Annotated Bibliography of Research on Youth and the Seventh-day Adventist Church in North America

Research Methods
To help assemble relevant studies, the CIRCLE project at Andrews University under the direction of Glynis Bradfield, PhD, and her team sifted more than 2,500 Proquest Dissertations citations and EBSCO search results with key words “Adventist” and “Youth”. In addition the researchers sifted the curation of Adventist human subject and Adventist educational research through CIRCLE and Institute of Christian Ministry teams in recent years. Searches through Google for informal or unpublished studies shared locally through church, school and university sites included additional search terms such as “Seventh-day Adventist”, “Adventist church”, “teen”, “young adult”, “college student”, and “academy student”. Where significant studies were found, author searches followed for possible additional studies.

The result of this sifting is over 200 North American informal and academic studies dating as far back as 1951. Seven studies including Dudley’s dissertation were published in the 1970’s; 26 studies were published in the 80’s, 50 in the 90’s, 63 in the 00’s, and 72 from 2010 through 2017.


Survey results from participants of the Forever Faithful International Pathfinder Camporee, where 940 youth aged 14-22 were asked questions about how they relate to the Adventist Church and their beliefs about Church teachings.


This study explored relations between religiosity, both parent and student, and maternal parenting style and student academic self-regulation, academic achievement, and risk behavior among African-American youth attending a parochial college. Eighty-five students completed self-report survey measures of religiosity, self-regulation, academic achievement, and risk behavior. Participants also completed youth report measures of parental religiosity and perceived maternal parenting style. Correlational analyses show authoritative parenting to be associated with high levels of academic performance and study skills.
Additional correlations revealed that highly religious students tend to perform well academically, study better, and engage in fewer risk behaviors than youth less committed to religion. Although no direct relations were observed between parenting style and student religiosity, maternal parenting style was found to moderate relations between parental and student religiosity. Findings are discussed in terms of their relevance to the population studied.


Presents results of a survey of Seventh Day Adventist youth about their sex education and attitudes towards premarital sex. Percentage of respondents who have engaged in premarital sex despite endorsement of the church's prohibition on premarital sex.


The relationship between 34 family, church, school, peers, media, and Adventist culture independent variables and three religiosity dependent variables (denominational loyalty, Christian commitment, and religious behavior) was studied. Twenty-eight of the 34 variables had a significant relationship with all three religiosity variables: 10 family variables, seven church variables, one school variable, two peers variables, two media variables, and six Adventist culture variables. The remaining six variables had a significant relationship with only one or two of the three religiosity variables. The strength of relationships between religiosity and 22 of the independent variables varied by gender, age, family status, years lived in United States, and number of times families moved in last five years.

The model predicting denominational loyalty showed that youth are more likely to have a strong denominational loyalty when parents enforce Sabbath standards, there is a thinking environment in the church, quality sermons are preached in church, there is a warm environment in church, youth’s best friends are religious, youth agree with Adventist standards, and youth agree with Sabbath standards. The model predicting Christian commitment showed that youth are more likely to have a strong commitment to Christ when there is unity in their families, there is a thinking environment in the church, there is a warm environment in the church, quality sermons are preached in the church, youth’s best friends are religious, youth agree with Sabbath standards, and youth comply with at-risk standards. The model predicting religious behavior showed that youth are more likely to have a strong religious behavior when the parents lead frequent family worships, there is a thinking environment in the church, quality sermons...
are preached in the church, youth’s best friends are Adventist, youth’s best friends are religious, youth agree on Adventist standards, and youth agree on Sabbath standards.

The variables that appeared in all models of religiosity of youth were the church’s thinking environment, the church’s sermon quality, youth’s best friends religiousity, and youth’s agreement on Sabbath’s standards. Furthermore, the strongest predictor for denominational loyalty was the youth’s agreement on SDA standards; the strongest predictor for Christian commitment was family unity; and the strongest predictor for religious behavior was the church’s thinking environment.

My conclusions based on this study conducted in Puerto Rico are consistent with conclusions of other researchers in the United States that family, church, school, peers, media, and Adventist culture factors are important predictors of youth’s denominational loyalty, Christian commitment, and religious behavior. Adventist culture and church have the strongest influence on denominational loyalty. Family and church have the strongest influence on Christian commitment. Church and Adventist culture have the strongest influence on religious behavior.

The areas affecting the religiosity of Adventist youth in Puerto Rico are complex in nature and consistently being affected by new sociological influences and trends. Although the prediction models developed here provide focus for nourishing youth’s religiosity and spirituality, over time they may need to be adjusted to meet changing cultural trends. The Adventist church in Puerto Rico will benefit from further studies and updated data that will help assess the different areas of influence and how to strengthen the religiosity and spirituality of Adventist youth.


The purpose of this phenomenological study was to examine the current spiritual perceptions of Seventh-day Adventist-educated young adults between the ages of eighteen and twenty-live through in-depth interviews, observations, and analyses of literature over a five year period. These young adults were educated in Adventist elementary schools, academies, and colleges or universities located in eastern, mid-western, southern, and western United States. The respondents were randomly selected and the interviews were open to both Adventist and non-Adventist students who had been educated a minimum of four years in Adventist schools after grade four. Adventist professionals were interviewed to determine their views of the epistemology and teaching methodology used in Adventist classrooms. The majority of the respondents were interviewed live, and the remainder were phone-interviewed. The major question that guided the study was: "If Christ came in the near future, do you think you would be ready? Why or why not?" Other questions asked their views of their experiences relating to the way they about been taught about soteriology. Data analysis
revealed that the preponderance of the young adult respondents believed that positive character change was essential for personal salvation although they reported that other Adventist-educated friends believed that they could be saved while indulging in a secular lifestyle. Data revealed the need for a reevaluation of the soteriological methods presently used within the Adventist educational system. The respondents’ interviews explain that an ill-defined spirituality is not congruent with traditional Adventist soteriology.


The experiences of Seventh-day Adventist students at secular universities was examined. Seven women and two men attending universities in Michigan and New York were interviewed. The researcher employed a heuristically guided phenomenological method to get rich descriptions of the participants’ experiences in the secular university setting. Open-ended interviews were used to gather data regarding the student experience.

From an analysis of the data six themes arose detailing the experiences of Seventh-day Adventist students in secular environments. The themes were (a) challenges encountered in the secular environment led to a need for self-advocacy in the academic and work environment regarding maintaining faith beliefs, (b) students found themselves serving as a representative of God in academic settings, (c) the Adventist student group and church membership served as a critical source of friendship and support during the college experience, (d) personal relationships and social group membership were viewed as a form of ministry, (e) a sense of divine placement or guidance was a persistence factor, and (f) the secular college experience was an opportunity for continued spiritual growth.

The students in this study experienced their religious identity as most salient in their college experience. Their experiences inspired them to study their faith deeper and connect to the college environment in ways that helped them grow in their faith while successfully matriculating at the institution. They view their presence as part of the mission of their faith.

The students had positive views of their secular campus experiences in spite of matriculating in an environment that was not inclusive and could be perceived as hostile. The study shed light on the fact that secular college environments continue to be less than welcoming to students who do not worship according to mainstream Christian faith beliefs. Secular institutions, in the interest of retention and student development, will need to strengthen policies and training for staff around issues of inclusion for students who do not worship according to mainstream Christian beliefs.

The purpose of this study was to identify Black Seventh-day Adventist (SDA) college students' attitudes toward the concept of sexual abstinence. Attitude toward abstinence was operationalized as a dichotomy of acceptance or rejection of the concept as a way to order sexual behavior. The study utilized a convenience sample ($N=330$) of unmarried Black students who were baptized SDAs or adherents to the religion. Participants attended a postsecondary Seventh-day Adventist institution that supports the church's teaching concerning premarital sex by promoting premarital abstinence within the student body. Findings indicated that students with high levels of intrinsic religiousness were more likely to accept the concept of abstinence. Conversely, those with high extrinsic religiousness were more likely to reject this concept. Covariates, such as being female, having confidence in the ability to remain abstinent, and selecting peers who supported abstinence, predicted support for abstinence. Neither family structure nor education of parent or head of household significantly predicted attitude toward abstinence. Discussion focused on the need and challenge for Christian higher education institutions to incorporate programs to enhance intrinsic religiousness if they are to be successful in promoting sexual abstinence among young adults.


Relationships with peers, parents, and God make a difference in the behavior choices of youth. If a young person spends time with peers who don’t use substances and are planning to wait until they get married to have sex, they are less likely to engage in these behaviors. In addition, if the youth has a close relationship with parents who clearly state their standards regarding substance use and premarital sex, they are less likely to practice these behaviors. Finally, when the young person has a close relationship with God, they are more likely to care about the religious standards such as, the body is God’s temple and sex is for marriage.


This article will examine the extent and consequences of two major health-risk behaviors among youth—adolescent sexual activity and alcohol consumption—and
focus on factors that may protect young people from such behaviors. We will review and summarize the available research, including our own, that has been found to protect youth from health-risk behaviors. In addition, the article will also examine what parents, the faith community, and church schools can do to play an active role in the prevention of these behaviors.


This presentation lays out a health risk survey. The survey method is qualitative. Six focus groups were conducted. It includes perceptions of college life, substance use, sexual behaviors, and more.


This short article shares what young adults say about Millennials leaving the church, as well as their solutions.


This study’s purpose was to determine why young people who were once members of the church in the Corona and Riverside areas and attended Seventh-day Adventist schools separate from the church. A questionnaire was used for gathering the data.


The Barna Group team spent much of the last five years exploring the lives of young people who drop out of church, including Adventists. The research provides many insights into the spiritual journeys of teens and young adults. The findings are revealed extensively in a new book called, You Lost Me: Why Young Christians are Leaving Church…and Rethinking Faith.

This research commissioned by the Seventh-day Adventist church was a nationwide study of 18-29 year old Adventist constituents. In all, 488 online interviews were completed during the third week of September. Dr. Clint Jacob served as the lead researcher and worked closely with the North American Division.

The objectives of the study commissioned by the Adventist church were to determine:
- church engagement during childhood
- current faith engagement
- barriers to engagement
- theologicraphic profile of young adults
- demographic profile of young adults

The remainder of the report provides a summary analysis of the survey data for these questions; a description of the survey methodology; and a summary of sampling error considerations.

Although the study was based upon a convenience sample, the sample was purposively selected from a highly diverse population base that roughly approximated the Church’s diversity. Two summary findings of the study are noteworthy in comparing engaged and disengaged youth and young adults.

1. Belief in the second coming, state of the dead, and the Sabbath were embraced by a majority of both engaged and disengaged groups (61-97%) whereas belief in the sanctuary, Ellen White, and the Adventist church as the true church was embraced to a far lesser degree by both groups (18%-67%).

2. Agreement with lifestyle issues, by both engaged and disengaged youth, was cause for concern. Whereas agreement with keeping the Sabbath and not using cigarettes and drugs was agreed to by 51-90% of both groups, a much lower percentage subscribed to rock music, jewelry, dancing, and movie theaters (3%-28%).

The research highlighted the sizable disconnect between church doctrine and practice and attitudes of youth toward those beliefs and practices.


Purpose of the Study: There is little empirical research about discipleship, and particularly discipleship and adolescents. An understanding of Christian discipleship might, however, be an antidote for a growing trend toward consumer mentality in the
church, the effect of post-Christian culture on the home, and the departure of the younger generations from active church life, which are all seen as problems that face Western Christianity. The purpose of this study was to examine the validity of a discipleship model called *Growing Disciples in Community*.

Method: A conceptual model of discipleship and discipling based on theology and social science theory is developed and tested for its validity. Using Amos 7, the theoretical model was tested using confirmatory factor analysis (CFA) and structural equation modeling (SEM) with a large dataset of some 11,000 cases of adolescents attending private schools operated by the Seventh-day Adventist Church in North America. The primary objective was to determine whether the theoretical covariance matrix is consistent with the empirical covariance matrix.

Results: (1) The theoretical covariance matrix and the empirical covariance matrix were found to be consistent, which indicates that there is empirical support for the Growing Disciples in Community model. (2) There were found to be significant relationships (correlations) among the variables of the model. (3) The validity of the model was also found to be stable across demographic characteristics such as gender, ethnicity, grade levels, and even at-risk behaviors.

Conclusion: The Growing Disciples in Community model includes concepts of connecting, understanding, and ministering, which are considered processes of personal discipleship. The model indicates that the discipling attitudes and behaviors of family, friends, Christian teachers, and the local congregation (equipping) help explain adolescents’ responses to the indicators of personal discipleship. Intergenerational connectedness with other Christians has a strong impact on adolescents connecting with God and others, understanding and appreciating God’s relationship with humanity, and ministering to and serving others around them. Intentional efforts within the local church to develop and strengthen healthy and appropriate intergenerational relationships will support and benefit the discipleship of all members, not only adolescents.


This paper reports a study of the correlation between adolescents' spiritual growth and discipleship and the attitudes and beliefs of family, friends, and local congregation in their role of discipling these youth. The study was conducted in 2000 among junior high and high school students attending Seventh-day Adventist schools in North America. This study is a secondary analysis of the Valuegenesis2 study.

College student spiritual development constitutes an important, yet understudied topic in higher education research. In particular, very little is known about whether and how this development varies among students from diverse religious backgrounds. Using a longitudinal sample of 14,527 students from 136 institutions, the current study explored the degree to which spiritual development is related to the religious affiliations of students and the type of colleges and universities they attend. Hierarchical linear modeling analyses demonstrate numerous differences between students who identify with religious majority groups (e.g., Lutherans, Methodists), religious minority groups (e.g., Muslims, Seventh Day Adventists), and no religion at all. In most instances, the presence of individual differences in spiritual development depends upon the religious affiliation of the institution. Moreover, several college experiences are positively associated with spiritual development. Implications for higher education practitioners and administrators are discussed.


An excerpt from the ValueGenesis 2 report published in the book *Ten Years Later* shares what students like and what they wish would change in Adventist schools in North America. More than 16,000 Adventist students in grades 6 through 12 completed the second ValueGenesis questionnaire during the 2001 school year. Sponsored by the North American Division Office of Education in collaboration with the John Hancock Center for Youth and Family Ministry at La Sierra University... its main purpose was to assess the faith and values of Adventist students in Adventist schools in the context of their most influential institutions: family, church, and school.

Answers to the following questions were sought: Are Adventist schools fulfilling their mission for academic achievement, spiritual commitment, social development, emotional and physical wellness? Standardized achievement tests annually testify that our students' scores rank above public school national averages. These achievement scores tell us that our students are academically challenged and successful. How do we assess our additional goals? And how do students assess their spiritual, social, and academic experience in Adventist schools? Do our students believe that Adventist education is on the right track?

Boyatt concludes: "From an educational standpoint, the ValueGenesis survey is the largest needs assessment that has been conducted by a private school system. What a tragedy it would be if we do not listen to what our students tell us. But after we listen, what will we do with this treasure of information? *Something better* must continue to drive us to excellence and continued improvement."

Aligned to the Growing Fruitful Disciples curriculum framework, the Growing Disciples Inventory was developed as an online self-assessment of Christian spiritual development. This article reports on the educational design research developing and validating the GDI with teens attending Adventist high schools on three continents, including suggestions on using the tool in school and church settings as well as individually. Child, youth and adult versions are are freely available online at growingfruitfuldisciples.com/inventory, along with the framework and action plan ideas. A 20-item paper version extends use to informal groups away from internet access. Both the framework and short paper versions are available in Spanish, French, and Portuguese. The full dissertation of this educational design research is available here: [scholar.sun.ac.za/bitstream/10019.1/6838/1/bradfield_thedevelopment_2011.pdf](http://scholar.sun.ac.za/bitstream/10019.1/6838/1/bradfield_thedevelopment_2011.pdf)


Problem: This study took an initial look at the development of the concept of salvation in Lutheran parochial school adolescents, comparing them with Seventh-day Adventist (SDA) parochial school adolescents. This was the first study to compare denominations using the Salvation Concept Interview (SCI).

Method: This study was descriptive and comparative. The SCI was used to interview 16 Lutherans and 21 SDAs ages 15 to 18. Subjects also completed a religious activities survey and a drawing. Parents completed a survey of demographic data and personal and family religious activities. Data were analyzed qualitatively and quantitatively.

Results: The concept of salvation developed slightly with age. SDAs appeared to develop more in their understanding than Lutherans. SDAs also demonstrated more formal operational thinking than Lutherans. Lutherans were more certain of their salvation, although SDAs’ assurance of salvation increased with age. Lutheran and SDA subjects differed most on the group concepts of sin, assurance of salvation, Jesus, the role of works and grace in salvation, and the impact of sin on one’s relationship with God. These differences appeared to be related to different theological emphases. Both denominations grew most in understanding at age 16. SDA subjects who attended church school for a longer time agreed more in their responses than those who attended for a shorter time.

Conclusions: (1) The level of understanding of salvation concepts generally increases with age and may develop more during adolescence for SDAs than for Lutherans. (2)
Lutherans appear to be more certain of their salvation than SDAs, although assurance appears to increase with age among SDAs. (3) More SDAs than Lutherans used formal operational thinking on the SCI. (4) A period of growth in understanding occurs during ages 16 to 17 for both denominations. (5) Considerable differences between the responses of the two denominations appear to be related to differences in theological emphases. (6) The longer adolescents are in parochial schools, the less variation appears in their thinking about certain topics. (7) A modified version of the SCI is useful with Lutherans.


In this interview, researcher Jan Sigvartsen talks about a major research project at Andrews University, and plans to expand the survey to Adventist young people around the world.


A causal-comparative study, the task of this quantitative dissertation was the replication of the Valuegenesis study in the Mid America Union with attention to an accurate sampling of the public school sector. This data was compared with the original data from the 1990 study to validate both public school and academy sectors, with no significant differences discovered between the two studies thereby offering a higher level of validity to the original study. The major thrust of the study was the isolation of six measured variables in the Valuegenesis study, isolating the educational variable, so as to obtain two samples of secondary students with similar personal, family, and church backgrounds, differing only in the place where they go to school. These two groups, from parochial and public high schools, were then compared on the same two original Valuegenesis criteria, faith maturity and denominational loyalty, with the goal of objectively identifying the role of the school in determining these two factors. It was hypothesized that there would be a significant positive difference in faith maturity and denominational loyalty in Adventist students who attend Adventist parochial secondary schools when compared with Adventist students who attend public high schools. This did not prove to be true. Students who feel positive about their home and church do not show a significant difference in their faith maturity and denominational loyalty when comparing those who attend public or parochial schools.

Findings from the Valuegenesis 1 study provide the platform for discussion of standards such as dance, music, movies or film viewing, sex, alcohol and drugs, and other issues related to values in living Christianly.


This presentation lays out genuine discipleship empowered by acceptance. It presents a way to work with iY formula. See accompanying notes at https://goo.gl/ApouiB


This paper reports a survey of teens and young adults that is part of NAD Mega Study One. A questionnaire was used for gathering the data. It is focused on schools, engagement in the church, and involvement in the church.


This study examined how Bible teachers, involvement in leadership in school-wide spiritual activities, and personal school-sponsored spiritual activities were related to students’ relationship with God and their denominational loyalty. Data were obtained from seniors in 19 Seventh-day Adventist academies. Students’ intention to remain in the Seventh-day Adventist church after they finish high school or leave their parents’ home (denominational loyalty) was explained by their involvement and leadership in school-sponsored spiritual activities and the influence of their Bible teacher. However, the effect of these variables on denominational loyalty was primarily due to the extent that they affected the students’ relationship with God.

Objective and Participants: The authors studied a group of black and white Seventh-day Adventist (SDA) college students (N = 334) to compare the power of religious socialization with racial socialization. Methods: The authors compared the levels of willingness to donate organs between black and nonblack students in an availability sample. Results: Black SDA college students were significantly more likely than white SDA students or SDA students of other races to perceive racism in the healthcare system and to believe that doctors would not make heroic efforts to save their lives if they knew they were organ donors; they were 66.9% less likely to donate organs than were white SDA students or SDA students of other races. Conclusions: Despite a common religion with a purposive indoctrination, the racial socialization of black SDA students exerted a stronger influence on willingness to participate in organ donation than did that of white students and students of other races within this religion.


This study proposes to strengthen the nascent scholarship investigating sexual behavior among Seventh-day Adventist emerging adults. A sample of 592 unmarried, 18 to 25 year old university students, who are baptized or SDA religious adherents, responded to a questionnaire which investigated their socio-psychological motivations for abstinence. The analysis is guided by the Theory of Planned Behavior. Regression analysis reveals that it is not religiousness, but attitude toward abstinence, the support of friends for the concept of abstinence, and high self-efficacy, that motivates their decision to remain abstinent. These factors remain significant net of other significant co-variates such as authoritarian parenting, coming from a two-parent family, age, and race/ethnicity. Discussion centered on the value of promoting these key constructs rather than religiousness alone, to achieve abstinence among SDA emerging adults.


Adventist academy students experience a broad range of problems, with the most frequent being emotional, social, health and school problems. Some problems that appear to be common were reported by up to half of the students while other critical problems such as suicidal thoughts, drugs, and binging are reported by less than 10%. It is the potential accumulating effect of these problems that should alert Adventist educational administrators to the need for intervention.

This paper reports the first annual Reynolds Symposium held on the campus of Southern Adventist University, Collegedale, Tennessee. The purpose of this research project was to help the Seventh-day Adventist Church to discover the levels of local church connection or disconnection among recent SDA university graduates, provide some understanding of why connection or disconnection takes place, and provide insights into effective ways to retain and reclaim young adults as active members of local Seventh-day Adventist churches. It consists of qualitative and quantitative study.


This study explores the trends among young adults at Oakridge Adventist Church in Vancouver, British Columbia and the wider British Columbia Conference of Seventh-day Adventists in order to develop strategies to increase attendance and engagement of young adults in local church congregations around the world. Collecting 130 responses from a 62-question survey, this study compiles the revealed data to assess the key factors that attract young adults and keep them engaged. The study focuses on eight major areas: involvement of friends and family, church climate, outreach and community involvement, transformative experience, spiritual authenticity, Ecclesial Leadership, Adventist distinctives, and evangelism. This report outlines the thoughts, opinions, and behaviors of the church-engaged — young people who are actively attending and participating in the communal and spiritual life of their local church.


A response to Thayer's proposal of a short-form of the Faith-Maturity Scale used in ValueGenesis I.


Kijai interviews Donahue regarding the methodology of the ValueGenesis 1 study of students attending Grades 6-12 in North American Adventist schools.

Father-mother-youth triads were asked to complete surveys showing amount of agreement with religious values statements. From twenty-one churches randomly selected from Seventh-day Adventist congregations in the United States, 712 individual surveys were received (218 triads and 29 dyads). A Value Attitude Scale was constructed from twenty of the items. Significant differences were found between the youth and their parents on the Value Attitude Scale, with the majority of the individual items showing that the mothers were the most traditional, followed by the fathers, with the youth being the least traditional. However, the youth were also significantly correlated with their parents on the Value Attitude Scale, with the majority of the items with correlations between youth and mother being somewhat stronger than between youth and fathers. A multiple regression analysis revealed that it was possible to predict about 27% of the variance in the youth Value Attitude scores by an equation containing Value Attitude scores of the mothers and the fathers as well as whether or not the youth were actually baptized members of the congregation.


Problem: Some young people who are reared in religious homes reject the religion of their parents upon reaching adolescence. This is a matter of crucial concern to church youth leaders as well as to parents. It was the purpose of the present study to discover relationships that may exist between alienation from religion and other selected variables. It was hypothesized that religious alienation is related to the quality of the relationships---especially as those relationships concern religious values---that the young people have with parents and other authority figures. Independent variables were chosen in accordance with that hypothesis which was subdivided into sixteen research hypotheses.

Method: Four hundred students were chosen by a stratified random method from among all students enrolled in Seventh-day Adventist secondary schools in the United States. Each young person was asked to respond to the Youth Perceptual Inventory, an instrument especially designed for this study. The Inventory consists of 154 statements divided into sixteen Likert-type attitude scales and six demographic items. One scale measured alienation from religion. The other fifteen measured the independent variables. The data were collected in a manner which guaranteed complete anonymity to the responding students by a staff liaison person at each school. A response of 100 percent was secured. The major statistical method used in analyzing the data was multiple regression analysis.
Results: Approximately 16 percent of the adolescents might be considered alienated from religion in general, while 52 percent are alienated from some aspect of their religion. Items which elicited the most alienation concern Sabbath sermons, church membership, experiences with the church, Bible classes, and church restrictions on the life---style. Correlations between the alienation-from-religion scale and the other scales are all significant at the .01 level except one. The strength of these correlations ranges from .21 to .60. Therefore all but one of the research hypotheses are supported. Among the parental and home influences studied, poor relationships with parents, authoritarianism in parents, lack of family harmony, lack of parental religious sincerity, failure to achieve emancipation from parents, and harsh parental discipline are all positively correlated with alienation from religion. Parental noncompliance with church standards is not significantly correlated with religious alienation. Among school influences examined, lack of religious sincerity in teachers, little personal interest of teachers, poor relationships with teachers, harsh school discipline, authoritarianism in school, and teachers' noncompliance with church standards are all positively correlated with alienation from religion. The concept of religion as legalism rather than relationship and the expressed unbelief in Adventist doctrines are both positively correlated with alienation from religion. Of the demographic items, only sex was significant with a correlation of -.14. The coefficient of multiple correlation between alienation from religion and a linear combination of the twenty-one other variables is .72. This is significant beyond the .01 level. The stepwise solution selects seven of the variables as adding significantly to the prediction. In descending order, they are religious sincerity of teachers, relationships with parents, belief in Adventist doctrines, personal interest of teachers, concept of religion, length of time the family has been Adventist, and relationships with teachers.

Conclusions: Alienation from religion in Adventist adolescents is highly correlated with the quality of their relationships with parents and other authority figures, especially as these relationships concern religious values. More than half of the alienation variance is explained by a combination of the selected independent variables. This suggests that a particularly fruitful way of preventing or reducing youth religious alienation lies in the efforts of parents and spiritual leaders to improve the quality of their interactions with the rising generation.


Youth in fundamentalist religious homes sometimes reject the faith of their parents. What variables correlate with alienation from religion in adolescents? Multiple regression analysis of 400 high school students indicated that alienation from religion in Seventh-day Adventist adolescents is correlated with the quality of their relationships with parents and other religious authority figures, especially as these relationships
concern religious values. A strong relationship was also found between alienation and inconsistency between profession and practice reported by youth in the lives of their religious teachers. A moderate relationship was found between alienation and the concept of religion held by the adolescent.


The initial results of Roger Dudley's longitudinal study of over 1,500 Adventist youth on issues such as lifestyle choices, church attendance, and church standards.


The notion that teenagers are not serious or thoughtful about developing values should be discarded. This article debunks this theory by providing a wealth of knowledge on value development through firsthand accounts, the latest research and practical applications. The author suggests several methods to help teenagers test and develop lifelong values.


This article discusses the issue of adolescents who rebel against the religious values of their parents. The author discusses the reasons that lead to rebellion in the adolescent stage, and then provides measures that adults can take to preempt the rebellion of the youth that surround them.


This book examines factors, which contribute and enhance the transmission of religious values in young people. The author distills the fundamentals of value incorporation from its definition to the steps needed to teach values. This book will help educators, parents and readers alike in becoming effective in modeling Christian principles.

This paper presents data collected from the second year of a ten-year study on Seventh-day Adventist youth in the church. A short survey yielded information such as the youths' personal religion and their family lives. The results from the survey are presented in this paper.


Part of a ten year study on youth retention in the Seventh-day Adventist church in the North American Division, this paper examined results conducted during the third year of the study. The Youth Retention Study and Valuegenesis research were used to assess responses from young adults nineteen to twenty-one and school grades six to twelve respectively. Survey question centered around personal religion, connection to the church, attitudes toward current public issues, personal and social values and future education plans. These topics along with comments from participants provide a resource for ascertaining the needs of the young adult population.


Part of a ten year study on youth retention in the Seventh-day Adventist church in the North American Division, this paper examined results conducted during the fourth year of the study. The Youth Retention Study and Valuegenesis research were used to assess responses from young adults nineteen to twenty-one and school grades six to twelve respectively. Survey question centered on personal religion, connection to the church, attitudes toward current public issues, personal and social values and future education plans. These topics along with comments from participants provide a resource for ascertaining the needs of the young adult population.


This article draws from a 10-year study by the Institute of Church Ministry on Adventist youth and their engagement and disengagement within the church. This specific study examines the motivations behind the young people who have already dropped out of
the church, and what could have been done to prevent their exit, and the implications of this for the church.


Part of a ten year study on youth retention in the Seventh-day Adventist church in the North American Division, this paper examined the results conducted during the fifth year of the study. The Youth Retention Study and Valuegenesis research were used to assess responses from young adults nineteen to twenty-one and school grades six to twelve respectively. Findings of the fifth year Youth Retention Study reveal that Adventist young adults are only moderate in faith maturity, even lower than teenagers, and generally have negative attitudes toward their local congregations. The future of Adventism in North American depends on how the church responds to challenges presented in this article.


This article is based on research conducted for the Valuegenesis study. Data from surveys were collected from youth, parents, pastors, teachers, and principals. The present article highlights findings that are areas of concern or celebration based on personal religion, loyalty to the church, orthodoxy, and relationships with the church among other issues.


This article is based on a survey that asked 86 Seventh-day Adventist youth to answer questions about their reasons for dropping out of the church. The study explored the feelings of the subjects upon leaving the church, and what they felt could have led to them remaining in the church. The article contains many personal statements made by the subjects about their personal thoughts and opinions based on the questions posed to them.

This article examines the results of a Valuegenesis study given to 11,000 Adventist youth from grade 6 to 12. Research presented within this article appropriates considerable time towards understanding general values held within the youth population. Values were measured using the following parameters: Importance of Faith, Prayer, Sharing Faith, Spiritual Interests and Devotional Bible study. Results provide a wealth of knowledge for persons interested in youth ministry.


This article briefly reports on data collected during the fourth year of a ten-year longitudinal study. The study focused on factors influencing youth retention in the church. Approximately 1,500 teenagers were surveyed producing a wealth of information for researchers. Analyzing and contrasting year four’s findings with previous years facilitated the discovery of several trending attitudes towards traditional values held within the Seventh-day Adventist denomination. Commitment levels were also engaged. These findings can better aid leaders in focusing efforts in reaching young people where they are.


As part of a ten-year longitudinal study of youth retention in the Seventh-day Adventist Church, this article presents data collected during the sixth year of the study. The information presented includes data on the spiritual lives and church connections of the youth, as well as their behaviors and attitudes regarding certain SDA beliefs.


In an attempt to discover the factors that determine which late adolescents drop out of the church and which remain committed to it, a broad sample of Seventh-day Adventist youth was surveyed. These youth were part of a ten-year study which originally involved over 1,500 subjects distributed throughout the United States and Canada. Commitment was found to be related to cognitive, experiential, and activity dimensions of religion. Ethical considerations, a perception of one’s importance to the local congregation, and
peer influence also played a part in the stepwise regression package, which accounted for half of the variance in commitment scores.


This report is based on a ten-year longitudinal study of Seventh-day Adventist youth and their relationship with the church. The current report is for the seventh year of the study, and was based on a survey that was distributed to the youth who were a part of the study. The data collected includes demographic information, as well as information regarding the participants' religious lives.


The massive ValueGenesis study examined faith maturity among a large sample of Adventist youth. Results were compared with similar studies of other denominations. One persistent criticism of Search Institute's ValueGenesis study was the inappropriateness of the scale used to determine faith maturity. In the following article, the author uses two revised faith-maturity scales, developed by Dr. Jerome Thayer, to examine a new sample of older Adventist young people. Dudley's analysis corroborated Thayer's findings to a remarkable extent. Moreover, Dudley identified why the original faith maturity scale did not fit - because it places a much greater emphasis upon social concern as an ingredient of faith.


In an attempt to measure the participation and engagement levels with the teenage population, the North American Division conduct a 10 year Youth and Retention Study. This article discusses the results from the fifth year of this study. At the inception of the study 1,523 usable surveys were obtained, however by the fifth year only 887 of the original participants continued with the study. Participants were asked questions on overall church connectedness and congregational climate. It was revealed that Adventist youth are moderate in faith maturity, and are even lower than teenagers. The authors caution that the future of the North American church depends upon a careful, intentional response to meet the challenges surrounding youth retention.

This article presents the process of and findings from the North American Youth Retention Study to consider whether enrollment at an Adventist college makes a difference in religious commitment. It also explores the implications of these findings and how they can help the church assist its young people to remain committed to the faith.


This is the report for the eighth year of a ten-year study on youth retention in the Seventh-day Adventist Church. The report examines church involvement and non-involvement, the drop-out of youth, and the factors that contribute to their level of activity.


Studied the effects of certain religious understandings on church commitment, as a part of a longitudinal study on religious commitment and its correlates. Data were collected in 1992–93 from 319 male and 515 female (aged 20–22 yrs) from Adventist churches in the US and Canada. Commitment was defined by 6 scales: Commitment to the church, personal religious commitment, agreement with church behavioral standards, grace orientation, fear of the future, and relevancy of local congregation. Results indicate that a grace orientation to salvation and a perceived relevancy of the local congregation to one's life was positively related to religious commitment, while fear of the future and the second advent of Christ were negatively related. Relevancy of the congregation was found to an important predictor variable. Thus, young adults may disengage from the church because they perceive it as no longer meaningful or relevant.


This paper is a report on the ninth year of a ten-year study on youth retention in the Seventh-day Adventist church. This current study examines youth and their relationships with their parents, and their college and high school educational
experiences. The study also explores the participants' level of activity in church life, and their political and social beliefs.


Part of a ten year study on youth retention in the Seventh-day Adventist church in the North American Division, this paper examined results conducted during the tenth year of the study. The Youth Retention Study and Valuegenesis research were used to assess responses from young adults nineteen to twenty-one and school grades six to twelve respectively. Survey questions centered around personal religion, connection to the church, attitudes toward current public issues, personal and social values and future education plans. These topics along with comments from participants provide a resource for ascertaining the needs of the young adult population.


In 1987, the Seventh-day Adventist church in the Unites States and Canada began a ten-year study of youth retention and dropout. The aim of the project was to select a group of middle-teenagers who were already members of the church and to survey them each year for ten years in order to determine what factors were related to staying or leaving the church. This article explores data to understand how faith develops and matures among young people of college and university age, including a look at those attending Adventist Christian colleges and universities.


Over 1500 middle-teenagers were selected from Seventh-day Adventist churches throughout the United States and Canada for a longitudinal study on church retention and dropout. A new survey was sent each year for ten years, collecting a wide variety of information on family background and personal beliefs, attitudes, and practices. At the end of ten years it was determined how many of these now young adults were still church members, how many were active in their congregations, and how many had dropped out of membership or become inactive during the study period. These facts were then correlated with information collected during the first year of the study on family background and religious beliefs and practices to develop predictions about what things in the lives of church-affiliated teenagers will influence whether they continue in the church or drop out of it as young adults.

This article shares findings from a ground-breaking study of Adventist youth and considers the educational implications for predicting the retention or drop-out factors in the Adventist church. It also addresses the differences between those who attend Adventist schools and their counterparts in secular education.


Between 40 and 50 per cent of Adventist youth leave the church in their 20s. Why? How can we keep them? How can we win them back? This book is the culmination of a magnificent obsession. For more than ten years Roger Dudley traced the lives of 1500 teenagers as they grew up and, often, grew disillusioned. Refusing to let them leave in peace, Dudley bombarded them with questionnaires. Many of them answered. This is their story. Dudley puts faces on the statistics by focusing in on individual case studies. He cites the heart-wrenching testimony of desperately lonely people surrounded by uncaring members. They want to belong, to be needed, to be heard, to be loved. They made some mistakes. We share their pain and their dreams, and feel the dissonant cadences of their troubled hearts. Some who never left explain what kept them in the church. Many who left want to return. "Without God, life is hell," wrote one. If you want to know what the youth of your church are not telling you, read this book. It includes the responses of a group of kids who were asked to design the ideal church, and an appendix explaining the causes of "adolescent heresy," the conflict spawned by the teenage struggle for autonomy.


The article discusses a study undertaken by the Institute of Church Ministry at Andrews University. The aim of the study was to discover why teenagers left the Seventh-day Adventist Church, and the study was conducted over a period of 10 years. The study initially had 1,523 participants, but ended with 783 at the end of the 10-year period. The article suggests the reasons that teenagers and young adults leave the church based on the results of the survey; as well as possible measures that can be taken to ensure that teenagers remain the church.

Sometimes adults are frustrated with teenagers because they behave like . . . well, teenagers. We forget that they are not adults; nor are they children. Stuck in a tricky, unfamiliar place between childhood and adulthood, they are struggling to define their identity, values, and religion. It may sound surprising, but nearly all Christian teenagers hold spiritual values that are important to them. To the casual onlooker it might appear that teens never have a serious thought. But when we get close to these teens, we catch glimpses of their search for religion and values. For more than 50 years Roger Dudley has devoted his ministry and research to understanding the spiritual experience of teens. Now in this book he shares a lifetime of findings—a must-read for all parents, pastors, and teachers fighting to save teens for Christ. With insight and encouragement Dudley reveals what you need to know to understand the spirituality of teens, encourage spiritual vibrancy, and help teens establish a biblical value system.


This paper examined the implications of 1,215 survey responses from young Adventist ranging in age 16-30. The goal of this study was to understand the issues young adults experience within the North American Division so that the tide of departures amongst youth in the church may be stemmed.


The youth Sabbath School study is a survey that was designed to gauge the opinions of young people within the Seventh-day Adventist Church who attend Sabbath School. This paper reports the results of the felt needs of the youth based on the survey. The purpose of the report is to serve as a guide for youth and Sabbath School leaders to design programs that meet the needs of the young people in their congregations.


The Seventh-day Adventist church in North America conducted a survey to contrast institutional values (traditional) with values actually held and practiced by member
families. High-school aged youth along with their respective parents were asked to what extent they agreed or disagreed with a variety of topics. Findings indicated that adherence to Adventist lifestyle values are not always shared or maintained in the lives of the church's members.


How likely are children to accept the religious values of their parents and authority figures and to build them into their own value systems? Report of a study comparing the stated values of Seventh-day Adventist youth with those of their parents. Facilitating the development of value systems must always be viewed as a joint effort of home, school, and church. Results found that Adventist youth do generally differ from their parents in the values they affirm, but also resemble them. Summary of factors most conducive to the transmission of parental values and Intergenerational Value Survey wording included.


Father-mother-youth triads were asked to complete surveys showing amount of agreement with religious value statements. From twenty-one churches randomly selected from Seventh-day Adventist congregations in the United States, 712 individual surveys were received (218 triads and 29 dyads). A Value Attitude Scale was constructed from twenty of the items. Significant differences were found between the youth and their parents on the Value Attitude Scale and the majority of the individual items showed that the mothers were the most traditional, followed by the fathers, with the youth being the least traditional. However, the youth were also significantly correlated with their parents on the Value Attitude Scale, with the majority of the items with correlations between youth and mothers being somewhat stronger than between youth and fathers. A multiple regression analysis revealed that it was possible to predict about 27% of the variance in the youth Value Attitude scores by an equation containing Value Attitude scores of the mothers and the fathers as well as whether or not the youth were actually baptized members of the congregation.

This publication furnishes a thorough analysis of the data and findings of the monumental research study called ValueGenesis. *Faith in the Balance* provides insight into the significance of the role of the local church, the school, and the family in the faith development of a young person.


Discovering how to retain the younger population of Adventist is a critical step towards ensuring the stability of the church. This article examines the first year findings of a ten-year study on youth retention within the church. Researchers surveyed 1,511 Adventist youth between 15 and 16. Data analysis showed that attitudes concerning upholding traditional standards were mixed. Sample participants were able to provide a wealth of information that would be useful for church officials in planning for youth ministries.


This article reviews findings from the first year of the ValueGenesis study and reveals observations relevant to Adventist education. It highlights educational backgrounds, attitudes toward schools and teachers, spiritual experiences, role models, how students learn Bible doctrines, comparisons between academy and public high school students, and the students who want to attend an academy.


The World of the Adventist Teenager will give you a concise understanding of what today's teens are thinking about the church and offers practical advice that will help you effectively minister to their needs. Based on a survey completed by more than 1,500 baptized teenagers, this crucial book reveals eye-opening, startling information about their attitudes and behavior. Discover what they're saying about their parents, their schools, role models, peers, church doctrines and standards.

This research paper explores the relationships between alienation from religion and other selected variables among church-related adolescents. The sample consists of 390 high school students attending three youth conferences sponsored by Protestant judicatories. The teenagers completed the Youth Perceptual Inventory, which included a scale to measure religious alienation and seventeen other scales to measure the independent variables. While most of the adolescents did not appear to be highly alienated, there was a wide range in the alienation scores. Multiple regression revealed that religious alienation in teenagers is highly related (R = .76) to the quality of their relationships with pastors and parents as well as to opportunities for church involvement, their own self-concepts, and the influence of peer groups and the media. All but one of the research hypotheses were supported, but pastoral and church influences ranked considerably higher than parent and home influences.


In an attempt to identify factors which predict frequency of drug usage by youth within a conservative denomination, a sample of 801 young people between the ages of 12 and 24 from seventy-one churches in North America was chosen. The youth were questioned on the frequency of usage of ten drug categories as well as reasons for not using drugs, a variety of religious attitudes and behaviors, and educational and membership practices. As a reason for not using drugs, "my commitment to Christ" was the strongest predictor of abstinence from alcohol, tobacco, and all drugs combined. Other factors of nearly equal strength were "I want to be in control of my life" and "concern for my health." As to religious practices, regular participation in family worship was most highly related to abstinence over all categories with attendance at Sabbath School first for alcohol and personal prayer first for tobacco. Watching R-rated movies and listening to hard rock music (both strongly discouraged by the church) were both predictive of more frequent use, while intending to remain in the church and believing that God wants us to take care of our bodies were both associated with less frequency. While membership status of youth, mother, or father or years of parochial education had little effect on frequency of usage, joining the church at a younger age had a weak protective effect.

As part of a ten-year longitudinal study on youth retention in the church, 755 young adults with Seventh-day Adventist backgrounds were surveyed to explore factors that relate to social attachment to the religious community. The sample was distributed throughout the United States and Canada. A reliable Social Attachment Scale was constructed from six items measuring commitment to Jesus, religious faith, the local congregation, and the denomination as well as frequency of attendance at worship services. Attachment was found to be predicted by perceptions of the religious education program in the church, personal involvement in congregational activity, lack of conflict in church areas, and remembrances of childhood experiences with local church leaders. The first two areas proved to be the most important as demonstrated by multiple regression analysis.


Gleaned from 1,083 youth ages 17 and 18, the comments in this article focus on the lack of attention participants feel they get from the church.


Millennials in your community range in age from 15 to 32. The youngest are in the early years of high school and the oldest may or may not be married with families. One important millennial generation attribute is delayed commitment. *Ministering with Millennials* starts with a complete overview of this interesting and important generation.

Papers presented at the 180 Symposium covered five major ministry themes:
- The Search for Identity
- Relationships are the Key
- Spirituality is Essential
- There is a Call for Leadership
- A Theme of Service

Among the 25 papers included in *Ministering with Millennials*, you will find powerful ministry ideas presented by Steve Case, Michaela Lawrence, Chris Blake, Lisa Hope, Ron Whitehead, Allan Walshe, Victor Marley and many others. Topics covered include the importance of church climate, using short term mission trips as a connector, creating relational young adult ministries and how to "hand on faith" to the next generation.
The millennial generation is looking for meaning. They are investing themselves in finding a way that will lead to personal relationships and involvement that makes a difference. Is your congregation ready to minister with millennials?


A survey of 653 Seventh-day Adventist young adults, randomly distributed throughout the United States and Canada, compared their perceptions of the way their parents treated them as children with their present commitment to the church. Warm, caring behaviors from parents predicted strong religious commitment when the children entered adulthood. In the case of the mother it also predicted regularity in worship attendance. Of the four styles of parenting, “affectionate constraint,” a mixture of care and control, produced the largest percentage of enthusiastic members and the fewest drop-outs.


Presents a study that examined the student struggles over civil rights and social justice at Oakwood College established by the Seventh-day Adventist Day (SDA) Church in Huntsville, Alabama. Origin of the SDA Church; Factors that influence race relations within the SDA Church; Information on the founding of the Oakwood College; Details of the protests initiated the Oakwood College Students.


This study examines the probable influence of individual religiosity on academic cheating among a group of Seventh-day Adventist youth, grades 6 through 12. A multiple-regression analysis was used to determine the relationship between academic beliefs or behaviors and academic dishonesty. The following research questions were investigated: (1) Is there a relationship between students' religious experience or religious activities and academic honesty? (2) What religious variables influence academic honesty? and (3) What is the correlation between the stability of religious orientation and academic honesty? Although the final model proved to be statistically significant, the findings suggest no direct impact on academic honesty. The implications of this study and the influential factors are discussed.

Problem: Sexually active youth across the Anglophone/Latin Caribbean have been identified as among the most-at-risk for HIV infection. Studies conducted in the United States have identified parental and religiosity factors associated with adolescent sexual risk-taking, but these relationships remain largely unexplored in the Caribbean region.

Method: This cross-sectional study, based on survey data generated by the Seventh-day Adventist Caribbean Youth Survey, investigated the relationship between parental and adolescent religiosity factors and sexual at-risk behaviors reported by adolescents ages 16-18 years attending Seventh-day Adventist Church-operated secondary schools across the region. Pearson correlations and multiple regression analyses were used to assess the significance and strength of these factors as predictors of adolescent sexual risk-taking, alone and together as a set of predictors. Predetermined criteria for statistical significance and explanatory power were used to evaluate the usefulness of each predictor in prediction model-building for specific sexual at-risk behaviors.

Results: Five predictors achieved statistical significance in relation to one or more sexual at-risk behaviors and met established levels of predictive strength required for inclusion in a prediction model. Parental monitoring was the most consistent overall predictor of adolescent sexual risk-taking, and parental disapproval of adolescent sex the strongest, contributing 22% to explained variance in a prediction model for recent sexual partnering. The increased presence of all these predictors was consistently related to reduced levels of sexual risk-taking. The other five predictors investigated did not demonstrate sufficient explanatory power to be considered useful as model components. The prediction model for number of sexual partners in the last three months, comprised of parental disapproval of adolescent sex, parental monitoring, and importance ascribed to religion, was the strongest, explaining 39% of the variance. The prediction model for sexual experience, comprised of parental disapproval of adolescent sex, parental monitoring, and SDA Church affiliation, explained 25% of the variance. The model for predicting lifetime number of sexual partners, explaining 17% of the variance, included parental disapproval of adolescent sex, parental monitoring, and father connectedness. The prediction model for timing of sexual debut explained 6% of the variance and was comprised of father connectedness and parental monitoring.

Conclusions: Study findings are consistent with conclusions of other researchers that parental and adolescent religiosity factors are important predictors of adolescent sexual risk-taking in the Caribbean region. The prediction models developed here provide focus for efforts toward better protecting youth from life-altering consequences associated with adolescent sexual risk-taking. The predominance of parental monitoring and parental disapproval of adolescent sex as significant predictors across the spectrum of sexual at-risk behaviors suggests that appropriate behavioral control and the conveyance of life-affirming sexual values constitute essential parental skills. Study findings also draw attention to the importance of father connectedness, even as the region moves toward more positive engagement of fathers with their children. The
unique contributions of both SDA Church affiliation and importance ascribed to religion suggest value in further investigation into the relationship between adolescent religiosity and sexual risk-taking. Culturally sensitive programs and resources are needed to equip parents as primary agents in the sexual socialization of youth. Such programs should concentrate on enhancing father connectedness and developing skills for effective monitoring, communication of life-affirming sexual values, and the spiritual nurture of adolescents. Longitudinal studies to determine causality, studies utilizing more sophisticated measures to further test the relationship between adolescent religiosity and sexual at-risk behavior, and studies exploring the etiology of adolescent condom use constitute priorities for future research.


The paper uses data from two previously conducted surveys to address questions about the relevance of Seventh-day Adventist Education. The data was used to examine factors such as spiritual life, witnessing, attitudes towards the church, and effectiveness of the SDA education system.


In this article, the author describes a qualitative field study designed to test the effectiveness of Forum Theatre (FT) as a cross-disciplinary approach to Biblical parabolic literature analysis for students enrolled in a Seventh-day Adventist (SDA) Academy. The author provides a brief overview of the theoretical framework of the study, the study design, and data analysis, then discusses the study's findings and the study's implications for SDA education and Theatre of the Oppressed (TO), the dramatic system to which FT belongs. In this study, drama, literature, and theology interacted to provide students with an integrated learning experience.


The purpose of this dissertation is to help preachers to be more effective in the pulpit. The characteristics for what make a preacher effective in the pulpit are explored and considered in this project. The seminar: Preaching to the iPod Mind was presented to four different groups of preachers in the North American Division. A survey was provided to each participant.

While we often think of Adventist young people choosing to leave the church while attending secular colleges, statistics show the choice is much more likely to be made at the elementary and high school levels by those in public education.


**Problem**: A survey of the literature revealed that there was little by way of empirical study on the relationship between youth ministry and attitudes, beliefs, and values held by young people. We empirically tested the anecdotal evidence that youth ministry is effective in the transmission of beliefs and values. The purpose of this study was to ascertain whether Seventh-day Adventist youth ministry in North America makes any difference in the lives of youth in the Seventh-day Adventist school system.

**Method**: The sample for this study was 10,832 10- to 19-year old students enrolled in SDA schools in 2001. This study used the data collected by the ValueGenesis study team in 2001. The survey instrument contained 396 items and included a number of questions on youth ministry. A youth ministry scale was developed. Chi square, t tests, and analysis of variance were performed to investigate the relationship between the youth ministry scale and individual youth ministry factors, and Christian orthodoxy, SDA fundamental beliefs, faith maturity, understanding grace and works, intrinsic and extrinsic orientation to religion. The same tests examined the relationship of youth ministry to at-risk behavior, intention of future church involvement, church standards, the perceived influence of the pastor, and perceptions youth hold of the church.

**Results and conclusions**: The results of the study indicated that youth ministry has a significant relationship with the development of attitudes, beliefs, and values in adolescents attending Seventh-day Adventist schools in North America.

There is a relationship between youth ministry and commitment to Seventh-day Adventist fundamental beliefs and values. Youth with high exposure to youth ministry had a lower likelihood of involvement in at-risk behavior than their peers. More exposure to youth ministry meant a greater likelihood of the youth's satisfaction with their church and also of intention to be involved in it in the future. They showed higher levels on concurrence to church standards, saw the Pastor as having more influence in their faith development, and were much more positive in their perceptions of the church.

Barry Gane explores the reasons so many young people decide to leave, considers the complexities of the adolescent mind, addresses the stages of faith development, and offers effective strategies for reclaiming missing youth.


The purpose of this study was to examine the relationships between faith maturity, intrinsic and extrinsic motivation and youth ministry involvement. We used data from ValueGenesis II, a North American national survey of youths attending Seventh-day Adventist schools in Grades 6-12. Analysis of variance results suggests that youths who are highly involved in youth ministry have significantly higher levels of faith maturity, intrinsic and extrinsic orientations to religion than those moderately involved or those least involved.


The purpose of this study was to examine the relationships between involvement in youth ministry and levels of "at-risk" behavior in youth. We used data from Valuegenesis II, a North American national survey of youths attending Seventh-day Adventist schools in Grades 6-12. Our results suggest that Adventist youths are highly involved in youth ministry programs; have low at-risk behaviors; and that students with no at-risk behavior are more highly involved in youth ministry than students with at-risk behaviors.


The third report focuses on areas of improvement the North America Division is planning based on ValueGenesis I research. These include: 1) Educating boards on the realities faced by church school teachers; 2) Acknowledging the renewed interest teachers are taking in their roles as religious educators; 3) Encouraging increased parental involvement in schools; 4) Reorganizing priorities. Also provided is a list of Project Affirmation books printed in response to the survey and its results.

Do Adventist schools make a difference? Gillespie shares results from the first and second ValueGenesis studies on faith, values, and commitment in Adventist schools. Over 30,000 respondents from across North America participated in this two-phase study. Gillespie shares from this study insights on what seemingly works best in helping young people maintain balanced faith experiences, loyalty, and commitment to God and religious life.


The NAD second wave of faith maturity research provided interesting insights of students into the positive attributes of Adventist schools. These center on the themes of quality teaching, Adventist values, and school climate influences.


We know a great deal about how boys' and girls' brains develop and the implications for educational theory, and so by abstraction, we can make some assumptions about growth in faith as well. This article reviews ValueGenesis findings in light of research on faith development, and how girls and boys learn.


This report looks at the influence of the home, the church and the school, and the influence of each in the religious growth of students. It also looks at what contributes to the faith growing of young people, as well as trying to understand how religion impacts behavior, commitments, loyalty to the church, as well as faith development itself.

Gillespie, V. B., and Donahue, M. J., (No date). *Summer camp staff survey: A report on the current and alumni staff of summer camps in the Adventist Church*. Riverside, CA: La Sierra University.

This study is a follow-up of a preliminary study done called Update #1, examining to what extent the experiences impacts the spiritual life experience of camping staff.
Responses from 629 participants were examined. On a number of questions, respondents expressed positive reactions to the camping experience in terms of leadership training, career choice, and spiritual development. Forty one of the 60 pages in the report consisted of verbatim transcripts of staff reactions to their camping experience- a sizable majority were positive.


The Canadian Valuegenesis 2 research reports the influence of family, church, and school in the faith, values, loyalty, and commitment of Seventh-day Adventist youth in the Adventist church in Canada.


What are the "big" things discovered in research about Adventist youth? This book shares topics such as: Focusing on Teens; ValueGenesis and the Journey of Faith; Loyalty and the Content of Faith; Personal Piety and the Quest for Spiritual Life; Dancing, Movies and Other Sins; Nurturing Spiritual Families; ValueGenesis and Adventist Schools; Discovering Positive Influences, and more.


Volume 1 of Update shares a Faith Maturity Index update, pro-social behavior concerns, a reflection of God's guidance in ValueGenesis 1 vs. ValueGenesis 2, and information about the first ValueGenesis 2 resource entitled Keeping the Faith: A Guidebook for Spiritual Parenting.


This ValueGenesis 2 newsletter shares findings regarding personal faith and relationship with God, and more about personal piety. Findings that personal devotions are important to mature faith, and reading the Bible has dropped off much in the past 10 years lead to suggestions to encourage personal devotions and Bible reading in creative ways.

This ValueGenesis 2 newsletter focuses on why grace orientation is crucial, what the grace scale teaches us, more about grace and works, attitudes about God's law, and do we still have a works orientation.


This ValueGenesis 2 research report looks at the importance of schools in the faith experience of Grade 6-12 students. Find out what teachers and schools can do to help the development of intrinsic vs. extrinsic religious experience and healthy school attitudes.


This ValueGenesis 2 research provides interesting and helpful insights into the influence of family life and practices on growing a rich and mature faith. Family worship practices, parent and faith talk are reported on, with tables showing the effects of mothers and fathers religiosity, what this means and what we should do about these findings.


This report focuses on the impact of the church in the lives of children. Factors for leaving the church, and perceptions of adult leaders and teachers in the local church are analyzed with graphs and data summaries.

This ValueGenesis 2 report addresses various factors in shaping values such as family role, religiousness of parents, and limits and climate in the home. Read this issue to discover the family's role in shaping children's understanding of redemption.


This ValueGenesis 2 update contrasts the attitudes students in grades 9-12 have toward church and school as places of warmth, spiritual growth, and fellowship. Read what the church and school can do to become positive places for teens to grow in faith.


This ValueGenesis 2 report focuses on attitudes students in grades 6-12 have toward materialism, altruism, and morality. Read this issue to find out how factors such as school religion programs, peer religiousness, quality of family worship, and the frequency of talking with friends about God can help shape values held by young adults.


This ValueGenesis 2 newsletter reports on the attitudes of students in grades 6-12 toward at-risk behaviors such as tobacco and marijuana use, and alcohol consumption. The instrument in this ValueGenesis 2 report addressed students' understanding of church standards, satisfaction with enforcement of those standards, and the degree to which the perceived standards were enforced in the family, school, and church.


This ValueGenesis 2 newsletter examines the impact of youth ministry on the attitudes young people have toward their church, based on the ValueGenesis 2 report. In collaboration with Barry Gane of the Theological Seminary at Andrews University, the authors share research results on the frequency of youth ministry in Adventist churches, the role of Pathfinder clubs, and the importance of the pastor in successful youth ministry programs.

This ValueGenesis 2 newsletter shares a report on the relationship between family faith and family style and type. The research shows that the family is the most important factor in religious training and early faith formation.


This ValueGenesis 2 newsletter shares 19 positive influences that target family and home life as it relates to intrinsic faith, faith maturity, denominational loyalty, and commitment to God. Additional influences that target church and school are also shared, along with commentary on ethnic groups in Adventism.


This ValueGenesis 2 newsletter introduces Ten Years Later: A Study of Two Generations, the first in a series of books on ValueGenesis 2. Topics include: Focusing on Teens; ValueGenesis and the Journey of Faith; Loyalty and the Content of Faith; Personal Piety and the Quest for Spiritual Life; Dancing, Movies and Other Sins; Nurturing Spiritual Families; ValueGenesis and Adventist Schools; Discovering Positive Influences, and more.


This ValueGenesis 2 newsletter includes some little known facts about Adventist youth of the Seventh-day Adventist Church, their concerns about their church, and helps us understand more about their attitudes toward God. Shared here are their perceptions of what nurtures a mature Christian faith, their views on programming issues for grades seven and eight, and their first choices for spiritual issues to explore during high school.


This ValueGenesis 2 newsletter focuses on peer pressure, the power of friends, effective strategies for coping with peer pressure, and what parents, church members, and school personnel can do about it.

This ValueGenesis 2 newsletter reports on the incidence of at-risk behavior in Adventist youth, the percentage of Adventist youth involved in at-risk behaviors, and the influence of supportive and effective environments.


This study observed the role of identity styles, identity commitment, and identity statuses in predicting religiosity in a sample of undergraduate students attending a Seventh-day Adventist university (N =138). Two structural models were evaluated via path analysis. Results revealed two strong models for the prediction of religiosity. Identity styles explained 24%.


Problem: What are the attitudes of high-school students toward Bible class? This might not rank as an important research question generally. Its answer is, however, vitally important if the questioner is a church body, as the Seventh-day Adventists are. Concerned with the level of spirituality among its adolescent population, Adventists in general, and the Southern Union Conference of the church, in particular is keenly interested in knowing the answer to this question. Yet, to date, an answer has not been sought using empirical methods.

Method: In response to specific request by the Southern Union, this study concerns itself with this question. Using standard scale construction techniques such as the Likert and semantic differential, reliable and valid attitude measurement scales were developed, field tested, and administered to 1,263 secondary students enrolled in nine Adventist academies (high schools).

Findings: Both the Likert and the semantic differential scales proved to be reliable and valid instruments for the measurement of attitudes toward Bible class. Results show that generally these students have positive attitudes toward Bible class and, specifically, the Bible teacher, but a negative attitude toward the textbook used in Bible instruction.

Conclusions: It is possible to develop valid and reliable instruments to measure adolescents’ attitudes toward Bible class in Seventh-day Adventist academies. Also, adolescents’ attitudes toward their Bible classes are generally positive.

Habenicht shares results from a study conducted to determine how Adventist children view salvation. The study also explored how ideas of salvation develop, and what children and young adults knew about sin, God's grace, forgiveness, and more.


In this presentation I will discuss informally some of the findings of our research on the development of an understanding of salvation and review briefly the religious development of children and adolescents. I will attempt to integrate insights from developmental psychology and the writings of Ellen G. White, with preliminary findings from our continuing research on salvation. Finally, I will offer some suggestions for a philosophy of SDA education.


Twenty-three participants invested three days in October 2012 to brainstorm as a think tank on the topic of keeping and reclaiming youth in the Seventh-day Adventist church. The group was composed of pastors, researchers, practitioners, and academics. Three subtopics quickly emerged in the discussions. The first one dealt with why 50% of youth and young adults are leaving the church. Second, the groups dealt with how to keep them in the church. The final topic was how to reclaim those who left.

This book includes papers and resources featured at the conference:

- The Youth Speak: Research papers dealing with why some youth and young adults leave the church and some stay, and how to attract more of them to come back.
- The Church Responds: Case studies of churches that are attracting youth and young adults back to the church. This section includes several reflection papers on specific churches that are successfully reaching the younger generation.
- Appendices: Papers dealing with Church of Refuge, an association of churches devoted to actively keeping youth and bringing back those who have left.

Among the 10 papers included in this book, you will find powerful ministry ideas presented by Roger Dudley, Barry Gane, Ron Whitehead and Jeff Boyd, and more. Topics include building a church that retains its young adults, how to attract young adults to the church, and creating a culture of acceptance.

In a search for factors related to religious commitment, 443 Hispanic youth from twenty-two Seventh-day Adventist churches distributed throughout the United States were surveyed. It was hypothesized that the strength of primary group ties are related to religious commitment, providing evidence for a collective-expressive view of the church, and that the process of acculturation weakens these ties leading to a lessening of religious commitment. Three components of commitment were defined, and four blocks of predictor variables were introduced. Multiple regression was employed to discover net relationships. The acculturation variables predicted saliency of religion, ritual commitment, and devotional commitment; the family dynamics block predicted saliency and ritual commitment; and pastoral relations predicted only saliency. Demographic variables did not significantly predict, except for family income which was negatively related to saliency.


A stratified random sample of 77 Latino Adventist congregations across the North American Division, including 1,998 adults and 1,308 youth, known as AVANCE, surveyed perceptions of all aspects of family, school, and church life, in the late 1990s.

Researchers summarized findings related to Christian Adventist education as follows:

- Latino Adventists have a positive attitude toward Adventist education. They are more likely to have a graduate or postgraduate degree if they have studied in Adventist schools.
- They would choose to attend an Adventist college or university if given the opportunity. They feel that teachers and staff are warmer and more caring at Adventist schools.
- They are less likely to fear violence when attending Adventist schools.
- They are less likely to drop out of an Adventist institution that a public one.
- They are more likely to understand the concept of grace if they attend Adventist schools.
- Further, youth Hispanic Americans who attend Adventist colleges or universities are more mature in their faith, more loyal to the church, less likely to wear jewelry, eat meat, drink caffeine, watch television, or break the Sabbath, and less likely to engage in at-risk behavior.
- And adult Latinos who attended Adventist educational institutions are, more committed to some Adventist standards, more grace-centered in their understanding of the gospel, and more likely to have professional careers with higher incomes.

The purpose of this study was to examine the unique needs and challenges facing the Latino Adventist community in the North American Division of the Seventh-day Adventist Church, which includes the United States, Hawaii, Canada, and Bermuda. "The major focus was on illuminating the nature, current trends, perspectives, and trends within the Adventist Latino community" (Hernandez, 1995, p.29). AVANCE was conducted as a follow-up study to Valuegenesis.


This qualitative study is based on the interviews of 30 people in their 30s, all of whom attended Seventh-day Adventist schools from grades 1 through 16. Each candidate defined a Seventh-day Adventist and stated his or her current relationship to the church. Six of the 30 no longer claim to be Adventists. The Valuegenesis studies' emphasis on the importance of home, church, and school provided the foundation for questions about those influences. The interviews also explored the relative function of the search for truth in the candidates' decisions concerning the church. The discussion of the interviews includes observations about the church, the school, the home, the religion teacher, grace, and the nature of truth. Key principles that emerge from the study are the significance of mentors, especially at the college and young adult age, and the importance of allowing for, encouraging, and guiding age-appropriate questioning and exploration.


This article considers research on young adults leaving, as well as high-risk behaviors. It presents Jesus' strategies from the Bible and encourages churches for action.

The purpose of this research project is to help the Seventh-day Adventist Church discover the levels of local church connection or disconnection among recent SDA university graduates, to provide some understanding of why connection or disconnection takes place, and, most importantly, to provide insights into effective ways to retain and reclaim young adults as active members of local Seventh-day Adventist churches. The Adventist Connection Study (ACS), commissioned by the General Conference Future Plans Working Group and conducted by the Robert H. Pierson Institute of Evangelism and World Missions at Southern Adventist University surveyed graduates between the years of 2001 and 2012 from Southern Adventist University (SAU), Oakwood University (OU), and Pacific Union College (PUC). The research data collected was not aggregated for individual universities; instead, by including several universities, the data provided a diverse sample of Adventist young adults.

To accurately measure young adult attitudes toward church involvement, the Pierson Institute conducted a two-phase research project. Because there is no established theory which explains why graduates connect or disconnect themselves from the church, researchers used Phase One as an opportunity to listen carefully to young adults before crafting the research instrument. Phase One involved inductive, qualitative research using several focus groups of university students and recent graduates. Phase Two was the development and administration of a deductive, quantitative instrument that was sent to all graduates of participating universities from 2001 to 2012. Find more information at http://southern.libguides.com/c.php?g=490463&p=3853417


This presentation measures the spiritual vitality and health of the students attending Southern Adventist University in 2013. The results from the survey provided researchers with a wealth of knowledge on how to promote, nurture and empower young adults. Andrews University Seminary Studies, 54(2): 359-360.

Problem: While the New Testament Scriptures describe the characteristics of first-generation conversion, they do not describe how the children of believers come to Christian faith. Moreover, while there has been considerable empirical research on conversion, very little of it addresses conversion in the lives of those nurtured in faith. As a result, many second- and greater-generation Christians may feel that the term “conversion” does not describe their spiritual experiences. The purpose of this study was to describe the lived experience of conversion in the lives of those nurtured in faith from childhood.

Method: This study adopted a phenomenological approach to qualitative research. The sample for this study included Seventh-day Adventist (SDA) young adults who had grown up within an SDA family and faith context, who were at least third-generation SDA, and who were currently members of SDA faith communities. Data were gathered through semi-structured interviews with fourteen participants, who were asked to describe both their formational faith experiences as well as their conversion experiences. A hermeneutical approach to analysis was then implemented; this involved weaving codes and categories together with ideas generated through analytic memo writing, and then organizing them into recurring themes.

Conclusion: The findings of this study suggest that third- and greater-generation believers experience conversion as a gradual process of change in the intellectual, affective and behavioral domains that in many ways parallels the experiences of first-generation believers; however, whilst for first-generation Christians these are new experiences, those who have grown up within the context of faith experience conversion as an integration of formational and later experiences, frequently resulting in a less dramatic experience. These findings provide second- and greater-generation believers with a framework for understanding their spiritual experiences, as well as with a language for articulating a conversion narrative, both of which may facilitate a more authentic faith.


The subject of children and childhood has not traditionally been considered worthy of serious theological consideration. In fact, reflection on the nature of children and their spiritual formation has often been considered "beneath" the work of theologians and Christian ethicists, and thus relegated “as a fitting area of inquiry” only for those directly
involved in ministry with children. 1 As a result, the few teachings that the church has offered on the nature of children have developed in light of practice. While it is true that our practice of ministry does “influence our theologising about it,” pastoral ministry with children should ideally flow out of a carefully articulated theology of childhood, and not vice versa. 2 Thus the purpose of this paper is to (1) explore biblical perspectives on children and childhood, (2) examine historical perspectives on children in the Christian church, and (3) begin to articulate a Seventh-day Adventist theology of children and childhood, as well as the implications of such a theology for the practice of ministry with children within an Adventist context.


This presentation lays out a survey conducted by Barna Group in 2013. It focuses on engagement of Christian millennials in the church.


This article provides information about a research on engaging Adventist millennials conducted by the Barna Group. Its purpose was to investigate how its congregations can more effectively maintain engagement with this age group. The research was commissioned by the North American Division of Seventh-day Adventists. A total of 488 online interviews were conducted among the population of young adults between the ages of 18 and 29 who currently attend the Seventh-day Adventist church or who attended as a child.


Drawing on The Barna Group’s survey of millennials who were (or had been) part of an Adventist congregation, this article answers the question: “What does it take to engage with the millennial generation?”

Previous work on religiosity and authoritarianism offers several testable hypotheses that have yet to be further assessed in a cross-cultural setting. This article examined the influences that religious orientations and doctrinal faith exercise on the development of authoritarianism, using data sets from Korea and the United States. For both Korean and American Christians, the pattern of intrinsic religion's impact boosts social conservatism and authoritarian submission/aggression, while extrinsic religion expands reverence for authority figures but diminishes the degree of endorsement of social conservatism. Quest and orthodox religiosity were inconsistent across the two comparison groups. For the Americans, quest religiosity obstructs the advance of authoritarianism, but it has little to do with Koreans' adoption of authoritarian submission/aggression. Doctrinal faith was mostly recognized as having no impact on authoritarianism, although it has a weak positive linkage with the growth of social conservatism among Korean Christians. This finding implies that the impact of quest and orthodox religiosity in Asian countries is not consistent with their influences in the United States.


Problem: Typically, parents do not realize how influential they are in fostering spiritual growth in their children and are not aware of key influential factors that can motivate their children in practicing spiritual disciplines such as prayer, Bible reading, meditation, and church attendance.

Method: This study used data from the Avance PR study conducted during the months of March and October 1995. The population for this study was high-school students enrolled in Seventh-day Adventist academies and youth who attended Seventh-day Adventist churches in Puerto Rico. The youth sample (ages 13-25) consisted of 1,377 single, never-married subjects: 586 males and 775 females. A total of 27 independent variables, 2 dependent variables, and 2 control variables were analyzed. The independent variables were parental influence factors that included parental marital status, income level, education, attitudes, behaviors, and religious practices. The dependent variables were devotional practices and church attendance practices. The control variables were age and gender. These variables were tested using ANOVA, two-way ANOVA, Pearson correlation coefficient, and multiple regression.

Results: Twenty-seven parental influence variables were tested to examine their relationship with youth devotional practices and church attendance. When tested individually and when tested individually after controlling for age and gender, 17 variables showed a significant relationship with devotional practices and 19 variables showed a significant relationship with church attendance. Significant differences on
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This article reports a study of Adventist sexual patterns on SDA campuses. Data was collected on two Adventist college campuses and four non-Adventist college campuses. The study examined the students' sexual values and the relationship of these values to their dating/sexual behavior.


*Problem*: The most important concern of Seventh-day Adventists is the proper and fullest development of character. This study investigates perception patterns on character values and factors influencing positive character development held by subjects on a church-supported university campus (Andrews University).

*Method*: The self-administered questionnaire, developed by Kreps (1970) to examine the attitudes held by college students concerning values that are important in promoting positive character development in individuals, was modified in part to conform to background characteristics of Andrews University students. The socio-economic class

devotional practices and church attendance were found between adolescents and young adults, and between males and females, when tested individually after controlling for age and gender. When tested together and when tested together after controlling for age and gender, 4 variables showed a significant relationship with devotional practices and 4 variables showed a significant relationship with church attendance. Three variables met the criteria for a good prediction model and were significantly related to devotional practices in all tests: family Adventist standards, family worship quantity, and parental authoritarianism. Four variables met the criteria for a good prediction model and were significantly related to church attendance in all tests: family Adventist standards, parental role model, mother SDA, and both parents SDA. Both models predicted more than 20% of the variance of devotional and church attendance practices.

Conclusions: The relationships found in this study suggest that parents have a strong influence on the devotional and church attendance practices of their children. A few of these relationships varied depending on the age and gender of the child. The model predicting devotional practices showed that parents are more likely to increase devotional practices of their children when they (a) enforce Adventist lifestyle standards, (b) expose their children to frequent family worship, (c) and do not exert an authoritarian parental style toward their children. The model predicting church attendance showed that parents are more likely to increase church attendance practices of their children when they (a) enforce Adventist lifestyle standards, (b) are good role models of the Christian life, (c) mother is Adventist, and (d) both parents are Adventists.


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of each subject was determined by the McGuire-White Social Class Index (1955). A percentage and frequency count and the chi-square test were employed to analyze the data. Randomized selected subjects were proportionally stratified by sex (N = 185).

**Results:** Subjects selected Spiritual Development, Honesty and Integrity, Seeing Each Person as Having Dignity and Worth, Self-Discipline, and Moral Courage as the five most important values involved in character development. Self-Reliance, Determination, and Intellectual Inquisitiveness were the values selected as ones parents most often succeed in helping children learn. Spiritual Development, Self-Discipline, and Seeing Each Person as Having Dignity and Worth were the values selected as ones parents most often fail to help children learn. Subjects selected the Mother (parent) and the Family (social institution) as having the greatest influence on the child’s character development. Model and Examples was selected most often as the most effective manner to learn values. Reward and Punishment was selected most often as the method parents use to teach character values. All of the non-directional null hypotheses were supported.

**Conclusions:** From the data of this study and the research reviewed, it would appear that Adventist philosophy influenced the perception rankings. The findings suggest that sex exerts an influence on the values held. Results of this study, because of the randomizing selection of subjects (as opposed to the biased method used by Kreps in her study) are more precise (and do not agree with Kreps) in this regard.

Recommendations: That this investigation be duplicated with (a) a national sample of high school and college students, (b) a cross-culture interfaith sample of Adventist students, and (c) an interfaith sample of college students.


The author proposes that much of the alienation and disillusionment towards religion that affects today’s youth is second generational. Factors contributing to the youth’s apathy toward religion are breakdown of authority, the Adventist identity, and refusal to address issues. Seven suggestions for solving the problem are listed.


Problem: Why are Seventh-day Adventist youth leaving the church in North America? This study, the first report of a 10-year longitudinal research project, sought to identify attitudes and behaviors of Adventist adolescents and examine possible correlations with
the religious backgrounds and influences of their homes, churches, and schools.

Method: One church was randomly chosen for every 1,000 members within each local conference of the Seventh-day Adventist church in North America, which totaled 695 congregations. Eventually 659 of the 695 church clerks responded, producing the names of 2,429 eligible baptized 15- and 16- year old youth. A questionnaire designed to report their backgrounds and attitudes regarding religious beliefs was mailed, with two follow-up mailings, and 1,511 teenagers responded. The statistical analyses used were correlations, t-tests, and multiple regression.

Results: Over half the respondents felt positive about Seventh-day Adventism. Fifty-nine percent were positive about their baptism, and 53% regarded themselves as active members. Seventy-seven percent indicated positive intentions to remain Adventists. Of the 41% who wished they hadn't been baptized, 19% already identified themselves as inactive Adventists. Twenty-one percent expressed feelings of rebellion, with a perceived amount of restraint contributing to their rebellion.

The 12 strongest influences or experiences, accounting for 47% of the variance of teenagers' intentions to remain Adventists, were agreement with standards (27% of the variance), frequency of personal prayer, love expressed by members, frequency of church attendance, the church meeting their spiritual needs, undesirable aspects of competition, aid felt toward independence, both parents as members of the church, frequency of Bible reading, perceived spiritual commitment of parents, closeness of relationships, and perception that members live what they believe. The regression was significant at the.001 level.

Conclusions: Teenagers seek a religion based on relationships with and the spiritual perceptions of others. The home is the most important religious influence, with its perceived spiritual benefits influencing how much spiritual benefit is perceived from the school. Longer attendance at Adventist schools is the greatest influence on degree of agreement with the church's standards, but it is not associated with the respondents' present happiness with religion. Attendance also predicts spiritual intentions for the future. Frequency of church attendance and the extent to which the church meets youth's needs are strong predictors of teenagers’ intentions to remain Adventists. Teenagers prefer to learn religion through involvement and discussion, not traditional methods.


This article seeks to ascertain the perspective of teenagers within the North American Division. Their reasons for leaving, factors which contribute to retention, and a multitude of external and internal influences were examined. The aim of the study is to equip parents, local leaders, administrators and the church at large with tools for reaching young people.

This article reports on the first year of a ten-year study on youth perceptions towards the church. Survey topics ranged from attitudes toward attendance to perceptions of pastors and members. It was discovered that Adventist youth perceived the church through the people and perceive the rules through the people who make them. An open, just and caring atmosphere yields greater commitment towards church life.


This article analyzes church dropouts, including a section on youth. It shares thoughts of Monte Sahlin, Paul Richardson, Julia Duin, and others.


Concern with declining enrollment and commitment in Seventh-day Adventist schools in the United States and Canada led to one of the largest studies ever undertaken by any church group. Search Institute, a non-denominational Minneapolis research firm, was commissioned to conduct the study of approximately 13,500 students, parents, teachers, and pastors. Although the report findings were targeted to both practitioners and policymakers, questions have arisen over the appropriateness of the methodologies as well as the applicability of the findings. Analysis of the issues of validity involved in this study may inform any group considering large-scale survey research.


Problem: Why do some Seventh-day Adventist youth leave the church in North America? The proportion of the youth who disaffiliate themselves from the church is considered to be a problem of serious concern for parents, teachers, other religious educators, and the church itself. It was the purpose of this study to discover the
relationships that may exist between youth retention in the church and other selected variables.

Method: The Ten-Year Youth Study of Youth Retention in the Seventh-day Adventist Church in North America furnished data for statistical analyses. Out of the 578 questions of the Ten-Year Youth Study, relevant items for this study were sorted out, and some of them were grouped together for scales development. SPSS factor analysis and reliability analysis programs were utilized in formulating the scales. Then, these scales and other selected individual items were put into statistical analysis such as Pearson correlation and a stepwise logistic regression analysis.

Results: Approximately 55% of the members who were baptized at the age of 15 or 16 were active in attending worship regularly after 10 years. The stepwise logistic regression result selected seven primary predictors that seem to influence youth retention the most as measured by worship attendance. The positive influential predictors were, in descending order, Teacher encouraged thinking, Giving tithe regularly, Involvement in the church, and Agreement with distinctive Adventist doctrines. And the negative influential predictors were, in descending order, Teacher emphasized rules and regulations, Anti-traditional Adventist behavior, and Mother's indifference and rejection.

Conclusions: Youth retention in the church is a combined result of psycho-social and cognitive experiences a person had at home, school, and church during childhood through adolescence. Parents' modeling with warm and caring attitudes, teachers' grace oriented attitudes, teachers' encouragement of thinking, congregational leaders' affectionate and supportive attitudes are significantly correlated with the youth retention in the church. Also, youth's agreement with distinctive Seventh-day Adventist doctrines, agreement with church standards, involvement in church activities, and paying of tithes significantly correlated with youth retention in the church as measured by worship attendance.


This article explores the process of value transmission, particularly in Adventist home education, based on a study of the religious home education experienced by young Seventh-day Adventist adults in their childhood (Kuusisto, 2000). The main aim was to find the conditions that support the successful transmission of parental values to the next generation. The method was both qualitative and quantitative, as the data were assembled with in-depth interviews (n_10) and supplemented with a survey (n_106). The most significant factors in transmitting values that stand out in the data are democratic relationship between parents and children, parental example, encouraging children to do their own thinking, and positive experiences of both religion and the social dimension of the religious community. Education that is either too severe or too permissive appears to lead to unsuccessful value transmitting.

We examine behaviors involved in family worship, how these behaviors cluster together into specific patterns of family worship, and how these patterns of family worship relate to the behaviors and beliefs of adolescents attending Seventh-day Adventist schools. Seven patterns of family worship were detected by cluster analysis of questionnaires completed by 7,658 Seventh-day Adventist youth, grades 6 through 12. Worship patterns that actively involved youth in reading, praying, and sharing their religious experience were rated as more meaningful and interesting and were associated with higher levels of Active Faith (a factor score). Youth in families with worship patterns that did not actively involve the youth were even lower on Active Faith than youth whose families had no worship. However, No Worship youth were highest on Materialism/Legalism and Alcohol/Drug Use. With one exception, worship patterns with high youth involvement were associated with lower Alcohol/Drug Use and lower Materialism/Legalism. Youth in the Shared Worship group, in which every family member participated in every phase of worship every day, were high on Active Faith but also relatively high on Materialism/Legalism, and Alcohol/Drug use suggesting a pattern of compulsive behavior.


Purpose of the Study: The purpose of this study was to investigate the perceptions and attitudes toward Adventist schools in Canada of Adventist parents with children in Adventist schools, of Adventist parents without children in Adventist schools, and of non-Adventist parents who at the time of this study had children in Adventist schools, and to look for reasons why these parents send or do not send their children to Adventist schools in Canada.

Method: The Adventist Education in Canada Parents' Attitude Survey was developed and used to gather information about spiritual focus, academic excellence, school accessibility, administrators and teachers, interpersonal relationships and student personal development, and safe learning environment, and to discover why certain parents send or do not send their children to Adventist schools. The population surveyed provided 1,389 usable responses, which were analyzed by descriptive statistics, t -test, analysis of variance (ANOVA), and test of correlation coefficient. Each of the 12 hypotheses was tested at an alpha level of .05, except for school accessibility (.008).
Results: Non-Adventist parents, especially mothers, had more positive attitudes toward Adventist schools than did both Adventist parents with or without children in Adventist schools. Furthermore, younger, single parents, earning less than CAD $30,000 a year and unemployed, were more positive than older, married parents, earning more and employed. Spiritual focus was perceived as the most positive aspect of Adventist schools, followed closely by interpersonal relationships and student personal development. For Adventist parents, three main reasons for sending children to Adventist schools were: spiritual focus, safe and caring environment, and dedicated school personnel; for non-Adventist parents, safe and caring environment, high-quality academics, and spiritual focus. Adventist parents not sending children to Adventist schools gave the following reasons: distance from home, high tuition cost, and lack of high-quality academics.

Conclusions: Parents perceived Adventist schools in Canada as places where spiritual focus, interpersonal relationships and student personal development are strong; where safe learning environments exist; and where school administrators and teachers are fair and committed to the principles of Adventist education. Areas of concern were: affordability, bullying, extracurricular activities, facilities, variety of resources, and provisions for special education students.


Preparing to teach a young adult ministry course here at the seminary, I found myself perplexed by how the bystander effect may be impacting you and me, allowing new generations to drown, disappearing from faith life as part of our church. The most potent data regarding disengagement is that a majority of twenty some things- 61% of today's young adults-had been churched at one time during their teen years but they are now spiritually disengaged (i.e., not actively attending church, reading the Bible, or praying). Fewer and fewer congregations have enough teens, young adults or even young couples to provide the critical mass necessary to conduct a youth group and other activities that have always been the life beat of Adventist churches.


This article addresses a critical issue from the perspective of the Seventh-day Adventist Church and primarily in the context of North America. We believe, though, that similar challenges exist in other denominations and in other parts of the world.

This article presents an interview with Roger Dudley. It is focused on Roger's experience with youth ministry, and associated research.


This article shares findings of the recent study of Adventist millennials conducted by the Barna Group.


This article shares findings of the most recent survey of the Adventist millennials Research, conducted by the Barna Group. It is focused on why young adults disengage from the church life. Discussions with next generations themselves have offered insight as to solutions.


This article shares findings of a recent study of Adventist millennials. It is focused on young adults and their experiences in the Adventist church.


This article shares findings of a recent study of Adventist millennials. It is focused on young adults and their experiences in the Adventist church.

This article shares findings of a research on young adults' perceptions of the Seventh-day Adventist Church.


Literature has consistently pointed to relationship building as the primary means of nurturing the spiritual growth of adolescents and emerging adults (Setan, 2008). Yet, according to recent observations, the relevant praxis of young adult ministry is all but absent from our current Protestant landscape (Wuthnow, 2007). This paper offers practical elements in fostering spiritually nurturing ministry relationships with those who are in post-secondary education through pre-parenthood.


The purpose of this study is to examine the relationship between frequency of family dinners when they were at home and the use of alcohol, marijuana and sexual activity in a Church affiliated college listed as one of the 10 most international and diverse student bodies in the U.S. that prohibits the use of alcohol and drugs.

Methods: Survey data were collected using anonymous surveys from a representative sample of classes at the university. A total of 750 completed surveys were collected. The overall relationship between frequency dinners and substance use behavior and sexual activity was examined overall and by gender and ethnic group.

Results: Analysis focused on the overall relationship between family dinners and ever use alcohol or marijuana or engaged in sexual activity (if not married). Overall ORs were .91 for both alcohol (p=.01) as well as marijuana (p=.06) and .87 (p<.001) for ever sex. There were major differences by gender and ethnic group. For females, the OR for all three behaviors was approximately .86 (p<02). Further investigation showed that the OR was the strongest for Caucasian females; the OR for Ever Alcohol was .82 and for both Ever Marijuana and Ever Sex .76. All relationships were at the .02 level.

Conclusions: The analysis showed a significant relationship between frequency of
family dinners and lower odds of ever use of alcohol or marijuana and lower odds of sexual activity in this college population. The data showed that the relationship between family dinners was strongest for Caucasian females.


This project introduces the concept of "spiritual labor" as the organizational commodification, codification, and regulation of members' spirituality. Thematic analysis of qualitative interviews from 34 parochial boarding school teachers and marketing/recruitment documents illustrated that the spirituality of teachers in a parochial boarding school system is commoditized as one of the defining elements such schools have to offer.


Religion is one of the major forces of control over sexuality, and many studies have observed an inverse relationship between religiosity and sexual permissiveness. The Religious Orientation Scale has been used to study the relationship between religious orientation and sexuality. It has been found that those with intrinsic views are more conservative in their sexual values while those who are extrinsic have more liberal views. The purpose of this study was to use the Religious Life Inventory, an instrument that also has a quest orientation, to evaluate the relationship between religious orientation and various premarital sexual activities and attitudes within a sample of conservative religious students. Inverse correlations were found for those with internal and external scores, while weak but positive correlations were found for those with quest scores. These findings suggest that those with a more open-minded position on religion may have the same open-minded position on sexuality.


Church growth continues to be a concern for religious sects. Writers on church growth hold that all the various ministries of the church must assist the church in accomplishing church growth.

The purpose of this study was to determine whether or not persons who had been
students in the Adventist school system had greater probability of joining the church and staying in the church than those who did not attend an Adventist school but were from homes where at least one parent was a Seventh-day Adventist.

There were two dependent variables in the study: initial baptism to join the church and continued retention on the church books as a church member at the time of the study. There were five independent variables in the study: (a) amount of K-12 education, (b) church membership of the parents, (c) amount of education of the parents, (d) church involvement of the parents, and (e) whether or not a parent worked for the church.

The research involved collecting data from Adventist families in Illinois, Indiana, Michigan, and Wisconsin. Data were analyzed using Chi square, Cramer's V, and logistic multiple regression. Major conclusions are: (a) students who attend all 12 grades in an Adventist school have approximately a 50% greater probability of joining and staying in the church, (b) there is no cumulative effect of the number of years of Adventist schooling on church joining, (c) there is a cumulative effect of the number of years of Adventist schooling on remaining in the church if the person joins, and (d) more college graduates tend to stay in the church than non-college graduates.

The study leads to suggestions for further research related to church growth and K-12 education, its applicability to other denominations, and implications for the viability of K-12 education in the Adventist church.


On Saturday, February 21, the Michiana Adventist Forum held a panel discussion on the campus of Andrews University entitled, “The Millennial Generation and the Adventist Church.” This article is a summary of the discussion, written by Scott Moncrieff, Professor of English, and first published in Andrews University’s official student newspaper.


A total of 235 adolescents and college students from Aruba, St. Lucia, Tennessee, and Alabama participated in this study that measured various aspects of well-being. The Life Factors Questionnaire measured participants’ responses on such self-reported measures as health, intelligence, subjective well-being, responses to stress, optimism,
depressive symptoms, and on several open-ended queries of participants' perceptions on life goals, role models, and important values. Results show that overall groups were quite similar on most of the well-being variables measured. Older participants tended to report more depressive symptoms than their younger counterparts. American adolescents and college students had more depressive symptoms than their Caribbean counterparts. Seventh-day Adventist adolescents reported twice as many depressive symptoms than students from different religious affiliations (Roman Catholic and other religions).


The study had two objectives, (1) to construct an instrument which would measure students’ attitudes toward God, and (2) to use the instrument in a small pilot study to test its usefulness.

The instrument was patterned after the format of Osgood’s Semantic Differential and each subject was asked to make judgments on five different concepts about God. Each concept was judged by pairs of bipolar adjectives on a rating scale of one to five, with five being the most positive. The thirteen bipolar adjective pairs used in the final instrument were used only after two item analyses proved them to be discriminatory in relation to the concepts. The same thirteen scales, all evaluative in nature, were used for each concept.

A factor analysis, using a varimax rotation, yielded two factors which accounted for an average of .75 of the total variance on each factor. Use of Tucker’s coefficient of congruence indicated a stability of factor patterns over different scales. Two methods of determining reliability were used. The coefficient alpha reliability rose from a median of .7642 on Form I and .6627 on Form II on the initial administration to .9128 on the final administration. A test-retest reliability study was conducted using sixty-six students. The tests were administered approximately four weeks apart. The reliability of the test-retest study was .77.

The instrument was submitted to a panel of six individuals, all educators and theologians, who were asked to evaluate the instrument and judge whether or not it appeared to be a valid instrument for measuring attitudes toward God. All six experts judged the instrument to be valid on the basis of face validity. A small pilot study was conducted to test the usefulness of the instrument. Various statistical procedures were used to analyze and compare the data obtained.

Three conclusions were reached: (1) an attitude scale for measuring attitudes toward God can be developed; (2) the development of norms are necessary for ease of interpretation of the data; and (3) the pilot study demonstrated the usefulness of the instrument but gave no clue to the sources of attitude revealed. Implications for further
study were also included, along with some precautions.


This in-depth study examined factors that contribute to drug usage amongst Seventh-day Adventist youth in the North American Division. Factors examined include reasons for drug usage, parental involvement, and baptism rates.


This article explores youth within the Seventh-day Adventist church, and their interactions with substance use within the context of the Adventist belief in abstinence. The data was collected using questionnaires administered to Adventist youth, and explores their experience with substances such as drugs, alcohol, and caffeine.


Researchers were interested in understanding the general impact of drug use within Seventh-day Adventist youth population in North America. This article distills the findings from a study, which analyzed feedback from 801 youth regarding the factors which contribute to abstinence or drug use. Data showed the presence of tobacco, alcohol and caffeine use amongst the youth population of the Seventh-day Adventist Church. However, this discovery was underpinned by the finding that Adventist students have a much lower reported incidence of use than national averages. Despite the low average the prevalence of drug use should be concerning for church officials.


Drug use among young Seventh-day Adventist youth in recent years has been on the rise. This study was conducted among African Adventist youth in an effort to determine
what the current needs are with regard to drug prevention. Surveys were the instrument used to collect data, and this paper reports the findings.


Problem: There are very few studies that address the relationship between adolescents' commitment to religious values and beliefs and their involvement in service as well as the impact of home, school, and church influences on the service involvement of teenage students attending Seventh-day Adventist schools based on findings from the *Valuegenesis* study. While some of the research studies on *Valuegenesis* are too specific to another topic, other studies are too broad in focus. Therefore this study focuses specifically on teenagers' involvement in service in relation to the spiritual influences they receive from parents and spiritual leaders.

Purpose: The first goal of this research was to examine the changes that took place over the three administrations of the *Valuegenesis* survey, in terms of students' involvement in service. Secondly this study sought to determine the relationship between adolescents' commitment to religious values and Seventh-day Adventist beliefs, and their involvement in service to others. The third goal of this research was to explore the relationship between home, church, and school variables, and the participation in acts of service of students attending Seventh-day Adventist schools.

Methodology: The present research study uses quantitative research methods and is a secondary analysis. Correlations studies were done using the *Valuegenesis* data obtained by permission from the Hancock Research Institute. The population sample included students in Grades 6 through 12 from Seventh-day Adventist schools across North America.

Results: Findings from one-way analyses of variance (ANOVA) provided empirical evidence to the changes in adolescents’ service involvement patterns over the three administrations of the *Valuegenesis* study (1990–1991, 2000–2001, and 2010–2011). ANOVA test results for the Horizontal Faith scale indicated a decrease in adolescents' service involvement patterns from *Valuegenesis*1 to *Valuegenesis*2 and *Valuegenesis*3. Although results for the Evangelism scale were slightly higher in *Valuegenesis*1 than in *Valuegenesis*2 and *Valuegenesis*3, the mean scores in all three studies indicated the same frequency of students' involvement in mission-oriented service. Likewise, though a slight increase was shown for the Altruism scale from *Valuegenesis*1 to *Valuegenesis*2, the mean scores indicated the same frequency of voluntary service involvement among adolescents participating in the studies. Canonical correlation employed to test the second hypothesis revealed significant relationship between adolescents’ commitment to religious values and their involvement in service. Results indicated that the greater adolescents’ commitment to religious values and Seventh-day Adventist beliefs the greater their involvement in service. Canonical correlational
analysis, employed to test the third hypothesis, identified significant relationship between home, church, and school variables, and the service involvement of adolescents attending Seventh-day Adventist schools. Thus findings from the canonical correlation revealed that the greater the spiritual influences at home, at church, and at the Seventh-day Adventist school the greater adolescents’ involvement in service.

Conclusions: Consistent with results from this study, there are some changes in the service involvement attitudes of teenagers from the first to the second and third administrations of the Valuegenesis study. Meanwhile this research indicated that adolescents’ commitment to religious values and beliefs is significantly related to their involvement in serving others. The current study also revealed a close connection between the influences of the home, the denominational school, and the church, and adolescent students’ voluntary participation in service to others.


This article reveals reasons why members leave the church. The studies show that the main reason is not because of bad experience, but because of the change of their beliefs. The article also provides suggestions about this topic.


This paper provides a summary of research on youth engagement in the North American Division of the Seventh-day Adventist Church.


This is a report of the ValueGenesis study of Adventist school students in Grades 6-12 which focused on school quality. In addition to an interpretation and overview of the results, the authors present good news, mixed news, and bad news, from positive perceptions of academic quality to concerns about school climate and discipline. A chart outlining the results is also included.

Based on research done of a random sample of 146 students from both public and Adventist schools in the Walla Walla Valley in Washington State, this article explains why students don't always make rational choices. The author outlines the process and findings and explains each of the Layers of (Personal) Significance that motivates students to make certain decisions.


This study examined the relationship between various measures of religiosity, including intrinsic and extrinsic religious orientation, vertical and horizontal faith maturity, Christian orthodoxy, and religious practice, and the adolescent risk behaviors of drug, alcohol and tobacco use, delinquency, and depression and suicide attempts. This study also investigated the indirect link between these risk behaviors and religion through depression. The current investigation builds on previous research suggesting that religion does play a role in adolescent behavior, but intended to identify more specifically those religious factors responsible. The data analyzed came from ValueGenesis ²: A Study of the Influence of Family, Church and School on the Formation of Faith in Seventh-day Adventists. This information was gathered by survey for the Seventh-day Adventist Church and included 10,832 adolescent respondents enrolled in church run schools. Analysis of the data using regression techniques found that stronger degrees of religiosity were generally associated with fewer risk behaviors. Intrinsic religiosity and vertical faith maturity were found to reduce all three of the risk behaviors, while extrinsic religiosity led to increased behaviors. The results related to faith maturity were varied, and were not as predicted in all cases, indicating a more complicated relationship. In addition, the study found that religiosity, in contributing to less depression in adolescents, further resulted in reduced risk behaviors.


Significant effort, financial resources, and study have been given to retaining millennial youth within church denominations, however, most of these studies have focused merely on attitudes towards sociocultural and general religious topics. Very few denominations have specifically investigated how young adult members feel about the official beliefs or doctrines of their church organization, or if they even know what they are. This is understandable given the potential answers young adults may provide and
that it is often difficult for religious denominations to change their official beliefs. The Beyond Beliefs study is a major research project that wishes to identify how young adults really feel about each and every one of the 28 Beliefs of the Seventh-day Adventist church as well as a range of other sociocultural issues related to their faith. This denomination has 28 beliefs that are shared by many other Christian faiths, making this research relevant not only to Seventh-day Adventists, but also a range of other denominations. The Beyond Beliefs study wanted to specifically determine if young adults like or dislike these beliefs, if they believe they are important or not important, and if they feel these beliefs are relevant or irrelevant. It identified multiple themes for each belief that resonated with millennial young adults and determined areas where the belief was succeeding and where it could be strengthened. This is a book no minister, parent, grandparent, or educator of millennial young adults should be without.


As you will find in the research, our team was tasked to identify the dropout rate of young adults at Collegedale Church, as well as to understand key issues about young adults and students concerning the reasons they drop out or stay within the church. This summary represents our key observations and recommendations from the survey of 89 young adults at Collegedale Church.


This study explores the trends among young adults at Oakridge Adventist Church in Vancouver, British Columbia and the wider British Columbia Conference of Seventh-day Adventists in order to develop strategies to increase attendance and engagement of young adults in local church congregations around the world. Collecting 130 responses from a 62-question survey, this study compiles the revealed data to assess the key factors that attract young adults and keep them engaged. The study focuses on eight major areas: involvement of friends and family, church climate, outreach and community involvement, transformative experience, spiritual authenticity, Ecclesial Leadership, Adventist distinctives, and evangelism. This report outlines the thoughts, opinions, and behaviors of the church-engaged — young people who are actively attending and participating in the communal and spiritual life of their local church.

This study explored the religious identity of Black Seventh-day Adventist University students and the elements that helped form their religious identity. The unidirectional, bidirectional and channeling models of socialization was used to describe the formation of religious identity. The data were collected in two stages. At the first stage, a convenience sample of 74 students responded to the Religious Orientation Scale (ROS), which measured the levels of religiousness. At the second stage, those participants with the highest intrinsic and extrinsic scores (N = 34) were invited to participate in four focus groups. The findings showed that relationship was the principal theme that described religious identity; while ritualism, coercion, utilitarianism, familial and religious involvement were themes that described the formation of their religious identity.


As many as 80% of Adventist students in college attend a secular university. How can we support them and reach others?


With references to studies, Samuel writes about redefining the approaches in evangelism, discipleship, leadership, and worship in order to explore strategies to reach and hold the youth.


Concern with declining enrollment and commitment in Seventh-day Adventist schools in the United States and Canada led to one of the largest studies ever undertaken by any church group. The research involved nearly 11,000 6th through 12th grade youth and another 2,300 parents, teachers, and pastors. The findings both encouraged and challenged the church and underscored the cumulative roles that homes, schools, and churches play in nurturing faith and loyalty among Christian youth.

This article looks to the ValueGenesis research to show how Adventist schools can make a difference for the students who attend. It provides suggestions on encouraging academic excellence, strong relationships, school climate, ways that administration can encourage teachers to have an impact on students, fostering ideals of justice and accountability, and planning school religious activities.


Problem: Recent research has identified several risk factors associated with attempted suicide among the general population. Puerto Ricans, in general, and Puerto Rican Seventh-day Adventists (SDAs), in particular, may face unique challenges that are related to their familial, social, and religious environment that may affect the suicidal attempts among this group. Therefore, this study examined family-related factors, history of being abused, religiosity factors, sexuality factors, gender, substance abuse, age, and socioeconomic status factors among a sample of religiously affiliated Puerto Ricans (73.2% SDAs) living on the island.

Methodology: The data for the study came from the Avance PR study. Avance PR is a continuation of the Avance study, the largest denominational study among the Hispanic population of any denomination in the U.S. (Ramirez-Johnson & Hernandez, 2003). The youth sample (ages 13-25) consisted of 598 males and 788 females (N = 1,406). A total of 35 independent variables (22 numerical and 13 categorical) were studied. These variables were tested using ANOVA, chisquare, two-way ANOVA, and Discriminant Analysis.

Results: Of the total sample, 12.5% admitted having attempted suicide in the 12-month period prior to the survey. Analysis of the numerical variables using ANOVA indicated 16 of them being significantly related to suicide attempt (p< .05). Of the categorical variables tested using Chisquare, 11 variables were found significantly related to suicide attempt (p< .05). Analysis of four selected dichotomous variables (gender, age groups, sexual orientation and family status) using two-way ANOVAs, indicated significant interaction between these variables on suicide attempt with several numerical variables (p< .05). Finally, discriminant analysis of 28 variables that were found significant in previous analyses yielded a significant function.

Conclusions: Religiously affiliated Puerto Rican adolescents and young adults have a rate of suicide attempts similar to the rate in the general population. Seven variables
were significantly related to suicide attempt in various analyses and showed a large effect size. These were: family cohesion, parental understanding, parental knowledge of youth activities, verbal abuse, sexual abuse, physical abuse, and substance abuse.


Several studies demonstrate the impact that childhood abuse has on adult life (Felitti et al., 1998; Galea, 2008). This study sought to examine the impact of childhood abuse on college student life. Physical, sexual, emotional, and spiritual abuse were examined in a group of college students from Andrews University and Southern Adventist University. The research team sought to assess whether childhood abuse correlated with challenges for students in the areas of emotional distress, relationship distress, addictive behaviors, spiritual distress, academic problems, and self-indulgence. This research found that nearly all independent variables correlated with one another and with each dependent variable at a statistically significant level (p ≤ .001). The implications of these findings for college students are explored.


This paper reports a ten-year study on young adults who grew up Adventist across North America. Surveys were used for collecting the data.


This packet contains materials that were selected from hundreds of books, journal articles and reports gathered about the millennial generation.


This presentation shows the results of a survey measuring the spiritual vitality and health of the students attending Southern Adventist University in 2010. The results provided researchers with a wealth of knowledge on how to promote, nurture and empower young adults.

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This paper reports a research on an Intergenerational Consultation convened by the Seventh-day Adventist Church within Columbia Union Conference. It is focused on Generation X and the church. Consultations were conducted.


Prior research on religion and education in the United States suggests two broad findings: a positive relationship between religious participation and educational outcomes, and a negative association between affiliation with Conservative Protestant and Pentecostal groups and educational attainment. Yet, no known study has examined if these relationships persist in Latina/o congregations. In this study, we examine the association between multilevel religious dynamics (e.g., church attendance, denominational affiliation, and congregational characteristics) and Latino youths’ educational expectations via a hierarchical linear modeling approach. Findings show that religious service attendance is positively associated with educational expectations across religious traditions. Findings also indicate that Latino Pentecostal youth have lower educational expectations than Latino evangelicals but not Catholics. Multilevel results indicate that congregation-level socioeconomic differences between Latino Pentecostals and Latino evangelicals likely account for these group differences. We find that both individual and contextual religious dynamics shape Latino youth's educational expectations.

Problem: No formal study that considers the influence of the family, church, school, peers, media, and Adventist culture on the denominational loyalty, Christian commitment, and religious behavior of Adventist young people of Puerto Rico has previously been conducted. Therefore, pastors, parents, teachers, church leaders, and administrators have no data on which to base their assessment of the religiosity of Adventist young people.

Method: This study used youth ages 14 to 21 from the youth sample of the Avance PR study conducted in 1995 in Adventist schools and churches in Puerto Rico. For the analysis, the sample was divided. When studying denominational loyalty, 704 baptized Adventist youth were used; when studying Christian commitment and religious behavior, 1,080 Adventist and non-Adventist youth were used.

Results: The relationship between 34 family, church, school, peers, media, and Adventist culture independent variables and three religiosity dependent variables (denominational loyalty, Christian commitment, and religious behavior) was studied. Twenty-eight of the 34 variables had a significant relationship with all three religiosity variables: 10 family variables, seven church variables, one school variable, two peers variables, two media variables, and six Adventist culture variables. The remaining six variables had a significant relationship with only one or two of the three religiosity variables. The strength of relationships between religiosity and 22 of the independent variables varied by gender, age, family status, years lived in United States, and number of times families moved in last five years. The model predicting denominational loyalty showed that youth are more likely to have a strong denominational loyalty when parents enforce Sabbath standards, there is a thinking environment in the church, quality sermons are preached in church, there is a warm environment in church, youth's best friends are religious, youth agree with Adventist standards, and youth agree with Sabbath standards. The model predicting Christian commitment showed that youth are more likely to have a strong commitment to Christ when there is unity in their families, there is a thinking environment in the church, there is a warm environment in the church, quality sermons are preached in the church, youth's best friends are religious, youth agree with Sabbath standards, and youth comply with at-risk standards. The model predicting religious behavior showed that youth are more likely to have a strong religious behavior when the parents lead frequent family worships, there is a thinking environment in the church, quality sermons are preached in the church, youth's best friends are Adventist, youth's best friends are religious, youth agree on Adventist standards, and youth agree on Sabbath standards. The variables that appeared in all models of religiosity of youth were the church's thinking environment, the church's sermon quality, youth's best friends religiosity, and youth's agreement on Sabbath's standards. Furthermore, the strongest predictor for denominational loyalty was the youth's agreement on SDA standards; the strongest predictor for Christian commitment was family unity; and the strongest predictor for religious behavior was the church's
thinking environment.

Conclusions: My conclusions based on this study conducted in Puerto Rico are consistent with conclusions of other researchers in the United States that family, church, school, peers, media, and Adventist culture factors are important predictors of youth's denominational loyalty, Christian commitment, and religious behavior. Adventist culture and church have the strongest influence on denominational loyalty. Family and church have the strongest influence on Christian commitment. Church and Adventist culture have the strongest influence on religious behavior.


Problem: From the time of its inception in the 1850s until the early part of the 20th century, the Adventist Sabbath School in North America was highly attended. During those times Sabbath School reached the highest attendance rate when Sabbath School membership was sometimes even larger than church membership. Following that time, the attendance rate at Sabbath School has significantly declined. Currently it is estimated that less than 25% of the Seventh-day Adventist Church membership in North America attends Sabbath School on a regular basis. This study explores factors related to declining attendance at the adult Sabbath School in the North American Division of the Seventh-day Adventist Church.

Purpose: The purpose of this study was to examine the relationships between Sabbath School Attendance in the North American Division of the Seventh-day Adventist Church and the following five groups of factors: Achievement, Satisfaction, Socio-cultural, Institutional, and General Perceptions.

Methodology: This descriptive study employed non-experimental, quantitative survey methodology. The survey included 1,451 church members and 59 pastors in the Seventh-day Adventist Church, from a cluster sample in all nine unions in the North American Division. The statistical analysis utilized multiple one-way analysis of variance (ANOVA), correlation analysis, and Chi-square tests applied to a two-stage process to determine the relationship(s) between Sabbath School Attendance and the five groups of factors mentioned above.

Results: In response to the 4,958 Member Surveys and 64 Pastor Surveys distributed, 1,451 (30%) Member Surveys and 59 (92%) Pastor Surveys were returned and correctly completed. The study revealed that seven out of eight Institutional Factors were significantly related to Sabbath School Achievement, and six out of the same eight Institutional Factors were related to Sabbath School Satisfaction. Furthermore, the study revealed that five out of eight Institutional Factors, five out of five Sabbath School Achievement and Sabbath School Satisfaction Factors, three out of six Socio-cultural
Factors, and five out of six General Perception Factors were significantly related to Sabbath School Attendance.

Conclusions: Although there is no simple answer to the declining attendance at the adult Sabbath School in North America, this study reveals that 23 out of 30 factors studied were significantly related to Sabbath School Attendance. The only common institutional factor related to Sabbath School Achievement, Satisfaction, and Attendance was Teaching Style. Those taught interactively are more likely to achieve more, be more satisfied, and attend Sabbath School more frequently.


This presentation lays out findings from a survey of Attendees of Forever Faithful Camporee 2014. A questionnaire was used to gather the data. Its purpose was to find their relationship with the church and peers, views on finances, views on healthy lifestyle choices, views on romantic relationships choices, and views on sinful behaviors.


This booklet presents the results of a sampling of the Seventh-day Adventist population in the United States made by the General Conference. It reveals areas of strength or weakness, and gives significant information about the Adventist population.


As the largest generation in the United States today, reaching millennials is an urgent priority of the SDA Church—but how well do church leaders and members really know them and what actually they think about SDA beliefs? Where is the SDA Church succeeding with millennials, and where can it strengthen its approach? Designed to fill these gaps in understanding, this collection presents recent research that offers insight into the millennial generation. The Beyond Beliefs series reports and exegetes doctoral research on the spiritual attitudes of millennial Adventists about SDA doctrines and practices, and also their worldview—what’s important and what isn’t. Identifying themes that resonate with millennials, as well as where the SDA church is succeeding and where it could be strengthened, the research opens a window into the minds and hearts of SDA millennials and the church’s current mission. This collection is designed to equip
leaders, pastors, and anyone who works with people of this age for more effective ministry. It includes three Beyond Beliefs reports: one full report—including the original written responses of participants—and two special reports. Broadening the value of this collection is a supplementary research report: Religious Verbal Fluidity: What Nice Christian Folk Really Think—which summarizes data from a sampling of respondents of different ages, nations, ethnicities, socio-economic levels and educational backgrounds on a variety of contemporary religious topics. In the Logos edition, this collection is enhanced by amazing functionality. Scripture citations link directly to English translations, and important terms link to dictionaries, encyclopedias, and a wealth of other resources in your digital library. Perform powerful searches to find exactly what you're looking for. Take the discussion with you using tablet and mobile apps. With Logos Bible Software, the most efficient and comprehensive research tools are in one place, so you get the most out of your study.


Applying a shorter version of the University of California at Los Angeles' (UCLA) Higher Education Research Institute (HERI) survey to Seventh-day Adventist institutions in two different countries (USA and Brazil), this article discusses specific findings about the spiritual and religious experience of college students at Adventist institutions.


This paper reports a survey of the young adults in the Pacific Union Conference conducted by the Church Ministries Department. Questionnaires were used for collecting the data.


Is Adventist education worth the investment of our energy and money as a church? Take a look at the data on baptism, attendance, and retention.

What keeps young people in the church? A sense of belonging. In this compilation, Myrna Tetz and Gary L. Hopkins share action driven stories, interviews, and personal testimonies of how to make a difference in the lives of young people. Each story emphasizes the important role each church member holds in ministering to children and youth through personal relationships. Included are resources and strategies for building relationships with young people. Through stories, interviews, and personal testimonies, some of our church’s best and brightest explain how they are making a difference in the lives of young people.


What influence do youth pastors, youth program frequency, program meaningfulness, and youth taking leadership roles in worship services have on adolescents’ satisfaction with the church and their decision to stay in the church once they reach adulthood? In an attempt to answer this question, each of the aforementioned variables was run as a dependent variable with the rest included as independent variables in a regression analysis. To further help answer the question, also included in the regression analyses were five religiosity intervening independent variables: intrinsic religiosity, extrinsic religiosity, doctrinal orthodoxy, vertical faith maturity, and horizontal faith maturity. Satisfaction with the church was positively predicted by the following variables: intrinsic religiosity, vertical faith maturity, orthodoxy, meaningfulness of program, youth taking leadership, being in junior high, being White, being from the Midwest and the South; but negatively predicted by extrinsic religiosity, horizontal faith maturity, and being a senior in high school. The presence of a youth pastor and program frequency did not make a significant difference. When 'staying in the church' was the dependent variable, the positive predictors were intrinsic religiosity, orthodoxy, vertical faith, horizontal faith, being White, and more importantly satisfaction with the church; the negative predictors were extrinsic religiosity and the presence of the youth pastor. This evidence is important, as it is postulated that it is not the youth pastor but the church with the youth pastor that attracts extrinsically religious students. The church with the youth pastor is usually a larger church with fun and exciting youth programs that religiously extrinsic students, because of their very nature, are attracted to.

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Learn about the Adventist Religion Achievement Test administered in several unions of the North American Division of Seventh-day Adventists. In October 1992, a report was presented to the North American Division Commission on Religious Education. The report summarized the results of the testing for the 20,515 students tested between 1989 and 1992.

In the report, items on the test were grouped according to the 27 Adventist Fundamental Beliefs and results were summarized by Belief. In addition, students were grouped according to type of SDA home background and the number of years of SDA schooling. Each item on the tests was analyzed for school effect (did students with more SDA schooling do better than those with less SDA schooling) and home effect (did students with a stronger SDA home background do better than those with a weaker SDA home background).
Common misconceptions that students had were identified along with items that showed a negligible or negative home and/or school effect. Recommendations were made for improved practice.


The ValueGenesis Faith-Maturity Scale and two related short-form scales developed for mainline Protestant use were evaluated for validity for Seventh-day Adventists. Inappropriate items were identified using statistical procedures and results from a survey of Adventist educators and pastors. New long- and short-form faith-maturity scales were developed. Different findings from adult/youth and grade-level comparisons using the five scales suggested that denomination-specific scale construction and validation are needed. The new long-form scale was very similar to one of the short-form scales constructed for mainline Protestant use and may be appropriate for other denominations.


This paper reports a study of the impact of Adventist schools on students in the North American Division. The data were collected over a 30-year period. Various types of research methodologies were used.


CognitiveGenesis collected achievement and ability test data from 2006–2009 for all students in Seventh-day Adventist schools in North America. Students were above average in achievement compared to national norms and achieved above that predicted by their ability scores. The more years students attended Adventist schools, the higher they achieved, compared to the norm group. Change in students’ achievement and ability over 1–3 years was greater than the change in the norm group for both males and females and students in all ethnic groups. Change in achievement and ability for students of all ability levels was equal to or greater than the change in the norm group.

This article examines various studies that explore the impact of attending college on the spirituality of Seventh-day Adventist youth. The article examines Adventist youth attending secular universities as well as those who attend Christian universities. The author finally discusses the responsibilities of the Adventist university in living up to its mandate of spiritual growth.


How connected are Adventist college graduates to the Seventh-day Adventist (SDA) Church? This was the subject of a 2012-13 study commissioned by the General Conference of the Seventh-day Adventists, led by Dr. Douglas Jacobs from Southern Adventist University with a team of researchers from Oakwood and Southern Adventist Universities. Over one thousand recent graduates from both universities and Pacific Union College participated in the study.


Character education has been viewed by many educators as having significant historical, academic, and social value. Many stakeholders in education argue for character development as a curricular experience. While understanding the degree to which character education is of worth to stakeholders of institutions is important, understanding students, teachers, and administrators perspectives from their lived experiences is likewise significant.

The purpose of this phenomenological study was to gain a deeper understanding of character education within a Biblical framework environment by examining the lived experiences of students, administrators, and teachers of a Seventh-day Adventist School. Phenomenology describes individuals' daily experiences of phenomena, the manner in which these experiences are structured, and focuses analysis on the perspectives of the persons having the experience (Moustakas, 1994). This inquiry was undertaken to answer the question: What are the perceptions of students, teachers, and an administrator toward character education in a Seventh-day Adventist school setting?

Ten participants (seven students and three adults) formed the homogeneous purposive
sample, and the major data collection tool was semi-structured interviews (Patton, 1990; Seidman, 2006). Three 90-minute open-ended interviews were conducted with each of the participants. Data analysis included a three-phase process of description, reduction and interpretation.

The findings from this study revealed that participants perceived that their involvement in the school's character education program decreased the tendency to violence, improved their conduct and ethical sensibility, enhanced their ability to engage in decision-making concerning social relationships and their impact on others, brought to their attention the emerging global awareness of moral deficiency, and fostered incremental progress from practice and recognition of vices to their acquisition of virtues. The findings, therefore, provide a model for teaching character education from a Seventh-day Adventist perspective. The model is also relevant for non-Seventh day Adventists who aspire to teach character education as a means to improving social and moral conditions in schools.

**Valuegenesis Project Affirmation.** (n.d.). Retrieved from https://digitalcommons.andrews.edu/hrsa/73/

This presentation reports a study of the influence of family, church and school on the faith and values of Adventist Youth. A total of 210 Adventist schools were included.


Coming to terms with one's sexual identity is a particularly complex process for Christian LGBT+ youth, many of whom are at high risk for negative outcomes such as depression, substance abuse and suicide. Many Christian families are just beginning to actively wrestle with how to view and treat their LGBT+ children. This survey of 310 Seventh-day Adventist adult Millennials explored perceived levels of their families' acceptance or rejection of their sexual orientation or gender identity during their teen years. Other variables included recent levels of self-esteem, social support, depression, substance abuse, high-risk sexual activity, and suicidal thinking or attempts. Findings showed generally low levels of family acceptance and support, as well as elevated rates of depression and at-risk thoughts and behaviors. A high proportion of respondents have retained strong spiritual commitment and moderate church involvement. We include recommendations for social workers who work with Christian families who have LGBT+ children.

Three research questions were examined: (1) What role does cognitive-attribution play in religious value transmission? (2) Is there a generation gap in the religious values of Seventh-day Adventist (SDA) families? (3) What is the influence of parental support on value transmission? The Religious Value Transmission Study (RVTS) questionnaire was developed. The internal reliabilities of the fundamental belief, attitude, and behavior scales was, for each scale, above .80. A factor analysis with a rotation of factors confirmed the construct validity of the scales. A nation-wide random selection of SDA college freshmen and sophomores, and their parents returned 1089 questionnaires representing an answer rate of 61 percent for the students and 65 percent for the parents. Thus, 228 daughter-parents and 135 son-parents triads were gathered and analyzed using correlational and group mean comparisons. The ninety null hypotheses and subhypotheses were tested at .05 level and the statistical power set at .90.

It was found that: (1) The misattribution of belief and attitude confirms the role of cognitive-attribution in value transmission. However the study shows no misattribution of parents’ behavior. Therefore the cognitive-attribution theory seems to apply only to cognitively oriented aspects of the transmission. (2) The generation gap between parents and children as a group or cohort, although statistically significant, seems to be less central to the problem of transmission than the gap existing between children’s beliefs or attitudes and their behavior. Therefore, the practical conclusion is to focus on the integration of these dimensions in order for individuals to achieve consistency. (3) The role of family interaction in transmission needs further study using a more sophisticated paradigm with multiple dimensions.


Measuring spirituality is difficult and controversial. Some instruments that exist for this purpose are reviewed and found unsuitable. Therefore, the groundwork is laid for the development of an instrument suitable for self-assessing spirituality in Seventh-day Adventist teenagers. Preliminary testing is done, and the results are analyzed for their implications toward the further refining of both the constructs under study and the items in the questionnaire.

Problem: Experts have stated that youth ministry for the past 25 years has revolved around a fun and games methodology which did not result in the youths continued participation in ministry activities. During this same time period under the fun and games ministry orientation, more than half of evangelical youth involved in youth ministries have left or are leaving the church once they graduate from high school, including those of the Seventh-day Adventist denomination.

Method: A faith development program was implemented that involved analyzing the spirituality of the youth leader and its impact on his ability to lead youths spiritually and also included teaching students a specific set of devotional habits that involved Bible reading, prayer as conversation, praise, thanksgiving, times of unplugging, and provided outreach opportunities. This project was implemented for one school year by the Lodi English Oaks Adventist Church campus ministries at Tokay High, Lodi Academy, and Lodi Adventist Elementary for seventh and eighth graders and was analyzed by conducting focus groups on each campus to determine the levels at which students engaged and benefited from the project.

Results: Key results of the study were that students prayed more regularly, and talking to God had become a greater part of their lives; they read their Bibles more regularly and listened to more Christian music and less secular music. Students encouraged their parents to have family worship, enjoyed listening to sermons more at church, and got more out of the sermons. Having campus-based ministry provided another way for students to connect with God and to bring more spirituality to their secular campus. By participating in on-campus ministry, students felt like their faith was no longer separate, but was now infused throughout the day. It also provided them a place to be separate and stand out at school rather than just being a part of the crowd. Students felt that being a part of this group at school was a witness and let others see their faith. As the youth leader, the methods in this study, the journaling of my own progress, and teaching the students all of my spiritual devotional habits helped me to grow more spiritually than I had in many years. I also felt more genuine and transparent in my ministry by leading from a more personal level.

Conclusion: This study finds that more devotional time encourages more outreach, and conversely, more outreach encourages more devotional time. The study concludes that students experience spiritual growth under the mentorship of a youth leader who is growing spiritually as well. Youth leaders that monitor their own spiritual journey become more consistent in their devotional lives and tend to have more spiritual thoughts and experiences to share with the students they minister to.

In the past 20 years, sexually transmitted diseases (STDs), including AIDS, and the physical, psychological, and economic difficulties associated with unwanted pregnancy have increased steadily among American adolescents. The objective of this study was to evaluate Adventist lifestyle as a modification of popular American culture which reduces the risk of early sexual activity in adolescents and thus also reduces the risk for both STDs and teen pregnancy. The study was based on 8,321 respondents to a questionnaire concerning specific behaviors, beliefs, and attitudes among Seventh-day Adventist youth attending 58 high schools in North America. Analysis of the data demonstrated that a wide variety of behaviors were associated with premature sexual activity, including previously reported high-risk behaviors such as drug or alcohol use. In addition, several behaviors that are discouraged within Adventist culture, such as going to a movie theater or participating in competitive sports, also were associated with early sexual activity. It is hypothesized that these latter behaviors may predict the emergence of other high-risk behaviors, such as early sexual activity, in both Adventist and popular cultures, and thus may be "transition-marking behaviors" as described by Jessor and Jessor (1975).


What is it that millennials are really seeking? Why have so many already left, and is it possible to get them back? These are complex questions, but here are a few issues that come up repeatedly when I’m talking to fellow Millennials.


This article shares statistics and benefits of Seventh-day Adventist summer camps in North America.


Representatives of Adventist universities and colleges in the North American Division collaborated to discuss the issue of young adult retention and involvement in the Seventh-day Adventist Church. The delegates’ addressed these four questions: (a) Why
are young adults staying in the church? (b) Why are young adults leaving the church? (c) What do young adults need from the church? (d) What are young adults willing to give the church? The responses are listed in order of priority, as voted at the Summit.