

Sabbath-keeping Practices and Factors Related to These Practices Among Seventh-day Adventists in 51 Countries

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It was a warm, sunny afternoon in the early 1990's. Hundreds of Adventist church members were packed into a church on a hill in Kigali, Rwanda, Central Africa. My husband, Gaspar, and I were in the middle of presenting a seminar on family spirituality. Though the seminar wasn't focused on Sabbath-keeping, one mother in the audience raised the subject. She was frustrated; she wanted to make the Sabbath a happier, more holy experience for her family, but she didn't know how. Others in the audience jumped in, sharing their questions and comments about Sabbath-keeping, which launched us into a full-blown discussion that took us down a different path than we had planned for our seminar.

That day in Rwanda I realized that I needed to understand the Sabbath experience better myself. I wanted to give better, more practical answers the next time someone asked me about Sabbath practice. So, I began a quest that ultimately led me to write a doctoral dissertation that studied the practice of the Sabbath across several cultures.¹

For that dissertation, my teammates and I circulated approximately 7,000² copies of the Sabbath Observance Exploratory Survey (SOES)—a 101-item questionnaire in five languages (Russian, Spanish, French, German, and English). It was sent to 51 countries in five geographical areas of the world, namely five of the twelve world divisions that comprised the Seventh-day Adventist Church at the time the dissertation was finished in 2003.³ The survey items included both qualitative and quantitative questions, allowing 3,221 Seventh-day Adventist families to “speak” to me about their Sabbath observance.⁴ The study helped to answer the following research questions:

1. To what extent do Seventh-day Adventist church members subscribe to (agree with) their church's understanding of biblical principles of Sabbath-keeping?
2. What are their motivations for Sabbath-keeping?
3. What are their practices during Sabbath?
4. What are their attitudes regarding Sabbath-keeping?
5. To what extent are the practices related to motivations, beliefs, and attitudes about Sabbath-keeping?

The purpose of this paper is to present a small sample of the findings in this study of Adventist Sabbath-keeping. This is similar to taking an international flight and taking “snapshots” after “landing” in various countries. These “snapshots” have opened my eyes to present-day reality in Adventist Sabbath keeping. What I have seen is a mixed bag. There are reasons for concern about current Adventist Sabbath-keeping practices. There is also good news.

The good news

In order to answer the five research questions above, some sections of the SOES measured the degree of

¹ May-Ellen M. Colón, “Sabbath-keeping Practices and Factors Related to These Practices Among Seventh-day Adventists in 51 Countries,” Ph.D. dissertation, Andrews University, 2003. Other rationales for the study were motivated by my international travel that revealed sometimes confusing variation in Adventist Sabbath-keeping; a desire to discover the status of international Adventist unity on beliefs, motivations, attitudes, and practices of Sabbath-keeping; and the fact that no one has done a study such as this before.

² Of the 7,000 surveys sent out, 3,480 fill-out surveys were returned.

³ The name of the world divisions studied at the time of writing were Africa-Indian Ocean Division (AID), Euro-Asia Division (EUD), Euro-Asia Division (ESD), Inter-America Division (IAD), and North American Division (NAD). These same territories now are in seven world divisions.

⁴ The sample used was a convenience sample—which redefined “convenience sample.” It really wasn't that convenient to acquire the 3,480 returned surveys. The total useable surveys were 3,221. Demographics of the sample included 1,714 males; 1,419 females; 1,233 Adventist church leaders (administrators, pastors, or teachers); 1,901 laity (approximate ratio of church leaders to laity—4:6). Many of the respondents were long-time Seventh-day Adventists.

participation in certain Sabbath practices and attitudes. Other sections revealed how much a person agreed with beliefs about the Sabbath or with suggested motivations for Sabbath keeping.⁵ The survey also had open-ended questions, which the responders answered by writing in their opinions in their own language. One open-ended question was “Why do you keep the Sabbath? Explain.”

I found that many church members scattered throughout the countries represented in the survey emphasized the gospel, righteousness by faith, and their personal love relationship with God. Here is a small sample of their answers to the above open-ended question:

Because I love my God and it [the Sabbath] is a day of the most intimacy with Jesus. (Reunion)

It really is a delight for me, a joy to my soul, and part of the saving grace. (The Gambia)

I don't *observe* the Sabbath. I *celebrate* it because I love God and I want to live this Day fully with Him and in Him. (Switzerland)

Some Adventists answered the “Why do you keep the Sabbath?” question from a sociological or a quality-of-life standpoint. Their answers included rejoicing that the Sabbath helped them to feel more a part of God's family because it enhances fellowship. Others mentioned that they keep the Sabbath because it is a gift through which God supplies their physical, social, emotional, and spiritual needs, and the rest that Sabbath affords is a joy, a blessing, a necessity.

The parts of my survey that required merely marking a number from 1 to 5 (or 6) gathered more good news about Adventist Sabbath-keeping beliefs, motivations, practices, and attitudes. The next few paragraphs contain a summary of what I learned from the responses to these objective questions.

Surprising unity of belief and practice across cultures (Research Questions 1 and 3) Before I started my study, I had certain preconceptions. I expected that Adventist church members living in different places and cultures would have all kinds of different beliefs about Sabbath keeping. The survey revealed a surprising unity of belief regarding Sabbath observance among the Adventists who participated.⁶ The beliefs covered two dimensions: biblical guiding principles about nurturing a relationship with God—the vertical dimension, and biblical guiding principles about nurturing relationships with our fellow human beings—the horizontal dimension.

In my study, I measured how frequently Adventists practiced various types of Sabbath activities: spiritual nurturing activities, leisure activities, non-restful activities, routine secular activities, and special relational activities (Research question 3). Even though the Adventists in the study showed a wide variety of involvement levels in these different areas, they appeared to have a general unity on certain Sabbath practices. For example, there was very little housecleaning, very little doing regular work, very little playing regular sports or going to ball games, very little nonemergency shopping.

The survey results showed that the various cultures differed most widely regarding Sabbath leisure activities such as camping, boating, sex with spouse, etc.; relational activities such as participating in fellowship; eating special food and treats; and using other niceties such as candles and flowers, etc.

A large proportion of the Adventists who took the survey are involved in spiritual nurturing activities on Sabbath.⁷ High Sabbath School and church participation no doubt made the spiritual nurturing activities register as the strongest type of activities among those who took the survey. However, there were also other important practices under “spiritual nurturing activities.” These will be discussed under “Bad news.”

According to the survey results, relatively few Adventists do routine secular activities on Sabbath.⁸ Of all the Sabbath practices listed in the survey, Adventists participated in routine secular activities the least. Also, few of the survey respondents participated in the “non-restful activities.”⁹

Widespread commendable motivation for keeping Sabbath (Research question 2) When people become aware of scriptural truths, they will be motivated to some degree to apply those truths. My study measured four

⁵ Responses in these sections were indicated with the Likert Scale.

⁶ Approximately 60% - 90% of Adventists agreed to SOES belief statements of biblical Sabbath-keeping principles. The 60%-90% is the range of responses to the various items within the two belief dimensions (factors). Percentage ranges of items within factors will be reported throughout the paper.

⁷ For example, 84 percent of the church members answered that they usually or always attend a church service; 79 percent regularly attend Sabbath School; 64 percent usually read or listen to the Bible, Christian literature, or sermons on Sabbath.

⁸ For example, 10 percent usually did regular work, watching or listening to secular TV/radio, 5 percent; eating out in restaurants, 4 percent; or shopping, 4 percent.

⁹ For example, cleaning house, 8 percent; playing regular sports or going to ball games, 4 percent; and attending public school, 4 percent.

different kinds of motivation people have. I've labeled these motivations God-focused intrinsic motivation,¹⁰ self-focused intrinsic motivation,¹¹ God-focused extrinsic motivation,¹² and people-focused extrinsic motivation.¹³

A majority¹⁴ of the study participants reported that God-focused intrinsic motivations are their reasons for keeping the Sabbath. People-focused motivation was the weakest motivation factor.¹⁵ I believe that certain aspects of all four motivations have their place in positive Sabbath keeping, but the God-focused intrinsic motivations appear to be more spiritually mature, demonstrating a deeper level of commitment, and a "with all my heart" love for God.

Low negative attitudes about Sabbath keeping (Research question 4). A low percentage of Adventists who participated in the study usually or almost always experienced the negative attitudes listed in the Sabbath Observance Exploratory Survey.¹⁶ This data demonstrates that Adventists generally appreciate and enjoy the Sabbath.

Sabbath is all about God—and relating to Him. Here's how some Adventists who obviously cherish their relationship with God responded to my open-ended survey question "What does Sabbath mean to you in your relationship with God?"

It is a blessing—an intimate time—I rest with the Creator and He fills me with everything that He is. I wouldn't be able to live without the Sabbath! (Spain)

This is when I can spend some time with my favorite Person. (Ukraine)

My attitude about Sabbath serves as a barometer about my attitude toward God! (United States)

The bad news

It seems that many Adventists are confused about Sabbath keeping. They universally agree on the time frame for Sabbath—sundown Friday night to sundown Saturday night. But sometimes they are confused about what to do within those sacred hours in their individual environments and cultures.

Even though my study found good news about Adventist Sabbath keeping, I was concerned about some things. The people who took the Sabbath Observance Exploratory Survey were not recent converts or fringe members. Forty percent of those who filled out the survey were church leaders. However, I noticed room for growth even among the "cream of the crop."

Other types of spiritual nurturing activities lacking. I mentioned that the majority of the Adventists in my study are involved in spiritual nurturing activities on Sabbath, especially in attending church and going to Sabbath School. However, they are less involved in other directly spiritual nurturing practices. For example, only 62 percent prepare for Sabbath before sundown, 40 percent have family worship on Sabbath, 26 percent are involved in service to others, and 23 percent do missionary work. Do these findings suggest that many Adventists are part-time Sabbath keepers who serve their time in Sabbath School and church and don't wholeheartedly celebrate the remainder of the Sabbath? Perhaps.

Maybe Adventists do fill the Sabbath hours before and after church with spiritually meaningful activities; after all, the survey didn't list all possibilities. However, Adventists seemed to have a rather low rate of participation in many of the activities listed in the survey that foster relationships and spiritual, emotional, and physical refreshment.

Involvement in spiritual nurturing activities related to stress. Adventists who were highly involved in spiritual nurturing activities tended to feel that rather than being boring, Sabbath is a happy, interesting day. However, the survey results showed that they had a relatively high stress level. It seems they were involved in too many Sabbath activities and didn't have enough time for family. The spiritually nurturing activities in which they were involved are appropriate for the Sabbath. But apparently those who filled out the survey were doing too much of a good thing or were doing these "Sabbath-appropriate" activities in a stressful manner. This raises a red flag

¹⁰ Meaning God-focused, internalized motivation based on "from the heart" religion—e.g., "I love God and His commandments with all my heart."

¹¹ Related to self-centered or personal-gain motivations for Sabbath keeping, such as "Sabbath is fun and enjoyable; it helps me to have better health."

¹² Externalized motivations for Sabbath keeping that are concerned with receiving God's blessing, keeping Sabbath to be saved; doing what God wants.

¹³ People-focused external motivations for keeping Sabbath are related to people's expectations or "because I grew up that way."

¹⁴ About 85 to 90 percent.

¹⁵ Some 34 to 41 percent of those who took the survey mentioned people-focused motivations.

¹⁶ Only 4 to 11 percent of the church members reported that the Sabbath is "usually" or "always" a burden and/or a stressor.

because it conflicts with the purpose and spirit of the Sabbath.

By the way, the Adventists in the study registered low participation in “leisure activities” on Sabbath. Either they didn’t have time for these things on Sabbath, or perhaps they felt that the activities in this category are inappropriate for Sabbath. The low participation in leisure activities on the Sabbath may show that many Adventists are hesitant to have fun on the Sabbath and to enjoy any kind of leisure (except, perhaps taking a nap).

Sabbath is a stressor for church leaders. Even though not many Adventists who filled out the survey revealed negative attitudes about Sabbath, some negative attitudes do exist. One fact really stood out: Sabbath is a stressor for church leaders. This was one of the strongest findings in my study.¹⁷

Often, Sabbath is a church leader’s busiest day. Working in the service of God is compatible with the object of Sabbath keeping,¹⁸ and preaching and leading out in Sabbath meetings can be spiritually beneficial. However, many church leaders find the Sabbath tiring rather than physically, emotionally, and spiritually refreshing. Here is what some of them wrote:

Sabbath is a wonderful time for spiritual communication with God, but a pastor almost never has time for this. (Moldova)

As a pastor, it [the Sabbath] is a day that I cannot completely appreciate in all of the fullness of my relationship with my Creator. (Venezuela)

I look forward to this special time with Him but I have to admit that as a Levite I feel under pressure with Friday vespers, Sabbath A.M. sermon, meetings Sabbath afternoon, and appointments Saturday night. (United States)

Room for improvement in relational activities. It seems that large numbers of those who participated in the study did not place enjoying the Sabbath as a delight (see Isaiah 58:13) high in their priorities.¹⁹

Some Adventists do routine secular and non-restful activities on Sabbath. As I noted earlier, the Adventists in my study reported low involvement in routine secular and non-restful activities on Sabbath—but some Adventists *are* involved in these activities on Sabbath.²⁰ Could this mean that they have a “business as usual” attitude about the Sabbath instead of a desire to set Sabbath time apart for special, focused, out-of-the-ordinary time with God?

Confusion on Sabbath keeping and righteousness by faith. Does Sabbath keeping contribute to our salvation? Seventy percent of those who filled out the survey said that it does. However this may have been a matter of semantics. Maybe some of the people who filled out the survey meant that Sabbath keeping contributes to maintaining and nurturing the saved state that follows justification.²¹

However the respondents understood this survey question, the findings show that there is confusion on this

¹⁷ The difference between church leader and laity means for the Sabbath as a Stressor factor has a magnitude of practical significance worth noting, as reflected in a medium effect size of 0.457.

¹⁸ See Matthew 12:5; John 7:21–23. See also Ellen G. White, *The Desire of Ages* (Mountain View, Calif.: Pacific Press®, 1940), 285.

¹⁹ Slightly more than half, 54 percent, of the Adventists who were questioned do relationship-centered activities on Sabbath, such as having fellowship and relaxation time with family and friends. Forty-seven percent enjoy special Sabbath food at home or at potlucks or picnics; 23 percent do nature activities or take Sabbath walks or hikes; only 16 percent use Sabbath candles, flowers, or other special niceties.

²⁰ For example, under “routine secular activities” in the study, 14 percent admitted that they talk about any topic that comes into their heads on Sabbath; 10 percent do regular work; slightly more than 5 percent use secular media such as newspapers, TV, radio, or music; 4 percent do nonemergency shopping; and 4 percent eat out in restaurants. Under “nonrestful activities” in the study, 13 percent reported that they attend church meetings or committees *all day* Sabbath; 8 percent study for Bible classes at their college or university; 8 percent clean house; 4 percent attend public schools and take exams; and 4 percent play or watch others play secular games and sports.

²¹ The survey item to which I refer says, “I keep the Sabbath because it contributes to my salvation.” I intended this item to measure the extent to which Adventists believe that Sabbath keeping will save them. If the survey takers had that in mind when they answered the question, their answers would be consistent with one of George Barna’s findings in a survey that included Seventh-day Adventists. He found that 32 percent of Adventists believe that works *do not* earn salvation. (Barna Research Online, “Religious Beliefs Vary Widely by Denomination,” www.barna.org [accessed June 25, 2001], quoted in Russell Burrill, “Can Dying Churches Be Resuscitated?” *Ministry* 74 [December 2002]: 14.) This figure seems to imply that nearly 70 percent of Adventists believe works *do* earn salvation.

issue. Adventist leaders and teachers must fervently clarify this in their teaching and writing.²²

The negative attitudes toward Sabbath that the survey exposed show that some people in the Adventist Church, although not a majority, haven't understood the essence of righteousness by faith. They may be focusing primarily on keeping the right day, or they might be so busy with Sabbath activities that they become burdened and stressed. They might not be using the time to bask in the undistracted rest in Jesus that holy Sabbath time offers.²³ For them, the Sabbath rest of faith might be turning into "the restlessness of works."²⁴

Relationship of the practices to motivations, beliefs, and attitudes about Sabbath-keeping

To answer research question 5, a regression analysis was done. This regression analysis suggests that lower levels of the Nurture Vertical Relationship (God-Focused) belief factor best predict Non-Restful, Leisure, and Routine Secular Activities, while higher levels of Nurture Vertical Relationship best predict Spiritual Nurturing Activities. The best predictor for Special Relationship Activities was Self-Focused Intrinsic Motivation. In general the Nurture Vertical Relationship belief factor appears to be the best predictor for most Sabbath-keeping practices.

Cultural differences in Sabbath observance

Even though I was surprised at how similar Adventist Sabbath-keeping beliefs and practices are in the fifty-one countries that I studied, I also noted there are some interesting differences.²⁵ Cultural differences in application of Sabbath-keeping principles showed in the responses to the open-ended survey question, "In addition to the practices listed above, what other practices, in your cultural setting, does your family participate on the Sabbath?"²⁶

²² More reasons to straighten out confusion on this issue surfaced in the respondents' answers to "Why do you keep the Sabbath? Explain."

Because God has said that I should keep the Sabbath in order to be saved. (Sierra Leone)

In order to have eternal life. (Democratic Republic of the Congo)

Because God commands to keep it in Exodus 20:8. His law is clear. If we don't keep it and we know it, we'll not go to heaven. (Colombia)

²³ Many Sunday keepers fully trust in Jesus for their salvation. They're keeping the wrong day for the right reason. Seventh-day Sabbath keepers who believe their Sabbath keeping will save them are keeping the right day for the wrong reason.

²⁴ Des Cummings, Jr., *Original Love* (Fallbrook, Calif.: Hart Books, 2001), 71.

²⁵ Recently, I was reminded anew of this when I heard about an Adventist who moved from Germany to work at an Adventist institution in America. This man was irked at American Adventists for swimming in a lake on Sabbath. He decided not to participate with them in this "sin," choosing rather to keep the Sabbath in the way to which he was accustomed. So he got his soccer ball and kicked it around all Sabbath afternoon! This concurs with my own observations when I have lived or traveled in various parts of the world, which was part of my motivation to do the study on international Sabbath-keeping in the first place. Also I have noted some tension and disagreement on Sabbath practice in some Adventist literature. (For example, compare Robert Gorle, "Soccer on Sabbath?" *College People*, January–February 1985, 12, and John Hayward, "Editorial Heresy," *College People*, July–August 1985, 5.)

²⁶ Here is a boiled-down version of answers to this question:

People from the Southern Africa-Indian Ocean Division (AID) often mentioned funerals, burials, and weddings as a regular part of their Sabbath observance. These services are formal tribal events. It appears that Sabbath has had a tribal role for Adventists in AID. They tend to participate in large group activities. African society tends to be more openly religious and pre-secular.

Adventists in the Euro-Africa Division (EUD) generally indicated that they did spiritually focused activities such as small-group Bible discussions, music activities, and so forth. The EUD is in a more secular society, and Adventists there seem to gravitate to smaller, relational groups in their Sabbath activities.

Euro-Asia Division (ESD) Adventists indicated that they focused on fellowship with other Adventists on Sabbath. Many ESD Sabbath keepers are the only Adventists in their family, and they tend to take refuge with other Adventists during the Sabbath hours. Also, as in the EUD, the ESD has a rather secular cultural environment, and thus the Adventists there prefer a more informal, relational, small-group pattern of Sabbath observance.

On Sabbath, church members in the Inter-American Division (IAD) are largely involved in youth activities and giving Bible studies—which puts them in middle-sized groups. IAD Sabbath practices tend to be evangelistic. This territory is less secular than Europe or North America, but it is becoming increasingly secular.

North American Division (NAD) Adventists responded that their Sabbath practices focus on fellowship with family and friends. Thus NAD Sabbath keeping is relational and small-group oriented. As in the ESD and EUD, the cultural environment of the NAD is relatively more secular than that of much of the rest of the world. Social researcher Monte Sahlin has concluded that the more secular the cultural context becomes, the more relational and small-group oriented people become. It appears that many Adventists in the NAD would rather retire to family and rest on Sabbath. Also, the NAD has a high-stress, fast-paced society that often results in people "collapsing" on Sabbath. They don't have a lot of energy to spend on creative Sabbath activities or in meetings and other group activities.

We must view cultural differences in Adventist Sabbath keeping in a balanced way. As we accept and live God's Sabbath Gift, we do so at the place in history and in the culture where we live. However, history and culture might condition us and distort our values. By appealing to culture, we could be guilty of giving ourselves license to participate in activities that are incompatible with Sabbath holiness. The main purpose of the Sabbath is to strengthen our bond with our God. Therefore, activities that strengthen this bond are acceptable. We need to remember that no one can rightly evaluate the personal motives of others. We should be slow to criticize our fellow Adventists who live in cultures other than our own and who engage in Sabbath activities that we might not sanction for ourselves.

So, are cultural differences in Sabbath keeping good news or bad news? These differences can be good news because when we become aware of them, we are compelled to rely on our personal relationship with Jesus and the guidance of His Holy Spirit to help us keep the Sabbath in our own culture. We will be driven to search His Word for divinely sanctioned principles to live by—principles that are valid for all cultures.²⁷ When this happens, we will find ourselves saying No to certain distracting activities on Sabbath because of a bigger Yes—the desire to have a close relationship with Jesus and His Word.

Conclusions From Study of Adventist Sabbath-keeping in 51 Countries:

- *Surprising cross-cultural unity on beliefs.*
- *Motivations are not mutually exclusive. Highest motivation factor reported is God-Focused Intrinsic, which seems very good.*
- *Wide variety of practices.*
- *Large proportion of Adventists involved in Spiritual Nurturing Activities and few involved in Routine Secular Activities.*
- *Considerable unity on practices, but greater cultural differences on Leisure Activities and Special Relational Activities.*
- *There is room to grow in the area of Sabbath practices. e.g., Participation in Sabbath School and church is high; however there was lower participation in other spiritual activities such as service and missionary work. Also low emphasis on special niceties on Sabbath.*
- *Nurture Vertical Relationship belief factor appears to be the best predictor for Sabbath-keeping practices.*

Recommendations:

- *A way needs to be found to reduce stress for church leaders on Sabbath.*
- *Evangelists, pastors, teachers should teach how to live Sabbath in real life and not just a cognitive approach.*
- *Choose Sabbath practices based on universal biblical principles that reflect the character of the Lord of the Sabbath, instead of from a rules approach.*
- *Emphasize more how to make Sabbath an attractive, delightful, joyful, and memorable day so that families will hail the Sabbath with joy!*

To read the entire dissertation go to:

<http://bit.ly/cnpcT4>

If the above doesn't work, go to:

[http://www.sabbathschoolpersonalministries.org/site/1/acsi/docs/dissertation/May-
EllenDissertation.pdf](http://www.sabbathschoolpersonalministries.org/site/1/acsi/docs/dissertation/May-
EllenDissertation.pdf)

²⁷For a comprehensive discussion on living the Sabbath in all cultures, rooted on universal biblical principles that are based on the characteristics of God, see May-Ellen Colón, *From Sundown to Sundown: How to Keep the Sabbath. . . and Enjoy It!* Nampa, Idaho: Pacific Press® Publishing Association, 2008.

FACTOR ANALYSIS OF SOES DATA

Empirical 4-Factor Model of Section II (Motivations)

Kaiser-Meyer-Olkin Measure of Sampling Adequacy is .869.

Scree Plot indicates either 3 or 4 factors.

Four-factor model was chosen.

Factor 1 - GOD-FOCUSED INTRINSIC MOTIVATION

Item # Item Name

- 10 I want to keep all of God's law even though others may not.
- 11 I want to live up to God's standards in the best way possible.
- 12 I get inner satisfaction from following Jesus all the way.
- 13 I cherish my relationship with God and want to nurture it on His day.
- 14 I love God and His Commandments with all my heart.
- 15 I crave spending quantity and quality time with my God.

Factor 2 - SELF-FOCUSED INTRINSIC MOTIVATION

Item # Item Name

- 1 It is fun and enjoyable.
- 2 It is restful and relaxing.
- 3 It is a happy day.
- 4 It helps me to have better health.

Factor 3 - GOD-FOCUSED EXTRINSIC MOTIVATION

Item # Item Name

- 5 God will bless me.
- 6 It contributes to my salvation.
- 7 God wants me to.

Factor 4 - PEOPLE-FOCUSED EXTRINSIC MOTIVATION

Item # Item Name

- 8 People expect me to.
- 9 I grew up that way

Empirical 5-Factor Model of Section III (Practices)

Kaiser-Meyer-Olkin Measure of Sampling Adequacy is .929

Scree Plot indicates either 4 or 5 factors.

Factor 1 - NON-RESTFUL ACTIVITIES

Item # Item Name

- 29 Bike ride
- 33 Light gardening/picking fruits, vegetables, etc
- 46 Study for Bible classes at college/university
- 47 Church meetings, committees all day Sabbath
- 48 Doctor's appointments Cnot emergency
- 54 Clean house
- 55 Attend public school/take exams
- 56 Water sports/regular swimming, etc.
- 57 Play or watch others play secular games/sports.
- 61 Give any kind of help that has a compassionate purpose, even in non-emergency situations

Factor 2 - LEISURE ACTIVITIES

Item # Item Name

- 23 Camping
- 24 Watching/listening to religious videos, TV, radio, slides, etc.
- 26 Sex with spouse
- 28 Photography
- 30 Surfing internet (religious, nature)
- 31 Visit museums, historical sites
- 32 Arts and crafts, such as embroidery/creating pictures
- 34 Family birthday celebration
- 35 Attending weddings
- 36 Car ride/exploring/sightseeing
- 38 Visiting a zoo/game park
- 39 Boating/canoeing
- 40 Beach-walking, wading, sunbathing, limited swimming, snorkeling, etc.
- 42 Travel

Factor 3 - SPIRITUAL NURTURING ACTIVITIES

Item # Item Name

- 5 Contemplation/meditation/private worship/prayer time
- 6 Read/memorize/listen to: Bible/Christian literature/spiritual stories, sermons.
- 7 Family worship/vespers/Bible games/charades, etc.
- 8 Attend Sabbath School.
- 9 Attend church service
- 10 Attend other church sponsored meetings on Sabbath (Pathfinders, AY, other programs)
- 11 Preach/lead out in Sabbath School/church/other meetings

- 12 Missionary work such as literature distribution, Branch Sabbath School, etc.
- 13 Service to others, such as visiting sick/missing members/helping needy, etc.
- 14 Informal discussions/prayer sessions
- 15 Prepare for Sabbath before sundown
- 20 Music activities (rehearsing/singing/playing/or listening to Sabbath music)
- 25 Fasting
- 27 Writing religious material/preparing to present sermons/seminars/plays
- 60 Give any kind of help only in emergency situations

Factor 4 - ROUTINE SECULAR ACTIVITIES

Item # Item Name

- 2 Refrain from work (negative)
- 41 Prepare food
- 43 Buy gas
- 44 Unstructured play outside/inside/at playgrounds
- 45 Conversation on any topic
- 49 Eat out at restaurants
- 50 Read secular literature (newspaper, etc.)
- 51 Watch secular TV/listen to secular radio/secular music
- 52 WorkCnon-essential healthcare
- 53 Clean church Friday evening
- 58 Shopping (non emergency)

Factor 5 - SPECIAL RELATIONAL ACTIVITIES

Item # Item Name

- 1 Affirm family/friends
- 4 Use Sabbath candles/flowers/or other special touches
- 16 Fellowship/relaxed time with family/friends
- 17 Contact with others through letter writing, phone calls, etc.
- 18 Enjoy special Sabbath food at home/potlucks/picnics, etc.
- 19 Special Sabbath toys/clothes/activities, etc.
- 21 Nature activities
- 22 Walk/hike
- 59 Do very little because of fear of breaking Sabbath (negative)

Empirical 2-Factor Model of Section IV (Belief in Biblical Principles)

Kaiser-Meyer-Olkin Measure of Sampling Adequacy is .919.

Scree Plot indicates either 2 or 3 factors.

Factor 1 - NURTURE VERTICAL RELATIONSHIP (GOD-FOCUSED)

Item # Item Name

- 1 Rest from work/secular concerns and distractions
- 2 An exclusive focus on God—not me—during Sabbath hours
- 3 A joy and delight
- 4 Focused Bible study
- 5 Focus on creation, redemption, and Christ’s second coming
- 7 Loving service and witness for God
- 8 Time to worship God with your church family
- 9 Experiencing nature/God’s creation
- 10 Joyful obedience out of our love for God

Factor 2 - NURTURE HORIZONTAL RELATIONSHIPS (SELF & OTHERS)

Item # Item Name

- 6 A time to nurture relationships with family and friends
- 11 An atmosphere of celebration
- 12 An atmosphere of acceptance, love, and affirmation
- 13 An enhanced sense of well being
- 14 Healing, relief, release, refreshment
- 15 Care for necessary physical needs

Empirical 2-Factor Model of Section V (Sabbath Attitudes)

Kaiser-Meyer-Olkin Measure of Sampling Adequacy is .815.

From 8 items, 2- factor-model chosen.

Factor 1 - SABBATH AS A BURDEN

Item # Item Name

- 1 Boredom
- 5 A judgmental attitude
- 6 Unhappiness
- 7 A feeling of restriction
- 8 Comparison with others when I go to church

Factor 2 - SABBATH AS A STRESSOR

Item # Item Name

- 2 Lack of time for family
- 3 Fatigue because of too many Sabbath activities
- 4 Pressure and stress

Note: The “Sabbath Attitudes” items are worded in a negative sense to give opportunity to express negative attitudes about the Sabbath that may exist. However, these items can also reflect positive attitudes when answered with Likert Scale option 1: “never/ almost never.”

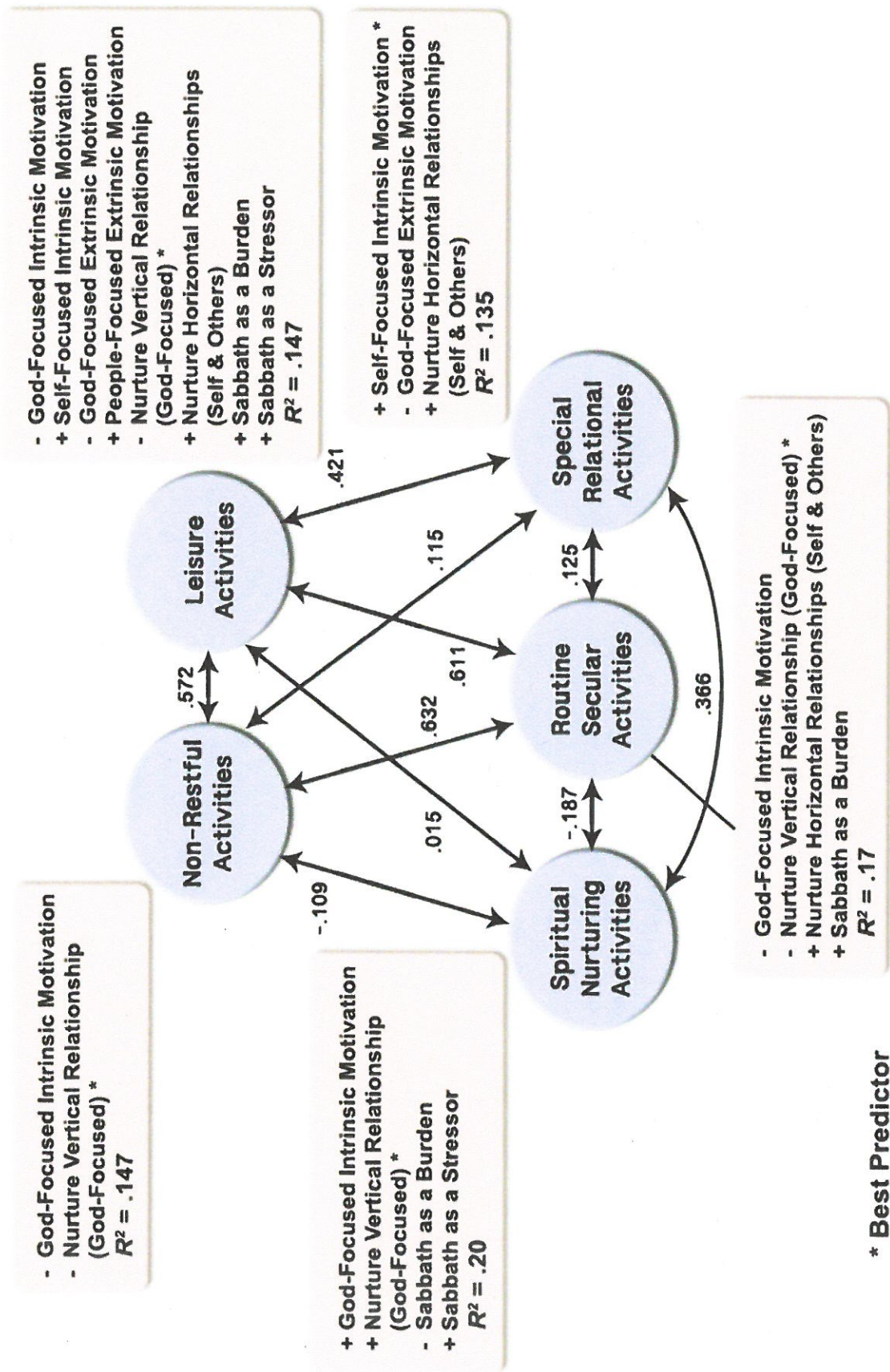


Fig. 4. The relationship between practices and the other factors.

