

Adventist Families in North America



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Introduction

This study was commissioned by the Family Ministries Department of the Seventh-day Adventist Church in North America. The director is Dr. Willie Oliver. The research was implemented by the Center for Creative Ministry, one of the resource centers affiliated with the North American Division of the Adventist Church. The team for this project included Monte Sahlin, primary investigator and analyst; Paul Richardson, executive director of the center; Petr Cincala, data processing and statistics; and research assistants Norma Sahlin, Elizabeth Salisbury, Jeannie Hartwell, Carol Spence, Robert Seal and Melissa Sahlin.

This report is based on a total of 1,397 questionnaires returned from a random, double-blind sample of families in the Adventist Church in the United States, Canada and Bermuda. This sample was obtained with the collaboration of 267 pastors, who were selected through a stratified, rolling random sample of telephone interviews and agreed to distribute questionnaire packets to heads of households in their congregations. Email contact was made to get a count of the number of packets not distributed. The response rate was 39 percent from the distributed packets, well within accepted standards for a probability survey sample. The stratified sampling method assured that congregations from every one of the 58 local conferences in the North American Division of the Seventh-day Adventist Church were included in this study.

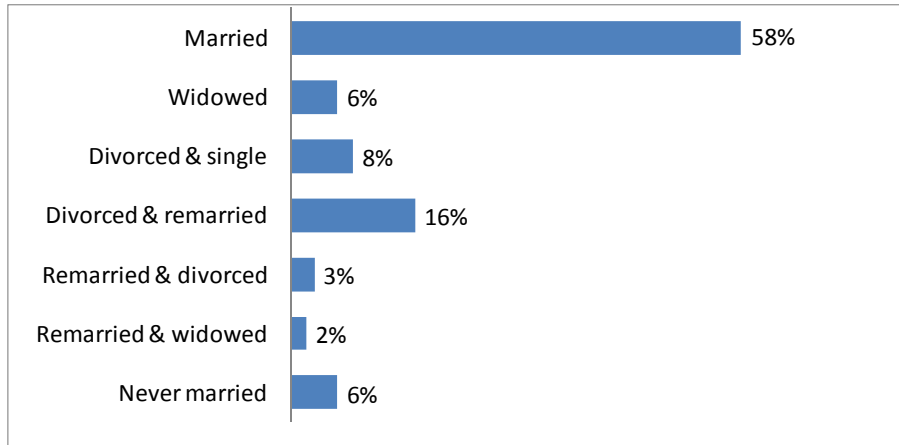
The double-blind method means that the research team had no way of knowing which individuals or families were handed a survey packet, and the pastors had no way of knowing which families actually responded nor any opportunity to review the completed questionnaires. This method was used to assure confidentiality in a study that touches on many sensitive topics. The pastors were instructed to use the Nth name select method with a list of their members to randomly distribute the questionnaires within their congregations. They did so almost entirely among active members, so this study generally excludes those members who have stopped attending church.

A standard allowance for sampling error must be made in all probability surveys. At the 95th percentile of reliability the allowance for sampling error for this particular sample size is three percentage points, plus or minus. See the technical appendix for a more detailed discussion of this topic.

Comparisons are made throughout this report from a similar survey conducted in 1993-94 and a similar study conducted by Charles Crider and Robert Kistler of Andrews University in 1974-75. Published results of these studies are included in the bibliography.

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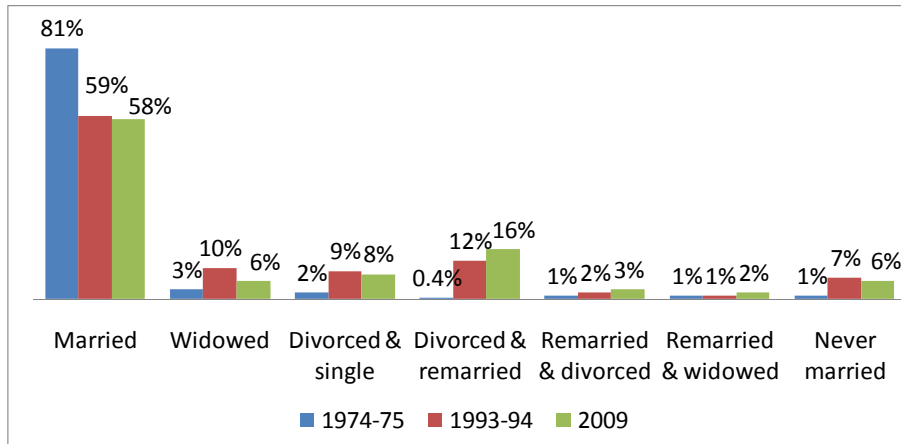
Current Marital Status



Three out of four Seventh-day Adventist adults in North America are married; 58 percent still in their first marriage and another 16 percent divorced and currently remarried. Those under 45 years of age are even more likely to still be in their first marriage, as are those from households with annual incomes of \$50,000 or more and those who are immigrants. Those who have been remarried are more likely to be over 45 years of age, native-born and of white ethnicity.

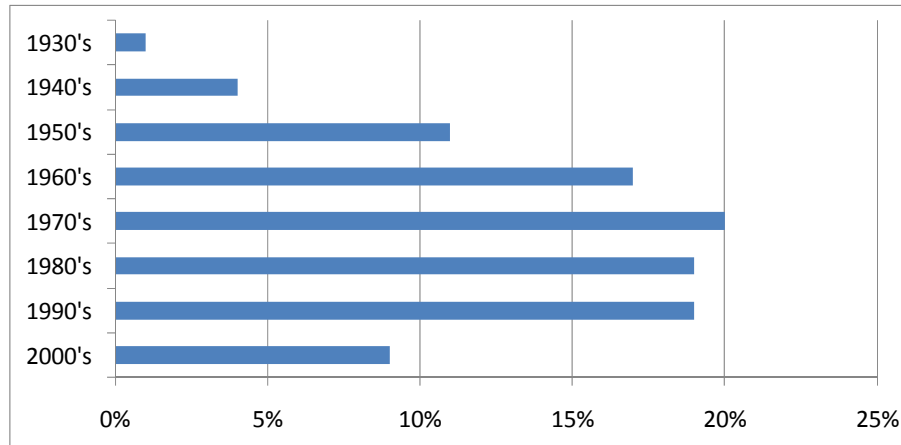
One in four Adventists are single adults, including eight percent who are widowed, 11 percent who are divorced and still single, and six percent who have never married. The divorced singles are more likely to be middle-aged, from homes with annual incomes under \$25,000 and African American or multi-ethnic. The widowed are more likely to be senior citizens and the never married are more likely to be young adults.

Marital Status Trends



Over the past 35 years there has been a decline in the percentage of married people among Adventists in North America and an increase in the number of single adults. The number of those who are divorced and remarried has increased most significantly. It is likely that the percentage of those never married has not changed; the 1974-75 survey very likely discouraged responses from young, unmarried adults. Many of the changes over the last 15 years are not statistically significant.

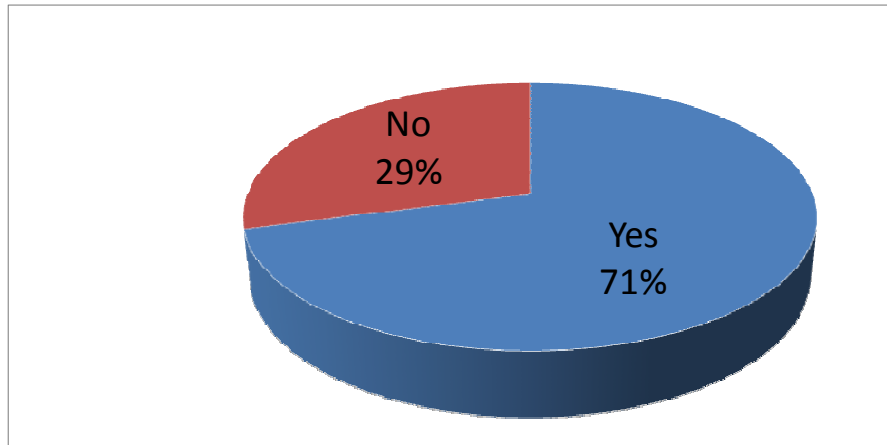
Year of First Marriage



The marriages reported in this study include a few that occurred in the 1930s and some in the 1940s, but most have occurred since 1970. A few occurred as recently as the early months of 2009. The median year is 1978. Half of the marriages included in this study date from before 1978 and half from after 1978.

This covers a wide range of time and social contexts. Attitudes, beliefs and practices related to marriage have changed over this period of time and that factor explains some of the diversity of responses in this survey. This study also reveals many of the last values that Seventh-day Adventists invest in marriage and families.

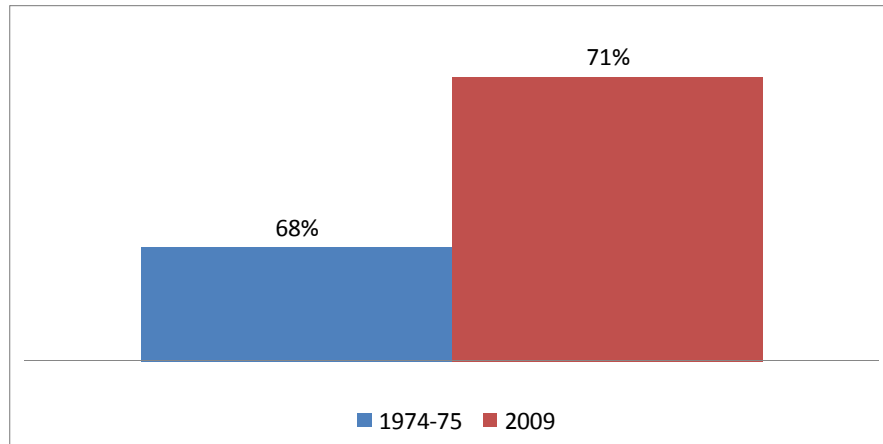
Married in a Church



Seven in ten Adventists report that they were married in a church. Those from households with annual incomes of \$50,000 or more—middle and upper middle class families—are even more likely to have had a church wedding, as are immigrants and those who report that the marriage ended in divorce.

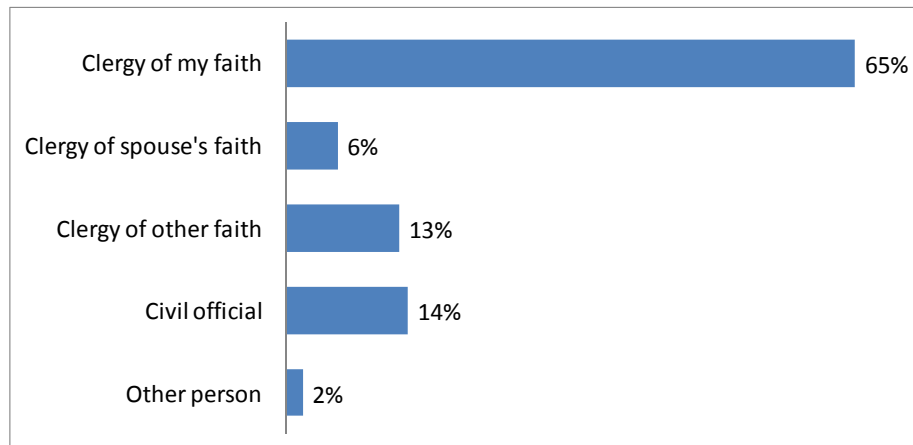
It should be kept in mind that these include people who were married in a church of another denomination, some of whom only later became members of the Adventist Church. Nonetheless, this shows the widespread value placed on Christian marriage among Seventh-day Adventists in North America. Clearly a church wedding is the norm.

Trend: Married In a Church



There has been only a marginal increase in church weddings over the past 35 years; a total of three percent which is the allowance for sampling error in a probability sample of this size. This fact means that there is no real change in this practice in more than three decades, which is further evidence that this is a solid norm for the Adventist community in North America.

Wedding Presided Over By ...



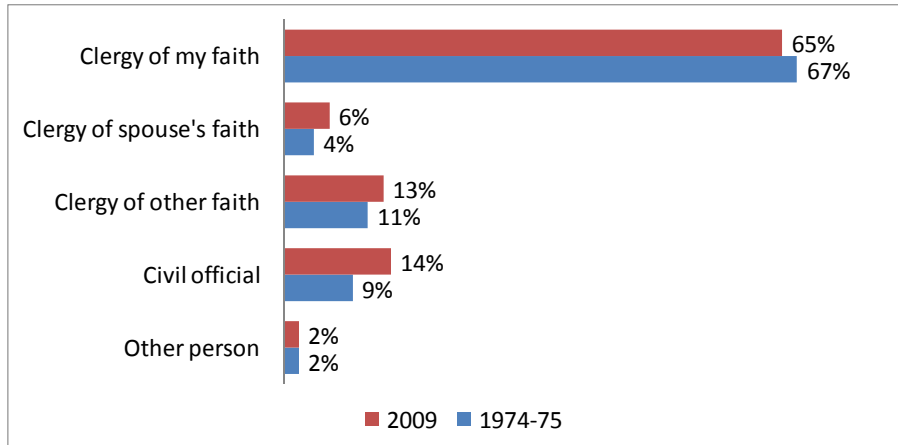
Two thirds of the respondents report that their wedding was presided over by a clergy person of their faith. Those under 45 years of age are more likely to select this response, as are those from upper-middle class households with annual incomes of \$75,000 or more and those who report that their ethnicity is Caribbean.

One in seven married Adventists indicate that they were married by a Justice of the Peace, magistrate or other civil official. African American, Hispanic and multi-ethnic respondents are more likely to say this, as are those from low-income households with annual incomes under \$25,000 and those who report that the marriage ended in divorce.

About the same percentage report that they were married by clergy from a denomination other than their own or that of their spouse. Immigrants are more likely to report this, as are those from low-income households and those who indicate that the marriage ended in divorce.

Just six percent of the respondents indicate that the minister who conducted their wedding was from their spouse's denomination, but not their own. Obviously these were marriages in which each partner came from a different denomination, a practice that has historically been discouraged by the Adventist Church. Those over 45 years of age are more likely to give this response.

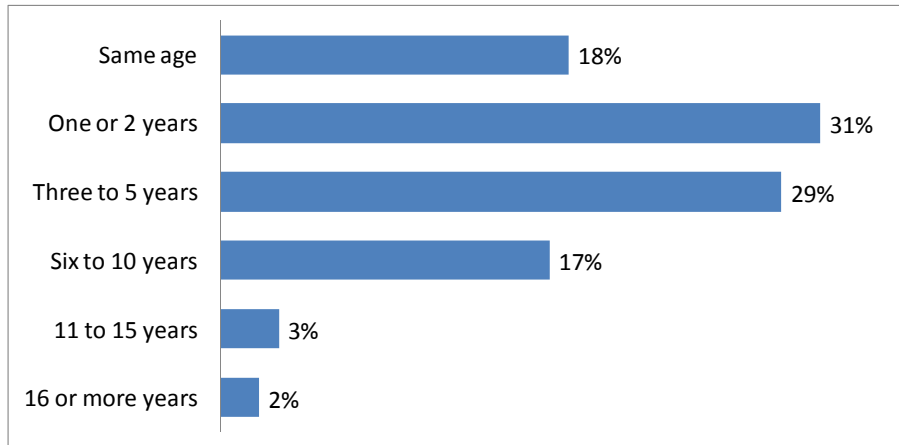
Trend: Wedding Presided Over By ...



There is a small, but growing percentage of Seventh-day Adventists who are using clergy of another faith or a civil official (such as a Justice of the Peace or local magistrate) to preside at their weddings. It should be kept in mind that some of these individuals joined the Adventist Church some time after their wedding and were not Adventists at the time they made choices about their wedding. There was a higher percentage of these converts in the 1970s than in 2009, so an appropriate adjustment had to be made to provide comparable percentages for the graph above.

It is most likely that these data reflect a general trend in North American society rather than a trend that is particular to the Adventist community. Young adults in the most recent generation of Americans are more likely to plan a nontraditional wedding.

Age Difference Between Spouses



About one in five respondents indicate that they were the same age as their spouse. Young adults from the Millennial generation are more likely to give this response, as are those who are native-born.

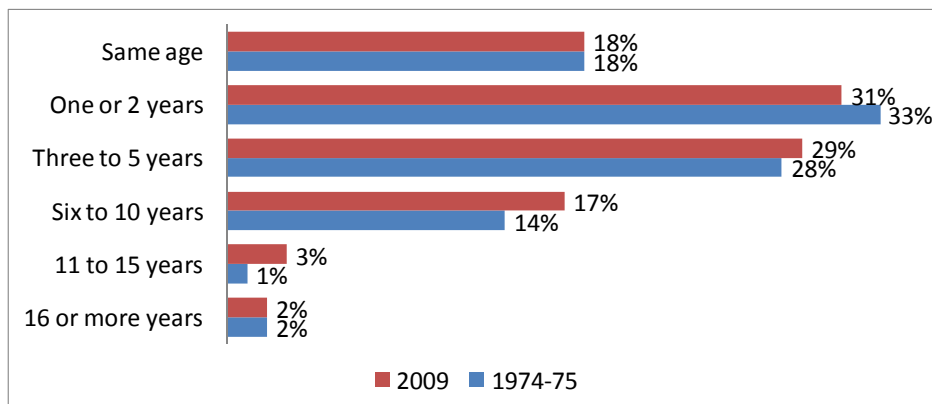
Nearly a third of respondents say that they and their spouse are no more than two years different in age. Young adults from the Millennial generation are more likely to give this response, as are those who report their ethnicity as Asian or Pacific Islander.

Another 29 percent report that there is a three to five-year difference in their age and that of their spouse. Blacks and multi-ethnic individuals are more likely to give this response.

About one in six respondents report an age difference of six to ten years. African Americans and those who report that the marriage ended in divorce are even more likely to give this response.

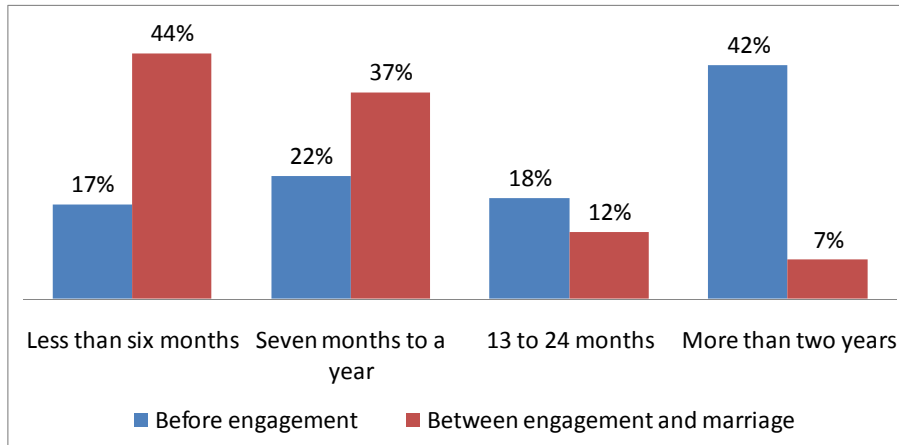
Much smaller numbers of respondents indicate that the age difference between spouses is more than ten years. Throughout the entire sample, fewer years correlate with a higher reported annual household income.

Trends: Age Difference Between Spouses



The age differences between spouses have not changed in 35 years. In only once category is the percentage reported in the 1974-75 survey significantly different from the percentage found in the current survey and that is only a marginal difference. This points to some deeper dynamics in human relationships that do not change much over time.

Length of Courtship



The majority of respondents who have been married report that they knew their spouse for more than a year before they became engaged, and it was less than a year from their engagement to their wedding. This is the pattern for most Adventist couples and it is even more likely among today's young adults in the Millennial generation. Blacks and immigrants are also more likely to report longer courtship.

A little more than one in five respondents report having known their spouse for seven months to a year prior to their engagement. Senior citizens are more likely to give this response, as are native-born individuals, Hispanics, multi-ethnic persons, those from lower-middle income households (\$10,000 to \$25,000 annual incomes) and those who report that the marriage ended in divorce.

Just 17 percent say that they knew their spouse six months or less before becoming engaged. Those from the lowest-income households (under \$10,000 a year) are more likely to give this response, as are senior citizens, Hispanics, whites, the native-born and those who report that the marriage ended in divorce.

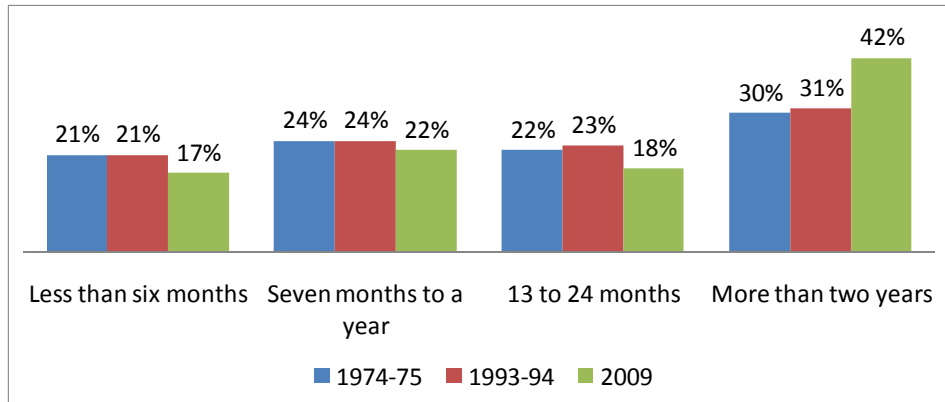
The largest number of respondents (44 percent) report that it was six months or less from their engagement to their wedding. Both the oldest respondents and the youngest are more likely to give this response, as are white and Hispanic respondents and those who report that the marriage ended in divorce.

Another 37 percent indicate that their engagement lasted seven months to a year. Young adults in the Millennial generation are more likely to give this response, as are respondents who say their ethnicity is Caribbean or multi-ethnic.

About one respondent in eight (12 percent) says that the time from when they became engaged to their wedding was one to two years. Those in Generation X (currently in their 30s and early 40s) are more likely to give this response, as are immigrants.

Only seven percent of Adventist couples report that more than two years lapsed between becoming engaged and their wedding. Clearly this category must include some specific issues in each case that delayed plans. Immigrants are more likely to give this response, which suggests that problems related to the immigration of one of the spouses may have been involved. It is also true that higher household income correlates with longer engagements, which may indicate that some couples waited for one or both spouses to complete professional education in medicine or other disciplines before getting married.

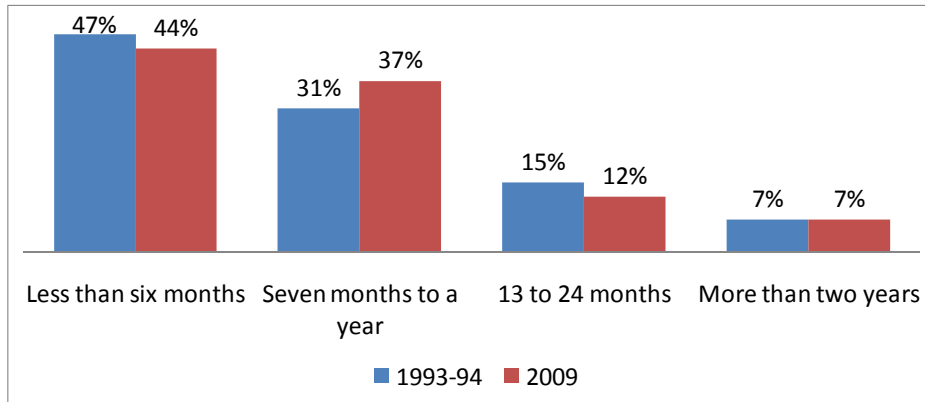
Trend: How Long Had You Known Your Spouse before Becoming Engaged?



There is clearly a recent trend toward waiting longer to get engaged. The shorter time periods all have smaller percentages in the 2009 survey than in the previous surveys, while the longest time period has about one third more responses in 2009 than previously.

The recent lengthening of the time in which spouses were known to each other before they became engaged may indicate that marriage is being delayed, which is a general trend in North America today. It could also indicate that young adults are more likely today to want to marry someone they have known for a long time and less likely to take a chance on someone they have known for a shorter time.

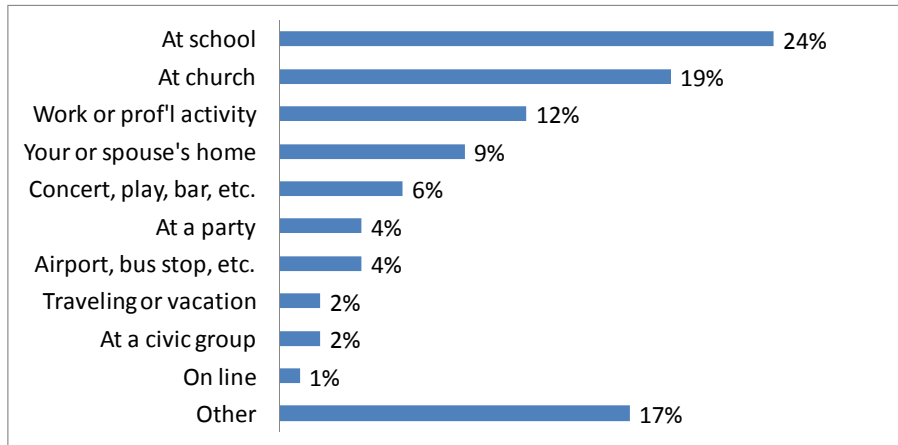
Trend: From Engagement to Marriage



The interval between engagement and marriage has increased a little over the past 15 years, although the largest percentage of Adventist couples still wait only six months or less from the time of their engagement to their wedding. The percentage waiting more than a year has actually declined. Again, this question was asked in the 1974-75 survey but not reported in Crider and Kistler.

Such a small shift toward a slightly longer period of time between engagement and marriage may simply reflect the way life has become more complicated for most North Americans over the last 15 years. It may simply be due to scheduling issues for facilities and services associated with weddings. This trend is quite small and does not seem to be associated with any major social changes in the U.S. or Canada.

Where did you first meet your spouse?



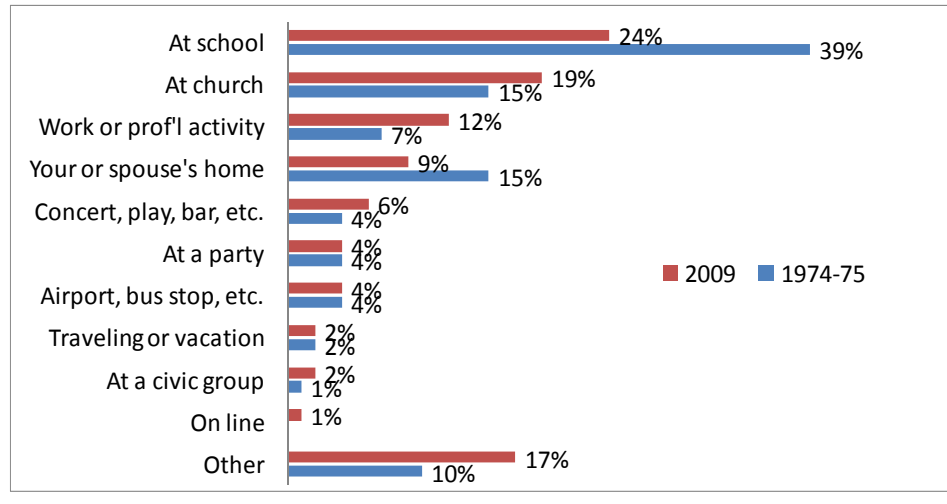
One in four Adventist couples first met their spouse at school. Young adults in the Millennial generation are more likely to report this, as are white, native-born respondents and those from upper-middle class households with annual incomes of \$75,000 or more.

One in five Adventist couples (19 percent) met at church. Again, today's young adults are more likely to give this response and so are immigrants and those from middle class households with annual incomes of \$50,000 to \$75,000.

These data underline the importance of schools, campus ministry groups and local church youth ministries relative to helping Adventist young adults marry within their faith community. If the Adventist Church wants to maintain its tradition of encouraging its young people to marry other Adventists, then it is essential to maintain and strengthen these ministries.

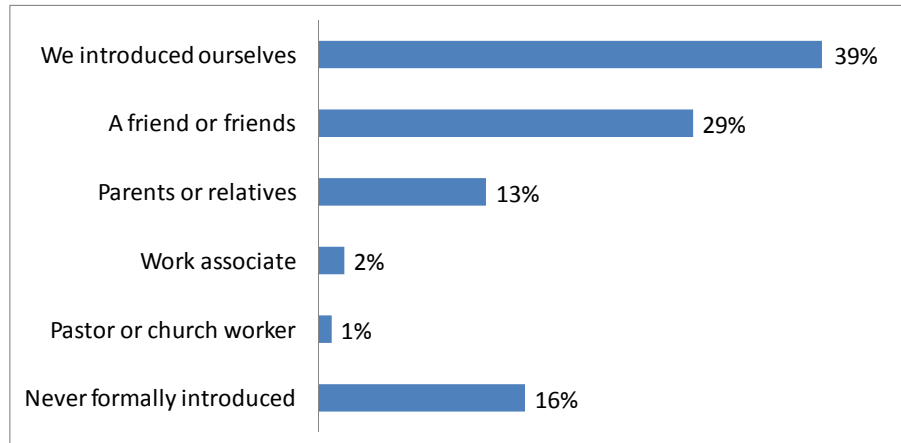
One in eight Adventists first met their spouse at work or through their professional activities. But those who reported that the marriage ended in divorce are more likely to give this response.

Trends: Where did you first meet your spouse?



School as a context where young Adventists meet their future mates has become decidedly less important over the past three decades as compared to other locations. At the same time, the percentage of Adventists who report that they first met their spouse at work or in the course of their professional activities has nearly doubled. The local church has also become a more important arena for Adventists to meet future mates and pastors need to pay more attention to this important function of pastoral care and church life.

Who introduced you to your spouse?

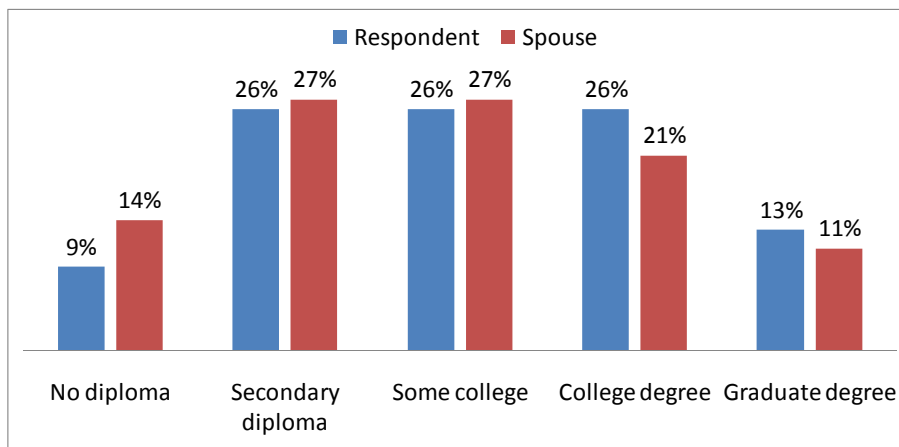


Two in five Adventist couples report that “we introduced ourselves” when they first met. This underlines the extent to which courtship has become a private, individual activity in contemporary North America. Black and multi-ethnic respondents are more likely to give this response, as are both those from the poorest households with annual incomes of \$10,000 or less per year and the most affluent households, those with annual incomes of \$75,000 or more.

Nearly a third of Adventist couples indicate that they were first introduced by a friend or friends. Those from middle class households are more likely to give this response, as are those with Asian or Caribbean ethnicity.

About one in eight Adventist couples were first introduced by parents or relatives. Asian, African American and multi-ethnic respondents are more likely to report this, as are those from low-income households with annual incomes of \$25,000 or less.

Education Completed at the Time of the Respondent's First Marriage



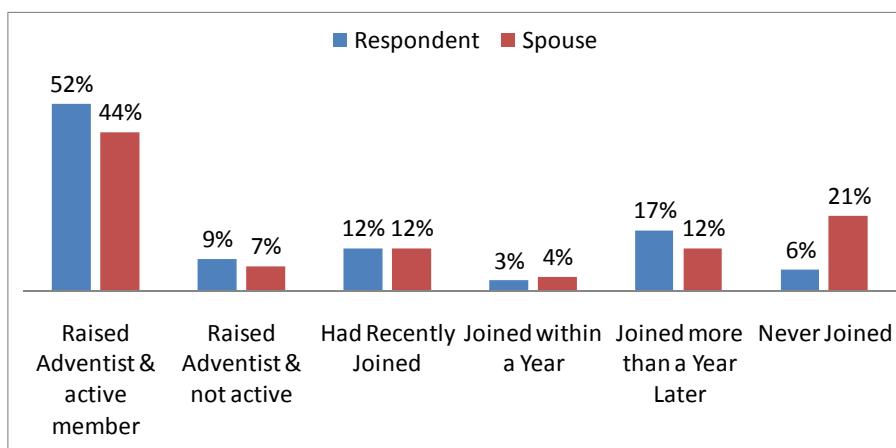
Most Adventist couples had completed at least some college education at the time of their wedding. Two in five had graduated. Those under 45 years of age are more likely to have graduated, as are those who are ethnic minorities or immigrants.

A third of Adventist couples had only a secondary diploma or less education at the time of their wedding. Senior citizens are more likely to give this response, as are native-born respondents.

There is a strong correlation between more education and higher income households. It is a well-established reality that in North America education correlates with higher-paying occupations and clearly this is true among Adventist families as well. Less education at the time of marriages correlates with greater likelihood of divorce among Adventists. These correlations suggest that Adventist family life is related to a number of middle class values and practices.

Respondents are somewhat more likely to have married a person with less education than they had completed at the time. This differential is small. Most Adventist couples are well-matched in their education.

Relationship to the Adventist Church at the Time of Marriage



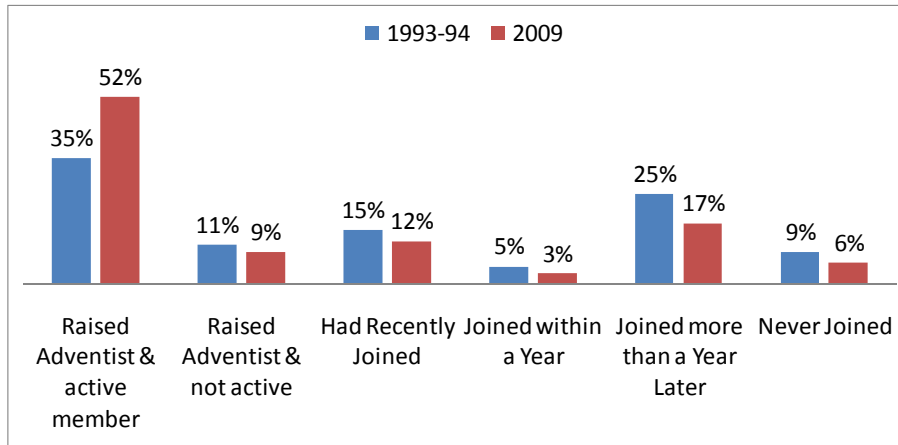
Nearly two-thirds of Adventists (63 percent) marry a spouse who is at the time a member of the Adventist Church and another 16 percent of these non-member spouses later join the church. About a third (31 percent) marry a non-member and about half of these spouses (16 percent of the total) later join the church while the other half (15 percent) never do. The six percent of respondents who indicate that they “never joined” the church in this graphic should be understood as people who became Adventists long after their first marriage was over.

Respondents and spouses that were raised by Adventist parents and were active church members at the time of their wedding are more likely to be under 45 years of age and live in households with annual incomes of \$50,000 or more. The marriage is also more likely to have not ended in divorce.

Twelve percent of both respondents and their spouses were recent converts at the time of their marriage. Immigrants and ethnic minorities are more likely to give this response, as are adults 32 to 64 years of age, those from higher-income households and those who report that the marriage ended in divorce.

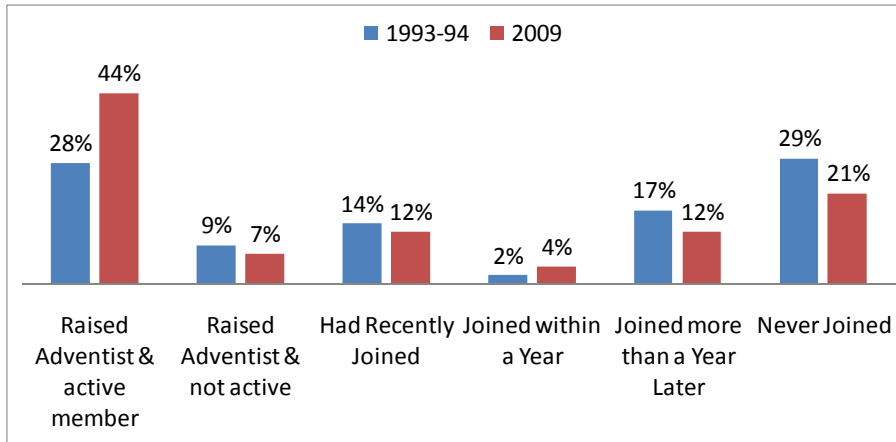
Those who joined the Adventist Church within a year after their wedding are more likely to be older respondents, from low-income households and African American or multi-ethnic. Those who joined the church more than a year after their wedding are more likely to be younger individuals and native-born North Americans.

Trend: Relationship to the Adventist Church at the Time of Marriage



Over the past 15 years the percentage of converts among Adventist families has declined significantly. The majority of the respondents in the most recent survey were raised in Adventist homes and were currently active members at the time of their first marriage, while nearly half of the respondents in the 1993-94 survey (45 percent) were converts. In both surveys those respondents who “never joined” are understood to be individuals who became Adventists after their first marriage ended.

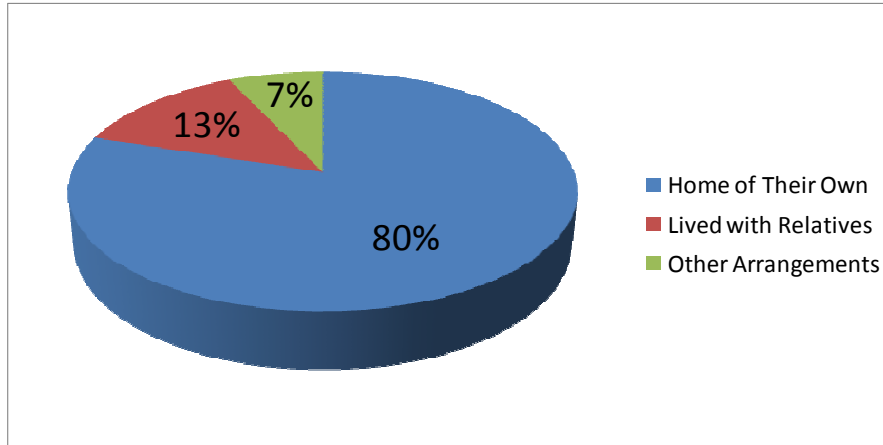
Trend: Spouse's Relationship to the Adventist Church at the Time of Marriage



There has been a significant increase over the last 15 years in the percentage of spouses who were raised as Adventists and were active church members at the time of the wedding. At the same time the percentage of spouses who are converts has declined some.

These data may indicate that the denomination's policy of discouraging Adventists from marrying non-members. An alternative explanation is that a growing percentage of the members who marry non-members are dropping out of the church and therefore would not be in the sample frame for this study. Yet a third explanation would reference a larger reality that the overall number of converts is in decline.

Home During First Year of Marriage

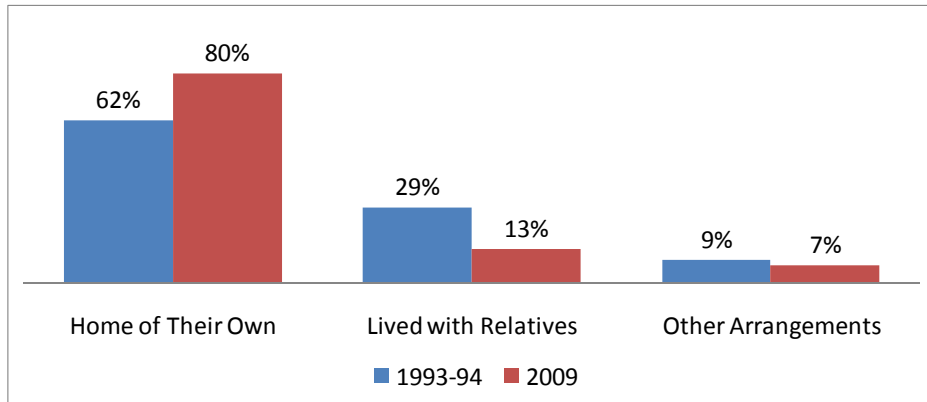


Four out of five Adventist couples immediately established a home of their own at the time of their wedding. Middle-aged respondents from the Baby Boom generation are more likely to give this response, as are those from households with annual incomes of \$50,000 or more and native-born North Americans.

Just 13 percent of Adventist couples report that they lived with relatives for three months or more after getting married. Immigrants are more likely to give this response, as are those from households where the annual income is below \$50,000.

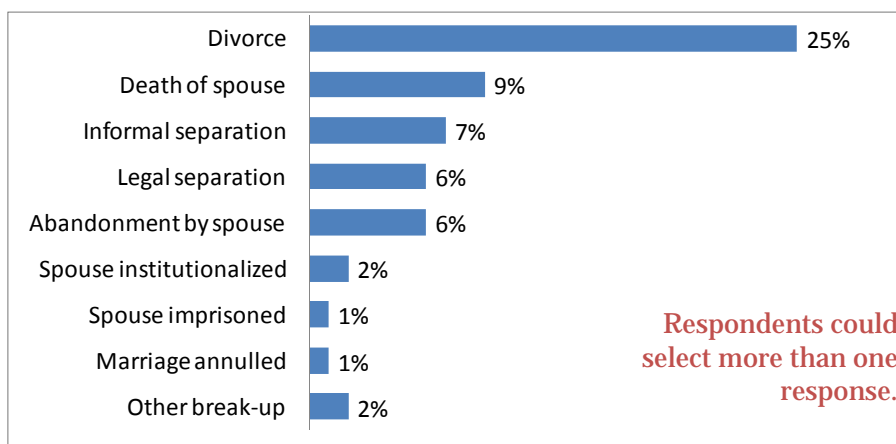
Seven percent of the respondents described a different living arrangement after getting married, including some who were forced to be separated for a time due to immigration issues, education, etc. Not surprisingly, those more likely to give this response include immigrants and those from low-income households.

Trend: Home During First Year



In the last 15 years there has been a significant increase in the percentage of Adventist couples who began their married life together in a home of their own. This is consistent with the emphasis on home ownership, including government subsidies for first-time home buyers, which has developed in the United States in recent decades. It is important to remember that these data reflect many situations that occurred prior to the 1990s and not just marriages in the last 15 years, so this graph highlights a longer-term trend in society. This question was not asked in the 1974-75 survey.

Marriages Resulting In ...



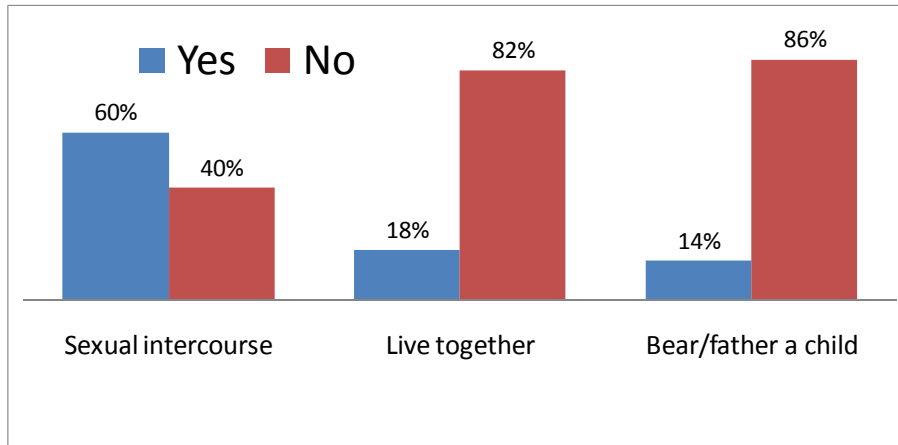
One in four of the first marriages reported in this study ended in divorce. It should be kept in mind that a portion of these marriages and divorces occurred before the respondent joined the Adventist Church. Middle-aged respondents from the Baby Boom generation are more likely to give this response, as are native-born North Americans and those who report their ethnicity as African American or Asian.

About one in ten respondents indicate that their first marriage ended with the death of their spouse. Senior citizens are more likely to give this response, as are Blacks, those from lower-income households and those who report that they did not get a divorce.

One in eight Adventists (13 percent) ended their first marriage with either a legal or informal separation. Those in their 30s and early 40s (Generation X) are more likely to give one of these responses as are immigrants and ethnic minorities.

Smaller percentages report being abandoned by their spouse or that the marriage ended with the institutionalization or imprisonment of their spouse, an annulment or some other outcome. Immigrants are twice as likely to report an annulment and those from Generation X and who identify themselves as ethnic minorities are more likely to report these events.

Sex Before Marriage



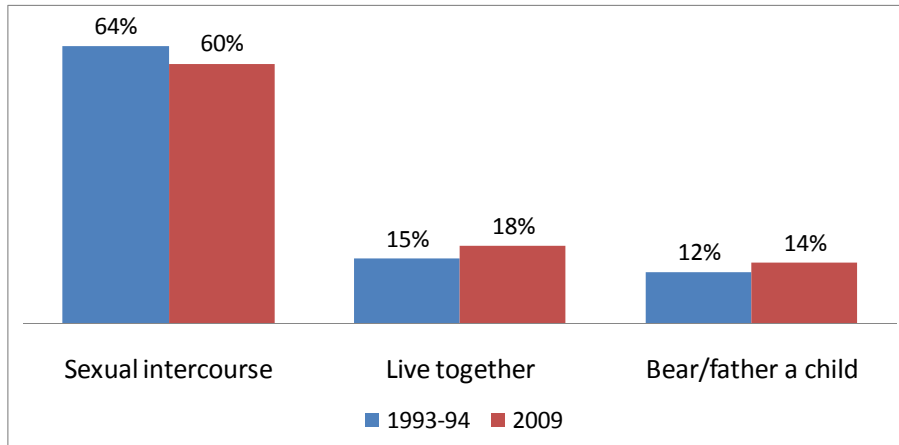
Three in five Adventist adults report that they had sexual intercourse before marriage. This response has a negative correlation with age, so the younger a respondent is, the more likely they are to report premarital sexual activity. Those who have had a divorce are also more likely to give this response, as are those from low-income households and those who report their ethnicity as Black or Hispanic.

Less than one Adventist adult in five indicates that they lived with their spouse prior to marriage. Those who have had a divorce are more likely to give this response, as are those from low-income households and ethnic minorities.

One in seven Adventist adults had a child before they were married. Those who have been through a divorce at some point in their lives are twice as likely to give this response, as are middle-aged respondents from the Baby Boom generation and those who indicate that their ethnicity is Black or multi-ethnic.

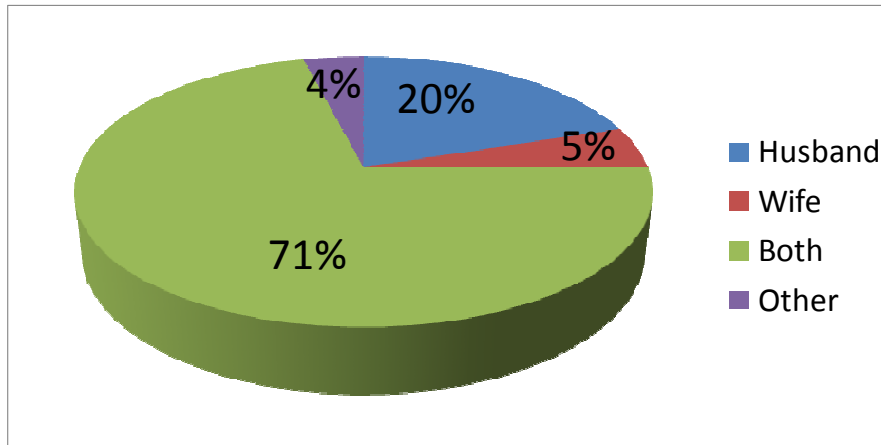
These data demonstrate that premarital sexual activity is far more widespread than would be indicated by the teachings of the Church on this topic. This points out a topic that needs discussion by church leaders, pastors and theologians.

Trend: Sex Before Marriage



The behavior of Seventh-day Adventists relative to premarital sex has not changed significantly over the past 15 years. The percentage reporting that they had sexual intercourse prior to marriage has declined slightly, but the increased percentages who report that they lived together or had children before marriage are not statistically significant. Overall, this is an established pattern of behavior among Adventists that does not appear to be changing.

Chief Decision-maker in the Family



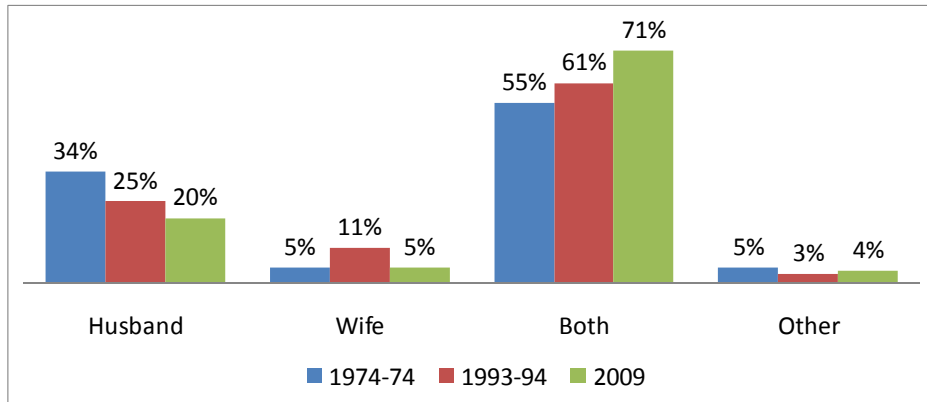
Respondents were asked, “All other things being equal, who is the chief decision maker in your family?” The vast majority—seven in ten—responded “both spouses.” Young adults are even more likely to give this response, as are those who have not had a divorce and those from middle class households with annual incomes of \$50,000 to \$75,000.

One in five Adventist couples indicate that the husband is the chief decision-maker in their family. This more traditional view is more likely among Asians, those in their 30s and early 40s from Generation X, those from low-income households and those who have gone through a divorce at some point in their life.

Very few gave other responses. The numbers in these segments are too small to yield significant demographic differences from the total sample.

Clearly an egalitarian model of marriage is widely accepted by Adventists in North America. The more traditional model of male headship and female submission is widely rejected in practice, if not in rhetoric.

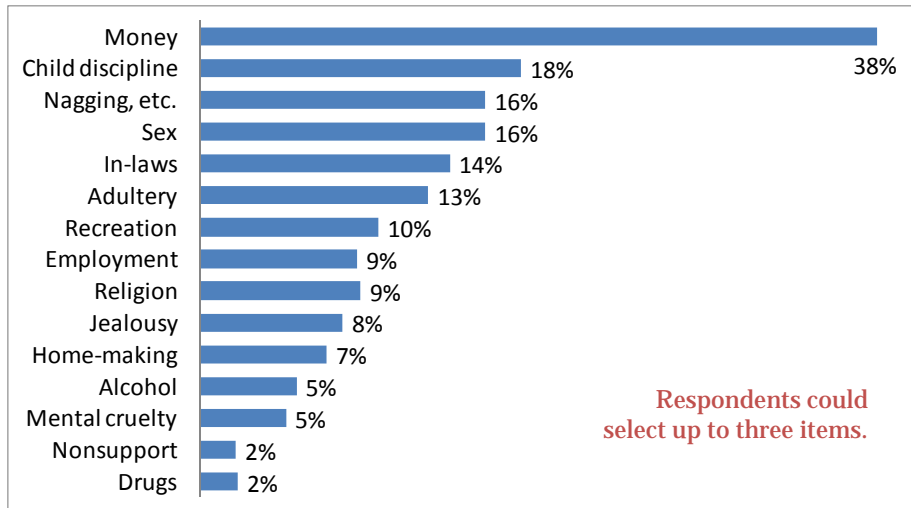
Trend: Decision-making in the Family



Adventist families have clearly moved away from the husband being the chief decision-maker in the family and into an egalitarian model of marriage where both spouses share equally in making decisions. Despite the promotion of the “submissive wife” concept by a number of Evangelical writers and speakers and the Adventists who oppose the ordination of women pastors on similar grounds, it is clear that mutuality is winning out in Adventist marriages.

The spike in the 1990s in the percentage of families in which the wife is the chief decision-maker cannot be explained by a larger share of single parents in that survey because the percentage of singles was not significantly different. It may be related to larger social trends with the cresting of early feminist attitudes and younger generations of women who are less interested in wifely domination in marriage. The variance in the “other” category is not statistically significant.

Major Sources of Marital Conflict

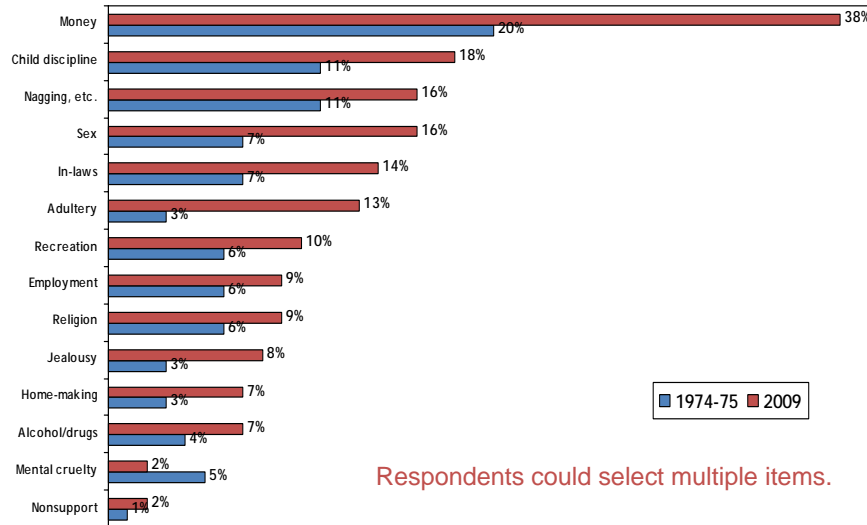


Asked to indicate the issues that have produced the major source of conflict in their marriage, respondents were told to select no more than three items from a list of 15. The largest number of responses focused on money. Middle-aged respondents from the Baby Boom generation and young adults in the Millennial generation were even more likely to list money as a source of marital conflict, as were those from both low-income and middle-income households.

Disciplining of the children is a source of conflict between one in five couples, and more likely among Asian respondents and those who have not gone through a divorce. Nagging, continuous faultfinding and complaining are a major source of conflict for one couple in six. Sex is a cause of conflict for the same percentage of couples. These issues are equally likely among all demographic categories.

One in seven Adventist couples experience conflict related to their in-laws, and young adults, immigrants and ethnic minorities are even more likely to report this. One in eight Adventist couples report that adultery has been a cause of conflict in their marriage. Ten percent or less of the respondents indicated the other items on the list were a source of conflict in their marriage and each of these segments is too small to produce reliable demographics.

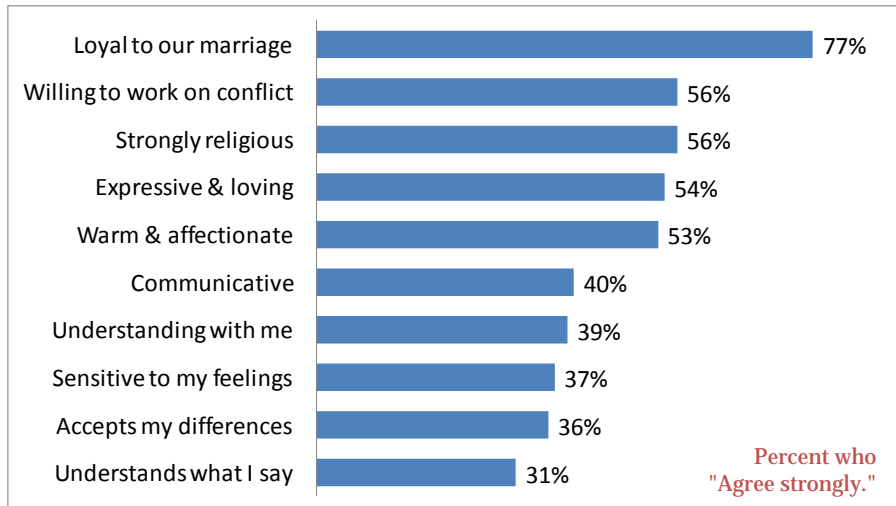
Trends in Marital Conflict



Over the last 35 years marital conflict has increased across the board in Adventist families. The one single area which a smaller percentage of respondents mentioned in 2009 than in 1974-75 is mental cruelty. It is entirely possible that this is less remarkable because of the overall increase in conflict.

It is not surprising that conflict about money was nearly doubled in 2009 due to the fact that the U.S. was involved in the worst economic downturn since the Great Depression of the 1930s. At the same time conflict has doubled regarding sex, in-laws, jealousy, home-making issues, and non-support. The incidence of conflict over adultery has increased to more than four times the percentage in the 1974-75 survey.

Positive Perceptions of Spouse

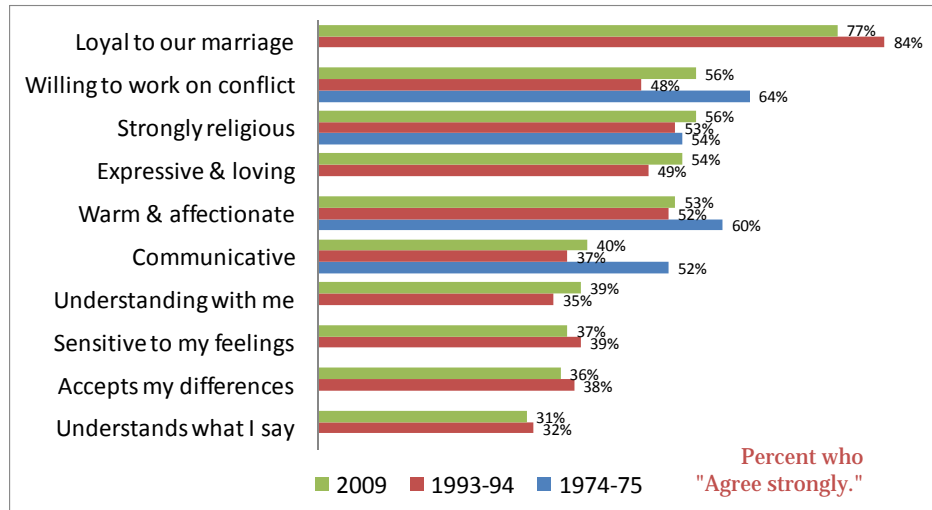


Adventist married adults in this study were asked to respond to ten statements about their spouse. The largest number—more than three out of four—indicated the strongest possible agreement with the statement, “My spouse is loyal to our marriage.” Those under 45 years of age are even more likely to give this response, as are those who have not gone through a divorce and those from households with incomes of \$50,000 or more per year.

A majority of respondents “agree strongly” that their spouse is willing to work on conflicts in their marriage, has a strong religious commitment, often expresses love to them and is warm and affectionate toward them. Younger adults are more likely to respond in the same way to each of these items, as are immigrants, those who have not experienced divorce and those from households with annual incomes of \$50,000 or more.

Only about a third or little more of the respondents “agree strongly” the remaining five items on the list. Again, younger respondents, those who have not gone through a divorce and those from above-median-income households are more likely to give this response. In fact, there is a negative correlation with age for perceptions of communicative and understanding spouses; the older a respondent is, the less likely it is that they will attribute these characteristics to their spouse.

Trends: Positive Perceptions of Spouse

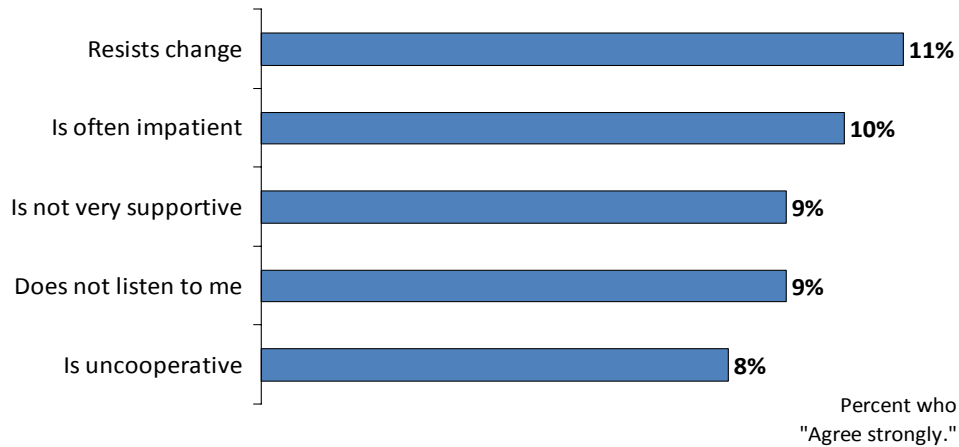


The trends in terms of how respondents describe the behavior of their spouse in their marriage relationship is a mixed bag. There has been a decline in the percentage of respondents who report that their spouse is “loyal to our marriage,” and the same is true for those who say their spouse is “warm and affectionate” toward them and “communicative.” There has been an increase in the percentage of respondents who indicate that their spouse is “expressive and loving” toward them and “understanding with me.” There is no statistically significant difference over the years in the percentage of respondents who say that their spouse is “strongly religious, sensitive to my feelings, accepts my differences” and “understands what I say.”

One item is particularly illustrative of the mixed set of trends. The percentage of respondents who say that their spouse is “willing to work on conflict” in the marriage was at its highest point in the 1974-75 survey, dropped to a much lower percentage in the 1993-94 survey and then rebounded to a midpoint in the 2009 survey. Each of these differentials is large enough to be statistically significant.

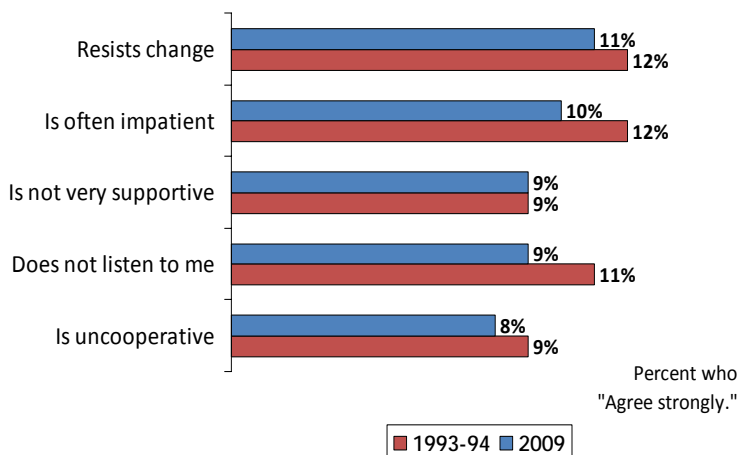
Although there are ups and downs in the specific observations over the decades, the issues involved in marriage relationships remain much the same. Four major items were included in all three surveys, while six more were added in the 1993-94 and 2009 surveys.

Negative Perceptions of Spouse

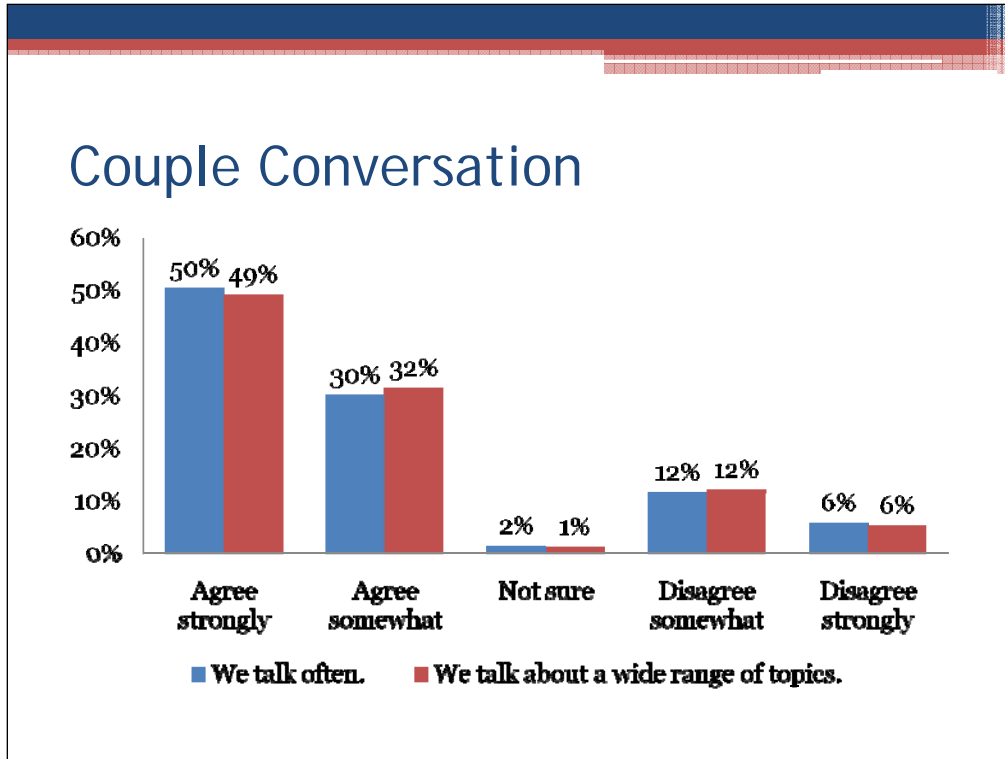


The series of questions regarding perceptions of the spouse included five more items that were negative statements. About one in ten Adventist adults indicated that they “agree strongly” that these negative attributes describe their spouse. The differential between individual items is not statistically significant. Those respondents who have been through a divorce are more likely to agree, as are older respondents, and those from lower-income households.

Trends: Negative Perceptions of Spouse



The negative perceptions of the spouses of respondents have not changed significantly in the last 15 years. None of the differences are statistically significant. At any given point in time, roughly one ten Adventists has a decidedly negative view of one or more aspects of their spouse's behavior and attitudes in their marriage. This means that about ten percent of any congregation or district is in need of a marriage enrichment or couple communication class or weekend of some kind, or should possibly be referred for professional marriage counseling.

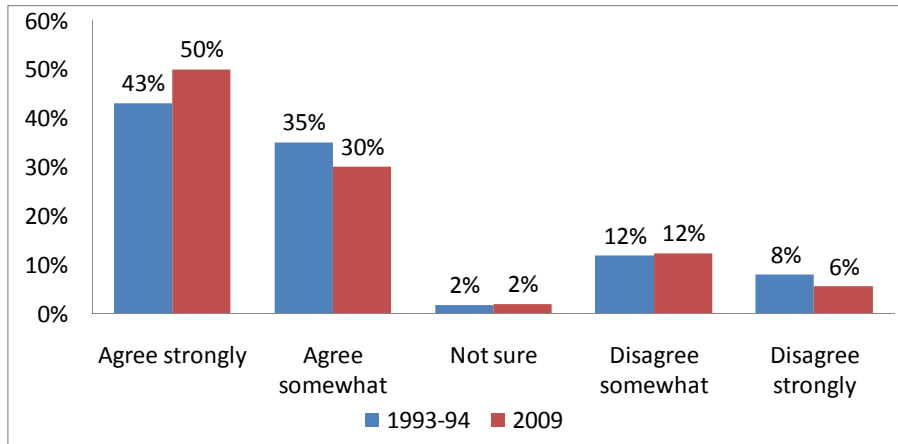


Two questions asked specifically about the quality of personal conversations between Adventist married couples. How often do they talk and how widely do their conversations range?

Four out of five respondents indicate that they talk to spouse often. Young adults from the Millennial generation are even more likely to agree, as are Hispanics, those who have not experienced divorce and those from households with annual incomes of \$75,000 or more.

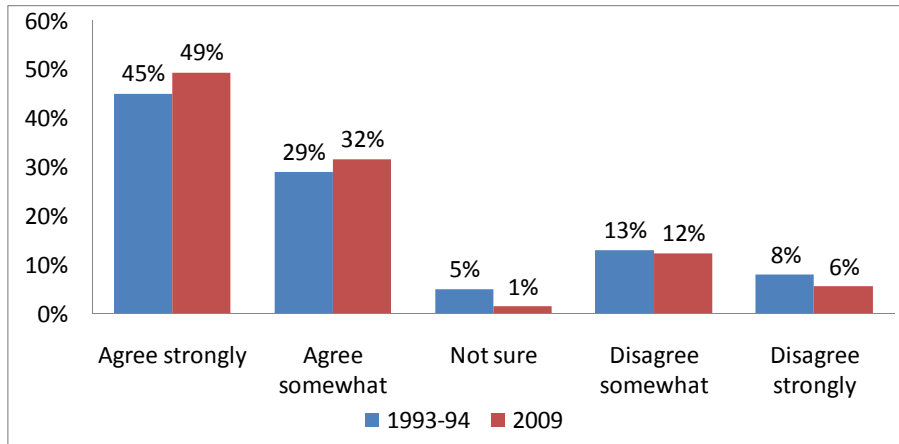
The same proportion of Adventist couples indicate that they talk about a wide range of topics in their personal conversations. Again, young adults, Hispanics, those who have not gone through a divorce and those from upper-middle income households are even more likely to give this response. The same is true for white respondents and senior citizens.

Trend: We Talk Often



There has been a very small improvement in how often couples talk over the past 15 years. The increase in the total percentage of respondents who agree with this statement, including both “agree strongly” and “agree somewhat,” is not enough to be statistically significant, but the increase in the strongest response—“agree strongly”—is significant. There is no significant change among those who disagree.

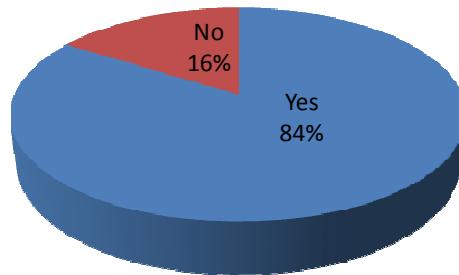
Trend: We Talk about Many Topics



The change on this item is in a positive direction, but it is as narrow as it gets in terms of statistical significance. The overall increase in the percentage of respondents who agree is just one percentage point greater than the margin of error. The decline among those who disagree is not statistically significant.

Have Children

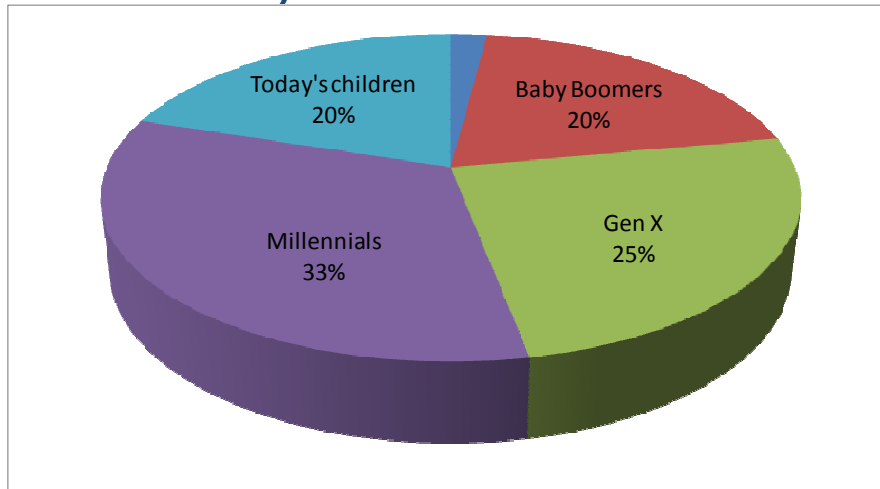
Remember: the sample focused on families and 71% of these children are now adults.



Five out of six of the families represented in this study have children, but the vast majority of these are now adults and have left home. Less than a quarter have minor children living at home. This means that the majority of Adventist families in North America are “empty-nesters.”

The 84 percent of the respondents who indicate that they have children are more likely to be over 45 years of age and from upper-middle class households with annual incomes of \$75,000 or more. The 16 percent of the respondents who indicate that do not have any children are more likely to be under 45 years of age, ethnic minorities and from low-income households.

Children by Generation



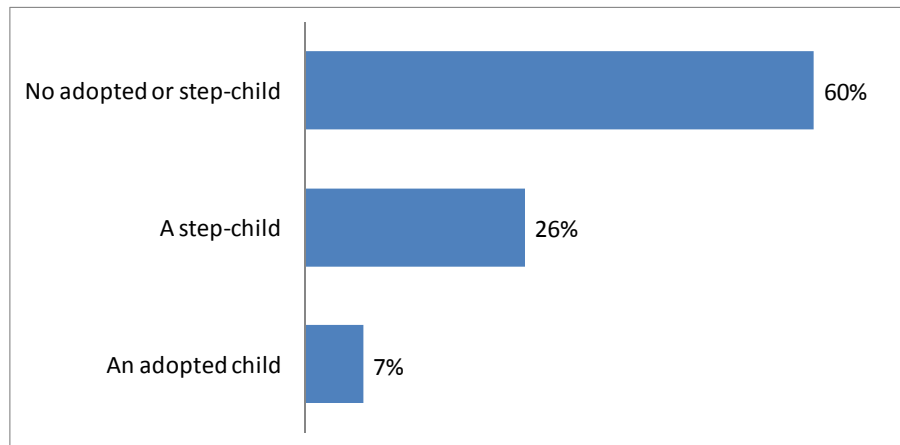
Of the children reported by the parents in this survey, 22 percent are over 45 years of age, most from the Baby Boom generation. In fact, 62 percent of the Adventist population falls into this age group. Only a few of the parents of these middle-aged and older adults are still alive.

One in four of the children of Adventists are from Generation X, 32 to 44 years of age in 2009. They constitute just 10 percent of the total Adventist population. This clearly illustrates how family relationships relate to church membership. Roger Dudley's research has shown that about half of the GenXers born to Adventist parents had left the church by the time they were 25.

A third of the children from Adventist families are in the Millennial generation, today's youth in their teens and 20s. The Valuegenesis 2 study shows that higher percentages of this generation express loyalty to the denomination and expect to continue to be Adventist members, although the majority have quite different attitudes on certain doctrines and church standards than have been the norm for Adventists for many generations.

Just one in five of the children reported in this study are under 15 years of age. There are still several years yet to come that will be included in the span of their generation, so this may reflect only about two thirds of the final number that will be included in their cohort. Nonetheless, these are the children of the GenXers and will be a smaller cohort than the Millennial generation.

Families With ...

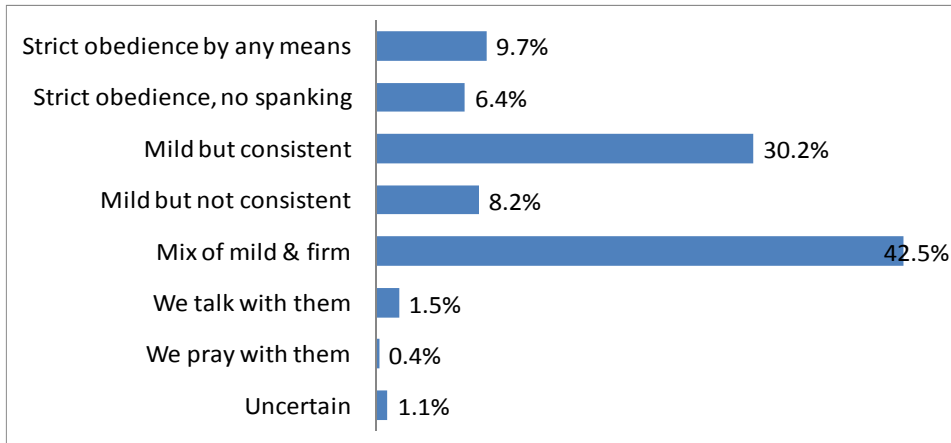


About a third of Adventist families include children from a previous marriage of one or both spouses and/or an adopted child. Three in five families include only the biological children of the couple. Respondents under 45 years of age are more likely to fall into this larger category, as are those who have never gone through a divorce, those who are immigrants and those from low-income households.

One in four Adventist families includes at least one child from a previous marriage of one spouse. Of course those who have gone through a divorce are much more likely to give this response, as are middle-aged respondents from the Baby Boom generation and those who identify themselves with ethnic minorities.

Just seven percent of Adventist families include an adopted child. This is a small number, but it is about double the percentage of all households in the United States, according to the U.S. Census. The percentage is less in Canada. Respondents 65 years of age and older are more likely to report an adopted child, as are those who are native-born North Americans.

Approaches to Child Discipline



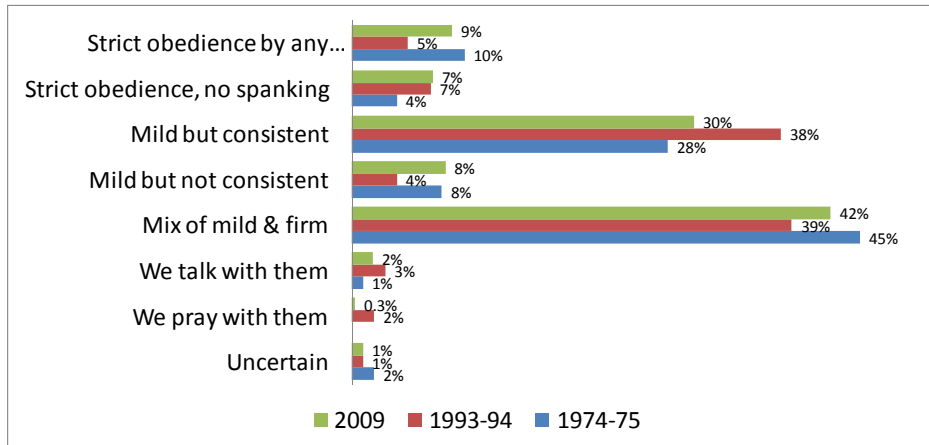
Most Adventist parents today see themselves as relatively moderate in the discipline of their children. The largest number report that they use “a mixture of mildness and firmness,” while almost another third report they are “mild but consistent.” Together these two responses account of nearly three-quarters of the parents included in this study.

Respondents under 45 years of age are even more likely to say they use a mix of mild and firm discipline, as do those who indicate their ethnicity is Caribbean or multi-ethnic. Older, native-born parents are more likely to say their discipline was “mild but consistent.”

One in ten insist on “strict obedience enforced by any means necessary.” Young adults in the Millennial generation are even more likely to take this approach as are immigrants, especially those who identify their ethnicity as Asian or Caribbean. Another six percent insist on strict obedience, but will not spank their children. Again, immigrants are more likely to give this response, especially those who say their ethnicity is Asian or Hispanic.

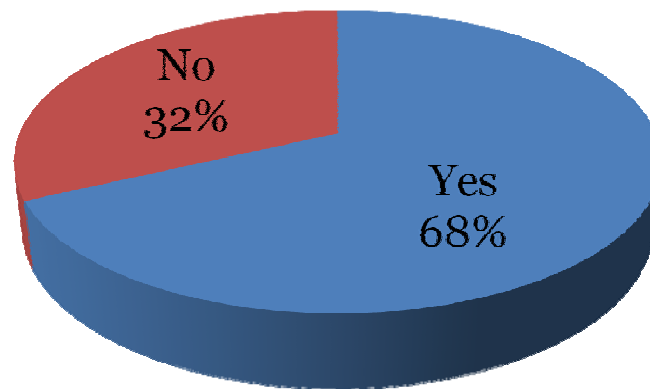
Eight percent say they use a mild approach with their children, but are not always consistent. Much smaller numbers report other, more specific approaches. None of these responses have a specific demographic profile.

Trends in Discipline of Children



There has been no real change in the range of attitudes about the discipline of children among Adventist families in North America over the last 35 years. Many of the changes displayed above are not statistically significant and where they are the direction of change is erratic. Because the Adventist Church is an institution with much stronger involvement in the lives of children than most Protestant denominations—church schools, Pathfinder Club, summer camping in addition to Sabbath School—it is interesting that such consistency of divided opinions has been maintained during a time of considerable social change. In many ways the Adventist Church in North America can be seen as a community focused on the raising of children and the strong majority of adults continue to fall into two camps, about a third favoring mild but consistent discipline and a little over 40 percent favoring a mixture of mild and firm discipline. Consistently small numbers follow other approaches.

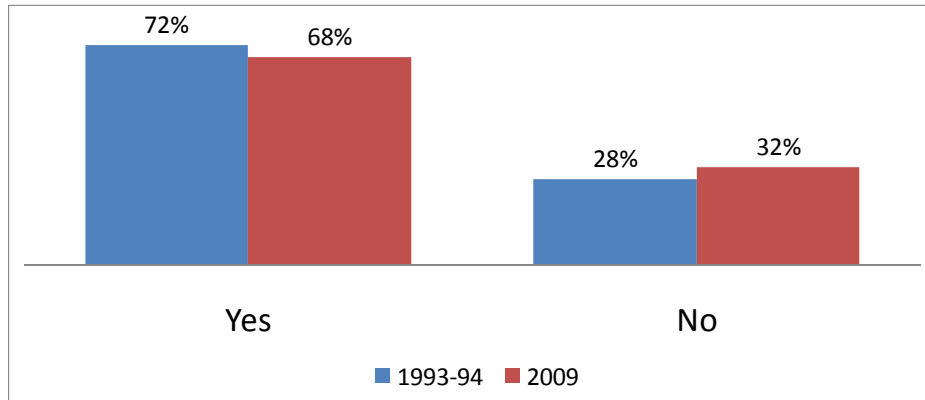
Spouse Has the Same Attitude on Discipline of Children



More than two-thirds of Adventist parents say that their spouse has the same attitude on the discipline of their children as they do. Respondents from upper-middle income households (\$75,000 per year or more) are more likely to give this response, as are those who have never gone through a divorce, those who are native-born North Americans and those who indicate their ethnicity is white.

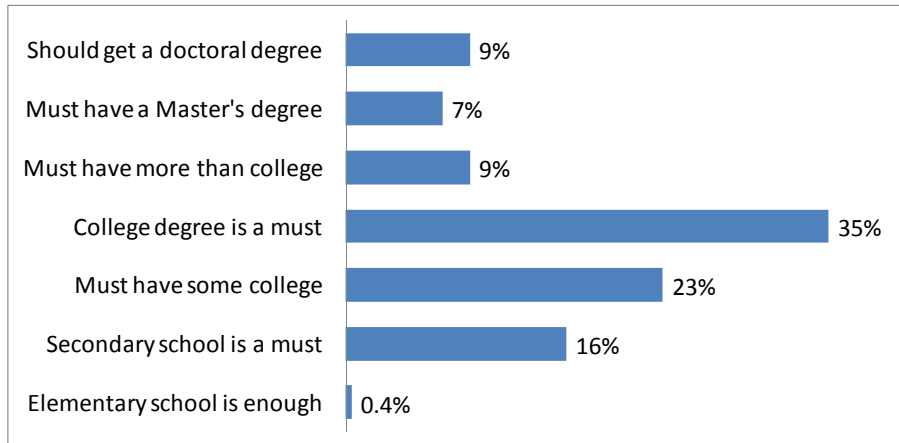
A third of Adventist parents report that their spouse does not share their attitude about the discipline of their children which indicates some conflict. Respondents in their 30s and early 40s from Generation X are more likely to respond this way, as are those from low-income households, immigrants and ethnic minorities.

Trend: Spouse Has the Same Attitude toward Discipline of Children



There has been a very small erosion in the solidarity of Adventist couples on the approach to disciplining their children over the past 15 years. The difference here is just one percentage point greater than the margin of error; the point at which it would become statistically insignificant. In fact, this variance most likely has no real meaning. These data highlight another aspect in which change is very slow among Adventist families.

Attitude on Education of Children

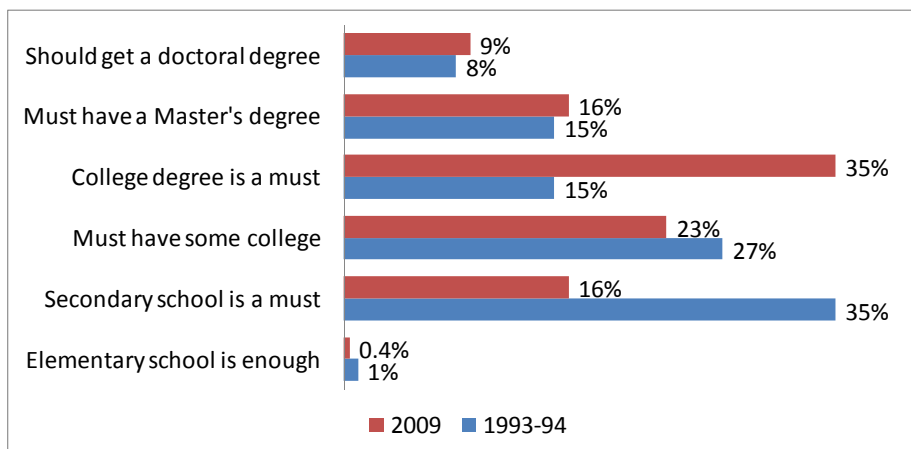


Adventist parents were also asked about their attitudes toward the education of their children. The majority believe that higher education is essential for their children. When those who want their children to have “some college” are included, the overall consensus is 83 percent—more than four out five parents—who think that their children must have more than a secondary diploma.

Immigrants are three times as likely to want their child to obtain a graduate degree beyond college, while native-born North Americans are four times as likely to see a secondary diploma as sufficient for their children and twice as likely to opt for only “some” college education.

There is also a correlation between the level of education that Adventist parents want for their children and the household income of respondents. Those who feel that a graduate degree is necessary for their children are more likely to be from households where the annual income is \$100,000 or more. Those who believe that a college degree is a must are more likely to be from households where the annual income is \$75,000 or more. Those who believe that a secondary diploma is enough for their children are more likely to be from households with a yearly income of \$50,000 or less.

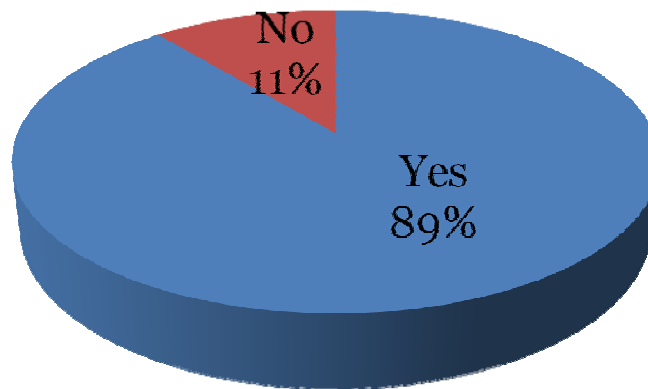
Trend: Attitude on Education of Children



Over the last 15 years there has been a dramatic shift in consensus among Adventist families regarding the education of their children. In the 1993-94 survey the majority felt that a secondary diploma and some college courses were the minimum educational goal for their children. By the time of the 2009 survey that majority had shifted to a college degree as a must and a graduate degree if possible.

This shift is consistent with a major trend in North American society. As the majority of the labor force has changed from manufacturing to knowledge workers, higher education has increasingly become necessary to sustain a middle class standard of living. These data are further evidence of the degree to which Adventists in North America have become solidly middle class.

Spouse Has the Same Attitude on Education of Children

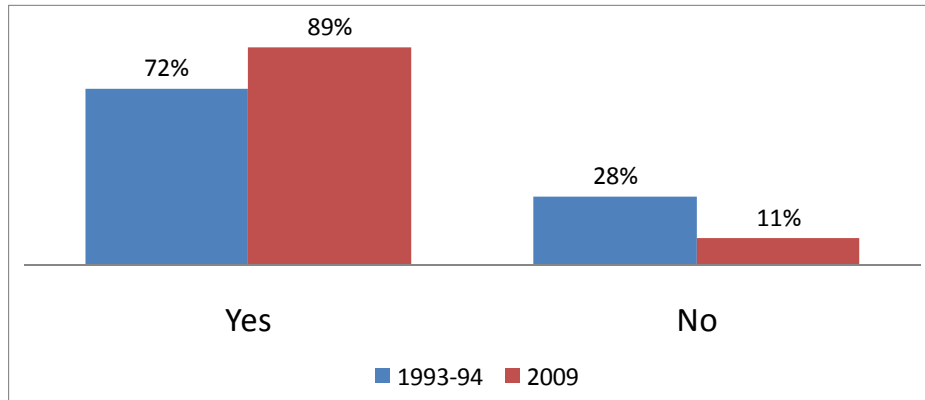


Nearly nine out of ten respondents say that their spouses shares the same attitude about the appropriate educational goals for their children. This suggests a remarkable degree of agreement among Adventist couples on the value and importance of education.

Respondents in their 20s from the Millennial generation are even more likely to say their spouse agrees with them on this topic. So are those who have not gone through a divorce, those from households with an annual income of \$75,000 or more and those who identify their ethnicity as Asian or Pacific Islander.

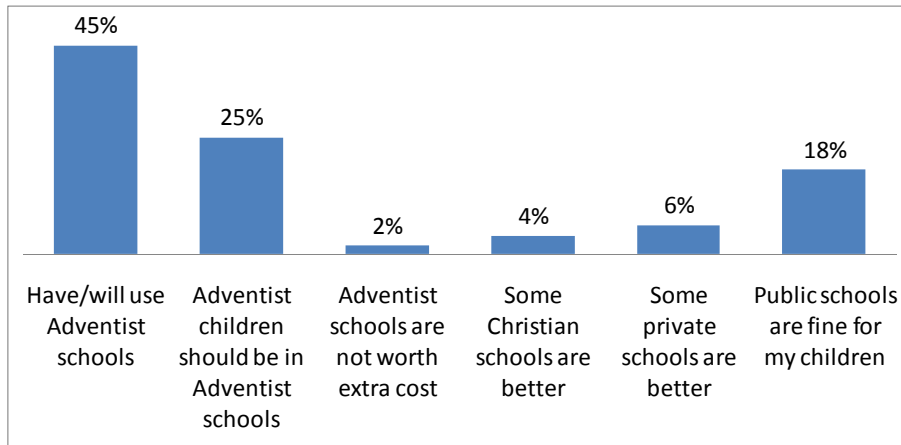
Respondents from low-income households are more likely to say their spouse disagrees with them about the education of their children. The same is true for those who have experienced divorce and those who identify their ethnic background as African American, Hispanic or multi-ethnic.

Trend: Spouse Has the Same Attitude toward Education of Children



Adventist couples in 2009 are more likely to agree on the educational goals for their children than they were 15 years earlier. Increased agreement on the education of their children should make it easier to recruit students into church schools at all levels. Clearly Adventists in North America value education more than ever.

Attitude on Adventist Schools

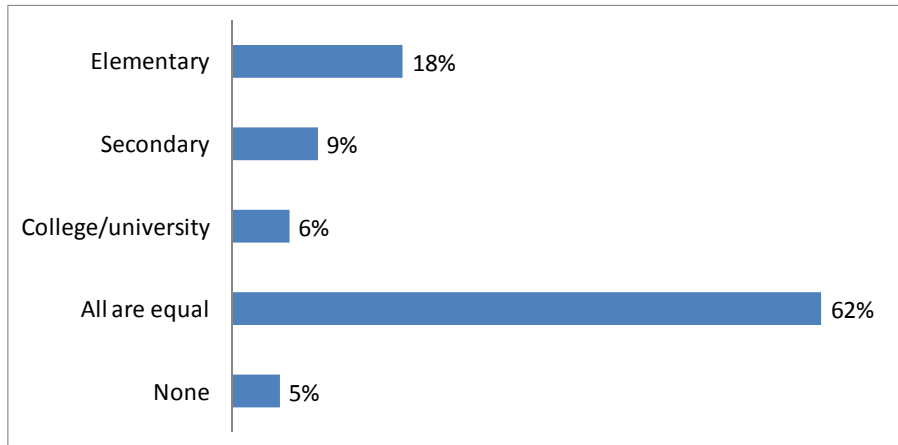


Nearly half of Adventist parents say they intend to educate or have educated their children in Adventist schools. Another one in four think that “all Adventist children ought to be educated in Adventist schools.” When these two responses are combined, seven in ten Adventist parents believe in and support Adventist schools.

The respondents who indicate that they already have or intend to send their children to Adventist schools are more likely to be under 45 years of age and from middle-income households. Those who have not gone through a divorce are also more likely to give this response as are native-born North Americans, African Americans and Asians. Those who indicate that all Adventist children should be in Adventist schools are more likely to be senior citizens and live in households with annual incomes of less than \$50,000.

On the other hand, about one in five Adventist parents see the public schools in their community as of high quality and fine for their children. Young adults in the Millennial generation are more likely to hold this opinion as are respondents from low-income households, those who have gone through a divorce, immigrants and those who identify their ethnicity as Asian, Hispanic or multi-ethnic. Additional small numbers indicate that they think some private schools provide better academic quality than Adventist schools, or that some Christian schools are better than some Adventist schools, or that Adventist schools are not worth the extra cost. None of these segments are large enough to yield a reliable demographic profile.

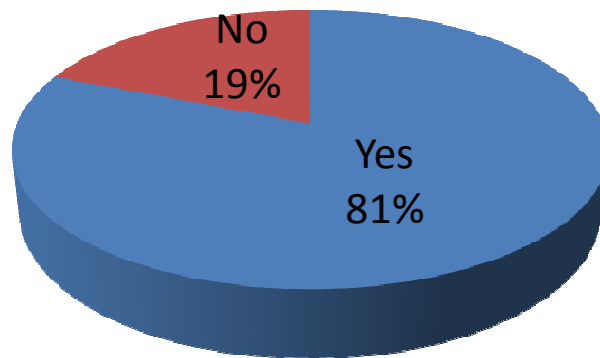
At which level is it most important for children to attend Adventist schools?



Nearly two thirds of Adventist parents believe that it is equally important for Adventist children to attend Adventist schools at all grade levels. Senior citizens are more likely to hold this view, as are respondents from low-income households, and those who are African Americans or multi-ethnic.

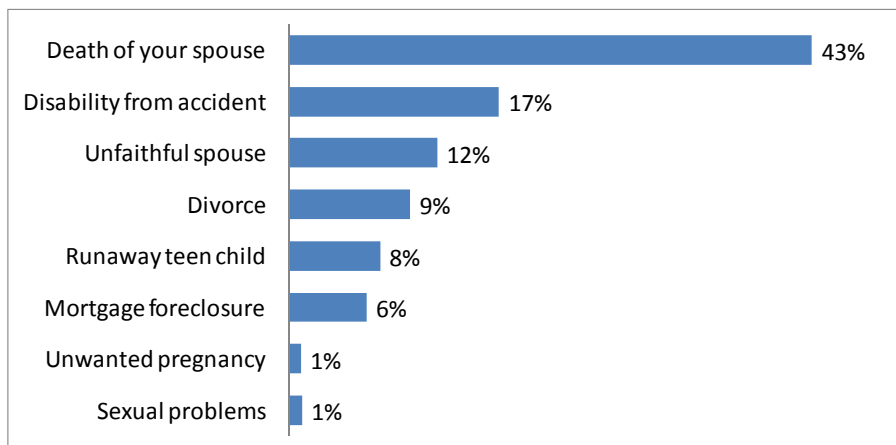
About one in five Adventist parents believe that it is most important for their children to attend Adventist schools while they are in the elementary grades. Young adults from the Millennial generation are more likely to express this view as are those from upper-middle class households with incomes of \$75,000 or more per year. The smaller percentages who view secondary school and higher education as the most important time for their children to attend Adventist schools are too small to yield reliable demographic profiles.

Spouse Has the Same Attitude on Adventist Schools



Four out of five Adventist adults indicate that their spouse agrees with them about placing their children in Adventist schools. Senior citizens are more likely to give this response, as are respondents who have never gone through a divorce, those from upper-middle class households (with annual incomes of \$75,000 or more) and those who indicate that their ethnicity is Asian. Black and Hispanic respondents are more likely to report that their spouse disagrees with them on this topic, as are those from low-income households and those who have been divorced.

What Would Cause Greatest Stress



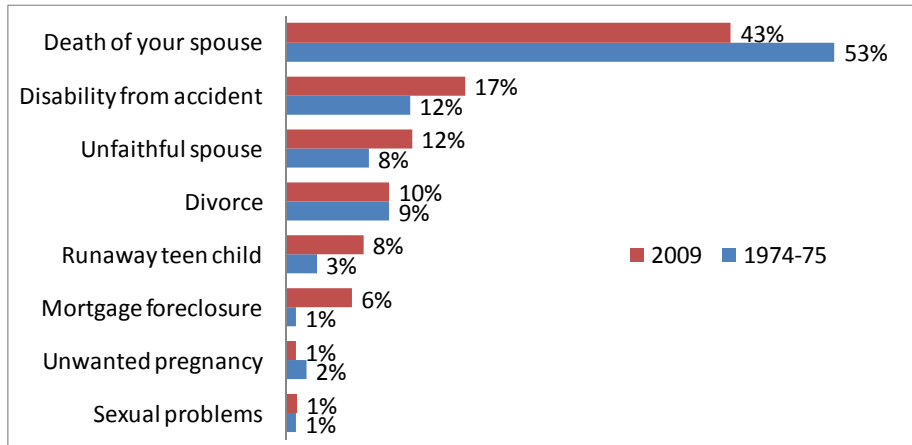
In order to get some idea of the fears and worries that exist in Adventist families today, eight of the 43 stressful life events from the Holmes-Rahe Scale were included in this survey. Respondents were asked to look over the list and indicate which single item “would cause you the most concern or the greatest amount of adjustment?”

The largest number of respondents selected “death of your spouse” which is the most highly weighted item on the Holmes-Rahe Scale. Respondents who have not been through a divorce are more likely to select this item, as are those from upper-middle class households and those who identify their ethnicity as white.

One in six respondents selected “a disabling accident” which is intended to parallel the “personal injury or illness” which ranks mid-range on the Holmes-Rahe Scale. Respondents in their 30s and early 40s from Generation X are more likely to select this response, as are those from low-income homes.

One in eight Adventist adults selected “discovery that your spouse had been unfaithful to you,” which is intended to parallel the “marital separation” item on the Holmes-Rahe Scale. African American respondents are more likely to do so, as are those from lower-income households. Less than one in ten selected “divorce,” which ranks at 73 on the Holmes-Rahe Scale, and those who have been through a divorce are even more likely to do so. Smaller percentages selected the other four items, all of which rank in the bottom third of the weightings on the Holmes-Rahe Scale. None of these responses are large enough to yield reliable demographics.

Trends in Causes of Stress

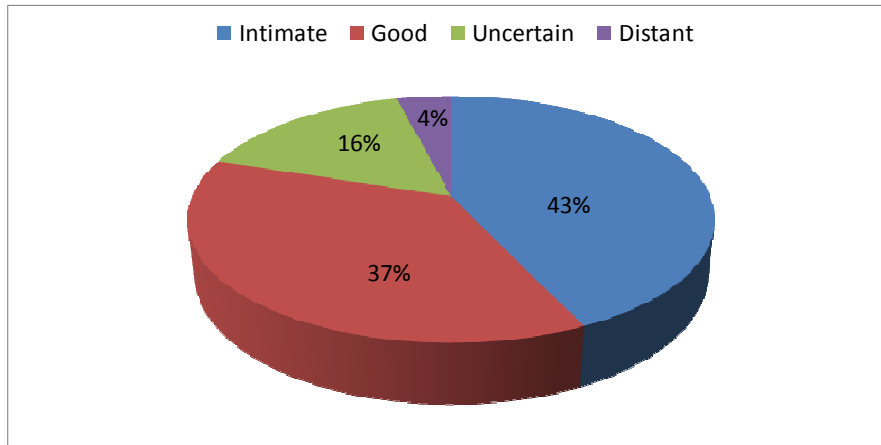


Concern about certain troubling life events has increased over the past 35 years with a few exceptions. The largest increase among these stressful events is the fear of a mortgage foreclosure which is six times greater in 2009 than 35 years earlier. Respondents are also nearly three times as likely to fear runaway by a teenage child. Fear of an unfaithful spouse or disability from an accident has increased by about half. There is definitely less concern about the death of a spouse and maybe there is less concern about an unwanted pregnancy.

The percentage of respondents who registered concern about an unwanted pregnancy is very small in both surveys, less than the range of statistical significance. At the same time, taken literally the numbers indicate that this concern has dropped by half. In 1974-75 birth control pills were relatively new and by 2009 they are much more commonplace. This may have something to do with this change.

Overall, there is more stress and worry in Adventist families today. Of course, this has a negative effect on the quality of family life and it requires greater skill and effort in pastoral care than in the past.

Relationship with Christ



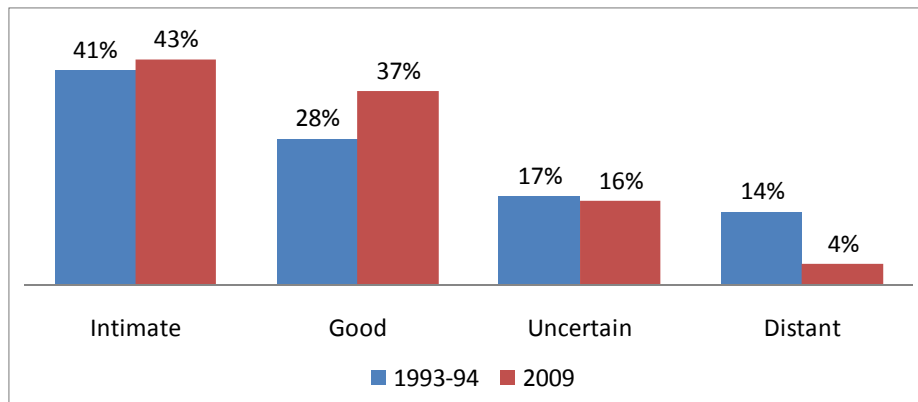
The Adventist adults in this survey were asked to indicate the nature of their personal relationship with Christ on a five-point scale. Due to the small numbers involved, the two most negative responses have been grouped together as “distant.”

The largest number of respondents gave the most positive answer on the scale, indicating an “intimate” relationship with Christ. Almost an equal number gave the second most positive response, a “good” relationship with Christ. All together four out of five respondents indicate that they have a close, rich relationship with Jesus. There is a strong correlation with age on these items; the older the respondent, the more likely that they reported a close relationship with Jesus.

One in six respondents selected the middle item on the scale. These are the “uncertain” in the graphic at the top of this page. Young adults from the Millennial generation are even more likely to select this response, as are African Americans and Hispanics.

Only four percent of the survey participants gave a response at the bottom of the scale. Young adults are more likely to be in this category.

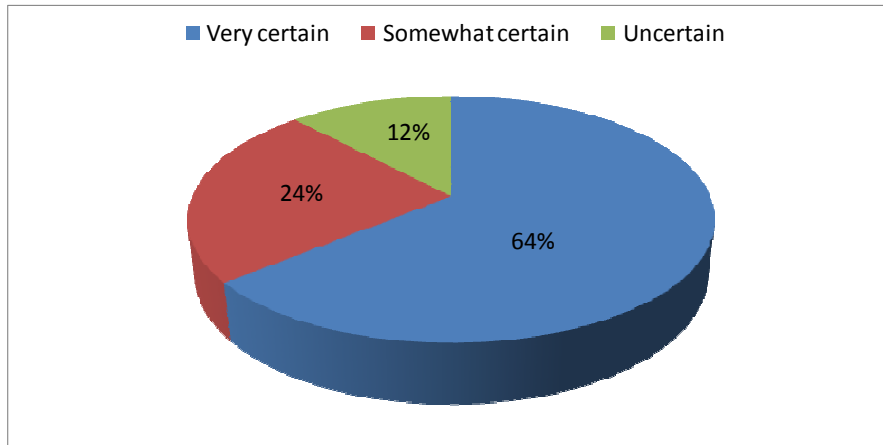
Trend: Relationship with Christ



Growing numbers of Seventh-day Adventists report a more positive relationship with Christ as compared to 15 years ago. Clearly a more grace-oriented, relational theology continues to gain ground among Adventists in North America.

The largest decline was among those who selected a 1 or 2 on the five-point scale from “none” (1) to “intimate” (5). The greatest increase was among those who selected a 4. The decrease among those who selected a 3—identified as “uncertain” above—is not statistically significant.

Assurance of Salvation



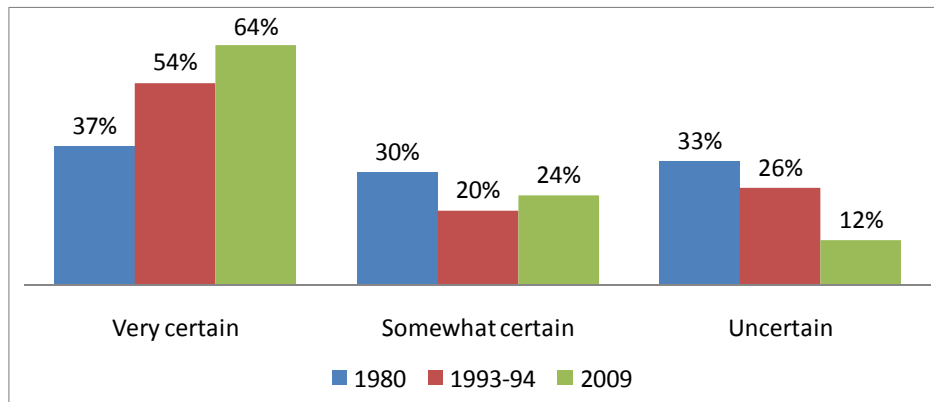
For three decades a key survey item to measure spirituality among Seventh-day Adventists in North America has been a question first developed by Roger Dudley at the Institute of Church Ministry on the campus of Andrews University. “Circle the number that shows the assurance that you have of eternal life,” with a five-point scale from “not sure” (1) to “very certain” (5).

In this survey nearly two-thirds of the respondents circled the highest number on the scale and another one in four circled the second-highest number on the scale. All together, 88 percent of these Adventist adults indicate a very strong sense of assurance of eternal life in their personal spiritual experience.

The positive responses correlate with age. The older a person is, the more likely that they will select the two most positive responses on the scale. Also, those from middle class and upper-middle class households are more likely to give positive responses.

The one in eight respondents who gave “uncertain” responses—the bottom three numbers on the scale—are more likely to be under 45 years of age. They are also more likely to be found in low-income households.

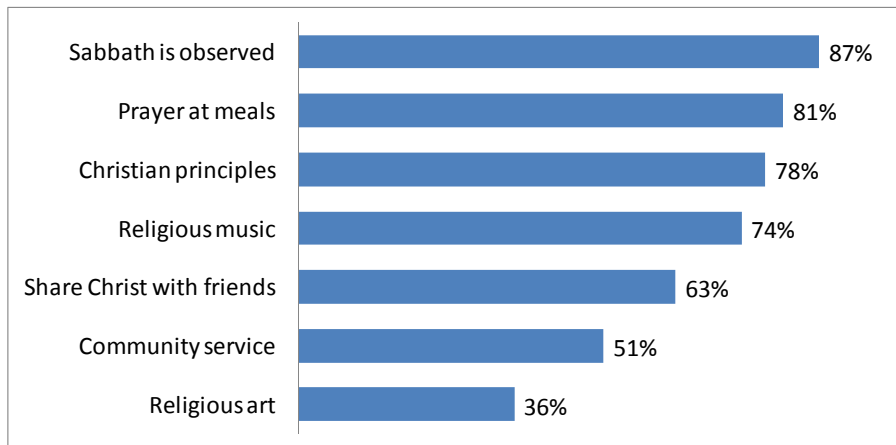
Trend: Assurance of Salvation



Since this question was first asked in a survey of Seventh-day Adventists in 1980, there has been a definite trend toward a greater assurance of eternal life. The percentage of respondents who select “very certain,” the 5 on the scale, has nearly doubled. The percentage who select a 1, 2 or 3 (the “uncertain”) has declined from a third of the respondents to less than one Adventist in eight in North America.

These data are further evidence of the significant shift toward a more grace-oriented theology among Adventists in North America. Over the last three decades considerable emphasis has been placed on preaching and teaching a clear focus on salvation in Jesus Christ. Clearly this emphasis has impacted the membership.

How is religion or spirituality expressed in your home?



For Adventist families faith is central to their relationships and life together. How do they express spirituality or religion in their homes? Nearly nine out of ten respondents indicate that keeping the Sabbath is a key spiritual experience for their family. This is equally true across all demographic segments and should not be a surprise since the Sabbath is one of the two most important beliefs alluded to in the name Seventh-day Adventist Church.

More than four out of five Adventists report that they regularly begin family meals with prayer. Young adults and those who identify their ethnicity as Hispanic or Caribbean are even more likely to do so. This is a common expression of faith among North American Christians of many denominations.

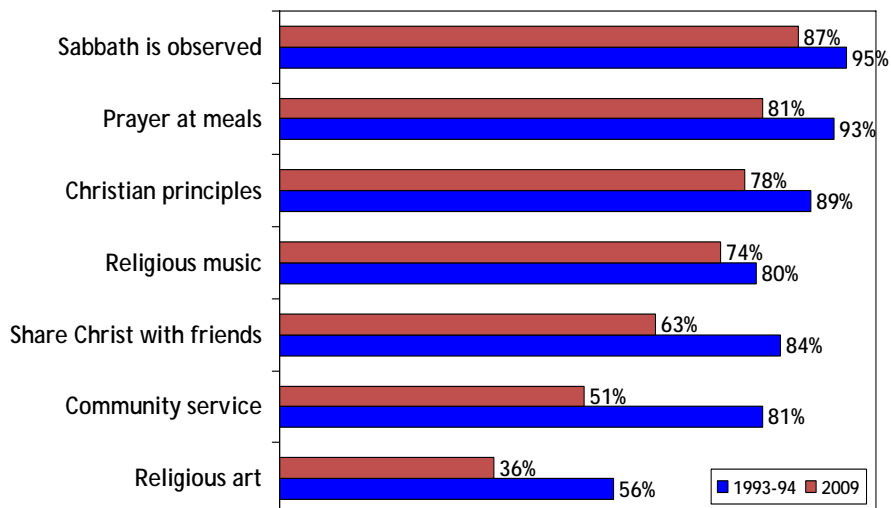
Nearly four out of five Adventist adults report that “the rules of the house are based on Christ’s principles.” They see their families as Christian entities rooted in the life and teaching of Jesus. African Americans and Caribbeans are more likely to give this response.

Three out of four respondents say that religious music and/or singing is a significant part of their family life. Immigrants from the Caribbean are even more likely to report this activity.

Nearly two thirds of Adventist families find ways to share Christ with their friends and neighbors. Middle-aged respondents from the Baby Boom generation are more likely to say this, as are those from households where the annual income is \$100,000 or more and those who indicate that their ethnicity is Hispanic, Caribbean or multi-ethnic.

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Trends in Religion in the Home



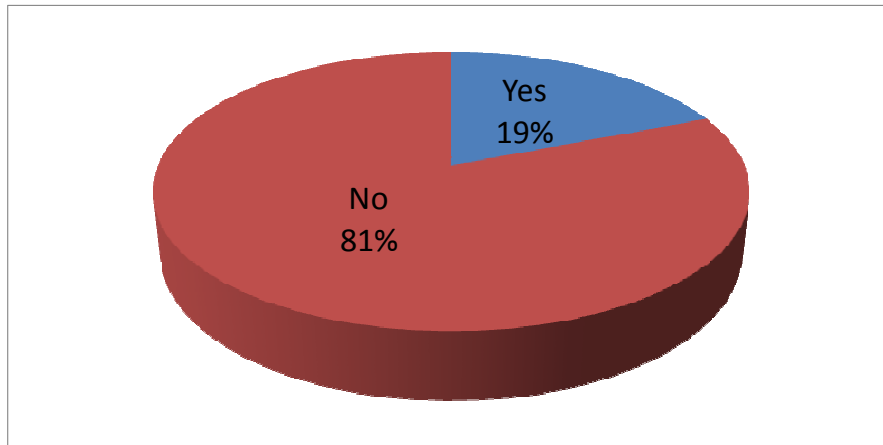
There has been a significant decline in every expression of religion in Adventist homes over the past 15 years. The largest single decline is in community service. The percentage of respondents who say that community service is one of the ways that their family expresses their religious faith has declined by more than a third.

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Half of Adventist families express their faith through community service. Respondents in their 30s and 40s from Generation X are more likely to do so, as are those from upper-middle class households with annual incomes of \$75,000 or more and those who are immigrants.

More than a third of Adventist families have religious pictures or art in their homes as a way of reminding them of their spiritual connections and beliefs. Middle-aged respondents from the Baby Boom generation are even more likely to do so, as are Hispanic and Caribbean immigrants.

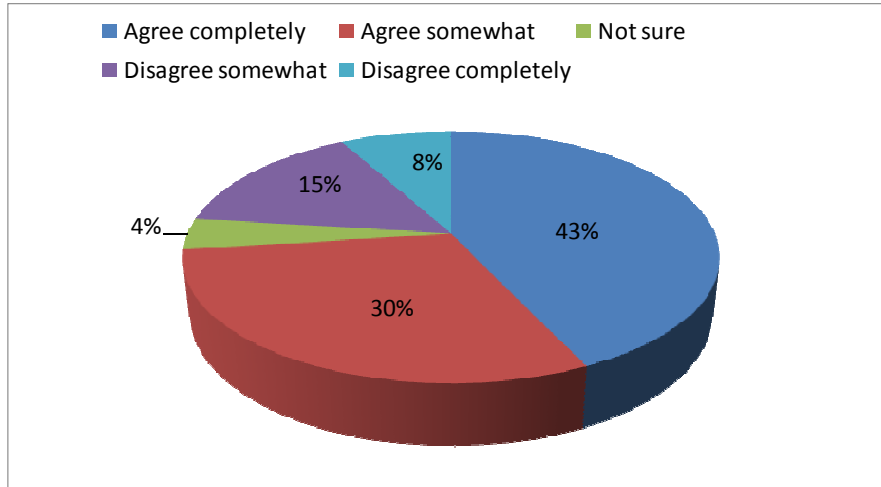
Ever Spent Time Not Attending Church Because of Family or Similar Issues



Of those who are currently attending church regularly, one in five report that there has been at least one period in their life when they quit attending because of issues in their family or similar relationships. Those who are under 45 years of age are more likely to report doing so, as are immigrants and those from low-income households. Not surprisingly, those who have gone through a divorce are twice as likely to say they did not attend church for a while.

Four out of five indicate that they have never quit attending church due to family life issues. Senior citizens are more likely to give this response, as are those who have never gone through a divorce and those from households with annual incomes of \$100,000 or more.

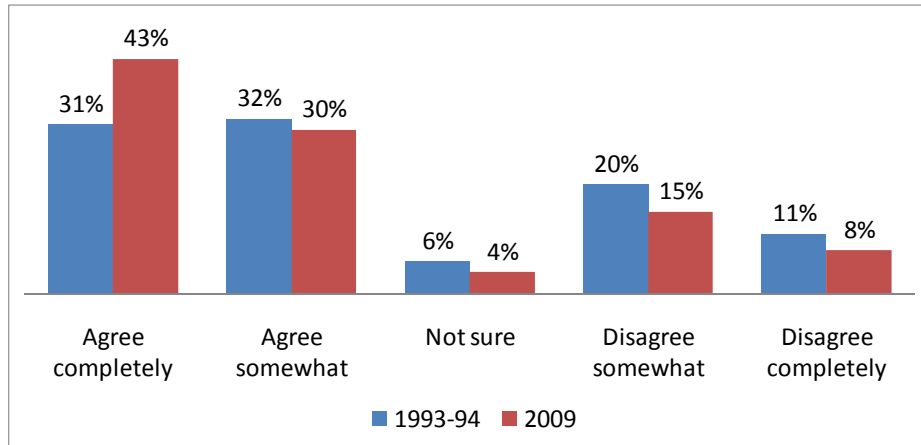
Keeping a life-long commitment to another person is vital, no matter how painful it becomes.



Nearly three out of four Adventist adults (73 percent) agree that “keeping a life-long commitment to another person is vital, no matter how painful it becomes.” The youngest respondents—the young adults and teens in the Millennial generation—are even more likely to agree with this value, as are those from lower-middle class households with incomes of \$25,000 to \$50,000 per year.

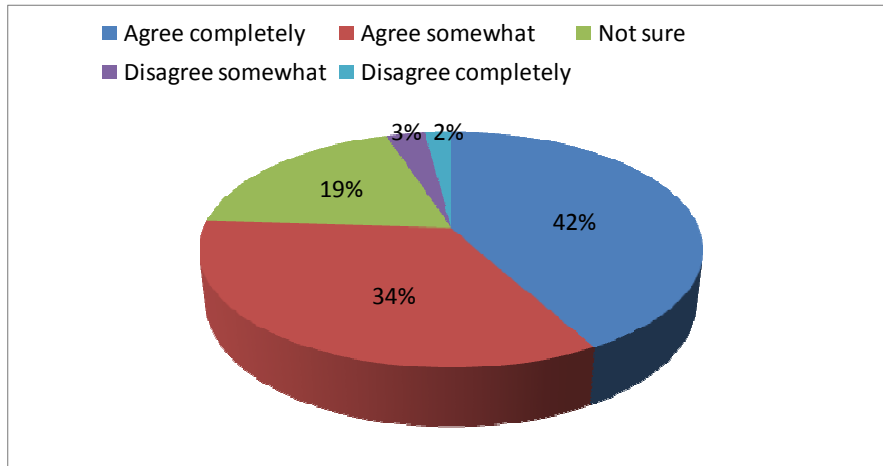
Nearly a quarter (23 percent) disagree. Respondents from low-income households are more likely to give this response, as are those who identify themselves as African American, Hispanic or multi-ethnic.

Trend: Keeping a life-long commitment to another person is vital



Over the past 15 years agreement among Adventists has solidified around the importance of keeping a life-long commitment to another person in the marriage covenant. The percentage of respondents who agree with this statement has increased from about two-thirds in the 1993-94 survey to nearly three-quarters in the more recent survey. The percentage who disagree with this statement has correspondingly declined. This shift in views is significant but not large. A strong majority of Adventists in both surveys supported this value. The increased support may be the result of increased preaching and teaching on family life over recent years as a Family Ministries Department has established itself as a key part of the denomination's program.

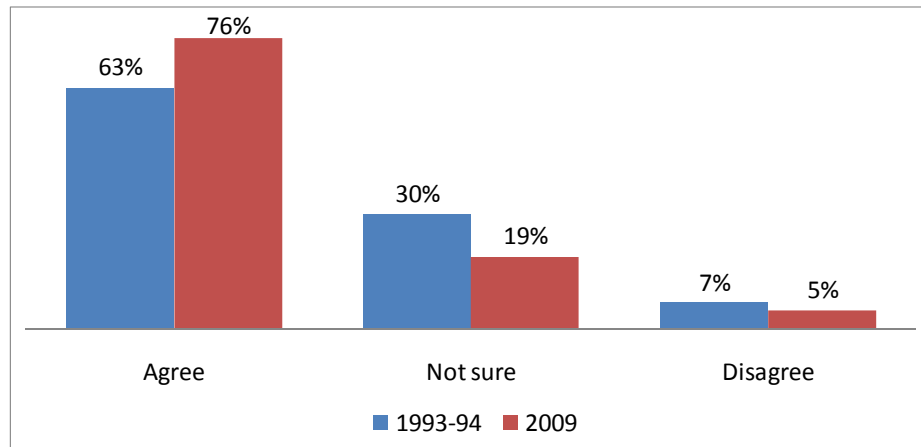
There is a serious trend toward the breakdown of Adventist families.



Three out of four Adventist adults (76 percent) feel that “there is a serious trend toward the breakdown of Adventist families,” despite the fact that this study finds little evidence to support their opinion. Those from upper-middle class households with annual incomes of \$75,000 or more are even more likely to hold this view, as are immigrants and those who identify themselves as Hispanic or Caribbean.

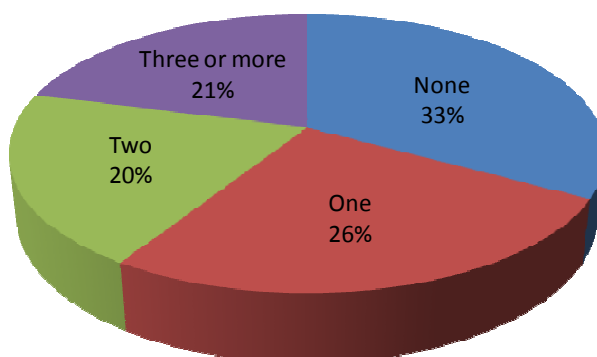
Just five percent of the respondents disagree with this opinion. Those from low-income households are more likely to do so, as are those who identify themselves as Asian or Pacific Islanders.

Trend: Concern about a Breakdown of Adventist Families



Over the past 15 years the percentage of Adventists in North America who are concerned about the breakdown of Adventist families has increased significantly. In the 1993-94 survey less than two-thirds of the respondents felt that there was a trend toward more breakdowns of Adventist families, while in the most recent survey this view had increased to more than three-quarters of the respondents. More church members are concerned today about the breakdown of Adventist families than in the past despite the fact that this study provides little evidence for significant negative trends.

How many Adventist families you know personally experienced a breakup in the last three years?



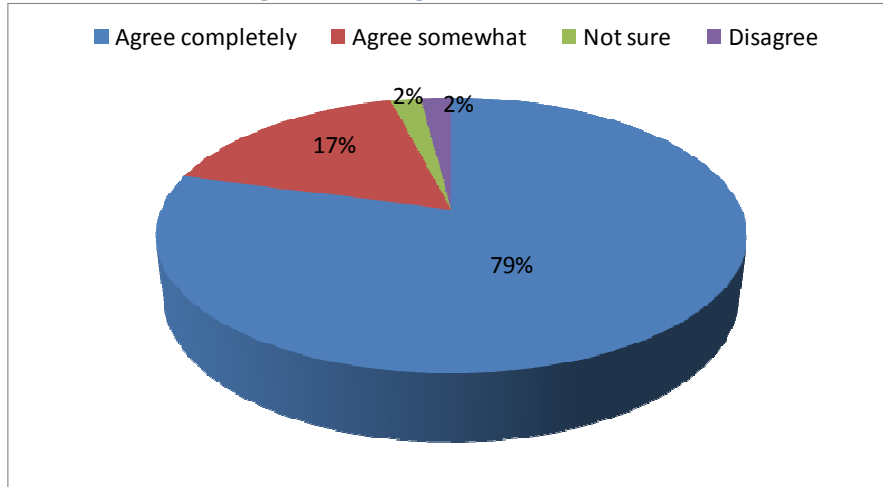
In order to test the general impression of widespread breakdown in Adventist families against some measurable factor, respondents were asked, “How many Adventist families with whom you are personally acquainted have experienced the breakup of their home during the last three years.” The largest number of responses were the 33 percent who said “none.” Respondents from low-income households were more likely to give this response.

One in four respondents indicate they knew of one such family. Those who have gone through a divorce were more likely to give this response.

One in five respondents answered that they knew of two such families. Those from upper-middle class households with annual incomes of \$75,000 or more were more likely to give this answer.

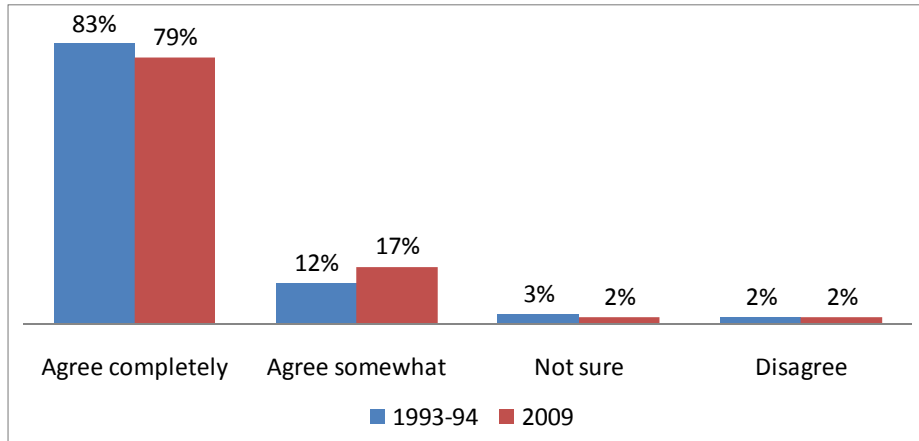
Another 21 percent mentioned three or more such cases. Almost all of these responses were in the range of three to eight cases of families breaking up. Less than one percent of respondents mentioned ten cases, and a handful of respondents (one half of one percent) mentioned numbers that seem to be wild guesses—14, 20, 25, 30 and 40—rather than actual reports of families known to them personally. Those who have gone through a divorce are more likely to be included in this 21 percent.

I am deeply concerned about maintaining strong families.



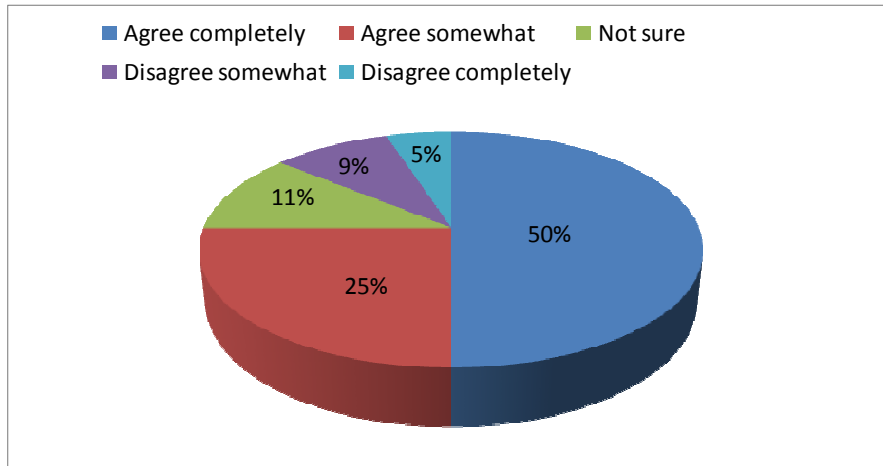
Fully 96 percent of Adventist adults in North America are “deeply concerned about maintaining strong families.” Only two percent disagree, a percentage so small that it could simply be due to mistakes by the respondents in filling out the questionnaire. In other words, almost all Adventists think it is very important to strengthen families both in the Church and in the larger world. Church leaders may not understand how important this is to the people in the pews.

Trend: Concern About Strong Families



There has been a small weakening of the intensity of opinion on this issue over the past 15 years, but the shift is so small as to be nearly meaningless. Four percentage points have moved from the “agree completely” to the “agree somewhat” category. The margin of error in this study is three percentage points, so this is almost a marginal change. In fact, the agreement on this items is so strong that there is almost no room for changes in opinion over time.

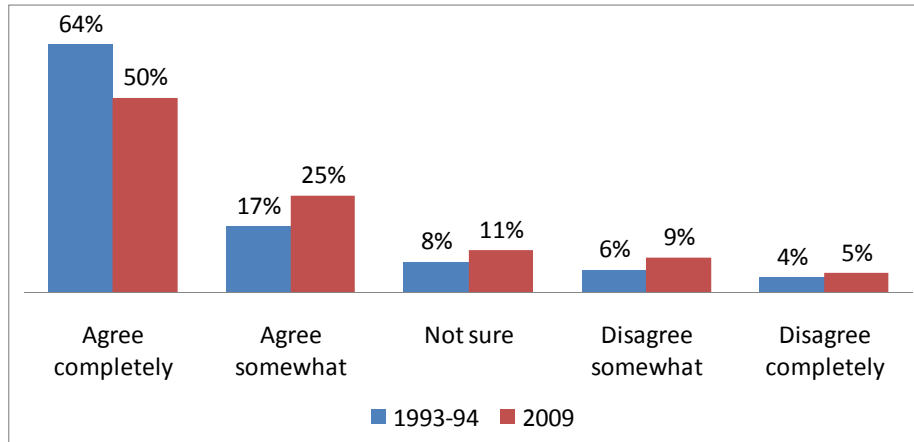
Single adults are just as normal as those who marry.



In order to measure the attitude of church members toward single adults, respondents were asked to indicate their agreement or disagreement with the statement, "People who spend their adult lives single are just as normal as those who marry." There is strong agreement with this view. Three out of four respondents agree with the statement. Senior citizens are more likely to agree, as are native-born North Americans and those from upper-middle class households with incomes of \$75,000 to \$100,000 a year.

One in seven Adventist adults disagree with this statement. Young adults in the Millennial generation are even more likely to disagree. So are those from low-income households, those who have been divorced at some point in their life and Asian and Hispanic immigrants.

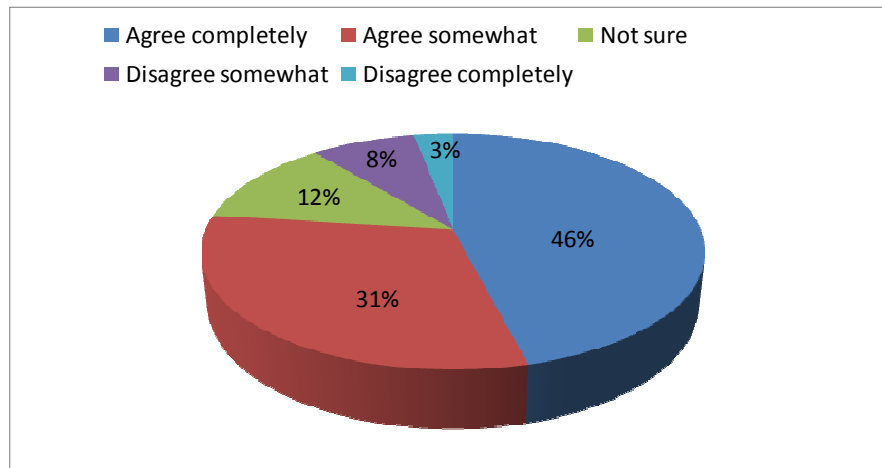
Trend: Single adults are just as normal as those who marry.



Adventists are somewhat more inclined to look negatively on single adults than they were 15 years ago. The percentage who agree that “single adults are just as normal as those who marry” has declined from 81 percent to 75 percent, while those who disagree or are undecided has increased from 18 percent to 25 percent.

It is unclear what might be the cause of this change in opinion. Research has shown that most Adventist congregations tend to be more hospitable to married people than to single adults, so this may simply be the result of an increased dropout rate among singles and a solidifying of anti-single attitudes.

My local church makes single adults feel right at home, accepted, valued.

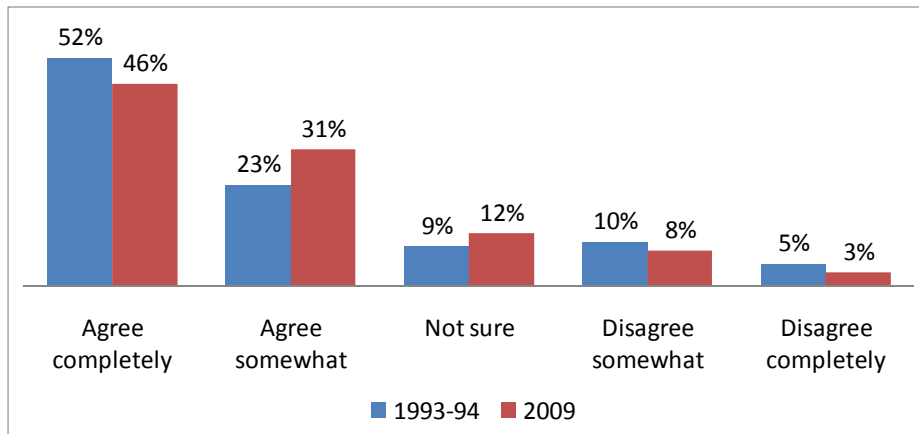


More than three out of four Adventist adults (77 percent) believe that their local church “makes single adults feel right at home, accepted and valued.” Agreement with this view correlates with age; the older a church member is, the more likely they are to agree. The younger they are, the less likely they are to agree. Respondents from low-income households are also more likely to agree.

One in five church members disagree with this positive view of the atmosphere in their local congregation for single adults. Young adults in the Millennial generation are twice as likely to disagree.

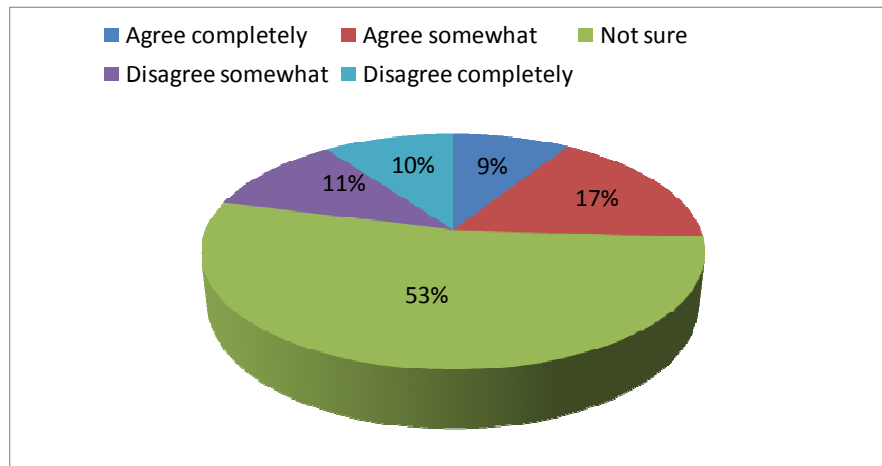
It should be noted that the demographic segments that are more likely to agree with this item include fewer single adults and more married people. And the demographic segment that is more likely to disagree includes more single adults and fewer married people. The positive views of many respondents on this item may actually constitute a kind of denial on this issue or a “blind spot” in their awareness and thinking.

Trend: Local Church Welcomes Singles



There is a little softening in the strong agreement on this item over the past 15 years. The only statistically significant change reflected in the graph above is the shift from “agree completely” to “agree somewhat.” But for most church members their opinion is unchanged.

Abusive violence is a big problem among families in this church.

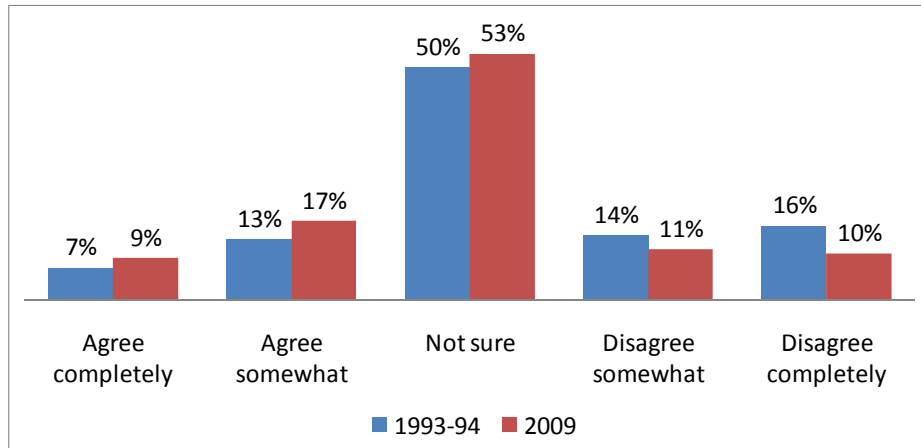


There is a great deal of uncertainty among Adventist adults about the extent of domestic violence in Church-related families. Asked to indicate their agreement or disagreement with the statement, “Abusive violence is a big problem among the families in this church,” the majority selected, “I don’t know.” This is about the only item in this survey with such a response.

One in four respondents (26 percent) agree that domestic violence is a significant problem in their local church. Young adults in the Millennial generation are even more likely to agree, as are respondents from upper-middle class households with annual incomes of \$75,000 to \$100,000, immigrants and those who identify their ethnicity as Black or Hispanic.

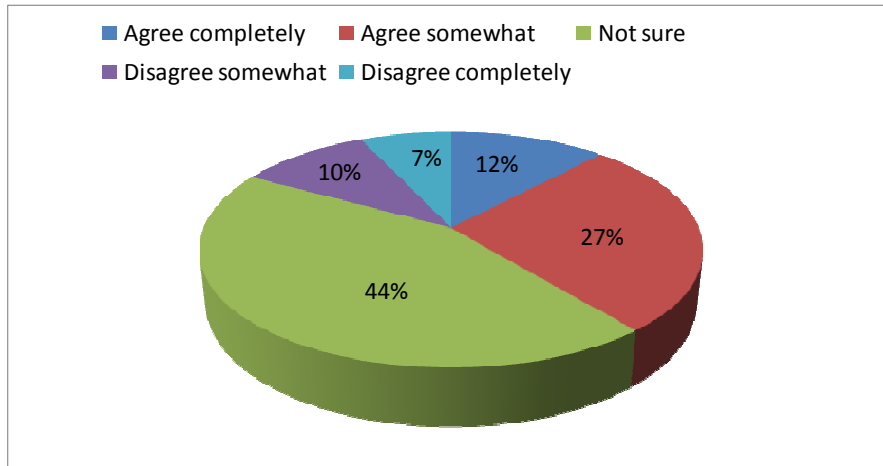
One in five Adventist adults (21 percent) disagree that abusive violence is a big problem in the church. Those from low-income households are more likely to disagree, as are those who identify their ethnicity as Asian or Pacific Islander.

Trend: Abusive Violence a Big Problem



There is a slight increase in the percentage of church members who think that abusive violence is a big problem among families in their local church. The increase in those who “agree completely” is not statistically significant, while the other shifts are marginally significant. The majority are now unsure how to answer this question probably due to their lack of personal observation or information.

Emotional abuse is a big problem among the families in this church.

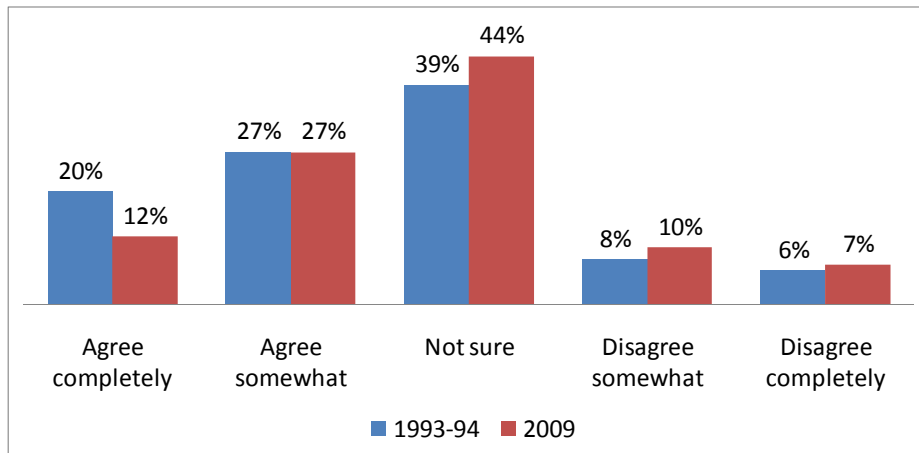


There is less uncertainty about the extent of emotional abuse in the church. Only 44 percent of the respondents picked the neutral, “I don’t know” response when asked to indicate their agreement or disagreement to the statement, “Emotional abuse is a big problem among the families in this church.”

Nearly two in five respondents (39 percent) agree that emotional abuse is a big problem. Adults in their 30s and 40s from Generation X are more likely to agree, as are Black and Asian respondents.

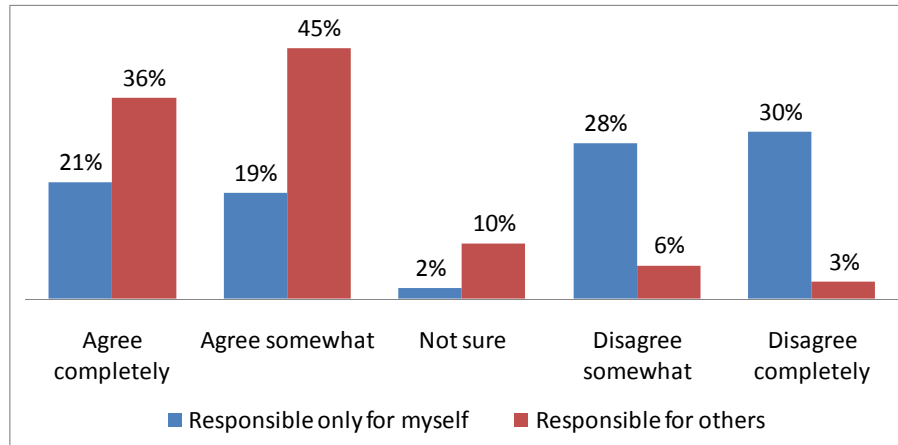
About one in six respondents (17 percent) disagrees with the idea that emotional abuse is a big problem in the church. Those from low-income households are more likely to disagree, as are those who identified their ethnicity as Hispanic.

Trend: Emotional Abuse a Big Problem



The percentage of church members who feel that emotional abuse is a big problem among families in their local church has declined, but the change in views is due to the fact that more members are not sure, probably due to a lack of personal observation and information. The increase among those who disagree that this is a problem is not statistically significant.

Individualism vs. Social Concern

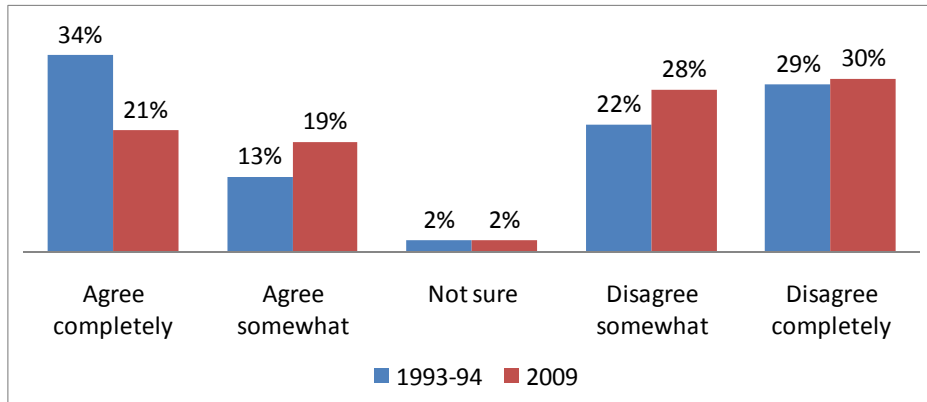


Two statements were included in the survey to measure the basic values of Adventists. Social concern is measured by the statement, “I have a responsibility for others in the church and neighborhood,” while individualism is measured by the statement, “I am responsible **only** for my own behavior and my own personal relationship with God.” Respondents were asked to indicate the degree of their agreement or disagreement with each statement.

More than four out of five Adventist adults (81 percent) agree with social concern values and a 58 percent majority disagree with individualistic values. Those from higher-income households (\$75,000 per year or more) are more likely to take this view, as are immigrants from the Caribbean. Two in five respondents agree with the statement reflecting individualistic values. Senior citizens are more likely to agree, as are those from low-income households and those who have been through a divorce.

Young adults from the Millennial generation are more likely to disagree with both statements. This may simply indicate that these statements, which have been used in various surveys for several decades, need to be updated. Perhaps the language does not have clear meaning for this new generation, or at least significant numbers within the generation. Another possibility is that the Millennial generation is moving toward a unique blending of individualism and social concern. Some studies have suggested this possibility.

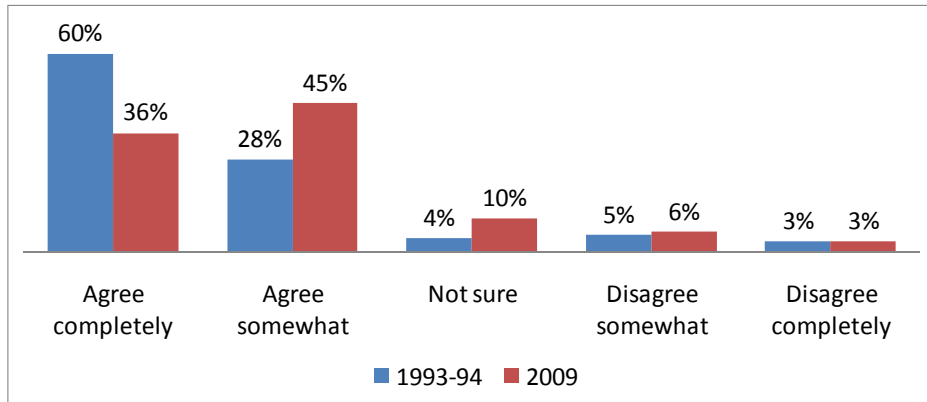
Trend: Individualism



There has been a significant decline in individualism among Adventists over the last 15 years. The percentage who disagree with the statement, “I am responsible only for my own behavior and my own personal relationship with God,” has grown from 51 percent in the 1993-94 survey to 58 percent in the 2009 survey, while the percentage who agree has decreased from 47 percent in the 1993-94 survey to 40 percent in the 2009 survey.

For many decades American values have become increasingly individualistic, while Canadian values have retained a strong element of social concern. There are sectors of American society who have begun to question the widespread consensus around individualism and it may have hit its high-water mark. It should not be surprising that Seventh-day Adventists are among those who are turning away from individualistic values given our theology and heritage.

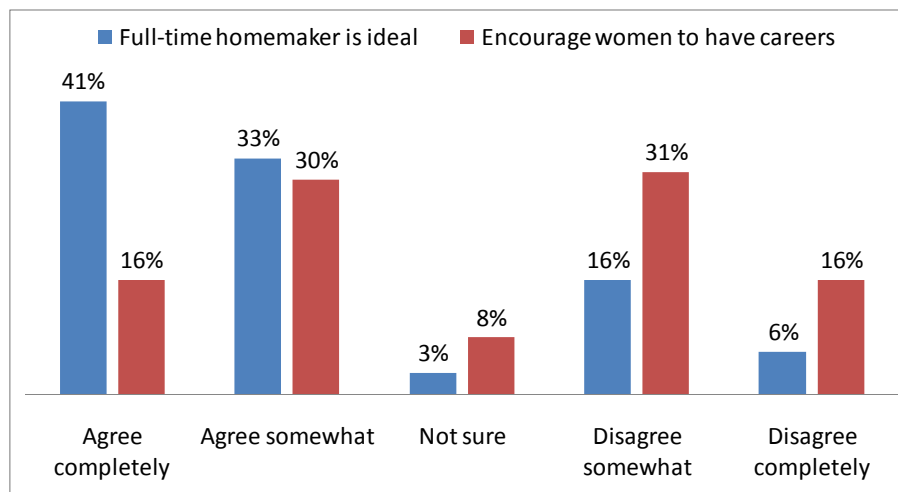
Trend: Social Concern



The strong Adventist value of concern for others has weakened some in the last 15 years, although it has not changed significantly. In the 1993-94 survey nearly nine out of ten respondents (88 percent) agreed with the statement, “I have a responsibility for others in the church and neighborhood.” By the 2009 agreement had declined to 81 percent, but the shift is largely to those who say they are not sure of their opinion on this item. The increase in the percentage who disagree is not large enough to be statistically significant.

These data may reflect the shift over this same period toward a more conservative political attitude in both the United States and Canada. A number of Evangelical writers and speakers have promoted a strongly individualistic approach to life and Libertarian philosophy has spread more widely. These developments cannot help but rub off on Adventists to some degree. It is also true that many Adventist leaders have in recent decades not promoted traditional Adventist values of social concern.

Role of Women

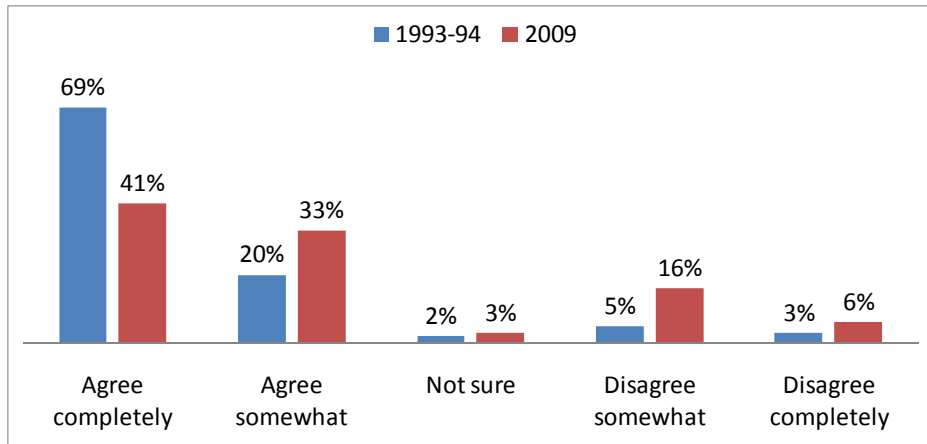


The role of women in the church and in the world has been a topic of debate both within the Adventist community and the larger Christian community over the past several decades. Two statements were included in the survey to measure the views of respondents on this topic. The traditional view is represented by the statement, “It is ideal for mothers to be full-time homemakers,” and the progressive view is represented by the statement, “Women should be encouraged to have careers even if they are mothers of young children.”

A large majority of Adventist adults (74 percent) agree with the traditional view that mothers ideally should be full-time homemakers, while more than one in five (22 percent) disagree. Senior citizens are more likely to agree, while young adults are twice as likely to disagree. Whites are more likely to agree, while ethnic minorities are more likely to disagree. Respondents living in household with annual incomes of \$50,000 or less are more likely to agree, as are native-born North Americans.

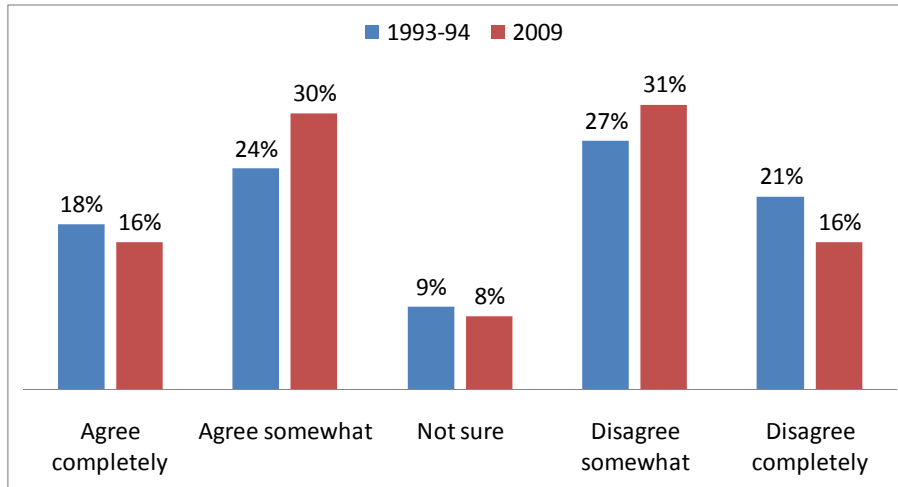
Opinion on the progressive view of women, encouraging them to have careers, is almost equally divided—46 percent agree and 47 percent disagree—with no majority on either side. Respondents under 45 years of age are more likely to take the progressive view, while senior citizens are more likely to disagree with it. Ethnic minorities are more likely to agree with the progressive view, while white are more likely to disagree. Immigrants and respondents from low-income households are also more likely to take the progressive view.

Trend: Ideal for Mothers to be Full-time Homemakers



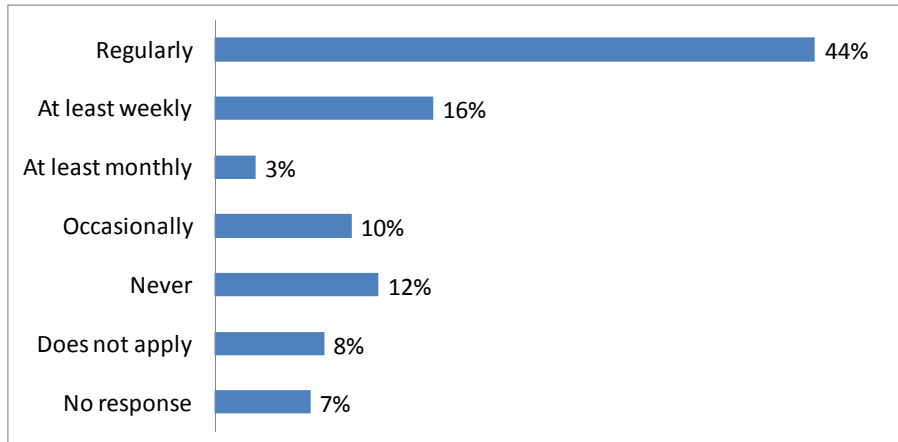
Although three out of four Adventists (74 percent) still think that “it is ideal for mothers to be full-time homemakers,” support for this opinion has dropped significantly from 89 percent in the 1993-94 survey. The percentage who disagree with this statement has more than doubled over the last 15 years from eight percent in the 1993-94 survey to 22 percent in the 2009 survey.

Trend: Encourage Women to Have Careers



Opinion on this item has moved over the last 15 years away from the more extreme views—agree or disagree “completely”—toward the more moderate views—agree or disagree “somewhat”—with little change in the overall division of thinking. The combined percentage of those who agree has moved from 42 percent in the 1993-94 survey to 46 percent in the current survey, while the combined percentage of those who disagree has declined by only one percent over the same period, a change that is not statistically significant.

Family Worship



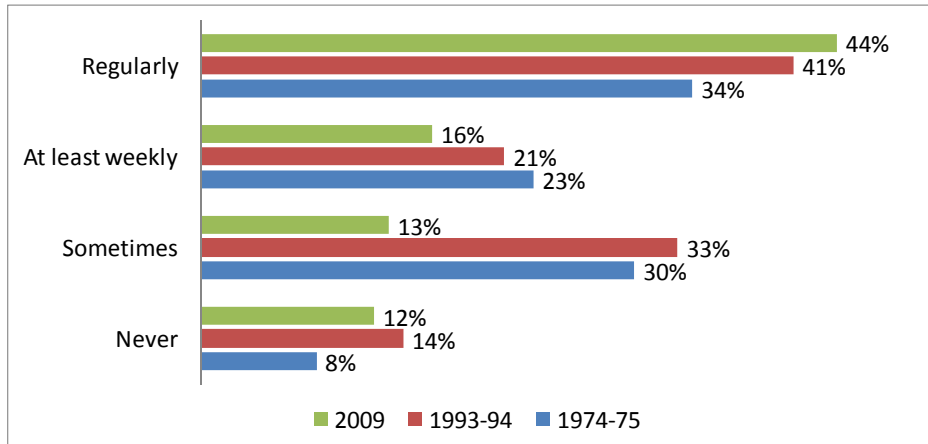
Family worship is a widespread practice among Seventh-day Adventists in North America. More than two in five Adventist families have regular family worship, often daily. Those in their 30s and early 40s from Generation X are more likely to give the same report, as are those respondents who are immigrants.

Another 16 percent of Adventist families have worship at least once a week and more often several days each week. These respondents are more likely to be found among young adults in the Millennial generation, immigrants and those who identify their ethnicity as Black or Hispanic. Combined with the previous segment, this means that three in five Adventist families engage in a fairly regular practice of family worship.

One in eight respondents indicate that they have family worship about once a month or less often. Respondents in their 30s, 40s and 50s are more likely to give this response, as are native-born North Americans.

Another one in eight respondents indicate that they never have family worship. A larger number indicated that this question did not apply to them because they live alone or did not respond to the question at all. Respondents over 45 years of age are more likely to give both of these responses, as are those who have been divorced.

Trends in Family Worship



Over the past 35 years there has been a steady increase in the percentage of Adventist families that practice family worship on a regular, often daily, basis. At the same time, those who do so about once a week or less often make up a declining share of church-related families. This indicates that pastoral teaching, denominational promotion and resource materials have been successful in moving a significant number of families from an occasional practice to a more regular occurrence. This is a positive indicator of stronger spiritual vitality in church-related families and the positive influence of the denomination's Department of Family Ministries which was initiated in 1995.

Usual Sabbath Activities

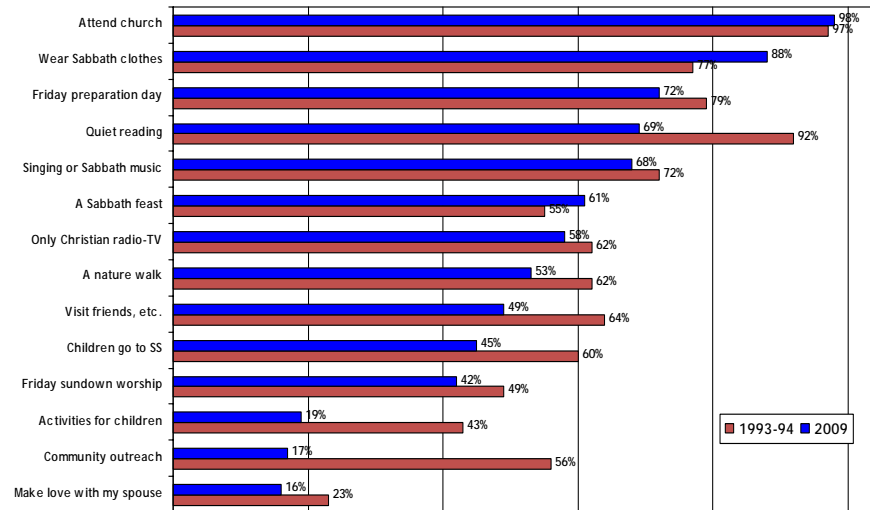
- 98% Attend church
- 88% Wear Sabbath clothes
- 72% Friday is preparation day
- 69% Quiet reading
- 68% Singing or Sabbath music
- 61% A Sabbath feast
- 58% Only Christian radio-TV
- 55% Turn off radio and TV
- 53% A nature walk
- 49% Visit friends or the sick, aged or needy
- 45% Children go to S.S.
- 42% Friday sundown worship
- 19% Special Sabbath activities for children
- 17% Community service
- 16% Make love with my spouse on Friday night

The Sabbath as a 24-hour spiritual retreat each week is a central element of Adventist faith. Because of its importance and the freedom extended to each member by Adventist theology to make his or her own decisions about how to celebrate the Sabbath, this survey included a set of questions about the actual Sabbath practices of church-related families.

The majority of Adventist adults in North America observe the Sabbath by wearing “Sabbath clothes” when they go to church, preparing the home for the Sabbath on Fridays, engaging in quiet reading, participating in singing as a family or playing sacred music in the home, having a Sabbath feast at lunch, either turning off radio and television altogether or tuning only to Christian stations/channels, and participating in a nature walk on Sabbath afternoons. Ethnic minorities and immigrants among the respondents are more likely to have singing or sacred music, a Sabbath feast, and limited use of broadcast media on the Sabbath, while native-born respondents are more likely to participate in quiet reading or a nature walk.

Smaller percentages—not a majority of Adventists in North America—take time to visit friends or the sick, aged or needy among their congregation on the Sabbath, take children to Sabbath School, welcome the Sabbath with a family worship service at sundown on Fridays, plan special Sabbath activities for their children, engage in community service projects and experience a special blessing in making love with their spouse on Friday night. In each case ethnic minorities and immigrants are more likely to engage in these practices, as are adults under 45 years of age.

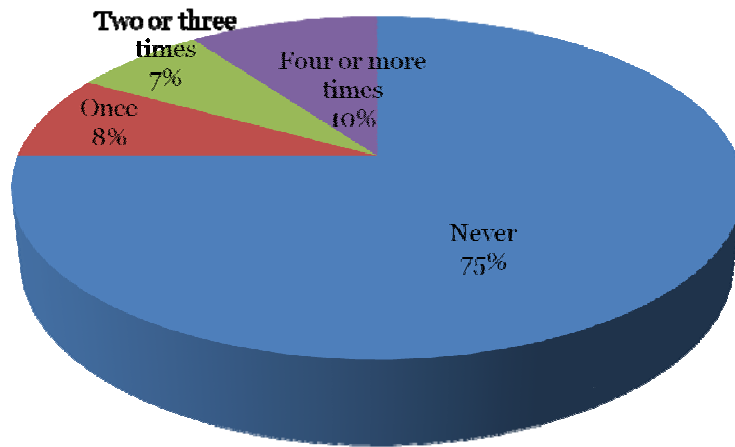
Trends in Sabbath Activities



The most significant differential among the demographic data on these items is the much larger percentage of immigrants than native-born North Americans who participate in community service on the Sabbath. Native-born church members seem to be practicing a more and more self-centered Sabbath experience, while immigrants retain a traditional notion of the Sabbath as a day for reaching out to others. Only six percent of the respondents wrote in additional activities not on the list.

The listed Sabbath activities have declined in the last 15 years with the exception of church attendance, wearing Sabbath clothes and enjoying a Sabbath feast. Participation in community outreach and community service has declined by nearly 70 percent. Special activities for children have declined by more than half and children attending Sabbath School by 25 percent. Quiet reading has also declined by a quarter. These data do *not* indicate that church members are doing things that break the Sabbath; that would be an entirely unwarranted conclusion. In fact, it is more likely that the decline in Sabbath activities is primarily related to an increase in the percentage of Adventists who nap or rest on Sabbath afternoon. Over the last 15 years the average number of hours that Americans work has increased significantly. Anecdotal evidence indicates that as Adventists have to work more hours to maintain their family income or meet the demands of employers, they compensate by catching up on their sleep on Sabbath. No one has yet written on the theology of this development, but it clearly has impacted the outreach capacity of Adventist congregations.

Have you ever been physically abused by an adult?



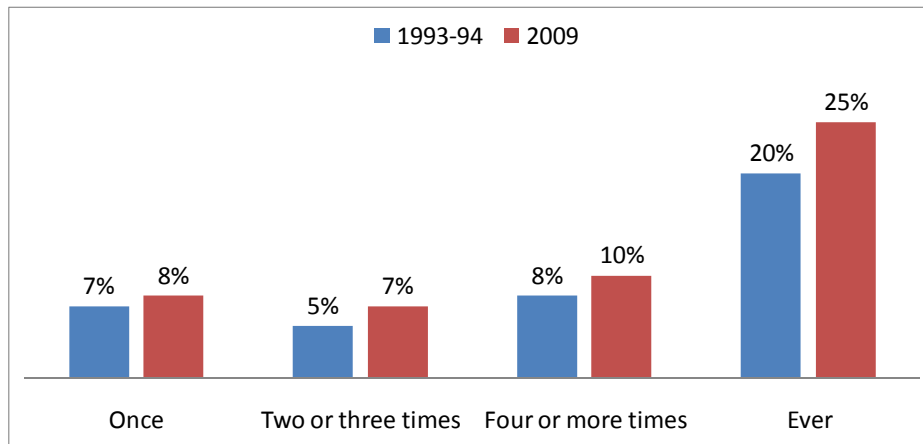
To get an estimate of the incidence of abuse among Adventist families, respondents were asked, “Have you ever been physically abused by an adult (a scar, black and blue marks, welts, bleeding, broken bones, etc.)?” Three out of four Adventist adults report that this has never happened to them. Senior citizens are more likely to give this response, as are those from the highest household income category, those who have never been through a divorce and those who identify their ethnicity as African American or Asian.

Eight percent of respondents indicate that they were physically abused only once in their lifetime. Those from low-income households are more likely to select this response, as are immigrants and those who have gone through a divorce at some point.

Almost an equal number say this has happened to them two or three times. Again, those from lower-income households and those who have been through a divorce are more likely to give this response.

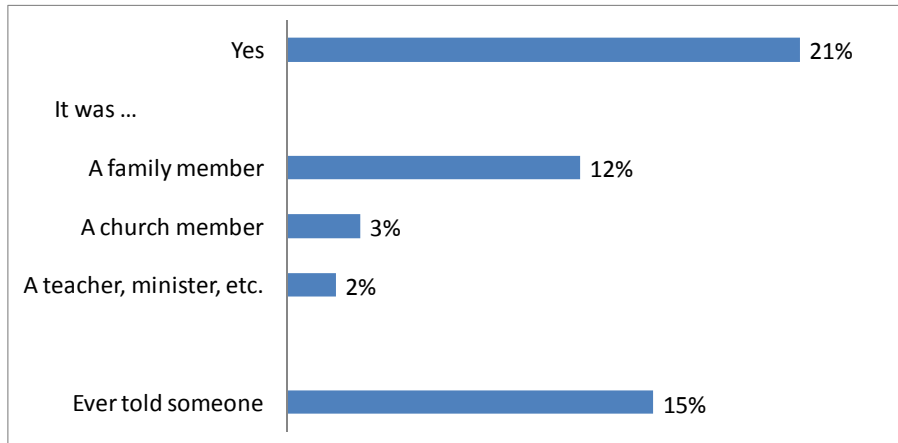
One in ten respondents report four or more incidents of physical abuse in their lifetime. Here again those from low-income households and those who have been through a divorce are more likely to report abuse.

Trend: Physically Abused by an Adult



Over the past 15 years there has been an increase in the percentage of Adventists who report that they were at some point in their life physically abused by an adult. At the same time, the changes in the various responses to the follow-up question asking how many times this occurred are not statistically significant.

Have you ever been sexually abused by an adult?



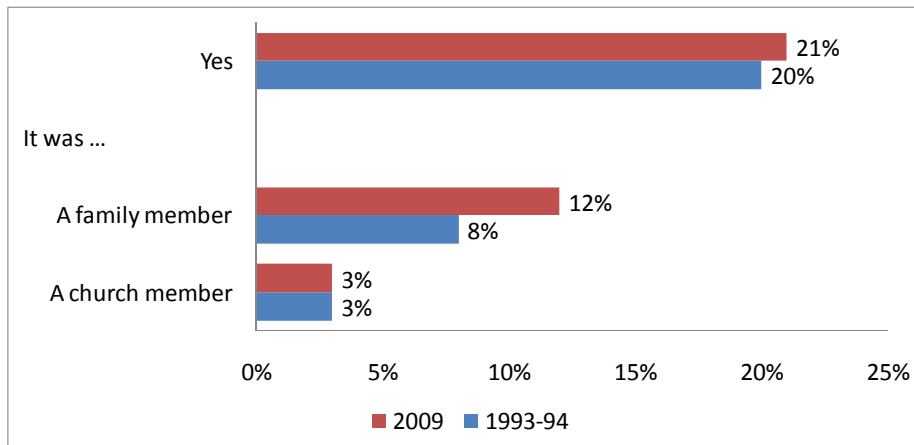
One in five Adventist adults report that they have been sexually abused by an adult at some point in their life. Young adults are more likely to report sexual abuse, as are those from low-income households. Those who have been through a divorce are twice as likely to report abuse.

The majority of those who report sexual abuse also indicate that the abuser was a relative. Senior citizens are more likely to give this response, as are immigrants. These data are consistent with other research on this topic.

Of those respondents who report sexual abuse, one in seven indicate that the abuser was a church member. Middle-aged respondents from the Baby Boom generation are more likely to report this, as are native-born North Americans and those from middle class households. One in ten of the abused say that their abuser was a teacher, pastor or volunteer leader in the church.

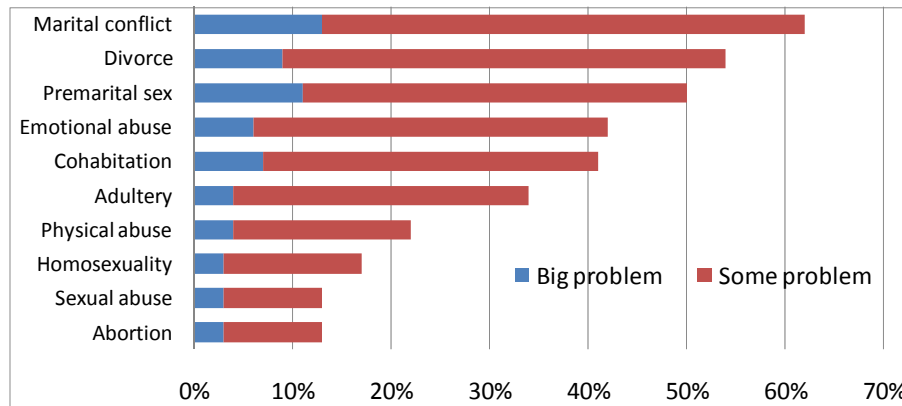
Fifteen percent of respondents report that they have ever told anyone that they were sexually abused. This means that about a quarter of the victims of sexual abuse among Adventist families have never revealed their situation and that there are a third more than the reported cases.

Trend: Sexual Abuse by an Adult



There has been no statistically significant change in the percentage of respondents who report having been sexually abused by an adult over the past 15 years. And there is no increase in the percentage who report having been sexually abused by someone who is not a relative, but was known by the respondent through the church. At the same time, there is a disturbing increase by half again of the percentage who report sexual abuse by a family member.

Problems in Your Local Church



What is the extent of problematic relationships in Adventist congregations across North America? Respondents were presented with a list of ten such situations and asked to indicate in each case if it was “a big problem” or “some problem” or “no problem” in their local church.

The most common problem is marital conflict. Nearly two thirds of Adventist adults report that conflict within marriages is a problem in their congregation, including one in eight who see it as a big problem. Those under 45 years of age are more likely to report this, as are those who are immigrants, those who are from ethnic minorities and those living in higher-income households.

The majority of respondents indicate that divorce is a problem in their local church, including one in ten who indicate that it is a big problem. Those under 45 years of age are more likely to say so, as are those who are immigrants and those who are from ethnic minorities.

Half the respondents say that premarital sex is a problem in their local church, including about one in ten who say it is a big problem. Younger respondents under 45 years of age are more likely to give this response, as those who are immigrants and those from ethnic minorities.

About two in five respondents (in each case) see emotional abuse and couples living together outside of marriage as problems in their local church, including smaller percentages who rate each item as a big problem. Both items have a similar demographic profile. Adults in their 30s and early 40s from Generation X are more likely to report these problems, as are immigrants and those from ethnic minorities.

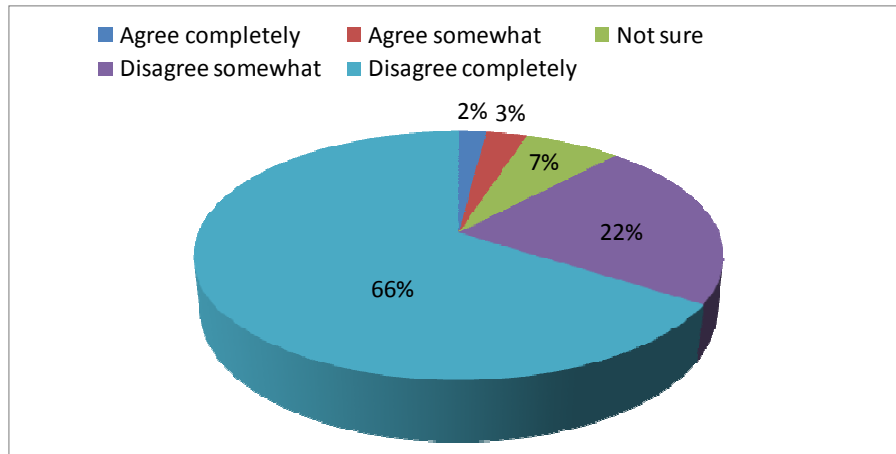
A third of Adventist adults say that adultery is a problem in their congregation, although only a small percentage say it is a big problem. Again respondents from Generation X, those who are immigrants and those from ethnic minorities are more likely to give this response.

A little more than one in five respondents indicate that physical abuse of a spouse or child is a problem in their local church. About one in eight say the same regarding sexual abuse or incest. In both cases those from upper-middle class households with incomes above \$75,000 a year are more likely to report the behavior, as are immigrants and those from ethnic minorities.

Abortion and homosexuality are controversial topics. In both cases some respondents wrote notes objecting to these items being included in a list of “problems.” Just 17 percent of respondents see homosexuality as a problem in their local church and only 12 percent say the same about abortion. In both cases adults in their 30s and early 40s from Generation X are more likely to report these items as problems, while young adults in the Millennial generation are more likely to say they are no problem.

Overall these data indicate that there is plenty of work for Family Ministries to do. It also gives some perspective on the demands on pastors for various kinds of pastoral care. Nonetheless, it must be kept in mind that these data are about perceptions and not actual incidence data. For example, in a small church a single incident may be seen as a big problem over a long period of time, while in a large congregation most of the members may be entirely unaware of the extent of these behaviors.

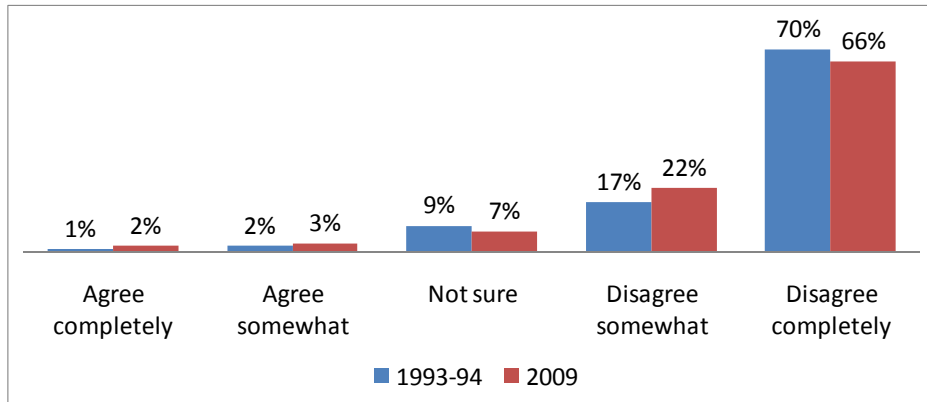
Any church member who divorces should have membership dropped.



There is overwhelming rejection of the idea that “any church member who gets a divorce should have his or her church membership taken away.” This is not the official position of the Adventist Church, but there are a small number of members who have promoted this view over the years. Nearly nine out of ten respondents (88 percent) disagree with this position. Those from high-income households are more likely to disagree as are native-born North Americans, those who report their ethnicity as Black or Hispanic, and those who indicate that they have gone through a divorce at some point in their life.

Just five percent of the respondents agree with this position. Those from low-income households are more likely to agree, as are those who are immigrants.

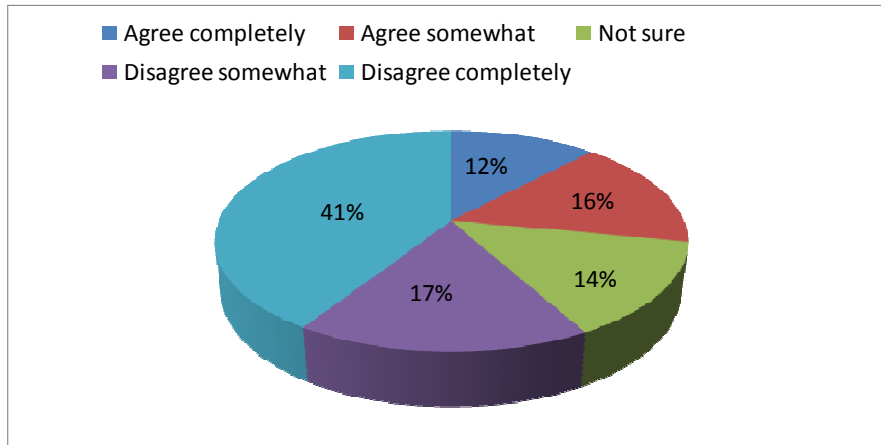
Trend: Any church member who divorces should have membership dropped.



The overwhelming disagreement with the view that “any church member who gets a divorce should have his or her church membership taken away” has decayed just a little over the last 15 years. There is a small shift from those who “disagree completely” to those who “disagree somewhat.” The other differences are too small to be statistically significant.

Some members think that this official position of the denomination. In fact, it is not. It is a view that some pastors and church boards may have implemented in the past. It has been advocated by a few individuals, but clearly Adventists in North America do not believe in this position.

Only the guilty party should have their church membership dropped.



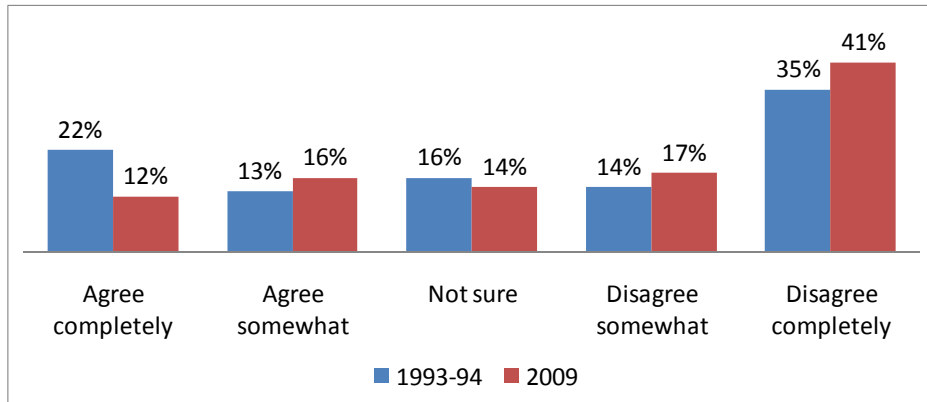
The official position of the denomination is that after a divorce has occurred, a church member has no right to remarry unless they are the victim of adultery or physical abuse. Church discipline is appropriate only at the time of an unbiblical remarriage, which can be years after the divorce. In practice this has been perceived in terms of the statement presented in this item: “Only the guilty party [the spouse committing adultery or abuse] should be disfellowshipped when a church couple gets a divorce.” This is not a precise statement of official policy, but seeks to capture the widespread understanding of the policy.

A strong majority of the respondents (58 percent) disagree with them—in most cases—understand to be Adventist Church policy. Those from high-income households are more likely to disagree, as are those who have gone through a divorce and those report their ethnicity as Asian or Pacific Islander.

A little more than a quarter of respondents (28 percent) agree with what is widely understood to be the official position on divorce. Those from low-income households are more likely to agree, as are immigrants and those who indicate Black or Hispanic ethnicity.

There is a correlation with age in both responses. The older a respondent is the more likely they are to agree with the statement. The younger a respondent is the more likely they are to disagree with the statement.

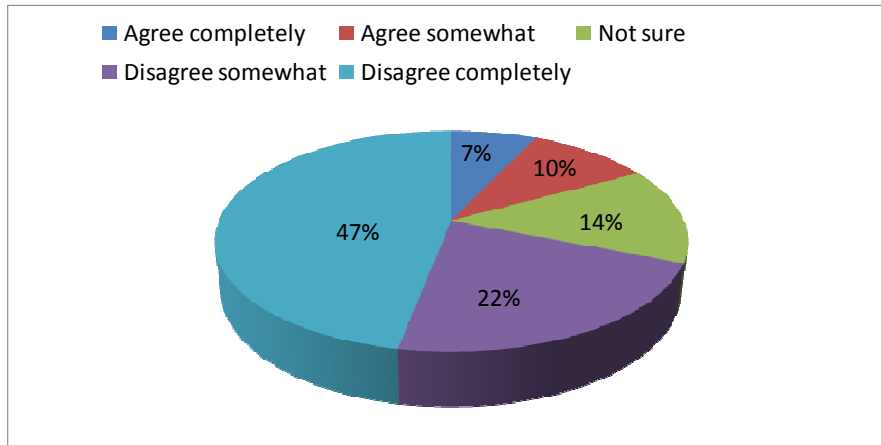
Trend: Only the guilty party should have their church membership dropped.



This view comes closest to the official position of the denomination and it has less support today than it had 15 years ago when nearly half the respondents (49 percent) disagreed with it. Disagreement has grown to a solid majority (58 percent) of Adventists in North America, although it may continue to have wide support overseas. Those who agree with this position have declined from 35 percent in the 1993-94 survey to 28 percent in the 2009 survey.

Anecdotal evidence indicates that church discipline related to broken marriages is very rare in the Adventist Church in North America today. These data show that there is little support among the membership for such interventions and what support remains is rapidly waning. Clearly church leaders need to find new ways to deal with this area of need.

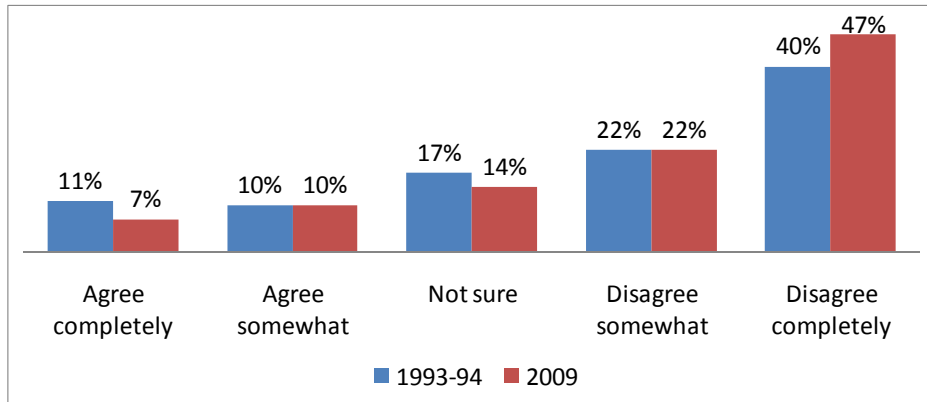
Divorced members should not be allowed to be ordained elders.



Another approach to the problem of divorce has been suggested and widely discussed, although not officially adopted. This is expressed in the statement, “Any church member who has ever been divorced should never serve as an ordained, local elder.” More than two thirds of the respondents (69 percent) disagree with this view. Those under 45 years of age are even more likely to disagree, as are those from upper-middle income households, the native-born North Americans and those who have ever gone through a divorce.

Less than one in six respondents (17 percent) agree with this position. Those from low-income households and immigrants are more likely to agree.

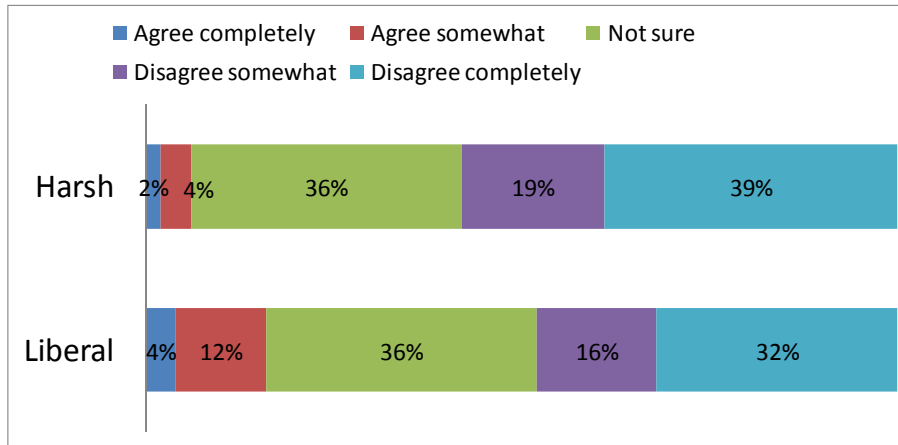
Trend: Divorced members should not be allowed to be ordained elders.



Support has also dwindled for the concept that church members who get a divorce should be banned from serving as an ordained local elder. In the 1993-94 survey nearly two-thirds of the respondents (62 percent) disagreed with this position and in the 2009 survey rejection has grown to 69 percent. Only 17 percent of church members still agree with this idea.

These data are further evidence of the new consensus that church discipline is not the appropriate way for the church to respond to members who get a divorce. Most local churches in North America are ignoring the *Church Manual* instructions in this regard. The situation cries out for study and revision of official policy.

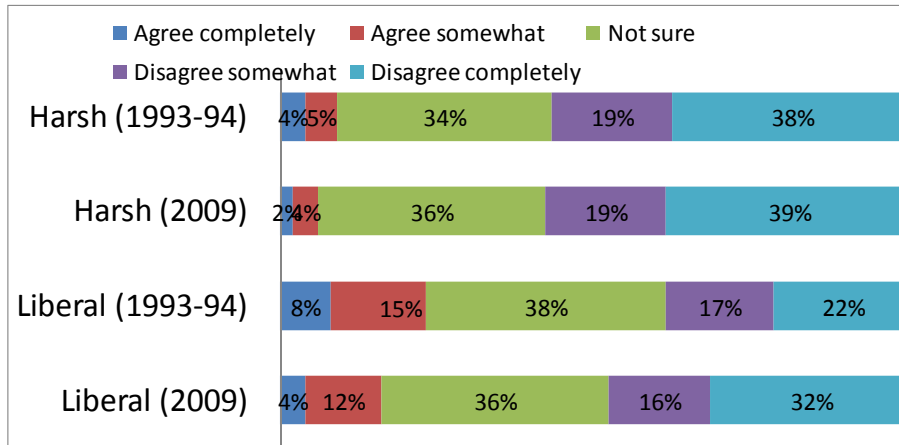
In dealing with divorce, my local church is too ...



In an attempt to understand the range of opinion about how congregations handle divorce, respondents were asked to indicate their agreement or disagreement with each of two statements. “My local church is too liberal in how it deals with divorces by church member couples,” and, “My local church is too harsh in how it deals with divorces by church member couples.” For each item disagreement overwhelmed agreement by many times. Only 16 percent of respondents agree that their local church is “too liberal” in dealing with divorce and just six percent say that it is “too harsh.” A majority reject the “too harsh” statement and nearly half (48 percent) reject the “too liberal” statement. In each case 36 percent say they are not sure, which is evidence that there are very few cases in which local churches initiate any public action.

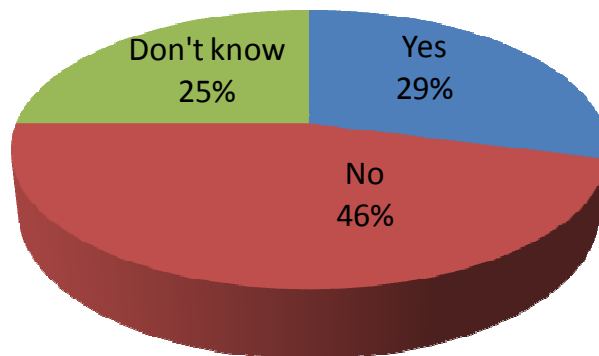
These data may seem contradictory at first glance. There are at least three possible explanations. (1) Churches are not dealing with divorce. It is being ignored and there is a probably a parallel trend that church members drop out when divorce becomes a possibility. (2) Churches have far fewer divorces to deal with because of the aging of the membership. (3) Pastors are doing better at handling divorces than they did in the past, possibly due to increased emotional intelligence among the pastoral workforce. Therefore, there is wider support for the way divorces are being handled and most members do not feel it is either “too harsh” or “too liberal,” but just right.

Trends: In dealing with divorce, my local church is too ...



Both the percentage of members who think that their local church is too harsh in dealing with divorce and those who think their local church is too liberal on this topic have declined, increasing the shares that disagree with both viewpoints. The end result is greater consensus which may, in fact, support ignoring divorces when they occur or approaching them as private matters that need only pastoral care, not church discipline.

Does your local church have an active program for family life education?

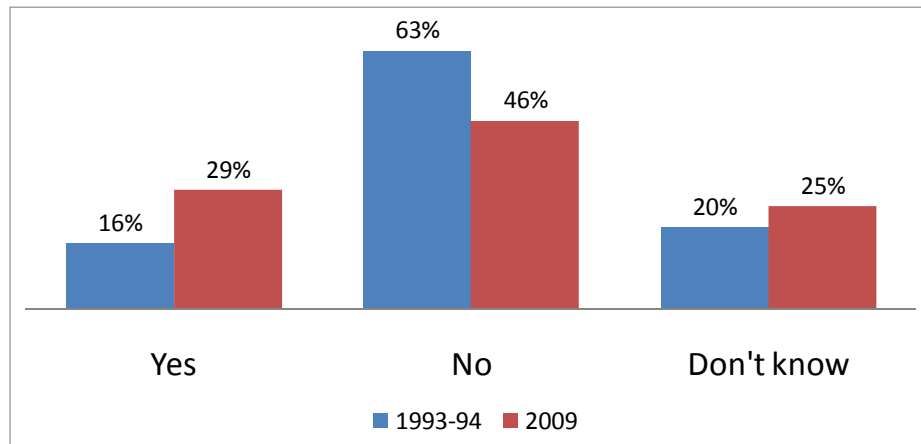


Less than a third of Adventists in North America report that their local church has active Family Ministries. Adults in their 30s and early 40s from Generation X are more likely to report that their church has an active program, as are Blacks, immigrants and those from high-income households. In view of the fact that one in four respondents say they cannot answer this question because they don't know, it may be that these demographics reflect awareness more than the type of congregations that have active Family Ministries programs. On the other hand, there is considerable evidence from official reports that the Regional Conferences, with the congregations that serve most of the Black membership in the Adventist Church in North America, have stronger Family Ministries staffing, and that congregations with active Family Ministries do better at attracting young families.

Nearly half of the respondents say that their local church definitely does not have an active program of family life education. Young adults from the Millennial generation are more likely to give this response, as are those from middle class households with annual incomes of \$50,000 to \$75,000, native-born North Americans and those who identify their ethnicity as white.

Clearly the Family Ministries Department has much room to grow at the local level. There is a need to initiate ministries in many more congregations. Because traditionally white congregations tend to be much smaller than congregations made up of ethnic minorities, Family Ministries may need to adapt its approach to reach more of these local churches.

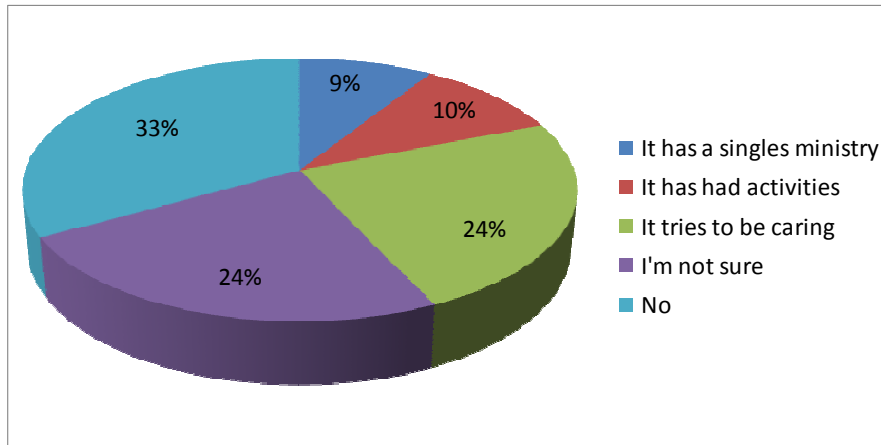
Trend: Churches with Family Ministries



The number of church members in a congregation with a family life education program of some kind has nearly doubled in the last 15 years. In the 1993-94 survey about one in six Adventists in North America (16 percent) reported that their local church had an active family ministries program and in the 2009 survey this has grown to 29 percent. That is a significant achievement for the new Family Ministries Department which was launched in 1996.

The number of church members who say that their local church definitely does not have any kind of family life education activities has dropped from nearly two-thirds in the 1993-94 survey to less than half in the 2009 survey. The percentage who do not know remains about the same.

Does your local church do enough to meet the needs of single adults?

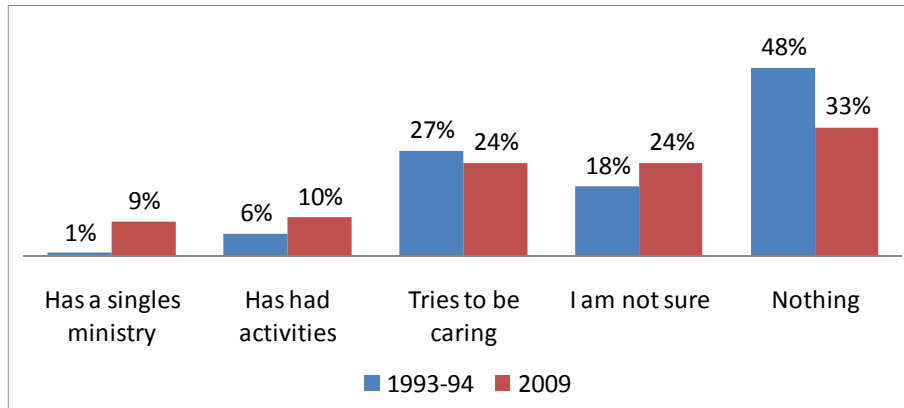


A third of Adventist adults say that their local church simply does not do enough (if anything) to meet the needs of single adults, while another quarter are evidently unaware of any such activity. Much research has shown that Protestant congregations tend to lean toward married people and not meet the needs of singles. Younger respondents are more likely to agree with this negative view, as are those who are immigrants or from ethnic minorities. This is clearly an area of ministry that needs attention.

Just nine percent of respondents indicate that their congregation has a singles ministry of some kind. This response is more likely from respondents living in high-income households and those with a Caribbean ethnic background. Another ten percent of respondents—with a similar demographic skew—say that their local church has had some activities for singles on occasion.

One in four respondents say that their local church “tries to be caring” toward single adults. Senior citizens are more likely to give this response, as are those from low-income households, native-born North Americans and those who report their ethnicity as white.

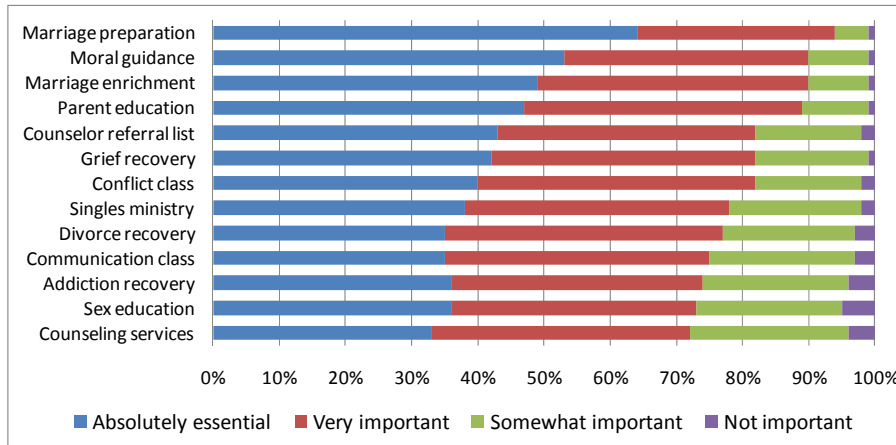
Trend: Local Church Efforts to Meet the Needs of Single Adults



Over the past 15 years there has been a significant increase in the number of Adventist Church members who report that their local congregation has a singles ministry or has had at least some activities for single adults. Respondents who report that their local church has a singles ministry has grown from only one percent in the 1993-94 survey to nine percent in the 2009 survey, an eight-fold increase. At the same time the number of respondents who say that their local church has had at least some activities for singles has nearly doubled from six percent in the 1993-94 survey to ten percent in the 2009 survey. There has been a corresponding decrease in the percentage of respondents who say that their local church provides nothing specifically for single adults.

This is another significant achievement for the new Family Ministries Department in the Seventh-day Adventist Church in North America. Earlier research has shown that congregations tend to ignore and even discriminate against single adults, focusing on the needs of married people. Clearly the new Family Ministries Department has begun to turn this situation around.

How important is it for the local church to provide ...



Adventist adults have high expectations for Family Ministries. A total of 13 specific programs and services were tested in this survey. Respondents were asked to indicate on a four-point continuum how important it was to them for each of these to be offered in their local church. For every program more than 70 percent of the respondents feel that it is “absolutely essential” or “very important” for it to be offered in the local church.

The service with the highest demand is premarital counseling or education. There is strong support for the denominational policy that calls for every pastor to provide for premarital preparation prior to each wedding he or she conducts. Two thirds say it is absolutely essential and more than nine out of ten see it as important. Adults over 30 are even more likely to see the need for this program.

Nine out of ten respondents also think local churches must provide guidance in moral decision-making by church members and marriage strengthening programs. Adults over 30 are more likely to see a need for moral guidance, while those under 45 are more likely to see a need for marriage enrichment activities. In both cases respondents from lower-income households are more likely to support such programming, as are those who have gone through a divorce.

Nearly nine out of ten respondents want parent education to be provided in the local church. Those under 45 years of age are even more likely to see a need for parent education, as are those from low-income households and those who have been through a divorce.

More than four out of five respondents want their pastor or local Family Ministries leader to maintain a referral list of Christian counselors. An equal percentage want a seminar on family conflict management and a grief recovery program in their local church. Black respondents are more likely to support each of these items, as are those who have been through a divorce. Those over 45 years of age feel more strongly about the need for a grief recovery program, while those in their 30s and early 40s are more interested in the referral list of Christian counselors and those from low-income households are more likely to see a need for a class on family conflict management.

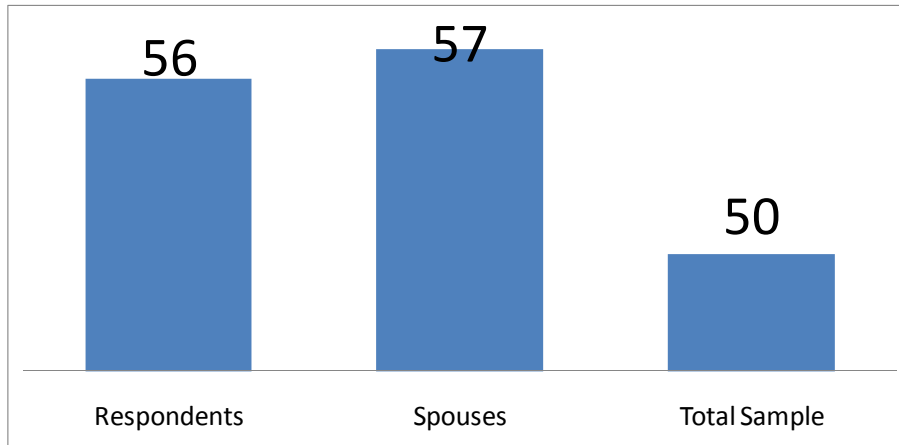
More than three quarters of respondents want a singles ministry in their local church. Adults in their 30s, 40s and 50s are more supportive of this, as are those who have been through a divorce.

Three quarters of the respondents want their local church to provide a class on communication skills. Mid-life adults are more likely to see this need, as are those from low-income households, immigrants and Black and Hispanic respondents.

Nearly three-quarters of Adventist adults say it is “absolutely essential” or “very important” for local churches to have an addiction recovery support group of some kind. Those over 30 years of age are more likely to see this need, as are those from low-income households, those who have been through a divorce and those who report their ethnicity as Black or Hispanic.

Nearly three-quarters of Adventist Church members in North America want their local church to offer education regarding sexuality and a family counseling center. Adults under 45 are more likely to want these services, as are those from households with annual incomes of less than \$50,000, those who have been through a divorce, immigrants and those from ethnic minorities.

Median Age

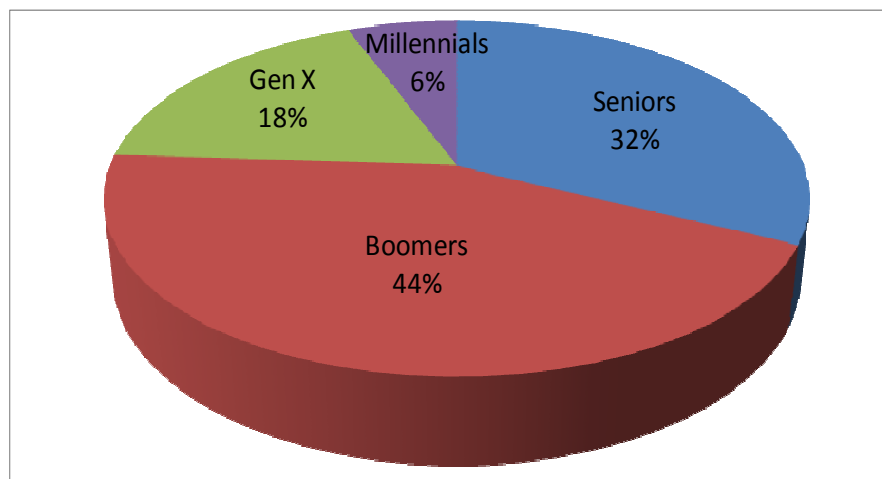


The respondents recorded the year of birth for themselves, their spouse and each child. These data for the respondents, spouses and minor children were brought together in a data set that included the year of birth for 3,443 individuals. This provided a sample that yields a median age calculation that is comparable with the data from the census.

The demographic profile of Seventh-day Adventists in North America published last year reported the median age as 51. The difference in this study is only one year and reflects the fact that a sample of families yields a slightly younger group than a general sample of all adherents.

The median age for the United States is currently 36 and for Canada it is 35. There is a significant age gap between Adventist families and that of the general public in North America. The Church is engaging far fewer young people than older people. See the bibliography for other publications that provide further research and analysis on this topic.

Generations



North American adults today constitute four generations or major age cohorts studied by demographers and other researchers. It is important to understand the definitions of these generations as they are referred to throughout this report.

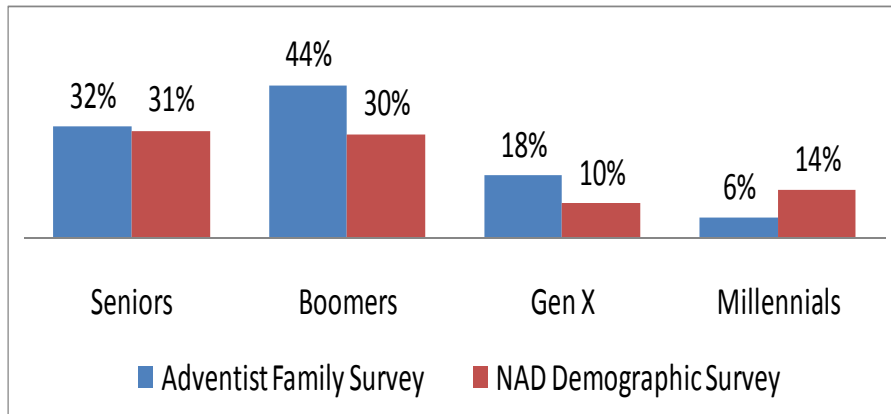
Senior citizens are those born in 1945 and earlier, the youngest of whom are turning 65 in 2010. They make up a third of the sample in this study and are the fastest-growing segment of both the national populations in North America and the adherents to the Adventist Church.

Baby Boomers are those born from 1946 through 1964, who are 46 through 64 years of age in 2010. They constitute the largest generation of North Americans in general and the largest segment of this sample. Nearly half of Adventist adults are Baby Boomers, as are the majority of pastors and church board members.

Generation X is the somewhat disrespectful, but widely used, identifier for those born from 1965 through 1977, who are 33 through 45 years of age in 2010. This is the generation with the largest share of minor children in their homes and perhaps those most interested in building strong marriages and families.

The Millennial generation is made up of those born from 1978 through 1994, who are 16 to 32 years of age in 2010. These are today's young adults and teenagers. They are the smallest age segment of this survey.

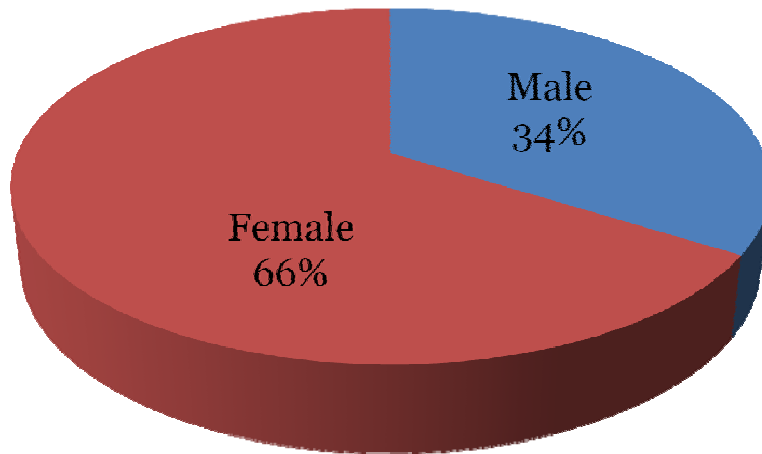
Generations of Respondents Compared to NAD Demographic Profile Survey



Respondents from Gen X and the Baby Boom generation are over-represented in this survey, but that is to be expected the adults in their 30s, 40s and 50s are the primary heads of families. Younger and older people are less likely to be part of a family unit as are mid-life adults.

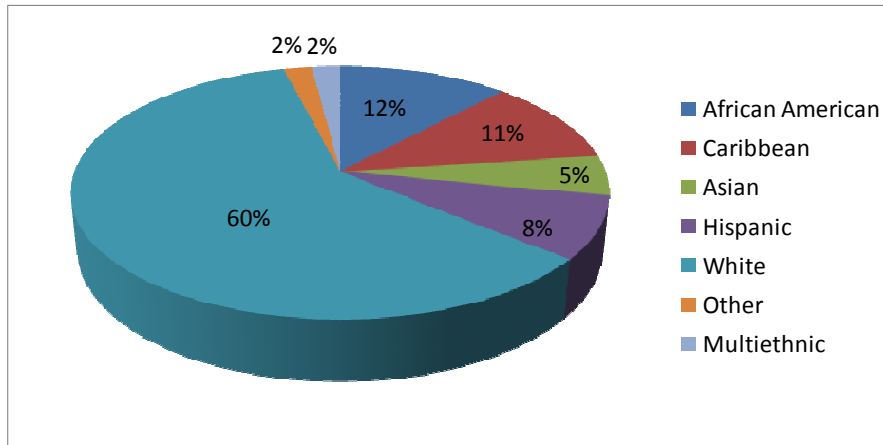
In this graph the year of birth organized by generations from this study—the Adventist Family Survey—is compared to the data collected a year earlier and published in the North American Division (NAD) Demographic Profile. The full citation of the NAD report is included in the bibliography.

Gender of Respondents



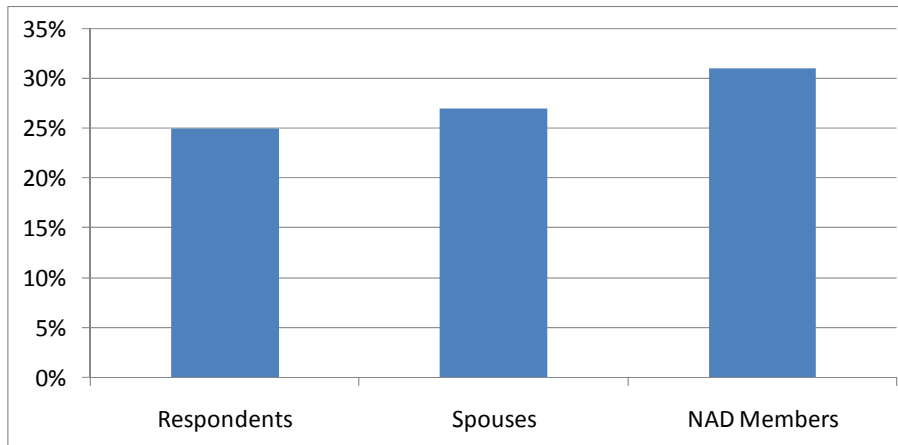
Twice as many women as men filled out the questionnaires used in this survey. Information was collected in the questionnaire for both spouses, but it should be kept in mind that the perspective of women is twice as strong as the perspective of men in this study. There is considerable research, both from the Adventist Church and other Christian bodies, indicating that women are more active in church than are men. This fact explains, in part, the imbalance among the respondents. Another factor is that when the questionnaire packet was opened by the couples who responded, it is likely that there was a tendency on the part of some men to feel that it was more appropriate for their wife to fill it out because they see family life as part of the female gender role.

Ethnicity of Respondents



Significantly more whites than respondents from ethnic minorities returned a questionnaire in this survey, despite the fact that there was an over-sampling in historically African American and immigrant congregations. Considerable research has shown that individuals from ethnic minorities in North America are often more reluctant to respond in surveys that will be dominated by majority perspectives. Despite our best efforts in this study, it is apparent we did not entirely overcome this tendency. Despite this reality, 40 percent of the respondents are from various ethnic minority groups and that provides a strong sample of the views and experience of people of color in the Adventist Church in North America. Throughout this report statistically significant differences in minority responses have been noted so that the voices of these people are highlighted.

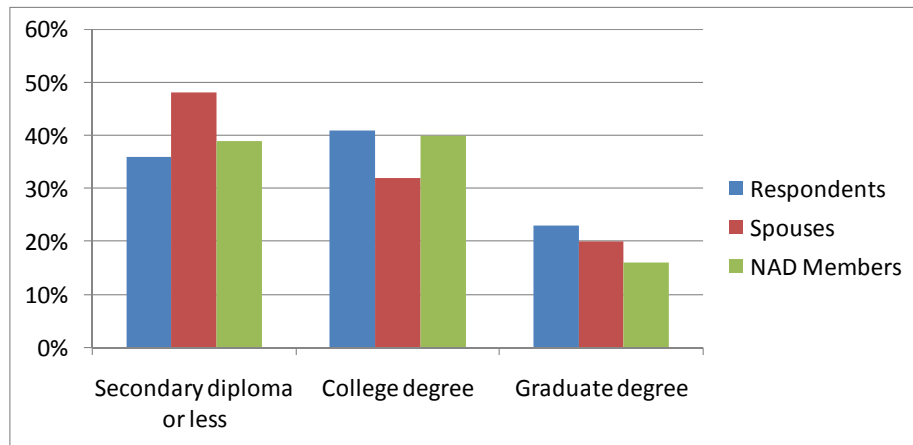
Immigrants



A somewhat smaller percent of the respondents in this study identified themselves as immigrants to the U.S. or Canada as is known to be present in the members of the North American Division of the Seventh-day Adventist Church. The percentage of “NAD Members” above is from *Seventh-day Adventists in North America: A Demographic Profile* by Monte Sahlin and Paul Richardson (2008, Center for Creative Ministry), a study commissioned by the NAD Secretariat.

The difference may be due, in part, to the same reluctance of ethnic minorities to respond to surveys dominated by majority perspectives as noted on the previous page. It may also be due, in part, to language barriers. A version of the questionnaire in Spanish was made available to those who pastors who requested it, but the questionnaire was not translated into French or other languages present among the immigrant communities present in the Adventist Church in North America. Despite these difficulties, one in four of the respondents in this study are immigrants and a larger number of their spouses—for whom information was also reported—are immigrants. The voice of immigrants is a solid part of this study.

Education



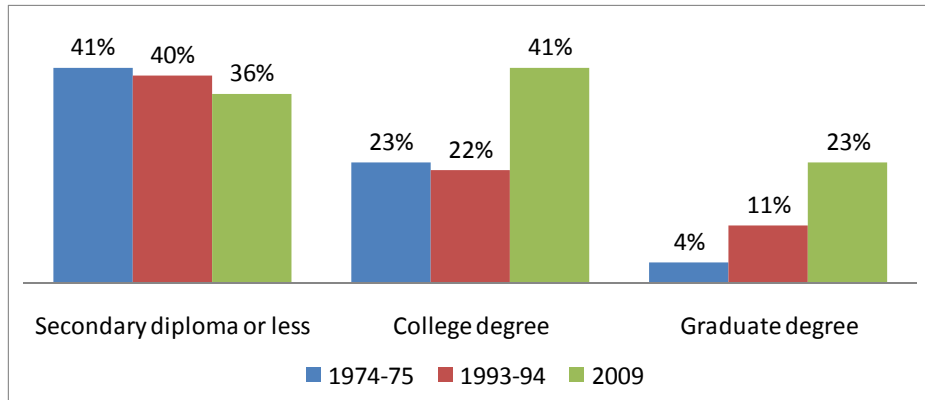
The education of the respondents to this survey is about the same as that found in the recent profile of members of the North American Division (NAD) of the Seventh-day Adventist Church. (See bibliography.) A slightly larger number of the respondents in this study have a graduate degree. The other differences are not statistically significant.

Respondents with a secondary diploma or less education are more likely among senior citizens and those from households with annual incomes below \$50,000. The same is true for native-born respondents and those who have been through a divorce.

Respondents with a college degree, but who have not also completed a graduate degree, are more likely among those under 45 years of age. The same is true for immigrants and those from households with annual incomes below \$50,000.

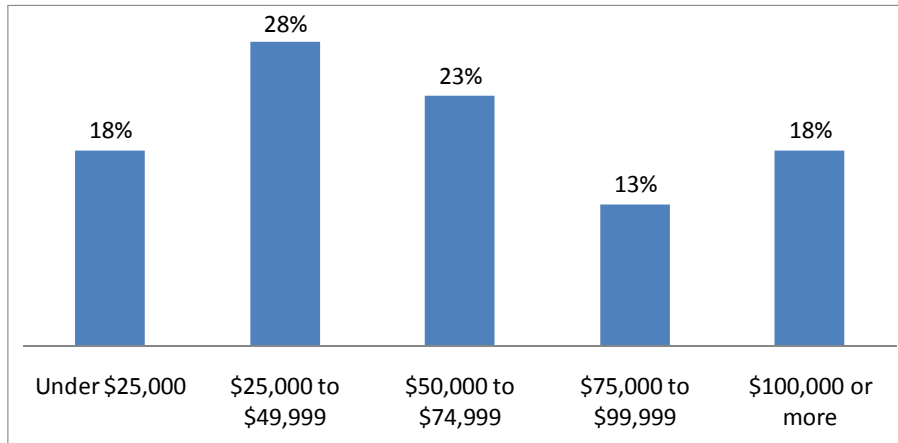
Respondents with graduate degrees are more likely be from higher-income households with annual incomes of \$75,000 or more. They are also more likely to be found among adults in their 30s and early 40s, Asian and Caribbean immigrants, and those who have not experienced a divorce.

Trend in Education



A growing percentage of Adventists in North America are completing college and graduate degrees. The proportion of college graduates has nearly doubled in the last 15 years, while the proportion with higher degrees has more than doubled. The Adventist family today is highly educated, and therefore much more likely than the average North American family to value education.

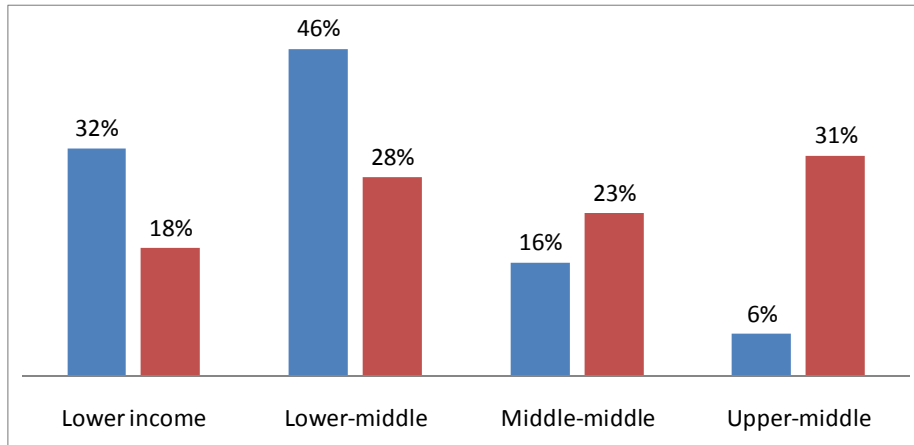
Annual Household Income



There is a spike in the lower middle class, which is the same profile that the Adventist population had from the 1950s into the 1970s. During the 1980s and 1990s, the spike moved to the middle-middle and then the upper-middle segments. It appears that Adventists have lost some ground in terms of economic status in the last decade. This may be due to factors such as a disproportionate loss from dropout among higher-income households and an increasing percentage of ethnic minorities which have a larger percentage of lower-income households.

Low-income households (under \$25,000 per year) have larger proportions of both senior citizens and young adults, as well as African Americans, native-born respondents and those who have been through a divorce. Lower-middle income households (\$25,000 to \$49,999 annually) have the same profile as low-income households except that there are fewer African Americans and more Hispanics and whites. Middle income households (\$50,000 to \$74,999 annually) have disproportionate numbers of immigrants, especially from the Caribbean. Upper-middle income households (\$75,000 to \$99,999 annually) are more likely to have respondents in their 30s and early 40s. The most affluent households with annual incomes of \$100,000 or more have larger percentages of middle-aged respondents and immigrants from Asia and the Pacific Islands.

Trend in Annual Household Income



Although the actual dollars involved in each category has changed in the past 15 years, there has also been a significant shift toward a larger portion of Adventist families among the middle-middle income and upper-middle income categories with a corresponding decrease in the percentages among the lower income and lower-middle income categories. Adventists in North America are increasingly among the middle class and less present among the working class and low-income segments of the population. Historic data is published in *Trends, Attitudes & Opinions: The Seventh-day Adventist Church in North America* by Monte Sahlin (1998, Center for Creative Ministry).

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Technical Appendix

In interpreting survey results, it should be borne in mind that all sample surveys are subject to sampling error. That is the extent to which the results may differ from what would be obtained if the whole population had been interviewed or completed a questionnaire. The size of such sampling errors depends on the actual number of interviews or questionnaires, *not* the number of responses as a percentage of the population.

The following tables may be used in estimating the sampling error of any percentage in this report. The computed allowances have taken into account the effect of the sample design upon sampling error. They may be interpreted as indicating the range (plus or minus the figure shown) within which the results of repeated samplings in the same time period could be expected to vary, 95 percent of the time, assuming the same sampling procedures, the same interviewers and/or the same questionnaire.

Table A shows how much allowance should be made for the sampling error of any percentage reported. This table would be used in the following manner: If a reported percentage is 33 for a group that includes 1,250 respondents ... then, go to the row that says "percentages near 30" in the table and go across to the column headed "1,250." The number at this point is 3, which means that the 33 percent obtained in the sample is subject to a sampling error of plus or minus 3 points. This means that very probably (95 chances out of 100) the actual figure would be somewhere between 30 percent and 36 percent, with the most likely figure the 33 percent obtained in the survey.

In comparing survey results in two sub-samples, for example, men and women, the question arises as to how large a difference between them must be before one can be reasonably sure that it reflects a real difference. Table B and Table C indicate the number of points which must be allowed for in such comparisons to make them "statistically significant." Table C is for percentages near 20 or 80. Table B is for percentages near 50. For percentages in between, the factor to be allowed for is between those shown on the two tables.

Here is how these tables are used: If 50% of men respond a certain way and 40% of women respond that way also, for a difference of 10 percentage points between them, can we say that the 10 point difference reflects a real difference between the two groups on that question? Let's say the sample contains about 750 of each gender.

Since the percentages are near 50, consult Table B. Since the total sample is 1,500, look for the number in the column headed "1,500." Since the two sub-samples are 750 persons each, look for the row designated "750." Where the row and column intersect, you will find the number 6. This means that the difference between the two groups must be greater than 6 percentage points to be "statistically significant." In other words, we can conclude with considerable confidence that a real difference exists in the answers of men and women to this question.

Table A
Recommended Allowance for Sampling Error

Size of Sample	1,500	1,250	1,000	750	500	250	100
Percentages near 10	2	2	2	3	3	5	7
Percentages near 20	3	3	3	4	4	6	10
Percentages near 30	3	3	4	4	5	7	11
Percentages near 40	3	3	4	4	5	8	12
Percentages near 50	3	3	4	4	5	8	12
Percentages near 60	3	3	4	4	5	8	12
Percentages near 70	3	3	4	4	5	7	11
Percentages near 80	3	3	3	4	4	6	10
Percentages near 90	2	2	2	3	3	5	7

Table B
Recommended Allowance for Sampling Error of the Difference
In Percentage Points for Percentages near 50

Size of Sample	1,500	1,250	1,000	750	500	250	100
1,500	4						
1,250	5	5					
1,000	5	5	5				
750	6	6	6	6			
500	6	6	7	7	8		
250	8	8	9	9	9	11	
100	13	13	13	13	13	14	17

Table C
Recommended Allowance for Sampling Error of the Difference
In Percentage Points
For Percentages near 20 or Percentages near 80

Size of Sample	1,500	1,250	1,000	750	500	250	100
1,500	4						
1,250	4	4					
1,000	4	4	4				
750	4	4	5	5			
500	5	5	5	6	6		
250	7	7	7	7	8	9	
100	10	10	10	10	11	12	14

The Adventist Family Survey—2009

1. What is your marital status?

- Married once and still living with that spouse
- Married once and divorced from that spouse
- Married once and lost that spouse by death
- Married more than once and still living with the last spouse
- Married more than once and divorced from the last spouse (now single)
- Married more than once and lost the last spouse by death (now single)
- Never married—**Skip to Question 38.**

2. What year were you first married?

3. How was your marriage solemnized?

- Married by a minister of your faith
- Married by a minister of your spouse's faith
- Married by a minister other than the faith of you or your spouse
- Married by a Justice of the Peace, magistrate, clerk or other civil official
- Other (please specify) _____

4. Were you married in a church? Yes No

5. What was the age relationship between you and your spouse?

- Same age
- No more than two years difference
- Three to five years difference
- 6 to 10 years difference
- 11 to 15 years difference
- More than 15 years difference

6. How long had you known your spouse before you became engaged?

- Less than six months
- Seven months to one year
- 13 to 24 months
- Two to five years
- Over five years

7. What was the length of time between your engagement and marriage?

- Less than six months
- Seven months to one year
- 13 to 24 months
- More than two years

8. Where did you first meet your spouse?

- At home (yours or spouse's)
- At church (yours or spouse's)
- At school
- At work or through professional activities
- Traveling or on vacation
- Public gathering, concert, theater, bar, lounge, etc.
- At a party, convention, etc.
- At a neighborhood organization, PTA, recreation group, etc.
- On the street, at a bus stop, airport, etc. (public place)
- On line via the Internet or World Wide Web
- Other: _____

9. Who introduced you to your spouse?

- We introduced ourselves
- Parents or other relatives introduced us
- A friend introduced us
- Pastor or other church worker introduced us
- Business or work associate introduced us
- We were never really formally introduced.

10. How many years of school did you have when you married?

- A graduate or professional degree
- A college degree
- Some college but had not yet graduated
- Secondary (high school) diploma or GED
- Some secondary school but had not yet graduated
- Less than Grade 9

11. How many years of school did your spouse have when you married?

- A graduate or professional degree
- A college degree
- Some college but had not yet graduated
- Secondary (high school) diploma or GED
- Some secondary school but had not yet graduated
- Less than Grade 9

12. What was your relationship to the Adventist Church at the time of your marriage?

Check the answers that best describe the facts at the time.

- I was raised an Adventist and was a member in good standing.
- I was raised in an Adventist home but was not an active church member.
- I had recently become an Adventist.
- I joined the Adventist Church within a year of the wedding.
- I joined the Adventist Church more than a year after the wedding.
- I never did join the church.

13. What was the relationship of your spouse to the Adventist Church at the time of your marriage? *Check the answers that best describe the facts at the time.*

- Was raised an Adventist and was a member in good standing.
- Was raised in an Adventist home but was not an active church member.
- Had recently become an Adventist.
- Joined the Adventist Church within a year of the wedding.
- Joined the Adventist Church more than a year after the wedding.
- Never did join the church.

14. During the first year of marriage, did you ...

- immediately establish a home of your own.
- live with relatives for three months or more.
- have another arrangement: _____

15. How many of the following situations have you experienced?
Check as many as are true for you.

- Marriage annulled
- Separated by mutual consent
- Separated by legal process
- Abandoned by spouse
- Divorced
- Widowed
- Spouse institutionalized by mental illness
- Spouse institutionalized for criminal behavior
- Other: _____

16. Did you bear or father a child prior to being married? Yes No

17. Did you every have sexual intercourse prior to your wedding? Yes No

18. Did you and your spouse live together prior to being married? Yes No

19. All other things being equal, who is the chief decision maker in your family?

- The husband The wife Both spouses
- By family council, including the children
- Other: _____

20. Which of the following areas has produced the major source of conflict in your marriage?
Check no more than three items.

- Religion Sex
- Money Jealousy
- In-laws Adultery
- Alcohol Drugs
- Disciplining the children Mental cruelty
- Food, care of the home Refusal to provide financial support
- Recreation, hobbies, television, the Internet, etc.
- Nagging, continuous faultfinding and complaining
- Work or employment of self or spouse

About your marriage, please check the box following each of these statements which best indicates your agreement or disagreement.

	Agree strongly	Agree somewhat	I don't know	Disagree somewhat	Disagree strongly
21. My spouse is loyal to our marriage.					
22. My spouse is willing to work through problems.					
23. My spouse has a strong religious commitment.					
24. My spouse is warm and affectionate to me.					
25. My spouse often expresses love to me.					
26. We talk with each other often.					
27. We talk about a wide range of topics.					
28. My spouse does not really listen to me.					
29. My spouse keeps our communication channels open.					
30. My spouse is often impatient with me.					
31. My spouse accepts my differences.					
32. My spouse is not very cooperative.					
33. My spouse usually understands what I say.					
34. My spouse is not very supportive.					
35. My spouse is usually sensitive to my feelings.					
36. My spouse resists changes in our life.					
37. My spouse is understanding with me.					

38. Do you have any children? Yes No **If "No," then skip to Question 51.**

39. Please list the gender and year of birth of each your children:

Gender	Year of Birth

Gender	Year of Birth

40. Were all of these children born to you and your spouse? Yes No
If "Yes," skip to Question 44.

41. Were any of these children born to you and a previous spouse? Yes No

42. Were any of these children born to your spouse before you married? Yes No

43. Were any of these children adopted? Yes No

44. What is your approach toward the discipline of children?
Check the one answer that comes closest to your view.

- Strict obedience—enforced by any means necessary
- Strict obedience, but no corporal punishment
- Mild but consistent discipline
- Mild but not always consistent
- A mixture of mildness and firmness
- We talk with them only
- We pray with them only
- Uncertain—don't really know how to discipline

45. Does your spouse have substantially the same attitude as you? Yes No

46. What is your attitude toward the education of children?
Check the one answer that comes closest to your view.

- If children get an elementary education, that is enough.
- A high school education is a must for all who are able to get it.
- A person has to have some college to get along in today's world.
- Nothing less than a college education is adequate.
- College is not enough, one must have some graduate education.
- One has to have a Master's degree to get a decent job today.
- All who can should get a doctoral degree.

47. Does your spouse hold basically the same attitude toward education? Yes No

48. What is your opinion about where a child should be educated?
Check the one answer that comes closest to your view.

- I intend to educate or have educated my children in Adventist schools.
- All Adventist children ought to be educated in Adventist schools.
- Some Christian schools are better than some Adventist schools.
- Some private schools provide better academic quality than Adventist schools.
- Adventist schools are not worth the extra cost, etc.
- Public schools available to me are of high quality and fine for my children.

49. Which level of education is most important for children to be in an Adventist school?

- Elementary school (Grades K-8)
- Secondary school (Grades 9-12)
- College or university
- All levels are equally important.
- None of the above

50. Does your spouse share your views on where to educate children? Yes No

51. Which of the following would cause you the most concern or the greatest amount of adjustment?

- Foreclosure of your mortgage or eviction from your home
- Death of your spouse
- Unwanted pregnancy
- Divorce
- Runaway teenager (your child)
- Sexual problems and difficulties
- A disabling accident that left you or your spouse crippled for life
- Discovery that your spouse had been unfaithful to you

52. Please circle the number below that best describes your relationship with Jesus Christ:

Distant 1 2 3 4 5 Intimate

53. Circle the number that shows the assurance that you have of eternal life:

Not Sure 1 2 3 4 5 Very Certain

54. How is religion or spirituality expressed in your home?

Check as many as are true for your home.

- The rules of the house are based on Christ's principles.
- The Sabbath is observed in our family.
- We share Christ with friends and neighbors.
- We get involved in Christian service in the community.
- We have prayer at most meals.
- Religious music and/or singing
- Religious pictures or art objects

55. Have you ever spent a period of time not attending church because of issues in your family relationships or similar relationships (dating, sexuality, etc.)?

If, "Yes," please explain a little more about the situation.

Yes No

Please check the box following each of these statements which best indicates your agreement or disagreement.

	Agree completely	Agree somewhat	I don't know	Disagree somewhat	Disagree completely
56. Keeping a life-long commitment to another person is vital, no matter how painful it becomes.					
57. There is a serious trend toward the breakdown of Adventist families.					
58. I am deeply concerned about maintaining strong families.					
59. People who spend their adult lives single are just as normal as those who marry.					
60. Abusive violence is a big problem among the families in this church.					
61. Emotional abuse is a big problem among the families in this church.					
62. I have a responsibility for others in their church and neighborhood.					
63. I am responsible only for my own behavior and my own personal relationship with God.					
64. It is ideal for mothers to be full-time homemakers.					
65. Women should be encouraged to have careers even if they are mothers of young children.					
66. My local church makes single adults feel right at home, accepted and valued.					

67. How often do you have family worship in your home? Does not apply to me.

- Regularly
- Once a week
- Once a month
- Less than once a month
- Never

68. Which of the following are usually involved in your Sabbath activities?
Check as many as are true for you.

- Attend church
- Children go to Sabbath School
- Wear Sabbath clothes
- Friday is preparation day
- Welcome the Sabbath with sundown worship on Friday
- Quiet reading
- Singing or Sabbath music
- We turn off the radio and television
- We listen only to Christian radio and/or television
- A nature walk
- A Sabbath feast or special meal
- Visit friends or the sick, aged or needy
- Special Sabbath activities are planned for the children
- Get involved in a community service project
- Make love with my spouse on Friday night
- Others: _____

69. How many Adventist families with whom you are personally acquainted have experienced the breakup of their home during the last three years? _____

70. Have you ever been physically abused by an adult (a scar, black and blue marks, welts, bleeding, broken bones, etc.)?

- Never
- Once
- Two or three times
- Four to ten times
- More than ten times

71. Have you ever been sexually abused by an adult? Yes No

If "Yes," was it a family member? Yes No

Was it a church member? Yes No

Was it a teacher or minister or
volunteer in youth or
children's ministries? Yes No

Have you ever told anyone about it? Yes No

To what extent are the following things problems in your local congregation?

<i>Check the appropriate box following each item.</i>	No problem	Some problem	A big problem
72. Adultery			
73. Pre-marital sex			
74. A man and woman living together without marriage			
75. Abortion			
76. Marital conflict			
77. Divorce			
78. Homosexuality			
79. Physical abuse (spouse or child)			
80. Emotional or verbal abuse (spouse or child)			
81. Sexual abuse or incest			

On the topic of how the church relates to divorce, please check the box following each of these statements which best indicates your agreement or disagreement.

	Agree completely	Agree somewhat	I don't know	Disagree somewhat	Disagree completely
82. Any church member who gets a divorce should have his or her church membership taken away.					
83. Only the guilty party should be disfellowshipped when a church couple gets a divorce.					
84. Any church member who has ever been divorced should never serve as an ordained, local elder.					
85. My local church is too liberal in how it deals with divorces by church member couples.					
86. My local church is too harsh in how it deals with divorces by church member couples.					

87. Does your local church have an active program for family life education?

- Yes
- No
- I am not sure.

88. In your opinion, does your local church do enough to meet the needs of single adults?

- No
- I am not sure
- It tries to be caring
- It has had activities for singles
- It has a singles ministry

For each of the following items, indicate how important you feel it is for the local church to provide these programs or services.

<i>Check the box that shows your opinion following each item:</i>	Absolutely essential	Very important	Somewhat important	Not important
89. Premarital counseling or education				
90. Marriage strengthening programs				
91. Parent education				
92. Education regarding sexuality				
93. Singles ministry				
94. Communication skills seminar				
95. Divorce recovery				
96. Family conflict management seminar				
97. Grief recovery				
98. Addiction recovery support groups				
99. A referral list of Christian counselors				
100. Family counseling center				
101. Guidance in moral decision-making using Bible principles				

For statistical purposes, please answer these demographic questions:

102. What year were you born?

103. What year was your spouse born?

104. What is your primary ethnic background?

- | | |
|---|--|
| <input type="checkbox"/> ₁ African American | <input type="checkbox"/> ₅ Caribbean |
| <input type="checkbox"/> ₂ Asian or Pacific Islander | <input type="checkbox"/> ₆ Multi-ethnic |
| <input type="checkbox"/> ₃ Hispanic | <input type="checkbox"/> ₇ Other |
| <input type="checkbox"/> ₄ White (Not Hispanic) | |

105. What is your spouse's primary ethnic background?

- | | |
|---|--|
| <input type="checkbox"/> ₁ African American | <input type="checkbox"/> ₅ Caribbean |
| <input type="checkbox"/> ₂ Asian or Pacific Islander | <input type="checkbox"/> ₆ Multi-ethnic |
| <input type="checkbox"/> ₃ Hispanic | <input type="checkbox"/> ₇ Other |
| <input type="checkbox"/> ₄ White (Not Hispanic) | |

106. Were you born a citizen of the country you now live in? ₁ Yes ₂ No

107. Was your spouse born a citizen of the country you now live in? ₁ Yes ₂ No

108. What was the last year of school that you have completed?

- | | |
|---|---|
| <input type="checkbox"/> ₁ Less than a high school diploma | <input type="checkbox"/> ₆ College degree |
| <input type="checkbox"/> ₃ High school diploma or GED | <input type="checkbox"/> ₇ Post college degree |

109. What was the last year of school that your spouse has completed?

- | | |
|---|---|
| <input type="checkbox"/> ₁ Less than a high school diploma | <input type="checkbox"/> ₆ College degree |
| <input type="checkbox"/> ₃ High school diploma or GED | <input type="checkbox"/> ₇ Post college degree |

110. Please check the category nearest your yearly family income:

- | | |
|---|---|
| <input type="checkbox"/> ₁ Under \$10,000 | <input type="checkbox"/> ₄ \$50,000-\$74,999 |
| <input type="checkbox"/> ₂ \$10,000-\$24,999 | <input type="checkbox"/> ₅ \$75,000-\$99,999 |
| <input type="checkbox"/> ₃ \$25,000-\$49,999 | <input type="checkbox"/> ₆ \$100,000 or more |

111. What is your gender? ₁ Male ₂ Female

112. Have you ever been divorced? Yes No

If "Yes," please fill out the additional questionnaire enclosed.

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