



Seventh-day
Adventist® Church
TRANS-EUROPEAN DIVISION

Global Church Member Survey 2023



INSTITUTE of CHURCH MINISTRY

Andrews University

Researchers: Petr Činčala, Injae Son, Robert Cizmădia, and Renee Drumm

TED Executive Summary.....3
Methodology10
Demographic Characteristics.....12
Commitment to the Church14
Family Matters15
Education16
Local Church Demographics.....17
Adventist Practices and Beliefs.....19
Fundamental Beliefs.....26
Engagement with the Local Church35
The Pandemic’s Impact on Churches.....40
Adventist Mission42
Personal Well-being.....47
Appendices50

TED Executive Summary

Introduction

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

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

Participant and Church Demographics

The Global Church Member Survey (GCMS) offers a snapshot of the beliefs and behaviors of Adventist church members from the perspective of those who thoroughly identify as Seventh-day Adventists. A little less than half (44%) of the respondents grew up in the Church and have been connected to the Church since birth, and a clear majority (87%) state that they will likely or very likely attend an Adventist church for the rest of their lives. Over half (56%) of the respondents report holding a church office.

The majority of study participants completing the GCMS are well educated, with 58% having graduated from college or graduate school. Nearly one-third (28%) of the participants attended an Adventist school at some point in their education.

Nearly half (47%) of the participants are older adults (over 55 years of age) who are married, baptized for more than 20 years and are at least second-generation church members. Participants are predominantly female, non-immigrants, and reside in 22 countries across Europe.

These church members are typically part of a two-person household and were raised by two biological parents. Nearly one-third (32%) of the respondents currently have children living

at home. Among the respondents with children, a little over half (52%) are raising their children in the Seventh-day Adventist Church, or at least some of their adult children are still members of the Church.

A small percentage (12%) of the individuals responding to this study experience challenges with their physical, emotional, mental, cognitive, developmental, visual, or hearing abilities. Of the members with various challenges, only 9% report that they sometimes or often find it more difficult to participate in church activities than other people in their church.

Most often, the participants' churches are located in a small city (33%), with nearly another third (29%) residing in a larger city center/downtown. Most church members (88%) attend services with 100 or fewer members. Similarly, 66% of the churches have a membership of 100 members or less. Only a few church members (between 10 and 22%) live near an Adventist educational institution, such as a school or university, and another third reside close to an Adventist medical institution.

Religious and Devotional Life Practices

The study participants maintain an active devotional life, with the majority reading their Bible and studying the Sabbath School lesson regularly. However, 42% of the respondents report not reading the writings of Ellen G. White (EGW) more than once per month.

Three-fourths (77%) of the respondents pray every day (outside of mealtimes), while 41% share that they think about Jesus's life every day. Putting their reading to good use, the majority of church members report applying their learning from studying the Bible, Sabbath School lessons, and EGW writing in their daily lives.

Besides engaging in individual devotions, a little less than half (45%) of participants report having family worship at least weekly. However, 37% of respondents report that they never have family worship.

Far fewer participants regularly read Adventist publications. The majority (80%) of church members read *Adventist World* magazine or access the *Adventist World* website only once a month or less. An even higher percentage (88%) share that they never use the *Adventist Review* magazine or website or do so less than once a month. Respondents are more likely to read a magazine or newsletter from their local union or conference, with 51% reporting that they do so at least monthly. This lack of reading is not due to lack of access to these publications. Seventy-eight percent of the respondents have access to electronic books and/or other digital publications available for free.

Similar to church members not reading Adventist publications, study participants seldom listen to Adventist radio, with 67% never tuning into an Adventist radio broadcast. And the

same trend holds for Adventist TV, with 49% of respondents never watching Hope Channel programming.

The majority of participants engage in tithing either through the official tithe envelope (77%), distributing that 10% at their own discretion, or simply placing their contributions in the offering plate (14%). Only a few (9%) report not returning tithe.

Social Media Use

The majority (79%) 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 (55%) and reading and responding to posts by Adventist churches (50%) at least once per week.

The respondents generally share positive feelings about their media use, with 63% of survey participants reporting that using social media helps them feel more connected to friends and family. Another 33% report that their spiritual lives are enhanced by social media use. However, 37% admit that they experience social media as a distraction weekly or more often.

Fundamental Beliefs

GCMS participants overwhelmingly support the fundamental beliefs of the Adventist Church. The majority (90%) of participants agree that the Seventh-day Adventist Fundamental Beliefs are the teaching of the Holy Scripture, and 86% 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), state of the dead, and issues of marriage and the family. However, concerning the nature of the Holy Spirit, although 68% disagree that “The Holy Spirit is God’s power in the world, not a Person,” 33% are either unsure or agree with the statement.

The one area of greater variation is that of the definition of church unity. Nearly three-fourths (64%) of the participants agree that “church unity means uniformity in more than doctrinal belief,” while over a third (36%) disagree with or are unsure about this statement. In addition, 50% of respondents agree that “different world regions of the Adventist Church should be allowed after consultation with the worldwide Church to set their own administrative policies.” Thus, there is less agreement among church members concerning the issue of church unity.

Engagement with the Local Church and Pandemic Involvement

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

- 76% report attending church in person almost every week.
- 76% believe that their church members care about them.
- 62% agree that their pastor cares about them.
- 60% of respondents share that in the last 12 months, they participated in a communion service at least once a quarter.
- 56% agree that their Sabbath School teachers care about them.

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

- 84% of respondents report that in the last 12 months, they never attended a Pathfinder meeting. (Note: this is likely attributed to the age of respondents.)
- 51% state that they are satisfied or very satisfied with their local church.
- 51% never attended a prayer meeting at their local church.
- 43% of the survey respondents agree that youth and young adults play an important role in decision-making in their local churches.
- 40% of survey participants share that in the last 12 months, they attended Sabbath School in person almost every week or more often.
- 48% agree that they attend a church that plans activities for everyone in the family.
- 44% agree that their local church has the ability to communicate across cultures, clans, tribes, and religions.

Examining local church involvement during the pandemic, the data reveal almost no difference in participants who consider themselves active participants and active leaders in their churches. A majority (70%) of respondents report that their church met remotely for a period of time when they could not meet face-to-face. Most (83%) of members share that they were provided with a way to continue their normal pattern of giving both tithes and offerings during the pandemic.

Adventist Missions

A clear majority of respondents (80%) feel that their church needs to increase its overall evangelistic outreach in the local community, with fewer (69%) desiring to increase their

personal involvement in these efforts. And it appears that the type of outreach that these church members will support is more personal rather than public evangelism. Most survey respondents (90%) agree that “the most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ.” Thus, it makes sense that nearly two-thirds (61%) of respondents have never attended a public evangelistic meeting in their area.

The data on reclaiming former members reveal that 81% of respondents feel that their church needs to increase its efforts to reclaim former members, with somewhat fewer (71%) expressing the need to increase their own involvement with these efforts.

Looking at young people’s involvement in the local church’s mission, less than half (46%) of respondents agree that youth and young adults are actively involved in carrying out the mission of their local church. Thus, it makes sense that the majority (69%) of respondents feel their church needs to increase the overall inclusion of young people in carrying out the mission of the local church.

General Conference Sponsored Programming

Just over half, that is, six of the 11 programs polled show a member awareness rate of 50% or more. These programs include: Total Member Involvement, Revival and Reformation, Mission to the Cities, 10 Days of Prayer, Annual Week of Prayer, and Global Mission. Two of these programs have an engagement rate of over half: The 10 Days of Prayer program (57%) and the Annual Week of Prayer program (68%).

Most often, participants heard of the programs via word of mouth (34%) or at church (36%) once or twice in the past 12 months.

Personal Well-being

Only a slight majority of participants (55%) report no difficulties with psychological wellbeing, while 44% report that in the past two weeks they felt little interest or pleasure in doing things. A higher number of participants (60%) share that they never felt down, depressed, or hopeless in the previous two weeks. In fact, most (81%) members report that they feel that their life is filled with meaning and purpose.

Nearly all, (95%) of the respondents state that they have grown spiritually in the past 12-months. And because of this growth, 93% of respondents claim to have changed their priorities. Yet, 45% feel that they are spiritually lost to some degree, and 31% 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 90% report spending more time thinking about spiritual questions.

The respondents are also concerned about other people's wellbeing, with 85% sharing that they feel a deep sense of responsibility for reducing pain and suffering in the world. And in response to these needs, 76% of respondents give a significant amount of time or money (64%) to help other people. Beyond the individual level of helping, 70% of respondents share that they applied their faith to political and social issues.

Conclusions and Recommendations

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

Church members in this study strongly affirm the fundamental beliefs of the Adventist Church. The one issue that appears unclear to some church members is the nature of the Holy Spirit, with one-third either unsure about or agreeing with the statement, "The Holy Spirit is God's power in the world, not a Person." Because these members are so closely tied to their local churches (versus higher levels of the Adventist Church) it will be important for this messaging to come through local church leadership such as the pastor and others preaching and teaching at that level.

Similarly, there is diversity of thought when it comes to defining and understanding church unity. Therefore, it may be beneficial to hold discussions with local church leaders about the issue of church unity and clarifying how supporting both unity and diversity may help congregations flourish.

Participants in this study are oriented to their local churches as noted through church attendance, church leadership, and feeling connected to and cared about by their pastor, Sabbath School leaders, and other church members. Further evidence of a local focus rather than a world-church focus is the lack of engagement with General Conference publications and programs. 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.

Respondents in this study generally report being psychologically and spiritually healthy, although 44% report that in the past two weeks they felt little interest or pleasure in doing

things. This finding is concerning and should be addressed, since these feelings provide one indicator of depression among a large minority of participants.

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

Methodology

Sample Strategy

Because of previous experience with data collection in the TED, the research team developed a unique approach for collecting data. For practical reasons, a convenience sample was selected for the Trans-European Division. The TED Secretary and his colleague secretaries from local conferences and unions of churches preferred to reach out to all their pastors (and local churches) and inform them about the Global Church Member Survey.

Data Collection

Prior to participants being surveyed, the English version of the questionnaire was sent to the division, and was then distributed to the unions for translation. Each translation was checked by another native language speaker to ensure the accuracy of the translation, before being returned to the researchers. These translated questionnaires were then loaded into the online template and a link sent to the translators to check that nothing was lost in importing the data. The English survey was translated into 12 languages spoken throughout the Trans-European Division (TED). Seven other translations used in the TED territory were acquired from other divisions.

The secretariat office of the TED was quite helpful in arranging for most of the translations and communicating with the secretaries of local conferences and unions of churches who were facilitating the data collection from local churches via SurveyMonkey link. A total of 2,630 surveys were collected from all TED unions (Table 1) between September 2022 and February 2023. However, only 2,205 were included in the study after the data cleaning. Out of that, 1,432 respondents identified what union they are part of as, the following Table 1 shows.

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, they compared the 2022–23 survey data with the previous 2017–18 survey results to mark any noticeable changes or similarities, offering a sense of trends over time.

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

	Churches	Surveys collected	Membership
Trans-European Division	1,176	2,205	87725
Adriatic Union Conference	88	108	3,545
Baltic Union Conference	83	184	5,659
British Union Conference	299	113	40,401
Danish Union of Churches Conference	43	57	2,379
Finland Union of Churches Conference	59	159	4,388
Greek Mission	9	35	479
Hungarian Union Conference	110	189	5,097
Iceland	6	5	470
Netherlands Union Conference	60	148	5,996
Norwegian Union Conference	59	21	4,488
Polish Union Conference	116	162	5,815
South-East European Union Conference	210	94	6,763
Swedish Union of Churches Conference	32	157	2,911

Table 1. Distribution of the surveys by union

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, Language, Gender, Marital Status, and Age

TED GCMS 2022–23 respondents hail from 22 countries across Europe. Countries with the highest percentages of participation include Hungary (13%), the United Kingdom (12%), Poland (12%), Finland (10%), Sweden (10%), and the Netherlands (8%). The language participants used to fill out the surveys varied accordingly, with the highest percentage using English (18%), followed by Hungarian (13%), Polish (12%), and Swedish (10%). For more detailed information, please see Tables P1 and P2 in the Appendix 2.

In terms of gender, more than half (59%) of survey respondents are women. A majority (65%) of TED members report that they are married and living with their spouses; another 5% are widowed. Sixteen percent of respondents are single/never married, and another 7% are divorced and single. Only a very small percentage of respondents report that they are married but living apart (2%) or living together but not married (2%).

In general, the participants are older in age. Almost half (47%) of the participants are older than 55 years, and of that number, 27% are 65 and older. About one out of five (20%) participants are younger than 35 years. These results note higher levels of older individuals as participants as compared to the 2017–18 GCMS, where 37% of respondents were 56 years of age or older. Thus, it appears that the Seventh-day Adventist Church in the Trans-European Division is aging.

Household and Children

The typical household in the TED contains two people; a little over a third (37%) of respondents live in a two-person household. Approximately 17% of respondents live alone, while nearly equal percentages of the respondents live in either a three-person household (17%) or a four-person household (16%). Thirteen percent of the respondents live in a household with five or more people. GCMS 2022–23 respondents were asked how many people (including themselves) observe the Sabbath. The largest percentage (36%) of the households contain two people who keep the Sabbath, while 29% report that one person in their house observes the Sabbath.

Approximately one-third (32%) of GCMS 2022–23 respondents report that they have at least one of their biological children (either a child or teenager) living at home (Q16). In addition, 5% of GCMS 2022–23 respondents have at least one non-biological child (either a child or teenager) who lives with them.

Among the respondents with children, fewer than half (40%) of their children are members of the Adventist Church (Q17). A small percentage (12%) of respondents have at least one child who is part of the Church but at least one who is not. Almost one in five (19%) of the respondents' children are not being raised in the Church or are not still part of the Church as adults.

Health Profiles and Immigration Status

The GCMS 2023–2023 enriched our understanding of how church members varied across physical, emotional, mental, cognitive, developmental, visual, and hearing abilities. Twelve percent of respondents report that they have challenges in these areas. Specifically, 1% of respondents identify as a person who is deaf. For those who report challenges or impairments, 9% report that they sometimes or often find it more difficult to participate in church activities than other people in their church. Conversely, 8% of those who report challenges or impairments share that it rarely or never impacts their ability to participate in church activities.

A clear majority (81%) of TED respondents report that they are not immigrants to the country in which they live (Q12). A small percentage (4%) share that while they, themselves, are not immigrants, at least one of their parents was an immigrant. However, 4% of survey participants respond that they immigrated to the country in which they live before they were 18; a greater number (12%) report that they immigrated to the country in which they live after they were 18.

Commitment to the Church

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

Nearly all (95%) GMCS 2022–23 respondents consider themselves to be Seventh-day Adventists, with over half (56%) of respondents reporting that they hold a church office at their local church. Curiously, slightly more respondents (95%) report that they were baptized as a member of the Adventist Church or joined the Church by profession of faith but do not claim to be Seventh-day Adventists themselves. Nearly half (45%) of the baptized members have been baptized for 30 years or more.

When asked how likely it is that they will be attending an Adventist Church for the rest of their lives, most (87%) respondents feel that it is very likely or likely that they will do so. Seven percent state that they are unsure, and 6% say that it is very unlikely or unlikely that they will remain for life.

The majority of respondents (66%) have never been employed by the Adventist Church. Just over one in seven (15%) share that they have been employed by the Adventist Church in the past but are not current employees, and another 18% are currently employed by the Adventist Church.

Family Matters

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

Forty-four percent of respondents grew up in the Church and have been connected to the Church since birth. Nearly one-third (32%) joined as an adult over the age of 20, while fewer (13%) did not grow up in the Church but joined between the ages of 13 and 20. A small percentage (5%) grew up in the Church but left for a while before returning (one or more times), or joined the Adventist Church with their immediate family before they reached the age of 13. Only 1% joined before they reached the age of 13, even though their family did not join.

The majority (65%) have at least one parent who is or was a Seventh-day Adventist. Almost half (49%) report that at least one of their grandparents was an Adventist, while a little over a third (37%) report being in the first generation of Adventists in their families. Nearly a quarter (24%) of the respondents report that at least four generations of their families have been members of the Seventh-day Adventist Church. One in five (20%) state that they are unsure about their family's history with the Adventist Church.

Most (85%) TED respondents grew up in a family comprised of two biological/adoptive parents or other guardians (Q26). Another 10% grew up in a family with one biological/adoptive parent or other guardians. The remaining 4% grew up in an alternate situation. When describing decision-making in the household, 41% of the respondents recall that they made decisions for themselves about what to watch, their friends, media, and bedtime. Twenty-eight percent report that the decisions were made jointly with their parents, while 25% note that their parents or authority figures made the decisions.

Education

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

Overall, TED members are well-educated. Across the division, a small percentage (6%) of participants report that they did not complete basic schooling (high school or less) (Q9). Sixteen percent of the participants have a high school degree but did not complete any further education; another 10% attended vocational school, while an equal number (10%) started but did not complete college. One-third (33%) of the sample completed college, and 25% completed graduate school.

Less than one-third (28%) of respondents attended an Adventist school at some point in their education (Q10). Twelve percent of the respondents attended an Adventist elementary or primary school either while living in the community or while living on campus. A few more members (18%) attended Adventist secondary school, with the majority (13%) living on campus. Finally, a quarter (25%) attended Adventist college or university, with 16% living on campus.

Overall, nearly two-thirds (64%) of respondents did not attend an Adventist school (Q11). Of the one-third of respondents who attended Adventist schools, 20% report attending 1–4 years, 10% attended 5–8 years, 4% attended 9–12 years, and 2% of respondents had 13 years or more of Adventist education.

Local Church Demographics

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

About one-third of the churches in the TED are located in smaller cities (33%), while nearly another third (29%) reside in a larger city center/downtown. Nearly equal percentages of churches are located in either a small town or village (13%) or elsewhere (not downtown) in a large city (12%). Twelve percent of the churches are located in a suburb of a large city or in a rural area. When compared with the GCMS 2017–18 (Q20), the GCMS 2022–23 includes a greater number (41%) of respondents from churches in downtowns or elsewhere in a large city (2017–18: 37%). However, the GCMS 2022–23 includes fewer (40%) respondents from churches in smaller cities and suburbs (2017–18: 43%).

Looking at attendance, more than a quarter (27%) of respondents indicate that they attend church with fewer than 25 people weekly, while 37% attend with 25–50 other members. One quarter (25%) attend church with 51–100 people, while the remaining 14% attend churches with over 100 people.

The most typical TED church membership in our sample is 51–100 (28%). However, only 6% attend a church with a membership of 101–150, 3% attend a church with 151–200, and 5% attend a church with a membership of more than 200. Twenty-four percent attend a church with a membership of 25–50, and 13% attend a church with a membership of 25 or less.

Reconfiguring the data into three church-size categories reveals that about two-thirds (64%) of churches are small (50 people and less), slightly less than one-third (31%) are mid-size (51–150 people), and 8% are large (151 or more people). Compared to the GCMS (2017–18), the GCMS 2022–23 includes proportionally fewer respondents from small (2017–18: 70%) churches and more respondents from mid-size (2017–18: 25%) or large (2017–18: 5%) churches.

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

Nearly one quarter (23%) of GCMS 2022–23 respondents report that they live near an Adventist educational institution, such as a school or university (Q25). Fewer respondents (18%) live near a church administrative office, such as a conference, union, or division office.

Twelve percent live near some other Adventist institution, such as a publishing house or health food business, while 10% live close to an Adventist medical institution, such as a hospital or clinic.

When compared with the GCMS 2017–18 data, the GCMS 2022–23 includes a greater number of participants who live near all types of Adventist institutions—an educational institution (2017–18: 7%), church administrative office (2017–18: 9%), some other Adventist institution (2017–18: 4%), or medical institution (2017–18: 2%).

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 great majority of the TED survey respondents (88%) report being fully committed to Christ. More than one-third (34%) share that they have been committed to Christ since they were a young child and continue to be fully committed to Him now. Another 44% feel 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 (5%); they are not sure if they are committed to Christ (6%); or are not committed to Christ (1%). Correlation analysis reveals that those who have longer years since baptism show a stronger commitment to Jesus Christ. When compared with the GCMS 2017–18 data, the GCMS 2022–23 includes more respondents who have been committed since they were young (2017–18: 28%) and fewer respondents who feel their commitment developed gradually (2017–18: 47%).

Bible and Religious Reading

An overwhelming majority (85%) of the respondents report reading their Bibles at least once a week or more. Specifically, 48% report that they read their Bible every day, 27% read it more than once a week, and 10% about once a week. The remaining 16% admit that they read their Bible once a month or less often.

Fewer church members (89%) study the Sabbath School lesson compared to those who read the Bible. Twenty-two percent of GCMS 2022–23 participants report that they study the Sabbath School lesson daily or more, while 26% study it more than once a week, and 23% share that they study the Sabbath School lesson about once a week. However, 18% admit that they study the Sabbath School lesson only a few times or less than once a month, and 11% never do so.

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

A slightly lower percentage (82%) of church members read the writings of Ellen G. White (EGW) than study the Sabbath School lesson. Just over 39% of respondents report reading

the writings of EGW on at least a weekly basis. This is more than a 10% drop from the GCMS 2017–18, in which 53% of respondents reported reading EGW writings on at least a weekly basis. Eighteen percent of GCMS 2022–23 respondents report that they read EGW once or a few times a month, 24% do so less than once a month, and 18% never read her writings. In addition, three-quarters (75%) of respondents have access to all of the writings of Ellen G. White in a language they understand.

A lack of access to these publications is not the primary reason for the lack of reading. Seventy-eight percent of the respondents have access to electronic books and/or other digital publications available for free, and 66% have access to electronic books and/or other digital publications available for purchase. About four out of five (83%) have access to printed publications through their local church book center, while 78% can access printed publications at an Adventist Book Center store. Finally, 84% have access to printed publications at major church gatherings, such as camp meetings or conferences.

Prayer and Meditation on the Life of Jesus

Personal prayer is an important part of church members' devotional life in TED. Three-fourths (77%) of TED respondents engage in personal prayer every day (outside of mealtimes). Thirteen percent report that they engage in personal prayer more than once a week or about once a week. The remaining 10% only engage in personal prayer once or a few times a month or less often.

Forty-one percent of TED GCMS 2022–23 participants think about Jesus's life every day. Additionally, 28% meditate on Jesus's life more than once a week, and 12% do so about once a week. The remaining 8% only meditate on the life of Jesus once or a few times a month or less often. Similar to studying Sabbath School lessons, correlation analysis notes that older respondents are more likely to spend time thinking about Jesus's life than younger respondents.

Family Worship

A little less than half of the participants (45%) report having family worship at least weekly. Of those, approximately a quarter (23%) engage in daily morning or evening family worship; 22% have morning or evening family worship more than once a week (12%) or about once a week (10%). Six percent have family worship once or a few times a month, and 12% have family worship less than once a month. Over a third (37%) of respondents report that they never have morning or evening family worship. These data indicate a decreasing rate of having family worship since the GCMS 2017–18, in which 28% of the respondents claimed to never engage in family worship.

Correlation analysis notes that the more family members in a household, the more likely they are to have family worship.

Religious Literature Reading Habits

A majority (80%) of church members in the TED read *Adventist World* magazine or access the *Adventist World* website once a month or less. More than half (59%) of respondents share that they never read *Adventist World* magazine or accessed the *Adventist World* website (Q35.6); 21% do so less than once a month, while 12% do so once or a few times a month. Only 8% of respondents read *Adventist World* magazine or access the *Adventist World* website about once a week or more often. The readership of *Adventist World* has decreased since the GCMS 2017–18 (2017–18: 47% never; 42% less than once a month; 11% once a week or more often). Also, the younger church members are, the less they read *Adventist World* magazine.

A higher percentage of church members (88%) share that they never use the *Adventist Review* magazine or website or do so less than once a month. Most (70%) respondents share that they never use the *Adventist Review* magazine or website (Q35.7). Eighteen percent do so less than once a month, 7% once or a few times a month. About one in twenty (5%), respondents use the *Adventist Review* magazine or website about once a week or more often. Compared with the GCMS 2017–18, respondents of the 2022–23 survey engage less with the *Adventist Review* (2017–18: 63% never; 25% less than once a month; 11% once a week or more often).

Respondents are more likely to read a magazine or newsletter from their local union or conference, with 51% reporting that they do so at least monthly. Twenty-one percent of survey participants report that they read a magazine or newsletter from their local union or conference about once a week or more often. Almost one-third (29%) do so once or a few times a month. However, 27% of respondents share that they engage with local union or conference publications less than once a month, and one-third (22%) never do so. In comparison to the GCMS 2017–18, more participants never read local union or conference publications, and fewer participants read the materials about once a week or more often (2017–18: 19% never; 25% about once a week or more often). Correlation analysis shows that the younger the church members are, the less likely they are to read these magazines or newsletters.

Survey participants were asked how often they hear sermons on reading and sharing Adventist literature and publications. About a third (30%) of respondents hear sermons on this topic frequently (27%) or very frequently (3%). However, a higher percentage (45%) report that they seldom hear sermons on reading and sharing Adventist literature and publications. Fourteen percent report that they never hear sermons on this topic, and 10% admit they don't know.

Adventist Radio and TV

Adventist radio seems to be an underutilized resource in the TED. More than two-thirds (67%) of members report that they never listen to an Adventist radio broadcast. Another 15% report that they do so less than once a month, while 7% tune in only once or a few times a month. Eleven percent of the respondents listen to an Adventist radio broadcast about once a week or more often. Engagement with Adventist radio has decreased since the GCMS 2017–18 (2017–18: 54% never; 28% less than once a month; 18% about once a week or more often).

Nearly one-half (49%) of respondents report never watching Hope Channel programming. Twenty-four percent watch it less than once a month, 12% once or a few times per month. Fourteen percent of respondents watch Hope Channel programming about once a week or more often. Compared to the GCMS 2017–18, the overall engagement with Hope Channel slightly increased, yet fewer respondents watch frequently, about once a week or more. (2017–18: 55% never; 27% less than once a month; 19% about once a week or more often).

The GCMS 2022–23 reveals a higher engagement with other Adventist television channels or programming. Thirty-seven percent of the respondents share that they never watch other Adventist television channels or programming, while 20% do so less than once a month, and 14% of survey participants do so once or a few times a month. Twenty-nine percent of respondents watch other Adventist television channels or programming about once a week or more often. This level of engagement has increased slightly since the GCMS 2017–18 (2017–18: 44% never; 32% less than once a month; 24% about once a week or more often).

Applying Religion to Daily Life

Church members report being intentional about applying their learning from studying the Bible, Sabbath School lessons, EGW writing, and from church involvement in their daily lives. A vast majority (88%) of respondents agree that “I apply what I learn from the Bible to my daily life,” which is nearly identical to the GCMS 2017–18 findings. Seventy percent of respondents report that, “I apply what I learn from Sabbath School lessons to my daily life.” This is a decrease from GCMS 2017–18 respondents (2017–18: 78% agree or strongly agree; 18% not sure; 5% disagree or strongly disagree). Sixty percent of respondents agree, “I apply what I learn from Ellen White’s writings to my daily life.” Respondents from the GCMS 2017–18 were more likely to apply EGW writings to their lives (2017–18: 67% agree or strongly agree; 23% not sure; 10% disagree or strongly disagree).

Most (82%) GCMS 2022–23 respondents disagree with the statement, “Although I am religious, it does not affect my daily life.” However, 8% are unsure, and 9% disagree to one degree or another with this statement. The results are similar to the GCMS 2017–18 (Q29) (2017–18: 80% disagree or strongly disagree; 9% not sure; 12% agree or strongly agree).

Habit of Tithing

Most (80%) respondents agree that tithing is still required of all people by God. About one in ten (11%) are not sure, and another 10% disagree to one degree or another. When it comes to returning tithe, 77% of respondents share that they specify their giving as “tithe” on the giving envelope (electronic or regular). Another 11% distribute that 10% at their own discretion, giving to entities other than formal church “tithe.” A small percentage (3%) report not indicating their giving as “tithe” and simply placing their contributions in the offering plate. Nine 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. Over half of respondents (57%) report using social media for any purpose on a daily basis; another 22% use it more than once a week (15%) or about once a week (7%). Only 11% report that they never use social media. Social media usage is higher than the GCMS 2017–18 (33% daily; 30% more than once a week or about once a week; 14% less than once a month; 24% never). Correlation analysis reveals that the younger respondents are, the more they use social media in everyday life.

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

- 50% read or respond to posts by Adventist churches, organizations, and institutions once a week or more often. In the GCMS 2017–18, only 31% of respondents reported that they read/responded to Adventist social media about once a week or more often. Thus, church members’ online interaction has grown.
- 25% read or respond to posts by other Christian churches, organizations, and institutions once a week or more often, while 39% never do so. To clarify, the GCMS 2017–18 reported 15% of respondents having read/responded to other Christian social media about once a week or more often, so this is an area of growth.
- 55% of respondents use social media to study their Bible almost once a week or more, while 24% never do so.
- 28% use social media to share prayer requests and answered prayers about once a week or more often, while 29% never do so.
- 34% of respondents use social media to pray with others about once a week or more often, while 40% never do so.
- 15% of respondents use social media to learn about the life of EGW about once a week or more often, whereas almost half (49%) of respondents never use social media to learn about the life of Ellen G. White.

- 23% of respondents use social media to read and connect with the writings of EGW about once a week or more often, while almost double that amount (44%) never do so.
- 26% of respondents use social media to help advance the mission of the Adventist Church about once a week or more often. However, about one-third (36%) of respondents never use social media to help advance the mission of the Seventh-day Adventist Church.
- 32% of respondents use social media to learn about religious topics that their pastors or Sabbath School teachers have not talked about once a week or more often, while 29% never do so.
- 23% of respondents use social media to share Bible studies with family, friends, or other people in their social network about once a week or more often. Conversely, 44% report that they never do so.
- 39% of respondents use social media to attend church about once a week or more often, while 28% never attend online.
- 21% of respondents use social media to worship with other believers (outside of a church service) about once a week or more. The majority of respondents (51%) never use social media to worship with other believers (outside of a church service).

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

- 40% of respondents share that they never experience social media as a distraction from other activities that they should be doing, while 37% admit that they experience social media as a distraction weekly or more often. Correlation analysis finds that the younger respondents are, the more often they get distracted by social media.
- 26% of respondents disagree with the statement, “When I use social media, it is good for my mental health,” while a higher percentage (29%) state that social media is good for mental health. (Note: 12% report not using social media.)
- 25% of survey participants disagree with the statement, “When I use social media, it is good for my spiritual well-being.” However, 33% believe that social media is good for their spiritual well-being. (Note: 15% report not using social media.)
- 62% of survey participants agree with the statement, “When I use social media, I feel more connected to friends and family,” while only 15% of respondents disagree.
- 77% of respondents disagree with the statement, “When I use social media, I often respond in anger to people online.” However, 3% admit this is true.
- 49% of respondents disagree with the statement, “When I use social media, I have been hurt by other people’s words,” while 22% have been hurt by others’ words on social media.

- 49% of respondents disagree with the statement, “When I use social media, I find it hard to stop when I need to.” However, 24% do find it hard to stop when they need to.
- 53% of survey participants disagree with the statement, “When I cannot use social media, I feel like I am missing out on what is happening.” However, about one in five (22%) respondents agree with this statement.

Fundamental Beliefs

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

Overall, the majority (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 two-thirds (70%) 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 22% 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. Four percent of respondents believe that the Bible is the work of people who copied what God told them word for word and who wrote without being influenced by their own place and time, and another 3% believe that the Bible is the work of people who genuinely loved God and who wanted to share their understanding of God's activity in the world. Only small percentages of respondents believe that the Bible is the work of people who collected stories that had been created to explain the mysteries of life; it contains a great deal of wisdom about the human experience (1%); or that the Bible contains no more truth or wisdom than do the religious books of other world religions (0%).

Almost all (84%) 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). Seven percent share that they are unsure, and 2% disagree. This data is similar to the GCMS 2017–18 (2017–18: 88% agree; 5% unsure, 2% disagree). Regarding the Holy Spirit, 22% of respondents believe that the Holy Spirit is God's power in the world, not a Person; however, 11% remain unsure, and more than two-thirds (68%) disagree.

Nearly all of the respondents (97%) also believe in a personal God who seeks a relationship with human beings. Only small percentages are unsure (1%) or disagree (2%). Similarly, 95% of respondents believe that they are loved by God, even when they sin.

Creation

A majority (91%) of GCMS 2022–23 respondents believe that God created the world in six literal days in the relatively recent past. Five percent admit they are unsure, and the remaining 5% of respondents disagree with one or more aspects of this statement. These findings are consistent with the GCMS 2017–18 data (2017–18: 90% agree; 5% unsure; 5% disagree).

GCMS 2022–23 participants are even more certain that God created the universe; 99% of respondents agree with this statement. The results are similar to the GCMS 2017–18.

Nature of Humanity

Participants were asked to respond to the statement, “People have a certain amount of faith, and they really cannot do much to change it.” Most (85%) respondents disagree with this statement. Eleven percent admit they are not sure, and the remaining (5%) respondents agree that people have a certain amount of faith, and they really cannot do much to change it.

Respondents are far less unified in their responses about how believers grow in Christian maturity. A little less than a third (30%) agree with the statement, “Because Jesus was able to live without sinning, it is possible for believers to grow in Christian maturity so that in the final days of Earth’s history, we will reach a state of sinless perfection,” while (49%) disagree. Correlational analysis reveals that the longer respondents received Adventist education, the more likely they are to disagree.

Salvation

Almost all (99%) TED GCMS 2022–23 respondents believe that salvation is through Jesus Christ alone, and most respondents (89%) also believe, “I am saved the moment I believe and accept what Jesus has done for me.”

However, there is less agreement when members were asked to respond to the statement, “Only people who accept Jesus as their personal Savior can go to Heaven.” While about three-quarters (72%) of survey participants agree with this statement, 13% are unsure, and 15% disagree.

Moreover, only three-fourths (76%) disagree that, “In order to receive God’s grace, I must first live by His rules.” Eight percent are unsure, and 17% agree that they must first live by God’s rules in order to receive His grace. The majority of participants (78%) disagree with the statement, “The more that I follow Adventist health and lifestyle standards, the more likely I will be saved.” However, 23% are either unsure (12%) or agree (11%) that their salvation is linked to their adherence to Adventist health and lifestyle standards. Similarly, 77% of respondents agree that the reason that good works are done is as a result of being

saved by grace. Ten percent of TED survey respondents are unsure, while 13% disagree that they do good works because they have been saved by grace. The respondents' understanding of righteousness by faith diverged greatly on a question regarding obeying God's law. Almost one-third (31%) of respondents believe they will not get to Heaven unless they obey God's law perfectly. And only a little more than half (56%) disagree with this statement.

Correlation analysis reveals a relationship between beliefs about salvation and levels of education. Respondents with higher levels of education disagree more with human efforts, such as obeying God's law, as a prerequisite for entering Heaven.

When members were asked how often they hear sermons on the topic of righteousness by faith, two-thirds (54%) report that they hear sermons on this topic very frequently (7%) or frequently (47%). Compared with the GCMS 2017–18 data, respondents less frequently hear sermons on righteousness in 2022–23 than in 2017–18 (2017–18: 67% frequently/very frequently; 24% seldom; 2% never; 6% don't know).

Church

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

Church Unity

Approximately half (52%) of GCMS 2022–23 participants agree that “church unity means uniformity in more than doctrinal belief,” while 21% disagree with this statement. A greater percentage of respondents report agreement with this statement in 2022–23 than in 2017–18 (2017–18: 63% agree; 15% unsure; 22% disagree).

About half (50%) 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, 30% are unsure, and 20% disagree. A higher percentage of members agree with this statement in 2022–23 than in 2017–18 (2017–18: 40% agree; 33% unsure; 28% disagree).

Correlation analysis reveals that the level of education is related to beliefs about uniformity. Those with higher levels of education tend to support the idea of allowing different world regions to set their own administrative policies.

Adventist Exclusivity

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

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

- 43% of respondents frequently or very frequently hear sermons on Daniel and Revelation. A similar number (43%) seldom hear sermons on this topic, and 7% report they never do so.
- 50% of respondents frequently or very frequently hear sermons on the Three Angels' Messages. Over a third (38%) report that they seldom hear sermons on this topic, and 6% share they never do.
- 51% of respondents frequently or very frequently hear sermons on the mission of the Seventh-day Adventist Church. About one-third (35%) report that they seldom hear sermons on this topic, while 6% never do.

Ellen G. White and Gift of Prophecy

Most (85%) GCMS 2022–23 participants agree that Ellen White's writings were the result of the spiritual gift of prophecy. Over two-thirds (67%) of respondents wholeheartedly embrace the idea that Ellen G. White was a prophet. However, 18% accept her as a prophet because the Adventist Church teaches it. One in ten (10%) respondents has some questions, and 3% admit they have major doubts. Two percent of respondents do not accept Ellen G. White as a prophet. Respondents in the GCMS 2017–18 reported higher levels of acceptance of Ellen G. White as a prophet than do respondents in 2022–23 (2017–18: 74% accept wholeheartedly, 15% accept it because the Church teaches it, 7% have some questions, 2% have major doubts, 1% do not accept).

Two-thirds (67%) 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 (21%) of respondents believe that “Ellen G. White was inspired by God and presented God's message in terms of her own place and time.” Six percent agree that “Ellen G. White copied what God told her word for word, and wrote without being influenced by her own place and time” (as opposed to 21% in 2017–18), and another 4% believe “Ellen G. White's writings contain no more truth or wisdom than do the religious works written by leaders of other denominations.” Two 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.” A tiny percentage (1%) claim they do not know who Ellen G. White is.

One-third (33%) of respondents report that they frequently/very frequently hear sermons on the topic of the Spirit of Prophecy. About half (49%) of respondents share that they seldom

hear sermons on this topic, and 9% never do so. Respondents from the GCMS 2022–23 report hearing sermons on this topic more frequently than in the GCMS 2017–18 (2017–18: 20% frequently/very frequently).

Christian Living

Sabbath Keeping

The results on Sabbath keeping reveal a clear pattern of agreement among survey respondents. Almost all (97%) respondents agree that the true Sabbath is the seventh day (Saturday). Nine out of ten (91%) respondents agree that they keep the Sabbath not because it is something they have to do but because it is part of who they are. And most (85%) respondents also agree that when they keep the Sabbath faithfully, they cope better with the stresses of the week.

About half (51%) of respondents report that they hear sermons on the topic of the Sabbath frequently or very frequently. However, over a quarter (39%) share that they seldom hear sermons on this topic. These results are similar to the GCMS 2017–18 report (2017–18: 50% frequently/very frequently; 41% seldom, 4% never; 6% don't know).

Health - Alcohol, Tobacco, and Drugs

Almost all (96%) respondents agree that “God wants me to take care of my body by avoiding alcohol, tobacco, and the irresponsible use of other drugs.” There is also strong agreement (90%) with the statement, “My body is the temple of the Holy Spirit.” Accordingly, 83% of respondents wholeheartedly agree that Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.

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

- 79% never used alcohol. This represents a greater number of GCMS 2022–23 respondents that report using alcohol in the last year than in the GCMS 2017–18. (“In the last 12 months, have you used alcohol?” – 14% yes; 86% no.)
- 97% never used tobacco products.
- Almost all (99%) report that they never used marijuana products.
- 97% of respondents report that they never used opiates without a prescription.

Respondents were also asked about their understanding of scientific research on alcohol consumption. About four out of five (79%) respondents believe that, overall, there is no safe level of alcohol use. Eight percent believe that alcohol, in moderation (i.e., 1–2 drinks a day), does not do much harm. A small percentage (1%) believe that alcohol, in moderation (i.e., 1–2 drinks a day), actually promotes health and is safe to use. One in ten (11%) respondents admit they are not sure.

Health - Diet

A clear majority (91%) of respondents believe wholeheartedly that Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.

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

- 8% maintain a vegan diet (as opposed to 6% in 2017–18).
- 23% are vegetarians who eat eggs and dairy products (lacto ovo) (as opposed to 19% in 2017–18).
- 12% are pescatarian (i.e., they include fish in their diet but no other meat).
- 30% eat meat once a week or less (as opposed to 33% in 2017–18).
- 20% eat meat a few times a week (as opposed to 24% in 2017–18).
- 6% eat meat most days.

Health Message

A majority (72%) of GCMS 2022–23 respondents are familiar with the Adventist health message. A majority (87%) follow the Adventist health message a great deal (43%) or a moderate amount (44%).

Correlation analysis reveals a trend suggesting that the longer respondents have been baptized Adventists, the more they know and follow the Adventist health message. Age is also related to following the health message. Older respondents commit themselves to the health message more completely than younger respondents.

Two-thirds (68%) of respondents agree/strongly agree that “the Health Message is a core part of Seventh-day Adventist belief that cannot be questioned,” while 16% disagree to one degree or another. There was a stronger agreement with this statement in the GCMS 2017–18 (80% agree; 11% unsure; 9% disagree), showing a decline in agreement with the centrality of the health message to Adventism.

A vast majority (90%) of TED respondents agree that “Following the Health Message increases the probability that a person will live longer,” and that the Adventist health message has largely been supported by scientific discoveries (86%). However, 43% agree that “I can choose which parts of the Health Message to follow and which to ignore,” with 39% disagreeing with the statement.

Most respondents (85%) do not agree that “Following the health message ensures my salvation,” while 5% agree with the statement. A greater percentage of respondents agreed with this statement in the GCMS 2017–18 (Q51.5) (2017–18: 81% disagree; 9% unsure; 11%

agree). And nearly all (87%) of the survey participants agree that “The Adventist Health Message emphasizes physical health (e.g., diet, exercise), mental health, emotional well-being, social support, and relationships as a part of spiritual growth.”

TED 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). Over a third (35%) of respondents hear such sermons very frequently (4%) or frequently (31%). However, almost half (49%) seldom hear sermons on wholistic, healthful living, and 8% never hear such sermons.

Marriage

A vast majority (89%) of respondents agree that “the Bible teaches that sexual intercourse should be exclusively reserved for marriage.” Six percent are unsure, and the remaining 5% disagree, indicating that there is a time and place where premarital sex is acceptable.

Similarly, 91% of respondents agree that “the Bible teaches that marriage is a union between an adult man and an adult woman.” Four percent are unsure, and another 4% disagree.

Eschatological Beliefs

Sanctuary

A little over two-thirds (70%) of respondents agree that the sanctuary doctrine is vital to Adventist theology. However, 21% are unsure, and 8% disagree with the vitalness of this doctrine. Three out of five (61%) respondents wholeheartedly accept the biblical teaching of the investigative pre-Advent judgment that began in 1844; another 20% accept this because the Church teaches it. However, 16% share that they have questions or doubts about this doctrine, and 3% do not accept it at all. Respondents in the GCMS 2017–18 reported higher percentages of wholehearted acceptance (2017–18: 67% wholehearted acceptance; 19% accept because the Church teaches it; 9% questions; 3% major doubts; 2% don’t accept).

A clear majority (83%) of survey participants wholeheartedly believe that Christ is acting as our advocate before God in the heavenly sanctuary right now. Seventy percent of respondents agree that before Christ returns, God will decide who is to be saved and who will be eternally lost. Only a quarter (26%) of members report that they hear sermons on the topic of the sanctuary very frequently (3%) or frequently (23%).

Second Coming of Jesus

A little more than half (57%) of respondents wholeheartedly accept the Church’s interpretation of end-time prophecies; another 21% accept this interpretation because the Church teaches it. However, 18% have questions, major doubts (3%), or reject the Church’s interpretation of end-time prophecies completely (2%).

Most (90%) respondents agree that fulfillment of prophecy and events in the world indicate that Christ's coming is very near. In contrast, just a third (34%) of respondents believe that Jesus will return in their lifetime. A majority (62%) are not sure if Jesus would return before they die. The remaining 4% 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 66% of respondents very frequently/frequently hearing sermons on this topic.

State of the Dead

Nearly all (97%) TED GCMS 2022–23 respondents agree that “when people die, their bodily remains decay, and they have no consciousness or activity until they are resurrected.” A majority (87%) of respondents disagree with the statement, “The soul is a separate, spiritual part of a person and lives on after death.” Most (93%) survey participants also disagree that “people who have died believing in Christ are in Heaven right now.”

When respondents were asked for their agreement level on the statement, “People who have rejected Christ are burning in Hell right now,” almost all (97%) respondents disagree. Respondents also show strong disagreement (97%) with the statement, “The dead have powers to communicate with and influence the living.”

A quarter (25%) of respondents report that they hear sermons on the state of the dead very frequently/frequently. However, over half (55%) seldom hear sermons on this important topic, and 13% report that they never do. Respondents from the GCMS 2022–23 report slightly more frequently hearing sermons on the state of the dead than did GCMS 2017–18 respondents (2017–18: 20% very frequently/frequently; 53% seldom; 15% never; 12% don't know).

Adventist Education

About three-quarters (77%) 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 out of five (18%) respondents are not sure, and the remaining 5% disagree, implying that public/government schools do not differ much from Adventist schools.

Members vary more in their responses to the statement, “Every local church should either operate or contribute to the operation of a school.” While 40% agree with this statement, a third (33%) are unsure, and 27% disagree.

Church in Cultural Context

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

- 71% of the respondents agree that “to be a Seventh-day Adventist means to reject certain elements of the culture around you.”
- 61% 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 24% of respondents are unsure, and 14% disagree.
- 81% of respondents agree that “people outside of the Adventist Church can have important insights into God’s character and plans.”
- 77% of respondents agree that “there are ideas in my culture that contradict my faith.”
- 32% of respondents agree that they are most comfortable in a church where everyone shares their cultural background, while 24% of respondents are unsure, and 43% disagree with this statement.
- 91% of respondents agree with the statement, “I would welcome someone from a different cultural background as part of my local church family.”
- 81% of respondents agree that Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.

Engagement with the Local Church

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

Church Attendance

Three-quarters (76%) of the respondents report attending church in person almost every week (31%) or every week or more often (46%) in the last 12 months. More GCMS 2017–18 respondents reported attending church every week or more often than do GCMS 2022–23 respondents (2017–18: 64% every week or more often; 27% almost every week; 8% once a month or less; 0% never). Correlation analysis shows that the older respondents are, the more frequently they attend church in person.

One in five (22%) respondents report that in the last 12 months, they attended church services remotely by radio, TV, or internet once every week or more often. Eighteen percent did so almost every week, 13% once a month, and 11% at least once a quarter. Another 22% attended church services remotely by radio, TV, or internet once or twice in the last 12 months, while 13% never did so.

More than half (60%) of members attend a church that makes worship services available online. Correlation analysis shows that larger churches with more members and higher weekly attendance are more likely to have worship services made available for their members.

Church Experience

Half (51%) of GCMS 2022–23 respondents report that they are very satisfied (16%) or satisfied (35%) with their local church. Another 29% share that they are neither satisfied nor dissatisfied. However, 21% are either dissatisfied or very dissatisfied with their local churches. The respondents in the GCMS 2022–23 show lower satisfaction than those who participated in the GCMS 2017–18 (2017–18: 18% very satisfied, 43% satisfied, 26% neutral, 35% dissatisfied).

Pastor and Lay Leaders

Two-thirds (62%) of respondents agree that their pastor cares about them. GCMS 2022–23 respondents report lower percentages of being cared for than did GCMS 2017–18 participants (2017–18: 77% agree; 17% unsure; 7% disagree).

In the past 12 months, a majority (60%) of members report that they did not receive a visit from their pastor. A quarter (25%) received a visit once or twice, and 7% received a visit at least once a quarter. Only a small percentage of respondents received a pastoral visit once a month (4%), almost every week (2%), every week (1%), or more than once a week (2%).

Even fewer respondents received a visit from a church elder in the past 12 months. Almost three-fourths (73%) never received a visit from an elder. Seventeen percent received an elder visit once or twice, and 5% report receiving a visit at least once a quarter. Only a small percentage (4%) received an elder visit once a month or more often.

Caring and Nurturing

Only about half (56%) of church members agree that their Sabbath School teachers care about them. Compared to GCMS 2017–18, respondents of GCMS 2022–23 feel less cared for by their Sabbath School teachers (2017–18: 71% agree, 21% unsure, 8% disagree). More respondents (76%) agree that other people in their church care about them. Similar to how they feel about their Sabbath School teachers, respondents of GCMS 2022–23 think that other people care about them less well compared to the previous survey (2017–18: 82% agree, 14% unsure, 3 disagree). Seventy-one percent of respondents feel that their church needs to increase efforts for the overall care and nurturing of members.

In the last 12 months, one-third (33%) of GCMS 2022–23 respondents share that they never received a visit from another church member. GCMS 2022–23 participants report a higher percentage of never receiving a visit from other church members than GCMS 2017–18 respondents (2017–18: 19% never; 30% once or twice; 21% at least once a quarter; 16% once a month; 9% almost every week; 6% every week or more often).

Relational and Discipleship Training

Forty-four percent of respondents agree that their local church has the ability to communicate across cultures, clans, tribes, and religions.

Most churches do not offer training on conflict resolution. Only 14% of respondents agree that their local church offers conflict resolution and reconciliation training. A quarter (24%) of respondents agree that their local church offers training on nurturing and discipling of church members. Moreover, 15% of the survey participants agree that their local church has a program for preparing new members to become leaders.

Family Focus

Almost half (48%) of respondents agree that they attend a church that plans activities for everyone in the family. Twenty-three percent are not sure, and 30% of respondents disagree.

Only about one-fifth (18%) of GCMS 2022–23 participants agree with the statement, “I currently provide financial support for children (mine or others) to attend an Adventist school,” while 71% of respondents disagree with this statement to one degree or another, indicating that they do not provide financial support.

Youth and Young Adults

About two out of five (43%) survey respondents agree that youth and young adults play an important role in decision-making in their local churches.

A quarter (23%) of respondents agree that their local church has a program for preparing young people to become leaders. Also, two in five (32%) of respondents agree that their conference/mission has a program for preparing young people to become leaders. However, a similar percentage share that they do not know whether their local church (31%) or conference/mission (40%) has such a program. These results are similar to the GCMS 2017–18 results.

Involvement in Church

More than half (60%) of respondents share that in the last 12 months, they participated in a communion service at least once a quarter. However, 24% share that in the last year, they only participated in communion once or twice, and another 16% report that they never did so. A much greater number of respondents share that they did not participate in communion in the GCMS 2022–23 than in the GCMS 2017–18 (2017–18: 79% once a quarter or more often; 15% once or twice; 6% never).

Close to a quarter (23%) of respondents share that they helped with a church ministry on Sabbath every week or more often. Another 22% report that in the last 12 months, they did so almost every week. Fourteen percent helped once a month, 10% helped at least once a quarter, and 11% helped once or twice in the last year. The remaining 20%, however, share that in the last year, they never helped with a church ministry on Sabbath.

Fifteen percent of respondents share that in the last year, they helped with a church ministry during the week every week or more often. Another 11% helped about once a week, and 10% helped once a month. However, another 11% only helped at least once a quarter, 16% helped once or twice in the last year, and almost two out of every five (38%) respondents never helped with a church ministry during the week.

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

Sabbath School

Two out of every five (40%) survey participants share that in the last 12 months, they attended Sabbath School in person every week or more often. Another 30% attended almost every week. Seven percent attended once a month, 5% attended at least once a quarter, and

7% attended only once or twice. Twelve percent of respondents never attended Sabbath School in person in the last 12 months. GCMS 2017–18 respondents reported a higher frequency of Sabbath School attendance (2017–18: 61% every week or more often; 27% almost every week; 10% once a month or less; 2% never).

Fifteen 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 15% did so almost every week. Eight percent attended remotely once a month, 8% at least once a quarter, and 18% did so once or twice in the last year. About one-third (36%) of respondents report that in the last 12 months, they never attended Sabbath School remotely by radio, TV, or the Internet. Correlation analysis notes that older members attended Sabbath School more often than younger members.

Prayer Meetings and Small Group

Thirteen percent of respondents share that in the last 12 months, they attended a prayer meeting at their local church every week or more often; another 11% did so almost every week. Small percentages attended once a month (7%) or at least once a quarter (5%). Thirteen percent of respondents did so once or twice in the last year, and about half (51%) never attended a prayer meeting at their local church. A larger percentage of respondents never attended a prayer meeting in the GCMS 2022–23 than in the GCMS 2017–18 (18% every week or more often; 15% almost every week; 9% once a month; 23% at least once a quarter; 23% once or twice; 24% never).

Similarly, 13% of respondents report that in the last 12 months, they attended a small group organized through their church every week or more often. Another 10% did so almost every week. However, 5% only did so once a month, 8% at least once a quarter, and 16% did so once or twice in the last 12 months. Almost half (48%) never attended a small group organized by their church. Again, a larger percentage of respondents never attended a prayer meeting in the GCMS 2022–23 than in the GCMS 2017–18 (17% every week or more often; 13% almost every week; 11% once a month; 11% at least once a quarter; 19% once or twice; 30% never).

Pathfinders

A vast majority (84%) of respondents report that in the last 12 months, they never attended a Pathfinder meeting; this is likely attributed to the age of respondents (i.e., not active in Pathfinders and/or no longer having children of participation age.) A greater percentage of GCMS 2022–23 respondents never attended a Pathfinder meeting than their GCMS 2017–18 counterparts (2017–18: 77% never; 9% once or twice; 4% at least once a month; 10% once a month or more often). Correlation analysis supports that families with more members in the household attend Pathfinder meetings more frequently.

Nurturing Church Members

A little more than a quarter (27%) of respondents share that they often help others with their religious questions and struggles. In addition, a similar number (28%) of respondents share that they usually do so. Another 29% report that they help others with their religious questions and struggles about half the time, while 14% seldom do. Only a small percentage (2%) admit they never help others in this way. Almost two out of three (63%) TED participants feel they need to increase their involvement in caring for and nurturing local church members. Thirty-one percent feel 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 a third (38%) of respondents consider themselves active participants in their local church, while about one-fifth (22%) consider themselves active leaders. About one in ten (11%) consider themselves casual participants, and 9% report that they attended church activities and services but rarely participated or interacted with church members. Fourteen 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 6% 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. Two out of five (41%) of respondents consider themselves active participants, and close to a quarter (24%) consider themselves active leaders in their local church. Thirteen percent of participants currently consider themselves casual participants, and one in ten (10%) report that they attend church activities and services but rarely participate or interact with church members. Seven 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 little impact on members' involvement in their local church. Additional analysis found that a quarter of respondents report that their involvement increased after the pandemic, while a little less than one-fifth (18%) of respondents say their involvement reduced. Over half (58%) say their involvement is about the same level before and after COVID-19.

Worship Service and Experiences

Members were asked what happened to worship services at the church they attended during the coronavirus pandemic. Over two-thirds (70%) of respondents report that their church met remotely for a period of time when they could not meet face-to-face. Seventeen percent report that their church closed for a period of time, and there was no remote worship option. Fewer (12%) 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. Forty-three percent report that they attended their local church remotely for a

period; 16% continued to meet face-to-face. Seventeen percent remotely attended an Adventist church located in a different place for a period of time. About one in ten (12%) share that they stopped attending church for a period of time, and another 10% met face-to-face with other Adventists but not in a church (for example, in a home church). A very small percentage (2%) attended a non-Adventist church either face-to-face or remotely.

Two out of five (41%) 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 21% 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. Almost all (92%) members share that they were provided with a way to continue their normal pattern of giving both tithes (85%) and offerings (83%).

Adventist Mission

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

Mission Outreach Values and Practices

Four out of five (81%) respondents feel that their church needs to increase its overall evangelistic outreach in the local community. Only 14% feel that their church's evangelistic outreach efforts are at the right level. The remaining 1% feel that their church needs to decrease its evangelistic outreach in the local community.

About two-thirds (69%) feel that they, themselves, need to increase their involvement in their church's evangelistic outreach in the community. A little less than a quarter (23%) feel that their personal involvement is at the right level. A small percentage (1%) feel that they need to decrease their involvement in their church's evangelistic outreach in the community.

Christ's Method

Most survey respondents (90%) 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, only 16% of the survey participants report that in the last 12 months, they spent time forming new friendships with non-Adventists in their community every week or more often, with another 16% reporting that they did so almost every week. Twelve percent did so once a month, 14% did so at least once a quarter, and a quarter (26%) did so only once or twice. The remaining 17% never spent time forming new friendships with non-Adventists in their community.

Sixteen percent of TED respondents share that in the last 12 months, they spent time meeting the needs of non-Adventists in their community once a week or more often. Another 15% did so almost every week. Fourteen percent spent time meeting non-Adventists' needs in their community once a month, 16% at least once a quarter, and 23% did so once or twice. Sixteen percent report never doing so.

About half (52%) of respondents feel proud of their local church and its role and reputation in the community, while 28% are not sure, and one out of five (20%) disagrees.

Almost three-quarters (73%) of respondents feel that their church needs to increase its overall efforts to meet the local community's needs. In contrast, one-fifth (20%) of respondents feel that their church's overall efforts in meeting the local community's needs

are at the right level. Regarding their involvement to meet the local community's needs, about two-thirds (67%) feel that that they, themselves, need to increase their involvement. A little less than a quarter (24%) feel that their personal involvement is at the right level. A small percentage (1%) feel that they need to decrease their involvement in meeting their community's needs.

Public Evangelism & Witnessing

In the last 12 months, three out of five (61%) respondents never attended a public evangelistic meeting in their area. One in five (20%) did so once or twice, and 8% did so at least once a quarter. Only one-tenth (11%) attended a public evangelistic meeting in their area once a month or more often. GCMS 2017–18 respondents were more likely to have attended public evangelistic meetings (2017–18: 33% never; 32% once or twice; 16% at least once a quarter; 19% once a month or more often).

In the past 12 months, 13% of respondents witnessed to non-Adventists in their community every week or more often. Another 15% did so almost every week. Twelve percent did so once a month, 15% did so at least once a quarter, 29% did so once or twice, and 17% never did so. More GCMS 2022–23 participants report that they never witnessed to non-Adventists in their community than their GCMS 2017–18 counterparts (2017–18: 12% every week or more often; 18% almost every week; 18% once a month; 17% at least once a quarter; 27% once or twice; 8% never).

Reclaiming Former Church Members

Four out of five (81%) respondents feel that their church needs to increase its efforts to reclaim former members, while 14% of respondents feel that their church's efforts are at the right level. A small percentage (1%) feel that their church needs to decrease its efforts to reclaim former church members. A greater percentage of respondents in the GCMS 2022–23 feel that their church needs to increase its efforts to reclaim former members than in the previous survey (2017–18: 77% increase; 17% right level; 2% decrease; 4% does not apply).

Seventy-one percent of respondents feel that they need to increase their involvement with their church's efforts to reclaim former members. Twenty-two percent of respondents feel that their personal involvement is at the right level.

Youth Involvement in Local Church Mission

Looking at young people's involvement in the local church's mission, less than half (46%) of respondents agree that youth and young adults are actively involved in carrying out the mission of their local church. Another quarter (25%) of respondents are not sure. The remaining 29% disagree that youth and young adults are actively involved in carrying out the mission of their local church.

Sixty-nine percent of respondents feel that their church needed to increase the overall inclusion of young people in carrying out the local church's mission, while 23% feel that their church's efforts are at the right level. Three out of five (60%) of GCMS 2022–23 respondents feel that they needed to personally increase their involvement in including young people in carrying out the mission of the local church, and 30% 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:

- 54% of respondents have not heard of the “I Will Go Strategic Focus 2020–2025” initiative. Twenty-nine percent have heard of it but have not participated. Only 9% have participated in this program.
- 47% of members have not heard of “Total Member Involvement.” A third (37%) have heard of it but have not participated, and 16% have participated in this program. Fewer members participated in it compared to the GCMS 2017–18 (2017–18: 44% not heard of it; 34% heard but not participated; 23% participated).
- 48% of respondents have not heard of “Revival and Reformation.” Almost a third (36%) have heard of it but have not participated, and one in five (17%) have participated in this program. A greater number of respondents are familiar with this initiative in the GCMS 2022–23 than in the GCMS 2017–18, but fewer respondents have participated in it (2017–18: 34% not heard of it; 40% heard but not participated; 25% participated).
- 38% of respondents have not heard of “Mission to the Cities,” while 50% have heard of it but have not participated. Only 13% have participated in this program. A greater percentage of respondents are familiar with this initiative in the GCMS 2022–23 than in the GCMS 2017–18, but fewer have participated in it (2017–18: 30% not heard of it; 50% heard but not participated; 19% participated).
- 53% of respondents have not heard of the “Comprehensive Health Ministry” program. Almost a third (35%) have heard of it but have not participated, and 12% have participated. A greater number of respondents are familiar with this initiative in the GCMS 2022–23 than in the GCMS 2017–18 but with less participation (2017–18: 39% not heard of it; 37% heard but not participated; 24% participated).
- 71% of respondents have not heard of the “Believe His Prophets” initiative. One-fifth (21%) have heard of it but have not participated, and only 8% have participated in this program.

- 10% of respondents have not heard of the “10 Days of Prayer” program, while another third (34%) have heard of it but not participated. Well over half (57%) have participated in this program.
- 73% of members have not heard of “Adventist Possibility Ministries.” About a quarter (23%) have heard of this program but have not participated in it, while only a very small percentage (5%) have participated in this program.
- 7% of respondents have not heard of “Annual Week of Prayer,” while about a quarter (26%) have heard of it but have not participated. Two-thirds (68%) have participated in this initiative.
- 21% of respondents have not heard of “Global Mission.” One-third (34%) have heard of it but have not participated, and one in ten (11%) have participated.
- 55% of respondents have not heard of the “Enditnow” program. One-third (34%) have heard of it but have not participated, and 11% have participated.
- When asked how often, in the last 12 months, they had heard about one or more of the General Conference initiatives listed previously:
 - 32% of respondents share that they never heard about these initiatives via word of mouth, while one-third (34%) heard of them via word of mouth once or twice. One-fifth (20%) heard of them via word of mouth at least once a quarter, 8% once a month, and 4% almost every week. Only a tiny percentage (1%) heard of them via word of mouth on a weekly basis.
 - 23% never heard about GC programs at church, while over one-third (36%) heard about them once or twice at church. Nearly a quarter (23%) heard of them at least once a quarter at church, 10% once a month, and 6% almost every week. Three percent heard about them at church every week.
 - 58% of respondents never heard about these initiatives at a meeting or seminar. Close to a quarter (23%) heard about them once or twice at a seminar, 13% at least once a quarter, 4% once a month, and 2% almost every week. Very few (1%) heard about these programs at a meeting or seminar on a weekly basis.
 - 28% of respondents never heard about these GC initiatives by reading a church publication, while another 29% did so once or twice in the last 12 months. Twenty-two percent did so at least once a quarter, 15% once a month, and 5% did so almost every week. Two percent heard about these programs by reading a church publication every week.
 - 80% of respondents share that they never heard about these programs on television or radio. Nine percent heard about them via television or radio once or twice in the last 12

months, 4% at least once a quarter, 4% once a month, and 2% almost every week. A small percentage (1%) heard of these programs via television or radio every week.

- 34% of respondents never heard of these GC initiatives via a website; another 28% did so once or twice in the last year. Seventeen percent of respondents did so at least once a quarter, 12% once a month, and 7% almost every week. Only 2% heard of these programs via a website on a weekly basis.
- 41% of respondents never heard about GC programs via social media, while a quarter (25%) did so once or twice. Fifteen percent did so at least once a quarter, 10% did once a month, and 8% almost every week. Three percent report they heard about these programs via social media on a weekly basis.

Personal Well-being

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

Psychological Well-being

A little over half (55%) of respondents report that in the last two weeks, they never felt little interest or pleasure in doing things. One-third (34%) admit that they felt this way for several days, and 4% felt this way for more than seven days. Six percent share that they felt this way every day.

Three out of five (60%) share that in the last few weeks, they never felt down, depressed, or hopeless. Close to one-third (31%) admit that they felt this way for several days, and 5% felt this way for more than seven days. Four percent reveal that they felt this way every day. Seven percent of respondents admit that in the last 12 months, they had suicidal thoughts, less than 1% (0.4%) attempted suicide, and 2% 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 (26%) report that this is true for them a great deal, and for another 35%, this is mostly true. For nearly another quarter (24%), this is somewhat true, 10% a little true, and 5% not true for them at all.

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.” About one-fifth (20%) of respondents feel that this is true for them a great deal, while a third (32%) feel this is mostly true for them. Over a quarter (28%) report that this is somewhat true for them, 12% a little true, and 7% not true for them at all.

Over half (55%) of respondents share that it is not true for them at all that “Over the last 12 months . . . in some ways I think I am spiritually lost.” For a quarter (25%), this statement is a little true, and for 11%, it is somewhat true. Close to one in ten (9%), respondents feel that this statement is mostly true or true for them a great deal. Correlation analysis suggests that those who are younger or have fewer years since baptism tend more to agree with this statement.

Most (78%) respondents report that it is not at all true for them that “Over the last 12 months . . . My faith has been shaken, and I am not sure what I believe.” One in ten (14%) respondents admit that this is a little true, and 4% share that it is somewhat true. For the remaining 4%, this is mostly true or true for them a great deal.

Cultivating the Heart

Nearly two out of five (38%) respondents feel that it is true for them a great deal that “Over the last 12 months . . . I more often have a sense of gratitude.” For a third (35%) of respondents, this is mostly true, 18% somewhat true, and 6% a little true. For the remaining 3%, this is not true for them at all.

A quarter (26%) feel that it is true for them a great deal that “Over the last 12 months . . . I spend more time thinking about spiritual questions.” One-third (33%) report that this is mostly true for them, another quarter (25%) somewhat true, and 11% 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.” Nearly three-fourths (70%) of respondents share that this is not at all true for them. Sixteen percent share that this is a little true, and 7% feel that this is somewhat true. The remaining 7% admit that this is mostly true or true for them a great deal. Correlation analysis suggests that the younger respondents are, the more they agree with this statement.

Purpose in Life

Most (81%) members report that they often (50%) or usually (31%) feel that their “life is filled with meaning and purpose.” One in ten (13%) feel this way about half the time, 5% seldom feel this way, and 1% never do.

Almost half (45%) of respondents share that they often (20%) or usually (25%) “give a significant amount of time to help other people.” One-third (32%) do so about half the time, and 22% seldom do so. Two percent of respondents never gave a significant amount of time to help other people.

Thirty percent of respondents often (11%) or usually (20%) “give a significant amount of money to help other people.” One-third (33%) do so about half the time, while 31% seldom do. Six percent of members admit that they never gave a significant amount of money to help other people. Correlation analysis reveals that the older the respondents are, the more frequently they help other people financially.

Nearly three-fourths (59%) of respondents share that they often (30%) or usually (29%) feel “a deep sense of responsibility for reducing pain and suffering in the world.” Another 26% feel this way about half the time. However, 12% report that they seldom feel a deep sense of responsibility for reducing pain and suffering in the world, and 3% never feel this way.

Twenty-nine percent of respondents report that they often (11%) or usually (18%) show that they care a great deal about reducing poverty in society. Almost one-third (31%) do so about half the time, while 30% seldom do. Ten percent of respondents self-report that they never

show that they care a great deal about reducing poverty in society. A greater number of GCMS 2022–23 respondents care about reducing poverty in society than in the GCMS 2017–18 (Q37.05) (2017–18: 29% often/sometimes-often; 34% sometimes; 29% rarely; 8% never).

Nearly half (49%) of respondents often (23%) or usually (26%) apply their faith to political and social issues. Twenty-one percent do so about half the time, 15% seldom do so, and one in every ten members (14%) never do so.

On Healing

Most (82%) respondents agree that “Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.” Seven percent are not sure, and 2% disagree. A vast majority (97%) of respondents disagree that “Christians may go to witch doctors or spiritual healers for protection or healing.” Two percent are unsure, and 1% agree that this practice is acceptable for Christians.

Appendix A - TED Charts

Global Church Member Survey 2023

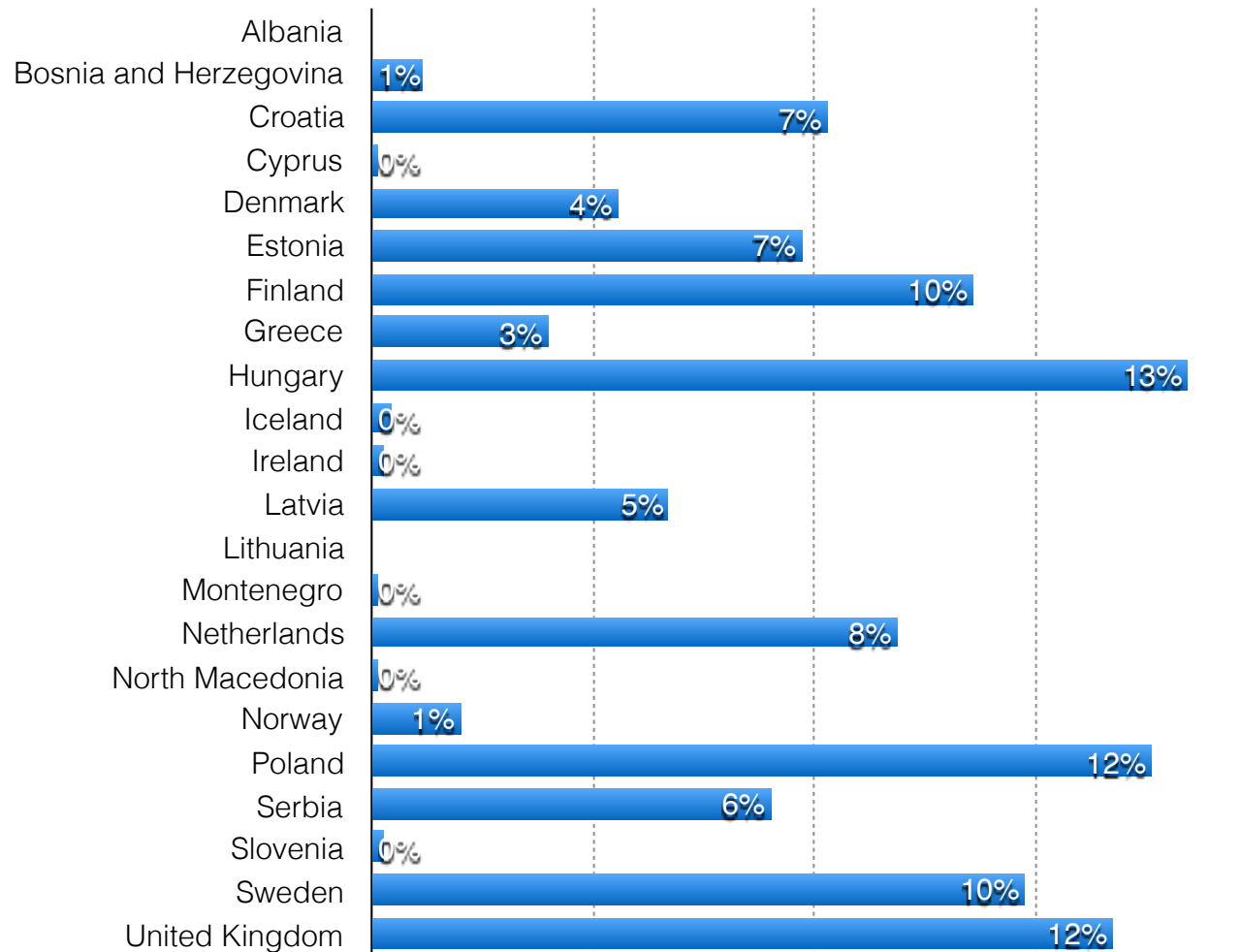
Trans-European Division
Charts (N=2205)



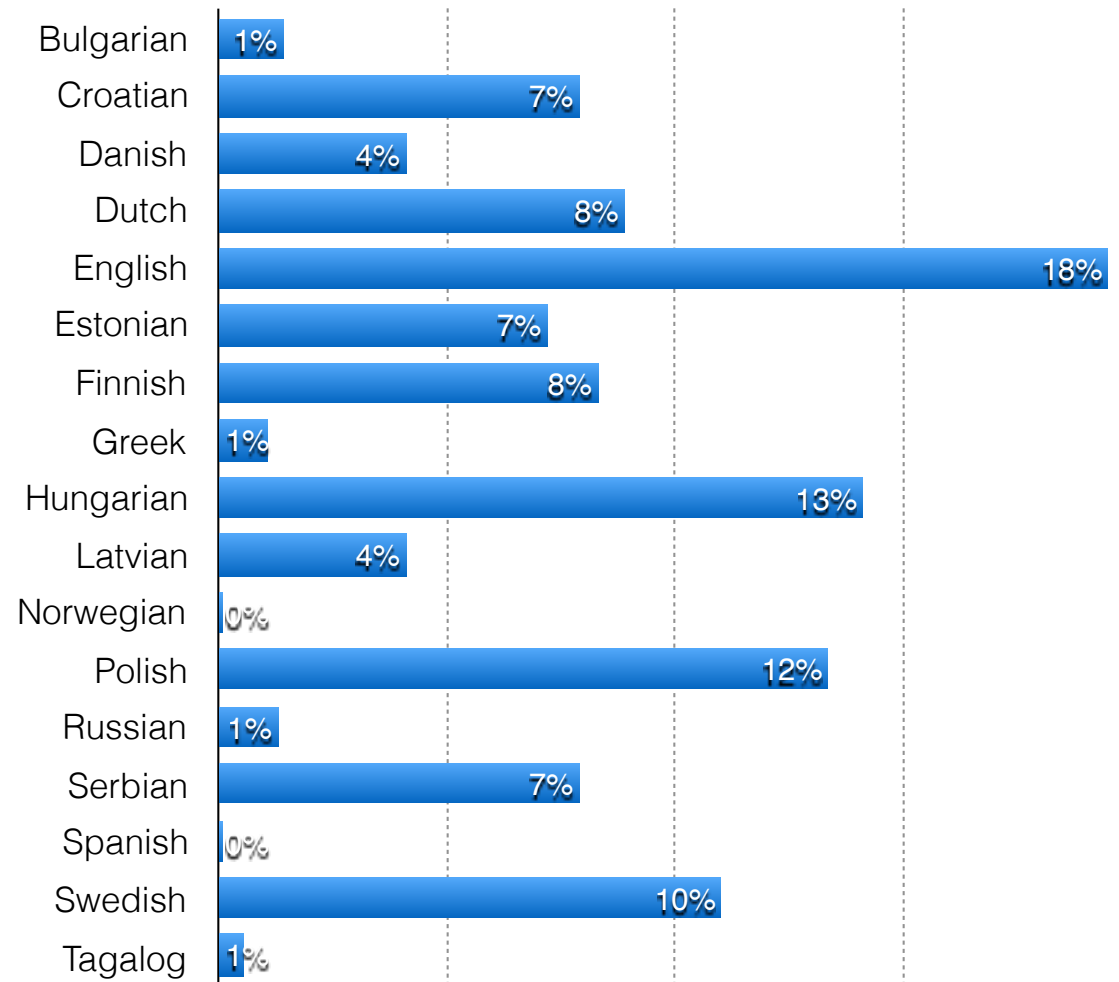
INSTITUTE *of* CHURCH MINISTRY

PERSONAL DEMOGRAPHICS

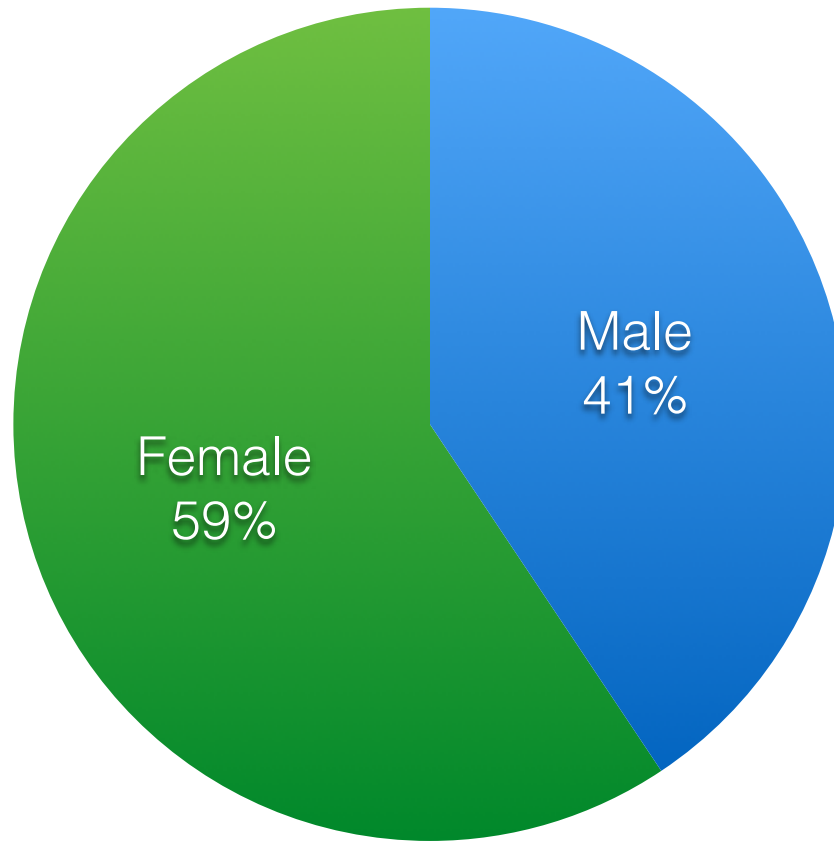
P1. IN WHAT COUNTRY DO YOU LIVE?



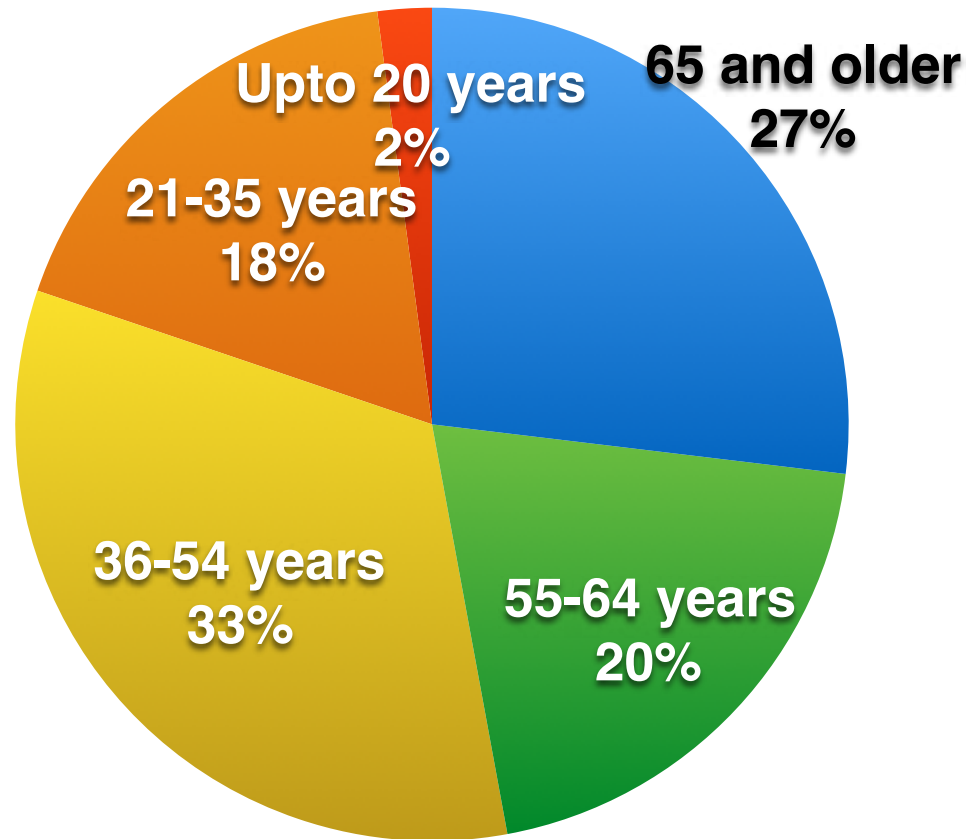
P2. IN WHAT LANGUAGE ARE YOU COMPLETING THIS SURVEY?



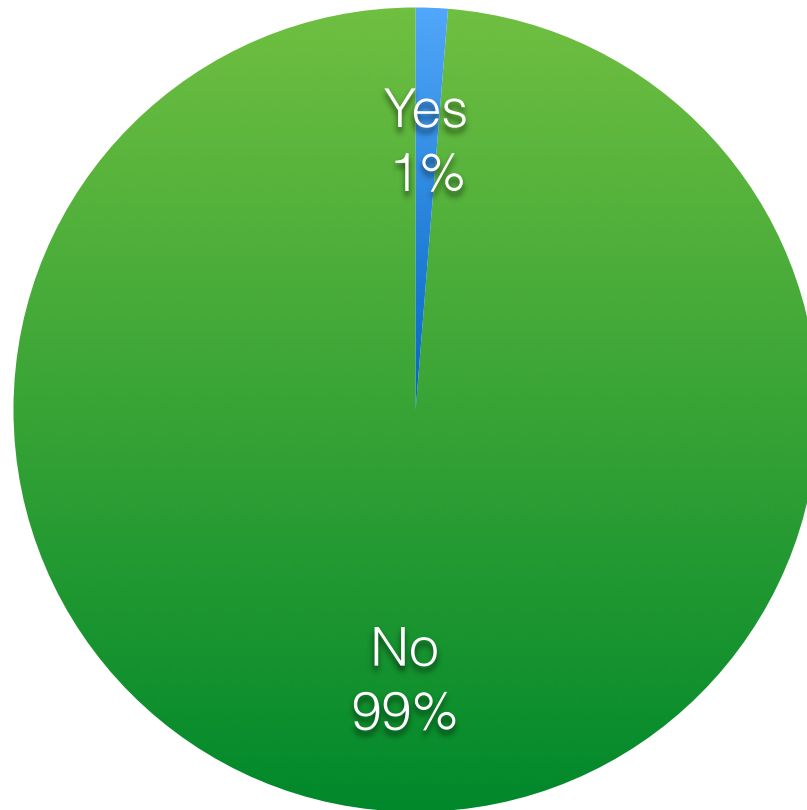
P3. GENDER



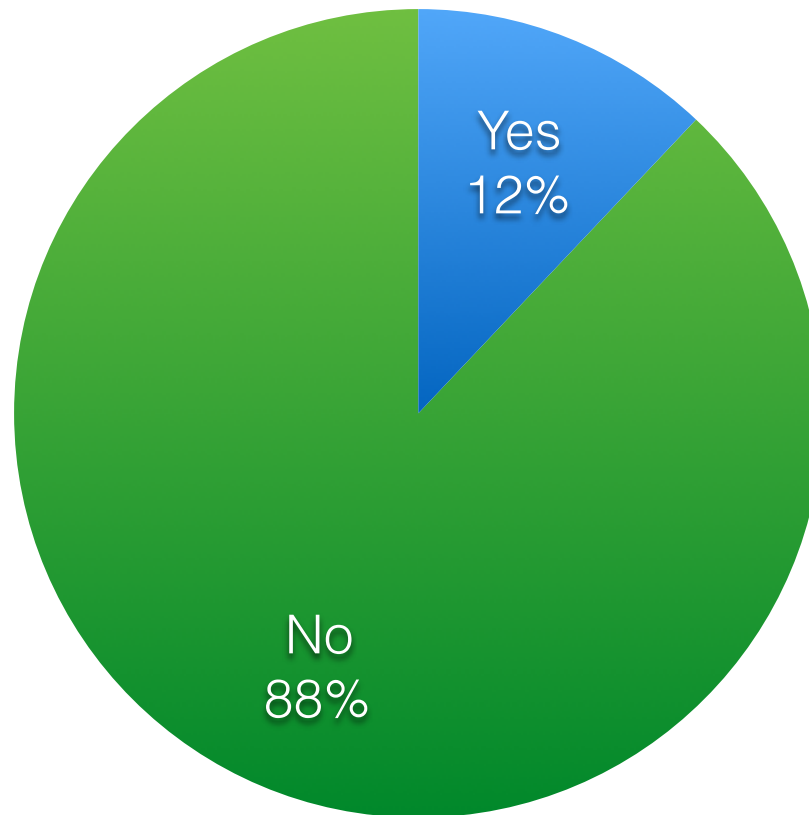
P4. YEARS OF AGE



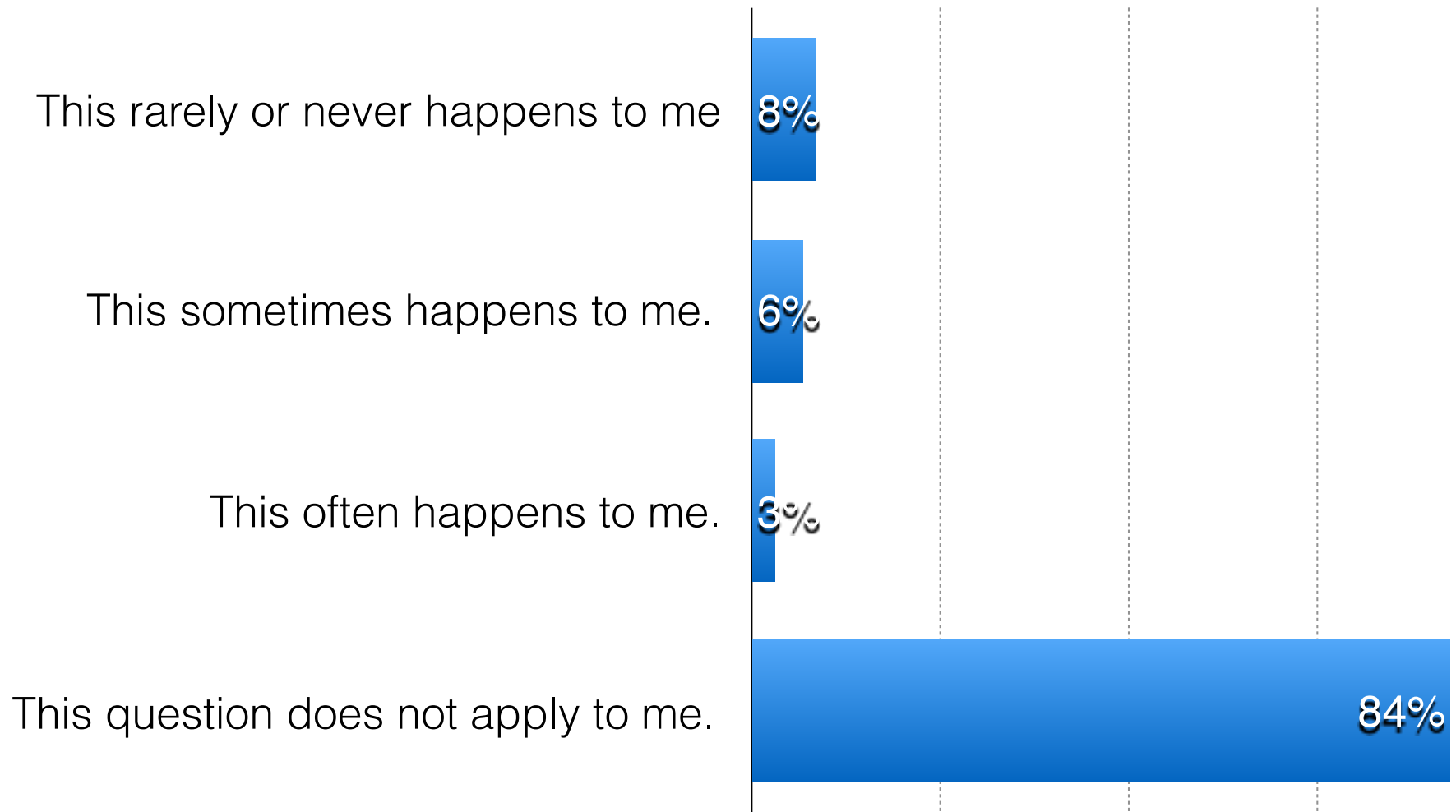
P5. DO YOU IDENTIFY AS A PERSON WHO IS DEAF?



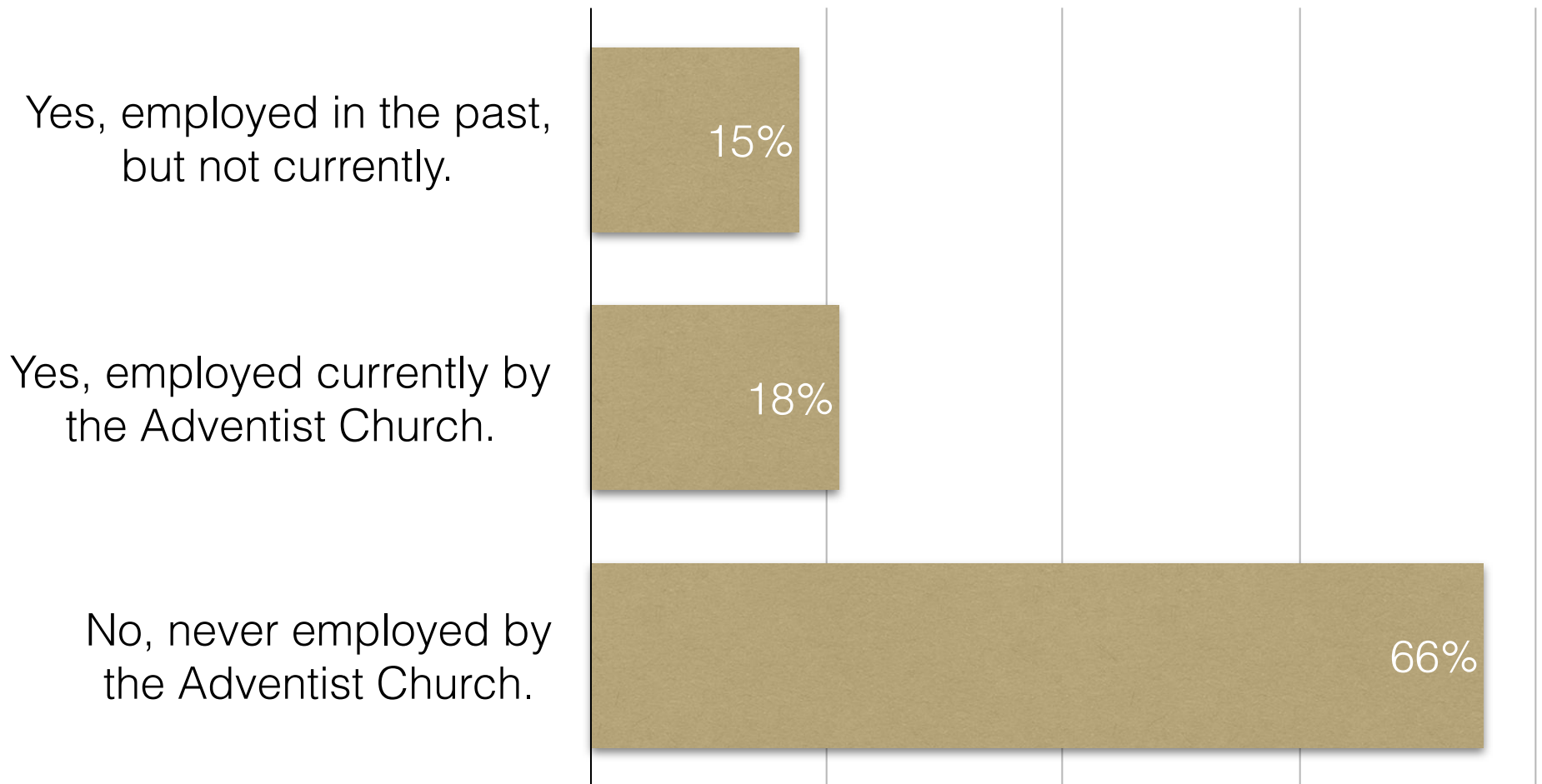
P6. DO YOU HAVE CHALLENGES IN ANY OF THESE AREAS: PHYSICAL, EMOTIONAL, MENTAL, COGNITIVE, DEVELOPMENTAL, VISUAL, OR HEARING?



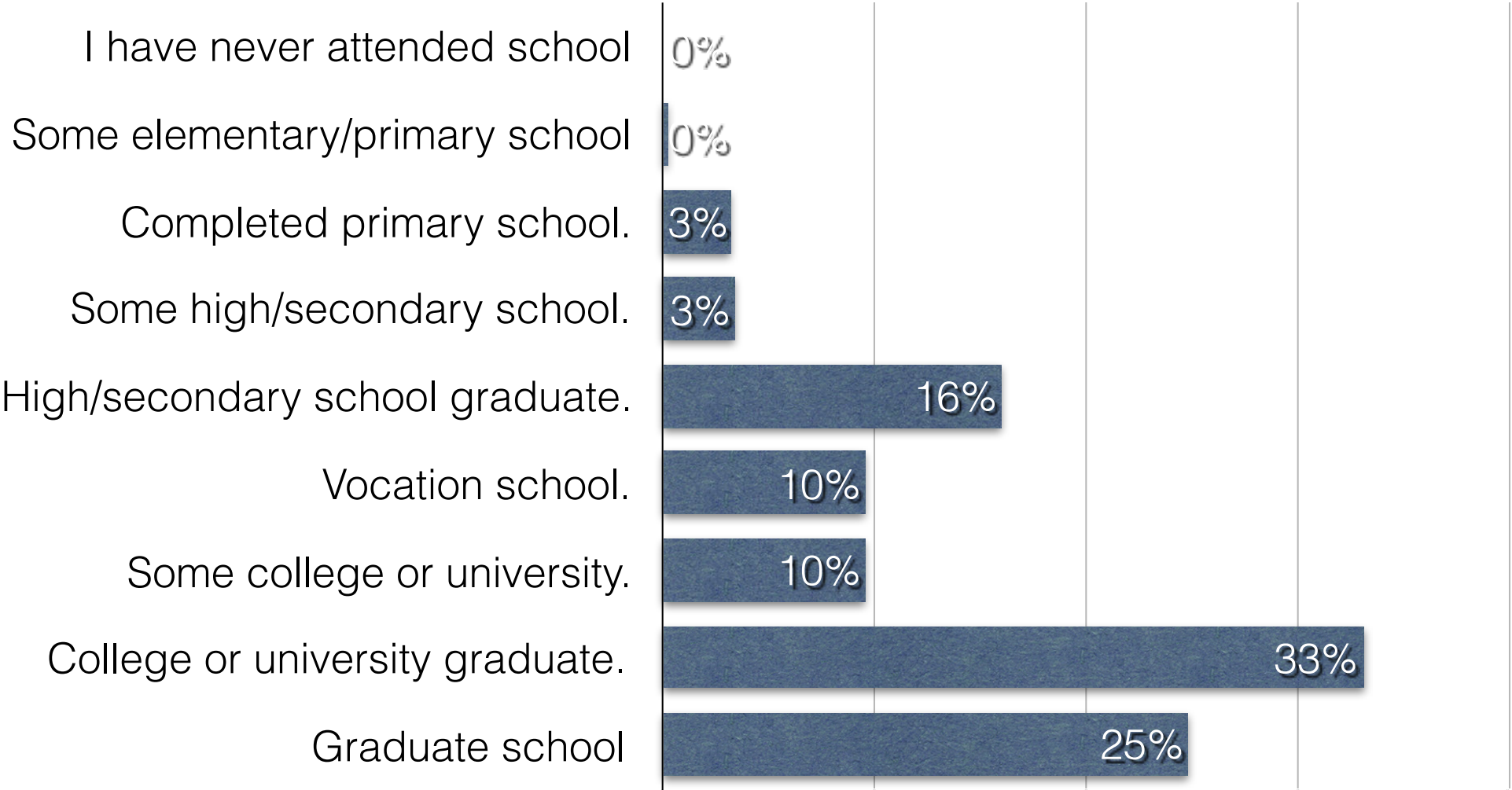
P7. IF YOU REPORTED CHALLENGES OR IMPAIRMENTS HAVE YOU FOUND IT MORE DIFFICULT TO PARTICIPATE IN CHURCH ACTIVITIES THAN OTHER PEOPLE IN YOUR CHURCH?



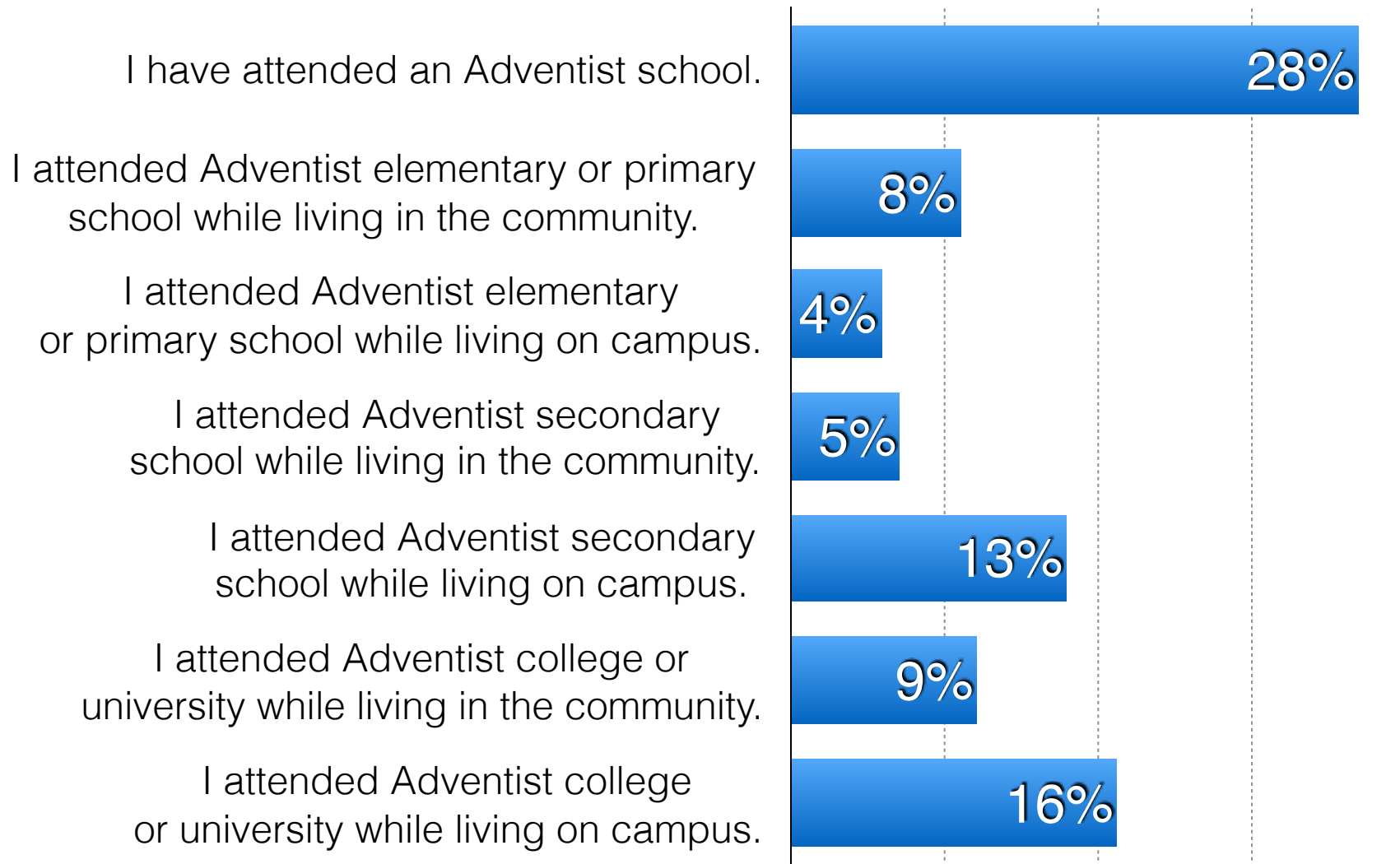
P8. ARE YOU CURRENTLY OR HAVE YOU BEEN IN THE PAST EMPLOYED BY THE SEVENTH-DAY ADVENTIST CHURCH?



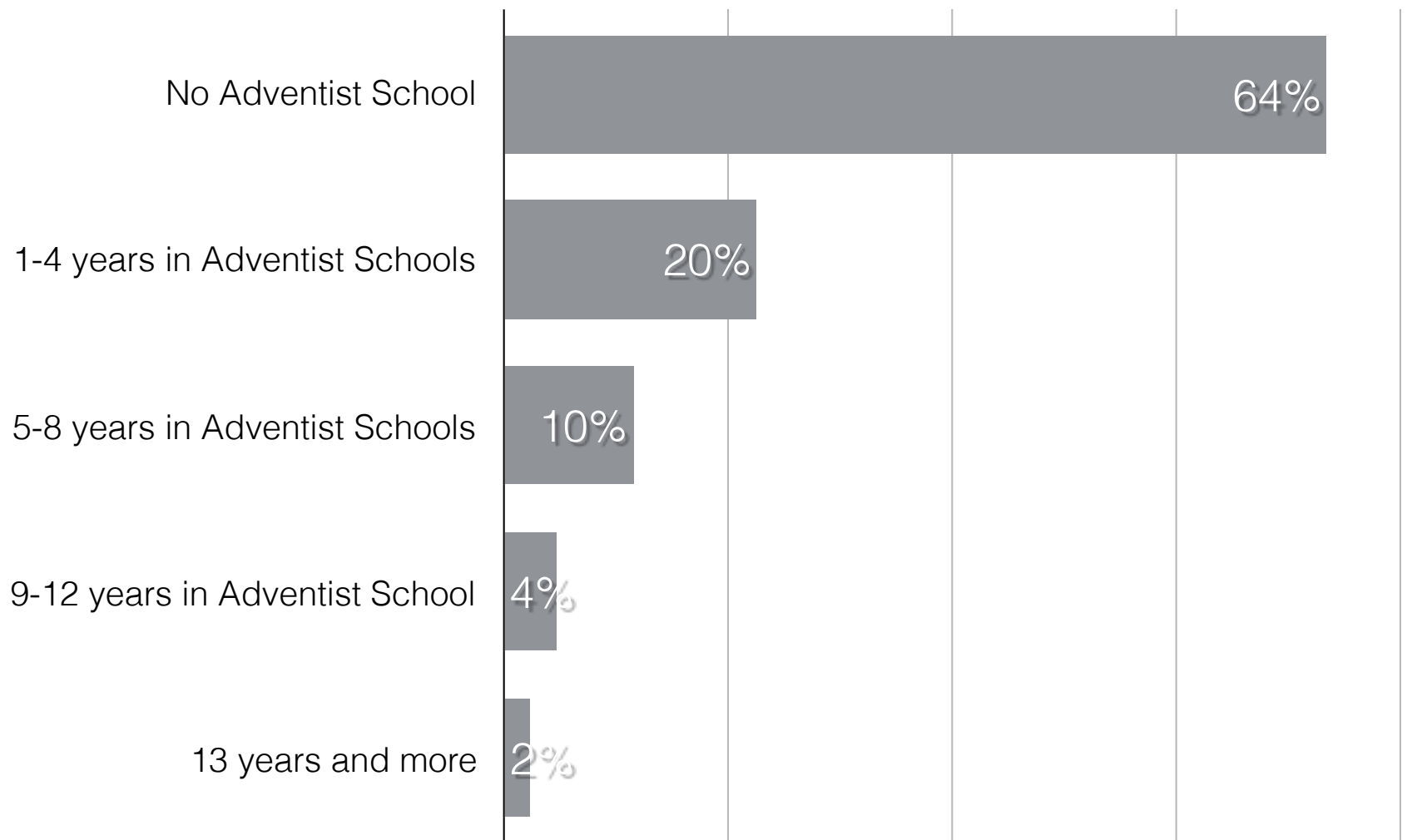
P9. WHAT IS THE HIGHEST LEVEL OF SCHOOL YOU HAVE COMPLETED? (MARK ONLY ONE RESPONSE.)



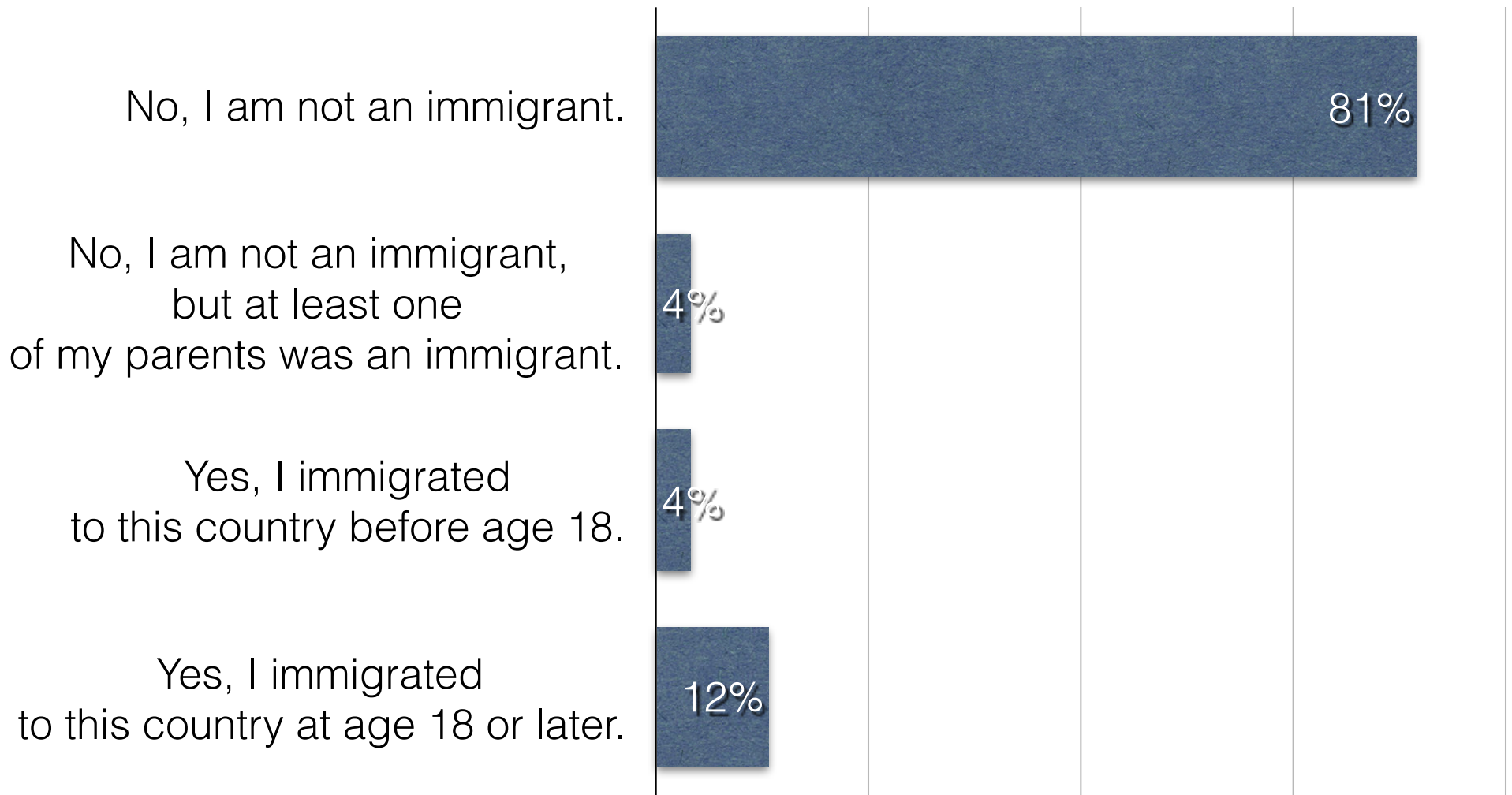
P10. WHICH OF THE FOLLOWING ADVENTIST EDUCATIONAL EXPERIENCES HAVE YOU HAD?



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

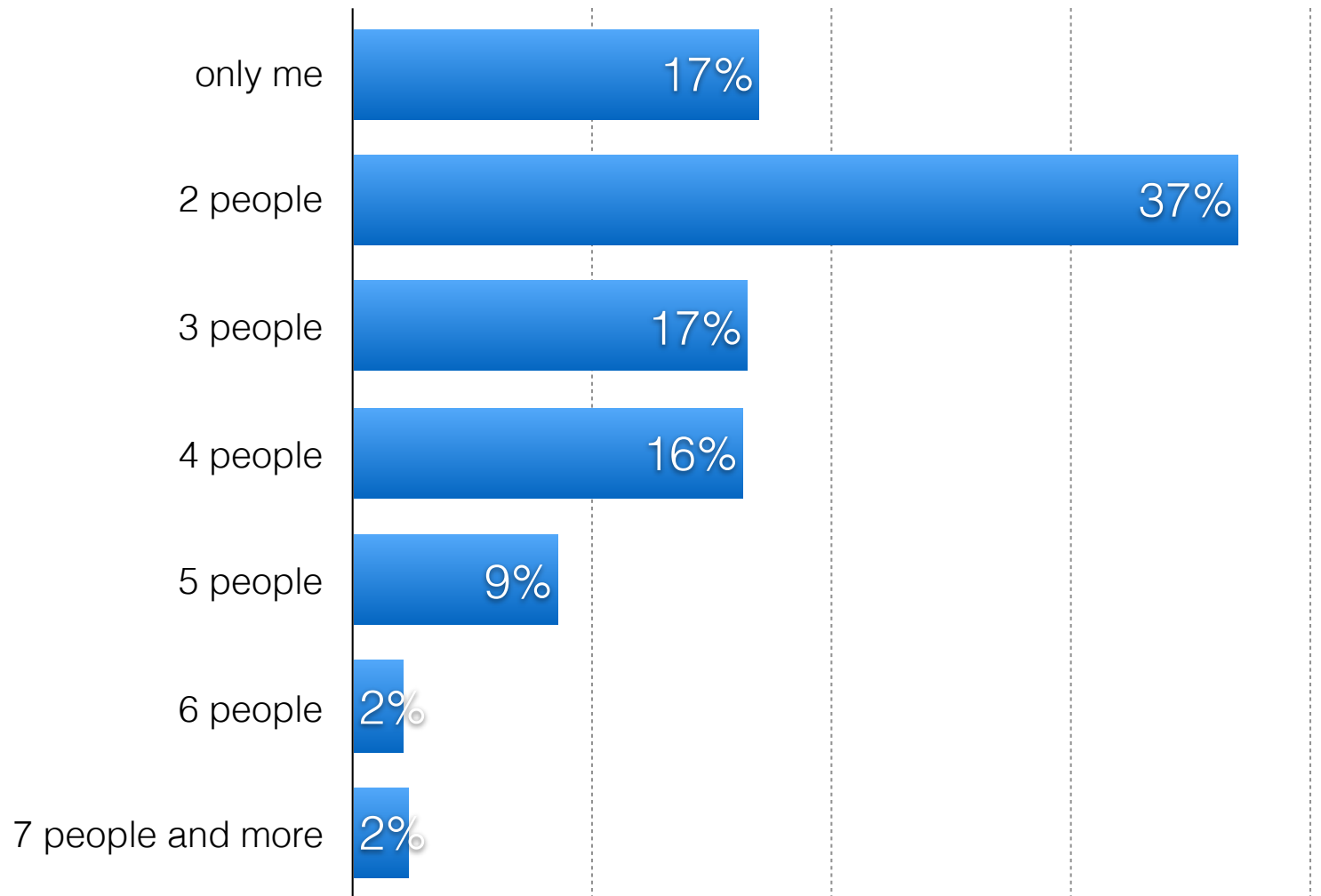


P12. ARE YOU AN IMMIGRANT TO THE COUNTRY WHERE YOU CURRENTLY LIVE?

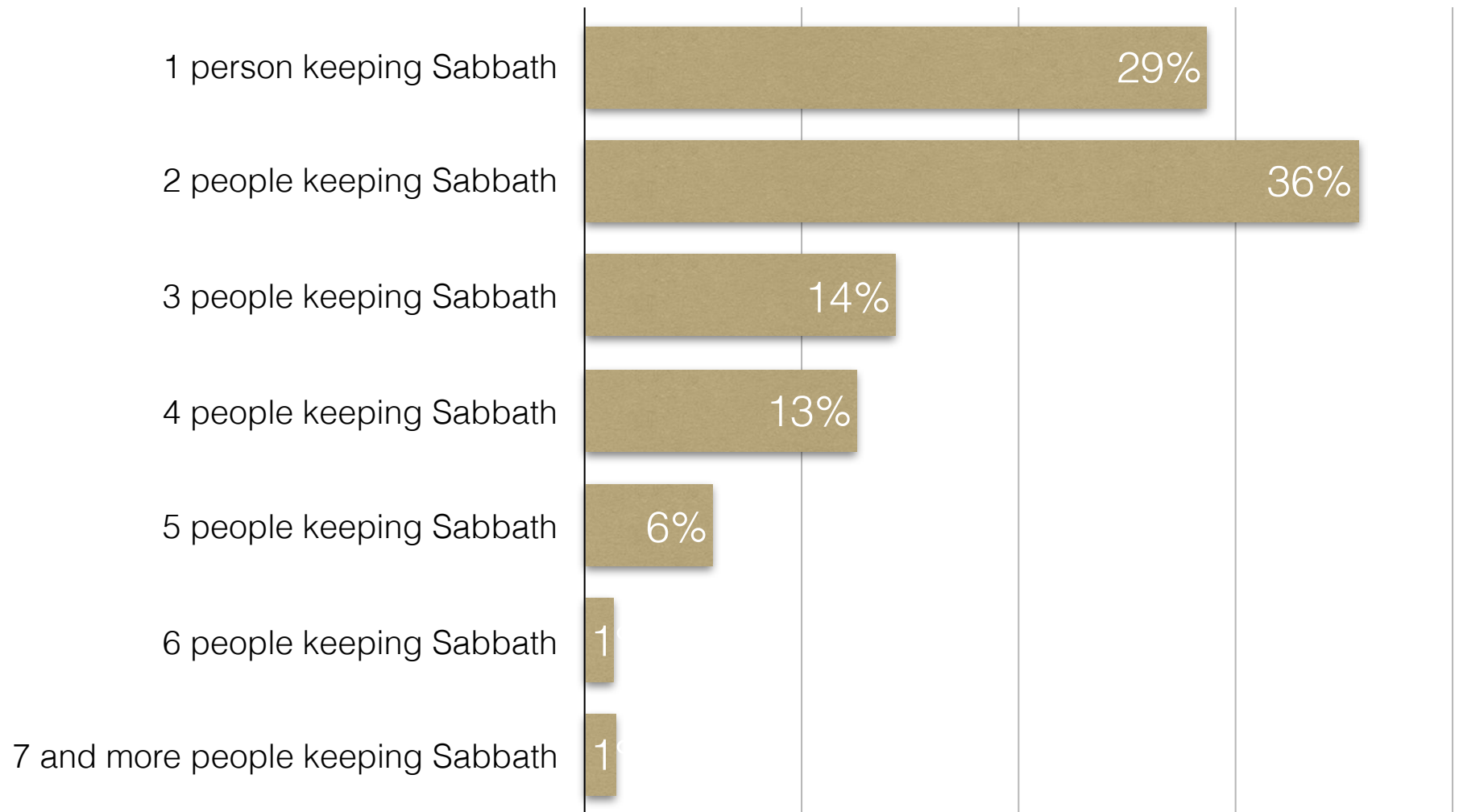


**HOUSEHOLD AND
RELIGIOUS
DEMOGRAPHICS**

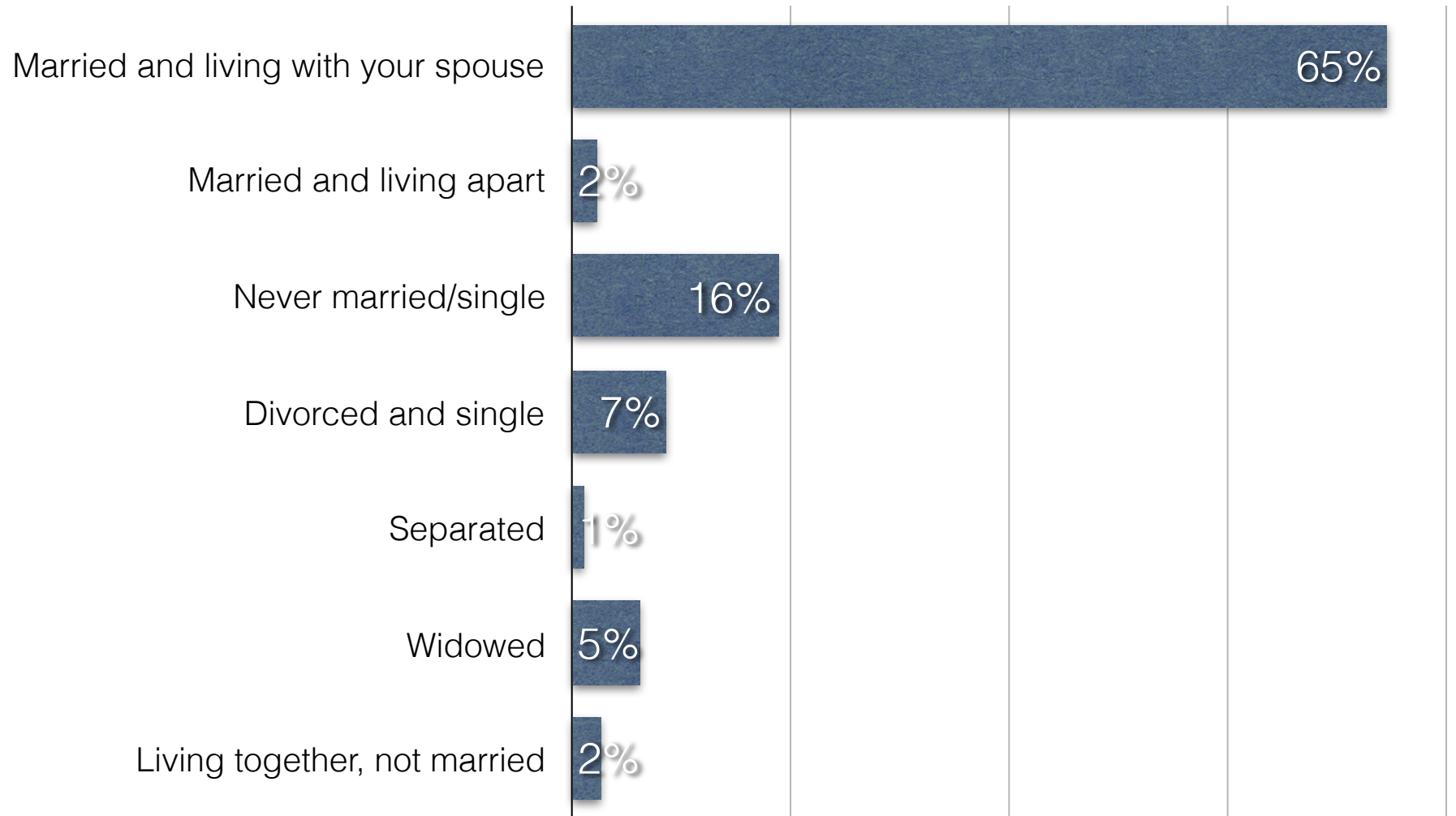
D1. HOW MANY PEOPLE LIVE IN YOUR IMMEDIATE HOUSEHOLD (INCLUDING YOURSELF)?



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



D3. MARITAL STATUS



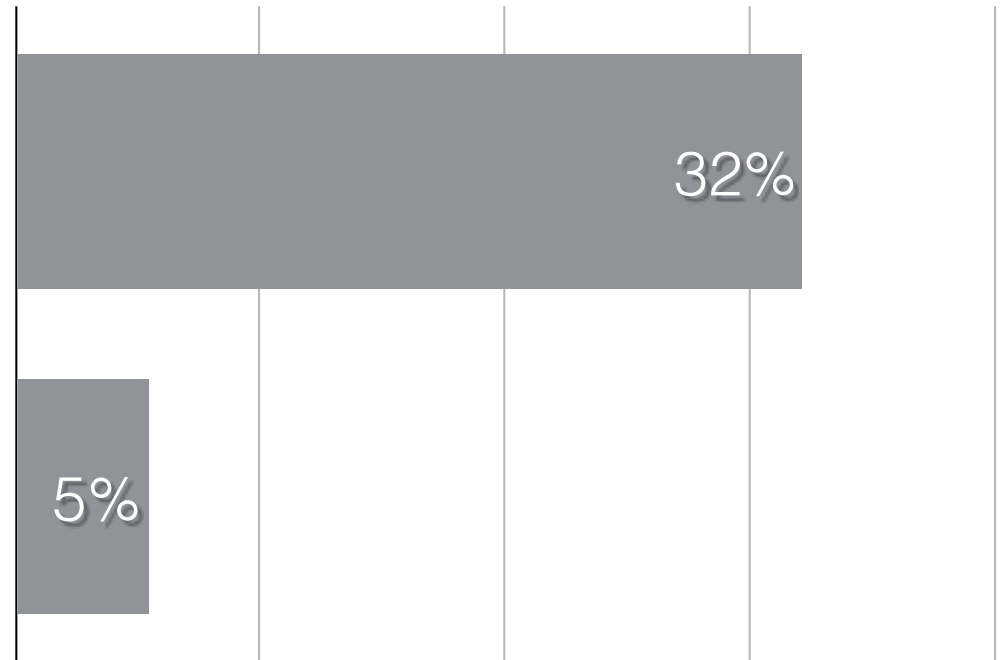
D4. DO YOU HAVE ANY CHILDREN LIVING AT YOUR HOME?

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

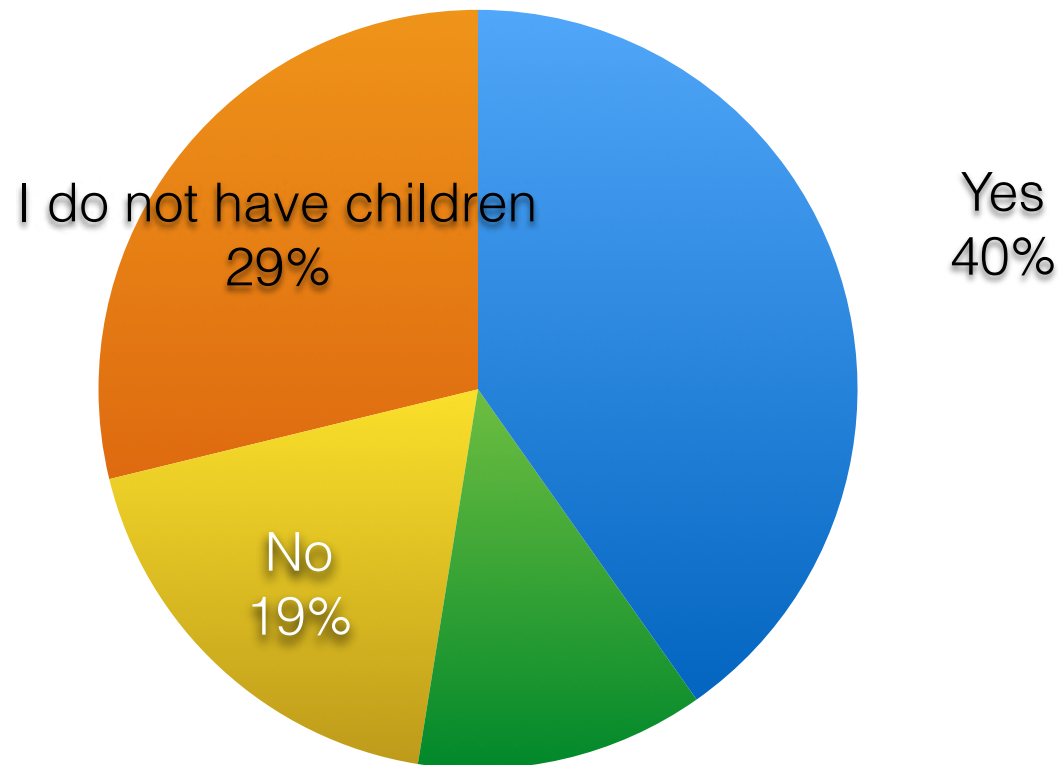
32%

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

5%

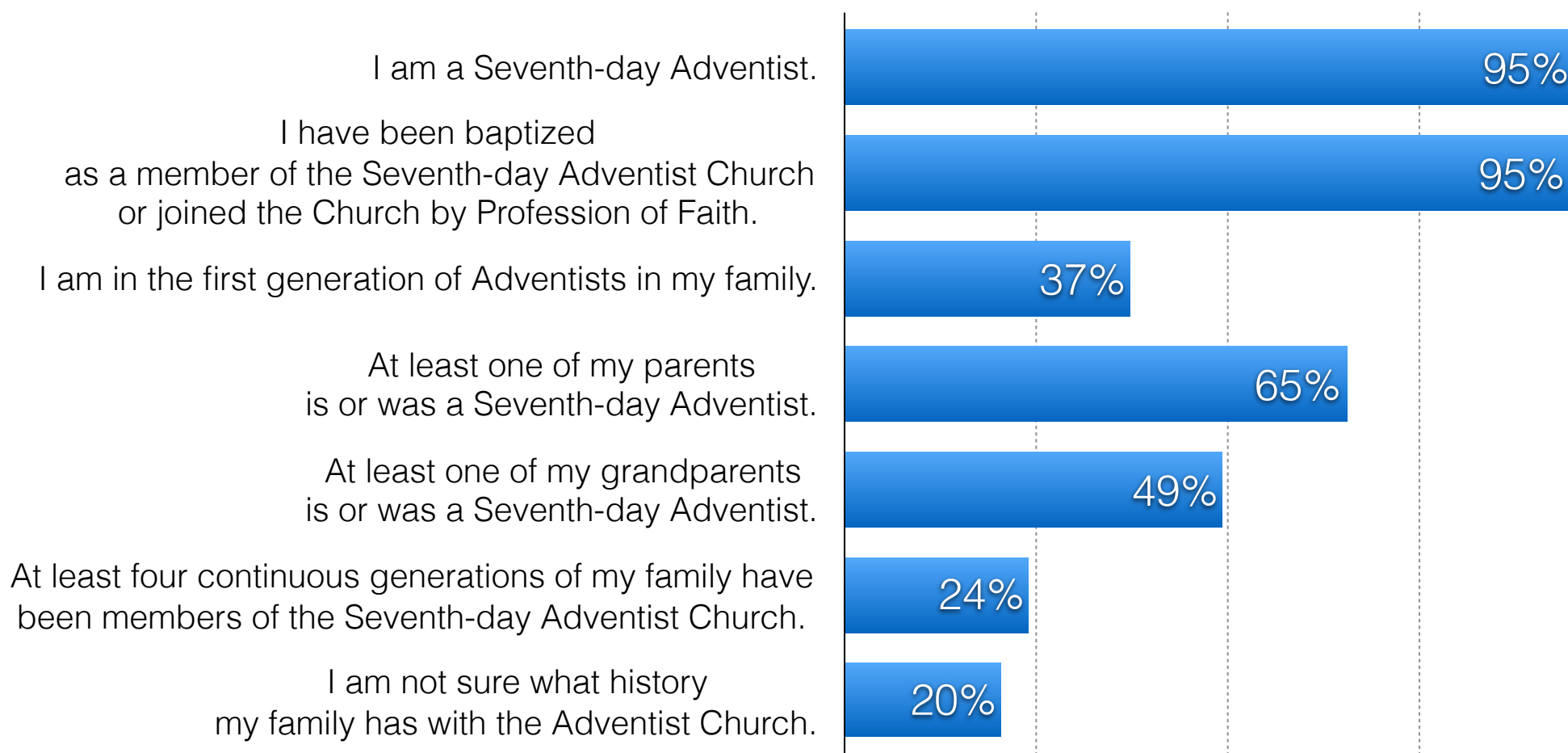


**D5. ARE ALL OF YOUR CHILDREN BEING RAISED
IN THE SEVENTH-DAY ADVENTIST CHURCH OR ARE
THEY ALL STILL MEMBERS OF THE SEVENTH-DAY
ADVENTIST CHURCH?**

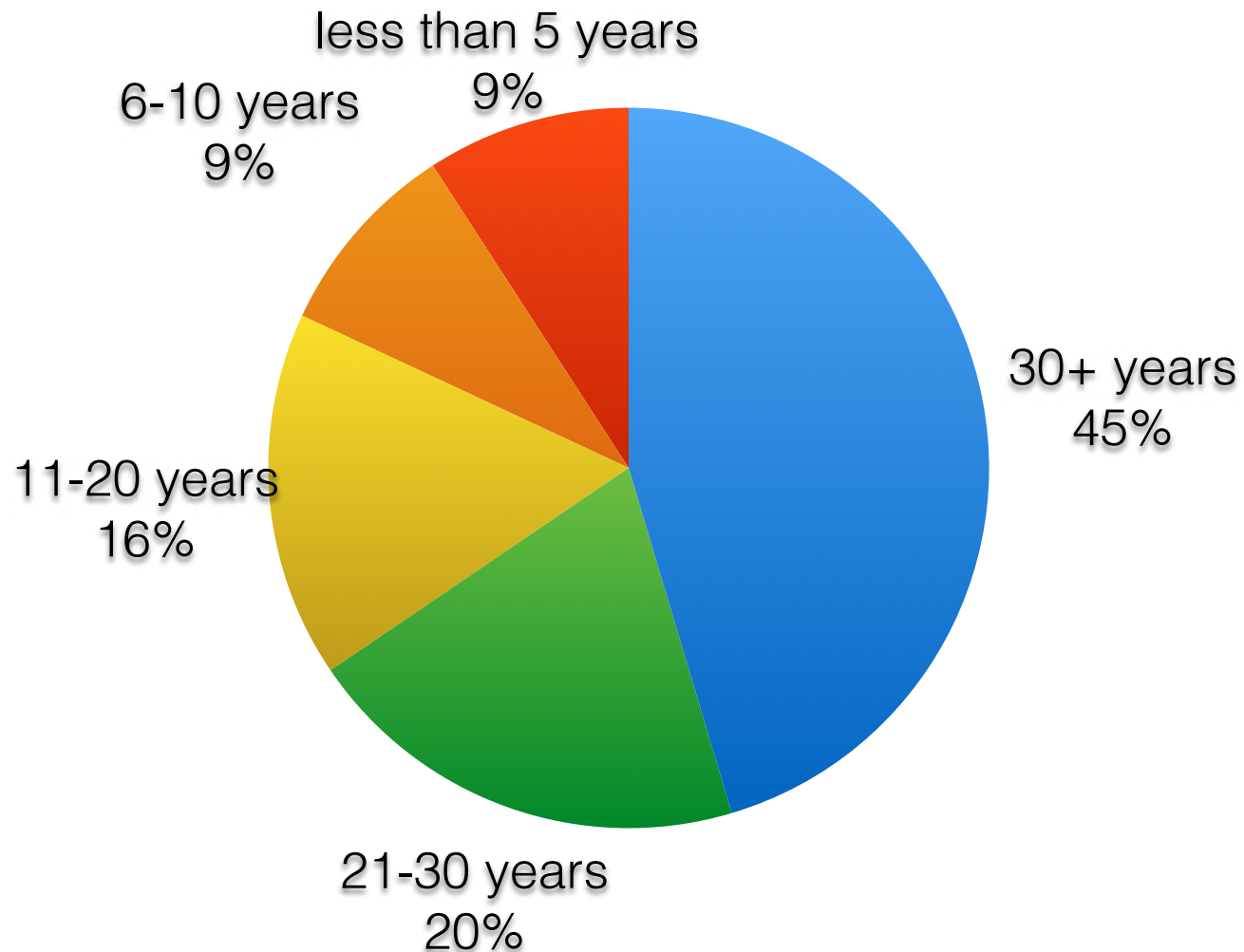


At least one child who is part of church, and at least one who is not
12%

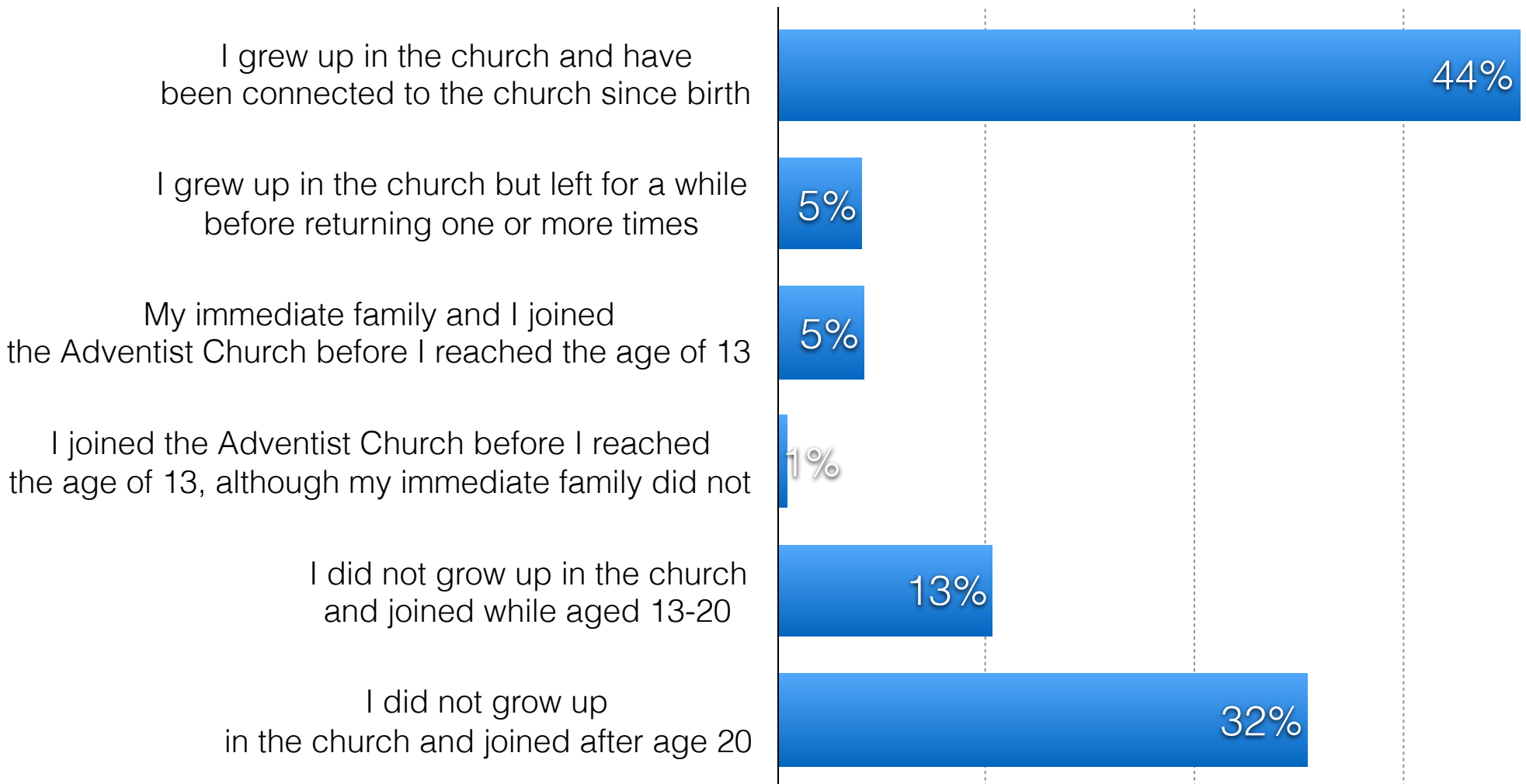
D6. WHAT HISTORY DO YOU AND YOUR FAMILY HAVE WITH THE SEVENTH-DAY ADVENTIST CHURCH?



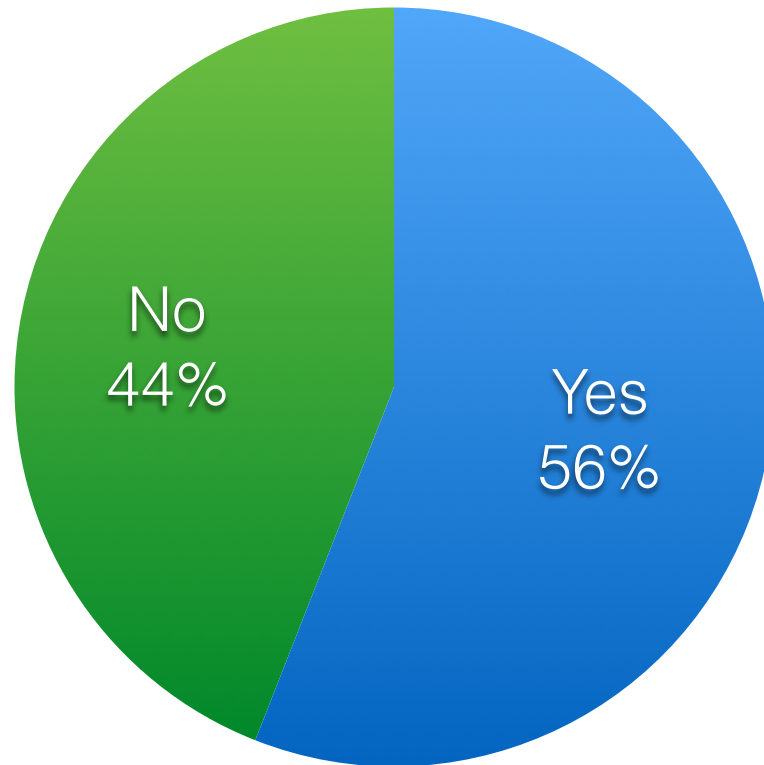
D7. YEARS OF BEING BAPTIZED.



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

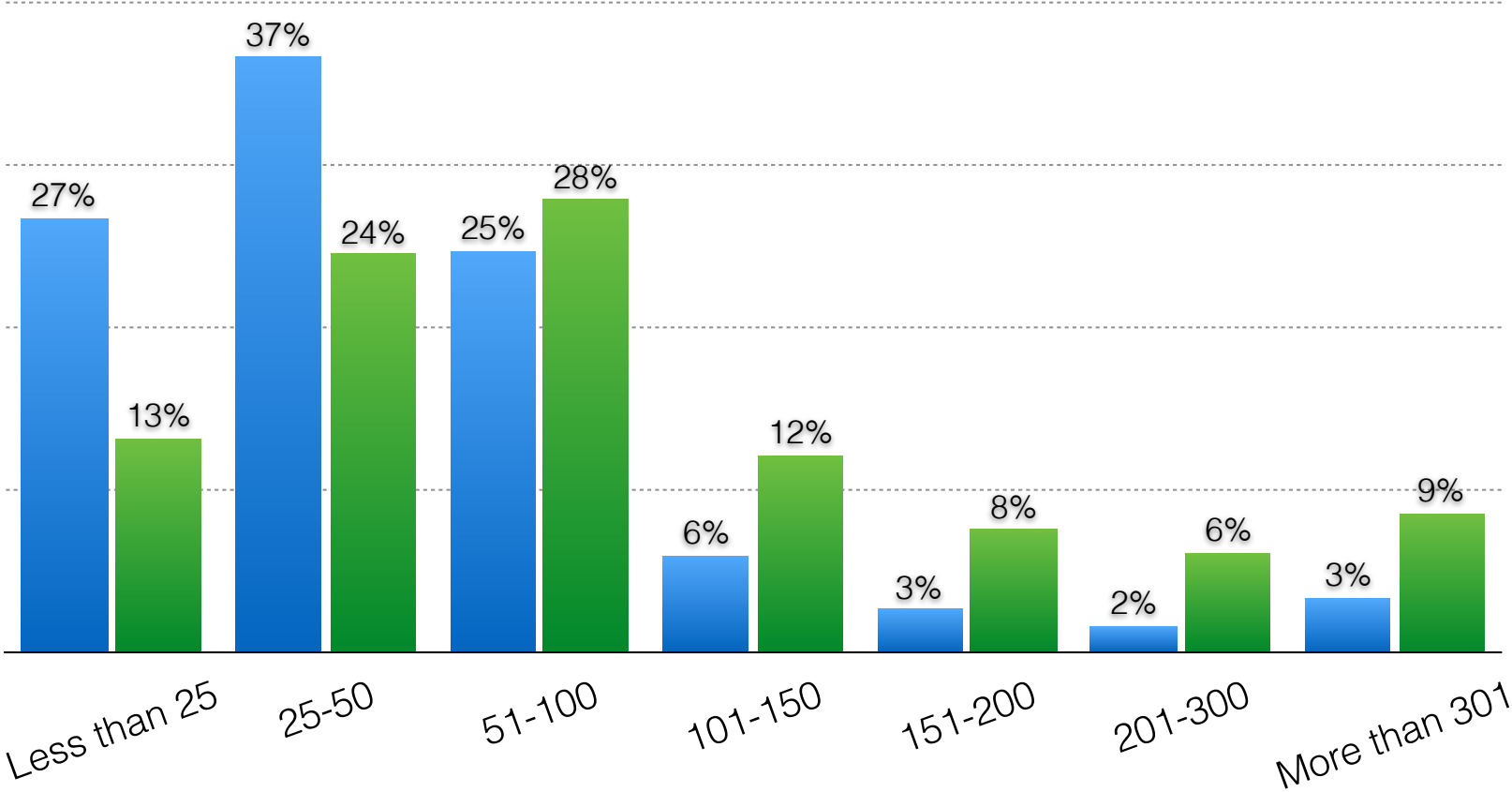


D9. DO YOU HOLD A CHURCH OFFICE AT YOUR LOCAL CHURCH?

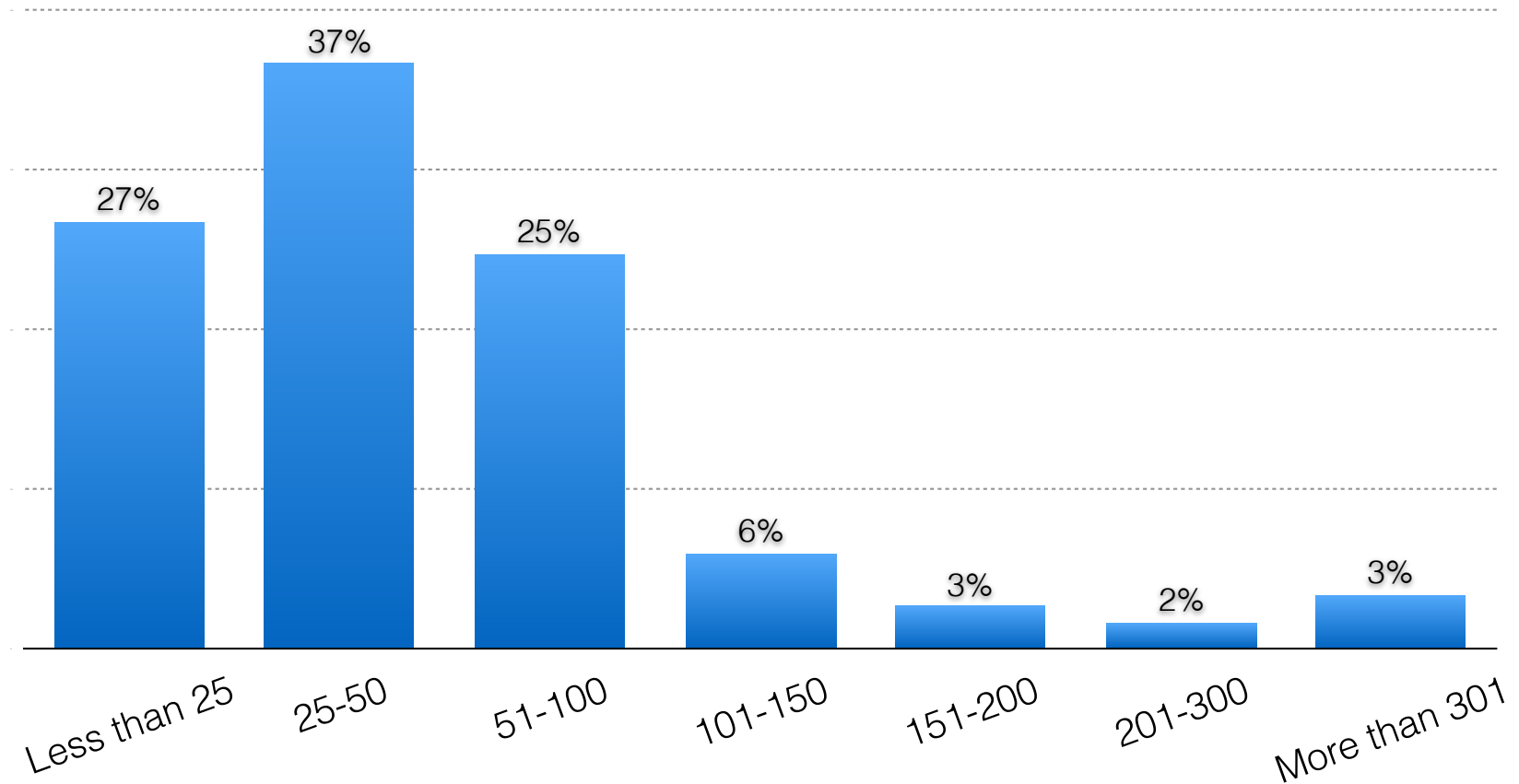


D10 & D11. CHURCH ATTENDANCE AND CHURCH MEMBERSHIP

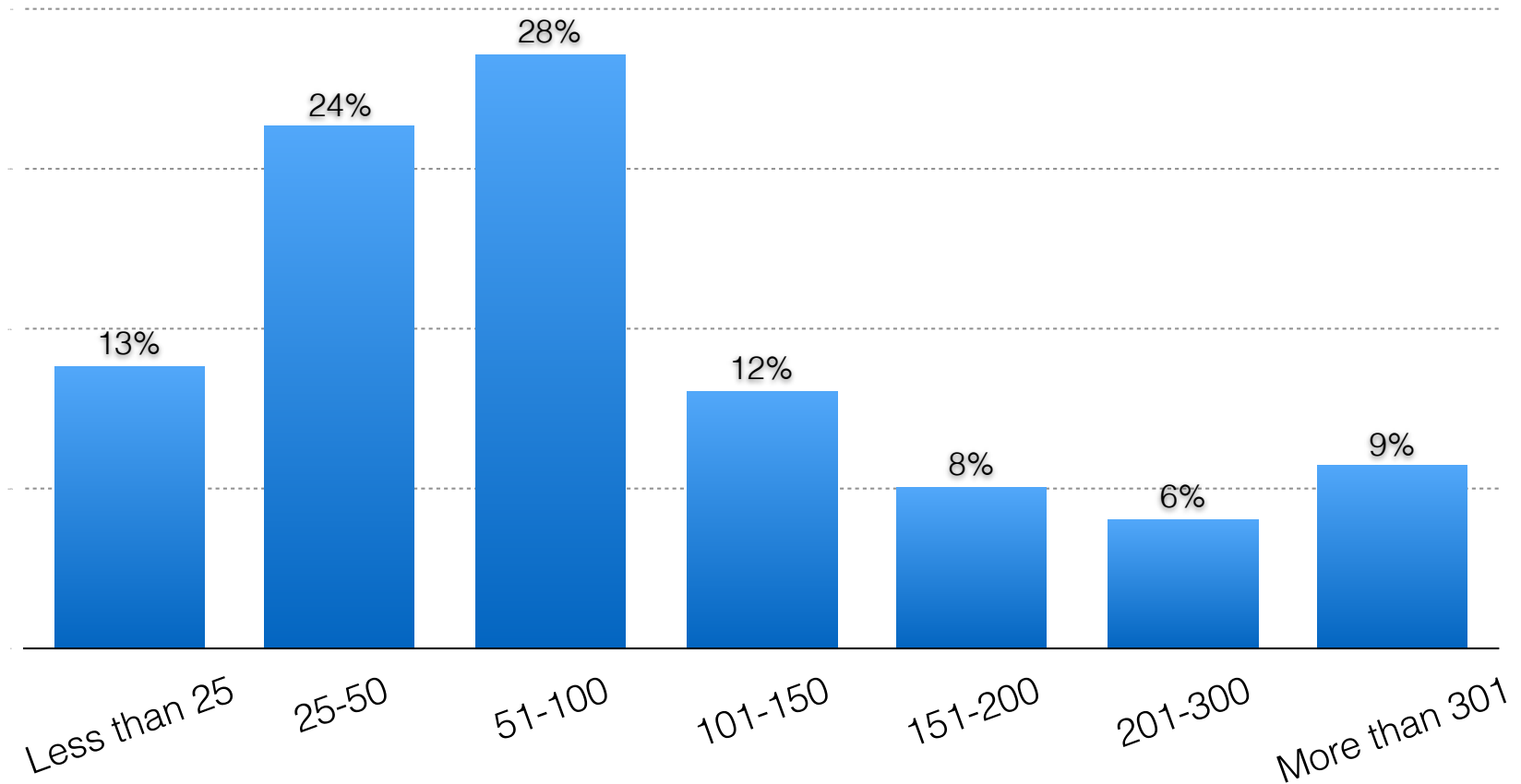
Attendance Membership



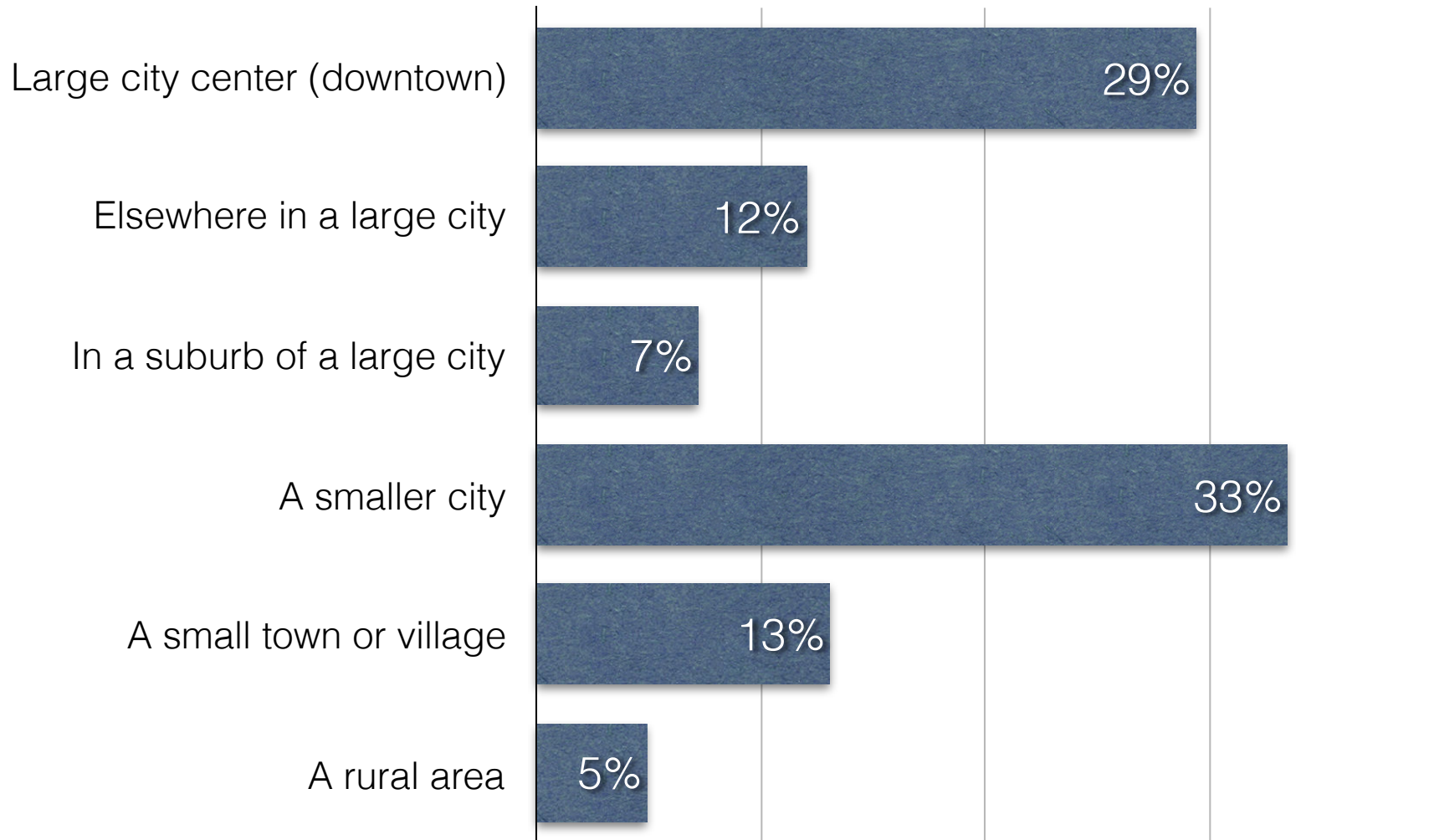
D10. CHURCH ATTENDANCE



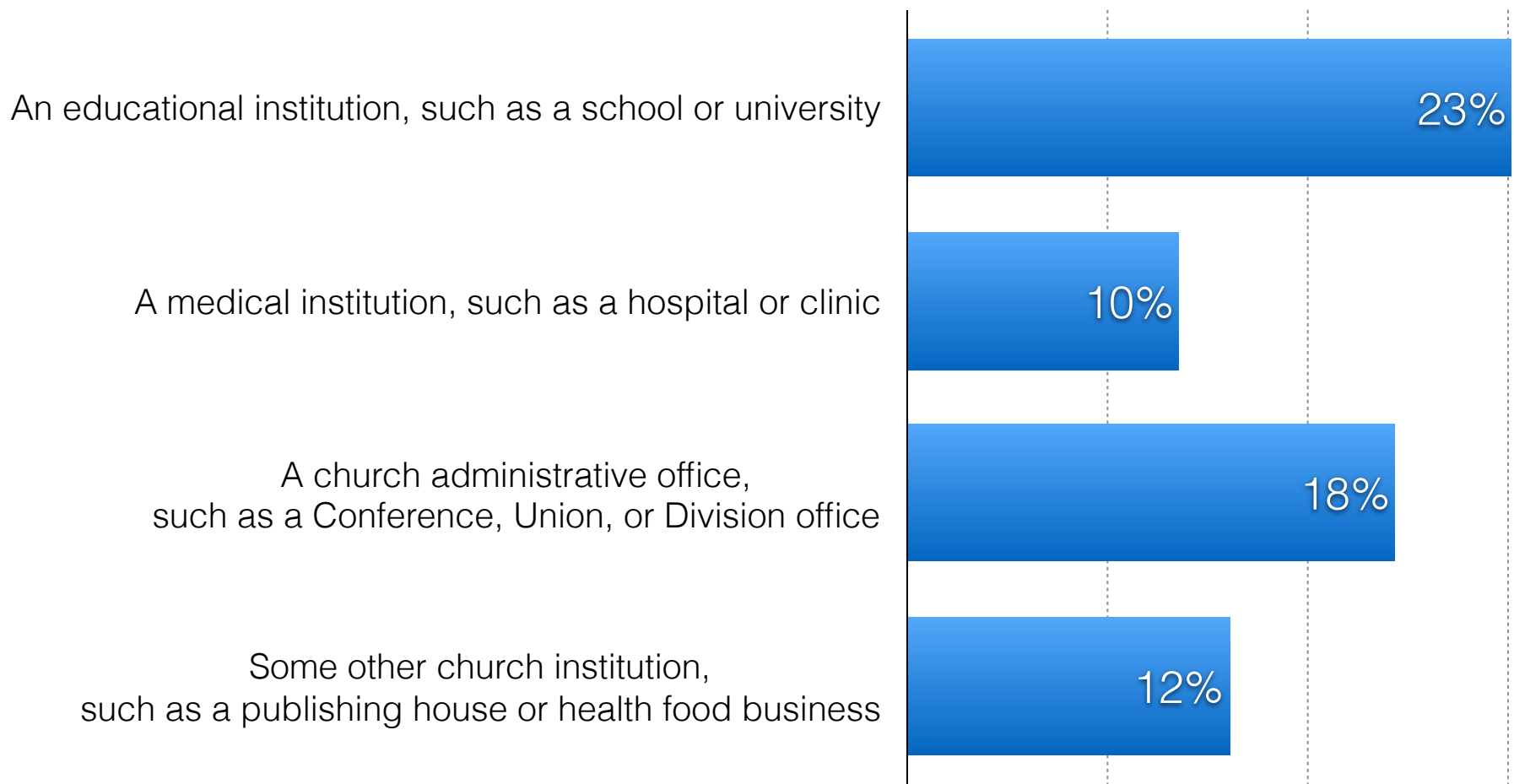
D11. CHURCH MEMBERSHIP



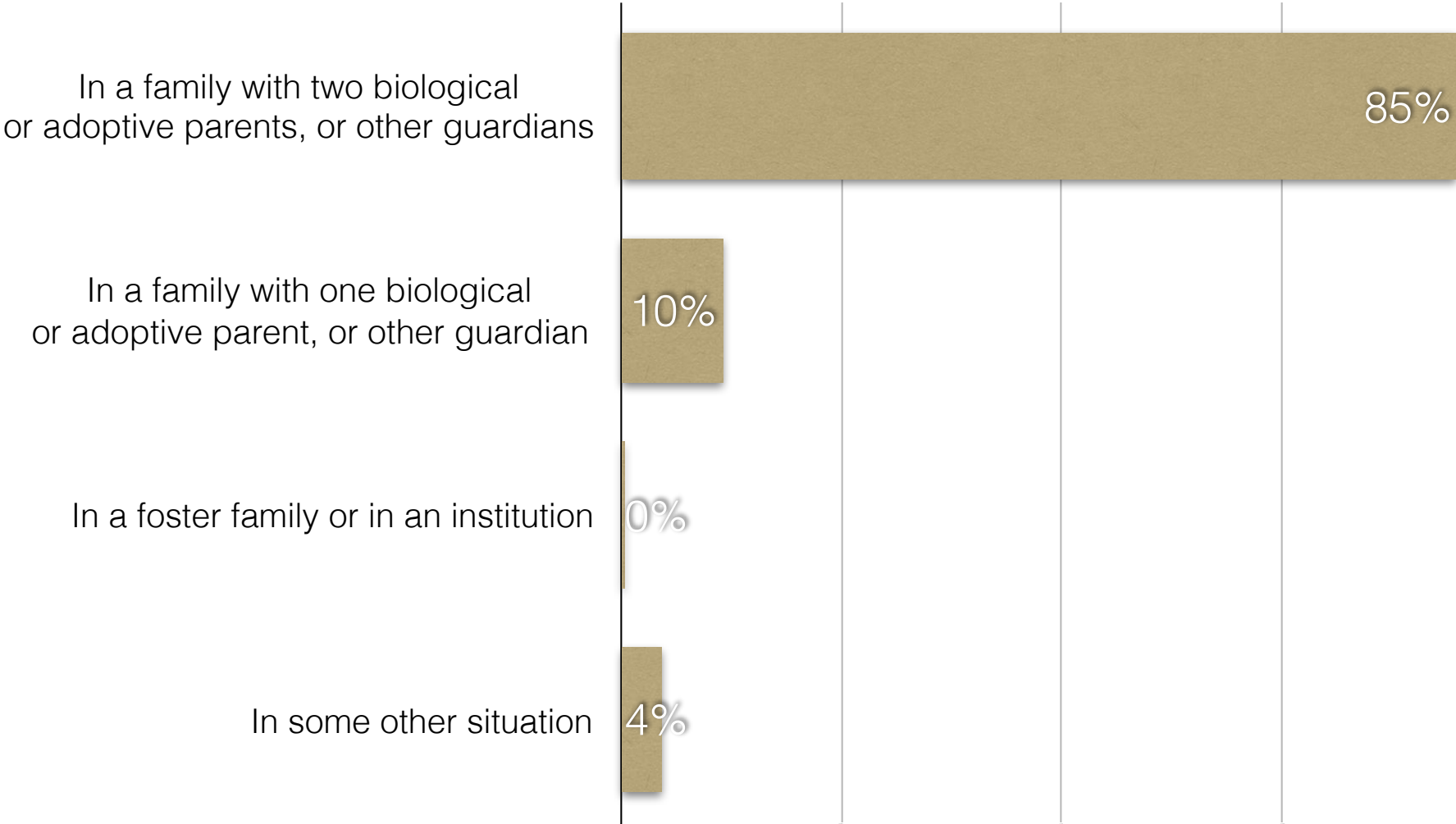
D12. WHAT IS THE SETTING WHERE THE CHURCH IS LOCATED?



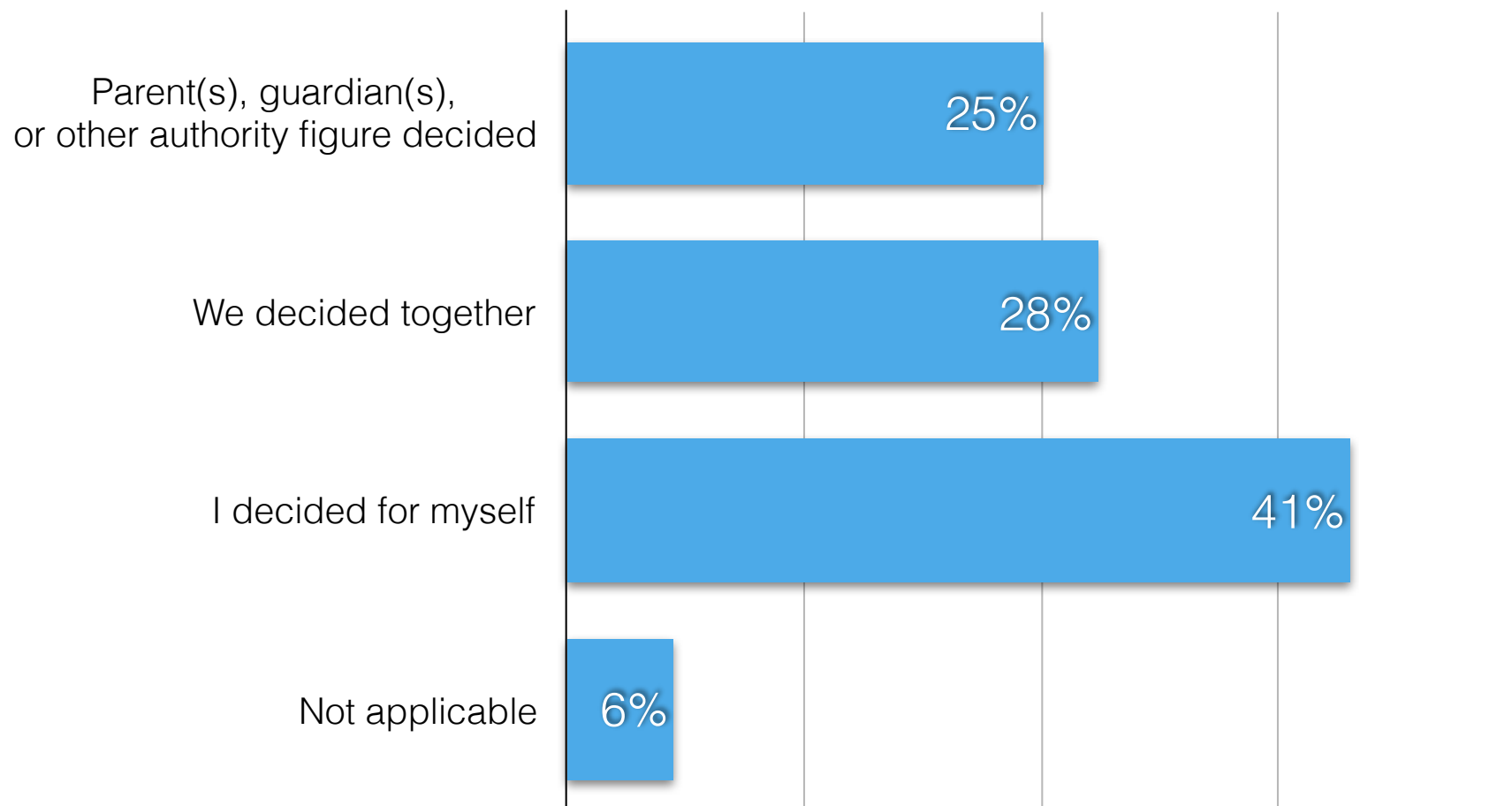
D13. IS YOUR CHURCH LOCATED NEAR ANY OF THE FOLLOWING ADVENTIST INSTITUTIONS?



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



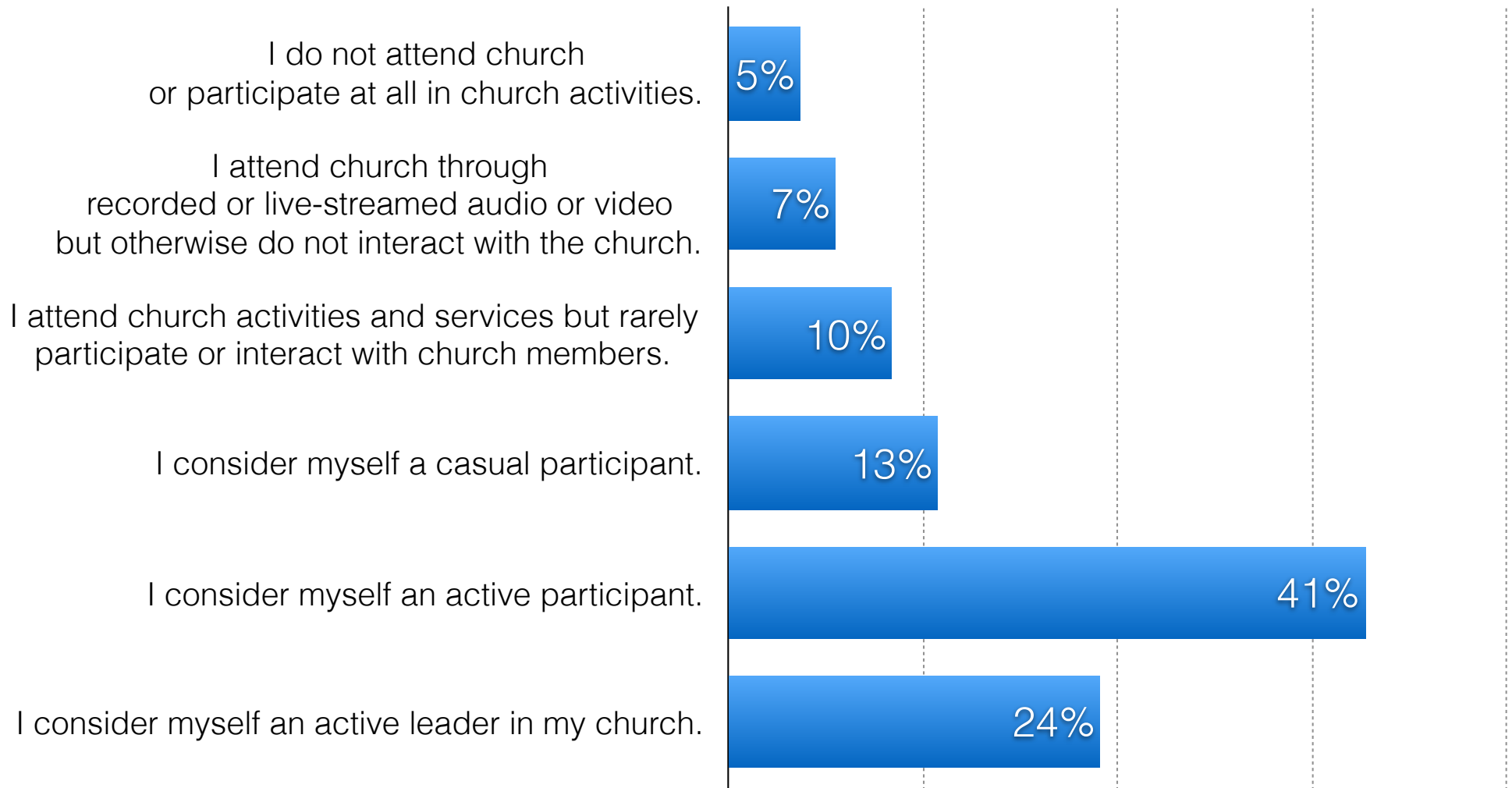
D15. WHEN YOU WERE A TEENAGER, BEFORE YOU LEFT HOME, HOW WERE DECISIONS USUALLY MADE ABOUT THE MUSIC TO WHICH YOU LISTENED, THE MEDIA (TELEVISION, MOVIES, OR WEBSITES) THAT YOU VIEWED, THE TIME THAT YOU WENT TO BED, OR THE FRIENDS WITH WHOM YOU SPENT TIME.



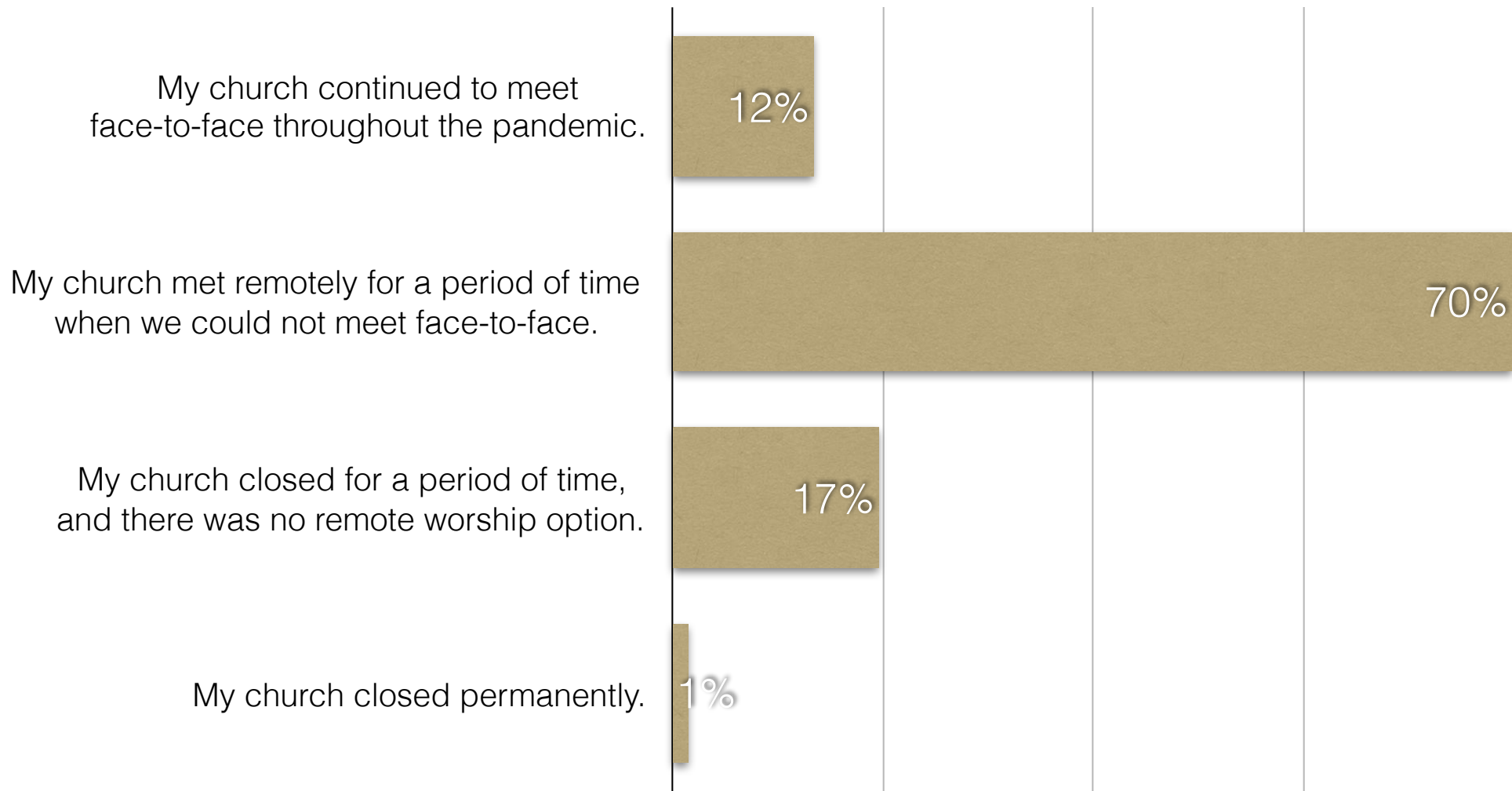
D16. THE CORONAVIRUS PANDEMIC HAS CHANGED THE WAY THAT SOME PEOPLE PARTICIPATE WITH THEIR CHURCH. THINK BACK TO A TIME JUST BEFORE THE PANDEMIC STARTED IN LATE 2019. HOW WOULD YOU DESCRIBE YOUR INVOLVEMENT IN YOUR LOCAL CHURCH BEFORE THE CORONAVIRUS PANDEMIC?



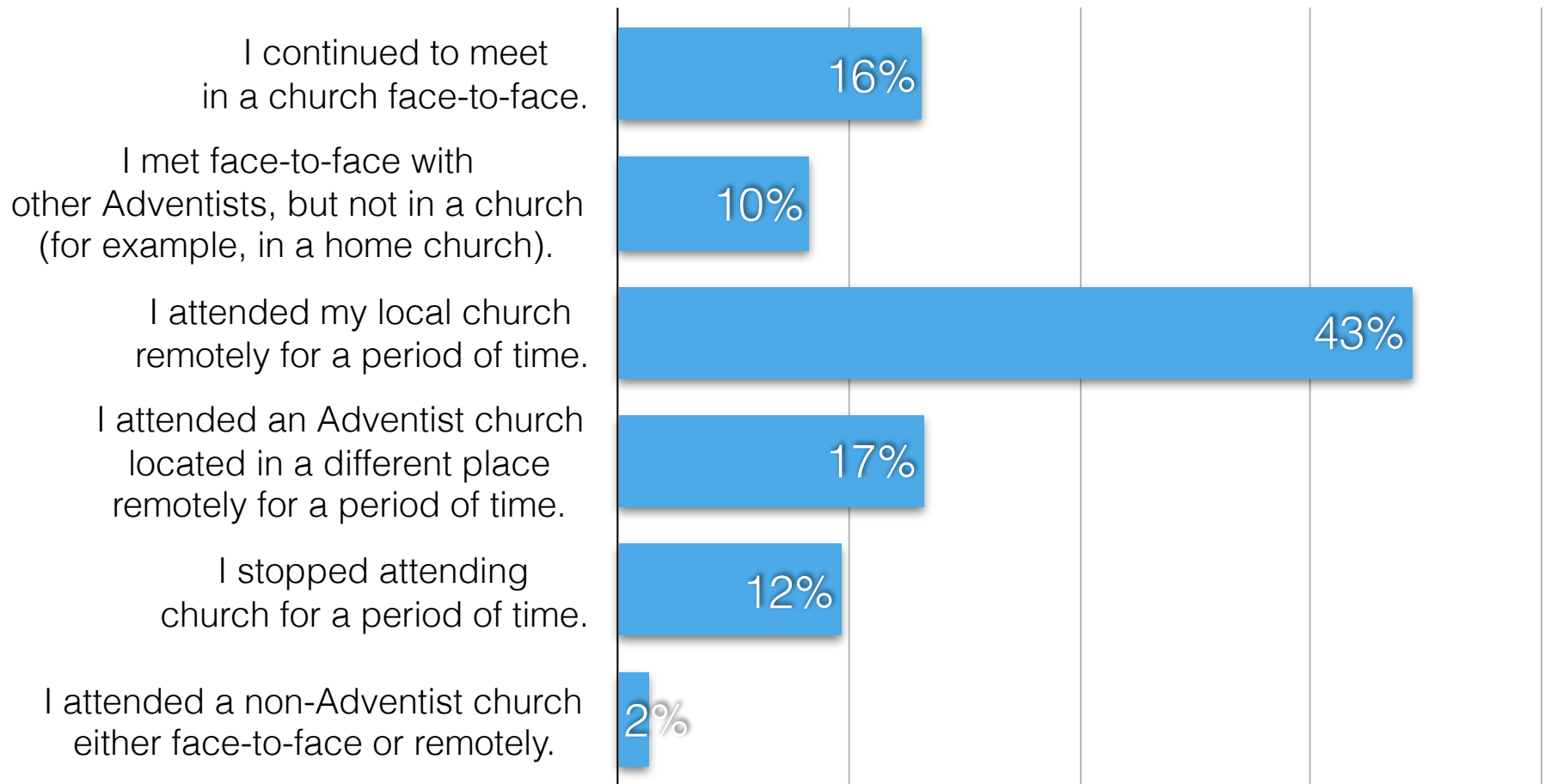
D17. HOW WOULD YOU CURRENTLY DESCRIBE YOUR INVOLVEMENT IN YOUR LOCAL CHURCH?



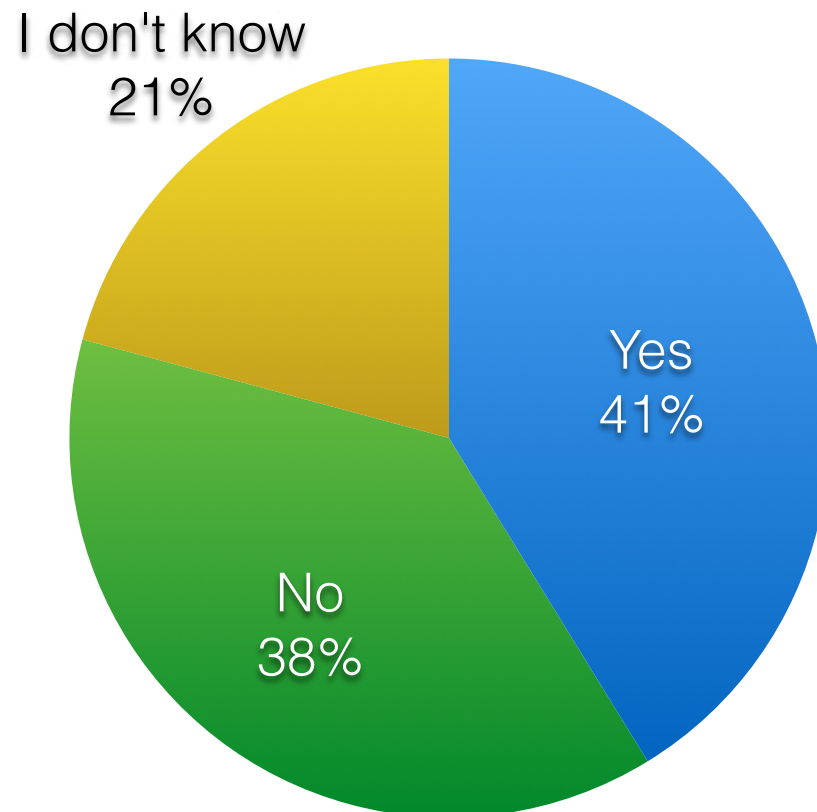
D18. DURING THE PANDEMIC, WHAT HAPPENED TO WORSHIP SERVICES AT THE CHURCH THAT YOU ATTENDED?



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

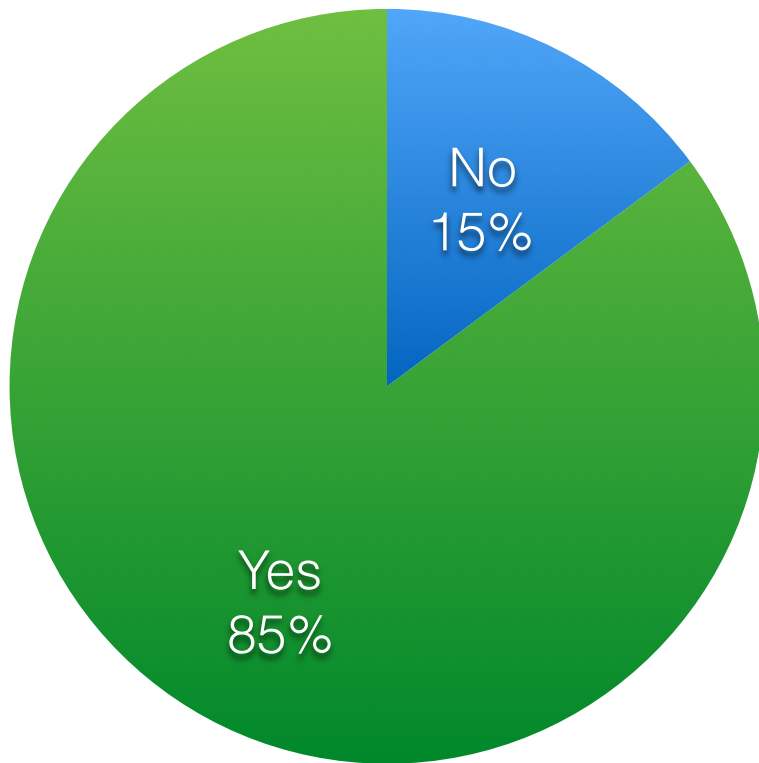


D20. DID YOUR CHURCH DEVELOP ANY NEW MINISTRIES DURING OR AS A RESULT OF THE PANDEMIC?

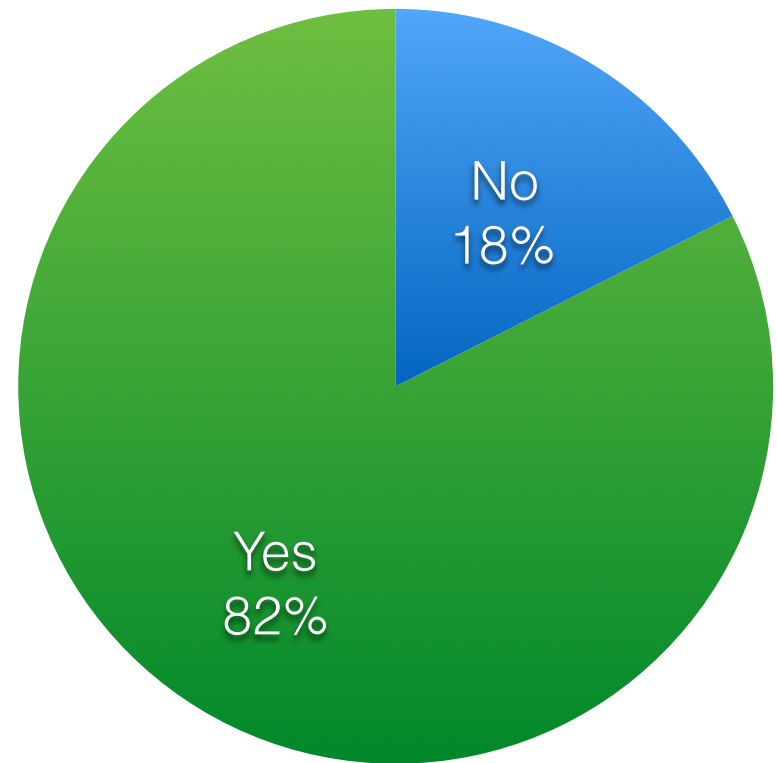


D21.DURING ANY PERIOD OF TIME IN WHICH YOU WERE UNABLE TO MEET ON-SITE WITH YOUR LOCAL CHURCH DUE TO THE CORONAVIRUS PANDEMIC, WERE YOU PROVIDED WITH ONE OR MORE METHODS (ELECTRONIC OR OTHERWISE) THAT ENABLED YOU TO CONTINUE YOUR USUAL PATTERN OF ...

RETURNING TITHE?

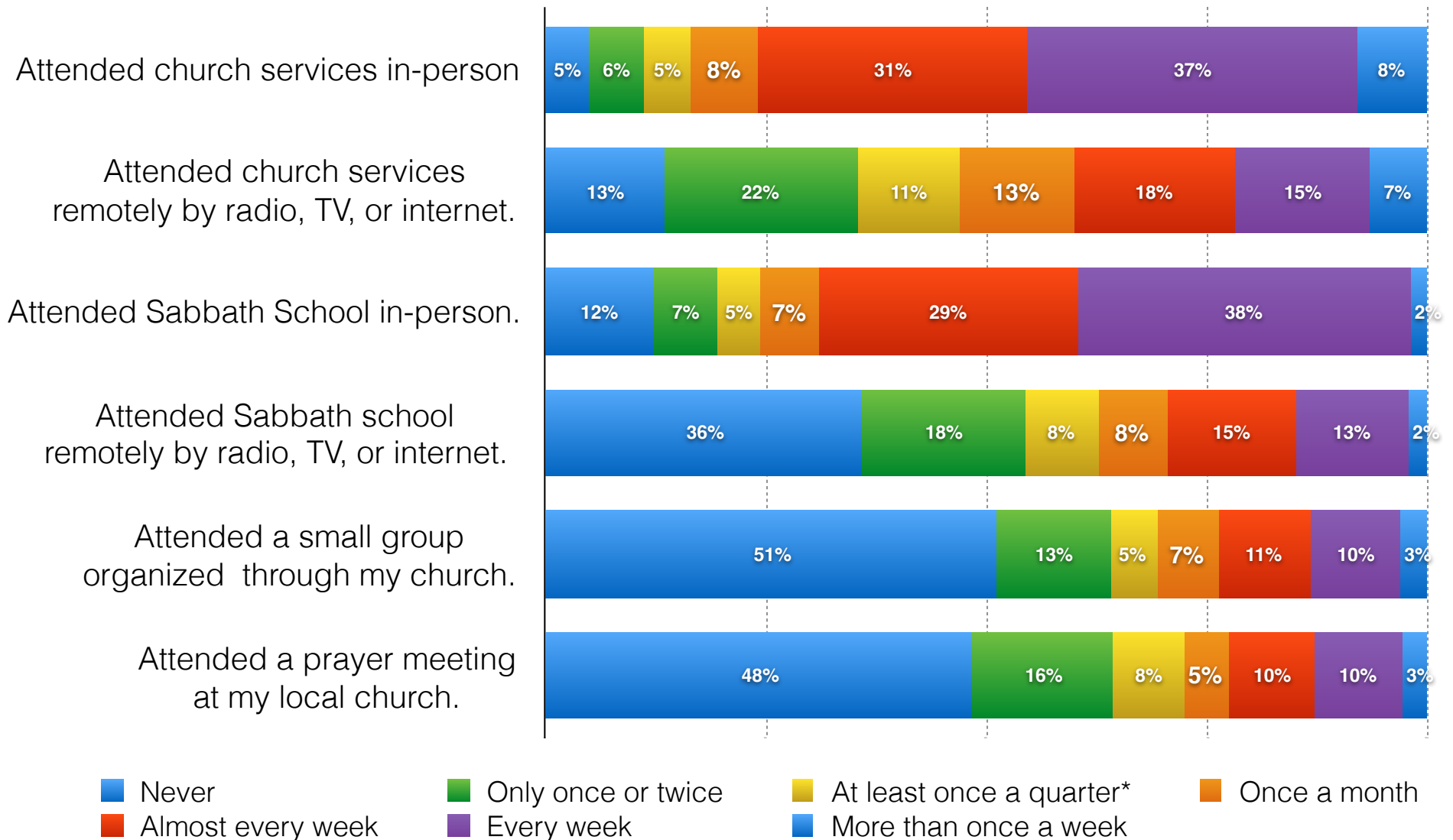


GIVING OFFERINGS?

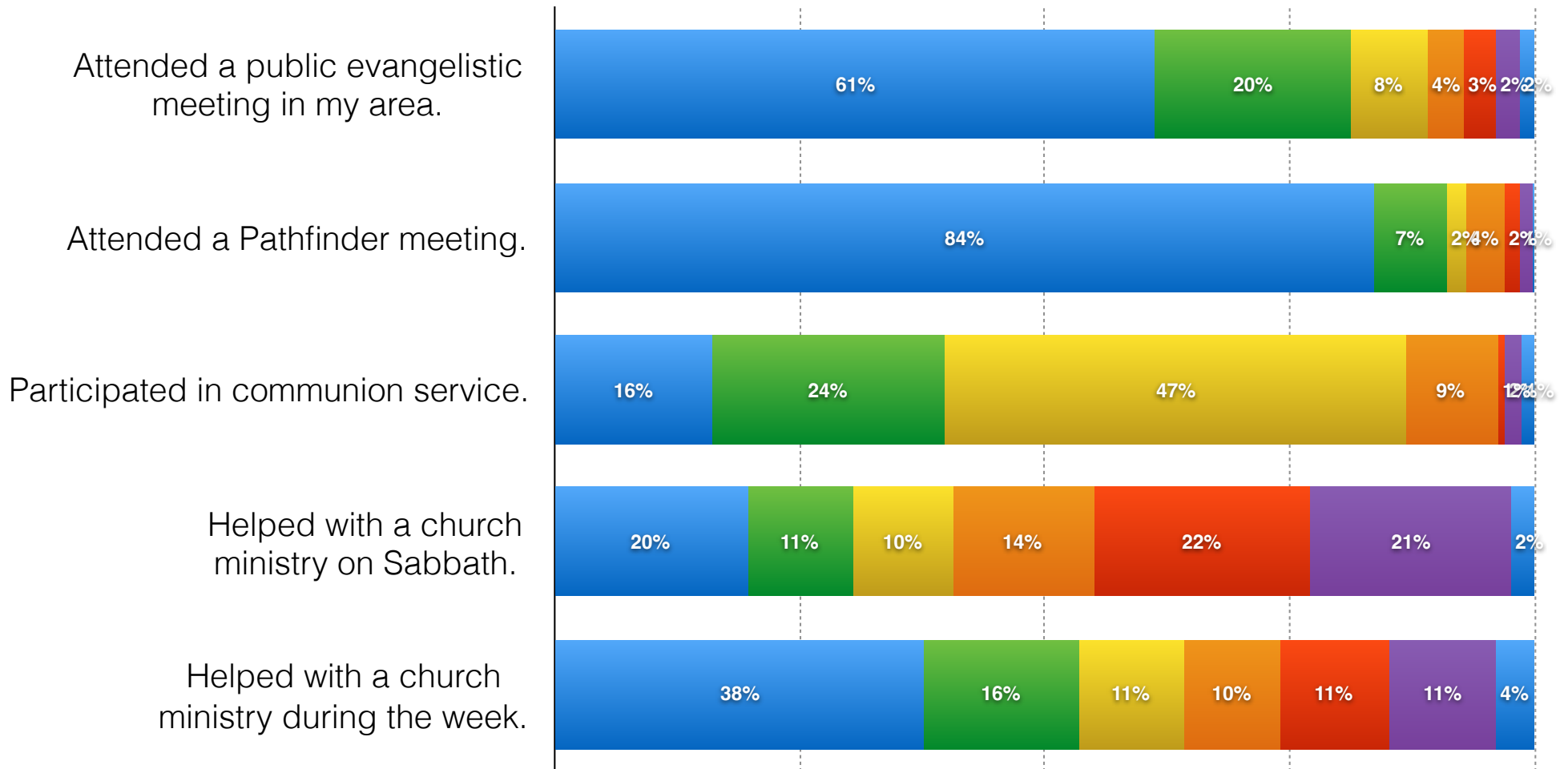


**RELIGIOUS
BEHAVIORS AND
ROLES**

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

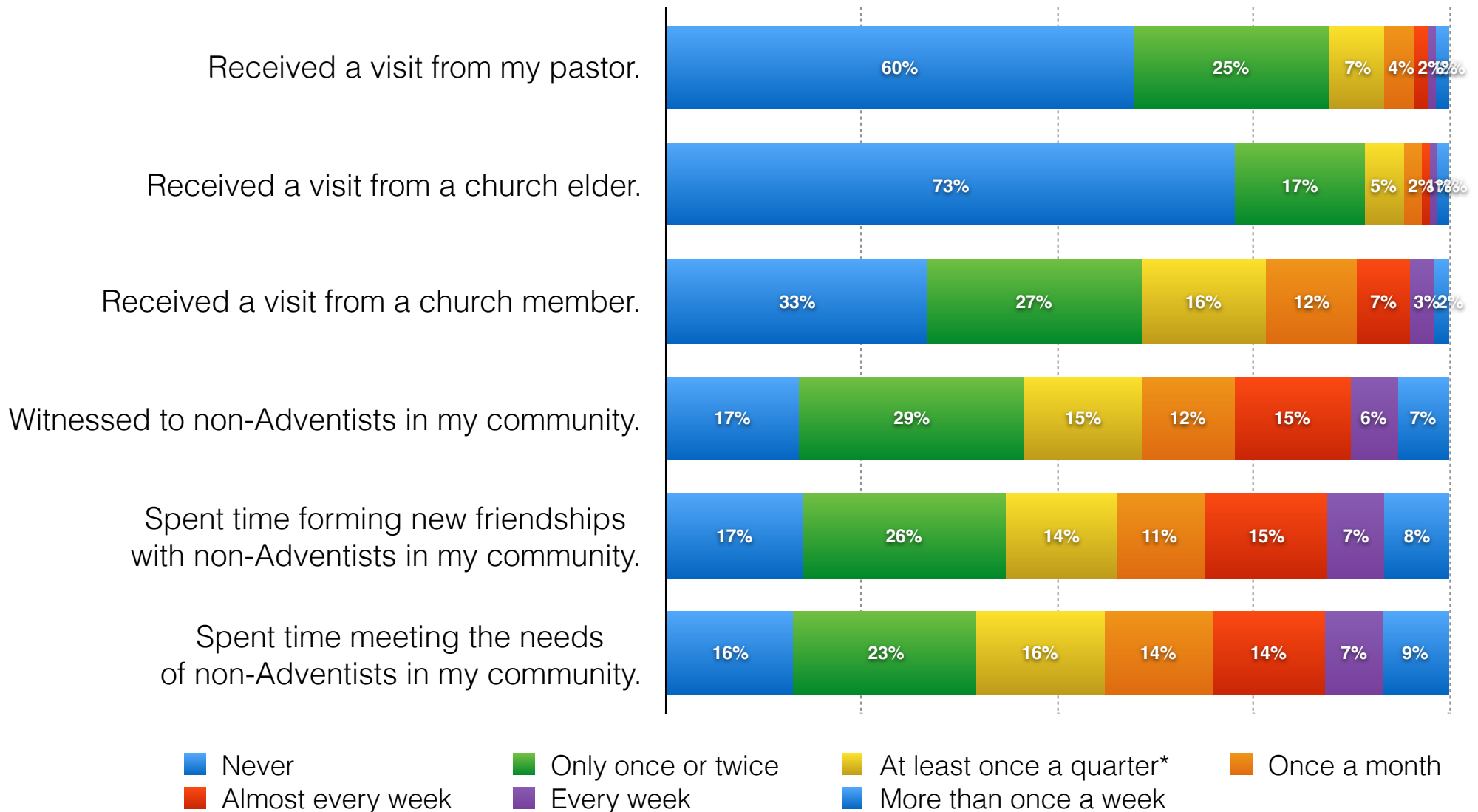


R1B. HOW OFTEN IN THE LAST 12 MONTHS DID YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?

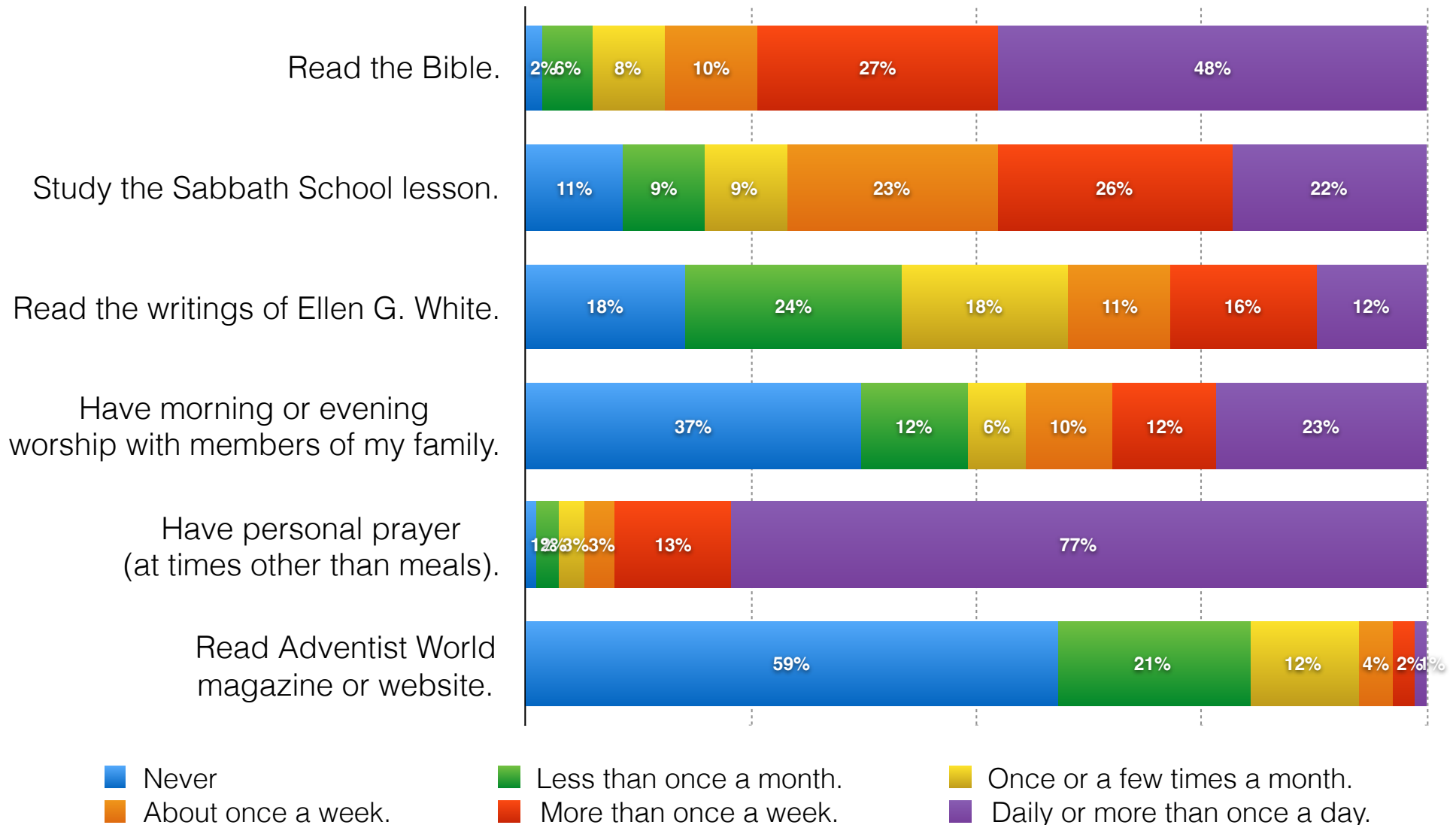


■ Never
 ■ Only once or twice
 ■ At least once a quarter*
 ■ Once a month
■ Almost every week
 ■ Every week
 ■ More than once a week

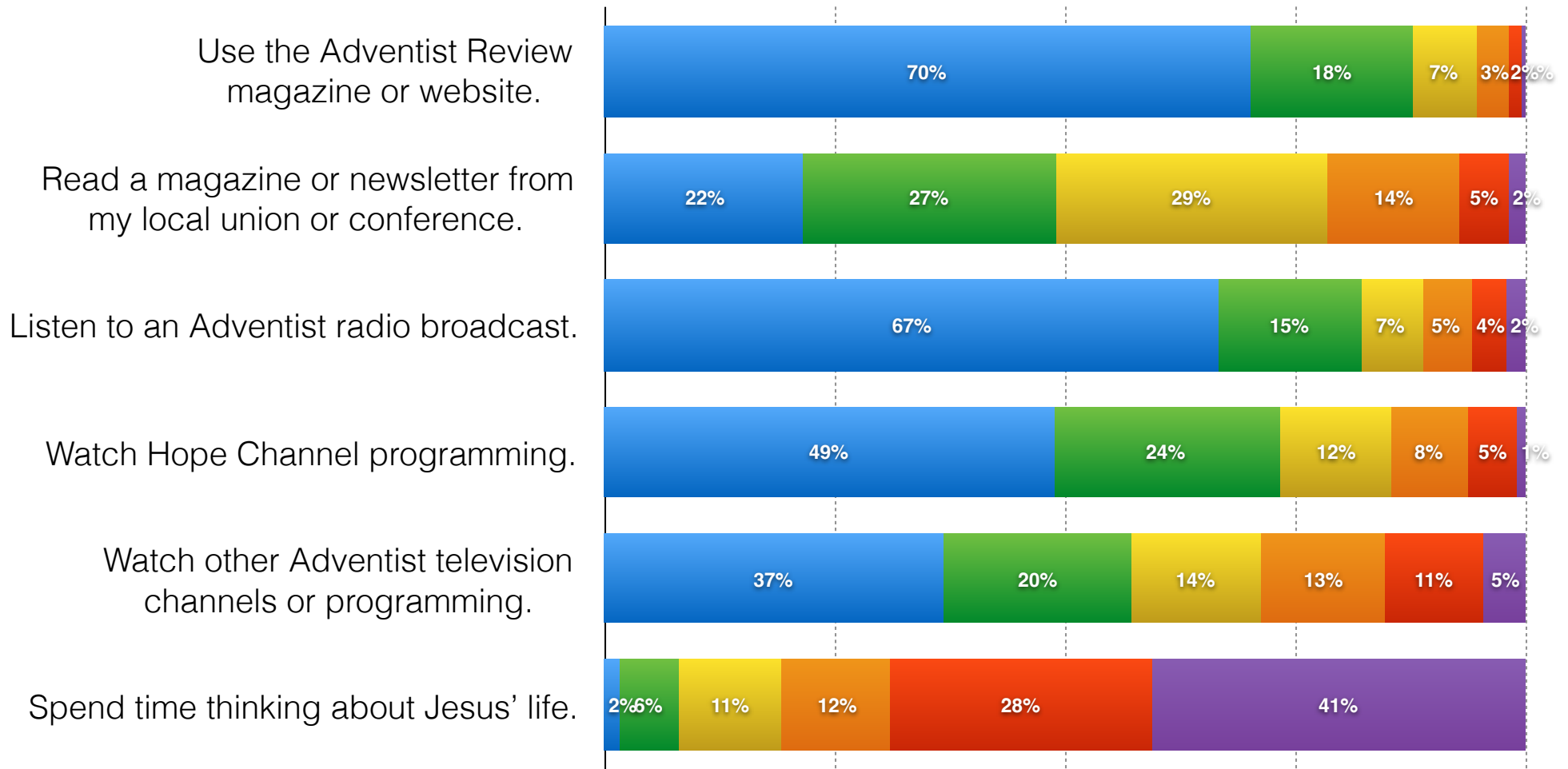
R1c. HOW OFTEN IN THE LAST 12 MONTHS DID YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?



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

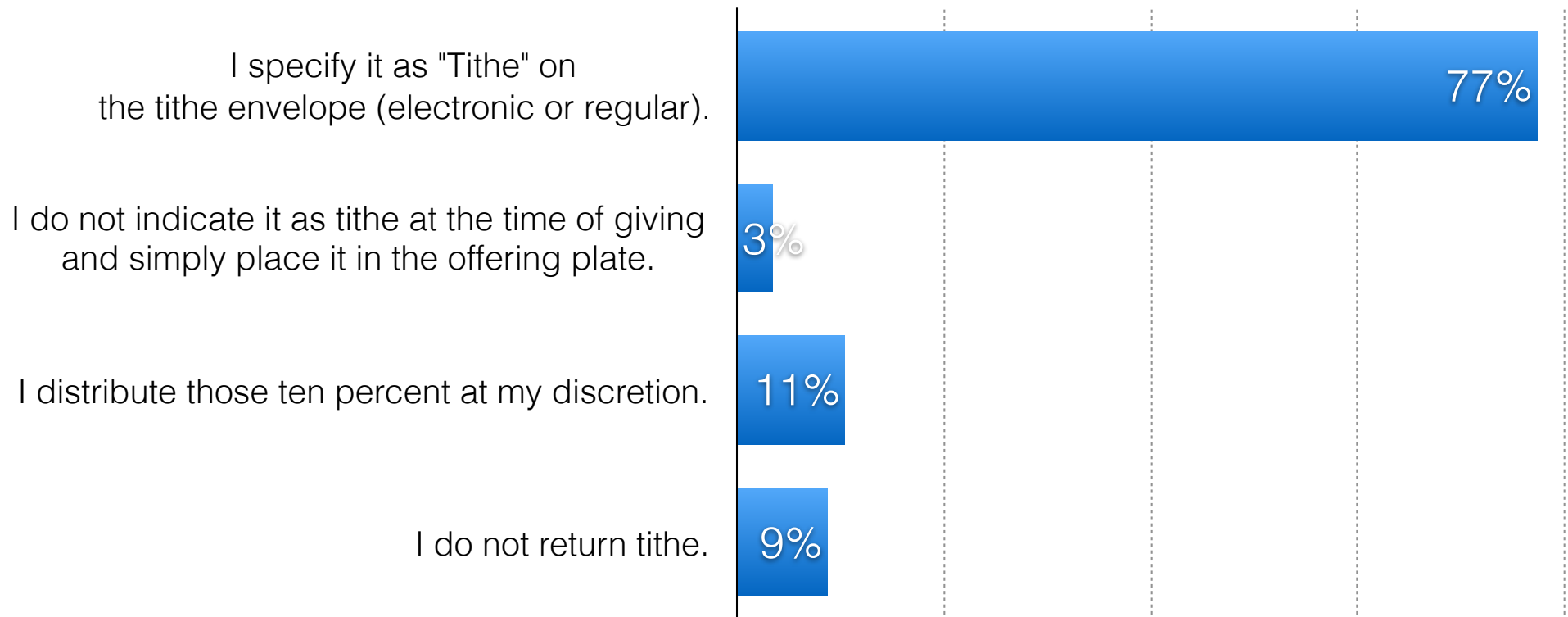


R2B. HOW OFTEN DO YOU ENGAGE IN THE ACTIVITIES LISTED BELOW?

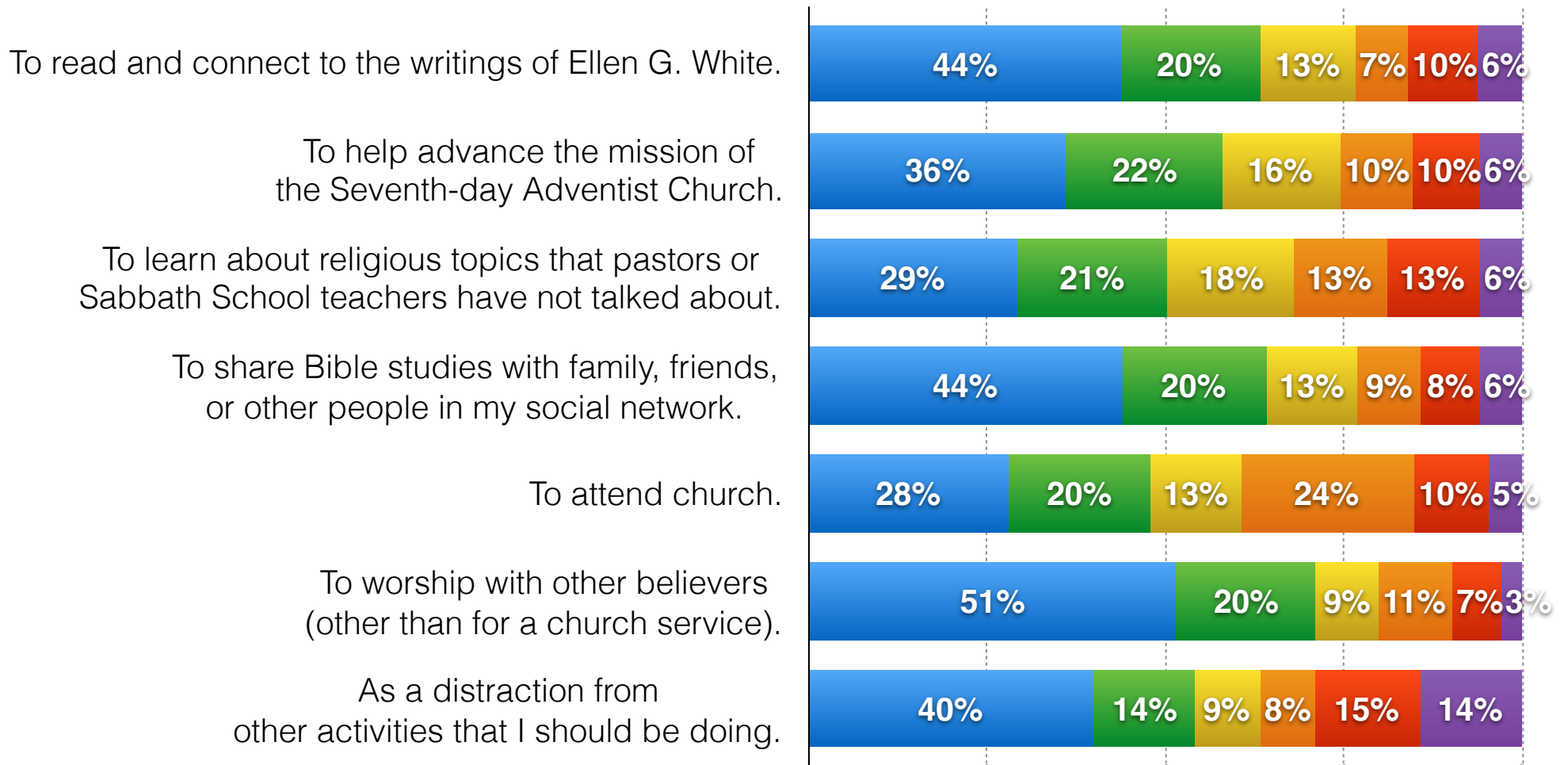


- Never
- Less than once a month.
- Once or a few times a month.
- About once a week.
- More than once a week.
- Daily or more than once a day.

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



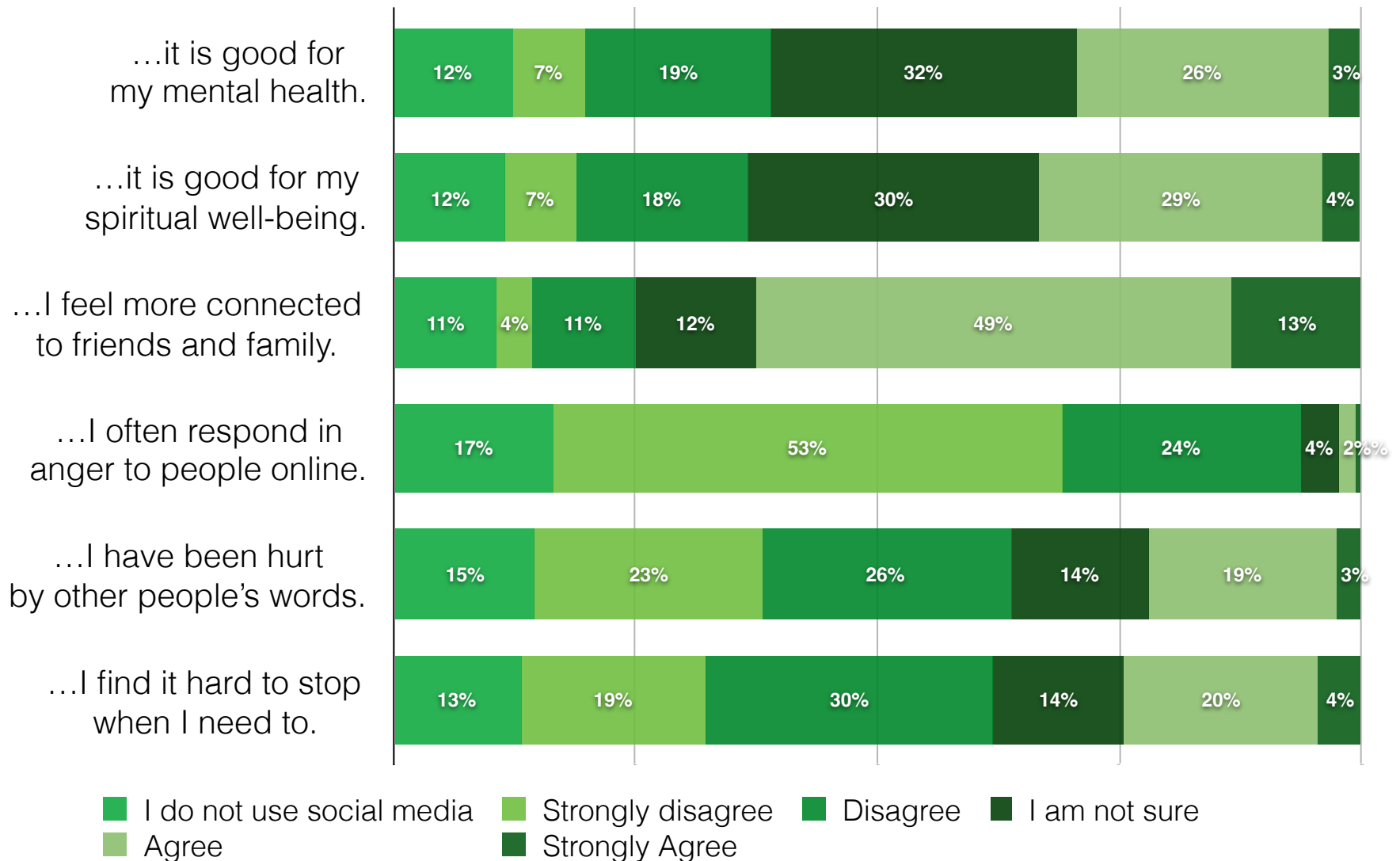
R4B. HOW OFTEN DO YOU ENGAGE IN THE SOCIAL MEDIA ACTIVITIES LISTED BELOW?



■ Never ■ Less than once a month ■ Once or a few times a week.
■ About once a week. ■ More than once a week. ■ Daily or more than once a day.

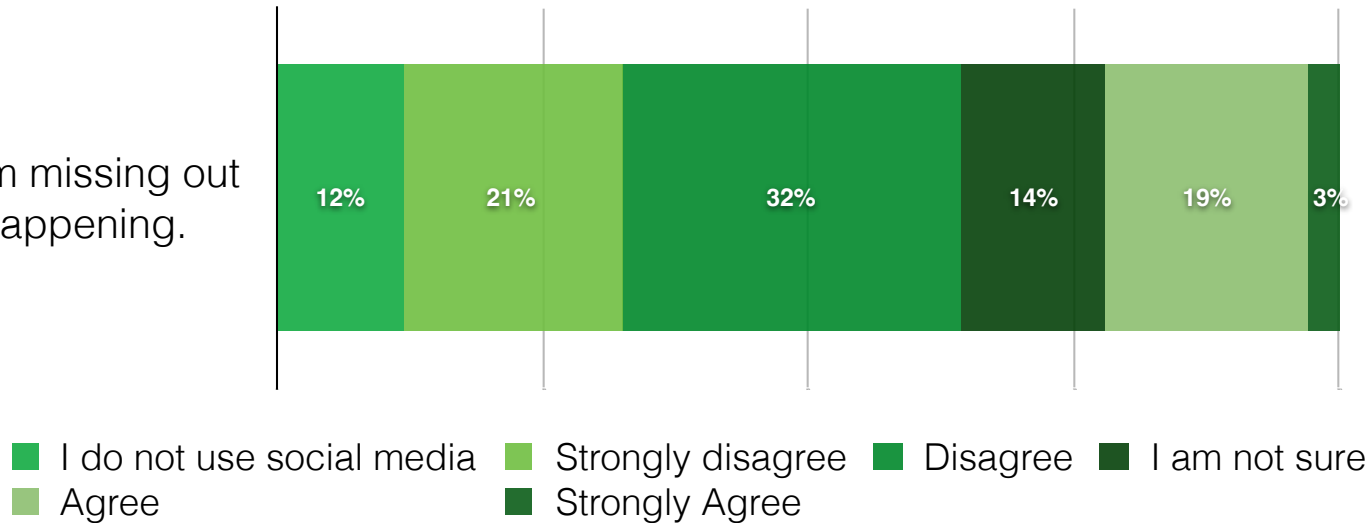
R5. PLEASE INDICATE HOW MUCH YOU AGREE OR DISAGREE WITH EACH OF THE FOLLOWING STATEMENTS ABOUT YOUR SOCIAL MEDIA USE.

WHEN I USE SOCIAL MEDIA...

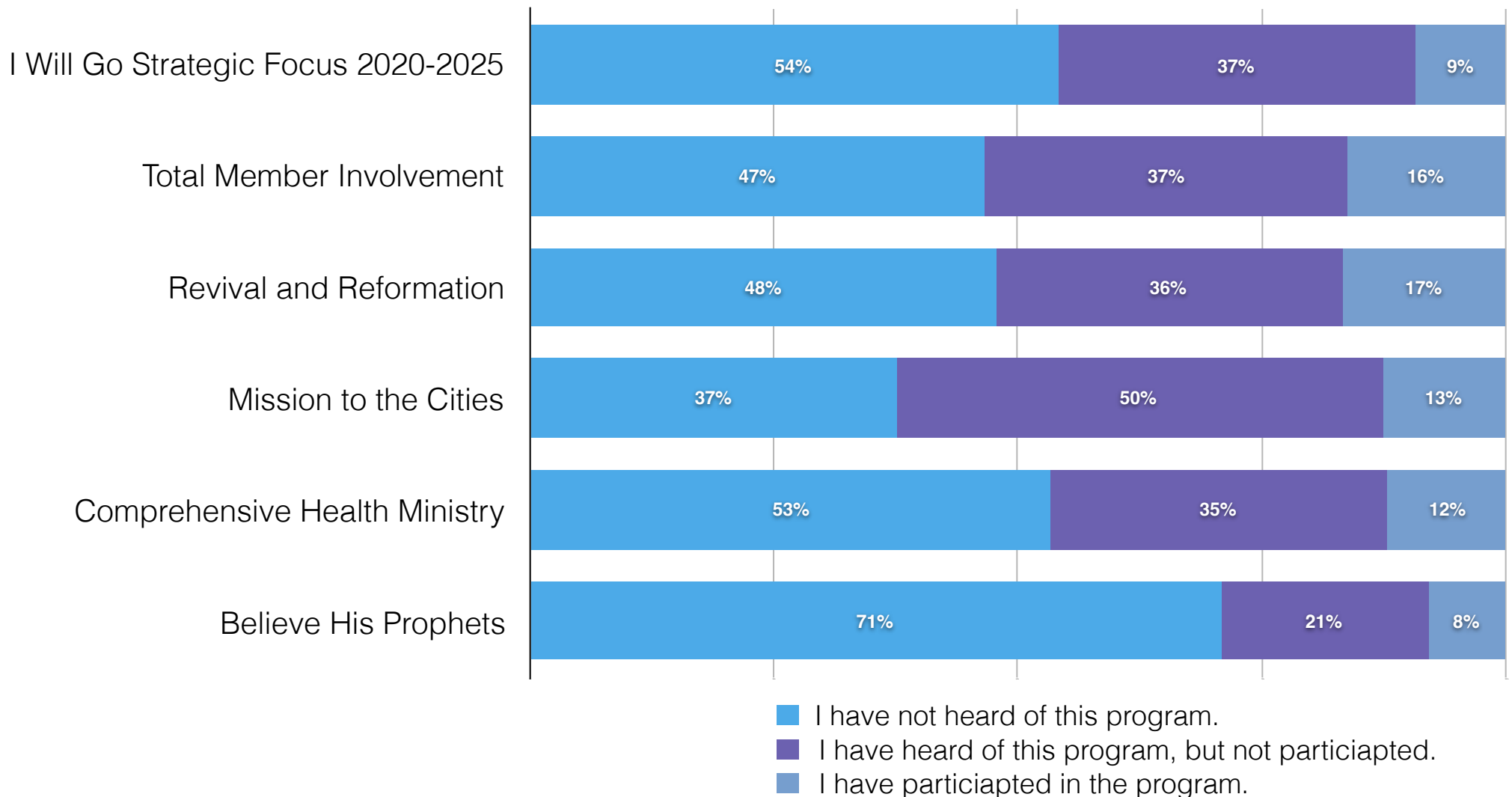


R5. PLEASE INDICATE HOW MUCH YOU AGREE OR DISAGREE WITH EACH OF THE FOLLOWING STATEMENTS ABOUT YOUR SOCIAL MEDIA USE. WHEN I CANNOT USE SOCIAL MEDIA...

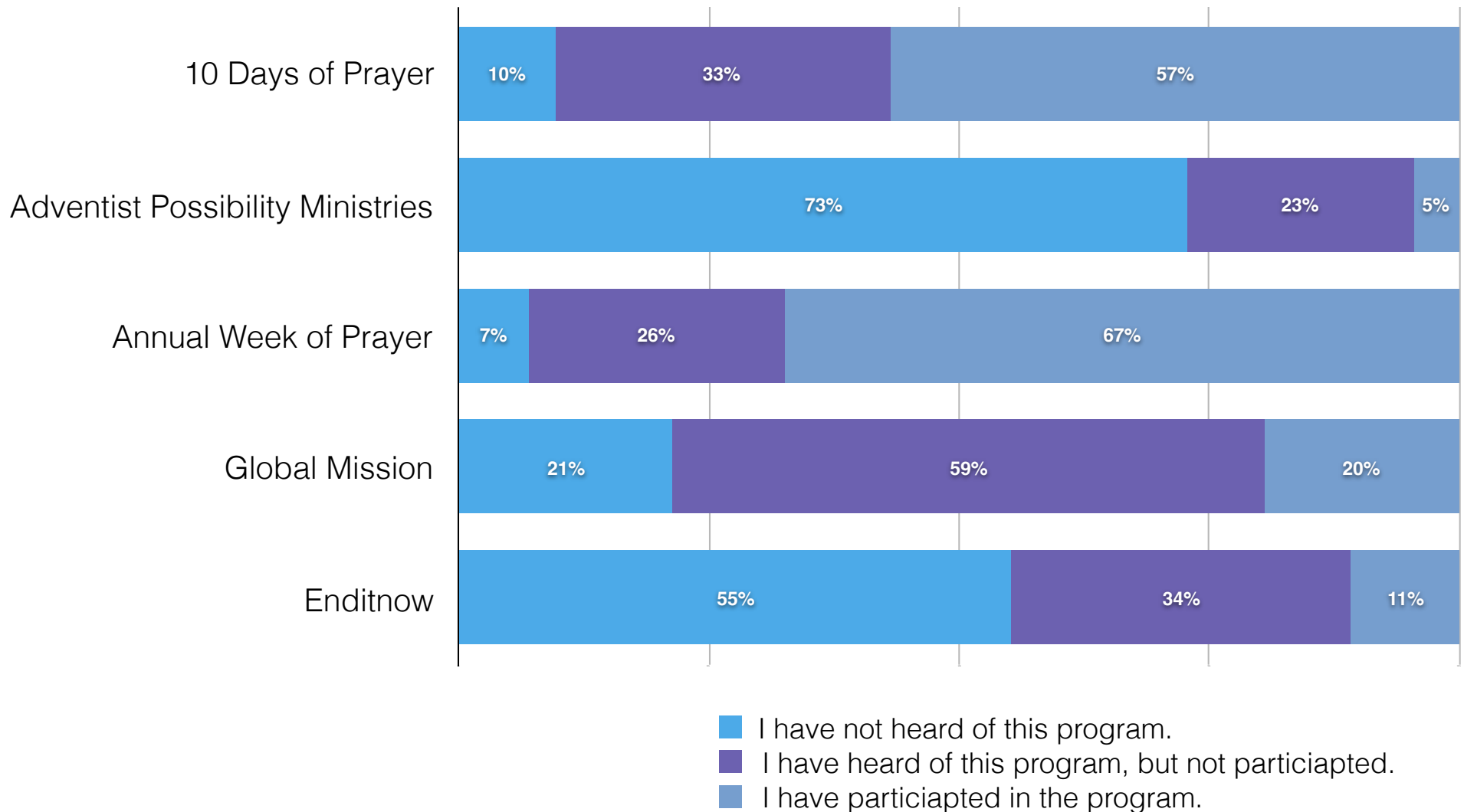
...I feel like I am missing out on what is happening.



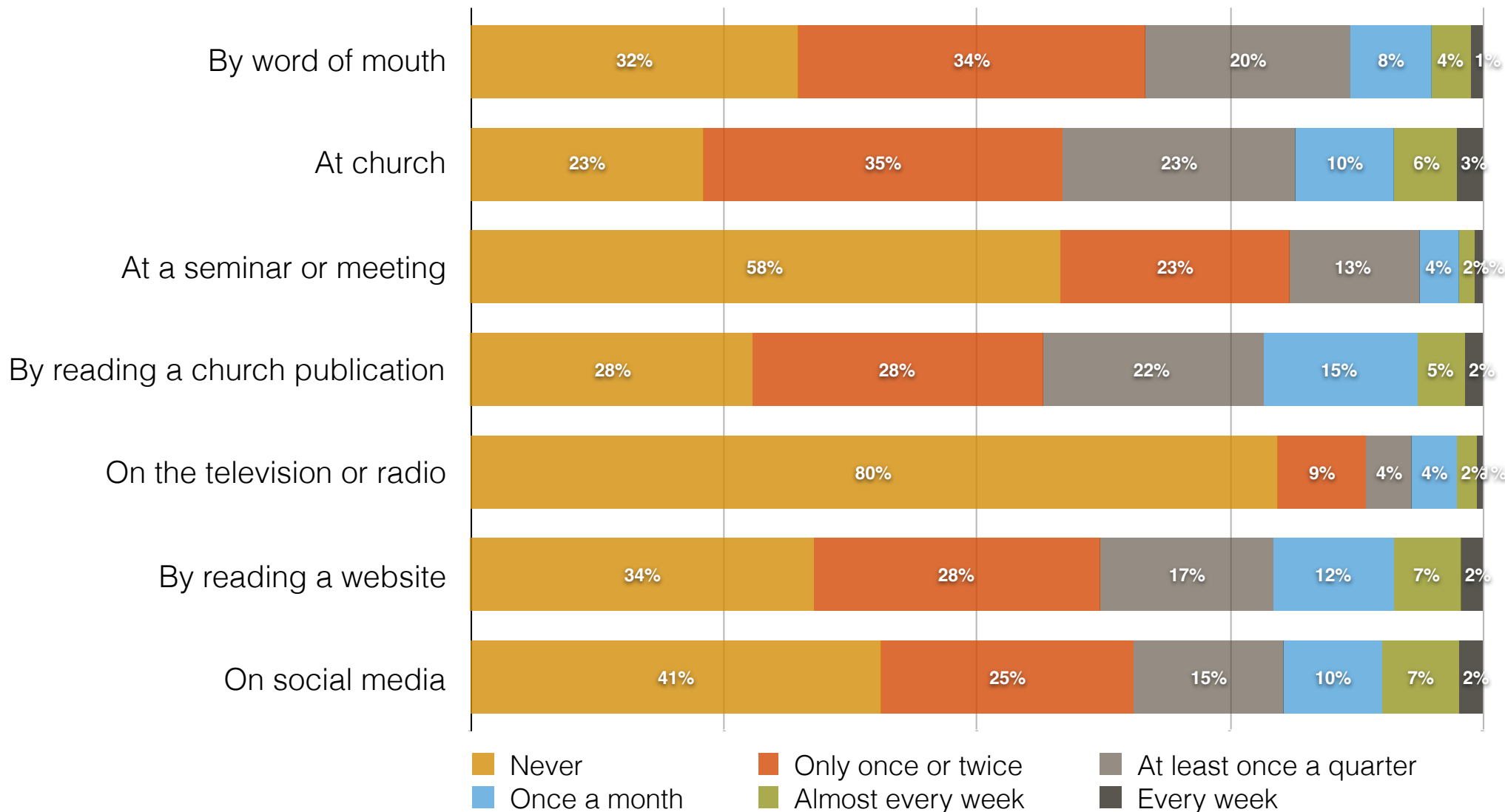
R6A. HOW MANY OF THESE GENERAL CONFERENCE INITIATIVES YOU HAVE HEARD ABOUT OR PARTICIPATED IN?



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

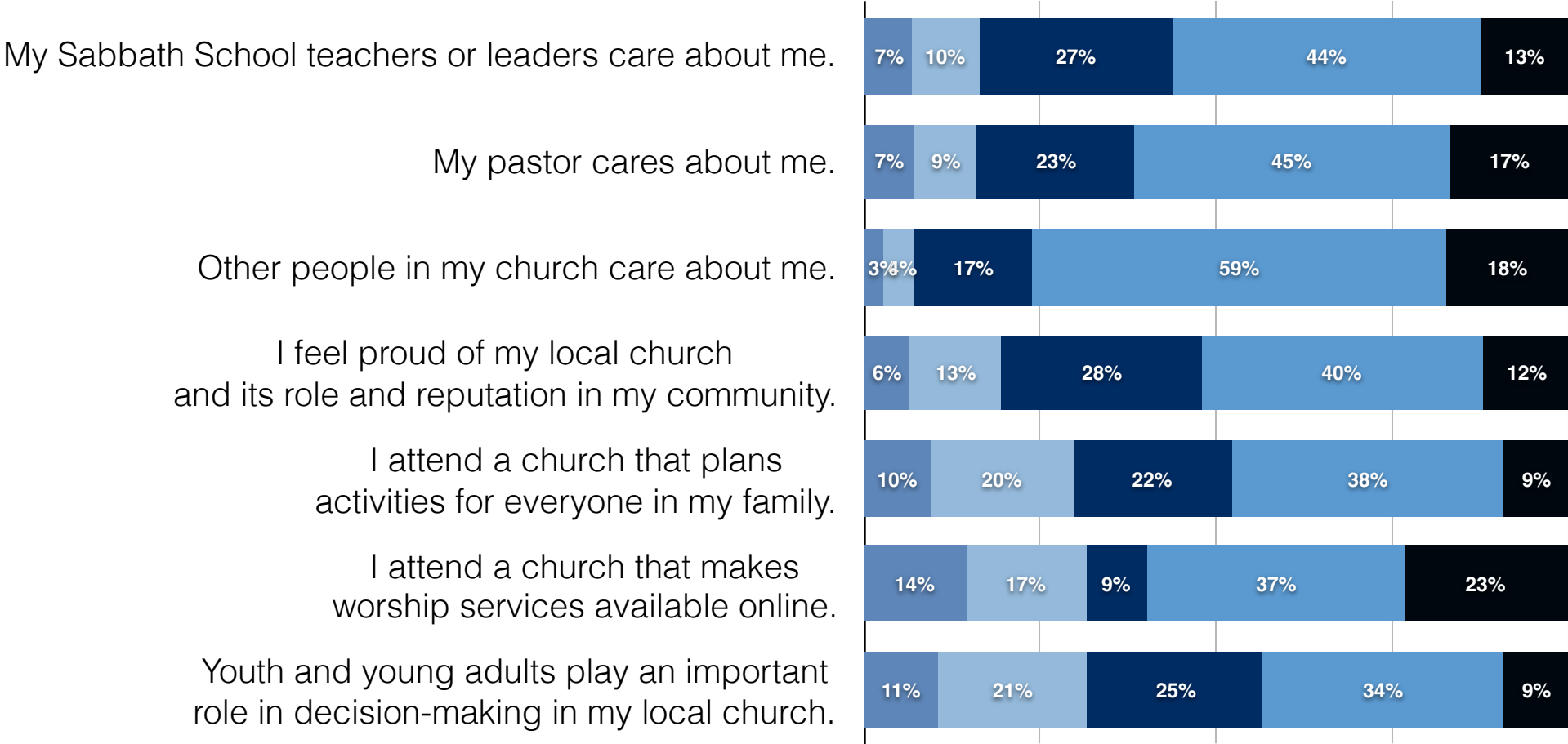


R7. IN THE LAST 12 MONTHS, HOW OFTEN DID YOU HEAR ABOUT ONE OR MORE OF THE GENERAL CONFERENCE INITIATIVES LISTED IN THE LAST QUESTION?



RELIGIOUS ATTITUDES AND EXPERIENCES

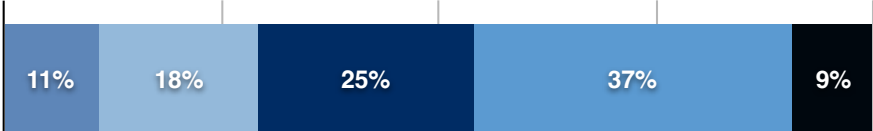
A1A. PLEASE EXPRESS YOUR AGREEMENT OR DISAGREEMENT WITH EACH OF THE FOLLOWING STATEMENTS



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

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.



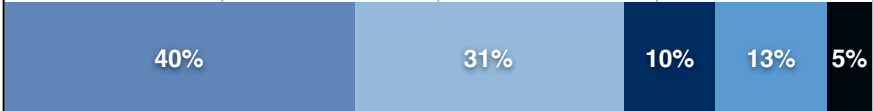
My conference/mission has a program for preparing young people to become leaders.



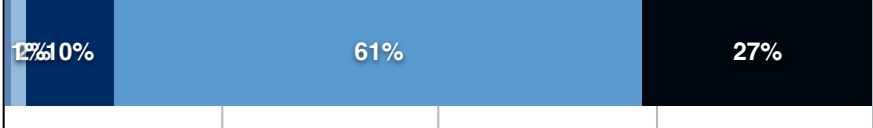
My local church has a program for preparing new members to become leaders.



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

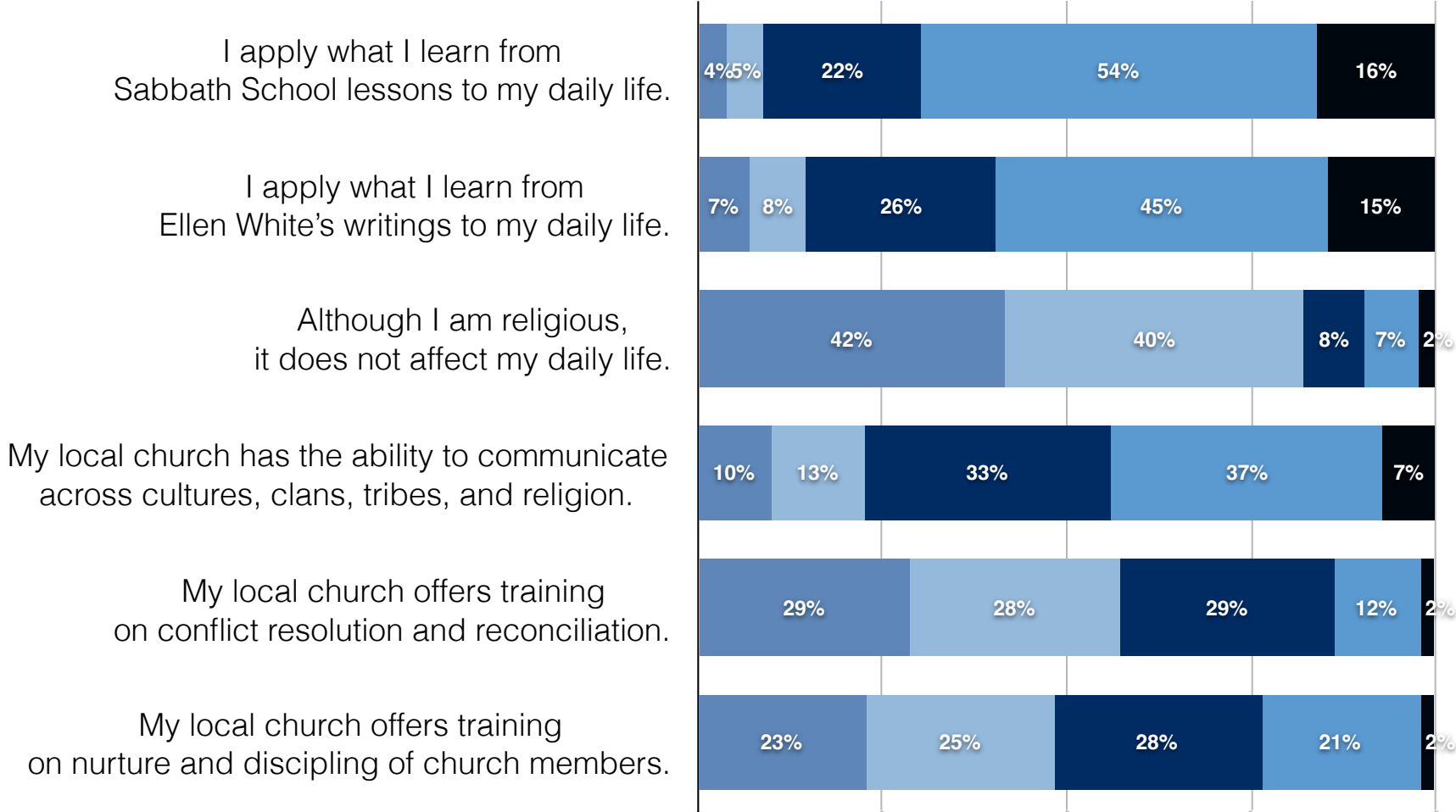


I apply what I learn from the Bible to my daily life.



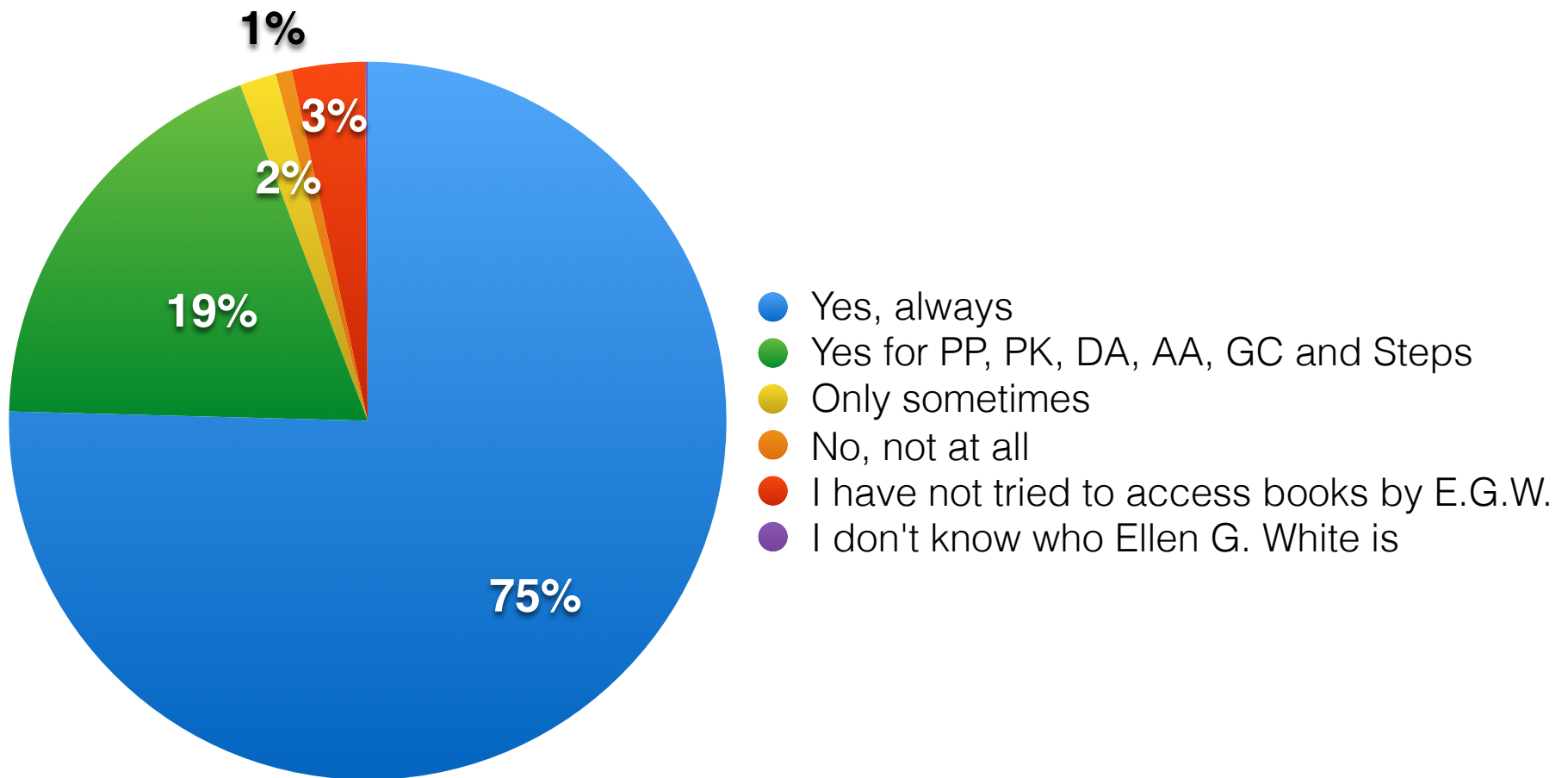
■ Strongly disagree
 ■ Disagree
 ■ I am not sure
 ■ Agree
 ■ Strongly agree

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

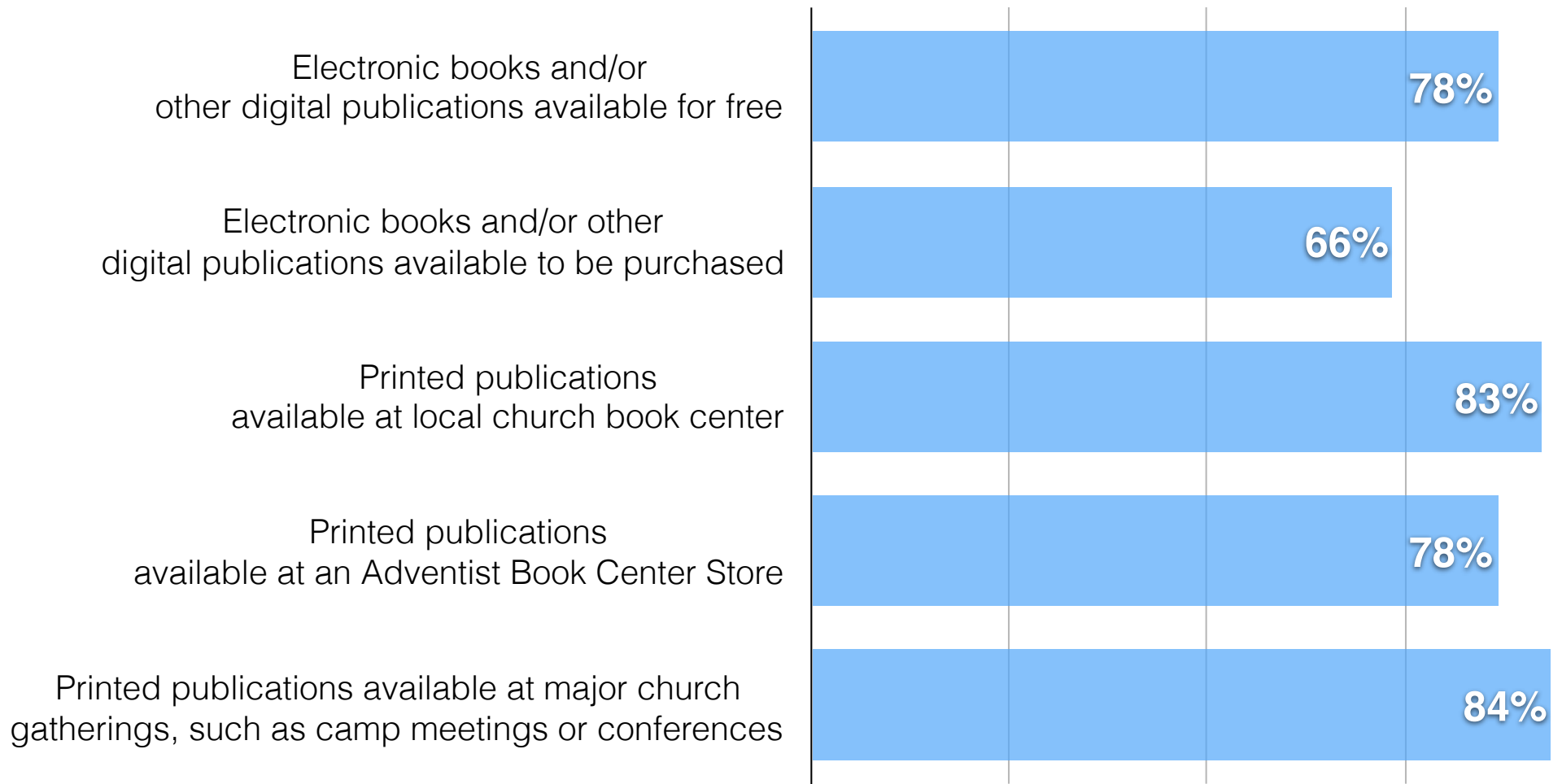


■ Strongly disagree
 ■ Disagree
 ■ I am not sure
 ■ Agree
 ■ Strongly agree

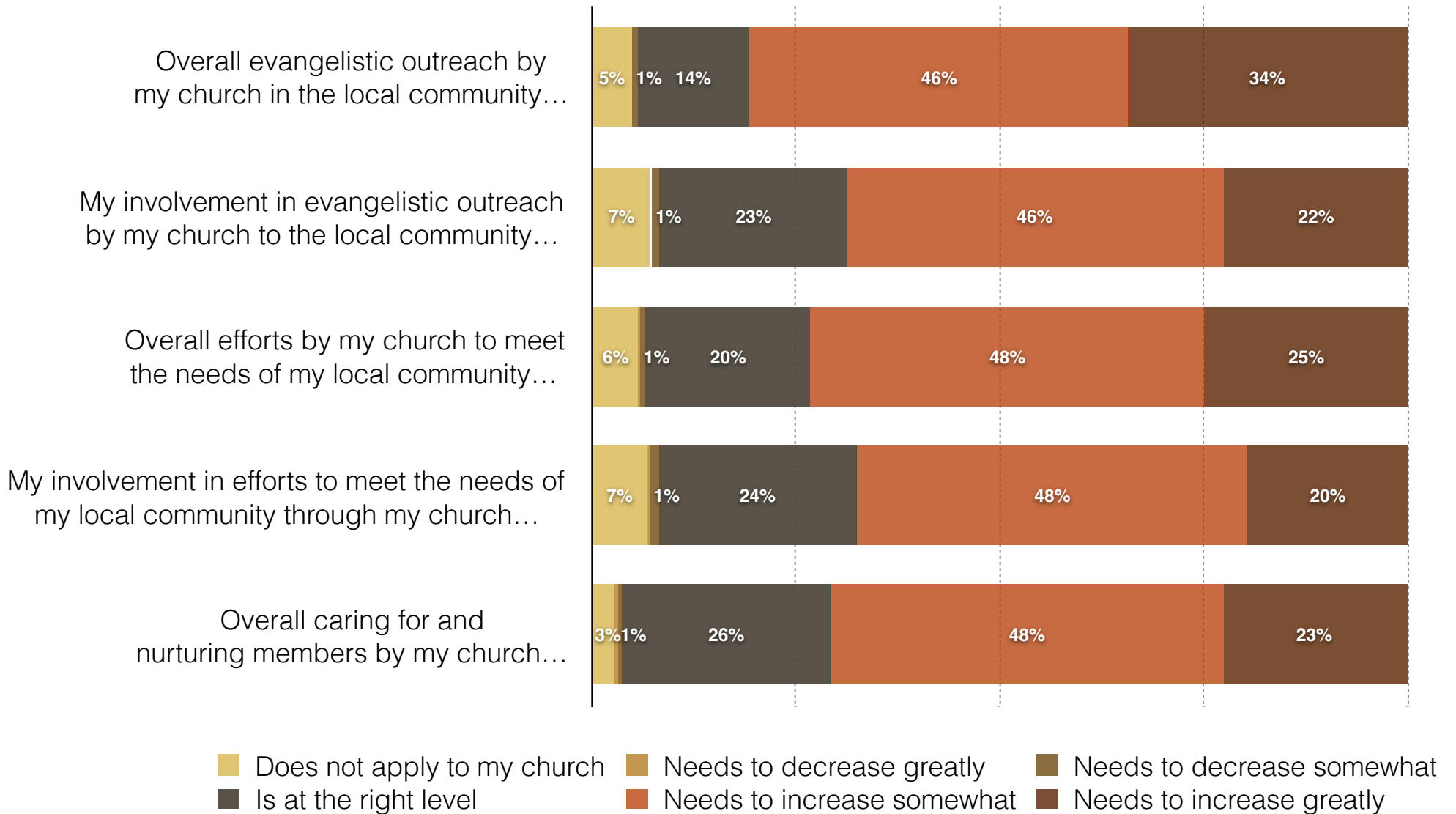
A2. HAVE YOU BEEN ABLE TO ACCESS THE BOOKS BY ELLEN G. WHITE IN A LANGUAGE THAT YOU UNDERSTAND?



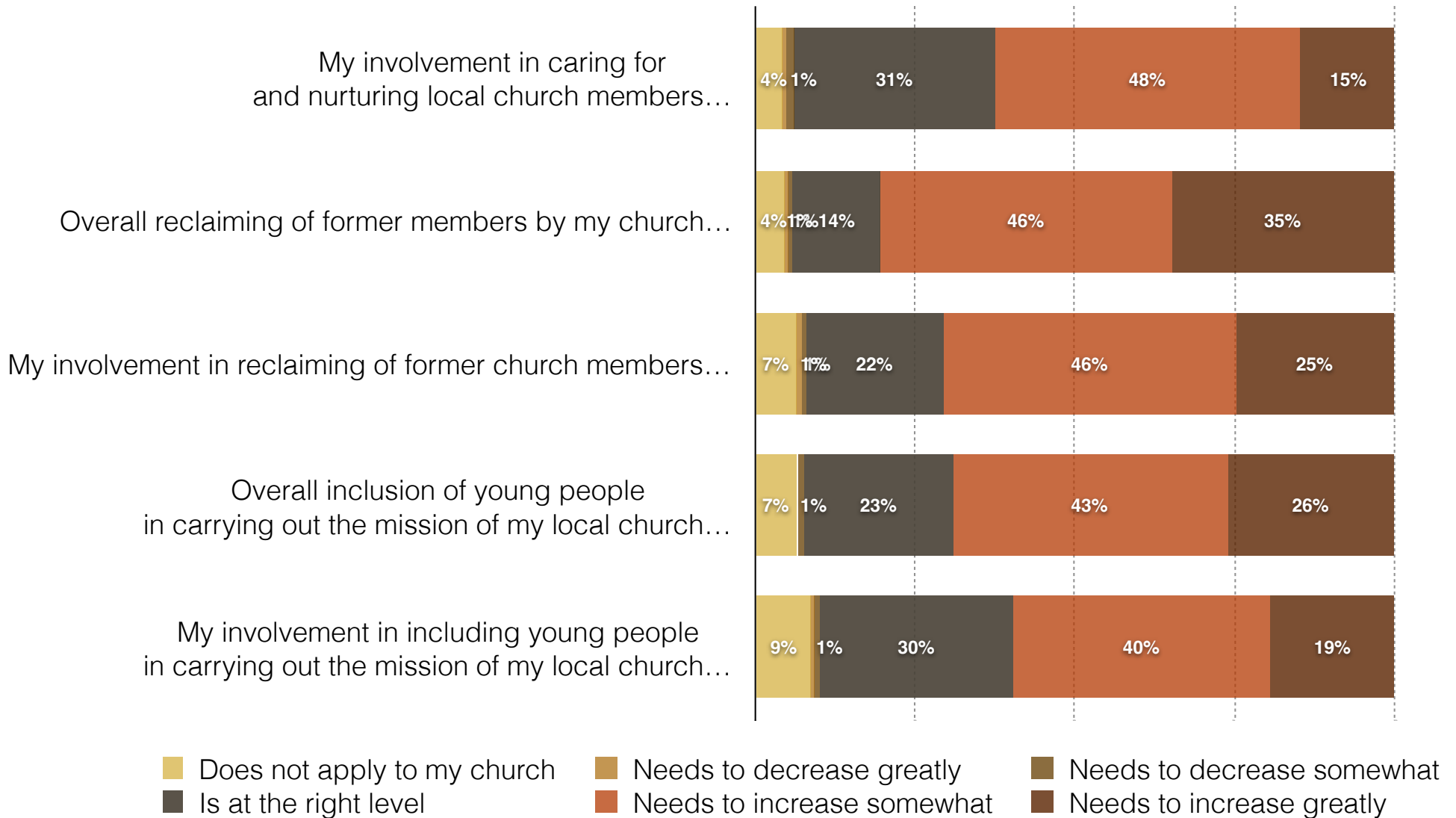
A3. DO YOU HAVE ACCESS TO ADVENTIST PUBLICATIONS IN YOUR LANGUAGE THROUGH THE FOLLOWING SOURCES?



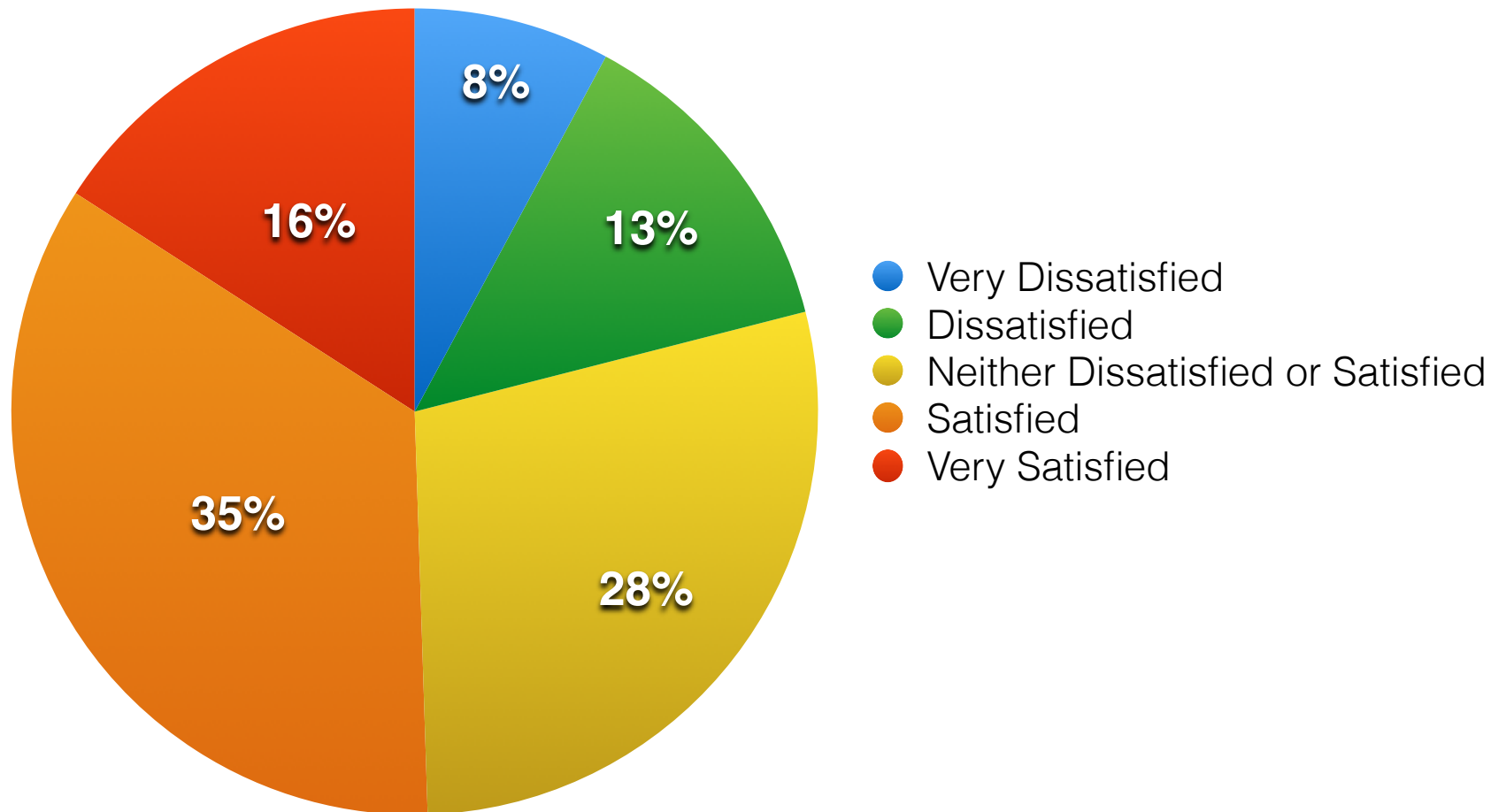
A4A. PLEASE INDICATE WHAT YOU THINK ABOUT WHETHER THE ACTIVITIES OF THE CHURCH AND YOUR INVOLVEMENT NEED TO CHANGE OR STAY THE SAME.



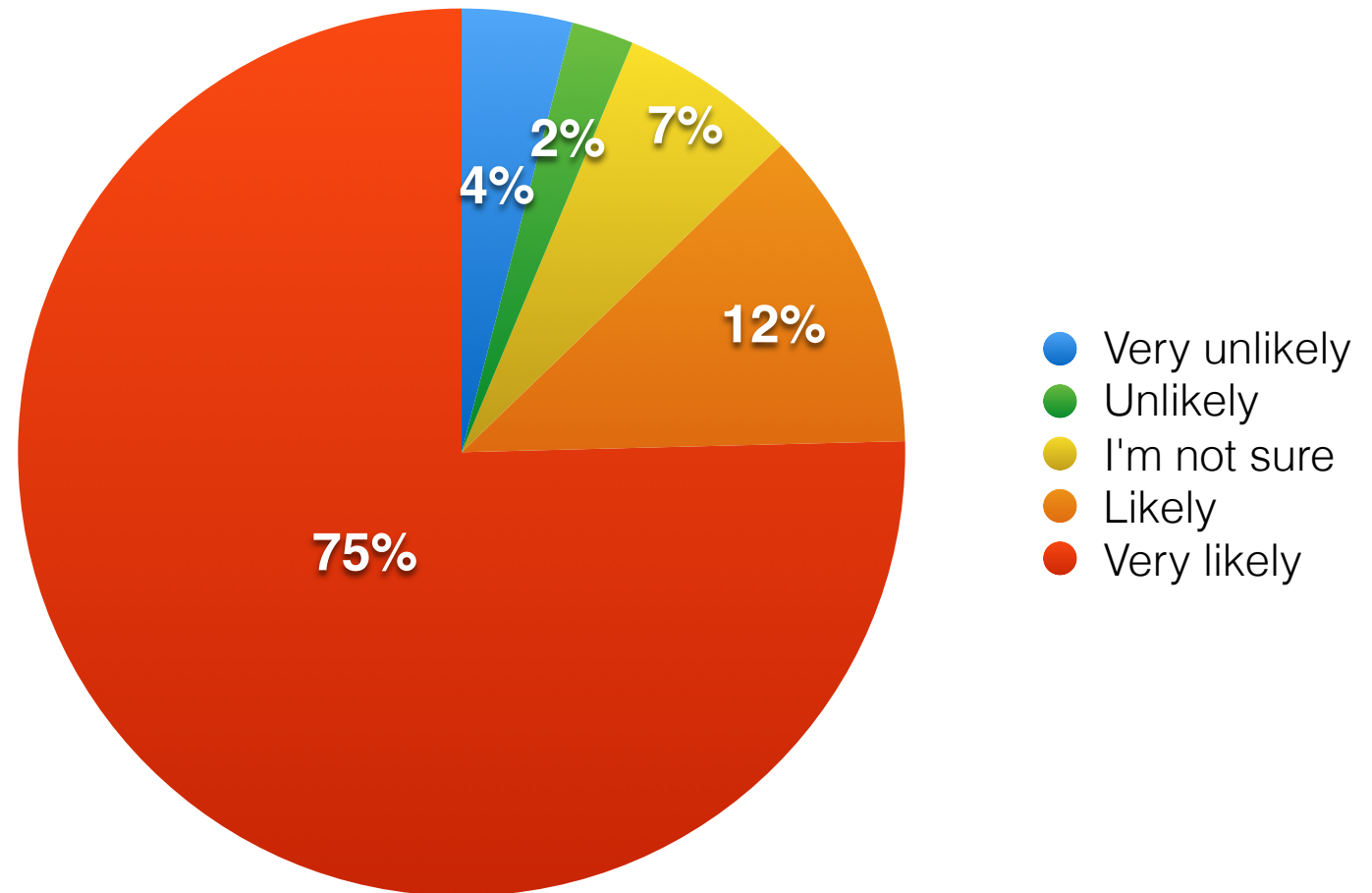
A4B. PLEASE INDICATE WHAT YOU THINK ABOUT WHETHER THE ACTIVITIES OF THE CHURCH AND YOUR INVOLVEMENT NEED TO CHANGE OR STAY THE SAME.



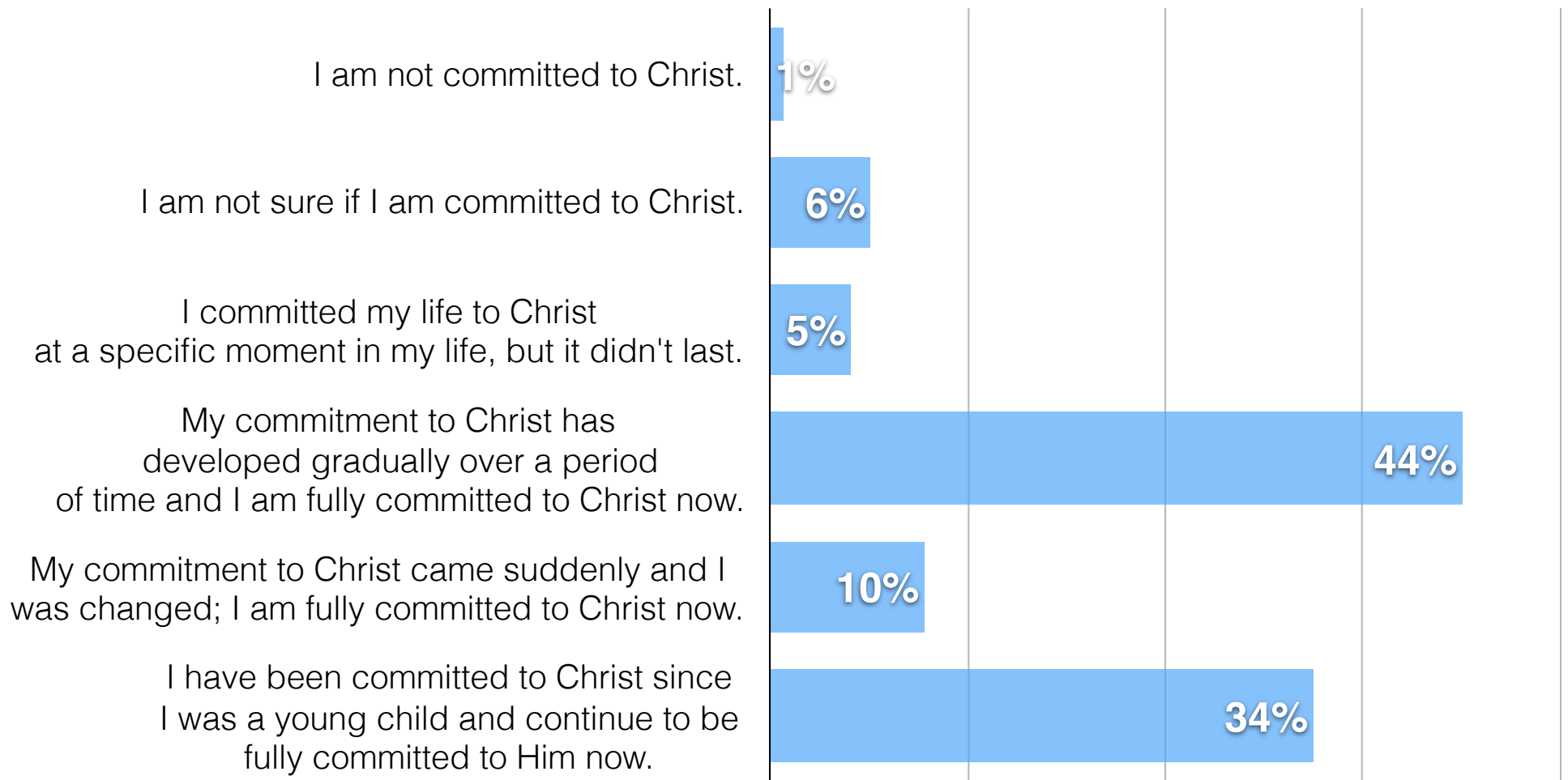
A5. HOW SATISFIED ARE YOU WITH YOUR LOCAL CHURCH?



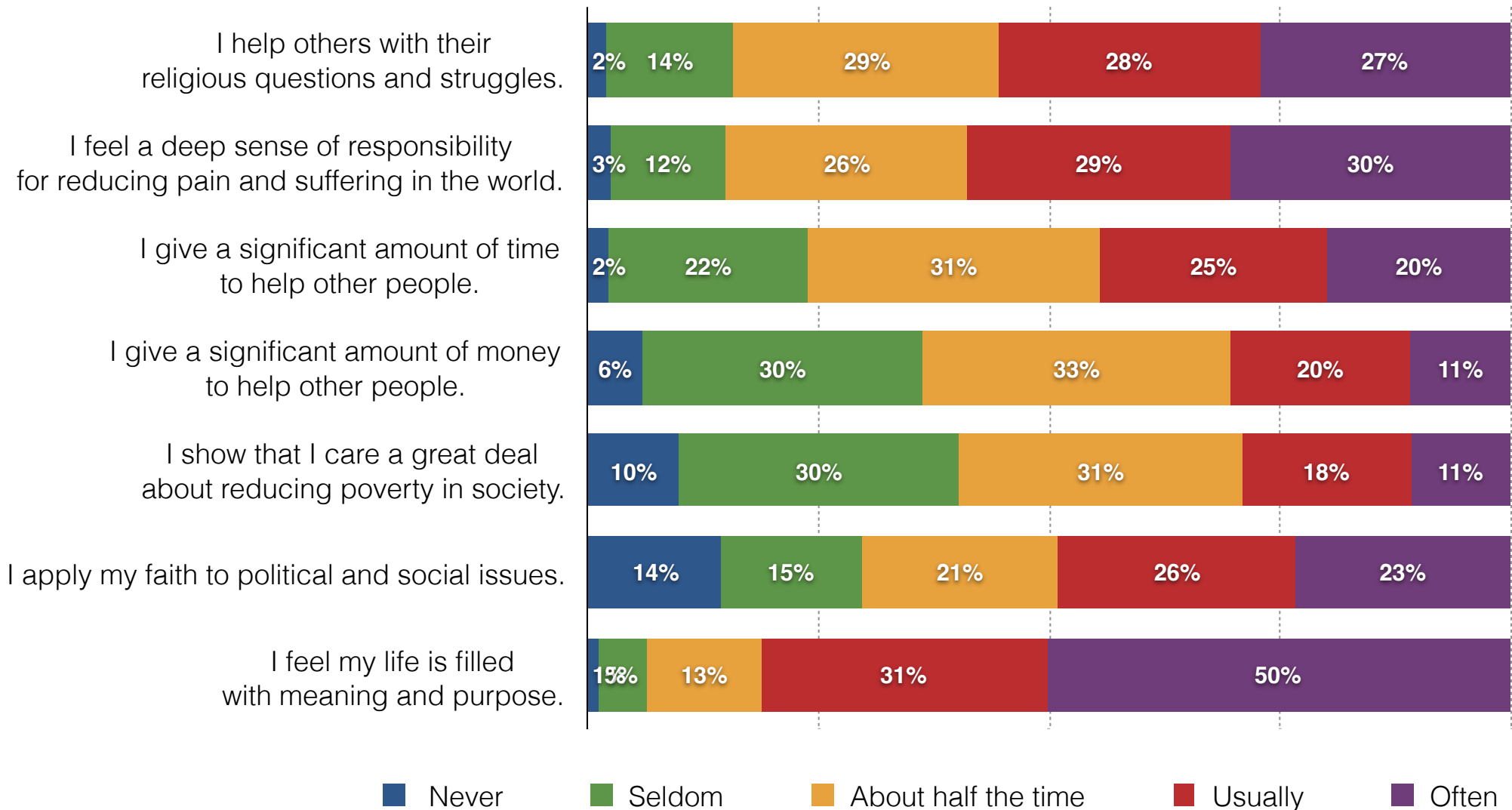
A6. HOW LIKELY IS IT THAT YOU WILL BE ATTENDING A SEVENTH-DAY ADVENTIST CHURCH FOR THE REST OF YOUR LIFE?



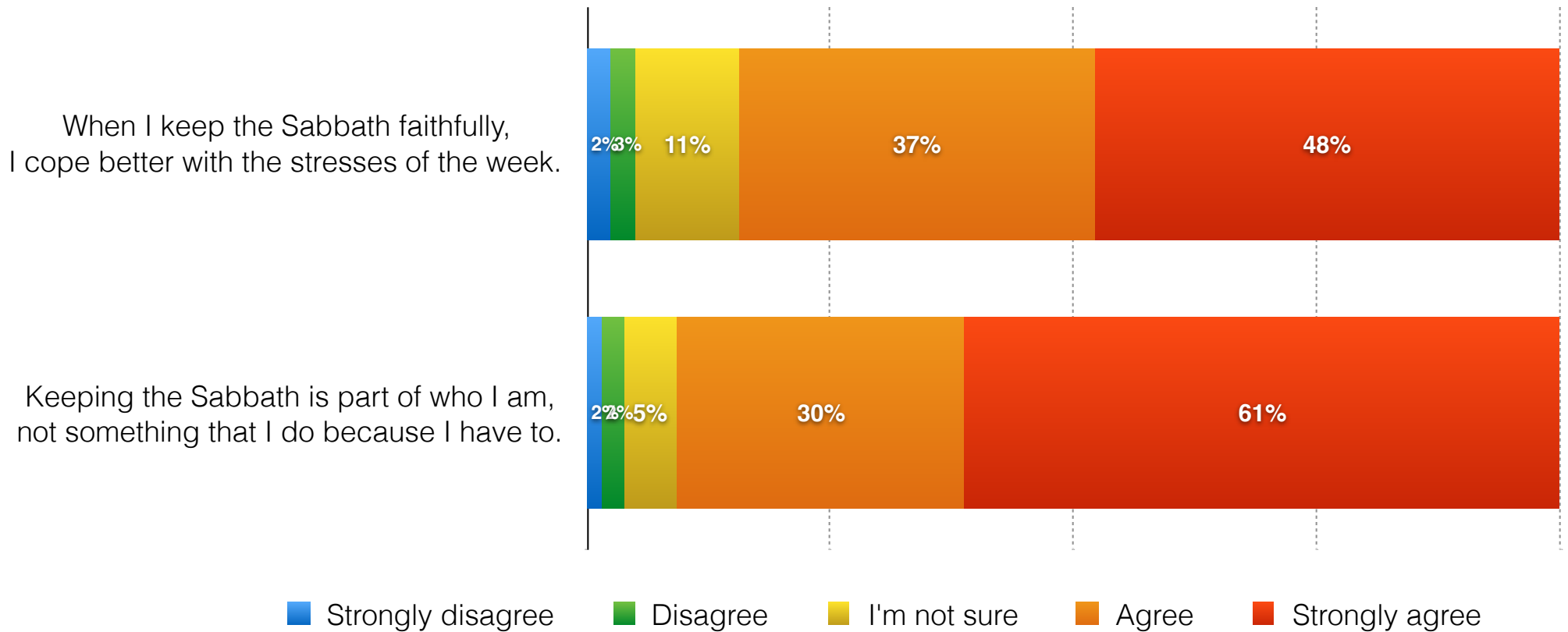
A7 - WHICH OF THE FOLLOWING BEST DESCRIBES YOUR COMMITMENT TO JESUS CHRIST?



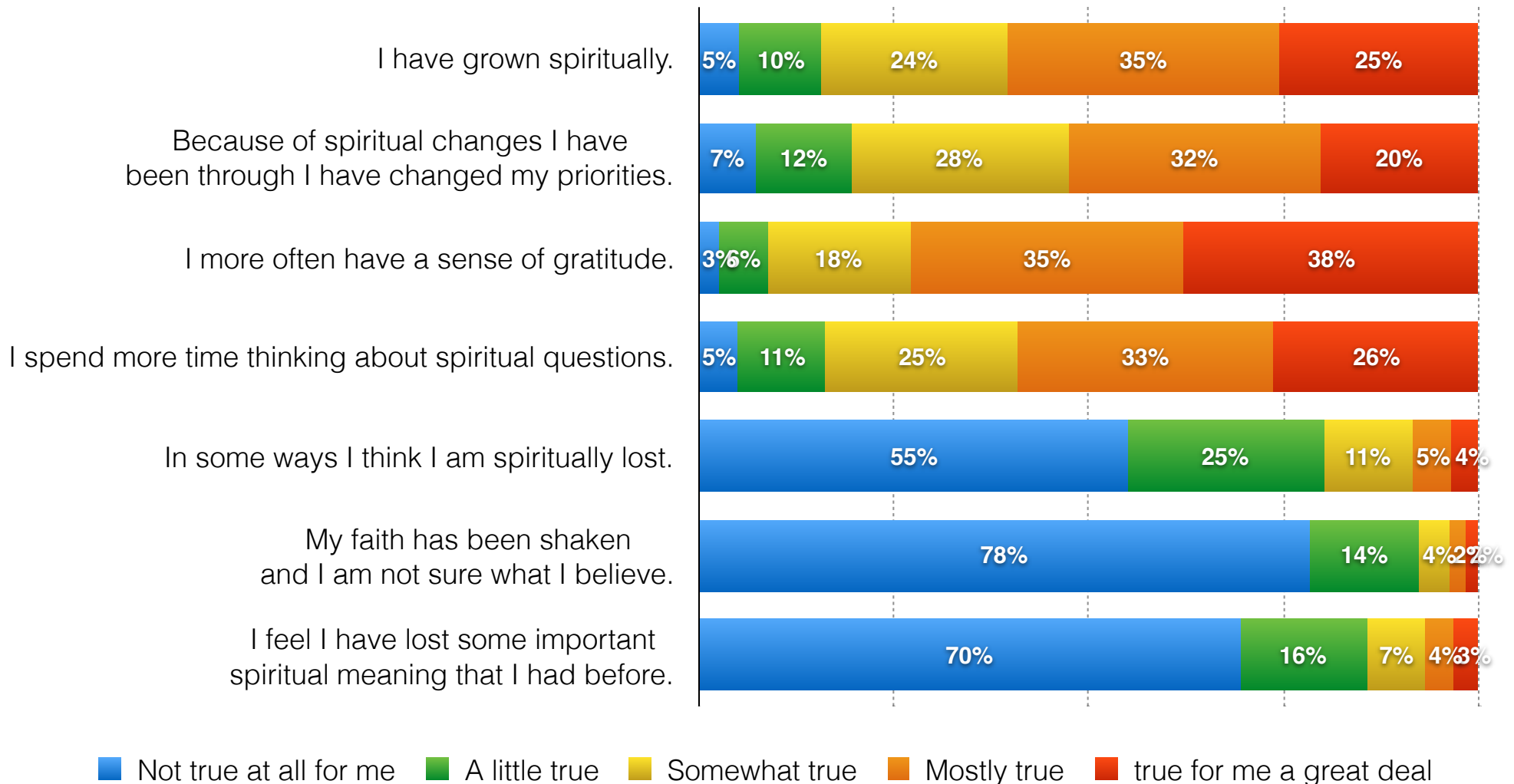
A8. HOW OFTEN IS EACH OF THE FOLLOWING STATEMENTS TRUE FOR YOU PERSONALLY?



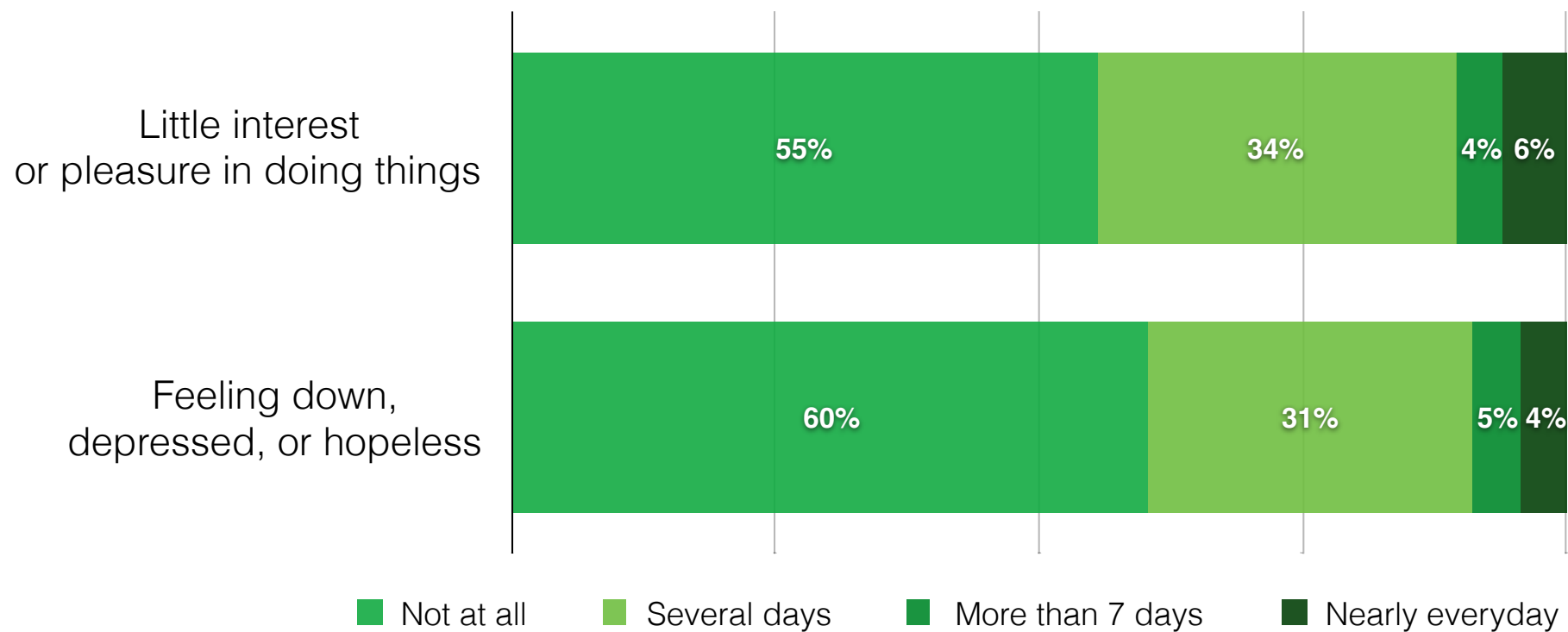
A9. SABBATH-KEEPING IS PART OF SEVENTH-DAY ADVENTIST CHURCH LIFE. BELOW ARE A NUMBER OF STATEMENTS ABOUT YOUR SABBATH-KEEPING EXPERIENCE. PLEASE INDICATE HOW MUCH YOU AGREE OR DISAGREE WITH EACH STATEMENT.



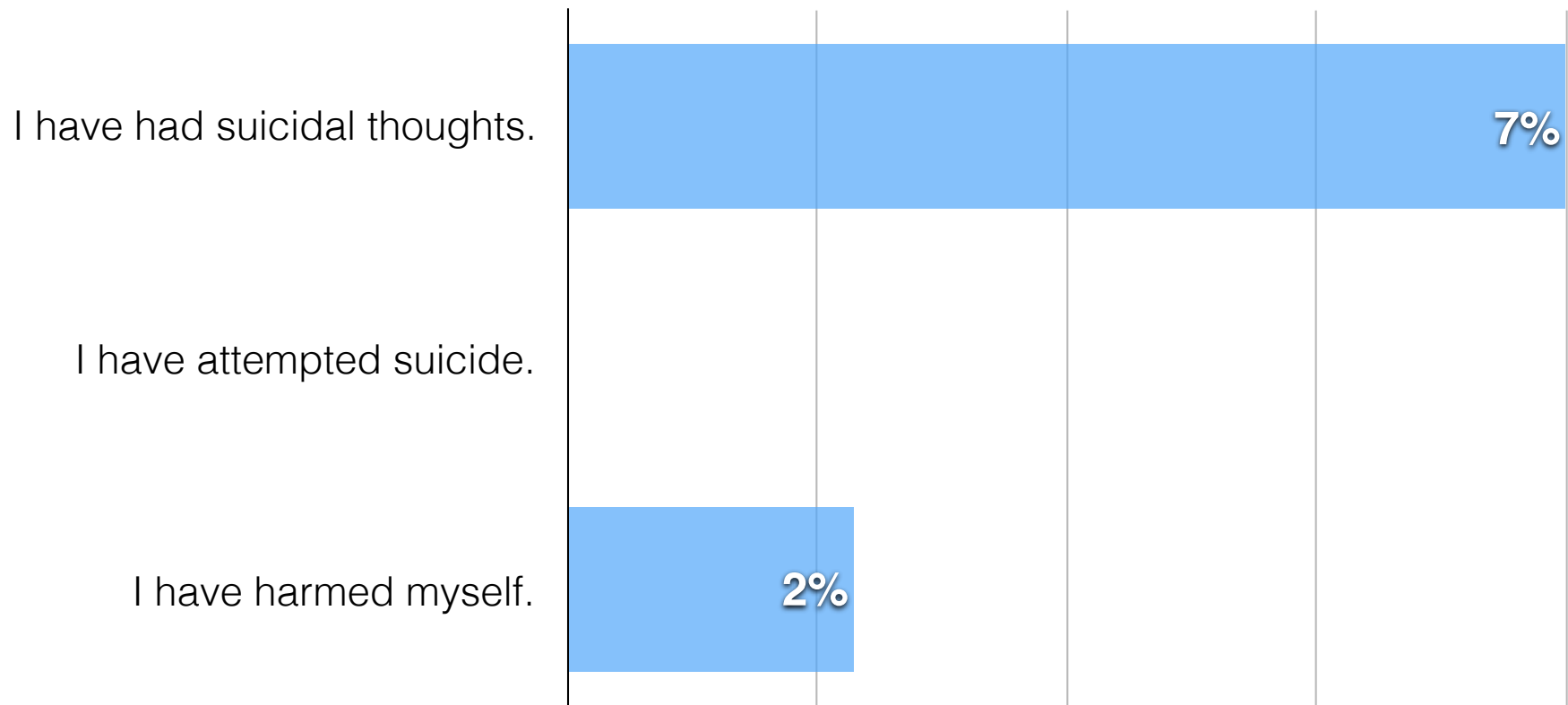
A10. PLEASE INDICATE THE EXTENT TO WHICH THE FOLLOWING STATEMENTS ARE TRUE FOR YOU OVER THE PAST 12 MONTHS.



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

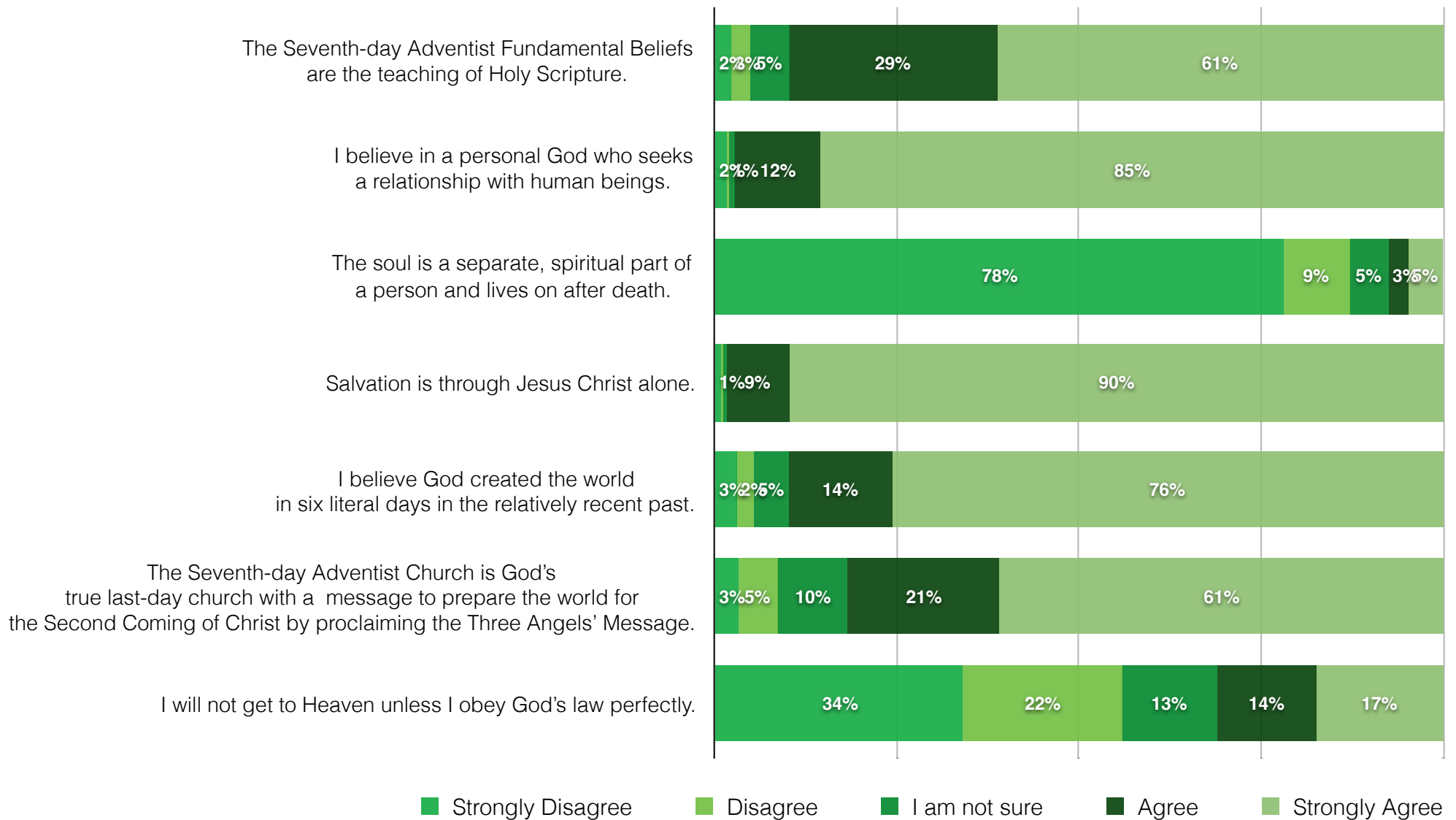


A12. PLEASE INDICATE WHETHER YOU HAVE EXPERIENCED THE FOLLOWING DURING THE PAST 12 MONTHS.

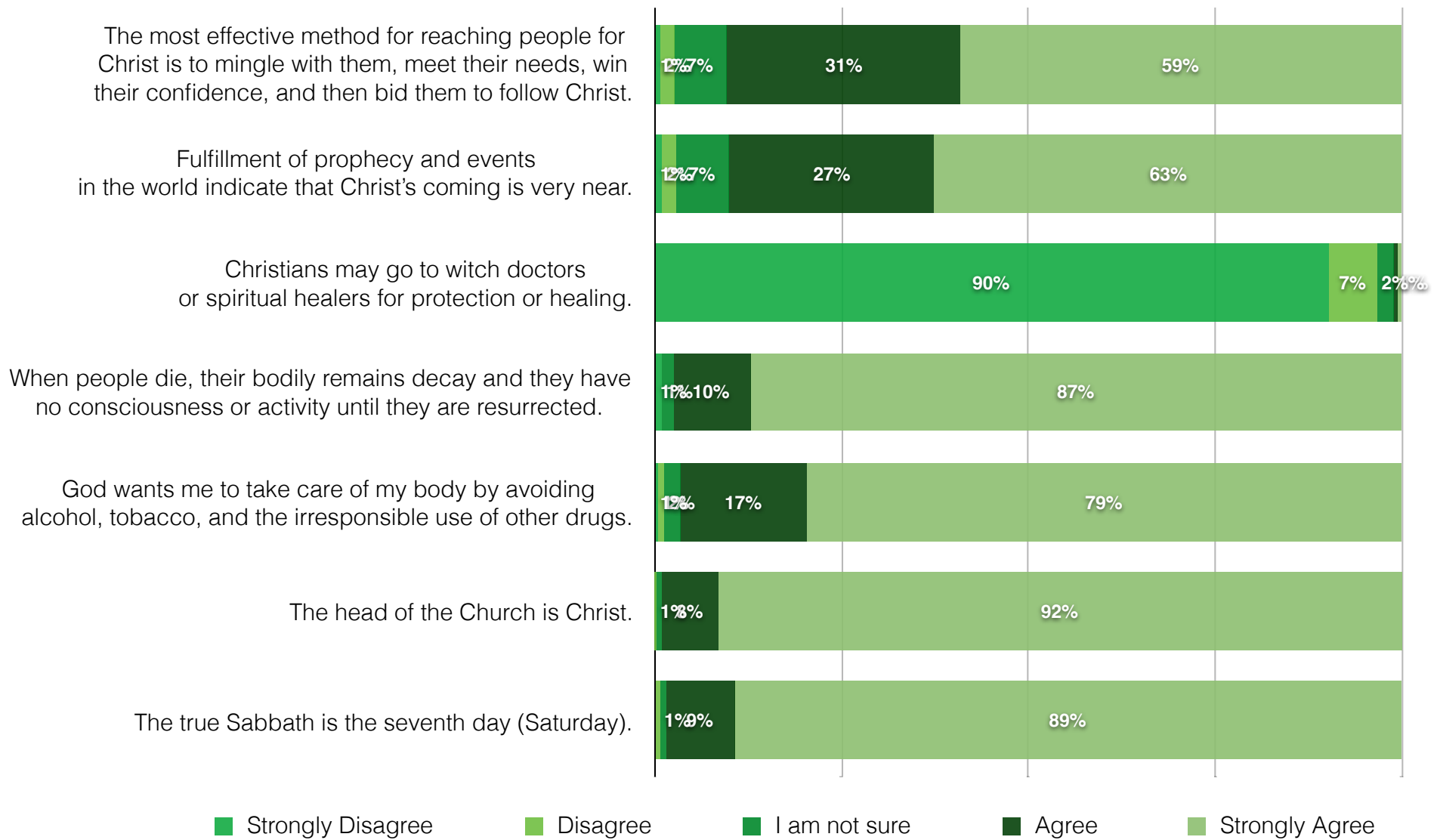


BELIEFS

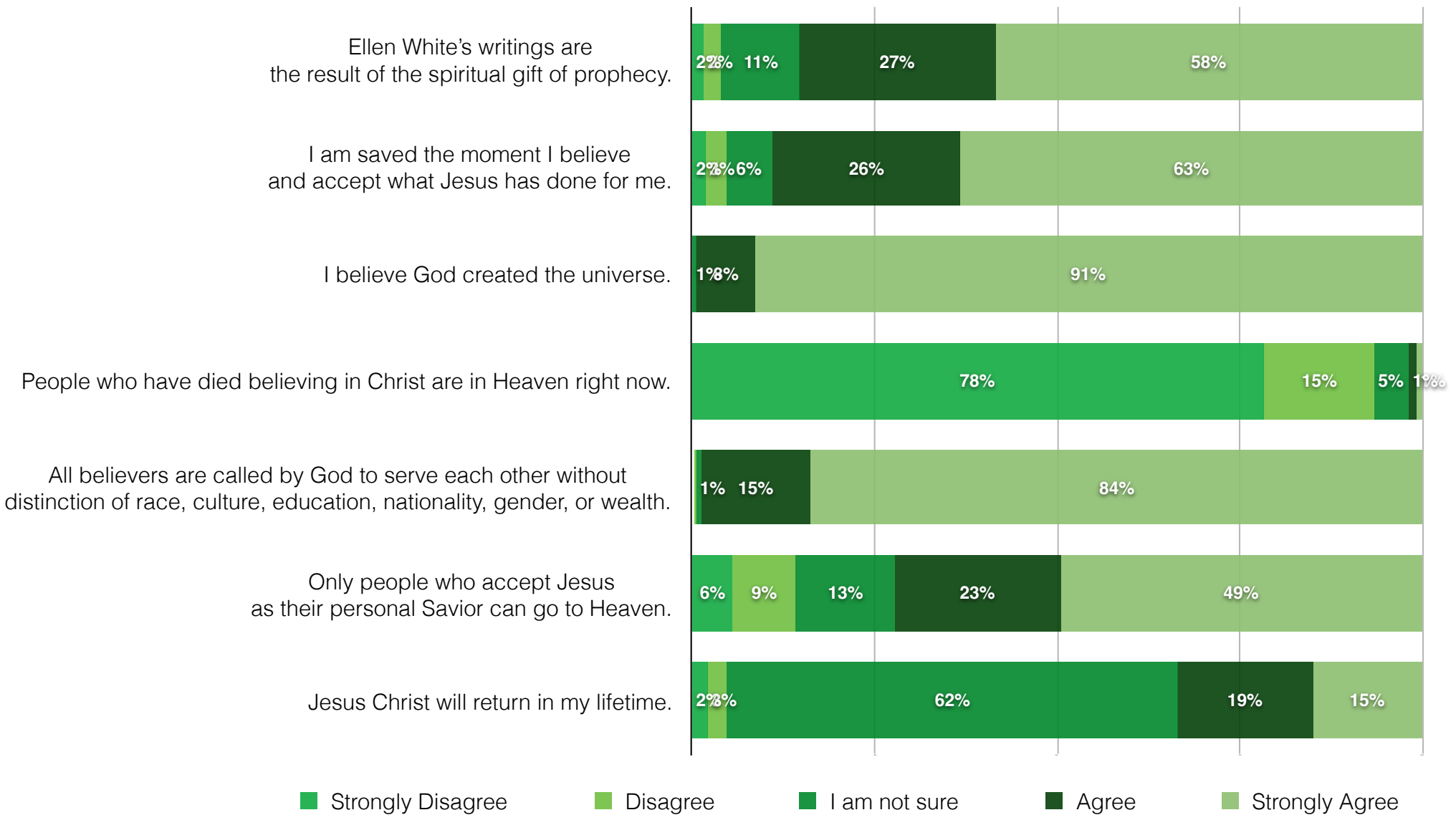
B1A. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



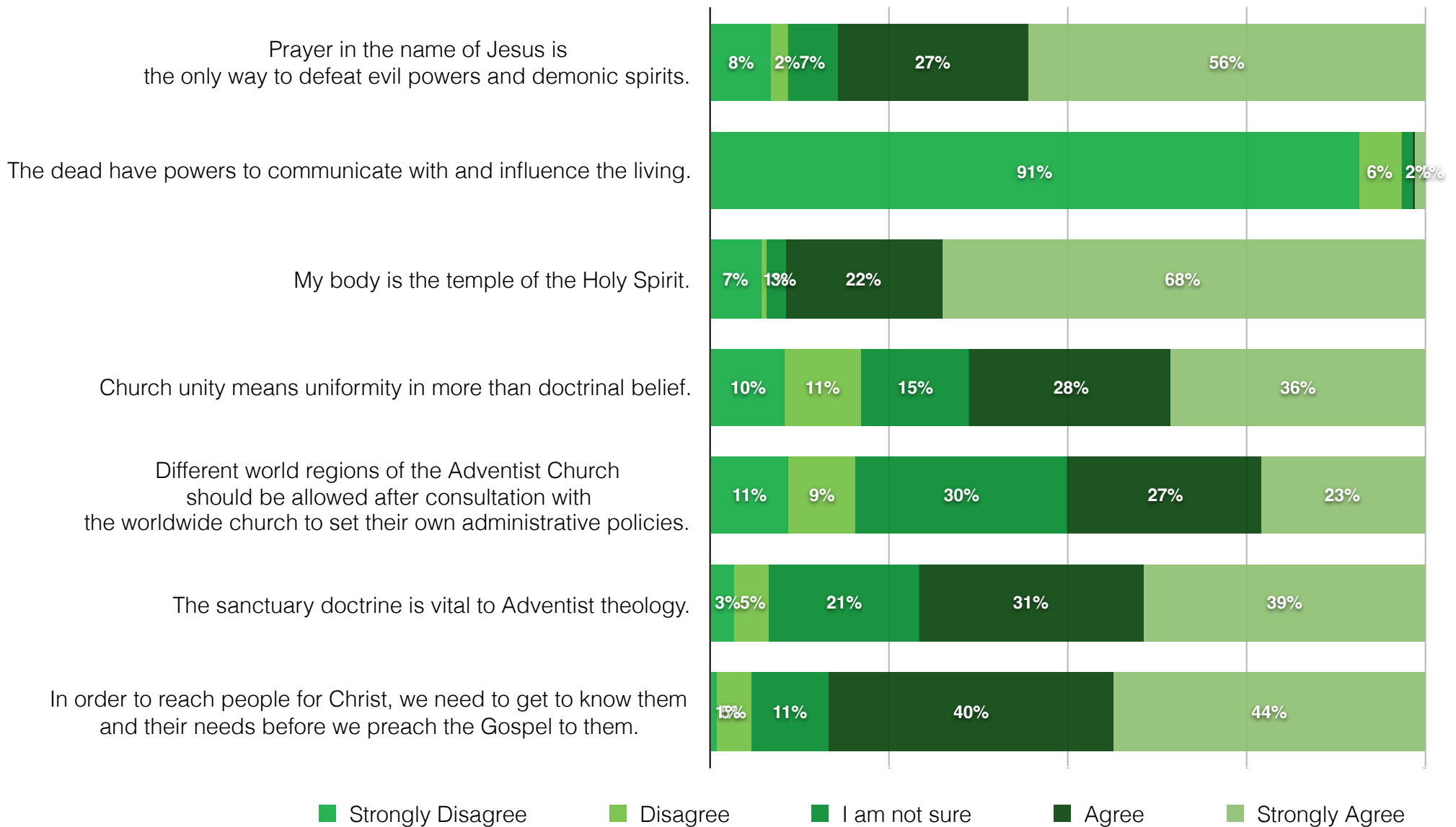
B1B. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



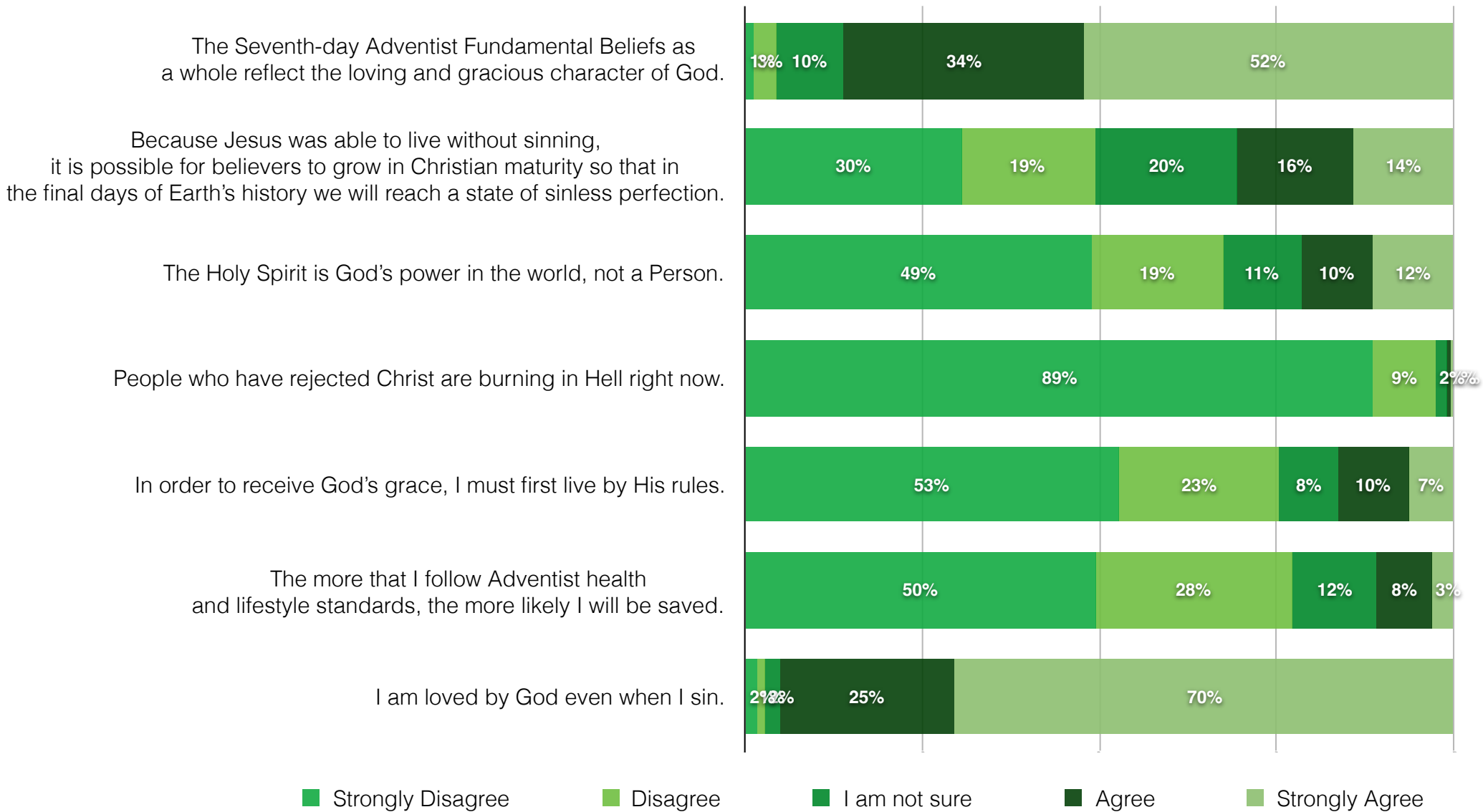
B1c. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



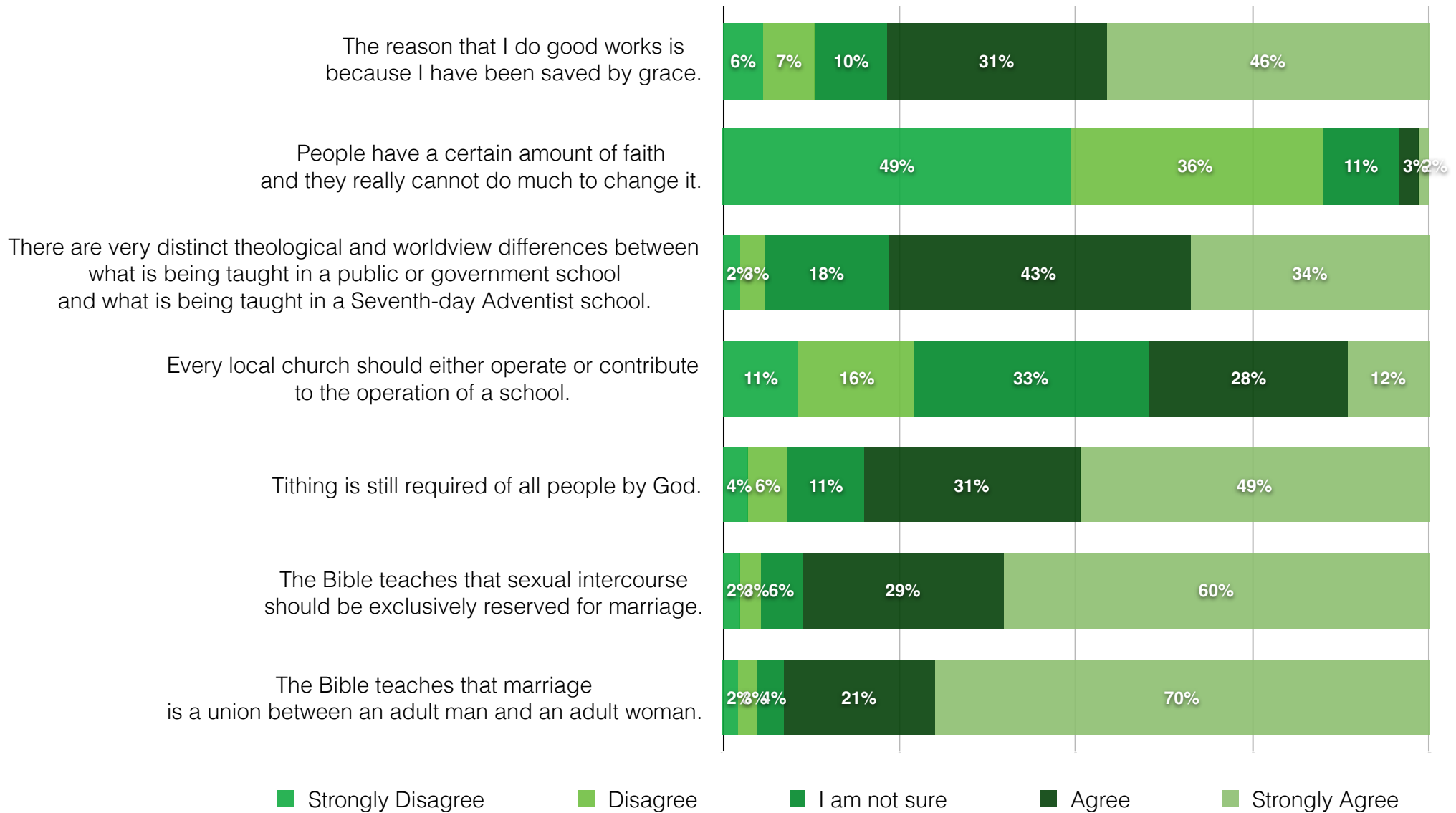
B1D. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



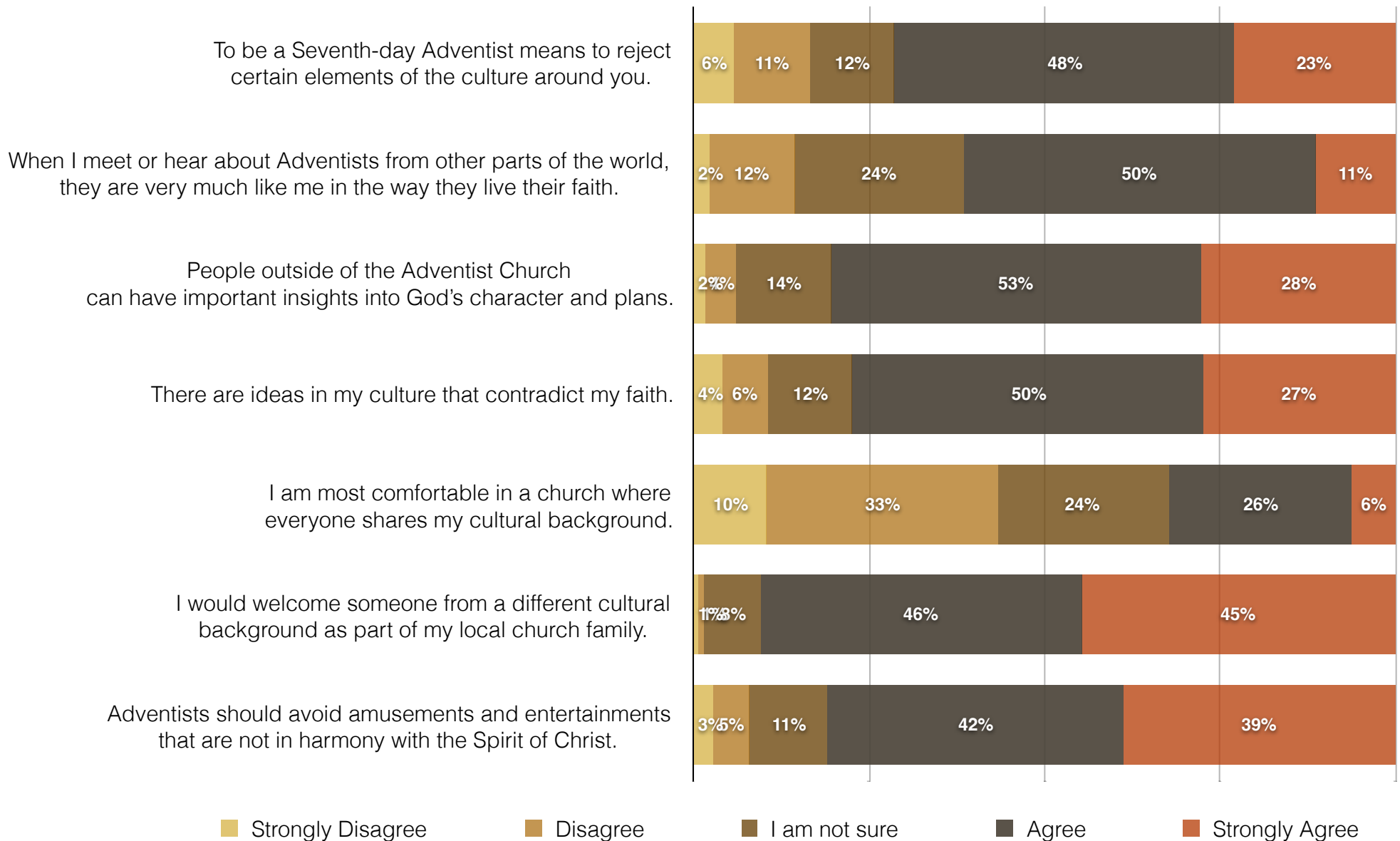
B1E. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



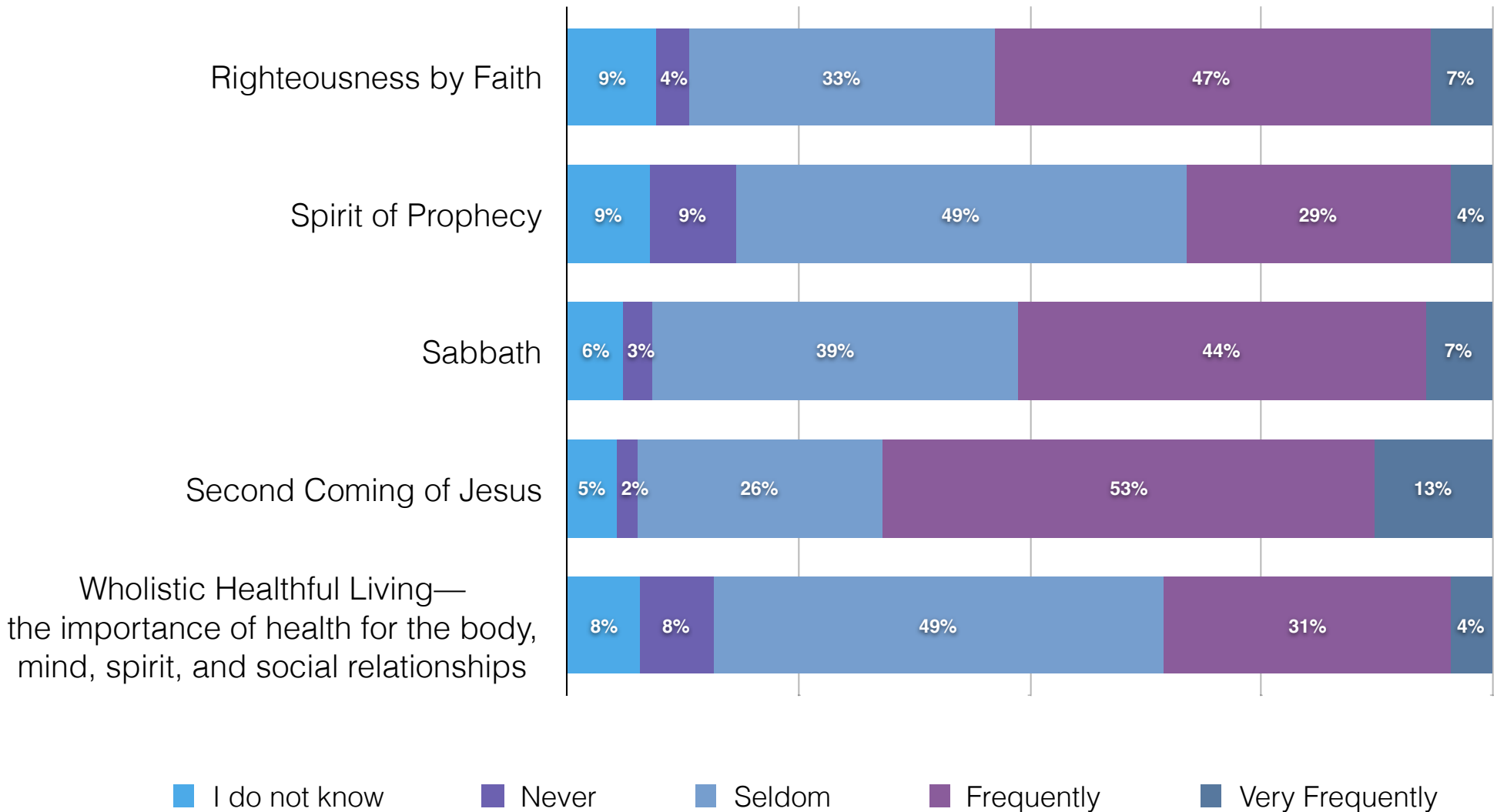
B1F. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE STATEMENTS THAT FOLLOW.



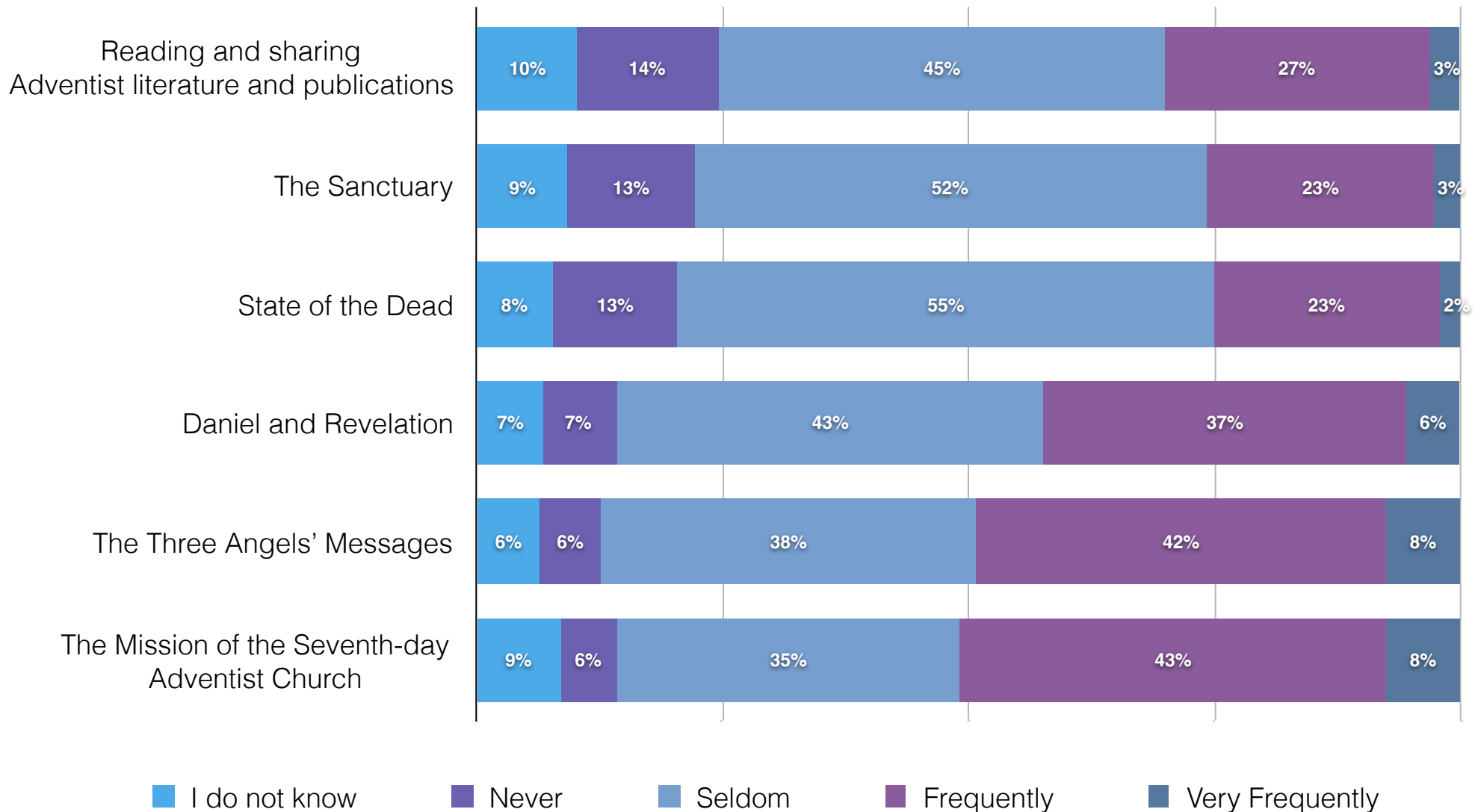
B2. PLEASE INDICATE THE EXTENT TO WHICH YOU AGREE WITH EACH OF THE BELIEFS LISTED.



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.

The Bible contains no more truth or wisdom than do the religious books of other world religions.

0%

The Bible is the work of people who collected stories that had been created to explain the mysteries of life. It contains a great deal of wisdom about the human experience.

1%

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.

3%

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.

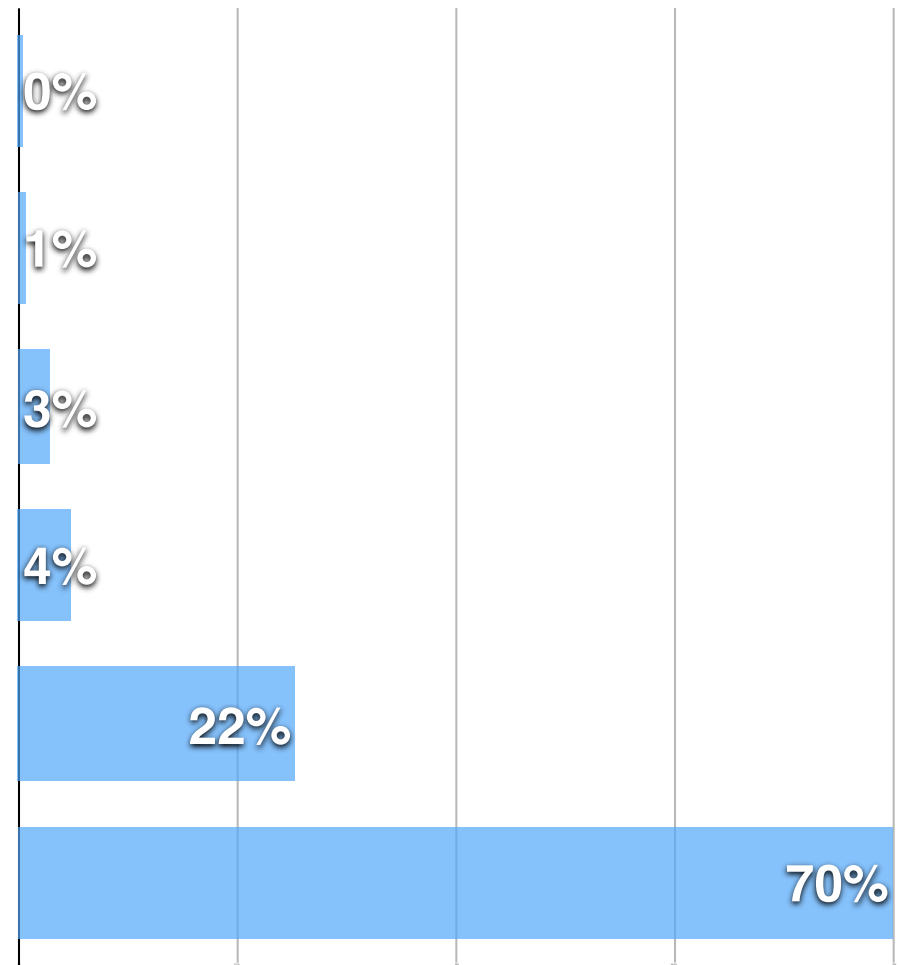
4%

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.

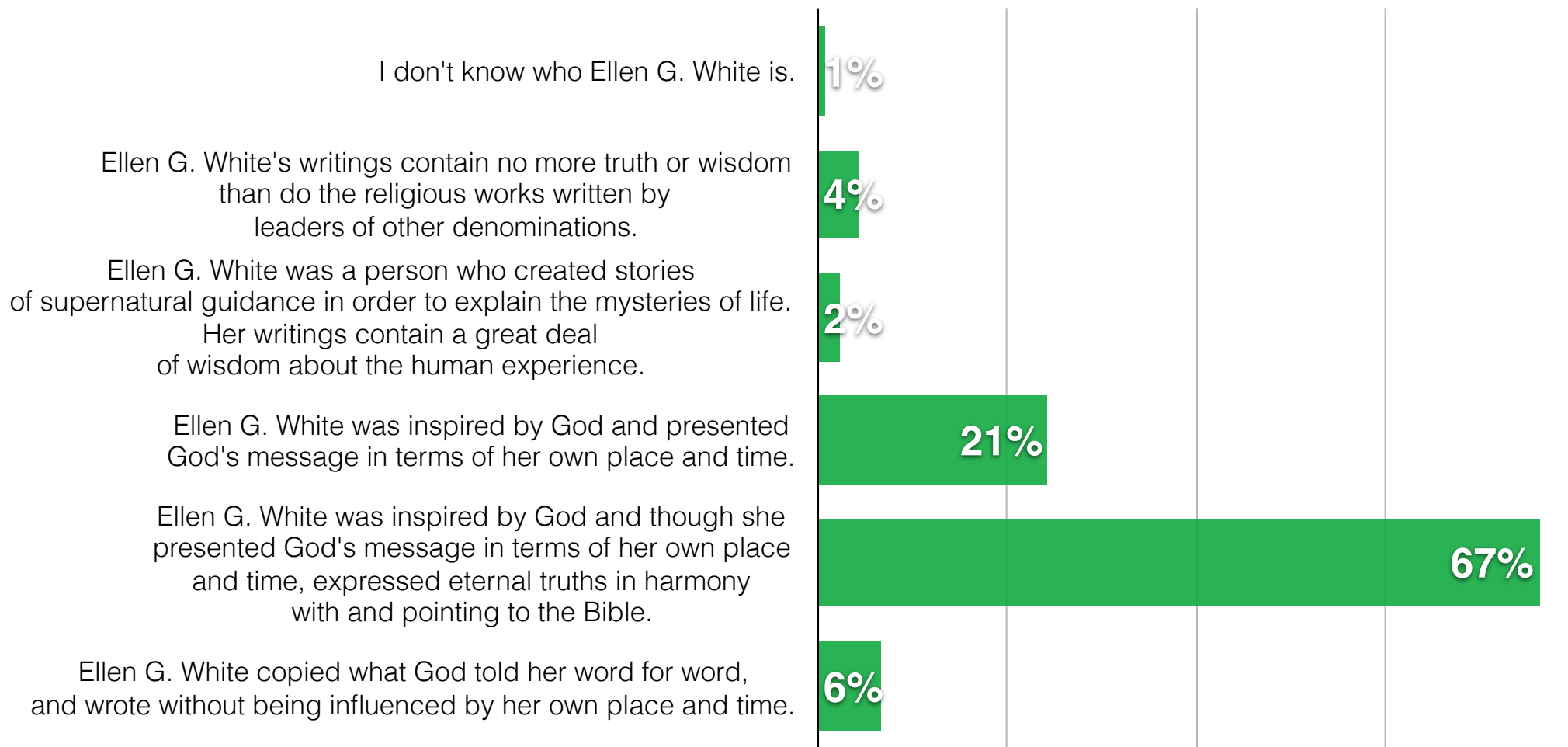
22%

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.

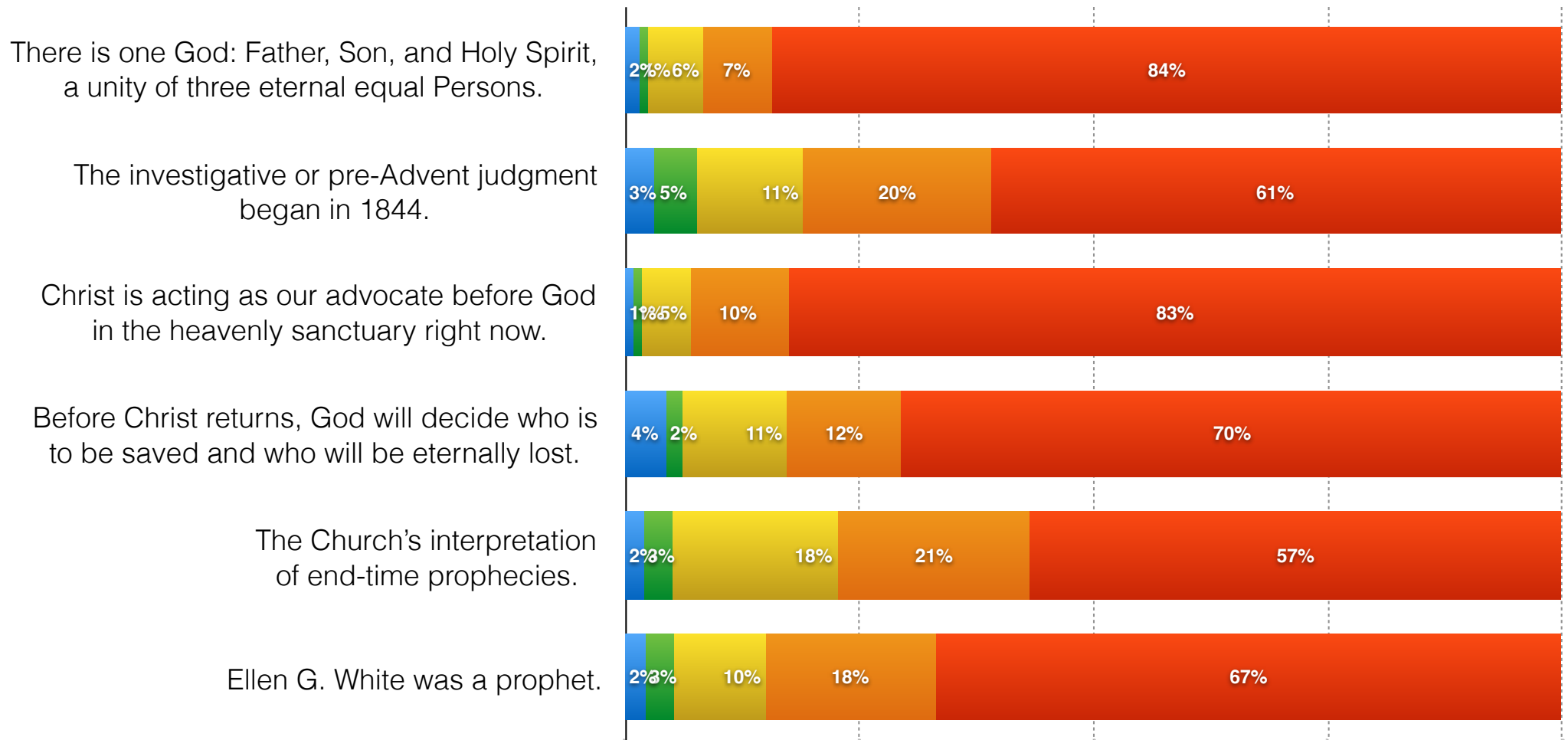
70%



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



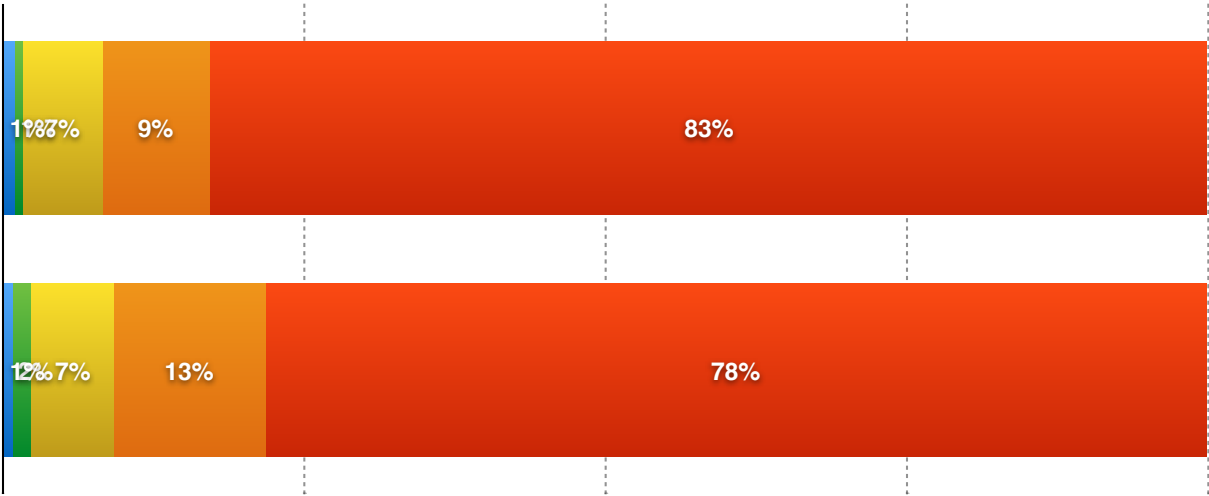
B6A. TO WHAT EXTENT DO YOU ACCEPT THE FOLLOWING INDIVIDUAL TEACHINGS OF THE SEVENTH-DAY ADVENTIST CHURCH?



■ I don't accept it
 ■ I have major doubts about it
 ■ I have some questions about it
■ I accept it because the church teaches it
 ■ I embrace it wholeheartedly

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

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



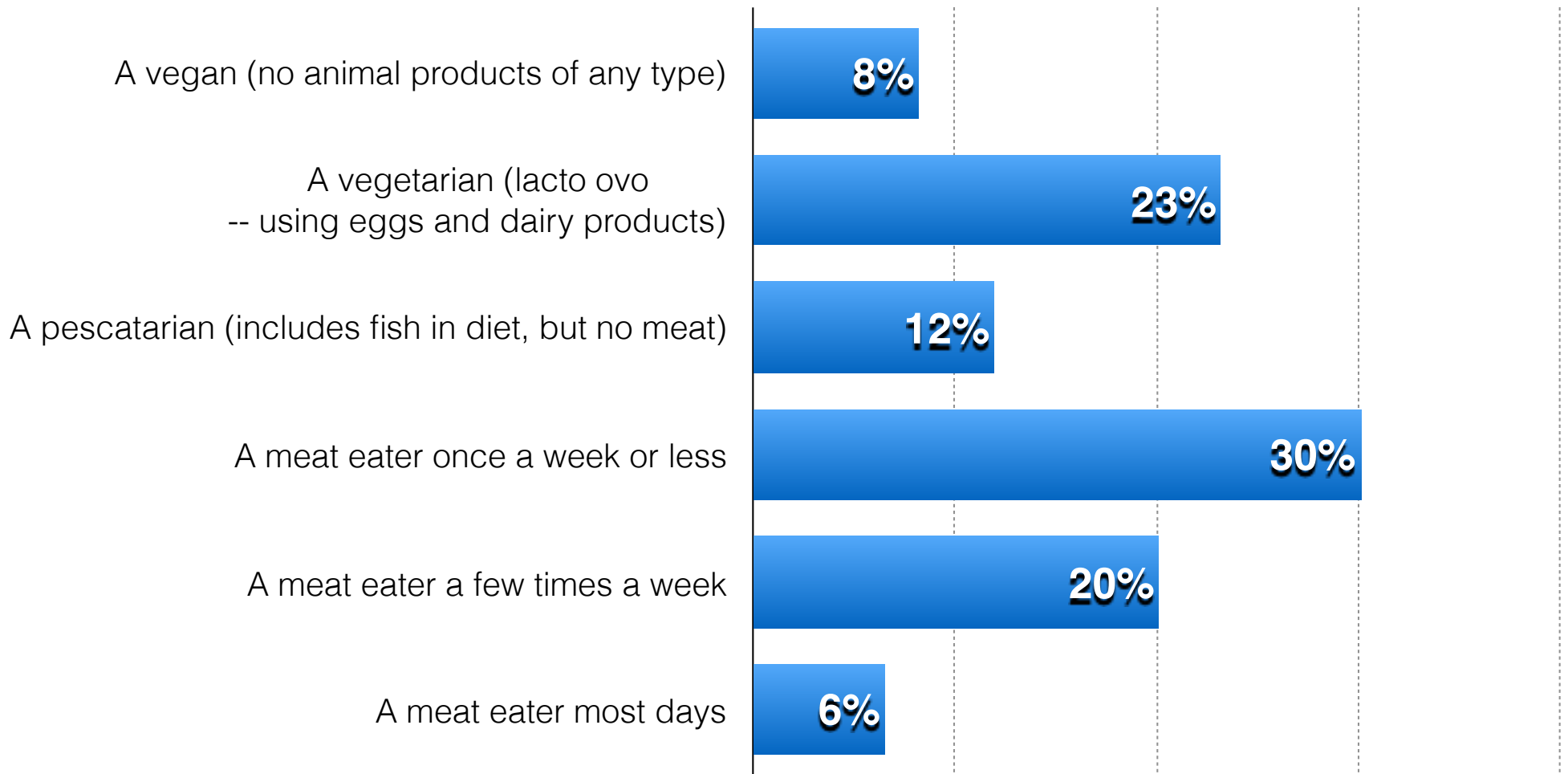
Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.



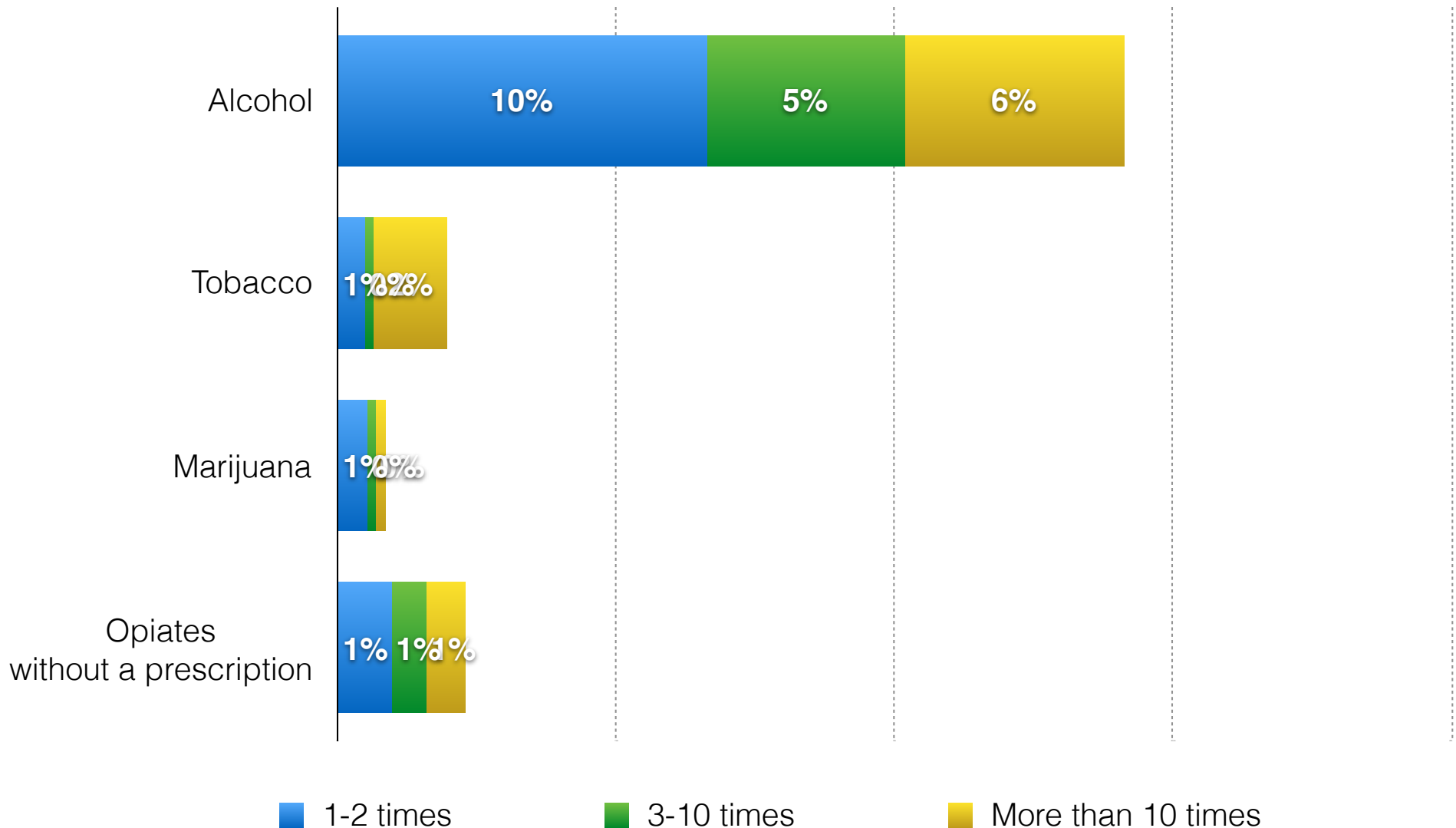
- I don't accept it
- I have some questions about it
- I accept it because the church teaches it
- I embrace it wholeheartedly
- I have major doubts about it

HEALTH

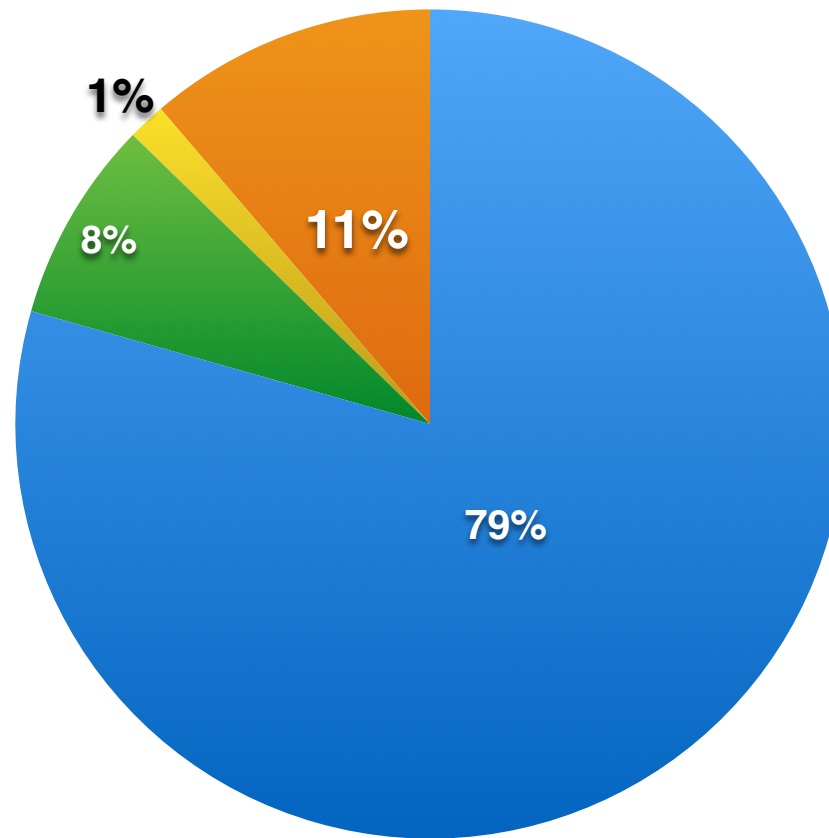
H1. HOW WOULD YOU DESCRIBE YOURSELF AS (CHECK JUST ONE):



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

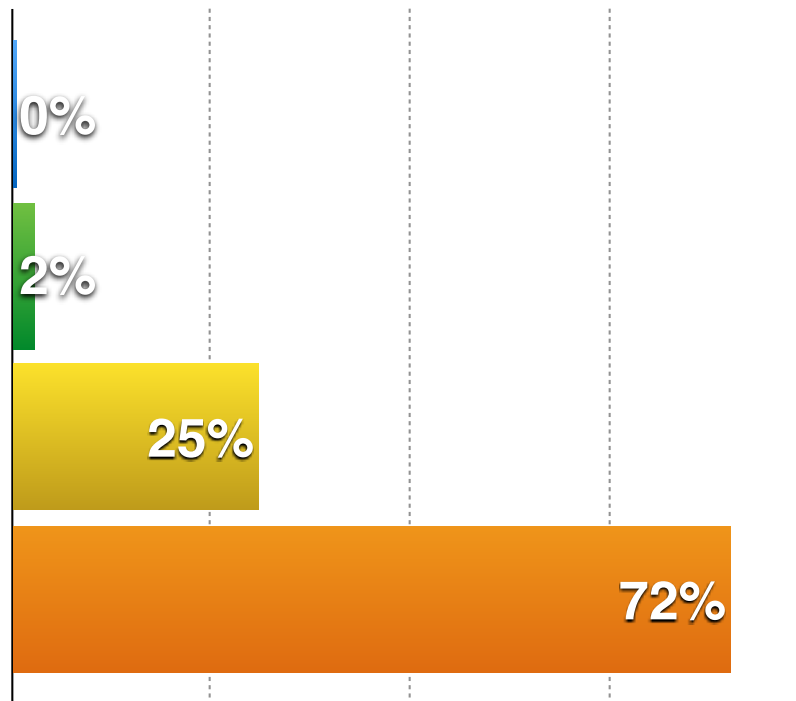


**H3. READ THE FOLLOWING STATEMENTS CAREFULLY;
THEN MARK ONLY ONE STATEMENT THAT IS CLOSEST TO
YOUR UNDERSTANDING OF SCIENTIFIC RESEARCH ON
ALCOHOL USE.**



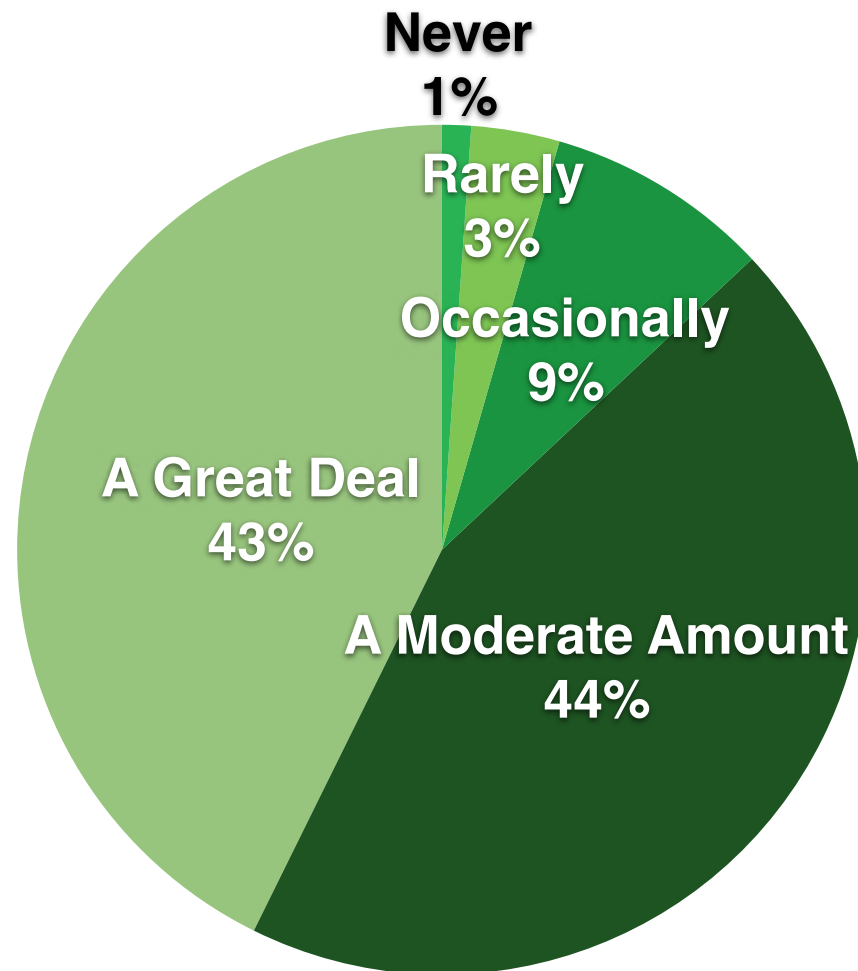
- Overall, there is no safe level of alcohol use
- Alcohol, in moderation (1-2 drinks a day), does not do much harm.
- Alcohol, in moderation (1-2 drinks a day), promotes health and is safe to use.
- I am not sure.

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



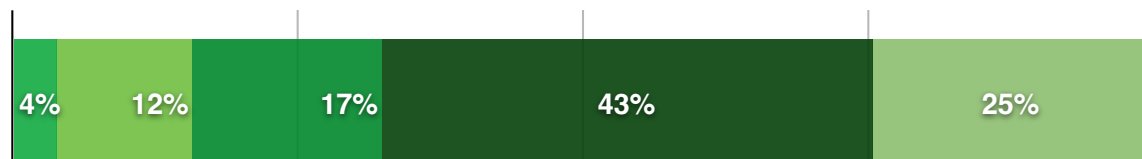
- I do not know what the Adventist Health Message is.
- I know just a little about the Adventist Health Message.
- I am somewhat familiar with the Adventist Health Message.
- I am very familiar with the Adventist Health Message.

H5. DO YOU FOLLOW THE ADVENTIST HEALTH MESSAGE?



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

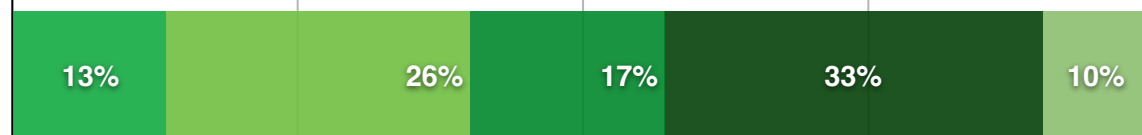
The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned.



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



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



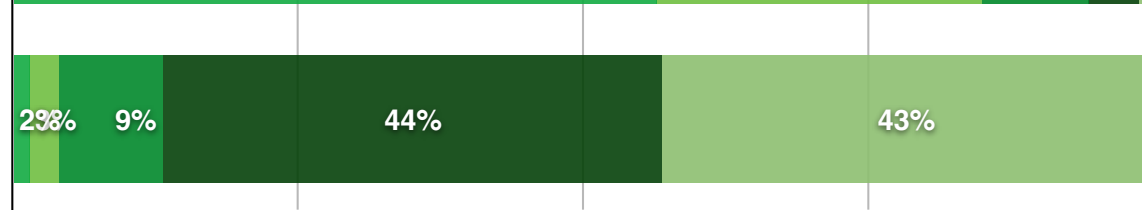
The Health Message has largely been supported by scientific discoveries.



Following the health message ensures my salvation.



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



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