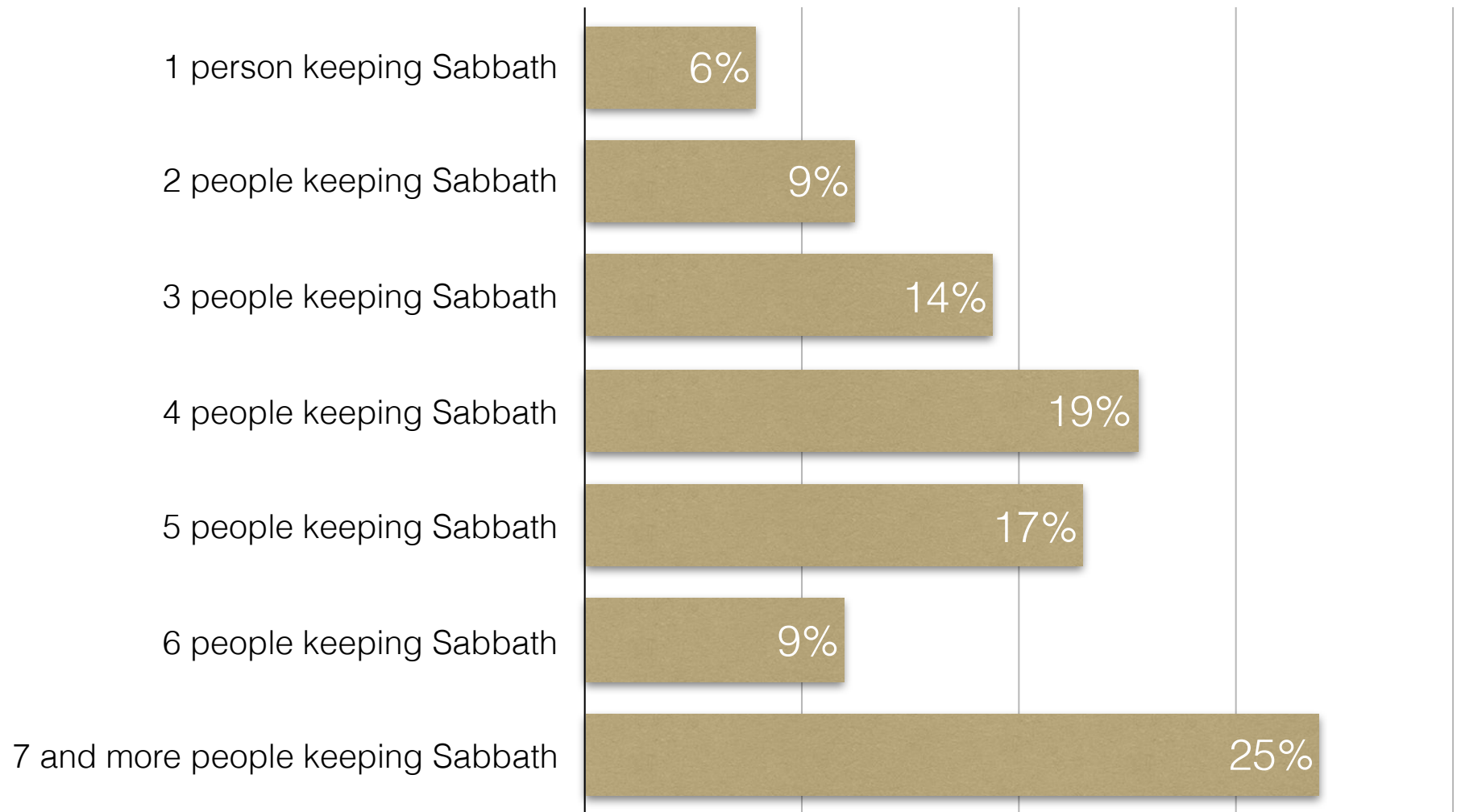


HOUSEHOLD AND RELIGIOUS DEMOGRAPHICS

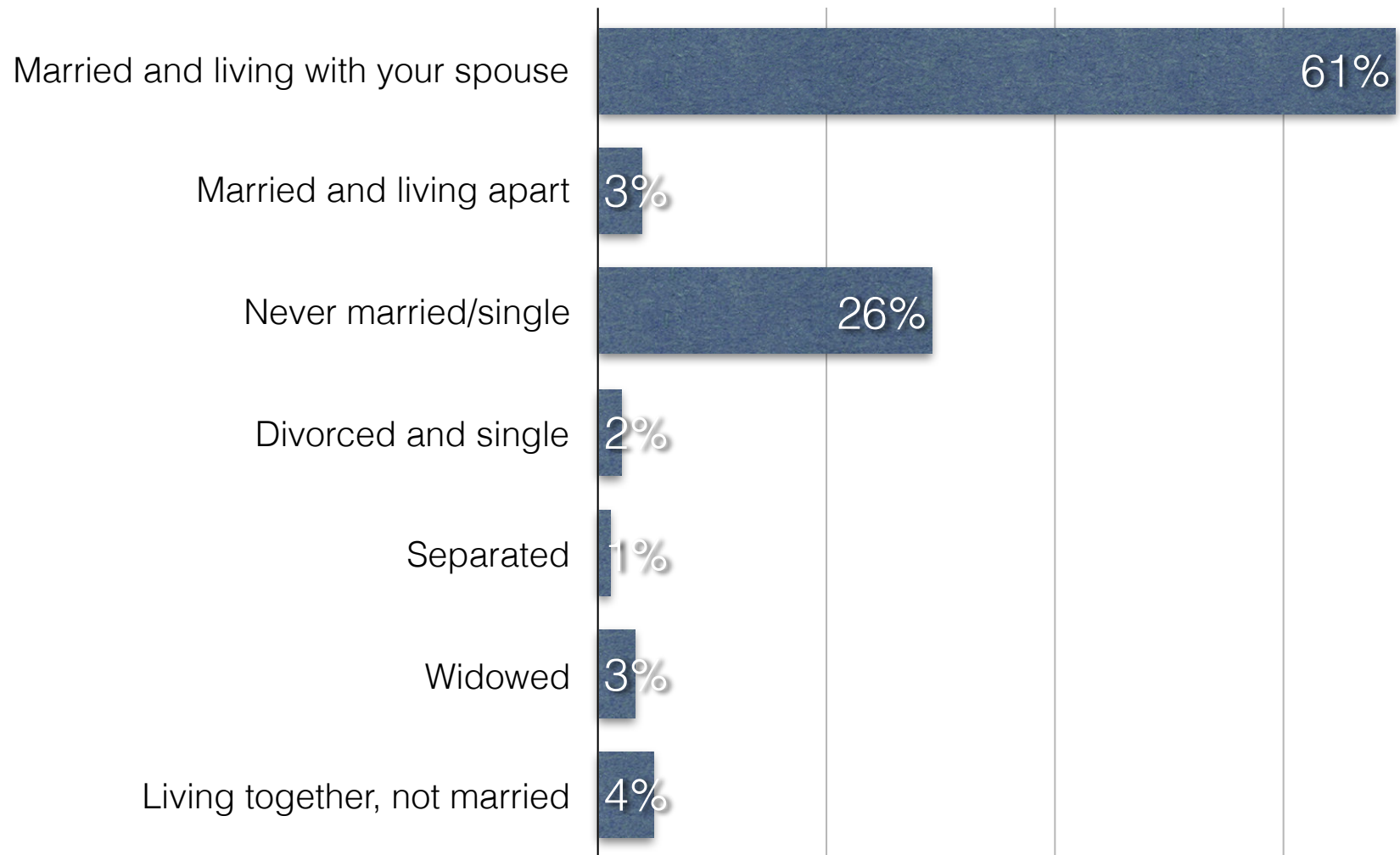
D1. HOW MANY PEOPLE LIVE IN YOUR IMMEDIATE HOUSEHOLD (INCLUDING YOURSELF)?



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



D3. MARITAL STATUS



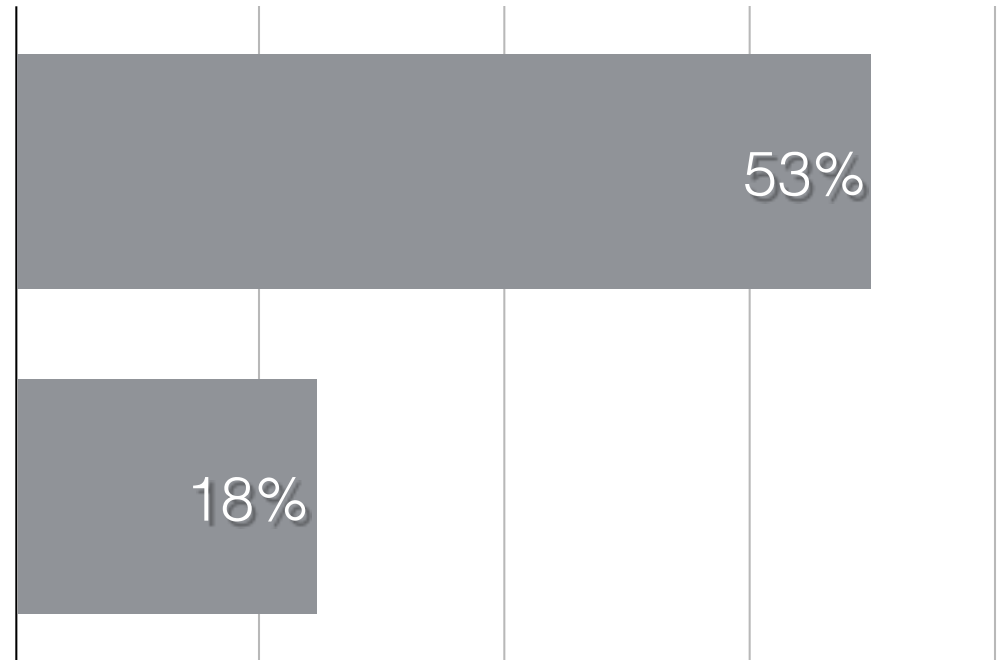
D4. DO YOU HAVE ANY CHILDREN LIVING AT YOUR HOME?

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

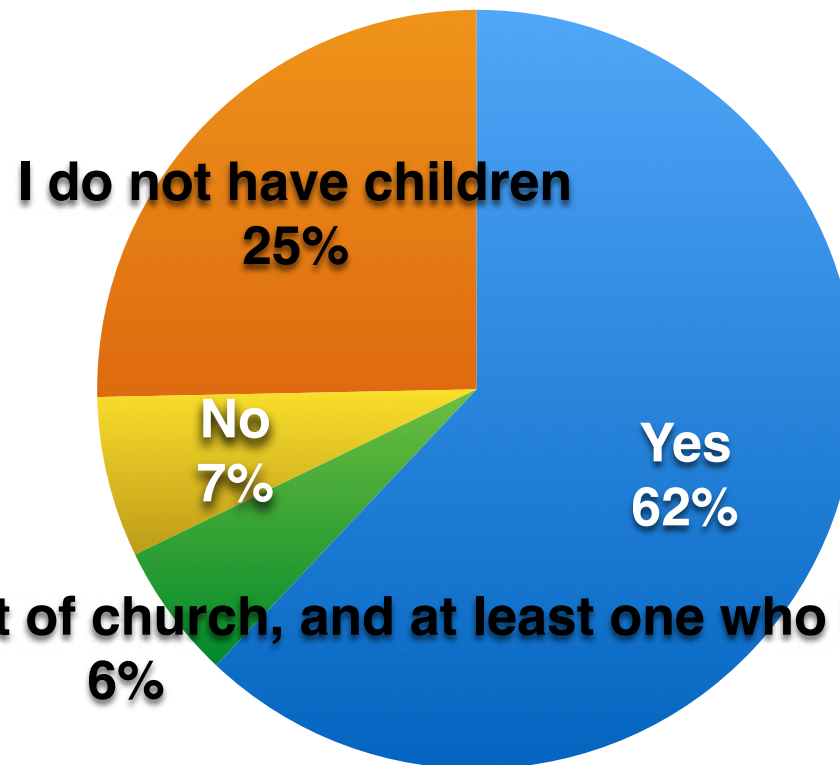
53%

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

18%

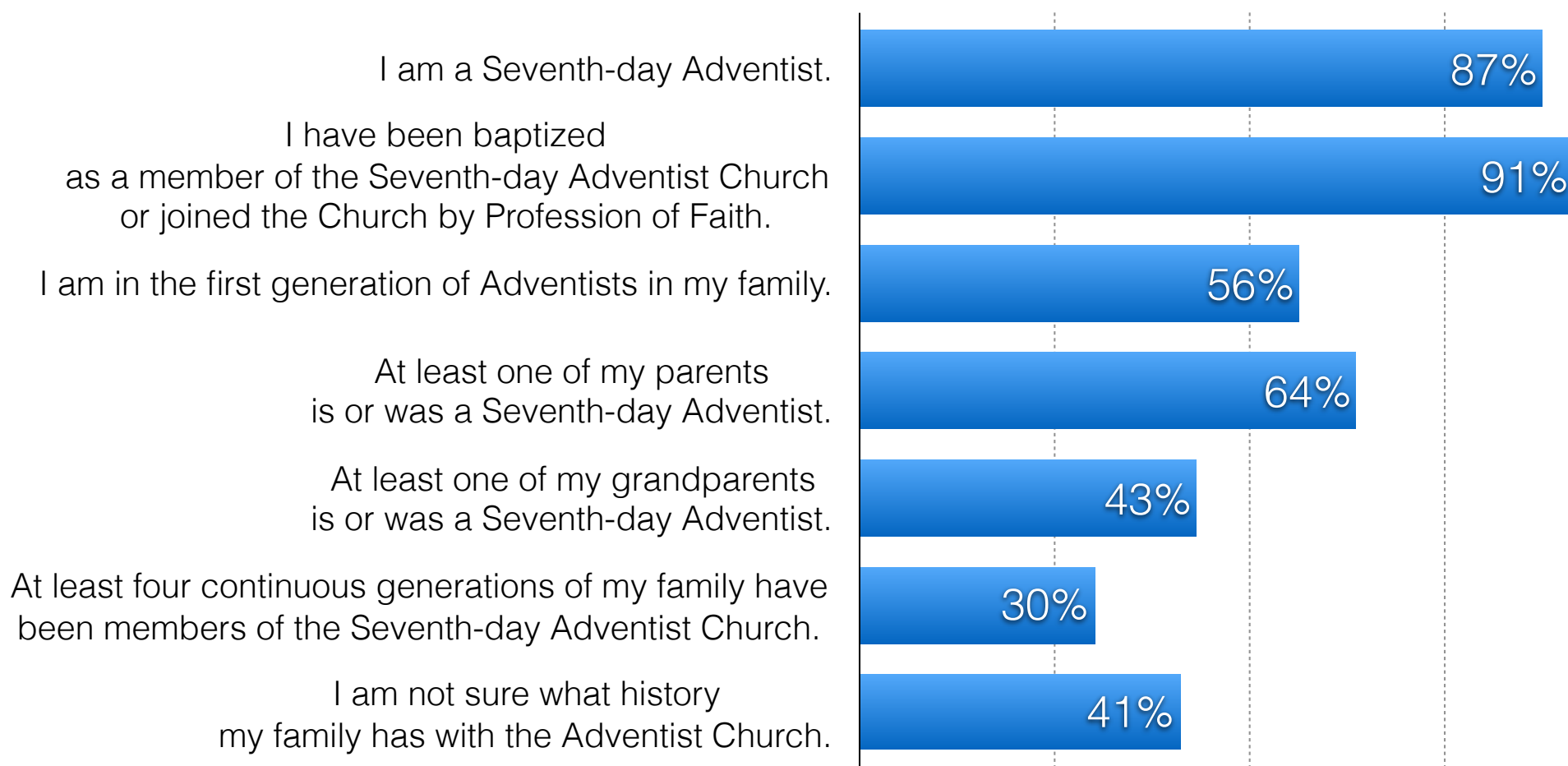


**D5. ARE ALL OF YOUR CHILDREN BEING RAISED
IN THE SEVENTH-DAY ADVENTIST CHURCH OR ARE
THEY ALL STILL MEMBERS OF THE SEVENTH-DAY
ADVENTIST CHURCH?**

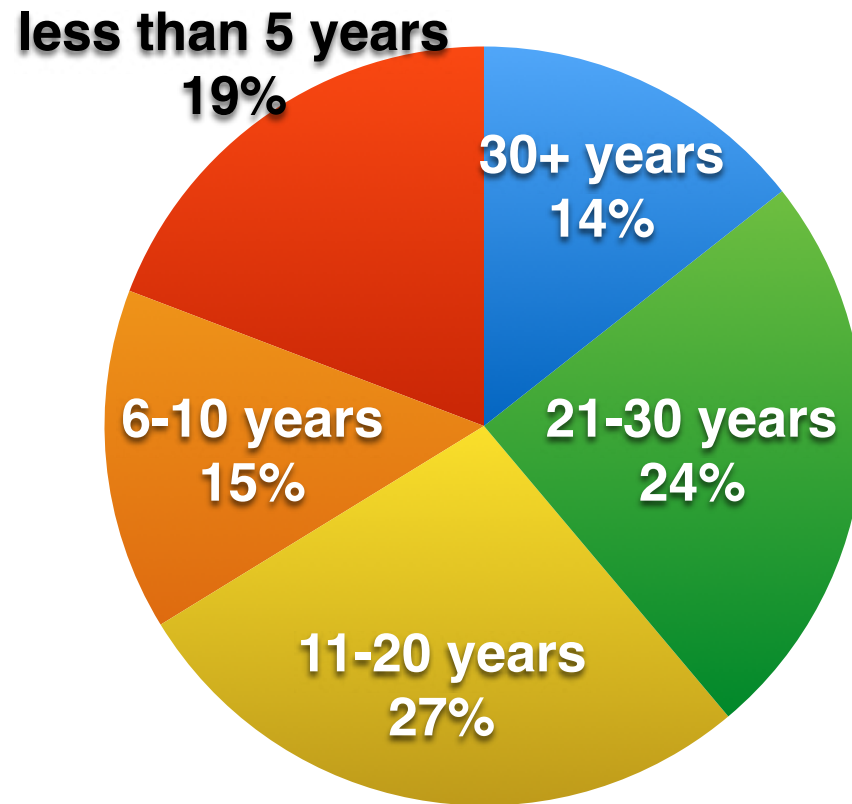


**At least one child who is part of church, and at least one who is not
6%**

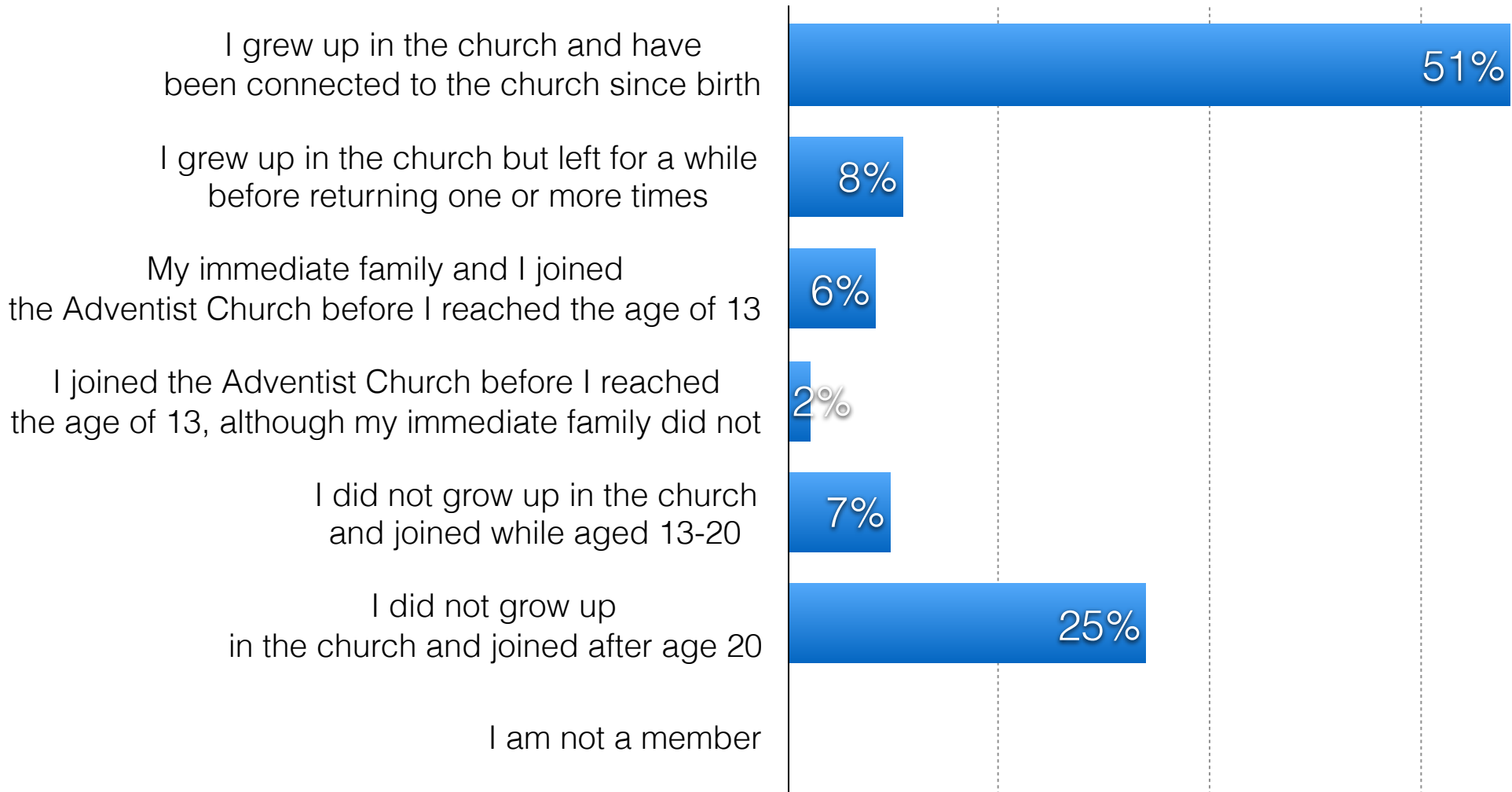
D6. WHAT HISTORY DO YOU AND YOUR FAMILY HAVE WITH THE SEVENTH-DAY ADVENTIST CHURCH?



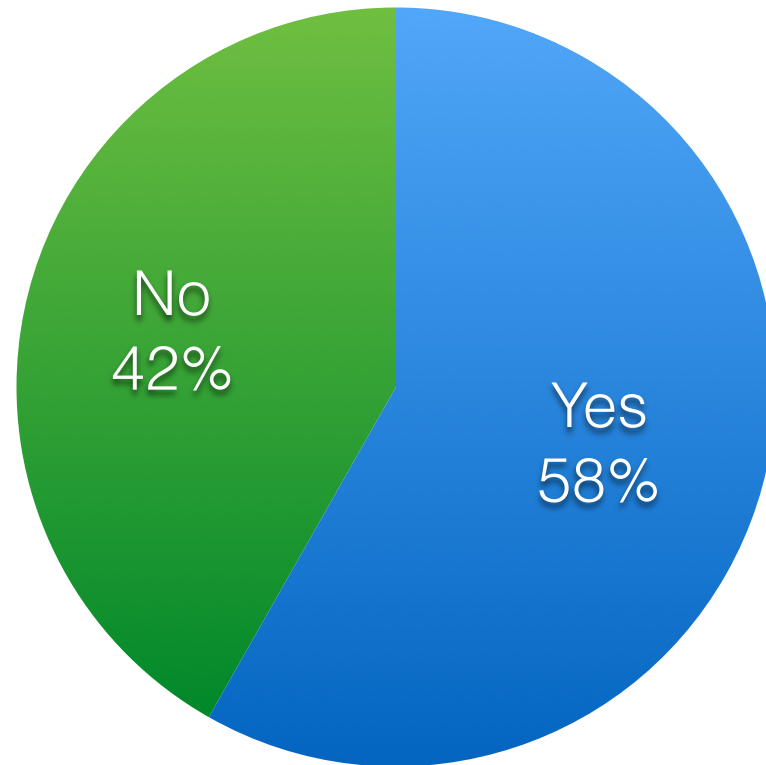
D7.YEARS OF BEING BAPTIZED.



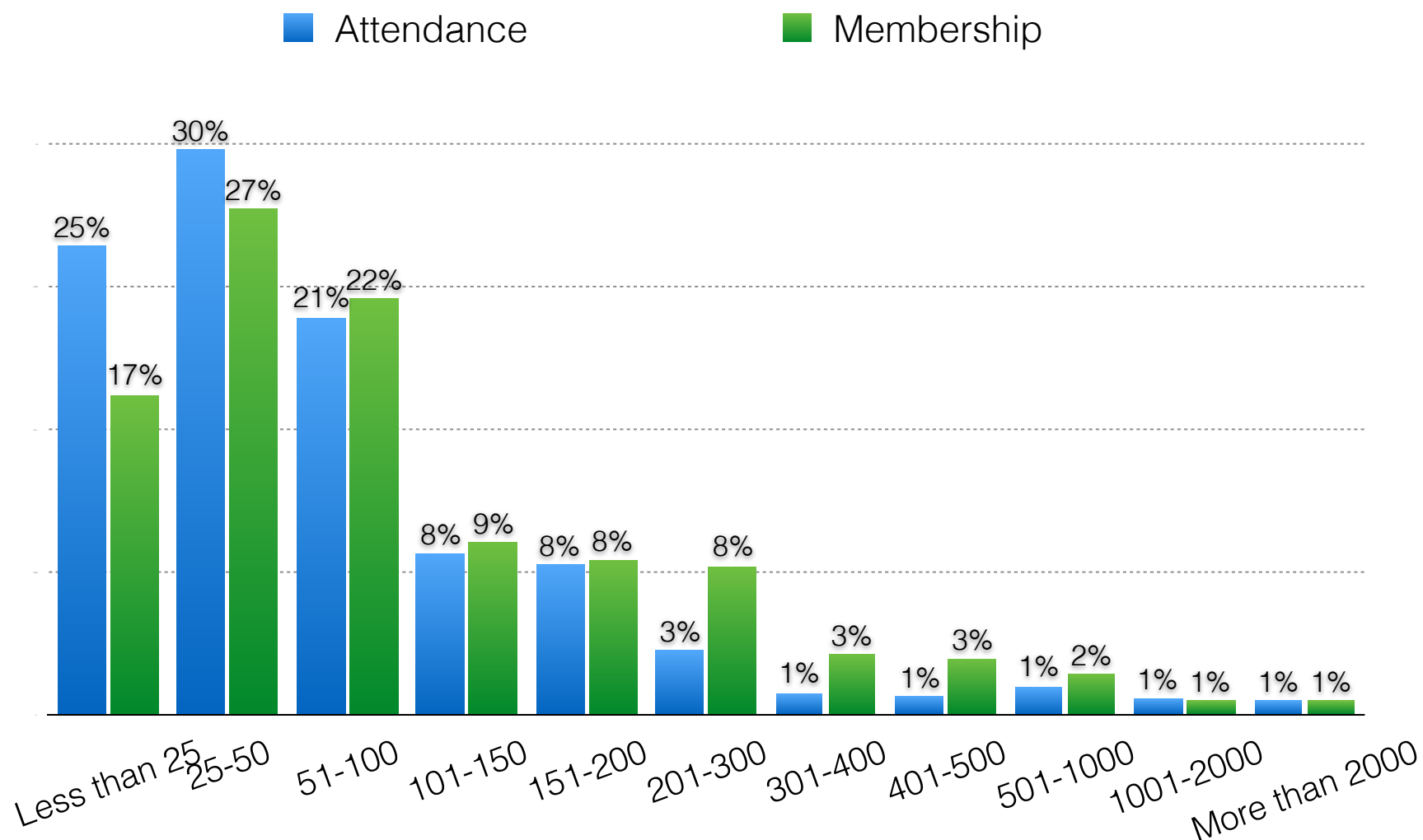
D8. AT WHAT AGE DID YOU JOIN THE SEVENTH-DAY ADVENTIST CHURCH?



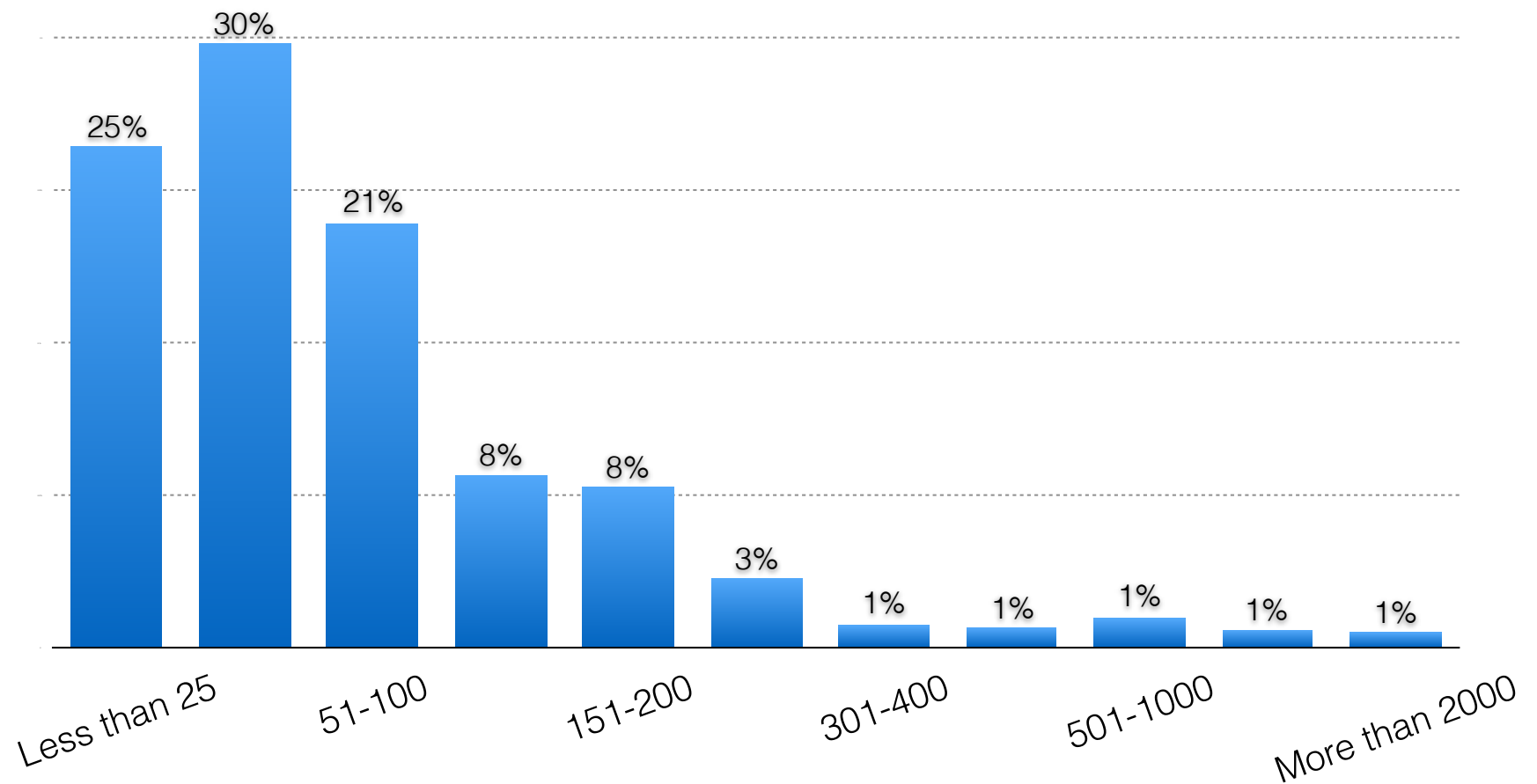
D9. DO YOU HOLD A CHURCH OFFICE AT YOUR LOCAL CHURCH?



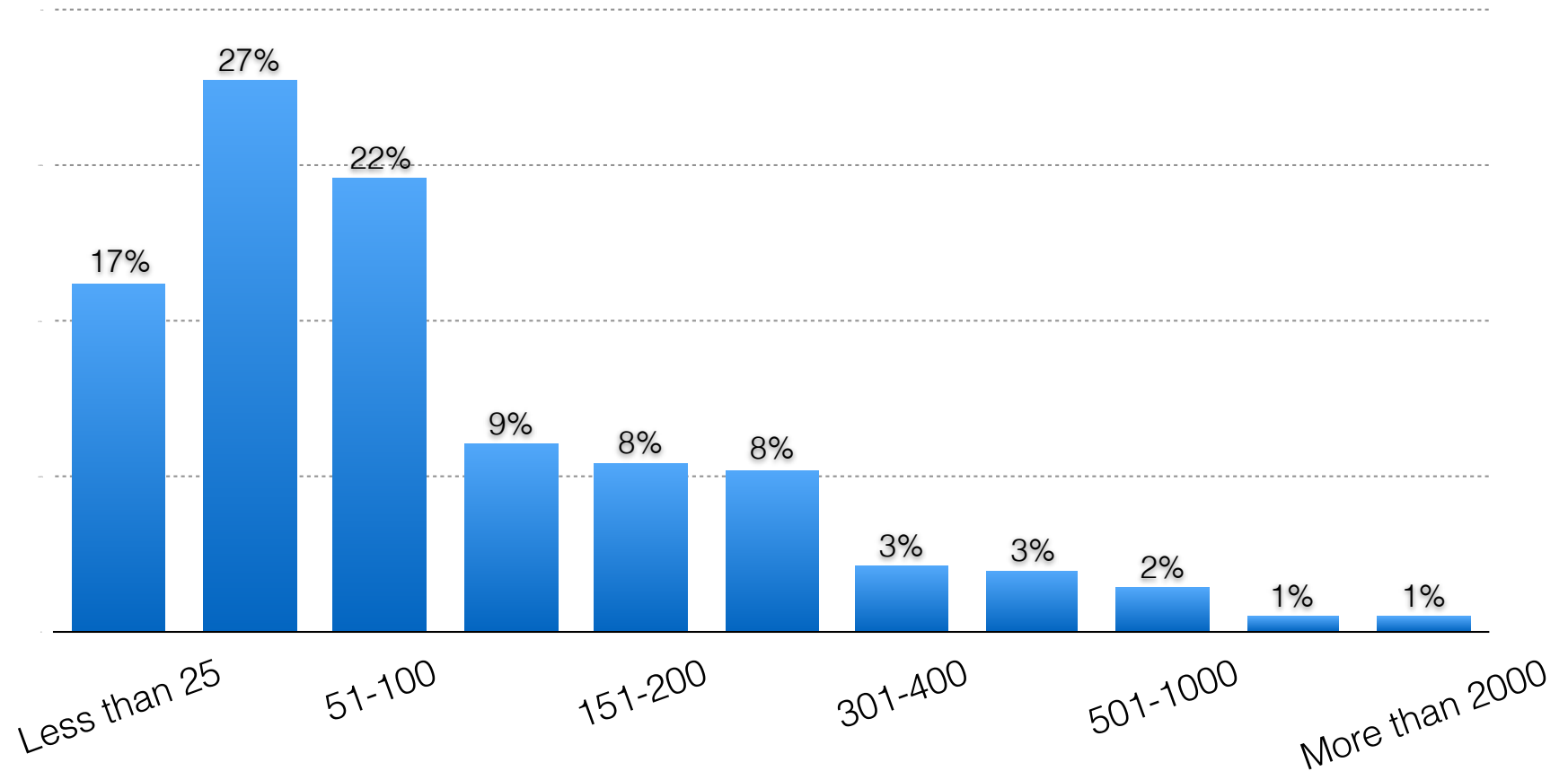
D10 & D11. CHURCH ATTENDANCE AND CHURCH MEMBERSHIP



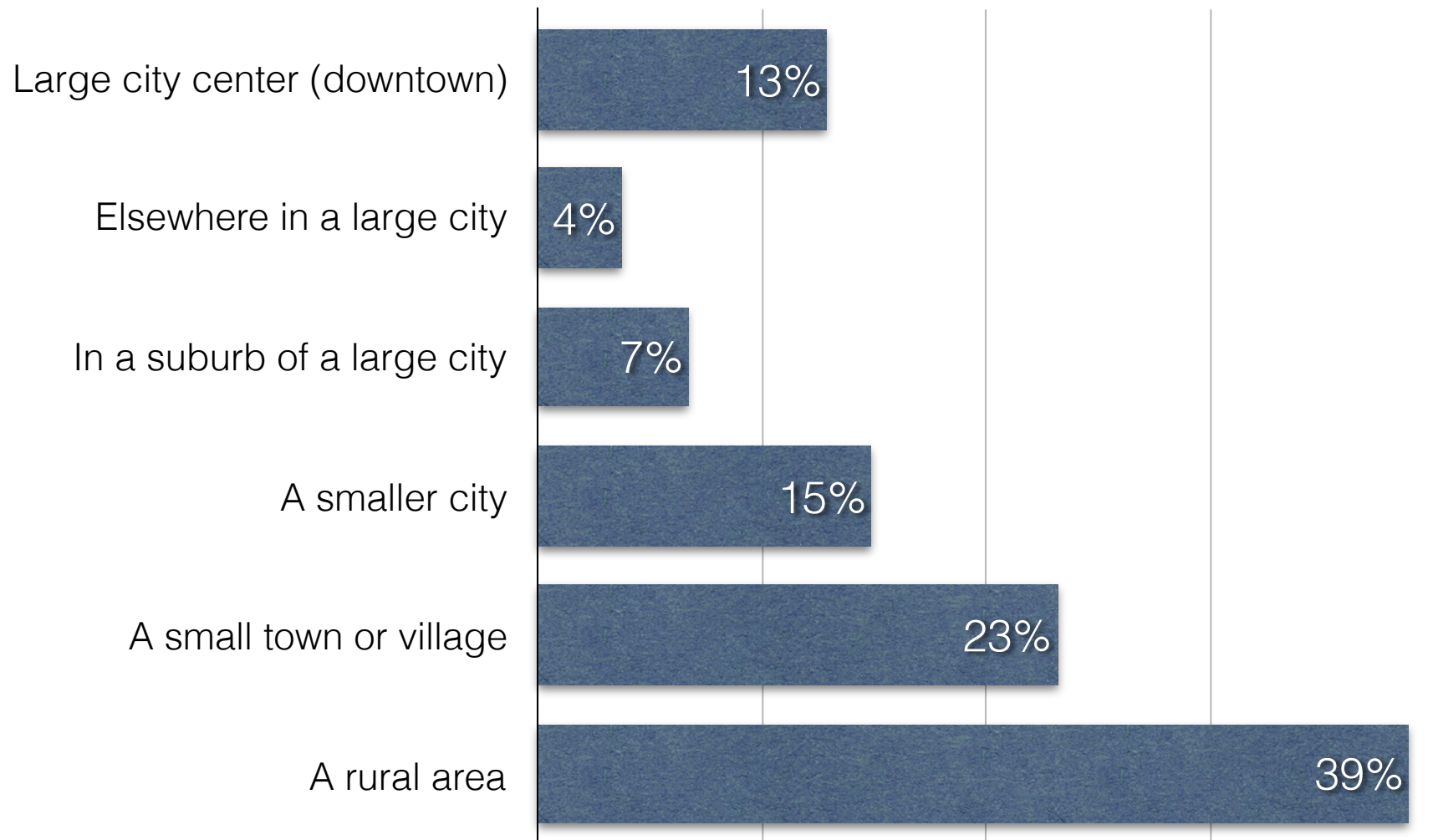
D10. CHURCH ATTENDANCE



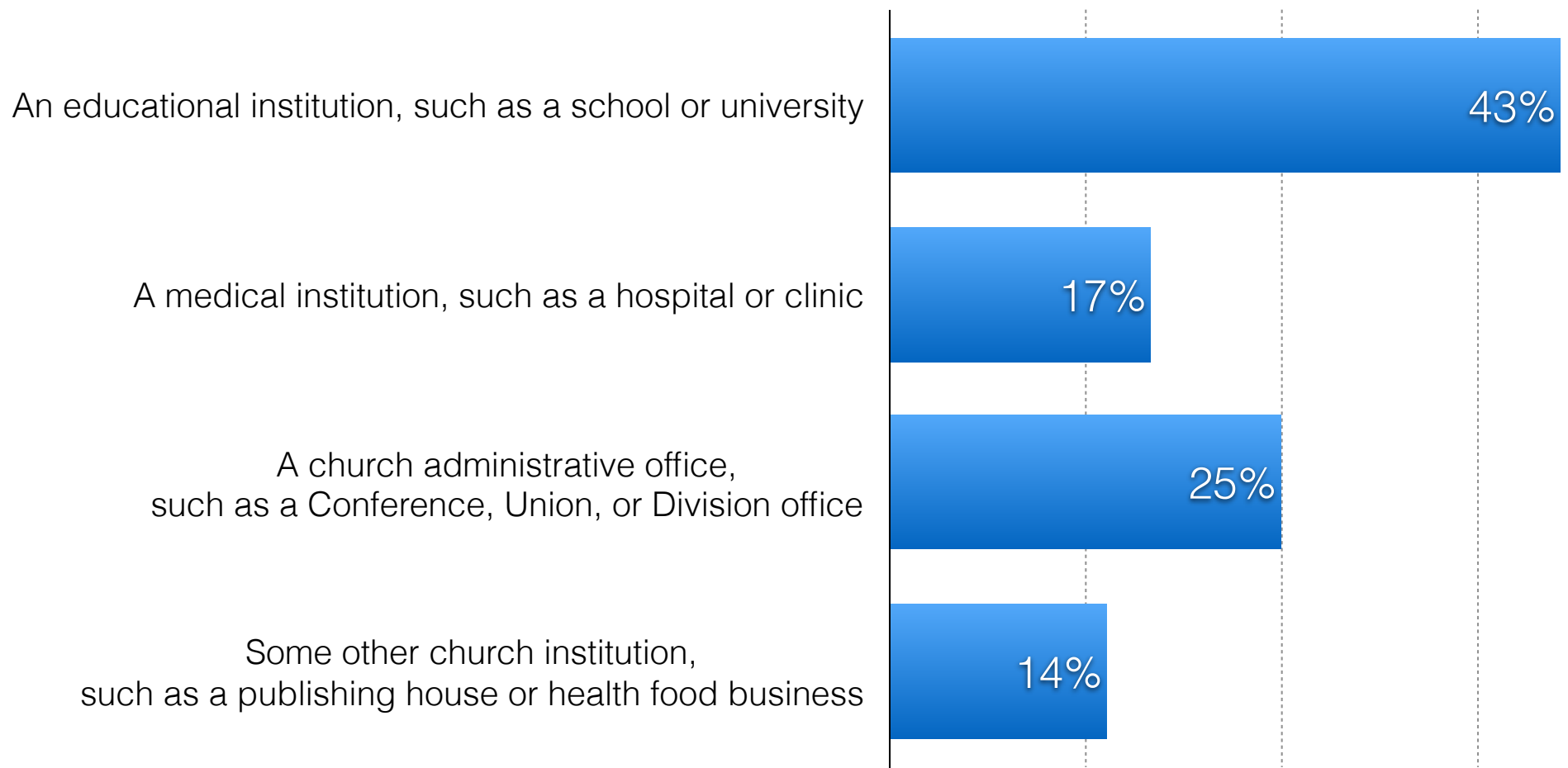
D11. CHURCH MEMBERSHIP



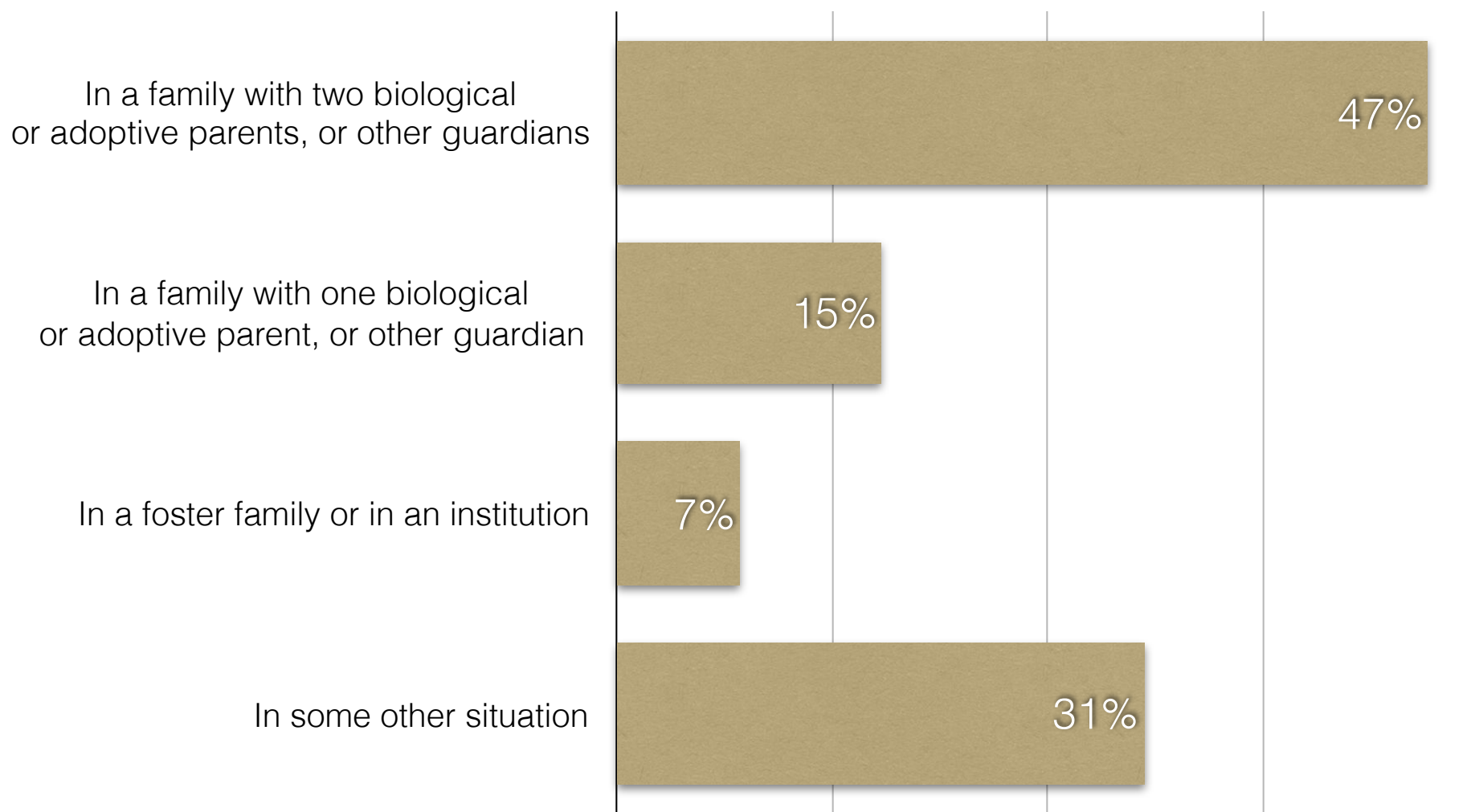
D12. WHAT IS THE SETTING WHERE THE CHURCH IS LOCATED?



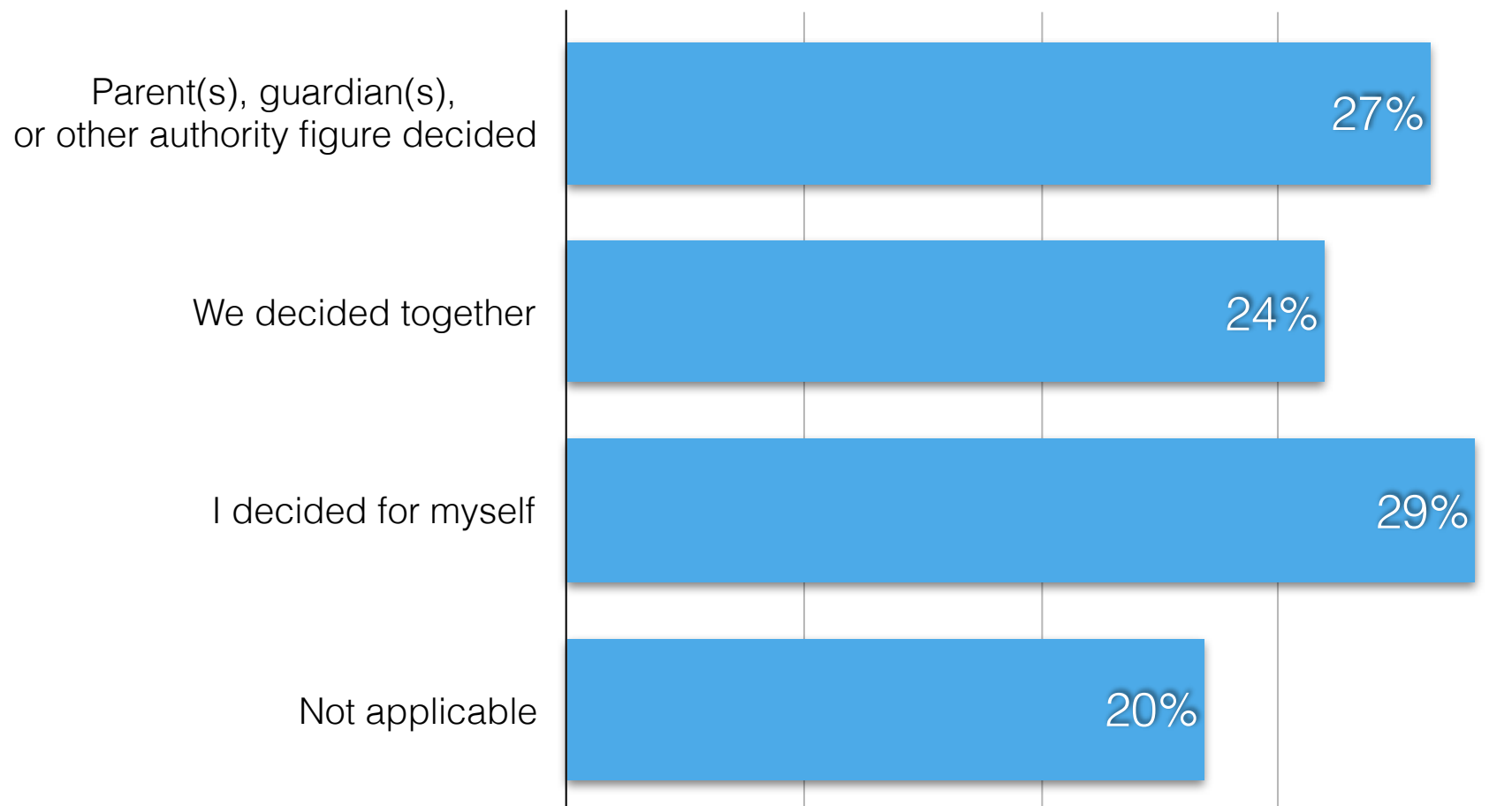
D13. IS YOUR CHURCH LOCATED NEAR ANY OF THE FOLLOWING ADVENTIST INSTITUTIONS?



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



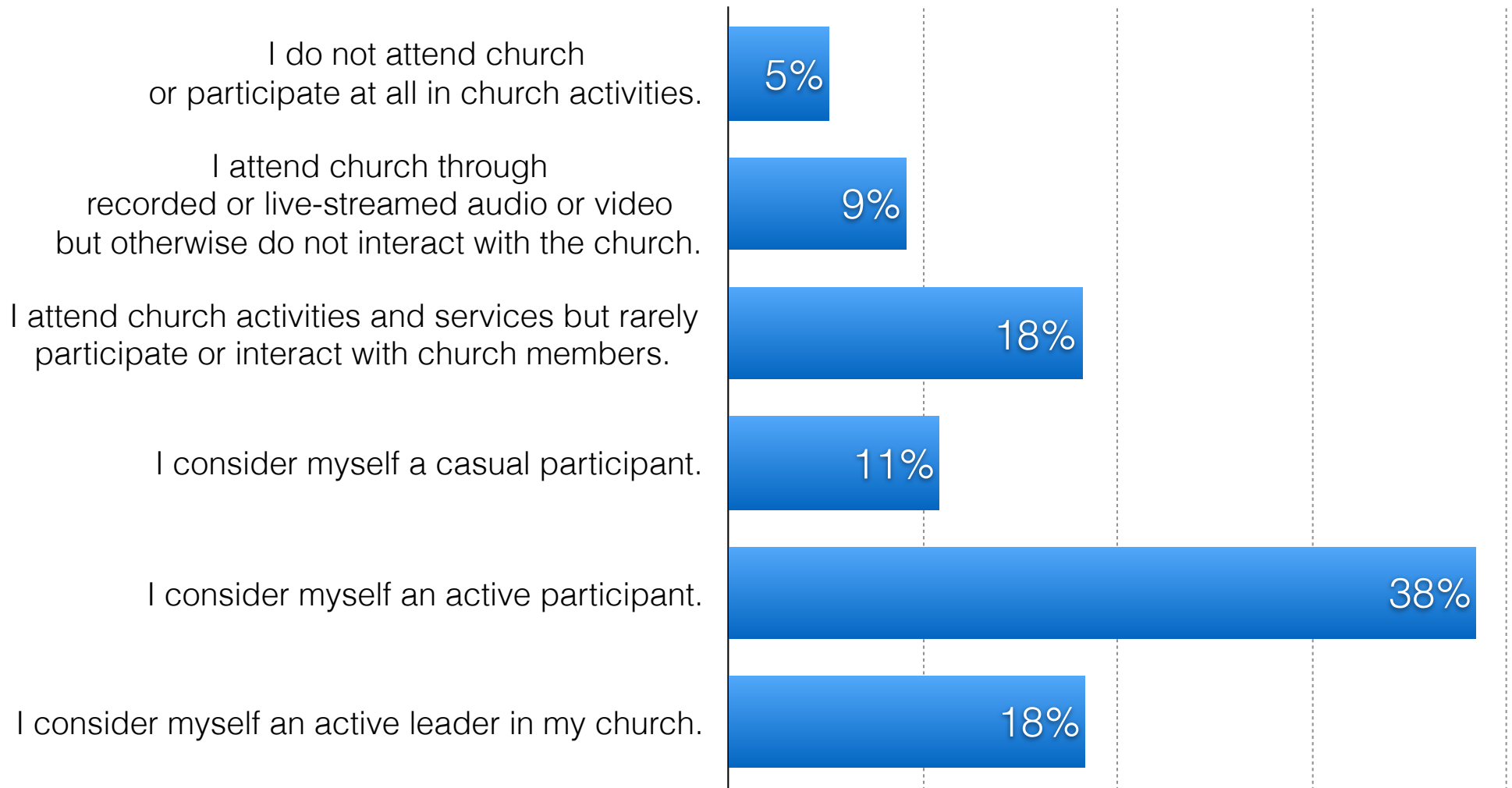
D15. WHEN YOU WERE A TEENAGER, BEFORE YOU LEFT HOME, HOW WERE DECISIONS USUALLY MADE ABOUT THE MUSIC TO WHICH YOU LISTENED, THE MEDIA (TELEVISION, MOVIES, OR WEBSITES) THAT YOU VIEWED, THE TIME THAT YOU WENT TO BED, OR THE FRIENDS WITH WHOM YOU SPENT TIME.



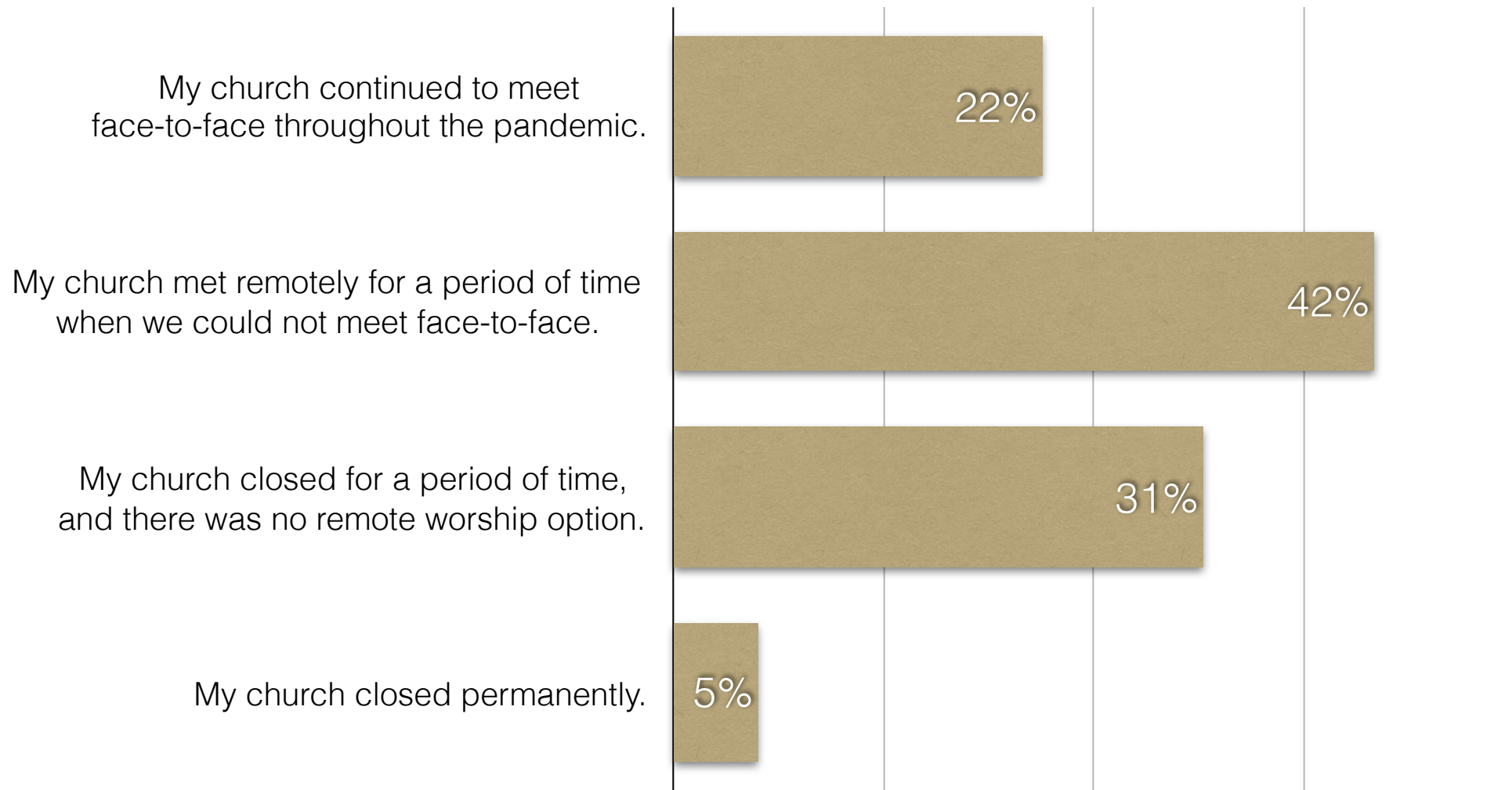
D16. THE CORONAVIRUS PANDEMIC HAS CHANGED THE WAY THAT SOME PEOPLE PARTICIPATE WITH THEIR CHURCH. THINK BACK TO A TIME JUST BEFORE THE PANDEMIC STARTED IN LATE 2019. HOW WOULD YOU DESCRIBE YOUR INVOLVEMENT IN YOUR LOCAL CHURCH BEFORE THE CORONAVIRUS PANDEMIC?



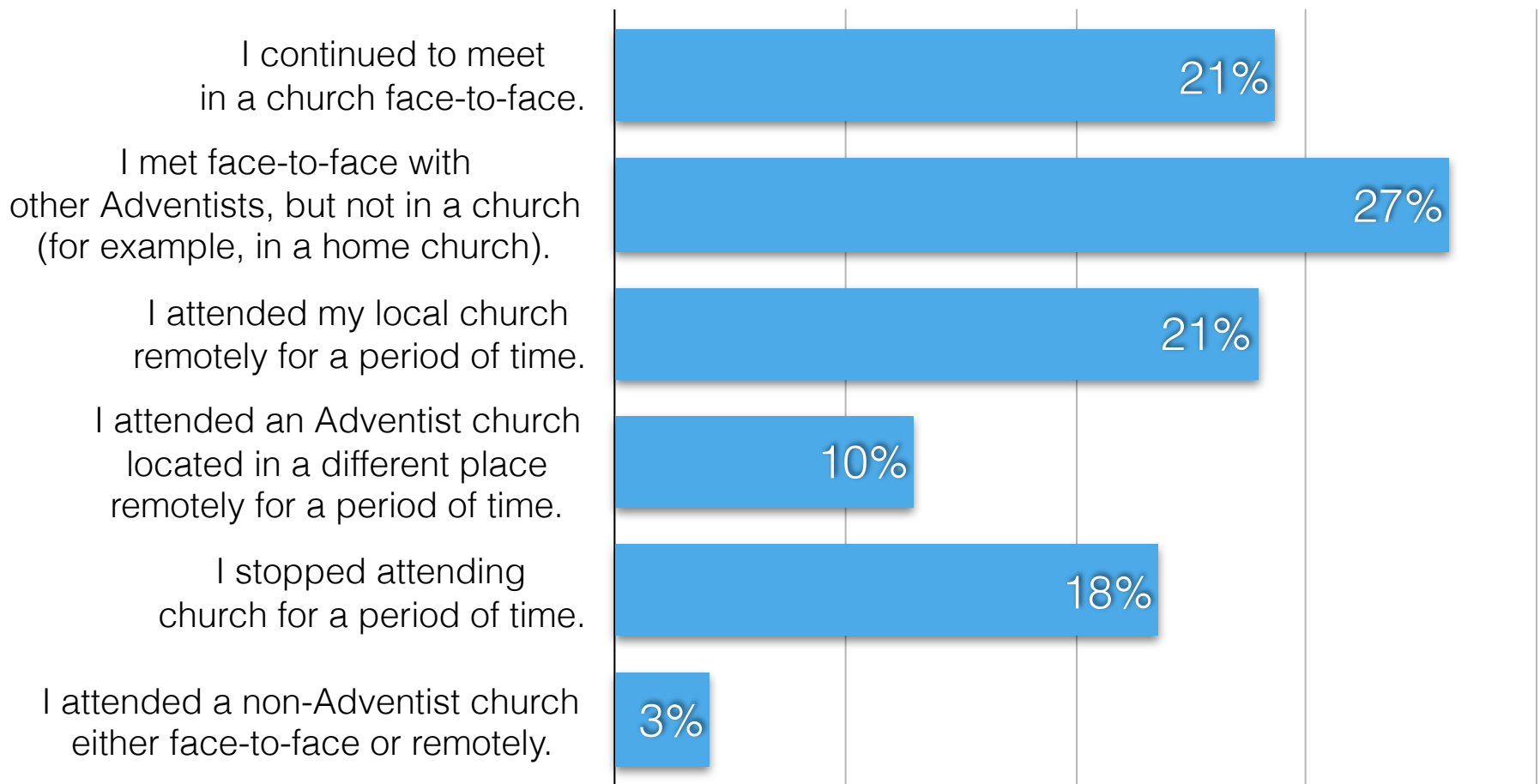
D17. HOW WOULD YOU CURRENTLY DESCRIBE YOUR INVOLVEMENT IN YOUR LOCAL CHURCH?



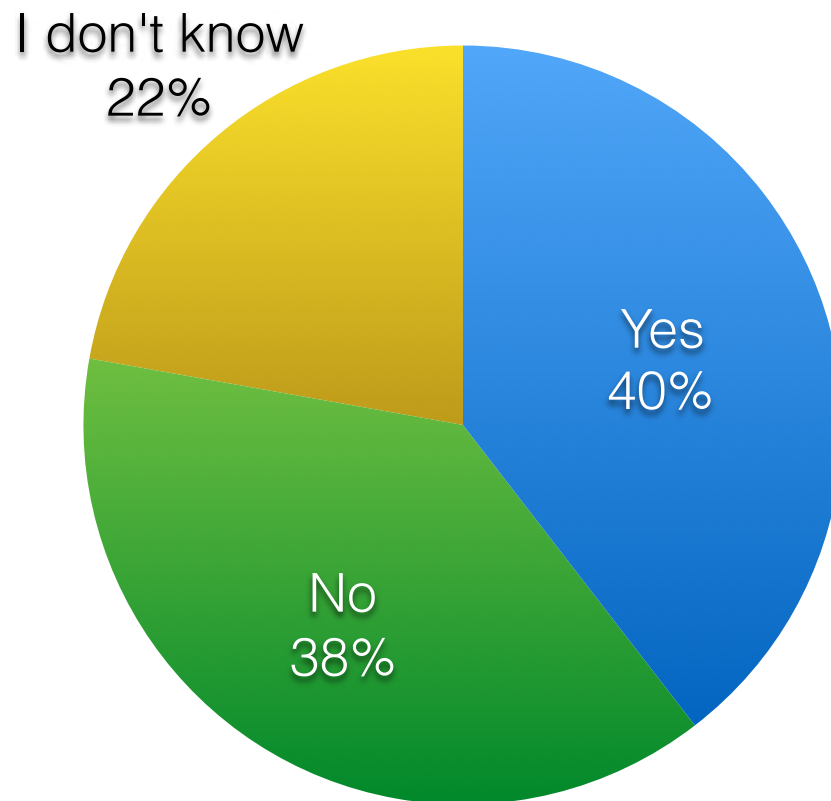
D18. DURING THE PANDEMIC, WHAT HAPPENED TO WORSHIP SERVICES AT THE CHURCH THAT YOU ATTENDED?



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

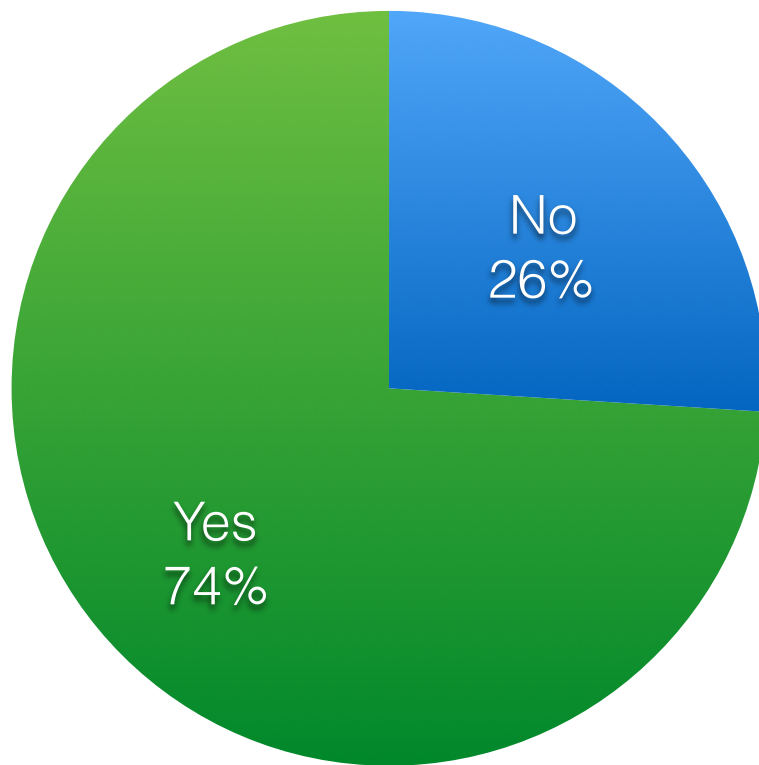


**D20. DID YOUR CHURCH DEVELOP
ANY NEW MINISTRIES DURING OR AS
A RESULT OF THE PANDEMIC?**

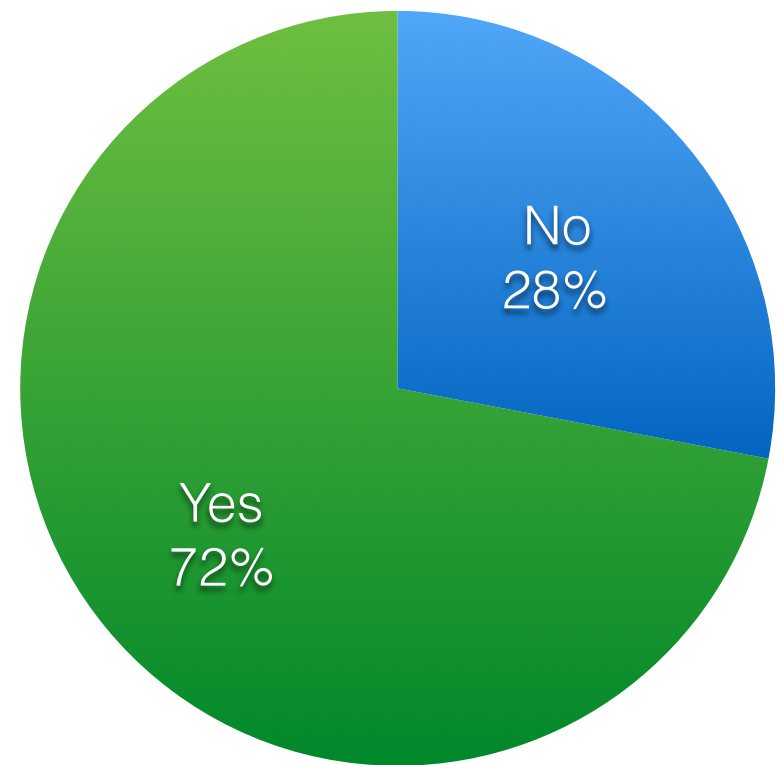


D21.DURING ANY PERIOD OF TIME IN WHICH YOU WERE UNABLE TO MEET ON-SITE WITH YOUR LOCAL CHURCH DUE TO THE CORONAVIRUS PANDEMIC, WERE YOU PROVIDED WITH ONE OR MORE METHODS (ELECTRONIC OR OTHERWISE) THAT ENABLED YOU TO CONTINUE YOUR USUAL PATTERN OF ...

RETURNING TITHE?

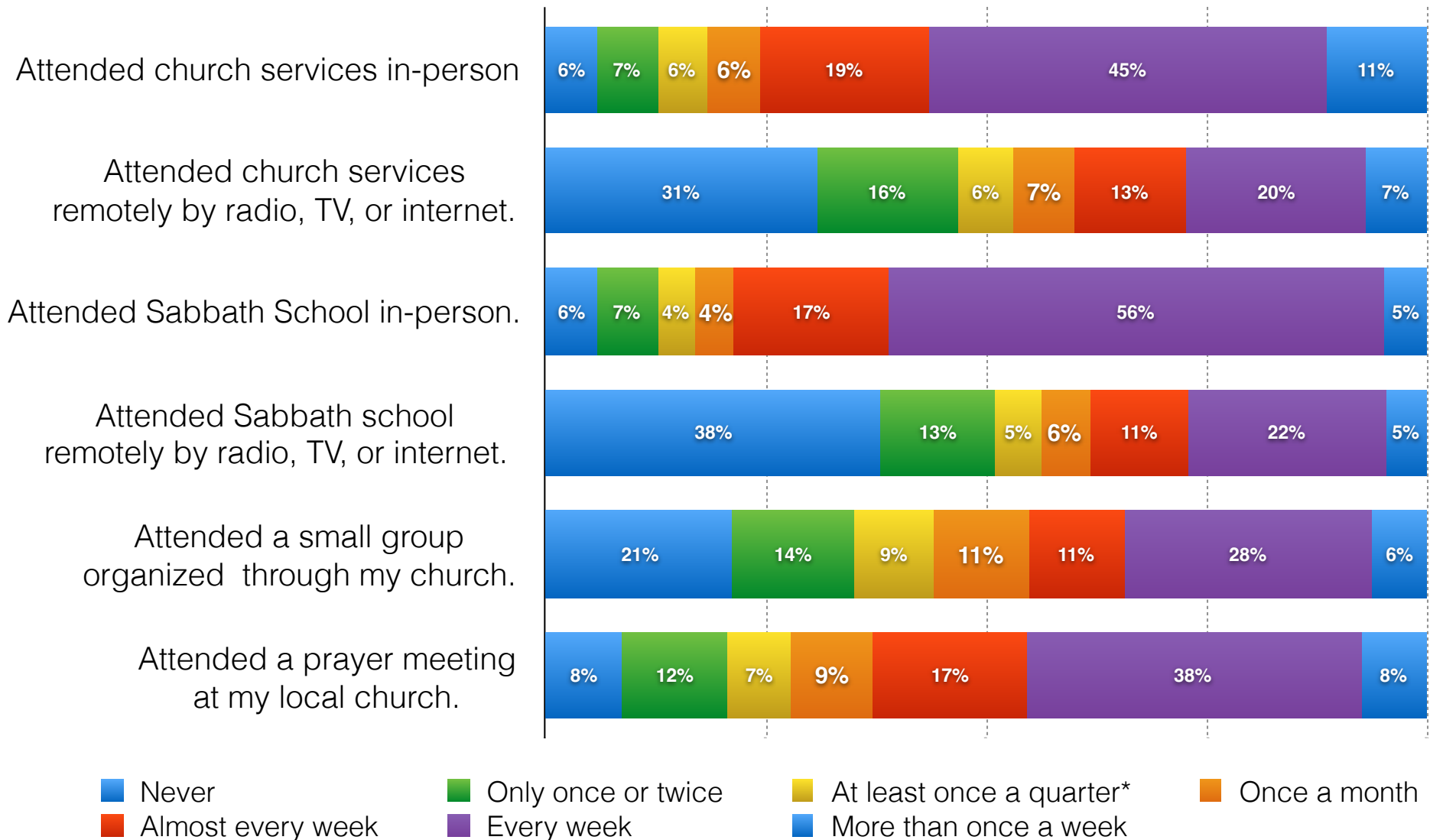


GIVING OFFERINGS?

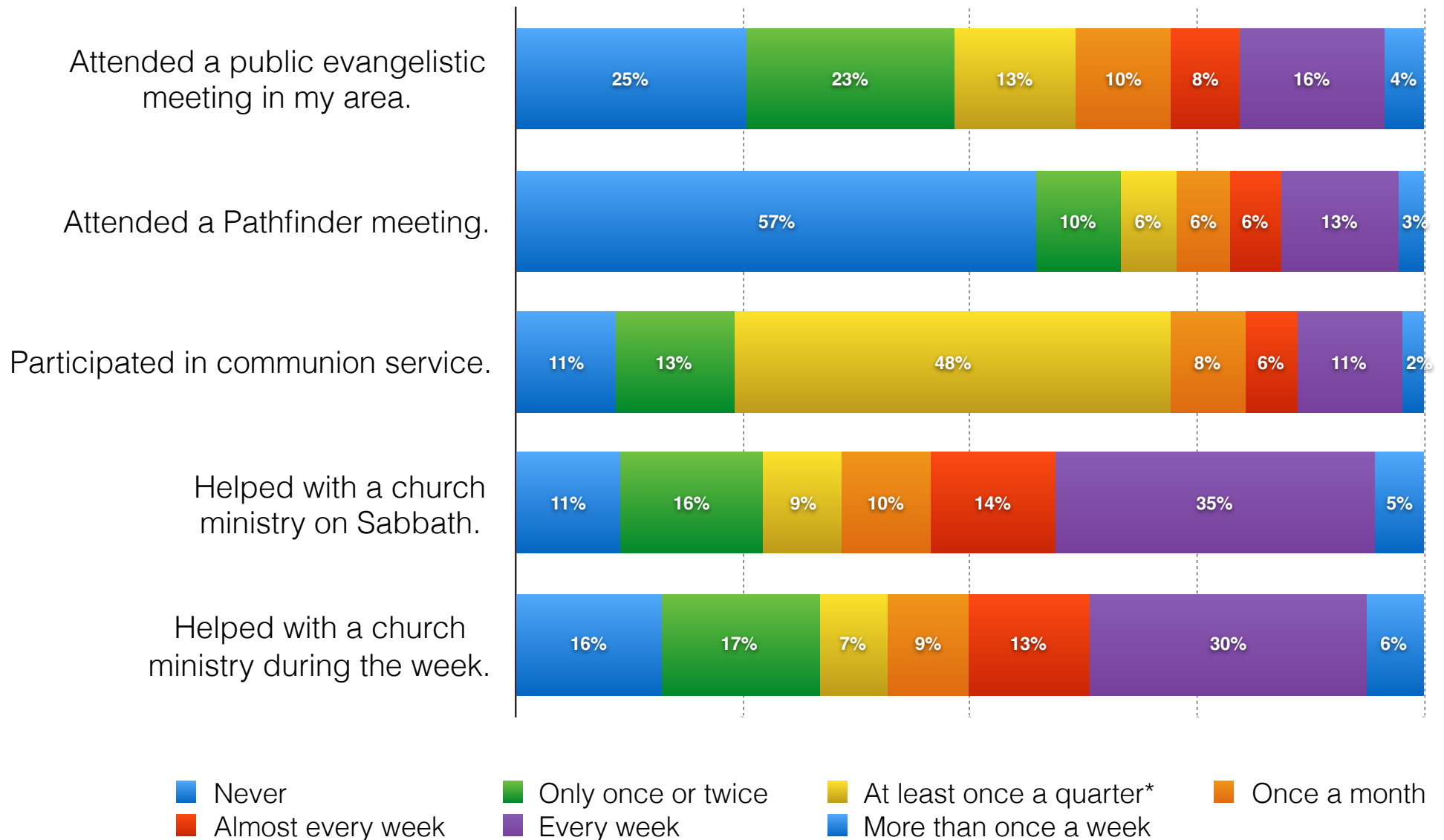


**RELIGIOUS
BEHAVIORS AND
ROLES**

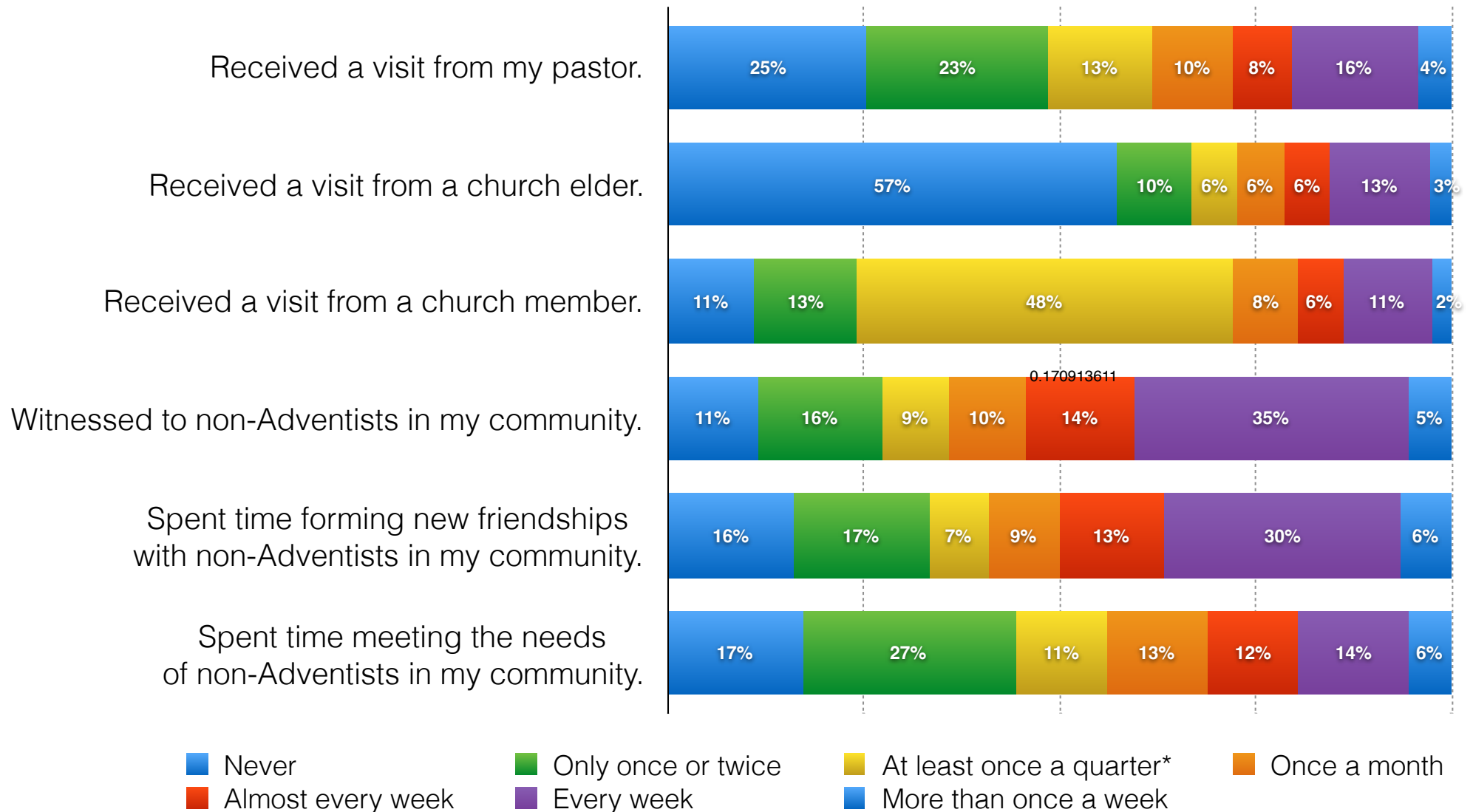
R1A. HOW OFTEN IN THE LAST 12 MONTHS DID YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



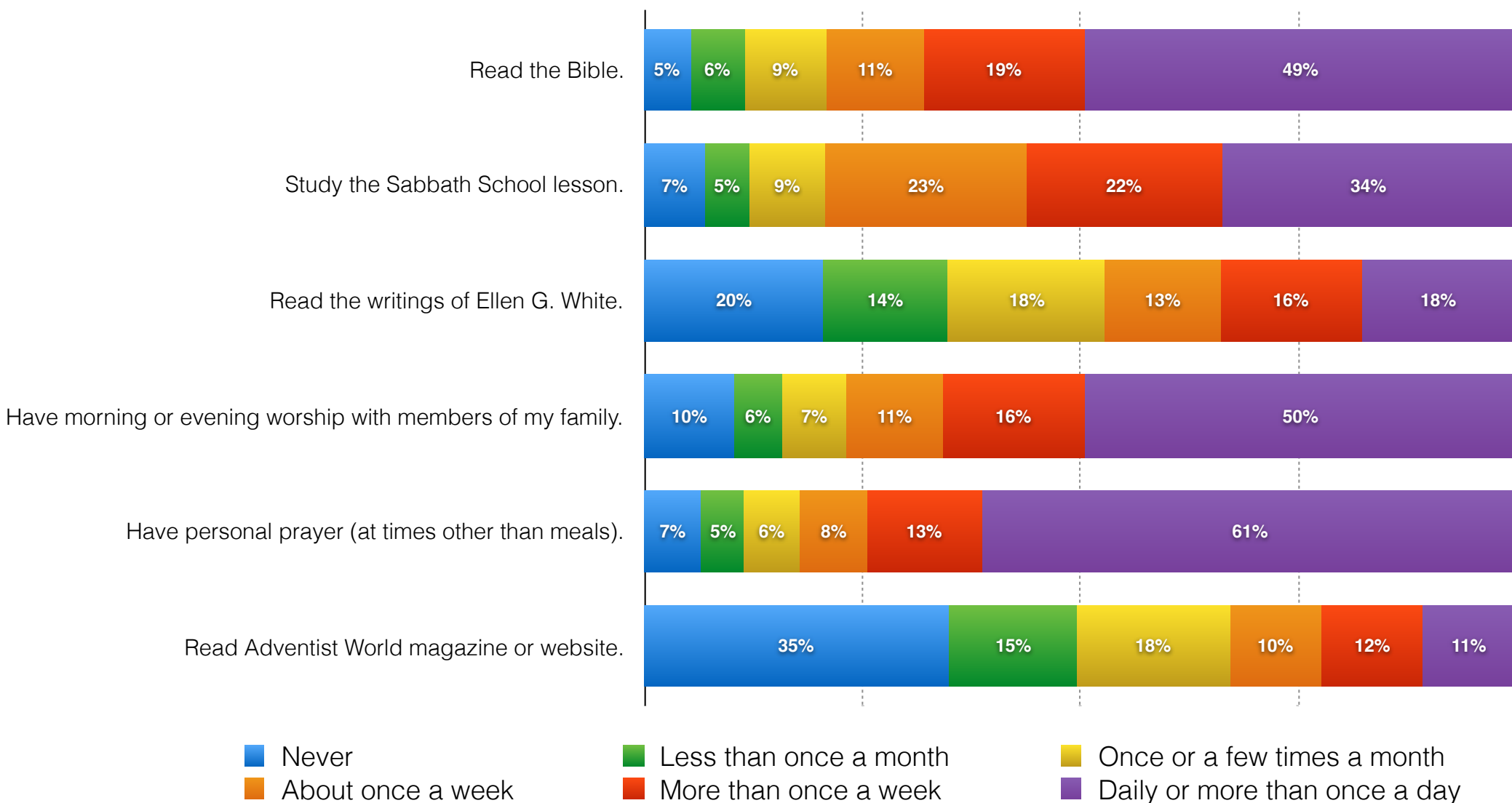
R1B. HOW OFTEN IN THE LAST 12 MONTHS DID YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



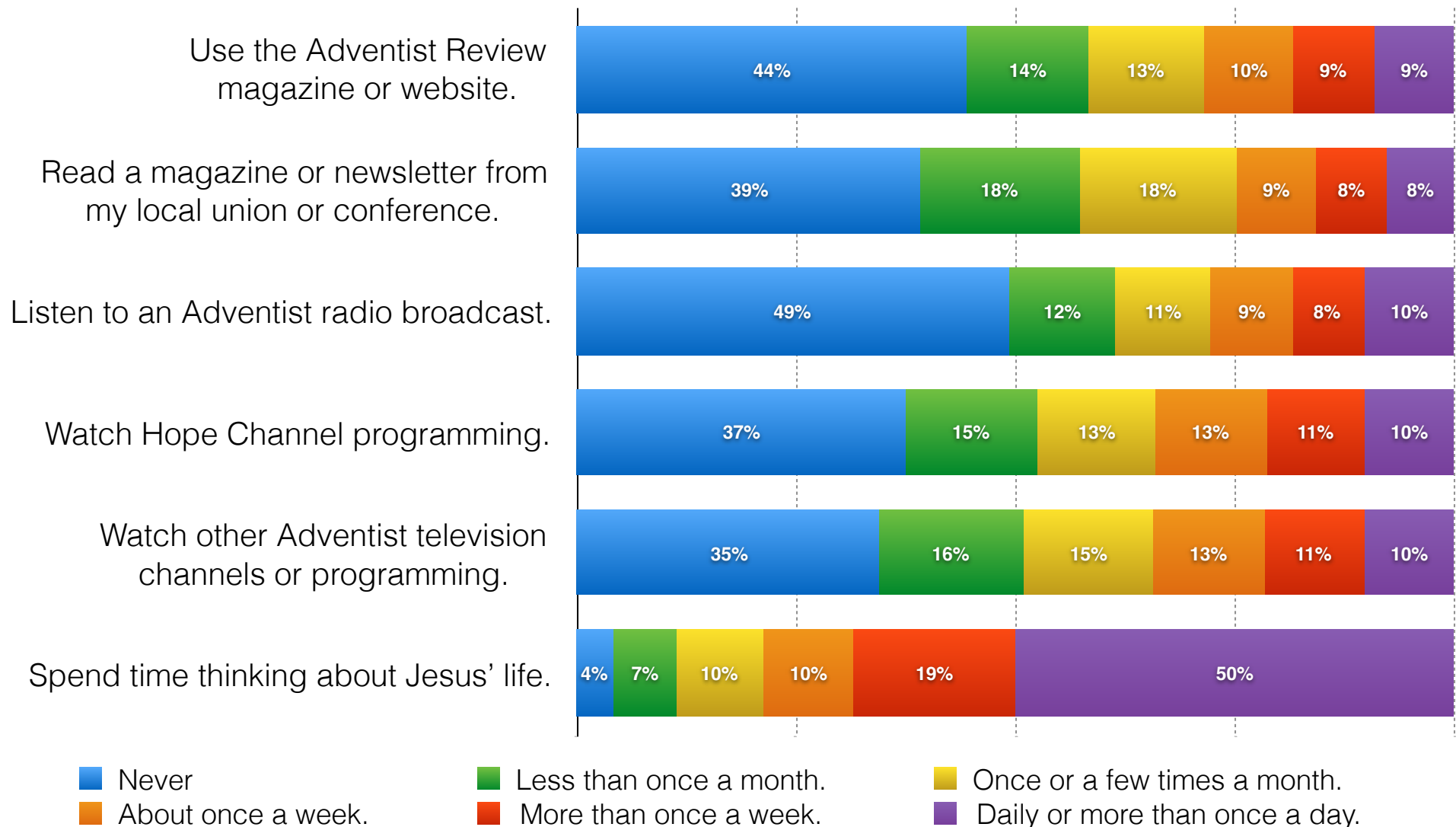
R1c. HOW OFTEN IN THE LAST 12 MONTHS DID YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



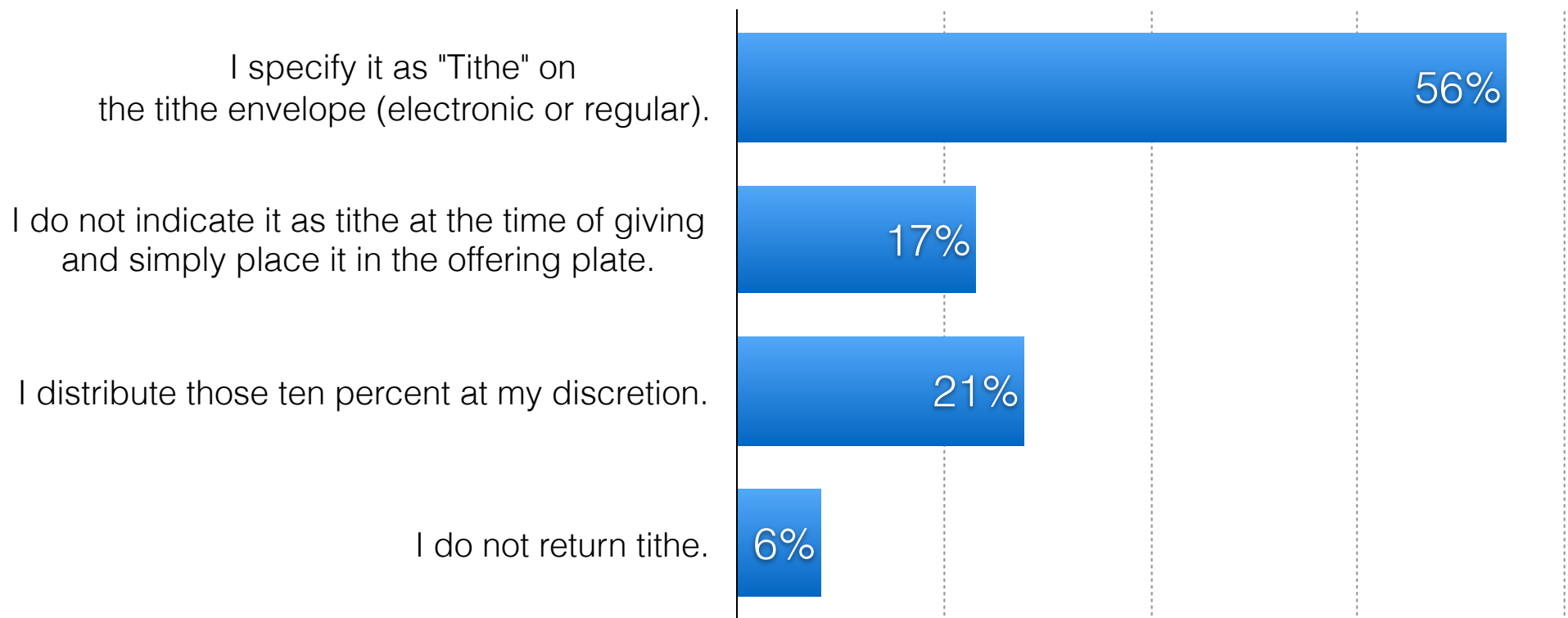
R2A. HOW OFTEN DO YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



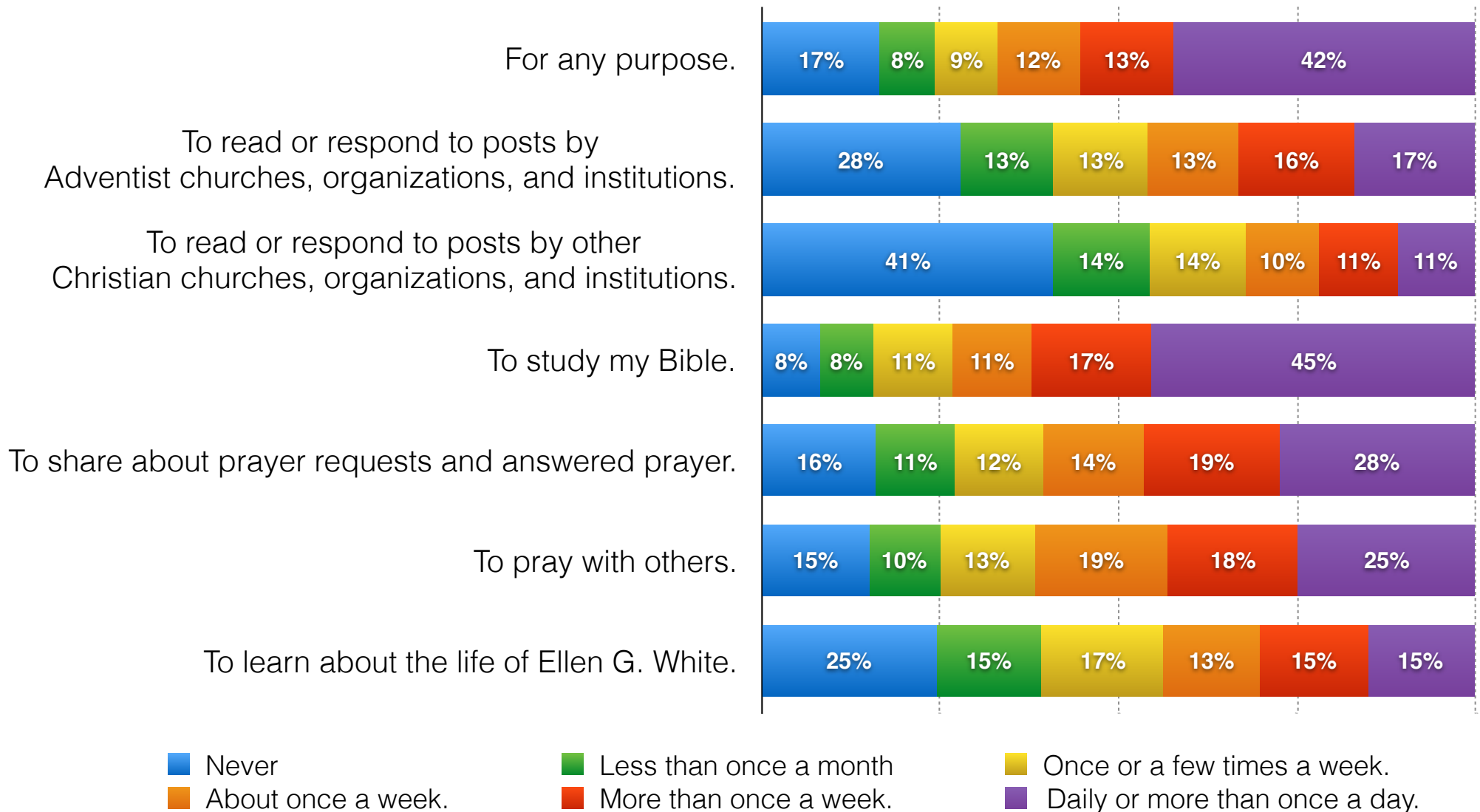
R2B. HOW OFTEN DO YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



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



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



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

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

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

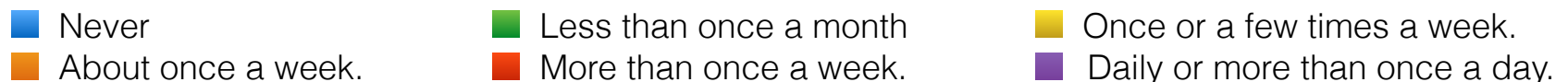
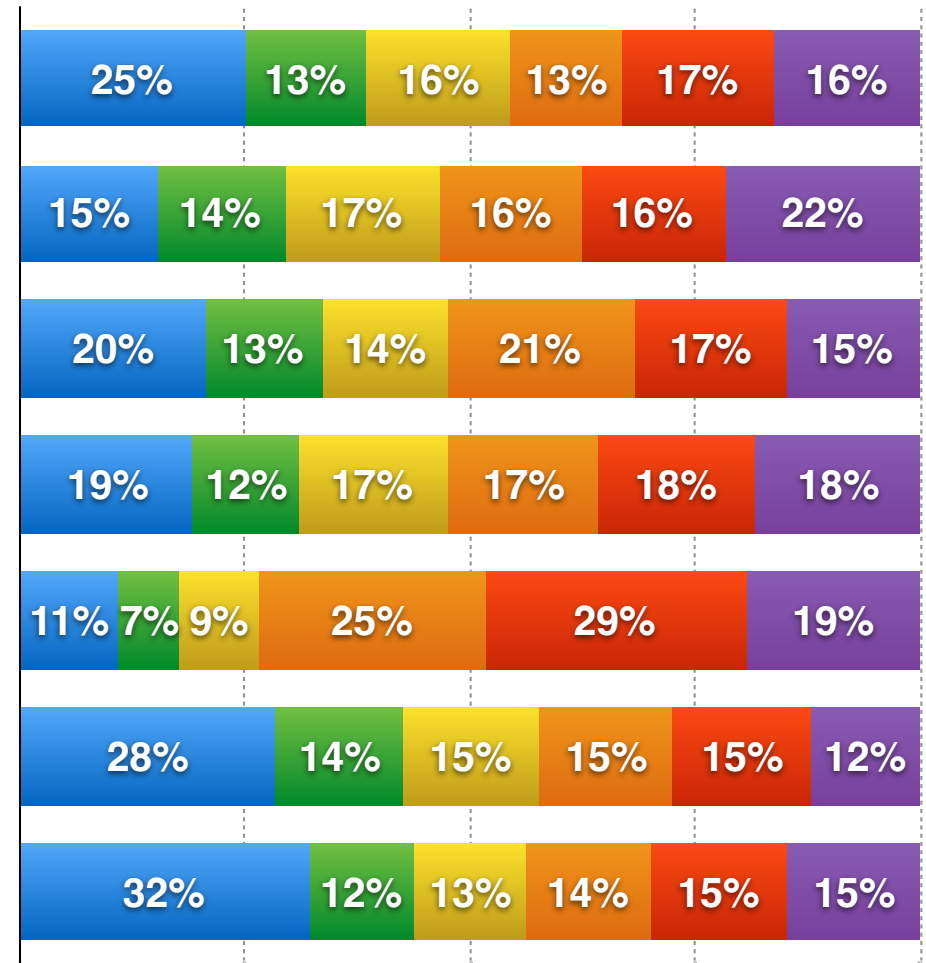
To learn about religious topics that pastors or
Sabbath School teachers have not talked about.

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

To attend church.

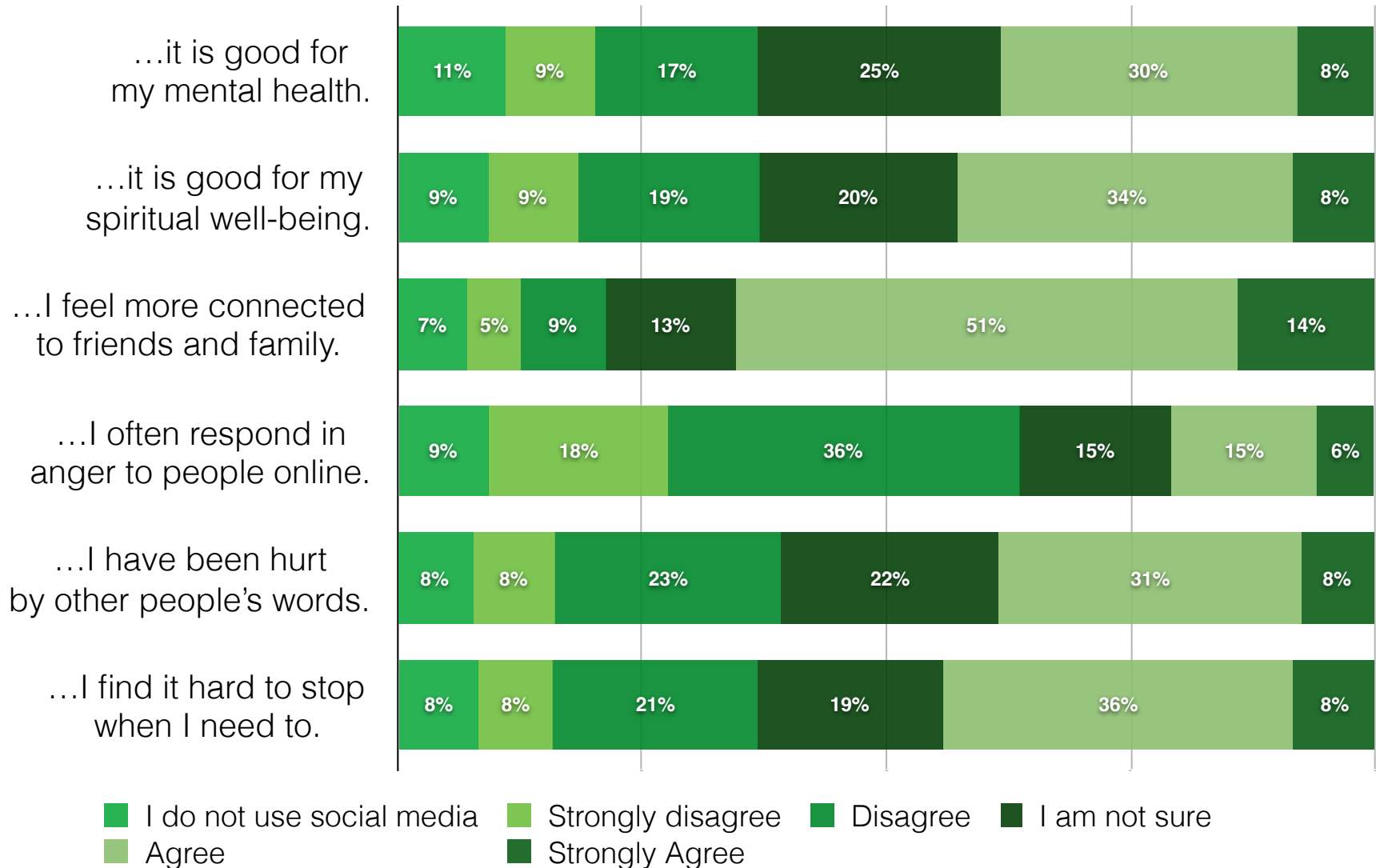
To worship with other believers
(other than for a church service).

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



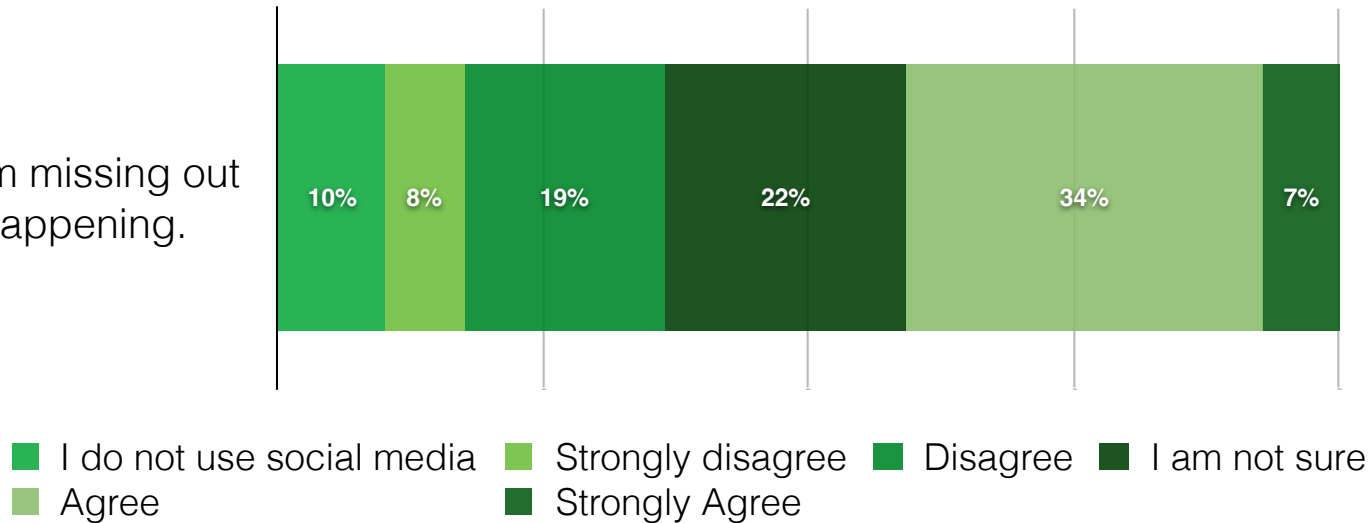
R5. PLEASE INDICATE HOW MUCH YOU AGREE OR DISAGREE WITH EACH OF THE FOLLOWING STATEMENTS ABOUT YOUR SOCIAL MEDIA USE.

WHEN I USE SOCIAL MEDIA...

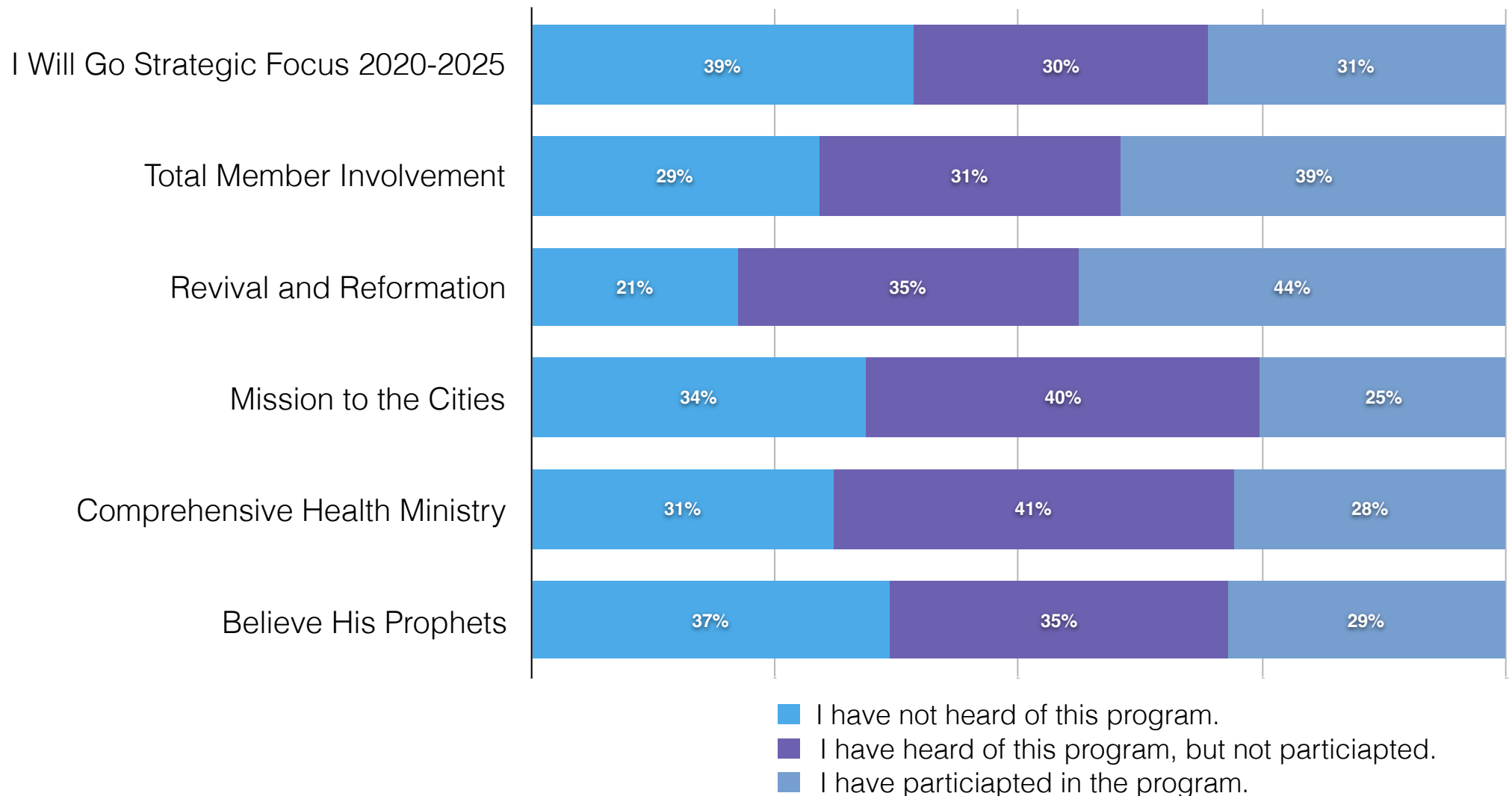


**R5. PLEASE INDICATE HOW MUCH YOU AGREE OR
DISAGREE WITH EACH OF THE FOLLOWING
STATEMENTS ABOUT YOUR SOCIAL MEDIA USE.
WHEN I CANNOT USE SOCIAL MEDIA...**

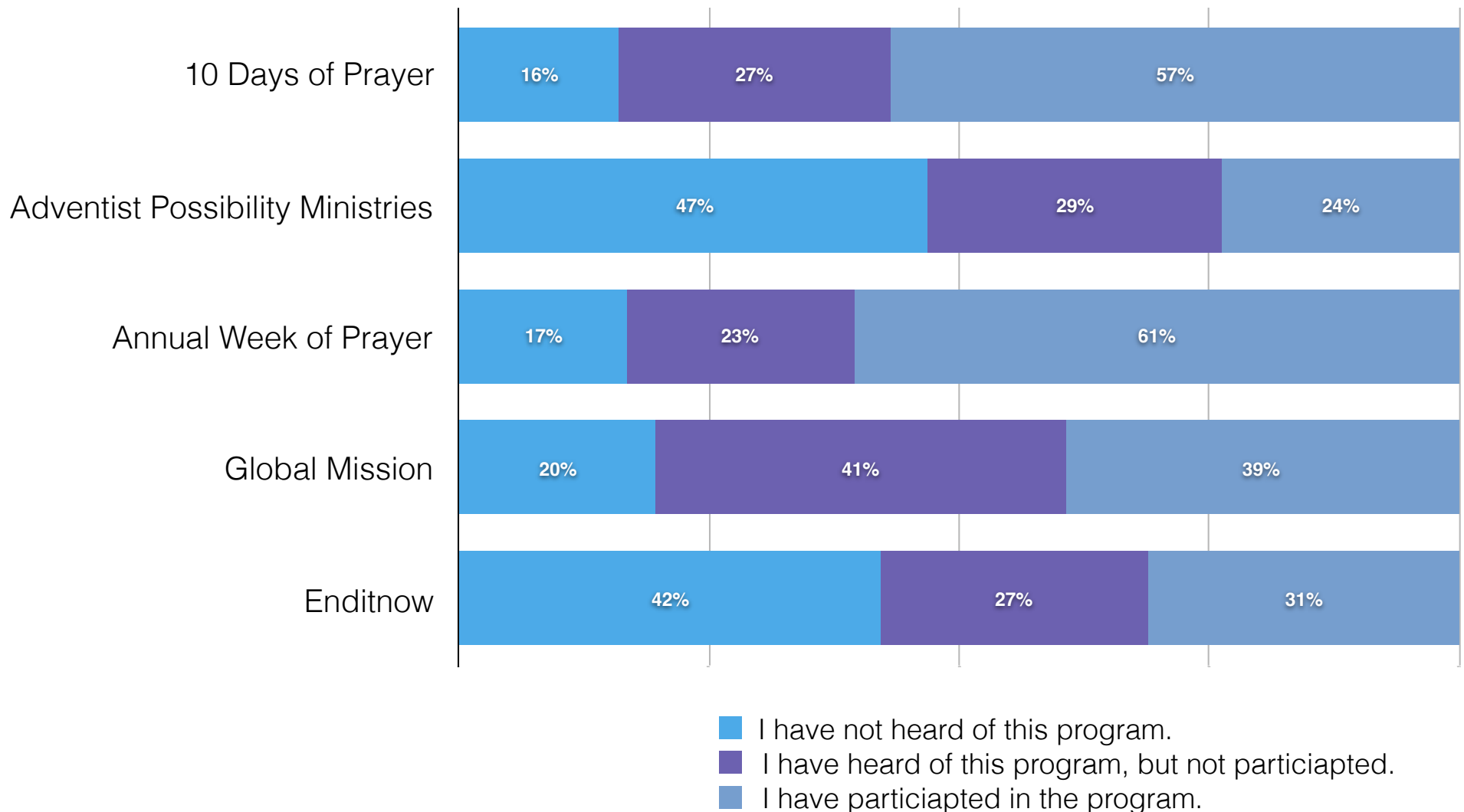
...I feel like I am missing out
on what is happening.



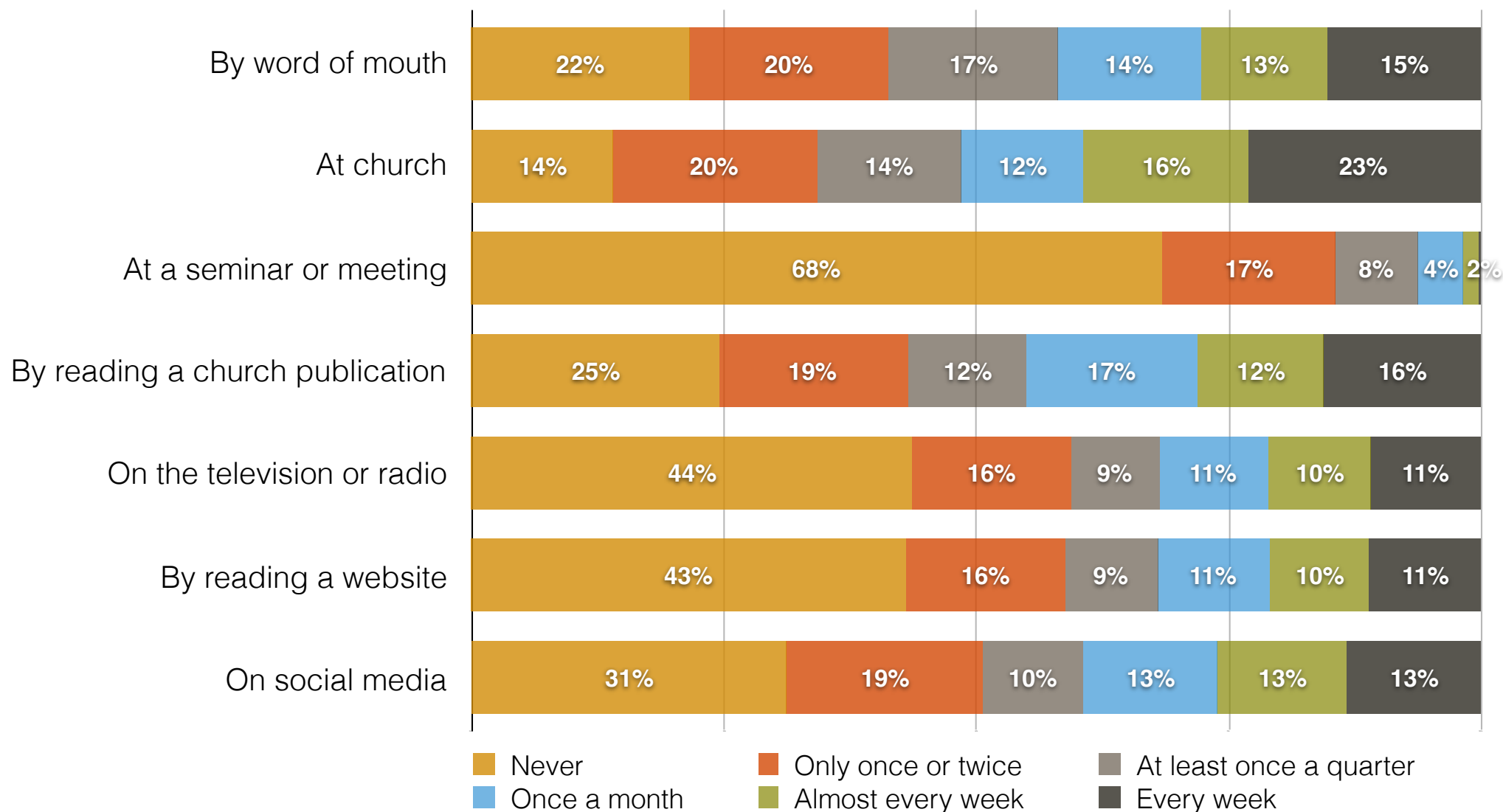
R6A. HOW MANY OF THESE GENERAL CONFERENCE INITIATIVES YOU HAVE HEARD ABOUT OR PARTICIPATED IN?



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

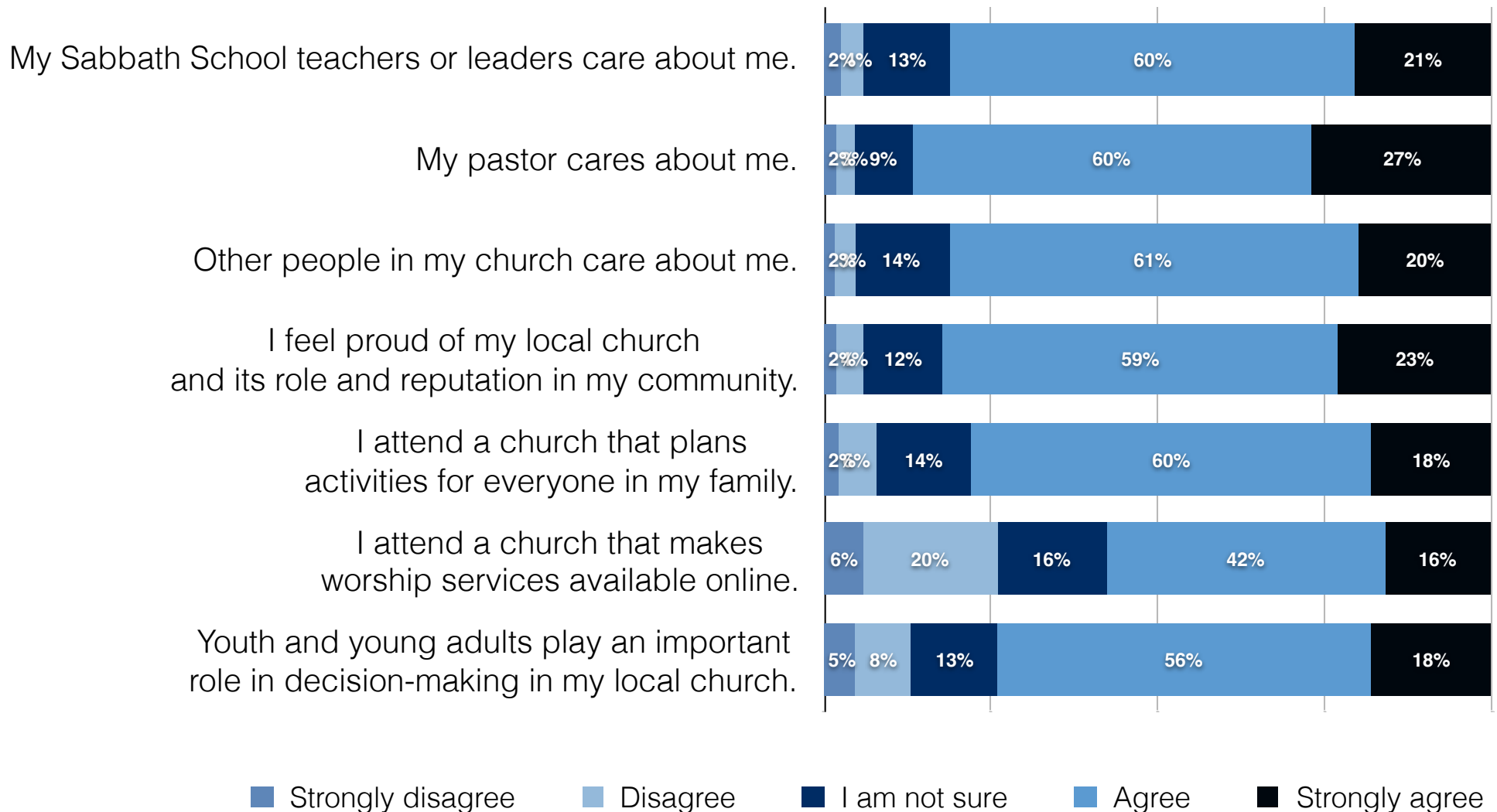


R7. IN THE LAST 12 MONTHS, HOW OFTEN DID YOU HEAR ABOUT ONE OR MORE OF THE GENERAL CONFERENCE INITIATIVES LISTED IN THE LAST QUESTION?



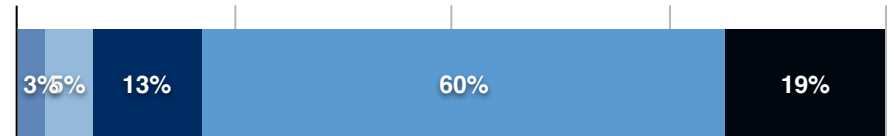
RELIGIOUS ATTITUDES AND EXPERIENCES

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

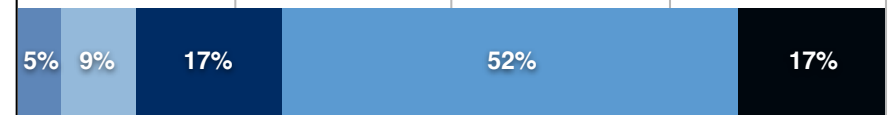


A1B. PLEASE EXPRESS YOUR AGREEMENT OR DISAGREEMENT WITH EACH OF THE FOLLOWING STATEMENTS

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



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



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



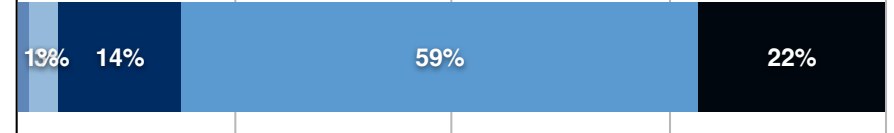
My local church has a program for preparing new members to become leaders.



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

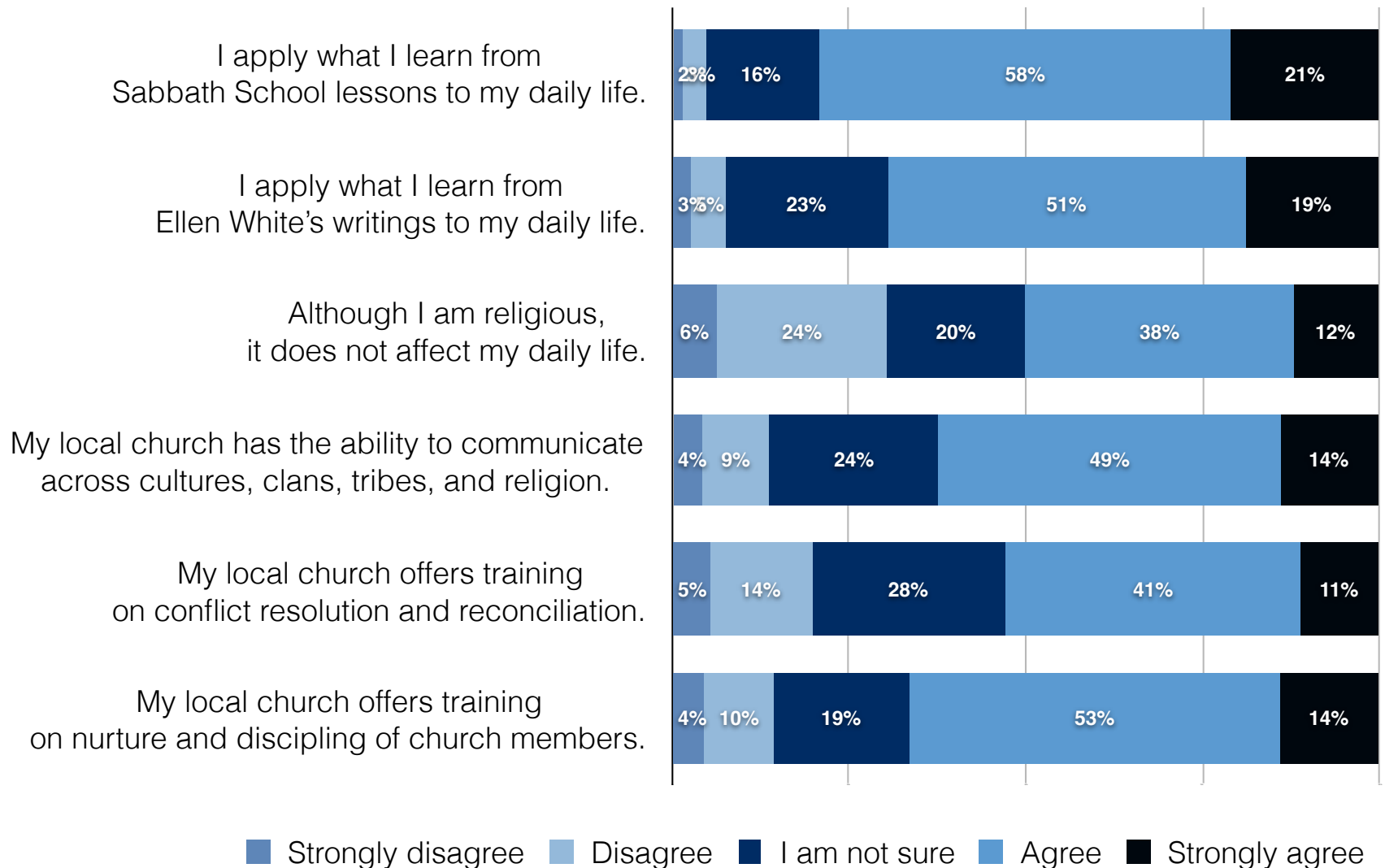


I apply what I learn from the Bible to my daily life.

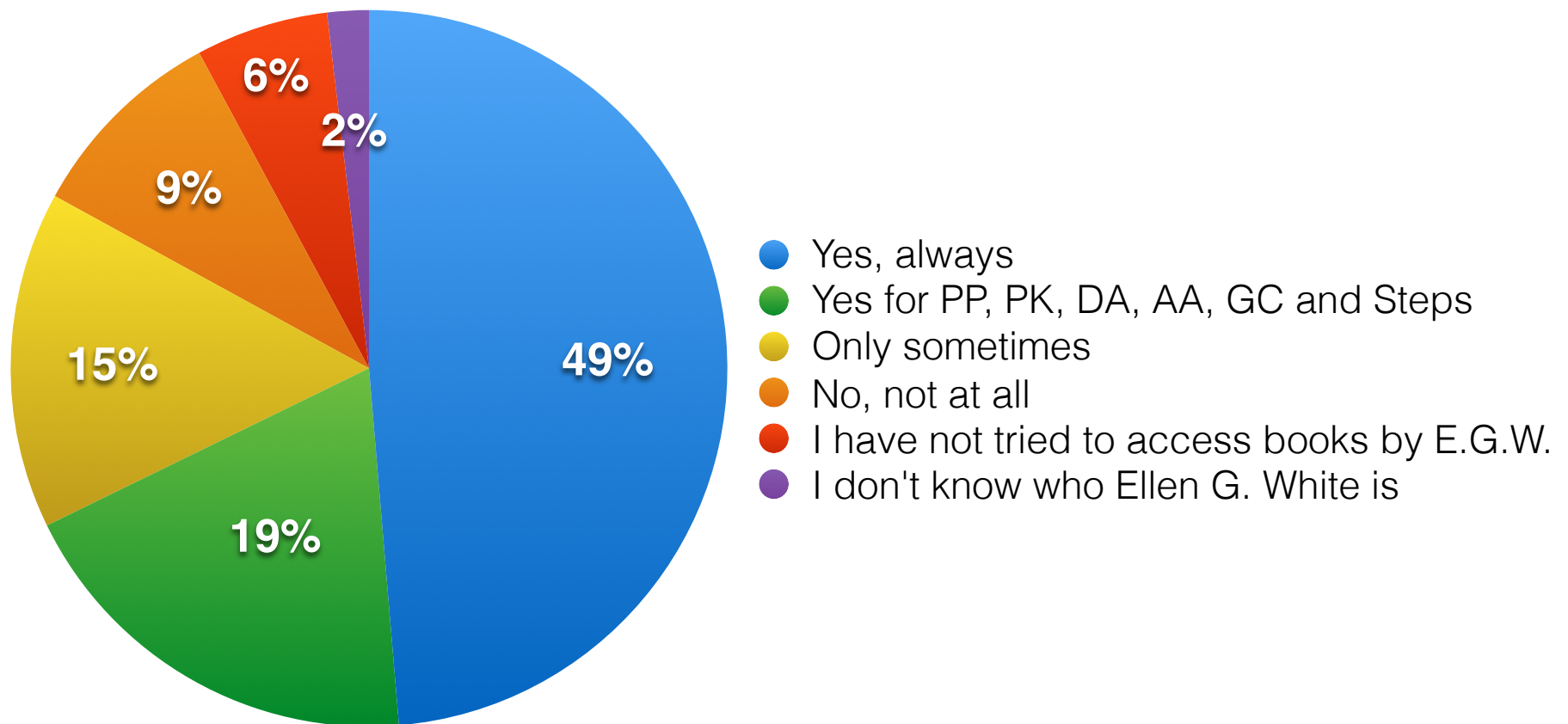


■ Strongly disagree
 ■ Disagree
 ■ I am not sure
 ■ Agree
 ■ Strongly agree

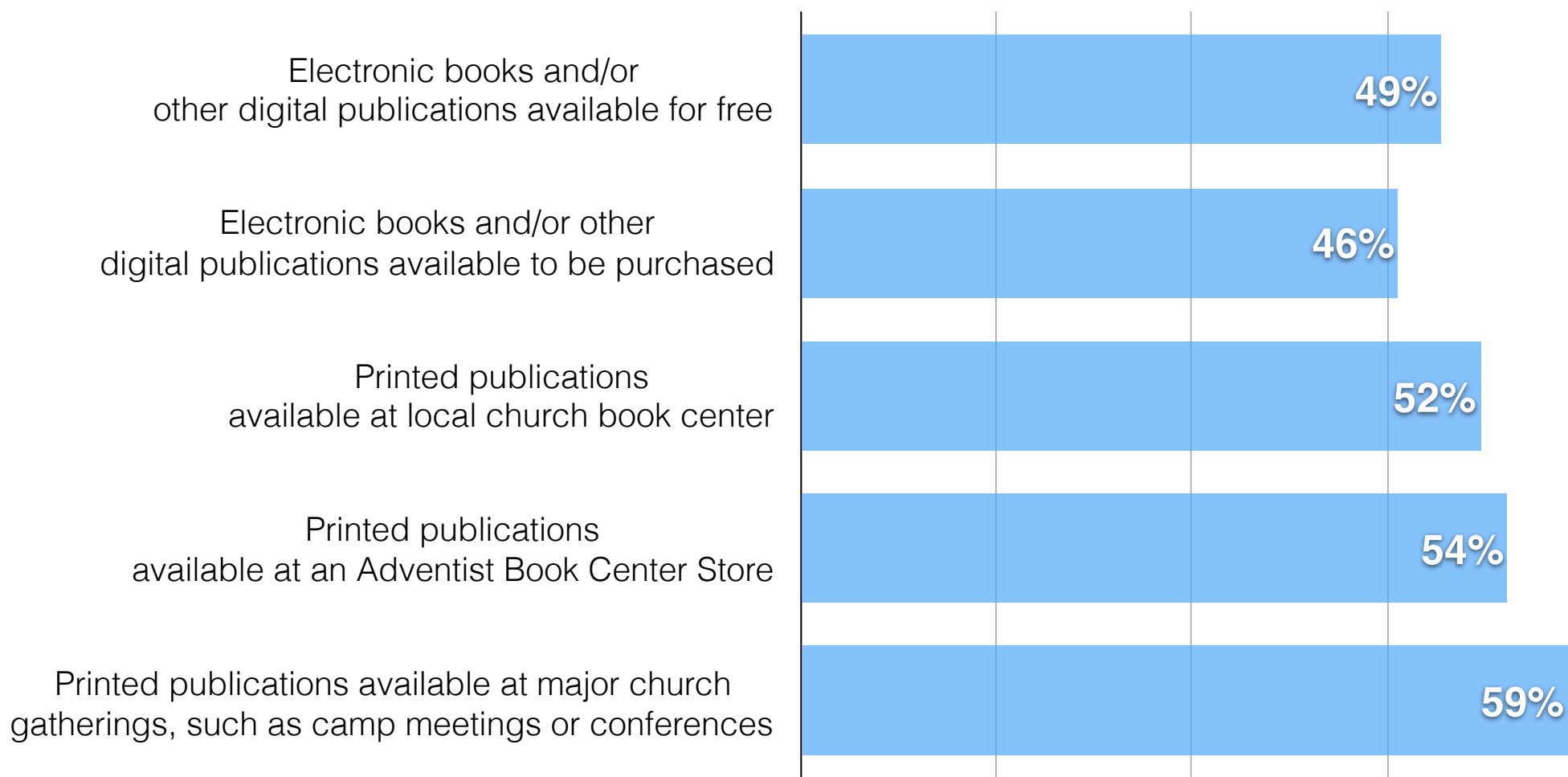
A1C. PLEASE EXPRESS YOUR AGREEMENT OR DISAGREEMENT WITH EACH OF THE FOLLOWING STATEMENTS



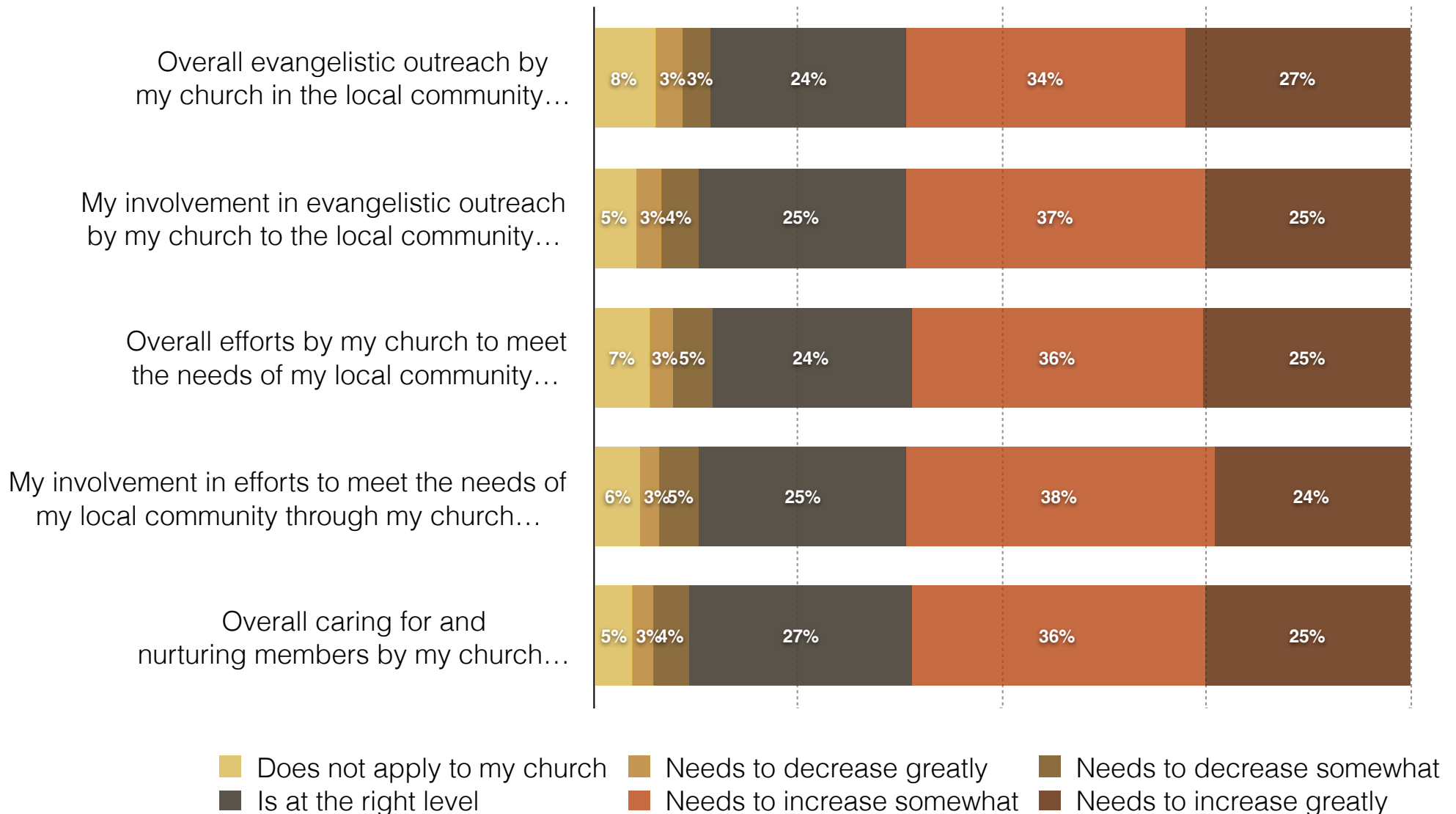
A2. HAVE YOU BEEN ABLE TO ACCESS THE BOOKS BY ELLEN G. WHITE IN A LANGUAGE THAT YOU UNDERSTAND?



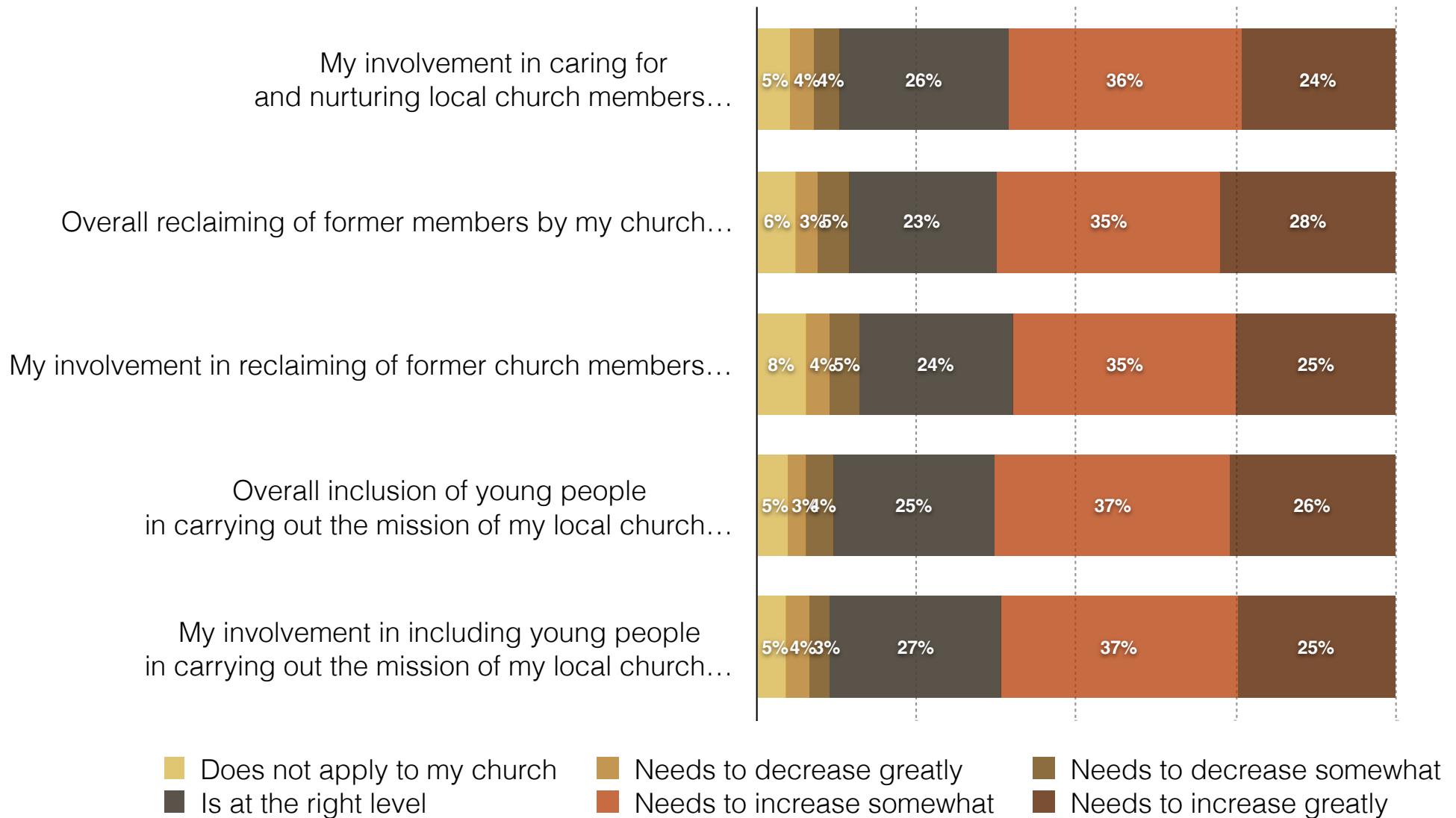
A3. DO YOU HAVE ACCESS TO ADVENTIST PUBLICATIONS IN YOUR LANGUAGE THROUGH THE FOLLOWING SOURCES?



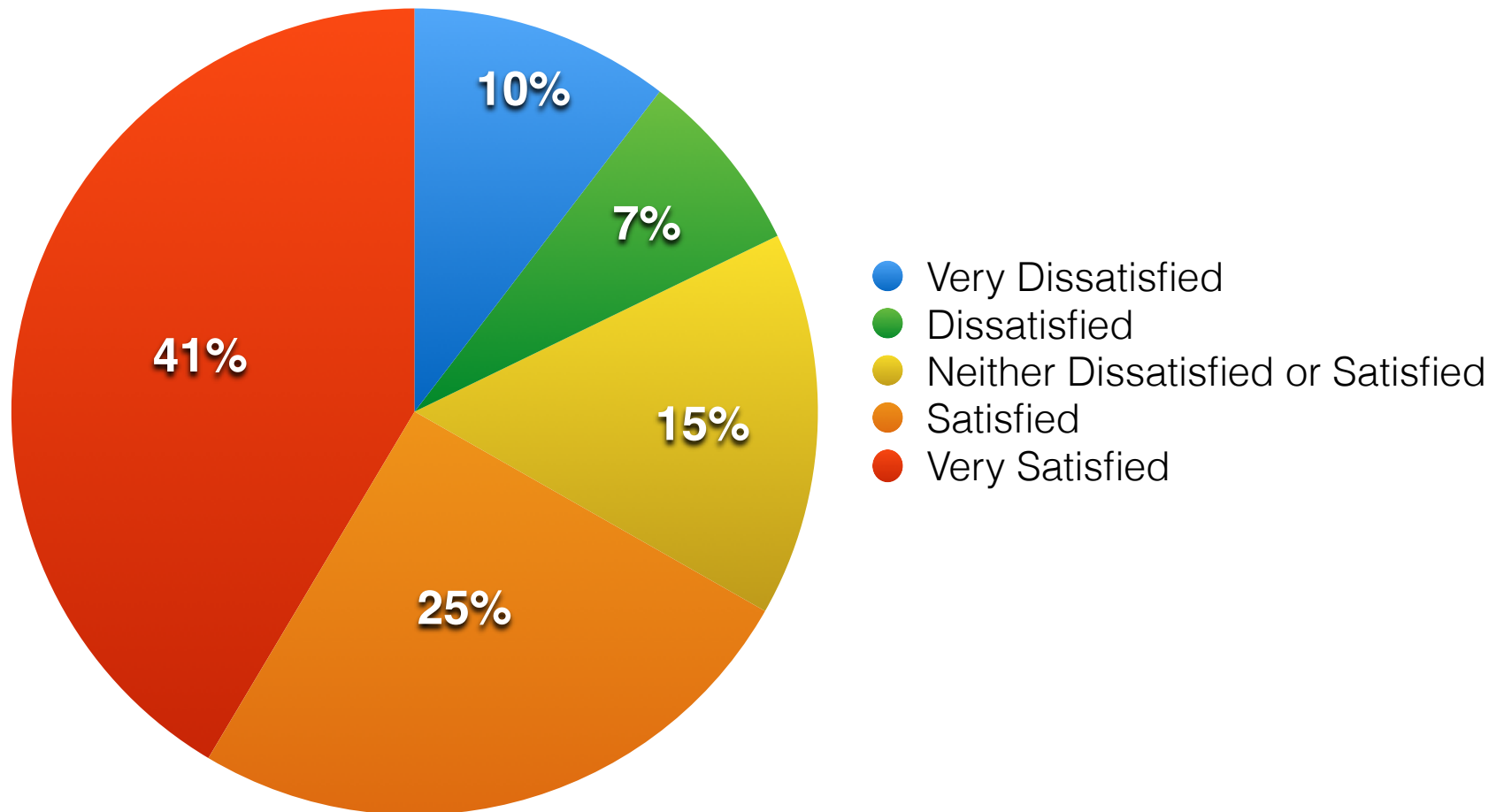
A4A. PLEASE INDICATE WHAT YOU THINK ABOUT WHETHER THE ACTIVITIES OF THE CHURCH AND YOUR INVOLVEMENT NEED TO CHANGE OR STAY THE SAME.



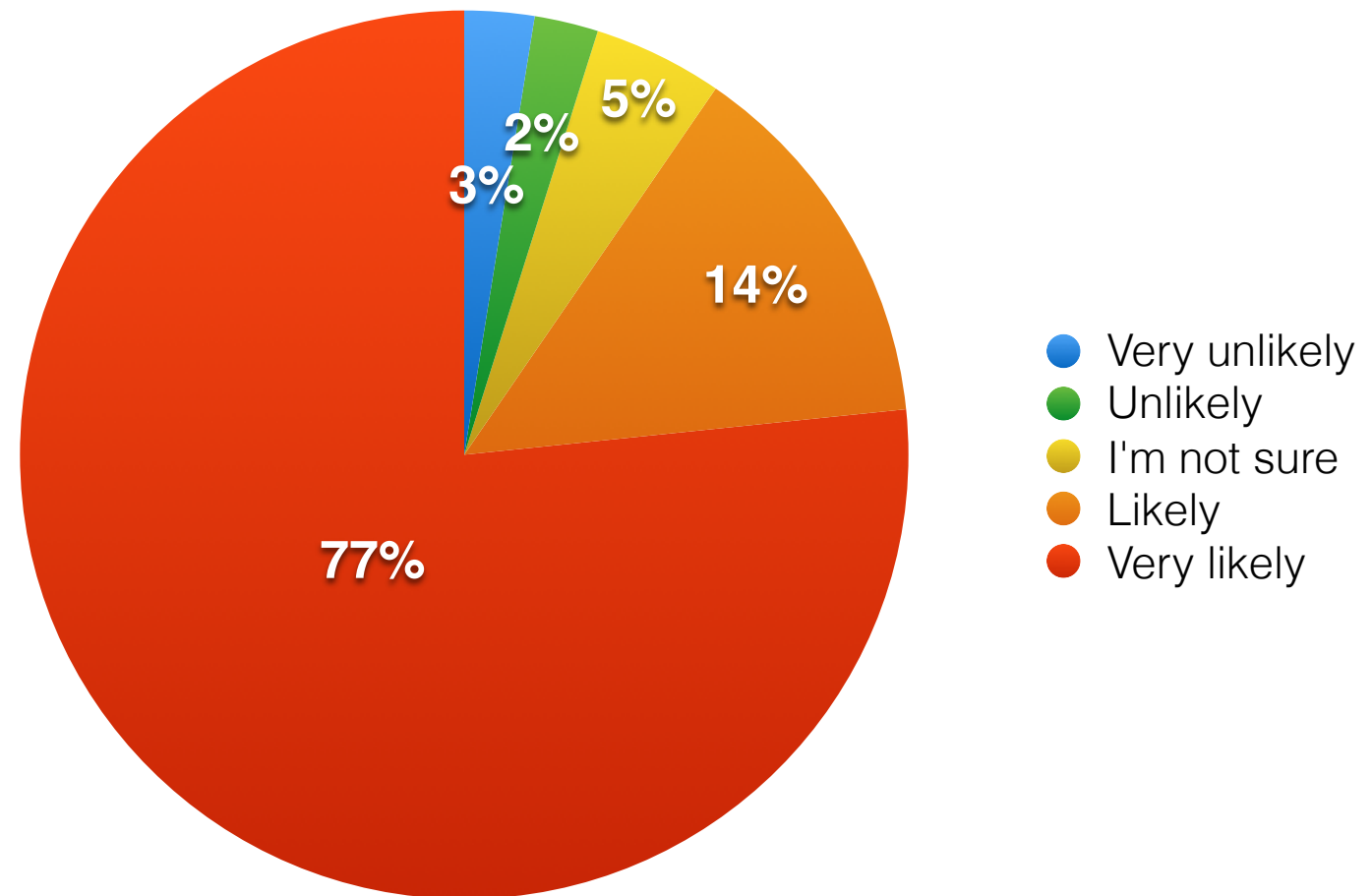
A4B. PLEASE INDICATE WHAT YOU THINK ABOUT WHETHER THE ACTIVITIES OF THE CHURCH AND YOUR INVOLVEMENT NEED TO CHANGE OR STAY THE SAME.



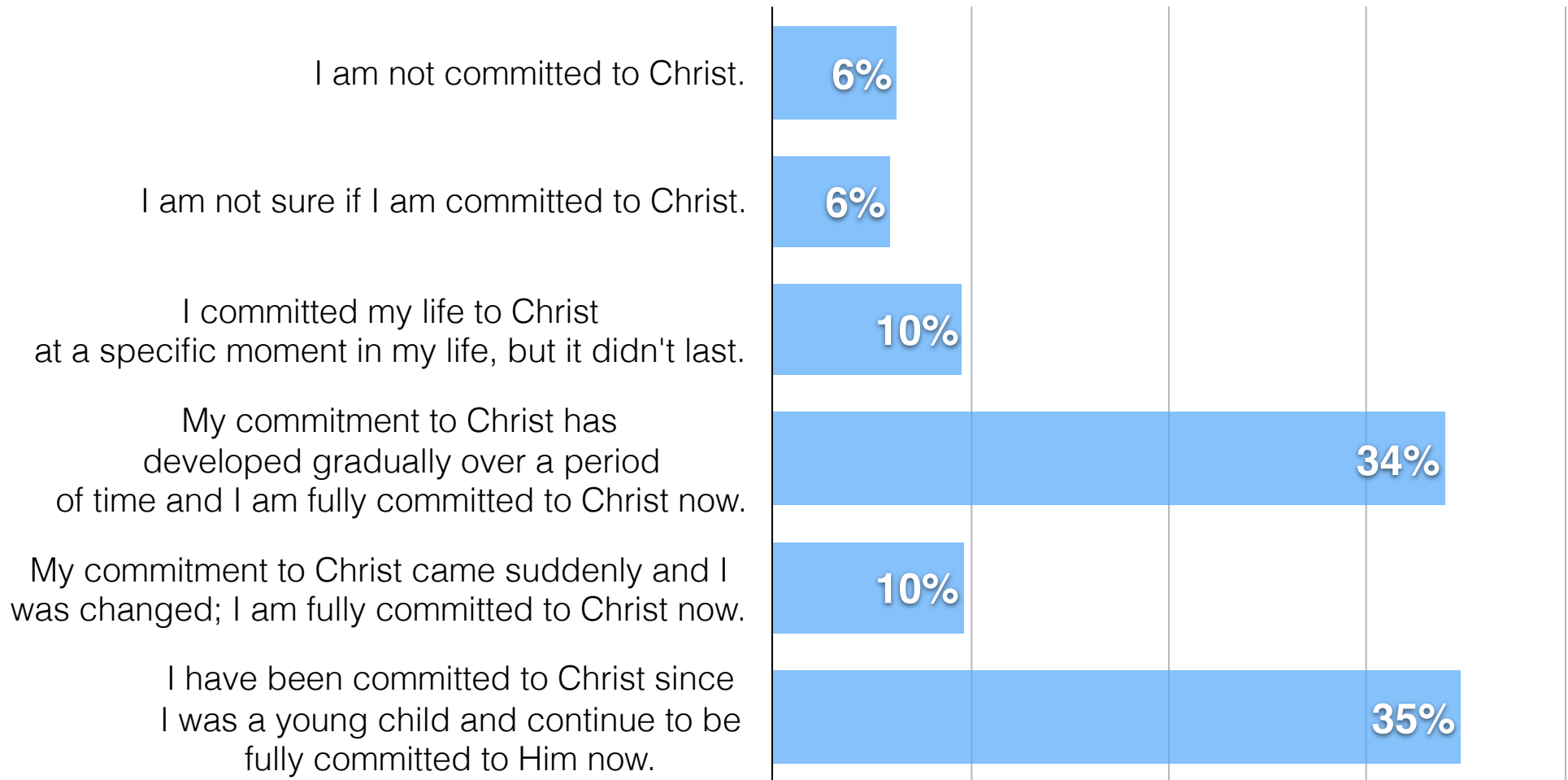
A5. HOW SATISFIED ARE YOU WITH YOUR LOCAL CHURCH?



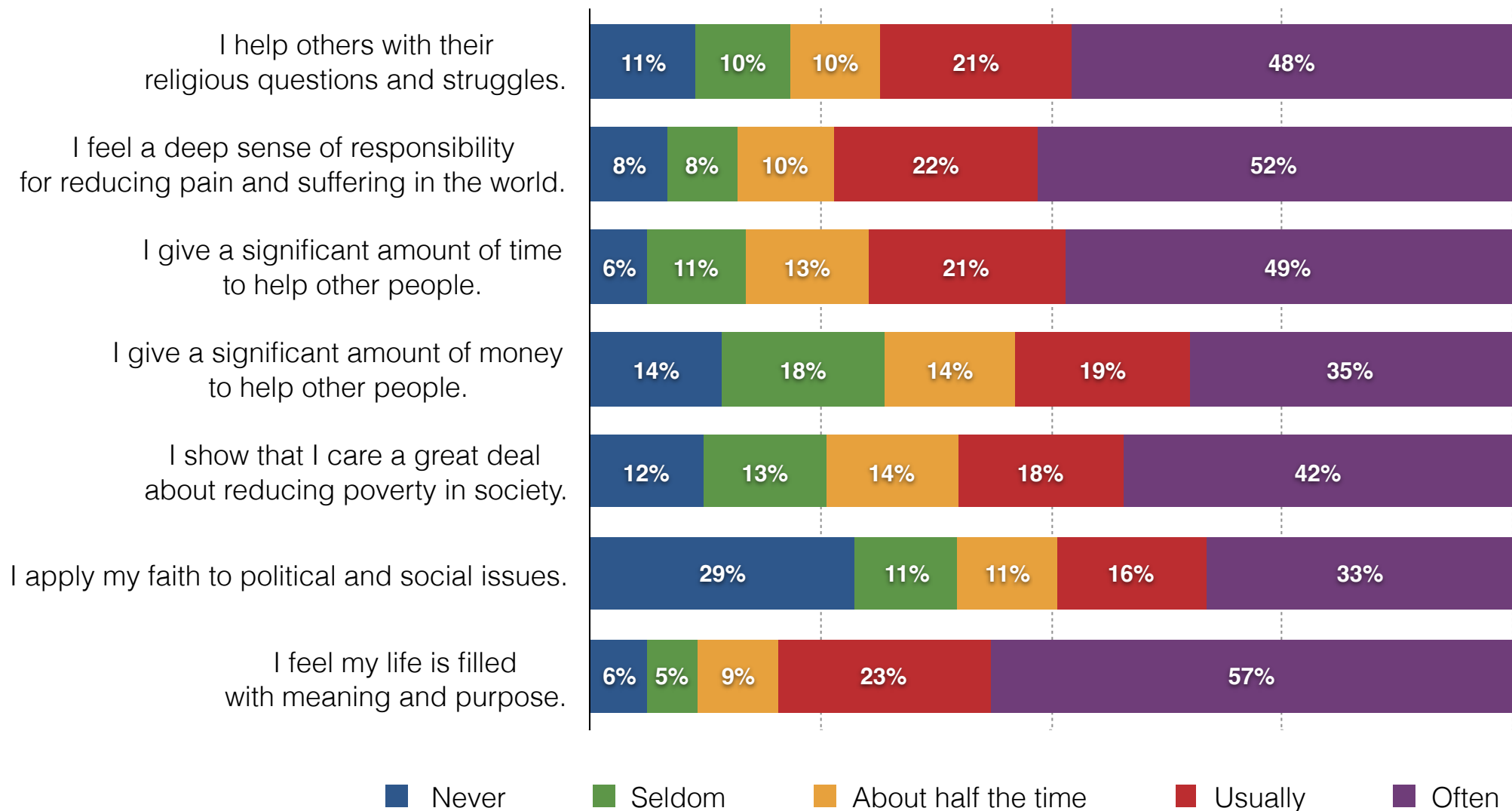
**A6. HOW LIKELY IS IT THAT YOU WILL BE
ATTENDING A SEVENTH-DAY ADVENTIST
CHURCH FOR THE REST OF YOUR LIFE?**



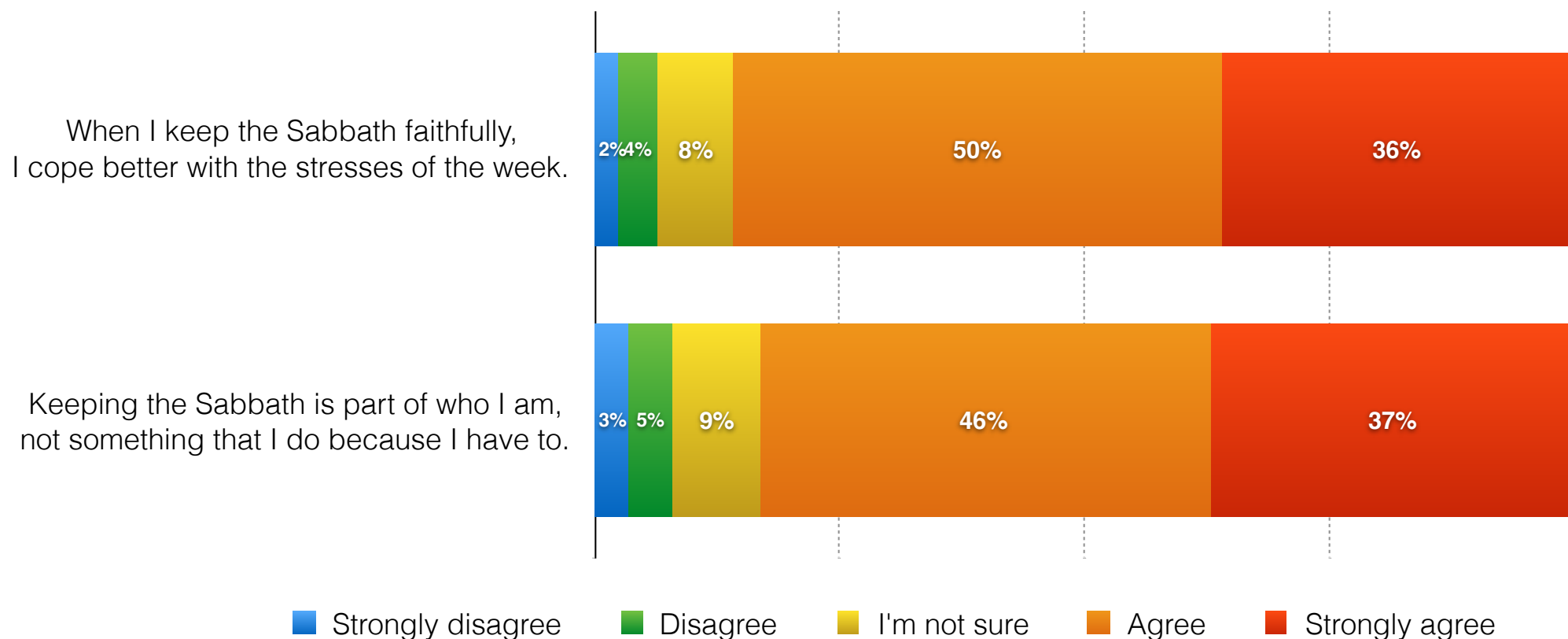
A7 - WHICH OF THE FOLLOWING BEST DESCRIBES YOUR COMMITMENT TO JESUS CHRIST?



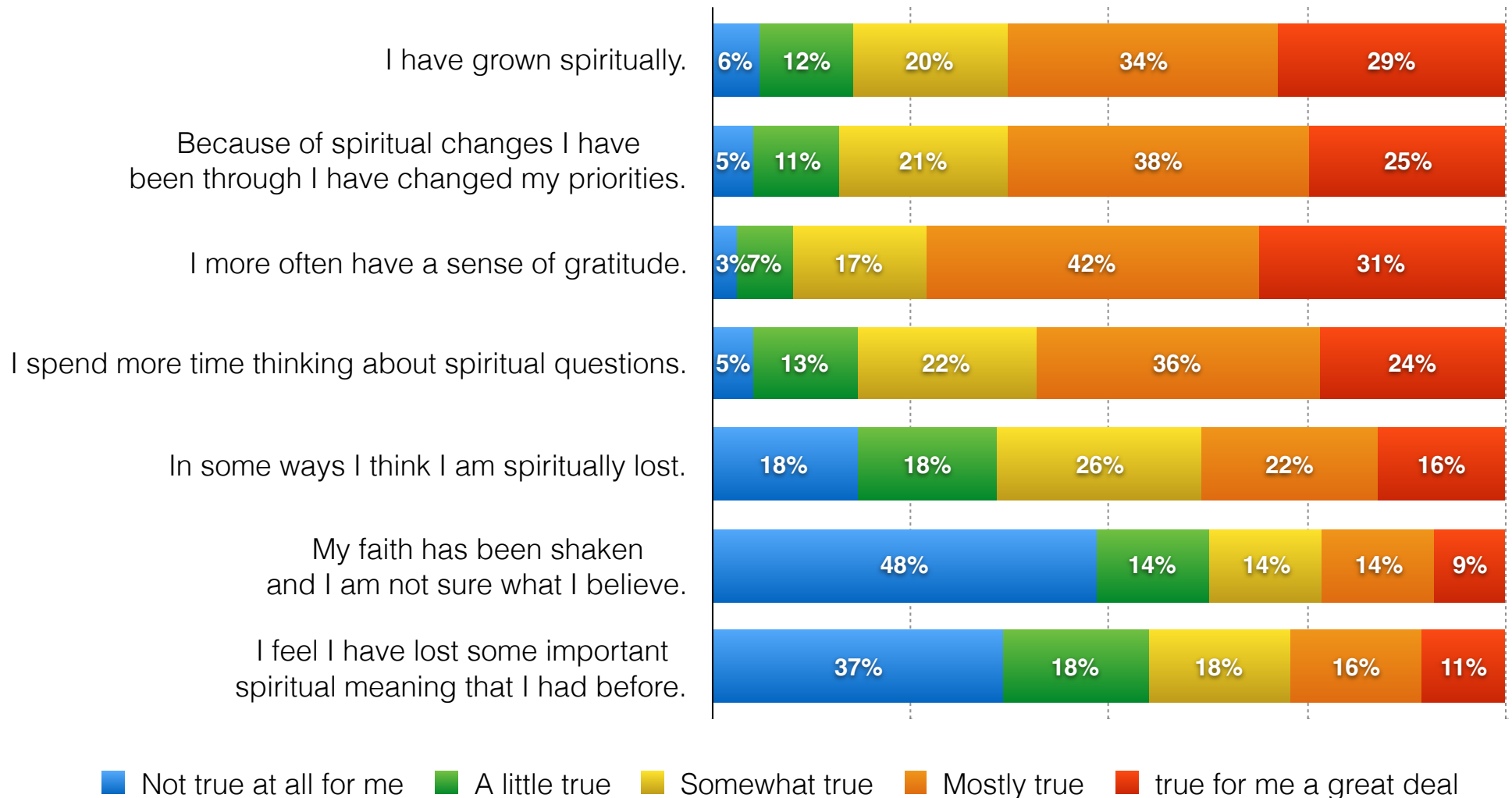
A8. HOW OFTEN IS EACH OF THE FOLLOWING STATEMENTS TRUE FOR YOU PERSONALLY?



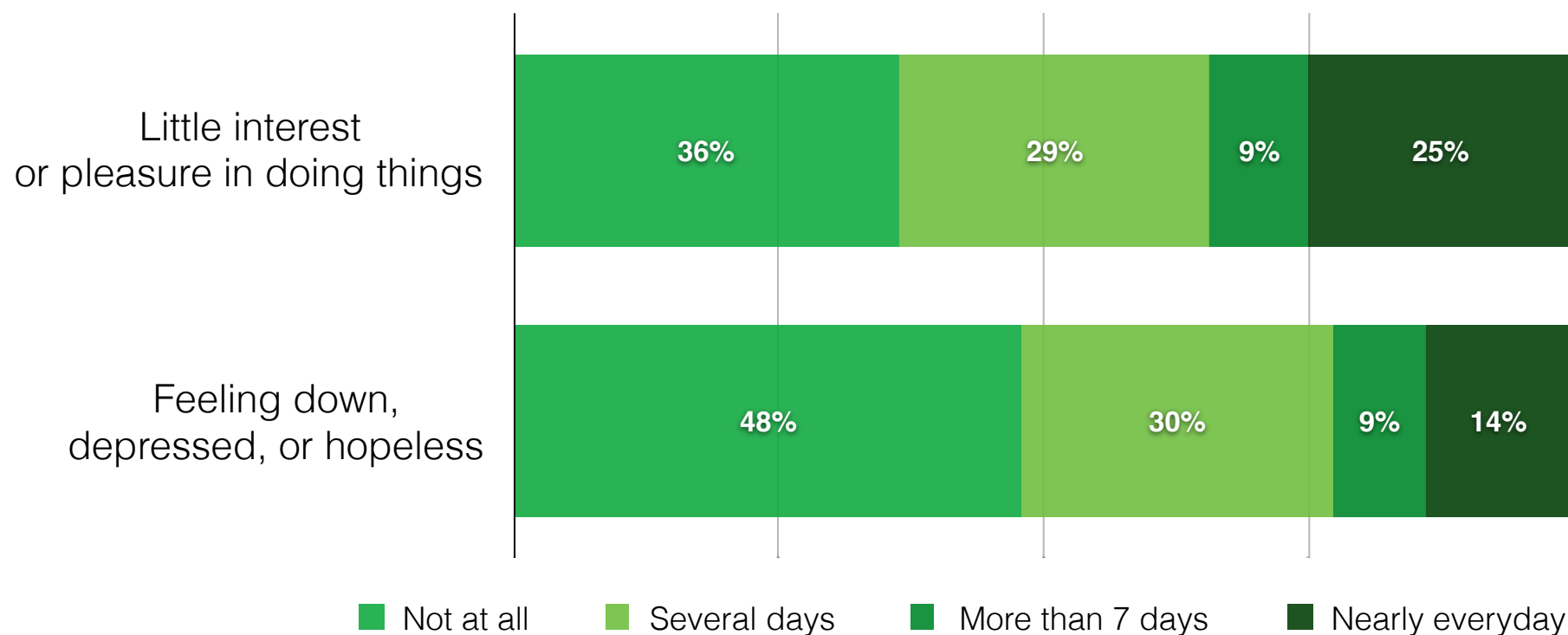
A9. SABBATH-KEEPING IS PART OF SEVENTH-DAY ADVENTIST CHURCH LIFE. BELOW ARE A NUMBER OF STATEMENTS ABOUT YOUR SABBATH-KEEPING EXPERIENCE. PLEASE INDICATE HOW MUCH YOU AGREE OR DISAGREE WITH EACH STATEMENT.



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



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

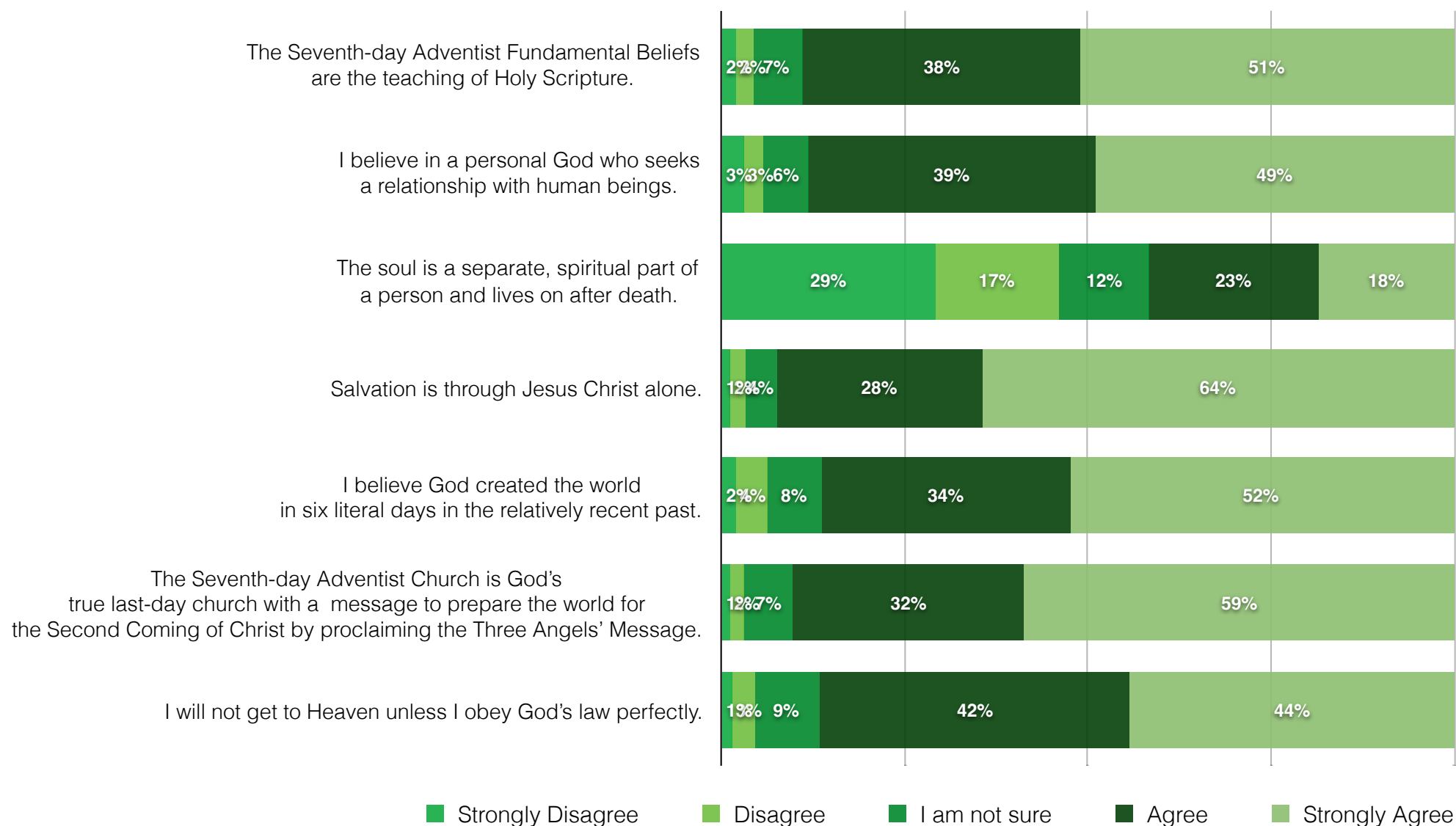


A12. PLEASE INDICATE WHETHER YOU HAVE EXPERIENCED THE FOLLOWING DURING THE PAST 12 MONTHS.

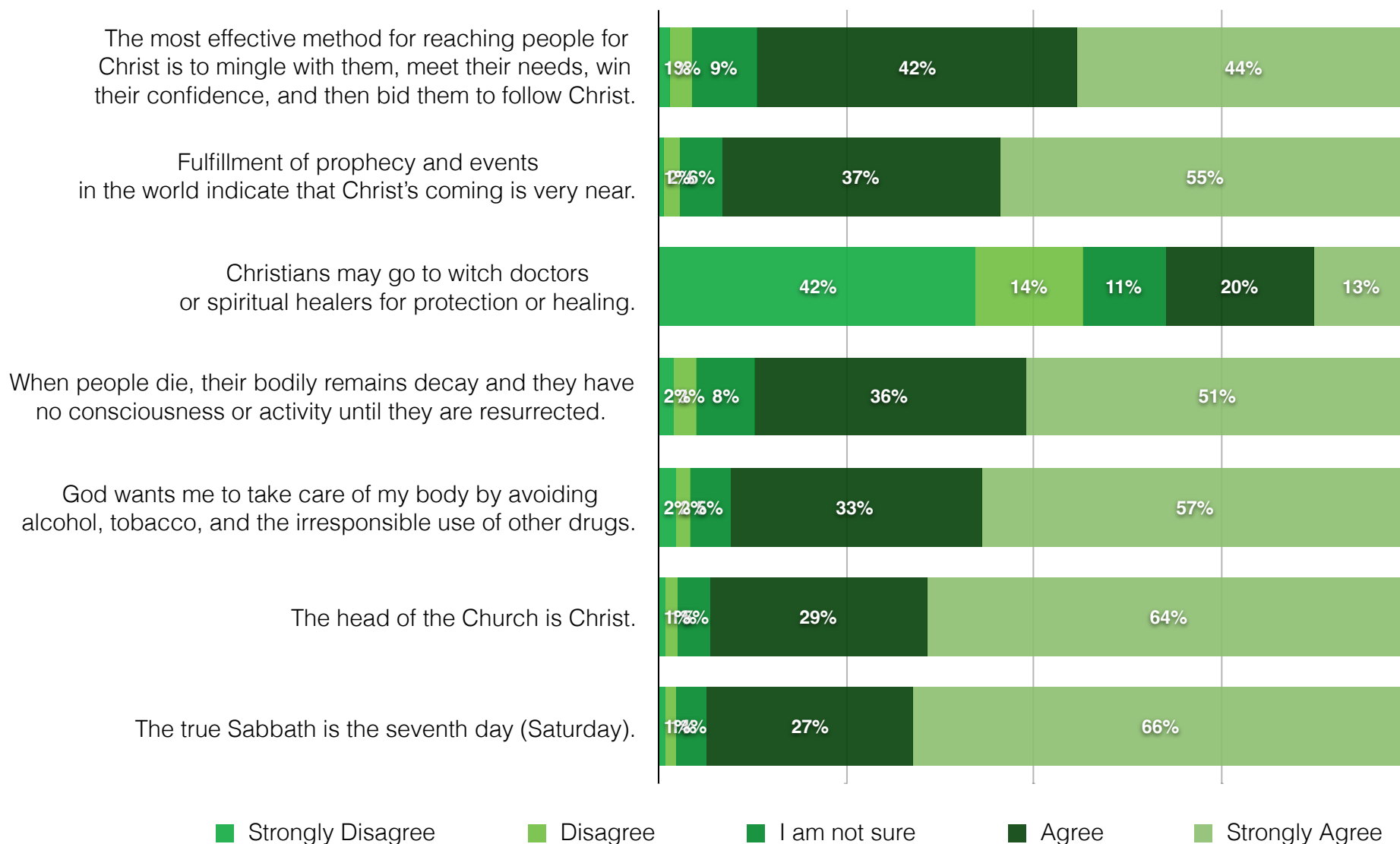


BELIEFS

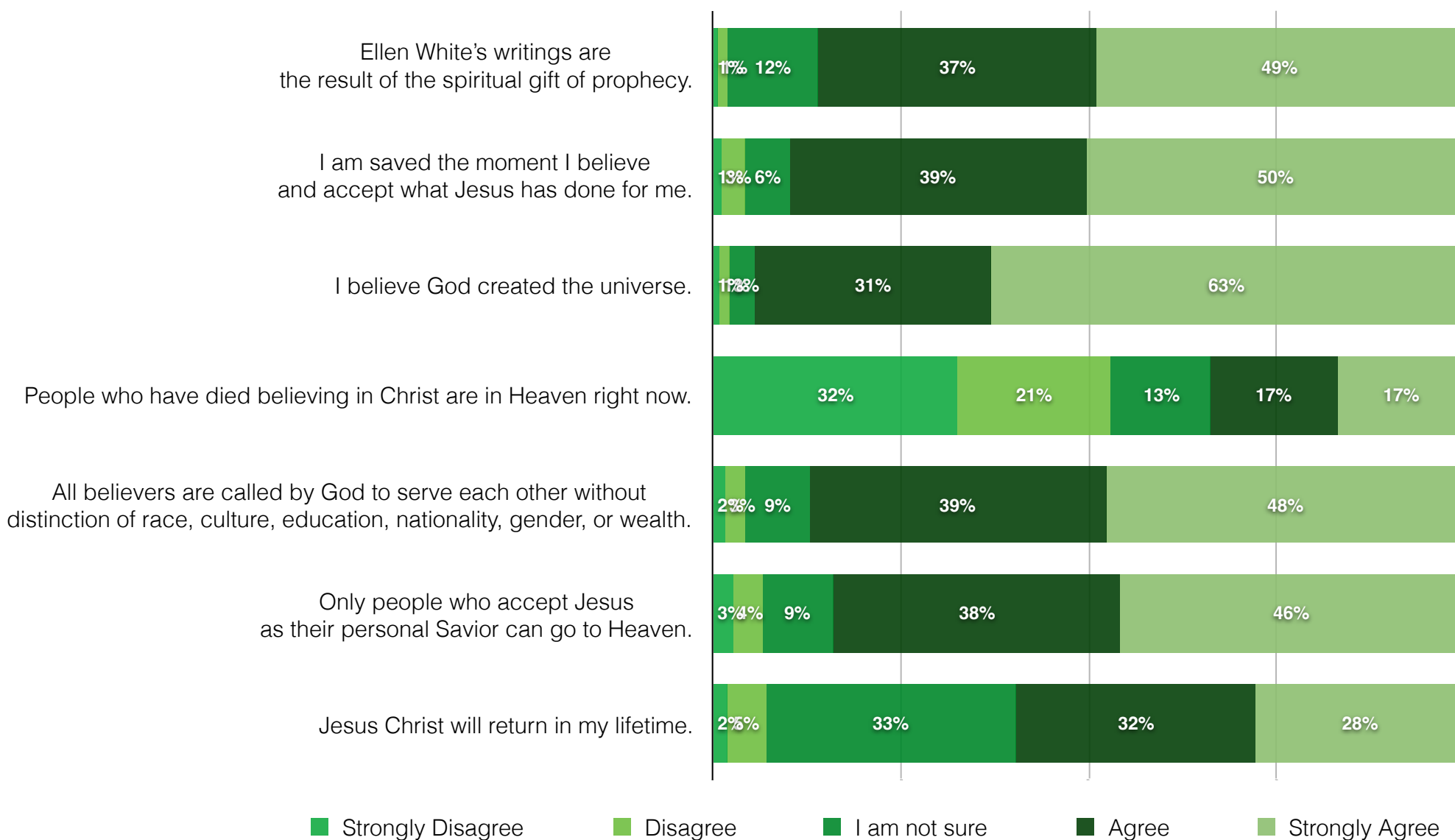
B1A. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



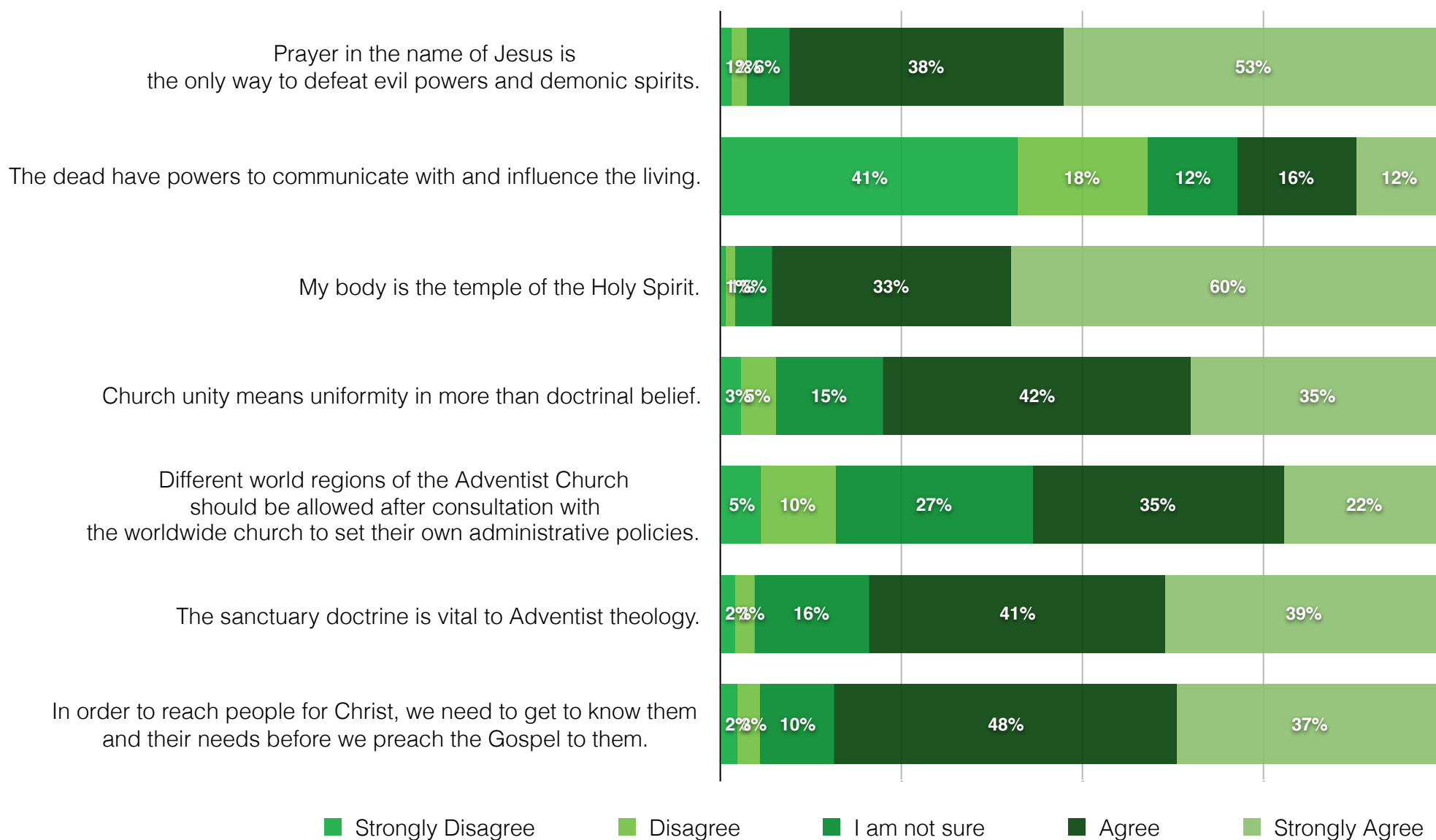
B1B. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



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



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

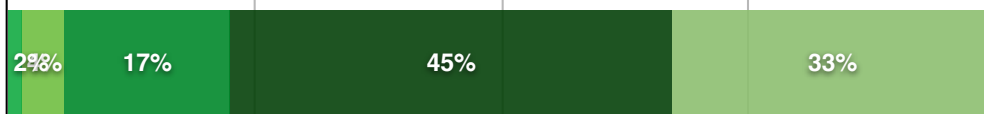


B1E. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.

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



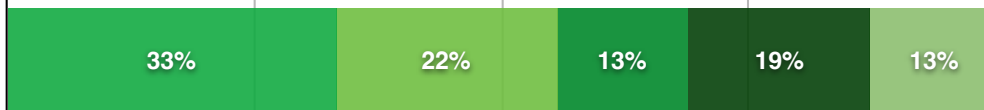
Because Jesus was able to live without sinning, it is possible for believers to grow in Christian maturity so that in the final days of Earth's history we will reach a state of sinless perfection.



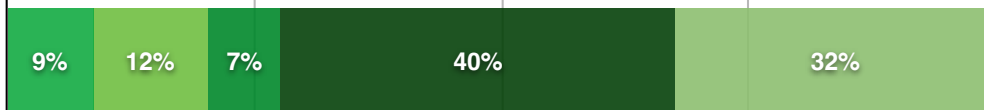
The Holy Spirit is God's power in the world, not a Person.



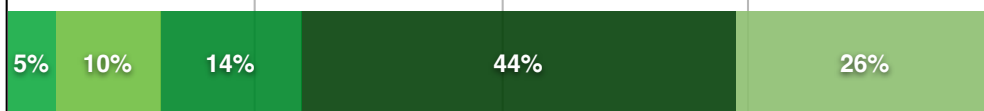
People who have rejected Christ are burning in Hell right now.



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



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



I am loved by God even when I sin.



Strongly Disagree

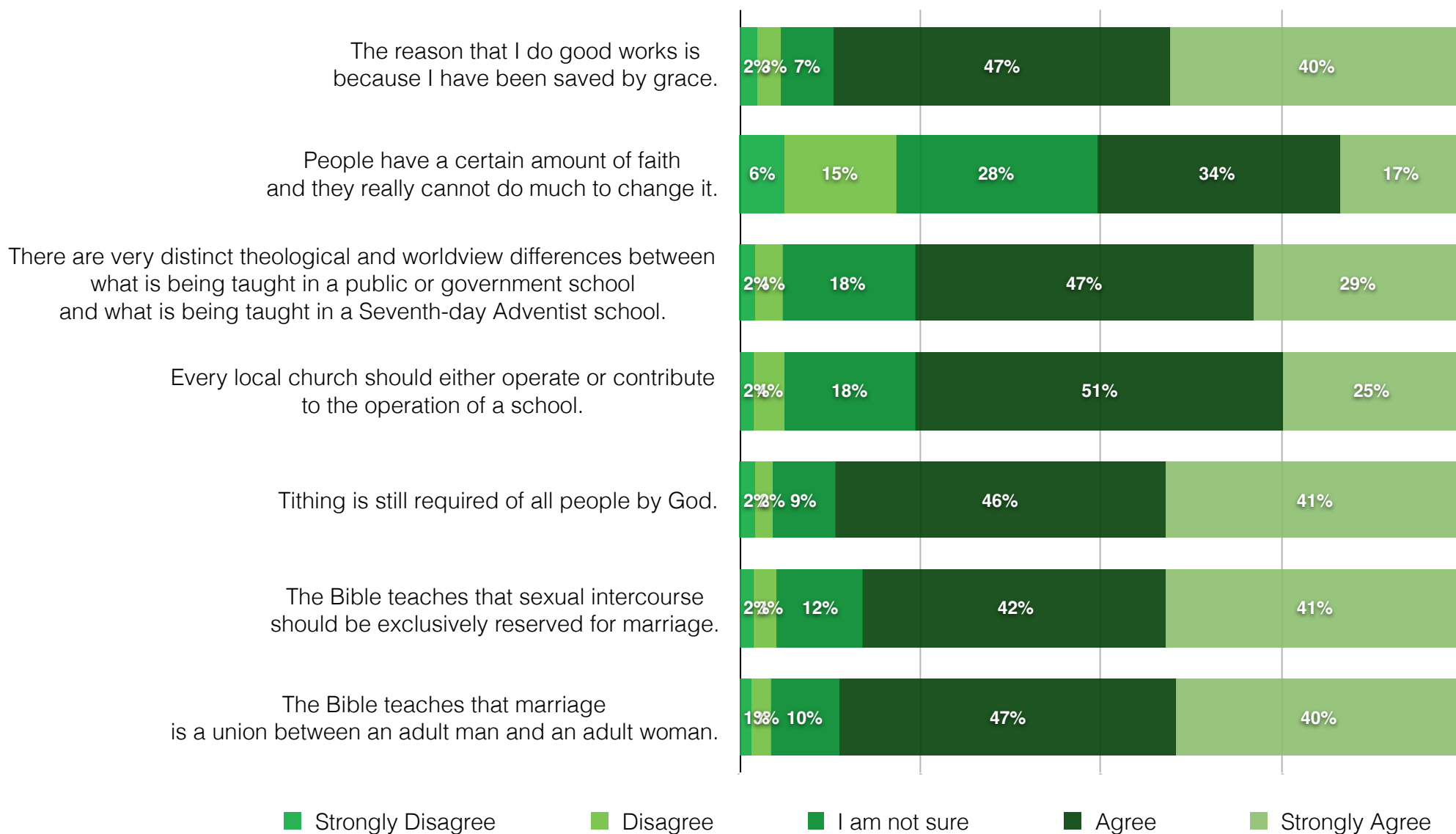
Disagree

I am not sure

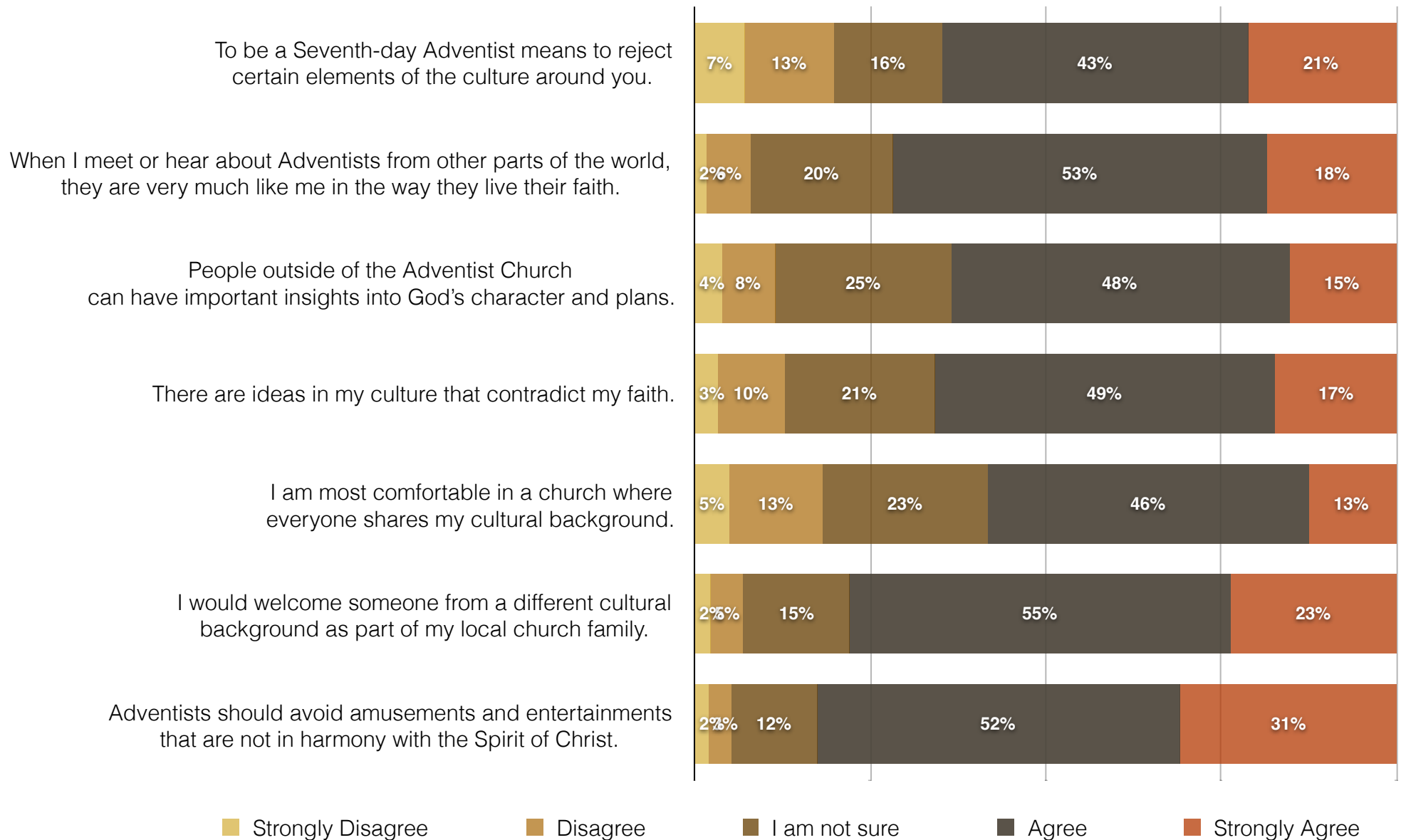
Agree

Strongly Agree

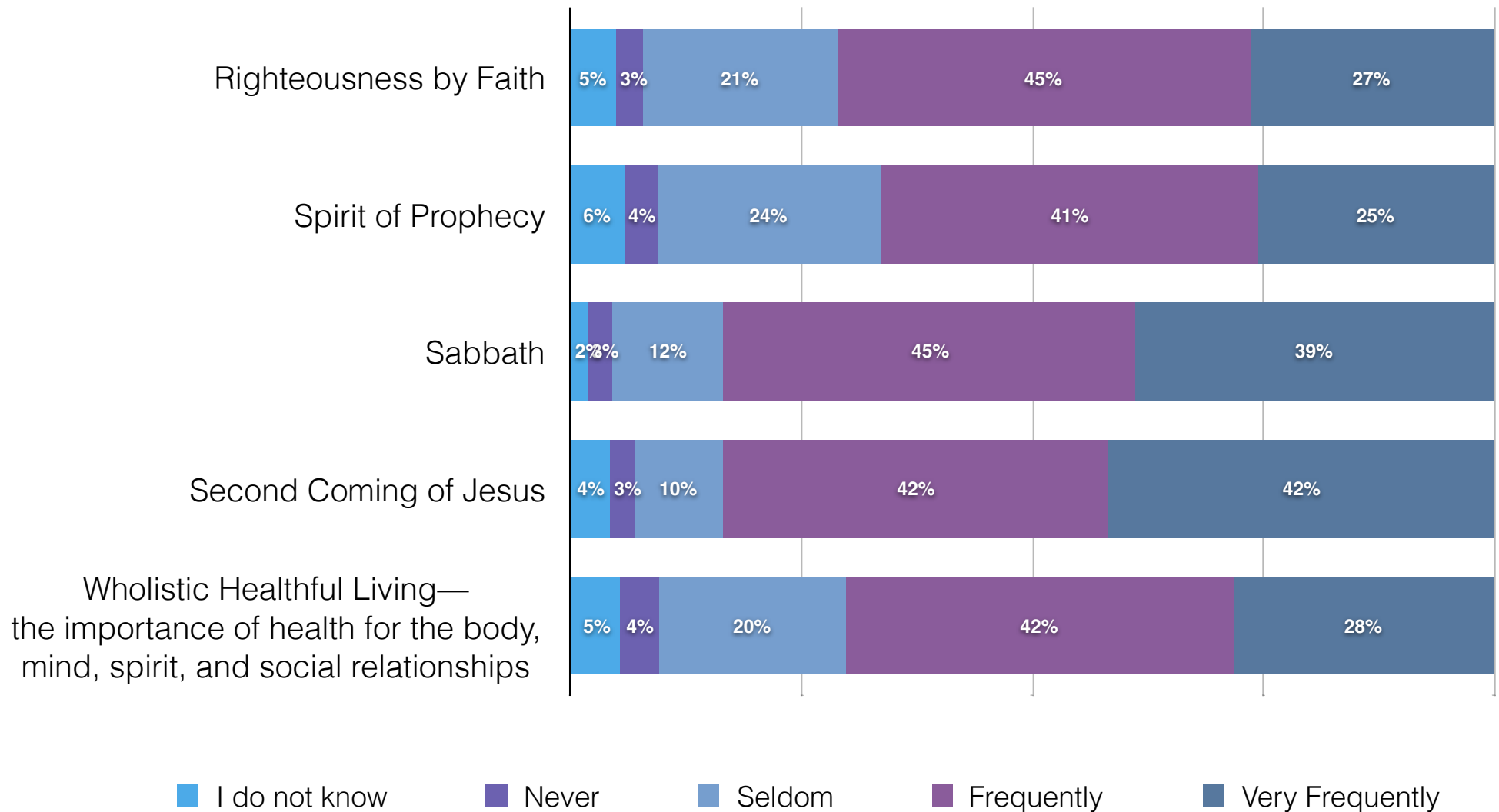
B1F. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



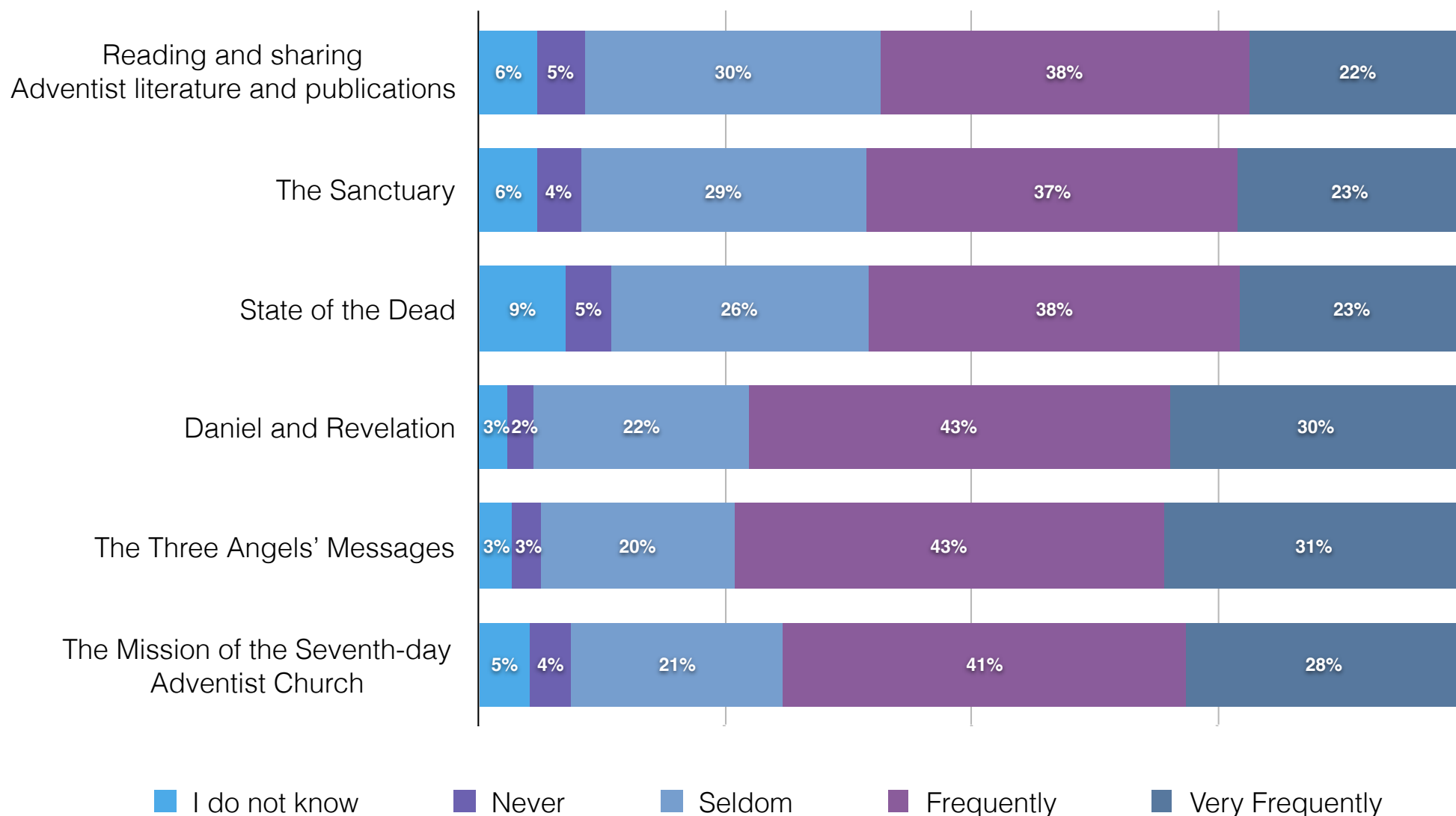
B2. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE BELIEFS LISTED.



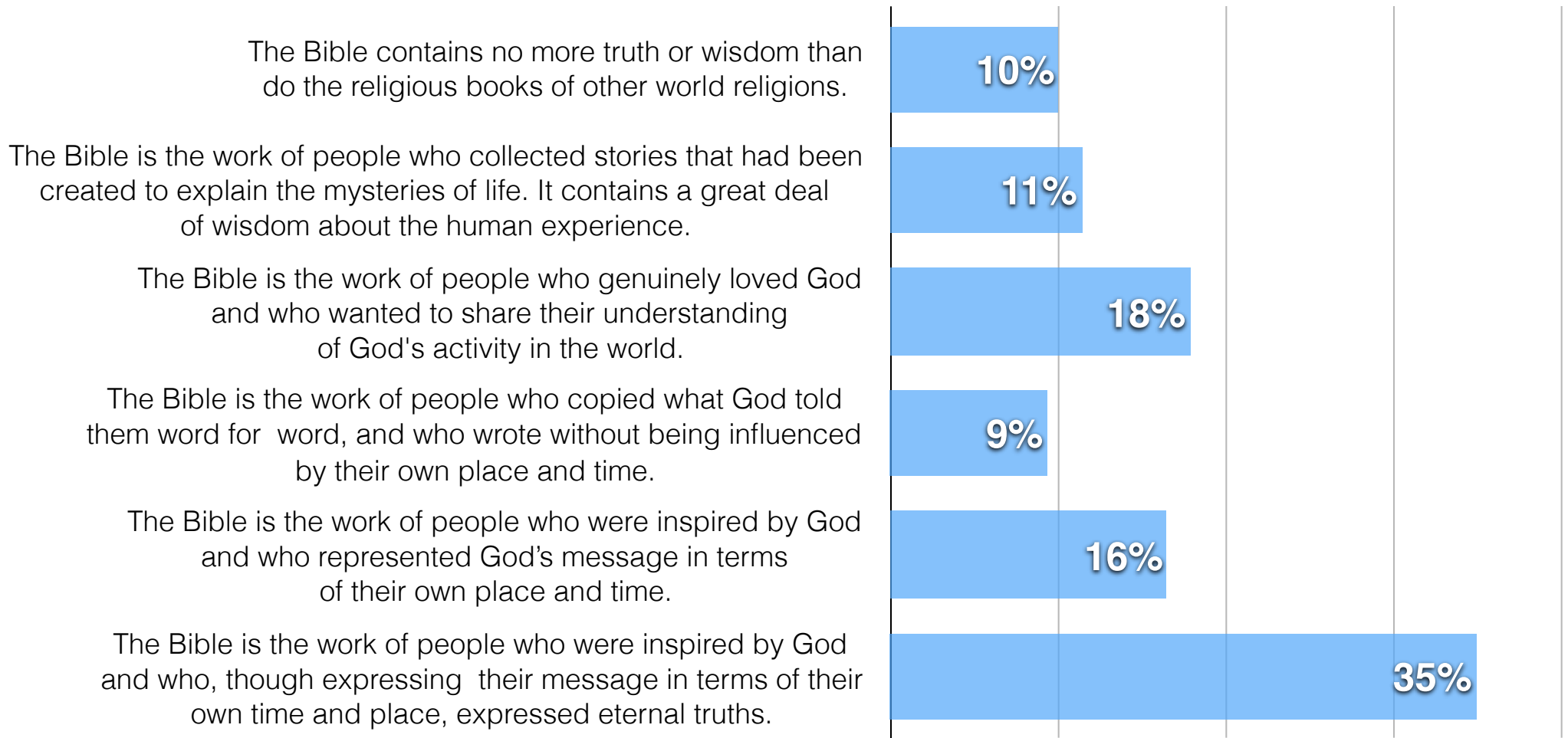
B3A. HOW OFTEN DOES THE SABBATH SPEAKER IN YOUR CHURCH PREACH ON THE FOLLOWING TOPICS?



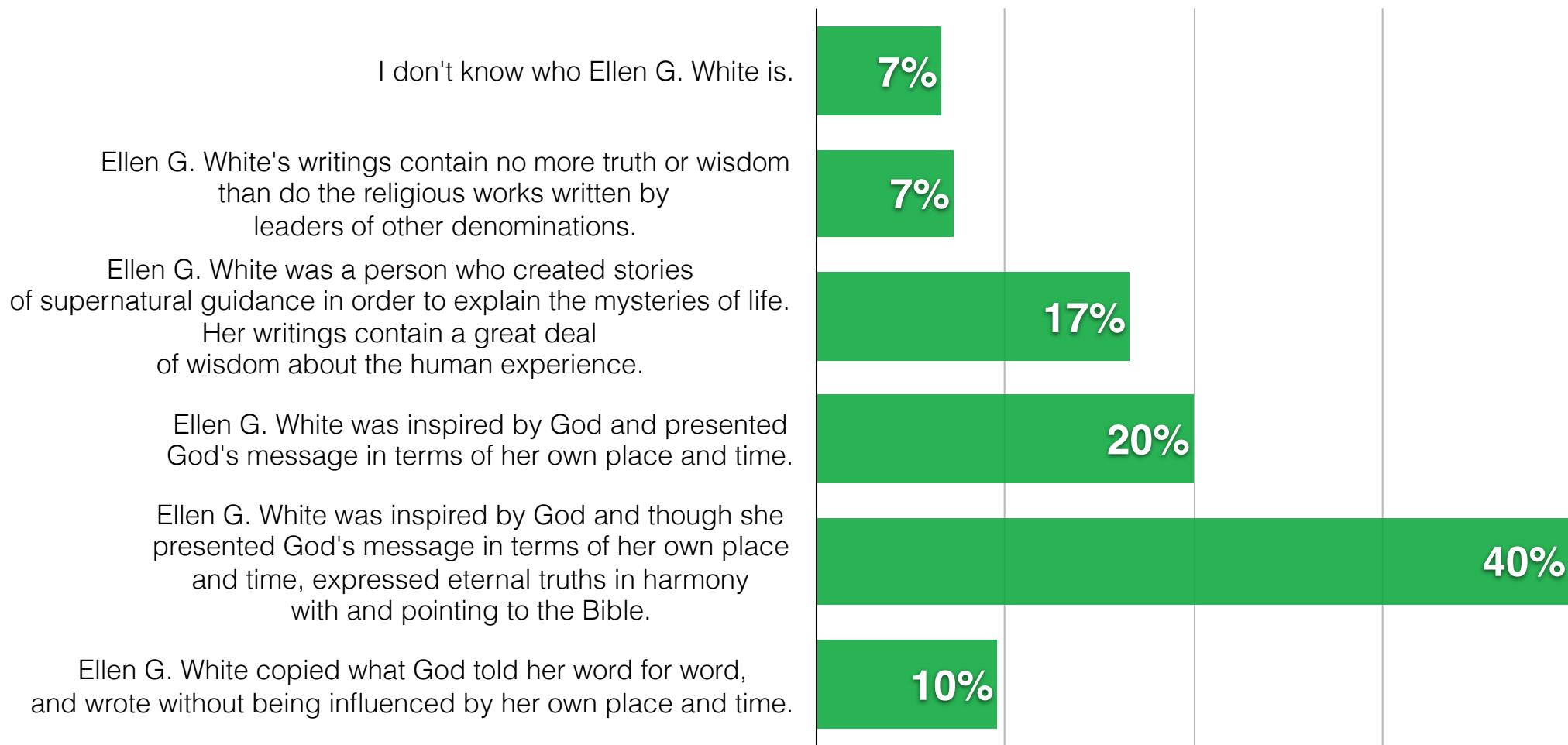
B3B. HOW OFTEN DOES THE SABBATH SPEAKER IN YOUR CHURCH PREACH ON THE FOLLOWING TOPICS?



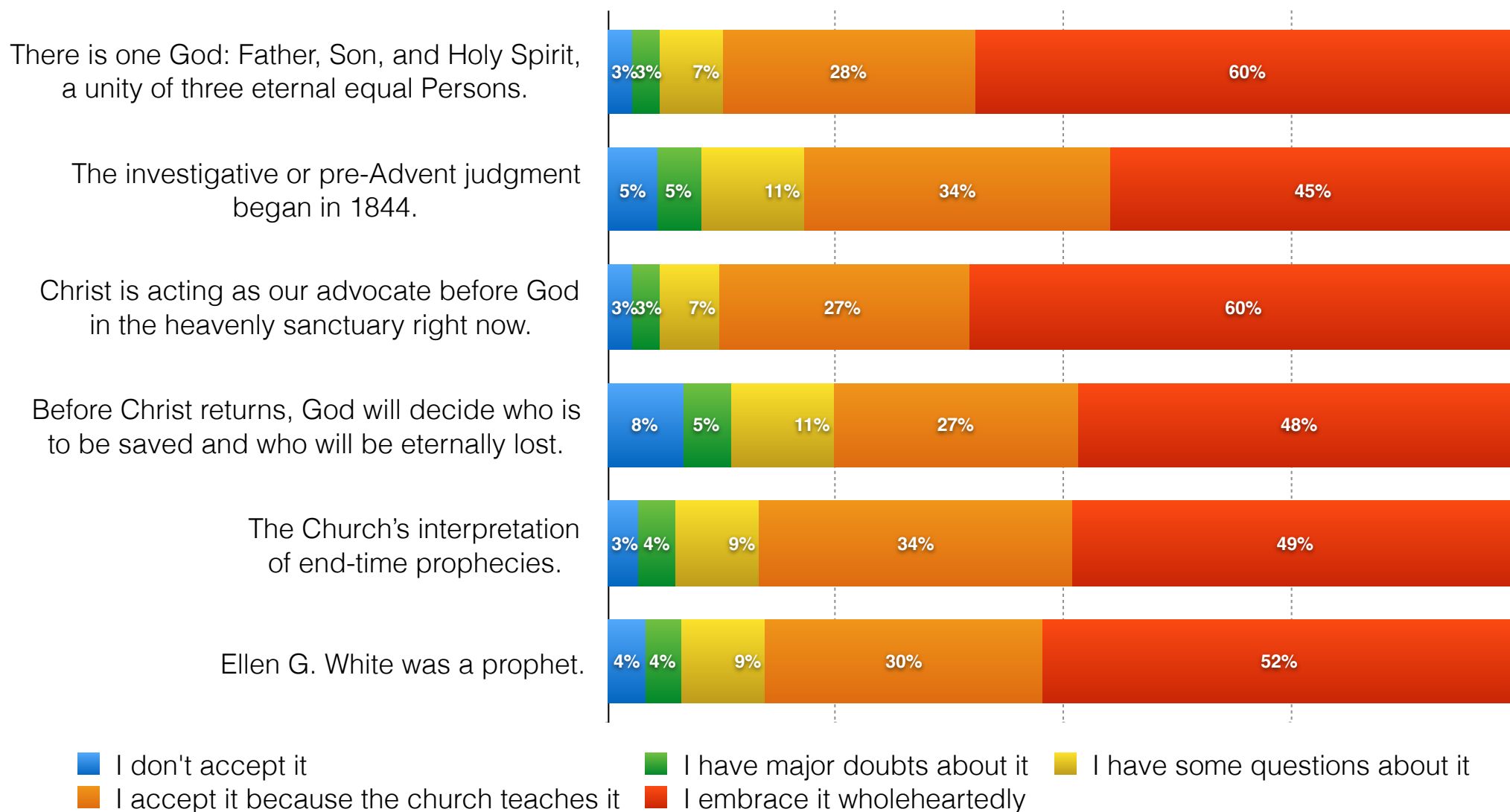
**B4. READ THE FOLLOWING STATEMENTS
CAREFULLY: THEN MARK ONLY ONE STATEMENT
THAT IS CLOSEST TO YOUR UNDERSTANDING OF
WHAT THE BIBLE IS.**



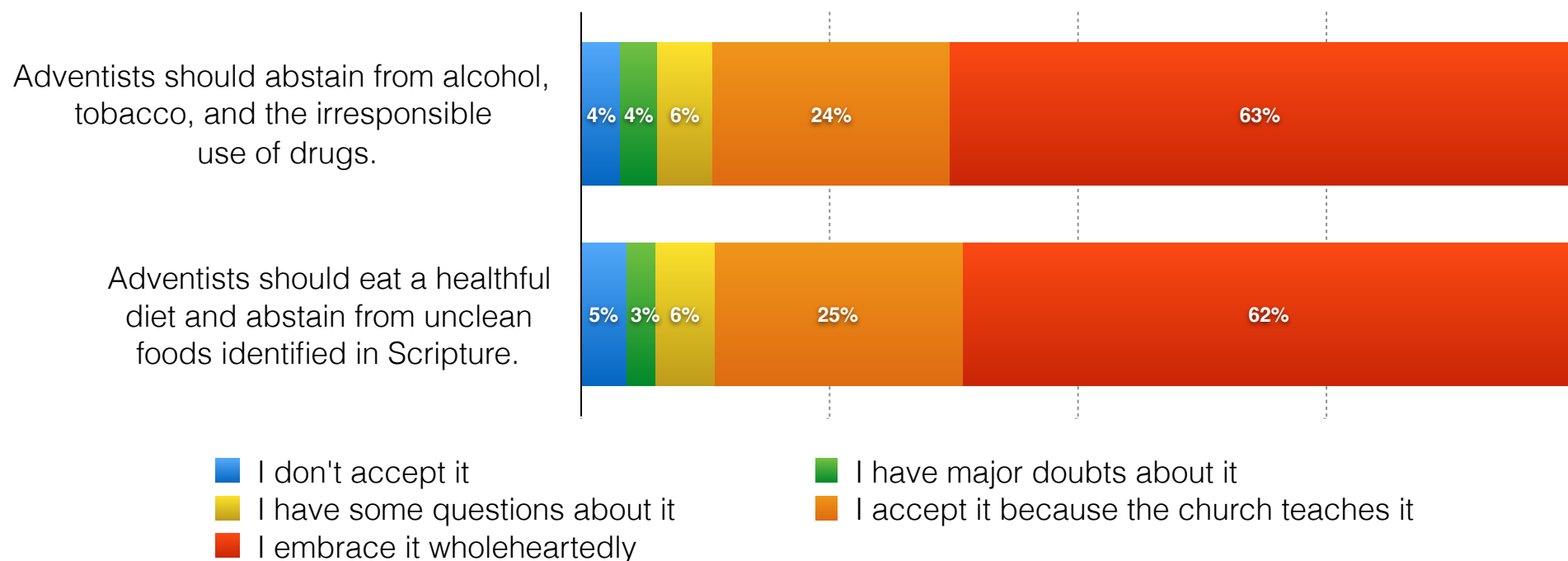
**B5. READ THE FOLLOWING STATEMENTS
CAREFULLY; THEN MARK ONLY ONE STATEMENT
THAT IS CLOSEST TO YOUR UNDERSTANDING OF
THE WRITINGS OF ELLEN G. WHITE.**



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

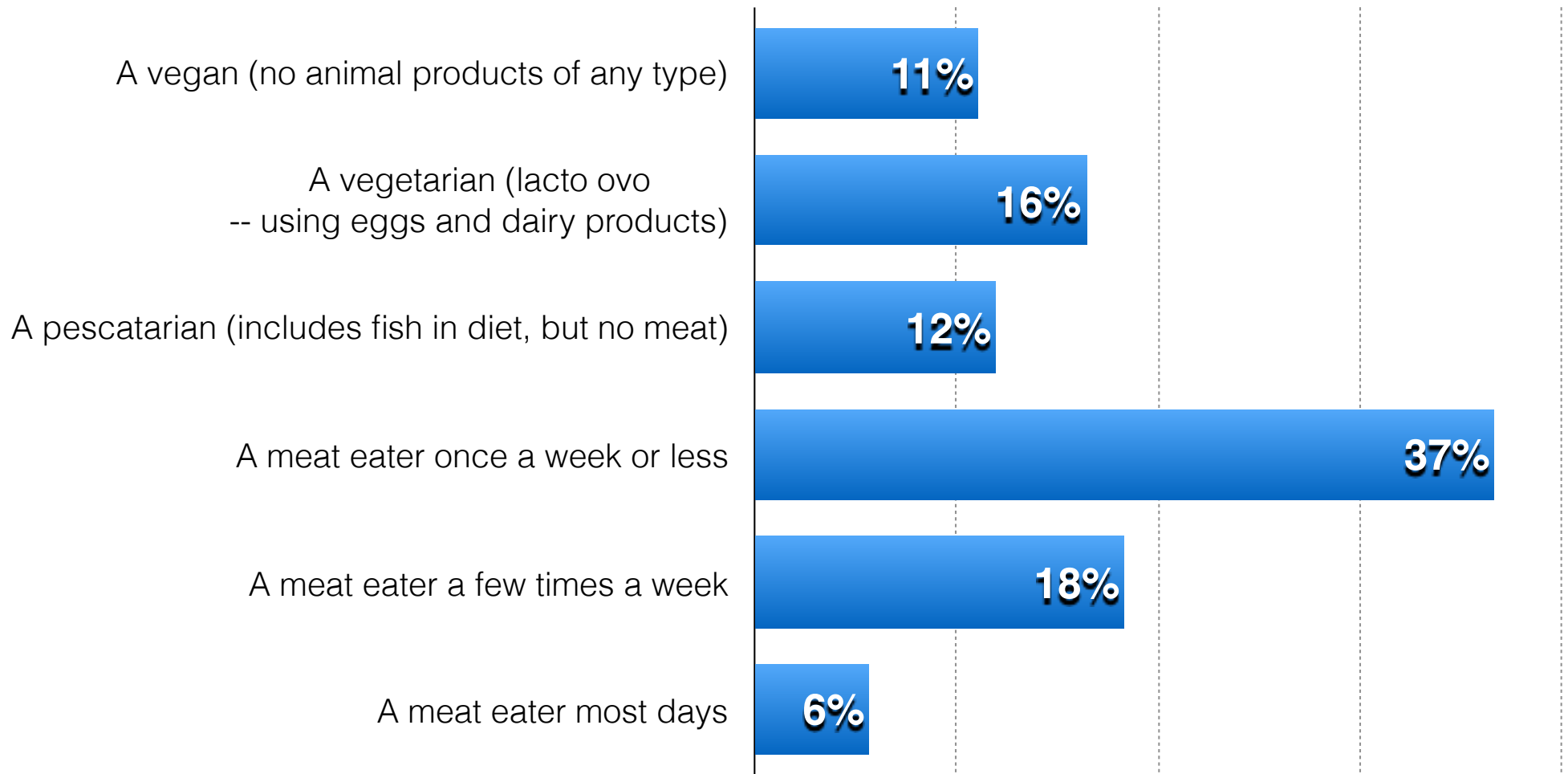


B6B. TO WHAT EXTENT DO YOU ACCEPT THE FOLLOWING INDIVIDUAL TEACHINGS OF THE SEVENTH-DAY ADVENTIST CHURCH?

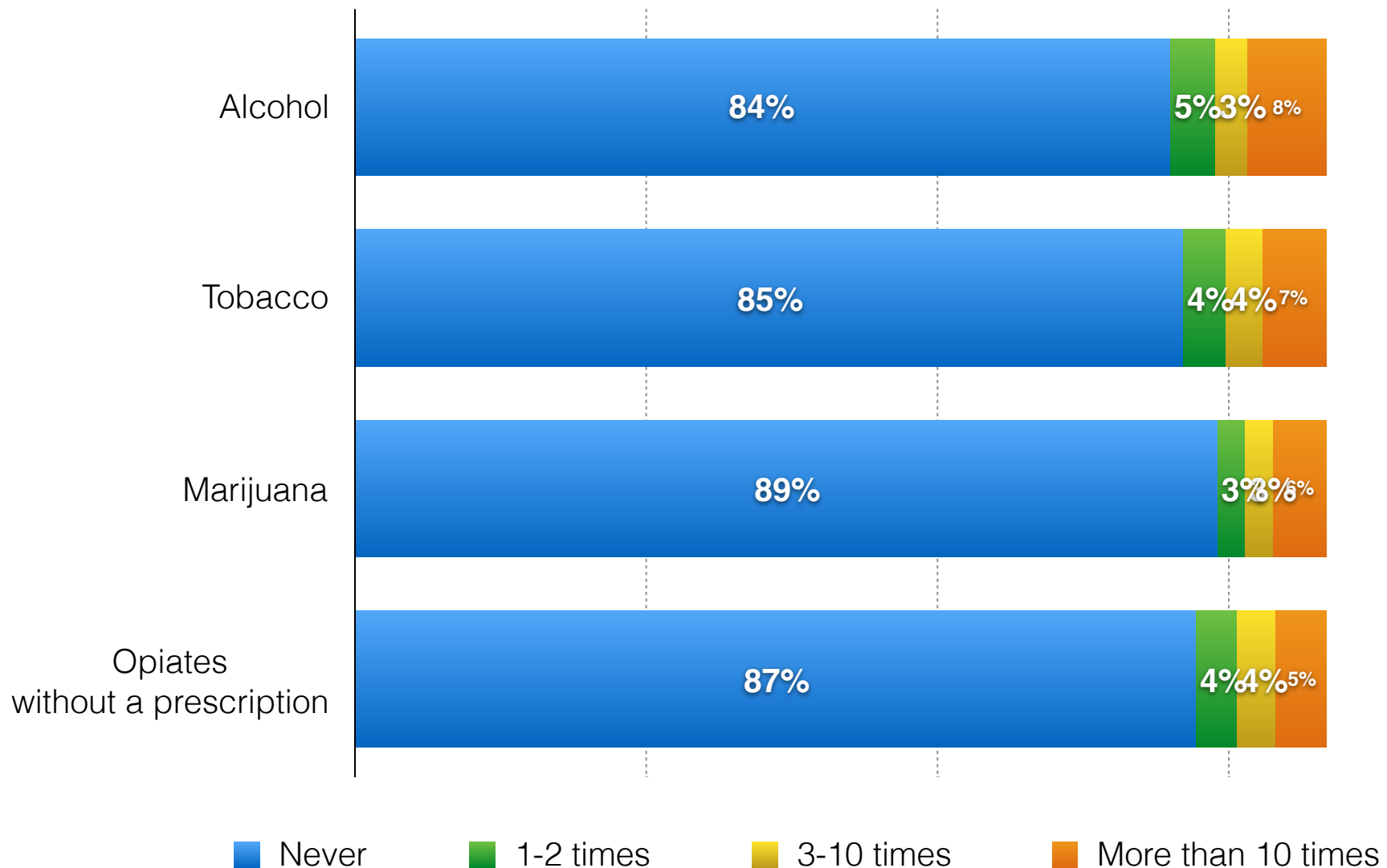


HEALTH

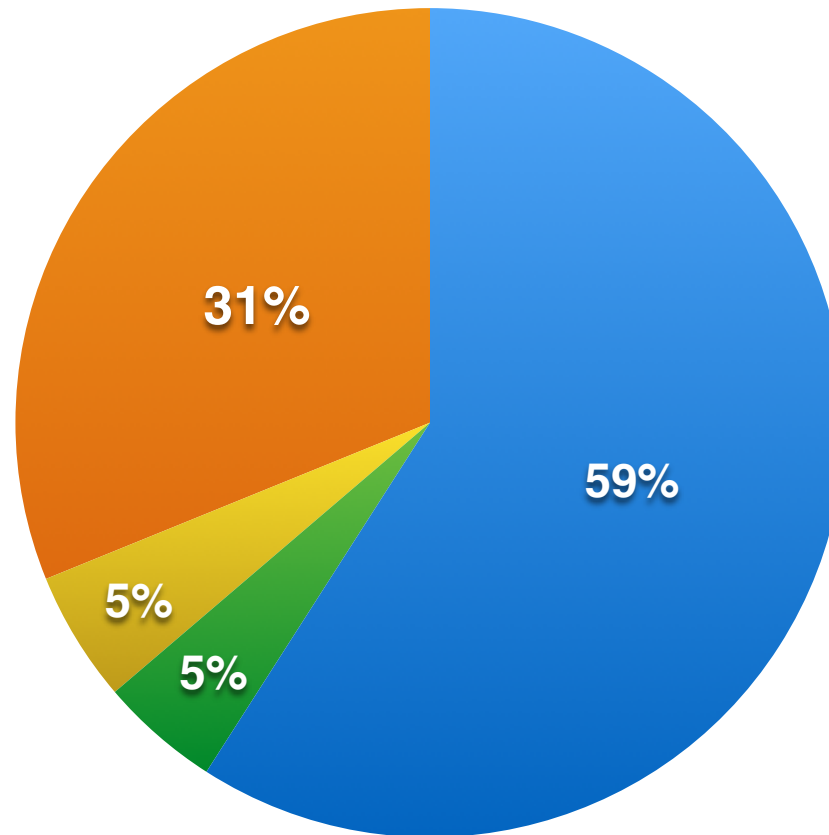
H1. HOW WOULD YOU DESCRIBE YOURSELF AS (CHECK JUST ONE):



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

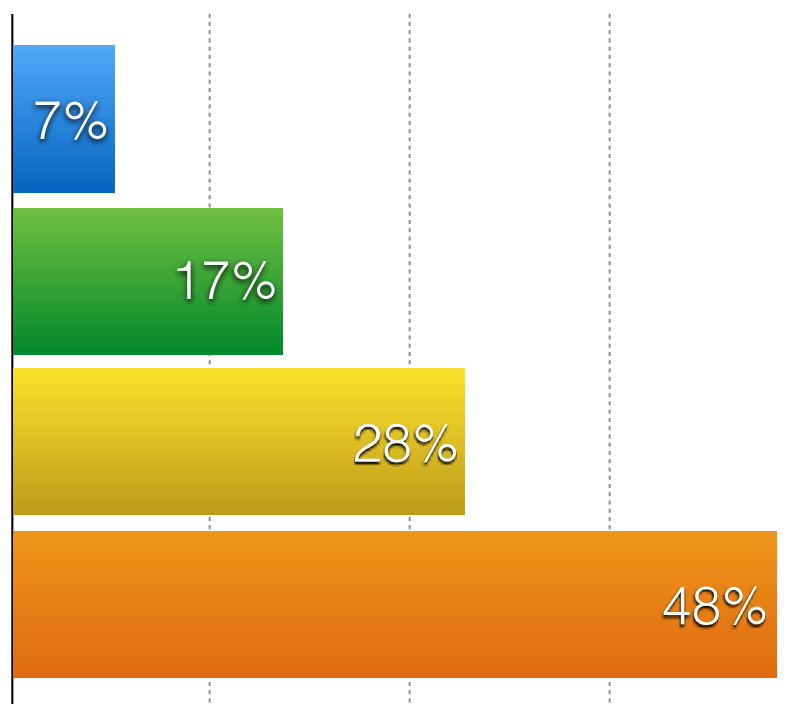


**H3. READ THE FOLLOWING STATEMENTS CAREFULLY;
THEN MARK ONLY ONE STATEMENT THAT IS CLOSEST TO
YOUR UNDERSTANDING OF SCIENTIFIC RESEARCH ON
ALCOHOL USE.**



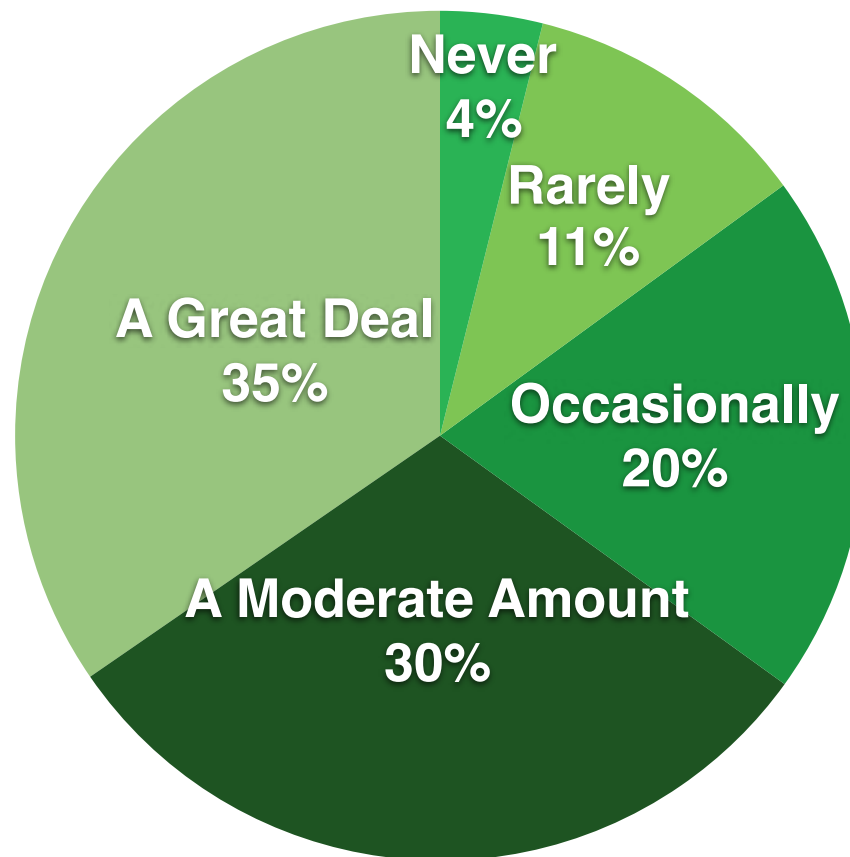
- Overall, there is no safe level of alcohol use
- Alcohol, in moderation (1-2 drinks a day), does not do much harm.
- Alcohol, in moderation (1-2 drinks a day), promotes health and is safe to use.
- I am not sure.

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



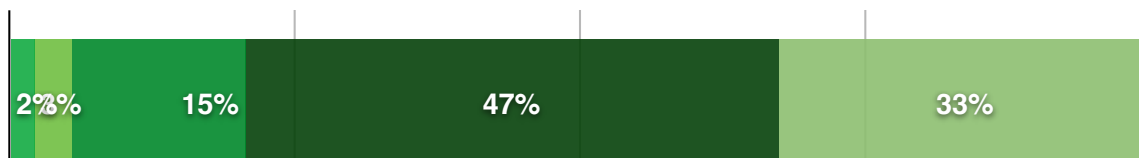
- I do not know what the Adventist Health Message is.
- I know just a little about the Adventist Health Message.
- I am somewhat familiar with the Adventist Health Message.
- I am very familiar with the Adventist Health Message.

H5. DO YOU FOLLOW THE ADVENTIST HEALTH MESSAGE?



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

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



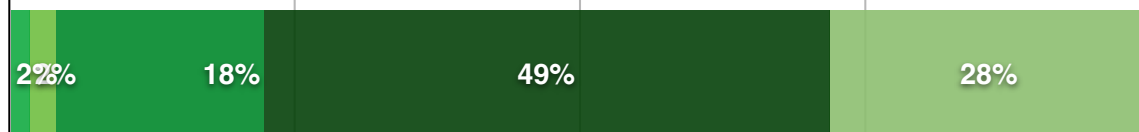
Following the Health Message increases the probability that a person will live longer.



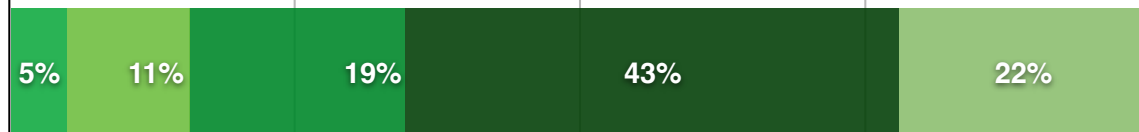
I can choose which parts of the Health Message to follow and which to ignore.



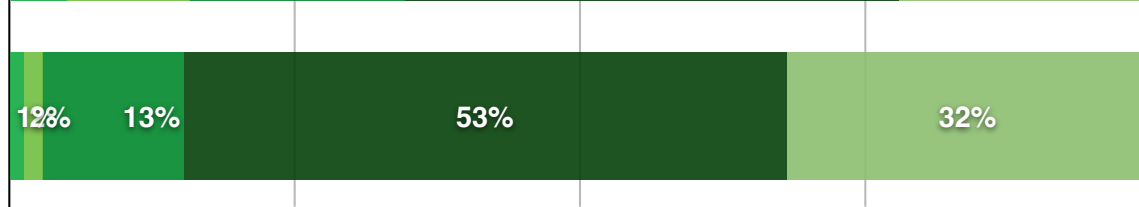
The Health Message has largely been supported by scientific discoveries.



Following the health message ensures my salvation.



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



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