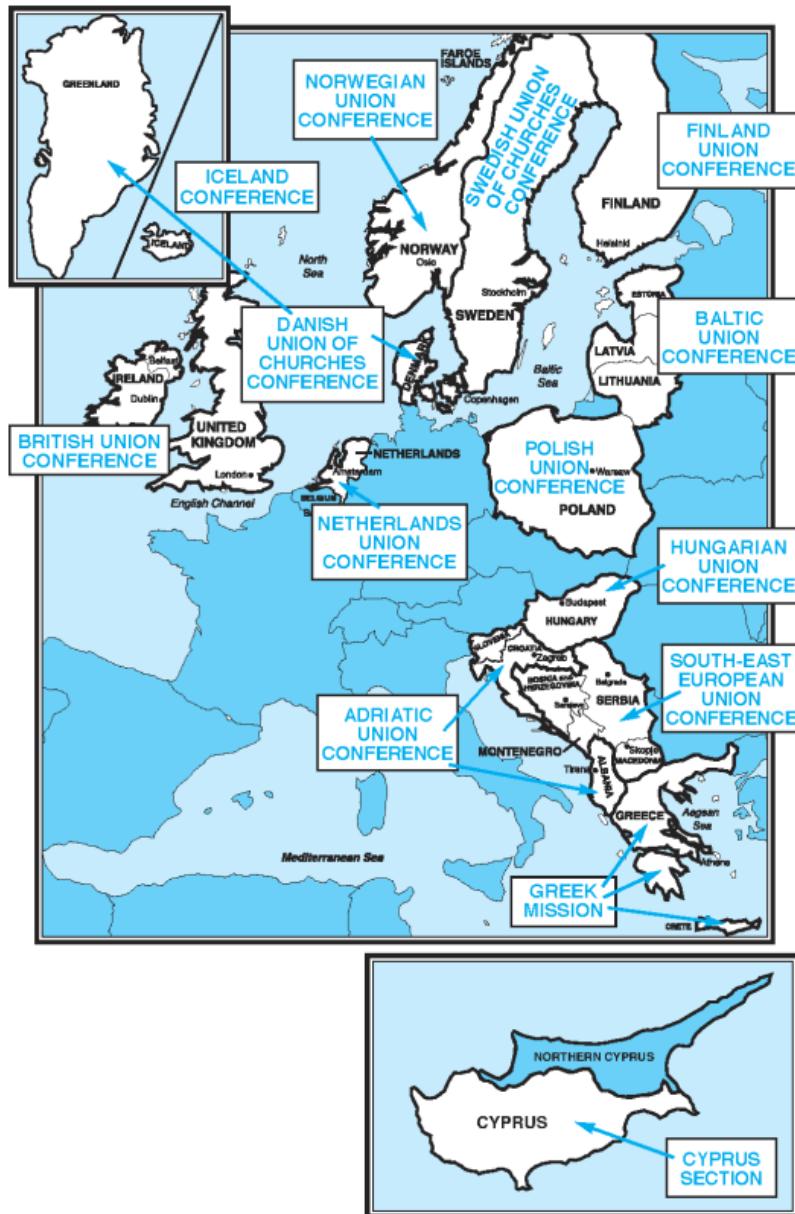


# Trans-European Division Report



# Global Church Member Survey 2017-2018

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INSTITUTE *of* CHURCH MINISTRY

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# TED Executive Summary

## Introduction

This report is the first examination of the Trans-European Division (TED) 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 1331 surveys were used from all TED 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 TED presents a picture of a diversified church. This division is composed of a number of small countries, each with a unique language and culture, and each with minority immigrant groups using their own language.

Within the TED, the average age of the 1331 survey participants is 49.4 years. The average length of time since members have been baptized is 26.5 years. The average church size of survey participants is approximately 50 people in attendance each week, but it is notable that over one in three respondents (36.6%) attend church with 25 people or less each week.

The TED survey participants spent an average of 6.4 years in the SDA schools.

Slightly more females participated in the survey (52.4%), which somewhat reflects the reality of the TED.

Additionally, the survey discovered that:

- 74.5% of respondents have never been employed by the SDA Church.

- 70% of survey participants are married, and 16% report that they are single (never married).
- 37% have a child or multiple children at home.
- A little less than half of respondents have children that are not in the SDA Church.

More than one in three respondents (36.6%) have been a part of the Adventist Church since birth, and over two in five (42.6%) reportedly joined the church as adults.

## *Family Factor*

Less than a third of the respondents have at least one parent that was a Seventh-day Adventist, and one in four have at least one grandparent that was SDA. Two in five respondents are first generation Adventists. Almost four in five (78.4%) participants report that they are very close to one or both of their parents/guardians.

One third (33.9%) confirmed that having worship with one or both parents at home was a habitual practice in their family growing up. While the past generations show a strong link to the Adventist Church, the next generation shows a different trend: almost every other participant (44.7%) has a child (or children) that is not a part of the SDA Church.

Over half (51.8%) of respondents claim that Bible reading was a habitual practice in their family of origin. Nearly three out of five (57.0%) agree or strongly agree that praying before meals was a habitual practice in their family. Additionally, two thirds of respondents (65.9%) confirm that their parent(s) were regular churchgoers. Over one third (36.3%) agree that Adventist education was a priority in their family of origin; however, three in ten (29.4%) respondents claim that Adventist education did not apply in their context.

## *Religious Activities*

When asked about their involvement in different religious activities, about two thirds of survey participants (64.7%) responded that they attend church every week or more often. Three out of five (60.4%) respondents attend Sabbath School on a weekly basis, but only one in four participate in a small group or prayer meeting at least once a month or more frequently. Two thirds (64.4%) of respondents shared that they do not go to public evangelistic meetings.

The survey also discovered that:

- Seven out of 10 respondents participate in communion once a quarter or more often.
- One third of survey participants report eating with other church members regularly (almost every week or more often), and one fourth report eating with other church members once a month.

- Almost two thirds of respondents reported that they help with ministry on Sabbath almost every week and more often, and one in three people helps with ministry during the week.

Nearly two out of five members reported that they have not received a visit from their pastor in the last 12 months, and more than half have not had a visit from a church elder in the last 12 months. However, every other respondent reported visits by other church members once a quarter or more often in the last 12 months.

Two thirds of respondents reported they witness to non-Adventists in their community once a quarter or more often, but over a third of respondents admitted that they rarely or never form a relationship with non-Adventists in their community.

## *Devotional Life*

Over half (54.1%) of respondents reported engaging in personal devotions every day, while just a little under half (48.1%) read their Bible daily, and slightly over three fourths (78.4%) claimed to participate in daily prayer.

More than every other participant (55.2%) reported studying the Sabbath School Quarterly every day, or at least every week. More than a half (52.9%) stated they read the writings of Ellen G. White daily, more than once a week, or about once a week. Two in five (40.7%) respondents spend time thinking about Jesus' life daily. Over half of the survey respondents (54%) reported reading religious writings by Adventist authors, and three out of 10 claimed to read religious writings by other Christian authors about once a week or more often.

A vast majority (88.5%) of respondents rarely read Adventist World magazine or do not read it at all. The same percentage (88.5%) do not use the Adventist Review website at all. While about one third (32.6%) use social media daily for any purpose, over two in five respondents do not engage with Adventist social media at all.

This research study also found that:

- Less than one in five (17.6%) respondents listens to Adventist radio about once a week or more often.
- A little less than one out of five (18.8%) listens to other Christian radio broadcasts once a week or more often.
- Less than one in five (18.4%) watches Hope TV once a week or more often.
- Less than one in four (23.6%) watches other Adventist TV stations once a week or more often.

- A little over one in ten (11.8%) watches other Christian TV stations once a week or more often.

When survey participants were asked how they use their mobile devices for devotional purposes, a little over one in five (21.8%) responded that they use it daily for Bible study or personal devotions, while only a fraction (6.8%) use it daily to read Ellen G. White's writings.

### *GC Program Awareness*

This portion of the study surveyed church members on their awareness of certain General Conference programs. When asked if they have heard about the Reach the World Strategic Plan 2010-2015, almost two out of three (64.1%) respondents claimed they had not heard of it. Additionally, over two in five (43.8%) claimed they have not heard of Total Member Involvement (although 22.5% shared they have heard of it and have, in fact, participated). One third (34.4%) of respondents reported to have not heard about the Revival and Reformation initiative, while one fourth (25.2%) have heard and participated in this program.

In addition, this study found that:

- Almost one third (30.4%) of respondents claimed that they have not heard of the Mission to the Cities program, but 19.2% have heard of and participated in this program.
- Three out of five (60.3%) respondents have not heard about the Centers of Influence program, while only 6.1% have heard of and participated in it.
- Over half (53.9%) of respondents have not heard about the Christ's Method of Reaching People, but 14.6% have heard of and participated in this initiative.
- Two in five (39.3%) respondents have not heard of the Comprehensive Health Ministries program, while 24% have heard of and participated in it.

### *Religious Attitudes and Experiences*

Almost half (47.3%) of the respondents stated their commitment to Christ has developed gradually, and more than one in four (28.3%) shared that they have been committed to Christ since they were young children. However, over 10% admitted that they are not committed to Christ or are not sure about their commitment.

Three out of five respondents (60%) are proud of the church's role and reputation, but one in four is not sure how they feel. A majority (83.9%) believes their local church is part of the worldwide church.

Over two thirds (67.2%) of survey participants are convinced pastors and lay leaders work together well. Three in four (76.1%) respondents also believe that their pastors are well qualified to lead.

Less than half (48.6%) of participants believe that youth in their church are actively involved in mission, while a similar number (46.1%) is convinced that youth play an important role in the church. While about half of respondents disagree or strongly disagree that there are any church programs for preparing young leaders, about a third of members are not sure. Less than half are not sure if there are any conference programs for preparing young leaders, and about half are 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, most (90.0%) agreed that it does. Two thirds (67.4%) of respondents shared that they apply Ellen G. White's writings to their daily lives, and more than three out of four (77.9%) apply the Sabbath School lessons to their daily lives. Four in five respondents (79.4%) are convinced that religion impacts their daily life.

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

- Righteousness by Faith (66.9%)
- Spirit of Prophecy (38.4%)
- Sabbath (49.3%)
- Second Coming of Jesus (65%)
- Wholistic Living (45.2%)
- Sanctuary (29%)
- State of the Dead (20.2%)

### *Involvement in Outreach*

When asked how they feel about their church's involvement in outreach, three in four respondents shared that their church's outreach efforts need to increase (both somewhat or greatly); over two thirds of individuals indicated that they think they, personally, should somewhat or greatly increase their involvement.

Nearly three out of four respondents agree that involvement in reaching the needs of members should increase, as well as in nurturing them. The same number of respondents

believe that more attention should be given to reclaiming former members of the church. Additionally, about the same percentage of respondents agree they should be more involved in this, personally.

## *Personal Investment*

Three in five (61.2%) survey respondents are somewhat or very satisfied with their local church. The vast majority (91.8%) believe that they will be attending the Seventh-day Adventist Church for the rest of their life. Half (51.2%) of respondents feel a lot of closeness and unity within the church.

Almost three out of four (72.9%) survey participants reported that they do not feel pressured to behave in certain ways. About the same percentage of members agree or strongly agree that they feel they have a say in what happens in their church and can voice their opinions.

Two thirds of respondents believe they are able to help and serve other people in important ways. Well over half (55.7%) of respondents shared that they help others with their religious questions and struggles.

## *Fundamental Beliefs in TED*

When it comes to fundamental beliefs, the vast majority of respondents (over 90%) are aligned, overall, with the Seventh-day Adventist fundamental beliefs. However, there are some exceptions:

- Four out of five (87.6%) respondents believe 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.”
- More than four out of five (86.0%) respondents believe that, “Every person is born with tendencies toward evil.”
- Also, 84.5% of the respondents believe that, “The sanctuary doctrine is vital to Adventist theology.”

There are also other statements that somehow stand out in terms of members’ agreement or disagreement:

- A majority (82.3%) believe 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.”
- Almost two thirds (64.8%) of respondents shared that they spend a lot of time thinking about spiritual questions.

- Almost two thirds (63.9%) agree or strongly agree with the statement, “Church unity means uniformity in more than doctrinal belief.”
- Three in five (61.3%) are not confident that Jesus Christ will return in their lifetime.
- Three out of five (60.7%) disagree or strongly disagree with the statement, “If I am to be saved, I need to be baptized into the Seventh-day Adventist Church.”
- More than half (57.1%) disagree or strongly disagree with the statement, “I will not get to heaven unless I obey God’s law perfectly.”
- Two in five (39.7%) 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 32.7% report that they are not sure.

Almost three fourths (72.8%) of respondents believe that the Bible expresses eternal truths. A slightly greater number (73.6%) of survey participants believe that God inspired the writings of Ellen G. White, while 73.9% wholeheartedly embrace her as a prophet.

Respondents also weighed in on other Adventist beliefs:

- Almost nine out of ten (87.9%) respondents wholeheartedly believe that, “Christ is acting as our advocate before God in the heavenly sanctuary right now.”
- Four out of five (80.1%) respondents wholeheartedly embrace that Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.
- Three in four (77.2%) survey participants firmly believe that, “Before Christ returns, God will decide who is to be saved and who will be eternally lost.”
- Over two-thirds (67.0%) wholeheartedly embrace that, “The investigative pre-Advent judgment began in 1844.” Additionally, 19.2% shared that they accept this belief because the church teaches it.
- Nearly two-thirds (63.9%) of respondents wholly believe the Adventist Church’s interpretation of end-time prophecies.

## *Health Message*

While four in five (80.7%) survey respondents do not believe that following the health message ensures their salvation, four in five (79.3%) believe that the Health Message is a core part of Seventh-day Adventist beliefs that cannot be questioned. Less than half (42.1%) of the respondents shared that they follow the Adventist health message very carefully.

However, two in five (39.6%) believe that they can choose which parts of the Health message to follow and which to ignore.

Most TED survey participants (86.6%) wholeheartedly accept that, “Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.” About a quarter of church members in the TED are either vegan or vegetarian.

The vast majority (89.3%) of respondents wholeheartedly embrace that, “Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.” However, over one in ten (14.2%) of respondents admitted to using alcohol the last 12 months, and 5.8% believe alcohol use is safe in moderation.

## Conclusion/Recommendations

As stated before, the Adventist Church in the TED is diverse, with varying church history profiles. The majority is female (52%), and the average age is 49 years. Seventy percent of the church in this division is over the age of 40. More than one-third (37%) of TED respondents have been members since birth, and two in five (43%) joined the Adventist Church as adults. A large percentage (56%) of respondents are first generation Adventists.

We see a life-long commitment to Christ through baptism, as 35% of survey respondents have been baptized for more than 30 years, while another 24% have been baptized for 21 to 30 years. While this may seem encouraging in light of these respondents’ ongoing relationship with the church, this also raises concern with the lower number of new members that are joining the church.

A majority of TED survey participants are regular churchgoers, with two-thirds (65%) of respondents going to church every week or more often and six in ten (61%) attending Sabbath School at a similar rate.

Tragically, parents in the division report having more children than are practicing Adventists. Of those who have only one child in the home, merely 19% of those children are Adventists. For those who have two or three children in the home, only 33% are Adventists. Of those with four or more children, only 4% are Adventists. Unfortunately, respondents also had trouble identifying efforts to prepare young leaders in their local churches, conferences, and unions; about 79% were either unaware or disagreed that their local church had programs to prepare young leaders, and 67% said the conference did not have any programming. Finally, 64% did not know if the union had such programs. The majority of members do not appear to associate programs like Pathfinders, youth congresses, or camp meeting programs with youth leadership training, or they do not have access to these programs at a local level. Additionally, there appears to be a gap between conference and union efforts and local church understanding. When directly asked about involvement in

youth meetings, nearly one in four (24%) emerging adults and one in ten (11%) young adults confirm they participate weekly or more. About 7% of emerging adults and 8% of young adults participate in Pathfinders weekly or more. These respondents presumably have leadership roles, as there were no Pathfinder-age respondents included in the survey.

In addition to the perceived lack of youth leadership training, church members' responses suggest a lack of access to other training in the TED. Just over one quarter (26%) of TED respondents agree/strongly agree that they are being trained on nurturing and discipleship in their church. About a third (31%) are not sure, and 43% do not agree that they are receiving such training. Only 16% agree that conflict resolution training is available, and over a third (36%) indicate that there is not enough training on how to follow Christ's method of evangelism.

In the TED, there is unity in the understanding of Adventist fundamental beliefs; over 94% of surveyed members believe Adventist fundamental beliefs are a reflection of the teachings of Holy Scripture. This is encouraging! Most members believe the Bible expresses eternal truths (73%), 88% believe in the trinity, and 99% believe in a literal, six 24-hour day creation.

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. Overall, nearly one-third (31%) of respondents are convinced they will not get to heaven unless they obey God's law perfectly; however, there were stark differences among the different conferences/unions/missions. Over half (58%) of members in the Adriatic Union Conference hold this view, while only 6% in the Finland Union of Churches Conferences do so. As a whole, 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 at the church level, but at the union and division level, as well.

Regarding the health message, 95% of respondents agreed that Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture. Nearly half (51% total) of the TED membership is either vegetarian (35%) or vegan (16%). Most members understand the wholistic nature of the health message, with 90% agreeing that it emphasizes multiple avenues of health as part of spiritual growth. However, there are some concerning findings. As many as one out of 10 (14%) respondents admitted to using alcohol at least once in the last year. Tobacco is much less of a concern, with only 2% admitting to use in the last year. When members were asked if they follow the health message, less than half (42%) believe they follow it a great deal or to a moderate amount (44%). Only 4% found it to be irrelevant. The TED should consider an emphasis on educating members about the health consequences of alcohol use, given the strong signal from both scientific discoveries and religious traditions.

After reviewing devotional life from various angles, it is evident that respondents apply the information and knowledge they acquire from devotions into their everyday lives. There is quite a strong sense of connection between theory and practice. A vast majority of TED respondents agree or strongly agree they apply the Bible (90%), Sabbath School lessons (78%), the writings of EGW (67%), and what they learn on Sabbath (81%) to their everyday life. 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.

Utilizing online resources appears to be an area of weakness for TED respondents. A vast majority of respondents in the TED do not utilize the Adventist Review website (89%). Two in five respondents never read or respond to Adventist social media. Regarding radio, less than one in five (18%) respondents listen about once a week or more often.

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 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 team was given an updated list of churches by local conferences from the following unions:

- Adriatic Union Conference
- Baltic Union Conference
- British Union Conference
- Danish Union of Churches Conference
- Finland Union of Churches Conference
- Greek Mission
- Hungarian Union Conference
- Netherlands Union Conference
- Norwegian Union Conference
- Polish Union Conference
- South-East European Union Conference
- Swedish Union of Churches Conference

It should be noted that members from Cyprus and the Iceland Conference were not included in this study.

The churches from the entire TED 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. In some cases reserve was used because the initial goal of 2,000 responses was not met.

## Data Collection

Prior to participants being surveyed, the survey was translated into 16 languages spoken throughout the Trans-European Division (TED). The secretariat office of the TED was quite helpful in arranging for the translations; providing the list of all churches in the TED, which then was used for creating the stratified random sample of the TED churches; and selecting a proportionate number of local churches from each union as well as ensuring the balance between small, mid-size, and large churches. A total of 1331 surveys were collected through the TED secretariat's office from all TED Unions (table 1).

	Churches selected	Surveys collected	Membership
Trans-European Division	403	1331	87725
Adriatic Union Conference	32	85	3687
Baltic Union Conference	31	165	6064
British Union Conference	100	278	37917
Danish Union of Churches Conference	13	24	2445
Finland Union of Churches Conference	21	108	4728
Greek Mission	3	30	460
Hungarian Union Conference	38	130	5258
Netherlands Union Conference	19	60	6002
Norwegian Union Conference	19	30	4535
Polish Union Conference	42	184	5796
South-East European Union Conference	70	172	7355
Swedish Union of Churches Conference	12	66	2914

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

Initially, the TED Secretariat contacted the unions and requested a list of churches, as well as membership numbers and the pastor's contact information. This was supplied to the researchers. The English version of the questionnaire was sent to the division, and was then distributed to the unions for translation. Each translation was checked by another native language speaker to ensure the accuracy of the translation, before being returned to the researchers. These translated questionnaires were then loaded into the online template and a link sent to the translators to check that nothing was lost in importing the data.

Once that was completed, the unions were asked to send links and, if necessary, paper copies of the survey to the churches which had been randomly chosen. Some unions initially planned to survey all churches, but in the end decided not to do so. No reasons were given for the change of plan. Getting churches to participate in the survey proved difficult in some places, due to a resistance to the idea of carrying out research or a fear that somehow it would not be anonymous and people would be able to identify how individuals responded.

About two thirds of the responses were done online. The paper surveys were sent to the TED Secretariat and then manually entered into the database.

## 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 and correlations to summarize findings.

# Demographic Data

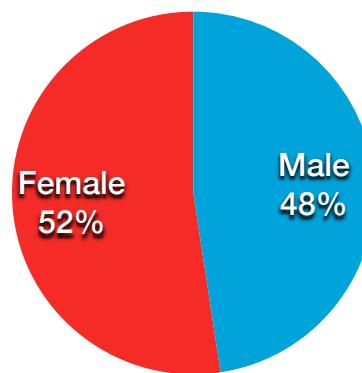
## Demographics of the Respondents

### Gender

In the Trans-European Division, marginally more women responded to the survey; 52% of respondents were female while the remaining respondents (48%) were male (chart 1). These figures somewhat reflect the demographics in this division.

The only significant comparison related to gender and other demographics is by the length of baptism. While those who are not baptized only comprise approximately 3% of the total sample, a greater percentage (62%) of those respondents are male, while only 38% are female. For those who have been baptized less than five years (9% of the total sample), a greater number of females (55%) than males (45%) fall into this category. Ten percent of the total sample has been baptized for six to ten years, with more females (59%) than males (42%) baptized for this length of time. More males (54%) than females (46%) have been baptized for 11 to 20 years (20% of the total sample), while more females (55%) than males (46%) have been baptized for 21-30 years (24% of the total sample). Over a third (35%) of the total sample have been baptized for more than 30 years, with 54% of that number being made up of females and 46% by males (table 2).

Chart 1.  
TED Gender



x2 = 11.201; p = .048; N = 1317	Male	Female	Total
Trans-European Division	47.5%	52.5%	100%
Not baptized	62.2%	37.8%	2.9%
Less than 5 years	45.4%	54.6%	9.0%
6 to 10 years	41.5%	58.5%	10.3%
11 to 20 years	54.4%	45.6%	19.6%
21 to 30 years	45.5%	54.5%	23.5%
More than 30 years	46.2%	53.8%	34.6%

Table 2. TED Gender by length of baptism (Q1)

## Age

Seven out of ten (70%) participants in the TED are older than 40 years of age (chart 2). The oldest participant (as of 2017) was 102 years and the youngest was 16 years; the average age of all participants was 49.4 years.

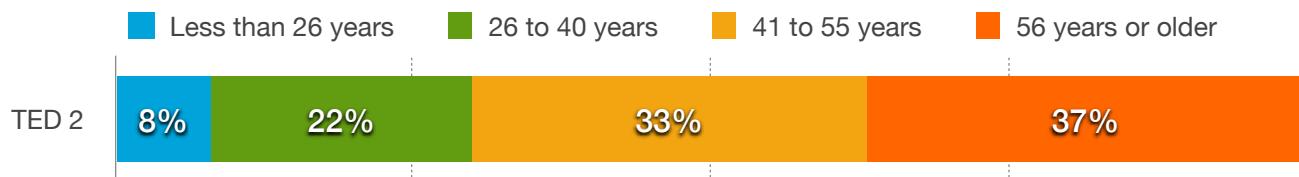


Chart 2. TED Age by categories

Table 3 shows the distribution of age groups by union. The South-East European Union and Danish Union of Churches Conference contributed the most emerging adult respondents (13% each). The Greek Mission contributed the most respondents over the age of 40 (85%), followed by the Finland Union of Churches Conference (81% over 40 years of age) and the Adriatic Union Conference (80% over 40 years of age)

$\chi^2 = 110.625; p = .000; N = 1311$	less than 26 years	26 to 40 years	41 to 55 years	56 years or older
Trans-European Division	8%	22%	33%	37%
Adriatic Union Conference	1%	19%	39%	41%
Baltic Union Conference	11%	28%	34%	27%
British Union Conference	8%	30%	32%	30%
Danish Union of Churches Conference	13%	17%	25%	46%
Finland Union of Churches Conference	5%	14%	23%	59%
Greek Mission	7%	7%	63%	22%
Hungarian Union Conference	8%	16%	37%	39%
Netherlands Union Conference	3%	21%	19%	57%
Norwegian Union Conference	10%	20%	23%	47%
Polish Union Conference	7%	26%	37%	30%
South-East European Union Conference	13%	17%	39%	31%
Swedish Union of Churches Conference	8%	20%	12%	61%

Table 3. TED Age groups by union (derived from Q2)

## *Size of Households*

The average size of the household in TED is 3.06 people. One third (33%) of respondents live in a two-person household, almost one in five (18%) respondents live in a three-person household, one fifth (20%) live in four-person households, and 16% live in households with five or more people (chart 3).

A relatively high percentage of people live alone (13%) when compared to the global figure (5%).

A smaller size household is more common in the Finland Union of Churches Conference (25% of respondents live alone), while a larger size of household is seen more in the Danish Union of Churches Conference (25% of respondents live in households of 5+ people) (table 4).

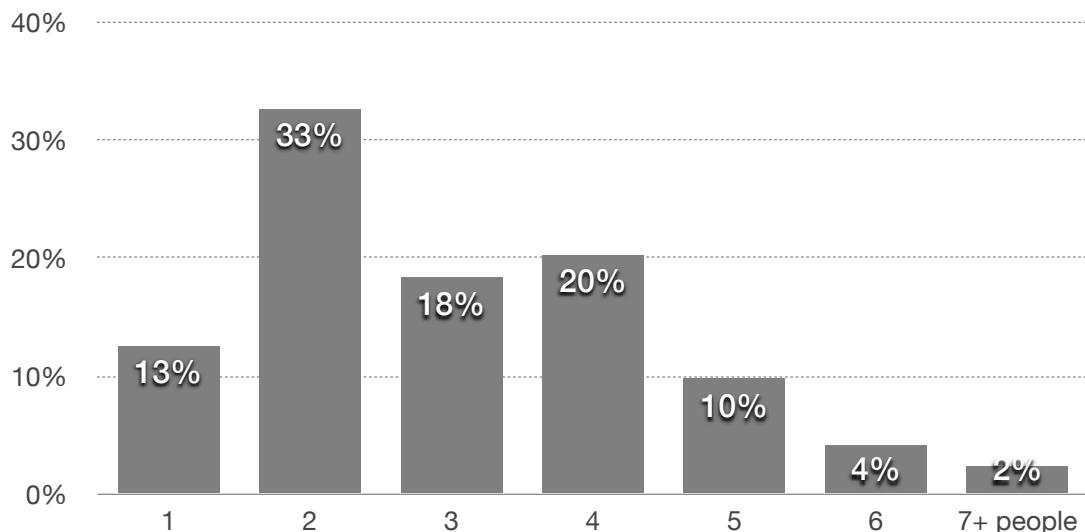


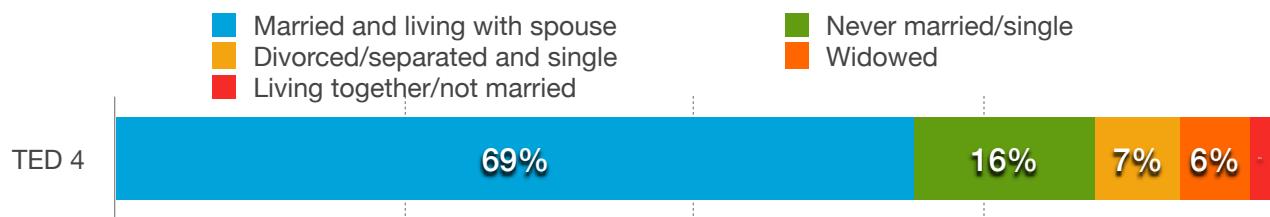
Chart 3. TED People in household (Q8)

<i>x2 = 116.653; p = .000; N = 2082</i>	<b>Only me</b>	<b>2 people</b>	<b>3-4 people</b>	<b>5+ people</b>
<b>Trans-European Division</b>	13%	33%	39%	16%
<b>Adriatic Union Conference</b>	7%	35%	35%	22%
<b>Baltic Union Conference</b>	12%	23%	44%	20%
<b>British Union Conference</b>	12%	24%	46%	19%
<b>Danish Union of Churches Conference</b>	8%	29%	38%	25%
<b>Finland Union of Churches Conference</b>	25%	48%	18%	10%
<b>Greek Mission</b>	4%	19%	14%	23%
<b>Hungarian Union Conference</b>	12%	35%	43%	11%
<b>Netherlands Union Conference</b>	15%	47%	28%	10%
<b>Norwegian Union Conference</b>	17%	67%	7%	10%
<b>Polish Union Conference</b>	12%	29%	44%	16%
<b>South-East European Union Conference</b>	11%	28%	45%	17%
<b>Swedish Union of Churches Conference</b>	12%	63%	14%	11%

**Table 4. TED Household size by union (derived from Q8)**

### *Marital Status*

In the TED, over two thirds (69%) of respondents are married, 16% never married/are single, 6% are divorced and single, 1% are separated, 6% are widowed, and 2% are living together but are not married (chart 4).



**Chart 4. TED Marital Status (Q10)**

The largest number (80%) of respondents married and living with their spouse was found in the Norwegian Union Conference; the highest percentage (23%) of never married/single respondents was in the British Union Conference (table 5).

The highest percentage of divorced and single or separated respondents was found in the Greek Mission (13%), while the South-East European Union Conference reported the largest number of widows (11%) (table 5).

$\chi^2 = 80.301; p = .015; N = 1321$	Married and living with spouse	Never married/single	Divorced and single, separated	Widowed
Trans-European Division	69%	16%	7%	6%
Adriatic Union Conference	78%	7%	7%	8%
Baltic Union Conference	67%	18%	9%	6%
British Union Conference	66%	23%	7%	3%
Danish Union of Churches Conference	75%	17%	8%	0%
Finland Union of Churches Conference	71%	13%	11%	4%
Greek Mission	70%	10%	13%	7%
Hungarian Union Conference	75%	13%	6%	6%
Netherlands Union Conference	68%	17%	7%	5%
Norwegian Union Conference	80%	17%	3%	0%
Polish Union Conference	72%	13%	8%	5%
South-East European Union Conference	63%	19%	6%	11%
Swedish Union of Churches Conference	77%	6%	8%	6%

Table 5. TED Marital Status by union (Q10)

## Children

In the TED, about one out of every three (37%) respondents have at least one child or teenager currently living at home. Additionally, 36% of participants have children who no longer live at home. Over a quarter (28%) of respondents have no children (see chart 5).



Chart 5. TED Child at home (Q11)

As a division, parents report having more children than are practicing Seventh-day Adventists. While 16% of respondents division-wide report having only one child, merely 19% of those children are Adventists. Almost half (45%) of members in the TED report

having two or three children, but only a third (33%) of those children are practicing SDAs. A small percentage (7%) of survey participants reported that they have 4 or more children, but only 4% 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>Trans-European Division</b>	16% / 19%	45% / 33%	7% / 4%
<b>Adriatic Union Conference</b>	14% / 19%	60% / 40%	7% / 2%
<b>Baltic Union Conference</b>	15% / 18%	44% / 33%	7% / 4%
<b>British Union Conference</b>	15% / 21%	48% / 36%	7% / 4%
<b>Danish Union of Churches Conference</b>	0% / 8%	58% / 46%	21% / 17%
<b>Finland Union of Churches Conference</b>	10% / 13%	46% / 27%	13% / 6%
<b>Greek Mission</b>	13% / 17%	60% / 50%	10% / 10%
<b>Hungarian Union Conference</b>	17% / 20%	53% / 33%	6% / 3%
<b>Netherlands Union Conference</b>	15% / 19%	7% / 19%	7% / 10%
<b>Norwegian Union Conference</b>	3% / 20%	56% / 30%	10% / 7%
<b>Polish Union Conference</b>	20% / 22%	51% / 31%	5% / 2%
<b>South-East European Union Conference</b>	22% / 18%	25% / 29%	1% / 2%
<b>Swedish Union of Churches Conference</b>	21% / 15%	49% / 33%	9% / 5%

**Table 6. TED Living children/SDA children (Q12, 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 the household, the percentage of all keeping Sabbath somewhat decreased; however, the majority (three in four respondents) claim all people in their household keep the Sabbath, regardless of the size of the household. According to a derived findings, three in five participants (60%) 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 over 2% of respondents claimed more people in their household to observe Sabbath than were the actual number of people in their household.

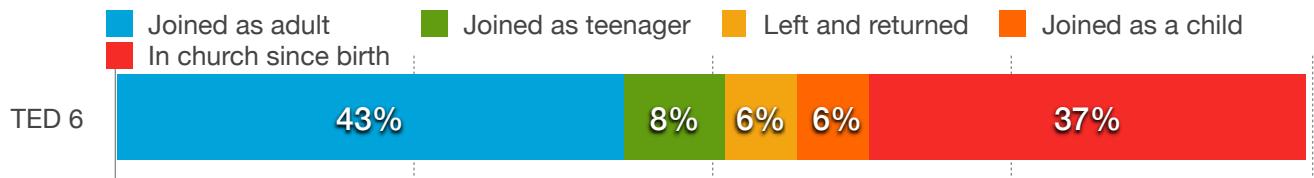
<i>x<sup>2</sup> = 3792.477; p = .000; N = 1288</i>	All people in the household keep the Sabbath	Not all people in the household keep the Sabbath	How many people live in household in TED
<i>Household Size</i>			
1	100%		12.6%
2	80%	20%	32.7%
3	66%	34%	18.3%
4	68%	32%	20.3%
5	68%	32%	9.7%
6	57%	43%	4.1%
7+	67%	33%	2.4%
<b>Total</b>	<b>75%</b>	<b>25%</b>	<b>100.0%</b>

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

## Family Matters

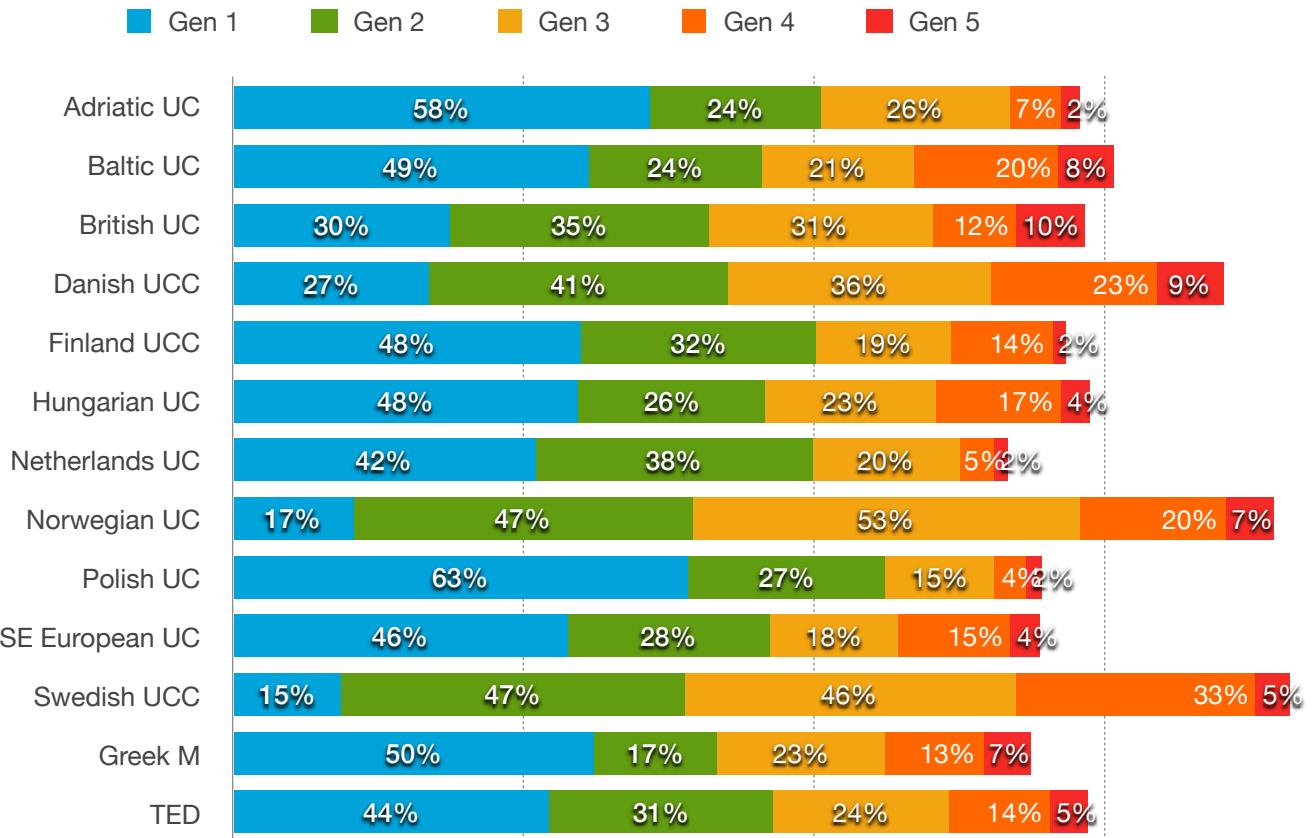
### *Personal/Family History With SDA Church*

When asked about their personal experiences within the Seventh-day Adventist Church, members had a lot to share. Just over two in five (43%) respondents joined the SDA church as adults. The same percentage (43%) either joined as children or were a part of the church since birth. A small percentage (8%) joined as teenagers, and 6% shared that they left the church at some point, but then returned (chart 6).



**Chart 6. TED Personal History With SDA Church (Q16)**

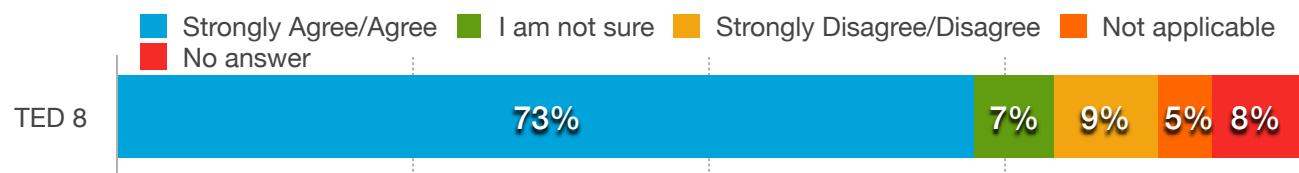
A significant percentage (44%) of participants report being first generation Adventists. Almost two thirds of respondents are first generation Adventists in the Polish Union Conference (63%) and the Adriatic Union Conference (58%), but only a little less than one in seven (15%) of respondents are first generation Adventists in Swedish Union of Churches Conference and less than one in six (17%) of respondents are first generation Adventists in the Norwegian Union Conference (chart 7). Totals on this chart equal more than 100%, as respondents were asked to check all that apply.



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

### *Family History*

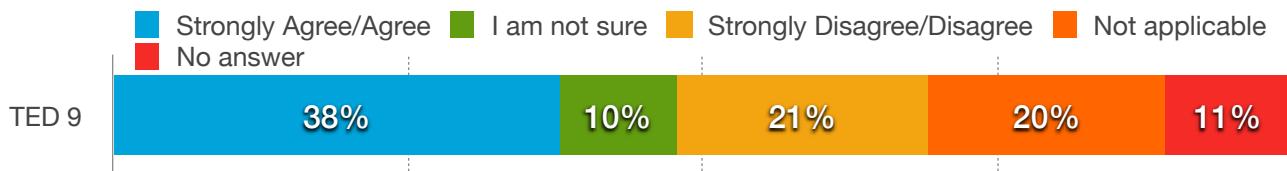
The majority of TED respondents grew up in their biological or adoptive family (87%). Very few (1%) grew in foster family or institution, and 12% grew up in some other situation (Q23). Chart 8 shows how a large majority (73%) of the respondents report being close to their parents; this number includes those who are first generation of Adventists, which indicates that family ties are important in this division, regardless of church affiliation.



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

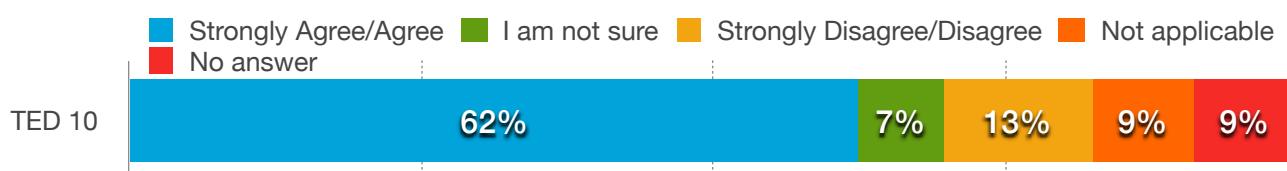
Now let's take a look at how respondents at large describe their upbringing.

Over one third (38%) of respondents stated that his/her family of origin was involved in community service and/or volunteer activities (chart 9).



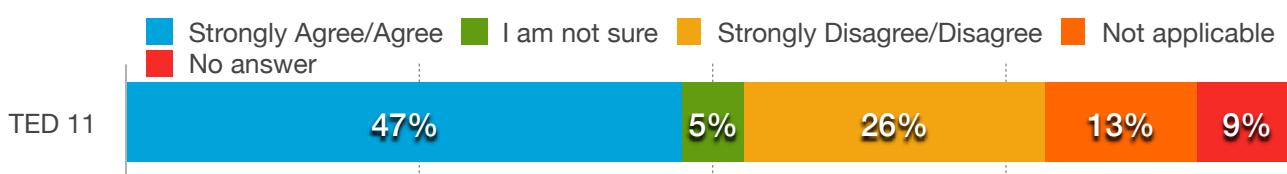
**Chart 9. TED Our family was involved in community service/volunteer activities (Q22.02)**

When asked if they were able to talk about religious issues with their parents, 13% shared that they were not able to do so, for one reason or another. However, nearly two thirds (62%) of respondents felt that they were able to openly talk about religious issues with their parents as they were growing up (chart 10).

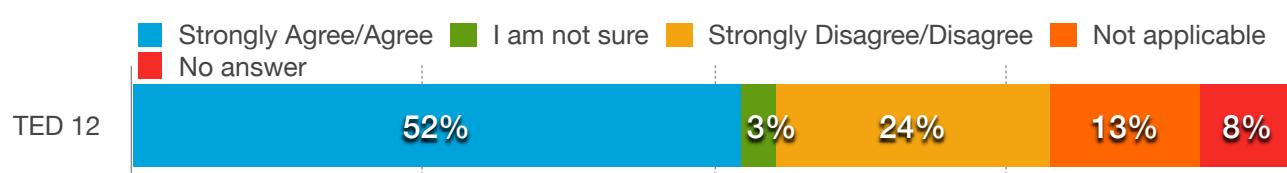


**Chart 10. TED I was able to talk about one or both of my parents about religious issues (22.03)**

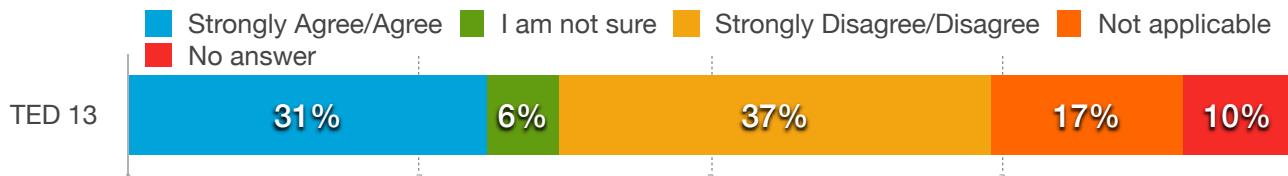
Nearly half (47%) of respondents shared that Bible reading was habitual practice in their family (chart 11), and over half (52%) regularly prayed before meals with their family (chart 12). Close to a third (31%) of respondents habitually had morning or evening worship with one or both parents (chart 13). Three in five (61%) participants grew up with one or both of their parents going to church regularly (chart 14).



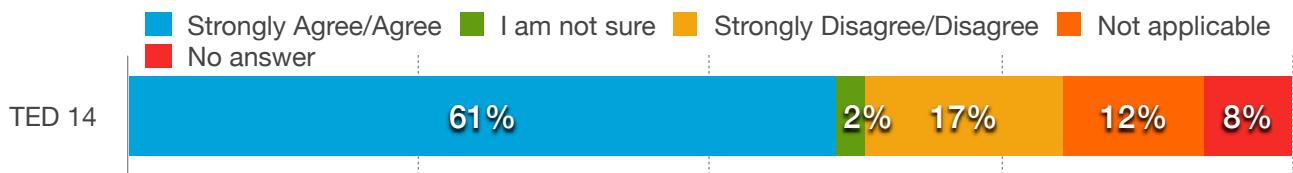
**Chart 11. TED Bible reading was habitual practice in my family (22.04)**



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



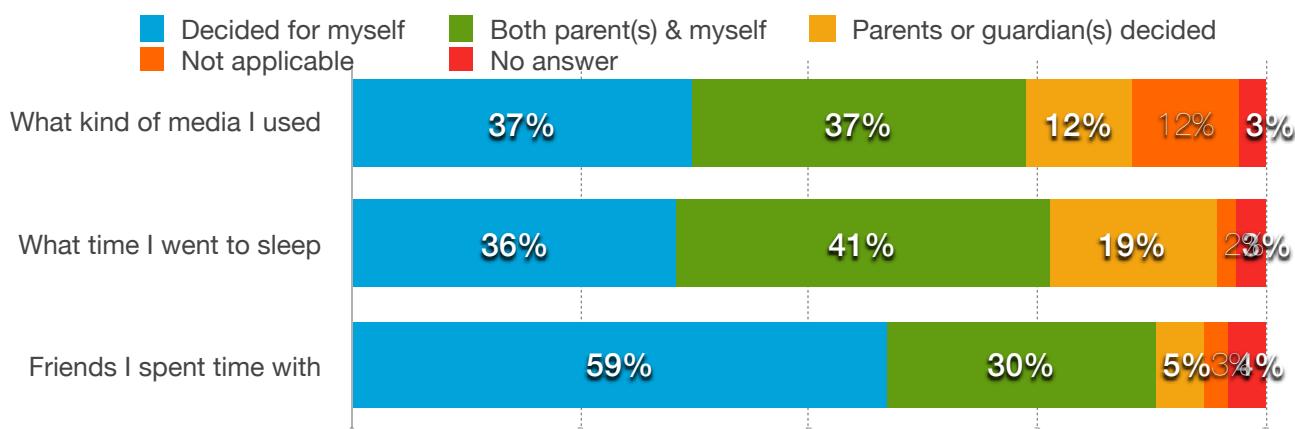
**Chart 13. TED Having morning or evening worship with one or more parents was a habitual practice in my family (22.06)**



**Chart 14. TED 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. Three fourths (74%) of respondents would either decide or participate in decisions made about the media they used, over three in four (77%) had a say about the time they went to sleep, and nine out of ten (89%) respondents were able to choose the friends with whom they spent time (chart 15).



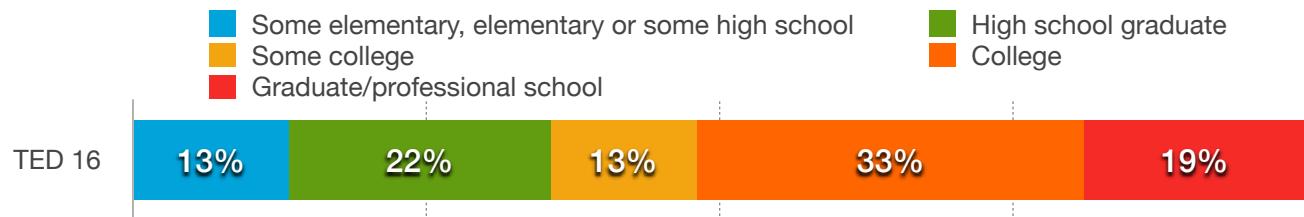
**Chart 15. TED Parenting style in the family of origin (Q24)**

## **Education**

### *Highest Level of Schooling*

Overall, TED members are fairly well-educated. Across the TED, only 14% of participants report that they did not complete basic schooling (high school or less). Just over one in five (22%) participants has a high school degree, but did not complete any higher education. Thirteen percent started but did not complete college. One third of the sample completed

college (33%) and one in five (19%) respondents pursued graduate or professional school (chart 16).



**Chart 16. TED Highest level of schooling (Q5)**

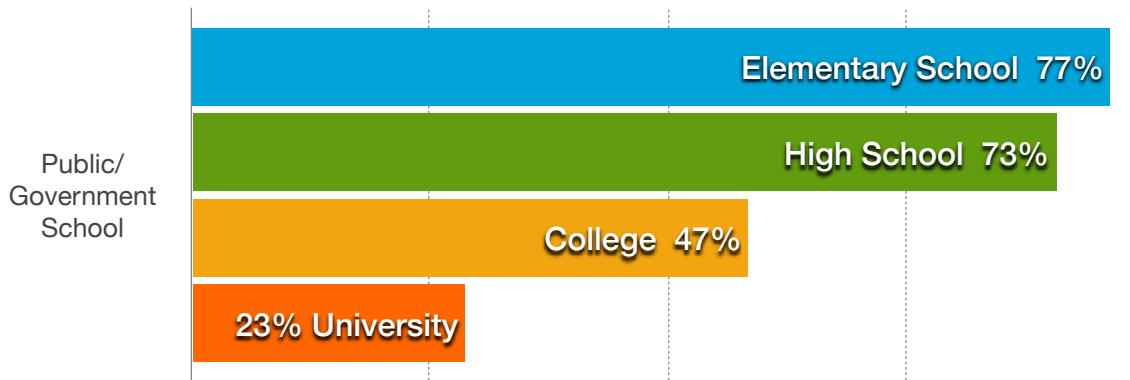
When it comes to the conferences individually, the Polish Union Conference has the highest rate (34%) of those who finished graduate school. The Polish Union Conference has the lowest number (13%) of those who completed college, while the Swedish Union of Churches Conference has the highest number (59%) of college graduates. The South-East European Union Conference has the highest percentage (40%) of those who completed high school but did not pursue further education (table 8).

x2 = 430.791; p = .000; N = 1324	Incomplete high school and less	Completed High School	Completed College	Graduate School
Trans-European Division	13%	13%	33%	19%
Adriatic Union Conference	22%	34%	21%	6%
Baltic Union Conference	4%	14%	39%	26%
British Union Conference	4%	10%	41%	31%
Danish Union of Churches Conference	17%	17%	35%	26%
Finland Union of Churches Conference	22%	22%	29%	21%
Greek Mission	13%	30%	37%	10%
Hungarian Union Conference	17%	27%	43%	4%
Netherlands Union Conference	40%	0%	18%	10%
Norwegian Union Conference	17%	10%	37%	30%
Polish Union Conference	12%	32%	13%	34%
South-East European Union Conference	15%	40%	28%	3%
Swedish Union of Churches Conference	15%	17%	59%	2%

**Table 8. TED Highest level of schooling (Q5)**

## *Adventist Education*

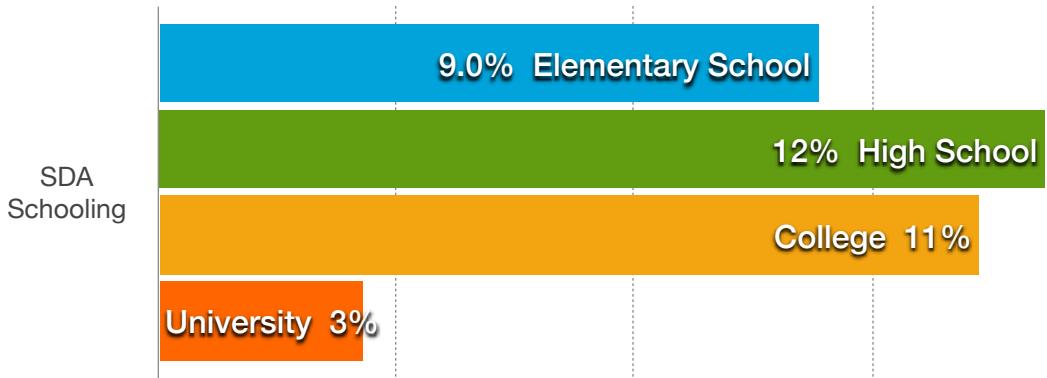
The major type of schooling in the TED has definitely been public/government schooling (chart 17). As you can see, over three fourths (77%) of all respondents attended a public/government elementary school, with a similar number (73%) attending a public/government high school. Almost half (47%) attended a public/government college, with 23% attending the same kind of professional/graduate university.



**Chart 17. TED Type of schooling - Public/government school (Q6)**

Chart 18 shows the percentages of those who studied in the Adventist schools. High school was the most frequently attended type of Adventist school, with 12% of respondents attending. Almost a quarter (24%) was able to obtain four years of SDA education or less, and additional 17% percentage 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, 13% of respondents claim it is at the right level, and 30% claim it needs to somewhat or greatly increase (Q33.10). The majority (52%) of respondents stated either that this question does not apply to their church or skipped the question completely. Over one third (33%), however, agreed/strongly agreed that Adventist education was an important factor in their family (Q22.08).



**Chart 18. TED Type of schooling - Adventist school (Q6)**

## Local Church Demographics

### *Church Setting*

When asked about their church's setting, over one third (37%) of respondents in the TED report that their church is in a large city, with 21% of them indicating that their church is actually downtown. Two in five (43%) respondents indicated that their church is in a smaller city (with 8% in a smaller city that is next to a larger city/suburb), and 21% in a less populated area (15% in a town or village; 6% in a rural area) (chart 19).



**Chart 19. TED Church setting (Q20)**

There is a relationship between the setting where the church is located and the size of the church (which was measured by attendance). While 58% participants in rural areas attend a small-size church with attendance of 25 or less people, 53% of people attending churches located downtown in large cities report that they attend churches with attendance of 50+ people (33% 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
<b>Total</b>	36%	34%	20%	10%
<b>Large city center (downtown)</b>	17%	31%	33%	20%
<b>Elsewhere in a large city</b>	22%	34%	28%	16%
<b>A smaller city that is next to a larger city (a suburb)</b>	41%	38%	8%	14%
<b>A smaller city</b>	45%	40%	12%	2%
<b>A town or village</b>	49%	28%	16%	7%
<b>A rural area</b>	58%	18%	18%	6%

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

## Church Size

The average church membership or perceived attendance can be reported only by categories of attendance (less than 25, 25 -50, 51-100, 101-150, 151-200, 201-300, etc.). Seven out of ten (71%) respondents, however, claim they attend gatherings with 50 people or less (chart 20).



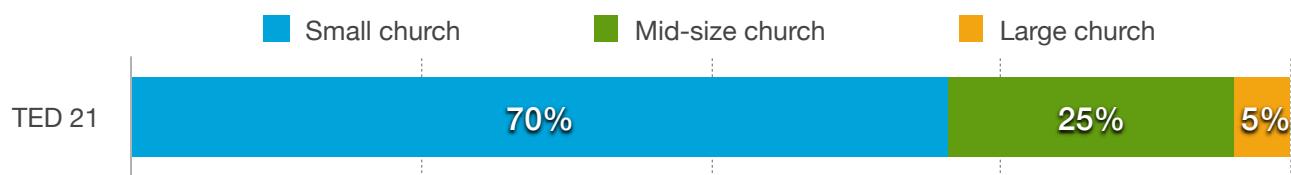
**Chart 20. TED Church size (Q19.1, Q19.2)**

The most typical TED church membership size is between 25 and 50 people (28%). A small percentage (7%) 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 (52%). The attendance of churches with membership between 151-200 people is reported to be between 51-100 (50%) and between 101-150 (28%) people. In the case of churches with 201-300 members, the attendance is reported mostly to be between 51-100 (31%) and 151-200 (34%). Only 9% of respondents perceive attendance as about the same as membership. In cases of churches with 301-400 members, 11% perceived attendance in the same size category as membership.

The church with 401-500 members is perceived to have attendance between anywhere between 50 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) (chart 21). Please note: these categorizations were generated based on global attendance in SDA local churches.

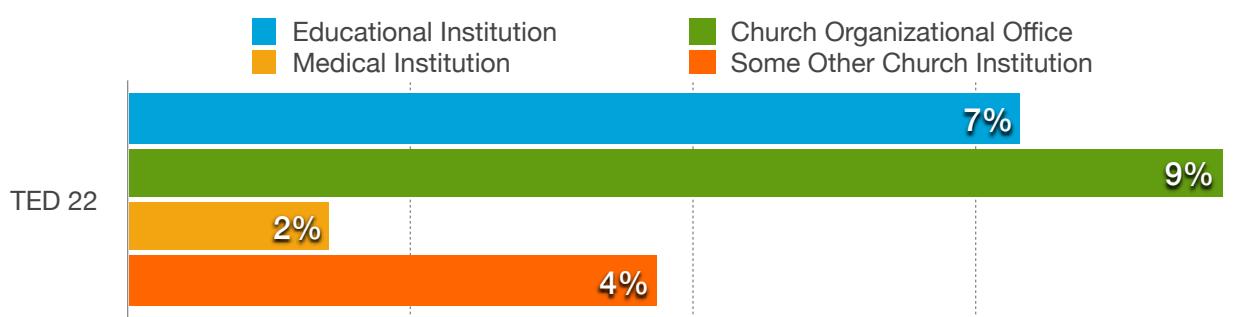
As you can see, in the TED, a majority (70%) of churches are considered small churches, while nearly a fourth (25%) are considered mid-size churches. Only a small percentage (5%) of church are considered to be large.



**Chart 21. TED Church size (derived from Q19)**

### Nearby SDA Institutions

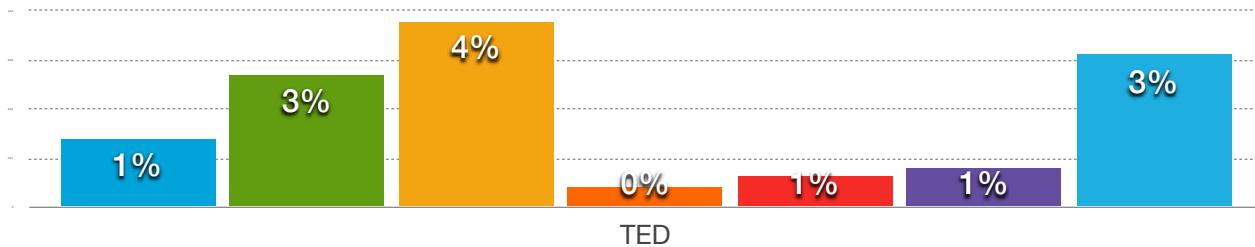
In the TED, a majority of survey participants do not live or attend church near an SDA institution. However, 7% go to church near an SDA educational institution, 9% attend near church organizational offices, 2% report an SDA medical institution near to their church, and 4% report attending church close to some other church institution (chart 22).



**Chart 22. TED Nearby SDA Institutions (Q21)**

### Health Profile

While 90% of TED respondents claim to have no disability, there is a small number of respondents (3%) reporting multiple disabilities. Chart 23 shows that mobility (4%), hearing (3%), and “other” (3%) disabilities are the most common disabilities in this division. One percent of respondents report having a visual disability, <1% indicated they were deaf, 1% indicated a speaking disability, and 1% shared that they have a cognitive/learning disability.



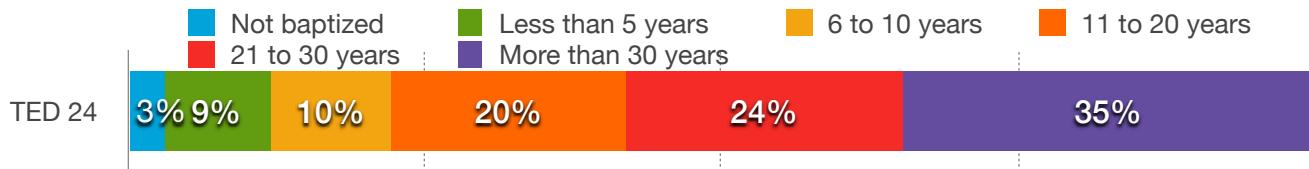
**Chart 23. TED Disabilities (Q3)**

## Adventist Religious Profile

### Baptisms

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

All survey respondents but 1% consider themselves Seventh-day Adventists (Q14). A majority (35%) of respondents have been baptized for more than 30 years, with another quarter (24%) indicating that they have been baptized for 21-30 years. Only 3% of survey respondents have not been baptized (chart 24).



**Chart 24. TED Baptism by category (derived from Q15)**

As you can see, the church in the TED is an older church. Overall, 79% of respondents have been baptized for over 10 years. The Norwegian Union Conference had the greatest percentage of respondents who had been baptized for 11-20 years (27%), the Baltic Union Conference had the greatest percentage of survey participants who had been baptized for 21-30 years (38%), and the Swedish Union of Churches Conference had the greatest percentage of those who had been baptized for over 30 years (61%). There were also multiple conferences with over 50% of respondents baptized for over 30 years; this includes the Danish Union of Churches Conference (54%), the Finland Union of Churches Conference (55%), the Netherlands Union Conference (53%), and the Norwegian Union Conference (57%) (see table 10).

$\chi^2 = 187.256; p = .000; N = 1326$	Not Baptized	< 5 years	6-10 years	11-20 years	21-30 years	30+ years
Trans-European Division	3%	9%	10%	20%	24%	35%
Adriatic Union Conference	5%	0%	8%	17%	35%	35%
Baltic Union Conference	2%	10%	9%	18%	38%	23%
British Union Conference	3%	8%	8%	20%	21%	40%
Danish Union of Churches Conference	0%	8%	8%	17%	13%	54%
Finland Union of Churches Conference	1%	7%	8%	14%	15%	55%
Greek Mission	17%	3%	10%	17%	20%	33%
Hungarian Union Conference	2%	12%	12%	24%	27%	23%
Netherlands Union Conference	8%	10%	7%	15%	7%	53%
Norwegian Union Conference	0%	3%	3%	27%	10%	57%
Polish Union Conference	2%	17%	15%	23%	21%	22%
South-East European Union Conference	4%	9%	16%	22%	26%	24%
Swedish Union of Churches Conference	2%	5%	5%	14%	15%	61%

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

Only 8% of those that have been baptized only for 5 years or less are currently employed by the Seventh-day Adventist Church (chart 25). The highest percentage (46%) of those who do not hold any church office are those not baptized, followed by those baptized for 5 years and less (chart 26).

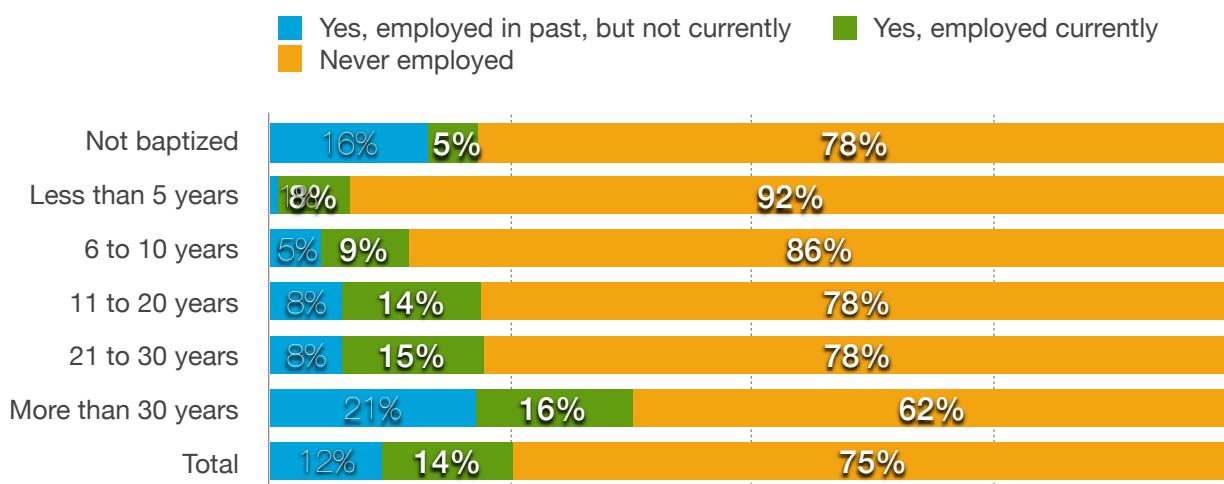
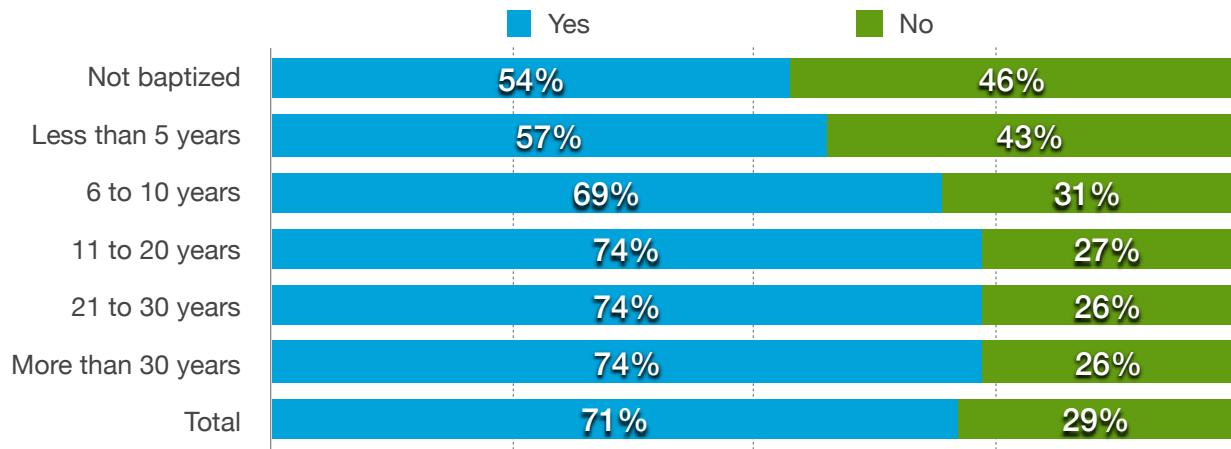


Chart 25. TED Baptism and employment by SDA Church (Q15, Q4)



**Chart 26. TED 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. Less than a half (46%) of these non-baptized people hold church offices (i.e. are actively involved in the church) (chart 26), and less than one in four (22%) that are not baptized either were employed in the past or are currently employed by the SDA church (chart 25).

### *Church Attendance*

The TED survey participants are fairly regular church goers. Two-thirds (65%) of them go to church every week or more often, while only 0.3% of them “never” go to church division wide (table 11).

<i>x2 = 207.760; p = .000; N = 1288</i>	Never	Once a month/less	Almost every week	Every week	More often
<b>Trans-European Division</b>	0%	8%	27%	52%	12%
<b>Adriatic Union Conference</b>	1%	6%	23%	53%	17%
<b>Baltic Union Conference</b>	0%	10%	27%	51%	12%
<b>British Union Conference</b>	0%	2%	27%	56%	15%
<b>Danish Union of Churches Conference</b>	0%	0%	17%	83%	0%
<b>Finland Union of Churches Conference</b>	1%	15%	42%	42%	1%
<b>Greek Mission</b>	0%	8%	27%	52%	12%
<b>Hungarian Union Conference</b>	0%	25%	22%	37%	16%
<b>Netherlands Union Conference</b>	2%	5%	40%	50%	3%
<b>Norwegian Union Conference</b>	0%	3%	45%	45%	7%
<b>Polish Union Conference</b>	0%	4%	20%	58%	18%
<b>South-East European Union Conference</b>	0%	5%	23%	55%	17%
<b>Swedish Union of Churches Conference</b>	2%	14%	39%	43%	3%

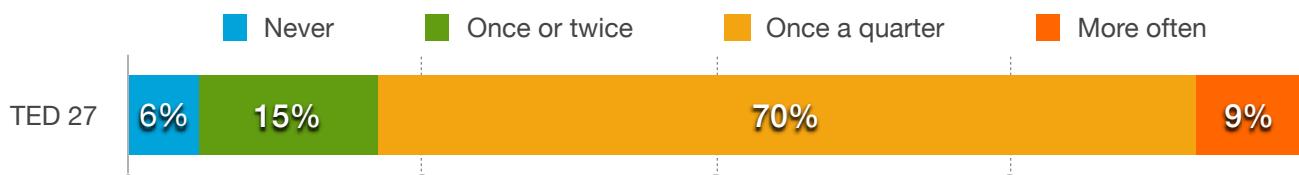
**Table 11. TED Church attendance by unions (Q25.01)**

Three out of five reported attending Sabbath School once a week or more often (a total of 61%, with 59% responding they participate every week and only 2% participating more often) across all the unions (table 12).

<i>x2 = 129.305; p = .000; N = 1274</i>	Never	Once a month/less	Almost every week	Every week	More often
<b>Trans-European Division</b>	2%	10%	27%	59%	2%
<b>Adriatic Union Conference</b>	1%	4%	21%	71%	3%
<b>Baltic Union Conference</b>	5%	13%	24%	57%	1%
<b>British Union Conference</b>	2%	9%	29%	59%	1%
<b>Danish Union of Churches Conference</b>	0%	4%	17%	79%	0%
<b>Finland Union of Churches Conference</b>	2%	18%	45%	33%	2%
<b>Greek Mission</b>	3%	3%	21%	72%	0%
<b>Hungarian Union Conference</b>	0%	14%	18%	66%	1%
<b>Netherlands Union Conference</b>	3%	13%	40%	42%	2%
<b>Norwegian Union Conference</b>	7%	14%	31%	48%	0%
<b>Polish Union Conference</b>	1%	7%	24%	67%	2%
<b>South-East European Union Conference</b>	1%	5%	23%	68%	3%
<b>Swedish Union of Churches Conference</b>	3%	17%	38%	41%	2%

**Table 12. TED Sabbath School attendance by unions (Q25.02)**

The majority (79%) of respondents participate regularly (once a quarter or more often) in Communion (chart 27).



**Chart 27. TED Participation in Communion (Q25.08)**

### *Commitment*

Only a small fraction (over 1%) of respondents in the TED do not consider themselves Seventh-day Adventists (Q14). A vast majority (92%) of respondents in the TED are committed to stay Seventh-day Adventists all their lives (table 13). The one exception to this was in the Danish Union of Churches Conference, where only 17% of members said they expected to be life-long Adventists; the remaining 83% strongly disagreed that they would remain in the Adventist church for the remainder of their lives.

Across the TED, seven in ten (71%) respondents are actively involved in the church, i.e. they hold a church office in their local churches. Fourteen percent of the participants are currently employed by the Seventh-day Adventist church, while a similar number (12%) have been so employed in the past (table 13).

	<b>Committed to stay SDA all life</b>	<b>Hold a Church Office in the Local Church</b>	<b>Employed by the SDA church currently</b>	<b>Employed by the SDA Church in the past</b>
<b>Trans-European Division</b>	92%	71%	14%	12%
<b>Adriatic Union Conference</b>	98%	26%	2%	8%
<b>Baltic Union Conference</b>	91%	69%	14%	8%
<b>British Union Conference</b>	92%	78%	9%	13%
<b>Danish Union of Churches Conference</b>	17%	88%	17%	21%
<b>Finland Union of Churches Conference</b>	90%	57%	10%	19%
<b>Greek Mission</b>	92%	70%	21%	17%
<b>Hungarian Union Conference</b>	96%	92%	39%	2%
<b>Netherlands Union Conference</b>	82%	9%	36%	27%
<b>Norwegian Union Conference</b>	100%	90%	27%	20%
<b>Polish Union Conference</b>	96%	68%	7%	7%
<b>South-East European Union Conference</b>	96%	91%	7%	10%
<b>Swedish Union of Churches Conference</b>	90%	85%	9%	20%

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

As you can see, the religious profile described in this section demonstrates the credibility of the respondents as people who are connected with the SDA church.

# Adventist Practices & Beliefs

## Devotional Life

Researchers examined how TED respondents incorporate various aspects of spirituality into their daily lives. Approximately half (54%) of respondents engage in devotions daily or more than once a day (chart 28). Older respondents were more likely to engage in this practice than younger respondents, non baptized were more engaged in this practice than baptized of any length, and females slightly were more engaged in this practice than males. Respondents in the Greek Mission were most likely to engage in devotions daily or more than once a day (71%), while respondents in the Norwegian Union Conference were least likely to engage in devotions daily/more than once a day (31%).

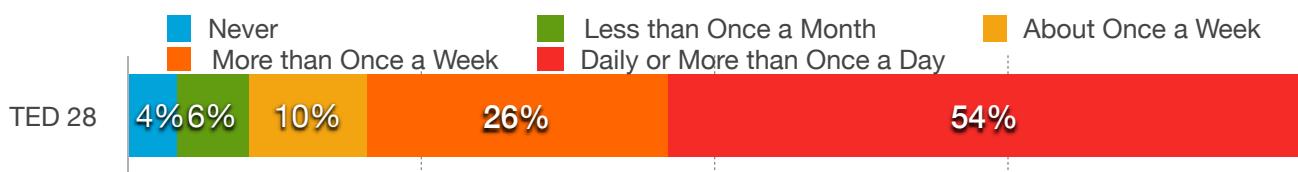


Chart 28. TED Engage in personal devotions (Q26.02)

## Bible, SS lessons, and EGW Reading

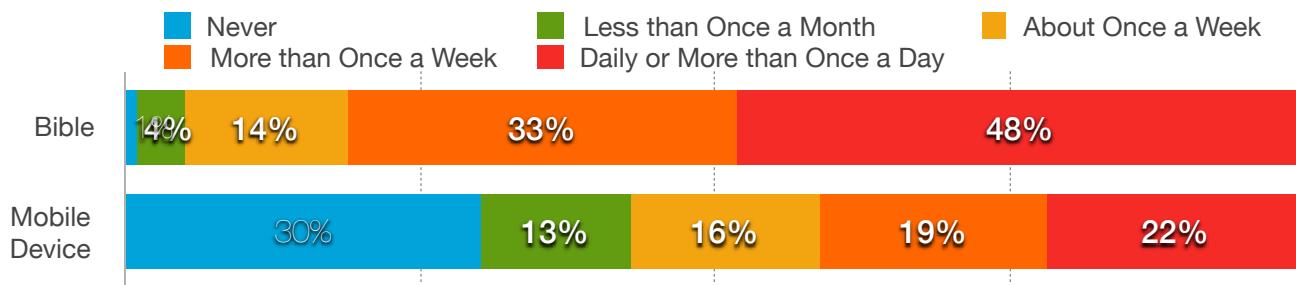
Respondents in the TED were then asked about specific aspects of devotions. Almost half (48%) read their Bible everyday, one third (33%) read it several times a week, 14% read their Bible about once a week, while 5% admit that they rarely do so (chart 29). Adriatic Union Conference participants reported the least frequent daily Bible reading (37%), followed closely by the Baltic Union Conference (39%). 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	2%	1%
Less than Once a Month	6%	3%
About Once a Week	16%	13%
More than Once a Week	40%	30%
Daily or More than Once a Day	35%	54%

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

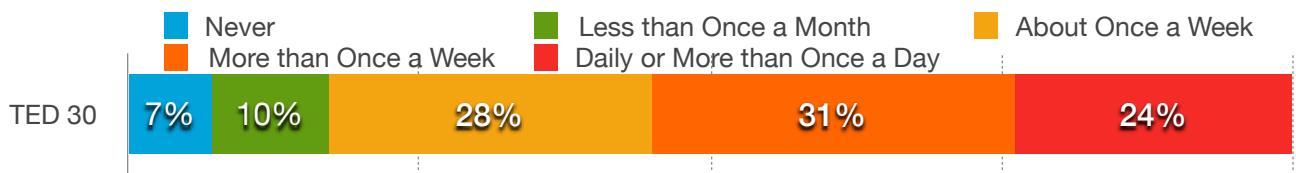
Over half (57%) of survey participants in the TED read the Bible from a mobile device about once a week or more often (chart 29). There is a strong correlation between the use of a

mobile device for reading the Bible and age ( $r = .279$ ;  $p = .000$ ;  $N = 1226$ ). Males responded that they use their mobile device for Bible reading more (46%) than females (37%); 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. Over one third (35%) of respondents from small churches, more than one half (54%) in mid-size churches, and two thirds (66%) in large churches shared that they use mobile devices for Bible reading.



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

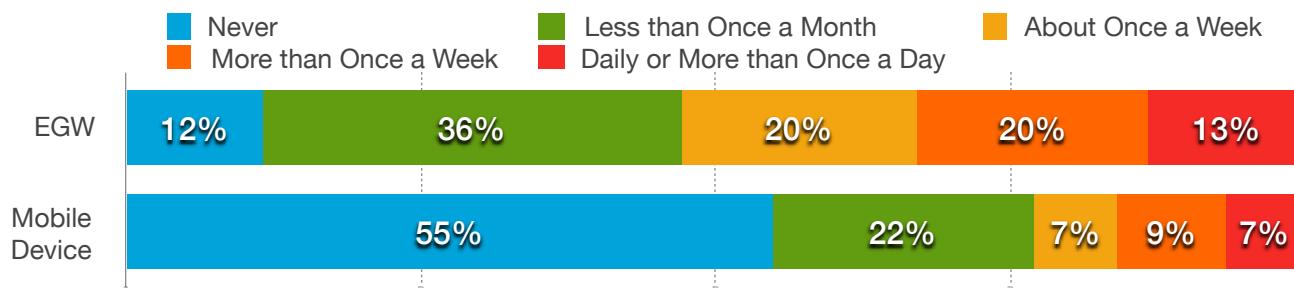
Both those who go regularly (every week or more often) to Sabbath School (61%) and those who go almost every week (27%) (table 12) come prepared, as chart 30 shows. A vast majority (83%) of respondents study the Sabbath School lesson about once a week or more often (chart 30).



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

Just about half (53%) of respondents report reading the writings of Ellen G. White at least on a weekly basis (chart 31). Reading of her writings positively correlates with age ( $r = .105$ ,  $p = .000$ ,  $N = 1247$ ); the older people get, the more they tend to read her writings. Three out of five (61%) respondents appreciate how easily they can access the Spirit of Prophecy materials in their own language, while another 31% say they can access only major works of Ellen G. White in their own language (Q30).

About a quarter (23%) of respondents use a mobile device to read Spirit of Prophecy materials about once a week or more often; 22% share that they do so less than once a month (chart 31). The largest group using mobile devices for reading EGW writings are emerging and young adults in large churches, baptized six to 20 years.



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

### *Prayer/meditation*

About three quarters (78%) of TED respondents pray everyday (chart 32). The intensity and frequency of prayer grows slightly with age.



**Chart 32. TED Personal prayer (Q26.06)**

Two in five (41%) respondents think about Jesus' life every day; additionally, 30% meditate on Jesus more than once a week, and 18% do so about once a week (chart 33). The focus and time spent in meditation on Jesus' life goes up with age; adults and older adults baptized 20 or more spend slightly more time thinking about Jesus' life.



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

### *Type of Commitment to Christ*

Table 15 shows the types of commitment to Christ by unions. While 10% of respondents in the TED are not sure about their commitment to Christ, as many as 23% in the Norwegian Union Conference and 20% in the Polish Union Conference are not sure if they are committed to Christ.

While overall 4% of TED respondents claim they committed their life to Christ at a specific moment, the same type of commitment is reported by as many as 9% of respondents in the Baltic Union Conference.

$\chi^2 = 138.888; p = .000; N = 1229$	Not sure if committed to Christ	Commitment at a specific moment	Commitment developed gradually	Change came suddenly	Committed to Christ since young child
Trans-European Division	10%	4%	47%	10%	28%
Adriatic Union Conference	5%	6%	49%	16%	24%
Baltic Union Conference	12%	9%	48%	9%	20%
British Union Conference	5%	3%	42%	6%	43%
Danish Union of Churches Conference	9%	0%	52%	9%	30%
Finland Union of Churches Conference	11%	1%	54%	24%	22%
Greek Mission	4%	0%	54%	12%	31%
Hungarian Union Conference	3%	5%	53%	12%	27%
Netherlands Union Conference	16%	2%	43%	3%	36%
Norwegian Union Conference	23%	0%	46%	12%	19%
Polish Union Conference	20%	4%	47%	13%	15%
South-East European Union Conference	11%	7%	45%	11%	28%
Swedish Union of Churches Conference	0%	2%	53%	7%	39%

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

About half (47%) of TED respondents agree that their commitment to Christ developed gradually; 54% of respondents in both the Finland Union of Churches Conference and the Greek Mission claim this type of commitment, but only 42% in the British Union Conference do so.

One in ten (10%) TED respondents claim their commitment to Christ came suddenly and brought change in their life. This is only partially true for respondents in the Netherlands Union Conference (3%), but is especially true for respondents that are a part of Finland Union of Churches Conference (24%).

Finally, over a fourth (28%) of TED respondents reported that they became committed to Christ as young children; an even higher percentage (42%) of respondents in the British

Union Conference experience this kind of commitment. However, this is not the case in the Polish Union Conference (15%).

### *Family Worship*

As mentioned earlier, 27% of respondents are single (never married, divorced, or widowed) (Q10). At the same time, 13% of respondents report that they live alone (Q8); because of this, these respondents likely may not have any family worship. The remaining 14% may live with parents, children, or extended family members.

With that in mind, 7% of respondents did not answer the question about morning or evening family worships. Over one in four (28%) respondents stated that they never have family worship, and 15% rarely have any family worship. A quarter (26%) have family worship at least once a week or more than once a week, and just over one in five (22%) members reported that they have family worship every day (chart 34). Survey respondents in the Danish Union of Churches Conference report the highest occurrence of everyday family worship by far (64%).

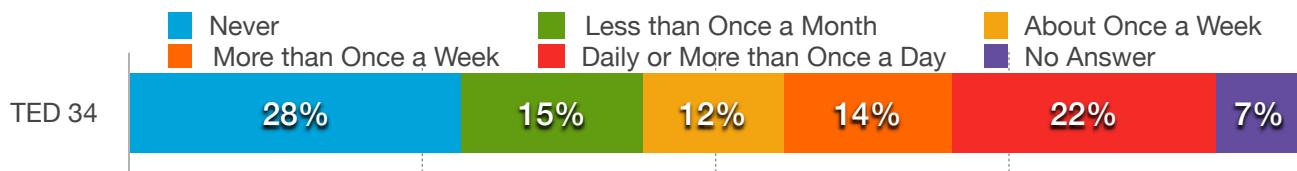
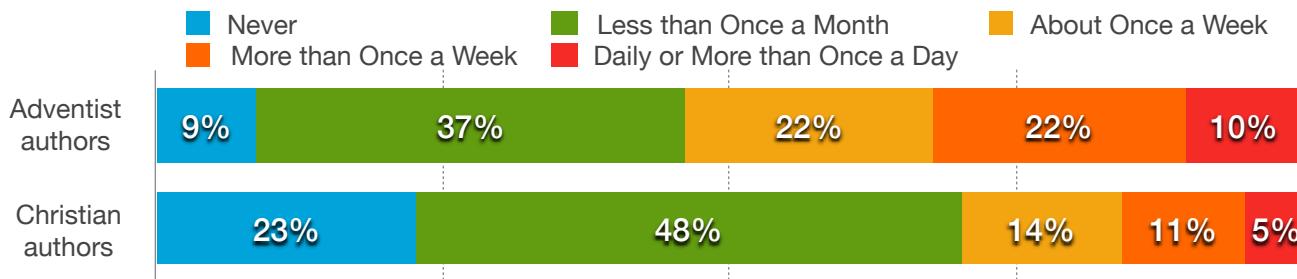


Chart 34. TED Morning or evening family worship (Q26.05)

### *Religious Literature Reading Habits*

Over half (54%) of TED respondents read religious writings by Adventist authors on a weekly basis (chart 35). Two out of three (67%) respondents in the South-East European Union Conference reported reading religious writings by Adventist authors on a weekly basis, placing them on the higher end of the spectrum, while only 27% of Netherland Union Conference respondents reported reading religious writings by Adventist authors, putting them on the lower end.

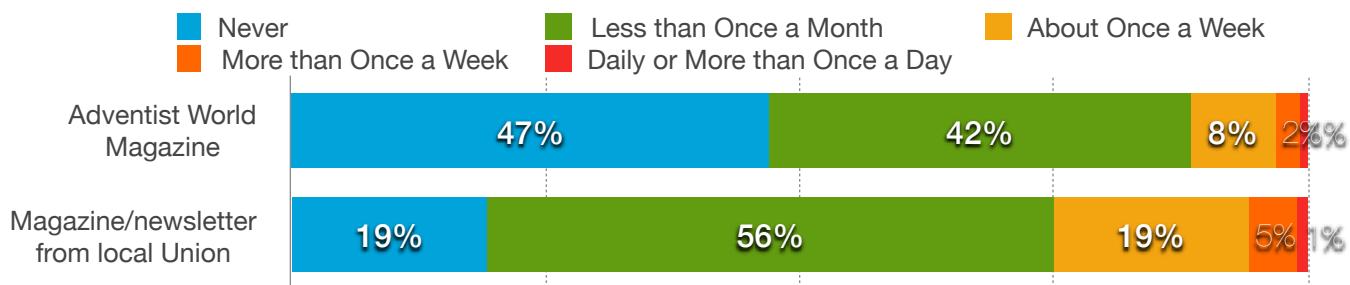
When compared to reading religious writings by Adventist authors, the frequency of reading religious writings by other Christian authors is much lower in the TED. Less than one third (30%) of TED respondents report reading religious writings by other Christian authors on a weekly basis (chart 35), with members in the Danish Union of Churches Conference on the lower end (19%) and the Finland Union of Churches Conference on the higher end (56%).



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

The reading of Adventist World magazine by TED church members is quite rare. Almost half (47%) do not read Adventist World magazine at all, while 42% read it less than once a month (chart 36).

When it comes to publications from their local union, one in five (19%) respondents report that they never read a magazine or newsletter from their local union or conference. Over half (56%) read such a publication less than once a month, while 24% read them weekly (about once a week and more than once a week) (chart 36). Respondents in the Hungarian Union Conference (42%) and the Finland Union of Churches Conference (41%) report reading more of these type of publications than in other unions.

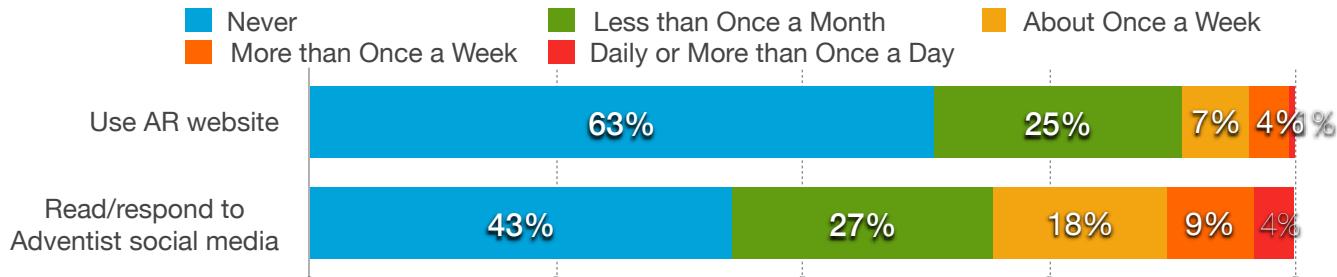


**Chart 36. TED Read Adventist World Magazine and magazine/newsletter from local union (Q26.09, Q26.11)**

## Use of Online Media

For whatever reason, the Adventist Review website is not used very much across the TED. One quarter (25%) of respondents report using the website less than once a month, while even less (11%) report using it on weekly basis. Less than 1% of respondents use it on a daily (or more than once a day) basis (chart 37).

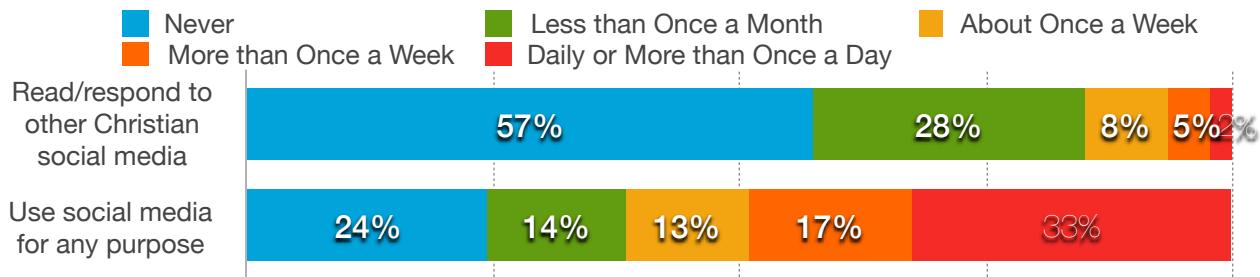
Almost a third (31%) of TED respondents read or respond to Adventist social media on a weekly basis or more often (chart 37). However, the remaining approximately 70% rarely - if ever - read or respond to Adventist social media.



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

Well over half (57%) of survey participants never read or respond to other Christian social media, and another quarter (28%) indicated that they rarely do so. Only a small number (15%) read or respond to other Christian social media about once a week or more often (chart 38).

However, nearly two thirds (63%) of respondents in the TED shared that they use social media for any purpose about once a week or more often; 33% of those use social media for any purpose on a daily basis.

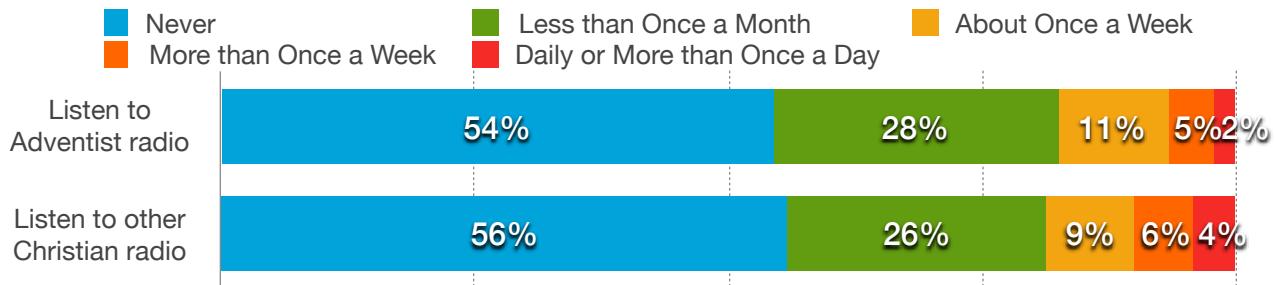


**Chart 38. TED Read/respond to other Christian social media and use of social media for any other purpose (Q26.13, Q26.14)**

### *Listening to Religious Radio*

Less than one in five (18%) TED respondents listen to Adventist radio broadcasts on a weekly basis (chart 39). The most frequent listeners are found in the Baltic Union Conference (28%), while the least frequent listeners are in the Swedish Union Conference (6%).

A slightly greater percentage (19%) of TED respondents listen to other Christian radio broadcasts on a weekly basis (chart 39).

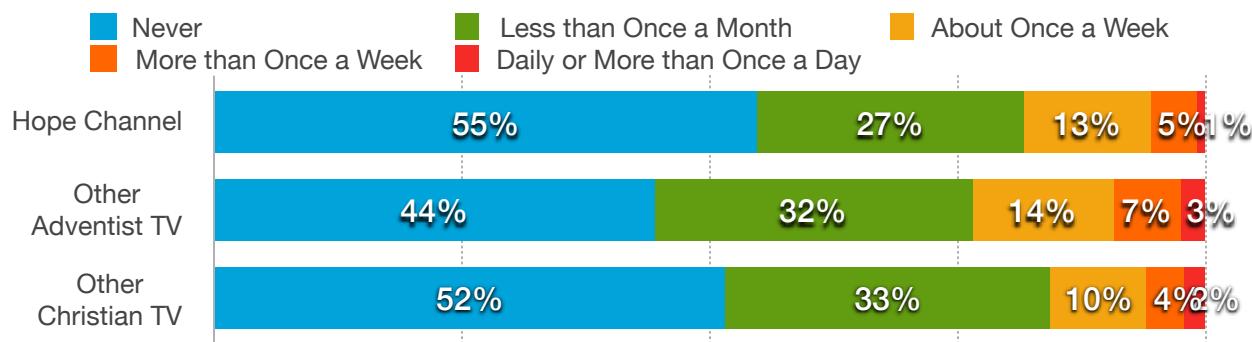


**Chart 39. TED Listen to Adventist and other Christian radio broadcast (Q26.15, Q26.16)**

### *Watching Religious TV*

About one in five (19%) of TED respondents watch the Hope Channel on a weekly basis. About a quarter (27%) rarely watch the Hope Channel, and well over half (55%) do not watch it at all (chart 40). South-East European Union Conference respondents watch the Hope Channel the least (only 4% watch it at least once a week or more), while Polish Union Conference respondents watch it the most (40% watch it at least once a week or more).

One in four (24%) members watch other Adventist TV programs, and 16% watch other Christian TV - both on a weekly basis (chart 40).



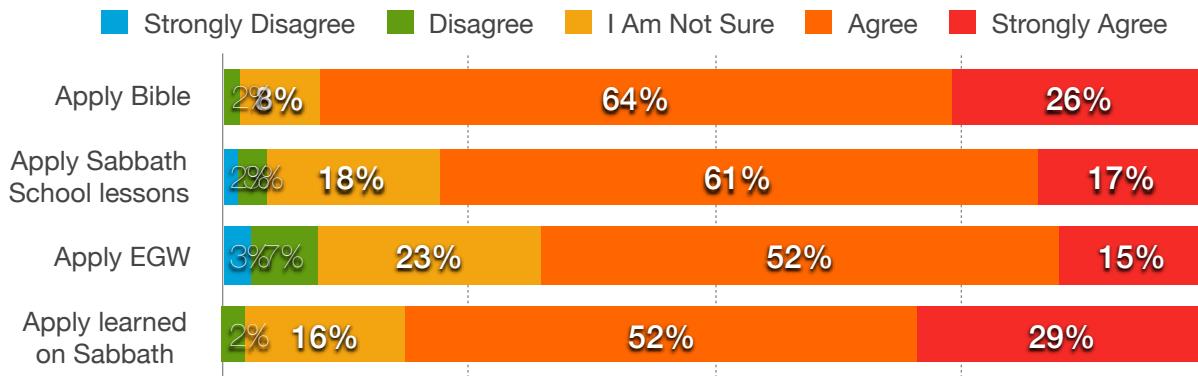
**Chart 40. TED Watch TV Hope, other Adventist TV and other Christian TV (Q26.17, Q26.18, Q26.19)**

### *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 TED respondents agree or strongly agree they apply the Bible (90%), Sabbath School lessons (78%), the writings of EGW (67%), and what they learn on Sabbath (81%) to their everyday life (chart 41). From the information in chart 41, it is evident that

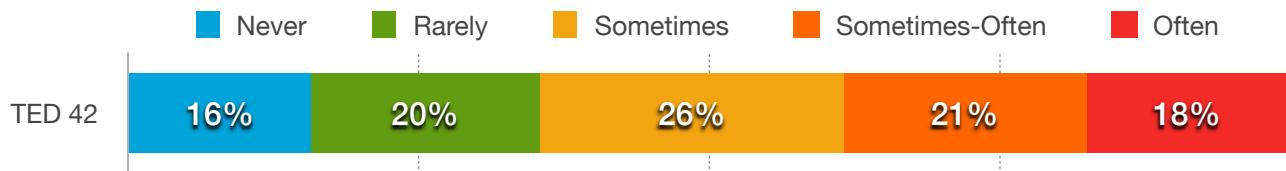
preaching on Sabbath has tremendous potential to help people to apply what they learn on Sabbath to how they live the rest of the week.



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

While there is a relationship between going to church and applying what one learns on Sabbath to how he/she lives the rest of the week ( $r = .180$ ,  $p = .000$ ,  $N = 1207$ ), there is an even stronger relationship between reading the Bible and applying the Bible to daily life ( $r = .219$ ,  $p = .000$ ,  $N = 1217$ ). There is much stronger relationship between studying Sabbath School lessons and applying Sabbath School lessons to daily life ( $r = .429$ ,  $p = .000$ ,  $N = 1195$ ), and yet a stronger relationship between reading the writings of EGW and applying EGW writings to daily life ( $r = .509$ ,  $p = .000$ ,  $N = 1178$ ).

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 two in five (39%) survey respondents more or less “often” apply faith to political and social issues. Sixteen percent keep their faith completely separate from the political and social issues they face, while another 20% rarely apply their faith to such issues (chart 42). There is over one third (35%) 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. TED Apply faith to political and social issues (Q37.6)**

The last question related to application examined how respondents apply their faith to daily life. It comes as no surprise that almost four out of five (80%) respondents strongly disagree/disagree with the statement, “Although I am religious, it does not affect my daily life” (chart 43). The lowest agreement with this question was in the Danish Union Conference (0% agree/strongly agree), the highest rate of those who strongly agree/agree with this question

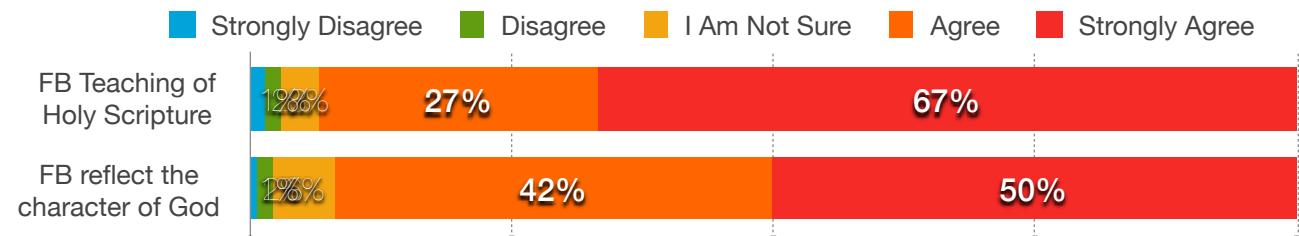
was in the Greek Mission (38%). It is quite puzzling to find that 10% of respondents strongly agree/agree they apply the Bible to daily life, yet strongly agree/agree that while they are religious, it does not affect their daily life. Gladly, about three in four (74%) both apply the Bible to daily life and strongly disagree/disagree with this question (Q29.19).



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

## Fundamental Beliefs

A majority (94%) of TED respondents agree that the Seventh-day Adventist fundamental beliefs are the teachings of Holy Scripture and, as a whole, reflect the loving and gracious character of God (92%) (chart 44).



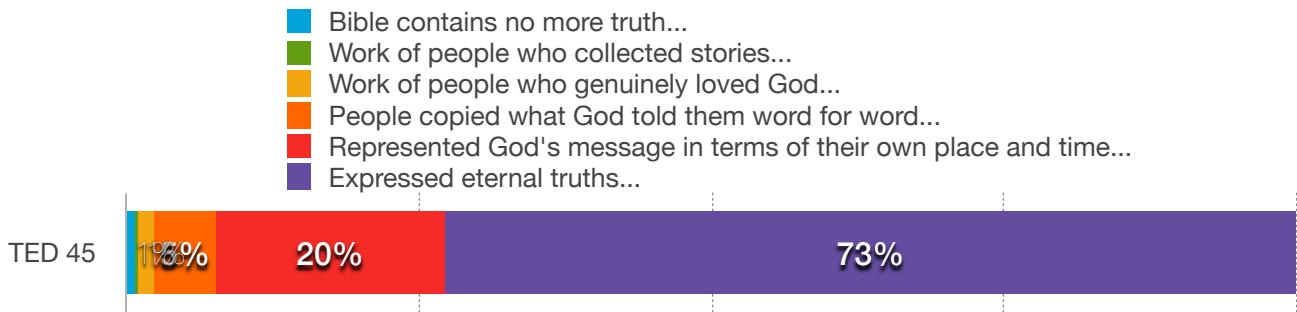
**Chart 44. TED SDA fundamental beliefs based on the Holy Scripture (Q42.01, Q42.30)**

## God

Since the understanding of God is based on Scripture, it is important to assess respondents' views on the Bible. The majority (73%) understand that the Bible expresses eternal truths (chart 45). This is particularly true for respondents younger than 40 years (80%) and those baptized less than 5 years (83%).

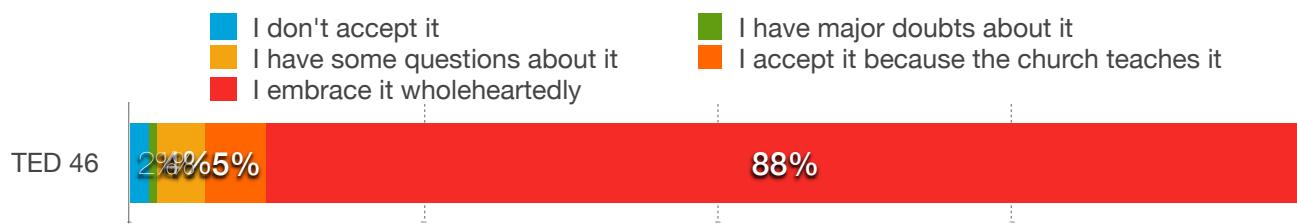
One in five (20%) members understand that the Bible represents God's message in terms of their own place and time. This view is held less by those younger than 40 years (15%) than by those who are older than 40 years (22%). More than one in four of those not baptized (27%) also hold this view.

Five percent of survey participants believe that the writers of the Bible copied what God told them word for word. Interestingly, there is higher percentage of those not baptized (9%) that hold this view, followed by those baptized more than 30 years (6%).



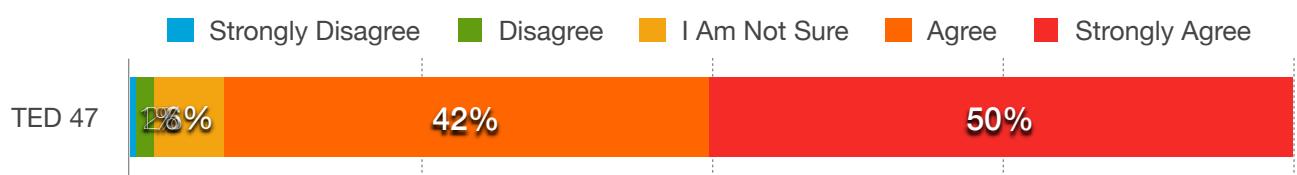
**Chart 45. TED View of the Holy Scripture (Q43)**

The vast majority (88%) of TED respondents believe from their heart that there is one God, who is a unity of three eternal, equal persons: the Father, Son, and Holy Spirit (chart 46). A small percentage (5%) accept this teaching because the church teaches it. The highest percentage (7%) of respondents who do not accept this teaching is found in the Netherland Union Conference.



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

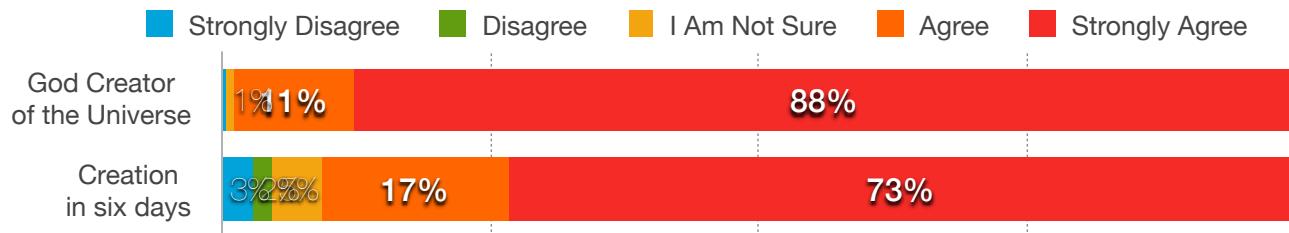
A majority (92%) of TED respondents believe in a loving, gracious God who seeks personal relationships with human beings (chart 47).



**Chart 47. TED Loving and gracious God (Q45.30)**

## *Humanity Creation*

Almost all (99%) TED respondents believe God is the Creator of the universe. A majority (90%) also adhere to the concept that creation was completed in six, 24-hour days in the relatively recent past (chart 48).

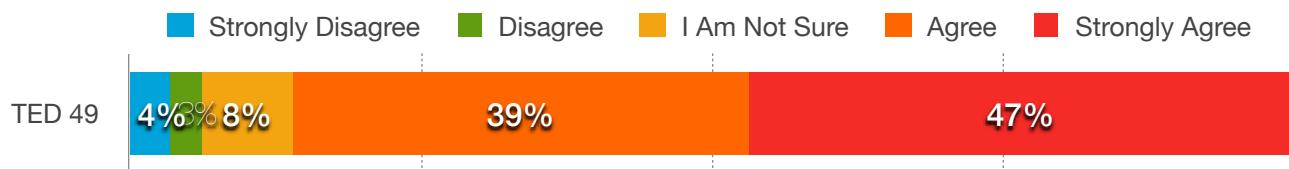


**Chart 48. TED God the Creator and creation in six days (Q42.17, Q42.05)**

### Nature of Humanity

Over four in five (86%) believe that every person is born with tendencies toward evil. While in the Norwegian Union Conference only 77% agree/strongly agree with this belief, 94% of respondents in the Hungarian Union Conference have this belief. An overall small percentage (8%) are not sure where they stand with this belief (it is notable that 16% of respondents in Sweden are unsure), and 7% overall disagree/strongly disagree (chart 49).

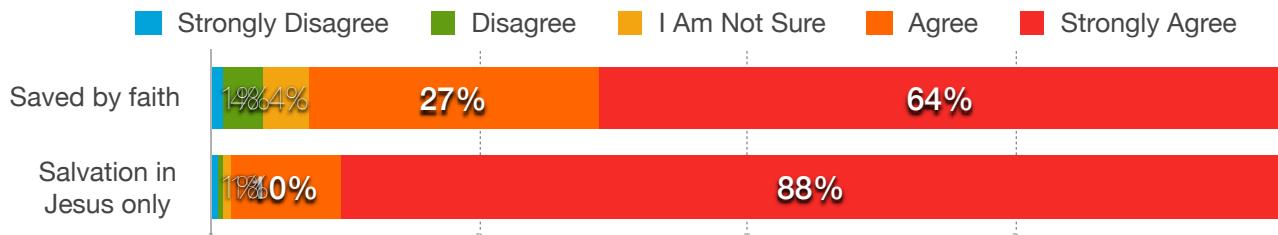
There are only a few respondents (2%) who believe that humans are not born with tendencies towards evil, and also hold the belief that perfect obedience of the law is required to get to heaven. About half of respondents not only believe humans are born with tendencies towards evil but also know that they cannot achieve God's ideals of perfect obedience of the law on their own. One in four (27%) however believe not only that humans are born with tendencies towards evil but also that perfect obedience of the law is required for people to get to heaven.



**Chart 49. TED Human nature (Q42.24)**

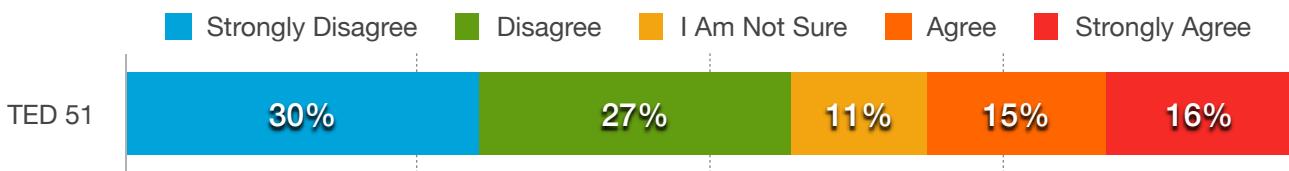
### Salvation

A vast majority (91%) of TED respondents believe that one is saved the moment he/she believes and accepts what Jesus has done for him/her. A small number (4%) 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 2% agree/strongly agree that salvation comes through Jesus Christ only (chart 50).



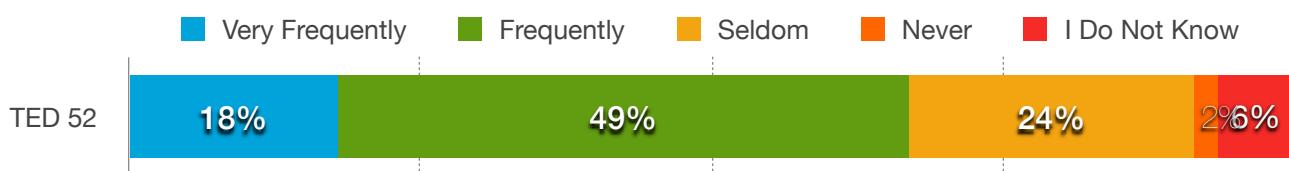
**Chart 50. TED Salvation by faith and through Jesus only (Q42.16, Q42.04)**

Nearly a third (31%) of the respondents are convinced they will not get to heaven unless they perfectly obey God's law (chart 51). A smaller number (6%) of respondents in the Finland Union of Churches Conference believe in perfect obedience of God's law as a requirement to get to heaven, but well over half (58%) of respondents in the Adriatic Union Conference believe this.



**Chart 51. TED Perfect obedience of God's law required (Q42.07)**

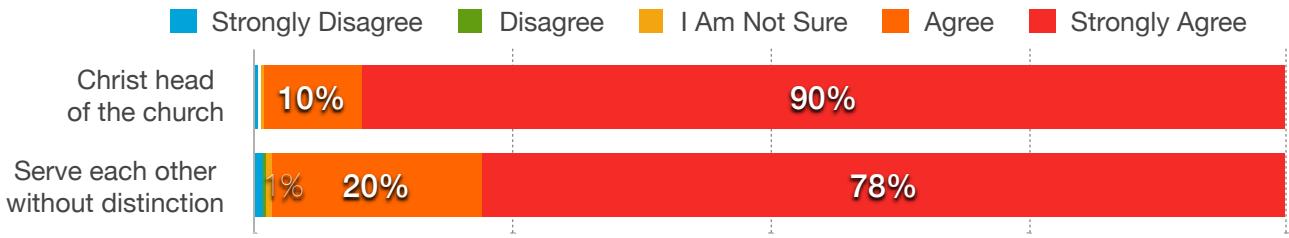
This issue appears to be addressed to some degree by preaching; overall, 67% of respondents claim the topic of righteousness by faith is covered in sermons frequently (49%) or very frequently (18%) (chart 52). Interestingly, this topic is most very frequently covered in the Adriatic Union Conference - the same conference that had the highest percentage of members agree that they cannot get to heaven unless they perfectly obey God's law.



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

## Church

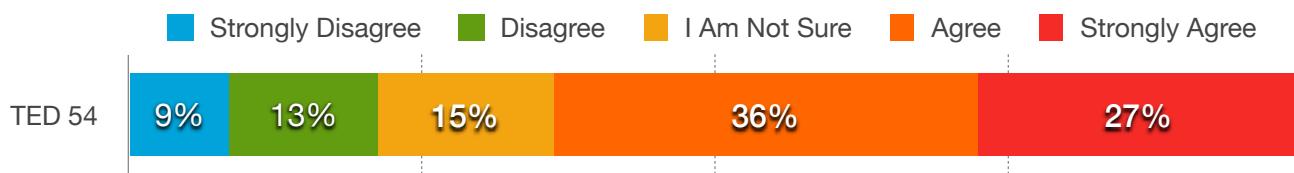
TED respondents unanimously believe that Christ is the head of the church (<1% strongly disagree, disagree, or are not sure), and that all believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth (98%) (chart 53).



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

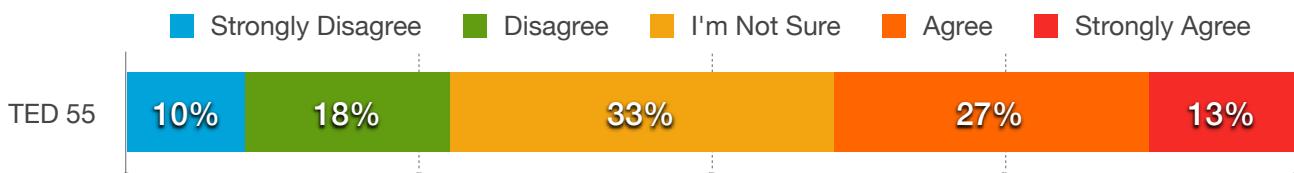
### Church Unity

Over half (63%) of TED respondents agree/strongly agree with the statement that church unity means uniformity in more than just doctrinal beliefs (chart 54).



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

The respondents were 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. Two in five (40%) agree/strongly agree with this idea, 33% are not sure, and more than a quarter (28%) disagree/strongly disagree (chart 55). The highest rate of agreement (45%) comes from respondents in the Hungarian Union Conference, while the lowest rate comes from the Norwegian Union Conference (12%).



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

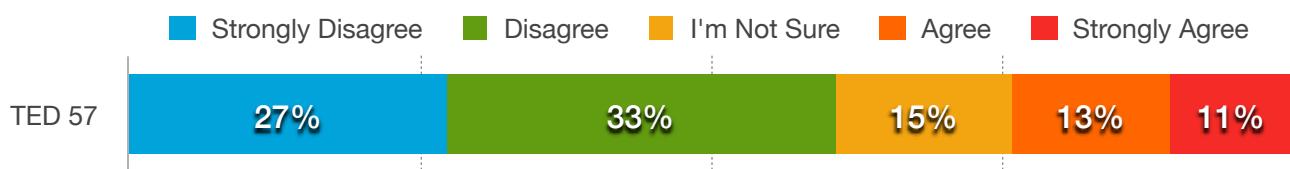
### SDA Exclusivity

A majority (88%) of TED respondents 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). However, 7% remain unsure, and 6% disagree to one extent or another.



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

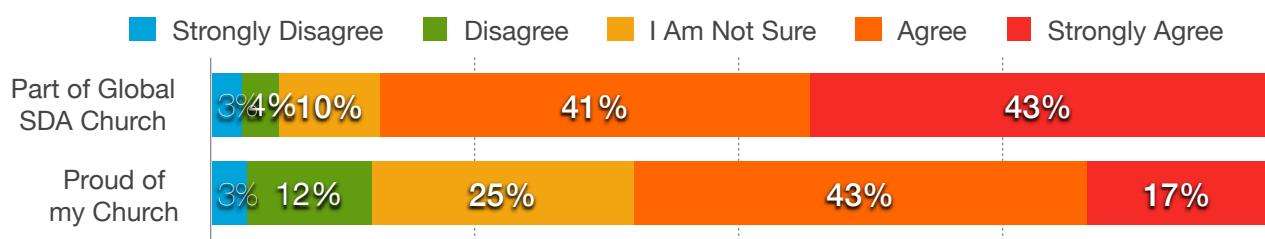
The majority of TED respondents (60%) disagree/strongly disagree that a person needs to be baptized into the Seventh-day Adventist church in order to be saved. About one quarter (24%) agree/strongly agree with this idea, and 15% are not sure (chart 57). Agreement was highest in the Greek Mission (43%) and lowest in the Danish Union Conference (4%).



**Chart 57. TED Salvation through SDA only (Q42.20)**

### Sense of Belonging

A majority (84%) of TED survey participants believe that their local churches are part of worldwide SDA Church (Q29.07). However, only 60% shared that they are proud of their church's role and reputation; a quarter (25%) are not sure (Q29.04) (chart 58). Respondents in the following three unions had more than 30% respondents share that they are not sure if they are proud of their church's role and reputation: Sweden (38%), Poland (33%), and Norway (31%).



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

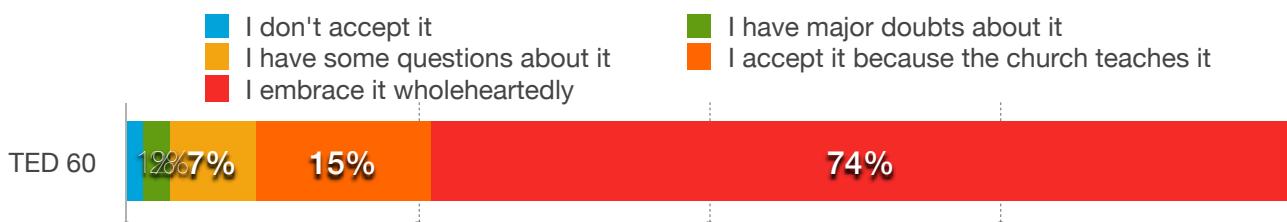
### *Ellen G. White and Gift of Prophecy*

Most (90%) TED respondents agree/strongly agree that Ellen White's writings are the result of the spiritual gift of prophecy; however, 8% admit they are not sure (chart 59).



**Chart 59. TED Gift of Prophecy (Q42.15)**

Three fourths (74%) of respondents wholeheartedly embrace the idea that Ellen G. White was a prophet. Another 15% accept this concept because the church teaches it. A small percentage (7%) have some questions about it (chart 60). Nine in ten (89%) respondents in the South-East European Union Conference accept this idea wholeheartedly, while only 56% of respondents in the Finland Union of Churches Conference accept it wholeheartedly. About one fifth (21%) respondents in the Netherland Union Conference have some questions, while 5% in this conference do not accept that Ellen G. White as a prophet. Nearly a third (32%) of respondents in the Greek Mission accept this belief because the church teaches it.

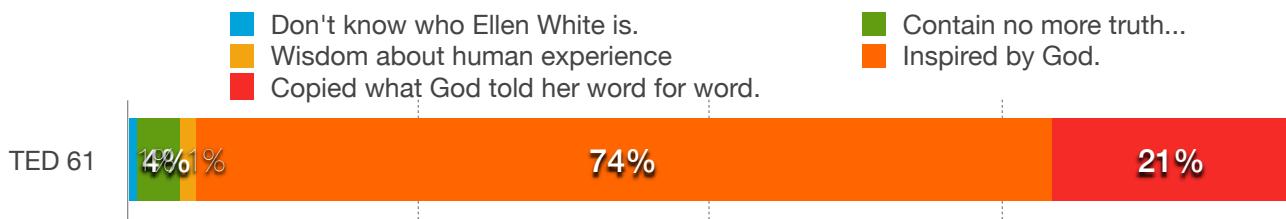


**Chart 60. TED EGW prophet (Q45.06)**

As for an understanding of Ellen G. White writings, one in five respondents (21%) believe she was verbally (word for word) inspired. Interestingly, only 3% of respondents believe both verbal inspiration of the Bible and verbal inspiration of EGW's writings. Of all the TED Unions, the Greek Mission stands out with 48% of respondents believing in verbal inspiration of EGW writings.

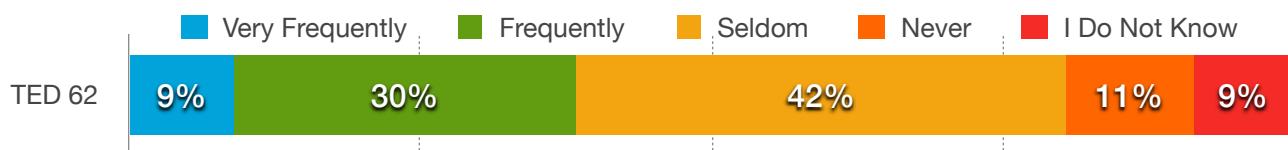
Three fourths (74%) of respondents believe that Ellen G. White was inspired by God. Survey participants in the Norwegian Union Conference have the highest percentage of respondents holding to this belief (85%).

A small number (1%) overall consider the writings of Ellen G. White as wisdom about human experience. However, in the Netherland Union Conference (9%) and the Greek Mission (9%), more respondents hold that belief.



**Chart 61. TED Understanding of EGW writings (Q44)**

From the figures, researchers wondered how the Spirit of Prophecy is addressed through sermons. Over a third (39%) of TED respondents claim that this topic is frequently or very frequently discussed in sermons (chart 62). However, over two in five (42%) say it is seldom preached about, 11% say it is never a sermon topic, and 9% shared that they do not know. Interestingly, 63% of respondents from the South-East European Union Conference say the Spirit of Prophecy is a very frequent or frequent sermon topic.



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

## *Christian Living*

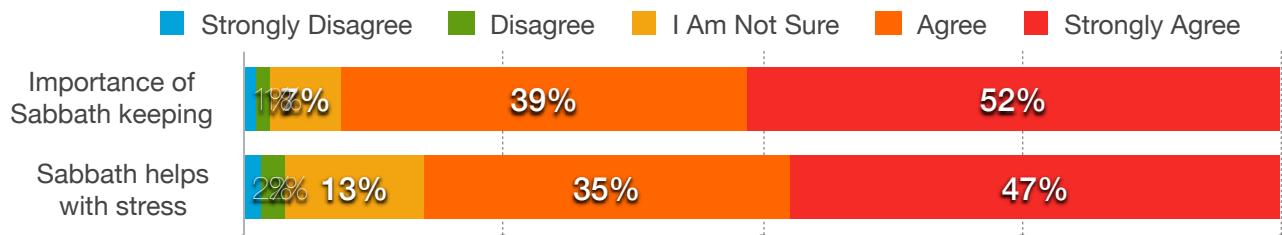
Seventh-day Adventists are known for being careful and intentional about the way they live. In this section, we review the questions related to keeping of the Sabbath, health and bodily care, entertainment, and marriage.

### Sabbath Keeping

When asked to respond to the statement (Q42.14), “The true Sabbath is the seventh day (Saturday),” 99% of TED respondents agreed/strongly agreed with this statement.

When presented with the statement, “Keeping the Sabbath is part of who I am, not something that I do because I have to,” 93% of TED respondents agreed/strongly agreed. A small percentage (5%) shared that they are not sure, while 3% disagreed/strongly disagreed.

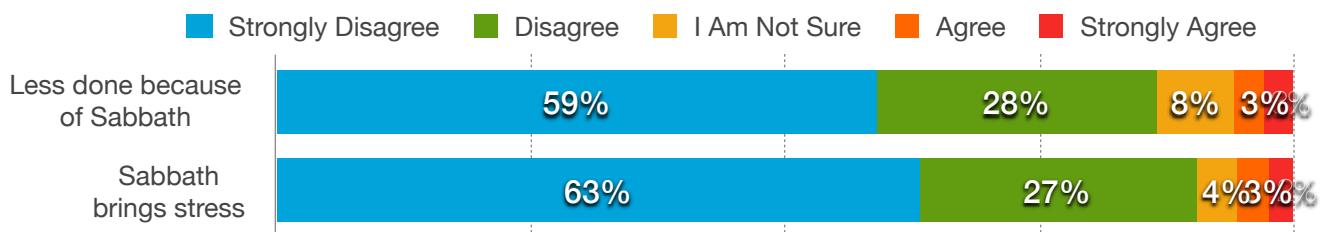
There was a very similar response to question, “Keeping the Sabbath helps me understand what is important to me.” A majority (91%) agree/strongly agree with this statement, while only 7% are not sure (chart 63). A lesser number (82%), however, of respondents also agree/strongly agree that if one keeps Sabbath faithfully, he/she copes better with the stresses of the week. Thirteen percent are not sure about that (chart 63).



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

A majority (87%) of TED 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 (8%) respondents are not sure and 5% agree/strongly agree (chart 64). Almost a quarter (22%) of respondents from Belarus either are not sure or agree with the statement. Sixteen percent of respondents from the Netherlands Union Conference and 15% from the Norwegian Union Conference admit that they are not sure about this statement.

Most (90%) TED respondents disagree/strongly disagree with the idea that taking a break on Sabbath causes stress. The remaining 10% shared that they do not know or find it stressful to be forced to take a break on Sabbath from the things they need to get done (chart 64). Greek Mission respondents shared that they feel the most stressed about taking a Sabbath break (13% agree/strongly agree).



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

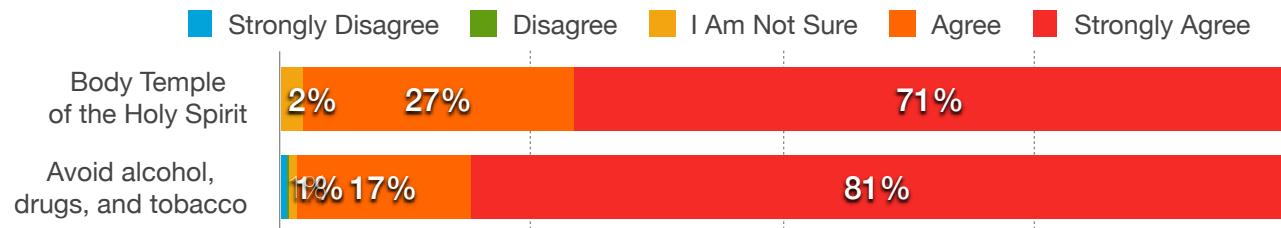
Half (50%) of respondents report hearing sermons on the Sabbath frequently/very frequently. About two in five (41%) respondents occasionally hear sermons on the Sabbath (chart 65).



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

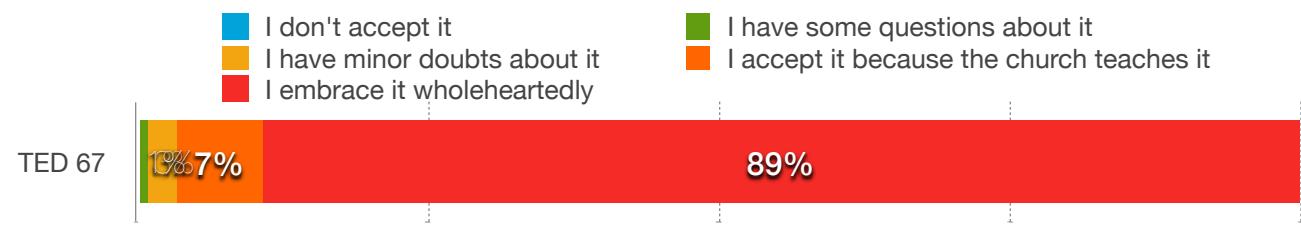
## Health - Alcohol, Tobacco and Drugs

All but 2% of TED survey participants agree/strongly agree that our body is the temple of the Holy Spirit (chart 66). The same number (98%) agree/strongly agree with the statement, “God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.”



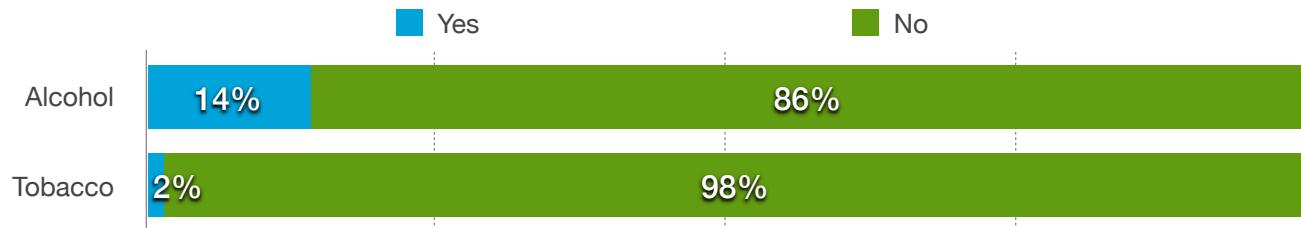
**Chart 66. TED Body temple of the Holy Spirit and care of the body (Q42.25, Q42.12)**

A majority (89%) of TED respondents wholeheartedly embrace abstinence from alcohol, tobacco, and the irresponsible use of drugs. Another 7% accept it because the church teaches it (chart 67). There are more respondents in the Finland Union of Churches Conference (25%) who accept this teaching simply because the church teaches it.



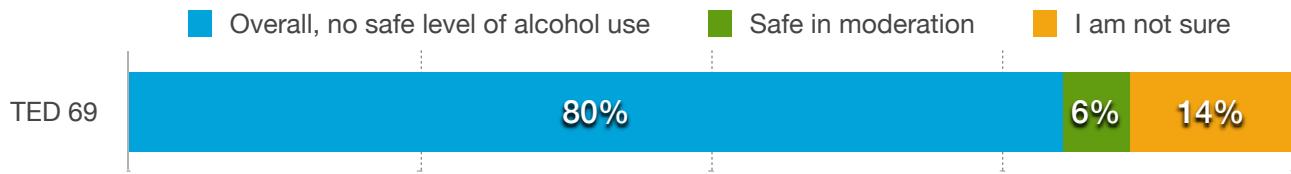
**Chart 67. TED Abstain from alcohol, tobacco, and drugs (Q45.07)**

While most (86%) respondents claim no use of alcohol in the last 12 months, 14% admit use of alcohol in that time frame. Even more (98%) respondents shared that they did not use any tobacco in the last 12 months; however, 2% of the respondents admitted they did (chart 68).



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

The respondents were asked about their closest understanding of scientific research on alcohol use. Eight out of ten (80%) believe there is no safe level of alcohol use; 14% admit they are not sure (chart 69).



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

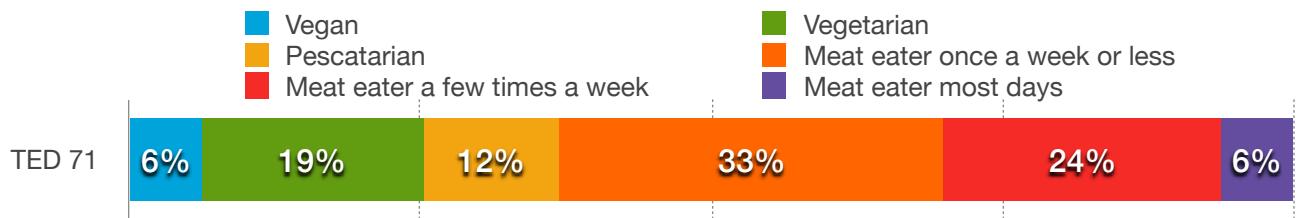
### Health - Diet

Most (95%) TED respondents agree Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture; out of that total, 8% may not embrace it wholeheartedly, but accept it because the church teaches it (chart 70). Four percent admit they have some doubts about it.



**Chart 70. TED Healthful diet and no unclean food (Q45.08)**

A quarter (25%) of TED respondents are vegetarians/vegans. Overall, the majority limits their use of meat significantly (12% eat only fish and 33% report eating meat only once a week or less). Approximately a quarter (24%) eats meat few times a week or more (chart 71). Nearly three fourths (73%) of respondents in the Danish Conference of Churches Conference are vegetarians/vegans. The highest percentage of those eating meat few times a week or more is in the Netherland Union Conference (49%).



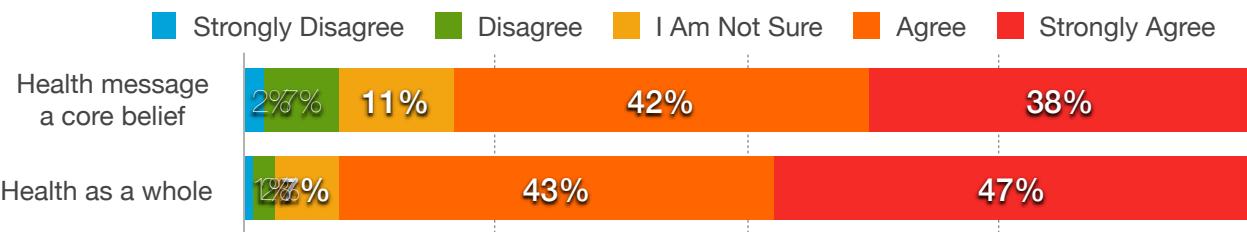
**Chart 71. TED Diet (Q46)**

### Health Message

While the majority (80%) of respondents agree/strongly agree with the health message as a core Adventist belief, the remaining respondents (20% total) are not sure (11%) or disagree/strongly disagree (9%) with the statement, “The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned” (chart 72). Respondents from the Finnish Union of Churches Conference were on the high end of this doubtful response (37% are not

sure or disagree/strongly disagree), while those from the Greek Mission were on the low end (0% are not sure or disagree/strongly disagree).

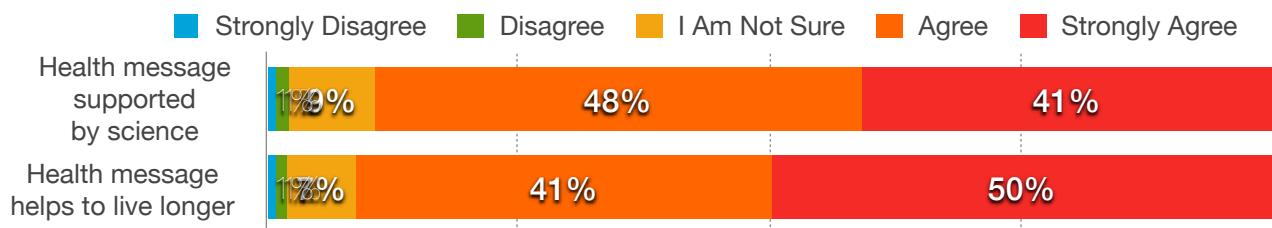
The majority of TED respondents (90%) understand the health message in a more holistic sense by agreeing/strongly agreeing that, “The Adventist Health Message emphasizes physical health (e.g. diet, exercise), mental health, emotional well-being, social support, and relationships as a part of spiritual growth” (chart 72). Well-being as a whole will be discussed in another part of this report.



**Chart 72. TED Health message 1 (Q51.1,Q51.6)**

TED respondents believe that the health message has largely been supported by scientific discoveries (89% agree/strongly agree).

The understanding that the health message helps adherents live longer lives is common among TED respondents (with the exception of 2% who are opposed and 7% of those who are not sure) (chart 73).



**Chart 73. TED Health message 2 (Q51.4, Q51.2)**

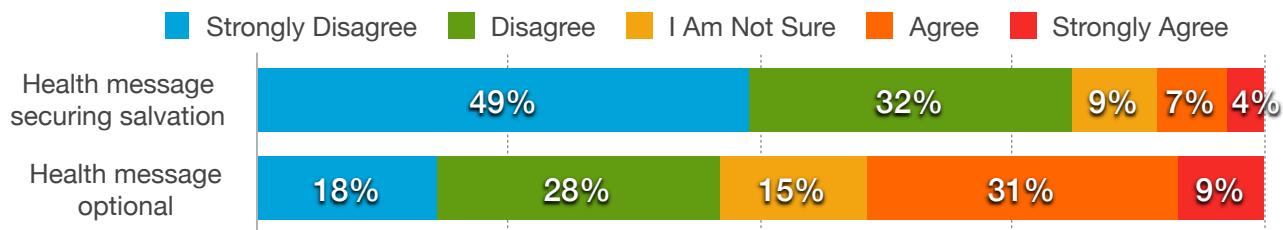
Only a small percent (11%) agree or strongly agree that following the health message ensures one's salvation. However, more than two in five (40%) believe that the health message is optional (i.e. you can choose which parts of the Health Message to follow and which to ignore) (chart 74). Four percent of TED respondents actually agree/strongly agree with both, but there is no relationship between the responses to the two questions.

Four out of five (81%) respondents are opposed to the idea that following health message ensures salvation. However, less than half (46%) of respondents reject the notion one can choose which parts of the health message to follow and which to ignore. Over one third (37%) disagree/strongly disagree with both. Less than one third both disagree/strongly

disagree with the idea of health message securing salvation and hold a more liberal view that one can choose which parts of the health message to follow and which to ignore.

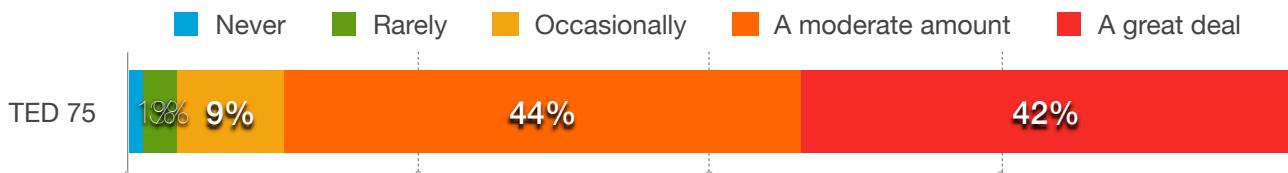
The strongest agreement with the idea that following the health message ensures salvation is found in the Greek Mission (30%) and the South-East European Union Conference (26%).

As many as 75% of Greek Mission and Netherland Union Conference respondents agree that you can choose which part of the Health Message to follow and which to ignore.



**Chart 74. TED Health message 3 (Q51.5, Q51.3)**

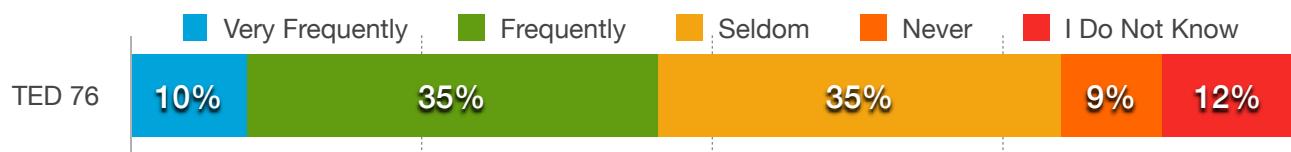
The final question regarding the health message, “Do you follow the health message?” was quite direct. Two in five (42%) respondents believe they follow the Adventist Health message a great deal, 44% follow health message to a moderate amount, and 9% admit they only occasionally follow it. For the remaining 4%, the health message is basically irrelevant (chart 75).



**Chart 75. TED Following Health Message (Q50)**

### Wholistic Living

If members of the church have doubts about the health message and wholistic living, one might wonder if they hear sermons on such topics. Forty five percent of respondents report that they hear sermons on wholistic living frequently or very frequently. Just over a third (35%) seldom hear sermons on this topic, while 9% never do and 12% do not know.



**Chart 76. TED 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 (80%) of TED survey participants responded with a wholehearted “yes.” One in ten (10%) accept the teaching because the church teaches it, and 8% have some questions about it.

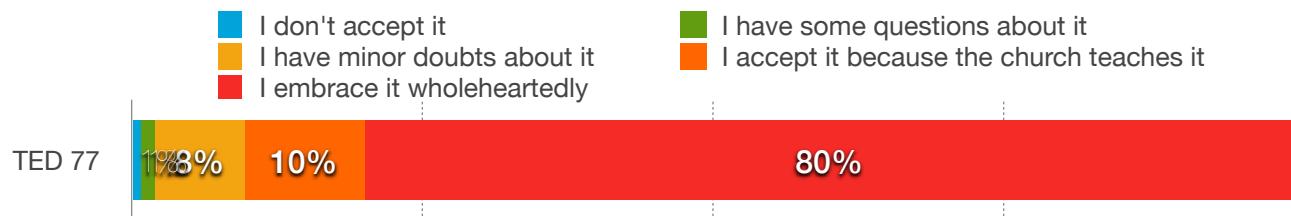


Chart 77. TED Adventists and amusement (Q45.09)

## Marriage

TED respondents are fairly unified on topics related to marriage. Almost all (98%) agree/strongly agree that marriage is a union between a man and a woman according to the Bible. A vast majority also agree/strongly agree (95%) that sexual intercourse should be exclusively reserved for marriage as the Bible teaches; 4% admit they aren’t sure.

## 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

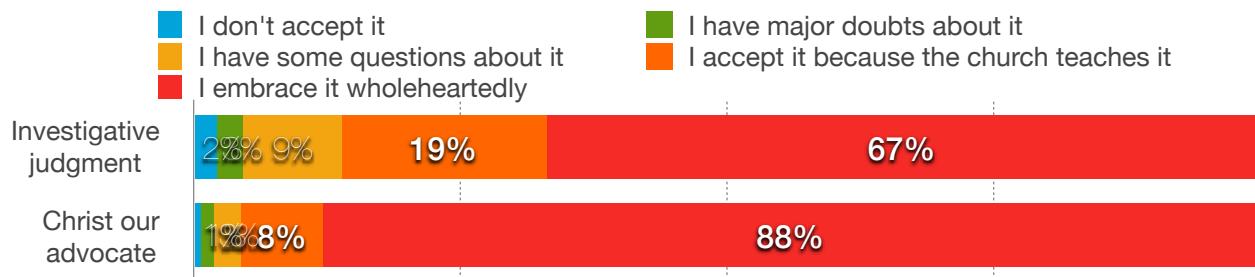
The majority (84%) of respondents agree or strongly agree that the Sanctuary doctrine is vital to Adventist theology. However, 11% are not sure about it and 5% disagree/strongly disagree (chart 78).



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

Over two thirds (67%) of respondents wholeheartedly accept the biblical teaching of the investigative pre-Advent judgment that began in 1844. Nineteen percent of respondents accept this because church teaches it, and 9% admitted that they have some questions/doubts about it.

However, there was a 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 8% shared they believe this because the church teaches it (chart 79).



**Chart 79. TED 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), 8% of survey participants have some minor doubts, 2% have some questions, and 5% reject this teaching completely (chart 80).



**Chart 80. TED God the Judge (Q45.04)**

How can this be addressed? One way is through sermons on the Sanctuary. Over a quarter (29%) of respondents indicated that they hear sermons on the Sanctuary topic frequently/very frequently, while 49% only seldom hear sermons on this topic. A small percent (11%) shared that they do not hear any sermons on this topic at all and the same number (11%) don't know (chart 81).



**Chart 81. TED Sermons on Sanctuary living (Q31.06)**

## Second Coming of Jesus

Nearly two thirds (64%) of TED respondents wholeheartedly accept the Church's interpretation of end-time prophecies. Eighteen percent accept this because the church teaches it, and 13% have minor doubts about it (chart 82).

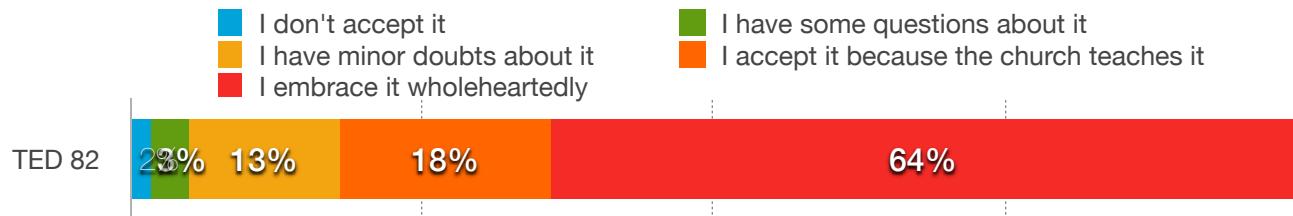


Chart 82. TED Church and prophecies (Q45.05)

The previous figure is consistent with another fundamental belief of TED respondents; most (93%) respondents 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 question went further and made things more personal, asking if respondents thought that Jesus would return in their lifetime. Almost two thirds (61%) are not sure if Jesus Christ will return in their lifetime. Yet, 31% believe that Christ will return during their life (chart 83).

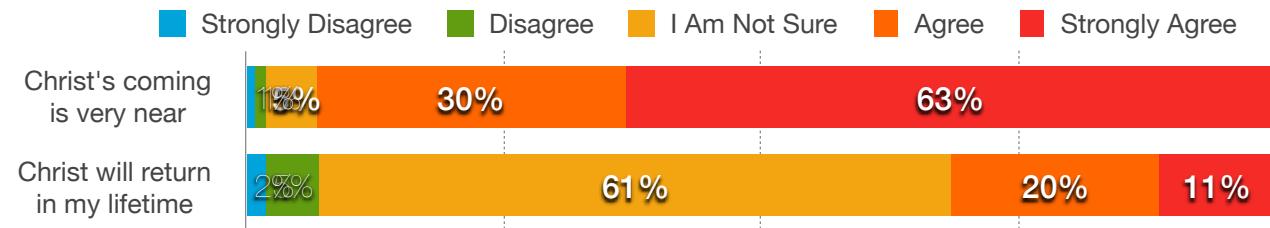


Chart 83. TED Christ's Second Coming (Q42.09, 42.21)

Two thirds (66%) of TED respondents hear sermons on the Second Coming of Jesus frequently or very frequently, while 28% seldom hear sermons on this topic (chart 84).

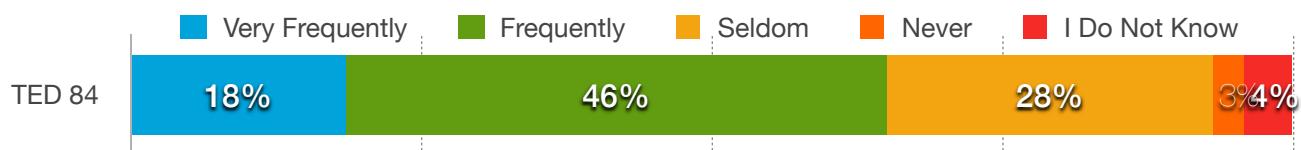


Chart 84. TED Sermons on Second Coming of Jesus (Q31.04)

## 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 (97%) of TED survey participants agree/strongly agree that, “When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.” It is clear that TED believers hold a strong Biblical belief in this matter (chart 85).



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

The next three statements represent the most commonly held false beliefs regarding the state of the dead. A vast majority (97%) of TED respondents disagree/strongly disagree that, “The dead have powers to communicate with and influence the living” (chart 86).

However, about 16% of respondents shared that they 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 third (31%) of members in the Greek Mission are either not sure or agree/strongly agree with that statement.

A small percentage (8%) of TED respondents are not sure about or agree/strongly agree that, “People who have died believing in Christ are in heaven right now” (chart 86). The largest percentage of those who are not sure, agree, or strongly agree with this statement are found in the Greek Mission (17%).

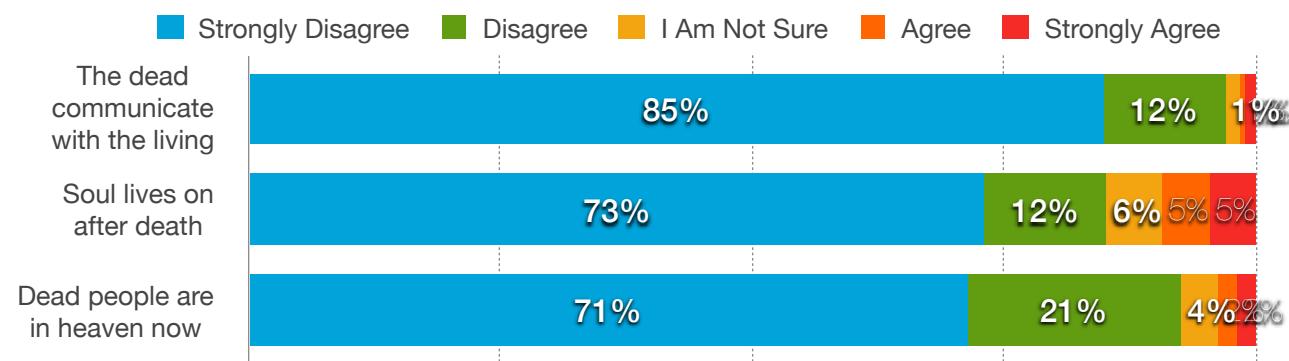


Chart 86. TED False beliefs related to the state of the dead (Q42.03; Q42.18; Q42.23)

Do people who are not sure about this belief hear their pastor preach about it? Over two thirds (68%) of survey participants seldom or never hear sermons on the state of the dead. This topic is related to Christian living and definitely should be addressed more.

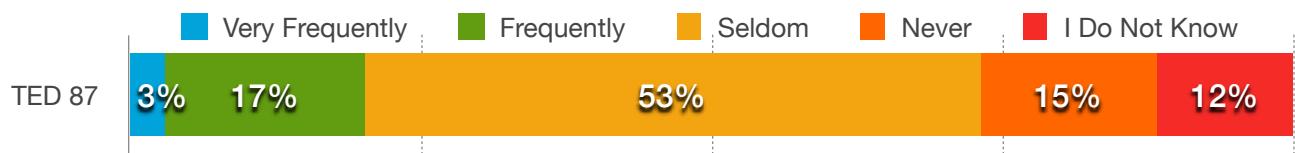


Chart 87. TED Sermons on state of the dead (Q31.07)

# Engagement with the Local Church

## Church Experience

When TED church members were asked about how satisfied they are with their local churches, they answered as follows:

- 13% - very or somewhat dissatisfied
- 26% - neutral
- 61% - somewhat or very satisfied

The most satisfied respondents were from the Finland Union of Churches Conference (78% somewhat or very satisfied); the least satisfied from the Netherland Union Conference (38% somewhat or very satisfied).

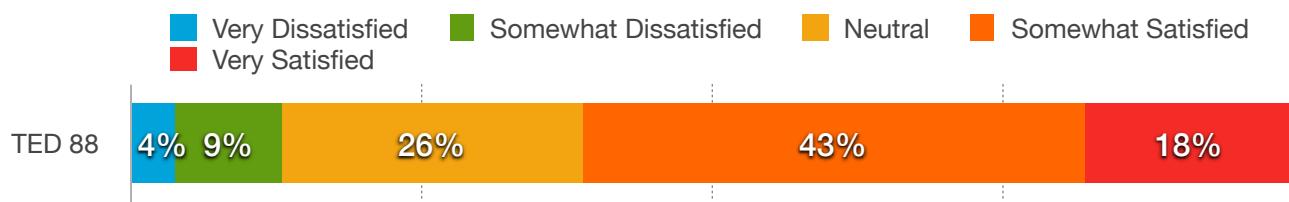


Chart 88. TED Satisfaction with local church (Q35)

## Pastor and Lay Leaders

The majority of TED respondents perceive their pastor in a positive light. Three fourths (76%) agree/strongly agree their pastor is well qualified to lead, and a similar percentage (77%) acknowledge that their pastor is caring.

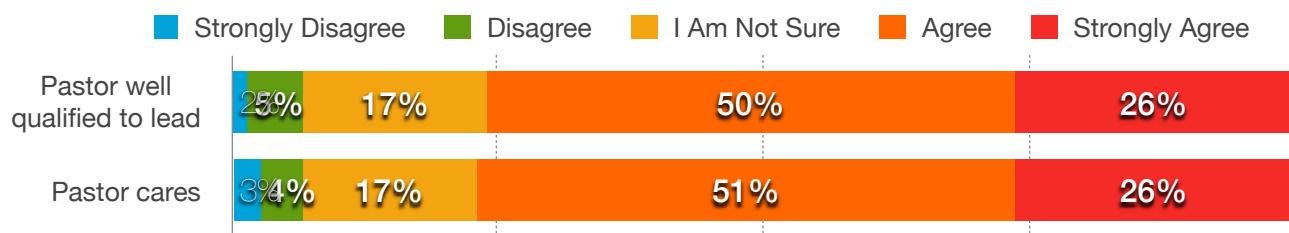
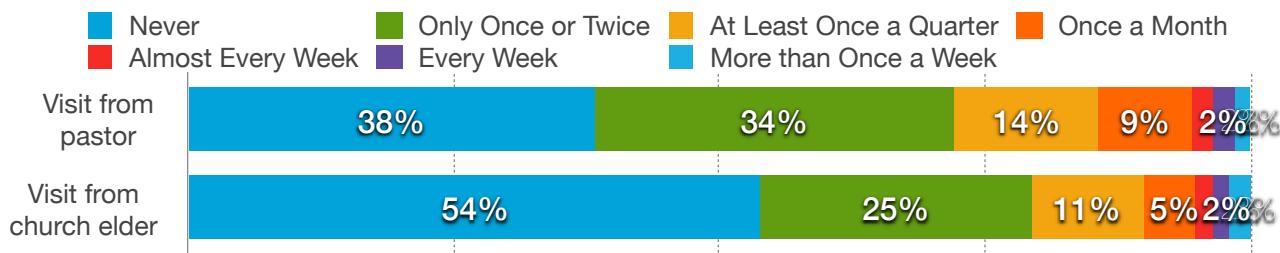


Chart 89. TED View of the pastor (Q29.09, Q29.02)

When asked about the frequency of visits from church leadership in the last 12 months, over a third (38%) have not had a visit from their pastor in the last year, nearly half (48%) have had their pastor visit once a quarter or less, and the remaining 14% have their pastor visit once a month or more often (chart 90).

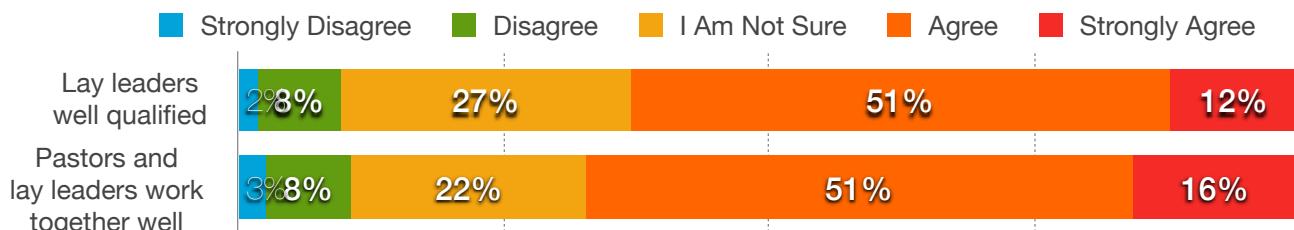
Over half (54%) have not had visit from an elder in the last year, 25% have had an elder visit once or twice, and 21% have experienced such a visit once a quarter or more often in the last 12 months (chart 90).



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

Almost two thirds (63%) agree/strongly agree that their lay leaders are well qualified, while over a quarter (27%) aren't sure (chart 91). Over three fourths (79%) of respondents in the Polish Union Conference feel their lay leaders are well qualified, while 52% of Greek Mission respondents are not sure or disagree that the lay leaders are well qualified.

Two thirds (67%) of respondents agree/strongly agree that their pastors and lay leaders work together well, while 22% are not sure and 11% disagree/strongly disagree (chart 91).

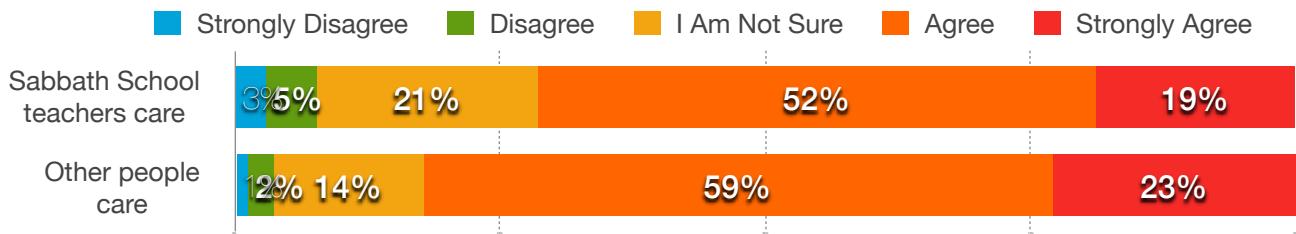


**Chart 91. TED View of lay leaders (Q29.10, Q29.08)**

## Caring and Nurturing

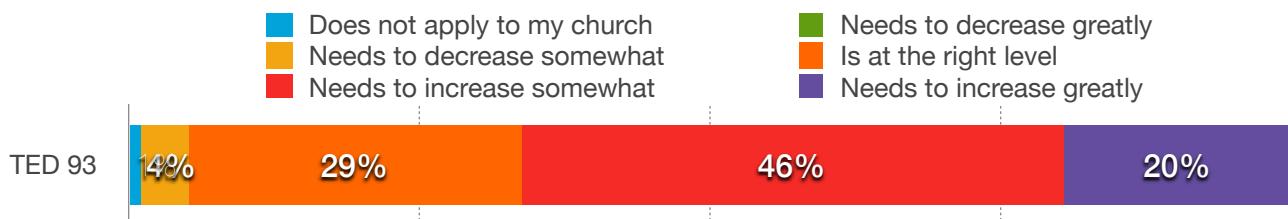
Seven in ten (71%) respondents agree/strongly agree that their Sabbath School teachers care about them (chart 92). Caring teachers help make Sabbath School a safe place where people can share with each other; their role in the church is important. However, only 58% of respondents from the South-East European Union Conference agree/strongly agree that their Sabbath School teachers are caring, whereas 81% of respondents from both the Danish Union of Churches Conference and the Norwegian Union Conference agree that their Sabbath School teachers care.

Overall, four in five (82%) TED respondents agree/strongly agree that other people in their church care (chart 92). About three fourths (73%) of Adriatic Union Conference respondents agree/strongly agree other people care, while 96% of respondents in both the Danish Union of Churches Conference and the Norwegian Union Conference agree with that.



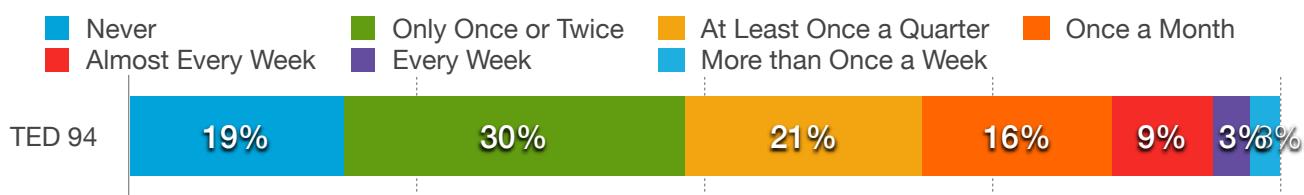
**Chart 92. TED Caring church (Q29.01, Q29.03)**

When the respondents were asked about the overall care and nurturing of members in their local church, one in five (20%) suggested it needs to increase greatly, nearly a half (46%) thought it should increase somewhat, and about three in ten (29%) thought it was at the right level (chart 93). In the Hungarian Union Conference, almost nine in ten (88%) respondents suggested that the nurturing of members needs to increase greatly or somewhat in their church. On the other hand, only 18% of respondents in the Finland Union Conference of Church advocate for an increase in nurturing.



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

About half (52%) of TED 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 the South-East European Union Conference (81%), but least common in the Netherland Union Conference (25%).

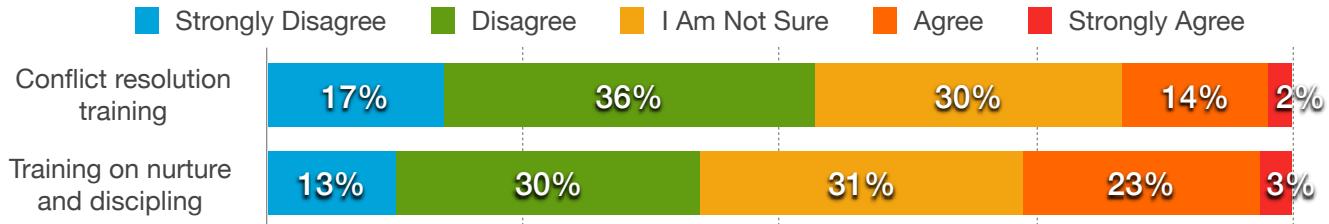


**Chart 94. TED Visit from a church member (Q25.14)**

### *Relational and Discipleship Training*

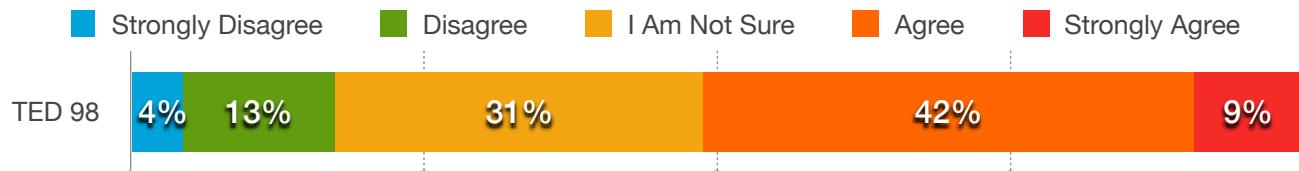
Only 16% of TED respondents agree/strongly agree there is conflict resolution training happening in their church. Just under a third (30%) are not sure while the remaining 53% do not agree with that (chart 97). This is clearly an area in which more training is needed in the TED.

Just over one quarter (26%) of TED respondents also agree/strongly agree that they are being trained on nurturing and discipleship in their church. About a third (31%) are not sure about that, and 43% do not agree with that statement (chart 97). This is also an area in which more training is needed.



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

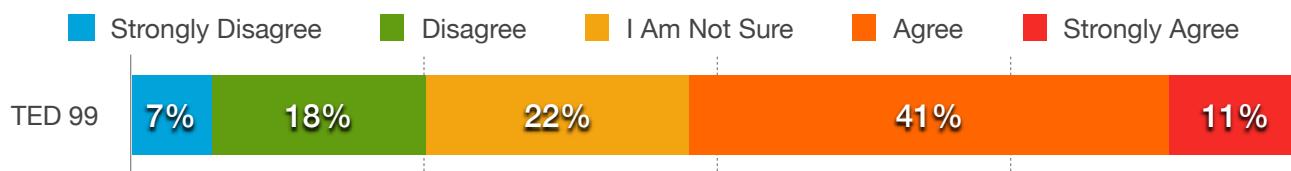
About half (51%) of respondents agree/strongly agree that their church has the ability to communicate across cultures, i.e. their church is equipped to deal with cultural differences of their members (chart 98). However, 31% shared that they are not sure, while 17% disagree/strongly disagree.



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

### *Family Focus*

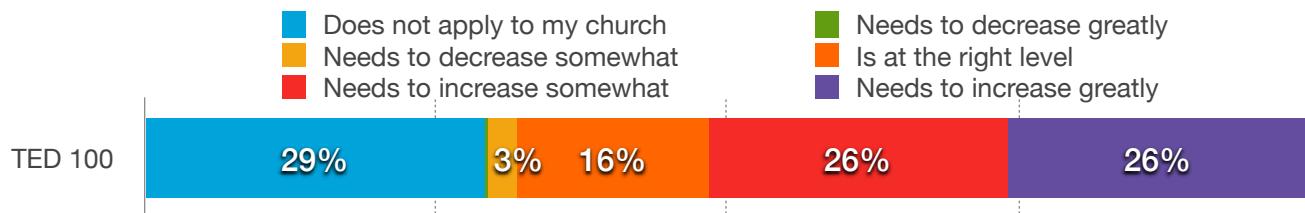
Just over half (52%) of TED respondents agree/strongly agree that their local church plans activities for families. About one in five (22%) are not sure, and a quarter (25%) disagree/strongly disagree (chart 99). The smallest percentage of those agreeing with this statement was among Greek Mission respondents (29%), while the highest percentage was among Danish Union of Churches Conference respondents (86%).



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

About three in ten (29%) TED respondents believes the issue of their church providing day care does not apply to their church. Sixteen percent believes the efforts of their church are at

the right level and about half of all respondents (52%) think the efforts should increase somewhat/greatly.

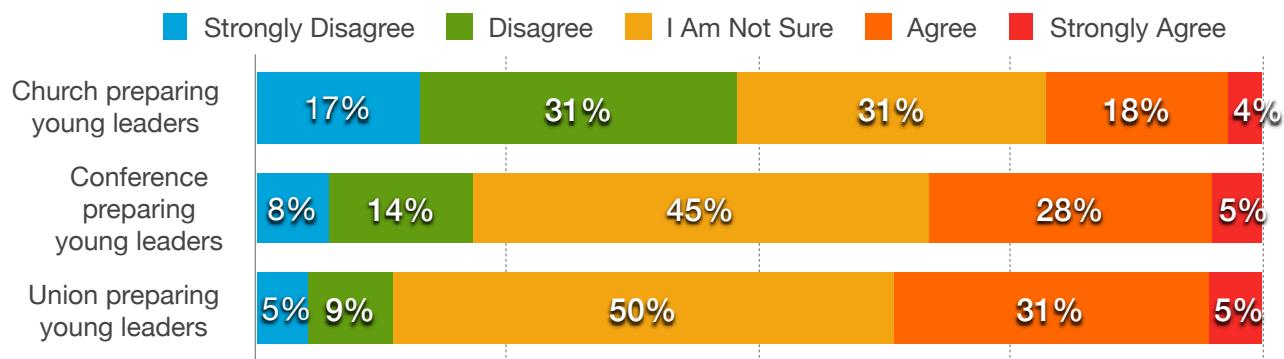


**Chart 100. TED Efforts to provide day care (Q33.09)**

The last item in this section examines the Church's efforts to prepare young leaders. Approximately one in five (22%) TED respondents agrees/strongly agrees that their local church has programs for preparing young leaders. One in three (31%) respondents is not sure, and almost half (48%) disagree/strongly disagree (chart 101).

One third (33%) of respondents agree/strongly agree that the conference has a program for preparing young leaders. However, close to half (45%) are not sure about that, and 22% disagree/strongly disagree (chart 101).

Over a third (36%) of respondents agree/strongly agree that their union has a program focused on preparing young leaders. Half (50%) of respondents are not sure, and 14% disagree/strongly disagree (chart 101).



**Chart 101. TED 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 to learn more about those items).

## Prayer Meeting and Small Group

Almost two thirds (62%) of survey respondents report helping with church ministries almost every Sabbath or more often. More than one third (34%) of TED respondents also helps with ministry during the week almost every week or more often (chart 102). At the same time, 15% of members are basically not involved at all in ministry on Sabbath; two in five (40%) respondents are not involved in local church ministry during the week.

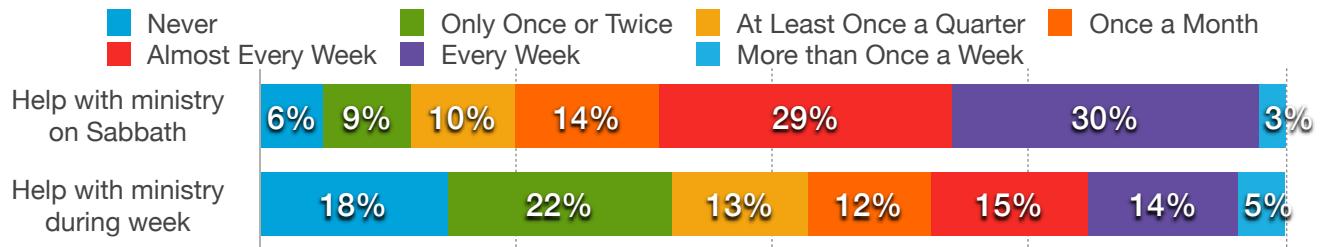


Chart 102. TED Involvement in church ministries (Q25.10, Q25.11)

The data shows that over one third (33%) of respondents faithfully attend prayer meeting almost every week or more often, while one in five (20%) attend prayer meeting once a quarter or once a month. The remaining 47% of respondents are basically not involved in prayer meetings (chart 103).

Nearly a third (30%) of respondents are involved in small groups almost every week or more often. About one in five (22%) join a small group at least once a quarter or once a month. About half (49%) of the respondents are not involved in small groups at all (chart 103).

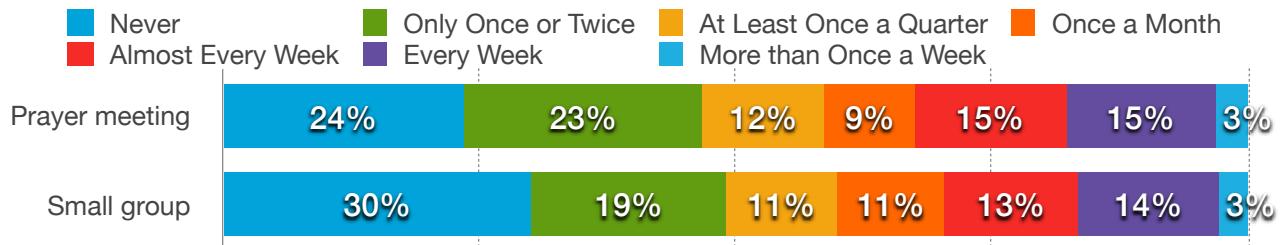


Chart 103. TED Involvement in church ministries (Q25.04, Q25.03)

How do these items relate? There is a very strong relationship between helping with ministry on Sabbath and helping with ministry during the week ( $r = .538$ ,  $p = .000$ ,  $N = 1208$ ); 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 ( $r = .534$ ,  $p = .000$ ,  $N = 1184$ ), and also a correlation between helping with ministry during the week and being part of a prayer meeting ( $p = .373$ ,  $p = .000$ ,  $N = 1183$ ).

## *Pathfinder and Youth*

The following two items indicate the percentage of those respondents who are, in some way, involved with Pathfinders and/or youth activities. Seven percent of TED respondents are involved with Pathfinders almost every week or more often, and 9% of them are involved with youth meetings almost every week or more often (chart 104).

As one would expect, the participation in youth meetings (and slightly with Pathfinder meetings) is correlated with age ( $r = .267, p = .000, N = 1158; r = .107, p = .000, N = 1152$ ). About one in four (24%) emerging adults and one in ten young adults (11%) participate in youth meetings almost every week and more often. About 7% of emerging adults and 8% of young adults participate in Pathfinder meetings almost every week and more often, most probably in leadership positions. (No one from the Pathfinder-age category was involved in this survey).

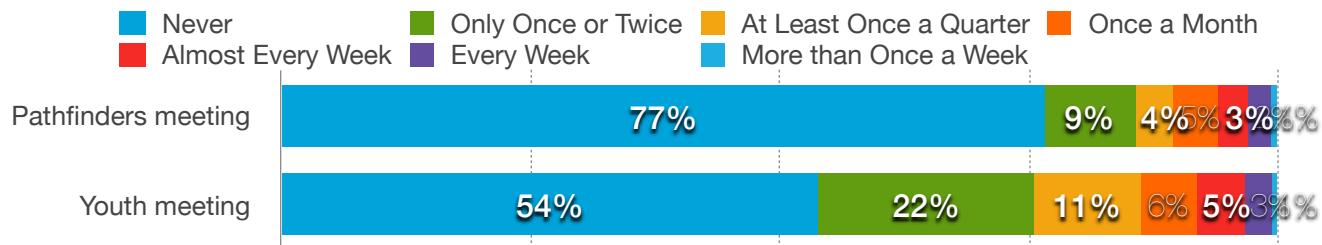


Chart 104. TED Involvement in Pathfinders and youth meetings (Q25.07, Q25.06)

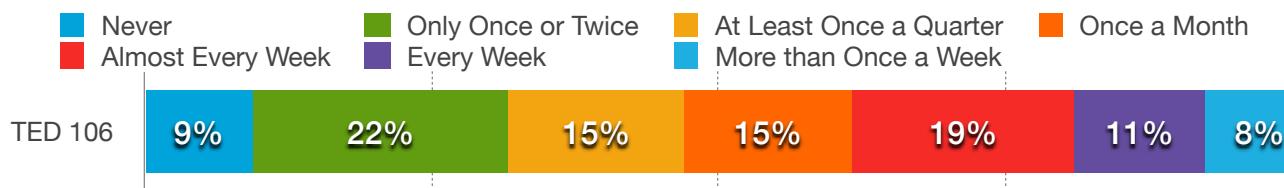
## *Nurturing Church Members*

A majority (84%) of TED respondents shared that they eat with members of the church other than family once a quarter or more often. A third (32%) actually do so almost every week or more often. Sixteen percent of respondents virtually never eat with church members, other than their family (chart 105).



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

Over two thirds (68%) of TED respondents claim to support another church member in their spiritual growth at least once a quarter or more often. Just under two out of five (38%) respondents shared that they do so almost every week or more often (chart 106).



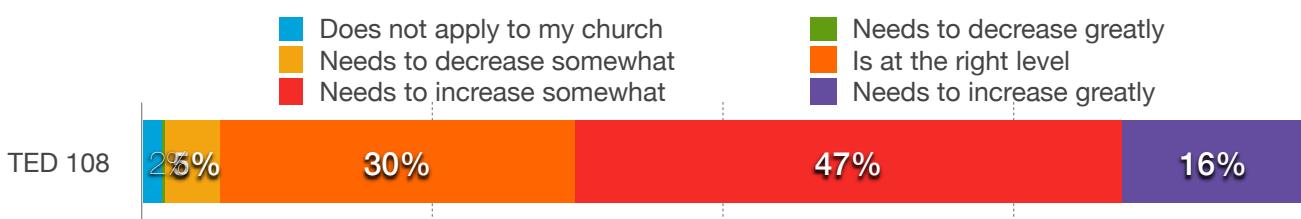
**Chart 106. TED I support another church member to grow spiritually (Q25.18)**

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



**Chart 107. TED I help others with their religious questions and struggles (Q37.1)**

As we close this section, we asked TED respondents to take an honest look at their own involvement in church-related nurturing. Nearly two thirds (63%) of them admit their involvement in caring for and nurturing local church members needs to somewhat or greatly increased; 30% feel that their current involvement is at the right level (chart 108).



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

# Adventist Mission

## Mission Outreach Values and Practices

### *Christ Method*

A majority (90%) of TED 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, 82% of TED 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. Over a third (35%) 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).

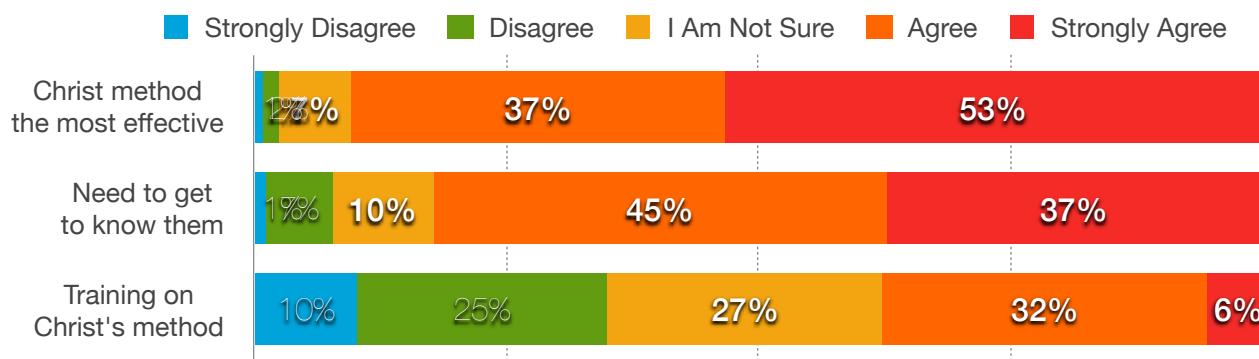
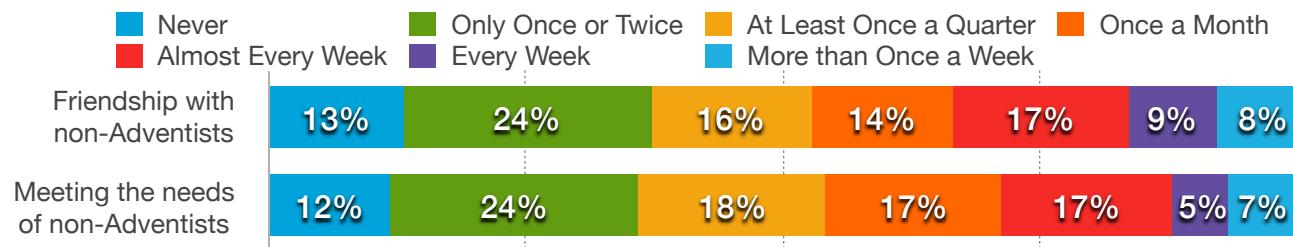


Chart 109. TED Christ method (Q42.08, Q42.29, Q29.23)

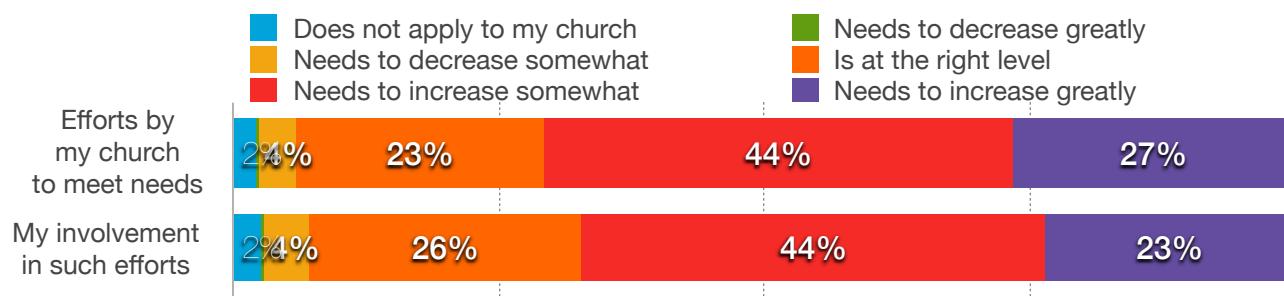
One third (34%) of TED respondents spend time almost every week or more often forming new friendships with non-Adventists in their community. However, a greater number (37%) never or rarely spend time forming new friendships with non-Adventists in their community (chart 110).

Three in ten (29%) 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). The remaining 36% are more or less uninvolved.



**Chart 110. TED 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 three quarters (71%) of respondents believe the efforts of their local church should somewhat or greatly increase (chart 111). Slightly less respondents (67%) believe their own efforts in meeting the needs of their local community through their local church should somewhat or greatly increase (chart 111).

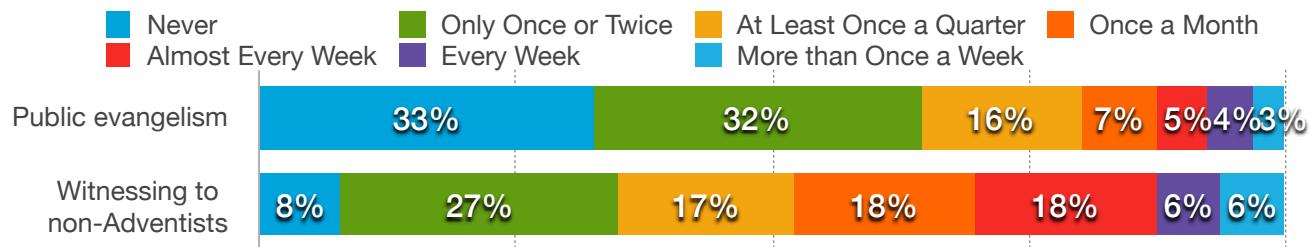


**Chart 111. TED Efforts to meet the needs of local community (Q33.03, Q33.04)**

## *Public Evangelism & Witnessing*

Two thirds (65%) of TED respondents are rarely or never involved in public evangelism, while 12% are involved almost every week or more often (chart 112). All (100%) of the Danish Union of Churches Conference respondents indicated that they are rarely or never involved with public evangelism. The Netherland Union Conference (88% never or only once or twice), the Swedish Union Conference (85% never or only once or twice), and the Norwegian Union Conference (82% never or only once or twice) are also highly uninvolved with public evangelism. Only 40% are rarely or never involved with public evangelism in the Hungarian Union Conference.

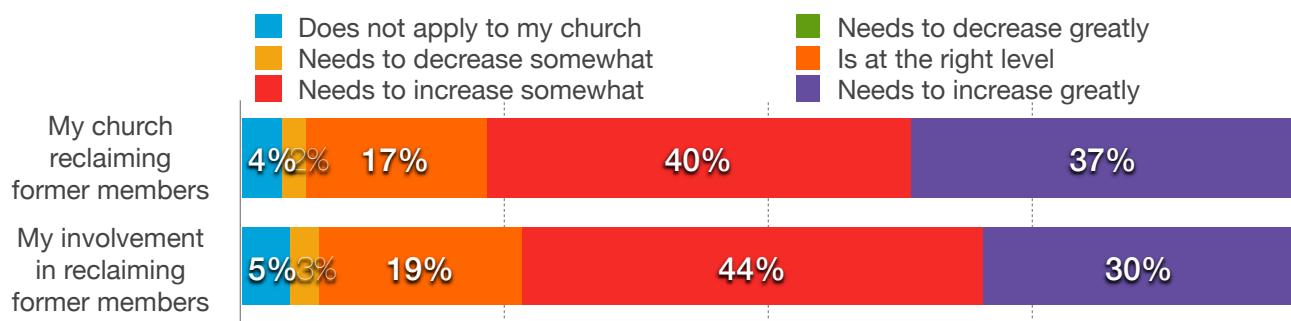
Almost half (48%) of TED respondents are involved in witnessing to non-Adventists in their community at least once a month or more often (chart 112).



**Chart 112. TED Public evangelism and witnessing (Q25.05, Q25.15)**

### *Reclaiming Former Church Members*

Only 17% of TED respondents think the overall efforts of reclaiming of former members by their church is at the right level, while 2% think it needs to be decreased. Over three fourths (77%) of 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 lower (74%) when it comes to respondents themselves being involved in reclaiming former church members (chart 113).



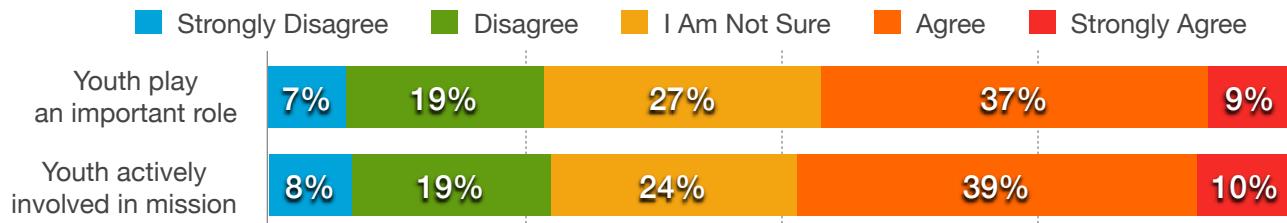
**Chart 113. TED Reclaiming former church members (Q33.07, Q33.08)**

### *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 (46%) of TED respondents agree/strongly agree that youth and young adults play an important role in decision-making in their local church. Over a quarter (27%) of survey participants are not sure about this, and 26% disagree/strongly disagree (chart 114). While 73% of respondents in the Greek Mission are convinced that youth and young adults play an important role in decision-making in their local church, only 22% of respondents in both the Adriatic Union Conference and the Netherland Union Conference are convinced of that.

Almost half (49%) 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 (24%) are not sure about that, and 27% disagree/strongly disagree (chart 114). Respondents

in the Hungarian Union Conference agree most with this idea (63%), while respondents from the Netherland Union Conference agree least (24%).



**Chart 114. TED 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.

Nearly two thirds (64%) of TED respondents have not heard about Reach the World Strategic Plan 2010-2015. Overall, 31% have heard about the program but not participated, and 5% of respondents have participated in this program.

Over two in five (44%) have not heard about the Total Member Involvement initiative. Four out of five (79%) of Greek Mission respondents have not heard of this program, but only 9% of members in the Polish Union Conference have not. Across the TED, 34% of members have heard of this program, but have not participated. Almost a quarter (23%) of respondents in the TED participated in this program; the highest level of participation was in the Polish Union Conference (60%), with 0% participation in the Norwegian Union Conference.

Overall in the TED, 34% of survey participants have not heard about the Revival and Reformation program. Almost three fourths (72%) of respondents in the Finland Union of Churches Conference have not heard about this program, while only 6% in the Hungarian Union Conference are unaware of the initiative. In the entire division, 40% of respondents have heard about the initiative but have not participated, while a quarter (25%) of respondents have actively participated in this program. Nearly half (47%) of members in the Hungarian Union Conference have participated in the Revival and Reformation program, while only 2% have participated in the Netherland Union Conference.

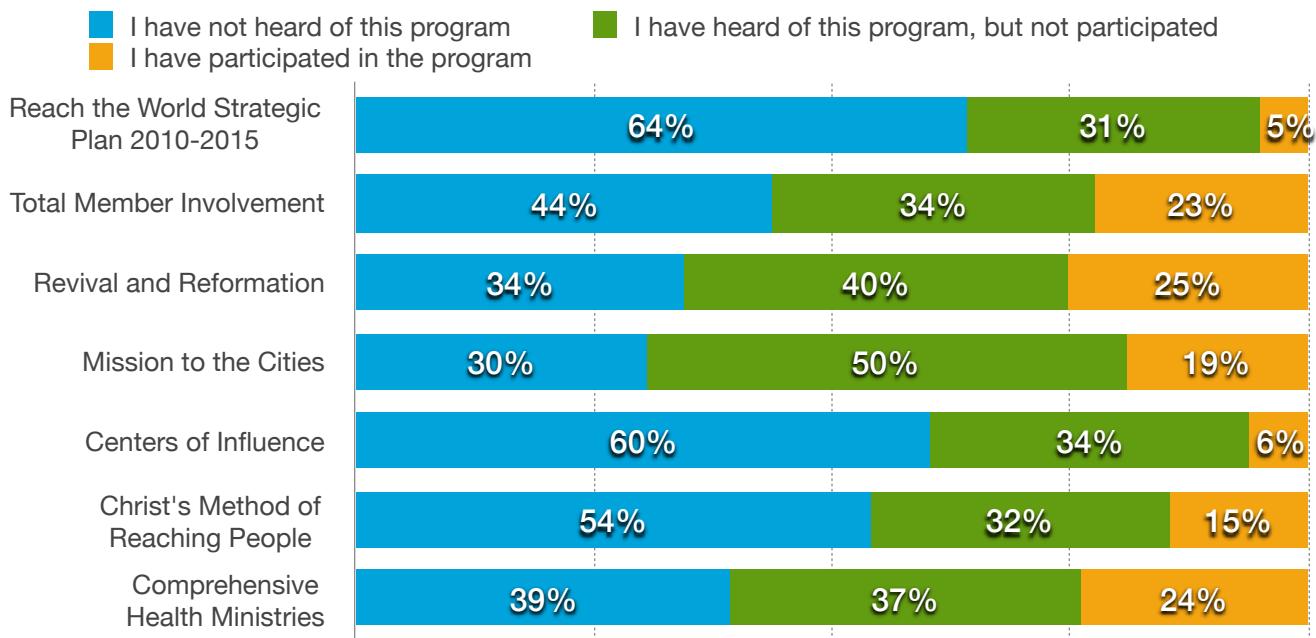
Only about one third (30%) of respondents have not heard about the Mission to the Cities initiative. Almost three fourths (71%) of members in the Netherland Union Conference have not heard about it, but only 8% in the Hungarian Union Conference have not. Across the TED, 50% of members have heard about the Mission to the Cities program, but have not participated, while 19% of members have actively participated. In the Hungarian Union

Conference, 29% have participated in this program, while in the Norwegian Union Conference, none (0%) of respondents have done so.

Three out of five (60%) survey participants across the TED have not heard about the Centers of Influence initiative. Over three quarters (79%) of respondents in the Adriatic Union Conference have not heard of this program, but only 38% in the Hungarian Union Conference have not. One third (34%) of respondents across the division have heard about this initiative but have not participated. A small percentage (6%) of members have participated in the Centers of Influence program across the division; the greatest number (17%) was found in the Greek Mission, while the smallest number (0%) of participants were in the Adriatic Union, Danish Union of Churches, and the Netherlands Union Conferences.

Over half (54%) of respondents in the TED have not heard about Christ's Method of Reaching People. Four out of five (80%) members in the Netherlands Union Conference shared that they have not heard of this method, while only 40% have not in the Hungarian Union Conference. Across the division, 32% of respondents are familiar with the program but have not participated, and 15% of respondents have actually participated in this method. Over one in five (22%) members in the Polish Union Conference and the Greek Mission have utilized this method, while none (0%) have done so in the Danish Union of Churches Conference.

Nearly two in five (39%) members have not heard about the Comprehensive Health Ministries program. The greatest number (79%) of those unfamiliar with the program is in the Netherland Union Conference, while only 2% are not familiar with it in the Polish Union Conference. Over a third (37%) of respondents division-wide have heard of this initiative but have not participated. Across the TED, 24% of survey respondents have participated in the Comprehensive Health Ministries program. The greatest number (57%) of participants were found in the Polish Union Conference, while only 2% of members in the Netherland Union Conference have participated.



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

# Personal Well-being

When respondents were asked to indicate how they personally feel (on a scale from 0 to 10), TED respondents answered as follows: 6% admitted that they feel poorly (rating below 5), about two out of five (42%) shared they feel okay (5 to 7), and another two fifths (40%) celebrated that they feel great (8 to 10); approximately 12% of respondents did not answer this question (chart 117). The overall TED mean on this survey item is 7.15 (while the global sample mean is 6.97).

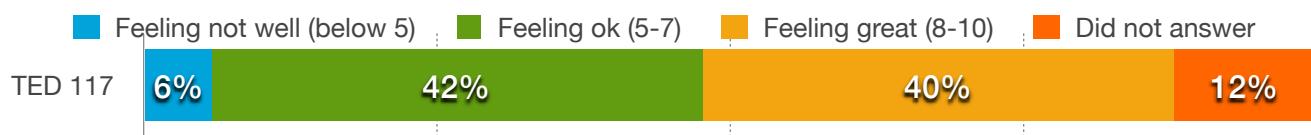


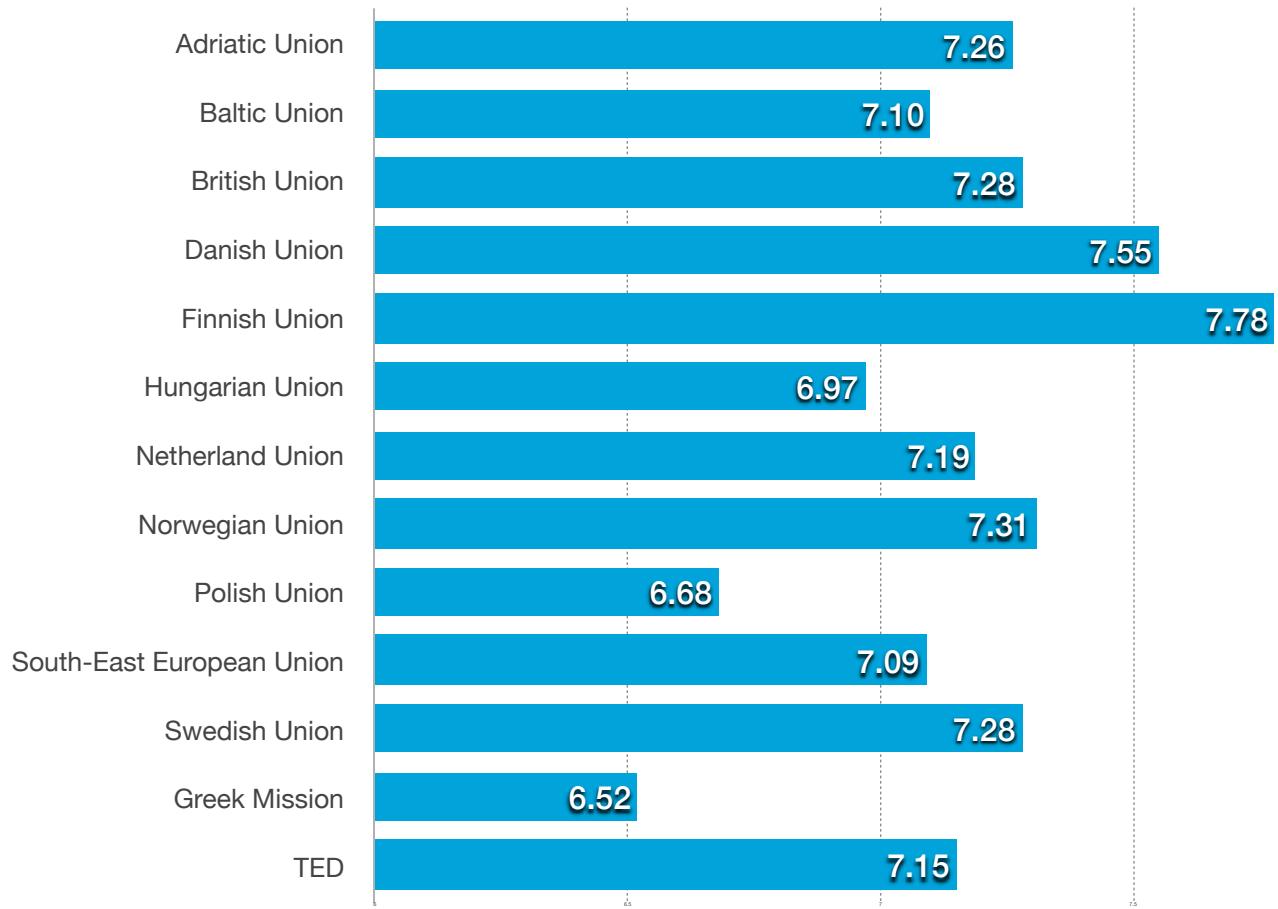
Chart 117. TED Personal wellbeing (Q40)

Respondents were also asked about their overall happiness. A very small portion (1%) of TED respondents are not happy at all, 9% not very happy, three in five (60%) are rather happy, and about a third (31%) consider themselves very happy (chart 118).



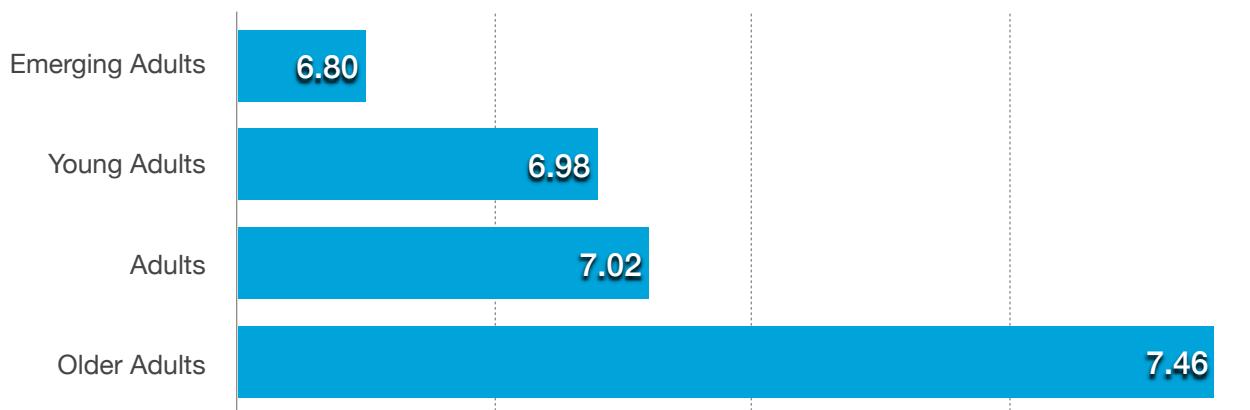
Chart 118. TED Happiness (Q39)

When the wellbeing means of TED respondents is compared by unions, respondents from Greek Mission (6.52) have the lowest score, followed by Polish Union (6.68). The highest score was found in Finnish Union (7.78), followed by Danish Union (7.55) (chart 119).



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

An interesting trend emerged when it came to comparing overall wellbeing with age. Older adults feel overall better (7.46) than adults (7.02), young adults (6.98), or emerging adults (6.80) (chart 120).



**Chart 120. TED Personal wellbeing: means by age (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 are doing emotionally. About a third (36%) of members report feeling loved and cared about in the church, another third (34%) feel mostly loved and cared about, 22% feel somewhat loved and cared about, and 8% are love deficient (chart 121). A majority of Greek Mission respondents feel very loved and cared for (75% responded “very true”); Baltic Union Conference respondents feel the least loved (only 22% responded “very true”). Eighteen percent of respondents from the Baltic Union Conference report love deficiency (responded “not true at all” or “not true at all-somewhat true”).

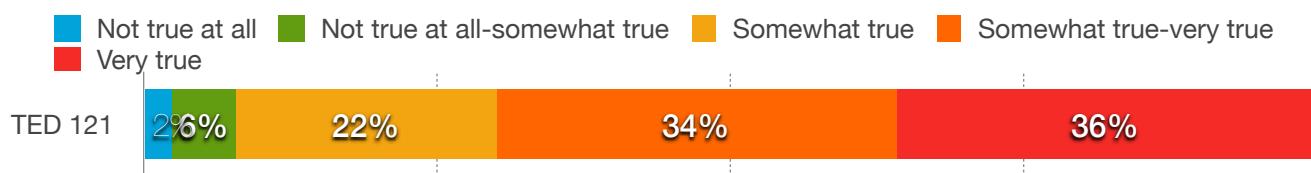


Chart 121. TED Feeling loved and cared about (Q34.3)

About half (51%) of TED respondents experience closeness and unity, and nearly two thirds (64%) of respondents do not often feel a lot of distance in their relationships with other people (chart 122). Two in five respondents (39%) 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  $r = -.416$ ,  $p = .000$ ,  $N = 1198$ ).

Eleven percent of respondents often feel a lot of distance (chart 122), while 5% do not do relationally well (i.e. often feel a lot of distance and do not feel closeness and unity).

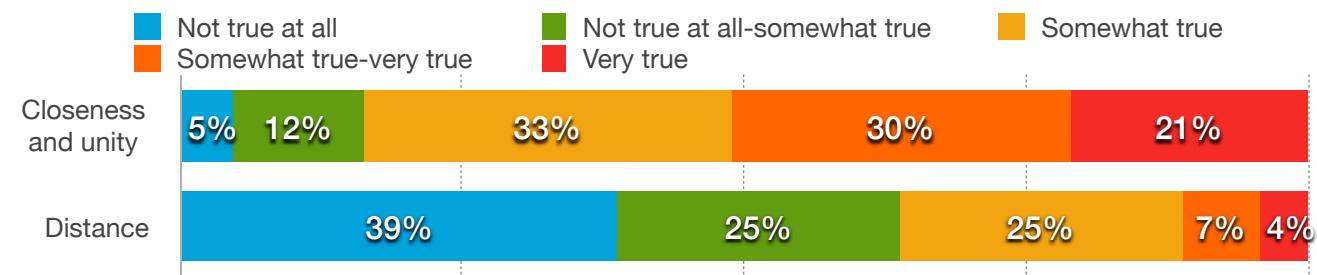
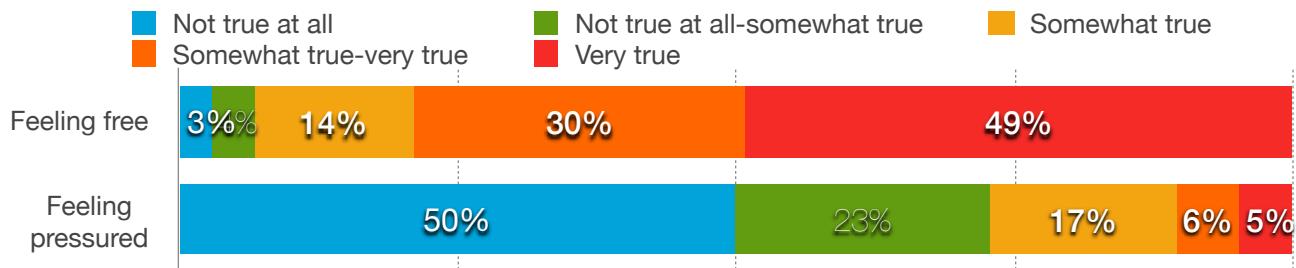


Chart 122. TED Feeling closeness and unity and feeling a lot of distance in relationships (Q34.8, Q34.6)

## Freedom

Almost four in five (79%) TED respondents feel freedom to be who they are, while a similar percent (73%) confirm they are not pressured to behave in certain ways (chart 123). Almost

two thirds (64%) of respondents shared that they experience freedom, i.e. they feel free to be who they are and do not feel pressured to behave a certain way (the correlation between feeling free and feeling pressured is  $r = -.424$ ,  $p = .000$ ,  $N = 1193$ ).



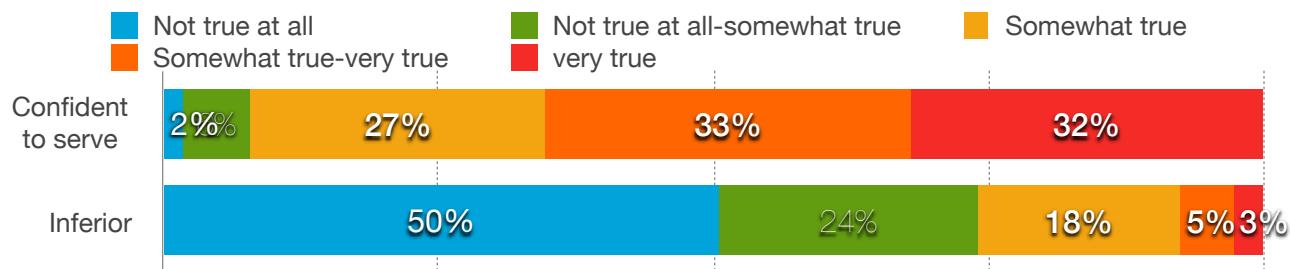
**Chart 123. TED Feeling free and feeling pressured (Q34.1, Q34.9)**

Overall, 7% of respondents do not feel free to be who they are, and 11% feel pressured to behave in certain ways (chart 123). Only 3%, however, both do not feel free to be who they are and feel pressured to behave certain ways.

### *Fit to Serve*

Two thirds (65%) of TED respondents claim they are able to help and serve other people in important ways, and three fourths (74%) claim they do not often feel inadequate or incompetent (chart 124). Half (52%) 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  $r = -.217$ ,  $p = .000$ ,  $N = 1185$ ).

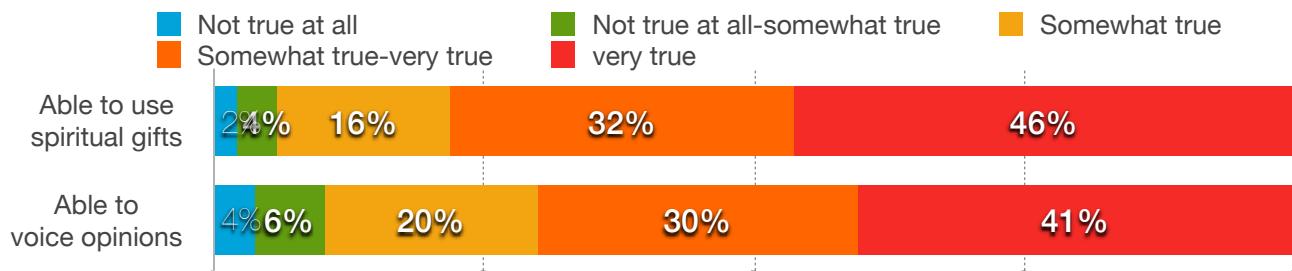
Eight percent consider themselves unable to help and serve other people in important ways, and 8% often feel inadequate or incompetent (chart 124). Two percent of respondents belong to both groups just described at the same time.



**Chart 124. TED Confident to help and serve, and often inadequate or incompetent (Q34.7, Q34.4)**

Over three fourths (78%) of TED respondents confirm they are able to use their spiritual gifts. A smaller number (71%) feel that they have a say in what happens in the church and can voice their opinions (chart 125). A little less than two thirds (63%) 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  $r = .481$ ,  $p = .000$ ,  $N = 1200$ .



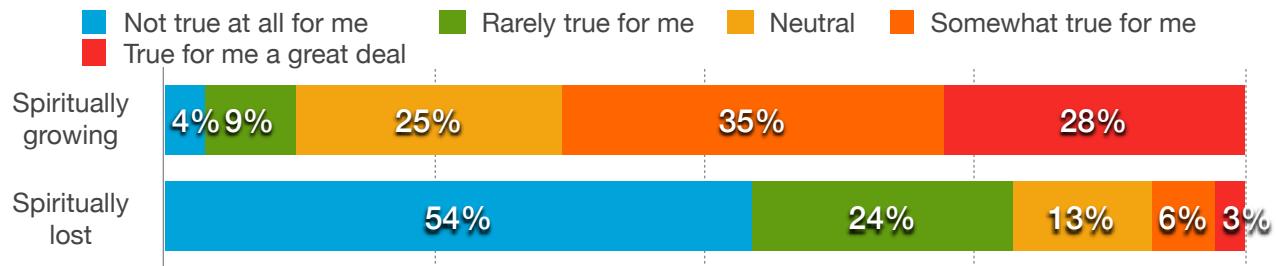
**Chart 125. TED Able to use spiritual gifts and have a say in what happens (Q34.2, Q34.5)**

## Spiritual Well-being

### *Spiritual Growth and Transformation*

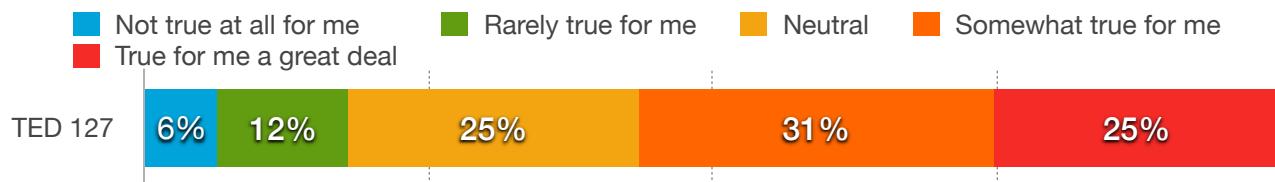
Nearly two thirds (63%) of TED respondents experience spiritual growth. Over three fourths (78%) do not consider themselves spiritually lost (chart 126). More than a half (54%) of respondents are spiritually growing and are not spiritually lost (the correlation between spiritually growing and not spiritually lost is quite high  $r = -.337$ ,  $p = .000$ ,  $N = 1198$ ).

One fourth (25%) are not sure about their spiritual growth, and 9% report that they feel spiritually lost (chart 126). Only 3% claim to be both spiritually lost and not growing.

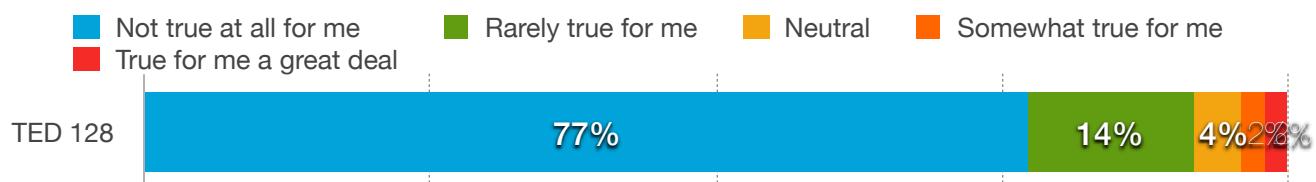


**Chart 126. TED Spiritually growing and spiritually lost (Q41.1, Q41.5)**

Over half (56%) of TED respondents confirm that because of spiritual changes they've been through, they've changed their priorities (chart 127). Almost all (91%) respondents claim their faith has not been shaken to the extent that they were not sure what they believed (chart 128). Over a half (54%) have been through a spiritual transformation which impacted their priorities but their faith has not been 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  $r = -.195$ ,  $p = .000$ ,  $N = 1194$ ).



**Chart 127. TED Spiritual transformation and change of priorities (Q41.2)**

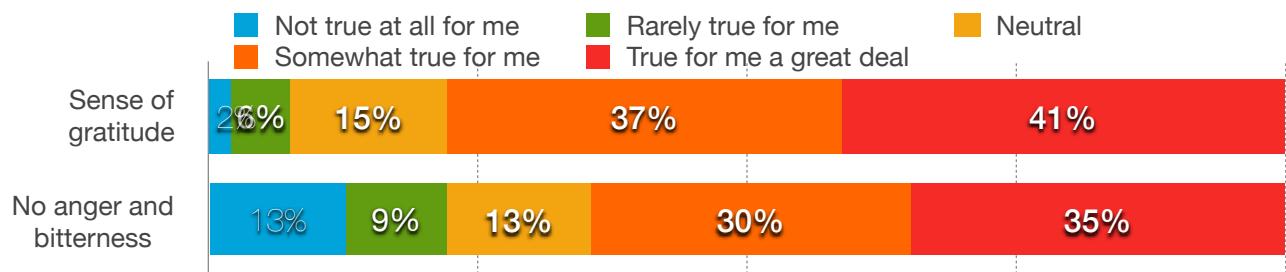


**Chart 128. TED Faith shaken and not sure about what I believe (Q41.6)**

### *Cultivating the Heart*

Over three quarters (78%) of TED respondents have a sense of gratitude, while 15% are not sure about gratitude and 8% report that they do not have an increasing sense of gratitude (chart 129).

Two thirds (65%) of TED respondents admit they try to avoid anger and bitterness in their hearts. However, 13% of respondents are not sure about that and nearly a quarter (23%) do not try to avoid anger and bitterness (chart 129). Over half (54%) both often have a sense of gratitude and try to avoid anger and bitterness in their hearts (the correlation is at  $r = .212$ ,  $p = .000$ ,  $N = 1197$ ).

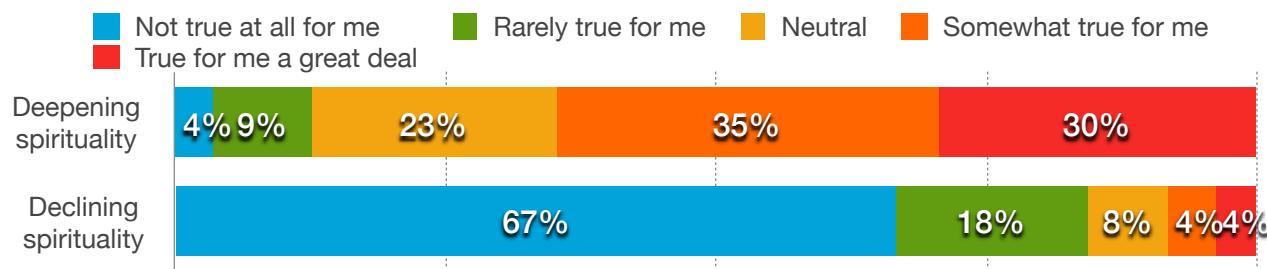


**Chart 129. TED Have sense of gratitude and try to avoid anger and bitterness (Q41.3, Q41.8)**

Two in three (65%) respondents claim they are spending more time thinking about spiritual questions, but unfortunately, 13% claim they are not spending more time thinking about spiritual questions; another quarter (23%) are unsure (chart 130).

Just under one in ten (8%) respondents admit feeling that they have lost some important spiritual meaning that they had before. However, 85% do not identify themselves as spiritually lost (chart 130). Over a half (54%) of respondents are experiencing a deepening

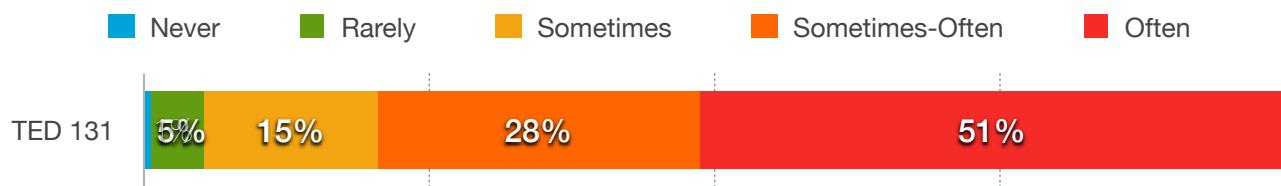
spirituality and have not lost any important spiritual meaning they had before (the correlation is at  $r = -.222$ ,  $p = .000$ ,  $N = 1207$ ).



**Chart 130. TED Expanding spirituality and fading spirituality (Q41.4, Q41.7)**

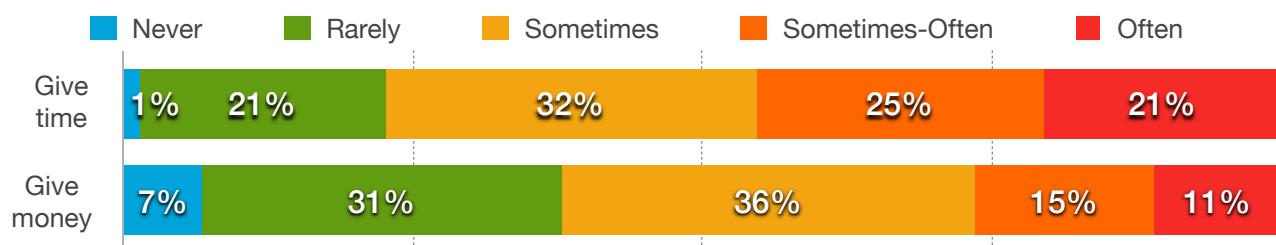
## Purpose in Life

Four out of five (79%) TED respondents feel their life is often filled with meaning and purpose, while 15% report feeling way only sometimes; 6% report rarely/never feeling that their life is full of purpose and meaning (chart 131).



**Chart 131. TED Purpose and meaning in life (Q37.7)**

Let's see how the following items demonstrate that purpose and meaning in practical ways. Almost half (46%) of respondents claim they often give a significant amount of time to help other people, while 32% sometimes give and 22% rarely/never give (chart 132). A quarter (26%) of respondents claim they often give a significant amount of money to help other people; 36% give money sometimes and 38% rarely/never give money to help (chart 132). There is a very strong relationship between giving money and time ( $r = .528$ ,  $p = .000$ ,  $N = 1203$ ).



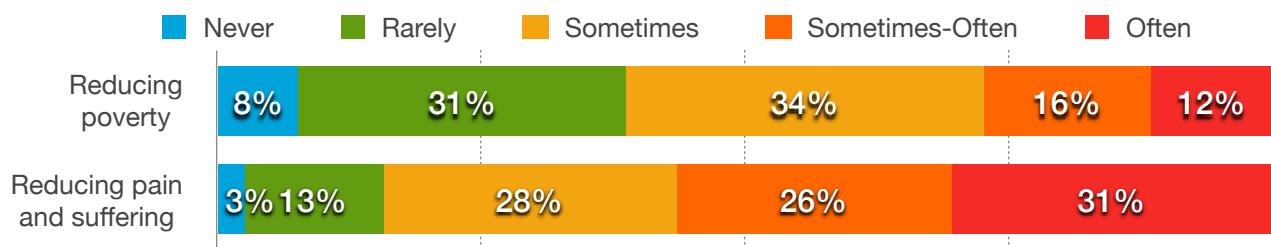
**Chart 132. TED Give time and give money (Q37.3, Q37.4)**

About one in five (21%) respondents give often of both their time and money to help, 8% of respondents give time to help but do not give money, 2% often give money to help but do not give time, and 17% do not give either money or time to help other people.

Over a quarter (28%) of TED respondents often show that they care a great deal about reducing poverty in society, while 34% show only sometimes they care, and two in five (39%) essentially do not care (chart 133). Almost three in five (57%) TED respondents feel a deep sense of responsibility for reducing pain and suffering in the world, while 28% show only sometimes they care and 16% indicated that they do not care (chart 133).

There is a strong relationship between caring about poverty and helping to reduce pain ( $r = .518$ ,  $p = .000$ ,  $N = 1200$ ). Just over a fourth (24%) of survey participants are involved in reducing poverty and helping to reduce pain and suffering, 13% 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 (12%) 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 ( $r = .503$ ,  $p = .000$ ,  $N = 1211$ ), reducing poverty and giving money ( $r = .611$ ,  $p = .000$ ,  $N = 1193$ ), and reducing poverty and giving time ( $r = .501$ ,  $p = .000$ ,  $N = 1197$ ).



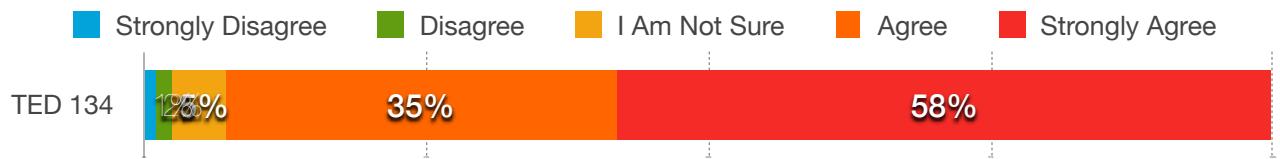
**Chart 133. TED Reducing poverty, reducing pain and suffering (Q37.5, Q37.2)**

Spiritual and religious support, as well as involvement in the societal and political issues, have been discussed elsewhere (page 49, 75-6).

## On Healing

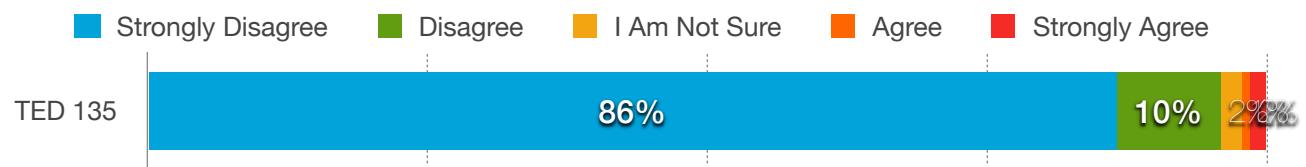
Part of personal well-being is also physical and mental health, as discussed earlier in this report (for more information, see pages 59-62). In this last section, we look at view of prayer as a means of healing/deliverance, and as well church members' views of witch doctors/spiritual healers.

A vast majority (93%) 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 (7%) are either not sure or disagree/strongly disagree (chart 134).



**Chart 134. TED Prayer for healing (Q42.22)**

Almost all (96%) of TED respondents disagree/strongly disagree that Christians should go to witch doctors or spiritual healers for protection or healing (chart 135).



**Chart 135. TED Christians and witch doctors (Q42.10)**