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# Euro-Asian Division Report

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Global Church Member Survey 2017-2018



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INSTITUTE *of* CHURCH MINISTRY

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# ESD Executive Summary

## Introduction

This report is the first examination of the Euro-Asian Division 2017-2018 Global Church Member Survey (GCMS) data. The research team worked closely with the meta-analysis team to ensure consistent implementation of the research protocol and consistent use of the questionnaire. A total of 2251 surveys were used from all ESD Unions. The findings of this document are an initial analysis of the data using the latest version of SPSS. The purpose of the Executive Summary is to highlight key findings from the study, which includes:

1. Summarizing the demographic findings in order to describe the characteristics of church members in this division.
2. Describing the religious and spiritual behaviors of respondents.
3. Summarizing respondents' awareness of and participation in General Conference sponsored programming.
4. Describing members' acceptance of key fundamental beliefs of the Seventh-day Adventist Church.

## Findings

### *Demographics of the Participants*

The ESD is a fairly homogeneous group, and their missionary fervor and commitment to SDA beliefs is exemplary.

This division is composed of several countries, each with its unique language and culture. However, the Russian language is a common thread through all the countries, due to the history of this division.

Within the ESD, the average age of the survey participants is 48.7 years. When asked how long since members have been baptized, the average length of time is 19.6 years since baptism. The average church size of survey participants is less than 50 people in attendance each week.

The ESD survey participants who attended SDA schools spent there an average of 5.5 years.

About two thirds of the participants are females (63%), which somewhat reflects the reality of the population in the ESD.

Additionally, the survey discovered that:

- Almost two-thirds (66%) of the respondents have never been employed by SDA church.
- A little over two out of three (67%) participants are married, and 13% report that they are single (never married).
- Half (50%) of respondents have a child or multiple children at home.
- While only one in five respondents have no living children, twice as many (45.3%) report having a child (or multiple children) that is not a part of the SDA church.

More than two thirds of respondents (67.2%) joined the church as adults; only 17.3% have been a part of the Adventist Church since birth.

### *Family Factor*

Less than a fourth (22.5%) of the respondents have at least one parent that was a Seventh-day Adventist, and just over one in ten (13.2%) has at least one grandparent that was SDA. Three in five respondents (63.7%) are first generation Adventists. Almost three fourths (71.6%) of participants report that they are very close to one or both their parents/guardians.

One in five (20.9%) survey participant confirmed that having worship with one or both parents at home was a habitual practice in their family growing up. About a third (32.9%), however, report that having worship with one or both parents at home was not applicable.

Over one fourth (27.8%) of respondents claim that Bible reading was the habitual practice in their family of origin. However, an almost equal percentage (28.1%) report that having worship with one or both parents at home was not applicable.

One third (33%) of survey participants agree or strongly agree that praying before a meal was a habitual practice in their family. Additionally, nearly one in three (31.1%) respondents confirm that their parent(s) were regular churchgoers; however again, due to the communist history of this division, a number of people did not grow up in a Christian family (37.1%).

Almost one third (32.2%) shared that Adventist education was a priority in their family of origin; it should be noted that this relates to those who grew up after the communist regime fell. Nearly half (43.6%) claim that Adventist education did not apply in their context.

### *Religious Activities*

When asked about their involvement in different religious activities, a majority (86%) of the survey participants responded that they attend church every week or more often. About the same percentage (84%) attend Sabbath School on a weekly basis or more often, but only one in four (26%) are part of a small group every week or more often; two in five (39%) never attend any small group. However, when it comes to prayer meetings (which is most often done in a small group setting), only 17% claim they never go to prayer group. Over one third

(37%) of respondents attend prayer meetings every week or more often. Over one half (53%) of survey participants shared that they do not go to public evangelistic meetings at all, or just once or twice a year.

The survey also discovered that:

- Almost all (97%) of respondents participate in a communion service once a quarter or more often.
- More than two thirds (69%) of the participants eat with church members once a year, once a quarter, or once a month.
- Almost two thirds of respondents (64%) report that they help with ministry on Sabbath almost every week and more often, and one in three (35%) people helps with ministry during the week, almost every week.

Over three in five (61%) members report that they either never have received a visit from their pastor or this has only occurred perhaps once or twice a year. Over half (53%) have never had a visit from a church elder, but visits by other church members once a quarter or more often are more common (67%).

Almost half (45%) of survey respondents report that they witness to non-Adventists in their community almost every week or more often, but on the other hand, almost two in five respondents (38%) admit that they rarely or never form a relationship with non-Adventists in their community. Over half (54%) of respondents support other church members to grow spiritually almost every week or more often.

### *Devotional Life*

A majority (87.2%) of respondents report engaging in daily personal devotions, while a little over half (54.8%) share that they read their Bible daily; a vast majority (91.3%) of respondents claim to participate in daily prayer. One third (32.9%) have daily morning or evening worship with members of their family.

Two thirds (66.9%) of participants report studying the Sabbath School Quarterly either every day, or at least every week. About two thirds (64.9%) state they read the writings of Ellen G. White daily, more than once a week, or about once a week. Over half (56.1%) of respondents spend time thinking about Jesus' life daily; almost three fourths (74.1%) of respondents admit they spend a lot of time thinking about spiritual questions. Over half of the survey respondents (57%) report reading religious writings by Adventist authors, and less than one in four (23.1%) read religious writings by other Christian authors about once a week or more often.

Four out of five respondents (81%) report that they have never read Adventist World magazine; this may be because they do not have access to it in their language. An even higher percentage (88.8%) of respondents do not use the Adventist Review website at all. Almost two in five (37.6%) share that they do not use social media at all for any purpose, so it is not surprising that over half of respondents (52.9%) report that they never engage with Adventist social media at all.

This research study also found that:

- Over one in four (27.4%) respondents listen to Adventist radio about once a week or more often.
- Almost three in four (71.4%) never listen to other Christian radio broadcasts.
- Almost half (48%) of survey participants watch Hope TV about once a week or more often.
- One in four (25.5%) watches other Adventist TV stations once a week or more often.
- Three in five respondents (58.8%) do not watch other Christian TV stations at all, and more than one in four (26%) watch once or twice a year.

When survey participants were asked how they use their mobile devices daily for devotional purposes, a little over one in four (28.5%) responded that they use it for Bible study or personal devotions, while only a small percentage (12.2%) use it to read Ellen G. White's writings daily or more often.

### *GC Programs Awareness*

This portion of the study surveyed church members on their awareness of General Conference programs. When asked if they have heard about the Reach the World Strategic Plan 2010-2015, two in five (40.2%) respondents claim they have not heard of it. Additionally, about one third (30.7%) claim they have not heard of Total Member Involvement, although 19.3% share that they have heard of it and have, in fact, participated. Nearly one third (31.8%) of respondents still claim to have not heard about Revival and Reformation, while 20.3% have heard about and participated in this program.

In addition, research found that:

- Approximately a quarter (26.1%) of respondents claim that they have not heard of Mission to the Cities program, but 16.3% have heard and participated.
- Over a third (36.4%) of respondents have not heard about the Centers of Influence program, while 11.7% have heard and participated.

- Nearly one-third of respondents (30.9%) have not heard about the Christ's Method of Reaching People, but 18.3% have heard and participated.
- Over one-fourth (27.2%) of participants have not heard of the Comprehensive Health Ministries program, while 21.7% have heard and participated.

### *Religious Attitudes and Experiences*

Over half (51.1%) of survey respondents state their commitment to Christ has developed gradually, and more than one in five (21.3%) share that their commitment came suddenly, and they were changed.

Almost three-fourths (72.8%) of respondents are proud of the church's role and reputation, but one in five (22.2%) admitted they are not sure. A vast majority (93.6%) believes that their local church is part of the worldwide church.

Over two-thirds (70.4%) of survey participants are convinced that pastors and lay leaders in their church work together well. Four in five (79.7%) also believe that their pastors are well qualified to lead.

Over a half (52.7%) of participants believe their youth are actively involved in mission; however, less than half (45.4%) are convinced that youth play an important role in the church. While two in five (42%) disagree or strongly disagree that there are any church programs for preparing young leaders, over a third (34%) of members are not sure about that. Almost two in five (39%) are not sure if there are any conference programs for preparing young leaders, and about the same percentage (41%) is not sure if there are any union programs for preparing young leaders.

### *Application to Daily Life*

When survey respondents were asked if they feel the Bible applies to their daily life, a majority (90.1%) agreed that it does. Over three-fourths (78.4%) of respondents shared that they apply Ellen G. White's writings to their daily lives, and a majority (87.7%) applies the Sabbath School lessons to their daily lives. Close to three in four of respondents (72.1%) feel that religion impacts their daily life.

When asked about topics that are covered in Sabbath sermons, survey respondents indicate that the following topics are very frequently covered and often discussed:

- Righteousness by Faith (78%)
- Spirit of Prophecy (62.9%)

- Sabbath (64.2%)
- Second Coming of Jesus (79.7%)
- Wholistic Living (65.5%)
- Sanctuary (46.7%)
- State of the Dead (33.2%)

### *Involvement in Outreach*

When asked how they feel about their church's involvement in outreach, over three-fourths (77.5%) of respondents shared that the outreach of their church needs to increase (both somewhat and greatly); even more of individuals (82%) indicated that they think they, personally, should somewhat or greatly increase their involvement.

Over three respondents out of four (69.8%) agree that there is a need to increase efforts in nurturing of church members. A majority (84.5%) of respondents believes that more attention should be given to reclaiming former members of the church. Additionally, an even greater percentage (87.6%) of respondents agree they should be more involved in this personally.

### *Personal Investment*

While more than two-thirds (71.8%) of survey respondents were somewhat or very satisfied with their local church, the vast majority (92.4%) believes they will be attending the Seventh-day Adventist Church for the rest of their life. Yet even so, less than a half (45.7%) of respondents feel a lot of closeness and unity within the church.

Over three out of four (76.3%) survey participants report that they do not feel pressured to behave certain ways. A slightly higher percentage (78.4%) of members agree or strongly agree that they feel they have a say in what happens, and can voice their opinions.

Three-fourths (75.7%) of respondents believe they are able to help and serve other people in important ways. Well over half (54.5%) of respondents shared that they help others with their religious questions and struggles.

### *Fundamental Beliefs in ESD*

As for fundamental Adventist beliefs, the vast majority (98.2%) of surveyed members hold them as teachings of Holy Scripture, and as such are aligned overall with these beliefs. A few items that are worth mentioning are summarized below:

- Survey participants almost unanimously (95.5%) agree or strongly agree with the statement "Church unity means uniformity in more than doctrinal belief."

- A little more than four out of every five (81.7%) respondents believe that “Every person is born with tendencies toward evil.”
- Almost three in four (74.9%) agree or strongly agree with the statement “I will not get to heaven unless I obey God’s law perfectly.”
- Seven in ten (70.7%) are not sure if Jesus Christ will return in their lifetime.
- Nearly three out of five (58.7%) agree or strongly agree with the statement “If I am to be saved, I need to be baptized into the Seventh-day Adventist church.”
- Over one fourth (28.4%) of respondents agree or strongly agree that “Different regions of the world should be allowed to set their own policies in order to meet differing needs;” another 34.5% report that they are not sure.

Three in five (59.7%) respondents believe that the Bible expresses eternal truths. Most (95.5%) survey participants believe that the writings of Ellen G. White were a result of the spiritual gift of prophecy, while 81.5% wholeheartedly embrace that Ellen G. White was a prophet.

Respondents also weighed in on other Adventist beliefs:

- Almost nine out of ten (87.7%) respondents wholeheartedly believe that “Christ is acting as our advocate before God in the heavenly sanctuary right now.”
- A clear majority (84.4%) of survey participants wholeheartedly embrace that Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.
- Four in five (80.2%) wholly believe the Adventist Church’s interpretation of end-time prophecies.
- Almost four out of five (79.0%) respondents wholeheartedly embrace that “The investigative pre-Advent judgment began in 1844.” Additionally, 15% shared that they accept this belief because the church teaches it.
- Almost three in four (73.5%) survey participants firmly believe that “Before Christ returns, God will decide who is to be saved and who will be eternally lost.”

### *Health Message*

While about half (49.2%) of survey respondents do not believe that following the health message ensures their salvation, four in five (82.8%) believe that the Health Message is a core part of Seventh-day Adventist beliefs that cannot be questioned. While most (89.8%) of the respondents shared that they follow the Adventist Health Message, over a quarter

(27.1%) also believe that they can choose which parts of the Health Message to follow and which to ignore.

A vast majority of ESD survey participants (90.6%) also wholeheartedly accept that “Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.” However, only 15.4% of church members in the ESD are either vegan or vegetarian.

The vast majority (89.2%) of respondents wholeheartedly embrace that “Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.” Only a small percentage (3.5%) of respondents admit using alcohol the last 12 months, and 9.4% admit that they are not sure about their understanding of scientific research on alcohol use.

## Conclusion/Recommendations

The Adventist church in the ESD is a relatively young church, as three in five (63.7%) are first generation Adventists; this is due to the history of the region. As such, many members in this region were not raised in religious homes and therefore participating regularly in Bible reading, family worship, and saying a prayer before meals were not commonplace. As the church ages in this division, the number of members raised in homes that engage in these behaviors will hopefully grow.

In the ESD, members are highly involved weekly in both church (85.9%) and Sabbath School (83.4%) attendance. This is an area of strength in this division, and speaks to the hunger of members for being taught the Word of God and for fellowship with other believers.

However, in spite of their high attendance to both Sabbath School and church services, members in the ESD have legalistic views of salvation. This was reflected in the responses of three quarters (74.8%) to the statement, “I will not get to heaven unless I obey God’s law perfectly.” This response is concerning, as it minimizes Christ’s gift of salvation and our need, as sinners, for His grace. Moving forward, this is likely a topic that should be addressed not just only on a church level, but at the union and division level, as well.

The health message is an area of conflict in the ESD. While most members (89.8%) feel that they should adhere to the Health Message, a quarter (27.1%) believe that they can choose which parts of the Health Message to follow and which to ignore. This is demonstrated in their lack of a vegetarian/vegan diet, as well as their use of alcohol and tobacco.

In the ESD, there is an overall unity in understanding of Adventist fundamental beliefs, with over 98.2% of surveyed members holding them as teachings of Holy Scripture. This is encouraging! However, as this division shows some legalistic tendencies, it is vital to emphasize that these beliefs do not bring salvation; as always, every guideline and belief should point to Jesus.

Survey data showed that Adventist media (including Adventist World magazine or the Adventist Review website) and social media are not the most effective way to share information with church members in the ESD. Other avenues should be explored to improve communication with members in this division.

When it comes to participation in General Conference initiatives, members in this division admitted to a low level of participation. Part of this could be that a large percentage of members have not heard of many of these initiatives. An improvement/expansion in communication methods could also boost knowledge, as well as participation, in GC programs.

# Methodology

## Sample Strategy

A multistage cluster sampling approach was used to select survey respondents for participation in this study. The sample was stratified in two ways, (1) by union and (2) church size, to ensure representation from each of these strata.

As a first step, our Russian team was given an updated list of churches by local conferences from the following Unions:

- Belarus Union of Churches Conference
- Caucasus Union Mission (Armenian, Georgian and Azeri language)
- East Russian Union Mission
- Far Eastern Union of Churches Mission
- Moldova Union of Churches Conference (Moldovan language)
- Southern Union Mission
- Trans-Caucasus Union Mission
- Ukrainian Union Conference (Ukrainian language)
- West Russian Union Conference
- Crimea Mission

The churches from the entire ESD were sorted by membership size and categorized into small, medium, and large churches. In order to define these sizes, the total membership was used to determine the cut-off points. Small churches comprised the first third of the total membership, medium churches comprised the second third of the total membership, and large churches comprised the last third of the membership. As a result, there were more small churches, fewer medium churches, and less large churches included in the sample. However, the membership represented in each of these categories was initially equal.

Next, the entire list of churches from the division was stratified by union (first strata). Small, medium, and large churches were randomly sampled from each union (second strata). The size of the sample was proportional to the membership of each union, as well as the proportion of small, medium and large churches in that union. Churches were selected for participation, without replacement. A list of random numbers from a random number generator was applied in selecting the churches to ensure that every church had a known and

equal chance of being included in the initial sample. Every person 18 years and older in the selected church was eligible to complete the survey.

To adjust for the likelihood of non-response, we oversampled using an additional 20% of churches for each stratum of the second stage as a reserve. However, we did not use the 20% reserve because we met our initial goal of 2000 responses.

## Data Collection

Work on the data collection began in the spring of 2017. The project was implemented by Dr. Pavel Alexandrovich Zubkov and Dr. Dmitry Alexandrovich Fokin. Prior to participants being surveyed, the survey was translated into six languages that are used throughout the Euro-Asian Division (ESD). The secretary office of the ESD collaborated through the Scientific Research Center in Zaoksky in arranging for the translations, as well as providing the list of all churches in the ESD, which then was used to create the stratified random sample of the ESD churches. They were also instrumental in selecting a proportionate number of local churches from each union and ensuring the balance between small, mid-size, and large churches. Table 1 shows the number of churches selected to participate and the total number of respondents who completed surveys. A total of 604 churches were randomly selected for participation, and 2251 surveys were sufficiently completed and collected from all ESD unions.

	Churches selected	Surveys collected	Membership
<b>Belarus Union of Churches Conference</b>	21	107	3,773
<b>Caucasus Union Mission</b>	43	171	7,473
<b>East Russian Union Mission</b>	26	0	5,016
<b>Far Eastern Union of Churches Mission</b>	22	142	2,231
<b>Moldova Union of Churches Conference</b>	45	170	9,066
<b>Southern Union Mission</b>	33	113	4,213
<b>Trans-Caucasus Union Mission</b>	11	19	1,721
<b>Ukrainian Union Conference</b>	267	1,170	47,642
<b>West Russian Union Conference</b>	128	311	28,597
<b>Crimea Mission</b>	8	48	1,799

**Table 1. Distribution of the surveys by unions**

Work began by drawing up a plan and finding approximate implementation dates for each stage. In the planning stage, it was decided that the goal was to collect 2500-3000 questionnaires, instead of the required 2000. This was done based on the experience of

previous studies. Because of the large territory, a number of questionnaires did not reach recipients or were not returned in time. In addition, as a rule, there is always a small number of cases when church members did not answer certain questions, and sometimes missed whole pages. This also had to be taken into account.

### *Stage 1: Preparation (Spring, 2017)*

In this first stage, a list of randomly selected local churches was obtained. Also, English questionnaires were received, and were translated into the six most common languages in the ESD territory: Russian, Ukrainian, Romanian, Azerbaijani, Armenian, and Georgian. The text of the questionnaires was adapted for each language, since a literal translation from English was not correct.

### *Stage 2: Print of questionnaires (Spring-Summer, 2017)*

In the second stage, the questionnaire layout was created, with a focus on making it convenient to use and easy to follow. The questionnaire was an A4 brochure, 16 pages long, including a title page with the SDA Church logo and the title of the study. The required quantity of questionnaires were printed in the printing house of the city of Tula. It was in this stage that it was decided not to print the questionnaires in the Georgian language, as most members of the church in Georgia speak Russian.

### *Stage 3: Dissemination of questionnaires (Summer, 2017)*

In the third stage, the distribution of questionnaires began. Envelopes were purchased, questionnaires were packed into these envelopes, and labels with the selected local churches were placed onto these envelopes. Small churches received three questionnaires, medium size churches received six questionnaires, and large churches received nine questionnaires. All envelopes were placed into boxes according to their conference.

Around that time, there was a convention of Adventist pastors at the University of Zaoksky; most of the boxes were delivered to the presidents of the various conferences. However, some conference presidents had already left by the time the surveys were distributed; as such, reliable people within those conferences were asked to deliver the questionnaires into the hands of the conference presidents.

### *Stage 4: Collection of questionnaires (Autumn, 2017)*

In the fourth stage, the collection of questionnaires began. The questionnaires were collected as follows:

- Some of the questionnaires were returned by mail to the University of Zaoksky. Mostly these were questionnaires from the North-Western Conference of Russia,

conferences of Central Russia, and the Caucasus. However, some questionnaires were sent by mail from other local churches and conferences.

- Another set of the questionnaires was brought in by the pastors who came to Zaoksky University for business. Thus, we received a part of the questionnaires from Ukraine and Moldova.
- Some of the questionnaires were collected by Dr. Fokin personally. These questionnaires came from the local churches from the South and Moscow conferences, as well as from Belarus. The main reason for this was that the questionnaires from this union did not come in for quite some time, and they were urgently needed to complete the project.
- Finally, the fourth part of the questionnaires was returned via e-mail; most of these came from the Far East of Russia and part of Ukraine.
- Some conferences collected surveys in a very reasonable amount of time. Other conferences conducted the survey collection more slowly. There were conferences that didn't start the survey until the winter of 2017/2018.
- We did not receive any surveys from the East Russian Union.

These were the mechanisms utilized to receive the surveys:

- Personal phone call reminders were made to some pastors and presidents of unions;
- Personal letters to some pastors and presidents of unions;
- Meeting with the leaders of the Euro-Asian Division, so that they facilitate conducting a more rapid survey throughout the territory of the ESD;
- Division letters to each union, which indicated how many questionnaires had already been collected and from which churches, as well as how many still needed to be collected. These letters were sent out by the secretary of the Euro-Asian Division to Presidents of conferences;
- Finally, Dr. Fokin personally went to some unions and met with the presidents, and later personally collected questionnaires.

### *Stage 5: Inputting information (Autumn, 2017-Winter, 2018)*

In the fifth stage, the processing of questionnaires began. Processing and inputting information into the site went in parallel with the collection of questionnaires. All questionnaires were reviewed for their suitability before entering information. Some

questionnaires were incomplete and not usable for further work. Further, all questionnaires were numbered and divided into the conferences and unions from which they came. The numbering of questionnaires was necessary for the following reasons:

- for the convenience of entering questionnaires;
- in order that, if errors were found, it would be possible to find the questionnaires in the order of its entry into the database and check the contents.
- to ensure that those people who entered questionnaires felt personally responsible for entering data, and so that they could understand the importance of verifying the input data.

Data entry assistants were selected from among the most responsible and attentive staff and students of the University of Zaoksky. The data entry was completed on March 4, 2018; a total of 2364 questionnaires were entered online to [surveymonkey.com](https://www.surveymonkey.com) link (i.e. including the incomplete surveys which were later cleaned).

## Data Analysis

Researchers worked closely with the meta-analysis team to ensure consistent implementation of the research protocol and the consistent use of the questionnaire. Once data collection began, we worked to “clean” the data to ensure that the data files were complete. We then supplied the data file to the meta-analysis team for additional cleaning, coding, and variable development. This process helped to ensure a reliable and valid dataset would be produced for analysis. We conducted an initial analysis of the data using the latest version of SPSS, generated frequencies and percentages, and completed chi square analyses of association to summarize findings.

# Demographic Data

## Demographics of the Respondents

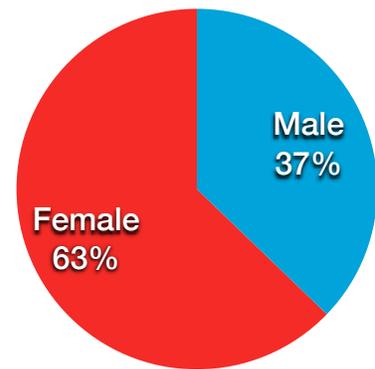
### Gender

In the Euro-Asian Division, more women responded to the survey; while just over one-third (37%) of survey respondents were male, and the remaining respondents (63%) were female (see chart 1).

Some of this difference in gender numbers can be explained by widowed female (9%) and divorced single female (8%) respondents.

About one in four respondents was female older than 56 years. The highest rate of female respondents was in Far Eastern Union of Churches Mission and in Southern Union Mission (see table 2)

Chart 1.  
ESD Gender



$\chi^2 = 19.042; p = .015; N = 2136$	Male	Female
<b>Euro-Asia Division</b>	39%	61%
<b>Belarus Union of Churches Conference</b>	39%	61%
<b>Caucasus Union Mission</b>	43%	57%
<b>Crimea Mission</b>	38%	63%
<b>Far Eastern Union of Churches Mission</b>	25%	75%
<b>Moldova Union of Churches Conference</b>	39%	61%
<b>Southern Union Mission</b>	29%	71%
<b>Trans-Caucasus Union Mission</b>	39%	61%
<b>Ukrainian Union Conference</b>	40%	60%
<b>West Russian Union Conference</b>	33%	67%

Table 2. Gender by unions (Q1)

## Age

Over two thirds (68%) of the participants older 40 years in ESD (see chart 2). The oldest participant was 97 years and the youngest was 15 years; the average age of all participants was 50 years.

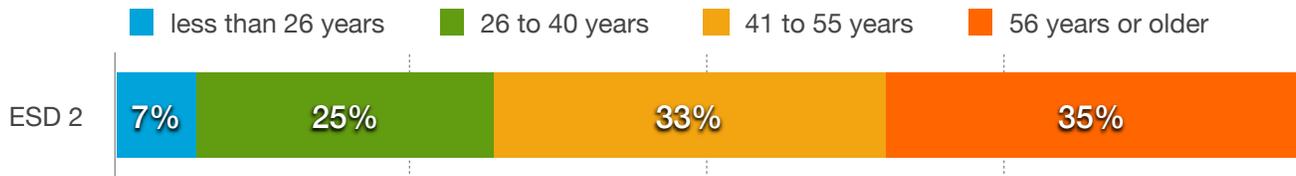


Chart 2. ESD Age by categories

Table 3 shows the distribution of age groups by the Unions. More than half participants younger than 40 years were from the Belarus Union, while more than nine in 10 participants older than 40 years in Trans-Caucasus Union.

$\chi^2 = 81.895; p = .000; N = 2123$	less than 26 years	26 to 40 years	41 to 55 years	56 years or older
<b>Euro-Asia Division</b>	7%	25%	33%	35%
<b>Belarus Union of Churches Conference</b>	7%	44%	24%	25%
<b>Caucasus Union Mission</b>	9%	24%	29%	39%
<b>Crimea Mission</b>	0%	22%	42%	36%
<b>Far Eastern Union of Churches Mission</b>	7%	18%	31%	45%
<b>Moldova Union of Churches Conference</b>	7%	35%	37%	21%
<b>Southern Union Mission</b>	6%	15%	40%	39%
<b>Trans-Caucasus Union Mission</b>	6%	6%	50%	38%
<b>Ukrainian Union Conference</b>	6%	26%	33%	35%
<b>West Russian Union Conference</b>	9%	22%	28%	41%

Table 3. Age groups by unions (derived from Q2)

## Size of Households

The average size of the household in ESD is 3.33 people. One in four (26%) live in two people household, one in five live in three (21%) and four (21%) people household, over one in five people (22%) live in households with five or more people (see chart 3).

A relatively high percentage of people live alone (11%) when compared to the global figure (5%), particularly due to the higher percentage of widows (see marital status).

A smaller size household is more in Far Eastern and Southern Union Missions, while a larger size of household is seen more in Trans-Caucasus Union Mission and Moldova Union Conference (see table 4).

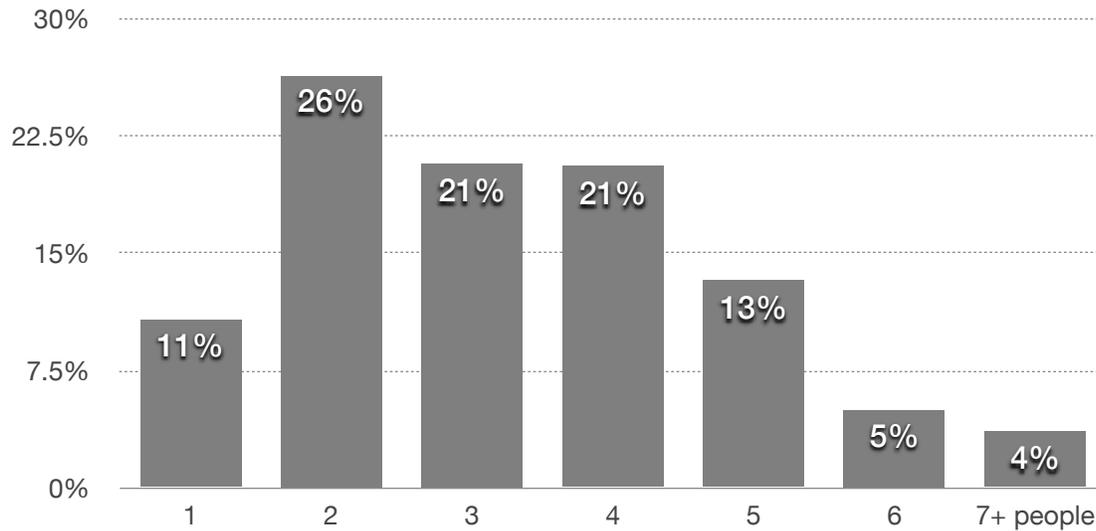


Chart 3. ESD People in household (Q8)

<i>x<sup>2</sup> = 116.653; p = .000; N = 2082</i>	Only me	2 people	3-4 people	5+ people
<b>Euro-Asia Division</b>	11%	26%	41%	22%
<b>Belarus Union of Churches Conference</b>	18%	19%	34%	28%
<b>Caucasus Union Mission</b>	7%	27%	34%	32%
<b>Crimea Mission</b>	17%	19%	44%	21%
<b>Far Eastern Union of Churches Mission</b>	16%	32%	39%	13%
<b>Moldova Union of Churches Conference</b>	6%	20%	45%	30%
<b>Southern Union Mission</b>	15%	34%	32%	18%
<b>Trans-Caucasus Union Mission</b>		18%	53%	29%
<b>Ukrainian Union Conference</b>	9%	26%	44%	22%
<b>West Russian Union Conference</b>	15%	31%	40%	15%

Table 4. Household size (derived from Q8)

## Marital Status

In the ESD, just over two thirds (67%) of respondents are married, 13% never married/are single, 9% are divorced and single, 2% are separated, 9% are widowed and .2% are living together not married (see chart 4).

The majority of the divorced and single, as well as widowed, respondents were females. The highest percentage of divorced and single or separated respondents was found in the Southern Union, while the Trans-Caucasus Union reported the largest number of widows (16%).

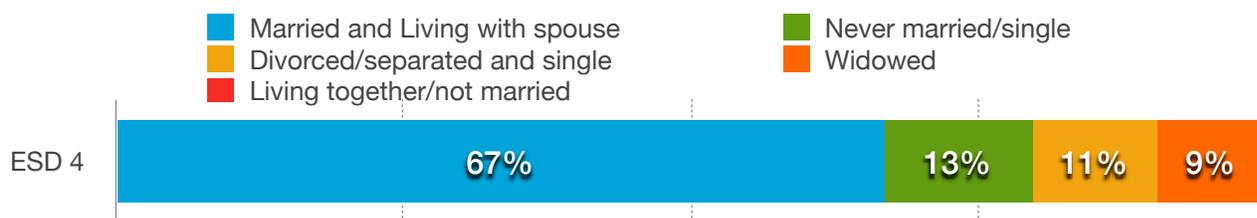


Chart 4. ESD Marital Status (Q10)

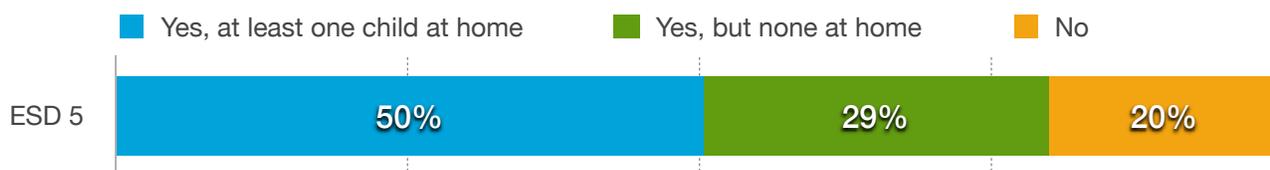
The largest number (79%) of respondents married and living with their spouse was found in the Moldova Union; the highest percentage (25%) of never married/single respondents was in the Belarus Union (see table 5).

$\chi^2 = 116.653; p = .000; N = 2082$	Married and living with spouse	Never married/single	Divorced and single, separated	Widowed
<b>Euro-Asia Division</b>	67%	13%	11%	9%
<b>Belarus Union of Churches Conference</b>	63%	25%	5%	7%
<b>Caucasus Union Mission</b>	69%	13%	10%	7%
<b>Crimea Mission</b>	65%	13%	15%	8%
<b>Far Eastern Union of Churches Mission</b>	58%	18%	14%	11%
<b>Moldova Union of Churches Conference</b>	79%	8%	9%	4%
<b>Southern Union Mission</b>	56%	13%	20%	11%
<b>Trans-Caucasus Union Mission</b>	63%	11%	11%	16%
<b>Ukrainian Union Conference</b>	70%	11%	9%	10%
<b>West Russian Union Conference</b>	56%	18%	15%	11%

Table 5. Marital Status (Q 10)

## Children

In the ESD, every other respondent (51%) has at least one child or teenager currently living at home. Additionally, almost one-third (30%) of participants have children no longer living at home. One in five (20%) respondents have no children (see chart 5).



**Chart 5. ESD Child at home (Q11)**

As a division, parents report having more children than are practicing Seventh-day Adventists. While over a quarter (29%) of respondents division-wide report having only one child, only 40% of those children are Adventists. Almost two-third (63%) of members in the ESD report having two or three children, but only about half (52%) of those children are practicing SDAs. A small percentage (9%) of survey participants reported that they have 4 or more children, but only 8% of those children are Adventist.

	1 Child / 1 SDA Child	2 or 3 children / 2 or 3 SDA children	4 or more children / 4 or more SDA children
<b>Euro-Asia Division</b>	29% / 40%	63% / 52%	9% / 8%
<b>Belarus Union of Churches Conference</b>	26% / 35%	54% / 46%	20% / 19%
<b>Caucasus Union Mission</b>	24% / 38%	66% / 51%	10% / 11%
<b>Crimea Mission</b>	36% / 44%	61% / 52%	3% / 4%
<b>Far Eastern Union of Churches Mission</b>	39% / 62%	55% / 26%	6% / 12%
<b>Moldova Union of Churches Conference</b>	23% / 36%	64% / 56%	13% / 8%
<b>Southern Union Mission</b>	31% / 47%	60% / 45%	9% / 8%
<b>Trans-Caucasus Union Mission</b>	36% / 50%	46% / 38%	18% / 13%
<b>Ukrainian Union Conference</b>	28% / 40%	64% / 53%	8% / 7%
<b>West Russian Union Conference</b>	30% / 34%	64% / 61%	6% / 5%

**Table 6. Living children / SDA children (Q 12, Q13)**

## Sabbath-Keepers in Household

Table 7 shows the percentage of households where all members keep the Sabbath, as well as households where not all members keep the Sabbath. With an increasing number of people in household, the percentage of all keeping Sabbath decreased; however, the majority (seven in 10 respondents) claim all people in their household keep the Sabbath, regardless of the size of the household. More than half of the participants (51%) claim all their living children are Seventh-day Adventists!

Note: when we cross tabulated question, “How many people live in your household [including yourself]?” with the question, “How many people in your immediate household (including yourself) observe the Sabbath?”, we found that 4% of respondents claimed more people in their household to observe Sabbath than were the actual number of people in their household.

<i>Household Size</i>	All people in the household keep the Sabbath	Not all people in the household keep the Sabbath	How many people live in household in ESD
1	100%		10.8%
2	71%	29%	26.4%
3	62%	38%	20.7%
4	68%	32%	20.5%
5	63%	37%	13.2%
6	58%	42%	5.0%
7	45%	55%	1.5%
8	47%	53%	0.9%
9	43%	57%	0.3%
10+	75%	25%	1.0%
<b>Total</b>	69%	31%	100.0%

Table 7. Number of people living in household / number of people in household observe the Sabbath (Q8, Q9)

## Family Matters

### *Personal/Family History With SDA Church*

When asked about their personal experiences within the Seventh-day Adventist Church, members had a lot to share. Just over two in three (67%) of respondents joined the SDA

church as adults. Nearly one in four (23%) either joined as children or were a part of the church since birth. A small percentage (8%) joined as teenagers, and 2% shared that they left the church at some point, but then returned (see chart 6).

A large percentage (57%) of participants report being first generation Adventists. As many as four in five respondents are first generation of Adventists in the Trans-Caucasus Union (81%), but less than half (46%) of respondents are first generation of Adventists in Moldova Union of Churches Conference (see chart 7). Most members in the ESD Adventist Church do not have a long family history with the church but, as mentioned earlier, we can see that most members of the Adventist family observe Sabbath.

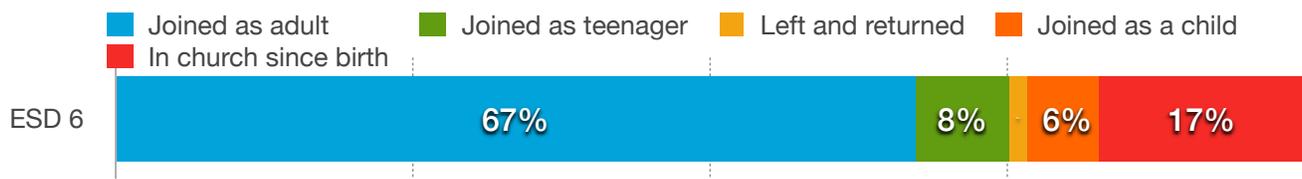


Chart 6. ESD Personal History With SDA Church (Q16)

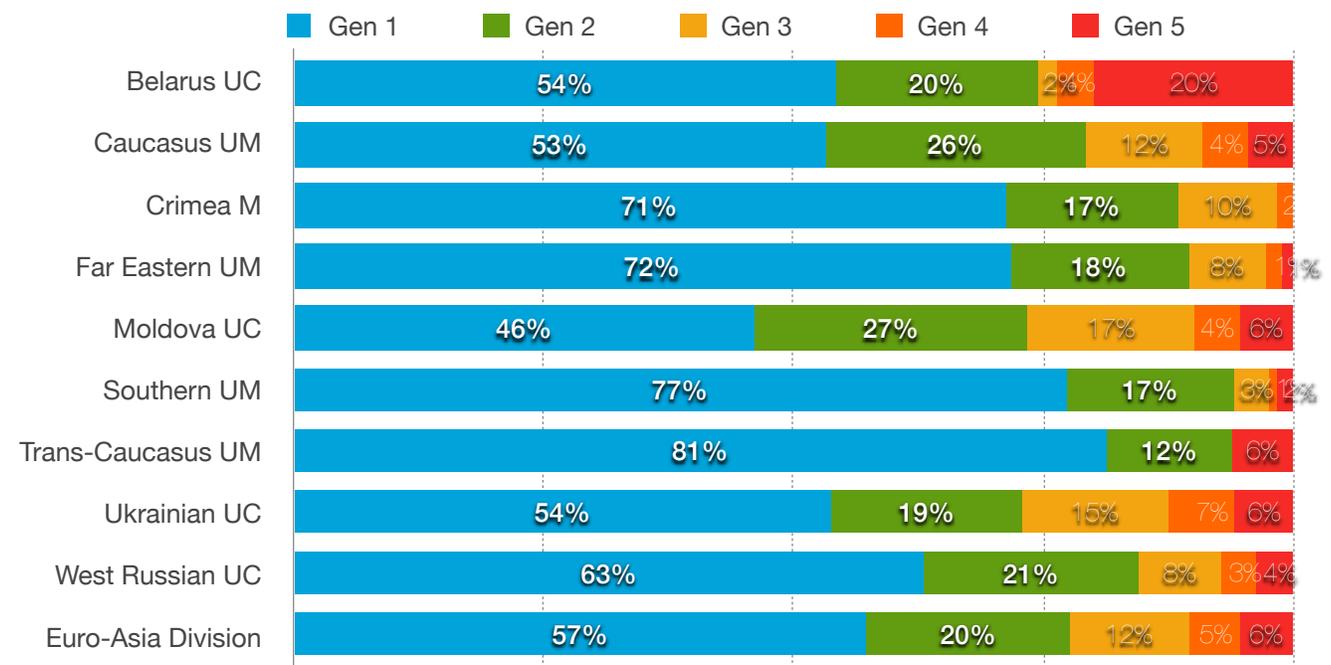
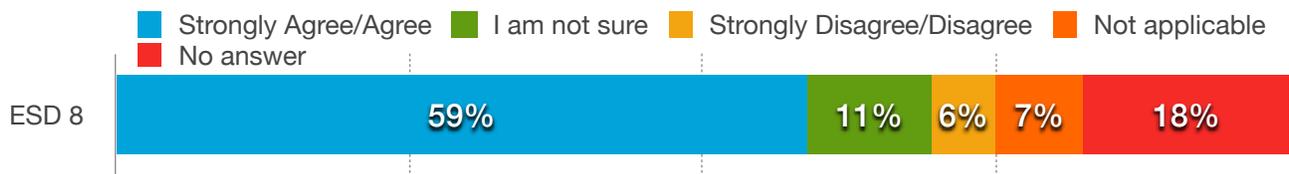


Chart 7. ESD Length of Family History in SDA Church (Q17)

### Family History

The majority of respondents grew up in their biological or adoptive family (82%). Very few (1%) grew in foster family or institution, and 17% grew in other situation (Q23). Chart 8 shows how a majority (59%) of the respondents report being close to their parents; this

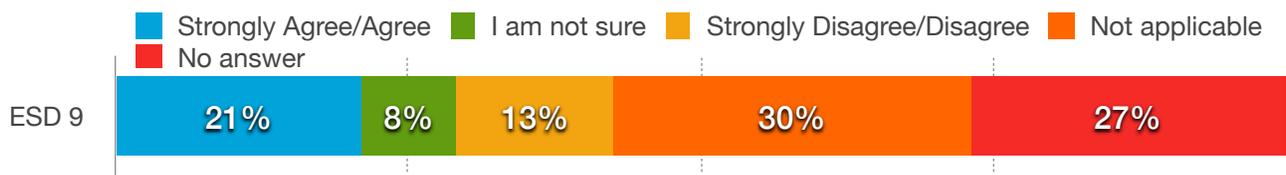
number includes those who are first generation of Adventists, which indicates that family ties are important in this division, regardless of church affiliation.



**Chart 8. ESD I am very close to one or both my parents (Q22.01)**

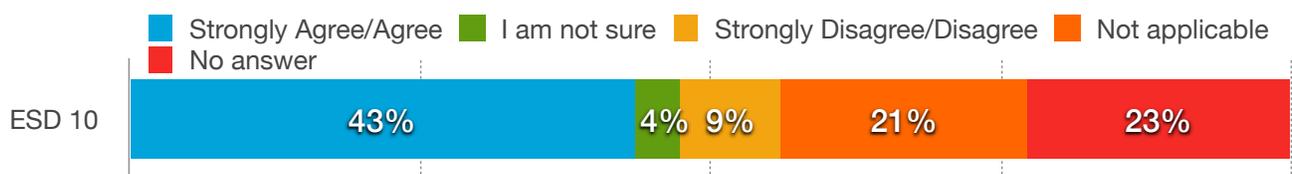
When talking about the history of the ESD, one must take in consideration that many people in this group grew up under a communist regime, with some people adhering to the orthodox religion. While just over two in five (43%) respondents grew up in Adventist families, let's take a look at how respondents at large describe their upbringing in light of this region's history.

One in five (21%) respondent stated that his/her family of origin was involved in community service and/or volunteer activities (see chart 9).



**Chart 9. ESD Our family was involved in community service/volunteer activities (Q22.02)**

When asked if they were able to talk about religious issues with their parents, over half (57%) shared that they were not able to do so, for one reason or another. Approximately two in five (43%) respondents felt that they were able to openly talk about religious issues with their parents as they were growing up (see chart 10).



**Chart 10. ESD I was able to talk about one or both of my parents about religious issues (22.03)**

Only 28% of respondents shared that Bible reading was habitual practice in their family (see chart 11), and one third (33%) regularly prayed before meals with their family (see chart 12). Just over one in five (21%) respondents habitually had morning or evening worship with one or both parents (see chart 13). Almost one third (31%) of the participants grew up with one

or both of their parents going to church regularly (see chart 14). This choice to attend church was likely not an easy one, given the history of this region; it is likely that those who chose to attend church were ostracized or even persecuted because of their faith.

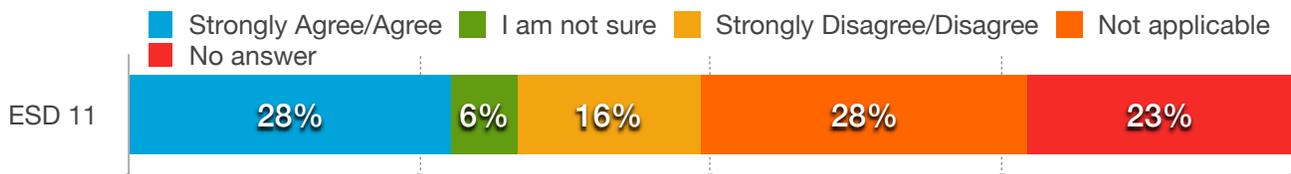


Chart 11. ESD Bible reading was habitual practice in my family (22.04)

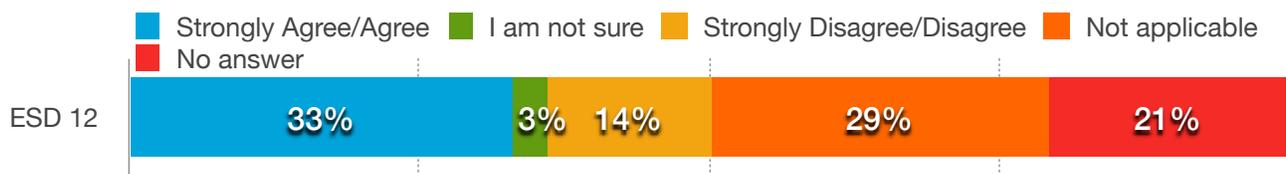


Chart 12. ESD Praying before meals was a habitual practice in my family (22.05)

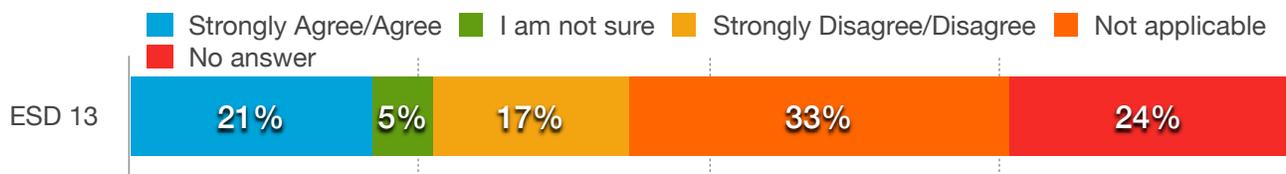


Chart 13. ESD Having morning or evening worship with one or more parents was a habitual practice in my family (22.06)

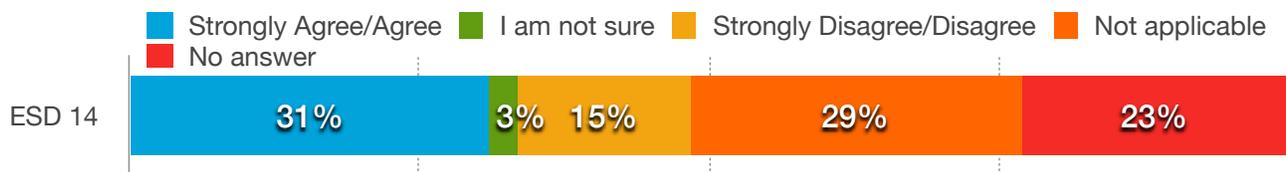


Chart 14. ESD One or both of my parents or guardians attended church regularly (22.07)

## Parenting Style

Participants were asked three questions related to the parenting style of their family of origin. Their answers indicate that a democratic style of parenting prevailed. Seven in 10 respondents would either decide or participate in decisions made about the media they used, about three in four had their say about the time they went to sleep, and four in five were able to choose the friends with whom they spent time (see chart 15).

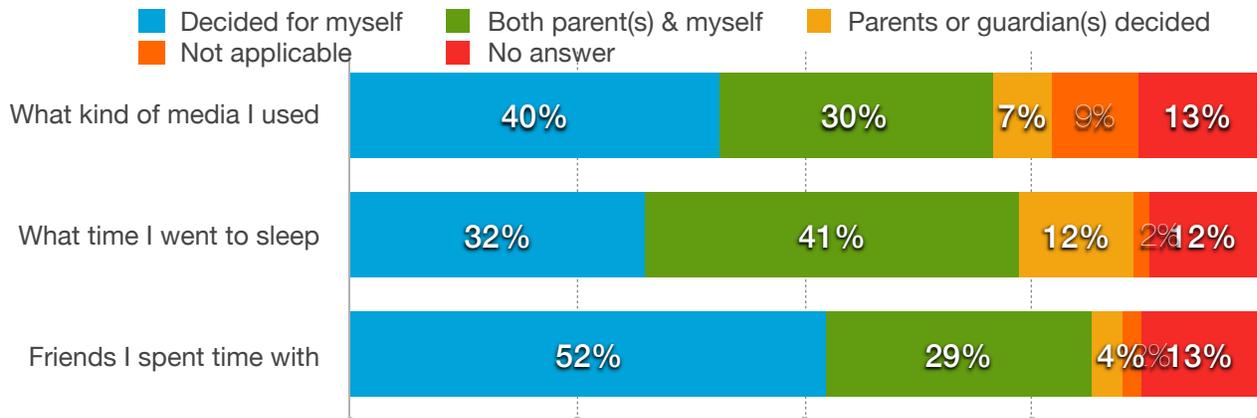


Chart 15. ESD Parenting style in the family of origin (Q24)

## Education

### *Highest Level of Schooling*

Overall, ESD members are well-educated. Across the ESD, a small percentage (6%) of participants report that they did not complete basic schooling (high school or less). Just under one third (31%) of participants has a high school degree, but did not complete any higher education. It should be noted that the high school degree in ESD is not just a general basic education; some schools allow people to pursue a vocational degree in high school, meaning that they were able to choose a job based on their education. A small percentage (6%) started but did not complete college. Over half of the sample completed college (54%) and 2% pursued graduate or professional school (see chart 16).

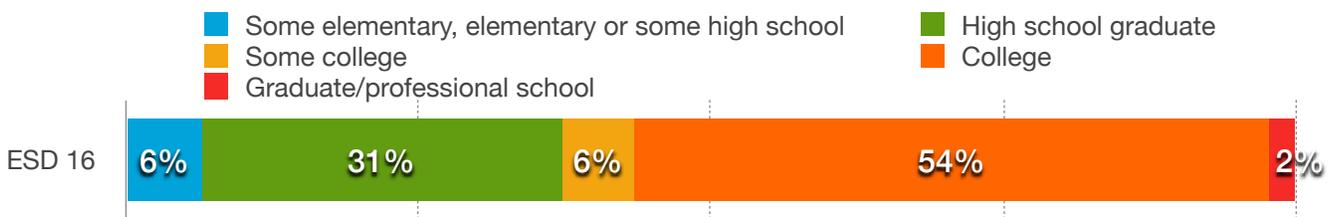


Chart 16. ESD Highest level of schooling (Q5)

When it comes to the conferences individually, Moldova Union of Churches has the highest rate of those who finished graduate school (17%); this union also has the highest rate of those who did not complete high school (28%). The Ukrainian Union Conference has the highest percentage of those who completed high school (46%), and lowest percentage of those who completed college (49%). Crimea Mission has the highest percentage of college graduates (73%) (see table 8).

$\chi^2 = 531.978; p = .000; N = 2155$	Incomplete high school and less	Completed High School	Completed College	Graduate School
<b>Euro-Asia Division</b>	6%	37%	54%	2%
<b>Belarus Union of Churches Conference</b>	3%	26%	68%	3%
<b>Caucasus Union Mission</b>	9%	28%	60%	2%
<b>Crimea Mission</b>		25%	73%	2%
<b>Far Eastern Union of Churches Mission</b>	3%	35%	61%	1%
<b>Moldova Union of Churches Conference</b>	28%	25%	31%	17%
<b>Southern Union Mission</b>	8%	30%	63%	
<b>Trans-Caucasus Union Mission</b>	11%	32%	58%	
<b>Ukrainian Union Conference</b>	4%	46%	49%	1%
<b>West Russian Union Conference</b>	5%	27%	67%	1%

Table 8. Highest level of schooling (Q5)

### Adventist Education

The major type of schooling in ESD has definitely been public/government schooling (see chart 17). Education in other religious schools, private schools, or home schools has been rare in given context (the numbers are significantly below 1%). The Adventist school system was very limited and only partially developed in the few last decades due to the contextual factors.

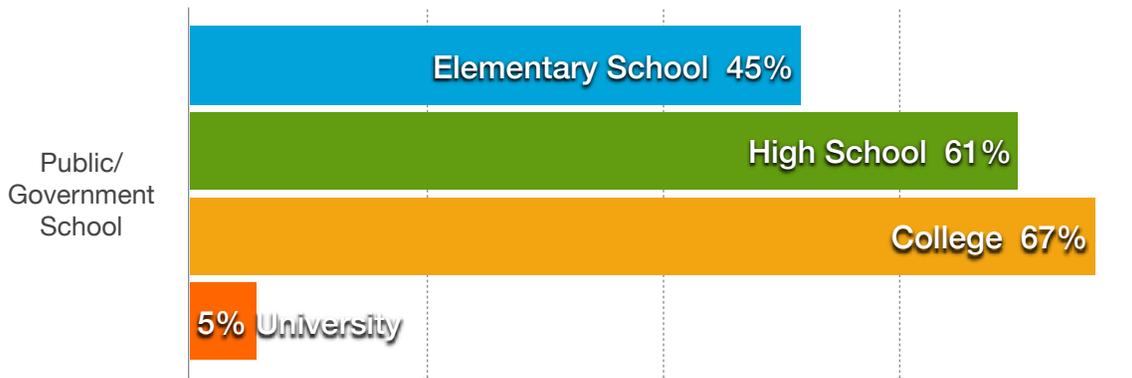


Chart 17. ESD Type of schooling (Q6)

Chart 18 shows the percentages of those who studied in the Adventist schools - all levels less than 10 percent. One in four participants (24%), however, agreed/strongly agreed that Adventist education was an important factor in the family (Q22.08). A small percentage (5%)

was able to obtain four years of SDA education or less, and an even smaller percentage (4%) of participants were able to attend five or more years in the SDA education system (derived from Q7). When it comes to support/vision of the local church for a local SDA school, 11% claim it is at the right level, and 24% claim it needs to somewhat or greatly increase (Q33.10). The majority of respondents stated either that this question does not apply to their church or skipped the question completely.

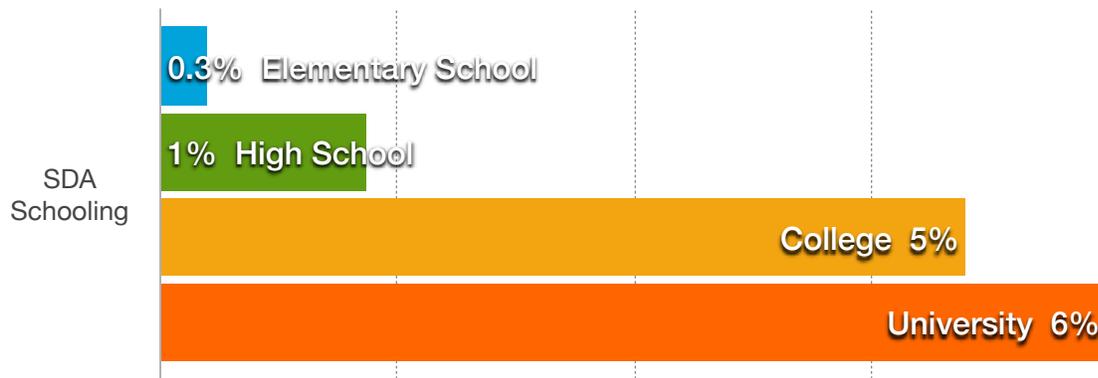


Chart 18. ESD Type of schooling (Q6)

## Local Church Demographics

### *Church Setting*

When asked about their church’s setting, almost one third (30%) of respondents in the ESD report that their church is in a large city, with 9% of them indicating that their church is actually downtown. Two in five (41%) of respondents indicated that their church is in smaller city (with 2% in a smaller city that is next to a larger city), and 30% in a less populated area (12% in a town or village; 18% in a rural area) (see chart 19).



Chart 19. ESD Church setting (Q20)

There is a significant relationship between the size of the setting where the church is located and the size of the church (which was measured by attendance). Large city churches tend to have higher attendance than smaller city churches, smaller city churches tend to be bigger than the small city, village, or rural area churches ( $r = .384$ ;  $p = .000$ ,  $N = 2135$ ). While 54% participants in rural areas attend a small-size church with attendance of 25 or less people, 57% of people attending churches located downtown in large cities report that they attend

churches with attendance of 50+ people (37% with an attendance of 51-100, 20% with an attendance of more than 100). For more details see table 9.

$\chi^2 = 407.456; p = .000; N = 2135$	Attendance less than 25	Attendance 25 to 50	Attendance 51 to 100	Attendance more than 100
Total	29%	37%	24%	10%
Large city center (downtown)	8%	35%	37%	20%
Elsewhere in a large city	9%	40%	37%	15%
A smaller city that is next to a larger city (a suburb)	12%	39%	33%	16%
A smaller city	29%	38%	24%	9%
A town or village	49%	40%	9%	2%
A rural area	54%	31%	12%	3%

Table 9. Church setting by church attendance (Q19.1, Q20)

### Church Size

It is not possible to accurately report the average church membership or perceived attendance because the survey showed only categories of attendance (less than 25, 25 -50, 51-100, 101-150, 151-200, 201-300, etc.). Two thirds (66%) of the respondents, however, claim they attend gatherings with 50 people or less (see chart 20).

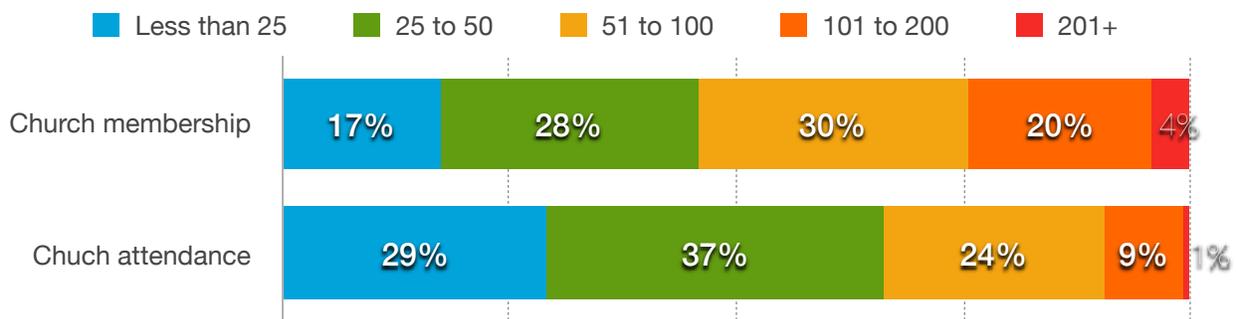


Chart 20. ESD Church size (Q19)

The most typical ESD church size is between 25 and 50 people. A small percentage (3%) of respondents report the actual attendance in their church with less than 25 members is higher than 25 people. The attendance of churches with membership between 101-151 people is mostly reported to be between 51-101 (72%). The attendance of churches with membership between 151-200 people is reported to be between 101-150 (51%) and between 51-100 (40%) people. In case of churches with 201-300 members, 11% of respondent perceive attendance

as about the same as membership. In cases of churches with 301-400 members, 7% perceived attendance in the same size category as membership. The church with 401-500 members is perceived to have attendance between 100 and 300 people.

In our analysis, we were interested to see if there is any unique pattern characterizing churches by the size. For that purpose, we divided the churches by attendance into small churches (50 people and less), mid-size churches (51 to 150 people) and large churches (151 and more people) (see chart 21). Please note: these categorizations were generated based on global attendance in SDA local churches.

As you can see, in the ESD, a majority (66%) of churches are considered small churches, while nearly a third (31%) are considered mid-size churches. Only a small percentage (3%) of church are considered to be large.

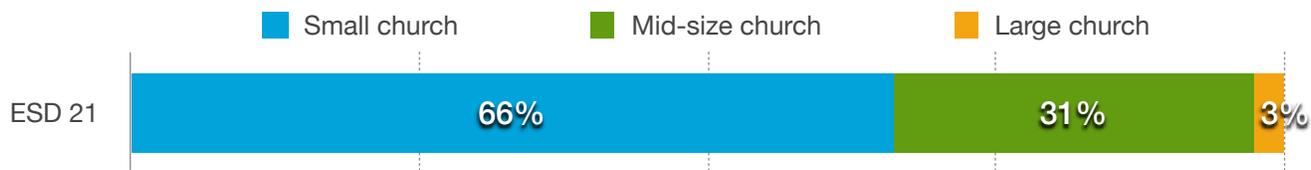


Chart 21. ESD Church size (derived from Q19)

### Nearby SDA Institutions

As already mentioned, contextual factors in the ESD did not allow for the expansion of church institutions. Because of this, the majority of survey participants do not live near or attend church close to an SDA institution. However, 10% go to church near an SDA educational institution, 10% attend near church organizational offices, 4% report an SDA medical institution near to their church, and 7% report attending church close to some other church institution (see chart 22).

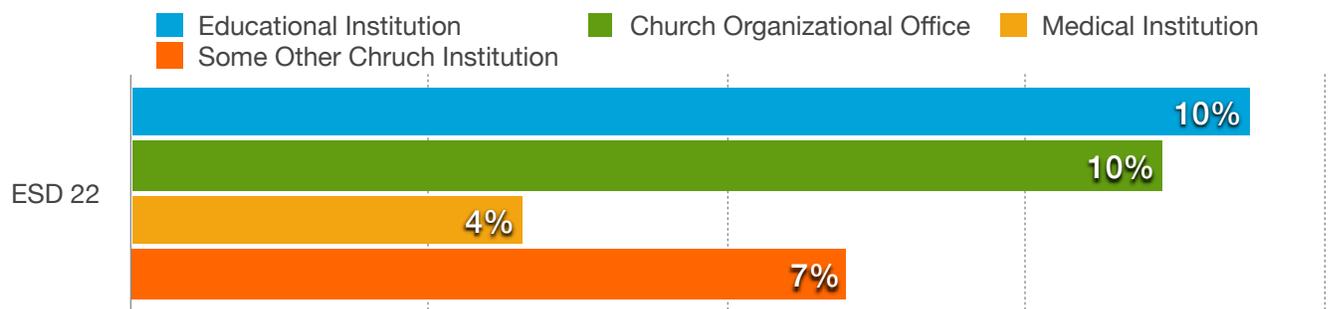


Chart 22. ESD Nearby SDA Institutions (Q21)

## Health Profile

While 80% of respondents claim to have no disability, there are number of respondents (20%) reporting multiple disabilities. Chart 23 shows that visual (20%) and hearing (5%) disabilities are the most common disabilities, along with “other” disabilities (5%). Two percent of respondents report having a mobility disability, 1% indicated they were deaf, 1% indicated a speaking disability, and 1% shared that they have a cognitive/learning disability.

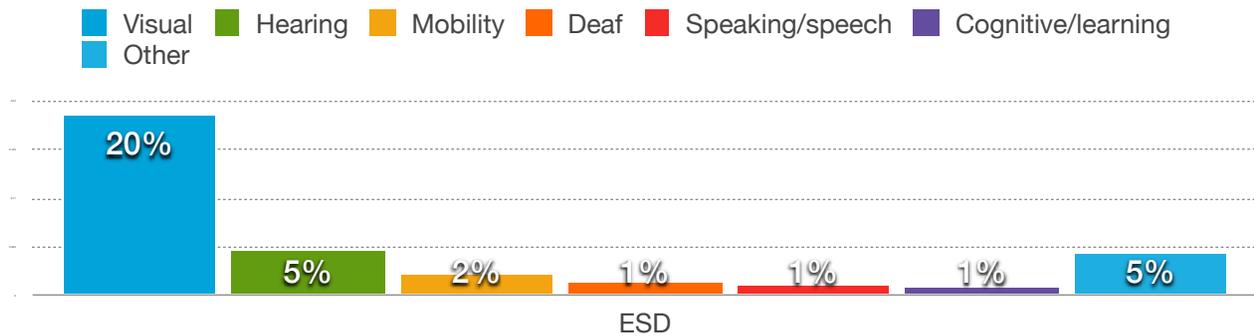


Chart 23. ESD Disabilities (Q3)

## Adventist Religious Profile

### Baptisms

Before we present more in detail the views, beliefs, and practices of church members in the ESD, we would like to present some basic facts that may contribute to the credibility of the views presented in this study.

As already mentioned, over 99% of the survey respondents consider themselves Seventh-day Adventists (Q14). Nine out of 10 respondents (91%) have been baptized since the fall of Communist regime (i.e. when the iron wall fell). More than one in three (35%) were baptized in the first decade of the post-communist wave, clearly expressing their newly gained religious freedom (see the 21-30 years category) (chart 24).

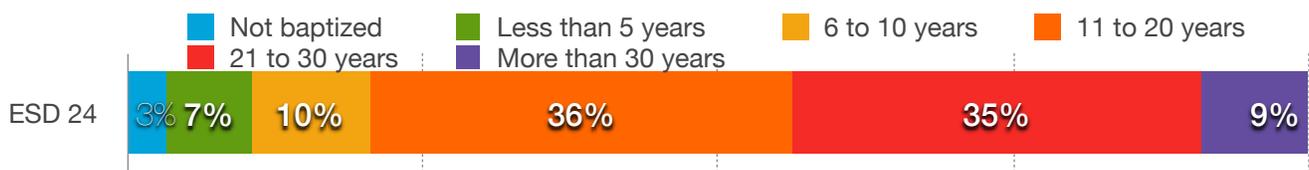


Chart 24. ESD Baptism by category (derived from Q15)

With the exception of Crimea (21%) and Belarus (24%), more than 30% of all participants across all unions were baptized within the 21-30 years ago category; of particular interest are West Russia (42%) and Far Eastern Union (40%), where the largest number of survey

participants were baptized 21-30 years ago - directly after the fall of communism in this region (see table 10).

<i>x<sup>2</sup> = 76.272; p = .000; N = 2167</i>	Not Baptized	< 5 years	6-10 years	11-20 years	21-30 years	30+ years
<b>Euro-Asia Division</b>	3%	7%	10%	36%	35%	9%
<b>Belarus Union of Churches Conference</b>	8%	8%	9%	41%	24%	11%
<b>Caucasus Union Mission</b>	1%	7%	12%	31%	37%	12%
<b>Crimea Mission</b>	2%	2%	19%	52%	21%	4%
<b>Far Eastern Union of Churches Mission</b>	6%	10%	9%	29%	40%	6%
<b>Moldova Union of Churches Conference</b>	4%	4%	11%	34%	34%	12%
<b>Southern Union Mission</b>	4%	12%	10%	38%	35%	3%
<b>Trans-Caucasus Union Mission</b>	5%	11%	11%	32%	42%	
<b>Ukrainian Union Conference</b>	3%	7%	10%	37%	33%	11%
<b>West Russian Union Conference</b>	2%	9%	9%	34%	42%	5%

**Table 10. Baptisms by unions (derived from Q15)**

The second decade following the change of regime was no less successful. More than one in three (36%) was baptized in this decade across all the ESD territory. More than half of the participants from Crimea (52%) were baptized in this period.

In the third decade after the change mentioned above, baptisms dropped significantly to about half of the baptisms the prior two decades. Ten percent of participants were baptized 6-10 years ago, and 7% were baptized less than five years prior the survey was filled out (see chart 24). The most recent baptisms, as well as the previous decades, included people of all age groups.

One in four (25%) of those that have been baptized only for 5 years or less are currently employed by the Seventh-day Adventist Church (see chart 25). Interestingly, the highest percentage (41%) of those who do not hold any church office are those in the same category - baptized for 5 years and less (see chart 26).

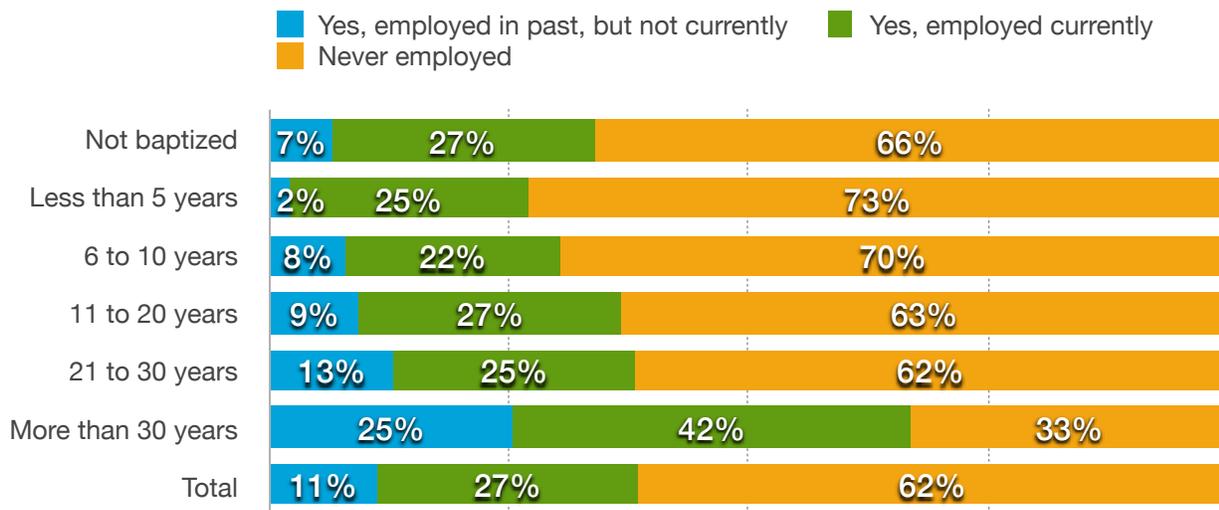


Chart 25. ESD Baptism and employment by SDA Church (Q15,Q4)

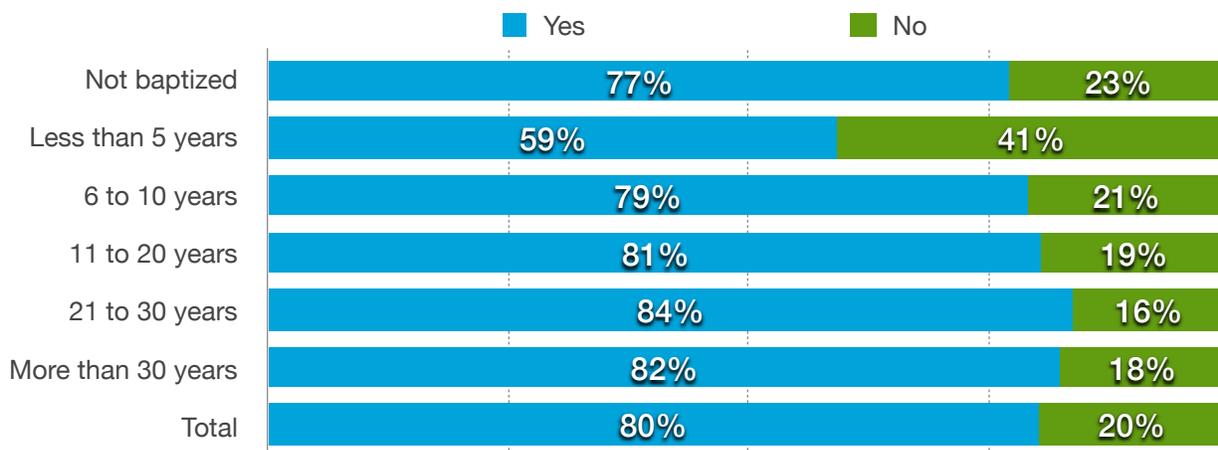


Chart 26. ESD Baptism and holding office at the local church (Q15,Q18)

As seen in chart 24, 3% of respondents have not been not baptized yet; these non-baptized people come from all age categories. Three out of four (77%) of these non-baptized people hold church offices (i.e. are actively involved in the church) (chart 26), and one in three that are not baptized either were employed in the past or are currently employed by the SDA church (chart 25).

### Church Attendance

The ESD survey participants are regular church goers. A vast majority (86%) of them go to church every week or more often, with very little exceptions across all the unions (table 11).

<i>x</i> <sup>2</sup> = 118.140; <i>p</i> = .000; <i>N</i> = 2145	Never	Once a month/less	Almost every week	Every week	More often
<b>Euro-Asia Division</b>	0%	2%	12%	56%	30%
<b>Belarus Union of Churches Conference</b>		2%	16%	51%	31%
<b>Caucasus Union Mission</b>	1%		11%	56%	32%
<b>Crimea Mission</b>			8%	60%	31%
<b>Far Eastern Union of Churches Mission</b>		2%	12%	51%	35%
<b>Moldova Union of Churches Conference</b>		9%	11%	60%	20%
<b>Southern Union Mission</b>		3%	9%	56%	32%
<b>Trans-Caucasus Union Mission</b>		6%	17%	72%	6%
<b>Ukrainian Union Conference</b>	0%	1%	12%	54%	33%
<b>West Russian Union Conference</b>		1%	14%	63%	23%

**Table 11. Church attendance by unions (Q21)**

Also, Sabbath School attendance is very high (84% , 75% responded they participate every week, while 9% responded more often) across all the unions (table 12). The weekly attendance to Sabbath School drops only 2% when compared to the main worship attendance. This indicates the faithfulness of the majority of respondents.

<i>x</i> <sup>2</sup> = 91.492; <i>p</i> = .000; <i>N</i> = 2123	Never	Once a month/less	Almost every week	Every week	More often
<b>Euro-Asia Division</b>	1%	3%	13%	75%	9%
<b>Belarus Union of Churches Conference</b>		7%	17%	70%	7%
<b>Caucasus Union Mission</b>	1%	2%	12%	77%	8%
<b>Crimea Mission</b>		4%	8%	75%	13%
<b>Far Eastern Union of Churches Mission</b>	2%	4%	10%	77%	8%
<b>Moldova Union of Churches Conference</b>		2%	8%	81%	9%
<b>Southern Union Mission</b>	2%	5%	7%	70%	16%
<b>Trans-Caucasus Union Mission</b>		11%	11%	78%	
<b>Ukrainian Union Conference</b>	1%	2%	14%	74%	9%
<b>West Russian Union Conference</b>	2%	3%	15%	76%	5%

**Table 12. Sabbath School attendance by unions (Q21)**

The majority (97%) of respondents participates regularly (once a quarter or more often) in Communion (chart 27).

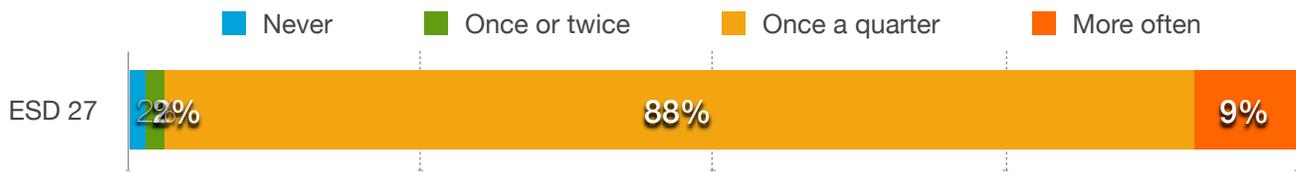


Chart 27. ESD Participation in Communion (Q25.08)

### *Commitment*

Only a small fraction (less than 1%) of respondents in the ESD do not consider themselves Seventh-day Adventists (Q14). A vast majority (92%) of respondents in the ESD are committed to stay Seventh-day Adventists all their lives (table 13). There was one exception to this, however; in the Moldova Union, almost two thirds (64%) do not confirm their life commitment to the Seventh-day Adventist church. However, in the same union, we see one of the highest percentages of survey participants holding a church office in the local church (91%). The reason for this discrepancy is unclear.

Overall, across the ESD, four in five (80%) are actively involved in the church, i.e. they are holding a church office in their local churches. Over one third (38%) of the participants are currently employed by the Seventh-day Adventist church (27%), or have been so in the past (11%) (table 13). Therefore, the religious profile described in this section clearly demonstrates the credibility of the respondents as people who are well-connected with the SDA church.

	Committed to stay SDA all life	Hold a Church Office in the Local Church	Employed by the SDA church currently	Employed by the SDA Church in the past
<b>Euro-Asia Division</b>	92%	80%	27%	11%
<b>Belarus Union of Churches Conference</b>	99%	55%	17%	7%
<b>Caucasus Union Mission</b>	98%	81%	22%	13%
<b>Crimea Mission</b>	100%	92%	32%	7%
<b>Far Eastern Union of Churches Mission</b>	97%	84%	28%	8%
<b>Moldova Union of Churches Conference</b>	36%	91%	39%	6%
<b>Southern Union Mission</b>	96%	76%	32%	17%
<b>Trans-Caucasus Union Mission</b>	94%	81%	13%	56%
<b>Ukrainian Union Conference</b>	97%	80%	29%	11%
<b>West Russian Union Conference</b>	96%	77%	19%	13%

Table 13. Commitment, active involvement and church employment by unions (Q4,Q18,Q36)

# Adventist Practices & Beliefs

## Devotional Life

It comes as no surprise that members in the ESD are passionate about their spirituality. A large majority (87%) engage in devotions daily or more than once a day (chart 28). Females were slightly more likely to engage in this practice than males, while respondents older than 40 years were slightly more likely to engage in personal devotions than people younger 40 years. Also, respondents in the Moldovan and Trans-Caucasus Unions were less likely to engage in personal devotions.

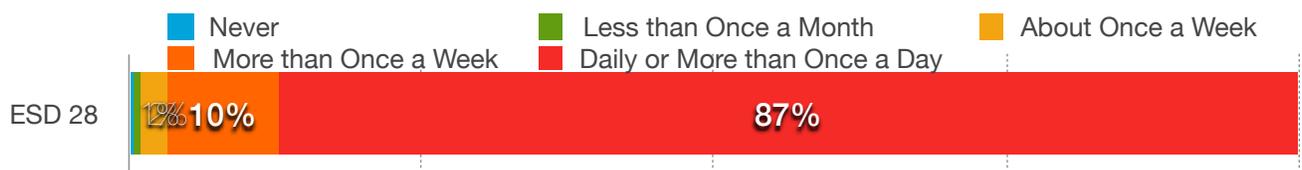


Chart 28. ESD Engage in personal devotions (Q26.02)

## Bible, SS lessons, and EGW Reading

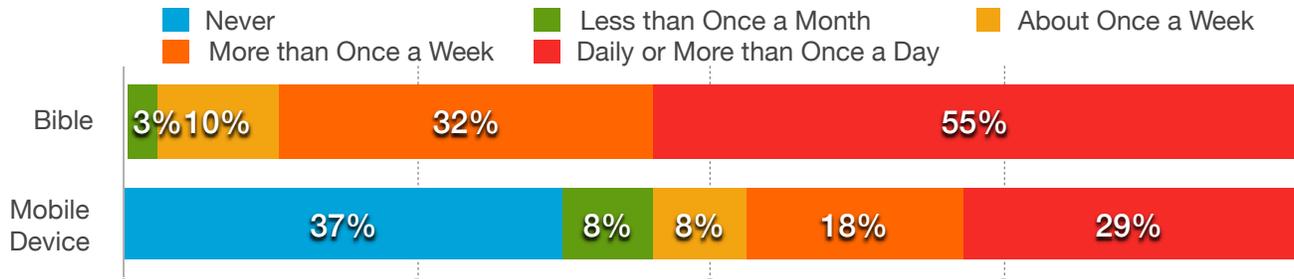
Respondents in the ESD were then asked about specific aspects of devotions. Over half (55%) read their Bible every day, approximately one third (32%) read it several times a week, 10% read their Bible about once a week, while 3% admit that they rarely do so (chart 29). Moldovan participants reported slightly lesser Bible reading than participants in other Unions. Respondents younger than 40 years report reading the Bible less than those older than 40 years (see table 14).

	Less than 40 years of age	Older than 40 years of age
Never	0%	0%
Less than Once a Month	4%	2%
About Once a Week	16%	8%
More than Once a Week	39%	29%
Daily or More than Once a Day	41%	61%

Table 14. Read the Bible by Age (Q26.01, derived from Q2)

Over half (55%) of survey participants in the ESD read the Bible from a mobile device every week or more often (chart 29). There is a strong correlation between the use of mobile device for reading the Bible and age ( $r = .336$ ;  $p = .000$ ;  $N = 1889$ ). Males responded that they use their mobile device for Bible reading slightly more than females; additionally, urban younger

people, as well as those baptized for 10 years or less, have the tendency to use their mobile devices for reading the Bible more often than other demographic groups. Two in five respondents (39%) in small churches, one in three (34%) in mid-size churches, and one in four (26%) in large churches shared that they never use their mobile device for Bible reading.



**Chart 29. ESD Read the Bible and read Bible using mobile device (Q26.01, Q26.20)**

Both those who go to regularly (every week or more often) to Sabbath School (84%) and those who go almost every week (13%) (table 12) come prepared as chart 30 shows. A vast majority (93%) of respondents study the Sabbath School lesson every week (chart 30).



**Chart 30. ESD Study the Sabbath School lesson (Q26.03)**

Two thirds of respondents (65%) report reading the writings of Ellen G. White at least on a weekly basis (chart 31). Reading of her writings positively correlates with age ( $r = .210, p = .000, N = 2012$ ); the older people get, the more they tend to read her writings. A little over three fourths (78%) of respondents appreciate how easily they can access the Spirit of Prophecy materials, while another 20% say they can access only major works of Ellen G. White (Q30).

About one third of respondents (30%) uses a mobile device to read Spirit of Prophecy materials (chart 31). The largest group using the mobile devices for reading EGW writings are urban young adult males who have been baptized for six to 10 years.

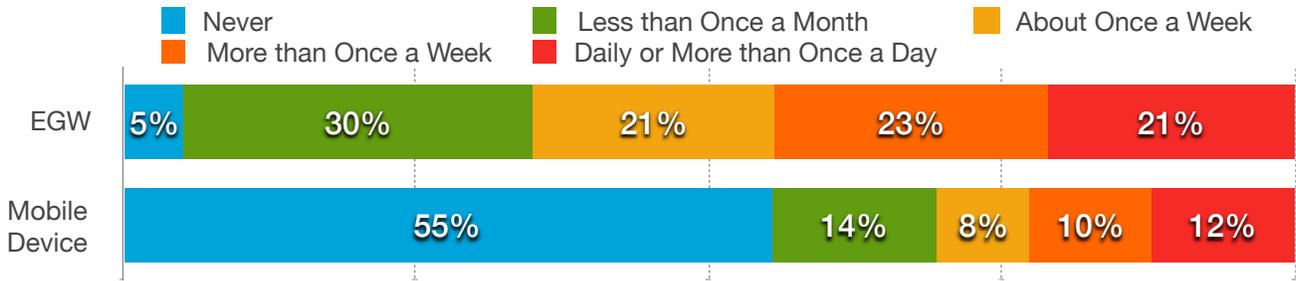


Chart 31. ESD Read the writings of Ellen G. White and use of mobile device (Q26.04, Q26.21)

### *Prayer/meditation*

Most (91%) ESD respondents pray everyday (chart 32). Prayer is clearly their spiritual weapon. The intensity and frequency of prayer slightly grows with age.



Chart 32. ESD Personal prayer (Q26.06)

More than a half of respondents (56%) think about Jesus' life every day; additionally, about one in four (26%) meditate on Jesus more than once a week, and 11% do so about once a week (chart 33). The focus and time spent in meditation on Jesus' life goes up with age, while females report spending slightly more time thinking about Jesus' life.

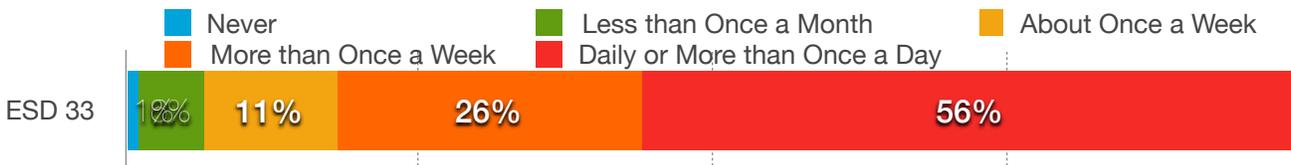


Chart 33. ESD Think about Jesus' life (Q26.22)

### *Type of Commitment to Christ*

Table 15 shows the types of commitment to Christ by unions. While 7% of respondents in ESD are not sure about their commitment to Christ, 11% in both the Trans-Caucasus Union and West Russian Union are not sure if they are committed to Christ. A slightly higher percent of people younger 40 years are not sure if they are committed to Christ. Also a slightly higher percentage of respondents baptized for 6 to 10 years show uncertainty of commitment to Christ.

While overall 3% of ESD respondents claim they committed their life to Christ at a specific moment, the same type of commitment is reported by 11% of respondents in Trans-Caucasus Union. The percentage of respondents with this type of commitment decreases with age.

<i>x</i> <sup>2</sup> = 124.559; <i>p</i> = .000; <i>N</i> = 2130	Not sure if committed to Christ	Commitment at a specific moment	Commitment developed gradually	Change came suddenly	Committed to Christ since young child
<b>Euro-Asia Division</b>	7%	3%	51%	21%	18%
<b>Belarus Union of Churches Conference</b>	6%		64%	14%	16%
<b>Caucasus Union Mission</b>	5%	7%	53%	21%	14%
<b>Crimea Mission</b>	4%		67%	26%	2%
<b>Far Eastern Union of Churches Mission</b>	7%	2%	62%	19%	10%
<b>Moldova Union of Churches Conference</b>	10%	2%	42%	20%	25%
<b>Southern Union Mission</b>	8%	2%	69%	15%	6%
<b>Trans-Caucasus Union Mission</b>	11%	11%	61%	11%	6%
<b>Ukrainian Union Conference</b>	5%	2%	46%	24%	23%
<b>West Russian Union Conference</b>	11%	2%	55%	19%	13%

**Table 15. Type of commitment to Christ (Q32)**

About half (51%) of ESD respondents agree that their commitment to Christ developed gradually; 69% of respondents in the Southern Union claimed this type of commitment, but only 42% in the Moldova Union. Such type of commitment to Christ is reported more as age increases. Additionally, it is reported slightly more frequently in small churches than in mid-size and large churches; it is also slightly more common in urban churches than in small town churches or rural churches.

About one in five (21%) ESD respondents claim their commitment to Christ came suddenly and brought change in their life. This is only partially true for respondents in the Trans-Caucasus Union (11%), but even more true for respondents that are a part of Crimea Mission (26%). The frequency of this type of commitment grows with age (i.e. 10% with emerging adults to 30% with older adults).

Finally, 18% of ESD respondents reported they were became committed to Christ as young children; an even higher percentage (25%) of respondents in the Moldova Union experience

this kind of commitment. However, this is not the case in Crimea Mission (2%). The percentage is higher in rural churches (26%). Also, it gradually decreases with increasing age.

### *Family Worship*

As mentioned earlier, 33% of respondents are single (never married, divorced, or widowed) (Q10). Another 11% reported they live alone (Q8), and therefore cannot have any family worship. The other 22% may live with parents, children, or extended family members.

With that in mind, 16% of respondents did not answer the question about morning or evening family worships. Nearly one in four (24%) respondents stated that they never have such family worship and 8% rarely have any family worship. Almost one in five (19%) have family worship at least once a week or more than once a week, and one in three respondents (33%) reported that they have family worship every day (chart 34). West-Russian Union respondents, as well as respondents attending urban churches, reported having the least everyday family worship. The older the respondents, the higher the percentage of regular everyday family worship.

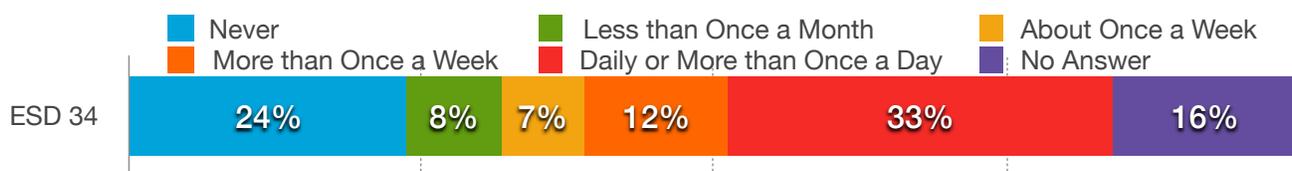


Chart 34. ESD Morning or evening family worship (Q26.05)

### *Religious Literature Reading Habits*

Over half (57%) of ESD respondents read religious writing by Adventist authors on a weekly basis (chart 35). Two out of three (66%) of respondents in the Far Eastern Union reported reading religious writing by Adventist authors on a weekly basis, placing them on the higher end of the spectrum, while 52% of Moldova Union respondents reported reading religious writings by Adventist authors, putting them on the lower end. This type of reading somewhat increases with age.

The frequency of reading religious writing by other Christian authors is much lower in the ESD. Less than one fourth (23%) of ESD respondents report reading religious writing by other Christian authors on a weekly basis (chart 35), with members in the Southern Union on the lower end (20%) and Belarus Union on the higher end (37%).

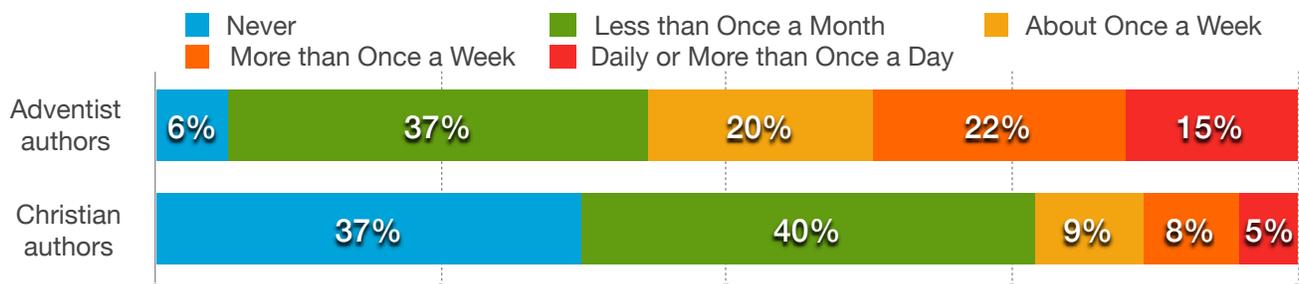


Chart 35. ESD Read religious writing by Adventist and Christian authors (Q26.07, Q26.08)

Reading of Adventist World magazine in the ESD is quite rare. Four out of five (81%) do not read Adventist World magazine at all, while 13% read it less than once a month (chart 36).

When it comes to publications from their local union, a little over one third (35%) report that they never read a magazine or newsletter from their local union or conference. About half (49%) read such a publication less than a month, while 16% read them weekly (chart 36). Respondents in the Ukrainian Union (22%) and in the Belarus Union (19%) report reading more of these type of publications than in other unions. Local union or conference magazines/newsletters are read slightly more in rural churches.

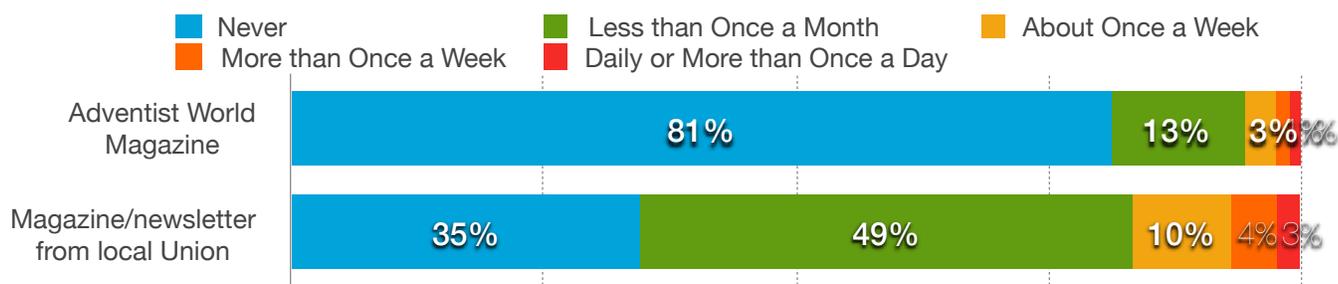
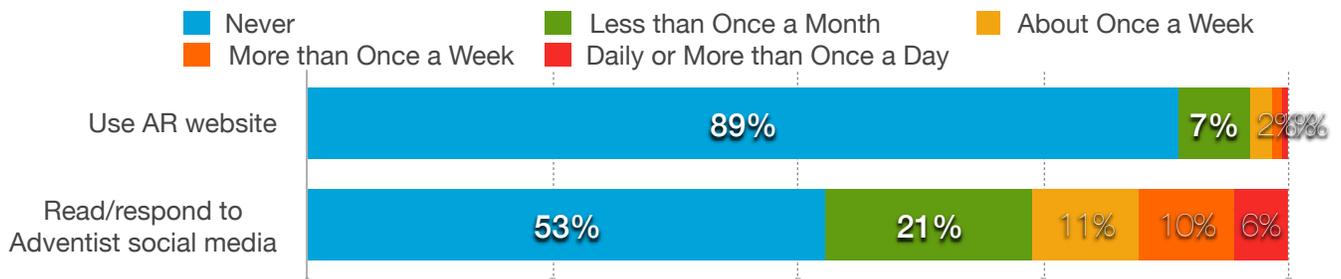


Chart 36. ESD Read Adventist World Magazine and magazine/newsletter from local union (Q26.09, Q26.11)

### Use of Online Media

For whatever reason, the Adventist Review website is generally not used across ESD. The only real exception to this is that 7% of respondents report using the website less than once a month, while even less (4%) report using it on weekly basis (chart 37).

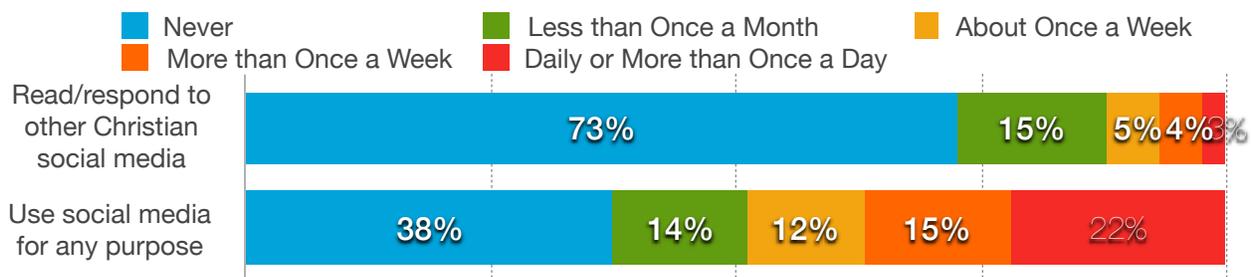
A little over one in four (27%) of ESD respondents read or respond to the Adventist social media on a weekly basis or more often (chart 37). This proved to be more common in urban churches than in small town churches, and even more than in rural churches. The reading or responding to Adventist social media is somewhat correlated with age; the younger people are the more likely to respond to the Adventist social media ( $r = -.160, p = .000, N = 1827$ ).



**Chart 37. ESD Use Adventist Review website and read/respond to Adventist social media (Q26.10, Q26.12)**

Almost three out of four (73%) survey participants never read or respond to other Christian social media, and only a small number (12%) read or respond on a weekly basis (chart 38). Reading or responding to other Christian social media is also correlated with age ( $r = -.174, p = .000, N = 1786$ ).

Only about half (49%) of ESD respondents use social media for any purpose on a weekly basis (chart 38). Younger people tend to use social media more, in general; there is much stronger relationship between age and use of social media for any purpose ( $r = -.340, p = .000, N = 1814$ ).



**Chart 38. ESD Read/respond to other Christian social media and use of social media for any other purpose (Q26.13, Q26.14)**

### *Listening to Religious Radio*

Over one in four (27%) of ESD respondents listen to Adventist radio broadcasts on a weekly basis (chart 39). The least-frequent listeners are found in the Southern Union Mission (14%), while the most-frequent listeners are in the Moldova Union (41%). All age groups are listening (between 23% and 27%), but older adults are listening more on weekly basis (33%).

Only 14% of the ESD respondents listen to other Christian radio broadcast on a weekly basis (chart 39).

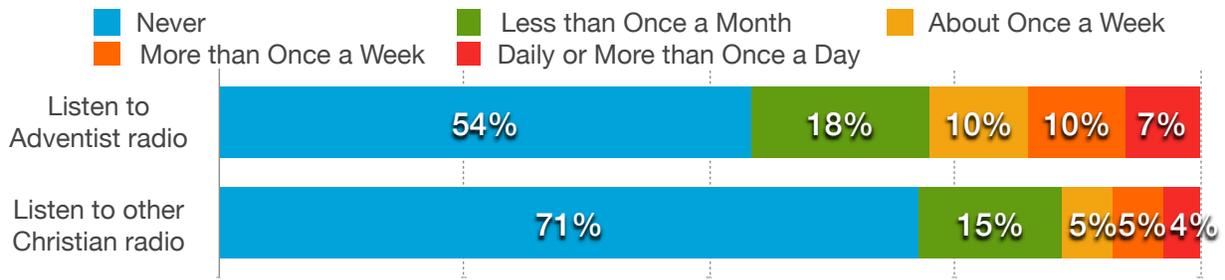


Chart 39. ESD Listen to Adventist and other Christian radio broadcast (Q26.15, Q26.16)

### Watching Religious TV

About half (48%) of ESD respondents watch TV Hope on a weekly basis. About a quarter (28%) watch TV Hope rarely and 25% do not watch it at all (chart 40). Southern Union respondents watch TV Hope the least (18%), while Ukrainian Union respondents watch it the most (62%). Emerging adults watch HOPE TV significantly less (29%) on a weekly basis than older adults (52%).

One in four (25%) watches other Adventist TV programs and 16% watch other Christian TV - both on a weekly basis (chart 40).

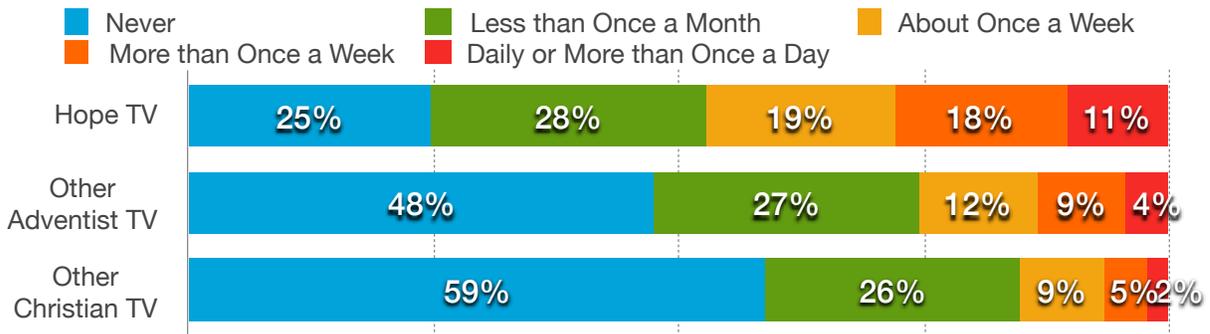


Chart 40. ESD Watch TV Hope, other Adventist TV and other Christian TV (Q26.17, Q26.18, Q26.19)

### Applying Religion to Daily Life

After reviewing devotional life from various angles, it is time to see how respondents apply the information and knowledge they acquire into everyday life. There is quite a strong sense of connection between theory and practice. A vast majority of ESD respondents agree or strongly agree they apply the Bible (90%), Sabbath School lessons (88%), the writings of EGW (78%), and what they learn on Sabbath (91%) to their everyday life (chart 41). From the information in chart 41, it is evident that preaching on Sabbath has tremendous potential to help people to apply what they learn on Sabbath to how they live the rest of the week.

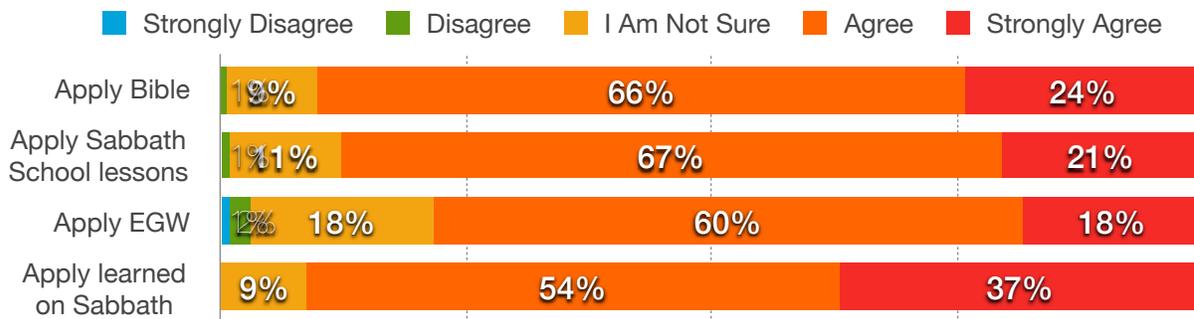


Chart 41. ESD “Apply to daily life” questions (Q29.16, Q29.17, Q29.18, Q38.5)

While there is only a weak relationship between going to church and applying what one learns on Sabbath to how he/she lives the rest of the week ( $r = .085$ ,  $p = .000$ ,  $N = 2058$ ), there is a bit stronger relationship between reading the Bible and applying the Bible to daily life ( $r = .200$ ,  $p = .000$ ,  $N = 2034$ ). There is a slightly stronger relationship between studying Sabbath School lessons and applying Sabbath School lessons to daily life ( $r = .240$ ,  $p = .000$ ,  $N = 2016$ ), and yet a stronger relationship between reading the writings of EGW and applying EGW writings to daily life ( $r = .355$ ,  $p = .000$ ,  $N = 1977$ ). There is basically no correlation between going to church and applying what, “I learn in the church on Sabbath to how I live the rest of the week;” but almost all respondents feel they apply what they learn on Sabbath. On the other hand, reading (or not reading) EGW writings correlates more to the perceived application of EGW writings to daily life.

In light of the relationship between theory and practice, we also wanted to look at how the respondents apply their faith to political and social issues. First, we learned that almost three in four (74%) more or less “often” apply faith to political and social issues. Only 5% keep their faith completely separate from the political and social issues they face (chart 42). There are over two thirds (69%) of respondents that not only strive to apply Bible to daily life but, according to them, they also often apply faith to political and social issues.

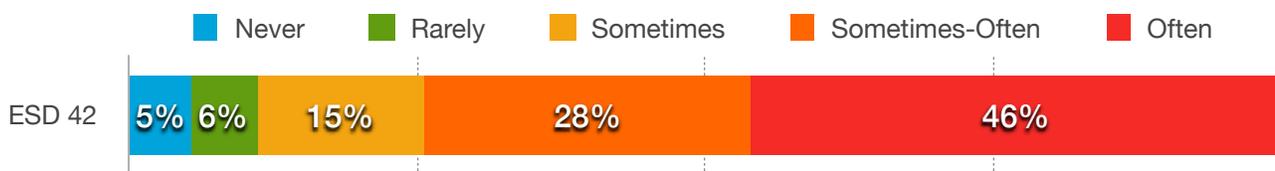


Chart 42. ESD Apply faith to political and social issues (Q37.06)

The last question related to application was a bit troublesome. It comes as no surprise that almost three in four (72%) respondents strongly disagreed/disagreed with the statement, “Although I am religious, it does not affect my daily life” (chart 43). While the lowest agreement with this question was in Crimea Mission (4%), the highest rate of those who strongly agree/agree with this question was in Belarus Union (23%). It is quite puzzling to

find that there are 13% of respondents who strongly agree/agree they apply the Bible to daily life, yet 16% that strongly agree/agree that while they are religious, it does not affect their daily life. Gladly, over two thirds (68%) who both apply Bible to daily life and strongly disagree/disagree with the question (Q29.19).



Chart 43. ESD Although I am religious, it does not affect my daily life (Q29.19)

## Fundamental Beliefs

The ESD respondents nearly unanimously agree (98%) the Seventh-day Adventist fundamental beliefs are the teachings of Holy Scripture and as a whole, reflect the loving and gracious character of God (98%) (chart 44).

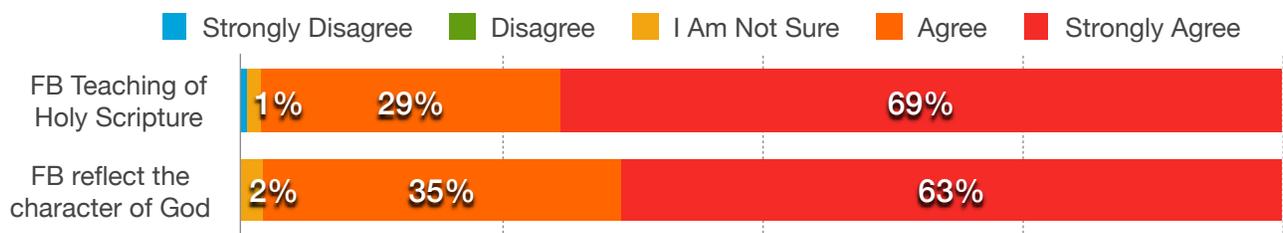


Chart 44. ESD SDA fundamental beliefs based on the Holy Scripture (Q42.01, Q42.30)

## God

Since the understanding of God is based on Scripture, it is important to assess respondents' views on the Bible. The majority (60%) understand that the Bible expresses eternal truths (chart 45). This view is held slightly more in mid-size churches (63%) and in small towns (62%), particularly in Crimea (78%) and Caucasus (68%).

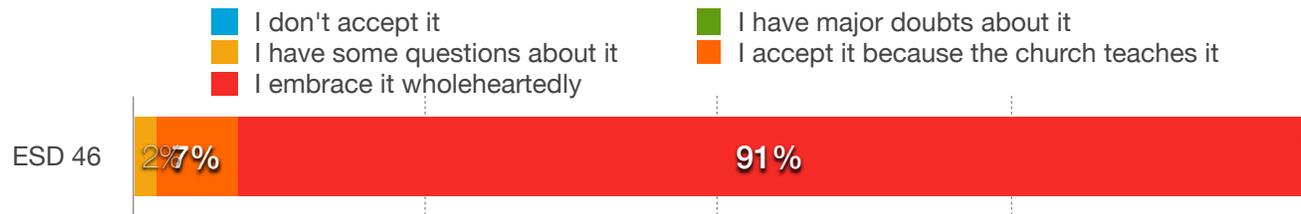
Just over a quarter (26%) understand that the Bible represents God's message in terms of their own place and time. Such an understanding is held slightly more in large churches (38%); more than a third of respondents (35%) from the Southern Union Mission hold this view.

Approximately one in ten (12%) survey participants believe that the writers of the Bible copied what God told them word for word. Such a view is dominant in Belarus (42%). This view is also dominant among those who were not baptized (27%), as well as being slightly higher in small (13%) and rural (15%) churches.



**Chart 45. ESD View of the Holy Scripture (Q43)**

The vast majority (91%) believes from their heart that there is one God, a unity of three eternal, equal persons: the Father, Son, and Holy Spirit (chart 46). A small percentage (6%) of respondents in the Trans-Caucasus Union do not accept this teaching, and 22% in the same territory accept it only because the church teaches it. About one in ten (12%) emerging adult holds to this view.



**Chart 46. ESD Trinity (Q45.01)**

Almost all (98%) ESD respondents believe in a loving, gracious God who seeks personal relationships with human beings (chart 47).



**Chart 47. ESD Loving and gracious God (Q45.02)**

## *Humanity*

### Creation

ESD respondents firmly believe (100%) God is the Creator of the Universe. A majority (97%) also adhere to the concept that creation was completed in six, 24-hour days in the relatively recent past (chart 48).

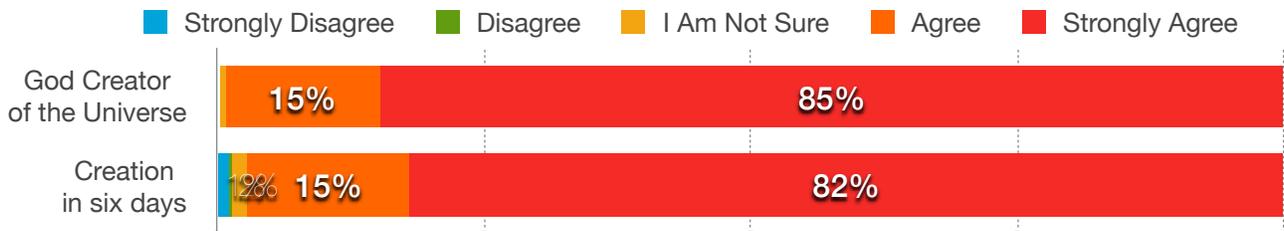


Chart 48. ESD God the Creator and creation in six days (Q45.17, Q42.05)

### Nature of Humanity

About four in five (82%) believe that every person is born with tendencies toward evil. While in the Trans-Caucasus, only 67% agree/strongly agree with this belief, 98% of respondents in Crimea have that belief. A small percentage (9%) are not sure where they stand with this belief (23% in Belarus), and 9% disagree/strongly disagree (13% of those baptized less than 5 years) (chart 49).

Over one in ten (14%) respondents believe that humans are not born with tendencies towards evil, and also hold the belief that perfect obedience of the law is required to get to heaven. This indicates that these respondents might adhere to the belief that humans can return to God’s ideals of perfect obedience of the law by properly using their own will.

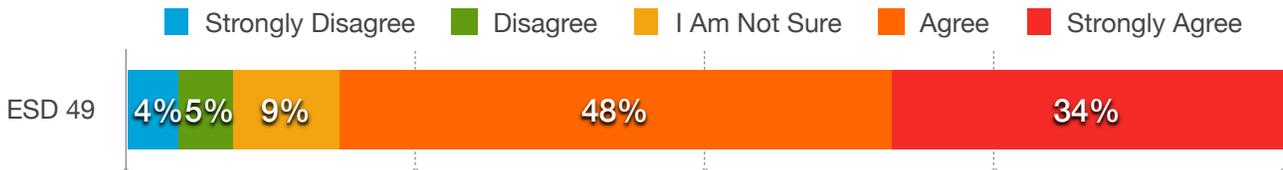


Chart 49. ESD Human nature (Q42.24)

### Salvation

A vast majority (91%) of ESD respondents believe that one is saved the moment he/she believes and accepts what Jesus has done for him/her. A small number (9%) are not sure or do not believe that, implying they believe in the need for their own works to achieve salvation (Q42.07). All but 1% agree/strongly agree that salvation comes through Jesus Christ only (chart 50).

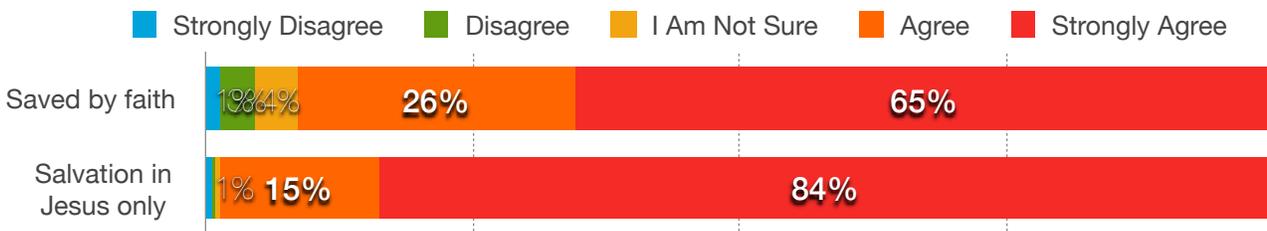
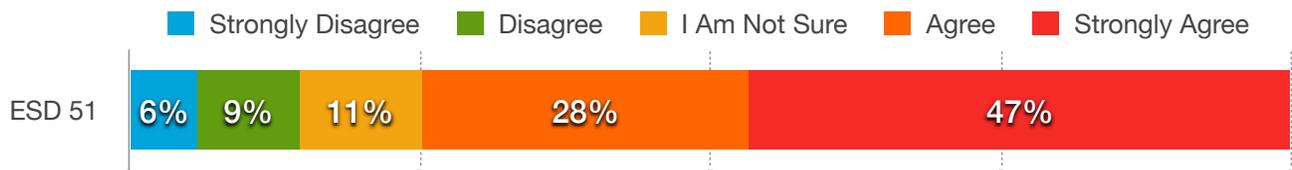


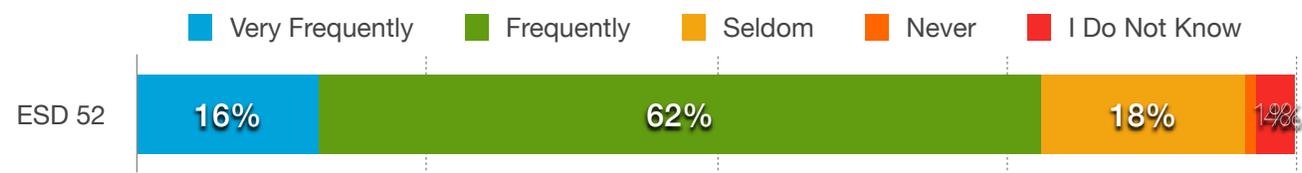
Chart 50. ESD Salvation by faith and through Jesus only (Q42.16, Q42.04)

Three in four (75%) of the respondents are convinced they will not get to heaven unless they obey God’s law perfectly (chart 51). This belief slightly increases with age and is held more in small rural churches; additionally, those who are non-baptized and those baptized 30 years or more tend to hold this belief. A smaller number (60%) of respondents in Moldova believe in perfect obedience of God’s law as a requirement to get to heaven, but over four in five (84%) respondents in Belarus think this way.



**Chart 51. ESD Perfect obedience of God’s law required (Q42.07)**

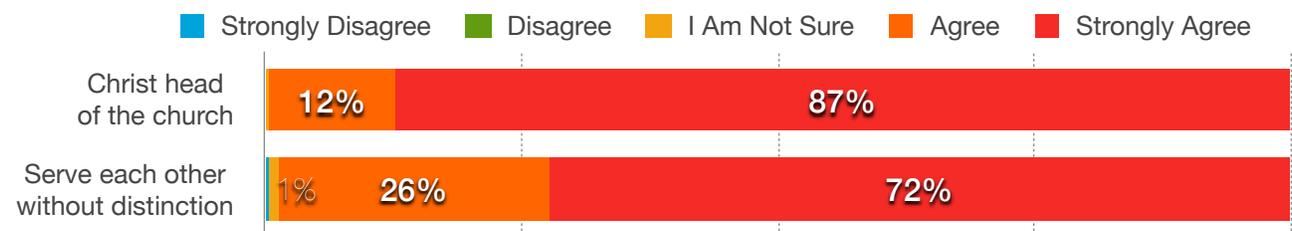
This issue appears to be addressed to a large degree by preaching; 78% of respondents claim the topic righteousness by faith is covered in sermons frequently (62%) or very frequently (16%) (chart 52). This topic is most very frequently covered in the Moldovan Union.



**Chart 52. ESD Righteousness by faith sermon topic (Q31.01)**

## Church

ESD respondents almost unanimously believe that Christ is the head of the church (99%), and that all believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth (98%) (chart 53).

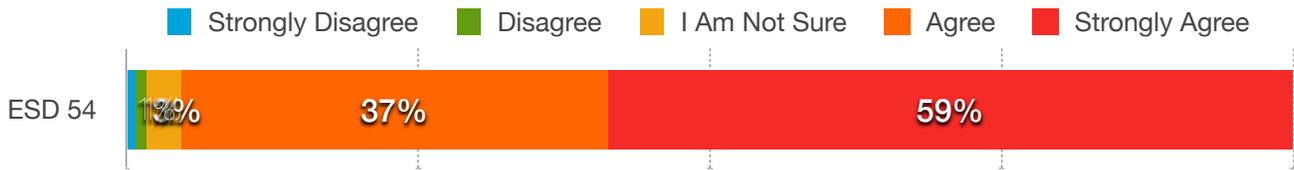


**Chart 53. ESD Christ head and equality among believers (Q42.13,Q42.19)**

## Church Unity

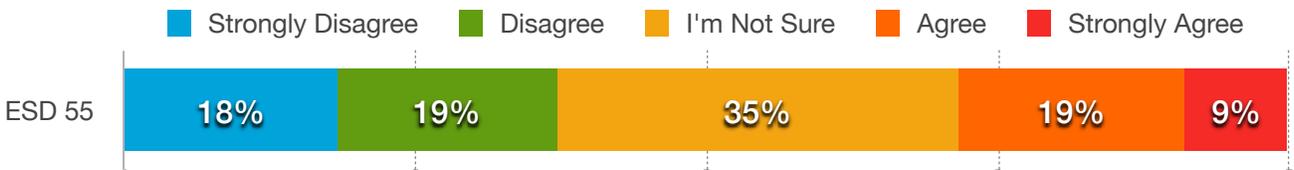
The ESD division functions in the soil once cultivated by Orthodoxy, and many are still proud to hold orthodox beliefs. Not surprisingly, almost all respondents (96%, aside from 3%

not sure, and 1% who disagree) agree/strongly agree with the statement that church unity means uniformity in more than just doctrinal beliefs (chart 54).



**Chart 54. ESD Church uniformity (Q42.26)**

The respondents were, however, split over the issue of whether different regions of the world should be allowed to set their own policies in order to meet differing needs. More than one in four (28%) agree/strongly agree with this idea, 35% are not sure, and more than one in three (37%) disagree/strongly disagree (chart 55). The highest rate of agreement (65%) comes from respondents in the Belarus Union, while the lowest rate comes from the Far Eastern Union (13%). Respondents younger than 40 years of age disagree/strongly disagree less (29%), agree/strongly agree slightly more (32%); this is also true of females (33%).



**Chart 55. ESD Regional policies (Q42.27)**

**SDA Exclusivity**

ESD respondents nearly unanimously (97%) accept the belief that the Seventh-day Adventist Church is God’s true last-day church with a message to prepare the world for the Second Coming of Christ (chart 56).



**Chart 56. ESD Remnant church (Q42.06)**

The majority of ESD respondents (59%) agree/strongly agree that a person needs to be baptized into the Seventh-day Adventist church in order to be saved. About one quarter (28%) disagree/strongly disagree with this idea, and 13% are not sure (chart 57). Nearly three out of four (73%) respondents agree/strongly agree with this idea in Belarus, and only 24% agree in Crimea. Agreement increases with growing age. Additionally, agreement with

this belief is particularly high with those baptized 30 or more ago (81%), as well as for those in rural local churches (74%).

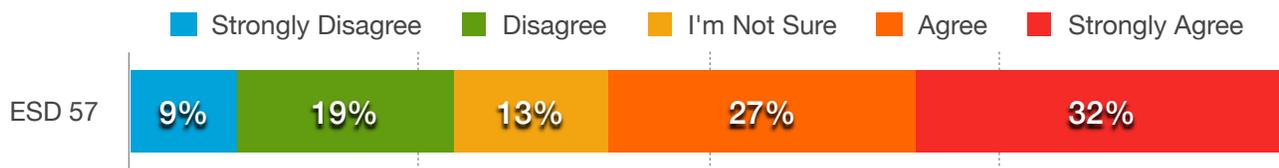


Chart 57. ESD Salvation through SDA only (Q42.20)

### Sense of Belonging

A large majority (94%) of ESD survey participants strongly believe that their local churches are part of worldwide SDA church (Q29.07). About three in four (73%) shared that they are proud of their church’s role and reputation, while about a quarter (22%) are not sure (Q29.04) (chart 58). Respondents in the following four unions had more than 30% respondents share that they are not sure if they are proud of their church’s role and reputation: Crimea (35%), Trans-Caucasus (33%), West-Russian (32%), and Moldovan (31%).

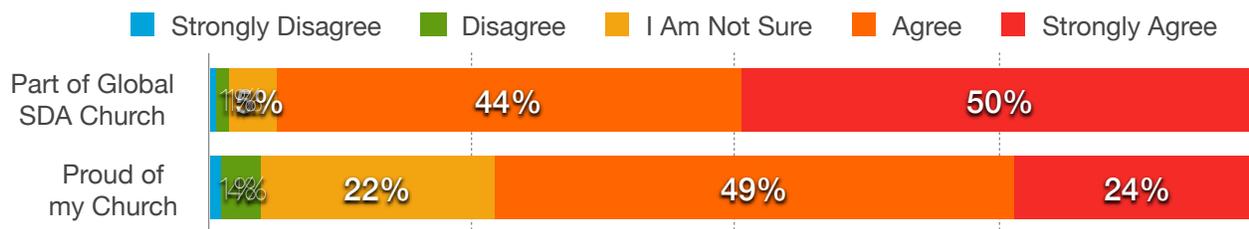


Chart 58. ESD Local Church: part of global church, proud of local church (Q29.07, Q29.04)

### Ellen G. White and Gift of Prophecy

All ESD respondents (except for 4% of those not sure) agree/strongly agree that Ellen White’s writings are the result of the spiritual gift of prophecy (chart 59).



Chart 59. ESD Gift of Prophecy (Q42.15)

Over four in five (82%) wholeheartedly embrace the fact that Ellen G. White was a prophet. Another 14% accept this concept because the church teaches it. A small percentage (3%) have some questions about it (chart 60). On the high end, 94% of respondents in Crimea accept

this idea wholeheartedly, while only 67% of respondents in Trans-Caucasus accept it wholeheartedly. About one in ten (11%) of respondents in Trans-Caucasus have some questions or do not accept this belief. A quarter (25%) of respondents in Belarus accept this belief because the church teaches it. Less respondents younger than 40 years of age accept this belief wholeheartedly (77%), and either accept it because the church teaches it (17%) or have questions about it (5%). The questions decrease with the length of time since baptism.

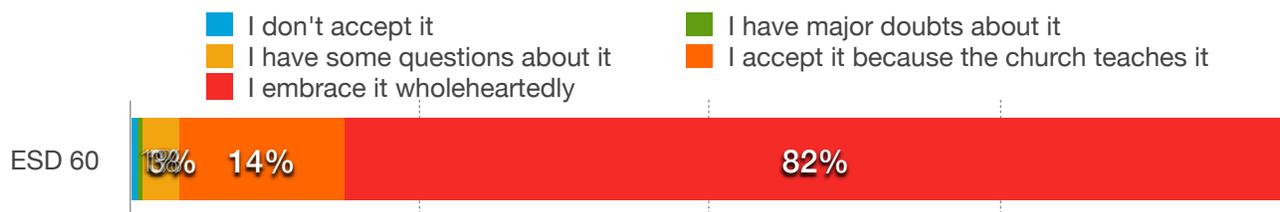


Chart 60. ESD EGW prophet (Q45.06)

As for an understanding of Ellen G. White writings, two in five respondents (39%) believe she was verbally (word for word) inspired. Interestingly, 8% of respondents believe both verbal inspiration of the Bible and verbal inspiration of EGW's writings. Of all the ESD Unions, Belarus stands out with 58% of respondents believing in verbal inspiration. This view of EGW writings is less prevalent in large urban churches. Less males hold to this view (33%) than females (43%).

Over half (53%) of respondents believe that Ellen G. White was inspired by God. Survey participants in the West-Russian Union, as well as Caucasus Union (both 59%), have the highest percentage of respondents holding to this belief. Over half (59%) of male respondents understand that Ellen G. White was inspired by God, as opposed to 50% of females.

A small number (7%) consider the writings of Ellen G. White as wisdom about human experience. The Trans-Caucasus Union stands out in this area, with 31% respondents holding that belief.

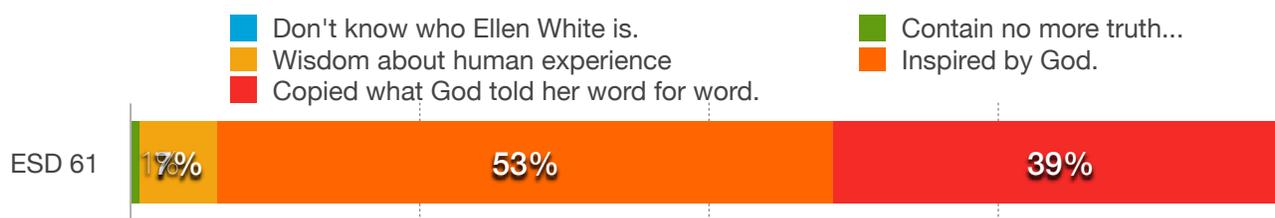


Chart 61. ESD Understanding of EGW writings (Q44)

From the figures, researchers wondered how is this issue addressed through the sermons. Almost two-third (63%) of ESD respondents claim that this topic is frequently or very frequently discussed in sermons (chart 62). However, about a third (31%) say it is seldom

preached about, 3% say it is never a sermon topic, and 4% shared that they do not know. Interestingly, as many as 86% of respondents from Belarus say the Spirit of Prophecy is a very frequent or frequent sermon topic.



Chart 62. ESD Sermons on Spirit of Prophecy (Q31.02)

## Christian Living

Seventh-day Adventists are known for being careful and intentional about the way they live. In this section, we review the questions related to keeping of the Sabbath, health and bodily care, entertainment, and marriage.

### Sabbath Keeping

No other question related to fundamental beliefs has such a unanimous agreement (100%) as the statement (Q42.14), “The true Sabbath is the seventh day (Saturday).”

The ESD respondents were also amazingly united in their agreement (95%) that, “Keeping the Sabbath is part of who I am, not something that I do because I have to.” A small percent (4%) are not sure and less than 2% disagree.

There was a very similar response to question, “Keeping the Sabbath helps me understand what is important to me.” A majority (96%) agree/strongly agree with this statement, while only 3% are not sure (chart 63). Most (89%) respondents also agree/strongly agree that if one keeps Sabbath faithfully, he/she copes better with the stresses of the week. About 9% are not sure about that, the most in West-Russian Union (14%) (chart 63).

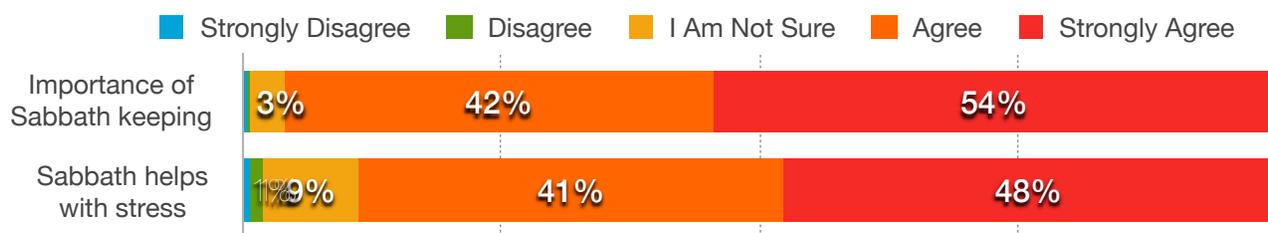
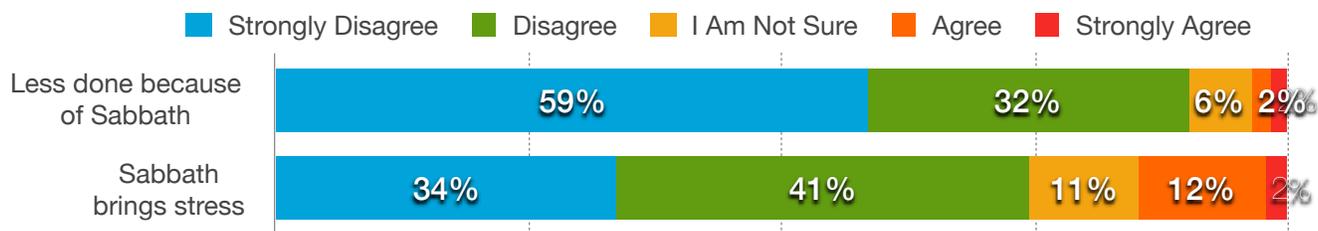


Chart 63. ESD On Sabbath keeping (Q38.4, Q38.1)

A majority (91%) of ESD respondents disagree/strongly disagree with the statement, “If I didn’t keep the Sabbath, I would get a lot more done.” Less than one in ten (6%) are not sure and 3% agree/strongly agree (chart 64). Almost a quarter (22%) of respondents from Belarus either are not sure or agree with the statement.

One in four (25%) ESD respondents do not know or find it stressful to be forced to take a break on Sabbath from what they need to get done (chart 64). Over half of respondent (53%) from Belarus feel that way. Uncertainty in this matter is more typical for younger respondents.



**Chart 64. ESD More on Sabbath keeping (Q38.3, Q38.6)**

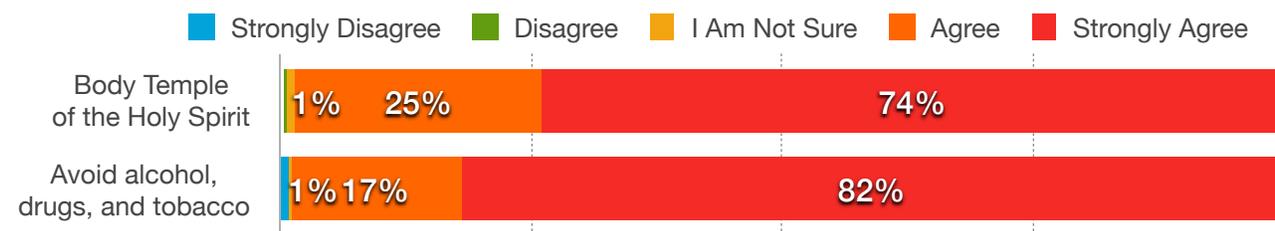
About two thirds (64%) of respondents report hearing sermons on the Sabbath frequently/very frequently. About one third (31%) of respondents occasionally hear sermons on the Sabbath (chart 65).



**Chart 65. ESD Sermons on Sabbath (Q31.3)**

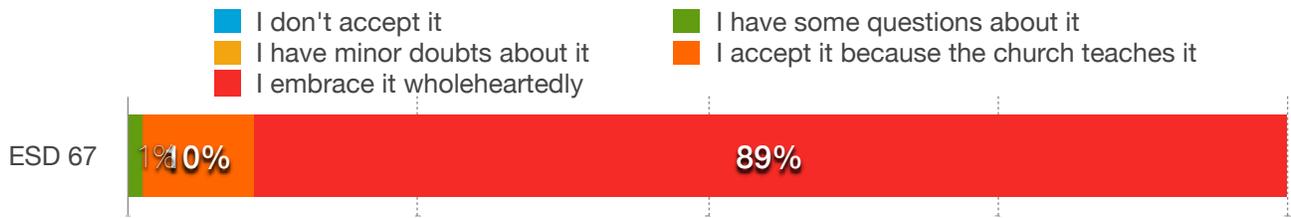
### Health - Alcohol, Tobacco and Drugs

All but 1% agree/strongly agree that our body is the temple of the Holy Spirit (chart 66). There is even more passionate and unanimous agreement (99%) with the statement, “God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.”



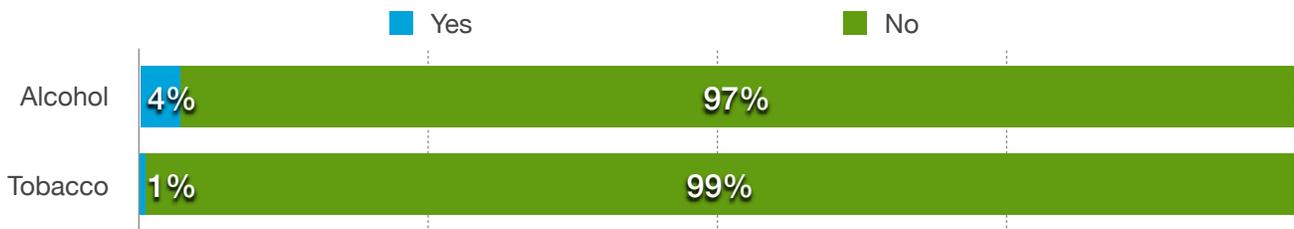
**Chart 66. ESD Body temple of the Holy Spirit and care of the body (Q42.25, Q42.12)**

Given to the history and context of ESD, the male population in particular is vulnerable toward alcoholism; further exploration of this issue would be helpful. A majority (89%) of ESD respondents wholeheartedly embrace abstinence from alcohol, tobacco, and the irresponsible use of drugs. One in ten (10%) accept it because the church teaches it (chart 67). There are more respondents in Belarus (23%) and Trans-Caucasus (22%) who accept this teaching simply because the church teaches it.



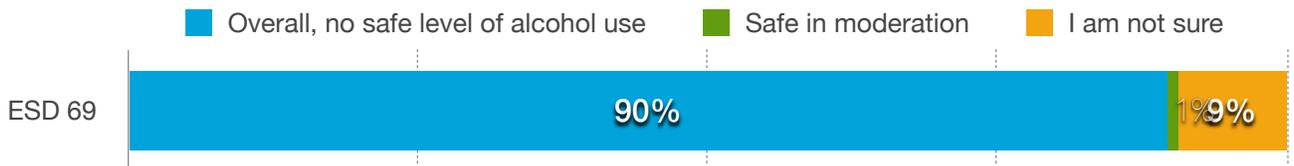
**Chart 67. ESD Abstain from alcohol, tobacco, and drugs (Q45.07)**

Most (97%) of respondents claim no use of alcohol in the last 12 months, while 3.5% admit use of alcohol in that time frame. Even more (99%) of the respondents shared that they did not use any tobacco in the last 12 months; 1% of the respondents admitted they did (chart 68).



**Chart 68. ESD Alcohol and tobacco use last 12 months (Q47, Q48)**

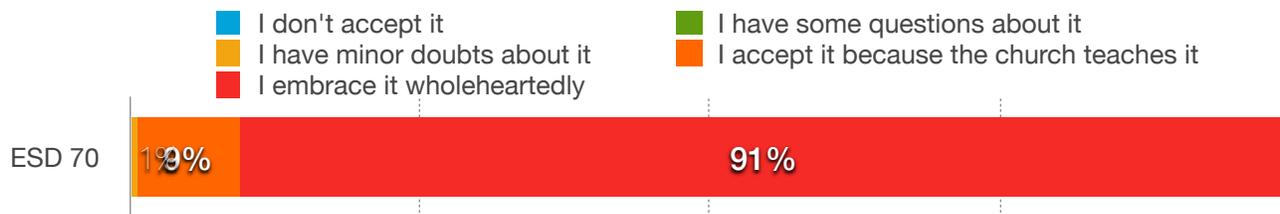
The respondents were asked about their closest understanding of scientific research on alcohol use. Nine out of ten (90%) believe there is no safe level of alcohol use; 9% are not sure (chart 69).



**Chart 69. ESD Understanding of scientific research on alcohol use (Q49)**

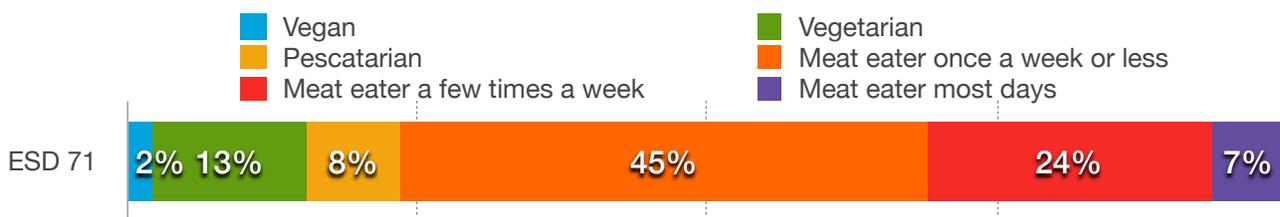
### Health - Diet

All ESD respondents (100%) agree Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture; out of that total, 9% may not embrace it wholeheartedly but accept it because the church teaches it (chart 70).



**Chart 70. ESD Healthful diet and no unclean food (Q45.8)**

About 15% of ESD respondents are vegetarians/vegans. Overall, the majority limits their use of meat significantly (8% eat only fish and 45% report eating meat only once a week or less). Approximately a third (31%) eats meat few times a week or more (chart 71). About one third of respondents (31%) in Crimea are vegetarians/vegans. The highest percentage of those eating meat few times a week or more are in Southern Union Mission (50%) and West-Russian Union (47%).



**Chart 71. ESD Diet (Q46)**

### Health Message

While the majority (83%) agrees/strongly agrees with the health message as a core Adventist belief, the remaining respondents (17%) are not sure or disagree/strongly disagree with the statement, “The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned” (chart 72). West-Russian respondents (26%) and Crimean respondents (26%) are on the high end of this doubtful response and the Trans-Caucasus respondents on the lower end (6%).

The vast majority of ESD respondents (94%) seem to understand the health message in a more holistic sense by agreeing/strongly agreeing that, “The Adventist Health Message emphasizes physical health (e.g. diet, exercise), mental health, emotional well-being, social support, and relationships as a part of spiritual growth” (chart 72). The well-being as a whole will yet be discussed in another part of this report.

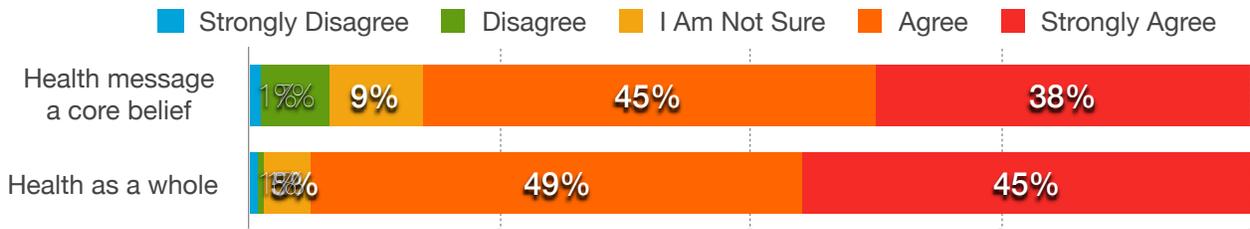


Chart 72. ESD Health message 1 (Q51.1,Q51.6)

ESD respondents believe that the health message has largely been supported by scientific discoveries (94% agree/strongly agree).

The understanding that the health message has largely been supported by scientific discoveries is common among ESD respondents (with the exception of 5% who are opposed and 8% of those who are not sure) (chart 73).

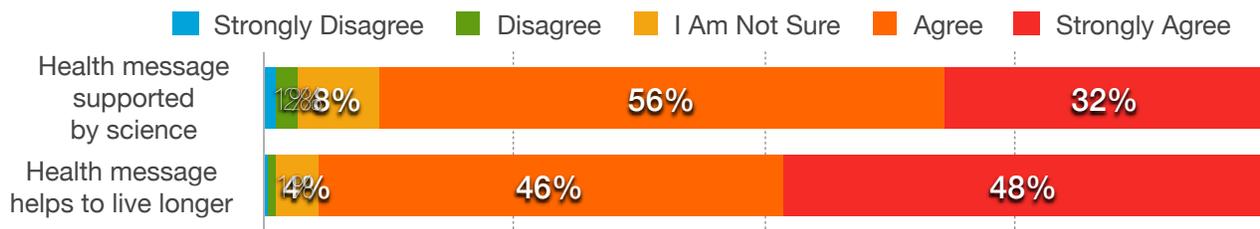


Chart 73. ESD Health message 2 (Q51.2,Q51.4)

One in three respondents (32%) believes that following the health message ensures one’s salvation. However, more than one in four (27%) believes that the health message is optional (i.e. you can choose which parts of the Health Message to follow and which to ignore) (chart 74). About one in ten (11%) ESD respondents actually agree/strongly agree with both (there is statistically significant relationship -  $r = .132, p = .000, N = 1940$ ).

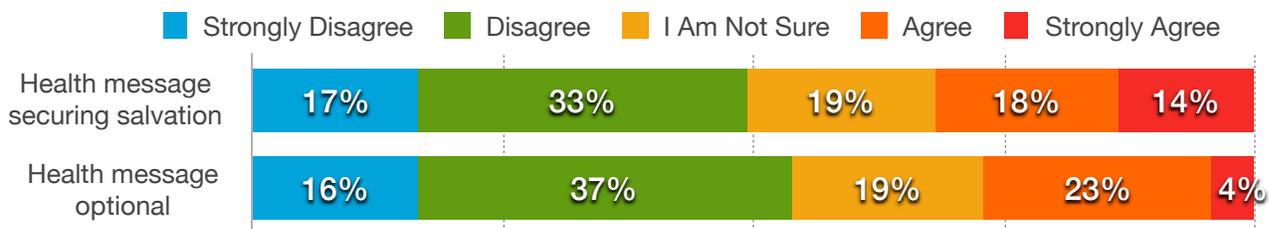


Chart 74. ESD Health message 3 (Q51.5,Q51.3)

Half of the respondents (50%) is opposed to the idea that following health message ensures salvation. Even more respondents (53%) reject the notion one can choose which parts of the health message to follow and which to ignore. Over a quarter (29%) of respondents disagree/strongly disagree with both statements, and 6% are not sure about both questions. Sixteen

percent of respondents who agree/strongly agree that following health message ensures salvation are strict in sense they are against choosing which parts of the health message to follow and which to ignore.

However, only 3% of respondents who believe in health message as a mean to salvation without being “liberal” (that is, choosing what to follow and what not), are actually vegetarians/vegans. This means that 13% of the respondents are somewhat inconsistent with their beliefs. On the other hand, there are 7% of those who are vegans/vegetarians (about half of all vegans/vegetarians) who do not believe that the health message ensures salvation, as well as do not believe it is okay to choose which health practices to follow and what not.

More than half of respondents in Trans-Caucasus Union (53%) and in Belarus Union (51%) agree following health message ensures salvation. An increasing percentage of people tend to agree/strongly agree on this issue as age increases. Smaller churches have a similar tendency.

As many as 41% of Moldova respondents agree that you can choose which part of the Health Message to follow and which not. Larger churches have tendency towards this more liberal view, as well.

The final question regarding the health message, “Do you follow the health message?” was quite direct. A bit less than a half of the respondents (46%) believe they follow the Adventist Health message to a great deal, 44% follow health message to a moderate amount, and 7% admit they only occasionally follow it. For 3%, the health message is basically irrelevant (chart 75).

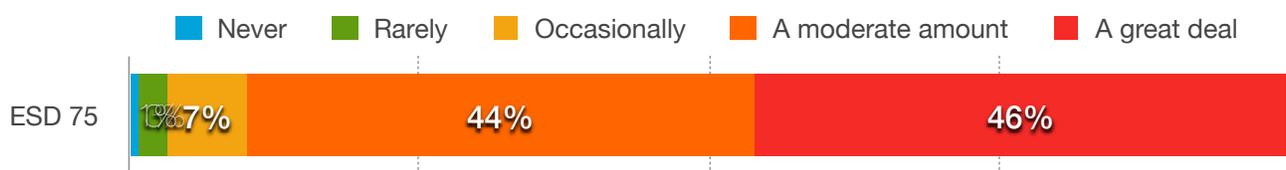


Chart 75. ESD Following Health Message (Q50)

### Wholistic Living

From the above assessment, we see unity and clarity related to the issues of health message although the issue of “earning” salvation by following the health message needs to be addressed. If there are members of the church who are not sure or have any doubts about the health message and about holistic living, one might wonder if they hear sermons on such topics. Two thirds (66%) of respondents report they hear sermons on wholistic living frequently or very frequently. One in four respondents (25%) seldom hear sermons on this topic, while 3% never do and 6% do not know.

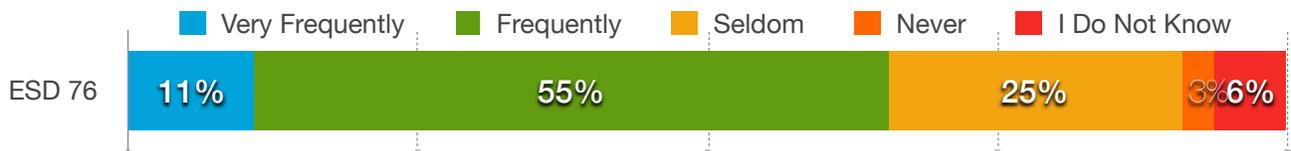


Chart 76. ESD Sermons on wholistic living (Q31.05)

### Entertainment

Should Adventists avoid amusements and entertainments that are not in harmony with the Spirit of Christ? A majority (84%) of survey participants responded with a wholehearted “yes.” Just over one in ten (12%) accept the teaching because the church teaches it, and 3% have minor doubts about it.

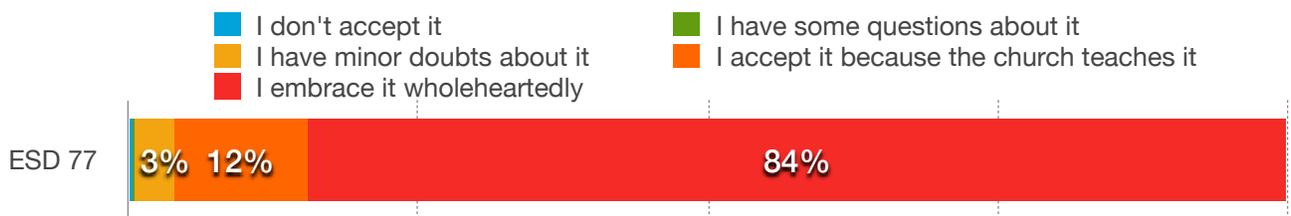


Chart 77. ESD Adventists and amusement (Q45.09)

### Marriage

ESD respondents are unified on marriage. Almost all (99%) agree/strongly agree that marriage is a union between a man and a woman according to the Bible. Again, 99% agree/strongly agree that sexual intercourse should be exclusively reserved for marriage as the Bible teaches.

### Restoration

An important eschatological teaching, central to Seventh-day Adventism, is that of the pre-Advent Judgement; this teaching springs from their view of the Sanctuary.

### Sanctuary

The majority of respondents (95%) agree or strongly agree that the Sanctuary doctrine is vital to Adventist theology. Only 4% are not sure about it (chart 78).

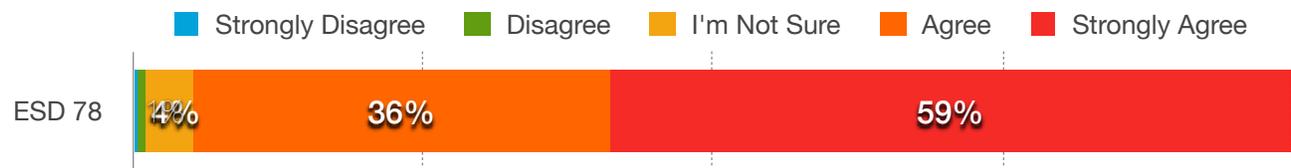


Chart 78. ESD Sanctuary doctrine vital (Q42.28)

Over three in four (79%) respondents wholeheartedly accept the biblical teaching of the investigative pre-Advent judgment that began in 1844. Fifteen percent of respondents accept this because church teaches it, and 6% admitted that they have some questions/doubts about it. The majority clearly accepts this teaching.

However, there was an even more unanimous response in regards the role of Christ acting as our advocate before God in the heavenly sanctuary right now. Most (88%) respondents passionately accept this teaching, while 11% shared they believe this because the church teaches it (chart 79).

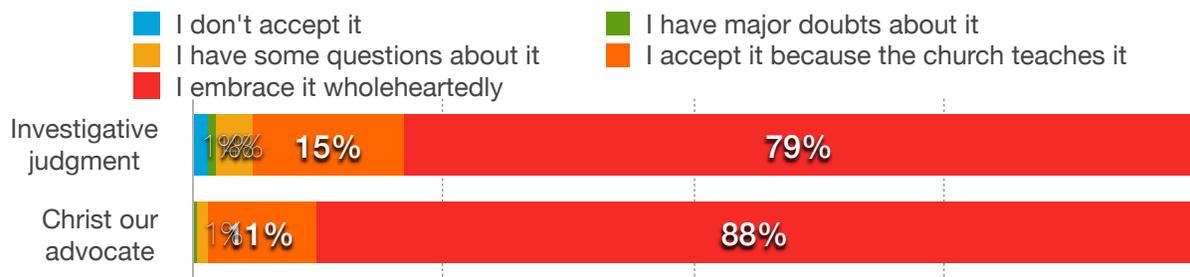


Chart 79. ESD Investigative judgement (Q45.02, Q45.03)

When it comes to the related teaching that God will decide who is to be saved and who will be eternally lost (before Christ returns), about 14% either have either questions about this, doubt this, or reject this teaching completely (chart 80).

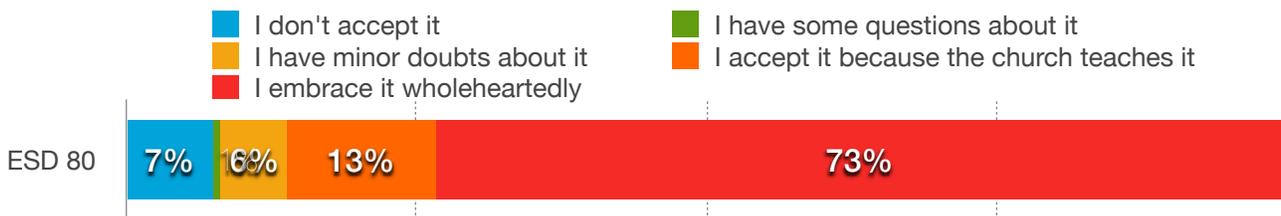


Chart 80. ESD God the Judge (Q45.04)

How can this be addressed? One way is through sermons on the Sanctuary. There was about the same number of respondents (46%) who shared that they hear sermons on this topic frequently/very frequently as those (45%) who hear such sermons on this topic only seldom. A small percent (4%) shared that they do not hear any sermons on this topic at all and 4% don't know (chart 81).



Chart 81. ESD Sermons on Sanctuary living (Q31.06)

## Second Coming of Jesus

Four in five (80%) of the ESD respondents wholeheartedly accept the Church’s interpretation of end-time prophecies. Sixteen percent accept this because the church teaches it, and 3% have minor doubts about it (chart 82).

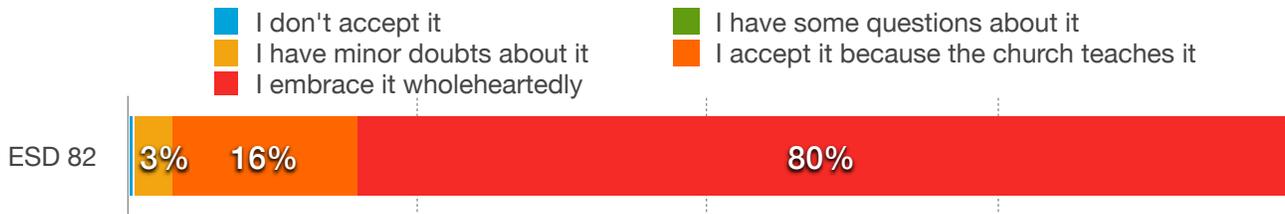


Chart 82. ESD Church and prophecies (Q45.05)

The previous figure is consistent with another fundamental belief of the ESD respondents; almost all (98%) agree/strongly agree with the statement, “Fulfillment of prophecy and events in the world indicate that Christ’s coming is very near” (chart 83).

The next questions went further and made things more personal, asking if respondents thought that Jesus would return in their lifetime. Almost 3 in 4 (71%) are not sure if Jesus Christ will return in their life time. Yet, one in five (19%) believe in Christ’s soon return during their life (chart 83).

One in four male respondents (25%) are confident that Jesus Christ will return in their lifetime, as opposed to 16% of female respondents. Almost three in four female respondents (74%) are not sure, as opposed to two in three male respondents (67%).

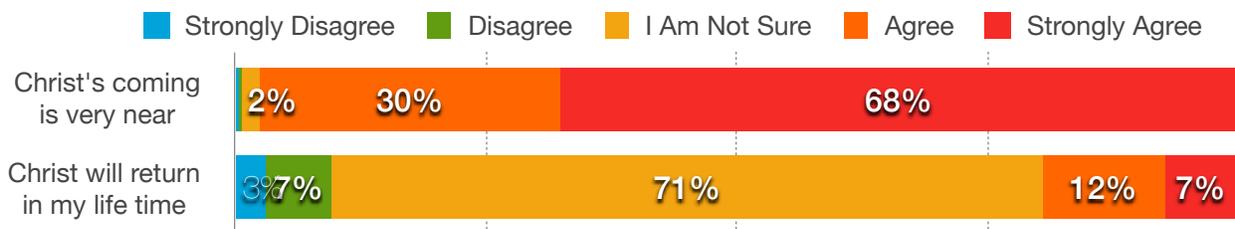


Chart 83. ESD Christ’s Second Coming (Q42.09, 42.21)

Four in five respondents (80%) hear sermons on the Second Coming of Jesus frequently or very frequently, while 17% seldom hear sermons on this topic (chart 84).

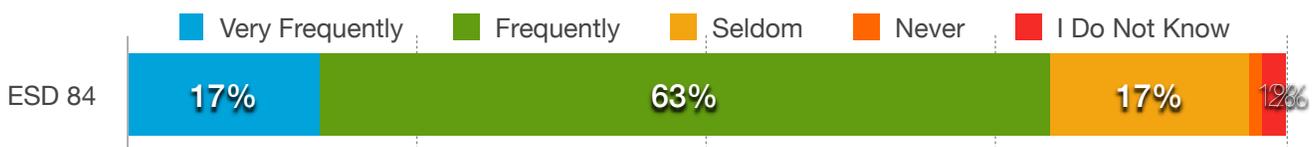


Chart 84. ESD Sermons on Second Coming of Jesus (Q31.04)

## State of the Dead

The belief related to the state of the dead remains unique to the Seventh-day Adventist Church, and at the same time addresses one of the most successful lies of the enemy. Almost all (96%) of ESD survey participants agree/strongly agree that, “When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.” ESD believers strongly hold a Biblical belief in this matter (chart 85).



Chart 85. ESD Bodily remains decay (Q42.11)

The next three statements represented the most commonly held false beliefs regarding the state of the dead. A vast majority (96%) of ESD respondents disagree/strongly disagree that, “The dead have powers to communicate with and influence the living” (chart 86).

However, about one in ten (9%) are not sure, agree, or strongly agree with the following statement: “The soul is a separate, spiritual part of a person and lives on after death” (chart 86). Almost one in five (19%) member in Southern Union Mission is either not sure or agrees/strongly agrees with that statement. About one in four (24%) emerging adults adhere to this belief. Over a quarter (27%) of those baptized 1 to 5 years have not been set right with this belief!

A little over one out of ten (12%) ESD respondents are not sure about or agree/strongly agree that, “People who have died believing in Christ are in heaven right now” (chart 86). Almost half (46%) of respondents from Belarus, 28% of emerging adults, and 29% of recently baptized also belong in this category (i.e. are not sure or agree with the statement).

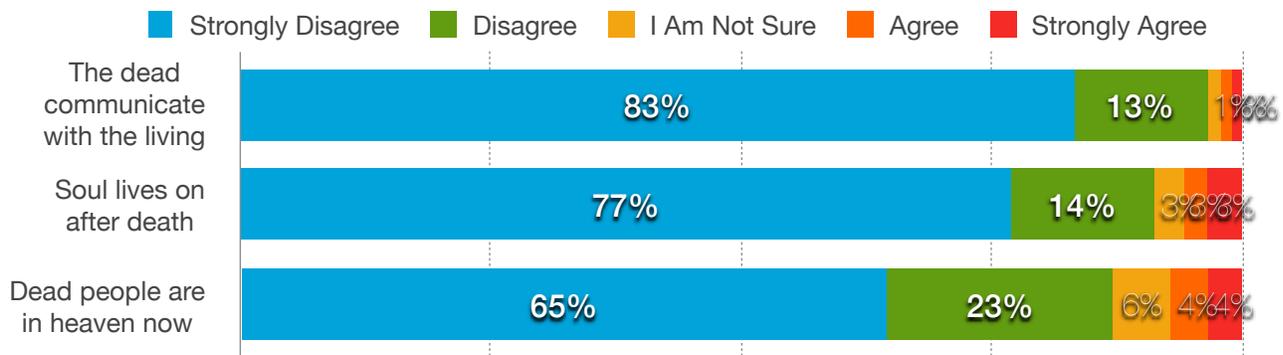


Chart 86. ESD False beliefs related to the state of the dead (Q42.03; Q42.18; Q42.23)

Do people who are not sure about this belief hear their pastor preach about it? Almost two thirds (61%) seldom or never hear sermons on the state of the dead. This topic is related to Christian living and should definitely be addressed more.



Chart 87. ESD Sermons on state of the dead (Q31.07)

# Engagement with the Local Church

## Church Experience

When asked about how satisfied ESD respondents are with their local churches, they answered as follows:

- 8% - very or somewhat dissatisfied
- 20% - neutral
- 72% - somewhat or very satisfied

The most satisfied respondents were from Southern Union Mission (76% somewhat or very satisfied); the least satisfied from Moldova Union of Churches (64% somewhat or very satisfied). The rate of satisfaction grows with age.

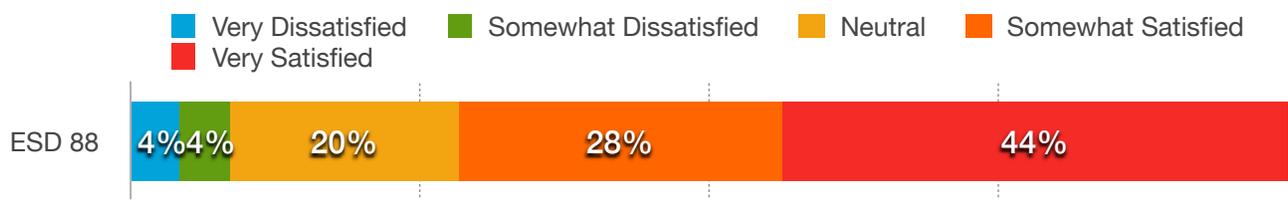


Chart 88. ESD Satisfaction with local church (Q35)

## Pastor and Lay Leaders

The majority of ESD respondents perceive their pastor well. Four in five (79%) agree/strongly agree their pastor is well qualified to lead, and even more (84%) acknowledge that their pastor is caring.

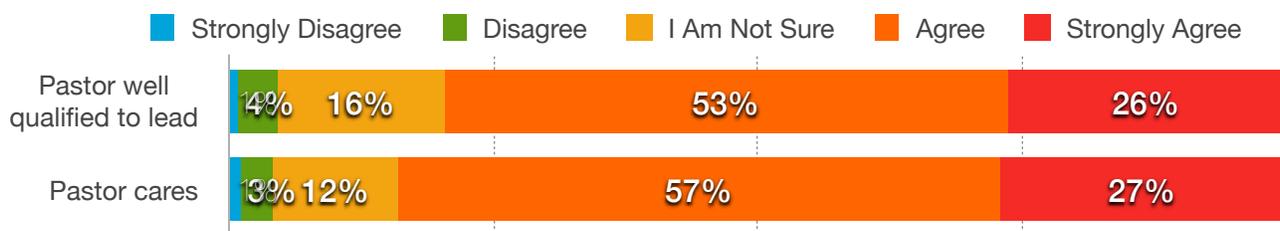


Chart 89. ESD View of the pastor (Q29.09, Q29.02)

When asked about the frequency of visits from church leadership, a quarter (26%) have never had visit from pastor, half (50%) have had their pastor visit once a quarter or less, and the remaining quarter (24%) have their pastor visit once a month or more often (chart 90).

Over half (53%) have never had visit from an elder, 24% have had an elder visit once or twice, and 23% experience such a visit once a quarter or more often (chart 90).

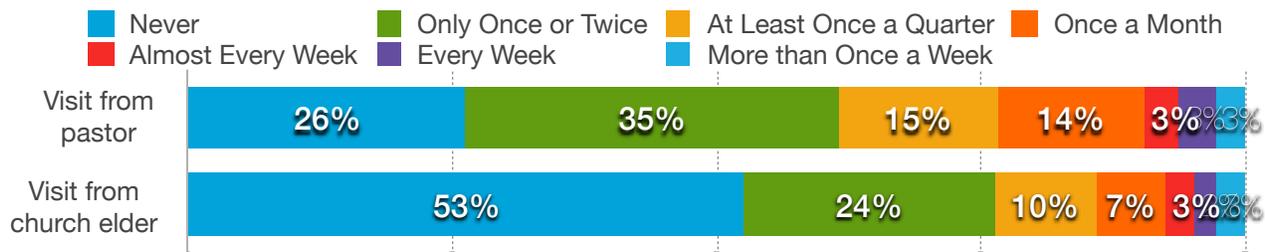


Chart 90. ESD Visit by pastor or elder (Q25.12, Q25.13)

A little less than two thirds (62%) agree/strongly agree that the lay leaders are well qualified (chart 91). Over three fourths (78%) of respondents in Trans-Caucasus and 53% of Belarus respondents are not sure or disagree that the lay leaders are well qualified. However, almost three quarters (72%) of Far Eastern respondents seem to be content with the qualification of lay leaders. Respondents from urban churches (57%) are less content with the lay leader’s qualification than the small town church (62%) and rural church (67%) respondents.

Over two thirds (70%) of respondents agree/strongly agree that their pastors and lay leaders work together well, while 22% are not sure and 8% disagree/strongly disagree (chart 91). Respondents younger 40 years are slightly more (25%) unsure about the collaboration of pastor and lay leaders than those older 40 years (20%). Male respondents are slightly more unsure or disagree (34%) about good collaboration between pastor and lay leaders than female (27%).

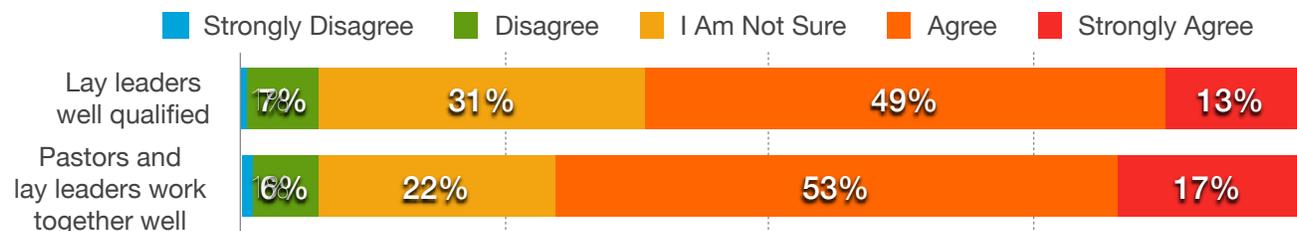
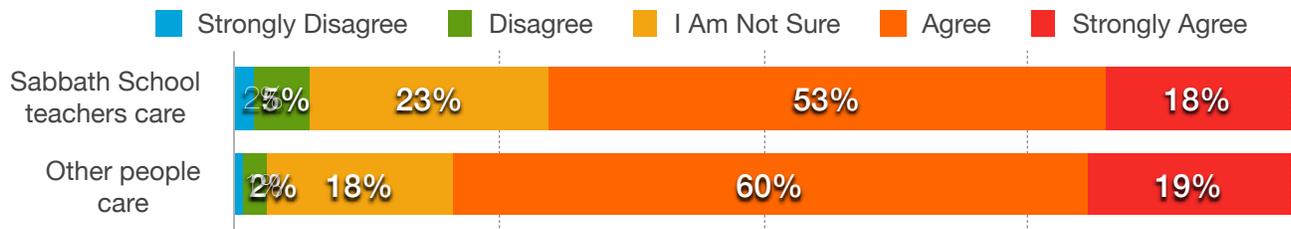


Chart 91. ESD View of lay leaders (Q29.10, Q29.08)

### *Caring and Nurturing*

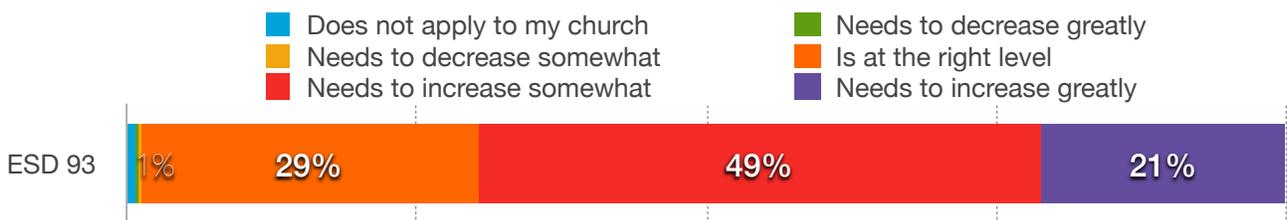
Seven in ten (71%) respondents agree/strongly agree that their Sabbath School teachers care about them (chart 92). Caring teachers help to make the Sabbath school a safe place where people can share with each other; their role is not unimportant. However, only 56% of respondents from Trans-Caucasus agree/strongly agree that Sabbath School teachers are caring, whereas 80% of respondents from Far Eastern Union agree that their Sabbath School teachers care.

Four in five ESD respondents agree/strongly agree (79%) other people in their church care (chart 92). Only about half (53%) of Belarus respondents agree/strongly agree other people care, while 90% of respondents in Caucasus agree with that.



**Chart 92. ESD Caring church (Q29.01, Q29.03)**

When the respondents were asked about the overall care and nurturing of members in their local church, one in five (21%) suggested it needs to increase greatly, about a half (49%) thought it should increase somewhat, and about a third (29%) thought it was at the right level (chart 93). In Caucasus, almost four out of five (79%) respondents suggested that the nurturing of members needs to increase greatly or somewhat in their church. On the other hand, three out of five members in Crimea (60%) and Trans-Caucasus (60%) advocate for an increase in nurturing. While nearly three-fourths (73%) of respondents older than 40 years suggest nurturing needs to increase, only 64% of respondents younger than 40 years feel that way. Three quarters (75%) of male and two-thirds (67%) of female respondents share the same perception.



**Chart 93. ESD Overall care in the church (Q33.05)**

Two thirds (67%) of ESD respondents stated that they are visited by a church member regularly at least once a quarter or more often (chart 94). This is especially true in Belarus (85%), but less common in Trans-Caucasus (57%). The longer people are baptized, the more they agree about receiving a visit from other church members. However, this is not true in case of those non-baptized. While 82% of those baptized more than 30 years receive visits from other church members at least once a quarter or more often, about 85% of those not-baptized receive such visits. There are more such visits rural areas (73%) than in small towns (65%) or urban areas (66%).

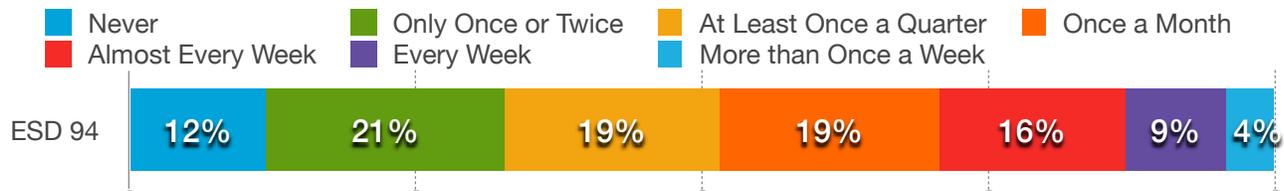


Chart 94. ESD Visit from a church member (Q25.14)

### Relational and Discipleship Training

About half (51%) of ESD respondents agree/strongly agree there is conflict resolution training happening in their church, while 31% are not sure and 18% do not agree with that (chart 97).

A little over half (53%) of ESD respondents also agree/strongly agree that they are being trained on nurturing and discipleship in their church. Again, 31% are not sure about that and 16% do not agree with that statement (chart 97).

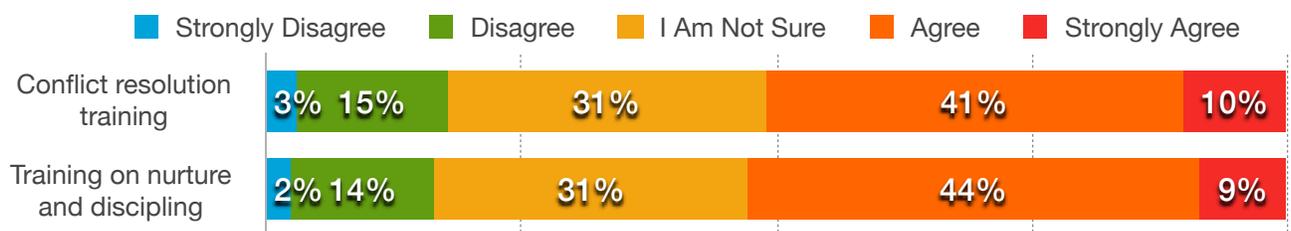


Chart 97. ESD Training in the church (Q29.21,Q29.22)

About three in four (73%) respondents agree/strongly agree that their church has the ability to communicate across cultures, i.e. is equipped to deal with cultural differences of their members (chart 98).



Chart 98. ESD Ability to communicate across cultures (Q29.20)

### Family Focus

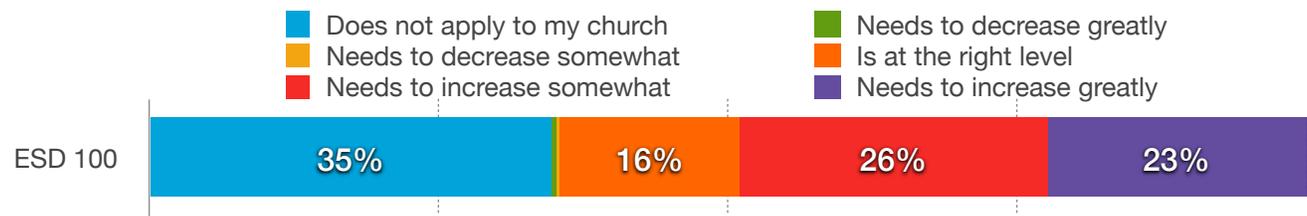
About two thirds (68%) of ESD respondents agree/strongly agree that their local church plans activities for families. About one in five (18%) are not sure and 13% disagree/strongly disagree (chart 99). The smallest percentage of those agreeing with this statement was

among the Trans-Caucasus respondents (35%), while the highest percentage was among Belarus respondents (82%).



**Chart 99. ESD Church planning activities for family (Q29.06)**

About one third (35%) of ESD respondents believes the issue of making efforts by their church to provide day care does not apply to them, personally. Sixteen percent believes the efforts of their church are at the right level and about half of all respondents (49%) think the efforts should increase somewhat/greatly.



**Chart 100. ESD Efforts to provide day care (Q33.09)**

The last item in this section examines the Church’s efforts to prepare young leaders. One in four (23%) ESD respondents agrees/strongly agrees their local church has program for preparing young leaders. One in three (34%) of the respondents is not sure, and two in five (42%) disagree/strongly disagree (chart 101).

Almost half of respondents (46%) agree/strongly agree the conference has a program preparing young leaders. However, two in five respondents (39%) are not sure about that.

Over a half of respondents (52%) agree/strongly agree their union has a program focused on preparing young leaders. Again, two out of five respondents (41%) are not sure (chart 101).

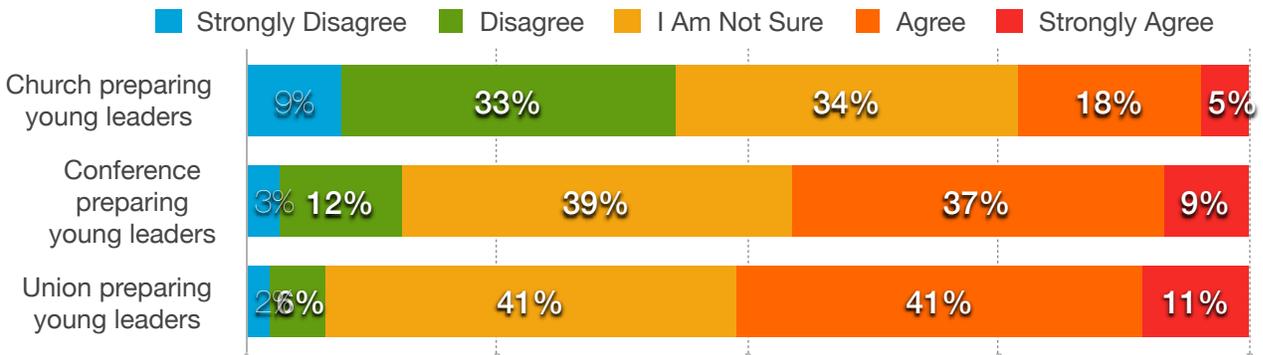


Chart 101. ESD Program for preparing young leaders (Q29.13, Q29.14, Q29.15)

## Involvement in Church

After reviewing items addressing the church experience of the respondents, we now turn our attention to members' involvement in the church outside of basic religious activities such as attending worship service, and/or attending Sabbath School (See Adventist Religious Profile).

### *Prayer Meeting and Small Group*

Almost two thirds (64%) of survey respondents report helping with church ministries almost every Sabbath or more often. More than one third (35%) of ESD respondents also helps almost every week or more often with ministry during the week (chart 102). At the same time, one in four people (23%) is basically not involved at all in ministry on Sabbath; almost a half of respondents (47%) are not involved in the local church ministry during the week.

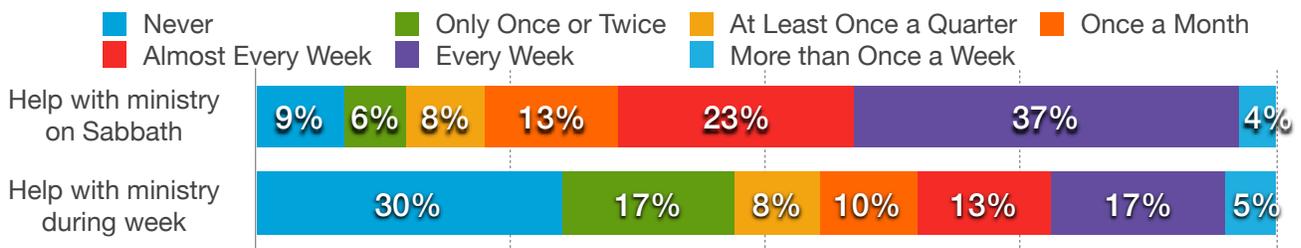


Chart 102. ESD Involvement in church ministries (Q25.10, Q25.11)

The data shows that over one third (37%) of respondents faithfully attend prayer meeting every week or more often, while close to third of respondents (31%) attend prayer meeting as much as they can (once a quarter, once a month, or almost every week). The remaining third of respondents (33%) is basically not involved in prayer meetings (chart 103).

One in four respondents (26%) is involved in small groups every week or more often. Slightly less than one in four respondents (23%) join a small group at least once a quarter, once a months, or almost every week. About half of the respondents (51%) are not involved in small groups (chart 103).

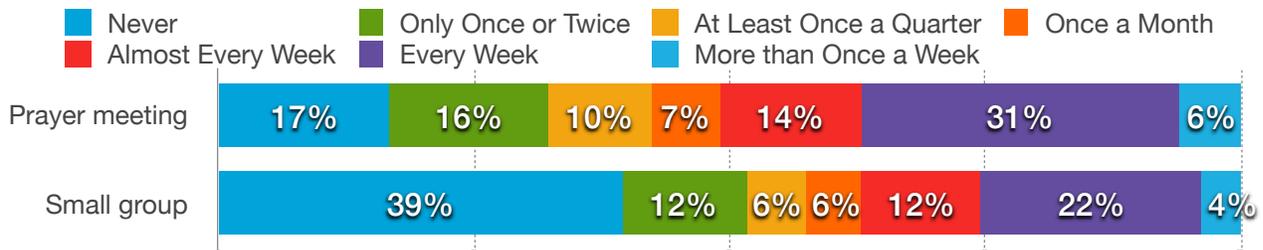


Chart 103. ESD Involvement in church ministries (Q25.04, Q25.03)

How do these items relate? There is a very strong relationship between helping with ministry on Sabbath and helping with ministry during the week ( $r = .538, p = .000, N = 1718$ ); that is, there is a great chance that those helping on Sabbath with ministry are also helping during the week. There is also a strong and significant correlation between helping with ministry during the week and being part of small groups ( $r = .421, p = .000, N = 1604$ ), and nearly as strong a correlation between helping with ministry during the week and being part of a prayer meeting ( $r = .395, p = .000, N = 1682$ ).

### Pathfinder and Youth

The following two items indicate the percentage of those respondents who are, in some way, involved with Pathfinder and/or youth. About one in ten (9%) of ESD respondents are involved with Pathfinders almost every week or more often, and 21% of them are involved with youth meeting almost every week or more often (chart 104).

As one would expect, the participation in Pathfinder meetings (as well as youth meetings) is strongly correlated with age. Over one third (36%) of children and youth, as well as 23% of emerging adults, participate in Pathfinders almost every week or more often. Almost half of emerging adults (48%) participate in youth meetings almost every week or more often.

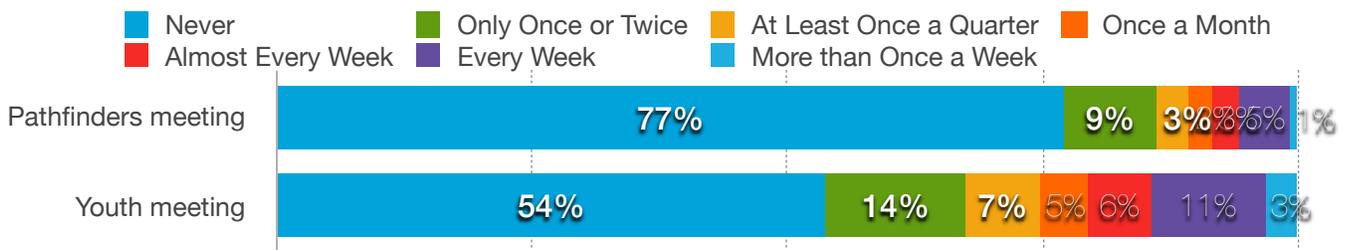
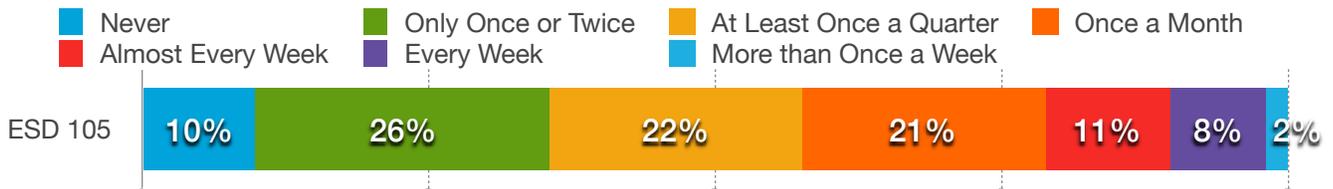


Chart 104. ESD Involvement in Pathfinders and youth meetings (Q25.07, Q25.06)

### Nurturing Church Members

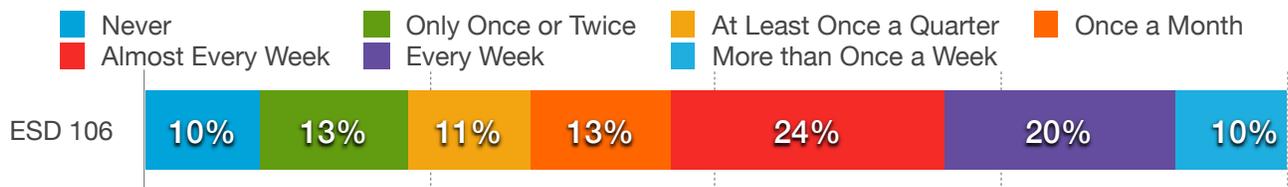
About two thirds (64%) of ESD respondents shared that they eat with members of the church other than family once a quarter or more often. One in five (21%) actually do so almost every

week or more often. There are 10% of respondents who never eat with church members other than their family (chart 105).



**Chart 105. ESD I eat with church members (Q25.09)**

Three in four (77%) ESD respondents claim to support another church member in spiritual growth at least once a quarter or more often. About half (54%) of the respondents shared that they do so almost every week or more often (chart 106).



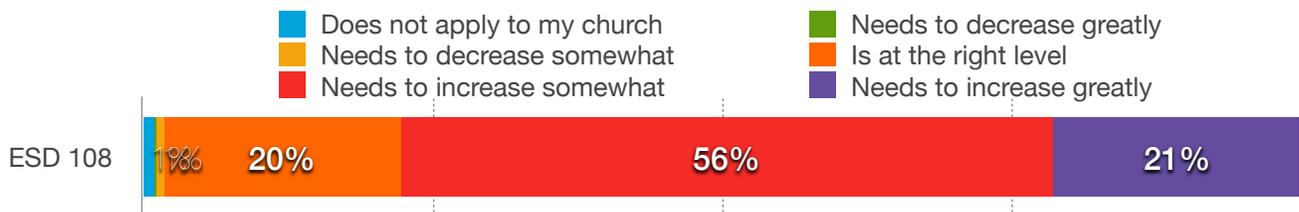
**Chart 106. ESD I support another church member to grow spiritually (Q25.18)**

When asked if they help others with their religious questions and struggles, over half (55%) of the ESD respondents said that they help sometimes-often or often.



**Chart 107. ESD I help others with their religious questions and struggles (Q37.01)**

As we close this section, we asked ESD respondents to take an honest look at their own involvement in church-related nurturing. Over three quarters (77%) of them admit their involvement in caring for and nurturing local church members needs to somewhat or greatly increase (chart 108).



**Chart 108. ESD My Involvement in nurturing (Q33.06)**

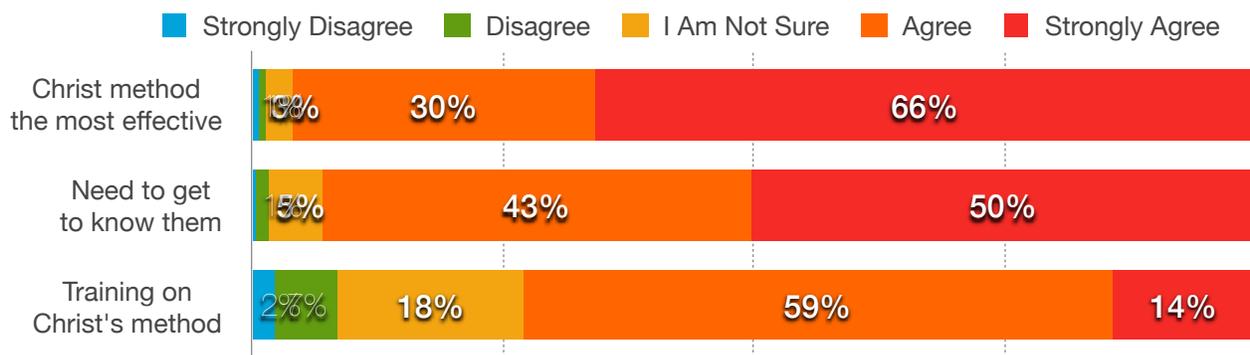
# Adventist Mission

## Mission Outreach Values and Practices

### *Christ Method*

Almost all (96%) ESD respondents believe the most effective method for reaching people for Christ is to follow His method: mingle with people, meet their needs, win their confidence, and then bid them to follow Him. Additionally, 93% of ESD respondents agree/strongly agree that in order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them (chart 109).

In order to follow Christ’s method, church members need to be trained. One in four (27%) of the respondents indicated that there is not sufficient training available for them to learn how to follow Christ’s method of evangelism (chart 109).



**Chart 109. ESD Christ method (Q42.08, Q42.29, Q29.23)**

Over one third (35%) of ESD respondents spend time almost every week or more often forming new friendships with non-Adventists in their community. Almost two in five (38%) never or rarely spend time forming new friendships with non-Adventist in their community (chart 110). Young adults are the least involved in developing such friendship (only 26%); overall, respondents older than 40 years are more involved in friendship evangelism (53%) than those younger 40 years of age (44%).

Three in ten (30%) survey participants are involved in meeting the needs of non-Adventists in their community almost every week or more often, while another third of respondents (35%) is involved at least once a quarter or once a month (chart 110). There is a trend: respondents from rural churches are more frequently involved in meeting the needs of non-Adventists than the respondents from small towns and even more than the respondents from urban churches.

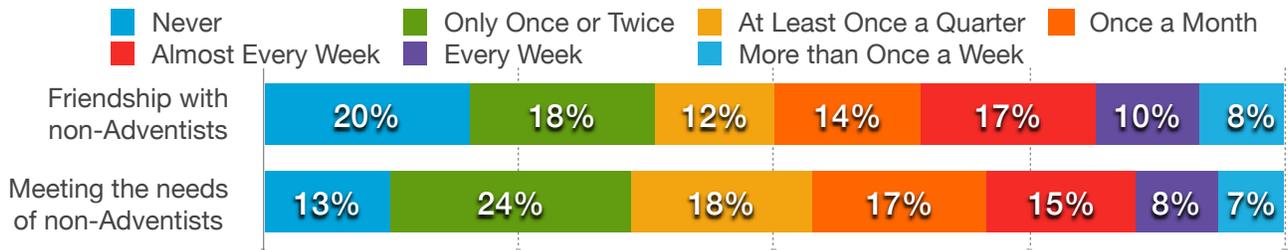


Chart 110. ESD Friendship with and meeting the needs of non-Adventists (Q25.16, Q25.17)

When it comes to meeting the needs of the local community, almost four out of five (77%) respondents believe the efforts of their local church should somewhat or greatly increase (chart 111). Slightly more respondents (82%) believe their own efforts in meeting the needs of their local community through their local church should somewhat or greatly increased (chart 111).

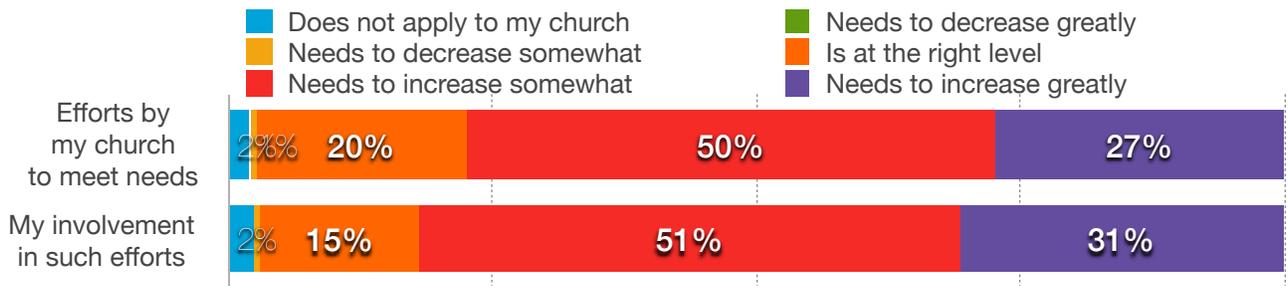


Chart 111. ESD Efforts to meet the needs of local community (Q33.03, Q33.04)

### Public Evangelism & Witnessing

More than half (53%) of the respondents are never or rarely involved in public evangelism, while 21% are involved almost every week or more often (chart 112). Almost two thirds (65%) of respondents in West-Russia Union conference are never or rarely involved in public evangelistic meetings, while only 29% are uninformed in the Moldova Union conference.

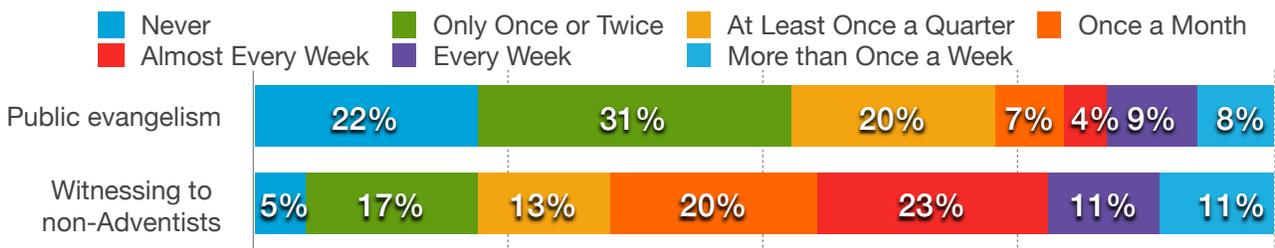
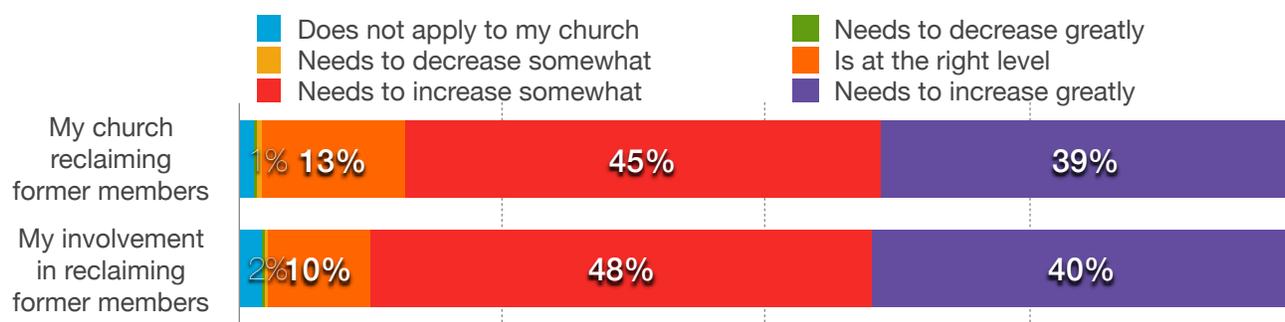


Chart 112. ESD Public evangelism and witnessing (Q25.16, Q25.17)

Almost two thirds (65%) of ESD respondents are involved in witnessing to non-Adventists in their community at least once a month or more often (chart 112). More respondents (71%) 40 years or older are involved in such witnessing than respondents younger than 40 years of age (52%).

### *Reclaiming Former Church Members*

Only 16% of ESD respondents think the level of overall reclaiming of former members by their church is at the right level or needs to be decreased. Most (84%) respondents admit the efforts to reclaim former church members should increase somewhat or greatly (chart 113). The number of those who believe efforts should be somewhat/greatly increased is slightly higher (88%) when it comes to respondents themselves being involved in reclaiming former church members (88%) (chart 113).



**Chart 113. ESD Reclaiming former church members (Q33.07, Q33.08)**

### *Youth Involvement in Local Church Mission*

The last item in this section deals with mission of the local church in the involvement of young adults. Less than half (45%) of the ESD respondents agree/strongly agree that youth and young adults play an important role in decision-making in their local church. One third (33%) is not sure about this, and 22% disagree/strongly disagree (chart 114). While 79% of respondents in Belarus are convinced youth and young adults play an important role in decision-making in their local church, only 24% of respondents in Crimea are convinced of that. The conviction about important role of young people in decision-making in their local churches decreases with age of respondents, with the exception of older adults who believe more in the role of young people.

More than half (53%) of survey respondents agree/strongly agree that youth and young adults are actively involved in carrying out the mission of their local church. About one quarter (27%) are not sure about that, and 20% disagree/strongly disagree (chart 114). It seems older people wish young adults were more actively involved in mission than they are, while young people tend to believe that they are already actively involved. There is a higher percentage (64%) of respondents in large churches that agree/strongly agree that young

people are actively involved in mission than in mid-size churches (60%) and in small churches (48%).

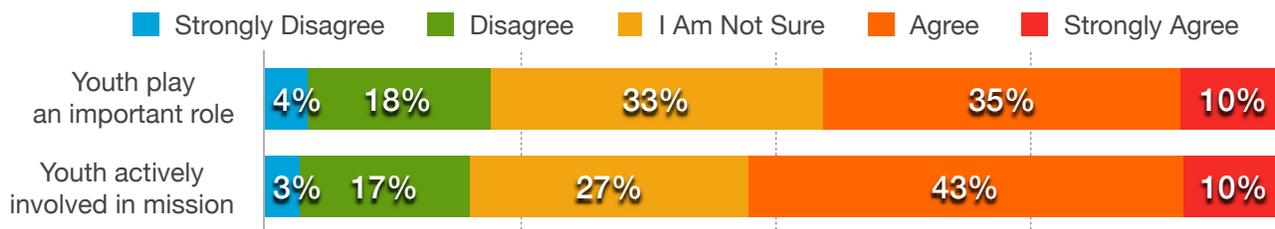


Chart 114. ESD Involvement of young adults in the mission of local church (Q29.11, Q29.12)

## Awareness and Involvement in Mission Programs

The General Conference has initiated seven mission oriented programs; this survey explored the awareness of respondents on these initiatives.

About two in five (40%) ESD respondents have not heard about Reach the World Strategic Plan 2010-2015. While only 25% in Crimea have heard of this initiative, 53% in West-Russian Union have heard of it. Overall, 31% has heard about the program but not participated, and 14% of respondents have participated in this program. The greatest number of participants was found in Crimea (32%), while only 10% have participated in Belarus.

Almost a third (31%) have not heard about the Total Member Involvement initiative. The Ukraine had the most awareness of this program, with 44% of members sharing they have heard of it, while only 20% have heard of it in Belarus. Across the ESD, 32% of members have heard of this program, but have not participated. About two in five (19%) respondents in the ESD participated in this program; the highest level of participation was in Crimea (39%), with only 17% in Belarus.

Overall in the ESD, 32% of survey participants have not heard about Revival and Reformation program. Almost half of members (47%) in Ukraine have not heard about this program, while only 13% in Trans-Caucasus are unaware of the initiative. In the entire division, a little less than a third (29%) of respondents have heard about the initiative but have not participated, while one in five (20%) respondents have actively participated in this program. Nearly half (45%) of members in Moldova have participated in the Revival and Reformation program, while only 19% have participated in the Trans-Caucasus, Ukrainian, and West-Russian Unions.

Only about one in four (26%) of respondents have not heard about Mission to the Cities. A little over a third (39%) of members in Ukraine have have not heard about it, but only 11% in Crimea. Across the ESD, 39% of members have heard about Mission to the Cities, but have

not participated, while 16% of members have actively participated. In Caucasus, 32% have participated in this program, while in the West-Russian Union, only 14% have done so.

About one third (36%) of survey participants across the ESD have not heard about Centers of Influence initiative. About half (54%) of member in the West-Russian Union have not heard of this program, but only 29% in Crimea. Thirty one percent of respondents across the division have heard about this initiative but have not participated. About one in ten (12%) members have participated in Centers of Influence program across the division; the greatest number (30%) was found in the Southern Union, while the smallest (6%) number of participates was in the Trans-Caucasus.

Nearly one third (31%) of respondents in the ESD have not heard about Christ's Method of Reaching People. Nearly half (45%) of members in West-Russian Union shared they have not heard of this method, while only 27% have not in the Southern, Far Eastern, and Belarus Unions. Across the division, 34% of respondents are familiar with the program but have not participated, and 18% of respondents have actually participated in this method. Over one third (36%) of members in Moldova have utilized this method, while only 9% have done so in Belarus.

Over one fourth (27%) of members have not heard about the Comprehensive Health Ministries. The greatest number (37%) of those unfamiliar with the program was in the West-Russian Union, and while only 24% are not familiar with it in Moldova and Belarus. Over a third (36%) of respondents division-wide have heard of this initiative but have not participated. Across the ESD, 22% of survey respondents have participated in the Comprehensive Health Ministries. The greatest number (41%) of participants were found in Crimea, while only 21% of members in Belarus have participated.

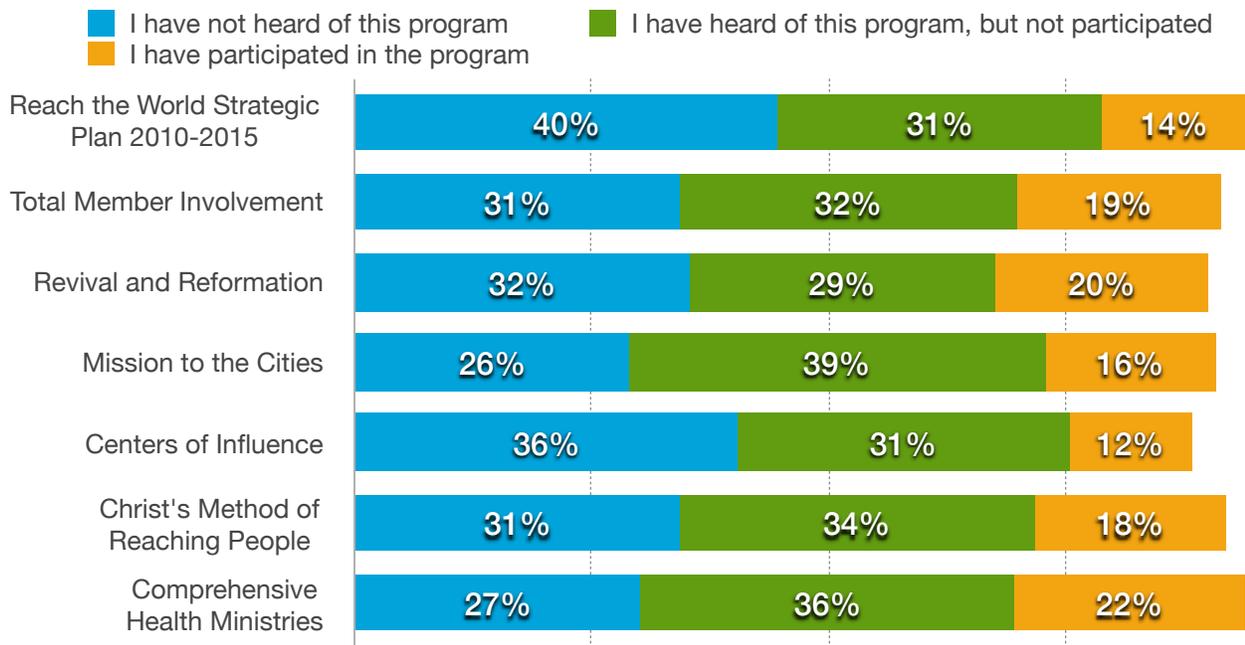


Chart 115. ESD Awareness of the General Conference mission programs (Q27)

# Personal Well-being

When asked to indicate how they personally feel (on a scale from 0 to 10), ESD respondents answered as follows: 6% admitted that they feel poorly (rating below 5), almost half (46%) shared they feel okay (5 to 7), and about a third (32%) celebrated that they feel great (8 to 10); approximately 15% of respondents did not answer this question (chart 117). The overall ESD mean on this survey item is 6.91 (while the global sample mean is 6.97).



Chart 117. ESD Personal wellbeing (Q40)

Respondents were also asked about their overall happiness. A very small portion (1%) of ESD respondents are not happy at all, 11% not very happy, two thirds (66%) are rather happy, and 22% consider themselves very happy (chart 118).



Chart 118. ESD Happiness (Q39)

When the wellbeing means of ESD respondents is compared by unions, respondents from Far Eastern Union (6.66) have the lowest score, followed by Belarus Union (6.70). The highest score was found in Caucasus (7.29), followed by Crimea (7.24) (chart 119).

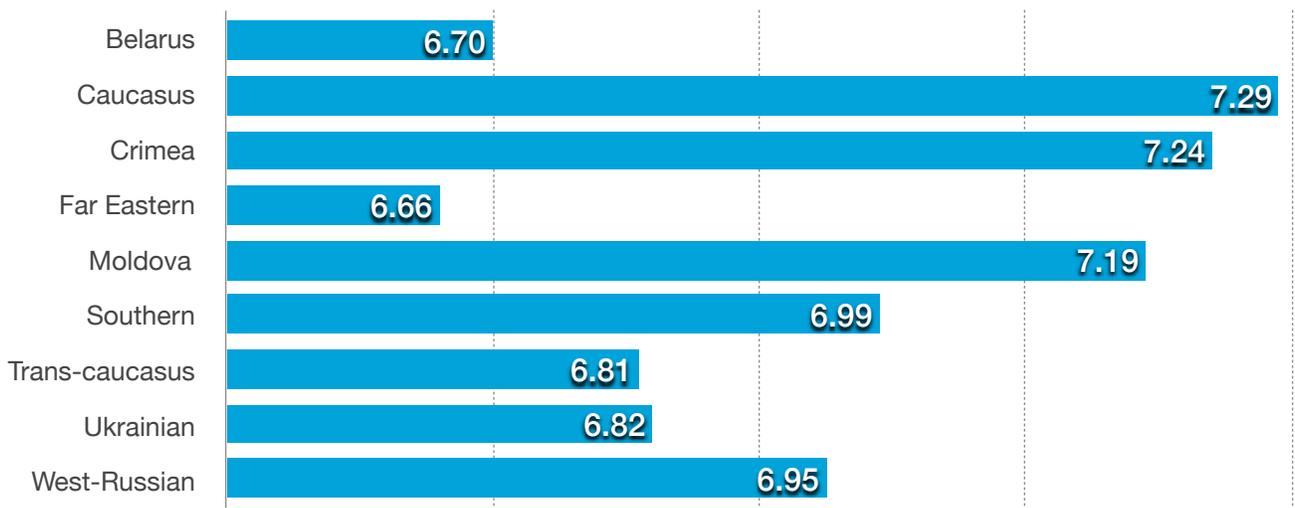


Chart 119. ESD Personal wellbeing: means by unions (Q40)

An interesting trend emerged when it came to comparing overall wellbeing with length of baptism. The longer the respondents have been baptized, the more content they feel. While the non-baptized rate themselves on average at 6.45, the 30+ years baptized are at a wellbeing score of 7.23 (chart 120).

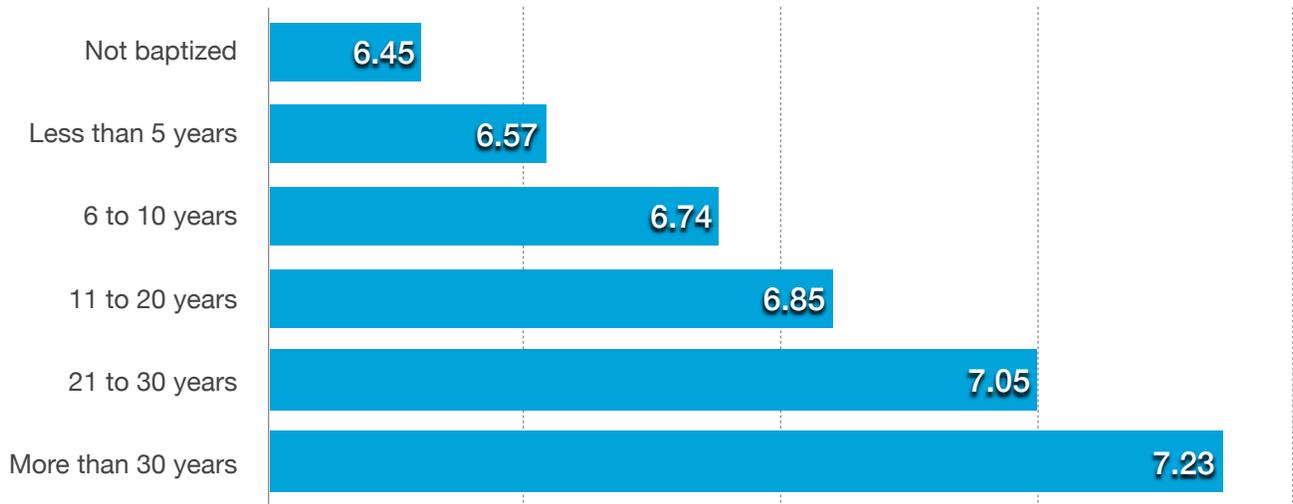


Chart 120. ESD Personal wellbeing: means by length of baptism (Q40)

## Psychological Well-being

### *Love & Relationships*

Scientists have documented that love is at the root of what makes us well. Many Bible stories are centered around love, and thus it is important to see how are the church members doing emotionally. One in four (24%) members report feeling loved and cared about in the church, about half (46%) feel mostly loved and cared about, over one third (27%) feel somewhat loved and cared about, and 3% are love deficient (chart 121). A majority of Far Eastern Union respondents are loved and cared about the most (81%); Trans-Caucasus respondents feel the least loved (56%), followed by respondents from Belarus (58%), and respondents from Moldova (59%). Thirteen percent of respondents from Crimea report love deficiency.



Chart 121. ESD Feeling loved and cared about (Q34.03)

Almost half (46%) of ESD respondents experience closeness and unity, and over half (53%) of respondents do not often feel a lot of distance in their relationships with other people

(chart 122). Almost a third (31%) of respondents report doing relationally well, i.e. they feel closeness and unity, and do not often feel a lot of distance in their relationships (the correlation between the closeness and unity, and distance is  $r = -.265$ ,  $p = .000$ ,  $N = 1990$ ).

Twelve percent of respondents often feel a lot of distance in the church (chart 122), while 3% do not do relationally well (i.e. often feel a lot of distance and do not feel closeness and unity).

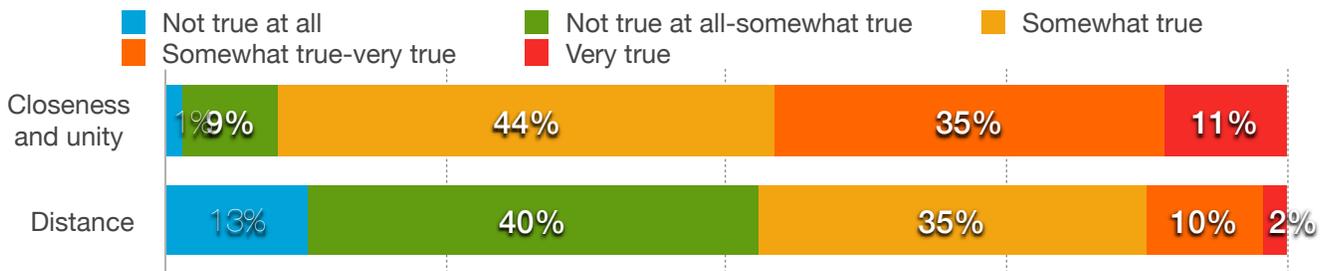


Chart 122. ESD Feeling closeness and unity and feeling a lot of distance in relationships (Q34.08, Q34.06)

### Freedom

Just over three fourths (77%) of ESD respondents feel freedom to be who they are, and the same percent (77%) confirm they are not pressured to behave certain ways (chart 123).

Almost two thirds (63%) of respondents shared that they experience freedom, i.e. they feel free to be who they are and do not feel pressured to behave certain way (the correlation between feeling free and feeling pressured is  $r = -.253$ ,  $p = .000$ ,  $N = 1959$ ).

Overall, there are 8% of those who do not feel free to be who they are, and 7% feel pressured to behave in certain ways (chart 123). Only 2%, however, both do not feel free to be who they are and feel pressured to behave certain ways.

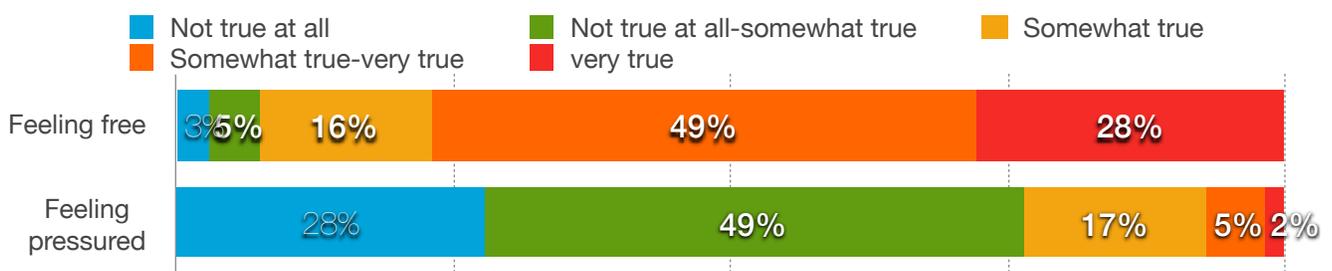


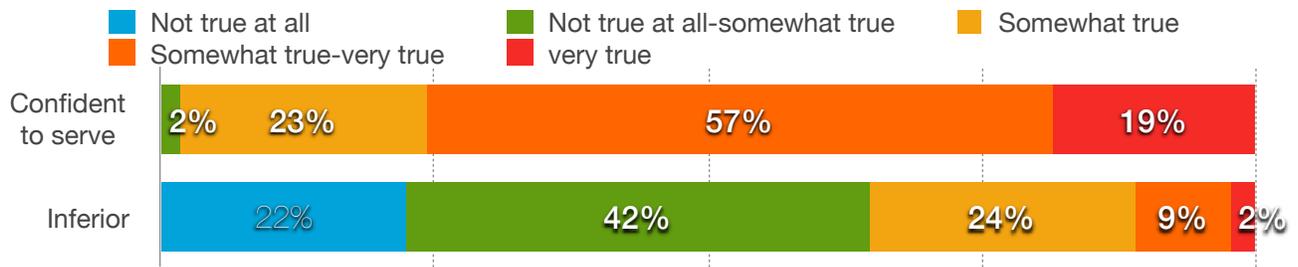
Chart 123. ESD Feeling free and feeling pressured (Q34.01, Q34.09)

### Fit to Serve

Three in four (76%) ESD respondents claim they are able to help and serve other people in important ways, and almost two thirds (64%) claim they do not often feel inadequate or

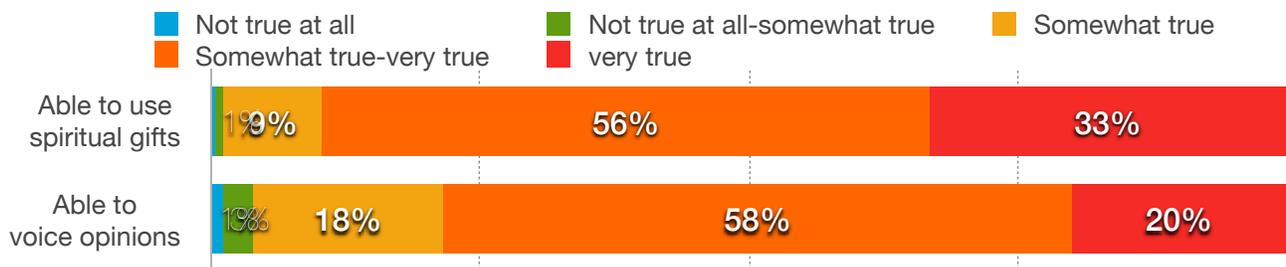
incompetent (chart 124). Half (51%) of respondents are confident to serve, i.e. they feel able to help and serve other people in important ways without feeling inadequate or incompetent (the correlation between confident to serve and feeling inferior is  $r = -.127$ ,  $p = .000$ ,  $N = 1988$ ).

Only 2% consider themselves unable to help and serve other people in important ways, and 11% who often feel inadequate or incompetent (chart 124). Less than 1% are those who belong to both groups just described at the same time.



**Chart 124. ESD Confident to help and serve, and often inadequate or incompetent (Q34.07, Q34.04)**

The vast majority (90%) of ESD respondents confirm they are able to use their spiritual gifts. Over three fourths (78%) feel that they have a say in what happens in the church and can voice their opinions (chart 125). Nearly three out of four (73%) of respondents report that they are able to use their spiritual gifts and voice their opinions in the church (the correlation between being able to use spiritual gifts and being able to voice opinion is quite strong  $r = .402$ ,  $p = .000$ ,  $N = 2009$ ).



**Chart 125. ESD Able to use spiritual gifts and have a say in what happens (Q34.02, Q34.05)**

## Spiritual Well-being

### *Spiritual Growth and Transformation*

Nearly three fourths of ESD respondents (72%) experience spiritual growth. About 4 in 5 (79%) are not spiritually lost (chart 126). Nearly two out of three (62%) respondents are spiritually growing are not spiritually lost (the correlation between spiritually growing and not spiritually lost is quite high  $r = -.368$ ,  $p = .000$ ,  $N = 1954$ ).

Over one fourth (28%) are not sure about their spiritual growth, and 21% who may be spiritually lost (chart 126). One in ten (10%) are both spiritually lost and not growing, while an additional 25% are not sure about either of the two.

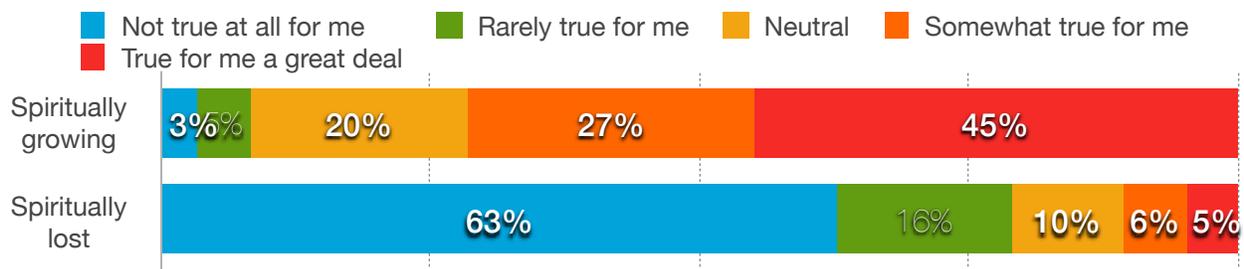


Chart 126. ESD Spiritually growing and spiritually lost (Q41.01, Q41.05)

Almost three quarters (73%) of ESD respondents confirm that because of spiritual changes they've been through, they've changed their priorities (chart 127). Almost all (92%) claim their faith has not been shaken to the extent that they were not sure what they believed (chart 128). Over two thirds (68%) have been through both a spiritual transformation which impacted their priorities and an event that caused their faith to be shaken, i.e. they know what they believe (there is negative relationship between spiritual change affecting priorities and faith shaken resulting in uncertainty of beliefs  $r = -.182, p = .000, N = 1950$ ).

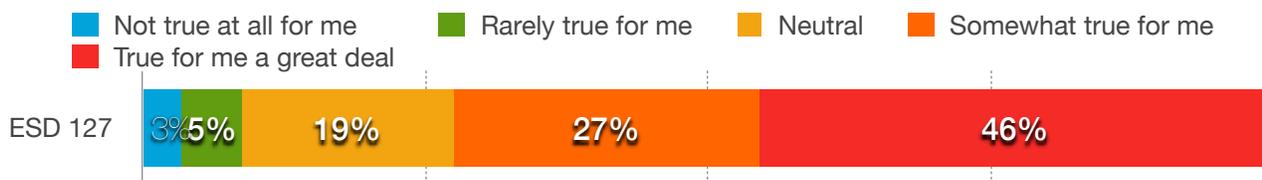


Chart 127. ESD Spiritual transformation and change of priorities (Q41.02)

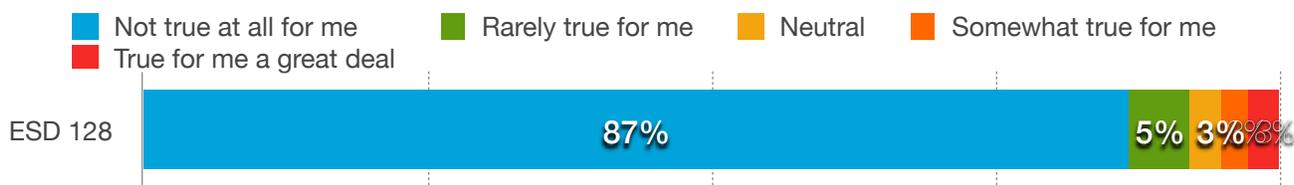
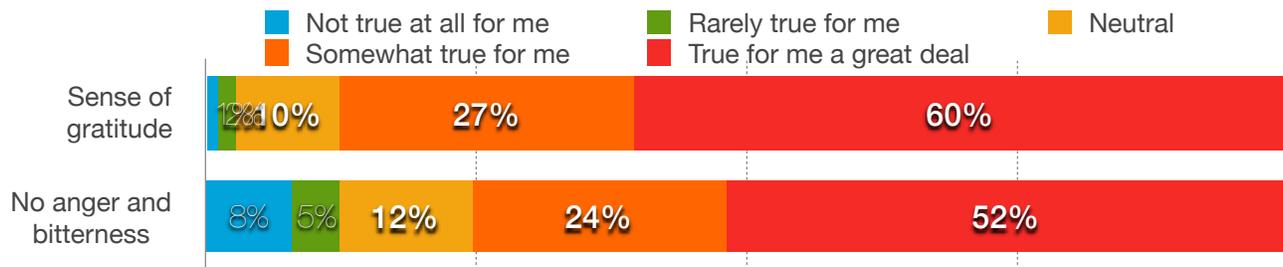


Chart 128. ESD Faith shaken and not sure about what I believe (Q41.06)

### Cultivating the Heart

Almost nine out of ten (87%) ESD respondents have a sense of gratitude, while 10% are not sure about gratitude and 3% do not have increasing sense of gratitude (chart 129). Over two thirds (68%) of females cherish this sense of gratitude a great deal, while 48% of males do the same.

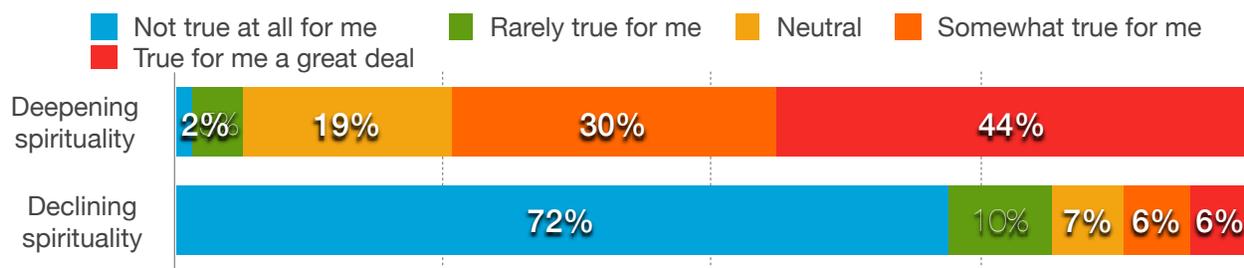
Three fourths (76%) of ESD respondents admit they try to avoid anger and bitterness in their heart. However, 24% of respondents are either not sure about that or do not try to avoid anger and bitterness (chart 129). With the exception of emerging young adults, the percentage of those who try to avoid anger and bitterness increases with age. Nearly seven out of ten (69%) both often have a sense of gratitude and try to avoid anger and bitterness in their hearts (the correlation is at  $r = .238$ ,  $p = .000$ ,  $N = 2025$ ).



**Chart 129. ESD Have sense of gratitude and try to avoid anger and bitterness (Q41.03, Q41.08)**

Three in four (74%) respondents claim they are spending more time thinking about spiritual questions, but unfortunately, 7% claim they are not spending more time thinking about spiritual questions (chart 130). There is a slightly higher percentage of female (76%) than male (70%) respondents, and a higher percentage of older 40 years (79%) than younger 40 years (65%) who report spending more time thinking about spiritual questions.

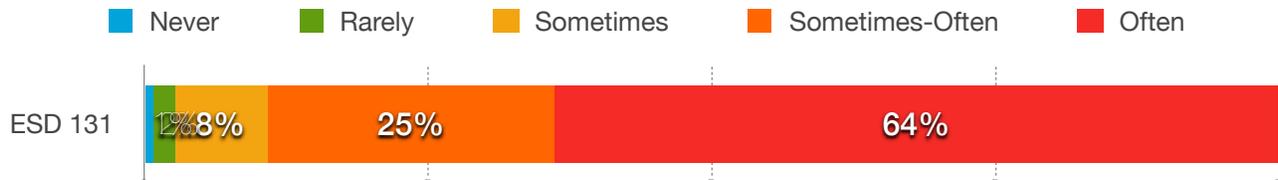
Just over one in ten (12%) respondents admit feelings that they have lost some important spiritual meaning that they had before. However, 82% do not identify themselves as spiritually lost (chart 130). Almost two thirds (63%) are deepening their spirituality and have not lost any important spiritual meaning they had before (the correlation is at  $r = -.288$ ,  $p = .000$ ,  $N = 1943$ ).



**Chart 130. ESD Expanding spirituality and fading spirituality (Q41.04, Q41.07)**

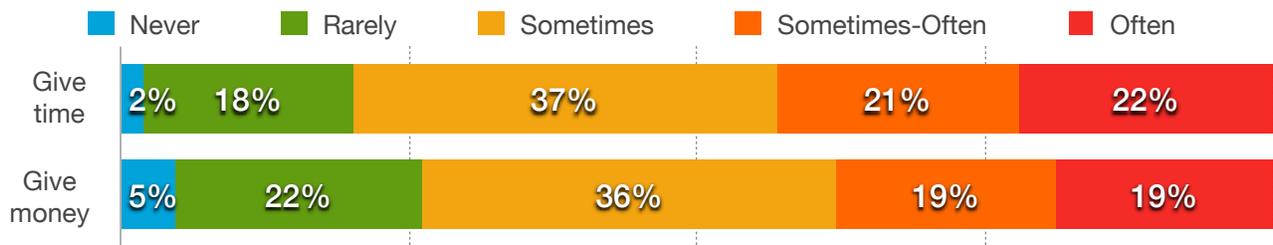
## Purpose in Life

A majority (89%) of ESD respondents feel their life is often filled with meaning and purpose, while 8% report having that feeling way only sometimes; 3% report rarely/never feeling that their life is full of purpose and meaning (chart 131).



**Chart 131. ESD Purpose and meaning in life (Q37.07)**

Let’s see how the following items demonstrate that purpose and meaning in practical ways. Just over two out of five (43%) respondents claim they often give a significant amount of time to help other people, while 37% give sometimes do so and 20% rarely/never give (chart 132). Thirty eight percent of respondents claim they often give a significant amount of money to help other people; 36% give money sometimes and 27% rarely/never give money to help (chart 132). There is a very strong relationship between giving money and time ( $r = .548, p = .000, N = 1997$ ).



**Chart 132. ESD Give time and give money (Q37.03, Q37.04)**

More than one in four (28%) respondents give often of both their time and money to help, 4% of respondents give time to help but do not give money, 3% give often money to help but do not give time, and 12% do not give either money or time to help other people.

One third (32%) of ESD respondents often show that they care a great deal about reducing poverty in society, while 30% show only sometimes they care, and two in five (38%) do not care (chart 133). Almost two thirds (63%) of ESD respondents feel a deep sense of responsibility for reducing pain and suffering in the world, while 23% show only sometimes they care and 14% indicated that they do not care (chart 133).

Just over a fourth (28%) of survey participants are involved in reducing poverty and helping to reduce pain and suffering, 16% care more about pain and suffering than about poverty, and less than 1% care about poverty and not about pain and suffering. About one in ten (11%) do not care about either of the two problems.

The strongest relationship is between giving time and giving money (as mentioned above) but there is also very strong correlation between reducing pain and giving time ( $r = .541, p =$

.000, N = 1986), reducing poverty and giving money ( $r = .526, p = .000, N = 1941$ ), and reducing poverty and giving time ( $r = .508, p = .000, N = 1952$ ).

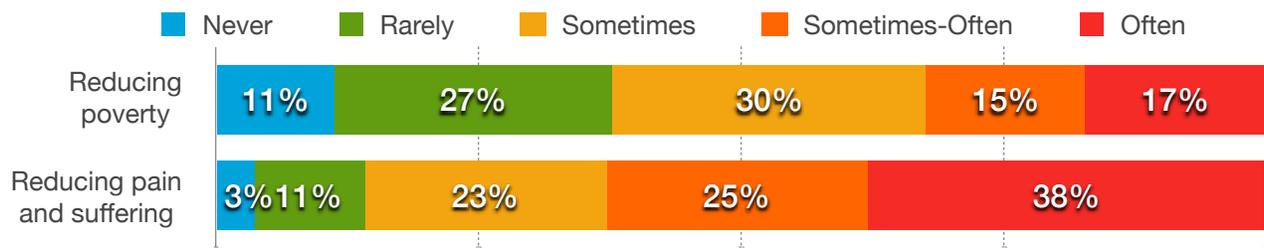


Chart 133. ESD Reducing poverty, reducing pain and suffering (Q37.05, Q37.02)

Spiritual and religious support, as well as involvement in the societal and political issues, has been discussed elsewhere (page 47, 73-4).

## On Healing

Part of personal well-being is also physical and mental health, as discussed earlier in this report (for more, see pages 57-60). In this last section, we look at view of prayer as a means of healing/deliverance, and as well church members' views of witch doctors/spiritual healers.

A vast majority (92%) of respondents agree/strongly agree that prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits. A small percentage (8%) are either not sure or disagree/strongly disagree (chart 134).

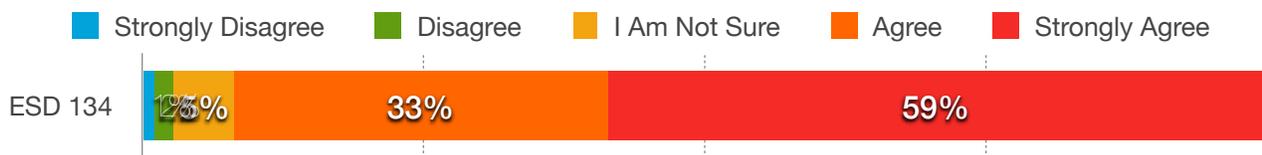


Chart 134. ESD Prayer for healing (Q42.22)

Almost all (97%) of ESD respondents disagree/strongly disagree that Christians should go to witch doctors or spiritual healers for protection or healing (chart 135).

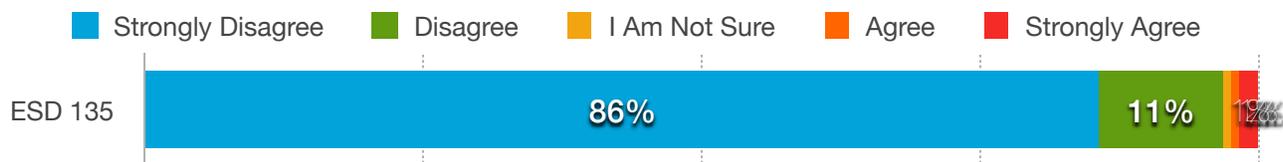


Chart 135. ESD Christians and witch doctors (Q42.10)