



**Global Church Membership
Survey
2017-2018
INTER-EUROPEAN DIVISION
Research Report**



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Acronyms

EUD	Inter-European Division
CMS	Church Membership Survey
NGO	Non-Governmental Organization
UE	European Union



Executive Summary

1.1 Brief description of the project

The project presented in this report was designed to be a part of the 2017 Church Member Global Survey and to provide relevant data for the Inter-European Division of the Seventh Day Adventist Church regarding its members' faith and convictions, spiritual life related behaviors and habits, in-group and out-group attitudes that translate into community oriented and mission oriented behaviors and initiatives.

1.2 Geographical scope/Target audience(s)

The targeted population for the study consists of the Seventh Day Adventist Church members from the Inter-European Division, organized in 11 Unions on the territory of 12 countries. The size of the targeted population was 177914 people according to 2016 reports.

The response rate for CMS 2017 survey was 77.30% of the projected sample of 5000 people, meaning that all data presented in this report has been gathered from 3865 participants.

1.3 Purpose/objectives of the proposed research

The study has aimed to reach the following research objectives:

1. To explore the faith-related beliefs of the SDA members of EUD (corresponding to Reach up with God portion of Reach the World 2015-2020);
2. To analyze the attitudes towards the church in general and the local communities (corresponding to Reach in with God portion of Reach the World 2015-2020);
3. To explore the mission and evangelism related attitudes and behaviors of EUD members (corresponding to Reach out with God portion of Reach the World 2015-2020);
4. To investigate the habits and lifestyle choices of the SDA members of EUD that are relevant for their religious and spiritual life;
5. To identify common trends and differences among the culturally different areas of EUD regarding members' beliefs, attitudes and behaviors.

1.4 Methodology

The research has followed a quantitative approach: operator assisted survey based on the translated and culturally adapted version of 2017 Church Member Survey.

The research sample has been selected through a sequential / cluster method, designed to be representative for the target population for age, gender, ethnic groups and other relevant demographic variables. The number of participants to the study and the corresponding number of churches has been calculated based on a proportional layered model in order to ensure a better representativeness of the entire sample

1.5 Key Findings

- With an average age of 51.53 the church in the Inter-European Division is aging, following the trend of the European population, with low birth rates and increased life expectancy.



- 31,80% of participants reported having completed a level of higher education (college, graduate school or higher), with 46.1% for the 21-35 years old age group. The figures are comparable to the ones specific for UE.
- Of all the participants, 2486 (64.3%) never attended an Adventist school. 2.1% have spent 10 or more years in an Adventist institution. The Romanian and the North German samples have spent significantly fewer years on average than most of the other samples, while the Italian and the Czecho-Slovakian samples reported significantly more years spent in Adventist schools ($p < 0.05$).
- The household size in EUD varies between 1 and 22, with a median of 3 and a mean of 3.12 members residing together. The mode value for this item is 2, which, considering the age demographics, corresponds to a middle aged or elderly couple (with or without adult children).
- The large majority of the respondents (73.92%) was married at the time of the study while 12.91% were single. 6.21% of the participants were widowed and 5.13% divorced. The divorce rate is significantly smaller than the one of the general population.
- 76.6% of the respondents reported having children (36.8% parents with at least one child or teenager living at home and 37.5% parents of adult children). The median number of children in the EUD sample is 2, with a mean of 2.26 and a standard deviation of 1.45. The mean value for the 21-25 year-old group is 1.7, similar to that of the EU.
- The percentage of children who are still being raised in the SDA faith and / remain Adventists as adults is significantly smaller than the number of children born to Adventist parents. The median value was 2, while the mean was 1.99, a significantly lower number compared to the number of children reported above ($t(2329) = 17.69$ $p < 0.01$).
- The year of baptism ranges between 1931 and 2017, with a spike during the post-communist years. The phenomenon is present in the Romanian, Czecho-Slovakian and Bulgarian Unions, countries where the fall of Communist regimes brought freedom of speech and an increased interest in religion within the population.
- The age at baptism varies between 10 and 84, with a median value of 20 and a mean of 25.21. Most participants to the study (75.9%) have been baptized (for the first / only time) in young adulthood.
- 67.4% of the participants hold an office at their local church. This imbalance between participants who hold an office and members with no particular position within the local church is maintained for all samples at Union level. Considering that the data has been collected through random sampling at local church level, during the Sabbath, it may be a fact that most people present during Sabbath, especially in small churches, are the ones involved with an office or a mission.
- Most participants reported having positive experiences during childhood. This may be a bias or a fact that supports a hypothesis that needs to be tested: Positive religion – related experiences during childhood in the family facilitate the connection to the church in adult years.
- There are some cultural differences among different groups of participants regarding the decision making processes during teenage years. For all tested situations, the Bulgarian sample has reported the highest scores for decision made by the teenager himself, while the Czecho-Slovakian sample has the lowest scores for the same type of



answer. Also, teenagers report having made more decisions by themselves compared to other age groups, which may signal a trend.

- The most frequent religious activities and habits are: attending church services (91.09%), attending Sabbath School (87.56%), personal prayer (92.27%), personal devotions (77.78%) and reading the Bible (76.57%). Younger participants are more often involved in religious activities with others (non-family), while older respondents participate more often in personal religious activities.
- The level of participation in programs and projects initiated by the church is relatively low (below 25% for any of them, with a participation rate of 5.7% for Reach the World Strategic Plan 2015 – 2020).
- The personal and emotional experiences with the church are mostly positive. There are significant differences among Unions regarding almost all items on this topic. For example, that are significant differences among Unions regarding the following statement: Although I am religious, it does not affect my daily life ((9)= 851.336 $p < 0.01$). The Romanian sample has the highest scores, while the North German sample the lowest.
- The writings of Ellen G White are highly accessible all across the Unions of EUD.
- As a tendency, the majority of participants believe that all efforts of the church and their personal involvement needs to increase.
- 63.9% of the participants are satisfied and very satisfied with their local church. The Swiss sample has reported the highest level of satisfaction, while the Italian scored the lowest to the same item. The seniors reported the highest level of satisfaction with the local church among age groups.
- 84.8% participants believe that they will most likely be attending a Seventh-day Adventist Church for the rest of their life.
- 88.46% of participants declare themselves to be happy. There are significant differences among EUD Union samples regarding their level of life satisfaction ($F(9,3501)=22.95$ $p < 0,01$). Post hoc analyses have shown that the Czecho-Slovakian Union registered the lowest scores compared to the other samples. There are significant differences among EUD Union samples regarding their level of life satisfaction ($F(3,3440)=16.55$ $p < 0,01$). Post hoc analyses have shown that the seniors registered the highest scores compared to the other groups.
- Seniors have a keener sense of spiritual growth, while teenagers express more doubt and confusion.
- The vast majority of participants show consensus on the Adventist relevant beliefs. Teenagers are the most uncertain of the age groups.
- Only 21.2% of participants are vegetarian and vegan. The largest percentages are registered in the Austrian, Swiss and Portuguese samples.
- Of all participants, 12% have used alcohol and 1.1% had used tobacco during the previous 12 months. The percentage is larger among teenagers.



Introduction

1.6 Background and previous research in Europe

Following five global researches carried out between 2011-2013, a series of major issues have emerged as relevant problems for the Adventist community worldwide. Each of those issue falls into one of the following categories:

1. Beliefs, convictions and their behavioral correspondents: faith and religious related habits, personal choices, self-evaluations of spiritual life, lifestyle, education and knowledge;
2. Attitudes towards members of the church and involvement in the local SDA community;
3. Attitudes towards the out-group and behaviors regarding prosocial involvement and dissemination of SDA core values and beliefs

Each of these dimensions is supported by one or several departments of the Church's administration at all levels and has a direct connection to the development of the individual and the community.

1. Beliefs, convictions and their behavioral correspondents: faith and religious related habits, personal choices, self-evaluations of spiritual life, lifestyle, education and knowledge;

The first research area approaches devotional and spiritual learning habits as means to cultivate and maintain faith and an active spiritual life.

According to previous studies, there is a decline in most divisions of the SDA Church of personal commitment to participation in vital personal, familial, and corporate spiritual practices - especially in personal Bible study and family worship. Yet frequent, regular personal and familial prayer, Bible study, and worship are foundations of the church, and ought to be strongly encouraged. (Reach the World. Strategic Plan 2015-2020)

The situation is similar to the broader context of religious life in USA, where, though declining, habits like prayer and scripture study are still common among members of various churches. "More than half (55%) of Americans say they pray every day, according to a 2014 Pew Research Centre survey, while 21% say they pray weekly or monthly and 23% say they seldom or never pray. Even among those who are religiously unaffiliated, 20% say they pray daily. Women (64%) are more likely than men (46%) to pray every day. And Americans ages 65 and older are far more likely than adults under 30 to say they pray daily (65% vs. 41%). A quarter of American adults (24%) say they participate in prayer and Scripture study groups or other types of religious education at least once a week. Although the share of Americans who identify with a religion has been shrinking, the percentage of religiously affiliated adults who report participation in prayer groups, scripture study groups or religious education programs is somewhat higher today than it was in 2007 (30% vs. 27%)." (Pew Research Centre, 2015)

When it comes to beliefs in the landmark SDA doctrines, there is a slight decline in conviction regarding the imminence of Christ's second coming, the Sanctuary doctrine, and Creation as described in Scripture. The uncertainty and dissension rates are low and varies across world zones. Yet, the belief in Ellen White's prophetic gift is very strong all around the world even though the proportion of church members who report regularly reading her writings is very low. The reasons for these results vary according to geographic areas. While western countries might motivate the lack of reading by the little time for lecture and disinterest, other



parts of the world are affected by problems with distribution and illiteracy. (Reach the World. Strategic Plan 2015-2020)

Secular thinking and entertainment, as reasons for a decrease in the vitality of the spiritual life of SDA members are especially present in the Western world, but increasingly in other parts of the world as well. At a different level, the trend is especially visible in Europe, where secularization is the number one reason for religious decline, though there are major differences between the western and the eastern countries of the continent. (Voas & Doebler, 2011). Other parts of the world are facing different issues as: belief that witches' powers are real, evil spirits have power even over Christians or accept that spirits of the dead can communicate with and control the living.

2. Attitudes towards members of the church and involvement in the local SDA community;

The importance of the religious community for the individual and for the society is supported by the fact that the relationships among their members are often stronger and more stable than any other type of community due to the internalization of beliefs and to shared values. Any religious community, including the Seventh-Day-Adventists presents in different degrees these defining characteristics (Niculiță, 2011):

- free choice: the possibility to choose the way to communicate with God and whether or not to adhere to the community and its beliefs;
- dimension and its impact on relationships: the larger the community, the lower level of direct interactions and the higher level of organization and bureaucracy. Yet, many religious communities still manage to preserve the characteristics of small groups: high level of connections, high cohesion, high social activism;
- stability: the religious communities are functioning around a small group of active members that keep their membership for a long time and are in charge of transmitting the values and specific religious beliefs. These kinds of communities prove to be extremely resilient during political and social conflicts or dictatorships. They represent a source of emotional, spiritual and even physical balance and refuge;
- the nature and strength of interpersonal relationships among members: Religious communities present a familial and even paternal - like type of cohesion. Most members consider themselves as brothers and sisters, coming to kinship through baptism.

All these characteristics are relevant for the SDA community related research topics. For example, the cohesion and resilience of a community is based on member care. According to *Reach the World. Strategic Plan 2015-2020*, "many local churches lack robust mechanisms for member care, especially for those who are at risk of leaving the church. While the number of church members has grown significantly over the past fifty years, in the same period, four out of ten of all members have left. There is an evident need for comprehensive member-care strategies to enhance the experience in the local church family and thus improve membership retention patterns".

The objectives of improving member care and preserving values can only be reached through systematic education efforts. Sabbath School is one of the main such approaches and proves to be positively appreciated and attended. When it comes to other education domains, such as formal education, the situation is less positive. Less than half of all Seventh-day Adventists worldwide have experienced any denominational education and



even among pastors the rate is low. This may have a large impact on the beliefs and acceptance of SDA doctrines. (Reach the World. Strategic Plan 2015-2020)

One of the issues worth researching is the place of religion in curriculum. Whether religious education is confessional or non-confessional, religion is always taught as a separate subject, at least in European countries. (Pepin, 2009). The approach is similar in many countries around the world and collides with the principle of integrating faith and teaching.

An indicator of the support of SDA church and local communities is the tithe which, while increasing in total value, shows a decrease in faithfulness among members. As an overall indicator, it relates more to the wellbeing of the church but as an individual measurement, tithe has more to do with the financial involvement in the SDA community and faithfulness.

3. Attitudes towards the out-group and behaviors regarding prosocial involvement and dissemination of SDA core values and beliefs

Reaching out to the community and society at large has two main components: prosocial and evangelistic. There is little data regarding the first one. The evangelistic efforts, though, are meeting with new opportunities and challenges.

Adventist media, correlated with the extensive spread of mobile devices and other gadgets provides extraordinary opportunities both for widening evangelism and witness and for responding to the issues identified above: promoting and enriching Bible study, disseminating Ellen White's writings, and energizing and equipping church members for service. (Reach the World. Strategic Plan 2015-2020) Adventist presence online is strong yet, access and quality ratings remain a problem among SDA members, especially young ones.

When it comes to SDA mission, two objectives are especially challenging and constitute the focus of large evangelistic projects:

- the countries of the "10/40 Window"—the heartland of the great world religions, which in many cases face economic and/ or political challenges and have restrictions on religious liberty;
- Adventist presence and influence in large urban areas, especially in North Africa, Europe, the Middle East, and Asia.

Part of the second evangelistic effort, a study carried out in 2014-2015 in Bucharest on a representative sample of 451 non-Adventist participants has proved that only 14% of respondents listen to Voice of Hope Radio and 20.84% have watched at least once Hope Channel's TV programs. 30.14 % declare a clearly positive attitude towards SDA members, while 60% consider themselves neutral towards the same target. Only 4% of the participants to the study has ever bought some religious literature and, if they have been offered some, 36% has read it, while 21.33 % has thrown it away and 14% has refused it. The most pessimistic result of the study has been the one regarding religious interest. Only 4.44% of the participants have stated that they are interested and looking for a religion to answer their questions, while 77.55% are not interested in another religion or any religion at all. (Conferința Muntenia a Bisericii Adventiste de Ziua a Șaptea din România, 2013).

Religious trends and SDA community in Europe

A comparison between European and other world regions on religious matters is a difficult endeavor considering historical and sociological factors, as well as the extreme variety of



denominations and practices. Anthropological, ethnographical and even historical studies are more common but empirical research has been quite American-centric, encouraged by the conventional wisdom that the United States is an outlier of religiosity in the developed world, and, more pragmatically, by the availability of survey data. (Brenner, 2016).

An analysis of the situation of religious practices and affiliations across Europe has been marked by the large trend of secularization. Some studies suggest that the process is not a homogenous one as religious decline is mainly occurring in Catholic European countries and has effectively ceased among post-1945 birth cohorts in six Northwestern European societies where secularization began early. Considering factors as migration, different fertility rates and historical changes, it is possible that, despite the grim prognostics, Western Europe or, at least, some parts of it, may be more religious at the end of the 21st century than at its beginning. (Kaufmann, 2012; Requena & Stanek, 2013).

The problem of religious education in Europe is highly politicized and debated, especially in some countries where the secularization process is not fully established or the ethnic religious issues are particularly prominent. (Smyth, Lyons & Darmody, 2013) As a general policy, European Parliamentary Assembly invited member states 'to avoid any conflict between state-promoted education about religion and the religious faith of families, in order to respect the free decision of families in this very sensitive matter'. (Pepin, 2009)

Valuegenesis Europe has been one of the largest research projects on a European SDA population of young people. Since it has not been included in the previous wave of research inside the SDA community, there is little data to compare to or to rely on for reference. The Valuegenesis Europe study has been carried out on an online convenience sample which, while large, has not been representative because of access and response control issues, but its results could have provided a basis for ulterior projects. Unfortunately, data on this study is not accessible.

EUD Family Research has been one other European study carried out during 2013-2015, on a representative 2062 sample of adult SDA members from all EUD Unions except the Austrian one. It used 2009 Adventist Family Survey translated and adapted for European population and focused on the following themes: family history, decision-making, parenting and education, sources of conflict, attitudes in the family: jealousy, fidelity, acceptance and patience etc., family-church relationship. The research results have revealed a high level of satisfaction within the marriage (67.19% are happy and very happy) that reflects in the high frequency of positive behaviors and attitudes like: spouse is understanding with partner (81.35%), spouse is loyal to marriage (89.71%), spouse is willing to work through problems (88.33%), spouse is warm and affectionate (84.66%). One of the main issues of concern, as reflected in the research results is connected to children's education. Less than 50% of the participants view a college education as necessary for their children. Yet, most parents who have expressed their opinion (1761= 67.7% of the sample) favor Adventist schools. Only 19.42% consider public schools to be a better academic option. Family worship and Sabbath activities represent another area of concern. Except for church attendance (96.07%), preparation (73.85%) and wearing Sabbath clothes (72.26%), the other activities, especially those involving volunteering for the ones in need, community service and activities planned especially for children are infrequent.

1.7 Objectives

The research study has aimed to identify the tendencies and progress of the church members in the main faith and community-related behaviors and attitudes of the European SDA members. Since the equivalent study in 2013 has not been used for the global data



analysis, this research will serve as reference point for the follow up studies on the same topics.

The research objectives have been oriented towards the following:

1. To explore the faith-related beliefs of the SDA members of EUD (corresponding to Reach up with God portion of Reach the World 2015-2020);
2. To analyze the attitudes towards the church in general and the local communities (corresponding to Reach in with God portion of Reach the World 2015-2020);
3. To explore the mission and evangelism related attitudes and behaviors of EUD members (corresponding to Reach out with God portion of Reach the World 2015-2020);
4. To investigate the habits and lifestyle choices of the SDA members of EUD that are relevant for their religious and spiritual life;
5. To identify common trends and differences among the culturally different areas of EUD regarding members' beliefs, attitudes and behaviors.

The process and application objectives have included:

1. Translation and cultural adaptation of the 2017 Church Member Survey into all languages of the 13 countries of EUD;
2. Selecting and reaching a representative sample for the entire Division and each participating Union / Conference;
3. Training of a group of data gathering supervisors who will have the skills to work on other research projects involving quantitative research methods organized by EUD or ASTR;
4. Data analysis for the both EUD and participating Unions.

The development and implementation objectives were as follows:

1. To ensure a better understanding of the beliefs, attitudes and
2. To provide both EUD administration and ASTR with data and research result that will help develop strategic plans for specific objectives related to strengthening the spiritual life of church members, their support in problematic areas of their spiritual life, sustaining and improving their involvement in the local churches, mission and evangelism.



Methodology

1.8 Research Questions

The research questions to be answered by this study are:

1. What are the differences among EUD Unions regarding religious beliefs, attitudes and behaviors?
2. What are the differences among different age groups regarding the beliefs and practices of the Seventh Day Adventist faith?
3. What is the level of commitment to the SDA specific teachings?
4. What beliefs are most relevant for participants' religious experiences?
5. What are the most frequent religious habits embraced by the SDA members?
6. What are the relevant emotional and social experiences related to the local church?

1.9 Research Design

The research has followed a quantitative approach: operator assisted survey based on the translated and culturally adapted version of 2017 Church Member Survey.

The participants have used hard copies of the survey, which they completed assisted by survey operators. Data gathering supervisors have collected the surveys from their designated area before sending them to the research team. The document detailing the instructions for data gathering supervisors is included in Appendix no. 1.

The research team has selected and trained several database operators proceeding to supervise the creation and maintenance of the database.

1.10 Instruments

The research has used an omnibus survey, CMS 2017 Survey, translated and culturally adapted for all languages in EUD:

- French
- German
- Bulgarian
- Spanish
- Hungarian
- Romanian
- Italian
- Portuguese
- Czech

1.11 Sample

The research has been carried out on a representative sample of the EUD members from 10 out of its 11 constituent Unions. Due to organizational reasons (constituency meetings, change of teams), one of the Unions was not able to gather data in order to be included in the research.

The research sample has been selected through a sequential / cluster method, designed to be representative for the target population for age, gender, ethnic groups and other relevant



demographic variables. The number of participants to the study and the corresponding number of churches has been calculated based on a proportional layered model in order to ensure a better representativeness of the entire sample.

Each church has been considered a cluster in the sampling process while all clusters have been organized into 3 tiers:

- small: <50 members
- medium sized: 51-200 members
- large: 200 + members

A proportional number of churches has been selected from each tier, keeping the number of participants proportional to the total membership in each tier. The number of participants has also been proportional for each Union's membership. The structure of the sample as recorded after the data gathering phase has been completed is presented in Table no. 1.

Table no. 1: Membership*, no. of local churches* and sample size per EUD Unions

UNIONS	CHURCHES	MEMBERSHIP	SAMPLE SIZE	
			No of participants	No of local churches
Austrian	51	4131	103	6
Bulgarian	119	7157	201	11
Czecho-Slovakian	186	9790	331	14
Franco-Belgian	161	16913	188	12
Italian	111	9490	198	12
North German	338	19281	404	20
Portuguese	94	9307	252	13
Romanian	1108	65246	1731	95
South German	220	15486	413	22
Spanish	111	16537	-	-
Swiss	53	4576	44	3
TOTAL		177914	3865	208

The response rate for CMS 2017 survey was 77.30% of the projected sample of 5000 participants, aged 14 to 97, with a mean age of 51.43. 54.2% of them were female, while 44.8% were male (missing data = 1%).

* According to EUD Secretary's Statistical Report First Quarter 2016



Graph no. 1: Distribution of participants' age

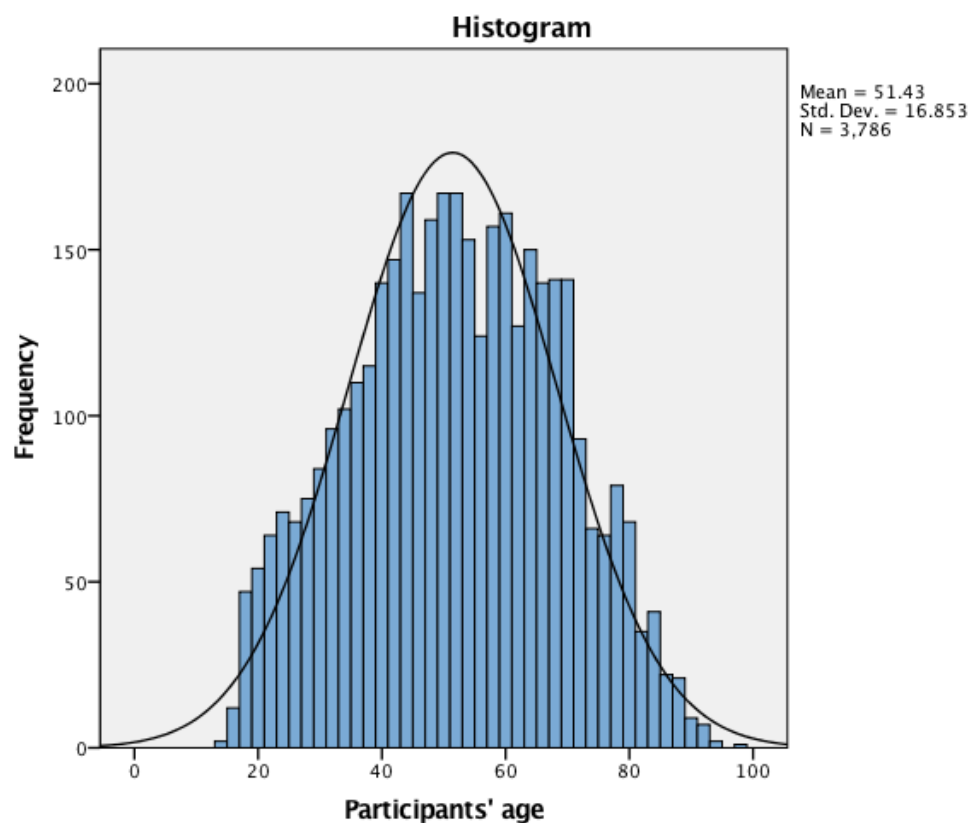
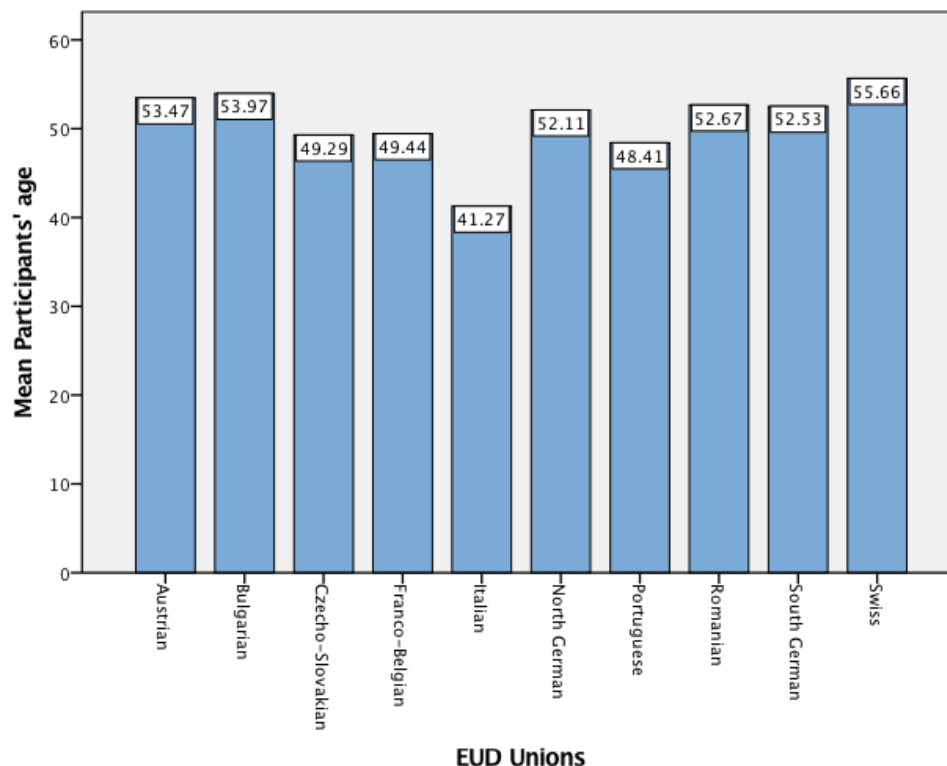


Table no. 2: Participants' minimum, maximum and mean age across EUD Unions

	N	Mean	Minimum	Maximum
Austrian	101	53.47	20	87
Bulgarian	197	53.97	17	88
Czecho-Slovakian	321	49.29	17	92
Franco-Belgian	186	49.44	16	97
Italian	189	41.27	14	80
North German	394	52.11	17	91
Portuguese	246	48.41	16	88
Romanian	1702	52.67	16	93
South German	406	52.53	17	91
Swiss	44	55.66	19	88
Total	3597	51.96	16	97



Graph no. 2: Participants' mean age across EUD Unions



The Portuguese and the Italian samples had an average age significantly lower ($F(9,3776)=11.93$ $p<0.01$) than the other participant unions.

Table no. 3: Participants' age groups across EUD Unions

EUD Unions	Age group				Total
	Teenagers -20	Youth 21-35	Adults 36-60	Elderly 60+	
Austrian	1.0%	14.9%	51.5%	32.7%	100.0%
Bulgarian	1.0%	9.6%	56.3%	33.0%	100.0%
Czech-Slovakian	3.1%	19.3%	50.2%	27.4%	100.0%
Franco-Belgian	3.8%	22.6%	46.8%	26.9%	100.0%
Italian	11.6%	25.4%	50.3%	12.7%	100.0%
North German	2.8%	18.0%	47.2%	32.0%	100.0%
Portuguese	4.5%	22.0%	48.0%	25.6%	100.0%
Romanian	2.6%	13.5%	48.4%	35.5%	100.0%
South German	1.2%	18.2%	47.3%	33.3%	100.0%
Swiss	2.3%	13.6%	40.9%	43.2%	100.0%
Total	3.0%	16.4%	48.7%	31.9%	100.0%

1.12 Data Collection

All data has been collected by pastors of the local churches under the supervision of the Secretary of each Union. All Secretaries have participated in a training session held February 21 – 23, 2017, then proceeded to supervise the data gathering in their respective Unions.



The survey translations have been printed and used upon need in each local church that has been selected to participate in the study. The local pastor for each church has distributed and collected the surveys.

The selection procedure (sequential cluster sampling) has been detailed and explained in a Guide for data gathering operators, included fully in Appendix no.1.

1.13 Data Analysis

The team of database operators has received all surveys and created the database by either input into Survey Monkey platform, or by SPSS.

All statistical analyses have been performed by the research team using SPSS. The data analysis has focused on descriptives for the entire sample and comparisons among relevant groups (Union samples and age groups).

1.14 Limitations

The limitations of the study are related mainly to the size and heterogeneous nature of the sample:

- the large non-response rate due to the nature and size of the survey and to participants' lack of experience and motivation;
- the validity issues arising from the different variants of the survey and the different work styles of the survey operators and data gathering supervisors;
- issues arising from the language barrier and translation of the instrument, especially for ethnic minorities participating in their own communities;
- delays in data gathering for such a large sample distributed all across Inter-European Division, seconded by the constituency meetings in most Unions that lead to changes in the administration teams;
- the refusal or delay to participate from one or several of the Unions, which has impacted on the size and representativeness of the sample;
- little control over the way data gatherers have respected the instructions for selecting participants issued by the research team.



Results

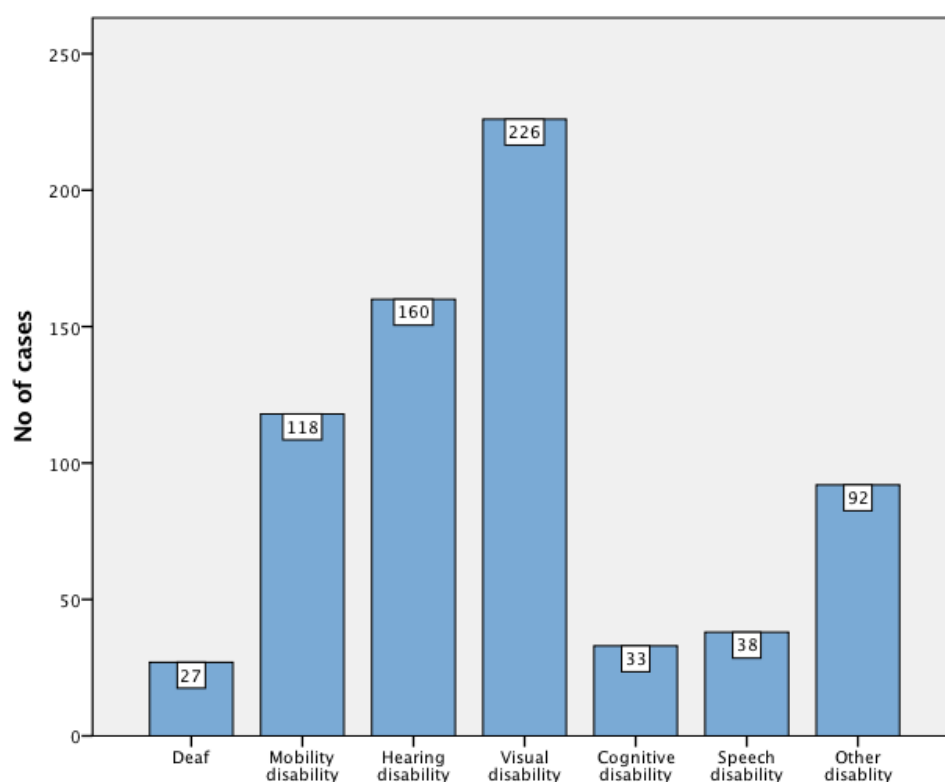
The statistical analysis of the data provided by the participants has been focused on a first level of describing the responses for all participants then breaking it down to significant groups (i.e. EUD Unions, age).

1.15 Personal Demographics

Q3. Do you have a disability or identify as a person who is deaf?

Of the 3477 participants who have answered this survey item, 552 (14.3% of the sample) declared having one or multiple forms of disability. The distribution of those forms of disability among participants is presented in Graph no 3.

Graph no. 3: Types of disability and their frequency among participants





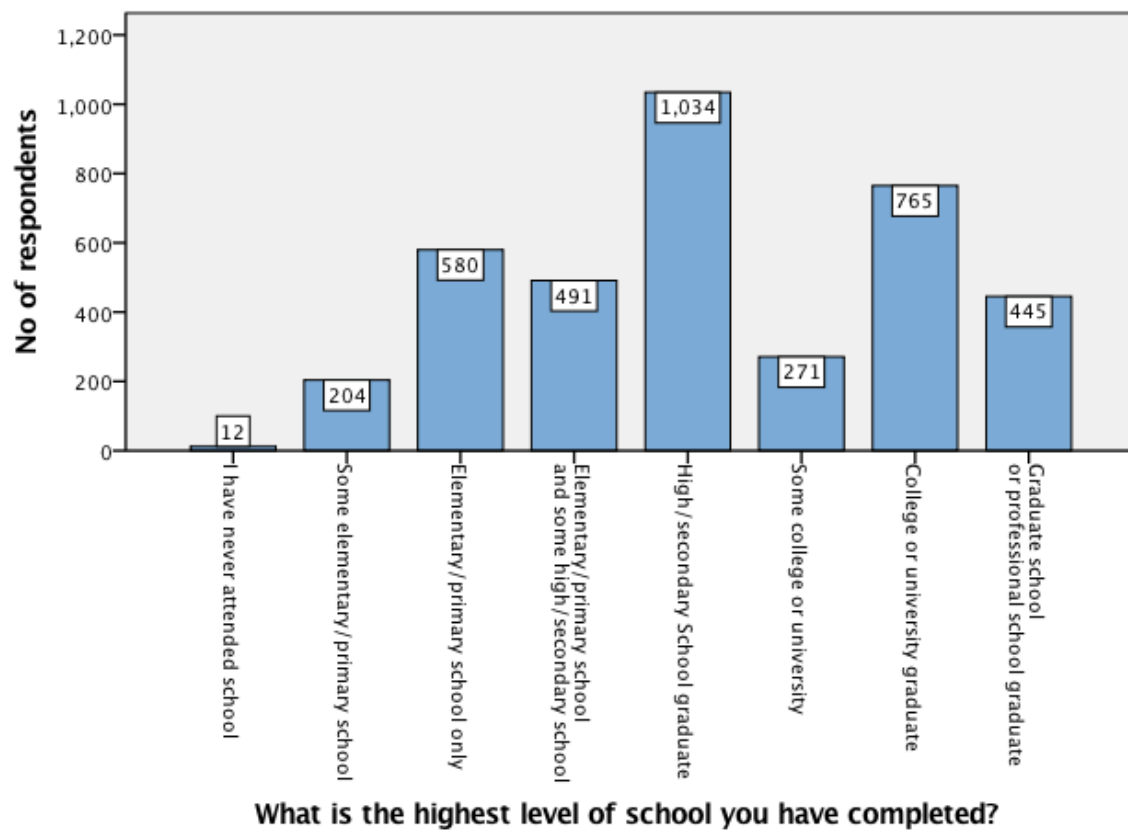
Q4. Are you currently or have you been in the past employed by the Seventh-day Adventist Church?

Of the 3673 participants who answered this question, 286 (7.4%) had been employed by the Adventist church in the past, 358 (9.3%) were employees of the SDA Church at the time of the research.

Q5. What is the highest level of school you have completed?

Questioned about their education, 1210 (31,80%) reported having completed a level of higher education (college, graduate school or higher).

Graph no. 4: Level of education for EUD members





Graph no. 5: Level of education across EUD Unions

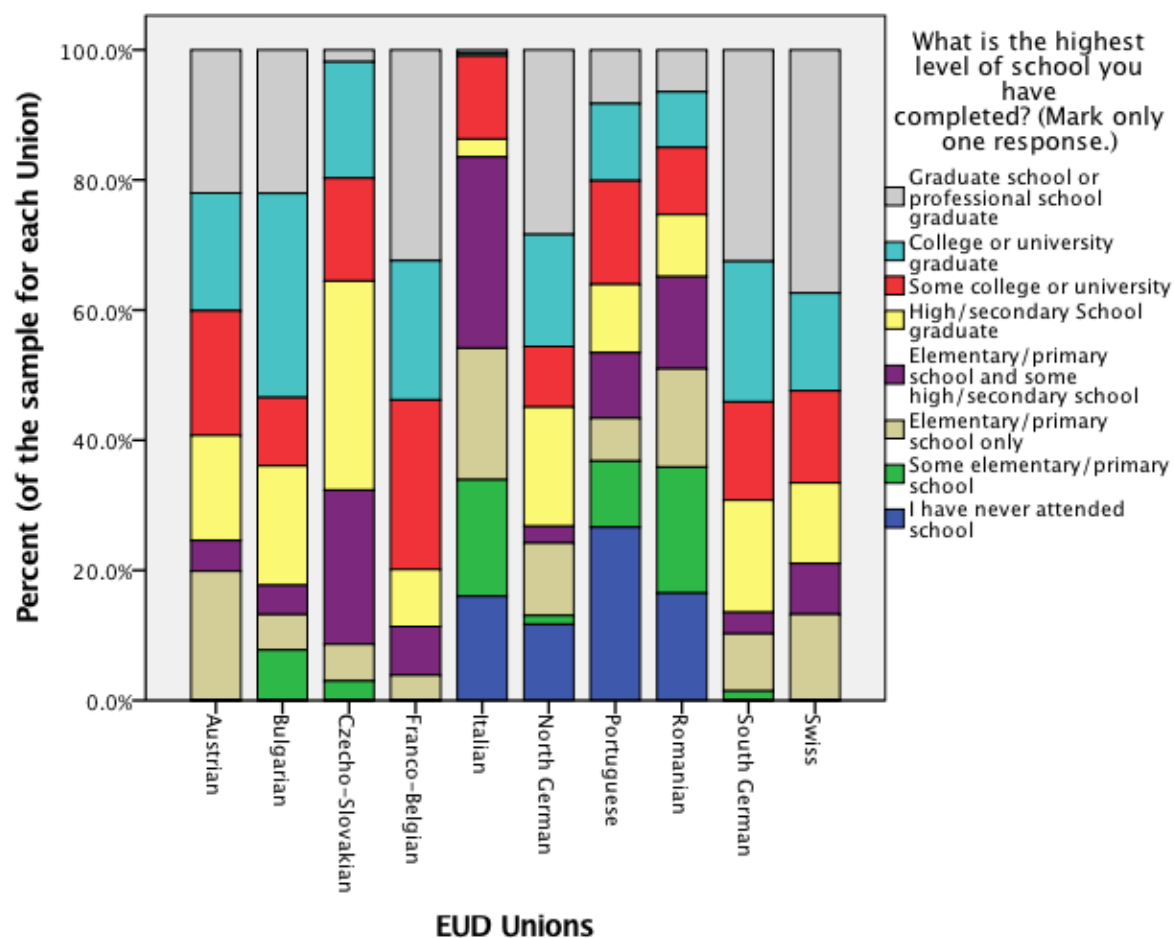


Table no. 4: Level of education – percentages within each Union

UNIONS	Never attended school	Some elementary / primary school	Elementary / primary school	Some high school years	Highschool graduate	Some college or university	College or university graduate	Graduate school or professional school graduate
Austrian	0	0	19.4	3.9	28.2	8.7	23.3	16.5
Bulgarian	0	2.5	5.1	3.5	30.0	4.5	38.4	15.7
Czecho-Slovakian	0	0.9	4.8	17.2	49.2	6.3	20.2	1.2
Franco-Belgian	0	0	4.3	7.0	17.1	13.4	31.0	27.3
Italian	0.5	9.9	31.8	39.1	7.8	9.4	1.0	0.5
North German	0.3	0.5	11.6	2.3	34.2	4.6	23.8	22.8
Portuguese	0.8	5.3	9.8	12.7	27.8	11.0	23.3	9.4
Romanian	0.5	9.4	20.9	16.6	23.6	6.7	15.6	6.8
South German	0	0.5	8.5	2.7	29.8	6.8	27.6	24.1
Swiss	0	0	13.6	6.8	22.7	6.8	20.5	29.5



Q6. If you have attended elementary school, high school, and/or college, what types of school did you attend?

Table no. 5: Types of schools attended (frequencies)

Level of education	Seventh-day Adventist School	Home School	Other religious schooling	Public or government schooling	Private Schooling	Total no of responses
elementary/primary	139	24	43	2908	65	3179
high/secondary school	191	7	39	2344	86	2667
college/university	126	0	15	1054	142	1337
professional/graduate	35	0	6	378	48	467
TOTAL no of responses	491	31	103	6684	341	7650

Of the total amount of 7650 of answers to the questions regarding the type of school attended at each level, 6,42% indicated an Adventist institution. The vast majority of answers indicate public schooling.

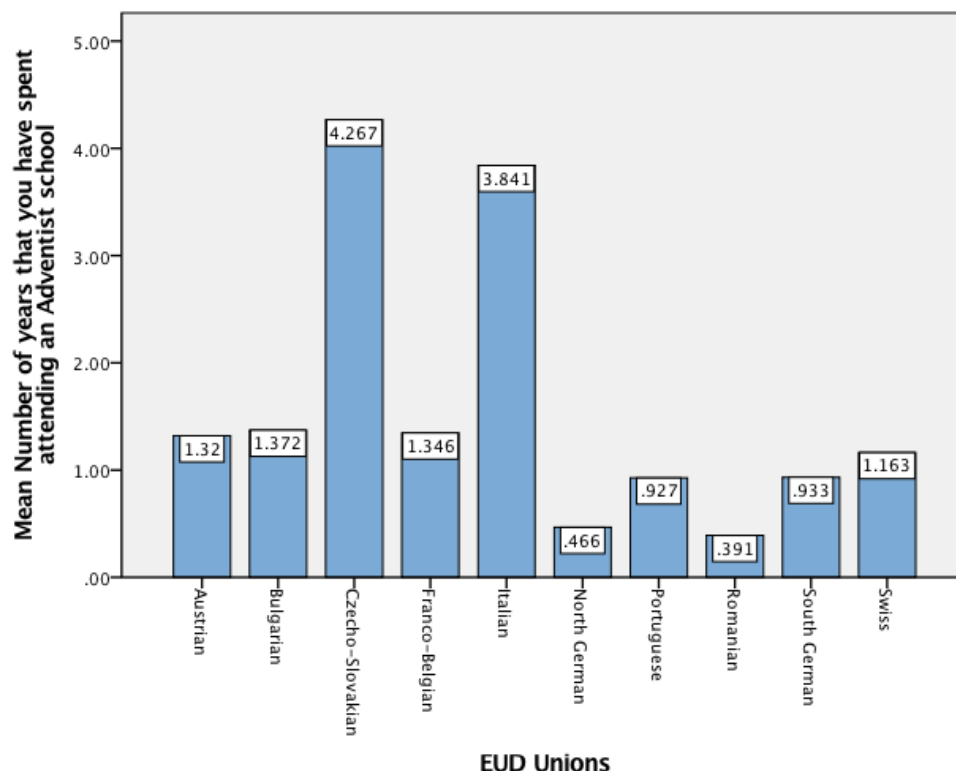
Q7. What is the total number of years that you have spent attending an Adventist school?

Of all the participants, 2486 (64.3%) never attended an Adventist school. 2.1% have spent 10 or more years in an Adventist institution.

There are significant differences among EUD Unions regarding the number of years spent in an Adventist school ($F(9,2950)=22.686$ $p<0.01$ $\eta^2=.154$). Post- hoc analyses using Bonferroni's Procedure indicated that the Romanian and the North German samples have spent significantly fewer years on average than most of the other samples, while the Italian and the Czecho-Slovakian samples reported significantly more years spent in Adventist schools ($p<0.05$).



Graph no. 6: No. of years spent attending Adventist schools – comparisons among EUD Unions



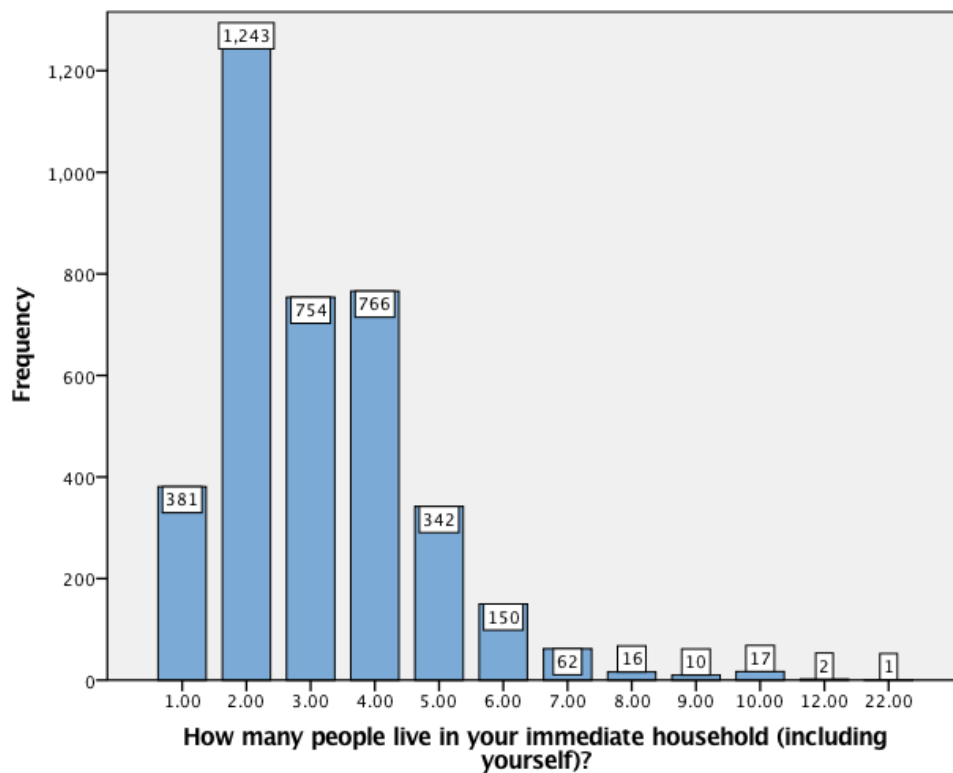
1.16 Household & Religious Demographics

Q8. How many people live in your immediate household (including yourself)?

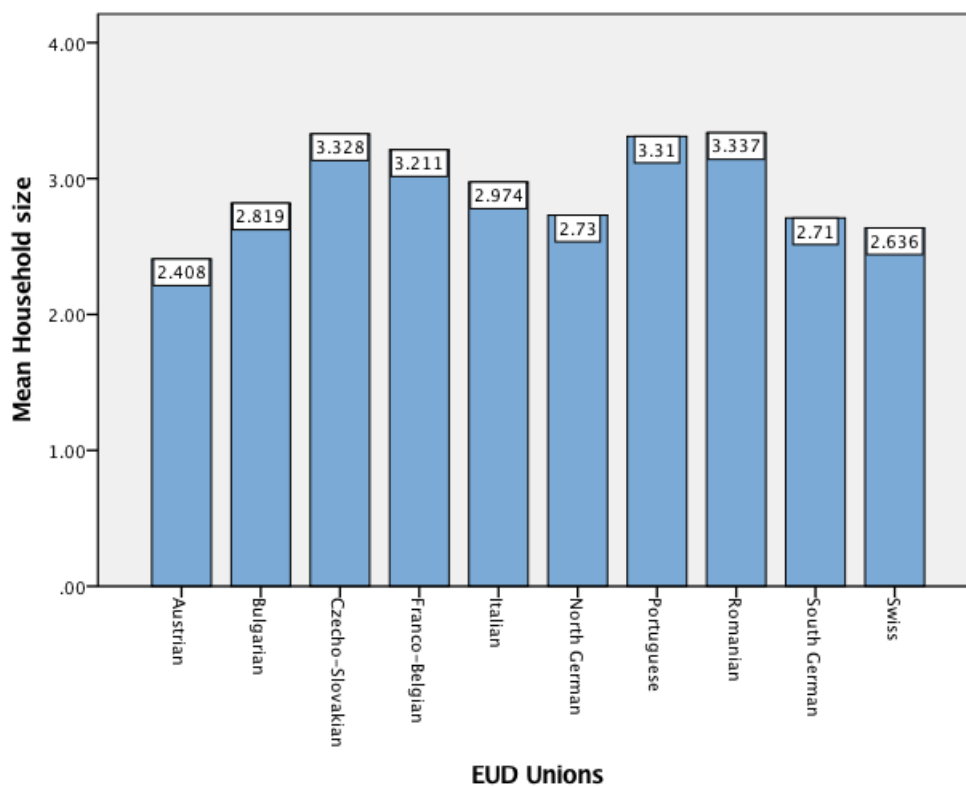
The household size in EUD varies between 1 and 22, with a median of 3 and a mean of 3.12 members residing together. The mode value for this item is 2, which, considering the age demographics, corresponds to a middle aged or elderly couple (with or without adult children).



Graph no. 7: Household size



Graph no. 8: Household size across EUD Unions



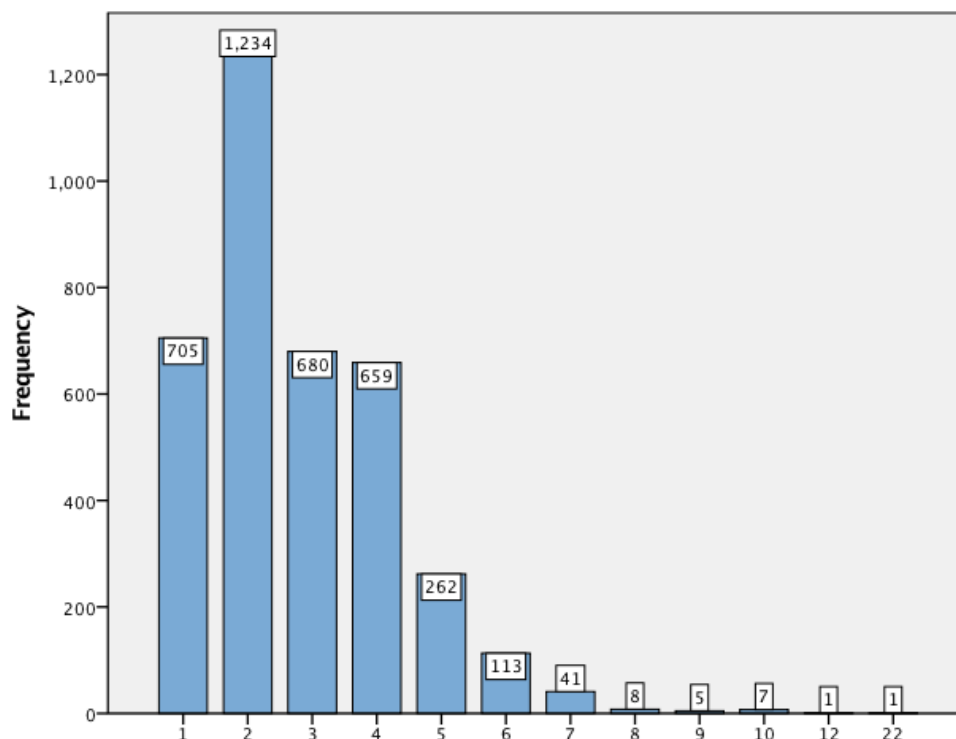


There are significant differences, although small, among EUD Unions regarding the number of people residing in the same home ($F(9,3734)=14.51$ $p<0.01$ $\eta^2=.034$). Post- hoc analyses using Bonferroni's Procedure indicated that the Austrian, the South and the North German samples have reported significantly fewer members of the family residing together ($p<0.05$).

Q9. How many people in your immediate household (including yourself) observe the Sabbath?

The number of people observing the Sabbath in participants' households varies between 1 and 22, with a median of 2 and a mean of 2.78.

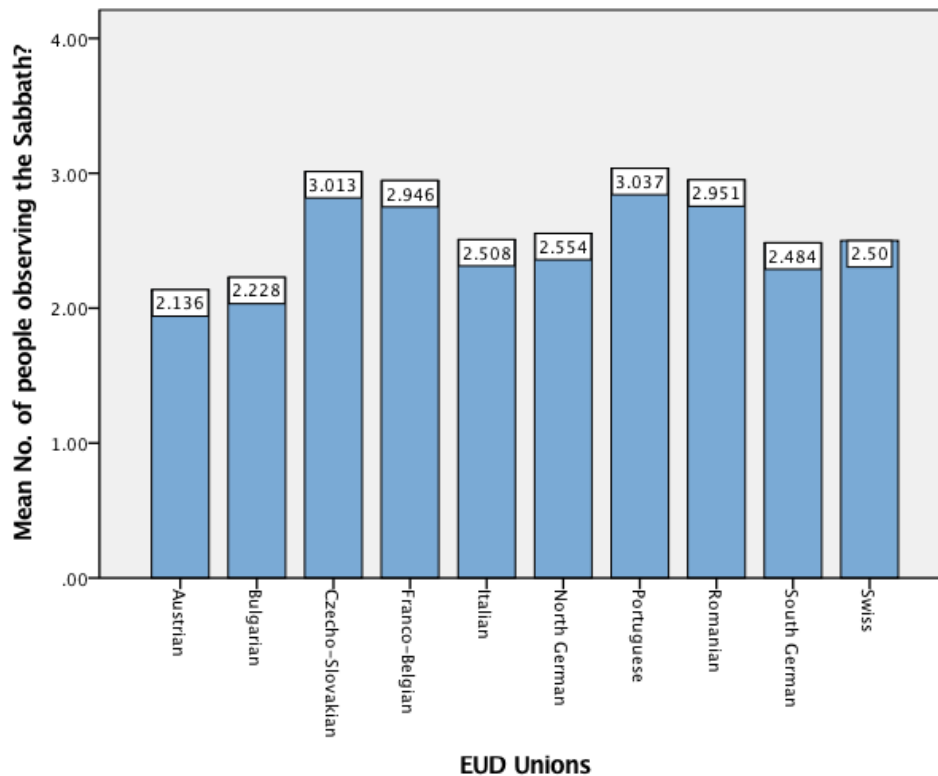
Graph no. 9: No. of people observing the Sabbath in the household



There are significant differences, although small, among EUD Unions regarding the number of people in the household observing the Sabbath ($F(9,3706)=13.14$ $p<0.01$ $\eta^2=.031$). Post- hoc analyses using Bonferroni's Procedure indicated that the Austrian and Bulgarian samples have reported significantly fewer members observing the Sabbath, while the Portuguese, Czecho-Slovakian and Romanian samples have registered more members observing the Sabbath in the households ($p<0.05$).



Graph no. 10: No. of people observing the Sabbath in the household across EUD Unions



Q10. Marital status

The large majority of the respondents (73.92%) was married at the time of the study while 12.91% were single. 6.21% of the participants were widowed and 5.13% divorced.

Graph no. 11: Marital status

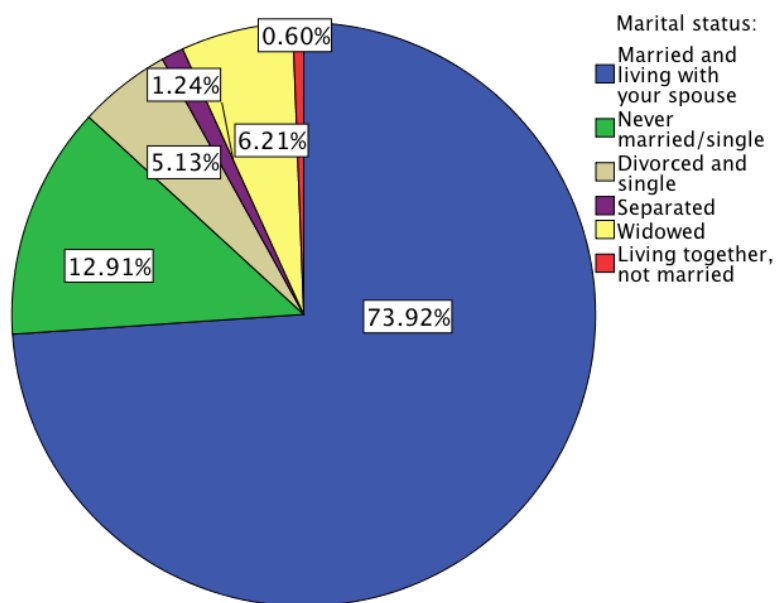
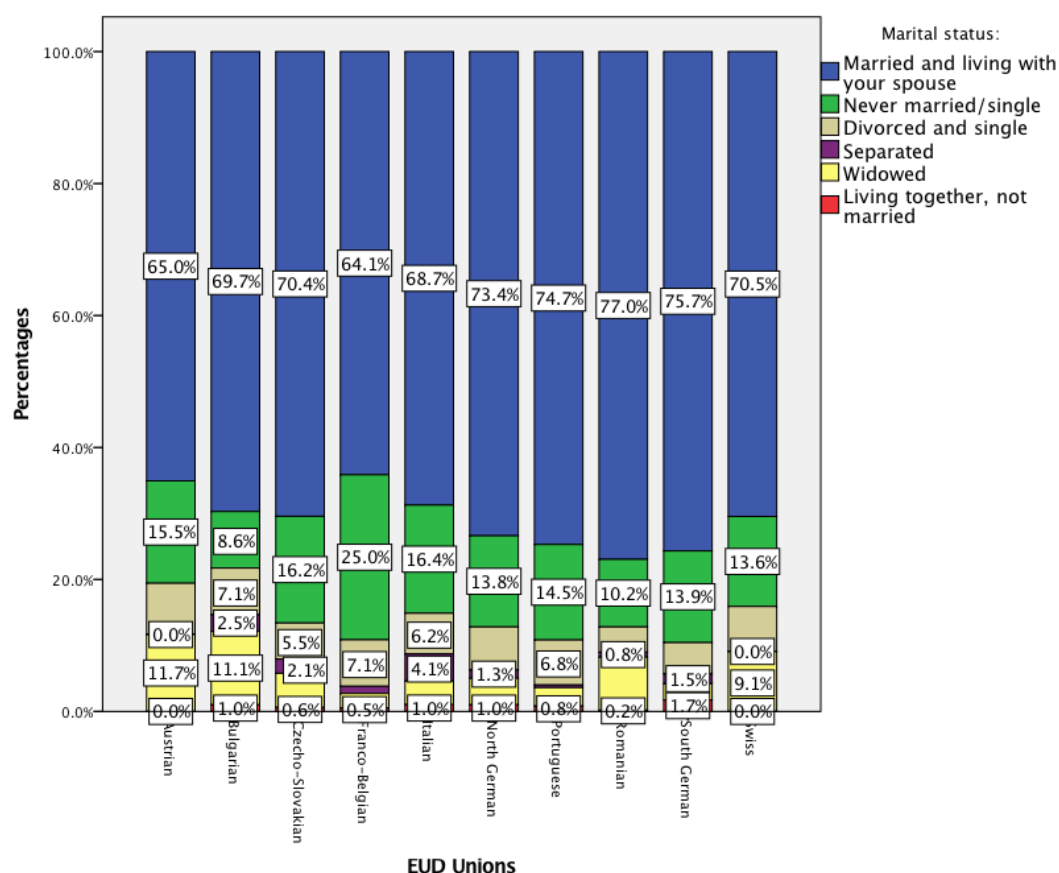




Table no. 6: Marital status – percentages within each Union

UNIONS	Married and living with spouse	Never married / single	Divorced and single	Separated	Widowed	Living together, not married
Austrian	65.0	15.5	7.8	0	11.7	0
Bulgarian	69.7	8.6	7.1	2.5	11.1	1.0
Czecho-Slovakian	70.4	16.2	5.5	2.1	5.2	0.6
Franco-Belgian	64.1	25.0	7.1	1.1	2.2	0.5
Italian	68.7	16.4	6.2	4.1	3.6	1.0
North German	73.4	13.8	6.5	1.3	4.0	1.0
Portuguese	74.7	14.5	6.8	0.4	2.8	0.8
Romanian	77.0	10.2	3.8	0.8	8.1	0.2
South German	75.7	13.9	4.7	1.5	2.5	1.7
Swiss	70.5	13.6	6.8	0	9.1	0

Graph no. 12: Marital status – distribution within each EUD Union



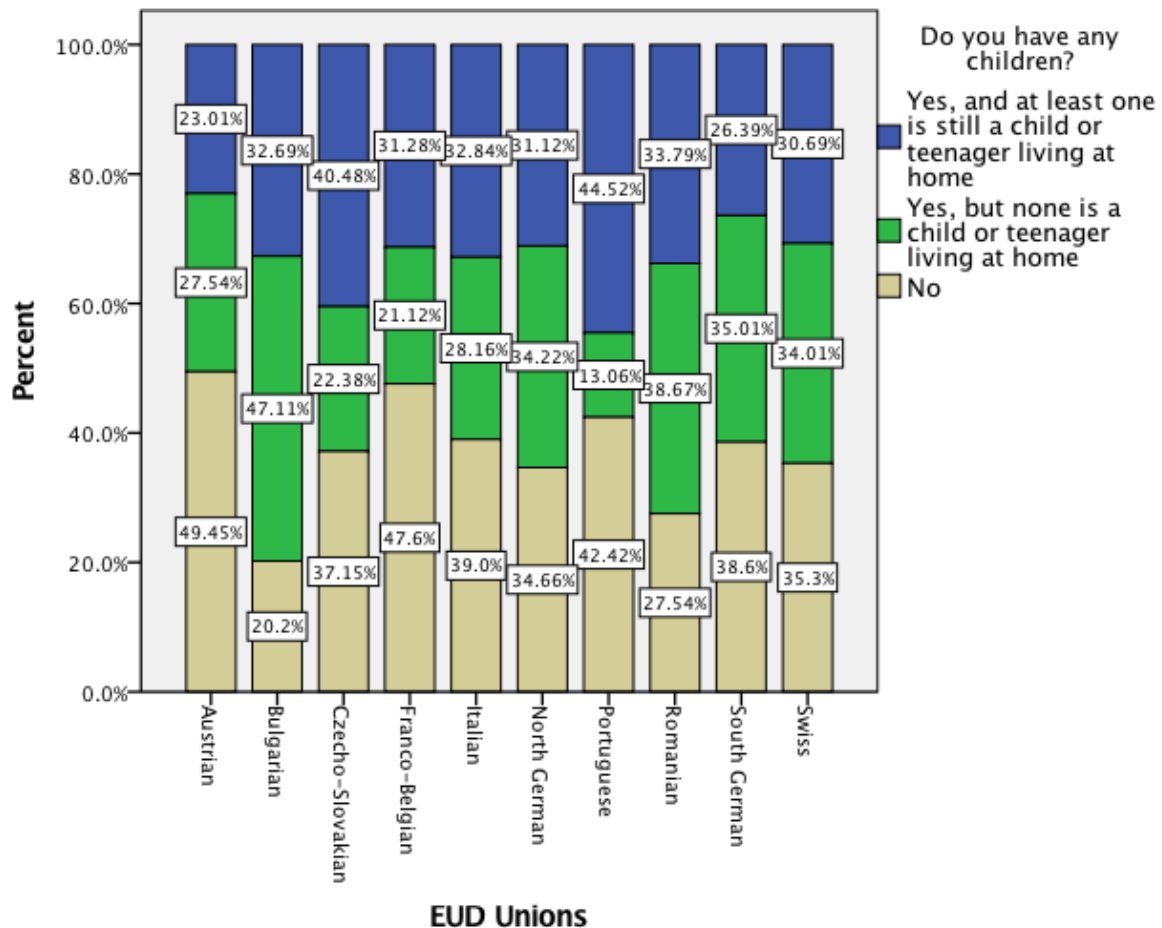
The distribution of marital status is not homogeneous across EUD Unions ($\chi^2(45)=148.56$ $p<0.01$). The Austrian, Bulgarian and Franco-Belgian Unions have the highest rates of divorce, while the Romanian sample reported the lowest rate. The Franco-Belgian Union has reported the largest percentage of single respondents, while the Bulgarian Union reported the lowest rate on this tier of marital status.



Q 11-12. Children

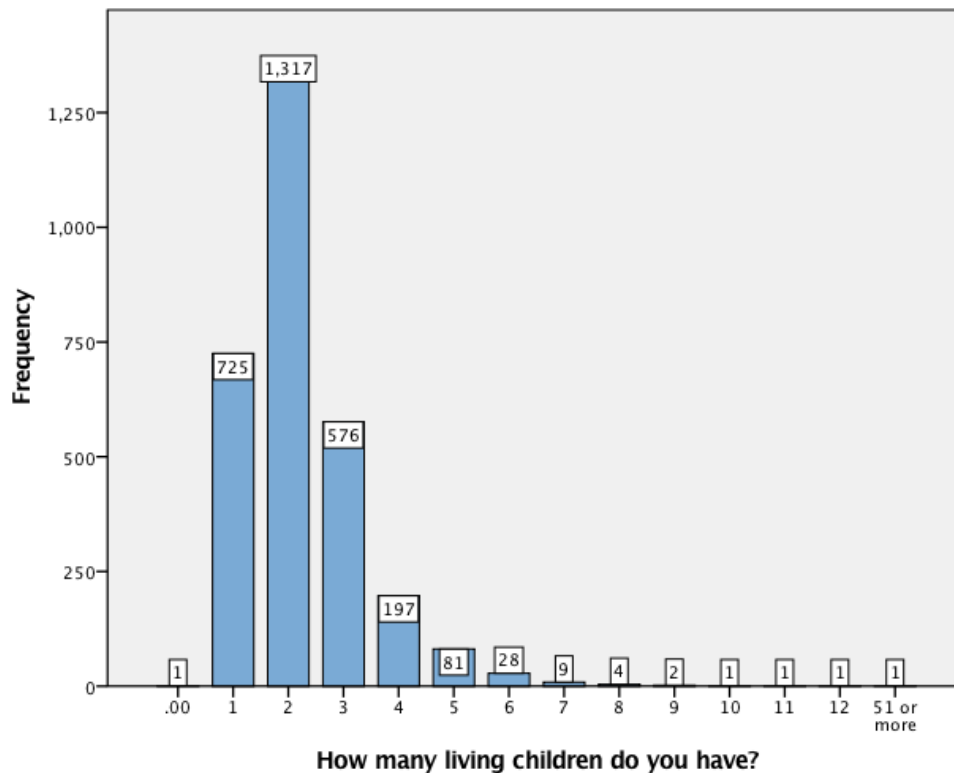
76.6% of the respondents reported having children (36.8% parents with at least one child or teenager living at home and 37.5% parents of adult children). The median number of children in the EUD sample is 2, with a mean of 2.26 and a standard deviation of 1.45.

Graph no. 13: Parenthood status – distribution within each EUD Union





Graph no. 14: Number of children



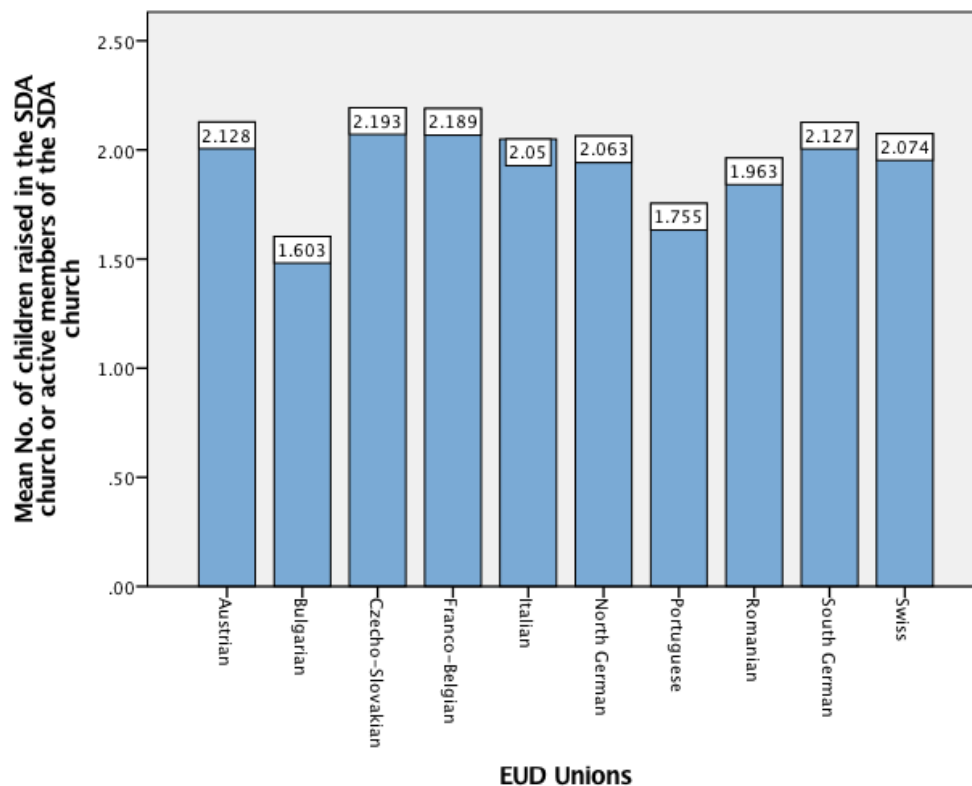
There are few significant differences among EUD Unions regarding the number of children for each participant ($F(9,2943)=2.43$ $p<0.01$ $\eta^2=.007$). Post-hoc analyses using Bonferroni's Procedure indicated that the Bulgarian sample reported having slightly less children than the Czecho-Slovakian one ($p<0.05$).

Q13. How many of your children are still being raised in the Seventh-day Adventist church or are members of the Seventh-day Adventist church?

The number of children who, at the time of the survey, were SDA members or being raised SDA ranged from 0 to 31. The median value was 2, while the mean was 1.99, a significantly lower number compared to the number of children reported above ($t(2329)=17.69$ $p<0.01$).



Graph no. 15: Number of children members of the SDA Church or being raised in the SDA church



There are significant differences among EUD Unions regarding the number of children members of the SDA Church or being raised in the SDA church ($F(9,2334)=3.41$ $p<0.01$ $\eta^2=.013$). Post- hoc analyses using Bonferroni's Procedure indicated that the Bulgarian sample reported having less children members of the SDA Church or being raised in the SDA church than the Czecho-Slovakian, the Franco-Belgian, the North German and the South German Unions.

Q14. Do you consider yourself to be a Seventh-day Adventist (whether you have been baptized or not)?

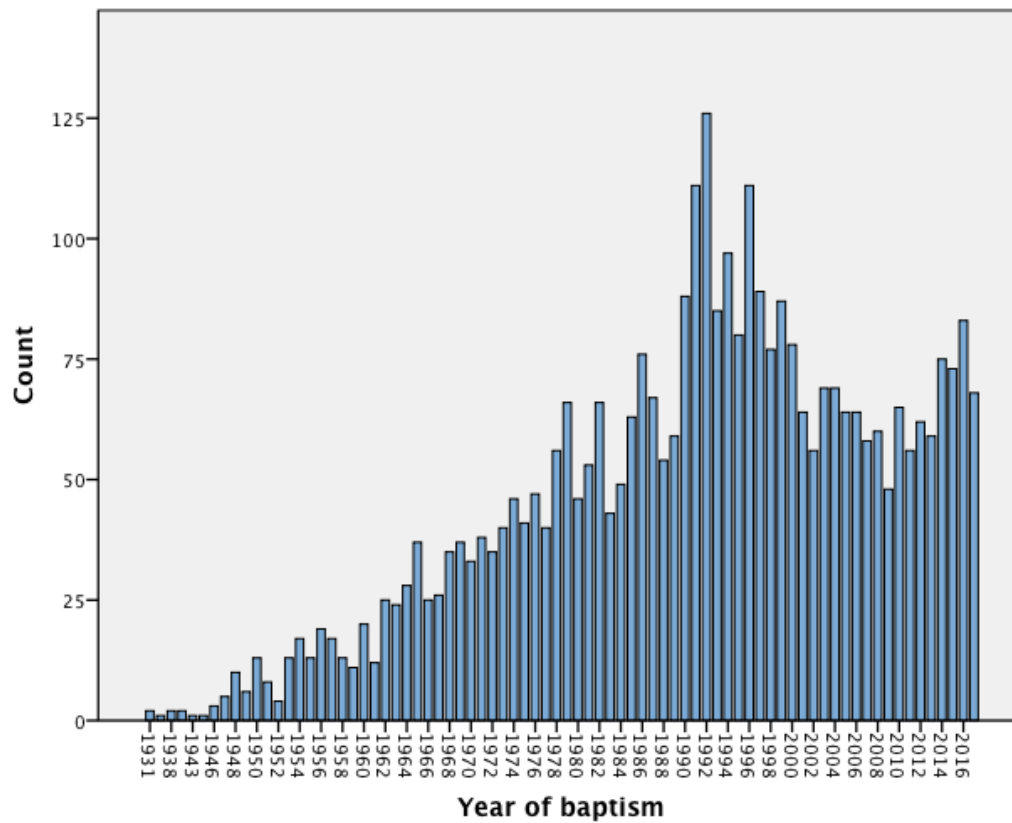
The vast majority of the respondents (95.8%) have declared themselves Seventh-day Adventists.

Q15. Year of baptism

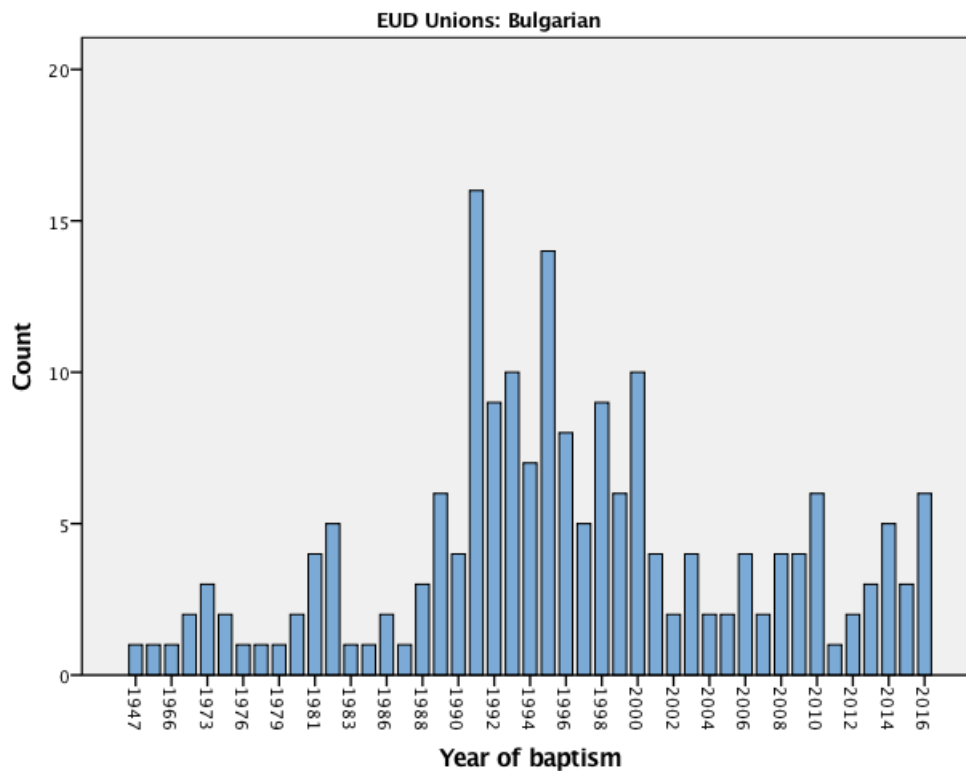
The answers to this question range between 1931 and 2017, with a spike during the post-communist years. The phenomenon is present in the Romanian, Czecho-Slovakian and Bulgarian Unions, countries where the fall of Communist regimes brought freedom of speech and an increased interest in religion within the population.



Graph no. 16: Year of baptism

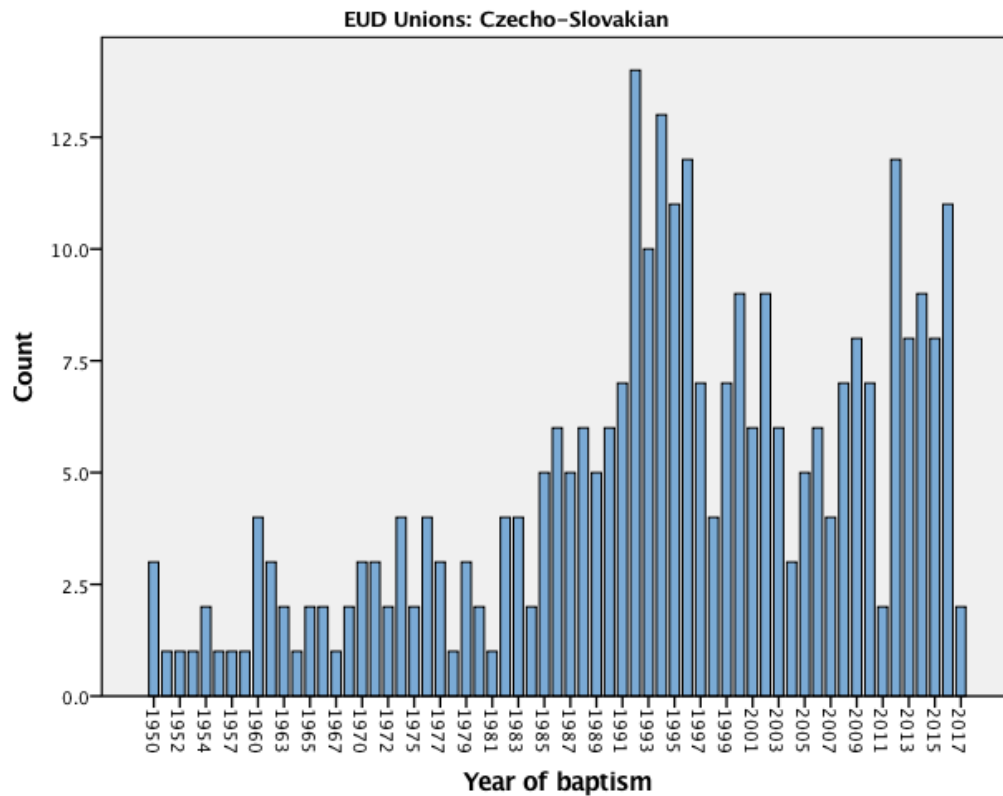


Graph no. 17: Year of baptism for the Bulgarian Sample

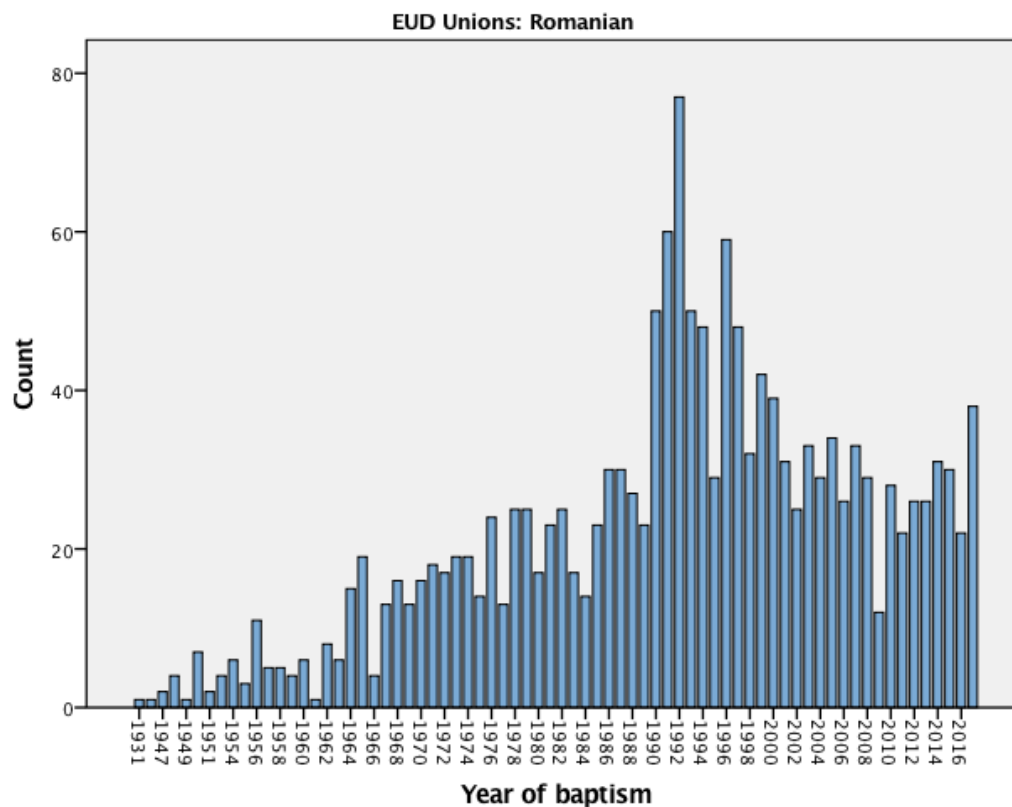




Graph no. 18: Year of baptism for the Czecho-Slovakian Sample



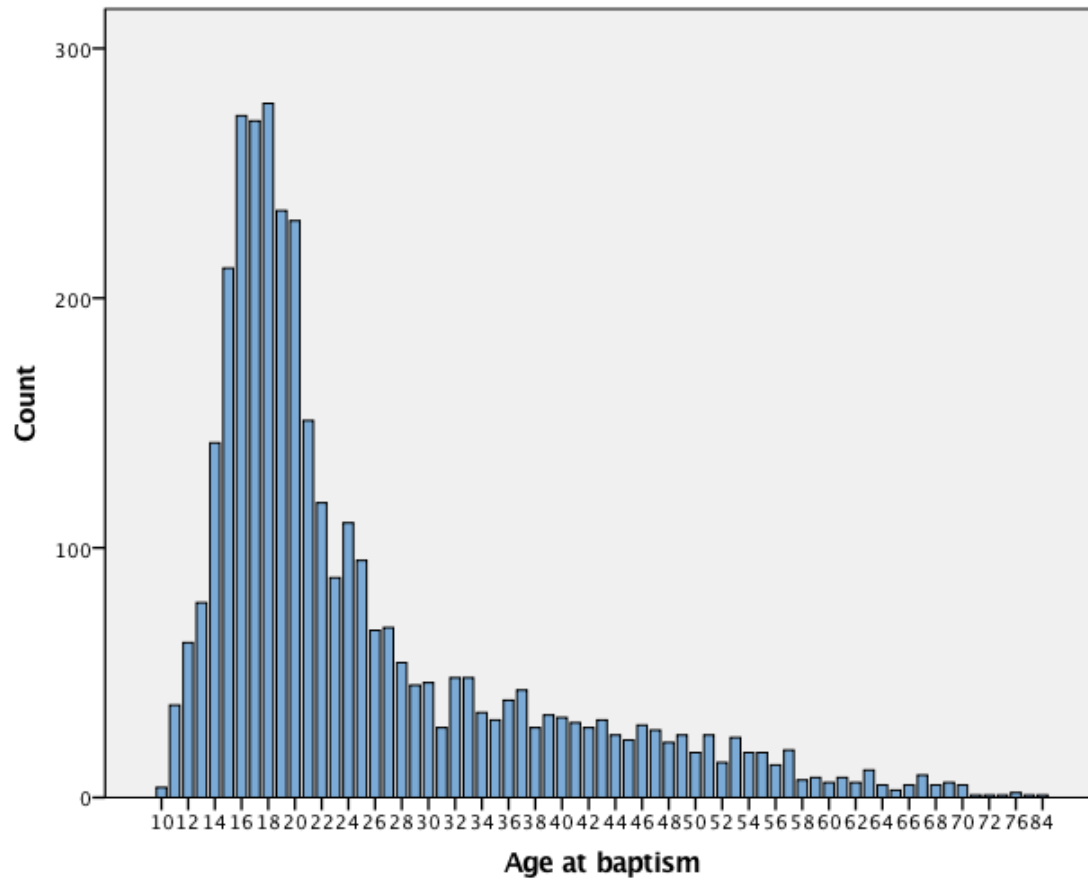
Graph no. 19: Year of baptism for the Romanian Sample





The age at baptism varies between 10 and 84, with a median value of 20 and a mean of 25.21. Most participants to the study (75.9%) have been baptized (for the first / only time) in young adulthood.

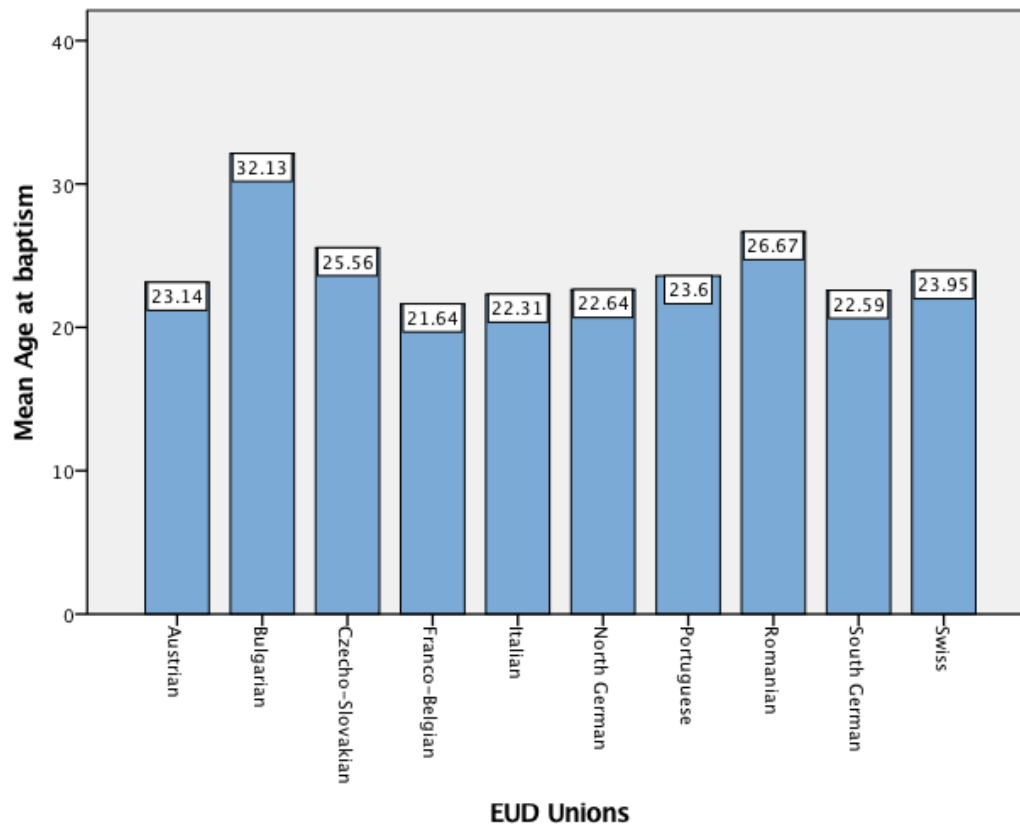
Graph no. 20: Age at baptism



Age at baptism varies significantly among EUD Unions. ($F(9,3499)=16.53$ $p<0.01$ $\eta^2=.041$). Post-hoc analyses using Bonferroni's Procedure indicated that the Bulgarian sample registered the highest scores regarding age at baptism compared to the other Unions.



Graph no. 21: Mean age at baptism for EUD Unions

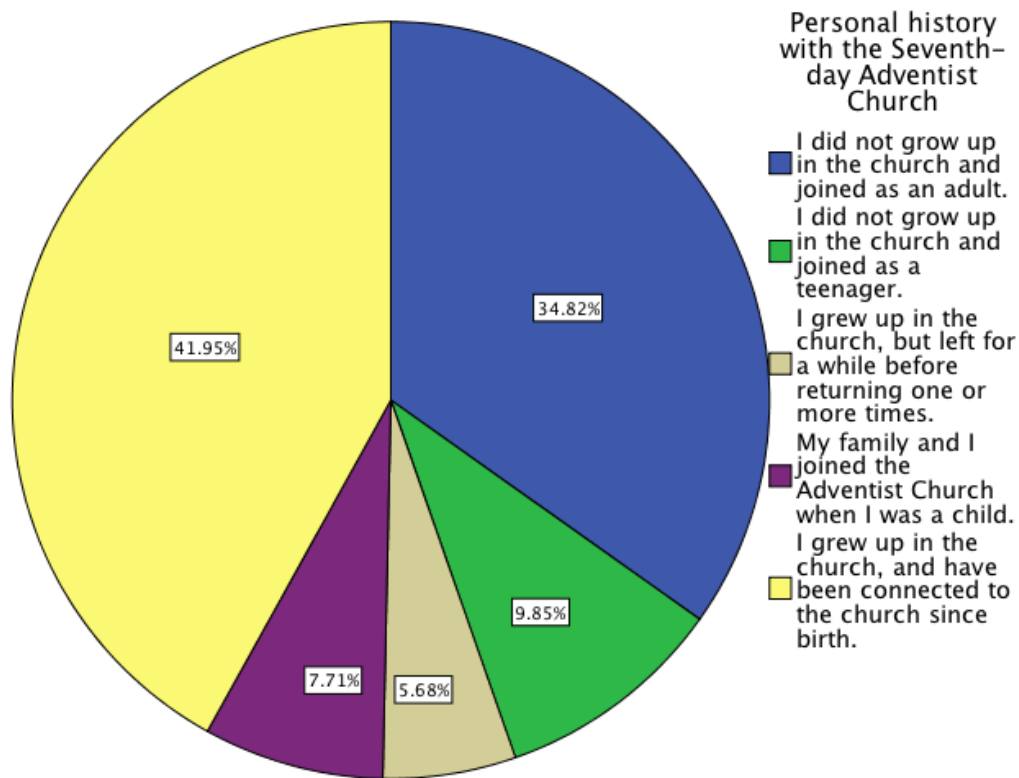


Q 16. Which of the following statements best describes your personal history with the Seventh-day Adventist Church?

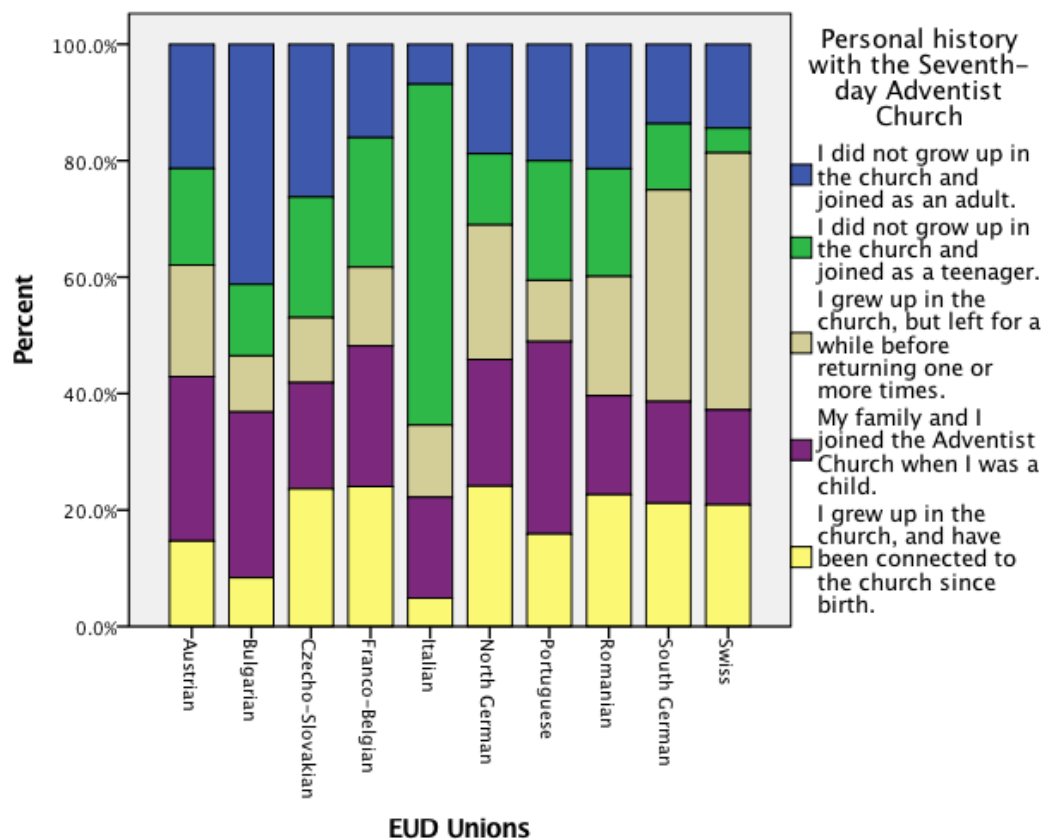
Most of the participants has had a connection to the church since childhood, either by being raised as a SDA and keeping connected with the church (41.95%), or by returning after being raised in the church and having left (5.68%) or by joining with the family (7.71%). Still, a large proportion of the respondents joined the church as an adult (34.82%) or teenager (9.85%).



Graph no. 22: Personal history with the SDA Church



Graph no. 23: Personal history with the SDA Church - distribution among Unions



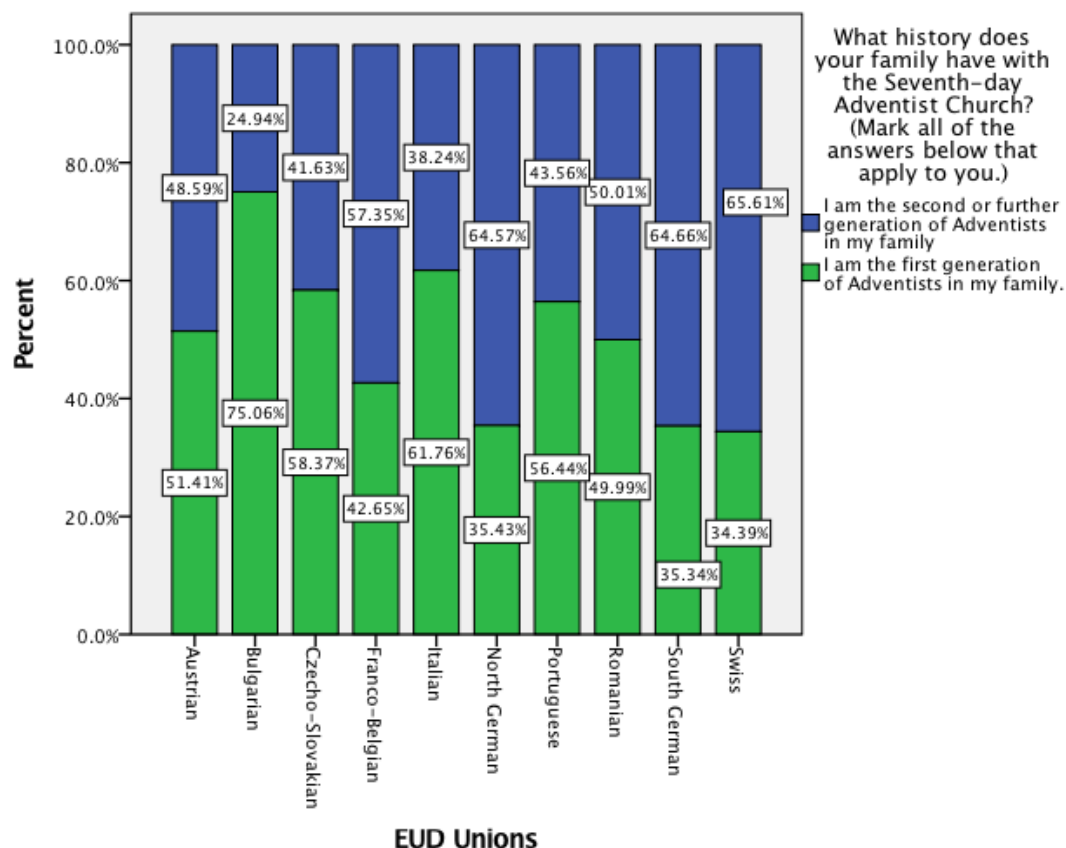


Q 17. What history does your family have with the Seventh-day Adventist Church?

35.9% of the participants report being the first generation of Adventists in their families while 34.0% have at least a parent who is a Seventh Day Adventist. 31.2% of the respondents have at least on grandparent who is a Seventh Day Adventist, while 14.7% can claim being related to Seventh Day Adventists at the fourth generation (grandparents) and 9.6% at the fifth generation and more.

There are significant differences among EUD Unions regarding the proportion of first generation vs. second (or more) generation of Adventists ($\chi^2(9)=147.20$ $p<0.01$). The Bulgarian Union registers the smallest percentage of first generation Adventists, while the Swiss, South German and North German Unions report the largest percentages of the same category.

Graph no. 24: Percentage of first generation vs second (or more) generation Adventists in EUD Unions



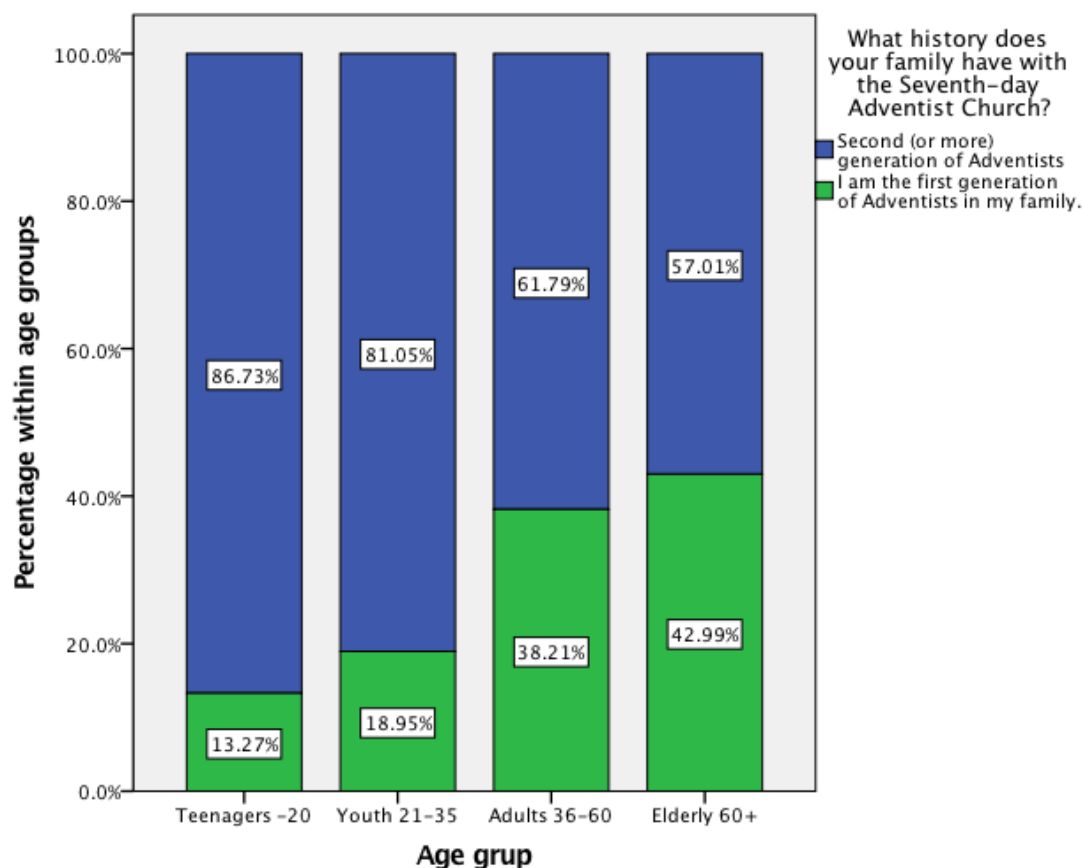
There are significant differences among age groups regarding the proportion of first generation vs. second (or more) generation of Adventists ($\chi^2(3)=131.32$ $p<0.01$). The teenager and youth groups register significantly fewer first generation Adventists the older age groups.



Table no. 7: First generation vs second (or more) generation Adventists across different age groups

Age grup	What history does your family have with the Seventh-day Adventist Church?		Total
	Second (or more) generation of Adventists in my family	I am the first generation of Adventists in my family.	
Teenagers -20	86.7%	13.3%	100.0%
Youth 21-35	81.0%	19.0%	100.0%
Adults 36-60	61.8%	38.2%	100.0%
Elderly 60+	57.0%	43.0%	100.0%
Total	64.2%	35.8%	100.0%

Graph no. 25: Percentage of first generation vs second (or more) generation Adventists within age groups



Q 18. Do you hold a church office at your local church?

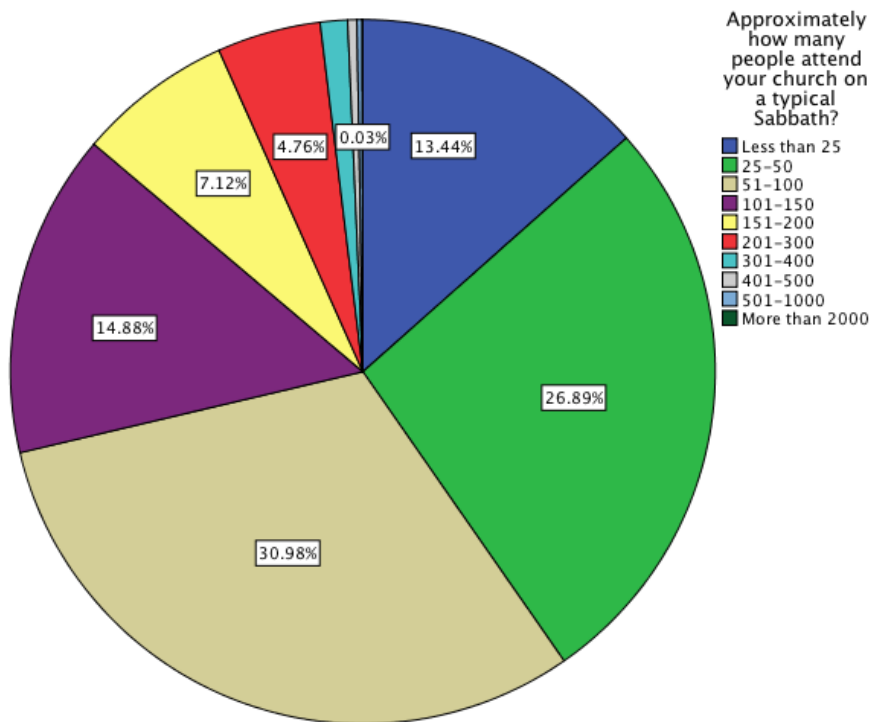
67.4% of the participants hold an office at their local church. This imbalance between participants who hold an office and members with no particular position within the local church is maintained for all samples at Union level.

Q 19.1. Approximately how many people attend your church on a typical Sabbath?

The distribution of church attendance in the local community is balanced according to the design of the sample, tiered on small (<50), medium (50-150) and large (>150) churches.

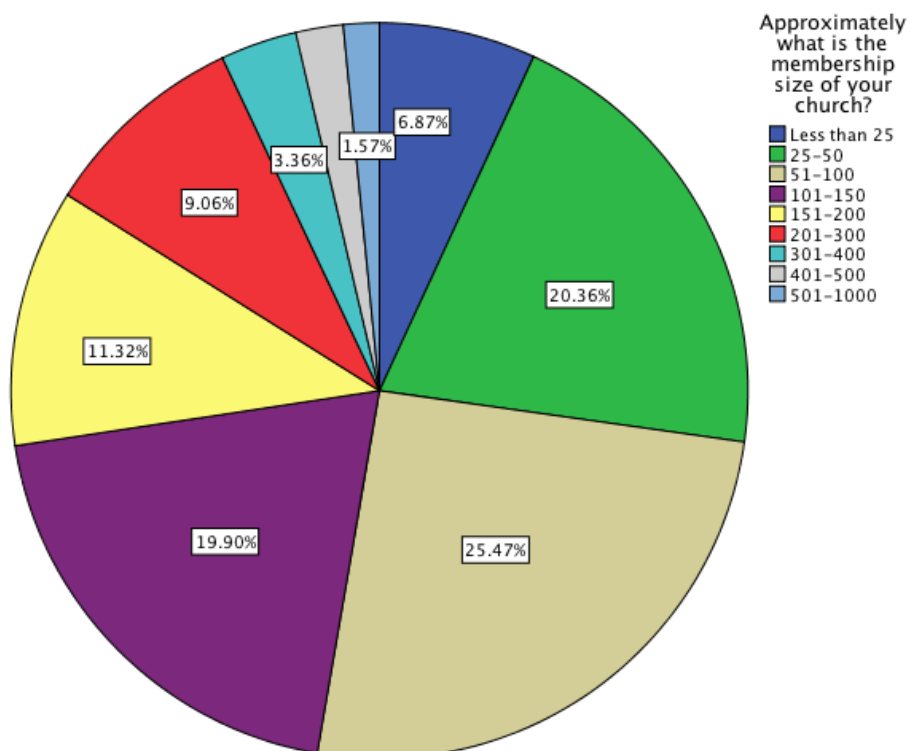


Graph no. 26: Church attendance in the local church



Q 19.2. Approximately what is the membership size of your church?

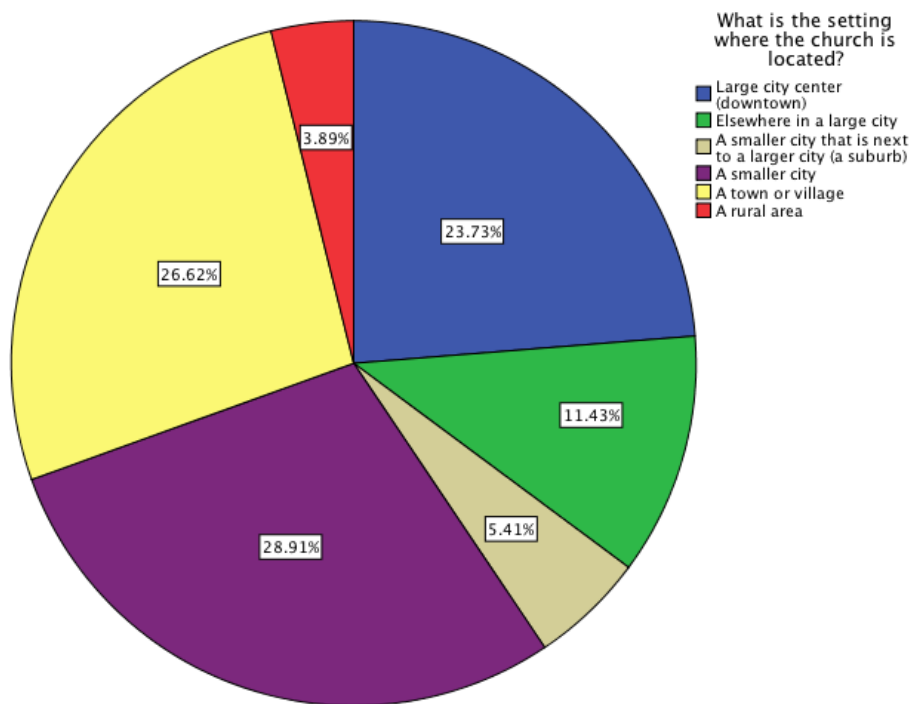
Graph no. 27: Local church size





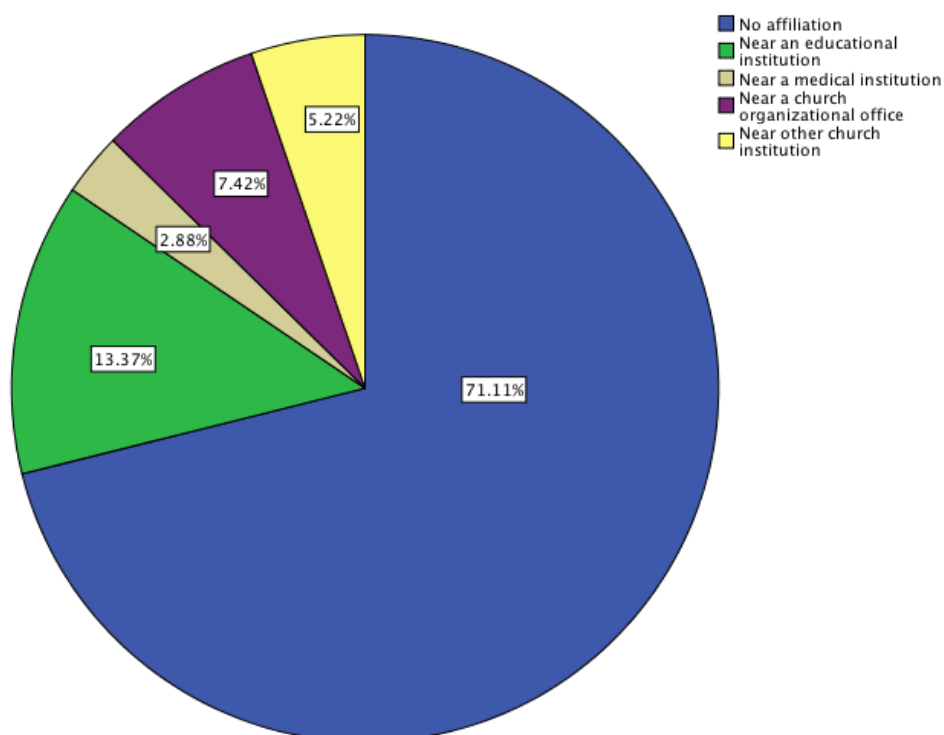
Q 20. What is the setting where the church is located?

Graph no. 28: Local church location



Q 21. Is your church located near an Adventist institution (mark all that apply)?

Graph no. 29: Local church location in relation to Adventist institutions





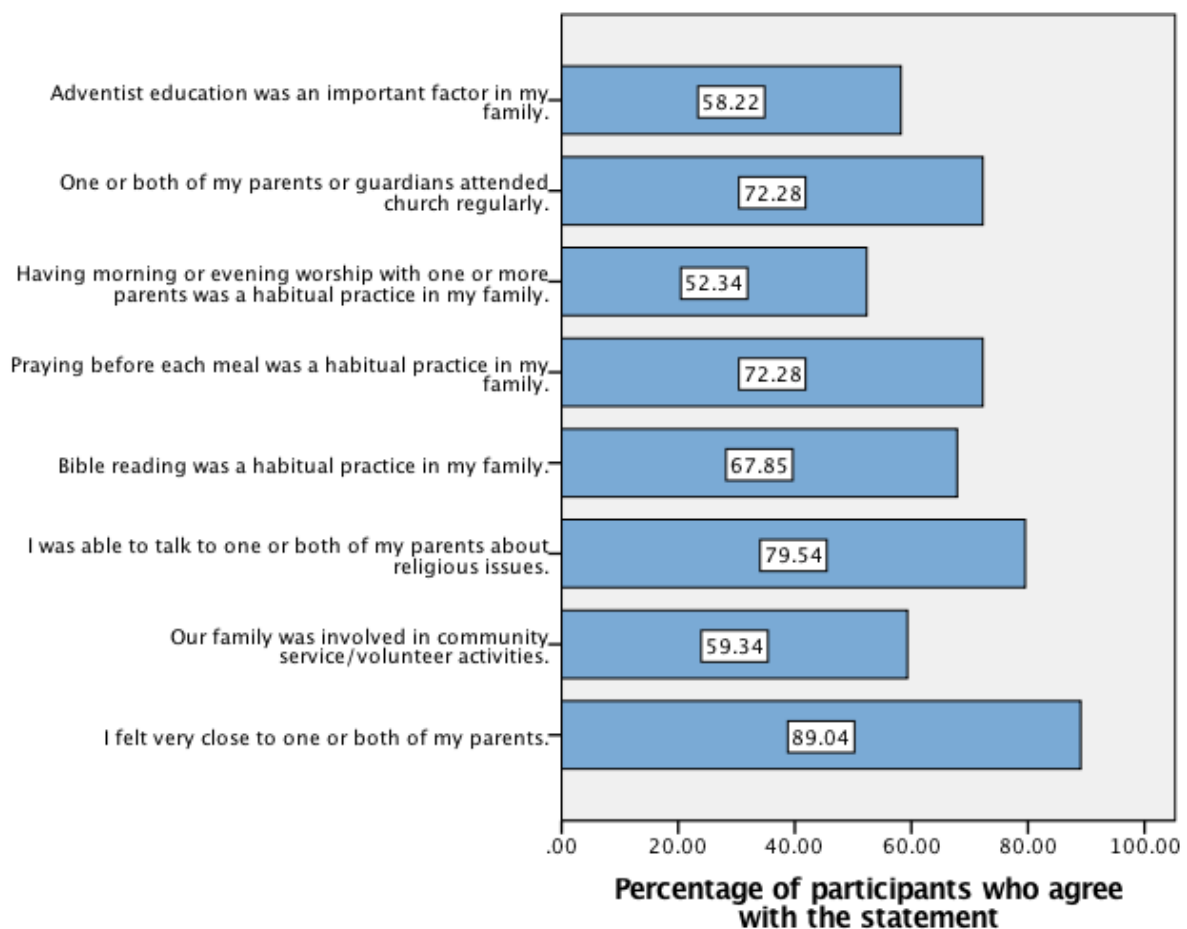
Q22. Childhood family experiences

The participants to the study were required to evaluate their childhood family experiences related to the emotional and religious climate:

- I felt very close to one or both of my parents or guardians.
- Our family was involved in community service/volunteer activities.
- I was able to talk to one or both of my parents or guardians about religious issues.
- Bible reading was a habitual practice in my family.
- Praying before each meal was a habitual practice in my family.
- Having morning or evening worship with one or more parents was a habitual practice in my family.
- One or both of my parents or guardians attended church regularly.
- Adventist education was an important factor in in my family.

The responses were predominantly positive for all items, as over 50% of participants chose the “agree” and “strongly agree” answers at each statement.

Graph no. 30: Childhood family experiences



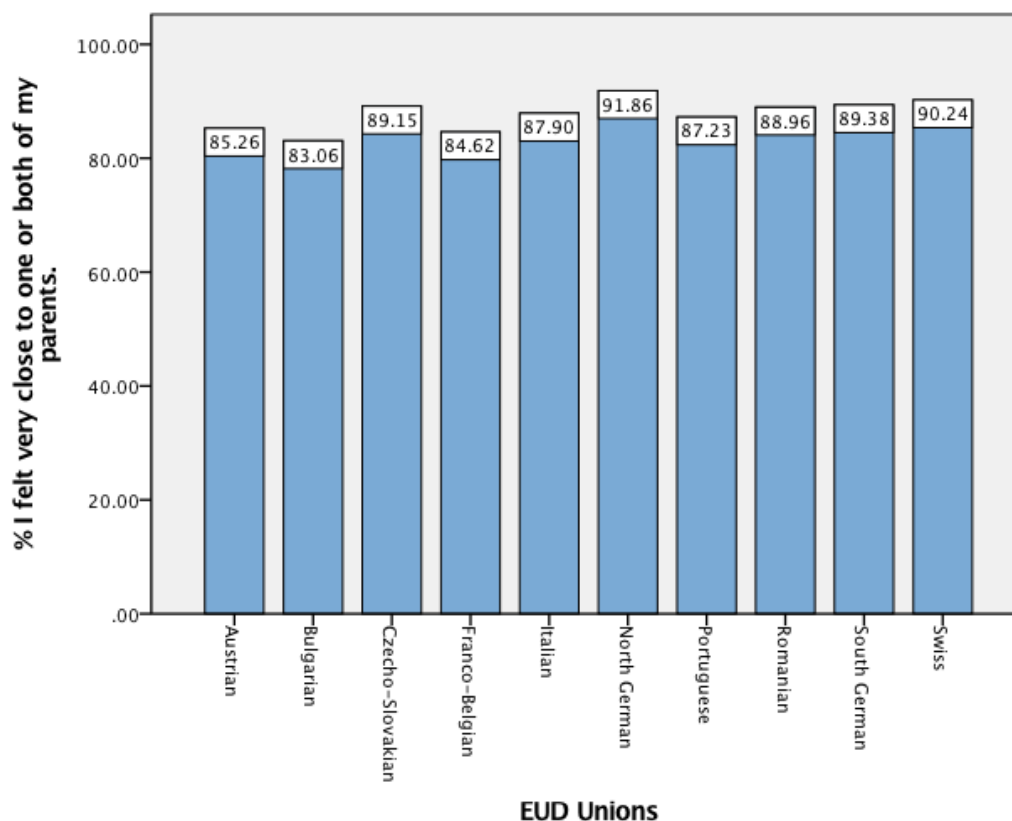


There are significant differences among EUD Union samples regarding childhood family experiences. Table no. 8 summarizes the Kruskal – Wallis Tests performed for each variable corresponding to a statement regarding childhood experiences. Graphs no. 31 to no. 38 illustrate the percentage of respondents in each Union sample who answered “agree” and “strongly agree” to each of the items regarding childhood family experiences.

Table no. 8: Kruskal – Wallis Tests for differences among EUD Union samples regarding childhood family experiences

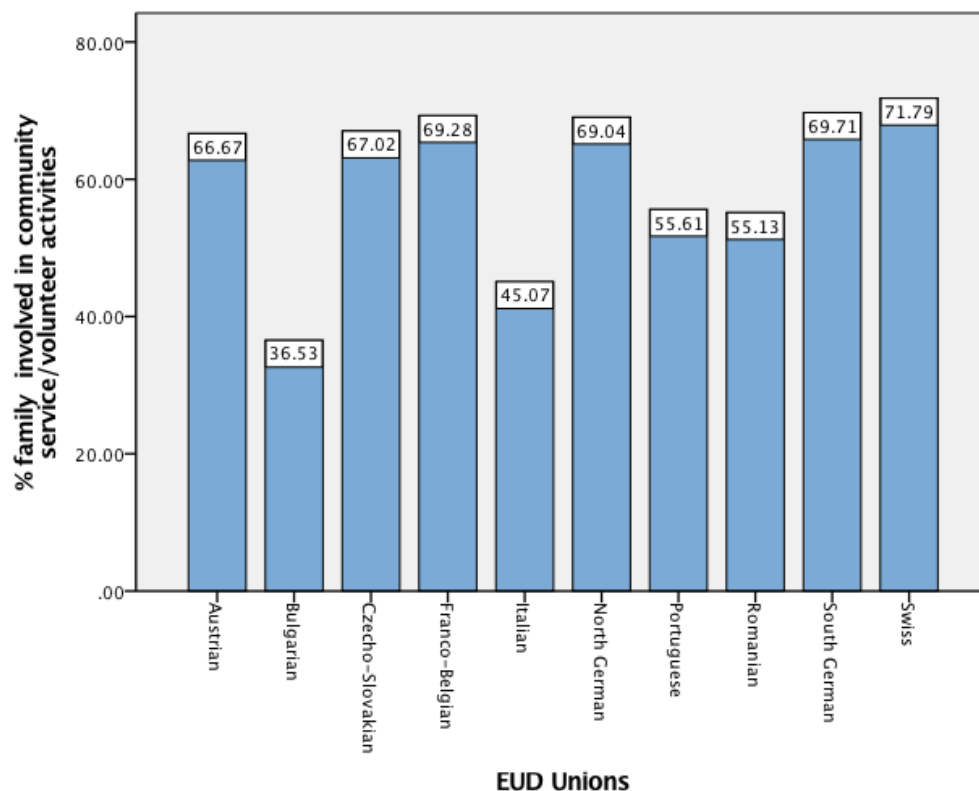
Variable	χ^2	p
22.01. I felt very close to one or both of my parents or guardians.	55.29	<0.01
22.02. Our family was involved in community service/volunteer activities.	178.99	<0.01
22.03. I was able to talk to one or both of my parents or guardians about religious issues.	94.03	<0.01
22.04. Bible reading was a habitual practice in my family.	143.19	<0.01
22.05. Praying before each meal was a habitual practice in my family.	186.78	<0.01
22.06. Having morning or evening worship with one or more parents was a habitual practice in my family.	130.11	<0.01
22.07. One or both of my parents or guardians attended church regularly.	145.62	<0.01
22.08. Adventist education was an important factor in in my family.	261.56	<0.01

Graph no. 31: Closeness to parents – percentage of participants who agree with the statement across Unions

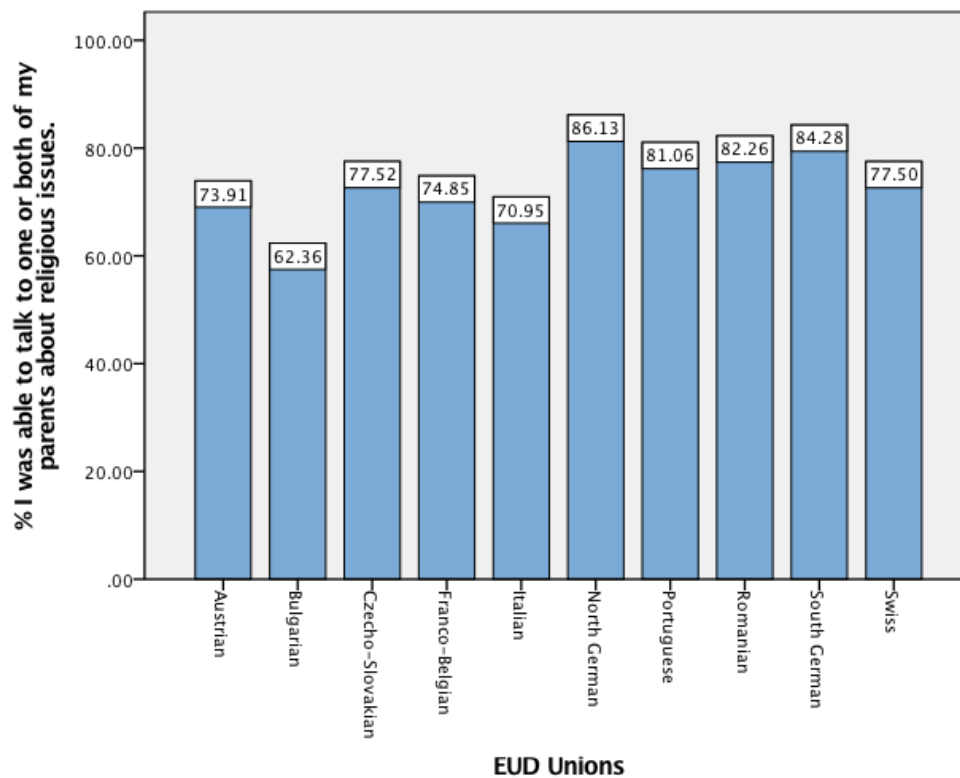




Graph no. 32: Family involved in community service – percentage of participants who agree with the statement across Unions

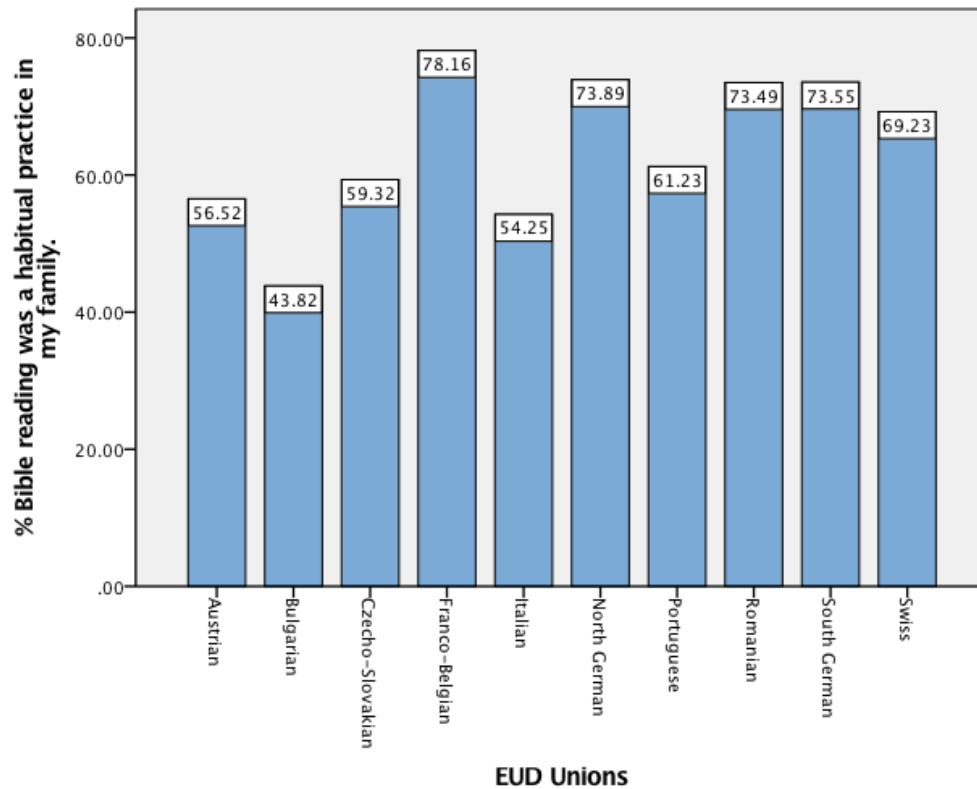


Graph no. 33: Discussions on religious topics – percentage of participants who agree with the statement across Unions

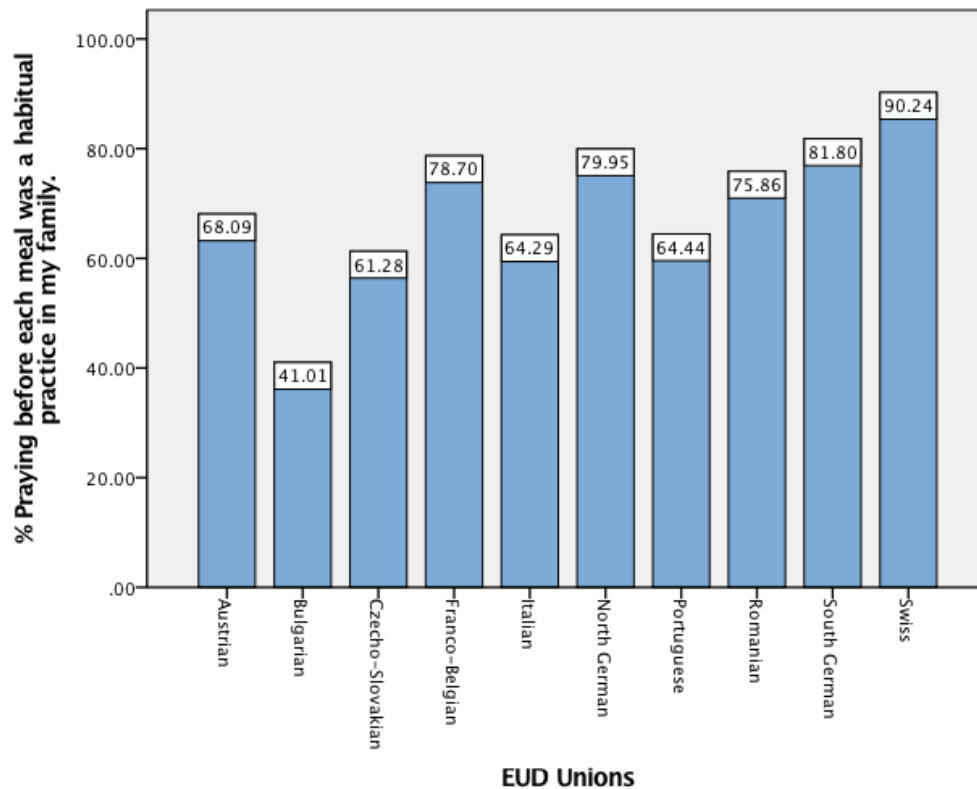




Graph no. 34: Bible reading as a habit in the family – percentage of participants who agree with the statement across Unions

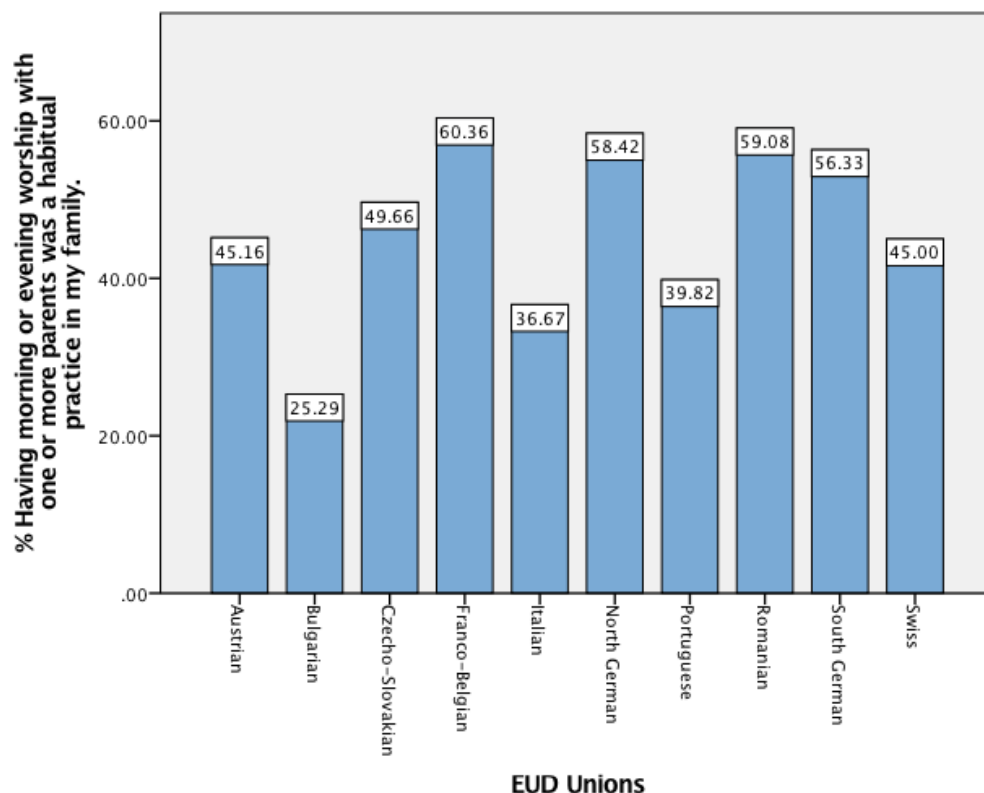


Graph no. 35: Prayer before meals – percentage of participants who agree with the statement across Unions

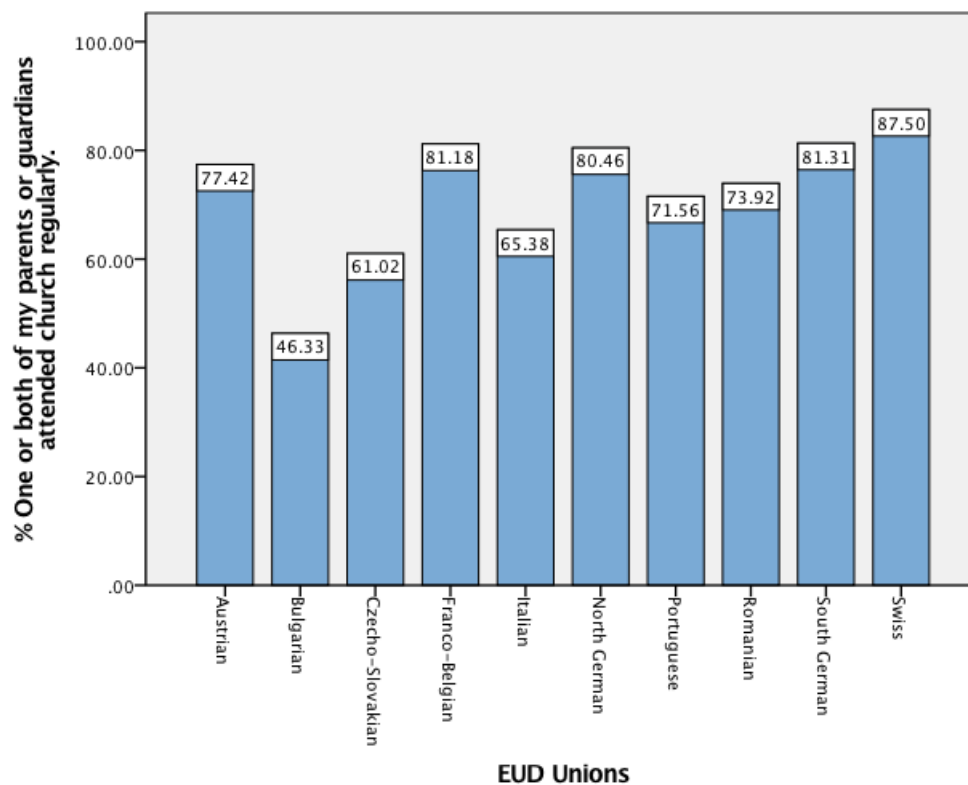




Graph no. 36: Morning or evening worship – percentage of participants who agree with the statement across Unions

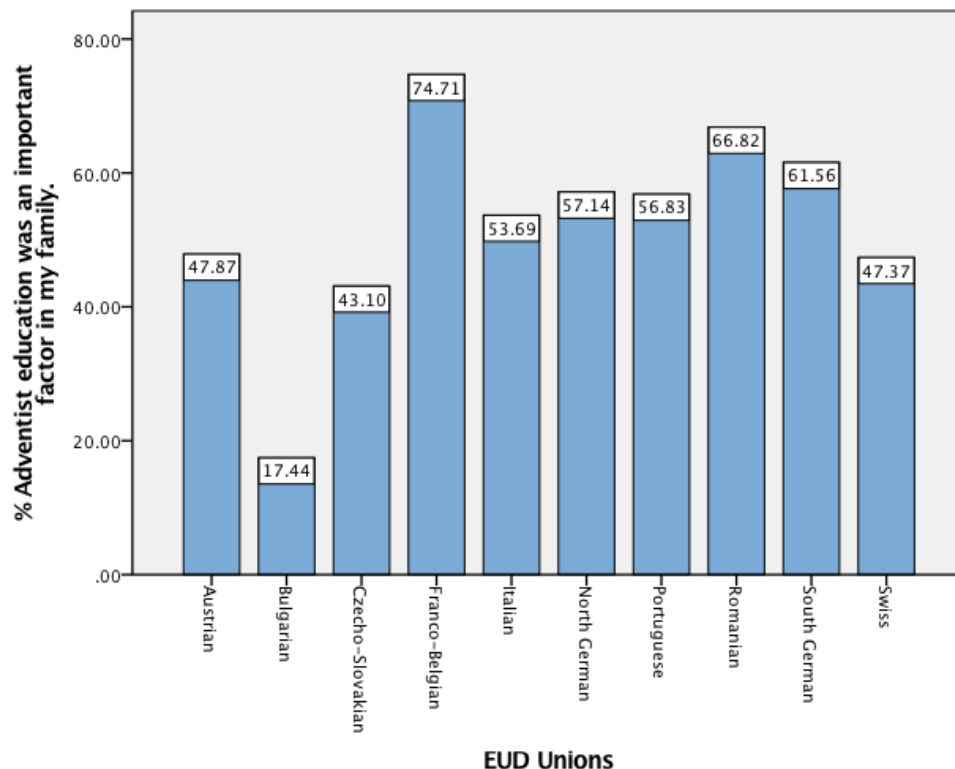


Graph no. 37: Parents attended church regularly – percentage of participants who agree with the statement across Unions





Graph no. 38: Importance of Adventist education in the family – percentage of participants who agree with the statement across Unions



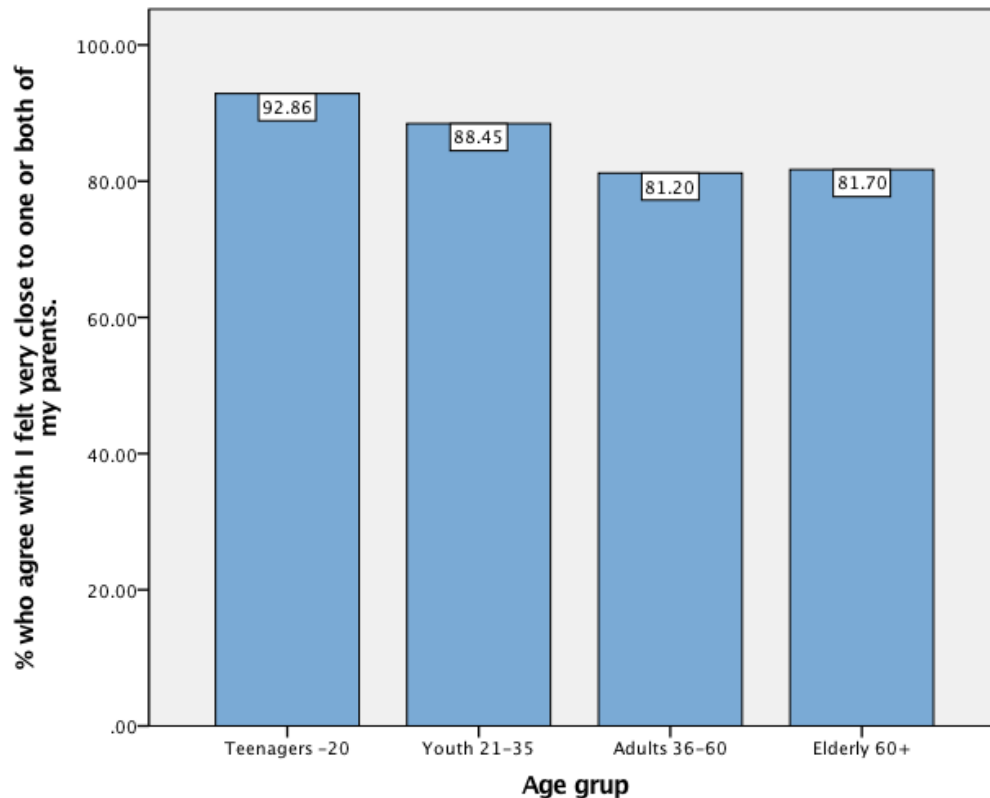
There are significant differences among different age groups regarding childhood family experiences. Table no. 9 summarizes the Kruskal – Wallis Tests performed for each variable corresponding to a statement regarding childhood experiences. Graphs no. 39 to no. 46 illustrate the percentage of respondents in each age group who answered “agree” and “strongly agree” to each of the items regarding childhood family experiences.

Table no. 9: Kruskal – Wallis Tests for differences among age groups regarding childhood family experiences

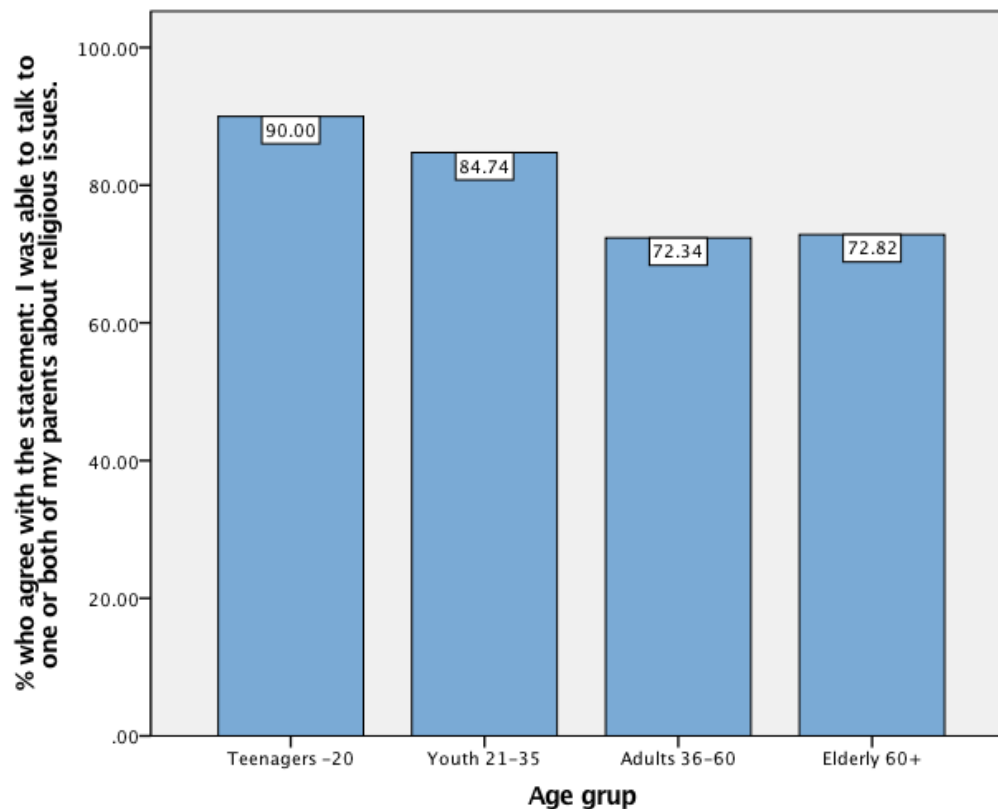
	Chi-Square	df	Asymp. Sig.
I felt very close to one or both of my parents.	56.990	3	.000
Our family was involved in community service/volunteer activities.	28.299	3	.000
I was able to talk to one or both of my parents about religious issues.	111.392	3	.000
Bible reading was a habitual practice in my family.	40.748	3	.000
Praying before each meal was a habitual practice in my family.	95.901	3	.000
Having morning or evening worship with one or more parents was a habitual practice in my family.	18.473	3	.000
One or both of my parents or guardians attended church regularly.	144.679	3	.000
Adventist education was an important factor in my family.	77.201	3	.000



Graph no. 39: Importance of Adventist education in the family – percentage of participants who agree with the statement across age groups

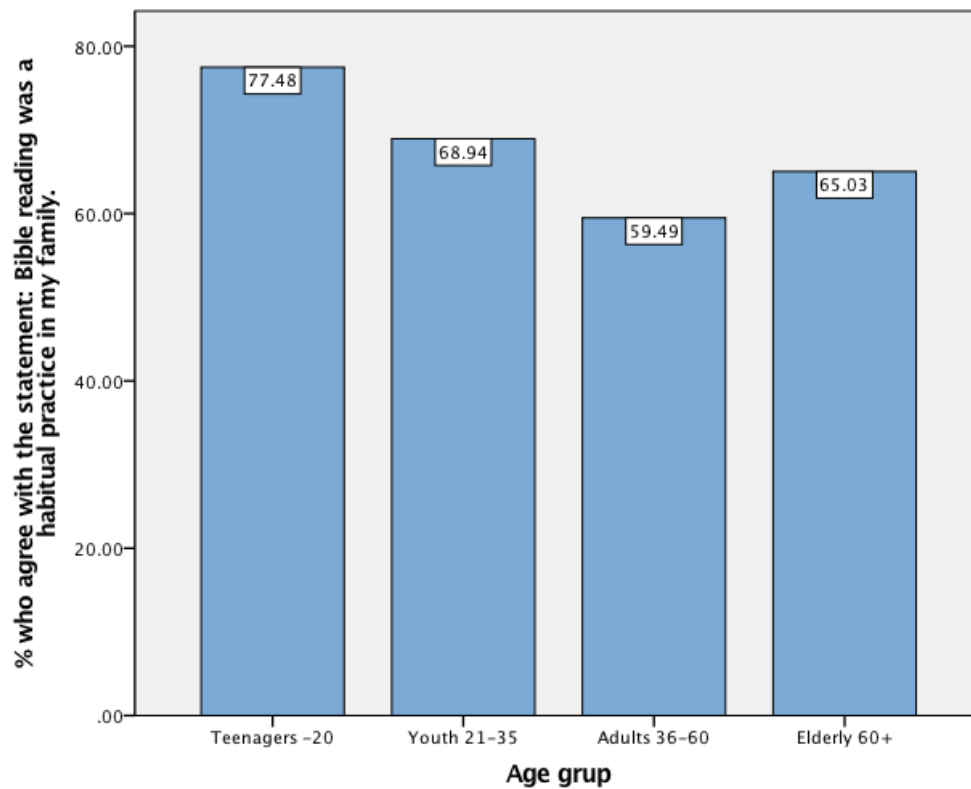


Graph no. 40: Being able to talk with parents about religion – percentage of participants who agree with the statement across age groups

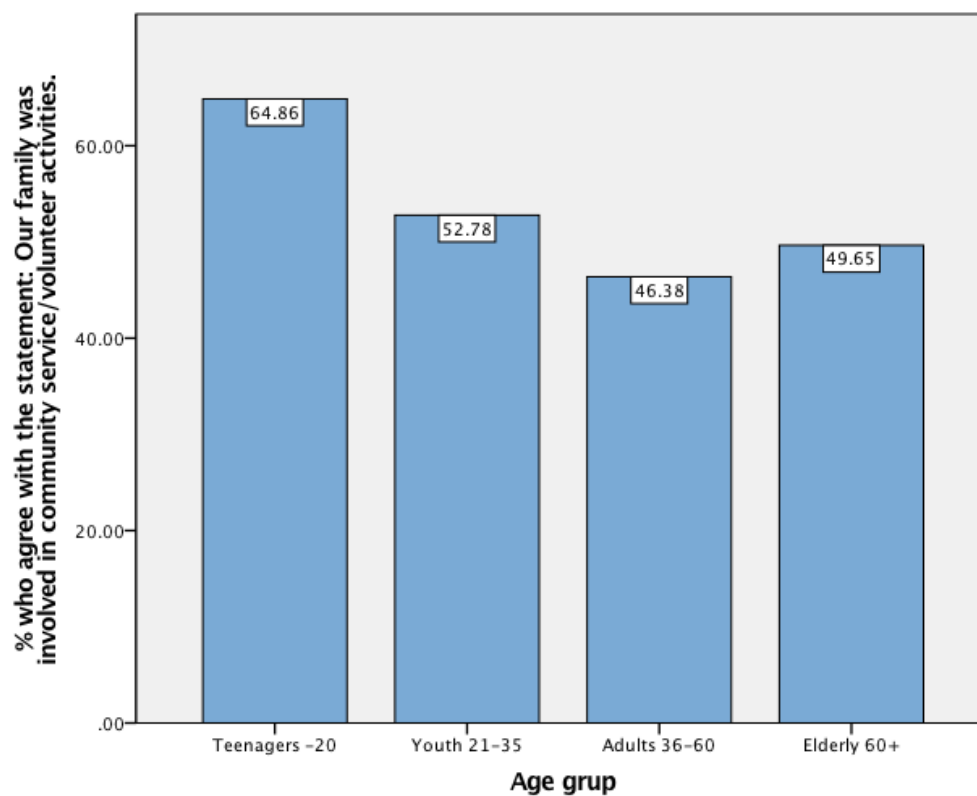




Graph no. 41: Bible reading in the family – percentage of participants who agree with the statement across age groups

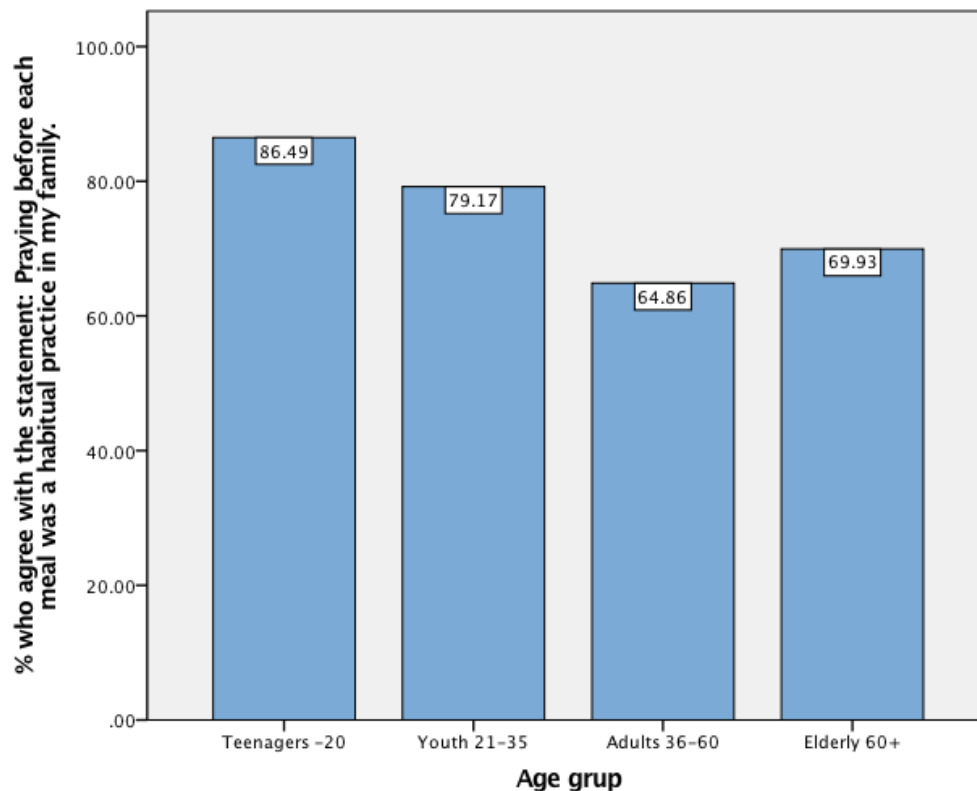


Graph no. 42: Family involvement in community service – percentage of participants who agree with the statement across age groups

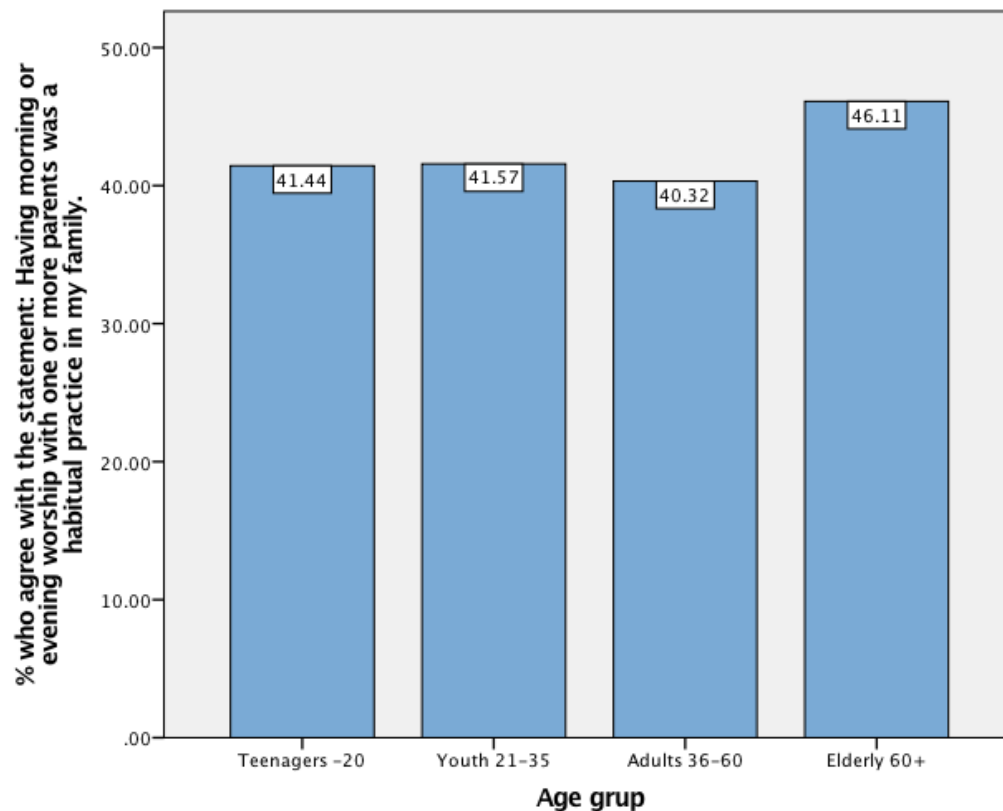




Graph no. 43: Prayer before meals in the family – percentage of participants who agree with the statement across age groups

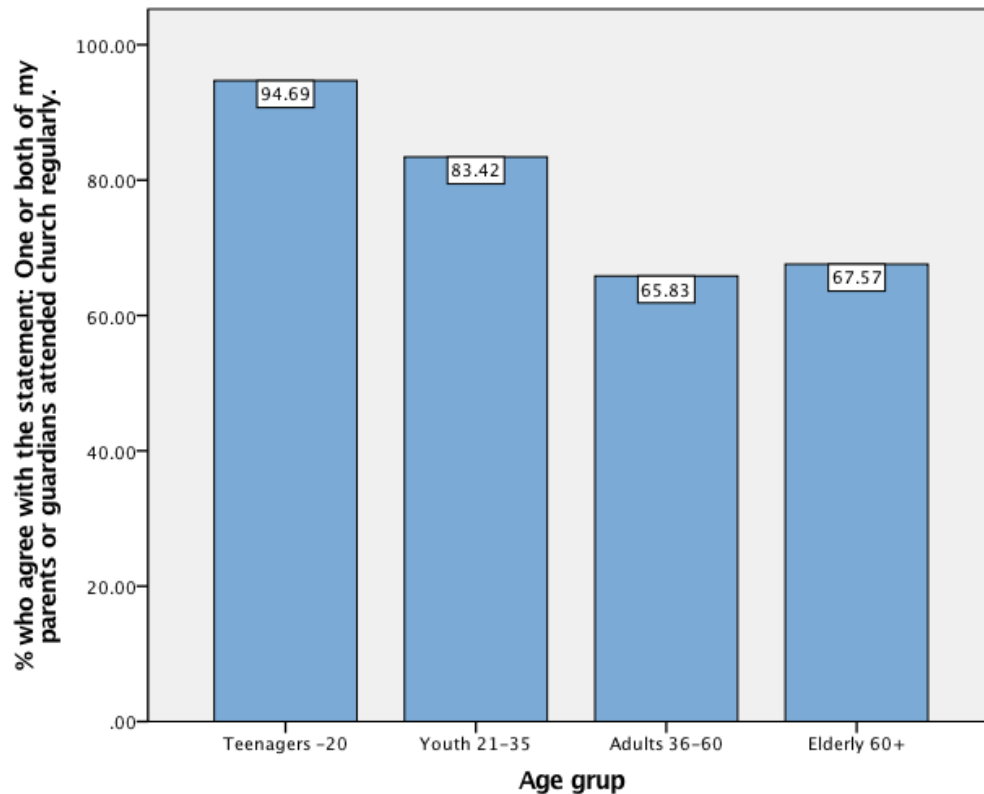


Graph no. 44: Morning and evening worship in the family – percentage of participants who agree with the statement across age groups

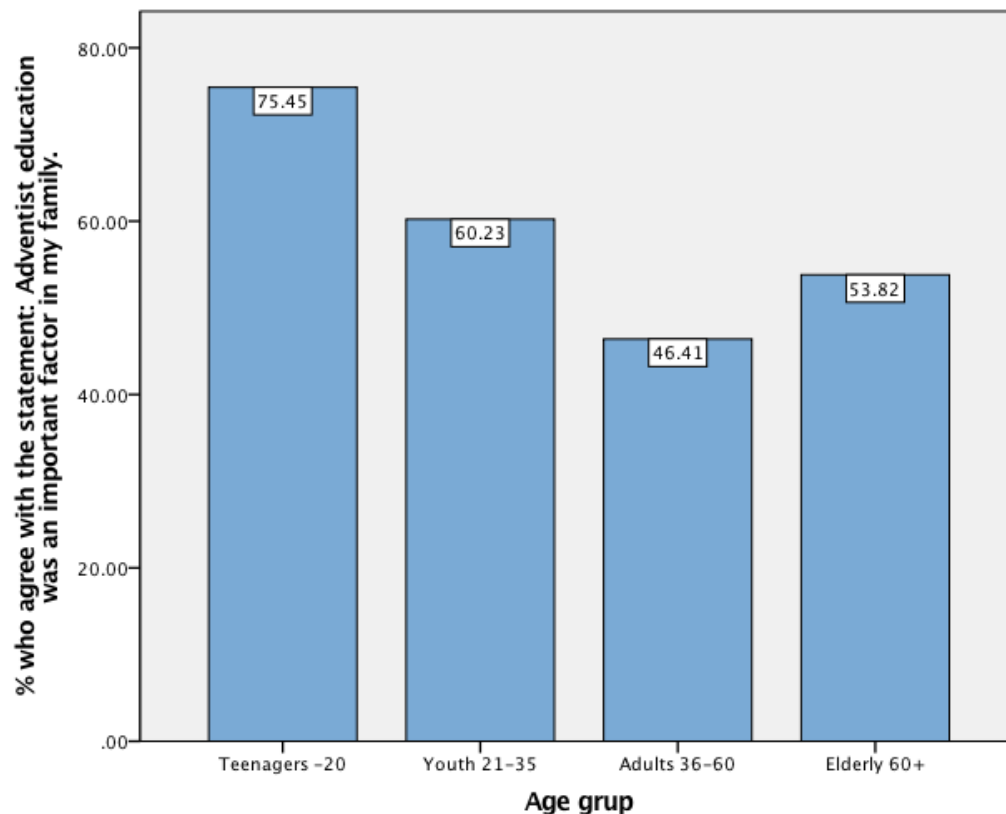




Graph no. 45: Parents attended church regularly– percentage of participants who agree with the statement across age groups



Graph no. 46: Importance of Adventist education in the family – percentage of participants who agree with the statement across age groups

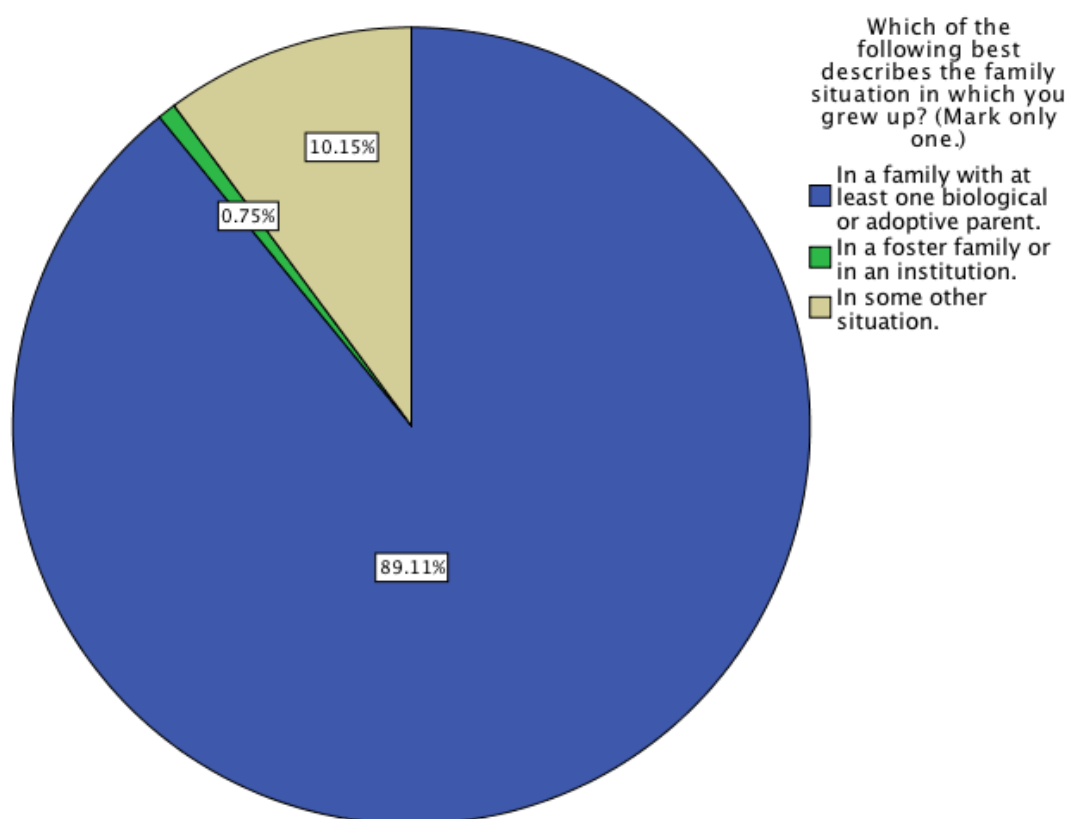




Q 23. Which of the following best describes the family situation in which you grew up?

89.1% of the participants have been raised in a family with at least a biological or an adoptive parent. A minority of 0.75 respondents has been raised in a foster home or an institution. 10.1% of participants have had another family situation. The latter category includes family situations where parents emigrated, leaving children to be raised by extended family or friends.

Graph no. 47: Family situation during childhood



Q 24. When you were a teenager, (ages 13-19) how were the following decisions made regarding...

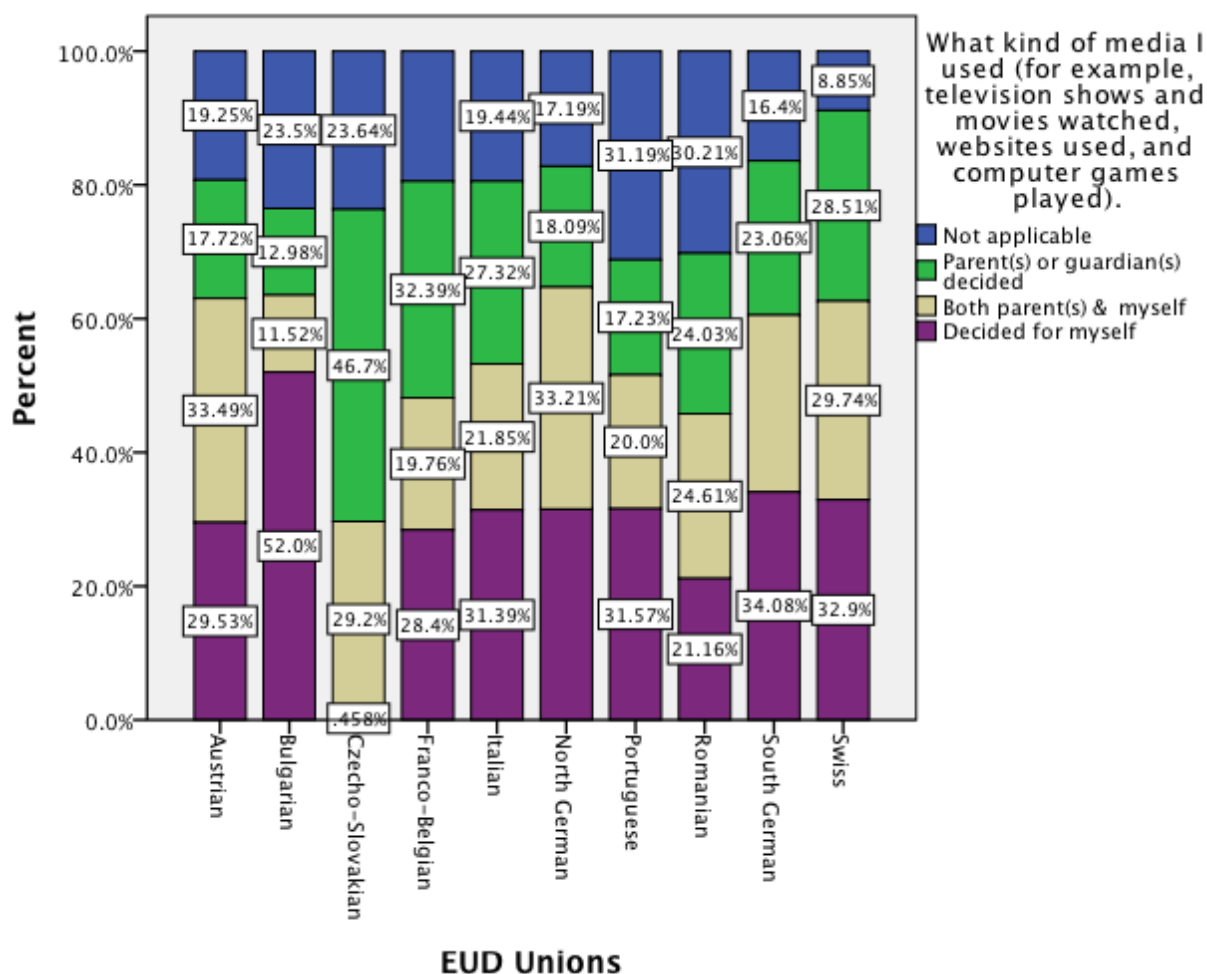
Table no. 10: Percentages for decision making during teenage years

UNIONS	Not Applicable	Parent(s) or guardian(s) decided	Both parent(s) & myself	Decided for myself
What kind of media I used (for example, music I listened to, television shows and movies watched, websites used, and computer games played).	14.8	16.1	37.4	31.3
What time I went to sleep.	5.2	22.3	43.0	29.5
Friends I spent time with.	8.5	9.4	5.5	37.2



A Chi square analysis ($\chi^2 = 354.60$ $p < 0.01$) has shown that the distribution of answers regarding the person(s) who made the decision regarding media usage during teenage years is not similar among EUD Unions. The Czecho-Slovakian sample reported the smallest percentage of participants who recall having made the decision by themselves (0.458%), while the Bulgarian Sample registers the largest percentage (52.0%) for the same type of answer.

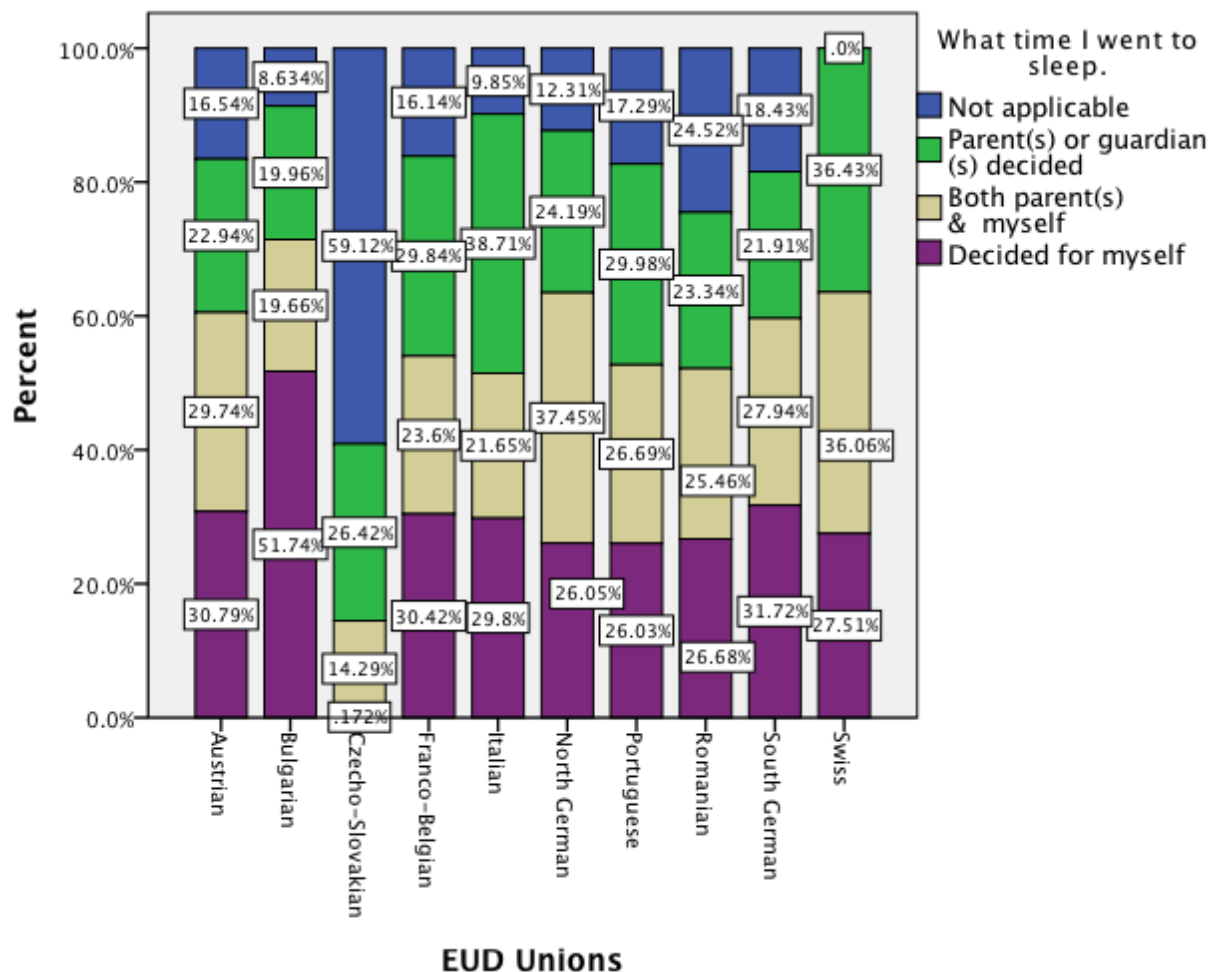
Graph no. 48: Decisions making regarding media usage during teenage years – comparison among EUD Unions



A Chi square analysis ($\chi^2 = 365.68$ $p < 0.01$) has shown that the distribution of answers regarding the person(s) who made the decision regarding the time to sleep during teenage years is not similar among EUD Unions. The Czecho-Slovakian sample reported the smallest percentage of participants who recall having made the decision by themselves (0.17%), while the Bulgarian Sample registers the largest percentage (51.74%) for the same type of answer.



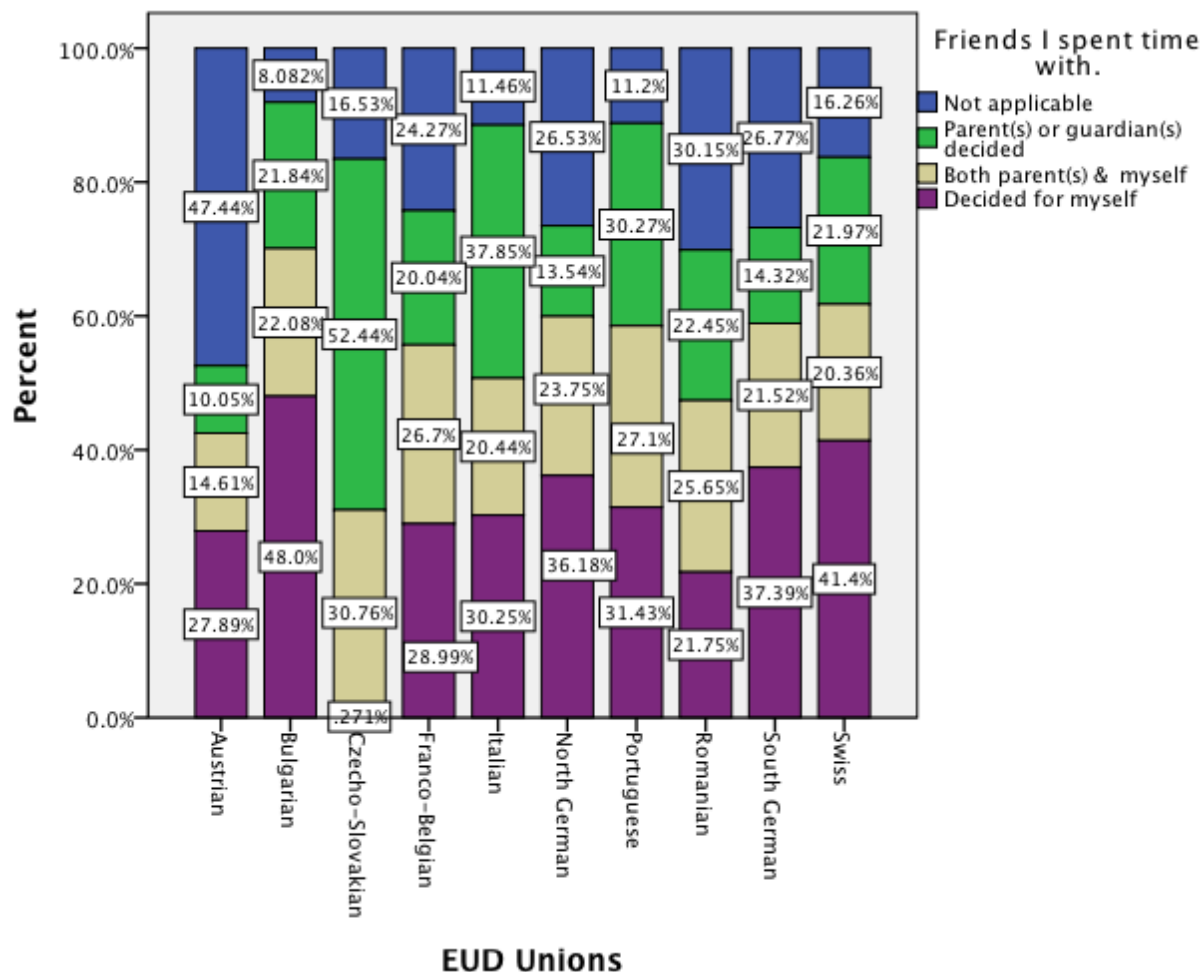
Graph no. 49: Decisions making regarding the time to sleep during teenage years – comparison among EUD Unions



A Chi square analysis ($\chi^2 = 452.21$ $p < 0.01$) has shown that the distribution of answers regarding the person(s) who made the decision on the choice of friends during teenage years is not similar among EUD Unions. The Czecho-Slovakian sample reported the smallest percentage of participants who recall having made the decision by themselves (0.27%), while the Bulgarian Sample registers the largest percentage (48.00%) for the same type of answer.



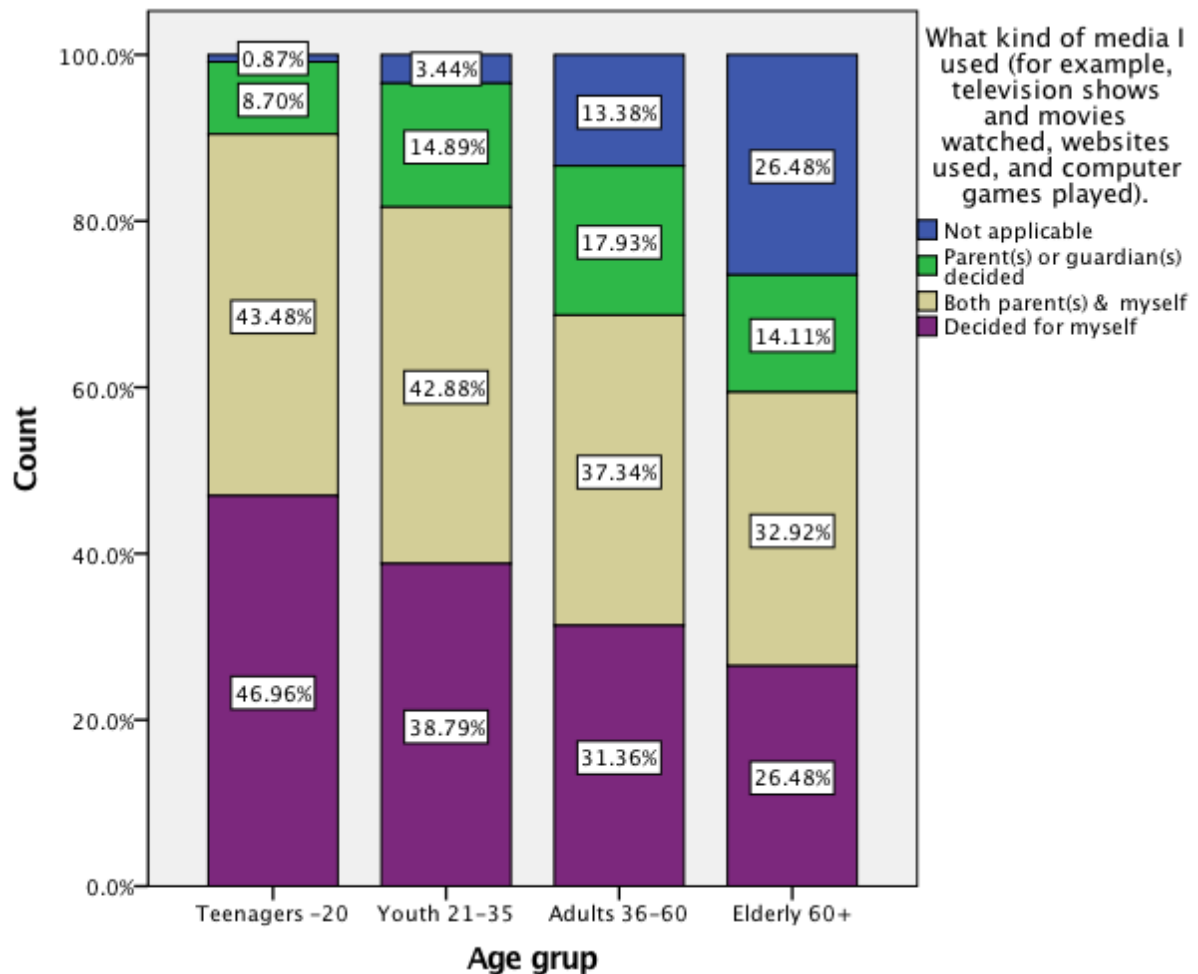
Graph no. 50: Decisions making regarding the choice of friends during teenage years – comparison among EUD Unions



A Chi square analysis ($\chi^2(9) = 208.13$ $p < 0.01$) has shown that the distribution of answers regarding the person(s) who made the decision regarding media usage during teenage years is not similar among different age groups. The younger age groups .



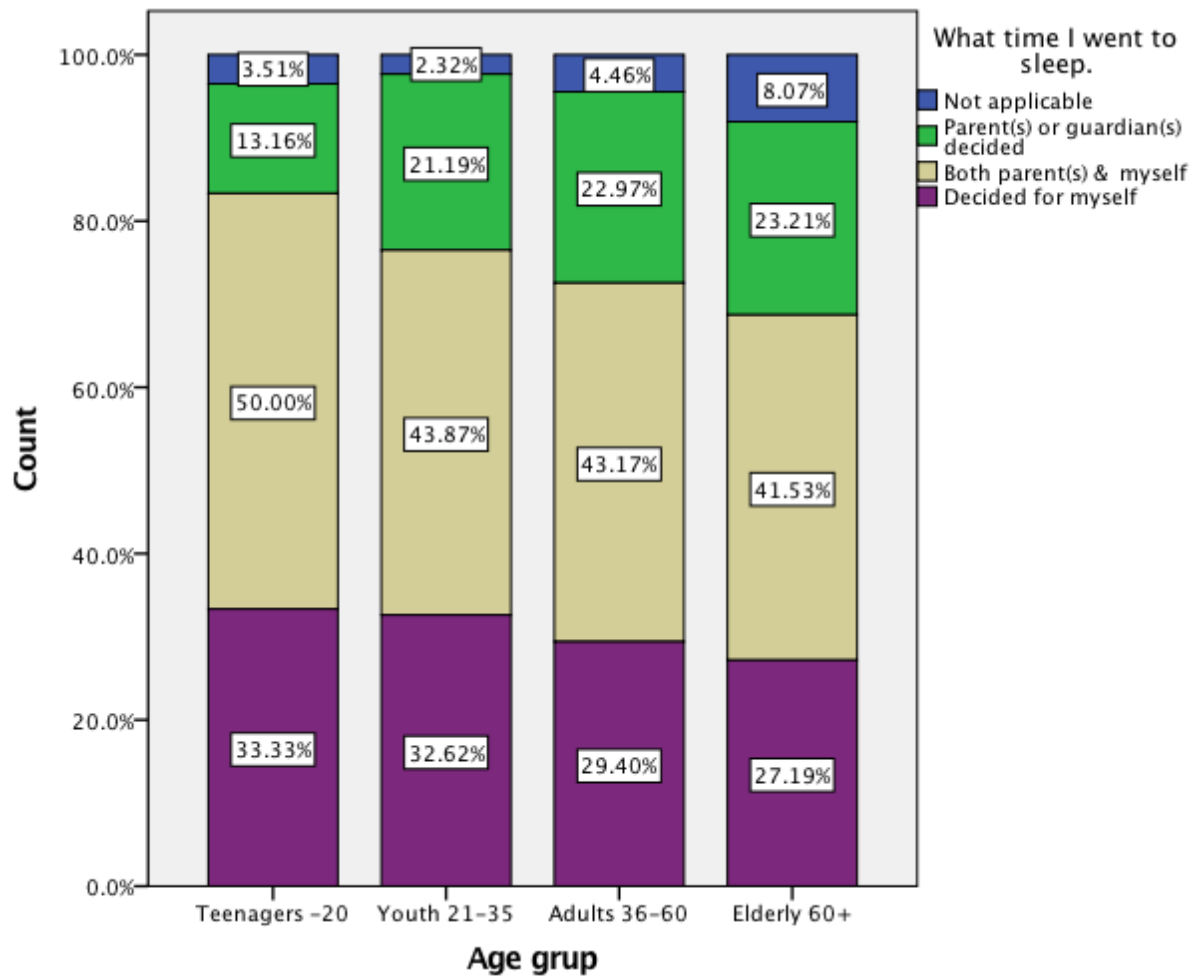
Graph no. 51: Decisions making regarding media usage during teenage years – comparison among age groups



A Chi square analysis ($\chi^2(9) = 40.05$ $p < 0.01$) has shown that the distribution of answers regarding the person(s) who made the decision regarding the time to sleep during teenage years is not similar among age groups. The younger age groups are more involved in the decision.



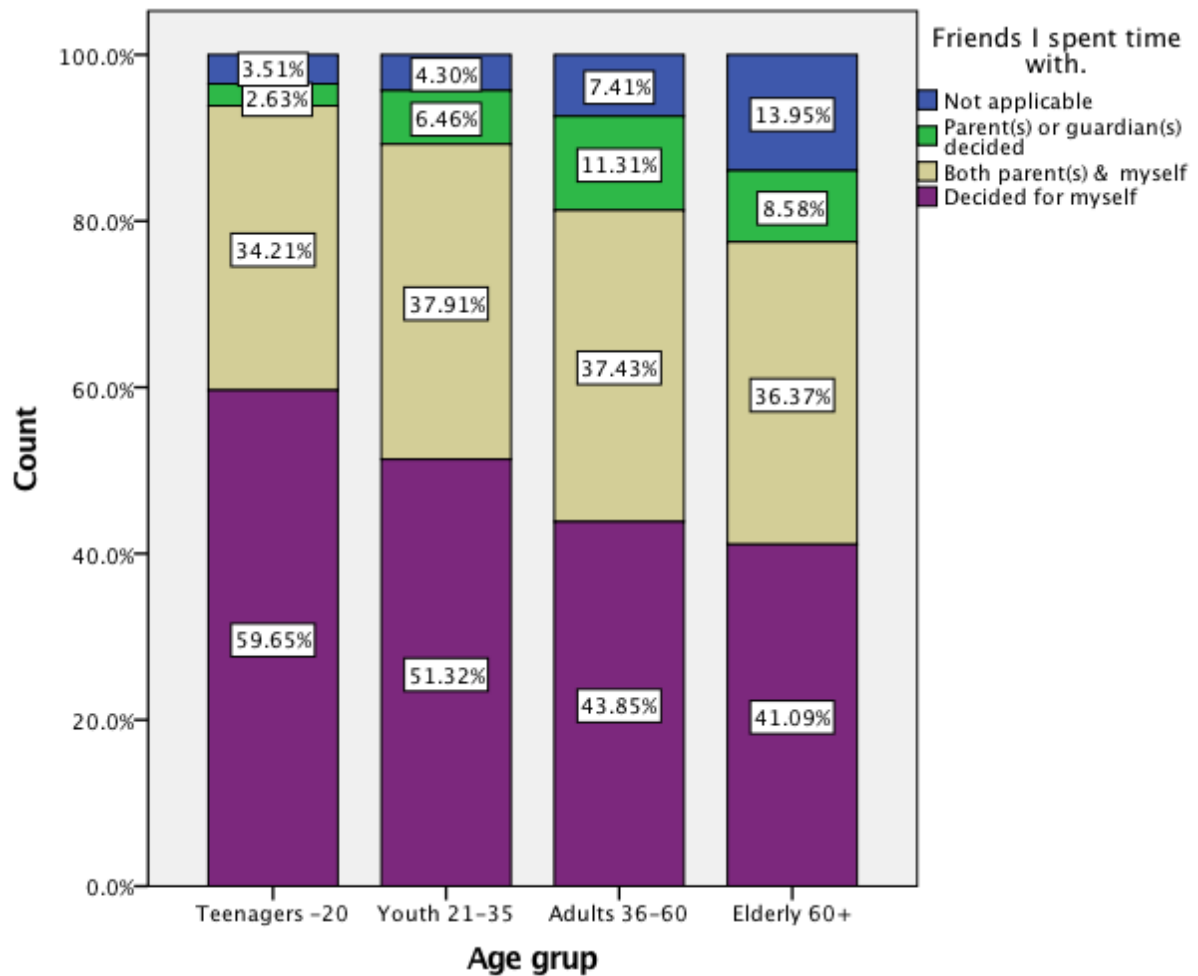
Graph no. 52: Decisions making regarding the time to sleep during teenage years – comparison among age groups



A Chi square analysis ($\chi^2(9) = 84.14$ $p < 0.01$) has shown that the distribution of answers regarding the person(s) who made the decision on the choice of friends during teenage years is not similar among age groups. The younger age groups are more involved in the decision.



Graph no. 53: Decisions making regarding the choice of friends during teenage years – comparison among age groups



1.17 Religious Behavior/Roles

Q 25. Religious activities outside of the family

The participants to the study were required to report the frequency of multiple religious activities outside of the family on a 7 levels scale:

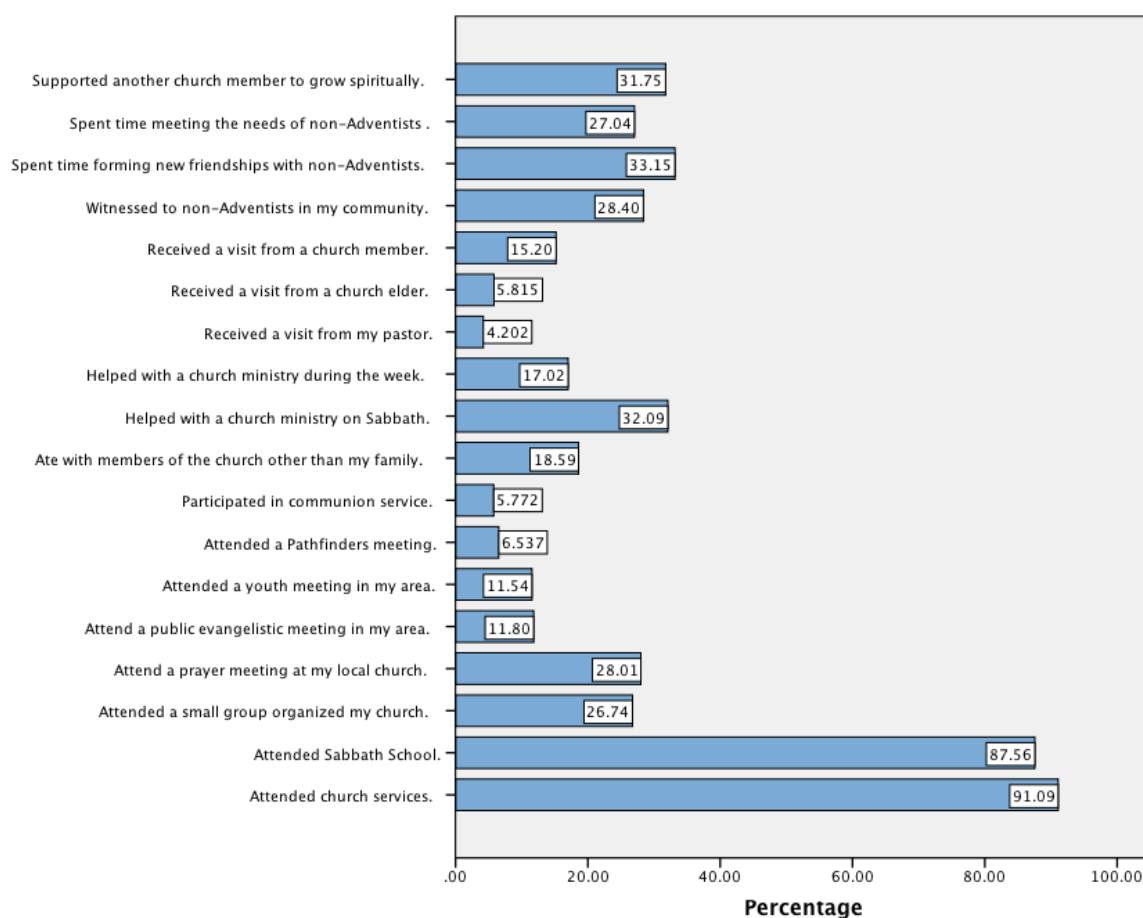
Level	Code
Never	1
Only once or twice	2
At least once a quarter*	3
Once a month	4
Almost every week	5
Every week	6
More than once a week	7



Table no. 11: Median and mode values for frequency of religious activities outside of the family

Religious habits	Median	Mode
Attended church services	6	6
Attended Sabbath School	6	6
Attended a small group organized my church	2	1
Attend a prayer meeting at my local church	3	1
Attend a public evangelistic meeting in my area	2	2
Attended a youth meeting in my area	1	1
Attended a Pathfinders meeting	1	1
Participated in communion service	3	3
Ate with members of the church other than my family	3	3
Helped with a church ministry on Sabbath	3	1
Helped with a church ministry during the week	2	1
Received a visit from my pastor	2	2
Received a visit from a church elder	1	1
Received a visit from a church member	2	2
Witnessed to non-Adventists in my community	3	2
Spent time forming new friendships with non-Adventists in my community	3	2
Spent time meeting the needs of non-Adventists in my community	3	2
Supported another church member to grow spiritually	3	2

Graph no. 54: Percentage of respondents attending almost weekly or more frequently religious activities outside of the family





A series of Kruskal Wallis Tests have been performed in order to test the differences among Unions regarding the frequency of religious activities outside of the family. The results are presented in Table no. 12.

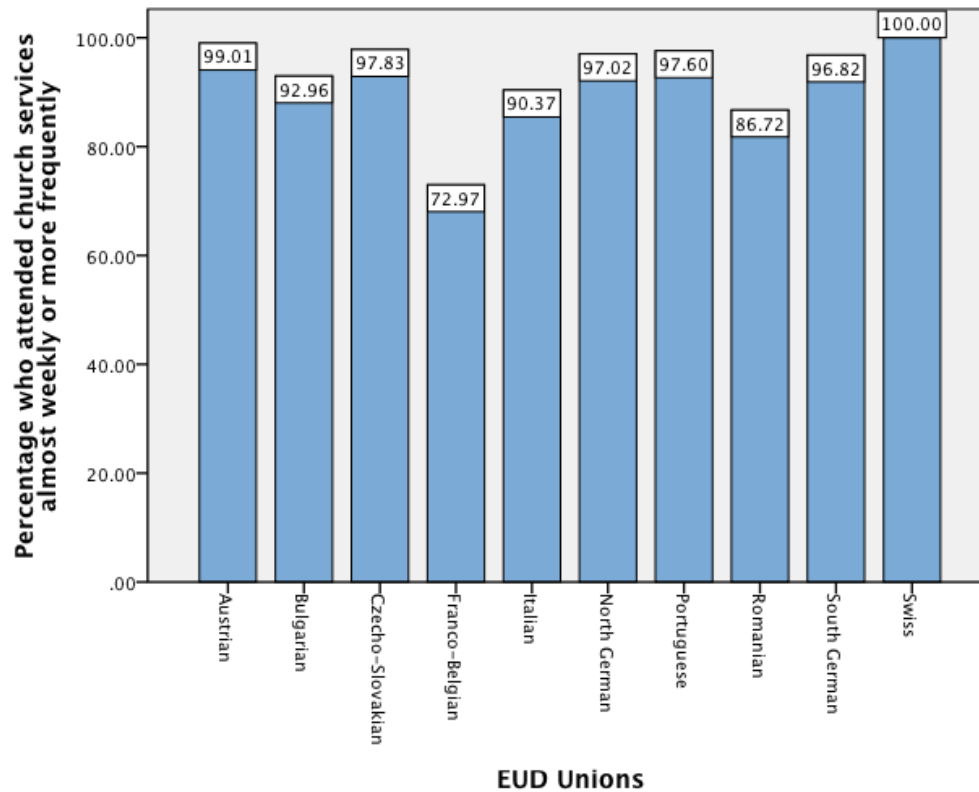
Table no. 12: Kruskal Wallis Test statistics for differences among Unions regarding the frequency of religious activities outside of the family

Variable	Chi-Square	df	Asymp. Sig.
Attended church services.	94.835	9	.000
Attended Sabbath School.	49.827	9	.000
Attended a small group organized my church.	147.511	9	.000
Attend a prayer meeting at my local church.	241.105	9	.000
Attend a public evangelistic meeting in my area.	149.169	9	.000
Attended a youth meeting in my area.	198.102	9	.000
Attended a Pathfinders meeting.	130.349	9	.000
Participated in communion service.	48.451	9	.000
Ate with members of the church other than my family.	577.171	9	.000
Helped with a church ministry on Sabbath.	525.511	9	.000
Helped with a church ministry during the week.	134.352	9	.000
Received a visit from my pastor.	225.892	9	.000
Received a visit from a church elder.	58.552	9	.000
Received a visit from a church member.	160.369	9	.000
Witnessed to non-Adventists in my community.	97.747	9	.000
Spent time forming new friendships with non-Adventists in my community.	320.043	9	.000
Spent time meeting the needs of non-Adventists in my community.	248.405	9	.000
Supported another church member to grow spiritually.	44.855	9	.000

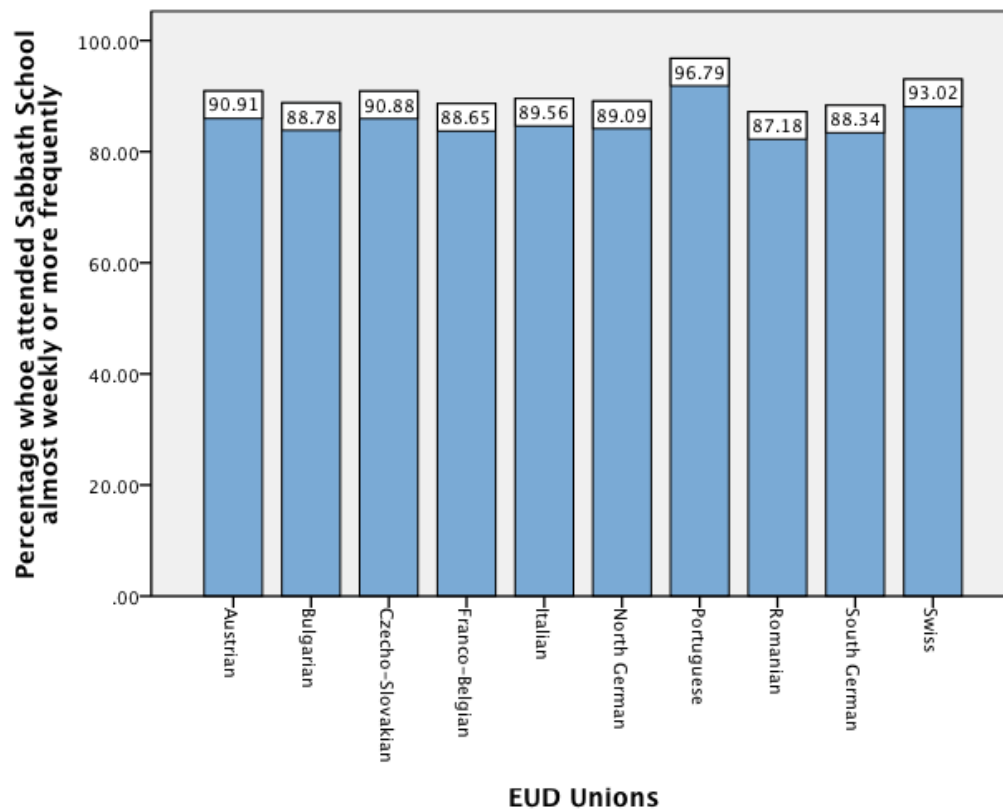
Graphs no. 55 to no. 72 show the percentages of respondents attending almost weekly or more frequently religious activities outside of the family for the EUD Union samples.



Graph no. 55: Percentage of respondents across EUD Unions who attended church services almost weekly or more frequently

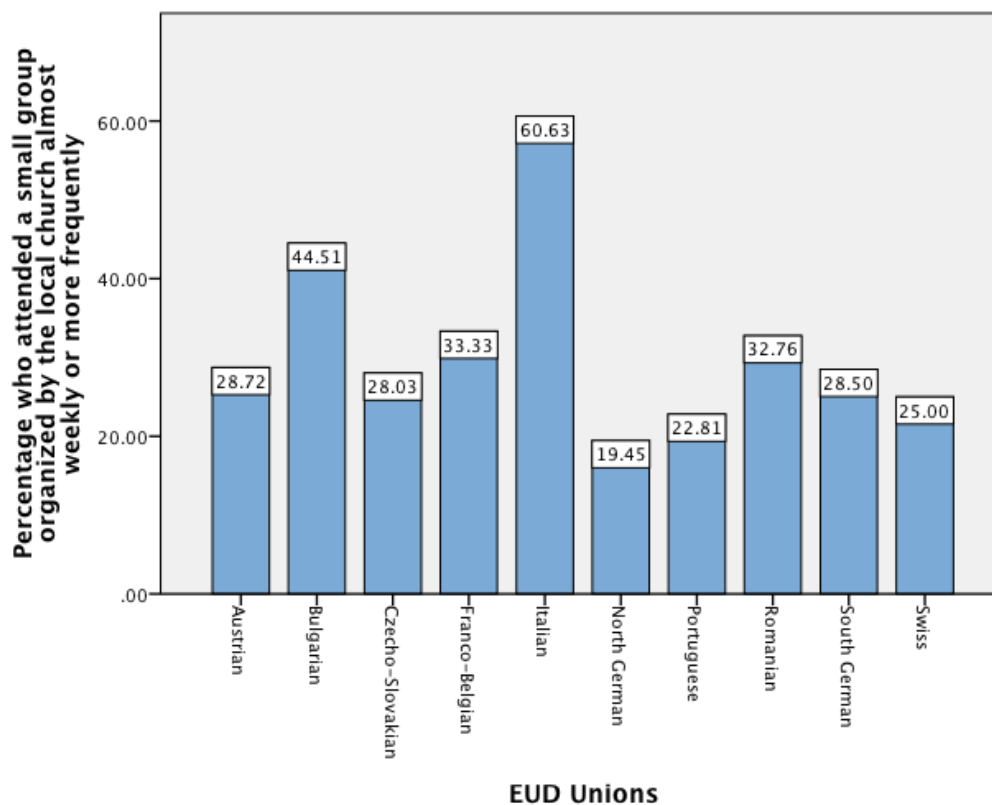


Graph no. 56: Percentage of respondents across EUD Unions who attended church services almost weekly or more frequently

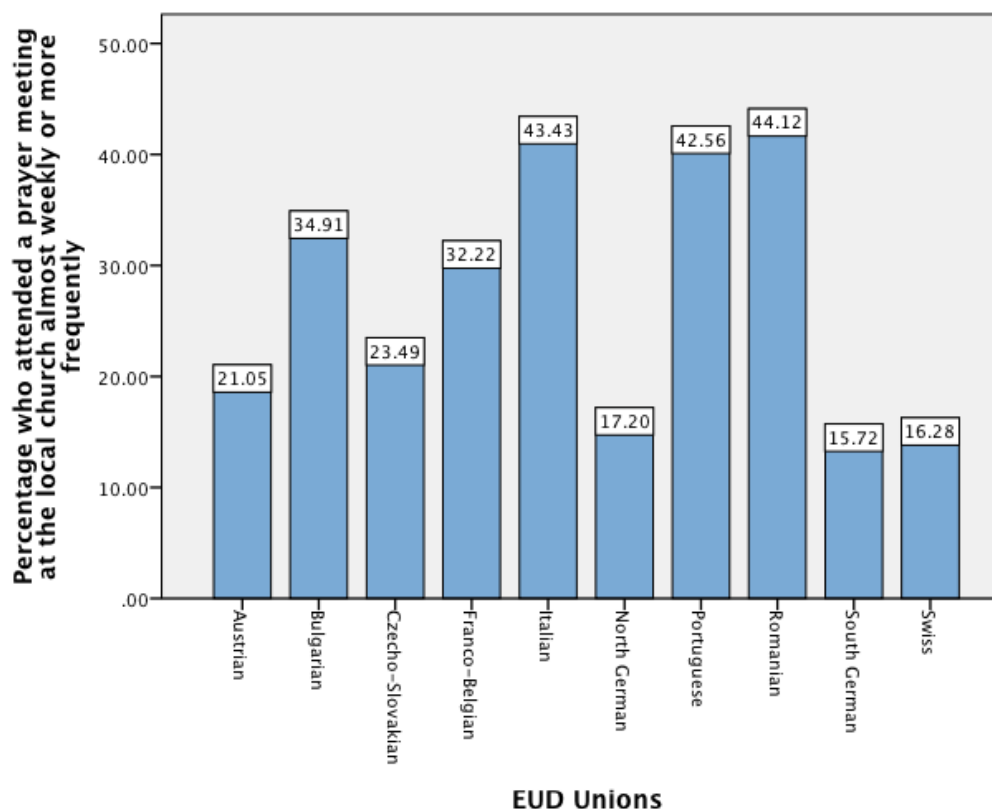




Graph no. 57: Percentage of respondents across EUD Unions who attended a small group organized by the local church almost weekly or more frequently

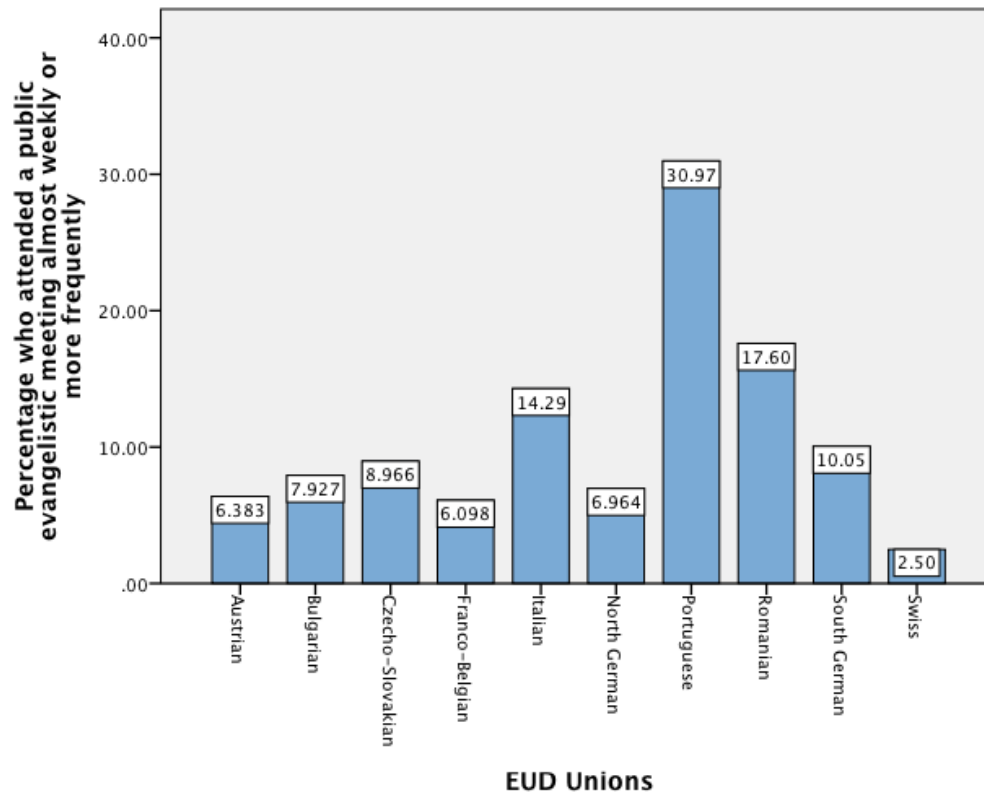


Graph no. 58: Percentage of respondents across EUD Unions who attended a prayer meeting almost weekly or more frequently

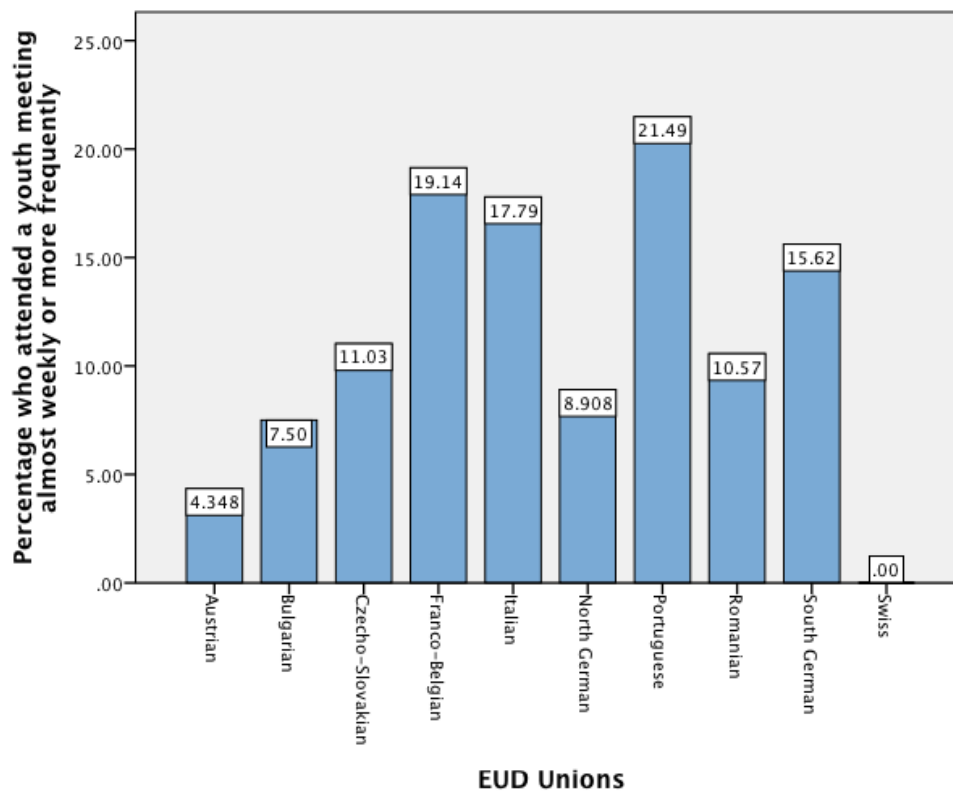




Graph no. 59: Percentage of respondents across EUD Unions who attended a public evangelistic meeting almost weekly or more frequently

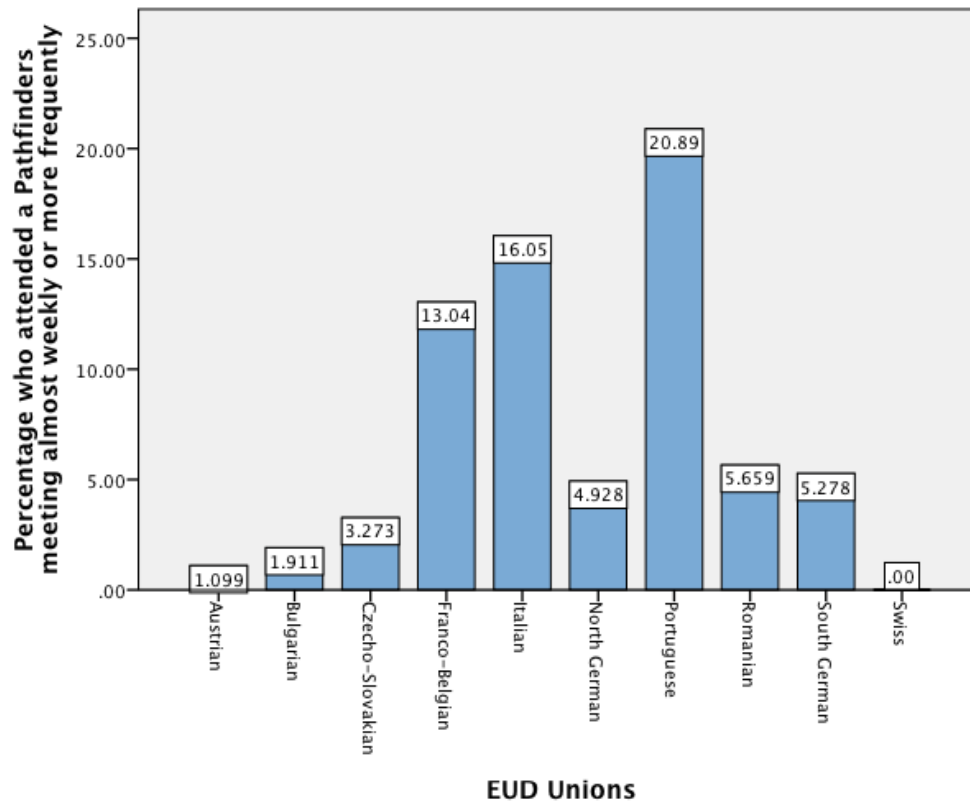


Graph no. 60: Percentage of respondents across EUD Unions who attended a youth meeting almost weekly or more frequently

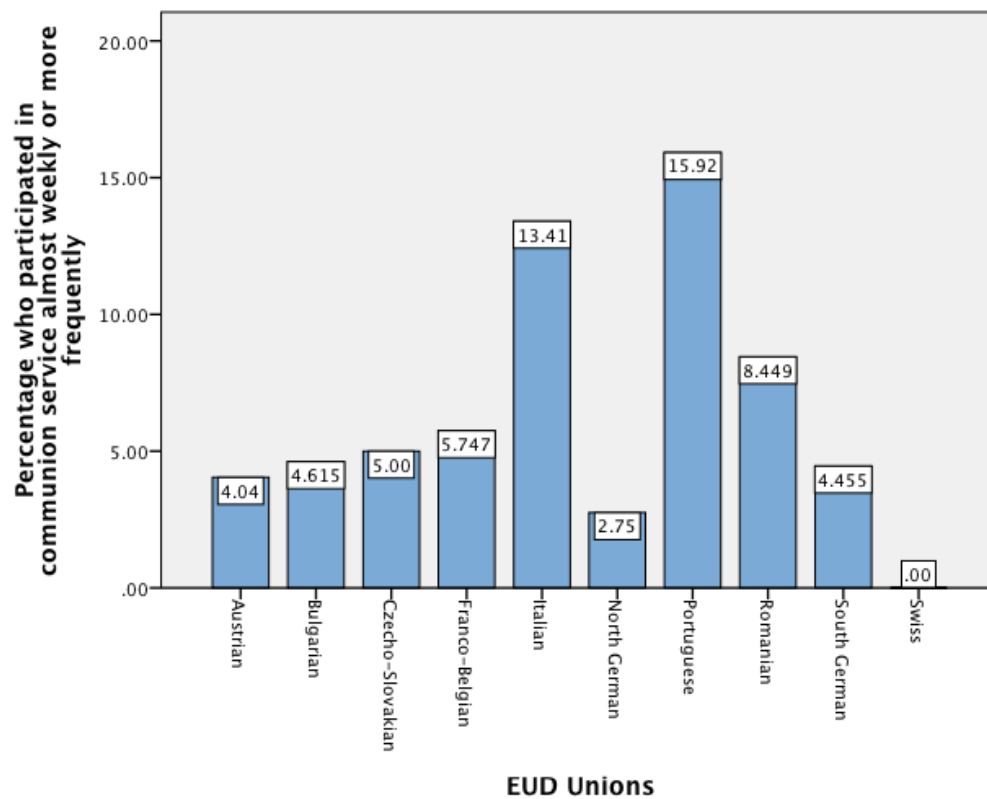




Graph no. 61: Percentage of respondents across EUD Unions who attended a Pathfinders meeting almost weekly or more frequently

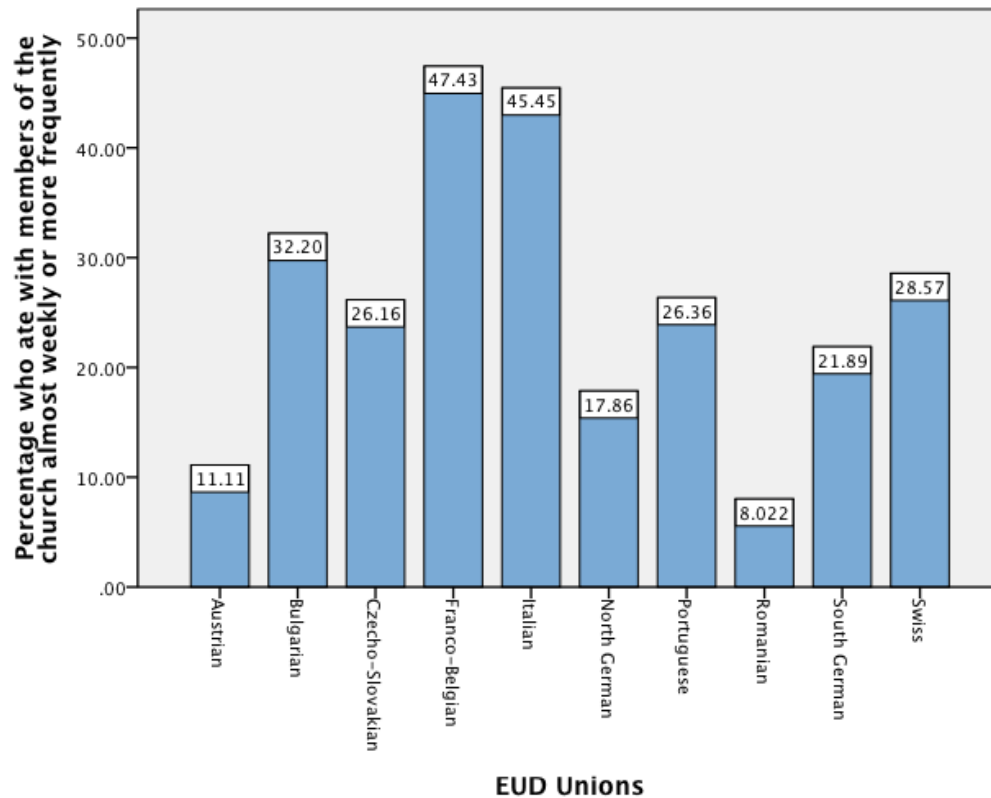


Graph no. 62: Percentage of respondents across EUD Unions who participated in communion service almost weekly or more frequently

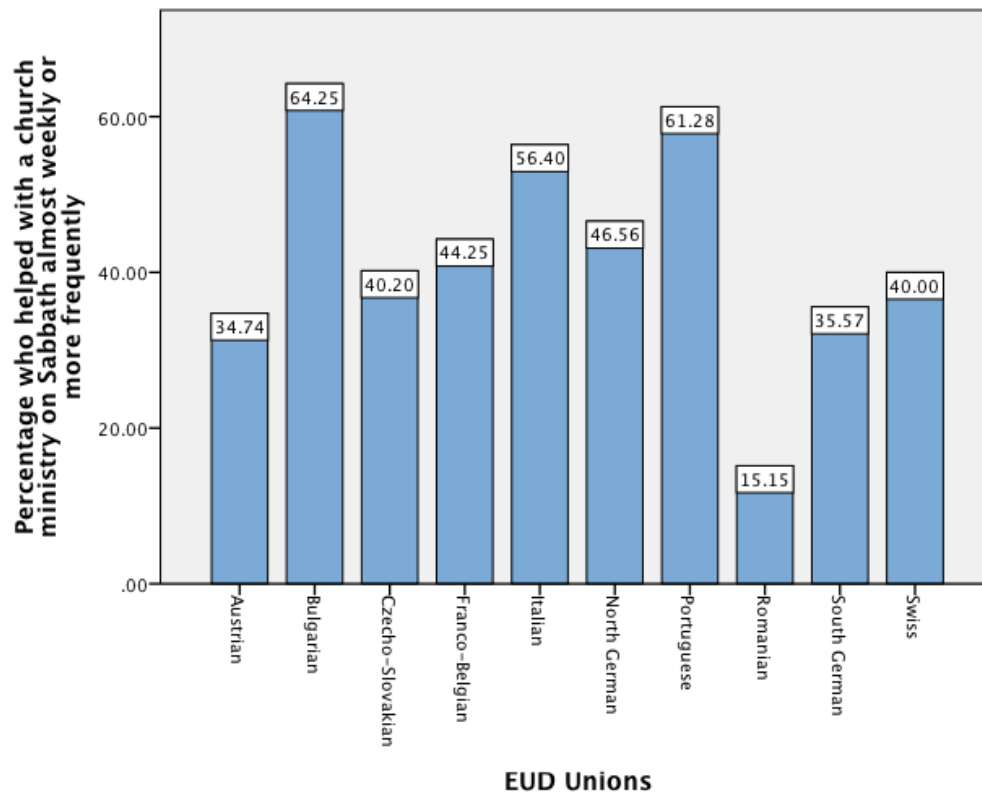




Graph no. 63: Percentage of respondents across EUD Unions who ate with members of the church almost weekly or more frequently

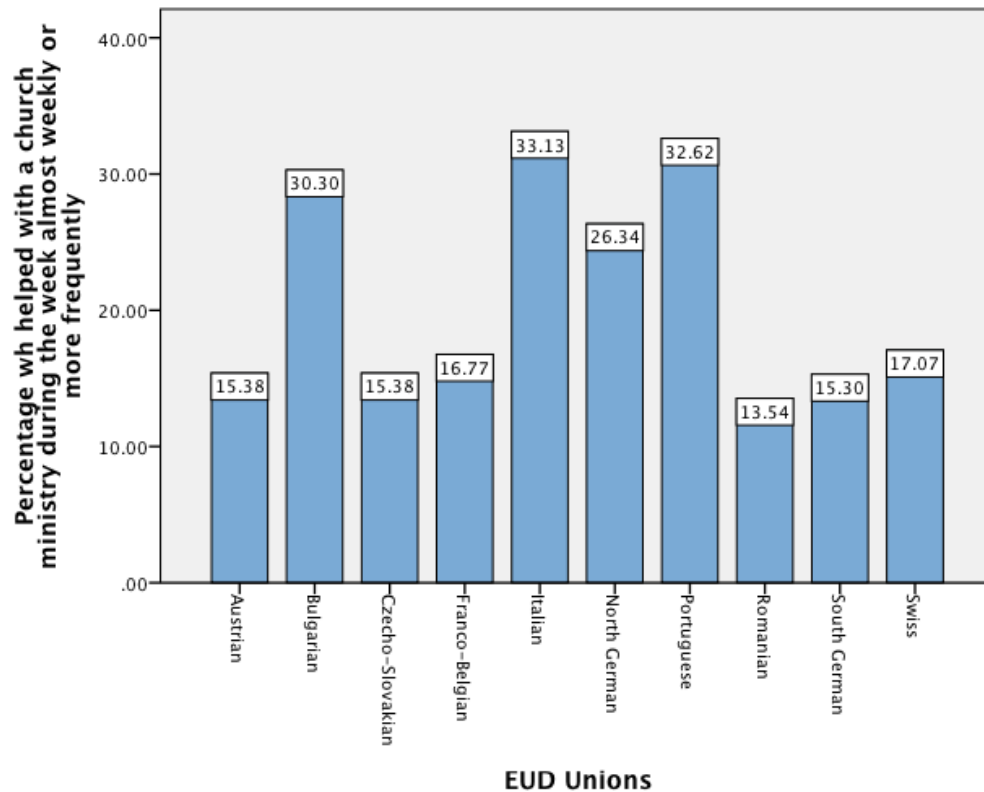


Graph no. 64: Percentage of respondents across EUD Unions who helped with a church ministry on Sabbath almost weekly or more frequently

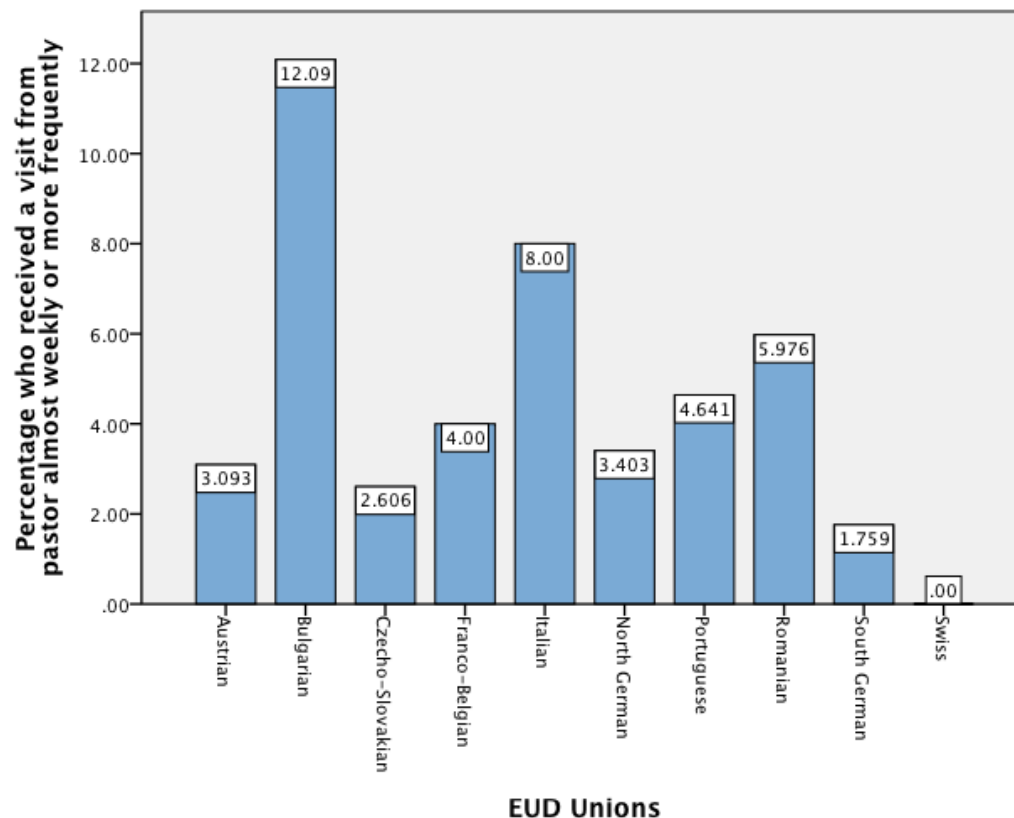




Graph no. 65: Percentage of respondents across EUD Unions who helped with a church ministry almost weekly or more frequently

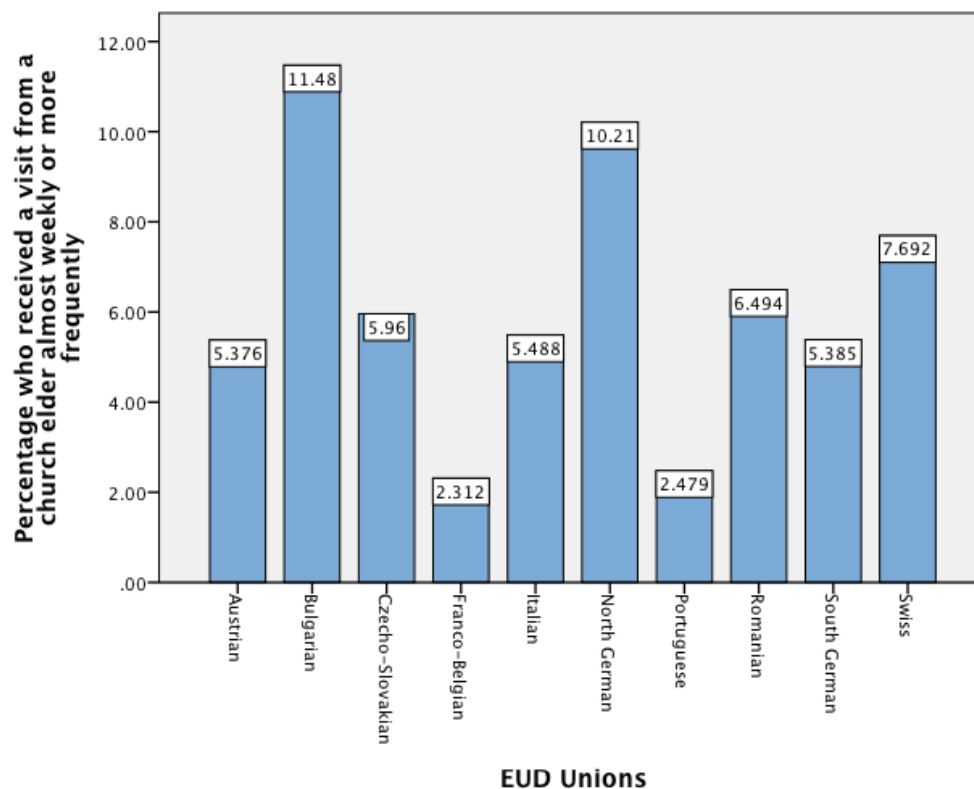


Graph no. 66: Percentage of respondents across EUD Unions who received a visit from the pastor almost weekly or more frequently

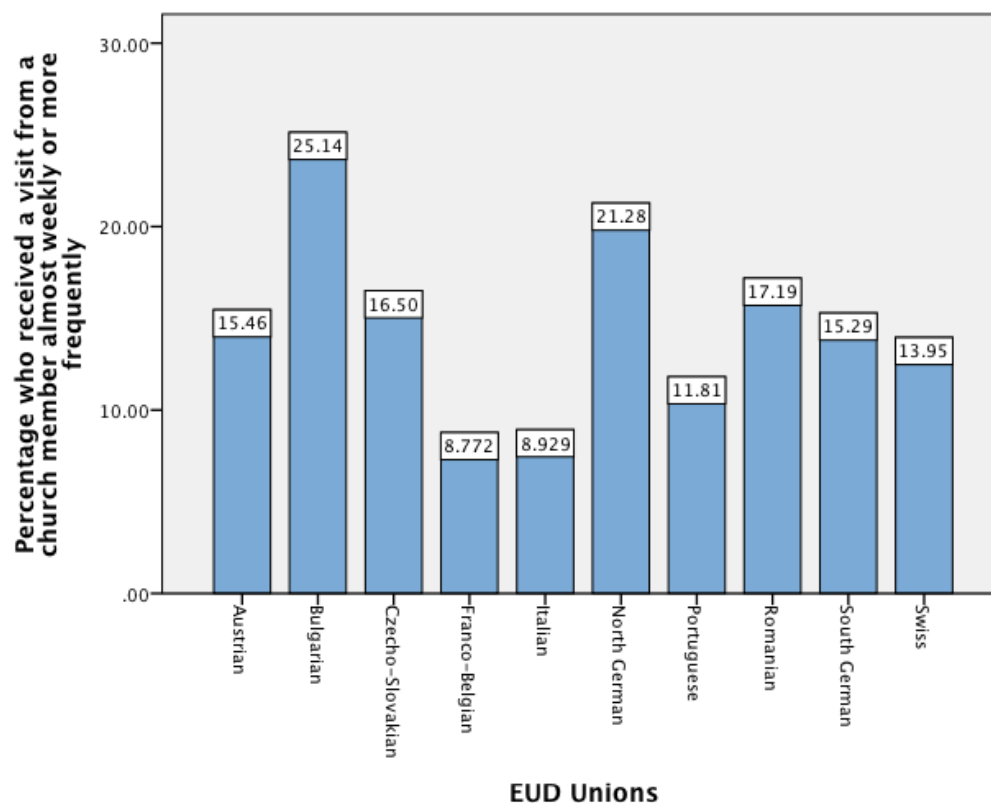




Graph no. 67: Percentage of respondents across EUD Unions who received a visit from a church elder almost weekly or more frequently

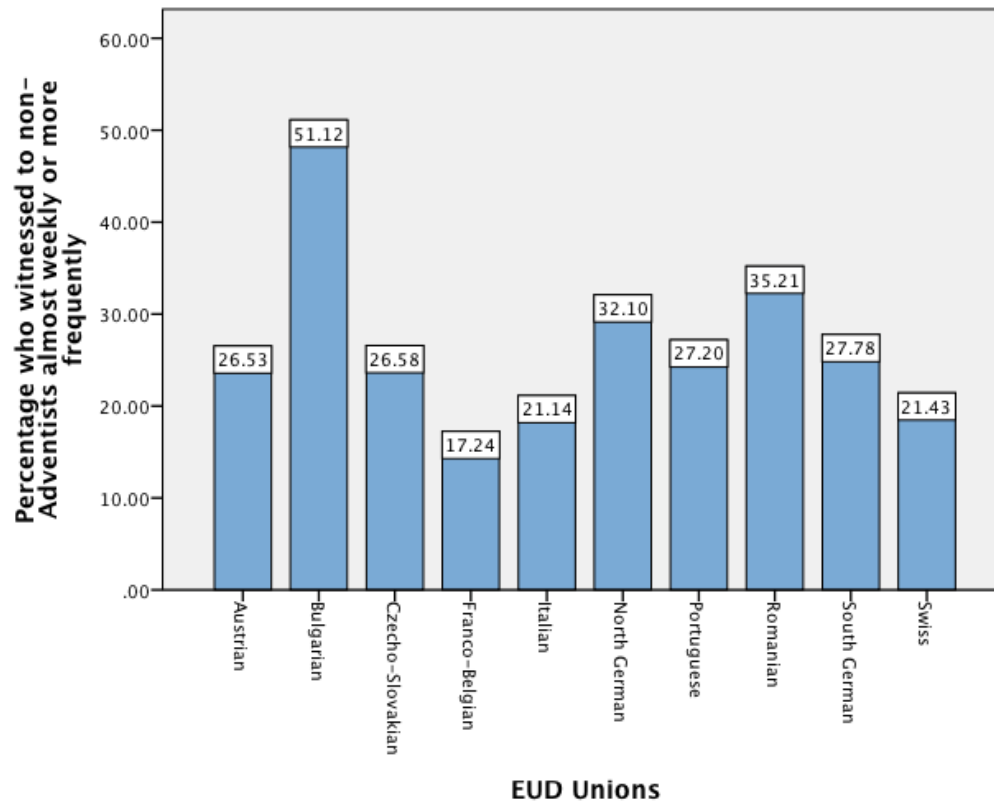


Graph no. 68: Percentage of respondents across EUD Unions who received a visit from a church member almost weekly or more frequently

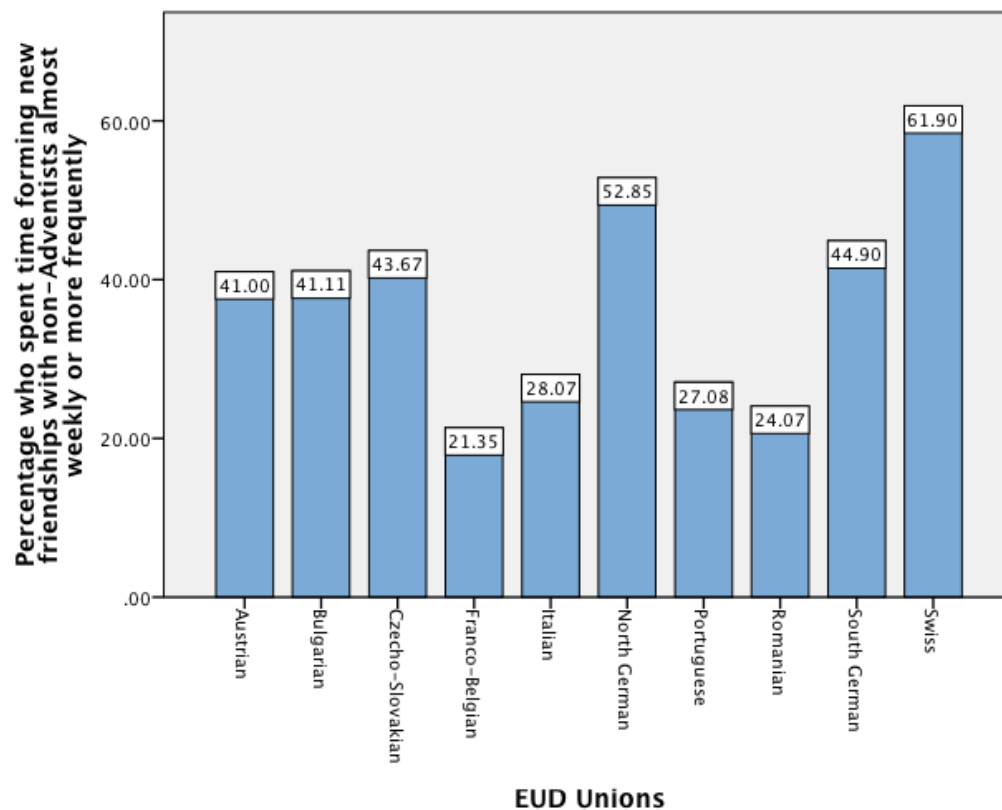




Graph no. 69: Percentage of respondents across EUD Unions who witnessed to non-Adventists almost weekly or more frequently

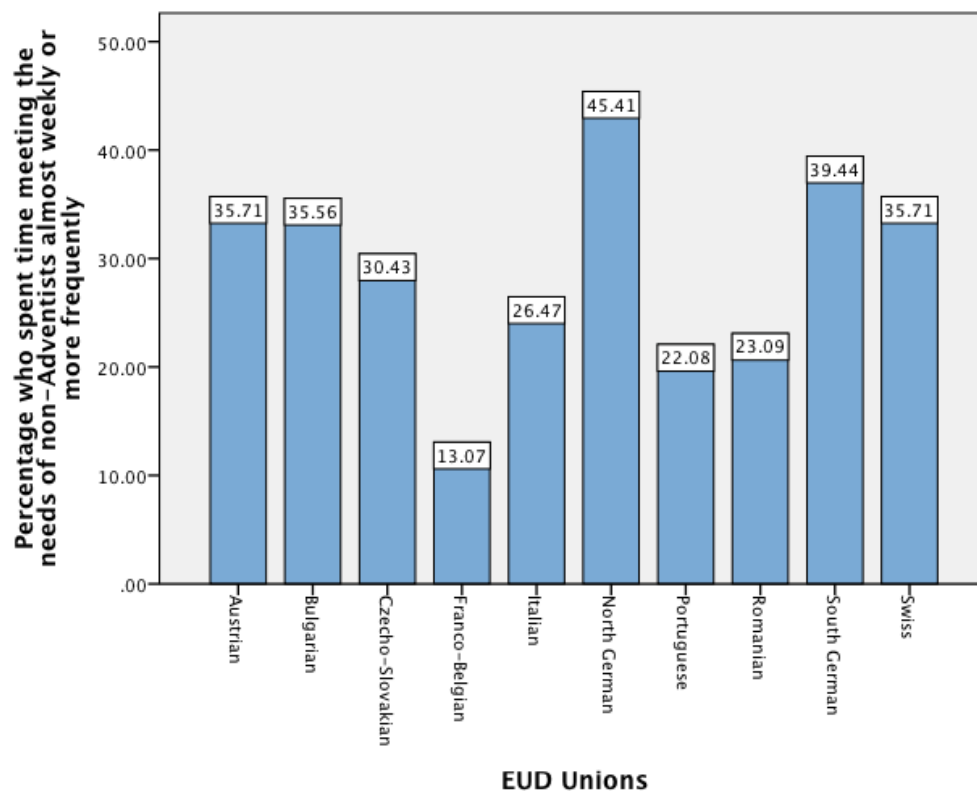


Graph no. 70: Percentage of respondents across EUD Unions who spent time forming friendships with non-Adventists almost weekly or more frequently

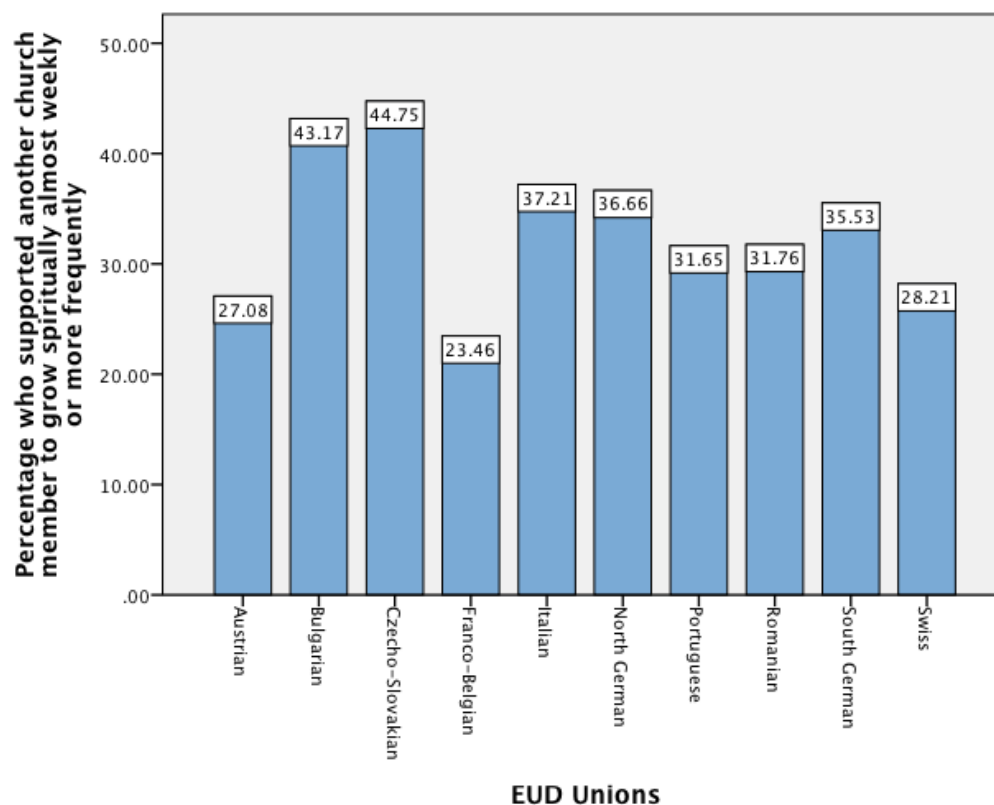




Graph no. 71: Percentage of respondents across EUD Unions who spent time meeting the needs of non-Adventists almost weekly or more frequently



Graph no. 72: Percentage of respondents across EUD Unions who supported another church member to grow spiritually almost weekly or more frequently





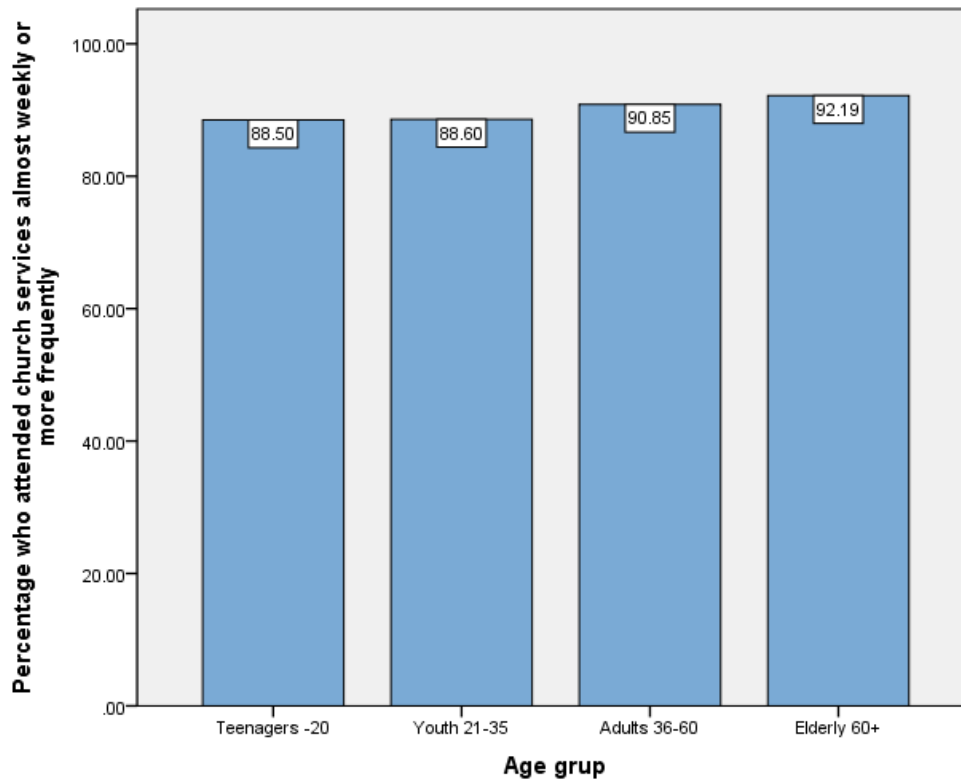
A series of Kruskal Wallis Tests have been performed in order to test the differences among age groups regarding the frequency of religious activities outside of the family. The results are presented in Table no. 13. There were significant statistical differences among age groups for most of the items.

Table no. 13: Kruskal Wallis Test statistics for differences among age groups regarding the frequency of religious activities outside of the family

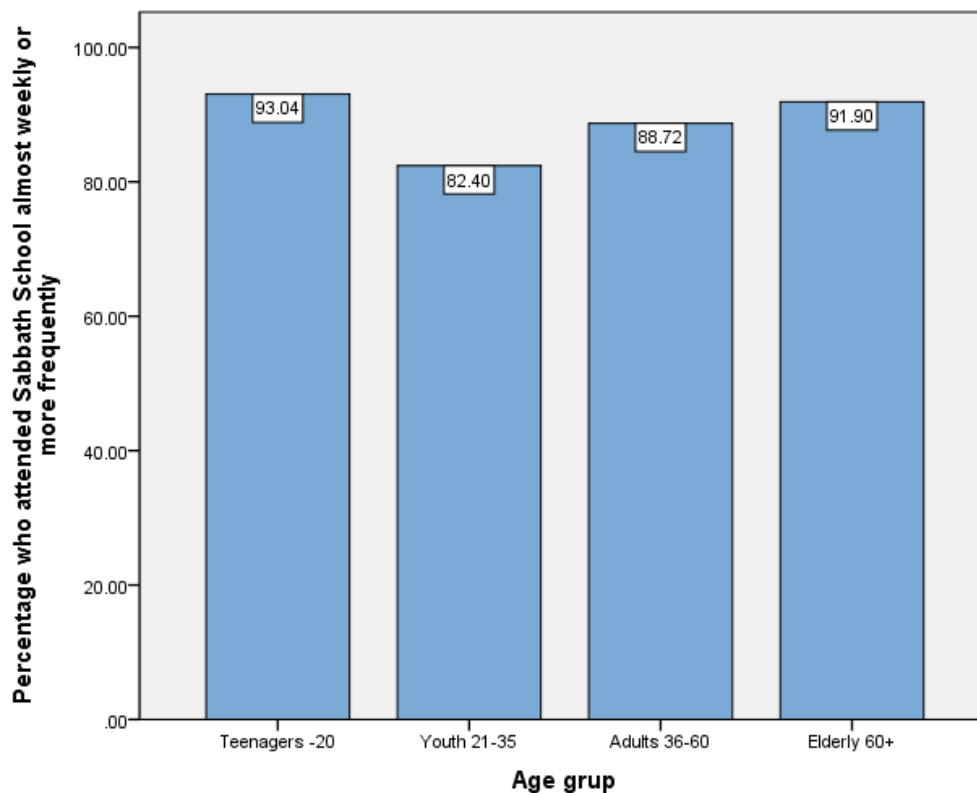
	Chi-Square	df	Asymp. Sig.
Attended church services.	10.975	3	.012
Attended Sabbath School.	43.848	3	.000
Attended a small group organized my church.	21.430	3	.000
Attend a prayer meeting at my local church.	88.049	3	.000
Attend a public evangelistic meeting in my area.	17.290	3	.001
Attended a youth meeting in my area.	430.603	3	.000
Attended a Pathfinders meeting.	135.495	3	.000
Participated in communion service.	62.863	3	.000
Ate with members of the church other than my family.	49.747	3	.000
Helped with a church ministry on Sabbath.	.785	3	.853
Helped with a church ministry during the week.	9.686	3	.021
Received a visit from my pastor.	63.263	3	.000
Received a visit from a church elder.	11.508	3	.009
Received a visit from a church member.	.704	3	.872
Witnessed to non-Adventists in my community.	36.587	3	.000
Spent time forming new friendships with non-Adventists in my community.	17.896	3	.000
Spent time meeting the needs of non-Adventists in my community.	22.970	3	.000
Supported another church member to grow spiritually.	54.132	3	.000



Graph no. 73: Percentage of respondents in different age groups who attended church services almost weekly or more frequently

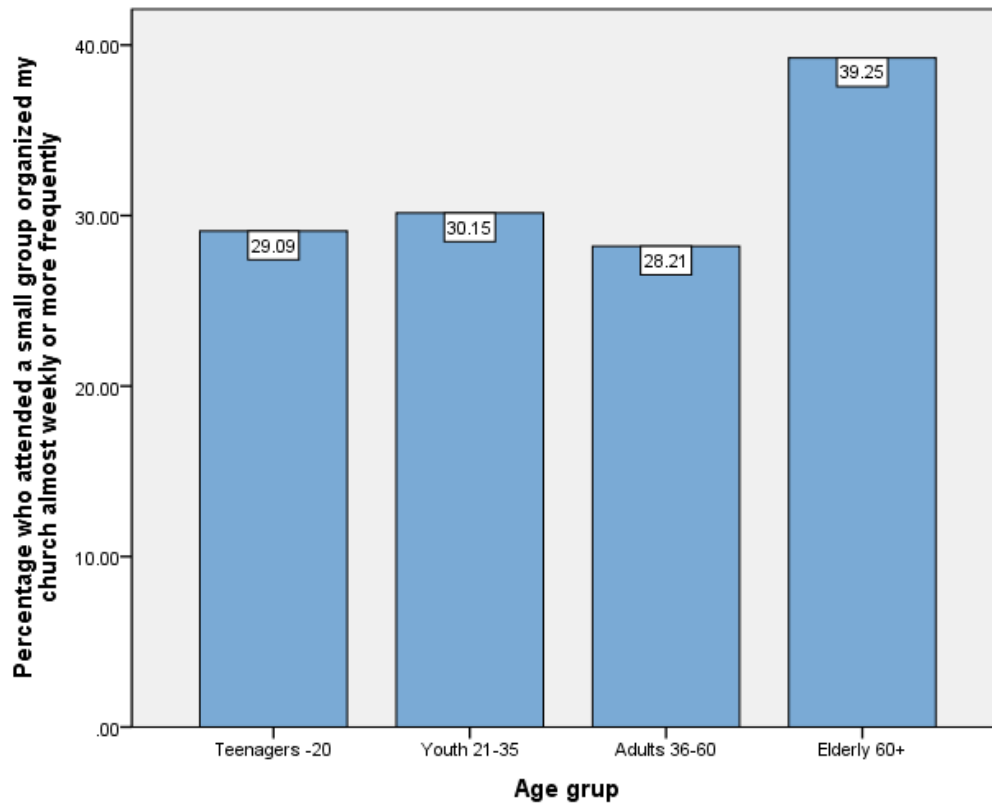


Graph no. 74: Percentage of respondents in different age groups who attended Sabbath School almost weekly or more frequently

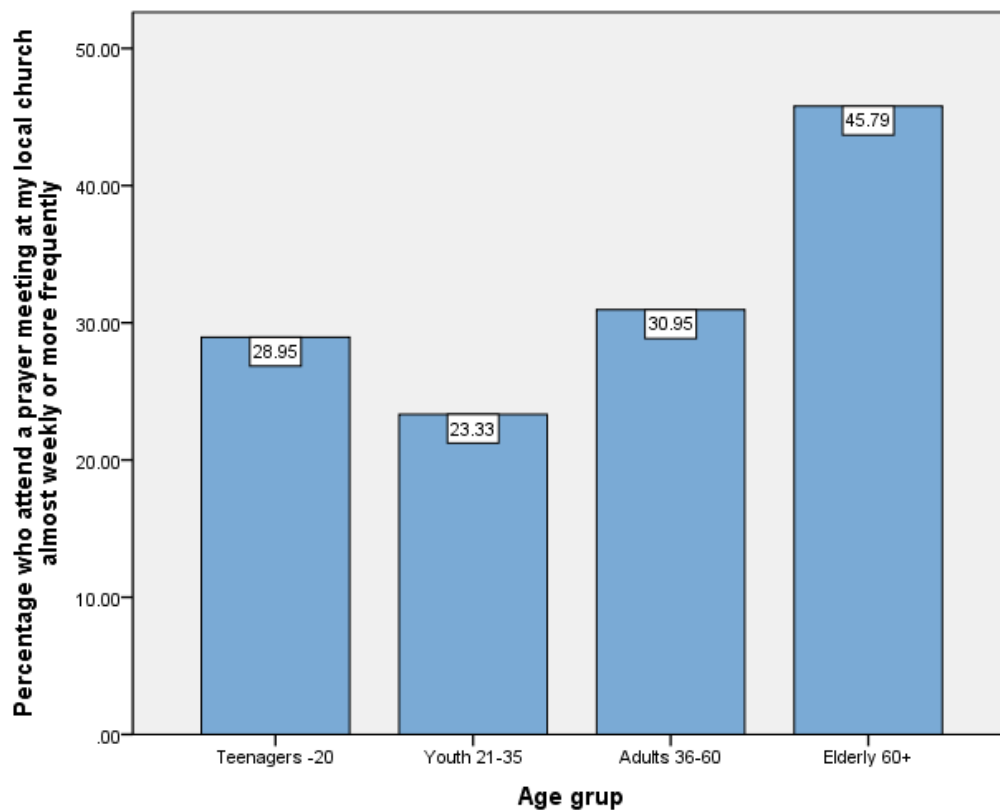




Graph no. 75: Percentage of respondents in different age groups who attended a small group organized by the local church almost weekly or more frequently

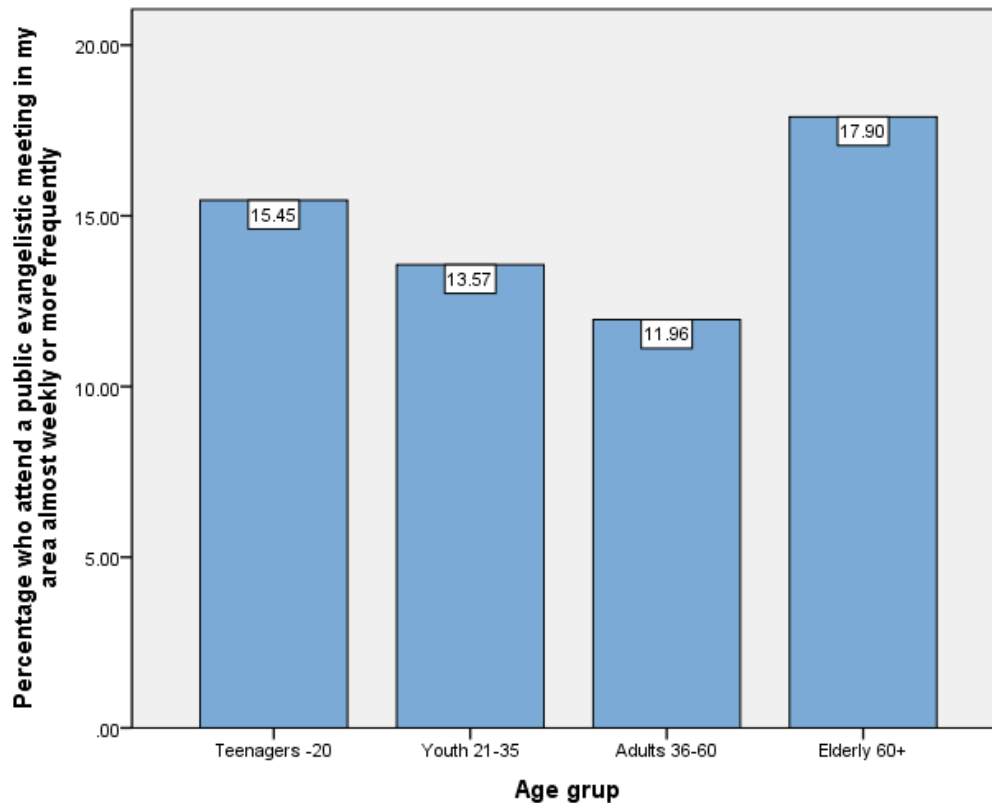


Graph no. 76: Percentage of respondents in different age groups who attended a prayer meeting almost weekly or more frequently

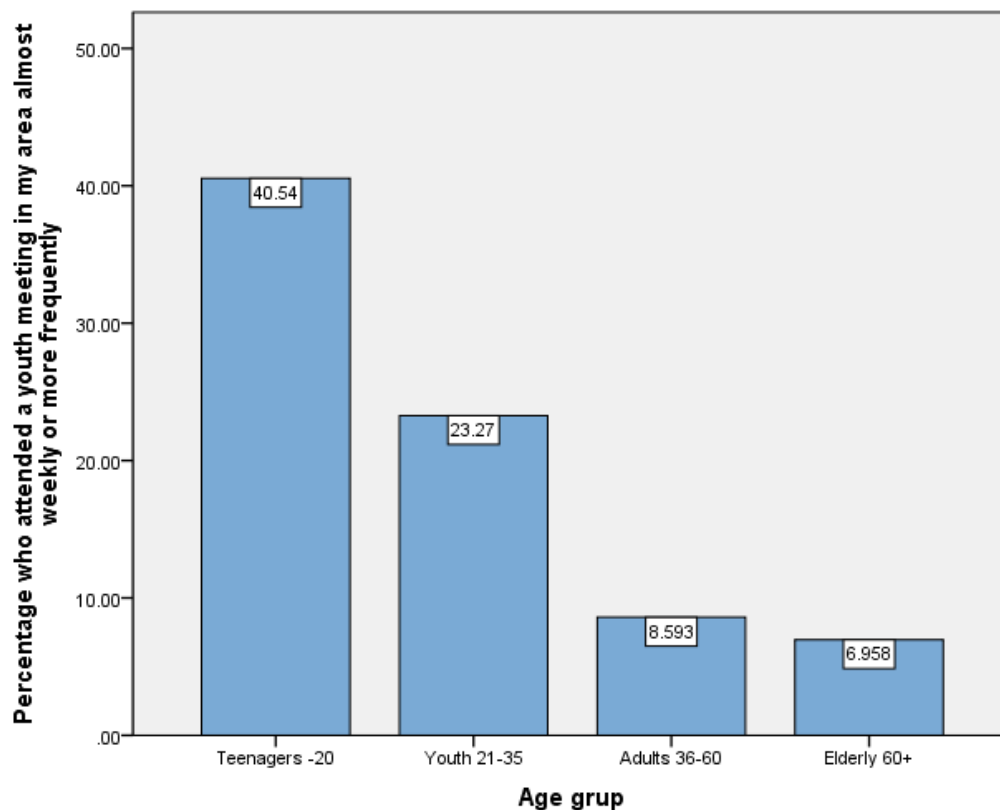




Graph no. 77: Percentage of respondents in different age groups who attended a public evangelistic meeting almost weekly or more frequently

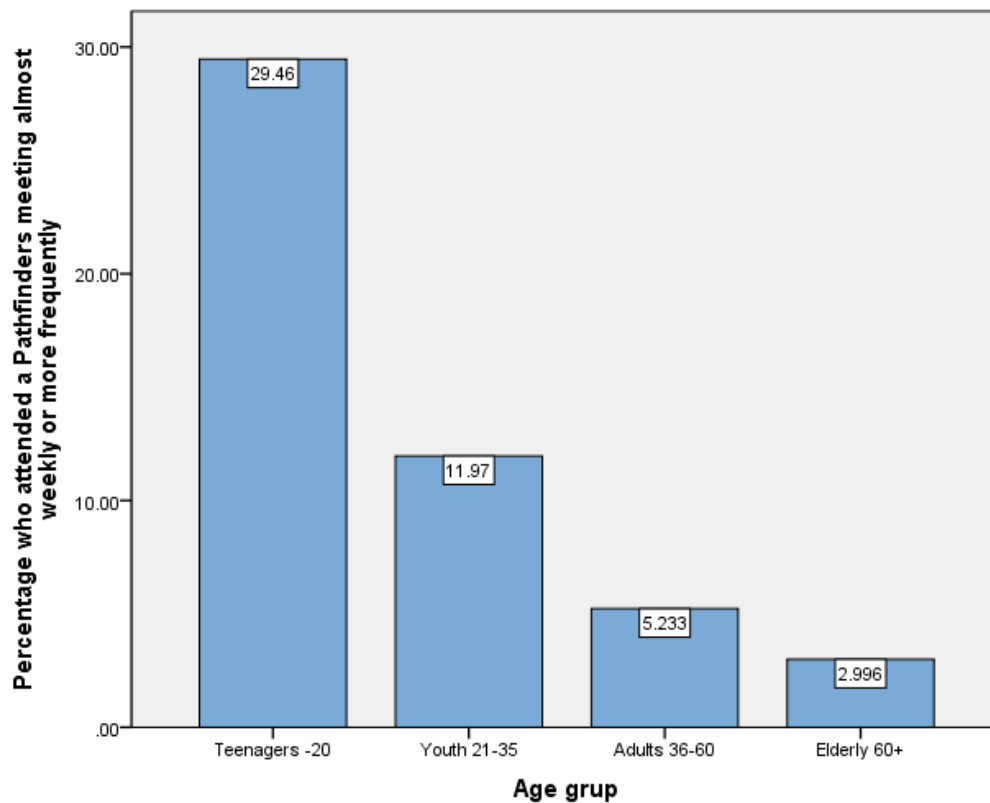


Graph no. 78: Percentage of respondents in different age groups who attended a youth meeting almost weekly or more frequently

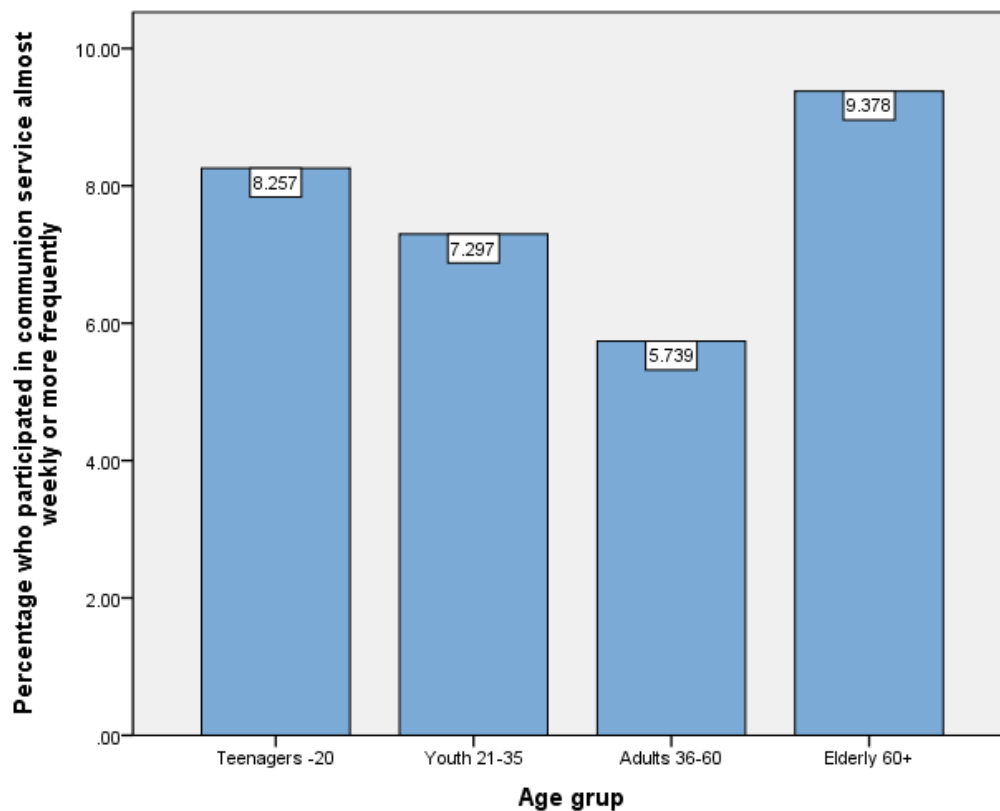




Graph no. 79: Percentage of respondents in different age groups who attended a Pathfinders meeting almost weekly or more frequently

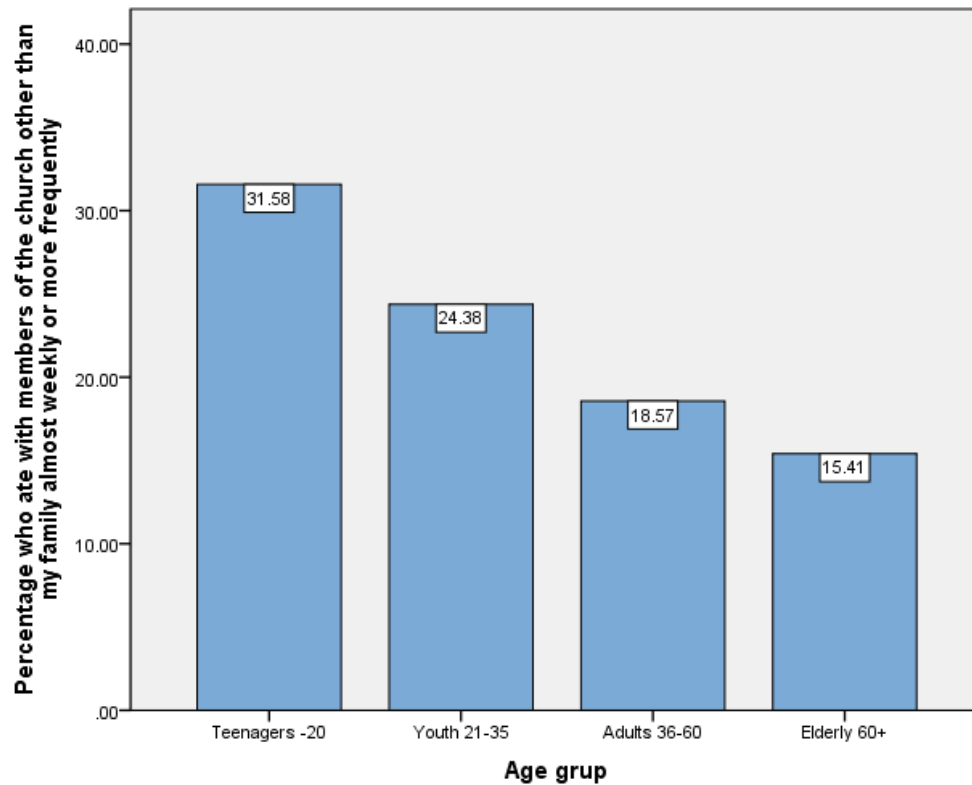


Graph no. 80: Percentage of respondents in different age groups who participated in communion service almost weekly or more frequently

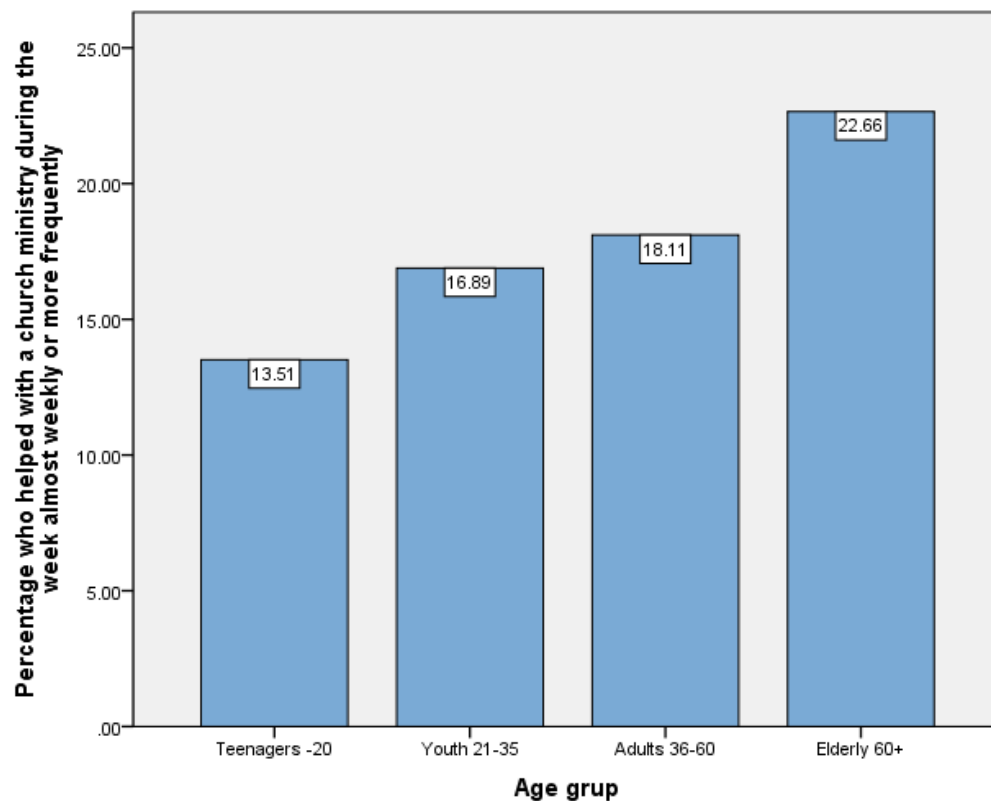




Graph no. 81: Percentage of respondents in different age groups who ate with members of the church almost weekly or more frequently

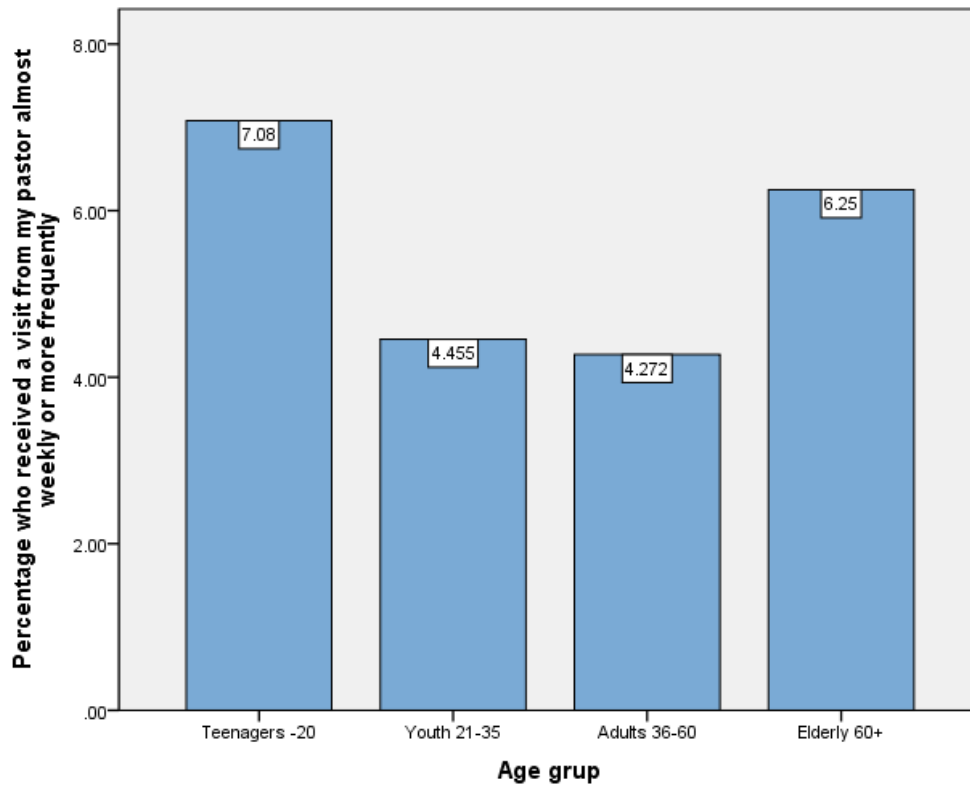


Graph no. 82: Percentage of respondents in different age groups who helped with a church ministry almost weekly or more frequently

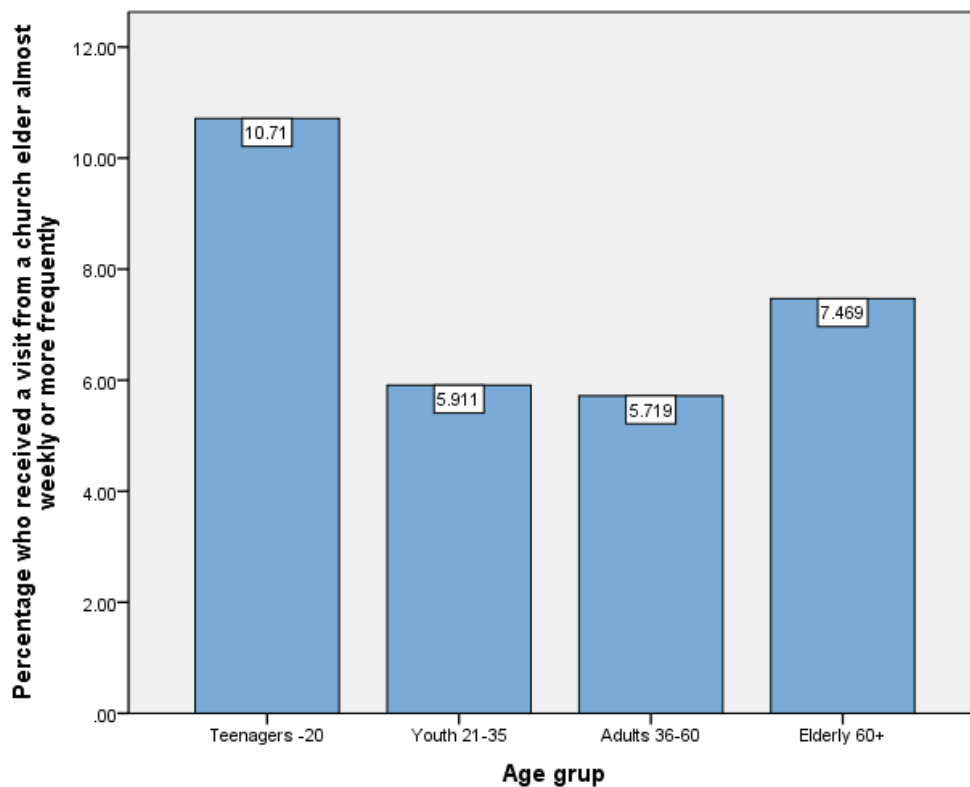




Graph no. 83: Percentage of respondents in different age groups who received a visit from the pastor almost weekly or more frequently

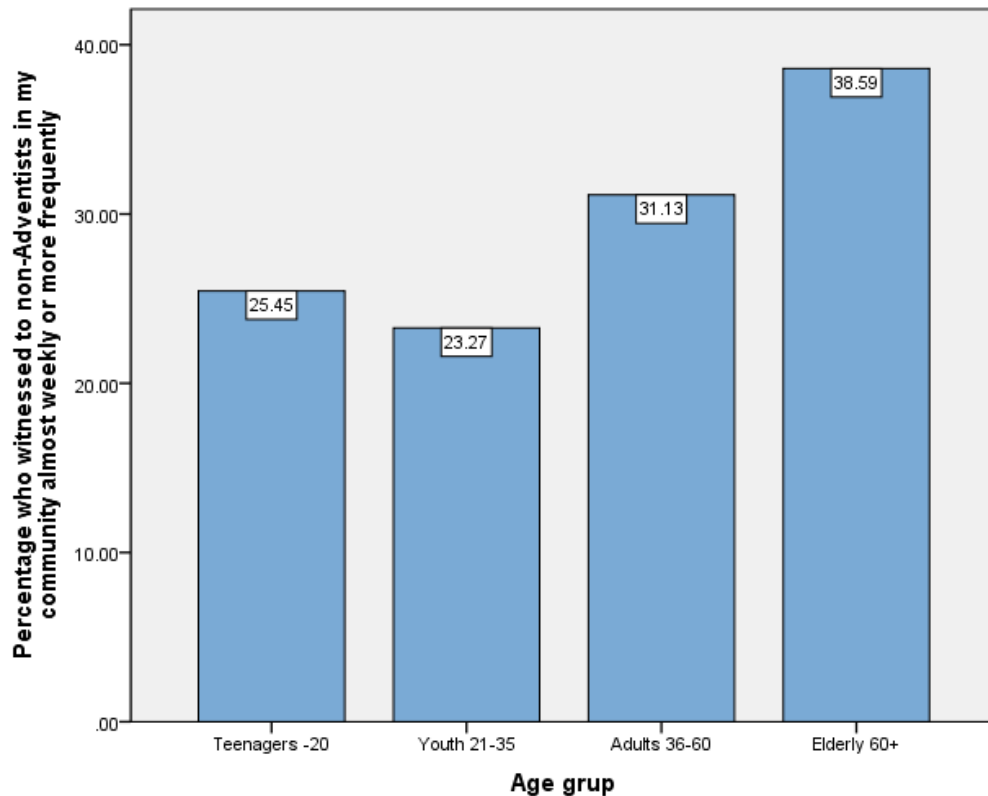


Graph no. 84: Percentage of respondents in different age groups who received a visit from a church elder almost weekly or more frequently

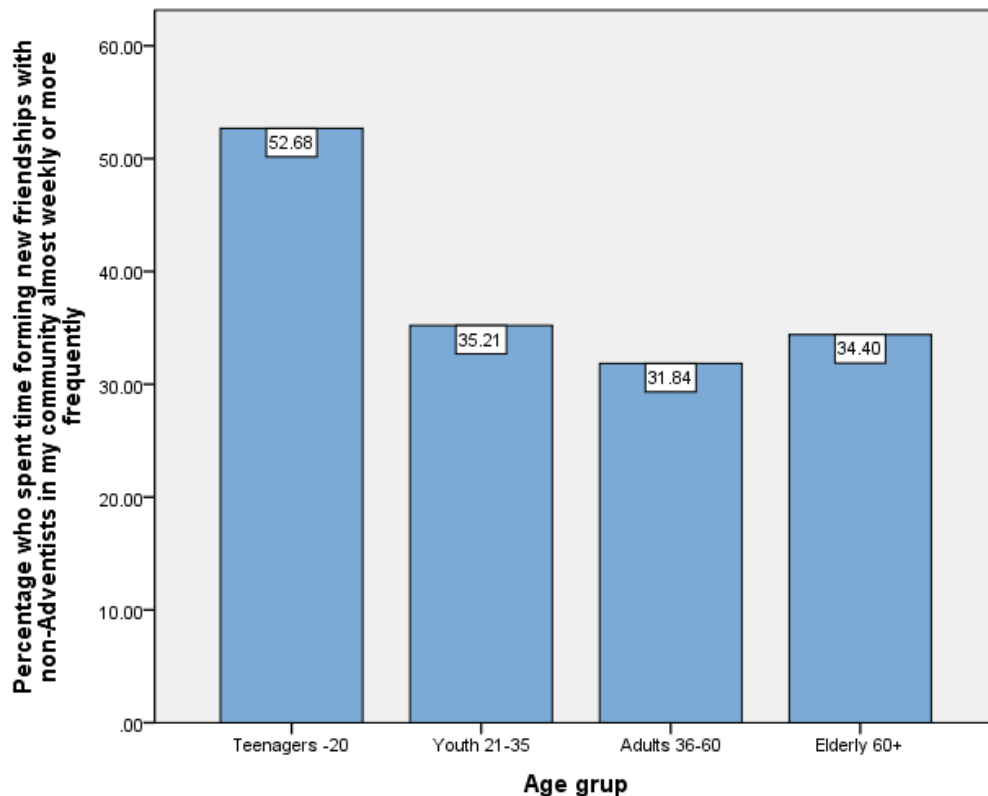




Graph no. 85: Percentage of respondents in different age groups who witnessed to non-Adventists almost weekly or more frequently

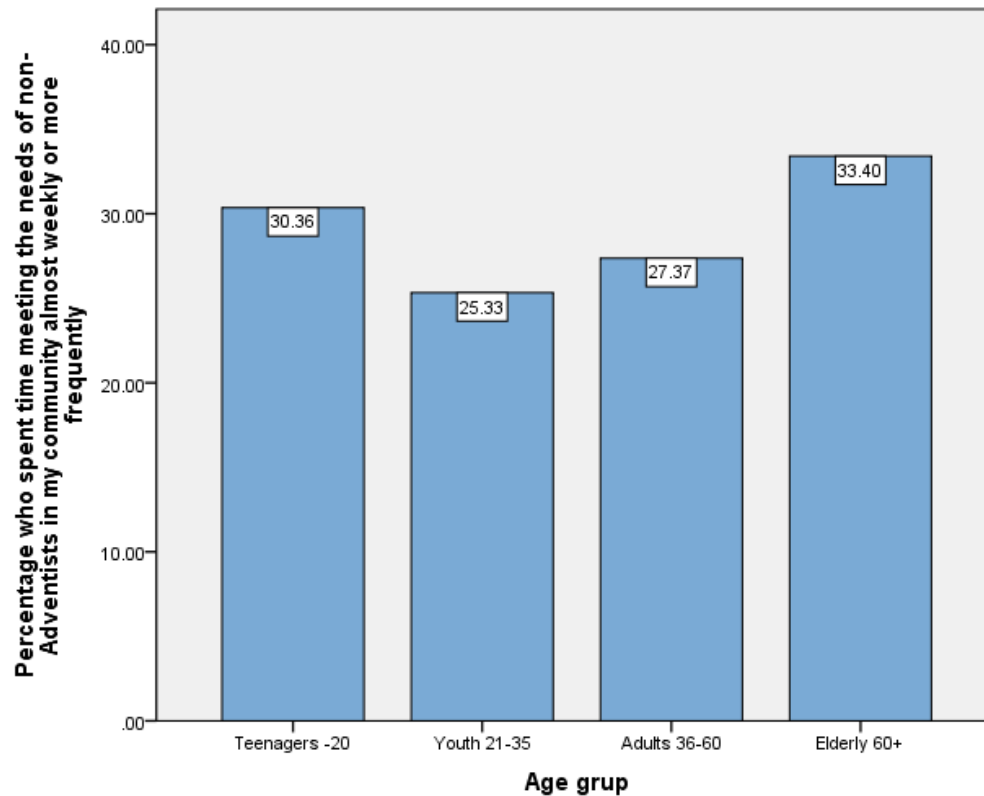


Graph no. 86: Percentage of respondents in different age groups who spent time forming friendships with non-Adventists almost weekly or more frequently

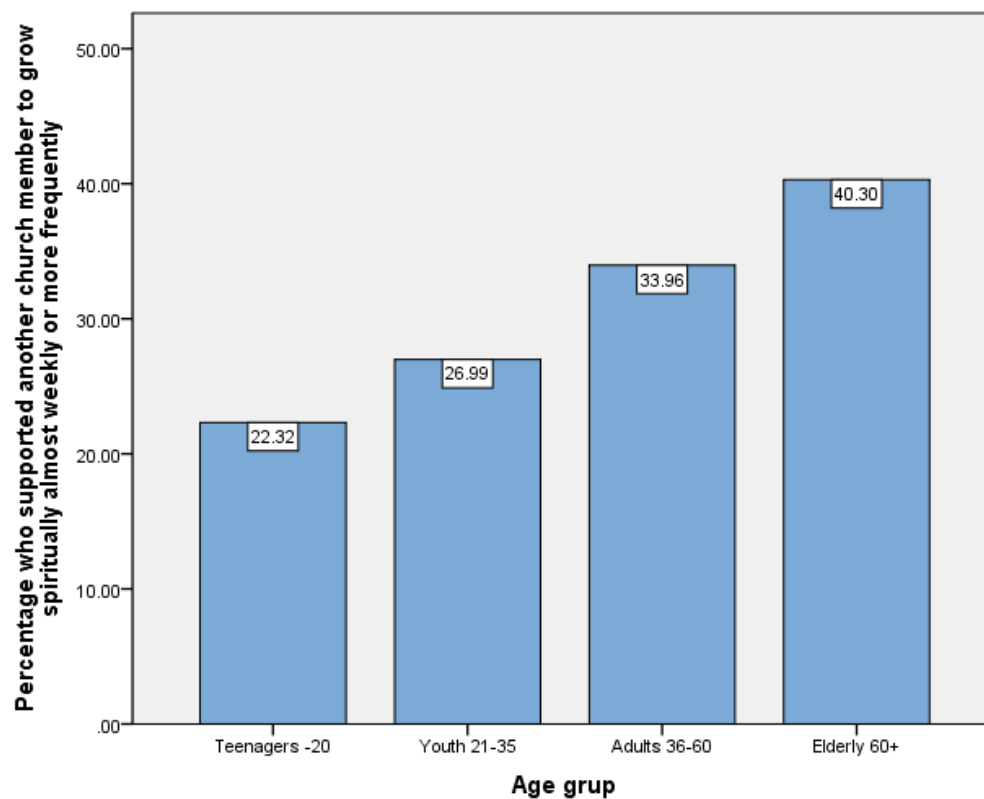




Graph no. 87: Percentage of respondents in different age groups who spent time meeting the needs of non - Adventists almost weekly or more frequently



Graph no. 88: Percentage of respondents in different age groups who supported another church member to grow spiritually almost weekly or more frequently





Q 26. Personal religious activities

The participants to the study were required to report the frequency of multiple personal religious activities on a 5 levels scale:

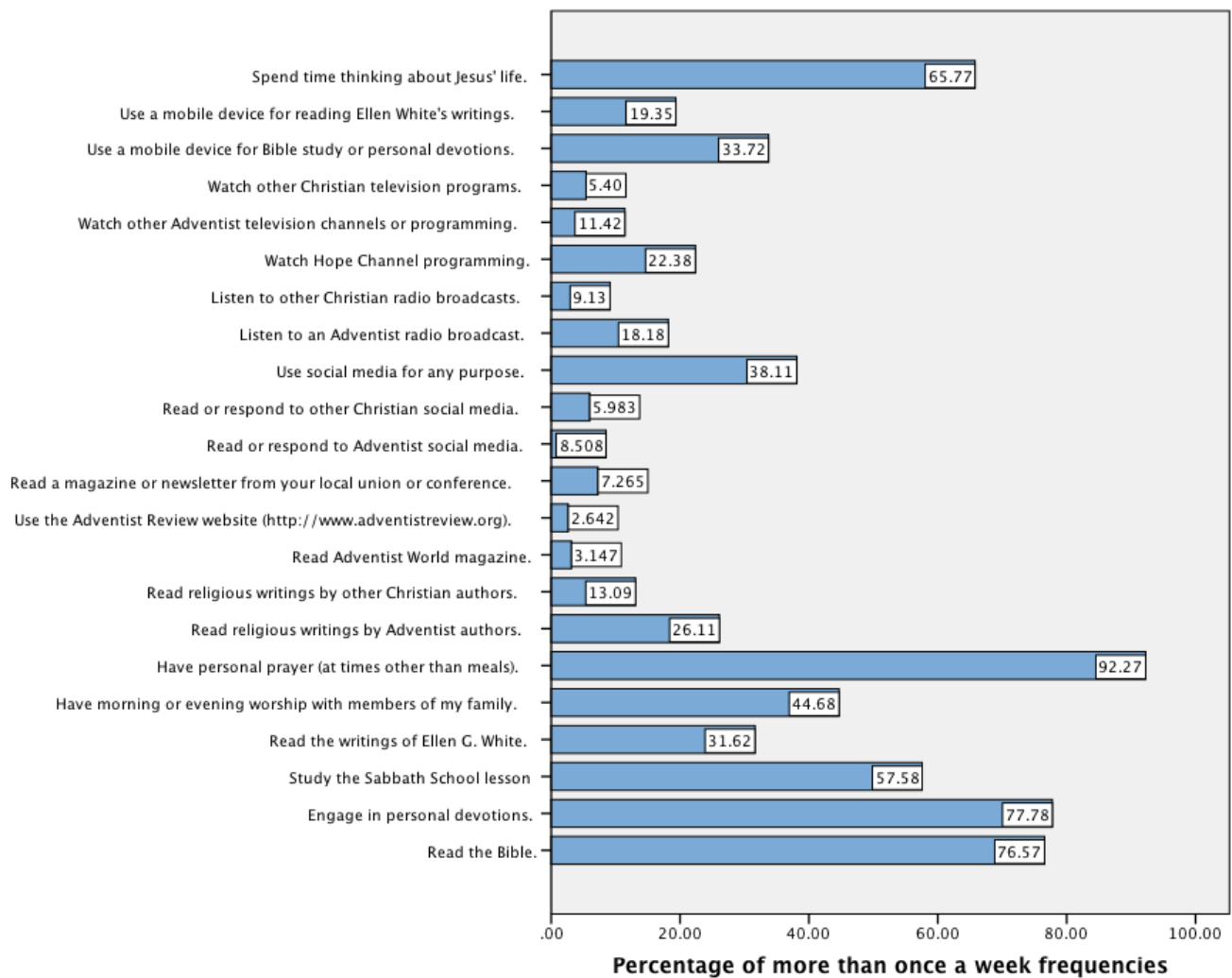
Level	Code
Never	1
Less than once a month	2
About once a week	3
More than once a week	4
Daily or more than once a day	5

Table no. 14: Median and mode values for frequency of personal religious activities

Activity	Median	Mode
Read the Bible.	4	5.00
Engage in personal devotions.	5	5.00
Study the Sabbath School lesson	4	4.00
Read the writings of Ellen G. White.	3	2.00
Have morning or evening worship with members of my family.	3	5.00
Have personal prayer (at times other than meals).	5	5.00
Read religious writings by Adventist authors.	2	2.00
Read religious writings by other Christian authors.	2	2.00
Read Adventist World magazine.	1	1.00
Use the Adventist Review website (http://www.adventistreview.org).	1	1.00
Read a magazine or newsletter from your local union or conference.	2	2.00
Read or respond to Adventist social media.	1	1.00
Read or respond to other Christian social media.	1	1.00
Use social media for any purpose.	2	1.00
Listen to an Adventist radio broadcast.	2	1.00
Listen to other Christian radio broadcasts.	1	1.00
Watch Hope Channel programming.	2	1.00
Watch other Adventist television channels or programming.	1	1.00
Watch other Christian television programs.	1	1.00
Use a mobile device like a cell phone or tablet for Bible study or personal devotions.	2	1.00
Use a mobile device like a cell phone or tablet for reading Ellen White's writings.	1	1.00
Spend time thinking about Jesus' life.	4	5.00



Graph no. 89: Percentage of respondents performing religious activities more than once a week



A series of Kruskal Wallis Tests have been performed in order to test the differences among Unions regarding the frequency of personal religious activities. The results are presented in Table no. 15.

Table no. 15: Kruskal Wallis Test statistics for differences among Unions regarding the frequency of personal religious activities

	Chi-Square	df	Asymp. Sig.
Read the Bible.	60.933	9	.000
Study the Sabbath School lesson	143.852	9	.000
Read the writings of Ellen G. White.	134.173	9	.000
Have morning or evening worship with members of my family.	101.626	9	.000
Read religious writings by Adventist authors.	73.096	9	.000
Read religious writings by other Christian authors.	70.835	9	.000
Read Adventist World magazine.	935.919	9	.000
Use the Adventist Review website (http://www.adventistreview.org).	275.389	9	.000
Read a magazine or newsletter from your local union or conference.	146.914	9	.000

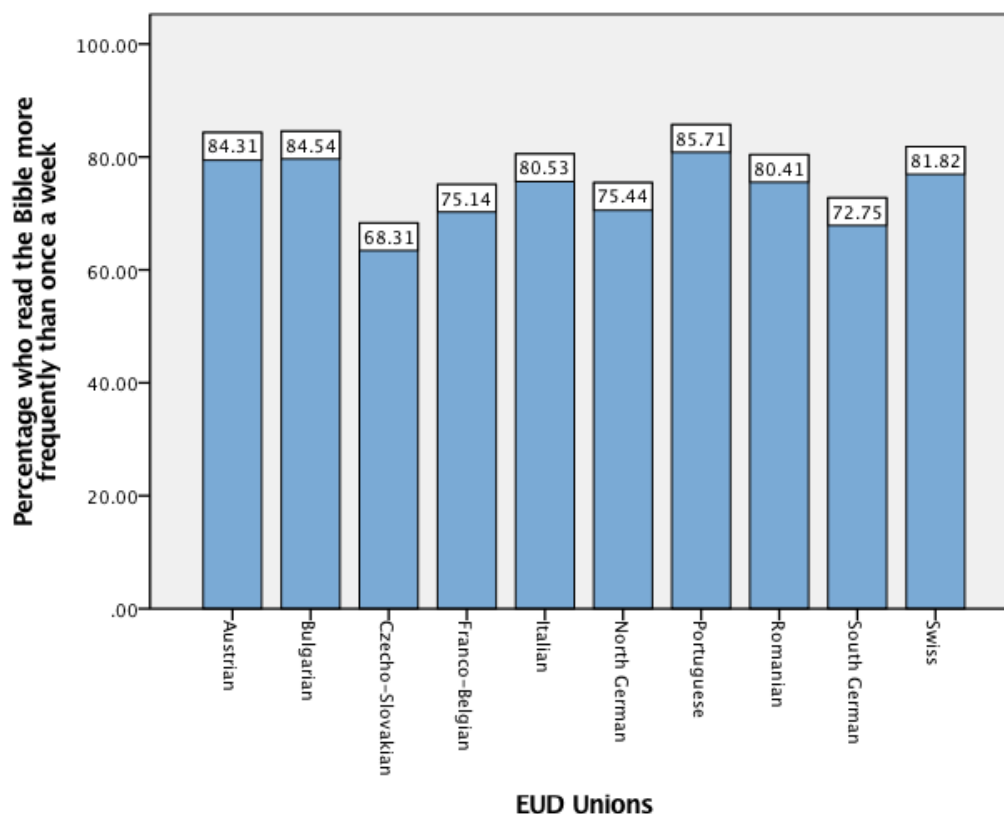


	Chi-Square	df	Asymp. Sig.
Read or respond to Adventist social media.	95.512	9	.000
Read or respond to other Christian social media.	66.253	9	.000
Use social media for any purpose.	52.470	9	.000
Listen to an Adventist radio broadcast.	593.313	9	.000
Listen to other Christian radio broadcasts.	230.870	9	.000
Watch Hope Channel programming.	825.436	9	.000
Watch other Adventist television channels or programming.	75.014	9	.000
Watch other Christian television programs.	81.466	9	.000
Use a mobile device like a cell phone or tablet for Bible study or personal devotions.	35.620	9	.000
Use a mobile device like a cell phone or tablet for reading Ellen White's writings.	131.668	9	.000
Spend time thinking about Jesus' life.	125.866	9	.000

There are significant differences among EUD Unions regarding the frequency of personal religious activities / habits, except for prayer and personal devotion.

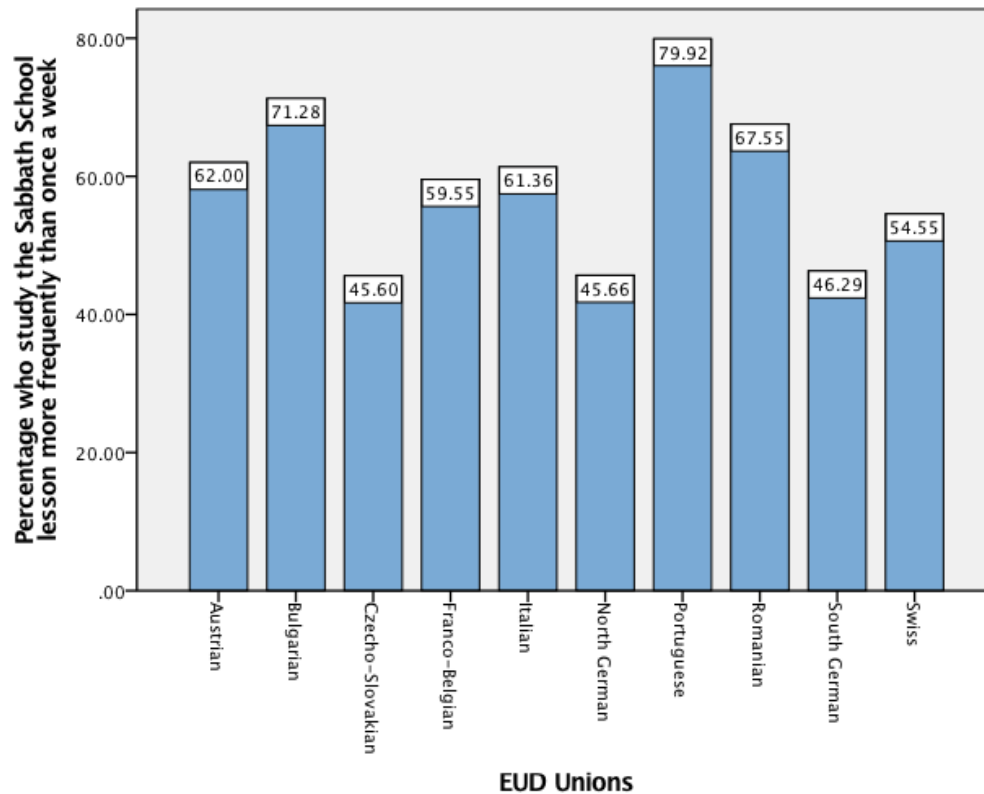
Graphs no. 90 to no. 108 show the percentages of respondents performing personal religious activities more frequently than once a week for the EUD Union samples.

Graph no. 90: Percentage of respondents across EUD Unions who Read the Bible more than once a week

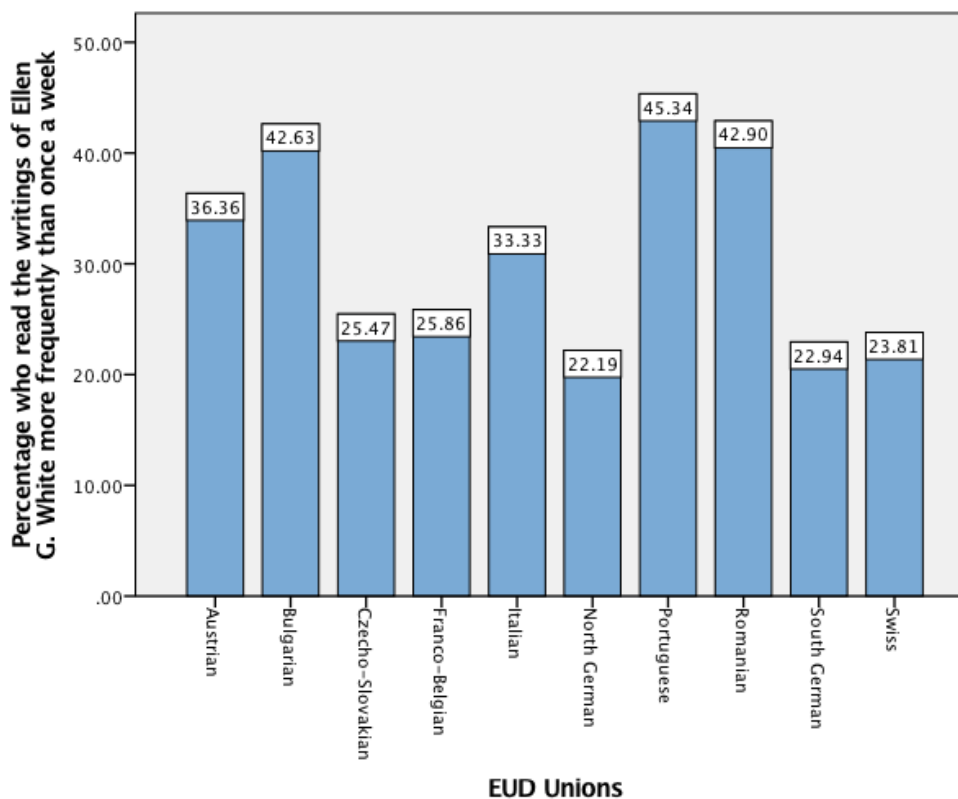




Graph no. 91: Percentage of respondents across EUD Unions who study the Sabbath School lesson more than once a week

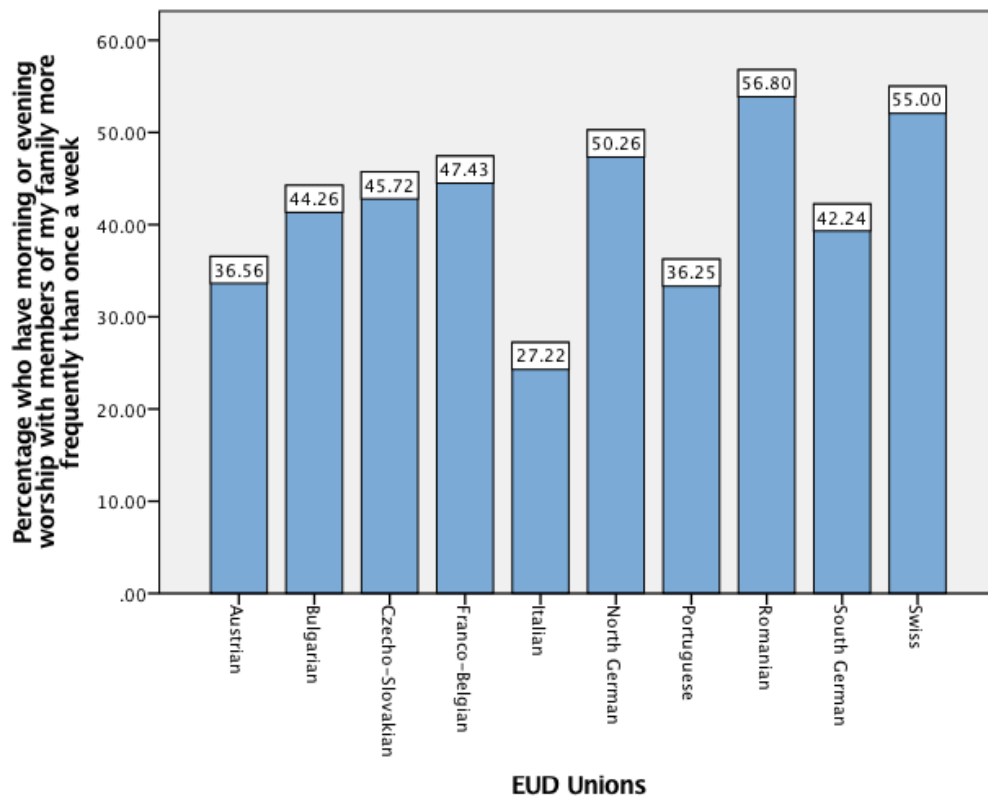


Graph no. 92: Percentage of respondents across EUD Unions who read the writings of Ellen G. White more than once a week

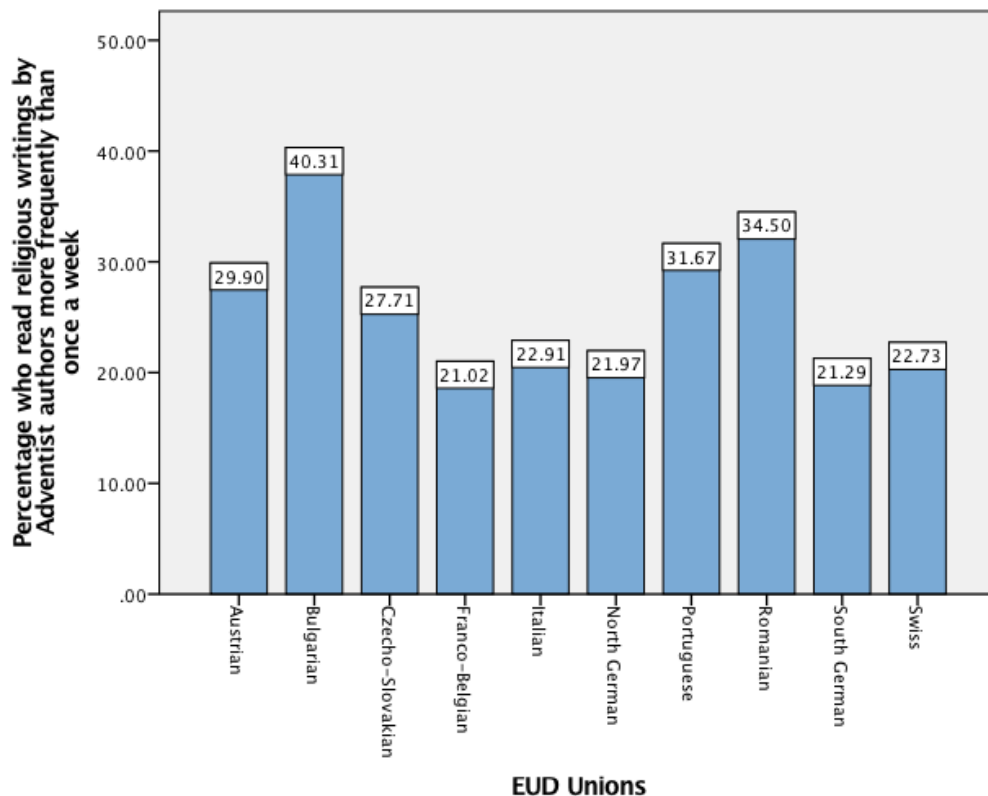




Graph no. 93: Percentage of respondents across EUD Unions who have worship with the family more than once a week

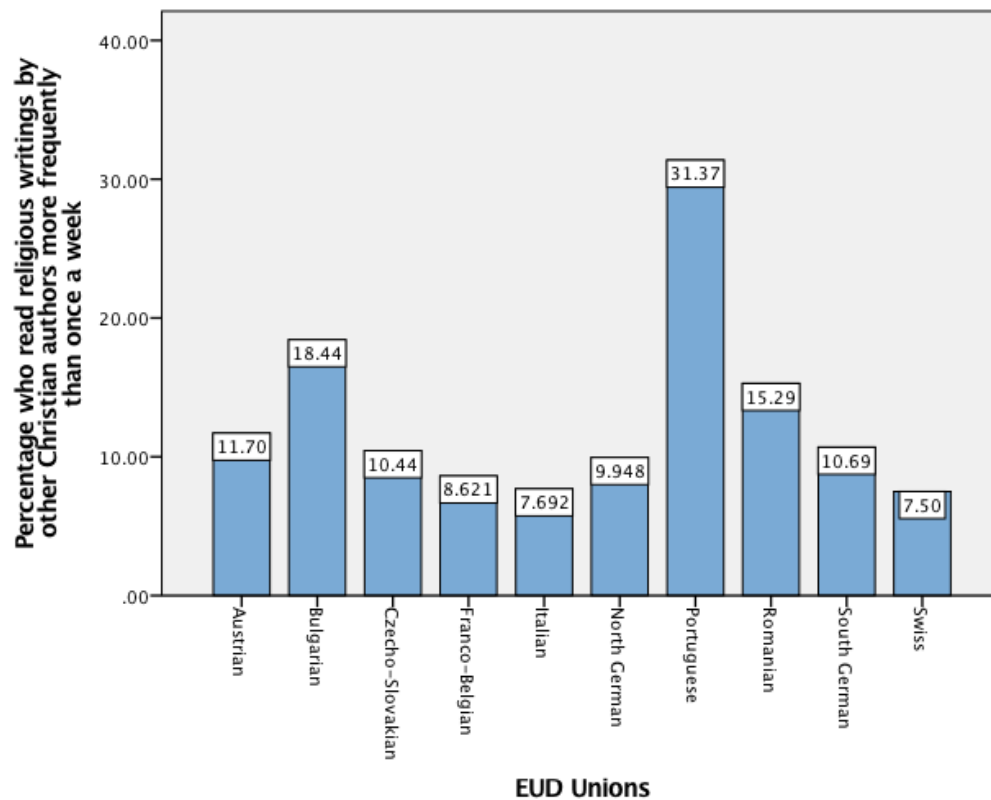


Graph no. 94: Percentage of respondents across EUD Unions who read religious writings by Adventist authors more than once a week

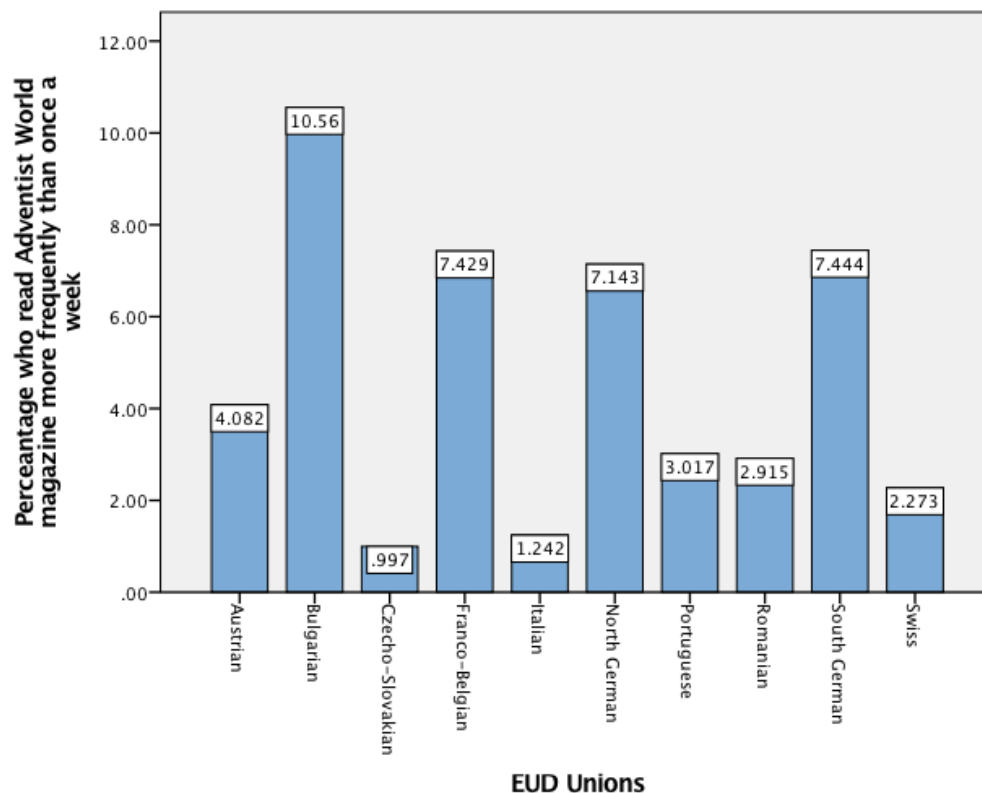




Graph no. 95: Percentage of respondents across EUD Unions who read religious writings by Christian authors more than once a week

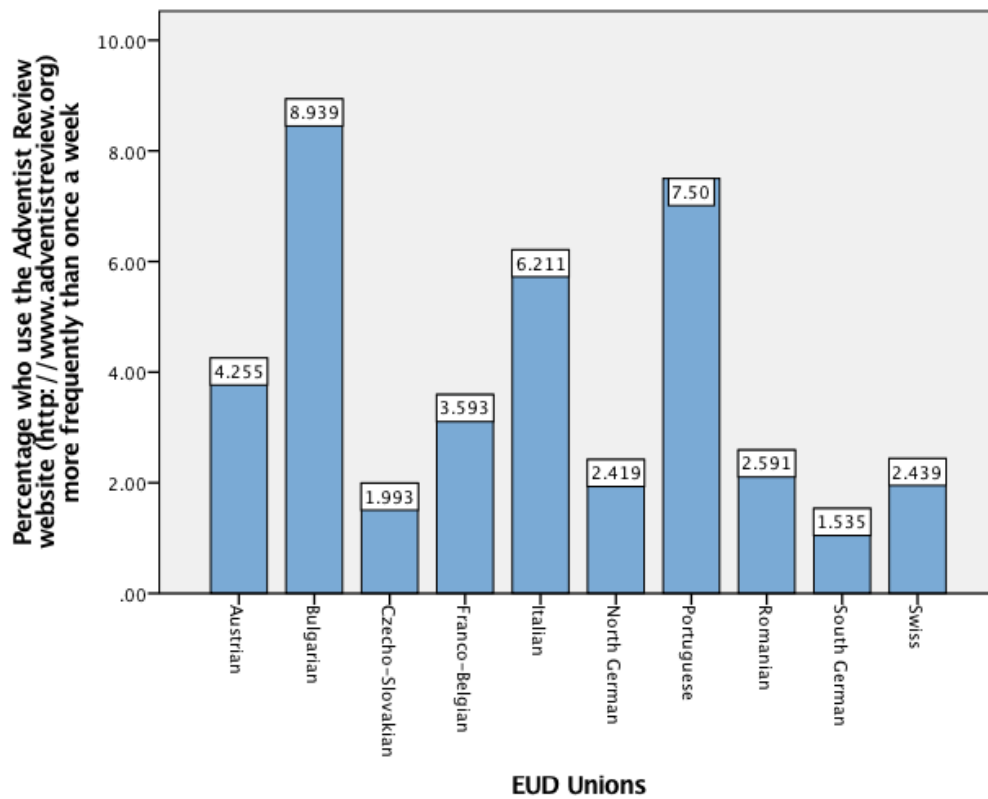


Graph no. 96: Percentage of respondents across EUD Unions who read Adventist World magazine more than once a week

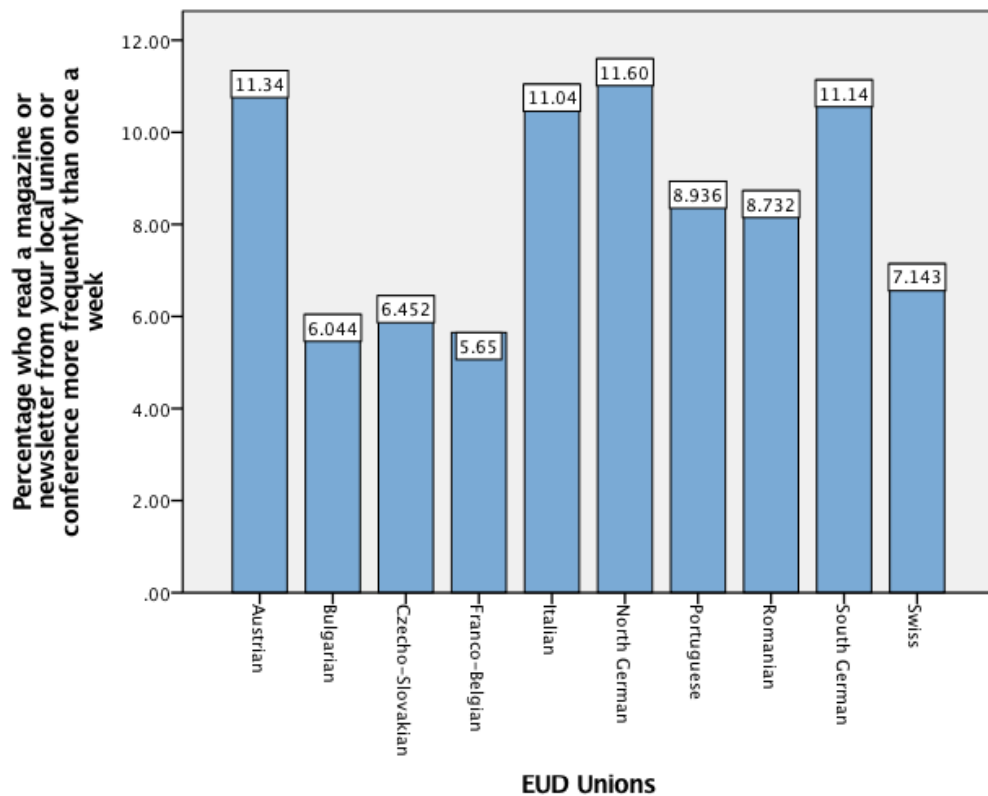




Graph no. 97: Percentage of respondents across EUD Unions who use the Adventist Review website more than once a week

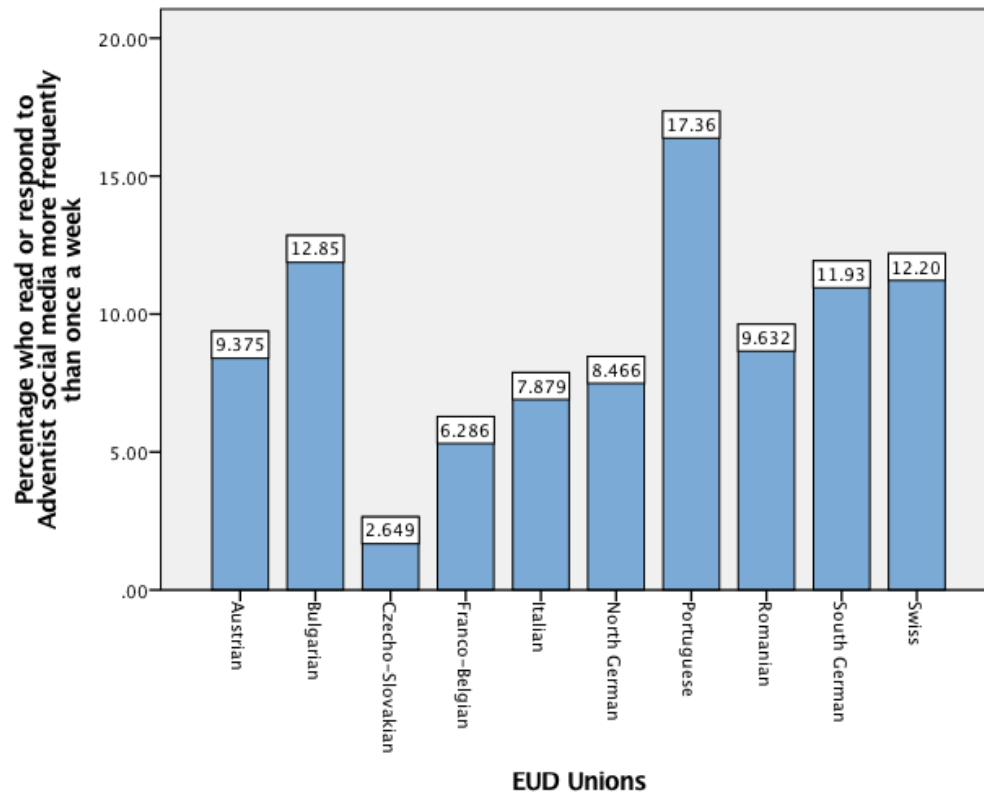


Graph no. 98: Percentage of respondents across EUD Unions who read a magazine or newsletter for the local Union more than once a week

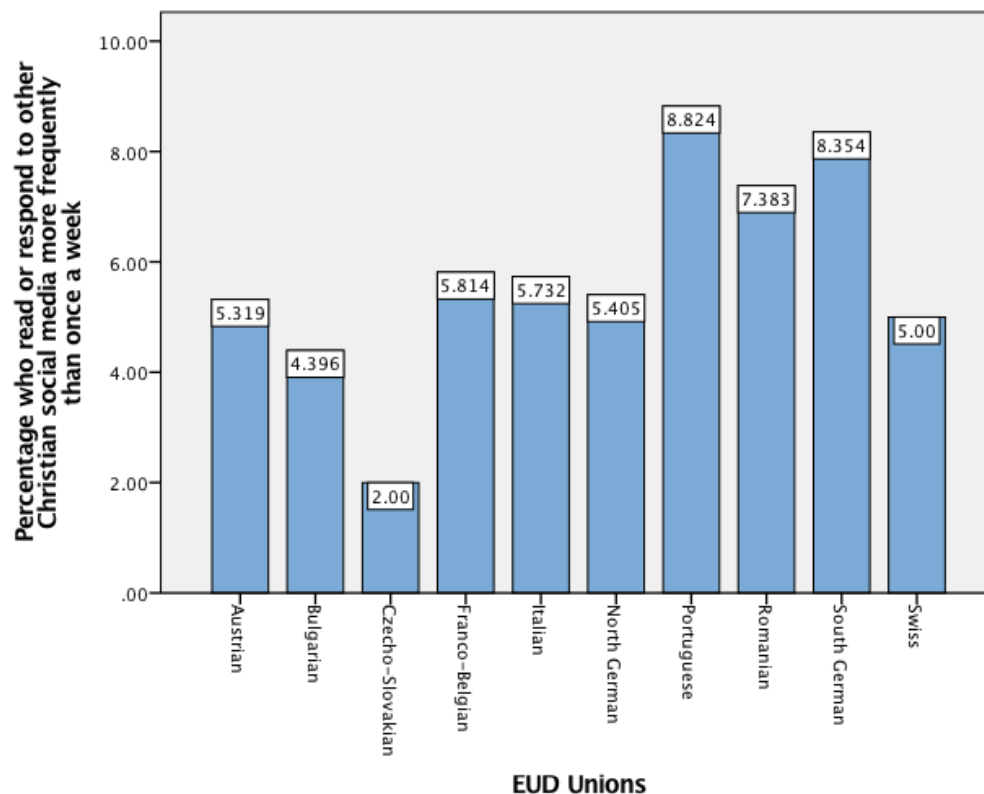




Graph no. 99: Percentage of respondents across EUD Unions who read or respond to Adventist social media more than once a week

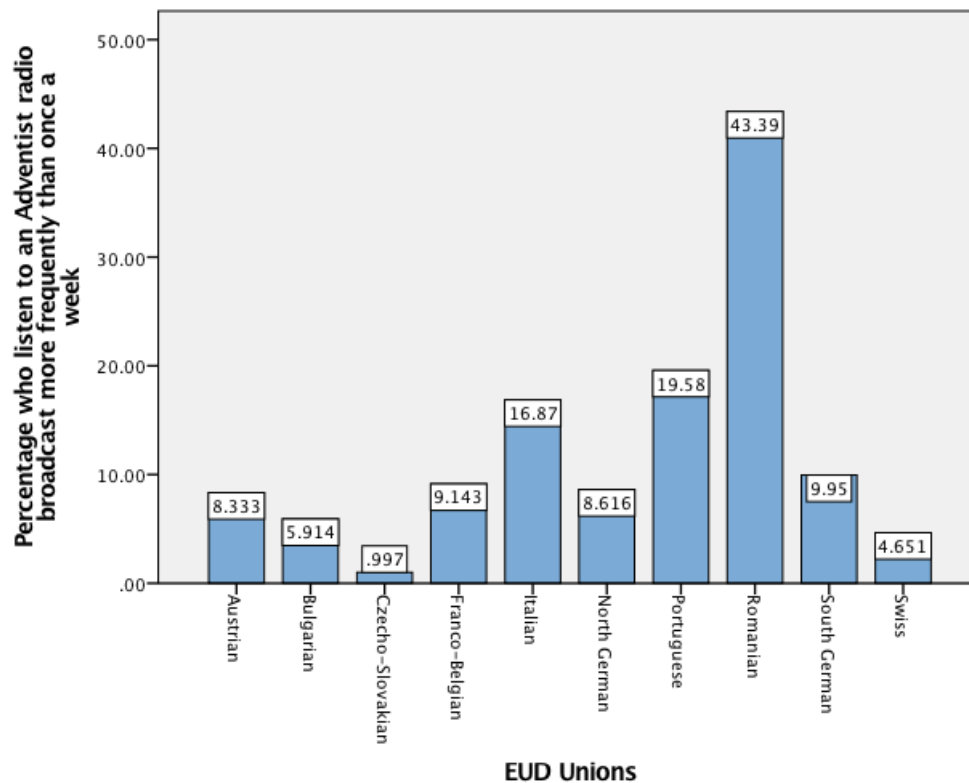


Graph no. 100: Percentage of respondents across EUD Unions who read or respond to the Christian social media more than once a week

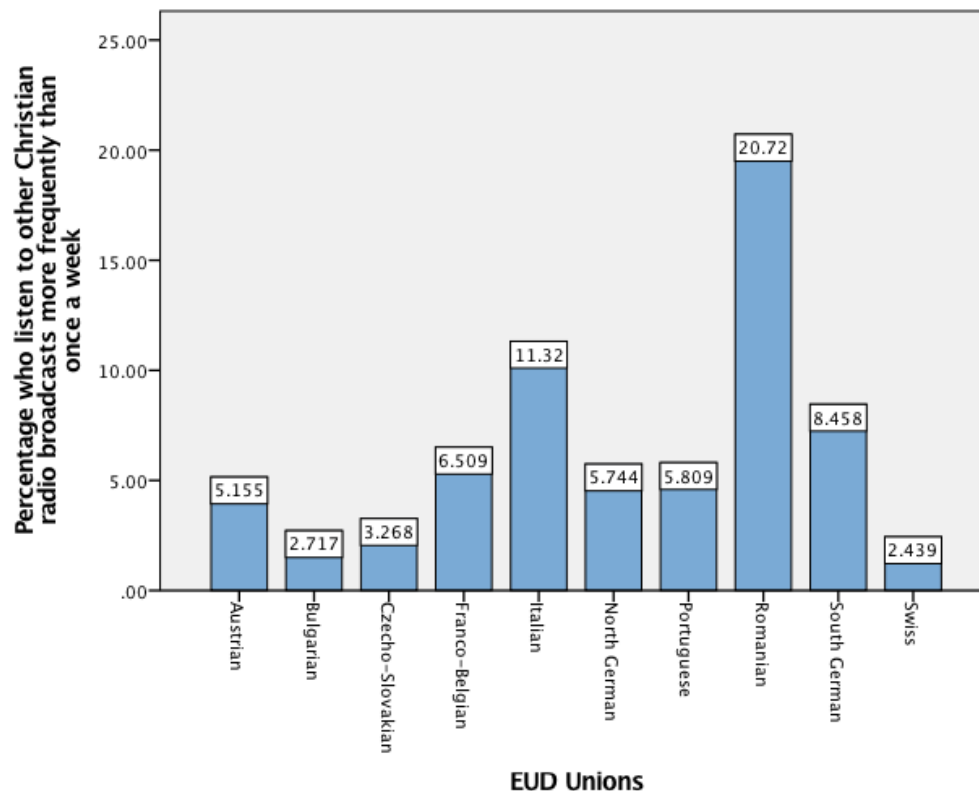




Graph no. 101: Percentage of respondents across EUD Unions who listen to an Adventist radio more than once a week

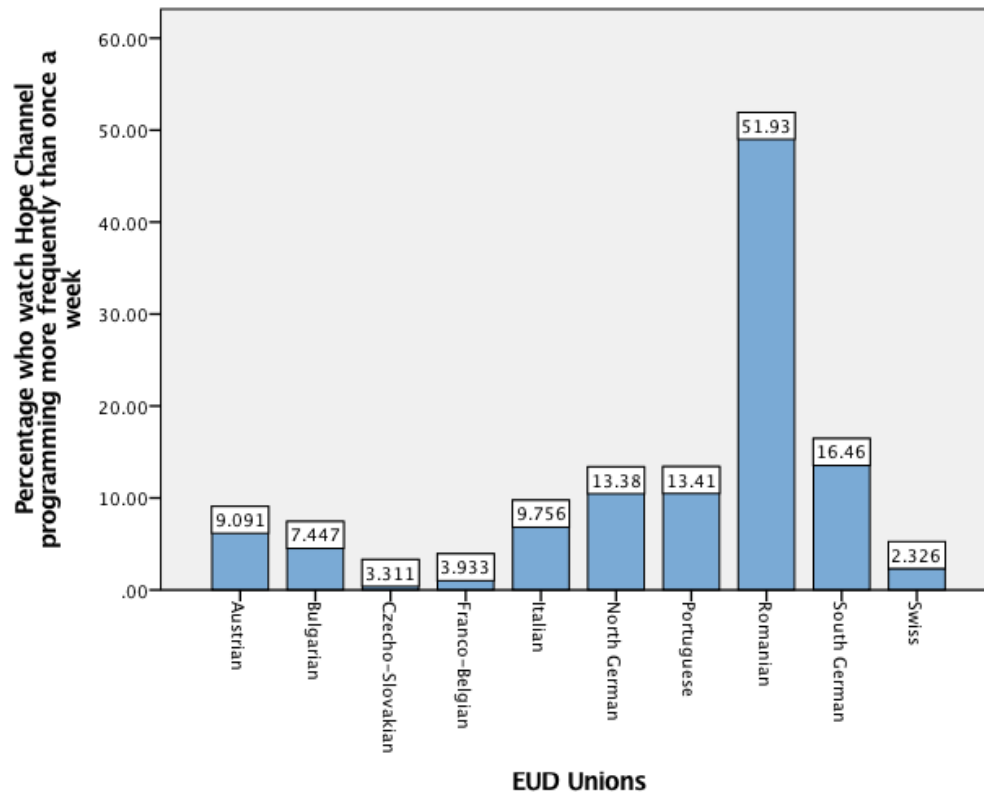


Graph no. 102: Percentage of respondents across EUD Unions who listen to other Radio broadcasts more than once a week

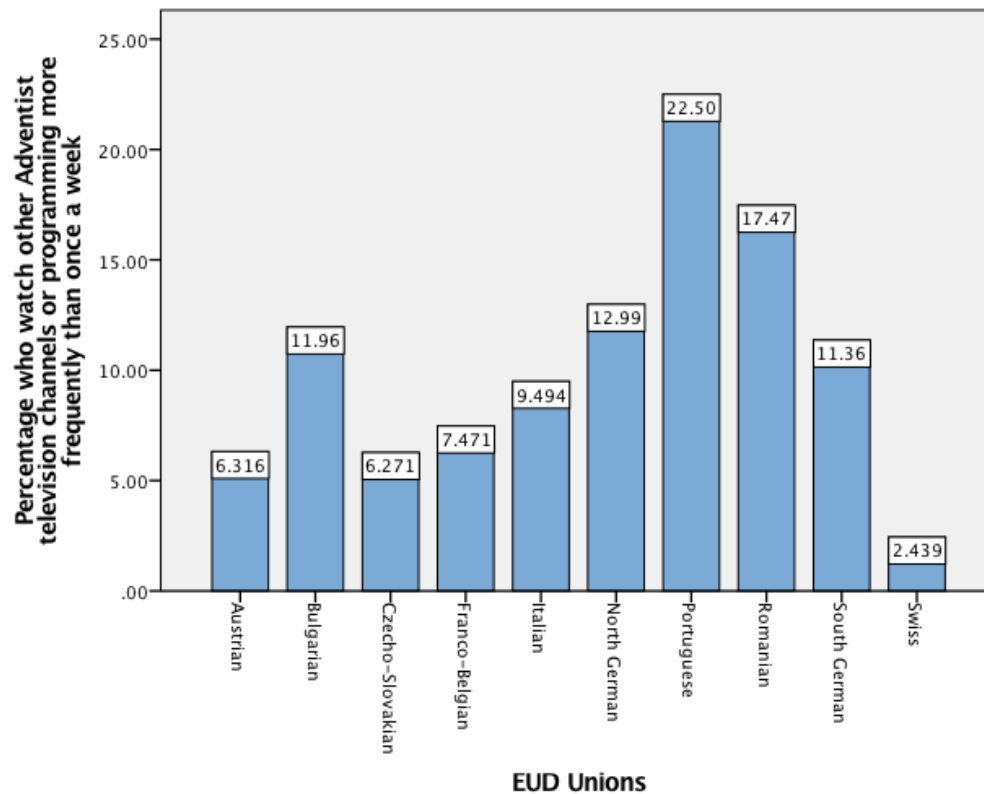




Graph no. 103: Percentage of respondents across EUD Unions who watch Hope channel more than once a week

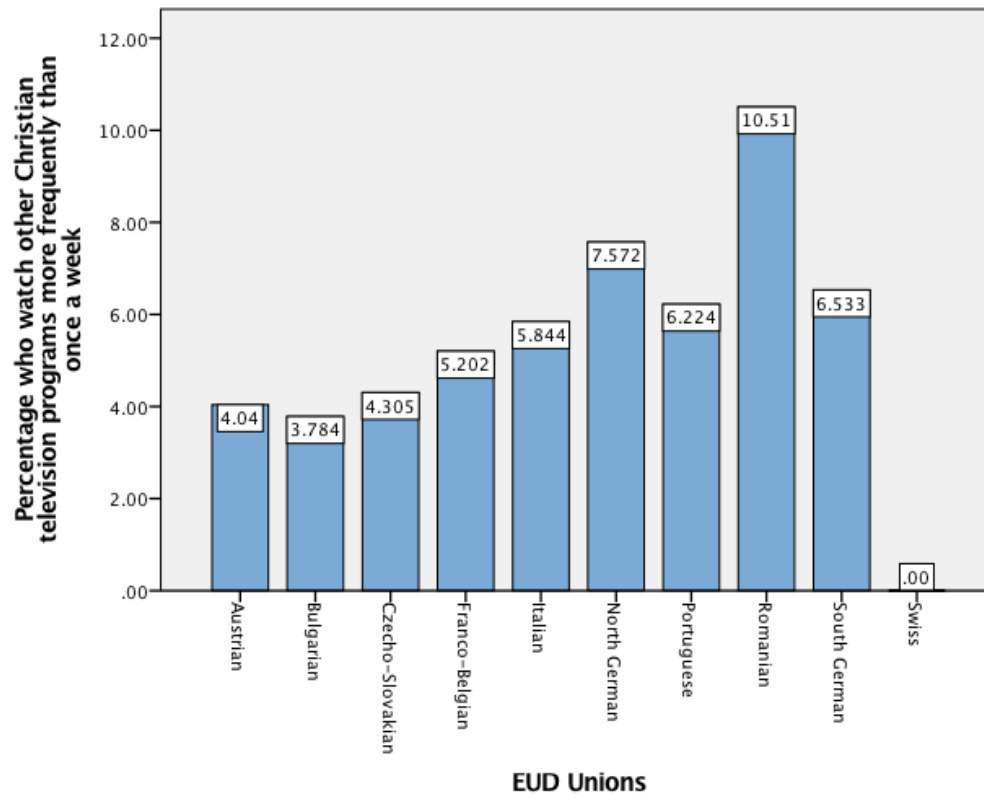


Graph no. 104: Percentage of respondents across EUD Unions who watch other Adventist television channels more than once a week

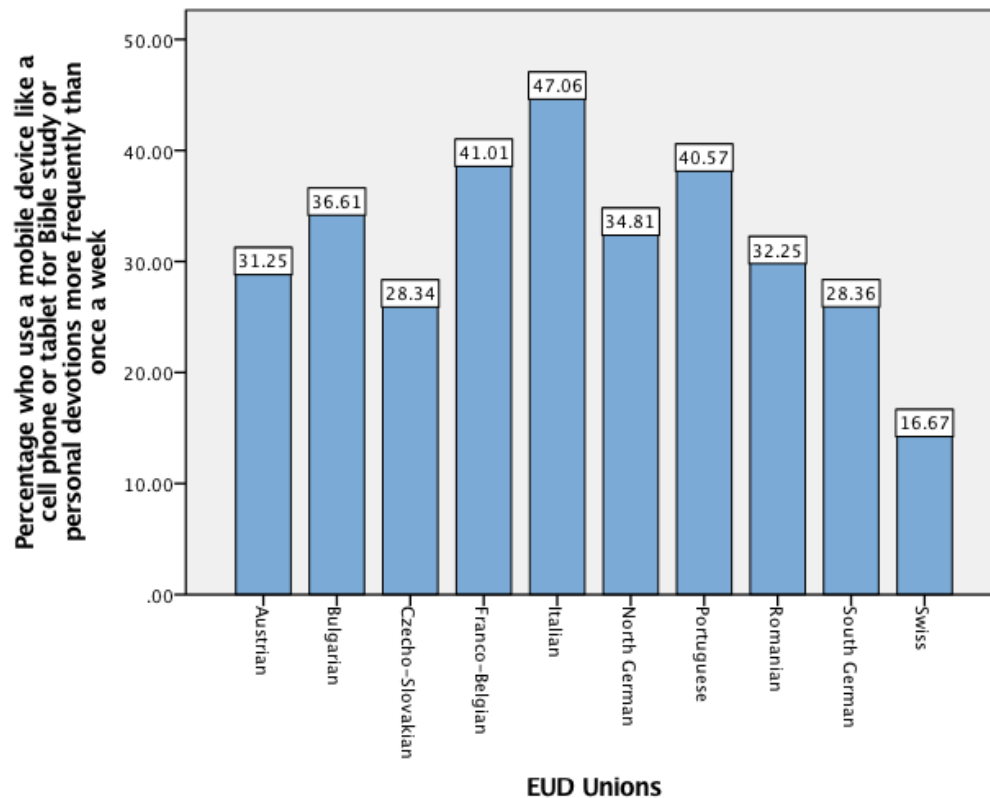




Graph no. 105: Percentage of respondents across EUD Unions who watch other Christian television programs more than once a week

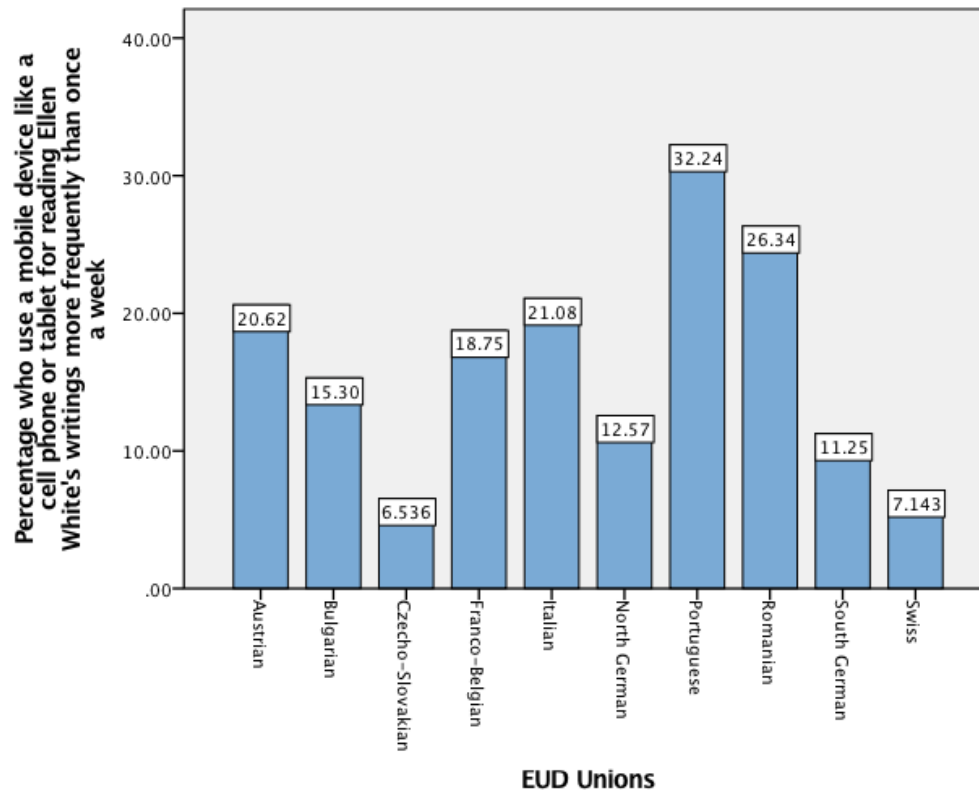


Graph no. 106: Percentage of respondents across EUD Unions who use a mobile device for Bible study more than once a week

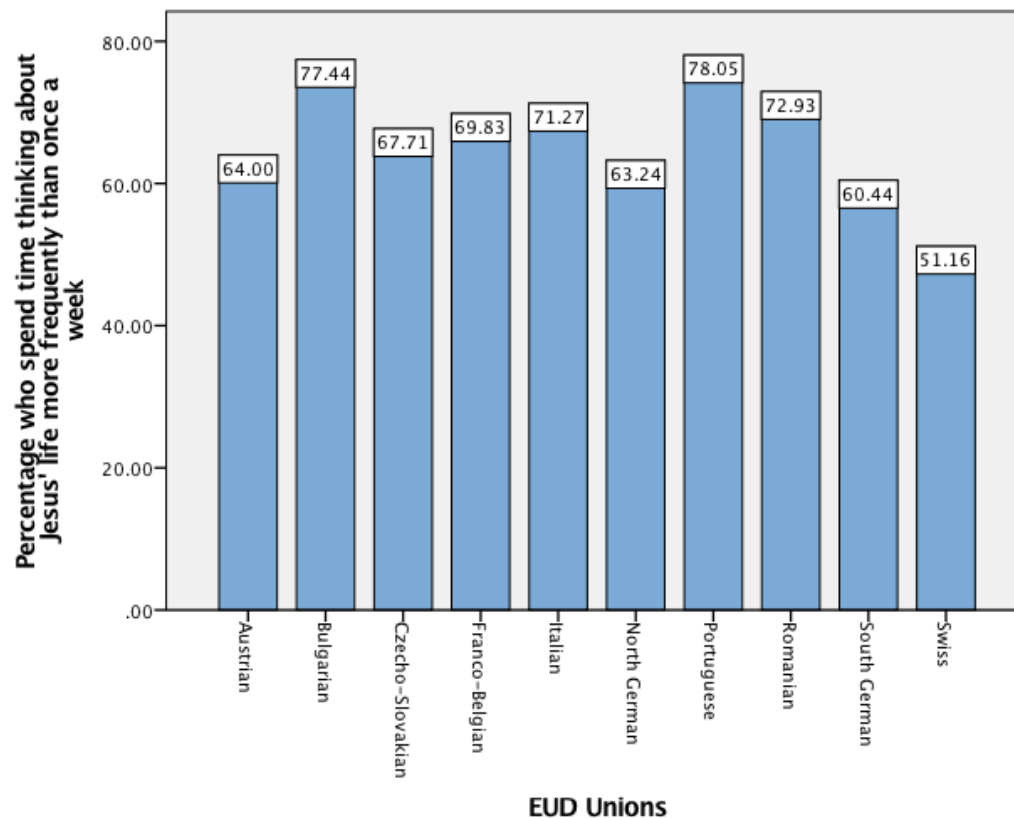




Graph no. 107: Percentage of respondents across EUD Unions who use a mobile device for reading Ellen G. White's writings more than once a week



Graph no. 108: Percentage of respondents across EUD Unions who spend time thinking about the life of Jesus more than once a week





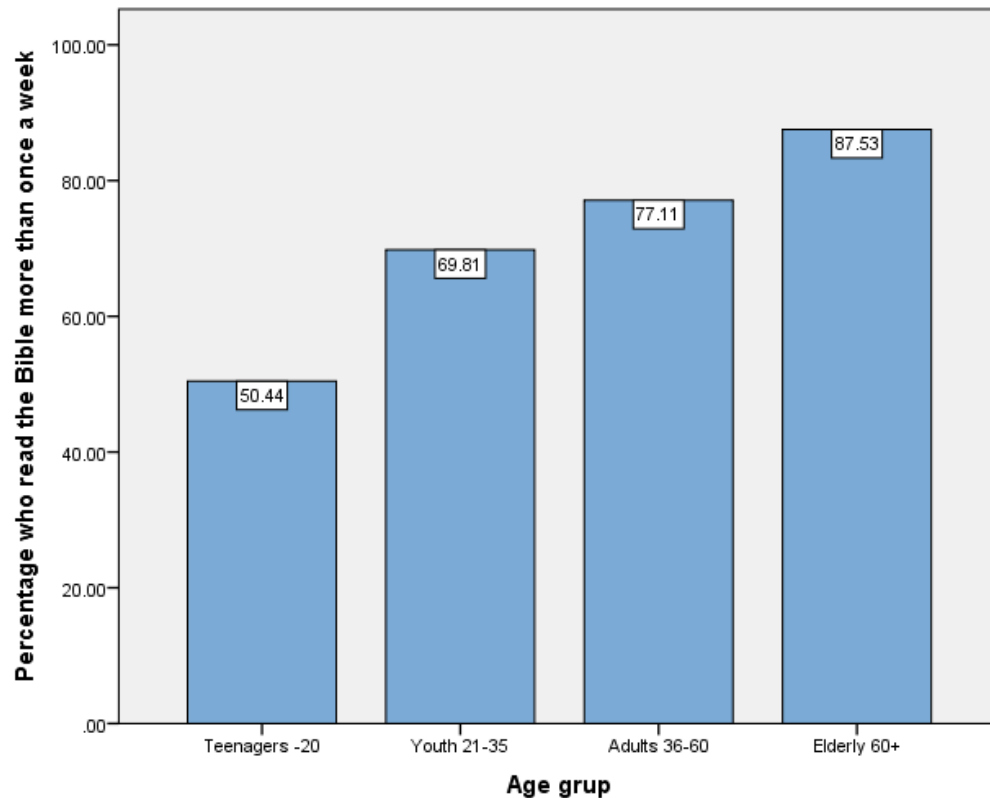
A series of Kruskal Wallis Tests have been performed in order to test the differences among different age groups regarding the frequency of personal religious activities. The results are presented in Table no. 16.

Table no. 16: Kruskal Wallis Test statistics for differences among age groups regarding the frequency of personal religious activities

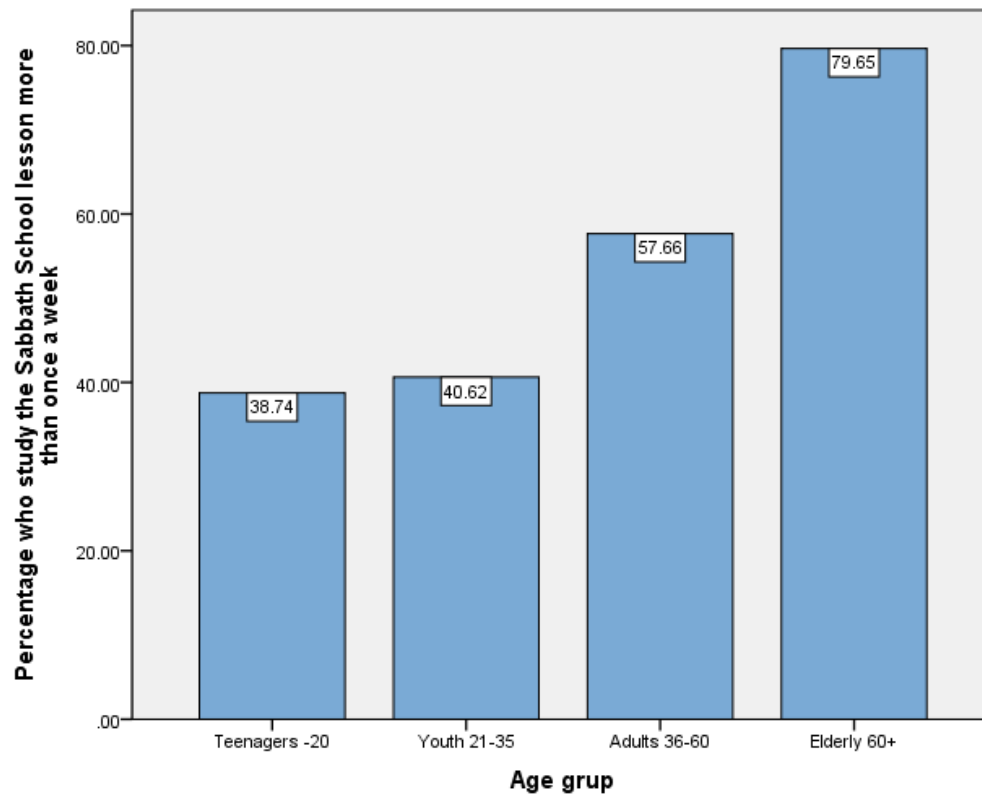
	Chi-Square	df	Asymp. Sig.
Read the Bible.	220.176	3	.000
Engage in personal devotions.	274.003	3	.000
Study the Sabbath School lesson	400.387	3	.000
Read the writings of Ellen G. White.	86.210	3	.000
Have morning or evening worship with members of my family.	111.260	3	.000
Have personal prayer (at times other than meals).	76.613	3	.000
Read religious writings by Adventist authors.	134.322	3	.000
Read religious writings by other Christian authors.	18.585	3	.000
Read Adventist World magazine.	98.423	3	.000
Use the Adventist Review website (http://www.adventistreview.org).	3.271	3	.352
Read a magazine or newsletter from your local union or conference.	134.942	3	.000
Read or respond to Adventist social media.	19.307	3	.000
Read or respond to other Christian social media.	17.415	3	.001
Use social media for any purpose.	391.549	3	.000
Listen to an Adventist radio broadcast.	77.878	3	.000
Listen to other Christian radio broadcasts.	34.975	3	.000
Watch Hope Channel programming.	185.811	3	.000
Watch other Adventist television channels or programming.	8.223	3	.042
Watch other Christian television programs.	62.005	3	.000
Use a mobile device like a cell phone or tablet for Bible study or personal devotions.	365.528	3	.000
Use a mobile device like a cell phone or tablet for reading Ellen White's writings.	226.479	3	.000
Spend time thinking about Jesus' life.	209.007	3	.000



Graph no. 109: Percentage of respondents within age groups who Read the Bible more than once a week

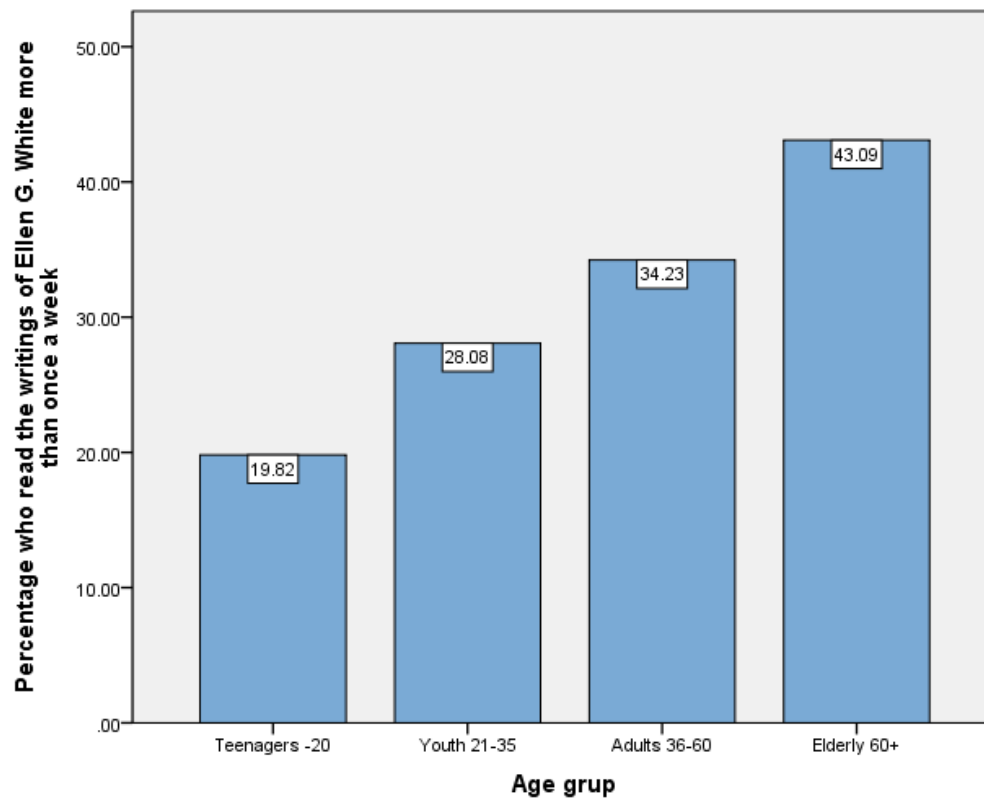


Graph no. 110: Percentage of respondents within age groups who study the Sabbath School lesson more than once a week

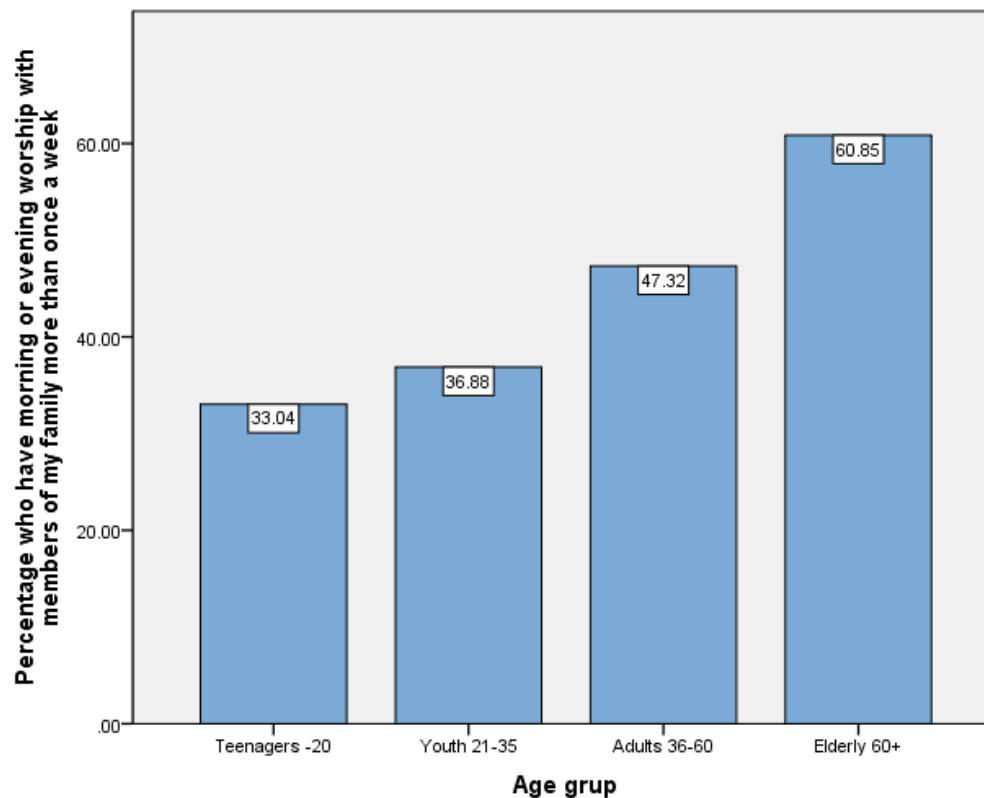




Graph no. 111: Percentage of respondents within age groups who read the writings of Ellen G. White more than once a week

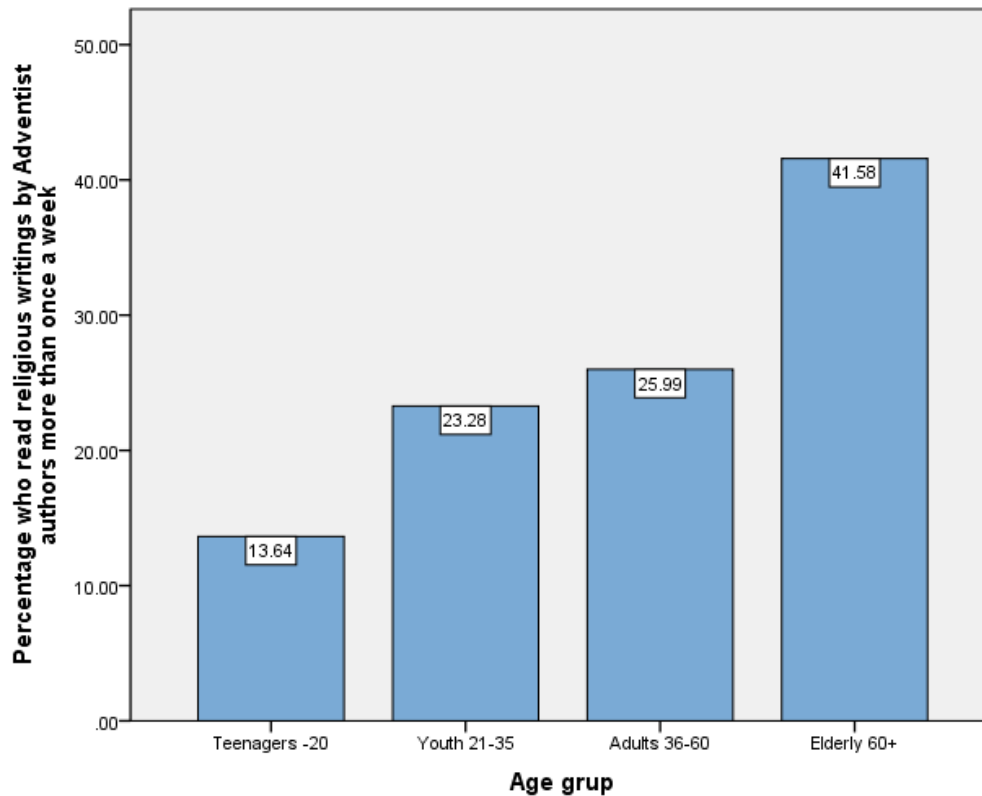


Graph no. 112: Percentage of respondents within age groups who have worship with the family more than once a week

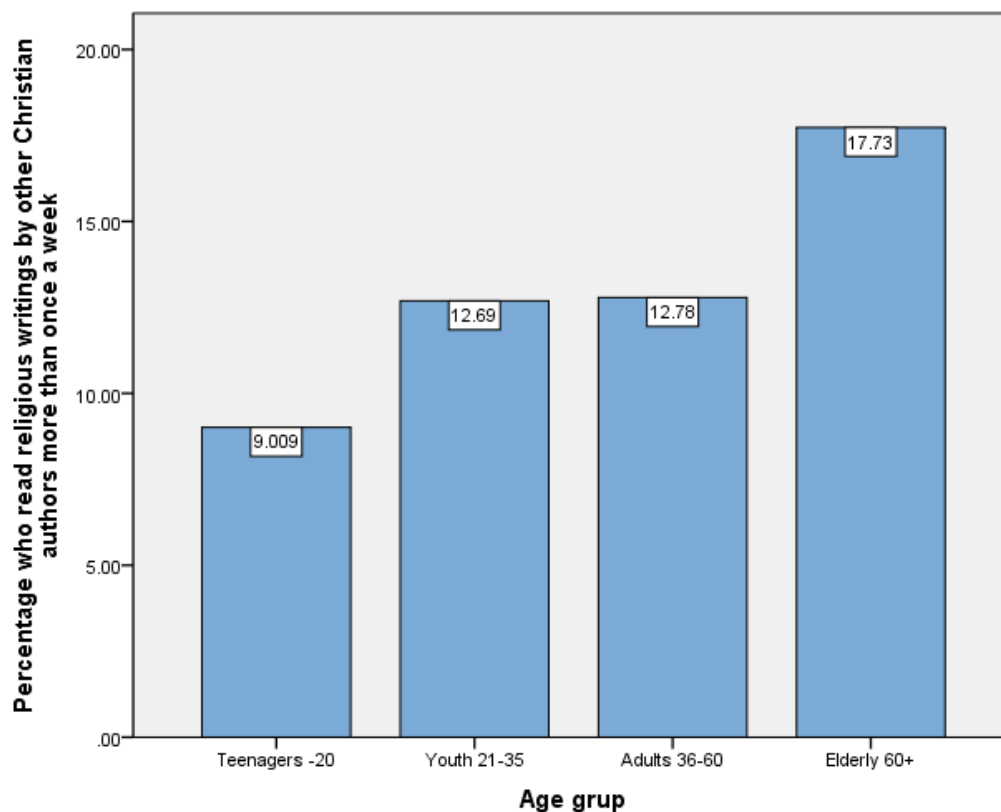




Graph no. 113: Percentage of respondents within age groups who read religious writings by Adventist authors more than once a week

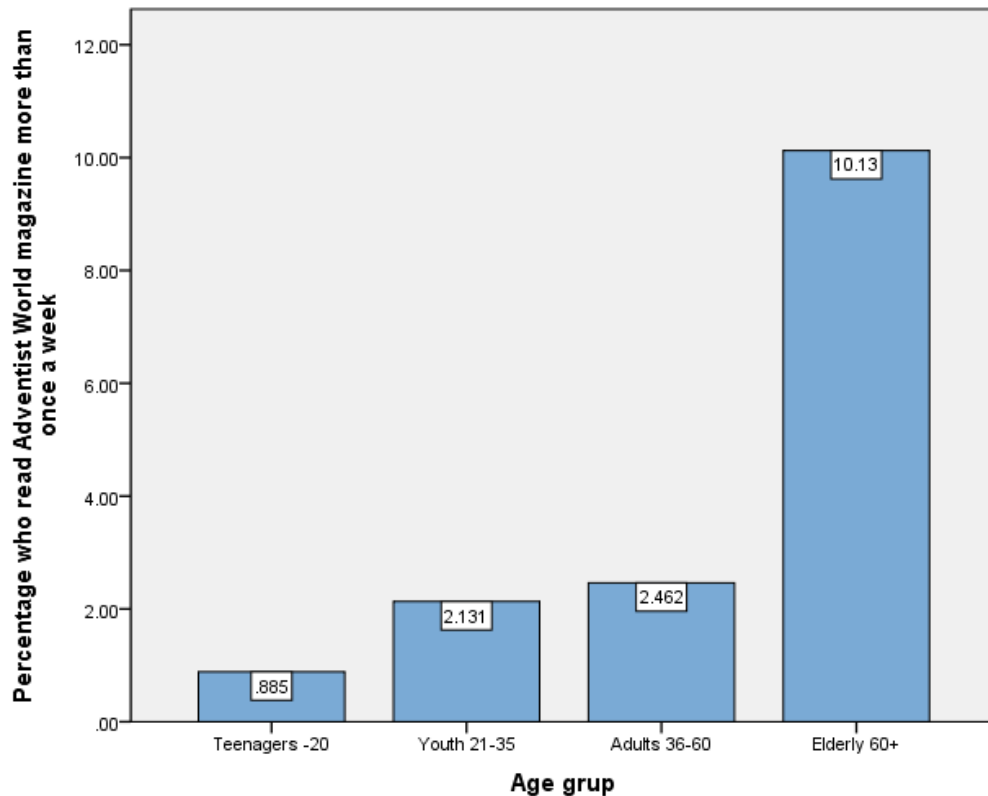


Graph no. 114: Percentage of respondents within age groups who read religious writings by Christian authors more than once a week

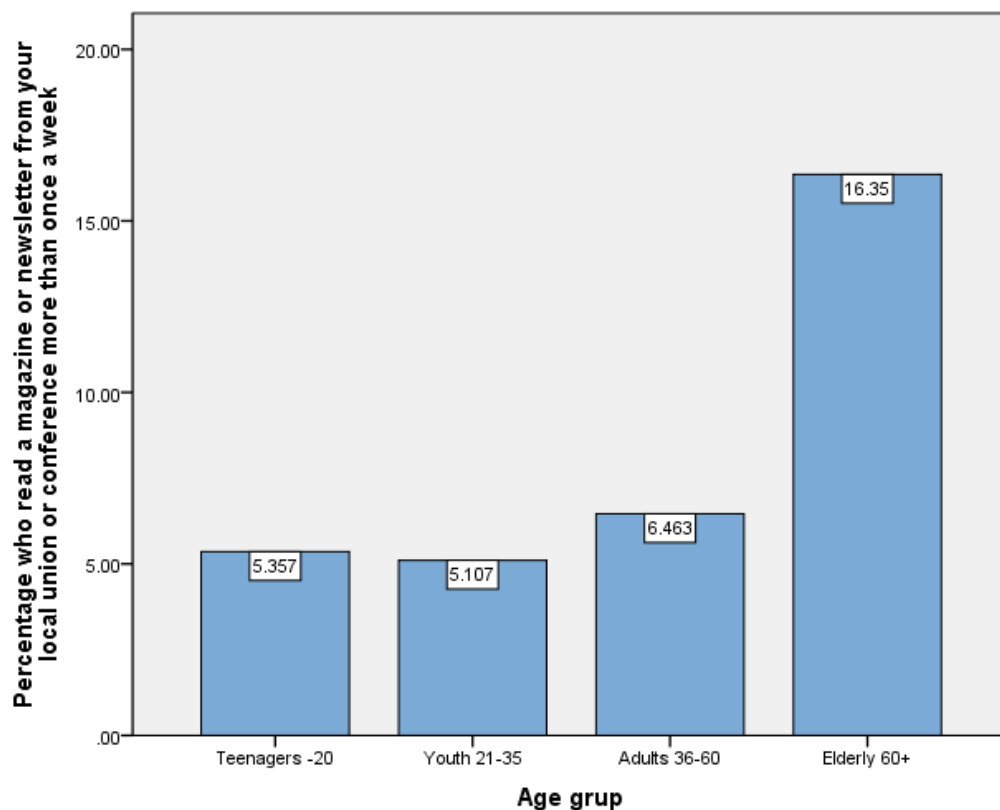




Graph no. 115: Percentage of respondents within age groups who read Adventist World magazine more than once a week

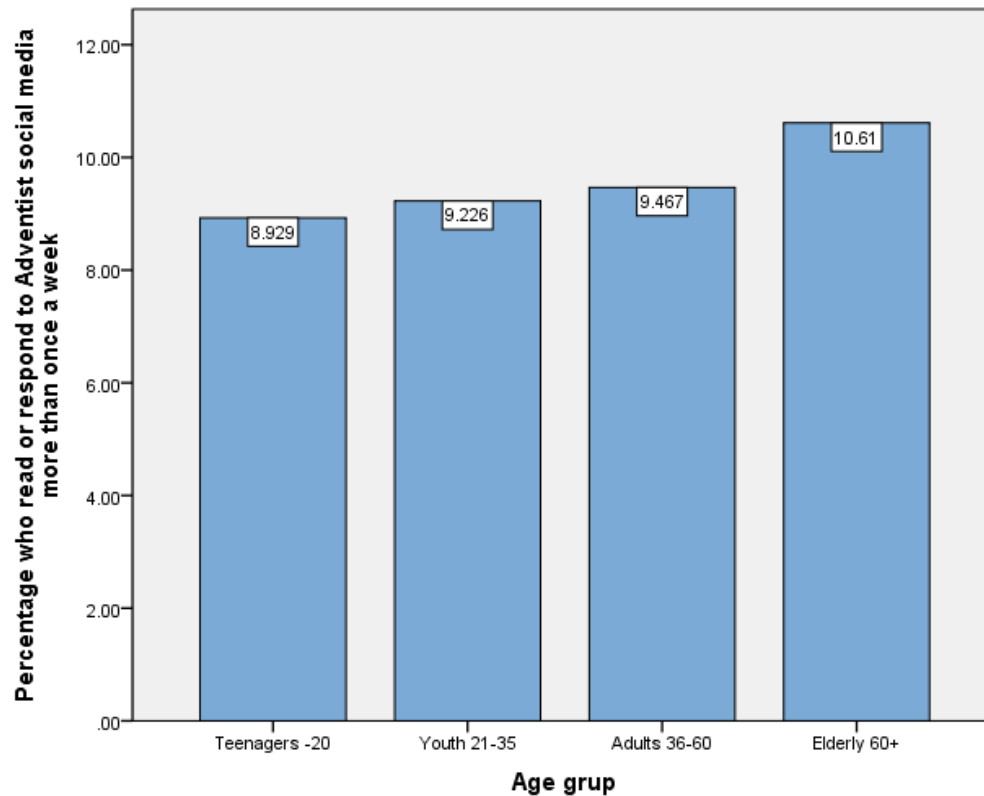


Graph no. 116: Percentage of respondents within age groups who read a magazine or newsletter for the local Union more than once a week

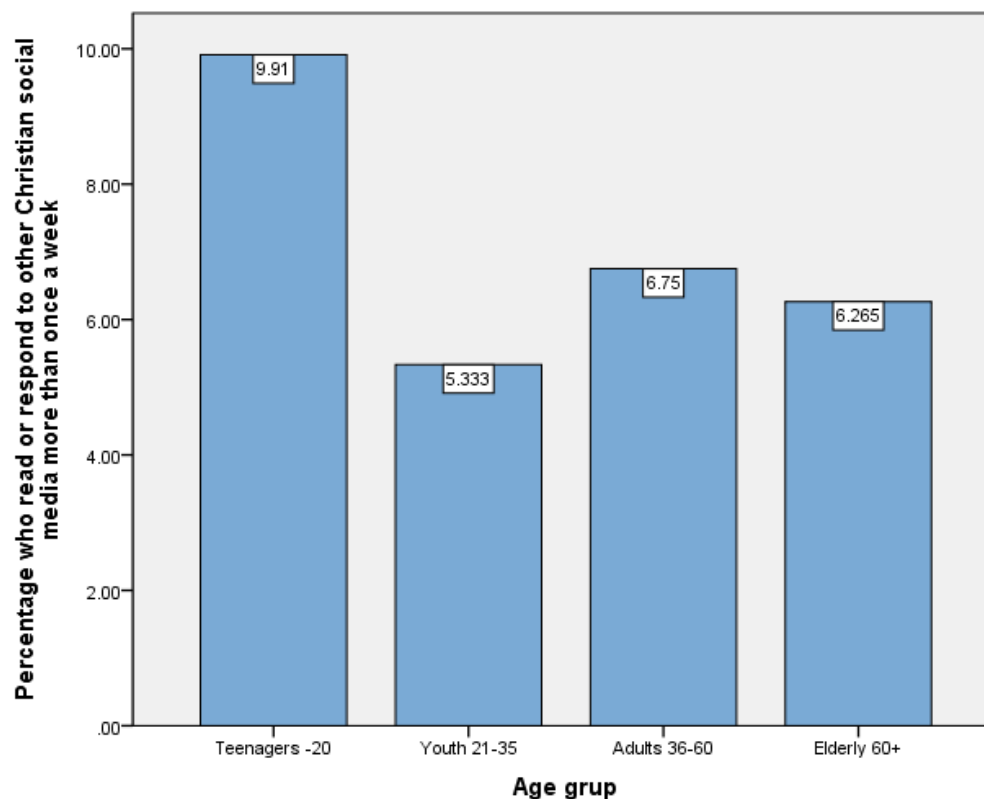




Graph no. 117: Percentage of respondents within age groups who read or respond to Adventist social media more than once a week

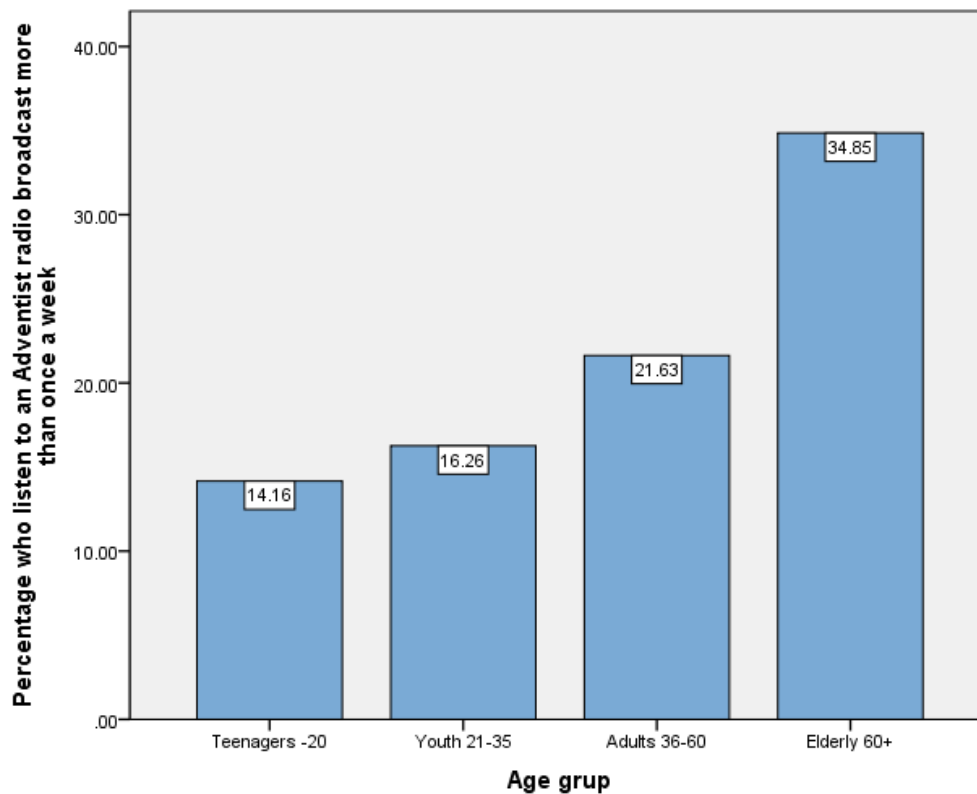


Graph no. 118: Percentage of respondents within age groups who read or respond to other Christian social media more than once a week

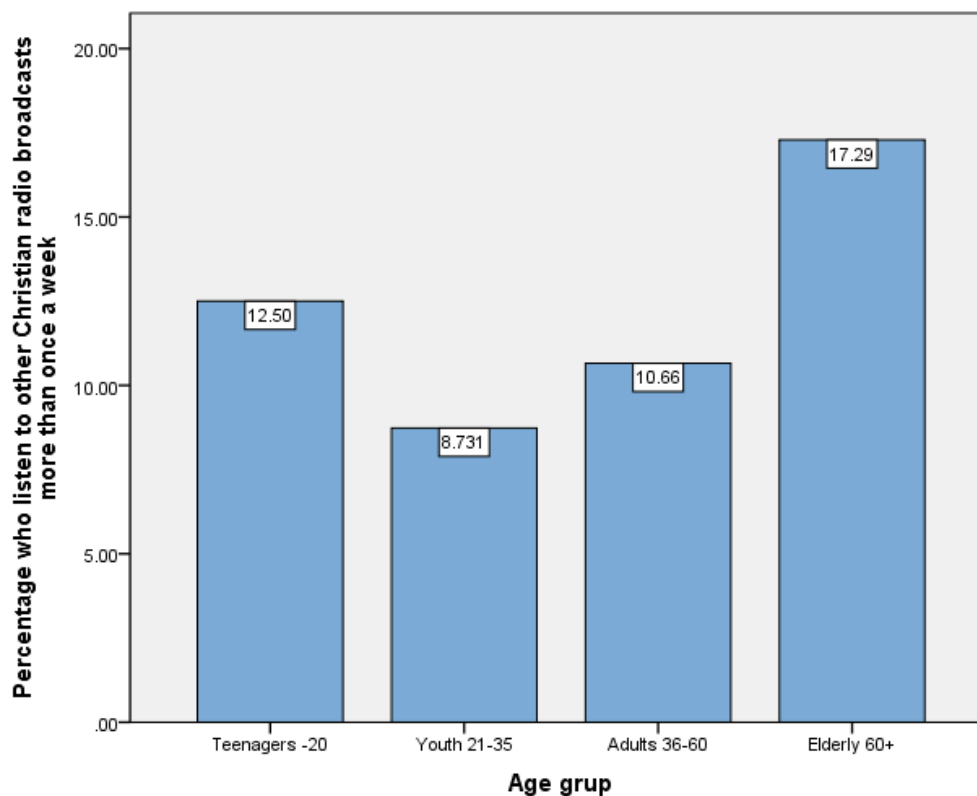




Graph no. 119: Percentage of respondents within age groups who listen to an Adventist radio more than once a week

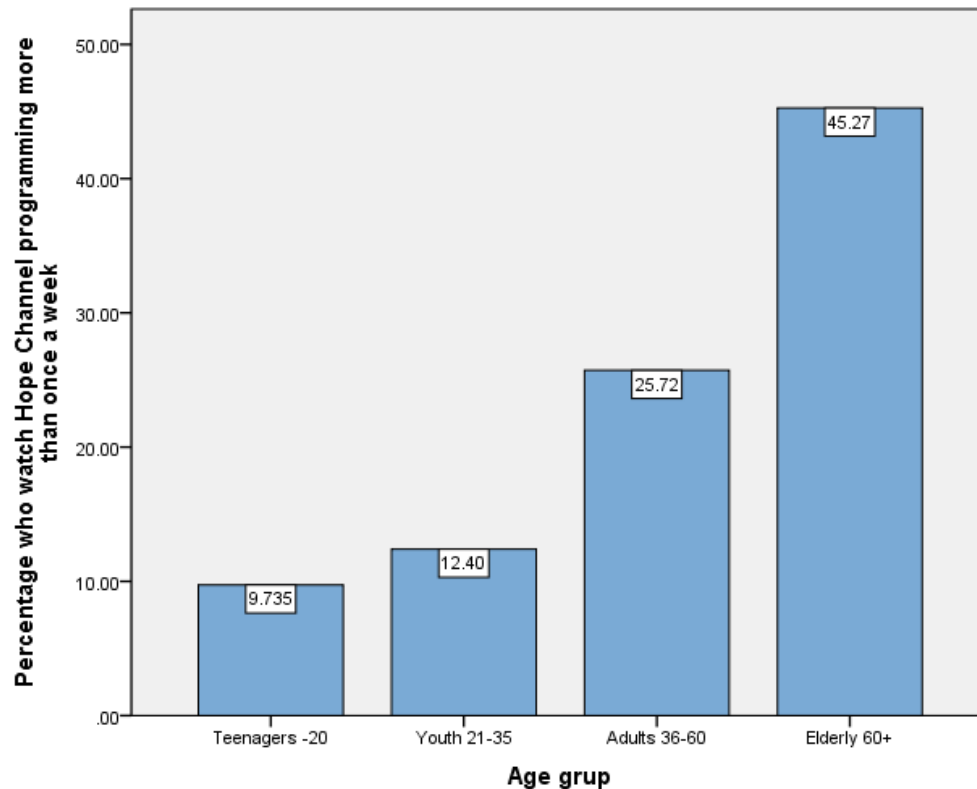


Graph no. 120: Percentage of respondents within age groups who listen to other Radio broadcasts more than once a week

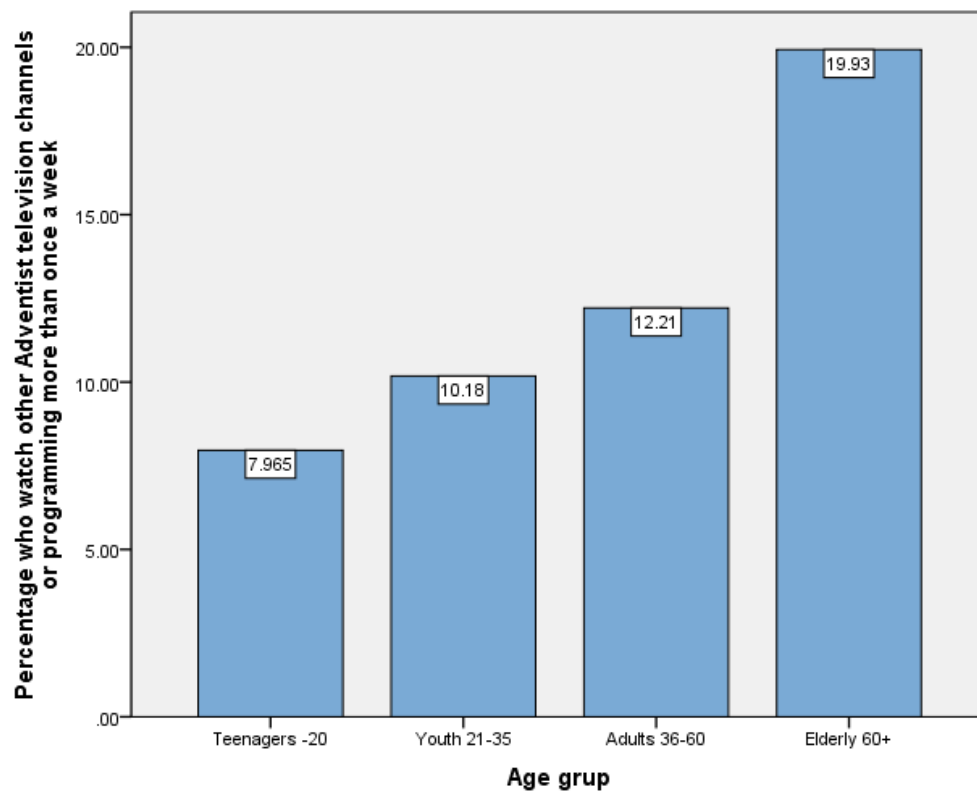




Graph no. 121: Percentage of respondents within age groups who watch Hope channel more than once a week

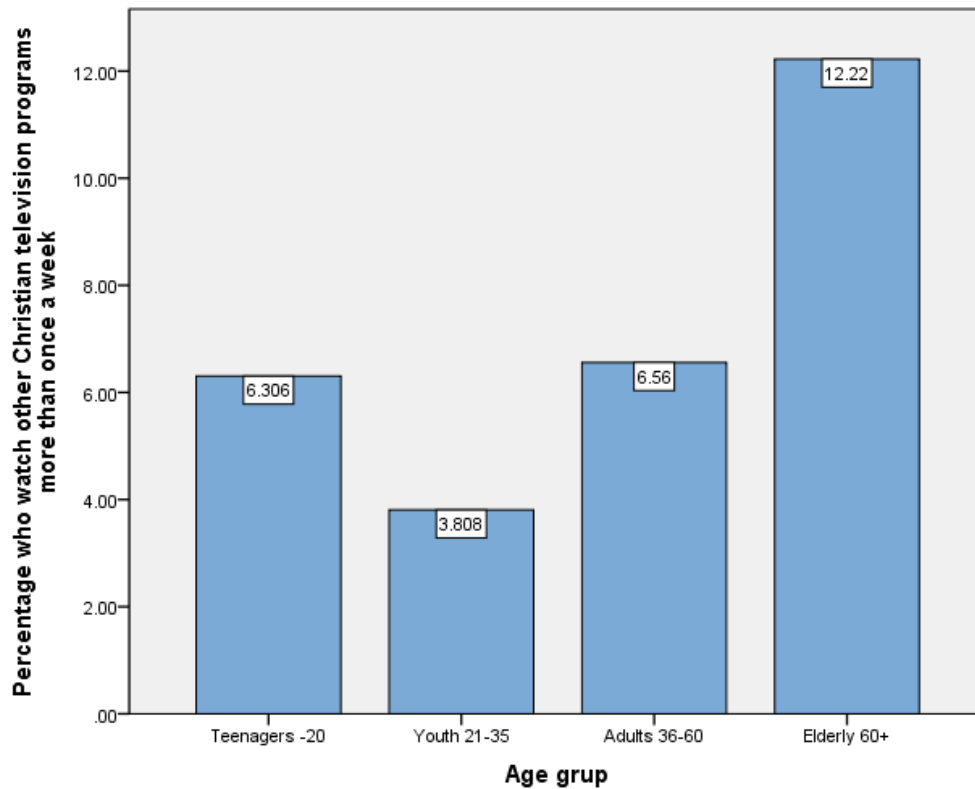


Graph no. 122: Percentage of respondents within age groups who watch other Adventist television channels more than once a week

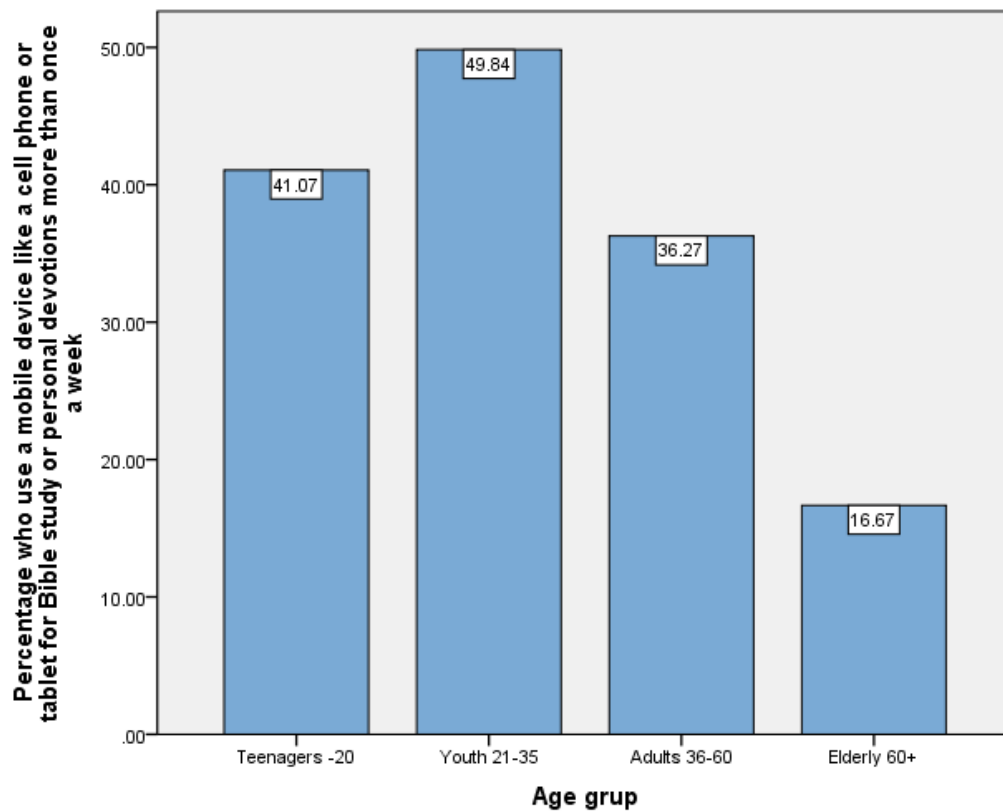




Graph no. 123: Percentage of respondents within age groups who watch other Christian television programs more than once a week

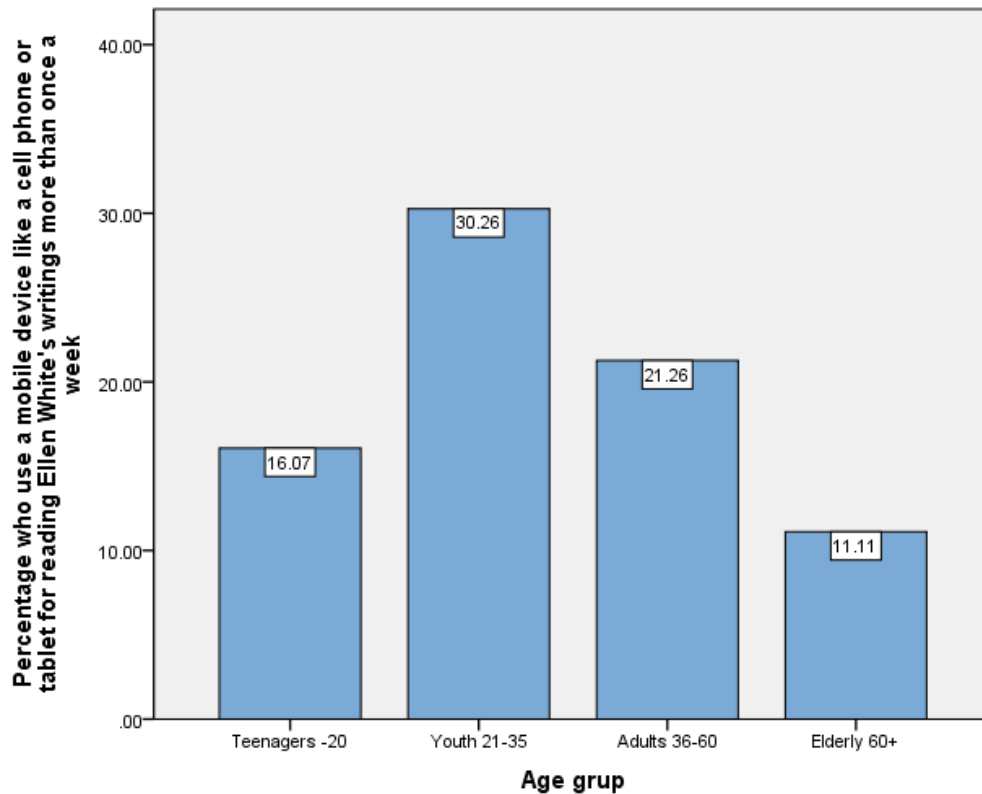


Graph no. 124: Percentage of respondents within age groups who use a mobile device for Bible study more than once a week

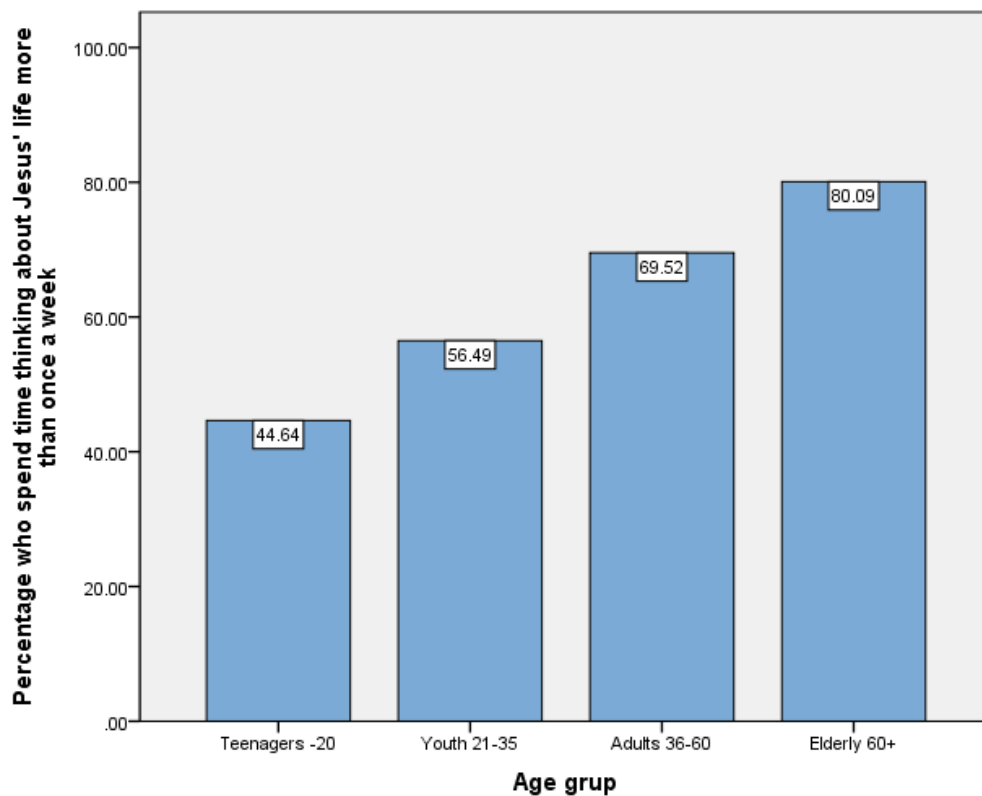




Graph no. 125: Percentage of respondents within age groups who use a mobile device for reading Ellen G. White's writings more than once a week



Graph no. 126: Percentage of respondents within age groups who spend time thinking about the life of Jesus more than once a week





Q 27. Programs and initiatives that have been developed by the Seventh-day Adventist church. How many of these you have heard about or participated in?

Table no. 17: Programs and initiatives of the church – percentages of respondents who participated

	I have not heard of this program.	I have heard about this program, but not participated.	I have participated in the program.
Reach the World Strategic Plan 2015-2020	67.7	26.6	5.7
Total Member Involvement	54.9	31.1	14.0
Revival and Reformation	25.7	48.7	25.6
Mission to the Cities	34.5	53.7	11.8
Centers of Influence	59.7	34.2	6.1
Christ's Method of Reaching People	44.6	37.1	18.3
Comprehensive Health Ministries	45.4	37.8	16.8

Table no. 18: Programs and initiatives of the church – participation within EUD Unions (percentages)

	Austrian	Bulgarian	Czecho-Slovakian	Franco – Belgian	Italian	North German	Portuguese	Romanian	South German	Swiss
Reach the World Strategic Plan 2015-2020	4.3	15.6	14.8	6.2	1.9	0.5	16.0	3.6	3.1	2.3
Total Member Involvement	4.6	25.4	25.7	12.0	1.9	1.9	19.6	17.8	4.2	4.8
Revival and Reformation	37.6	23.4	11.6	30.9	12.4	11.1	30.3	33.7	16.8	27.9
Mission to the Cities	12.1	20.6	7.0	13.2	10.1	8.1	12.0	14.1	7.3	7.0
Centers of Influence	3.4	9.8	1.9	2.5	7.6	3.5	6.6	8.0	5.0	0.0
Christ's Method of Reaching People	16.1	28.1	4.7	18.9	20.8	9.7	17.4	23.8	12.4	4.7
Comprehensive Health Ministries	33.7	29.2	5.1	28.5	17.2	19.4	19.5	12.3	20.9	27.9



Table no. 19: Programs and initiatives of the church – visibility without participation within EUD Unions (percentages)

	Austrian	Bulgarian	Czecho-Slovakian	Franco – Belgian	Italian	North German	Portuguese	Romanian	South German	Swiss
Reach the World Strategic Plan 2015-2020	18.5	29.5	79.5	39.2	22.5	16.2	45.8	16.3	17.0	23.3
Total Member Involvement	9.2	39.3	68.4	34.7	17.5	12.4	24.8	36.0	15.3	21.4
Revival and Reformation	30.1	49.7	84.1	38.3	47.8	42.7	46.6	48.0	43.7	34.9
Mission to the Cities	50.5	35.9	89.0	47.3	39.2	46.5	38.4	56.7	51.2	53.5
Centers of Influence	27.0	38.4	13.0	24.5	36.9	22.3	51.2	42.2	27.2	25.6
Christ's Method of Reaching People	33.3	32.2	26.8	32.5	33.3	30.5	43.1	43.3	32.0	30.2
Comprehensive Health Ministries	44.6	33.1	32.2	44.8	50.3	47.6	39.5	29.9	49.0	55.8

Table no. 20: Programs and initiatives of the church – participation within age groups (percentages)

	Teenagers (-20)	Youth (21-35)	Adults (36-60)	Seniors (60+)
Reach the World Strategic Plan 2015-2020	2.7	4.8	5.8	6.1
Total Member Involvement	4.5	13.0	14.1	15.8
Revival and Reformation	19.6	26.6	24.5	27.2
Mission to the Cities	7.3	13.8	11.4	11.3
Centers of Influence	0.0	6.1	7.0	5.4
Christ's Method of Reaching People	7.1	15.4	17.3	23.2
Comprehensive Health Ministries	9.0	15.6	16.3	19.9

Table no. 21: Programs and initiatives of the church – visibility without participation within age groups (percentages)

	Teenagers (-20)	Youth (21-35)	Adults (36-60)	Seniors (60+)
Reach the World Strategic Plan 2015-2020	22.5	25.3	27.4	26.6
Total Member Involvement	25.2	30.1	31.6	31.6
Revival and Reformation	46.4	49.8	50.0	46.1
Mission to the Cities	47.7	52.5	55.8	51.6
Centers of Influence	27.9	35.6	36.9	28.5



	Teenagers (-20)	Youth (21-35)	Adults (36-60)	Seniors (60+)
Christ's Method of Reaching People	32.1	32.4	38.4	38.3
Comprehensive Health Ministries	35.1	40.3	37.7	36.6

1.18 Religious Attitudes And Experiences

Q 29. Personal experiences within the local church

The participants have been asked to rate their experiences on a five level scale, where 1 = Strongly Disagree, 2= Disagree, 3= I am not sure, 4= Agree, 5= Strongly agree.

Table no. 22: Median and mode values for participants' personal experiences within the local church

	Median	Mode
My Sabbath School teachers or leaders care about me.	4	4.00
My pastor cares about me.	4	4.00
Other people in my church care about me.	4	4.00
I feel proud of my church and its role and reputation in my community.	4	4.00
I attend a church that plans activities for everyone in my family.	4	4.00
It is important to me that my local church is part of a worldwide church.	4	5.00
The pastor(s) and lay leaders in my church work together well as a team.	4	4.00
My pastor(s) are well qualified to lead my local church.	4	4.00
My lay leaders are well qualified to lead my local church.	4	4.00
Youth and young adults play an important role in decision-making in my local church.	4	4.00
Youth and young adults are actively involved in carrying out the mission of my local church.	4	4.00
My local church has a program for preparing young people to become leaders.	3	3.00



	Median	Mode
My conference/mission has a program for preparing young people to become leaders.	4	4.00
My union has a program for preparing young people to become leaders.	4	4.00
I apply what I learn from the Bible to my daily life.	4	4.00
I apply what I learn from SS lessons to my daily life.	4	4.00
I apply what I learn from Ellen White's writings to my daily life.	4	4.00
Although I am religious, it does not affect my daily life.	2	1.00
My local church has the ability to communicate across cultures, clans, ethnic groups, and religion.	4	4.00
My local church offers training on conflict resolution and reconciliation.	3	3.00
My local church offers training on nurture and discipling of church members.	3	3.00
My local church offers training on Christ's method of evangelism (mingling, showing sympathy, meeting needs, winning confidence, and teaching the Gospel).	3	4.00

Graph no. 127: Personal experiences within the local church - percentage of respondents who agree and strongly agree

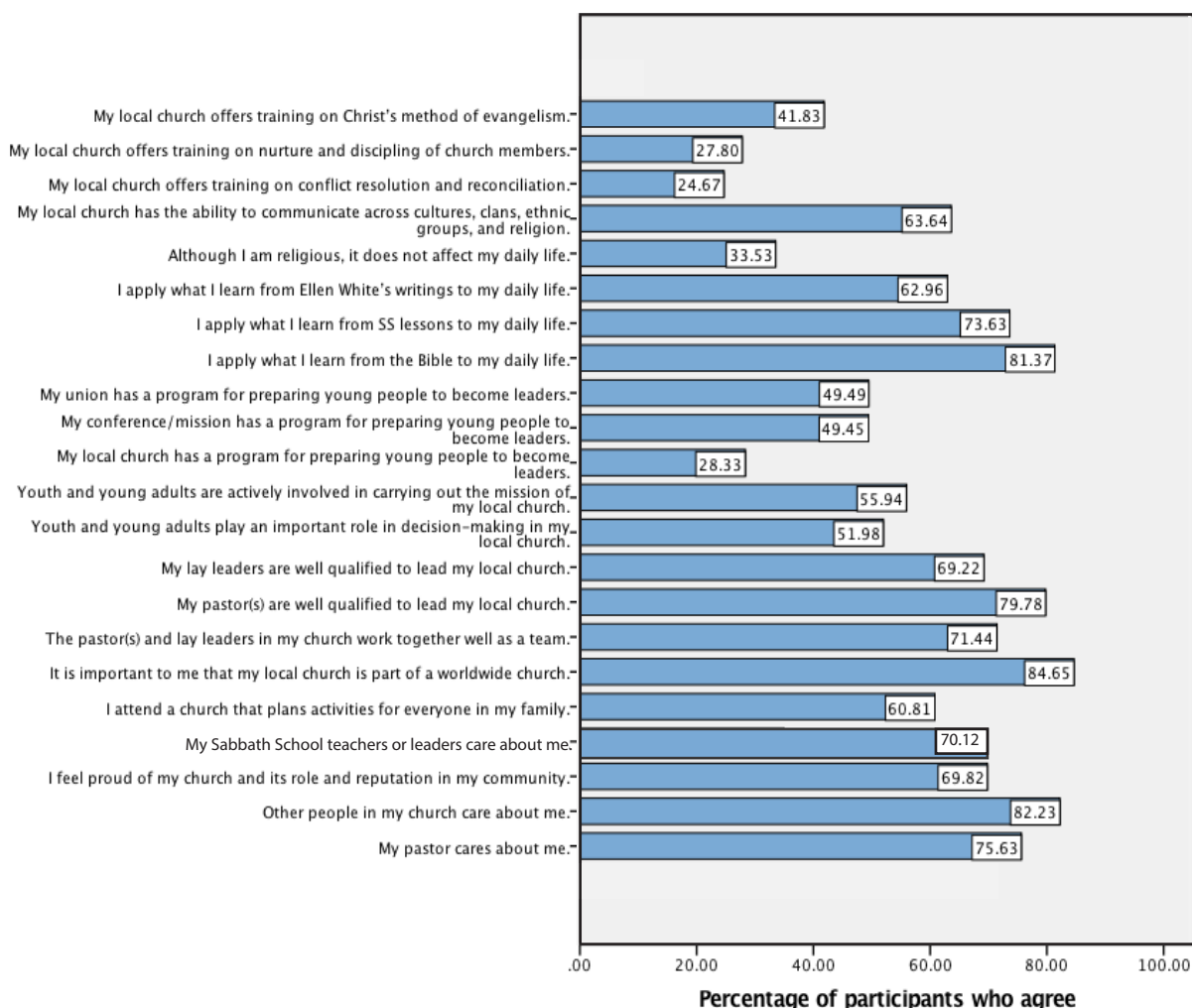




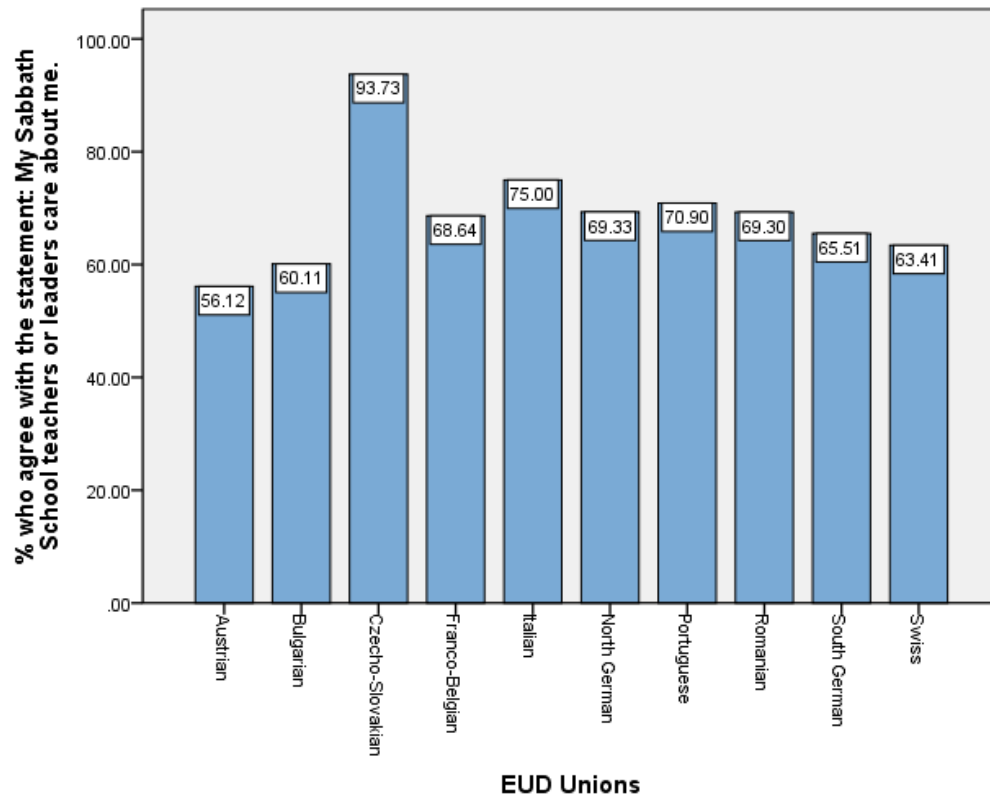
Table no. 23: Kruskal Wallis Test statistics for differences among EUD Unions regarding various personal experiences within the local church

	Chi-Square	df	Asymp. Sig.
My Sabbath School teachers or leaders care about me.	73.335	9	.000
My pastor cares about me.	147.910	9	.000
Other people in my church care about me.	35.855	9	.000
I feel proud of my church and its role and reputation in my community.	66.822	9	.000
I attend a church that plans activities for everyone in my family.	91.144	9	.000
It is important to me that my local church is part of a worldwide church.	83.373	9	.000
The pastor(s) and lay leaders in my church work together well as a team.	48.309	9	.000
My pastor(s) are well qualified to lead my local church.	94.909	9	.000
My lay leaders are well qualified to lead my local church.	43.120	9	.000
Youth and young adults play an important role in decision-making in my local church.	73.345	9	.000
Youth and young adults are actively involved in carrying out the mission of my local church.	79.170	9	.000
My local church has a program for preparing young people to become leaders.	318.982	9	.000
My conference/mission has a program for preparing young people to become leaders.	102.853	9	.000
My union has a program for preparing young people to become leaders.	138.696	9	.000
I apply what I learn from the Bible to my daily life.	26.782	9	.002
I apply what I learn from SS lessons to my daily life.	52.941	9	.000
I apply what I learn from Ellen White's writings to my daily life.	185.248	9	.000
Although I am religious, it does not affect my daily life.	851.336	9	.000
My local church has the ability to communicate across cultures, clans, ethnic groups, and religion.	128.970	9	.000
My local church offers training on conflict resolution and reconciliation.	121.802	9	.000
My local church offers training on nurture and discipling of church members.	377.254	9	.000
My local church offers training on Christ's method of evangelism (mingling, showing sympathy, meeting needs, winning confidence, and teaching the Gospel).	689.359	9	.000

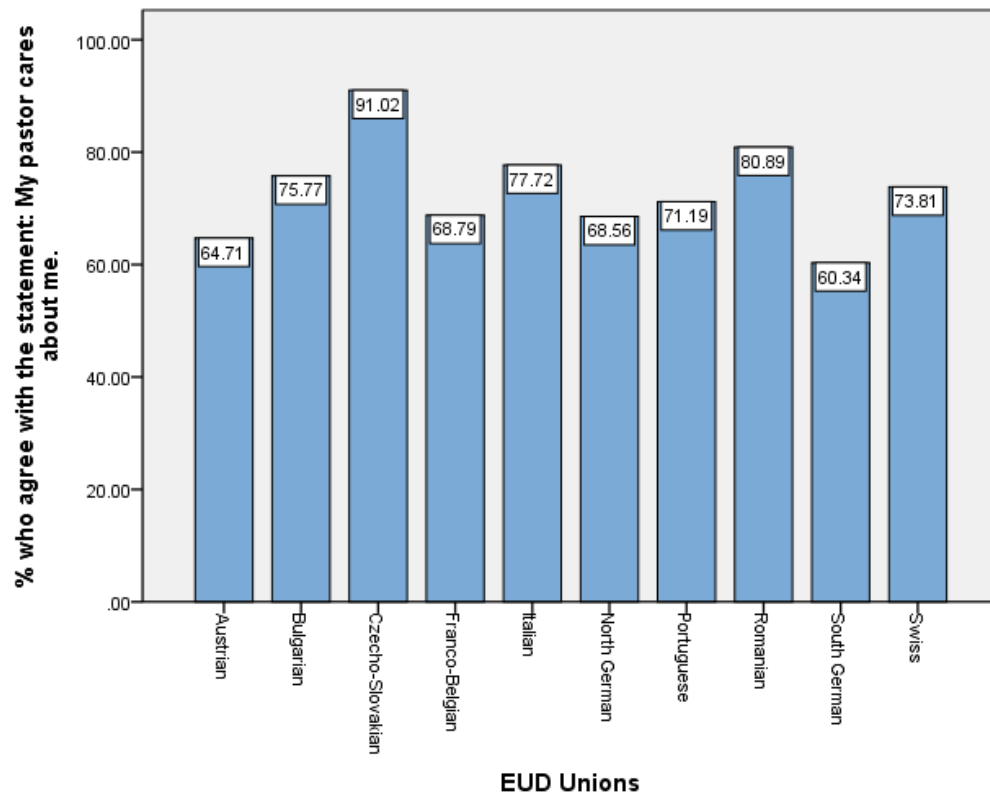
As presented in Table no. 23 there are significant differences among EUD Unions regarding most of their personal experiences within the local church. Graphs no. to no. represent these differences in terms of percentages of participants within each group who chose agree and strongly agree in reaction to each statement about personal experiences within the local church.



Graph no. 128: Percentage of respondents within EUD Unions who agree with the statement: My Sabbath School teachers or leaders care about me.

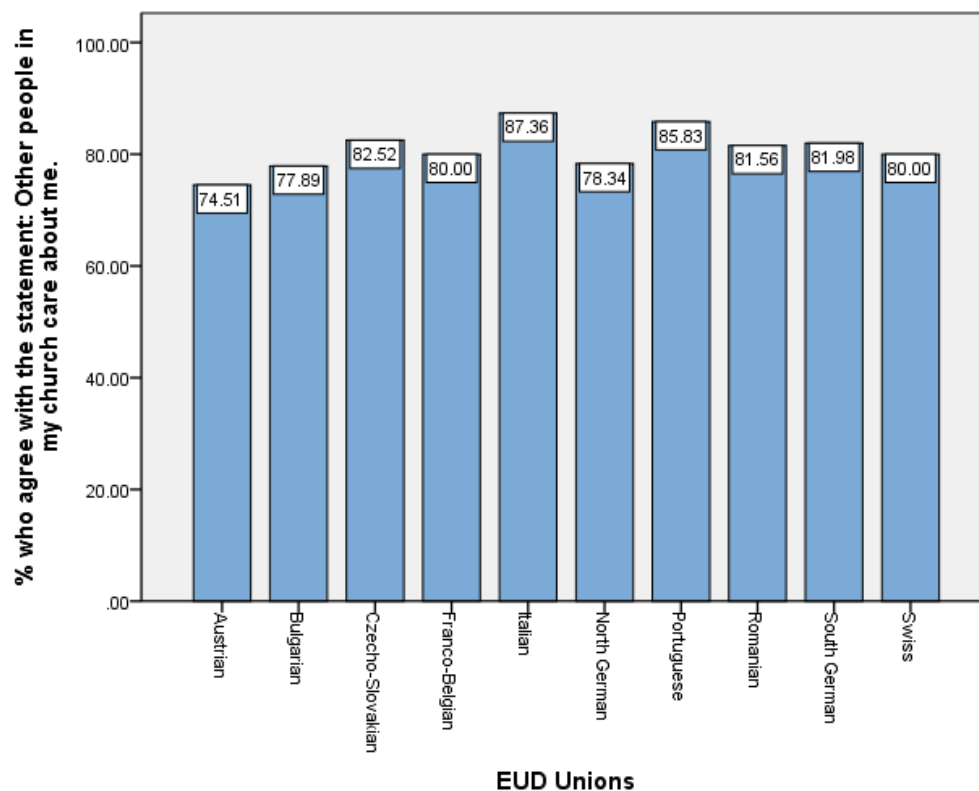


Graph no. 129: Percentage of respondents within EUD Unions who agree with the statement: My pastor cares about me.

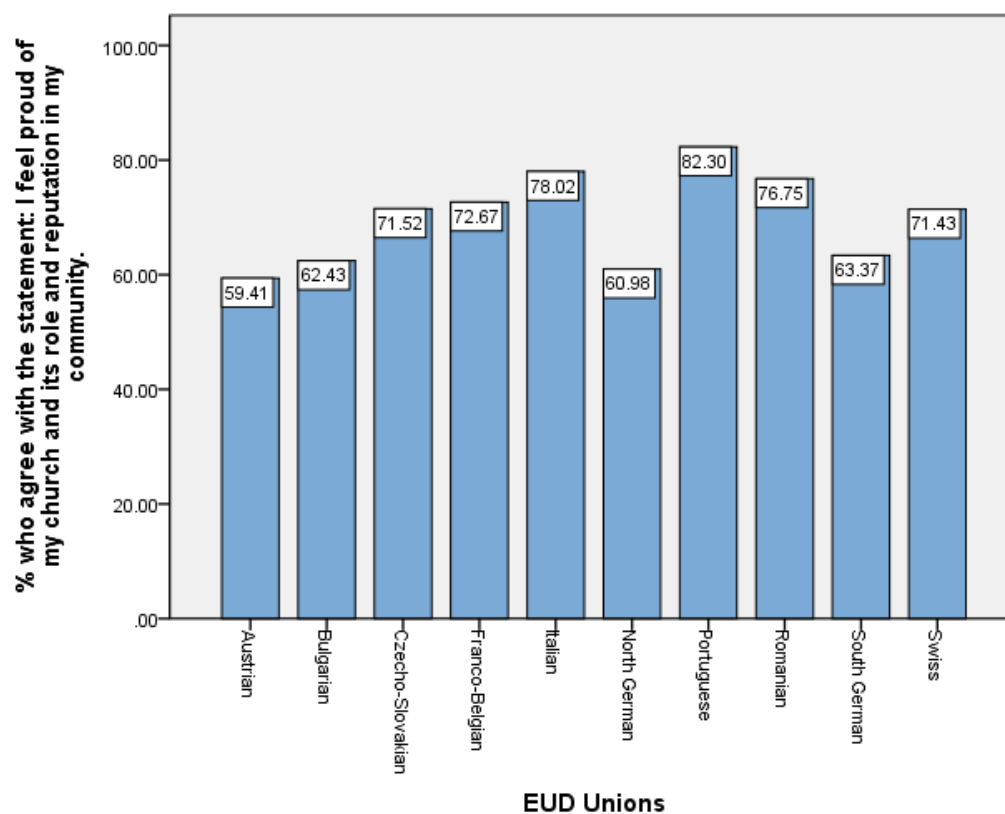




Graph no. 130: Percentage of respondents within EUD Unions who agree with the statement: Other people in my church care about me

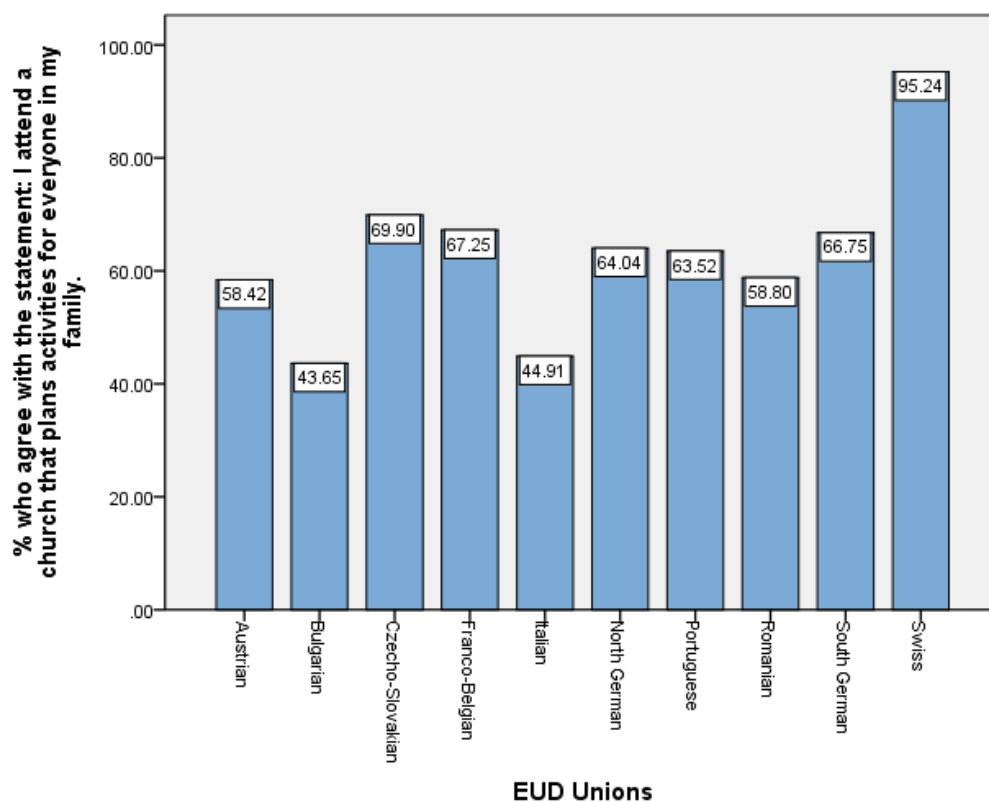


Graph no. 131: Percentage of respondents within EUD Unions who agree with the statement: I feel proud of my church and its role and reputation in my community.



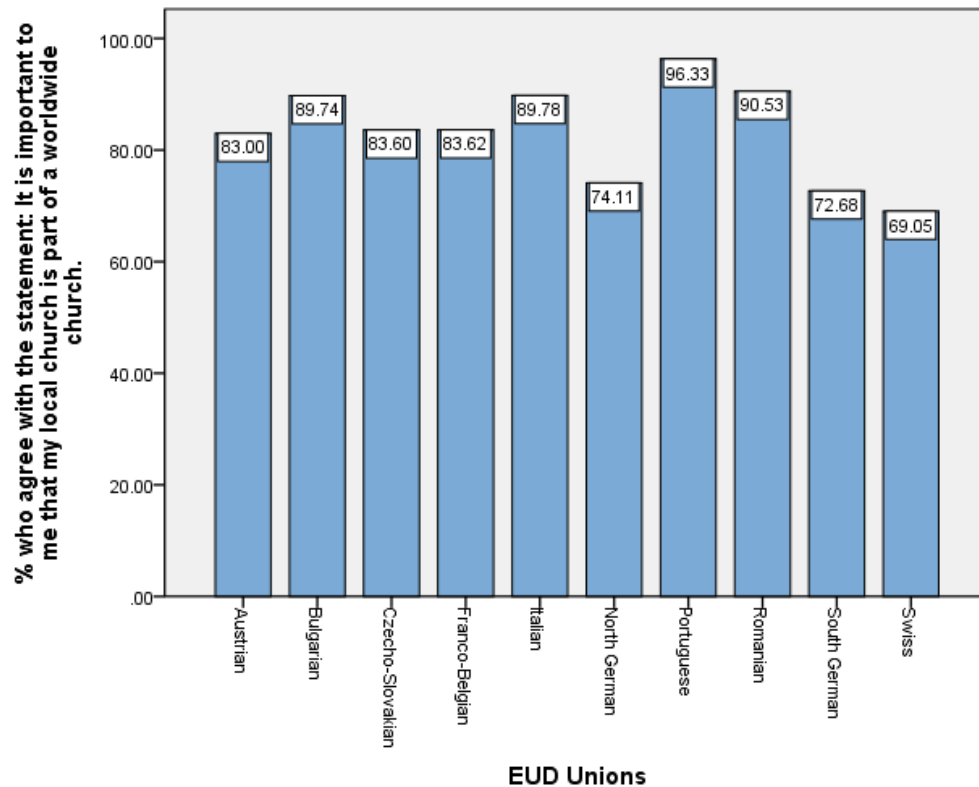


Graph no. 132: Percentage of respondents within EUD Unions who agree with the statement: *I attend a church that plans activities for everyone in my family.*

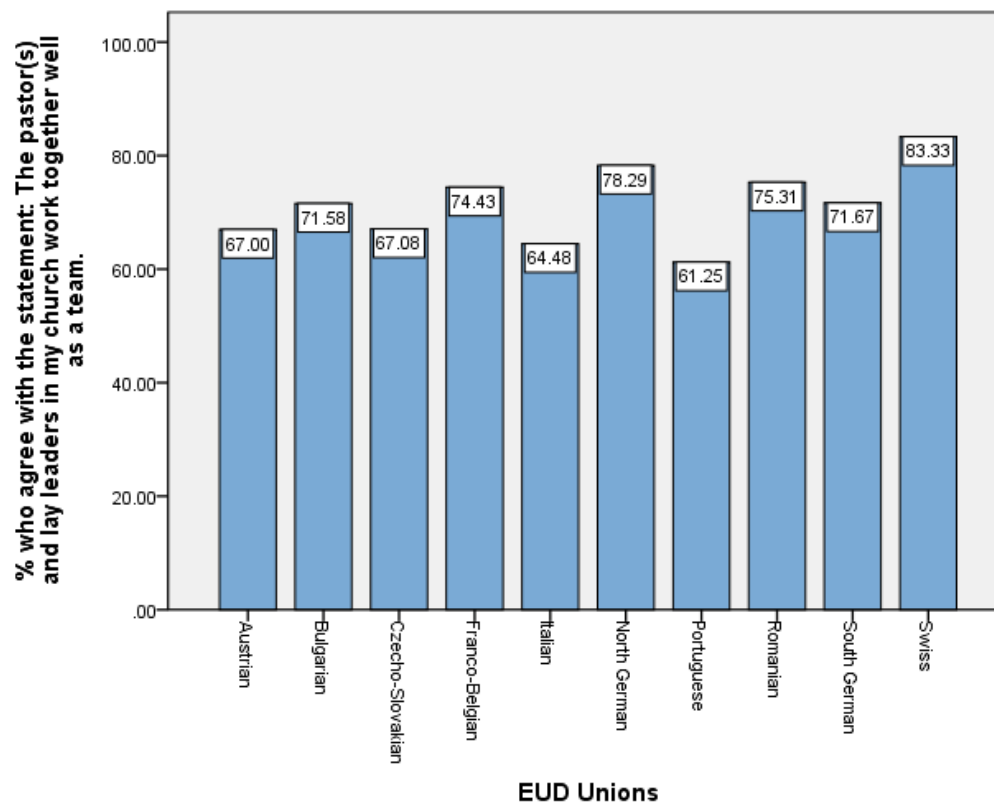




Graph no. 133: Percentage of respondents within EUD Unions who agree with the statement: It is important to me that my local church is part of a worldwide church.

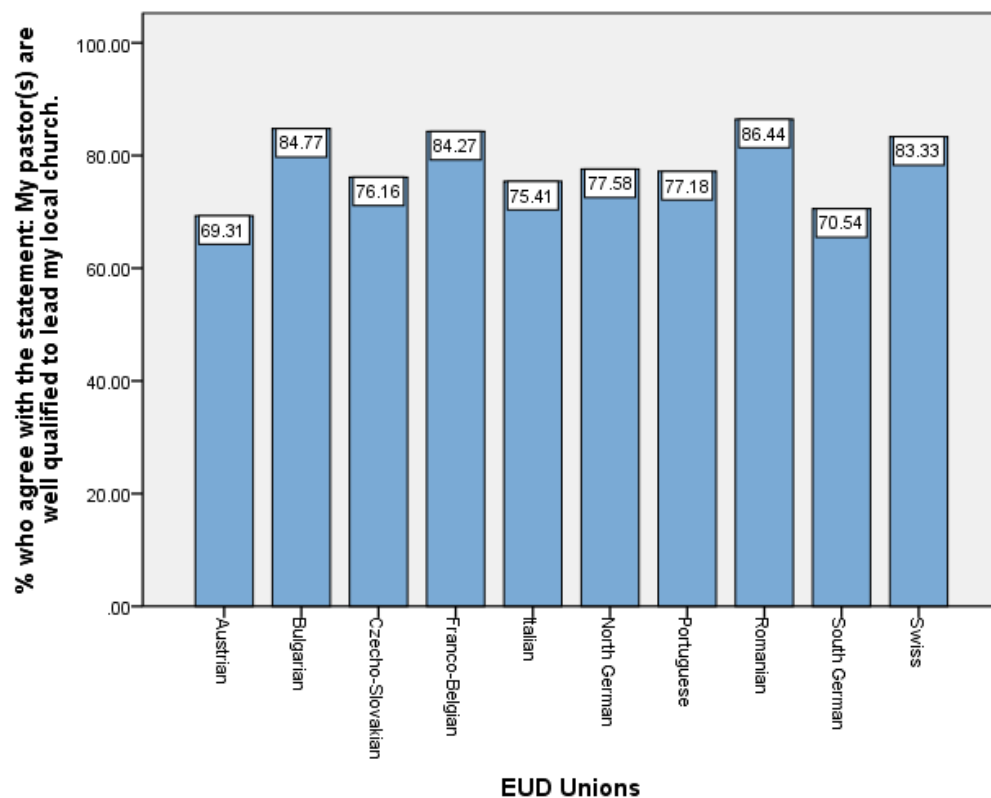


Graph no. 134: Percentage of respondents within EUD Unions who agree with the statement: The pastor(s) and lay leaders in my church work together well as a team.

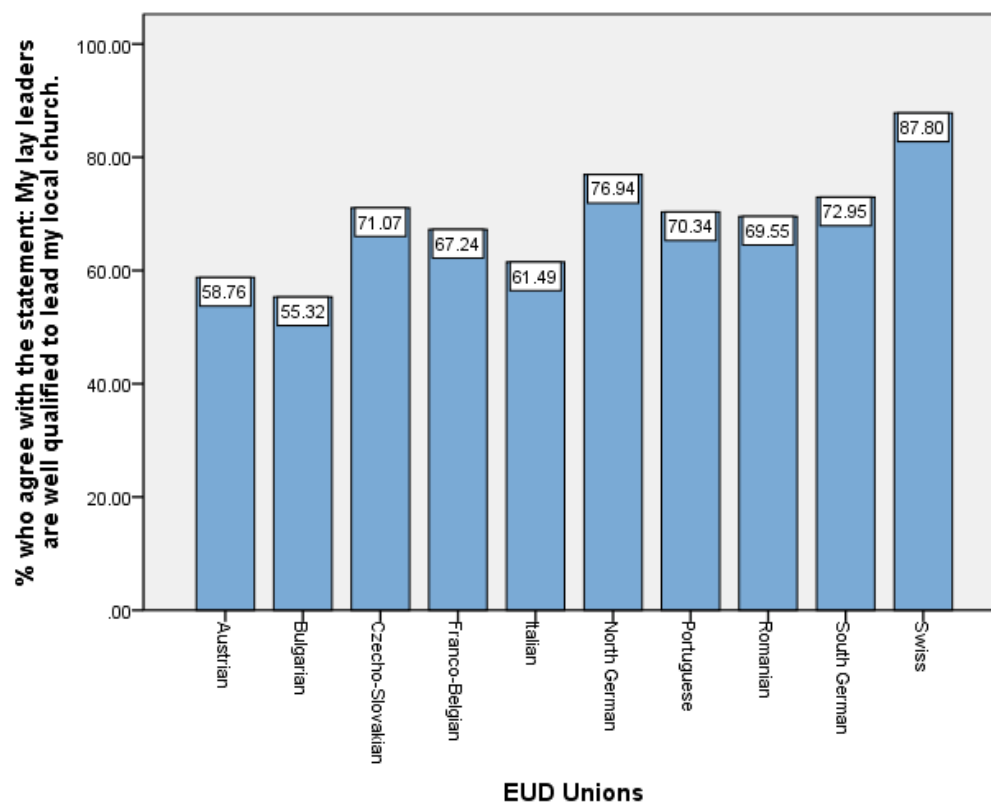




Graph no.135: Percentage of respondents within EUD Unions who agree with the statement: My pastor(s) are well qualified to lead my local church.

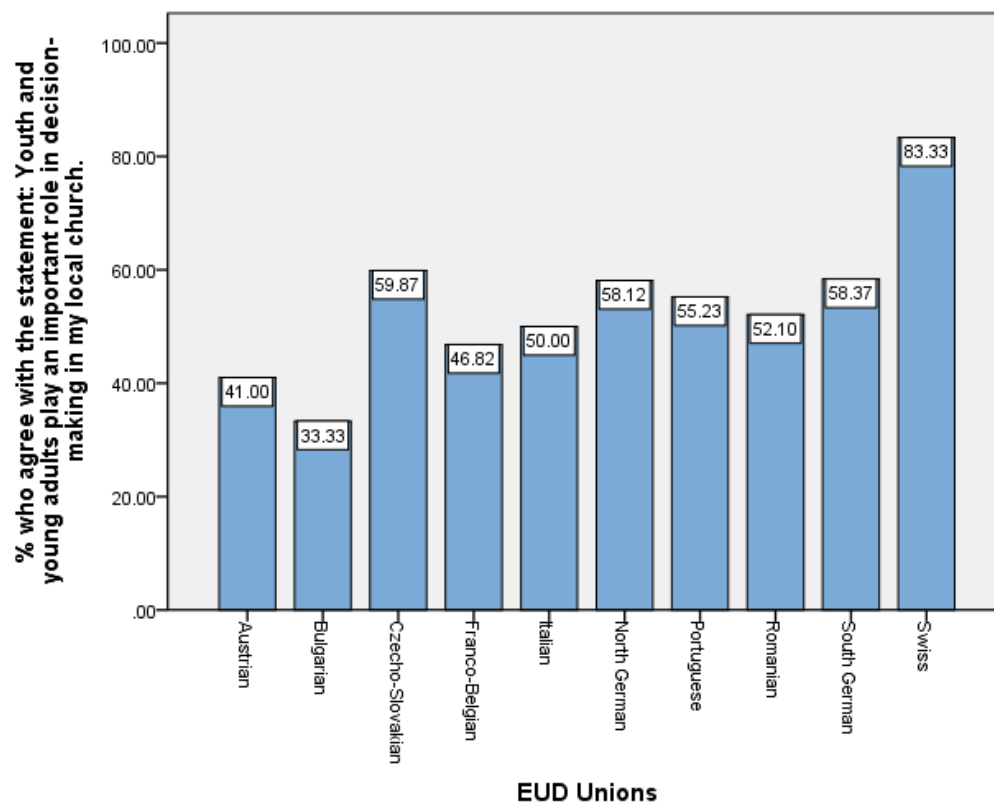


Graph no. 136: Percentage of respondents within EUD Unions who agree with the statement: My lay leaders are well qualified to lead my local church.

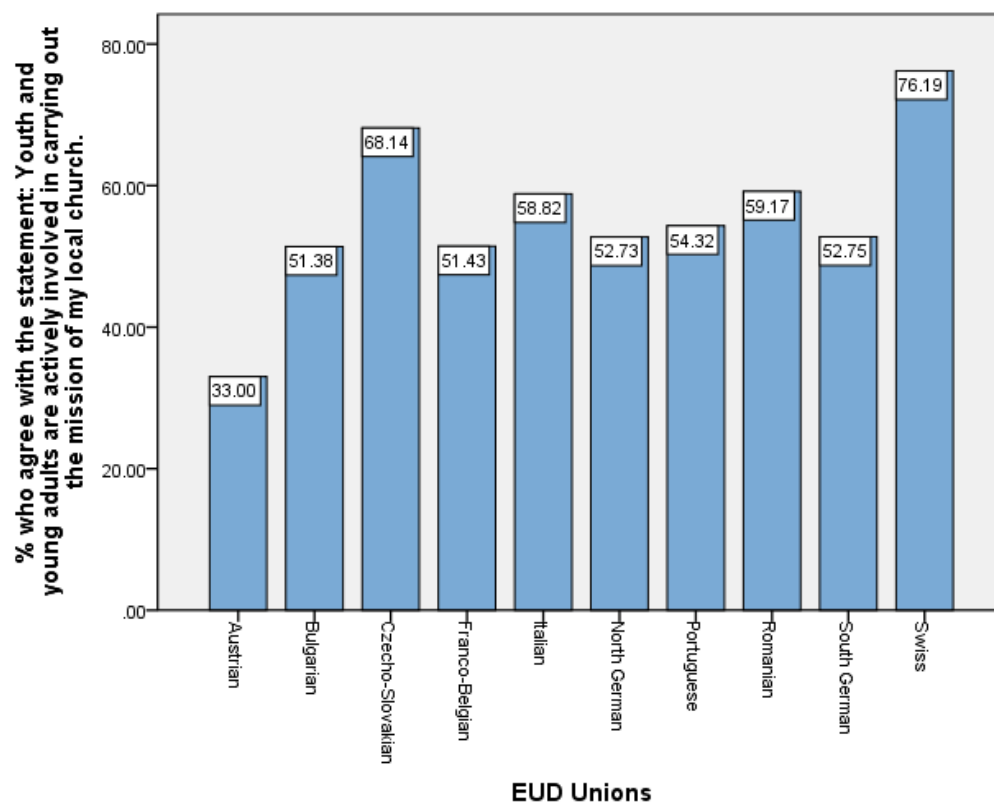




Graph no. 137: Percentage of respondents within EUD Unions who agree with the statement: Youth and young adults play an important role in decision-making in my local church.

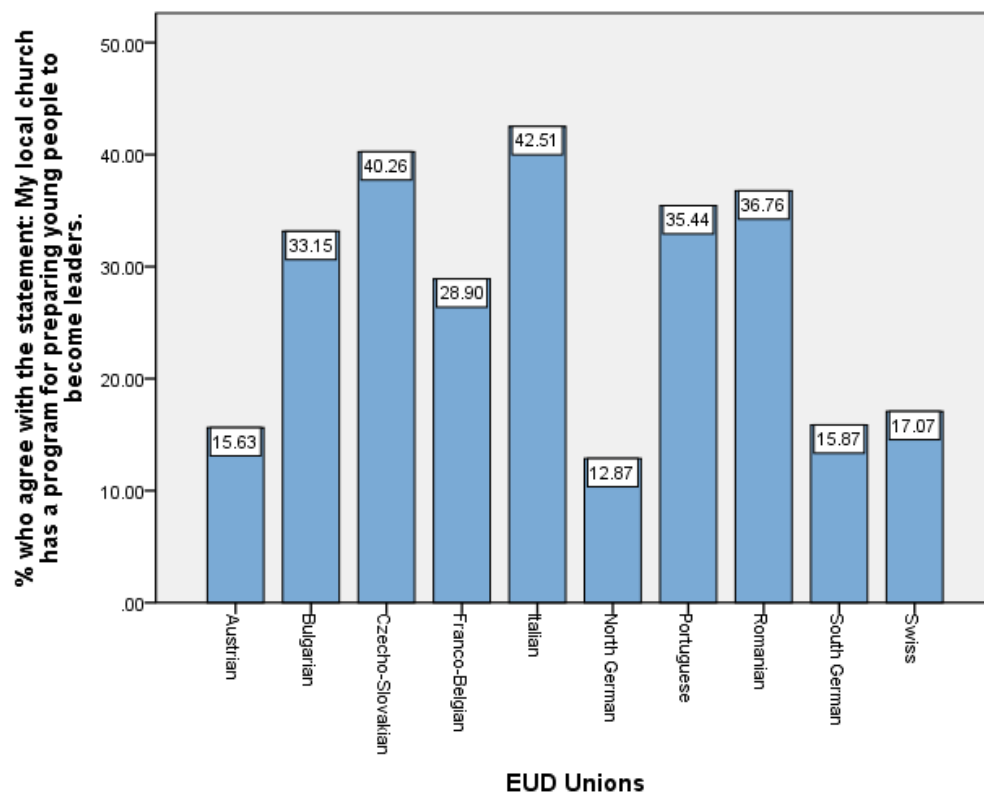


Graph no. 138: Percentage of respondents within EUD Unions who agree with the statement: Youth and young adults are actively involved in carrying out the mission of my local church.

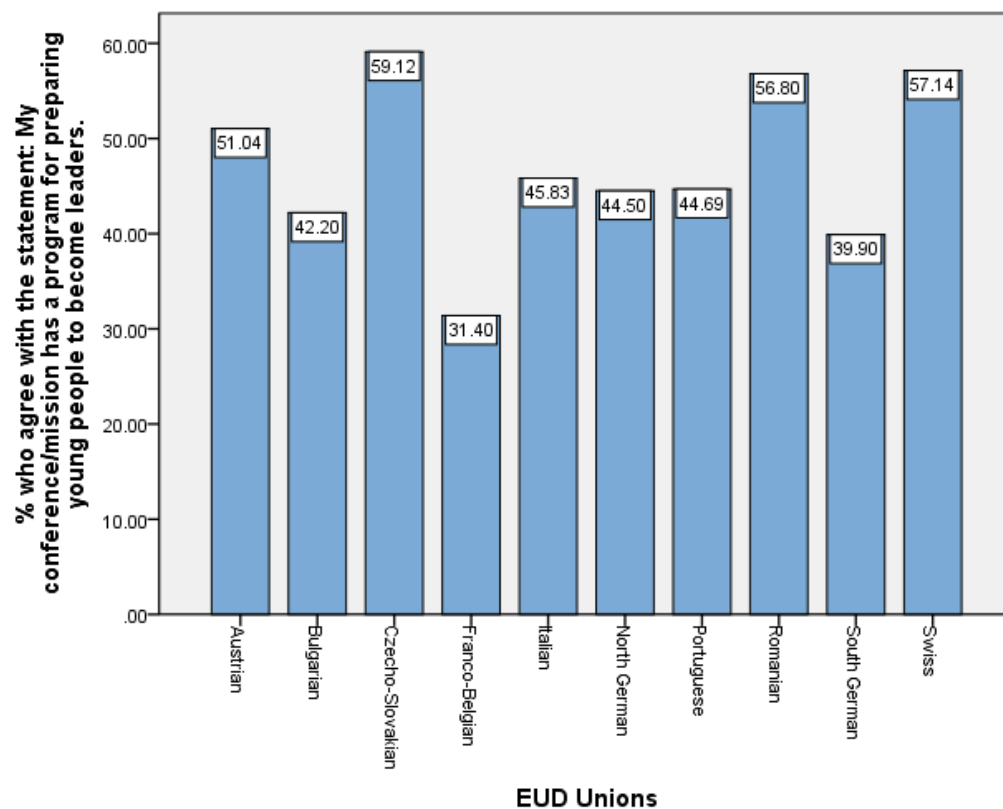




Graph no. 139: Percentage of respondents within EUD Unions who agree with the statement: My local church has a program for preparing young people to become leaders.

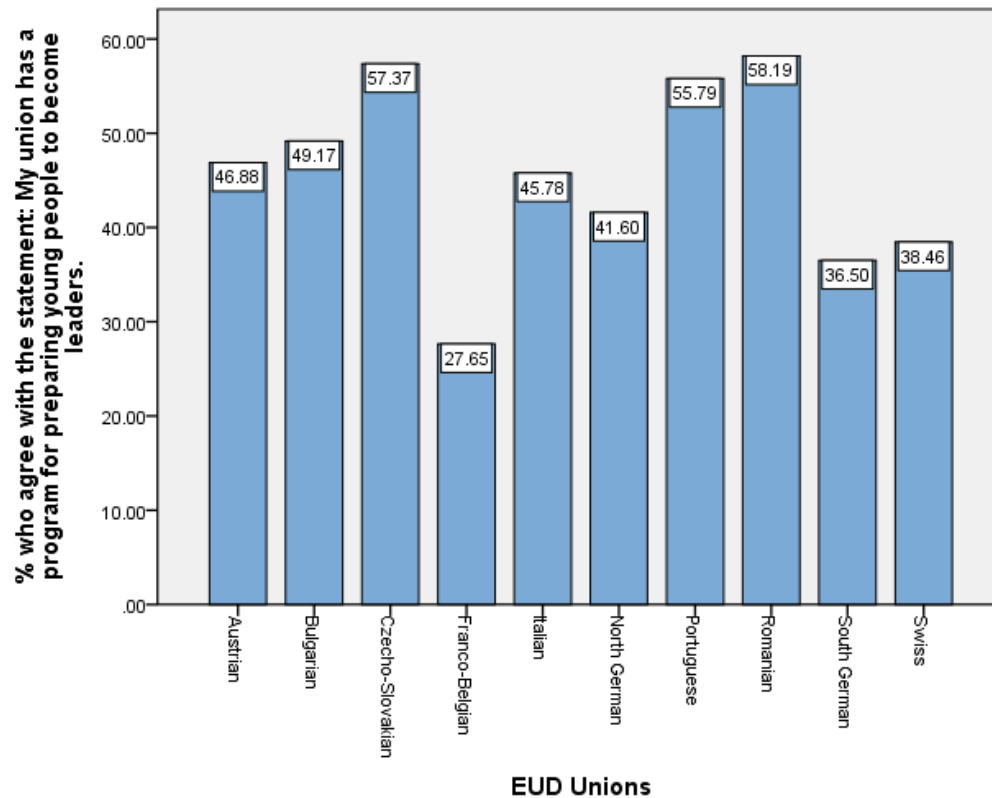


Graph no. 140: Percentage of respondents within EUD Unions who agree with the statement: My conference/mission has a program for preparing young people to become leaders.

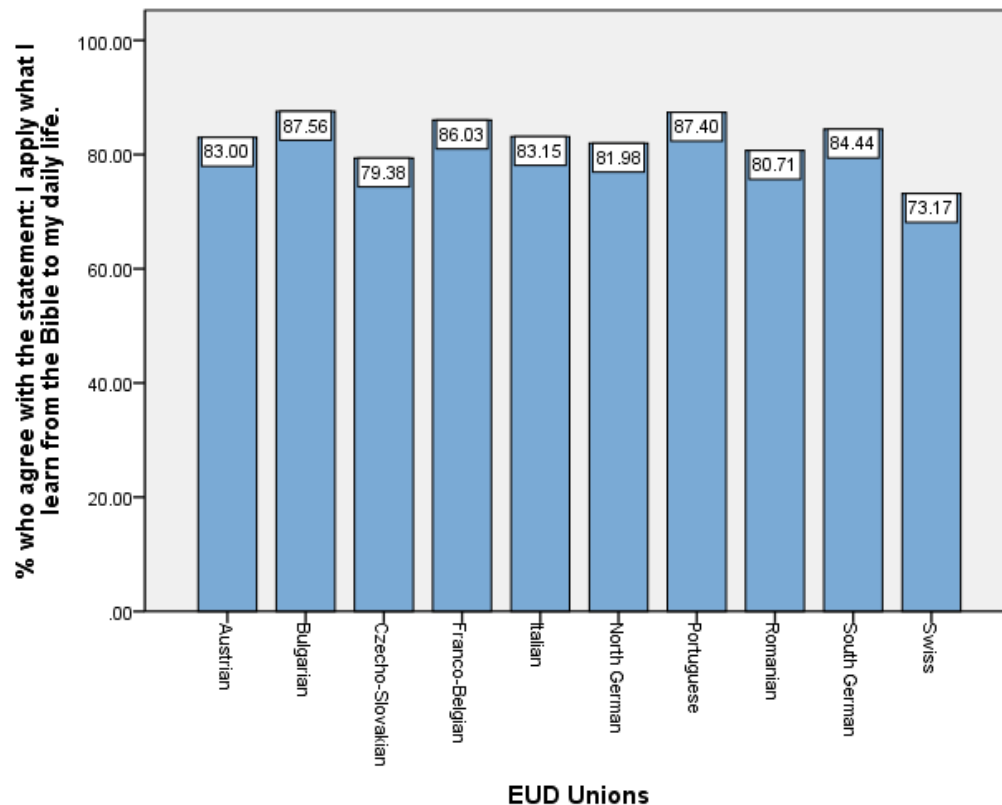




Graph no. 141: Percentage of respondents within EUD Unions who agree with the statement: My union has a program for preparing young people to become leaders.

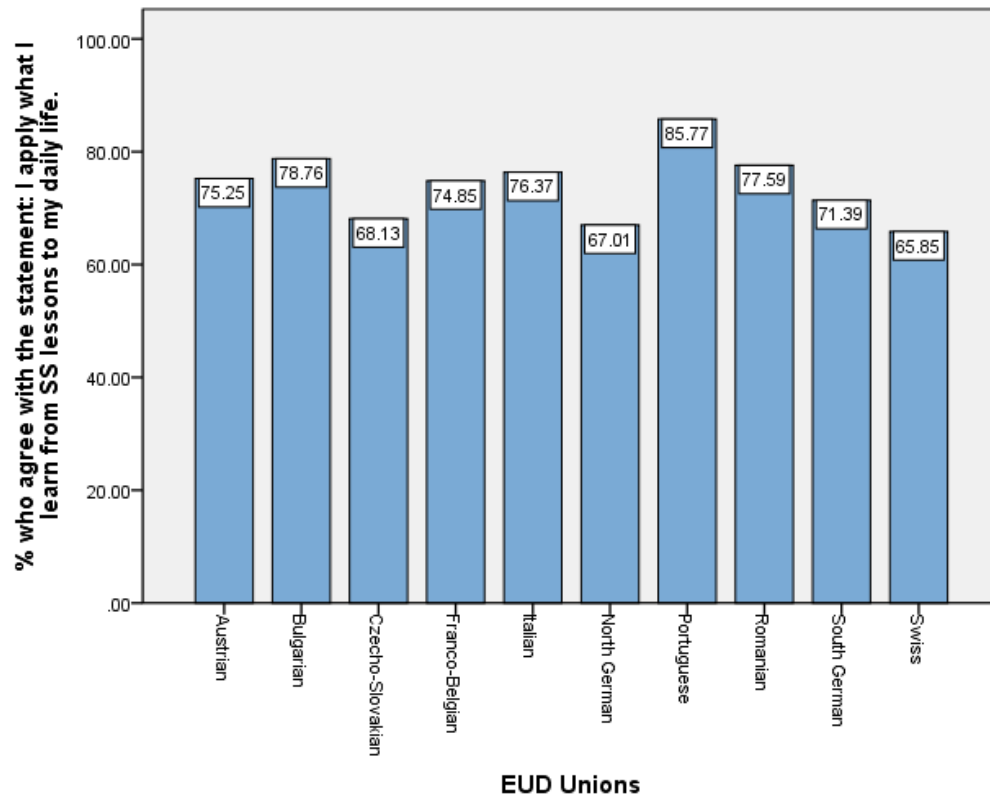


Graph no. 142: Percentage of respondents within EUD Unions who agree with the statement: I apply what I learn from the Bible to my daily life.

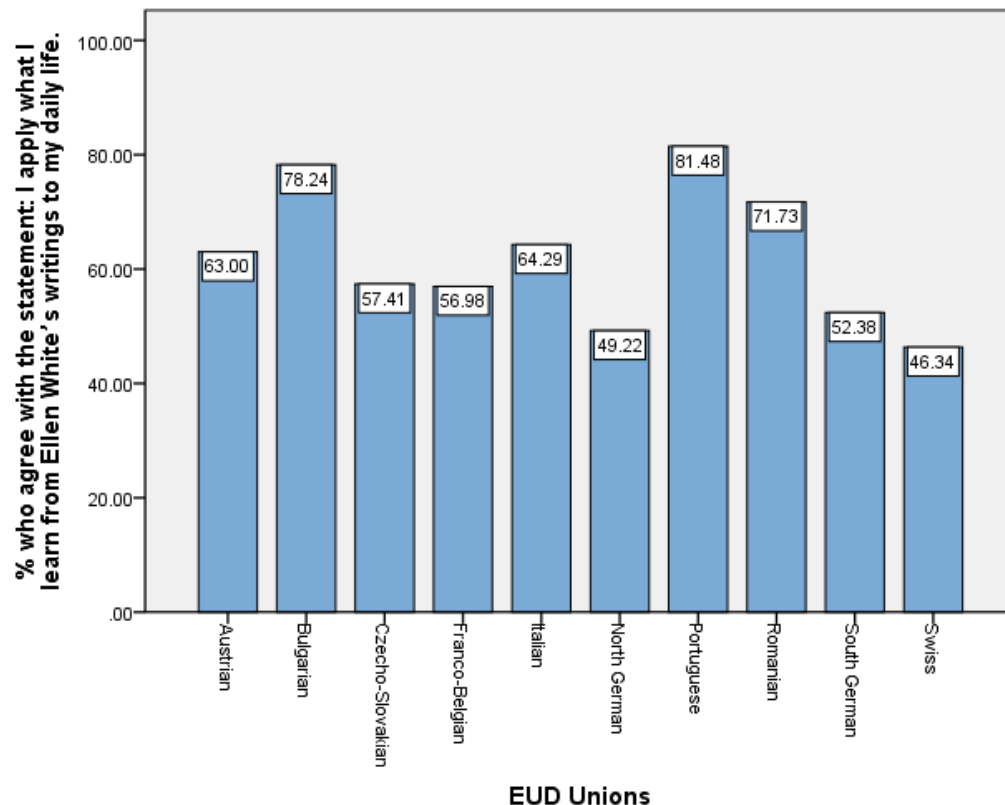




Graph no. 143: Percentage of respondents within EUD Unions who agree with the statement: I apply what I learn from SS lessons to my daily life.

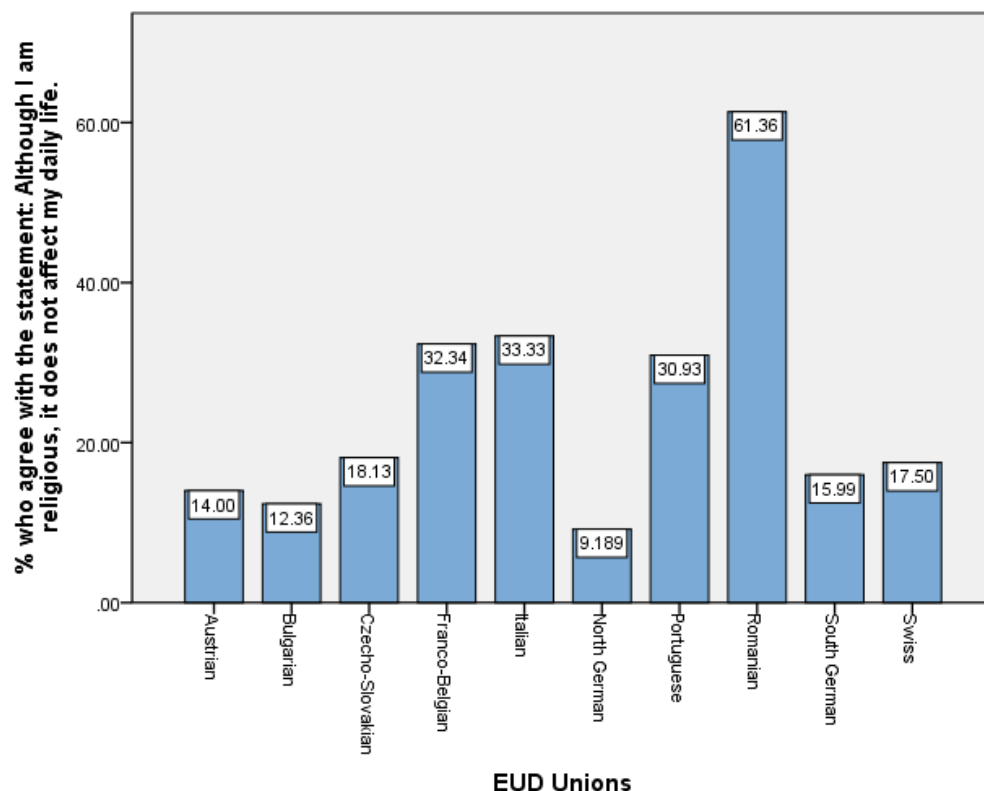


Graph no. 144: Percentage of respondents within EUD Unions who agree with the statement: I apply what I learn from Ellen White's writings to my daily life.

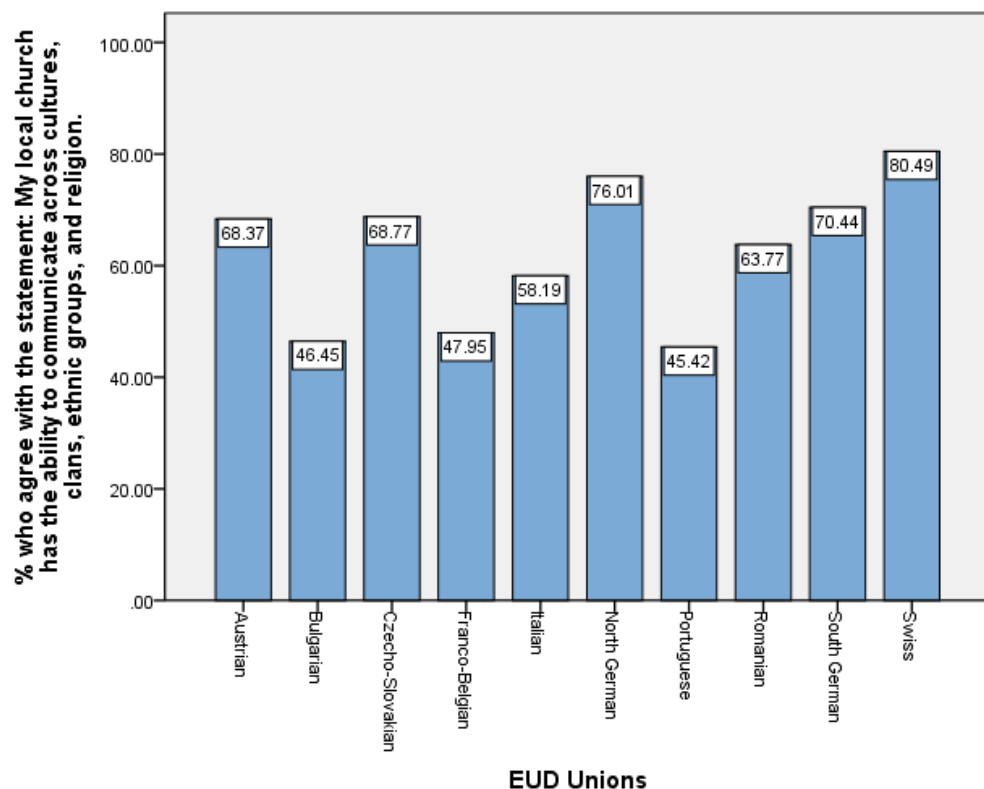




Graph no. 145: Percentage of respondents within EUD Unions who agree with the statement: Although I am religious, it does not affect my daily life.

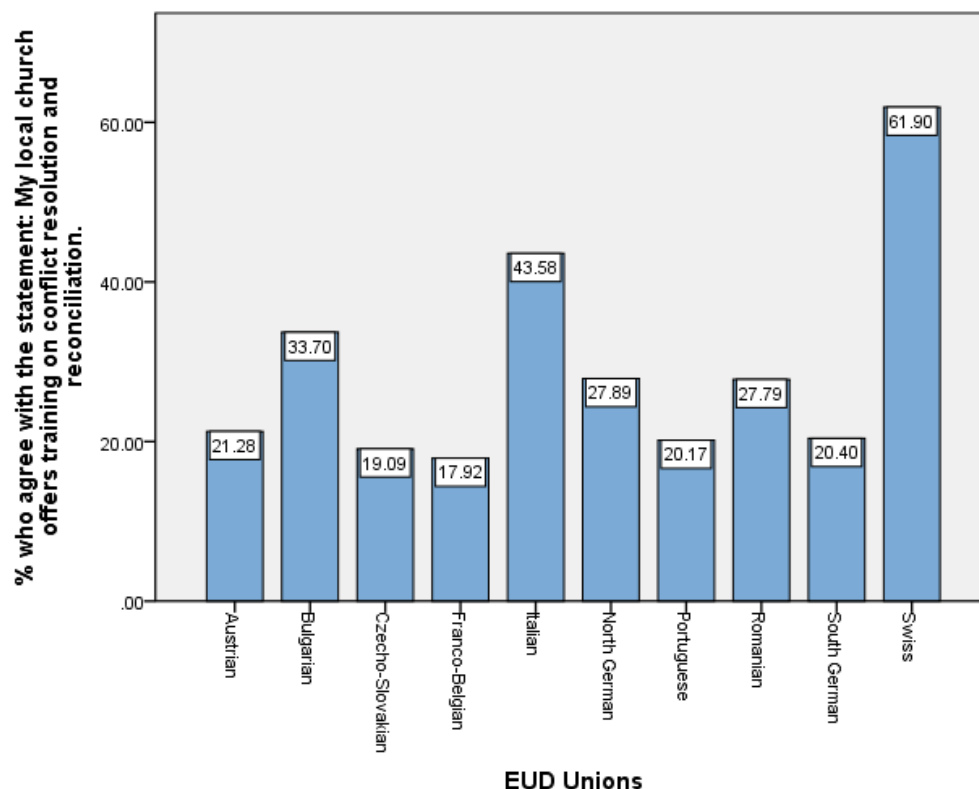


Graph no. 146: Percentage of respondents within EUD Unions who agree with the statement: My local church has the ability to communicate across cultures, clans, ethnic groups, and religion.

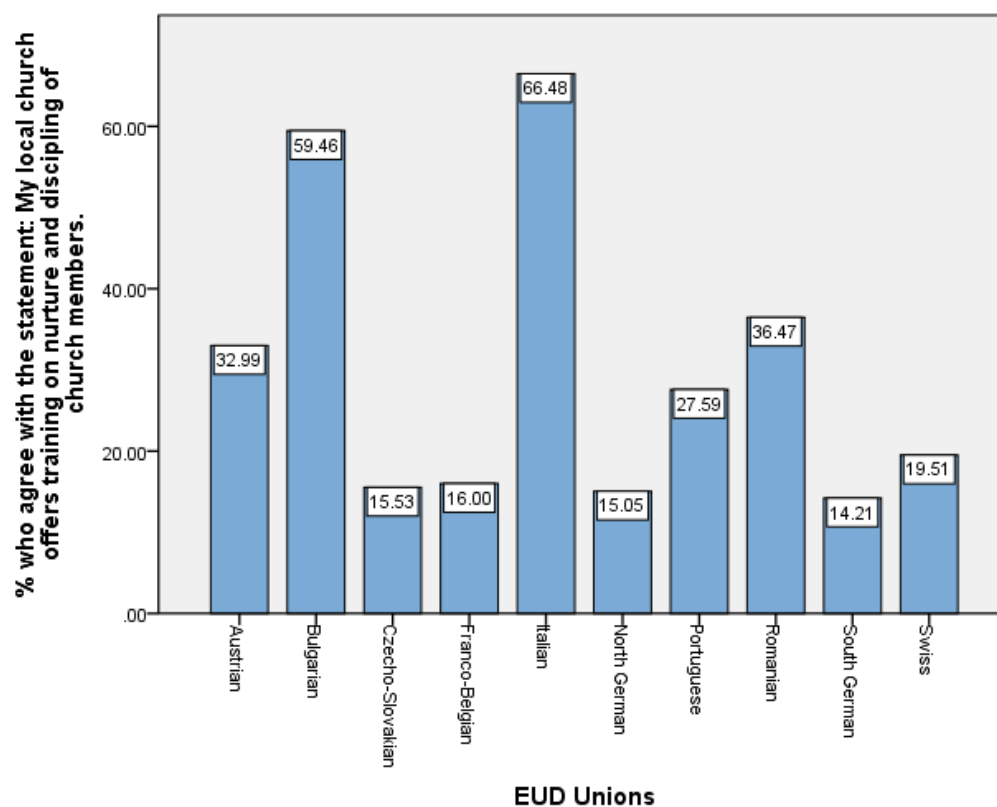




Graph no. 147: Percentage of respondents within EUD Unions who agree with the statement: My local church offers training on conflict resolution and reconciliation.



Graph no. 148: Percentage of respondents within EUD Unions who agree with the statement: My local church offers training on nurture and discipling of church members.





Graph no. 149: Percentage of respondents within EUD Unions who agree with the statement: My local church offers training on Christ's method of evangelism (mingling, showing sympathy, meeting needs, winning confidence, and teaching the Gospel).

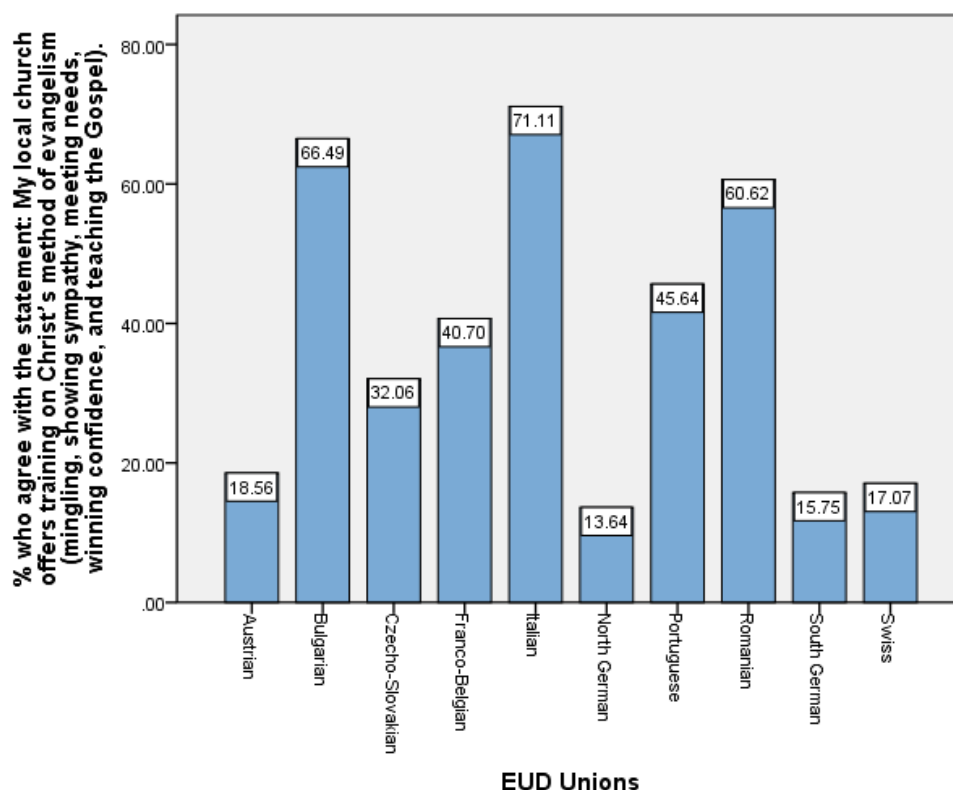


Table no. 24: Kruskal Wallis Test statistics for differences among age groups regarding various personal experiences within the local church

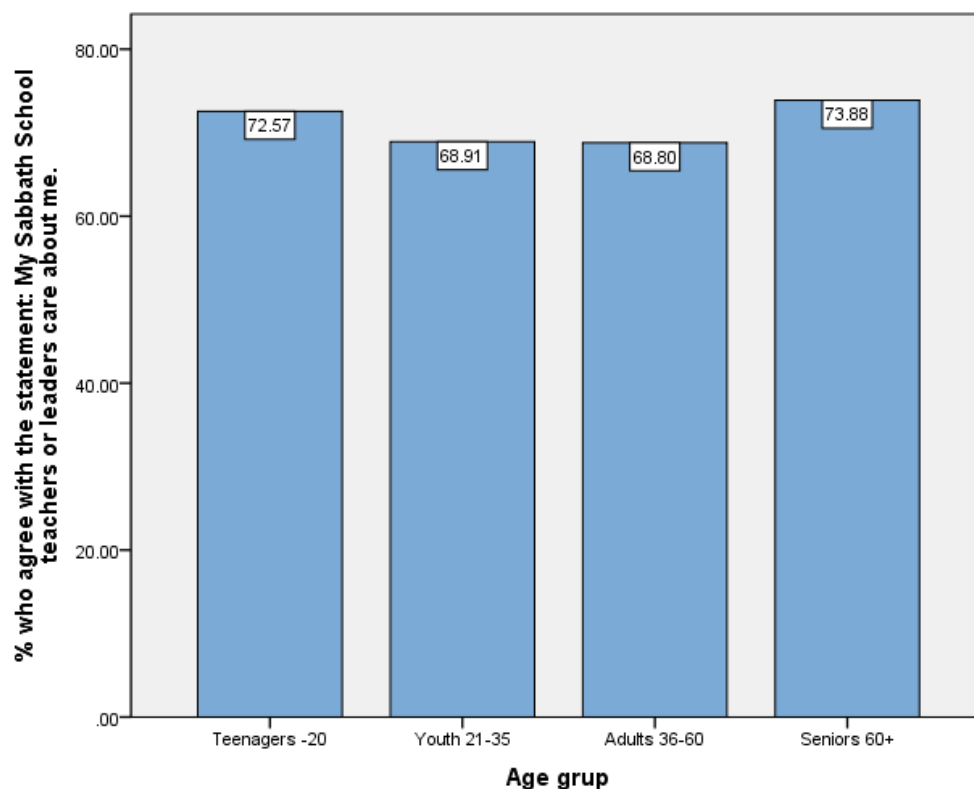
	Chi-Square	df	Asymp. Sig.
My Sabbath School teachers or leaders care about me.	16.092	3	.001
My pastor cares about me.	8.270	3	.041
Other people in my church care about me.	15.068	3	.002
I feel proud of my church and its role and reputation in my community.	34.865	3	.000
I attend a church that plans activities for everyone in my family.	13.471	3	.004
It is important to me that my local church is part of a worldwide church.	17.132	3	.001
The pastor(s) and lay leaders in my church work together well as a team.	21.081	3	.000
My pastor(s) are well qualified to lead my local church.	14.302	3	.003
My lay leaders are well qualified to lead my local church.	13.875	3	.003
Youth and young adults play an important role in decision-making in my local church.	19.107	3	.000
Youth and young adults are actively involved in carrying out the mission of my local church.	3.097	3	.377
My local church has a program for preparing young people to become leaders.	38.784	3	.000



My conference/mission has a program for preparing young people to become leaders.	12.338	3	.006
My union has a program for preparing young people to become leaders.	24.528	3	.000
I apply what I learn from the Bible to my daily life.	78.486	3	.000
I apply what I learn from SS lessons to my daily life.	113.575	3	.000
I apply what I learn from Ellen White's writings to my daily life.	60.453	3	.000
Although I am religious, it does not affect my daily life.	60.307	3	.000
My local church has the ability to communicate across cultures, clans, ethnic groups, and religion.	2.595	3	.458
My local church offers training on conflict resolution and reconciliation.	50.712	3	.000
My local church offers training on nurture and discipling of church members.	21.059	3	.000
My local church offers training on Christ's method of evangelism (mingling, showing sympathy, meeting needs, winning confidence, and teaching the Gospel).	46.976	3	.000

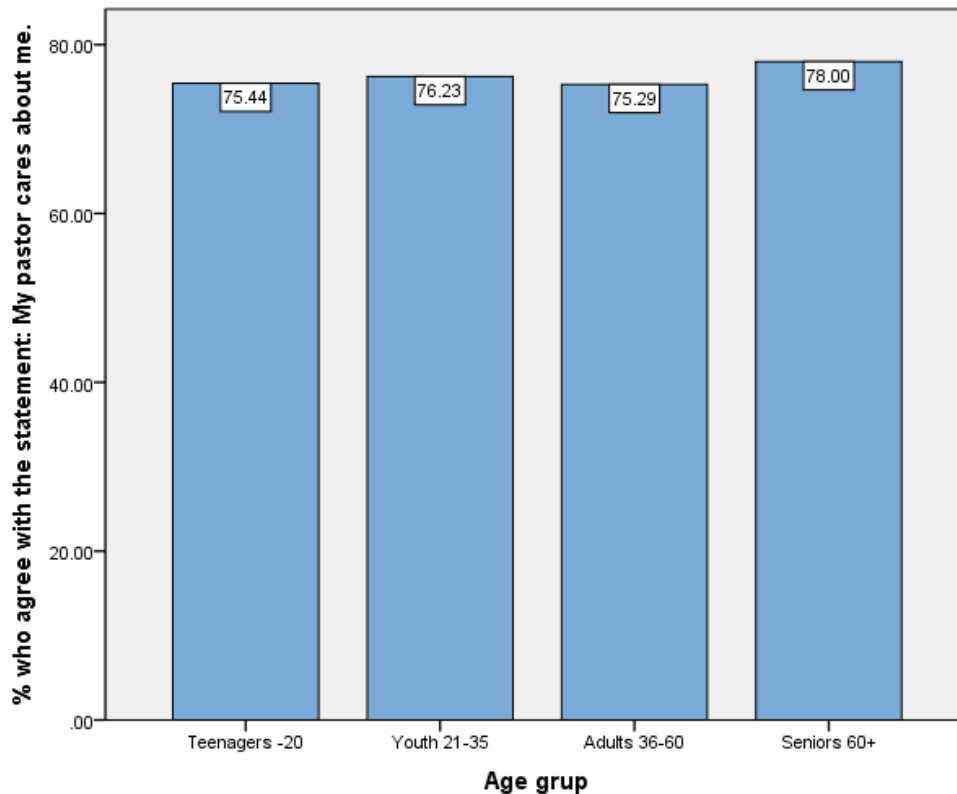
As presented in Table no. 24, there are significant differences among age groups regarding most of their personal experiences within the local church. Graphs no. to no. represent these differences in terms of percentages of participants within each group who chose agree and strongly agree in reaction to each statement about personal experiences within the local church.

Graph no. 150: Percentage of respondents within age groups who agree with the statement: My Sabbath School teachers or leaders care about me.

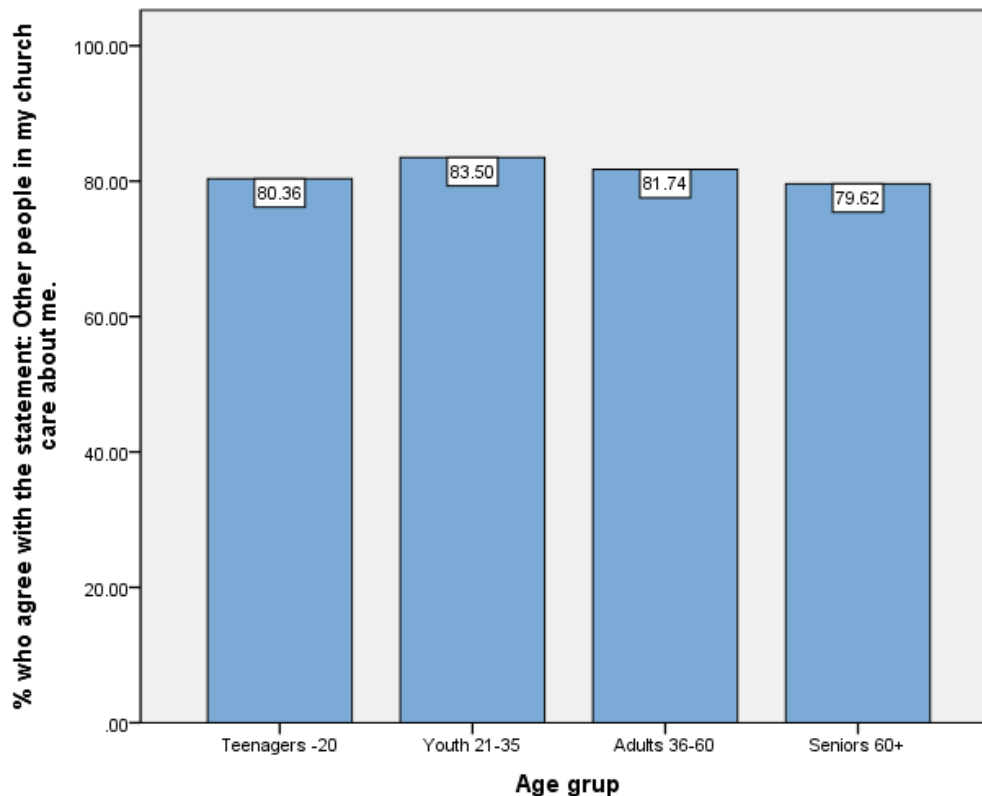




Graph no. 151: Percentage of respondents within age groups who agree with the statement: My pastor cares about me.

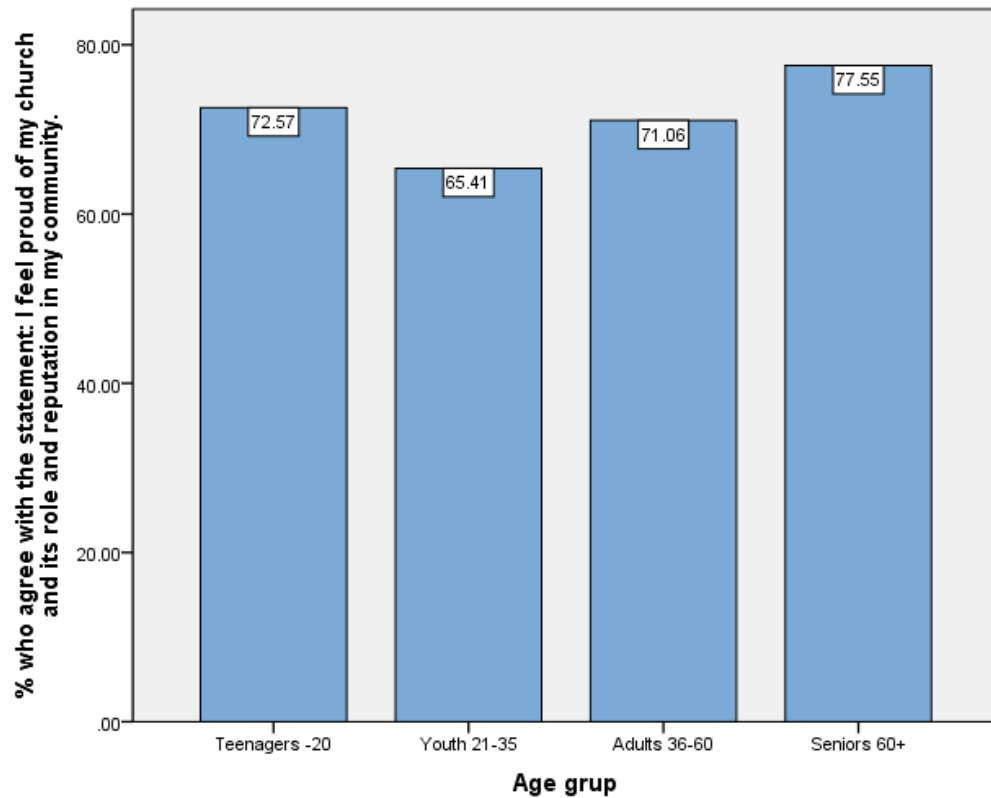


Graph no. 152: Percentage of respondents within age groups who agree with the statement: Other people in my church care about me



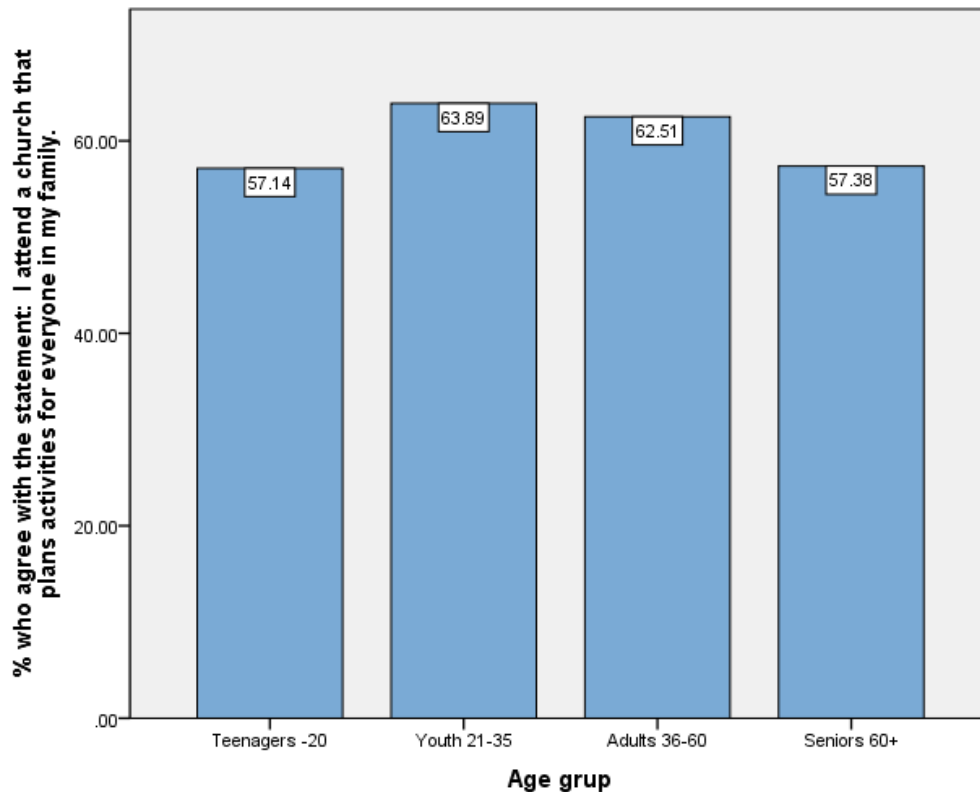


Graph no. 153: Percentage of respondents within age groups who agree with the statement: *I feel proud of my church and its role and reputation in my community.*

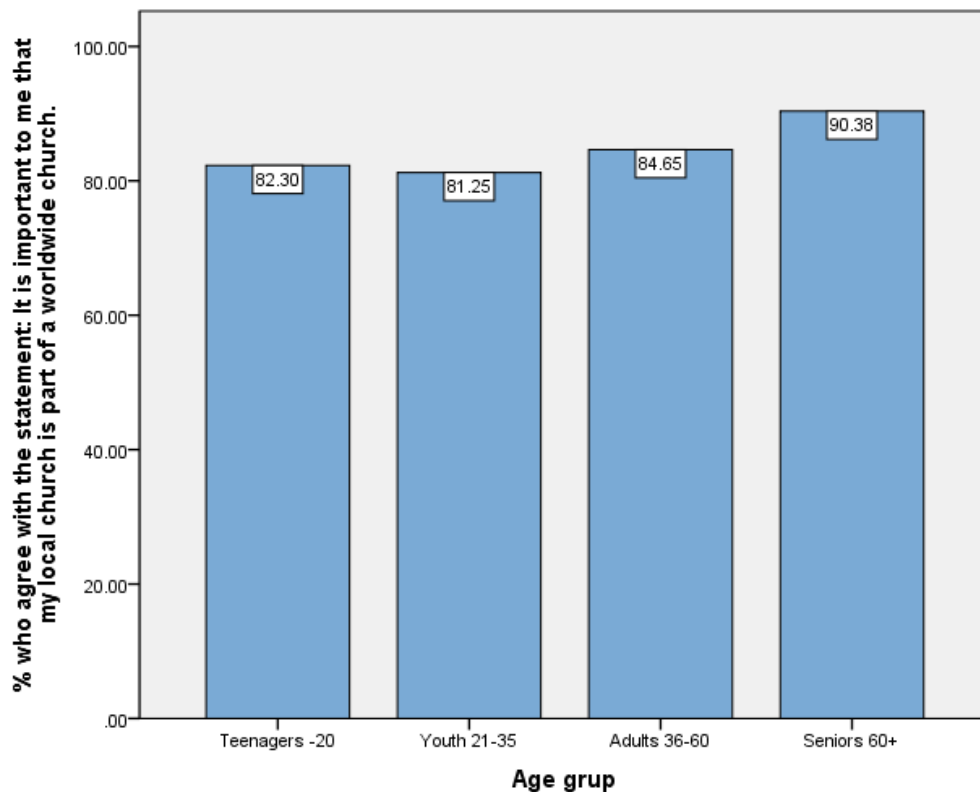




Graph no. 154: Percentage of respondents within age groups who agree with the statement: I attend a church that plans activities for everyone in my family.

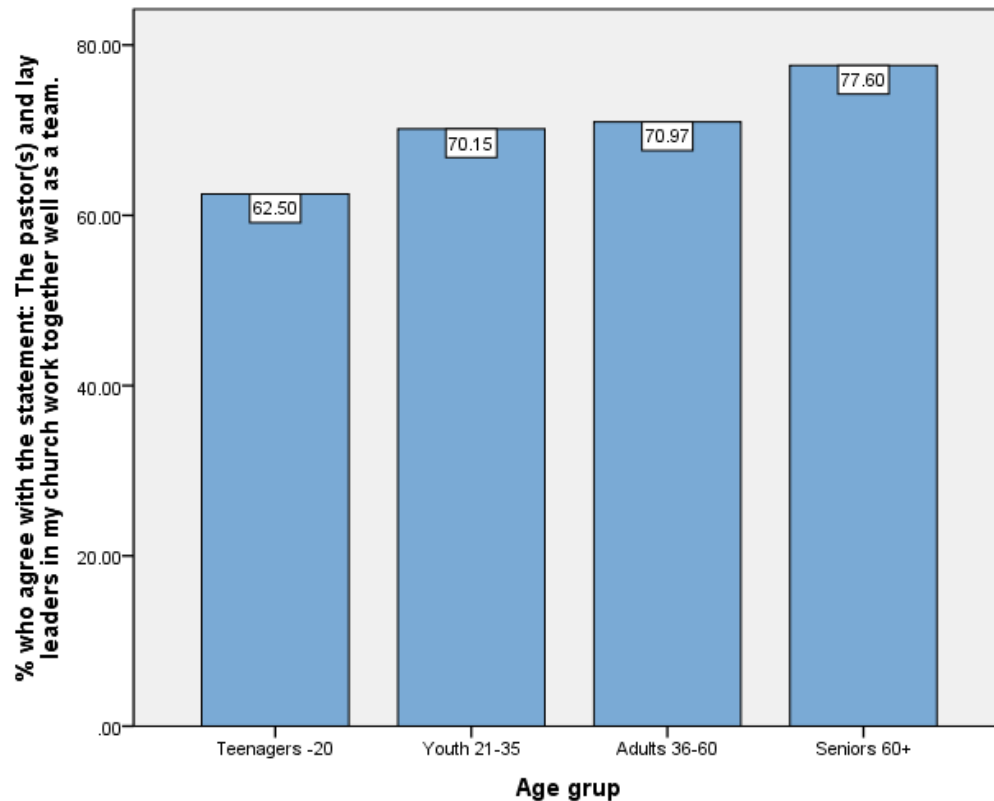


Graph no. 155: Percentage of respondents within age groups who agree with the statement: It is important to me that my local church is part of a worldwide church.

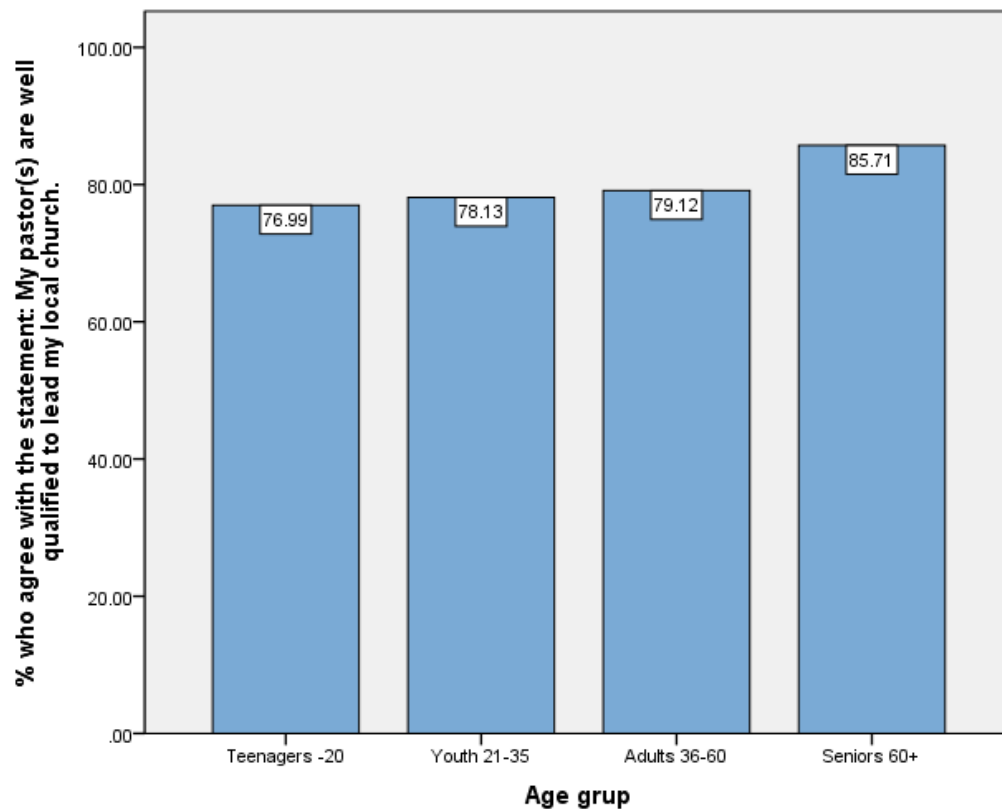




Graph no. 156: Percentage of respondents within age groups who agree with the statement: The pastor(s) and lay leaders in my church work together well as a team.

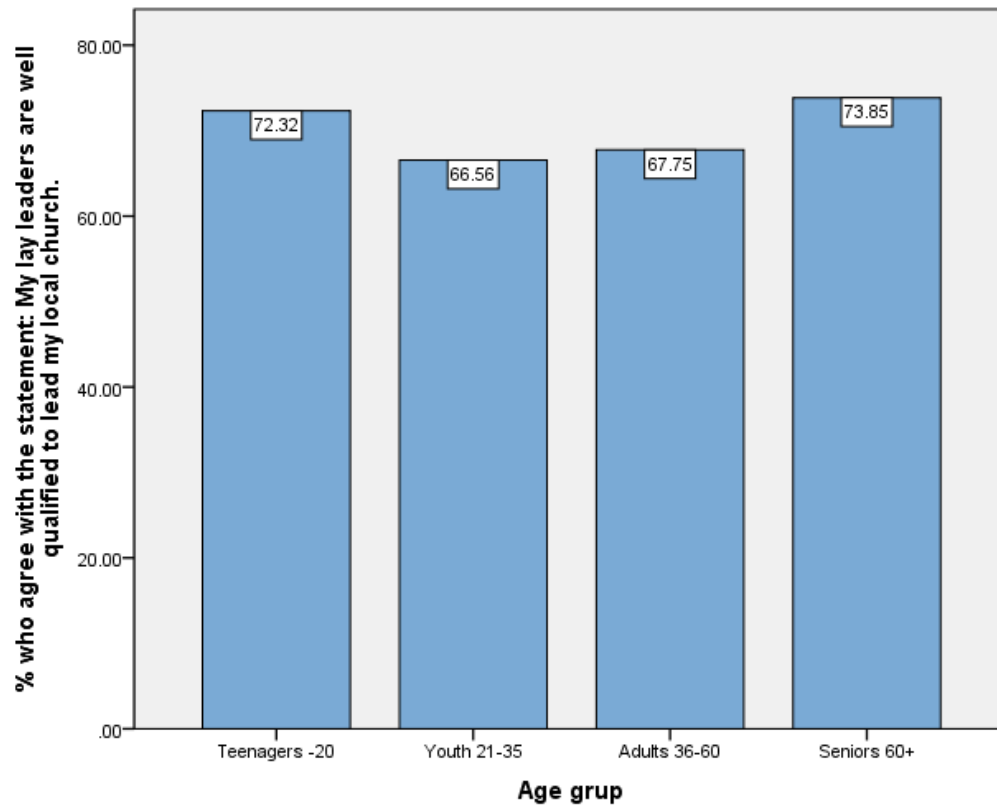


Graph no. 157: Percentage of respondents within age groups who agree with the statement: My pastor(s) are well qualified to lead my local church.

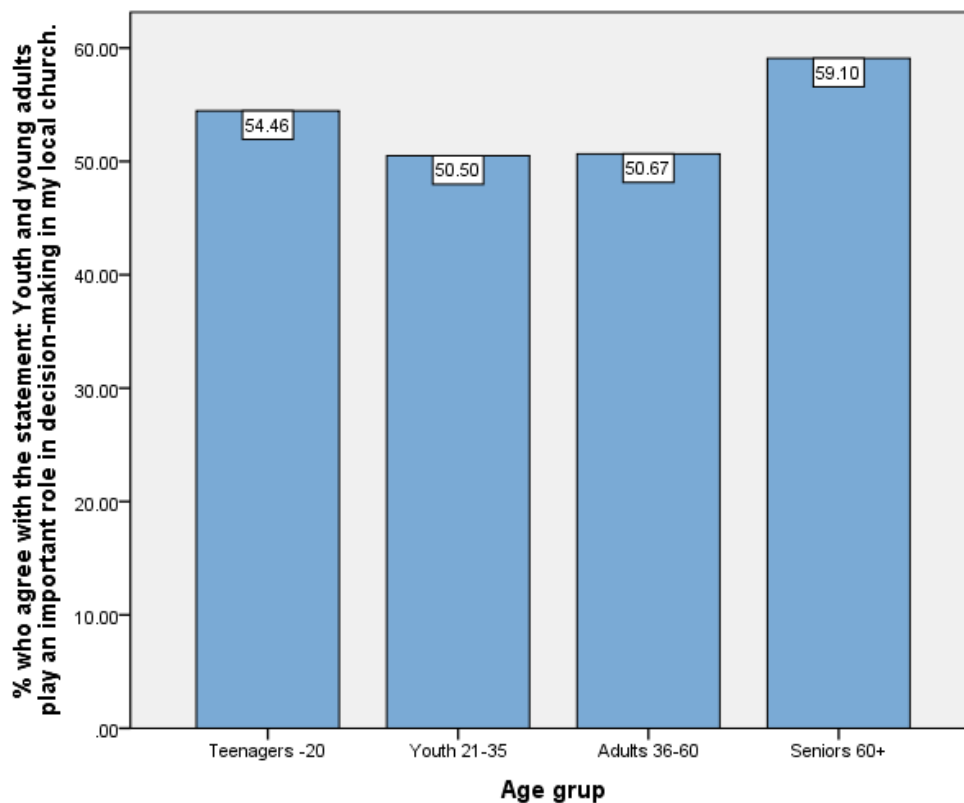




Graph no. 158: Percentage of respondents within age groups who agree with the statement: My lay leaders are well qualified to lead my local church.

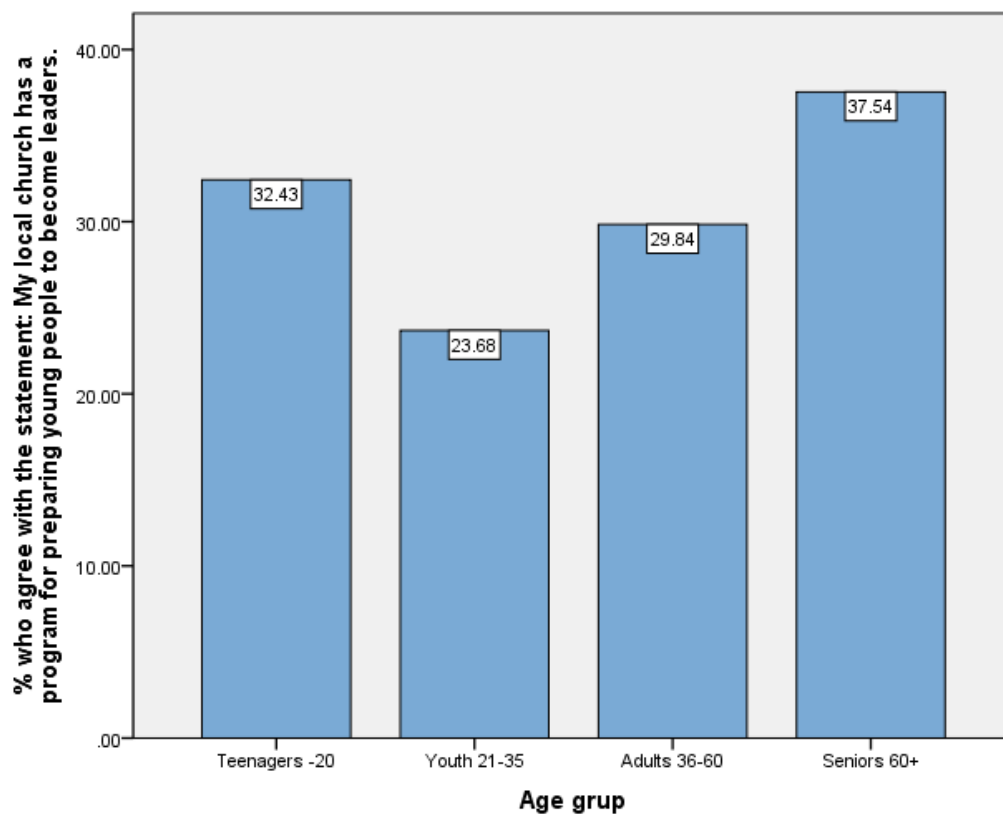


Graph no. 159: Percentage of respondents within age groups who agree with the statement: Youth and young adults play an important role in decision-making in my local church.

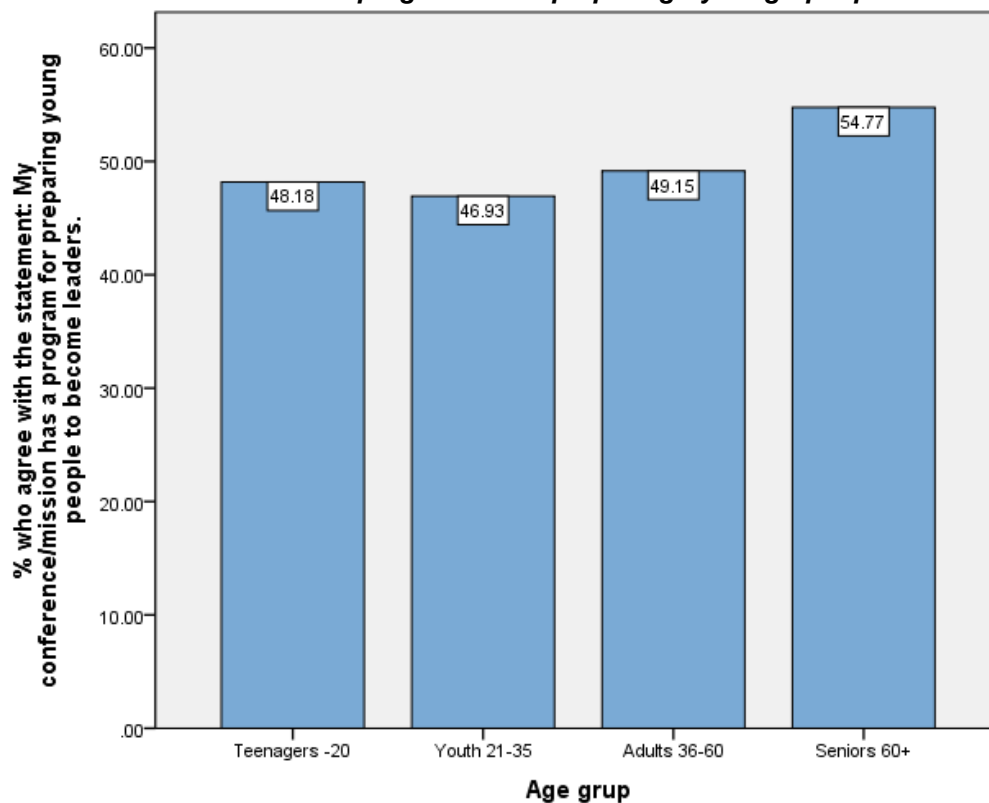




Graph no. 160: Percentage of respondents within age groups who agree with the statement: My local church has a program for preparing young people to become leaders.

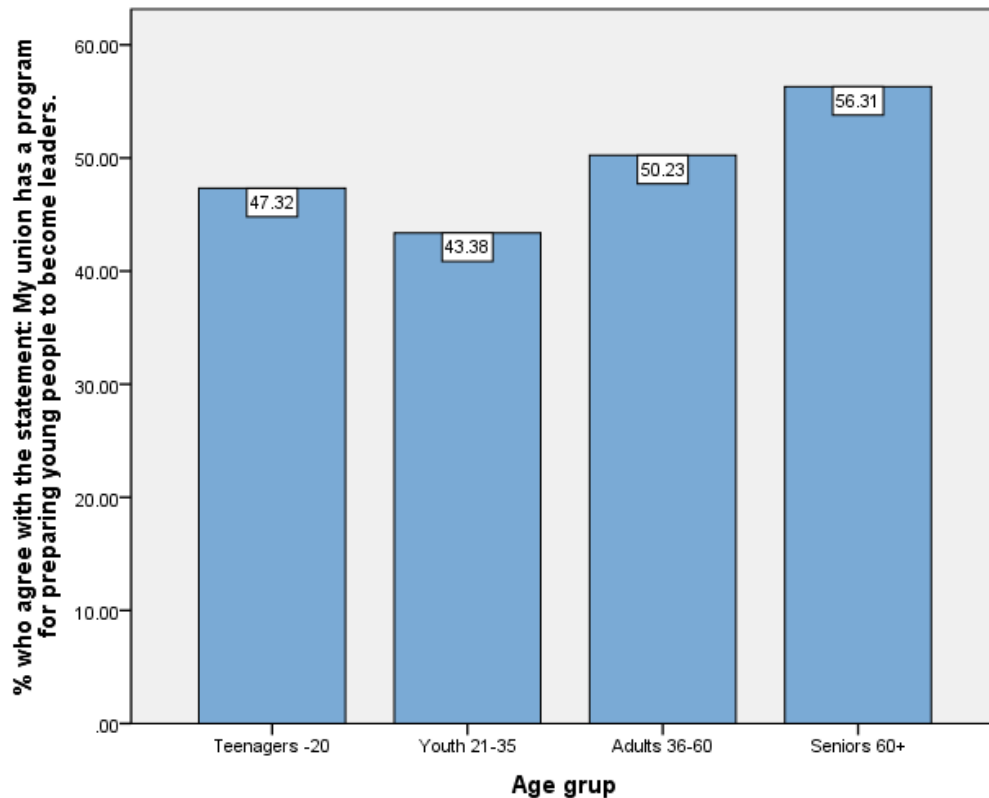


Graph no. 161: Percentage of respondents within age groups who agree with the statement: My conference/mission has a program for preparing young people to become leaders.

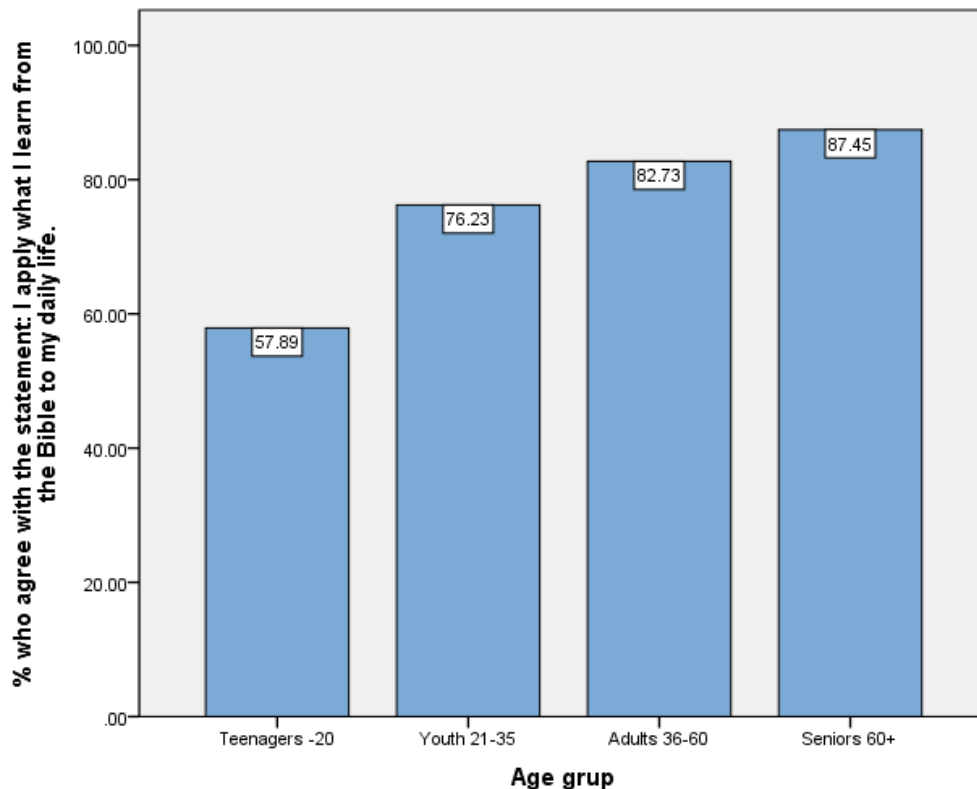




Graph no. 162: Percentage of respondents within age groups who agree with the statement: My union has a program for preparing young people to become leaders.

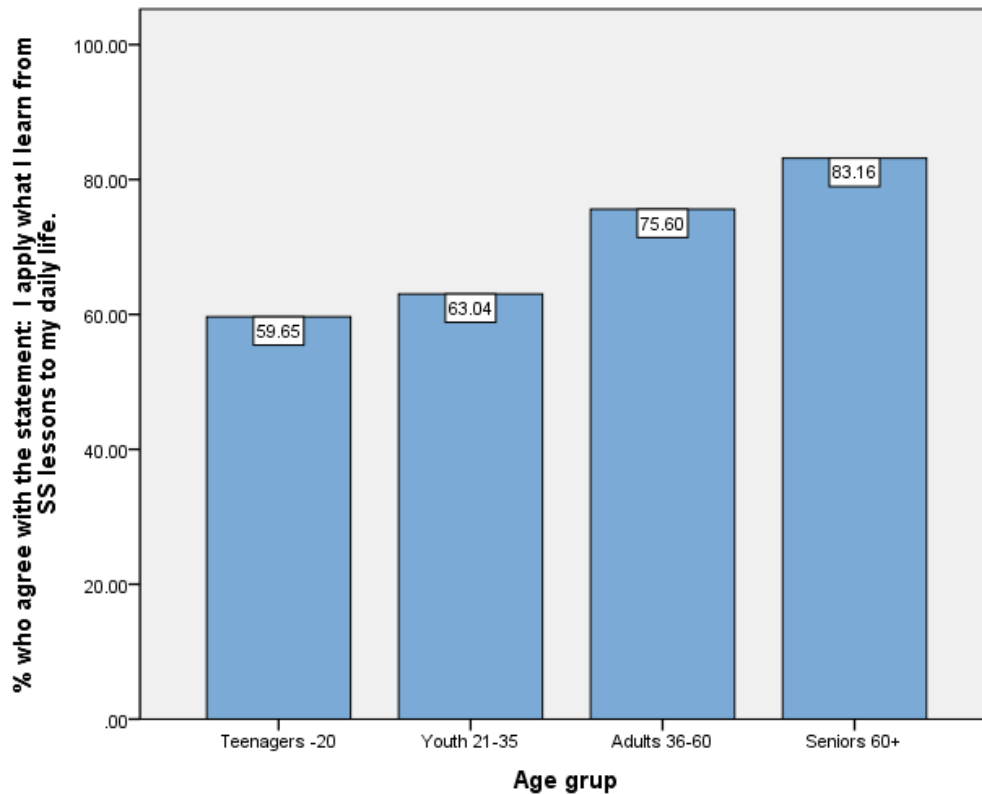


Graph no. 163: Percentage of respondents within age groups who agree with the statement: I apply what I learn from the Bible to my daily life.

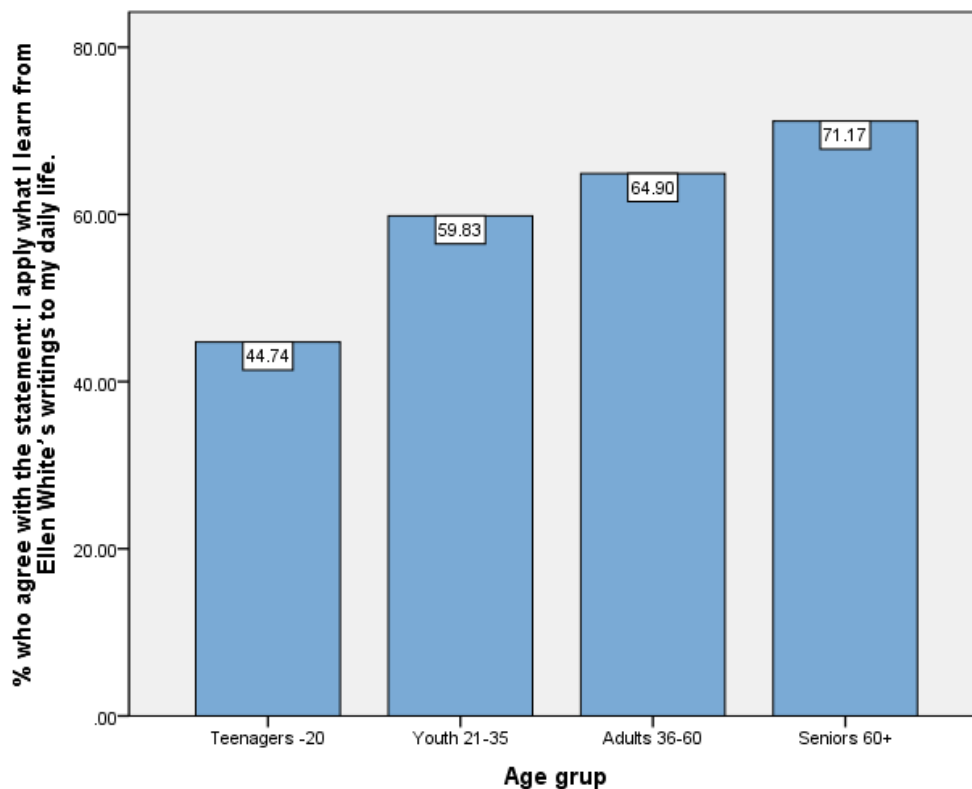




Graph no. 164: Percentage of respondents within age groups who agree with the statement: I apply what I learn from SS lessons to my daily life.

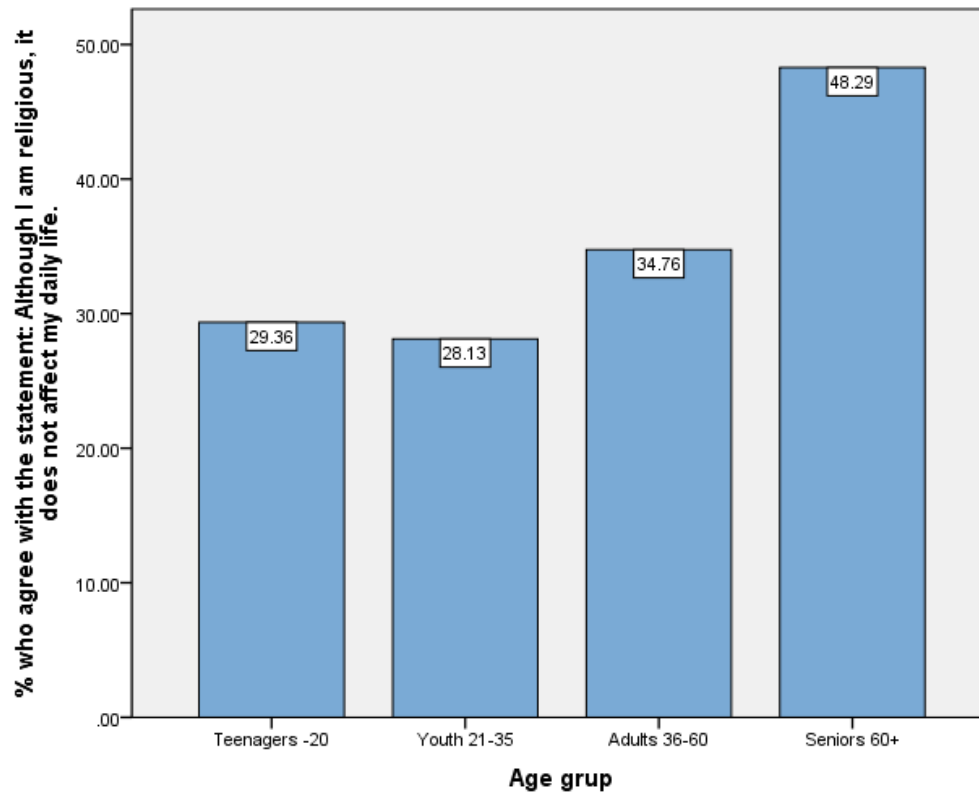


Graph no. 165: Percentage of respondents within age groups who agree with the statement: I apply what I learn from Ellen White's writings to my daily life.

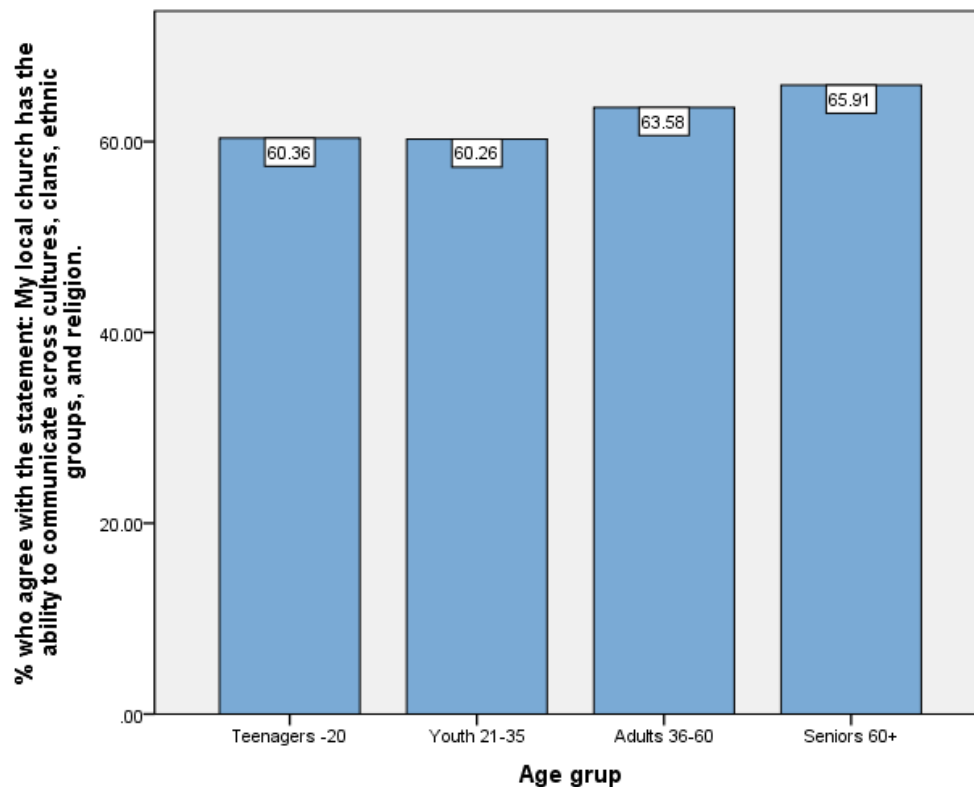




Graph no. 166: Percentage of respondents within age groups who agree with the statement: Although I am religious, it does not affect my daily life.

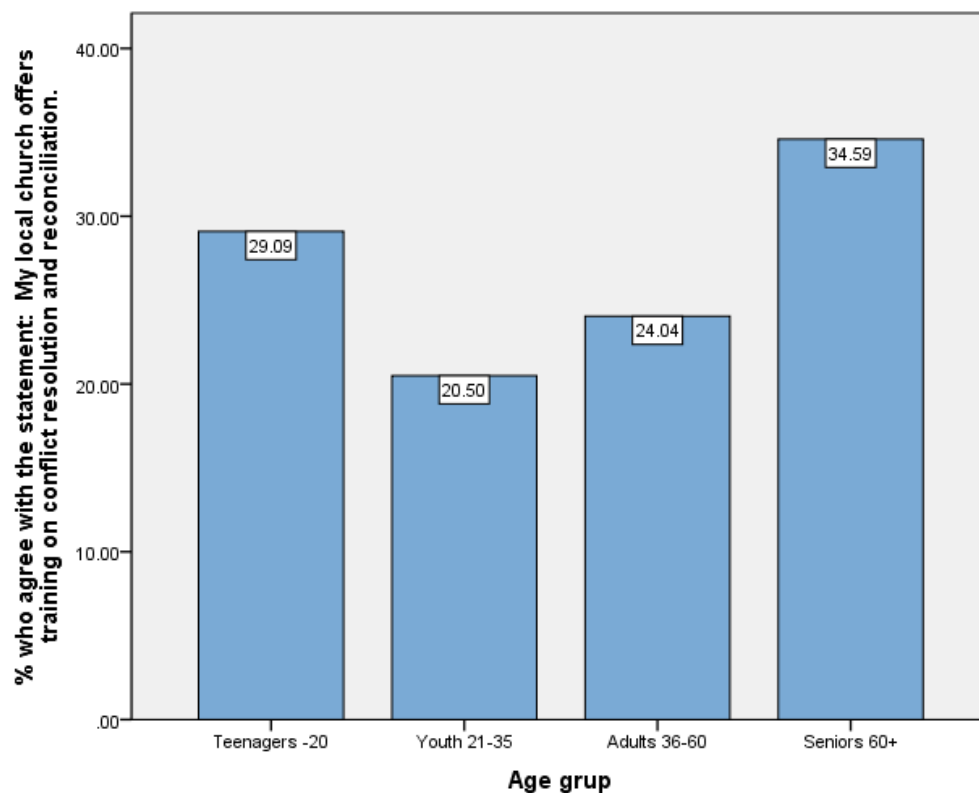


Graph no. 167: Percentage of respondents within age groups who agree with the statement: My local church has the ability to communicate across cultures, clans, ethnic groups, and religion.

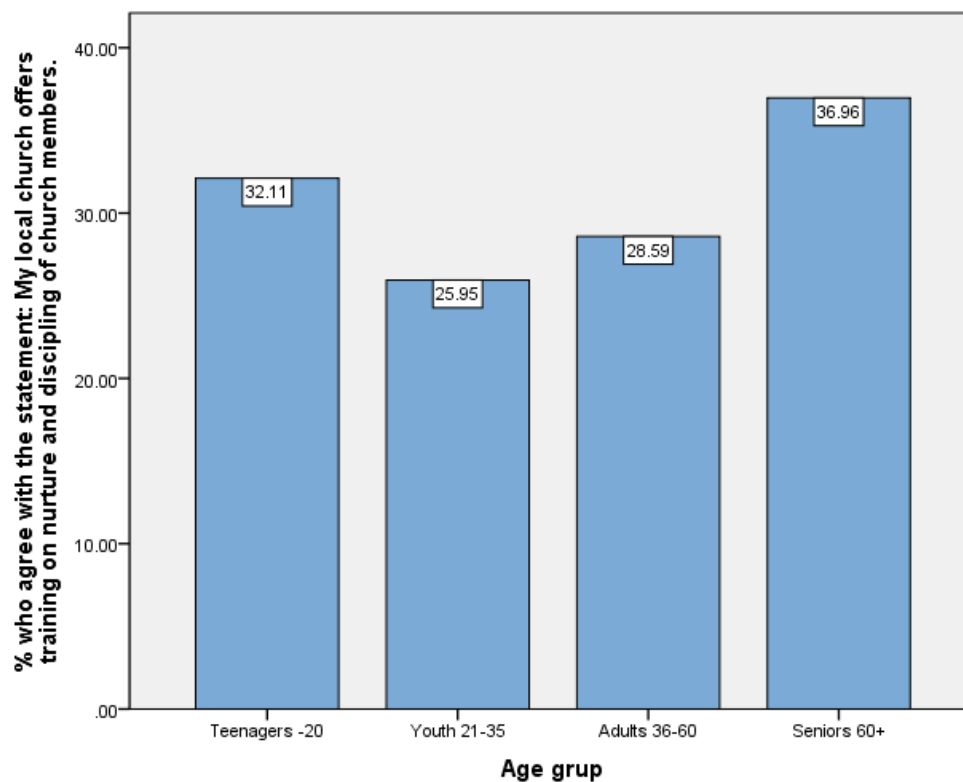




Graph no. 168: Percentage of respondents within age groups who agree with the statement: My local church offers training on conflict resolution and reconciliation.

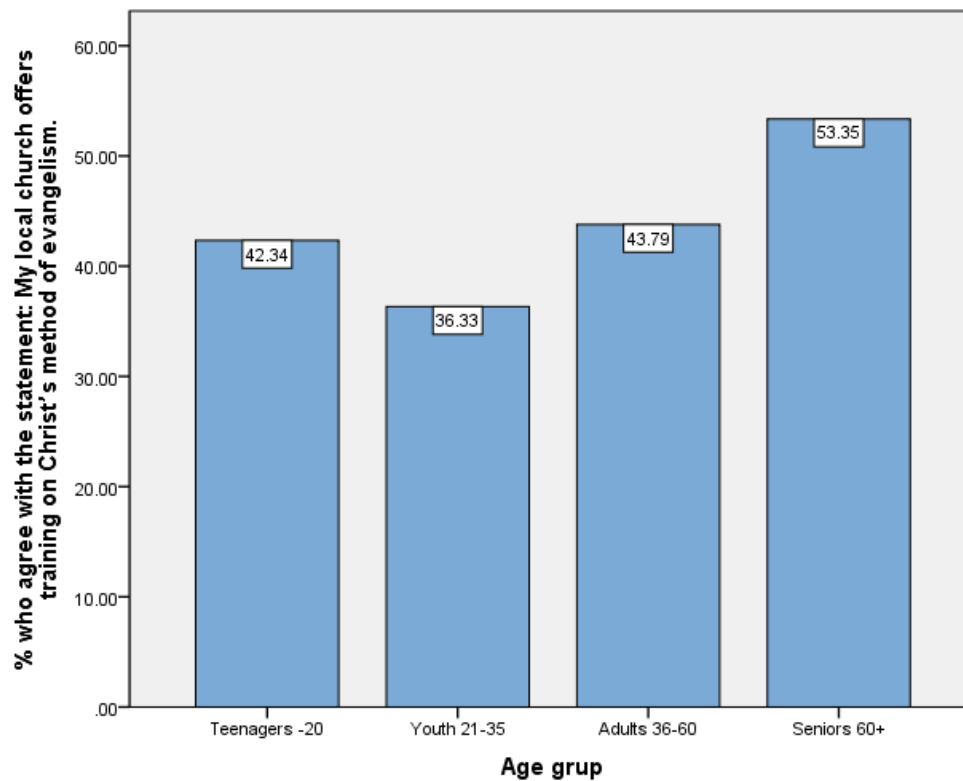


Graph no. 169: Percentage of respondents within age groups who agree with the statement: My local church offers training on nurture and discipling of church members.



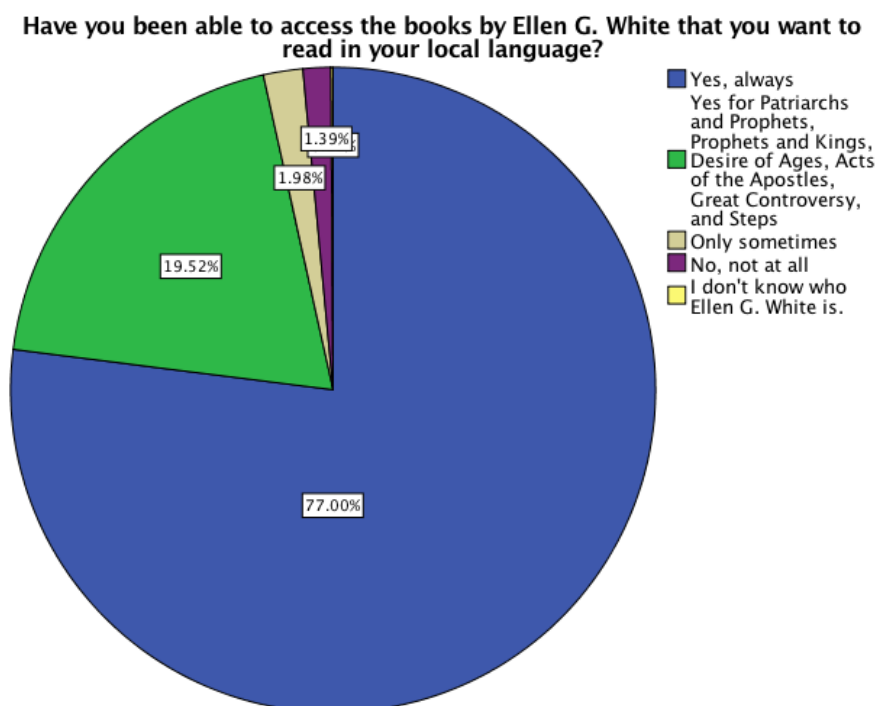


Graph no. 170: Percentage of respondents within age groups who agree with the statement: My local church offers training on Christ's method of evangelism (mingling, showing sympathy, meeting needs, winning confidence, and teaching the Gospel).



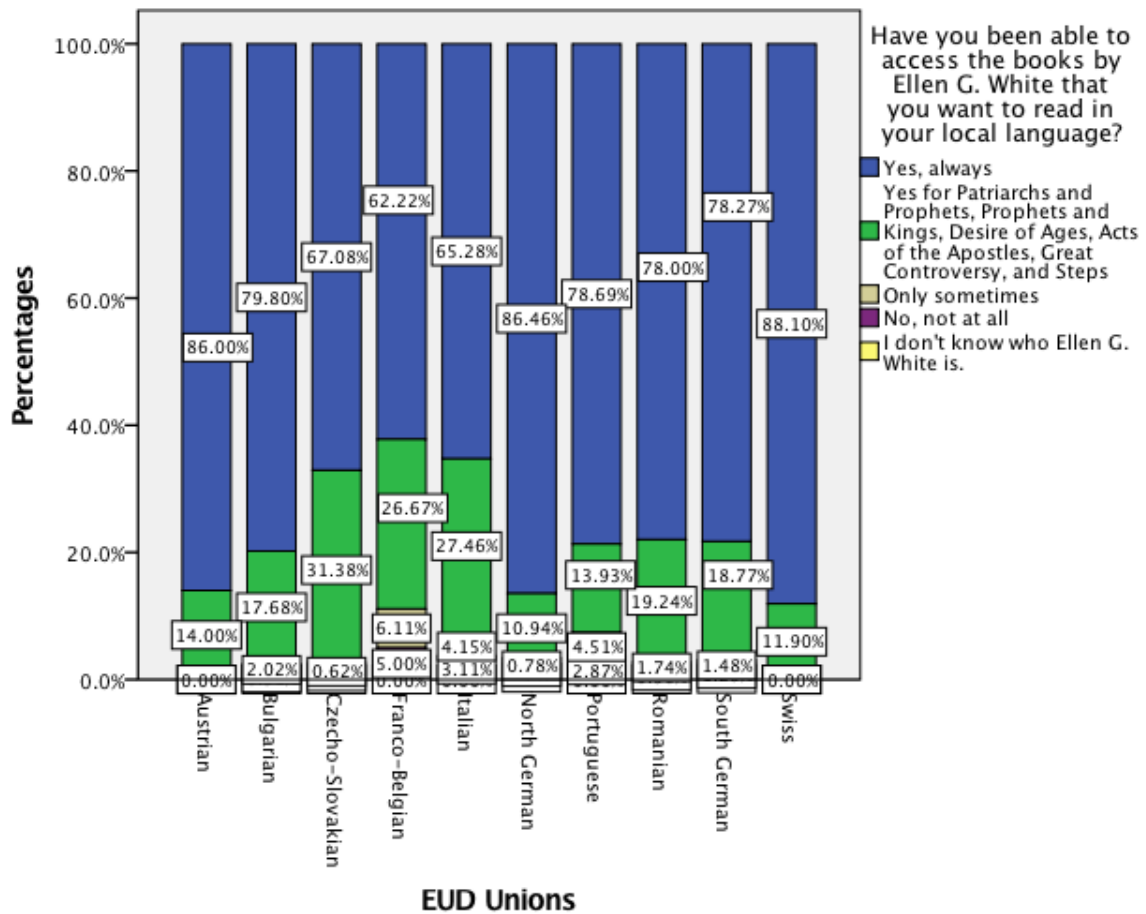
Q 30. Have you been able to access the books by Ellen G. White that you want to read in your local language?

Graph no. 171: Accessibility of Ellen G. White writings in native language - percentages



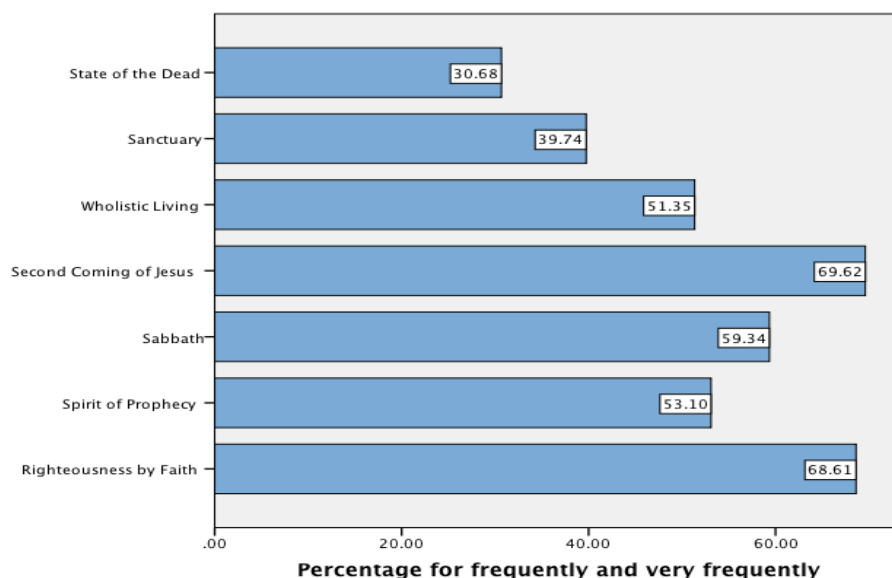


Graph no. 172: Accessibility of Ellen G. White writings in native language across EUD Unions- percentages



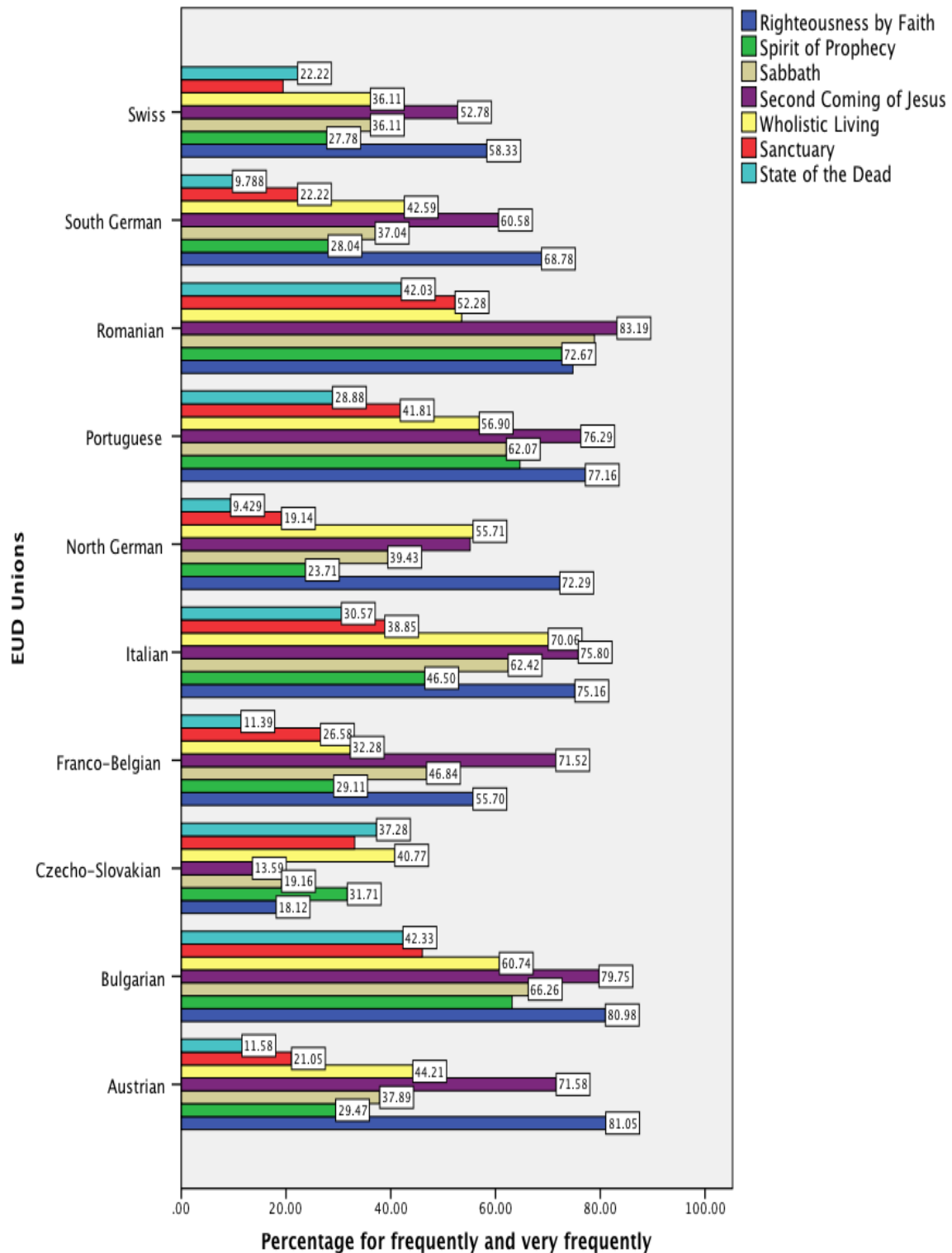
Q 31. How often does your pastor preach on the following topics?

Graph no. 173: Sermon topics – percentage of participants who report having heard their pastor preach them often and very often





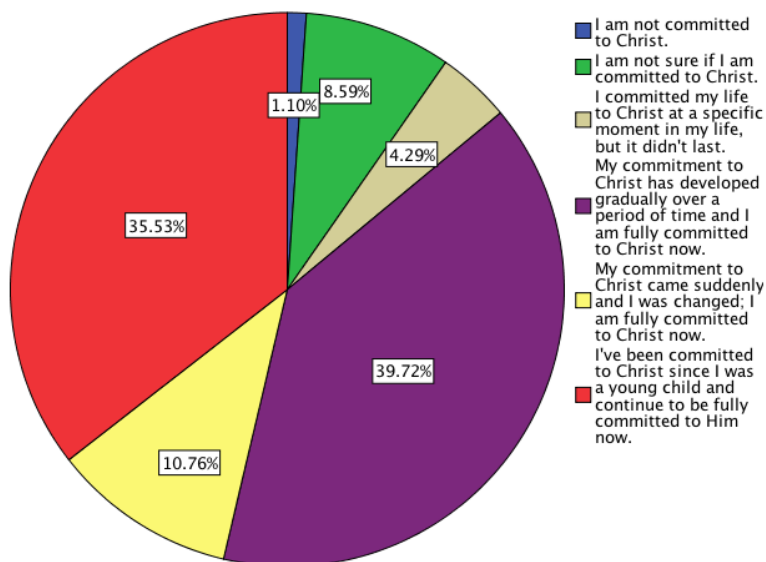
Graph no. 174: Sermon topics – percentage of participants within EUD Unions who report having heard their pastor preach them often and very often





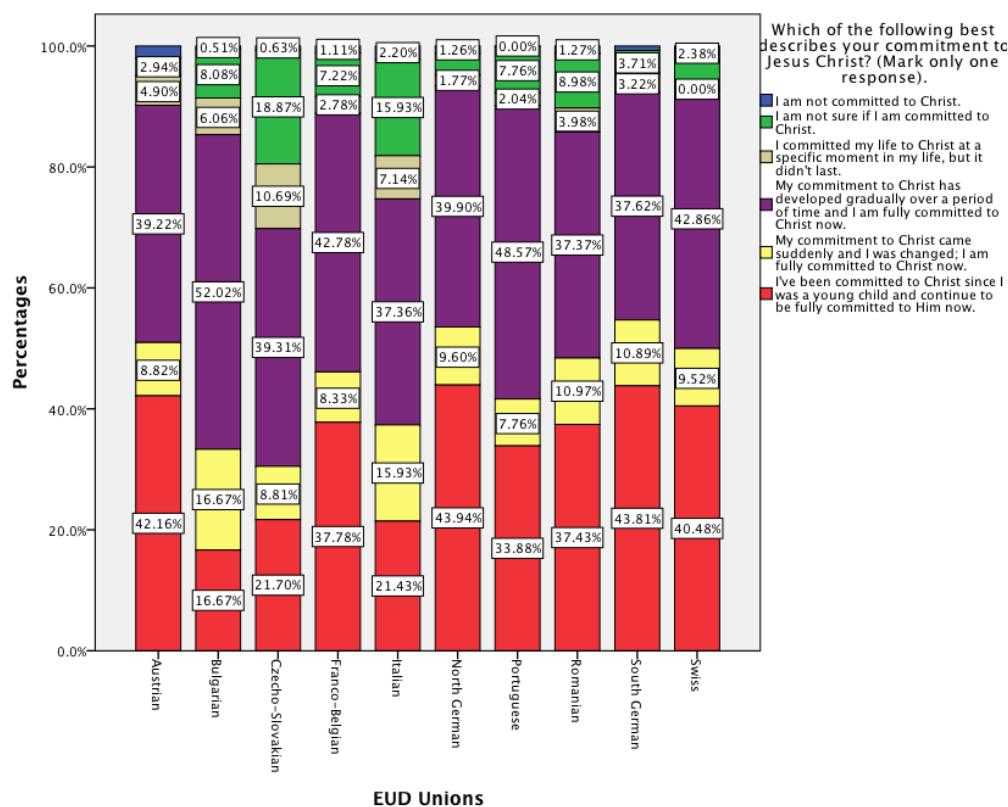
Q 32. Which of the following best describes your commitment to Jesus Christ?

Graph no. 175: Level of commitment to Jesus Christ



A Chi square analysis revealed that there are significant differences among EUD Unions regarding the distribution of answers to the level of commitment item ($\chi(45)=234.10$ $p<0.01$).

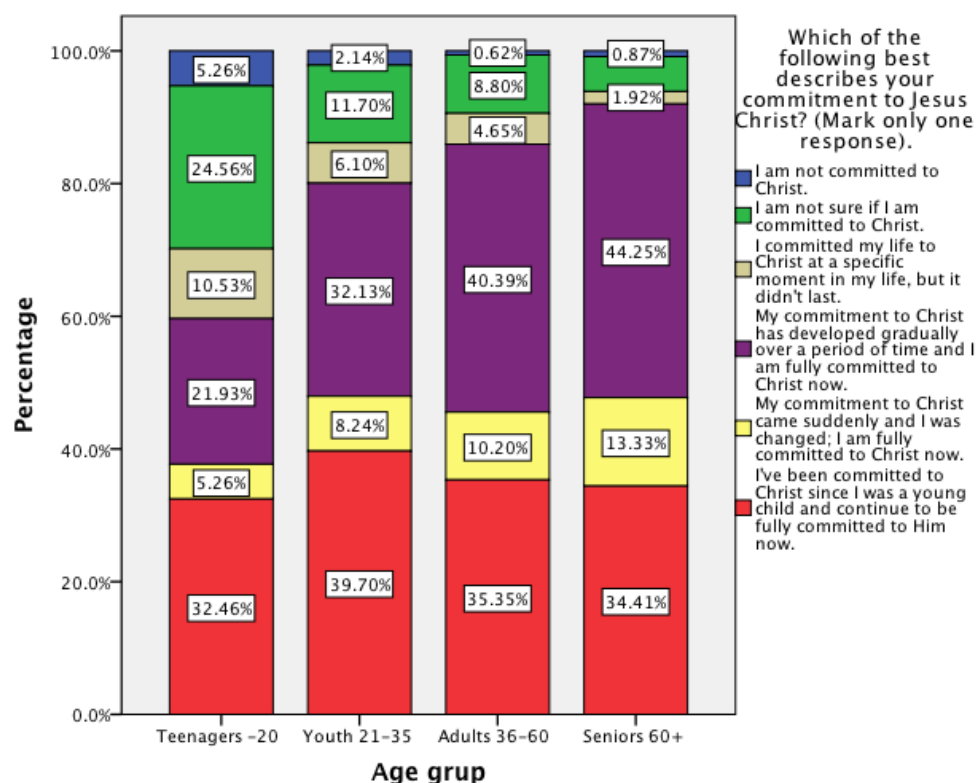
Graph no. 176: Level of commitment to Jesus Christ – comparison across EUD Unions





A Chi square analysis revealed that there are significant differences among EUD Unions regarding the distribution of answers to the level of commitment item ($\chi(15)=157.13$ $p<0.01$).

Graph no. 177: Level of commitment to Jesus Christ – comparison across age groups



Q 33. Please indicate what you think about whether the activities of the church and your involvement need to change or stay the same.

Table no. 25: Mode values for the need of involvement at personal and local church level

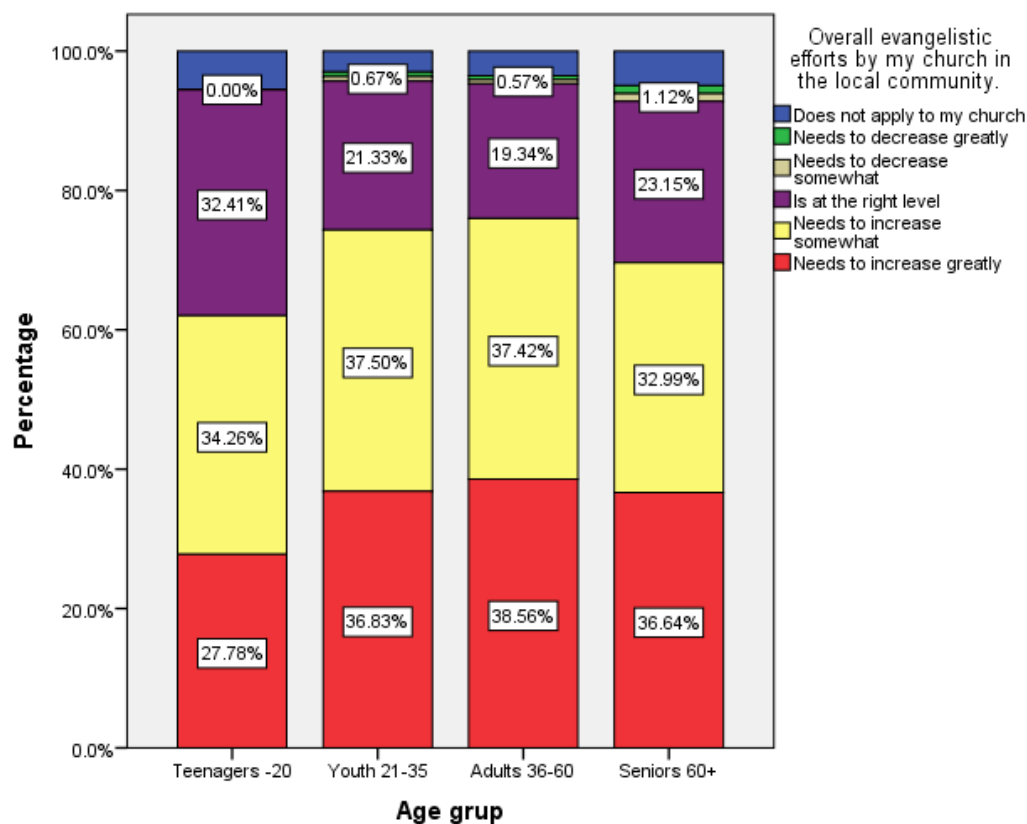
	Mode	Meaning
Overall evangelistic efforts by my church in the local community.	6	Needs to increase greatly
My involvement in evangelistic outreach by my church to the local community.	5	Needs to increase somewhat
Overall efforts by my church to meet the needs of my local community.	5	Needs to increase somewhat
My involvement in efforts to meet the needs of my local community through my church.	5	Needs to increase somewhat
Overall caring for and nurturing members by my church.	5	Needs to increase somewhat
My involvement in caring for and nurturing local church members.	5	Needs to increase somewhat
Overall reclaiming of former members by my church.	6	Needs to increase greatly



	Mode	Meaning
My involvement in reclaiming of former church members.	6	Needs to increase greatly
Efforts by my church to provide day care for children from the local community.	6	Needs to increase greatly
Support by my church for a local Seventh-day Adventist school	1	Does not apply

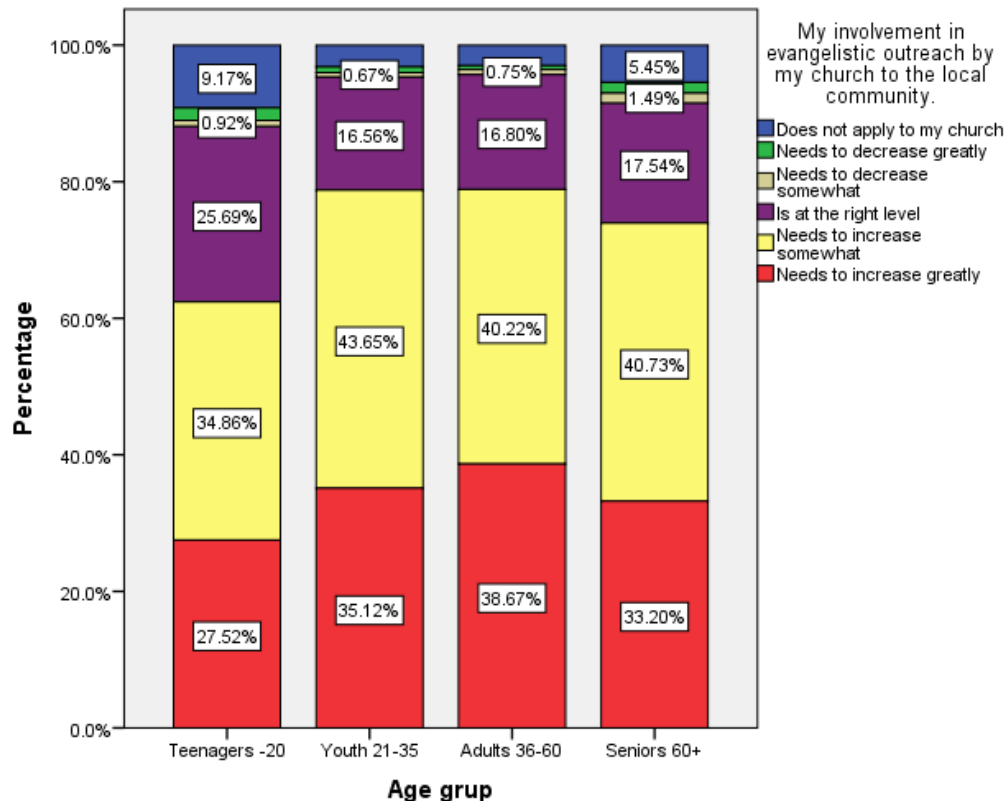
Most participants believe that their personal efforts and those of the local church need to increase somehow or greatly. This tendency is present for all age groups and EUD Unions.

Graph no. 178: The need for overall evangelistic efforts by the local church – comparison among age groups

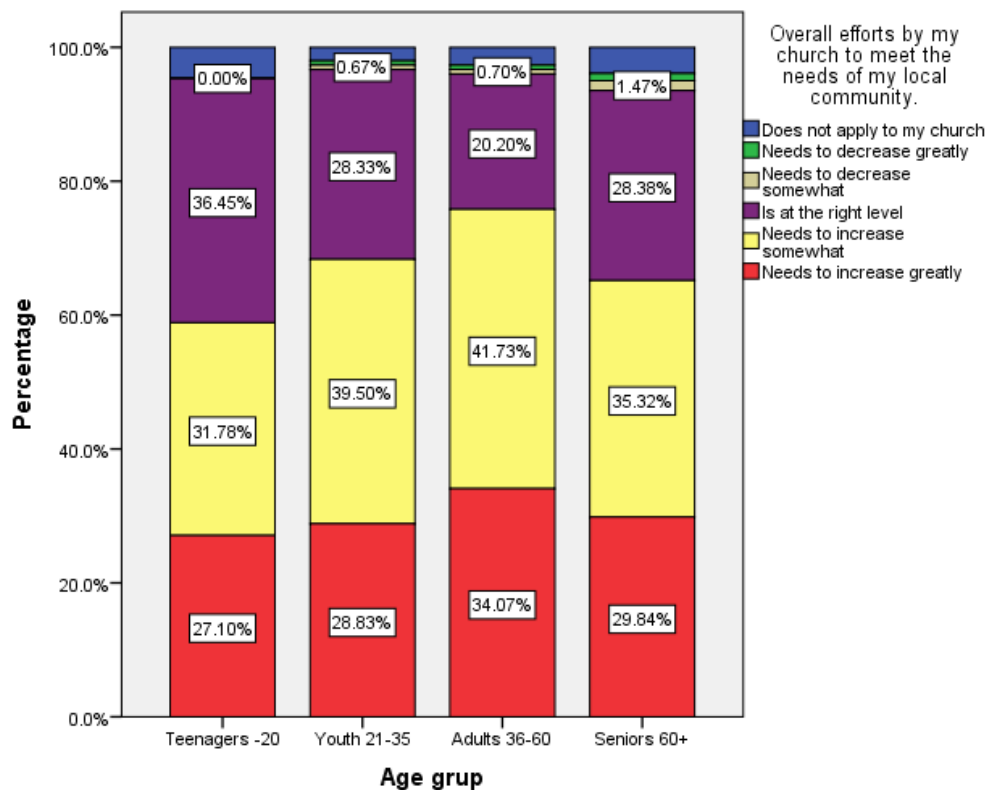




Graph no. 179: The need for personal involvement in evangelistic outreach – comparison among age groups

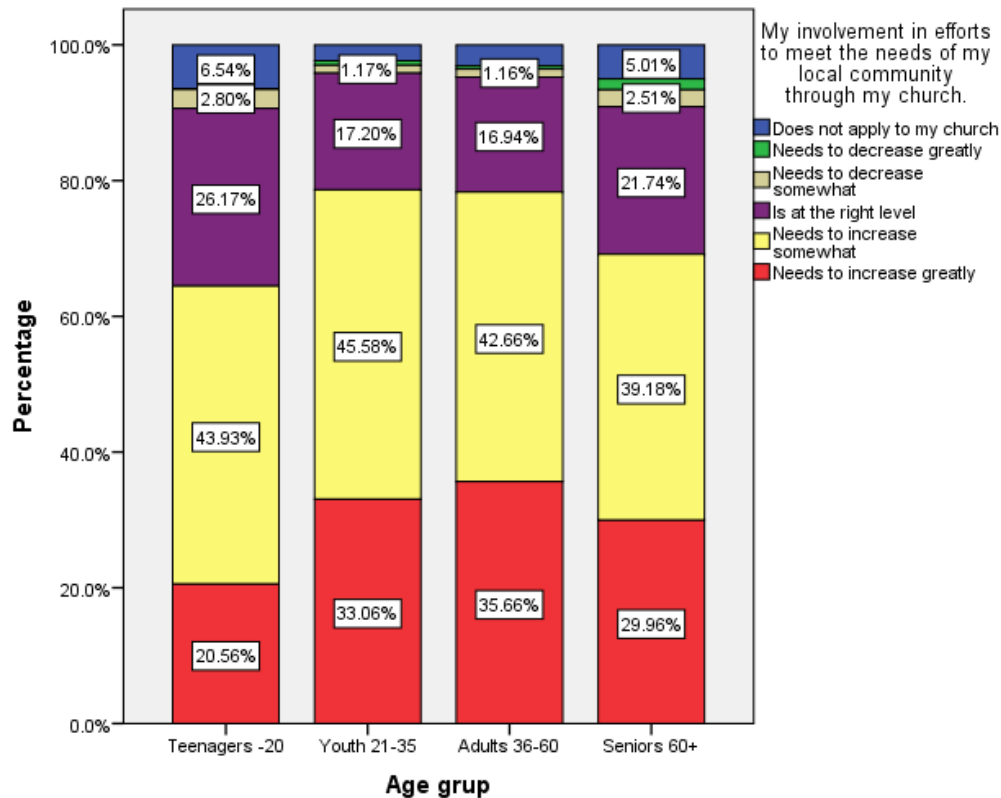


Graph no. 180: The need for overall efforts by the local church to meet the needs of the local community.– comparison among age groups

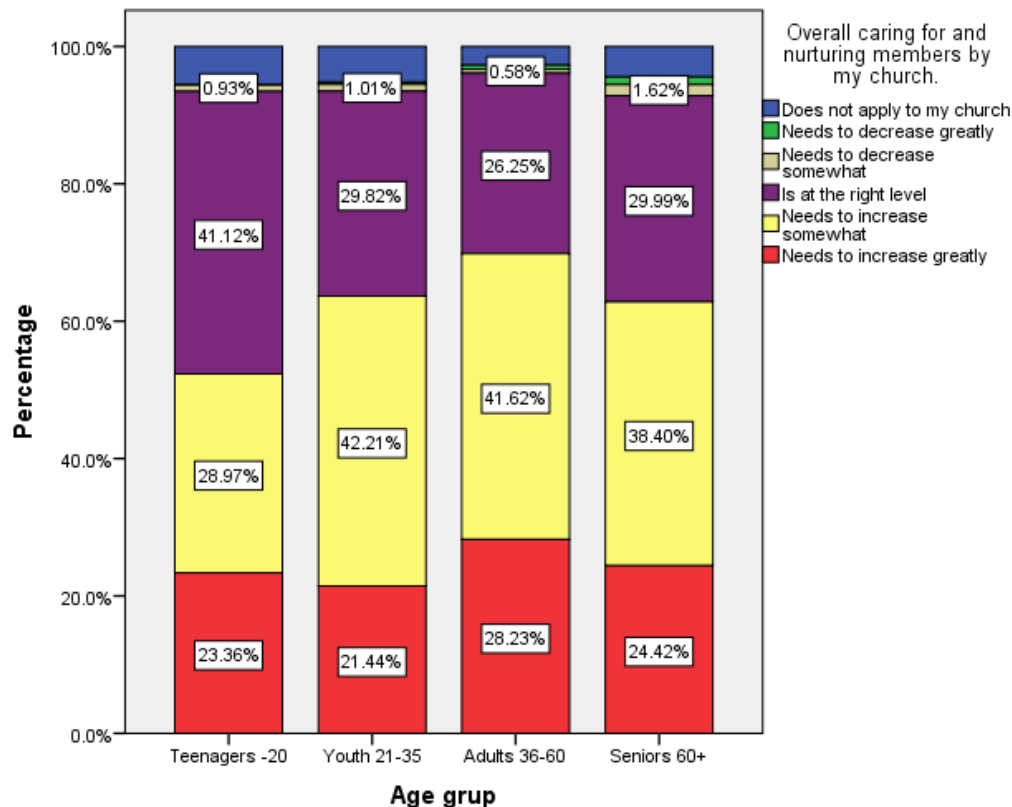




Graph no. 181: The need for personal involvement in efforts to meet the needs of the local community – comparison among age groups

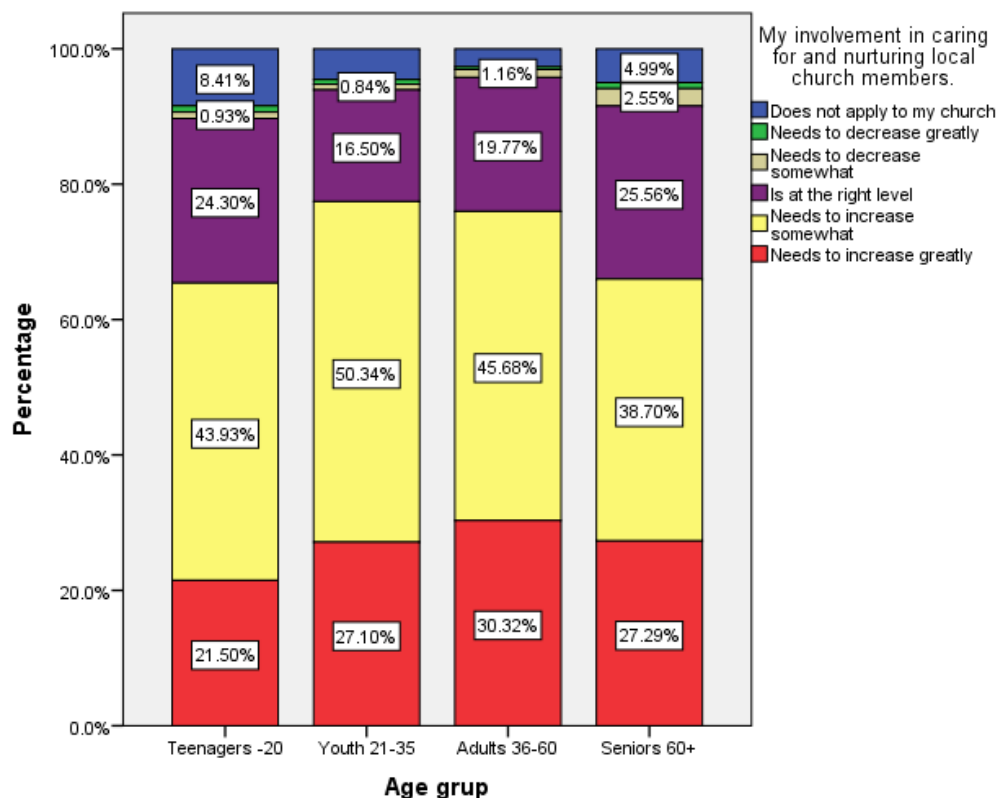


Graph no. 182: The need for overall caring for and nurturing members – comparison among age groups

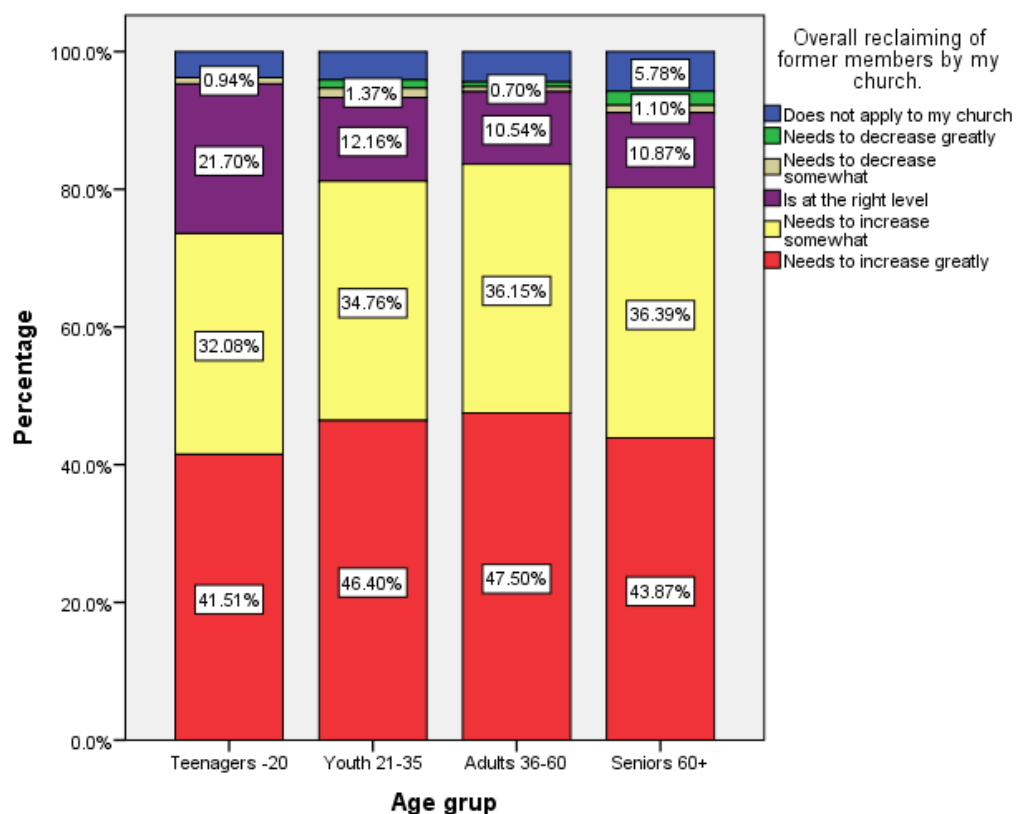




Graph no. 183: The need for personal involvement in caring for and nurturing local church members – comparison among age groups

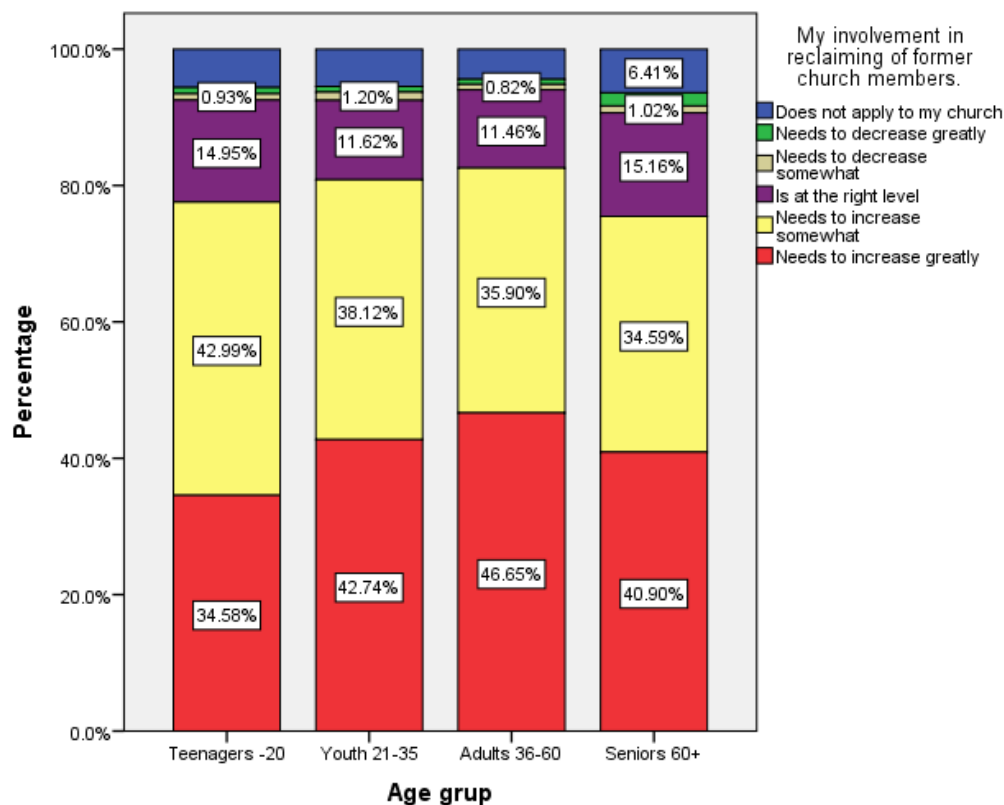


Graph no. 184: The need for overall reclaiming of former members by the local church – comparison among age groups

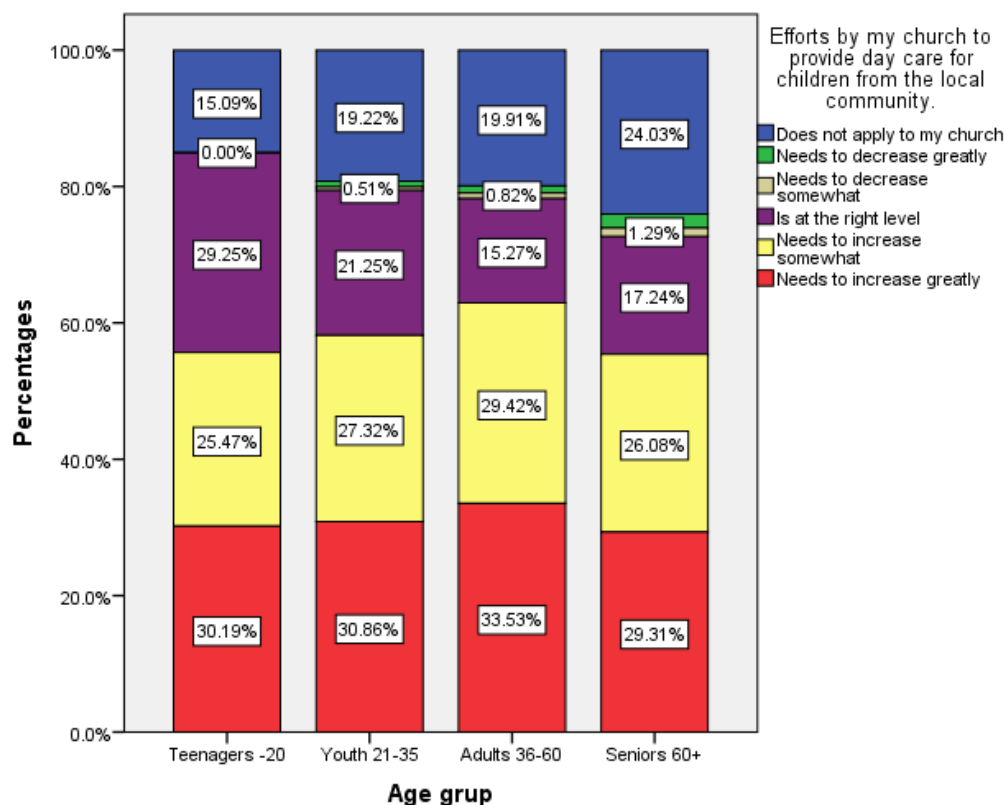




Graph no. 185: The need for personal involvement in reclaiming of former church members – comparison among age groups

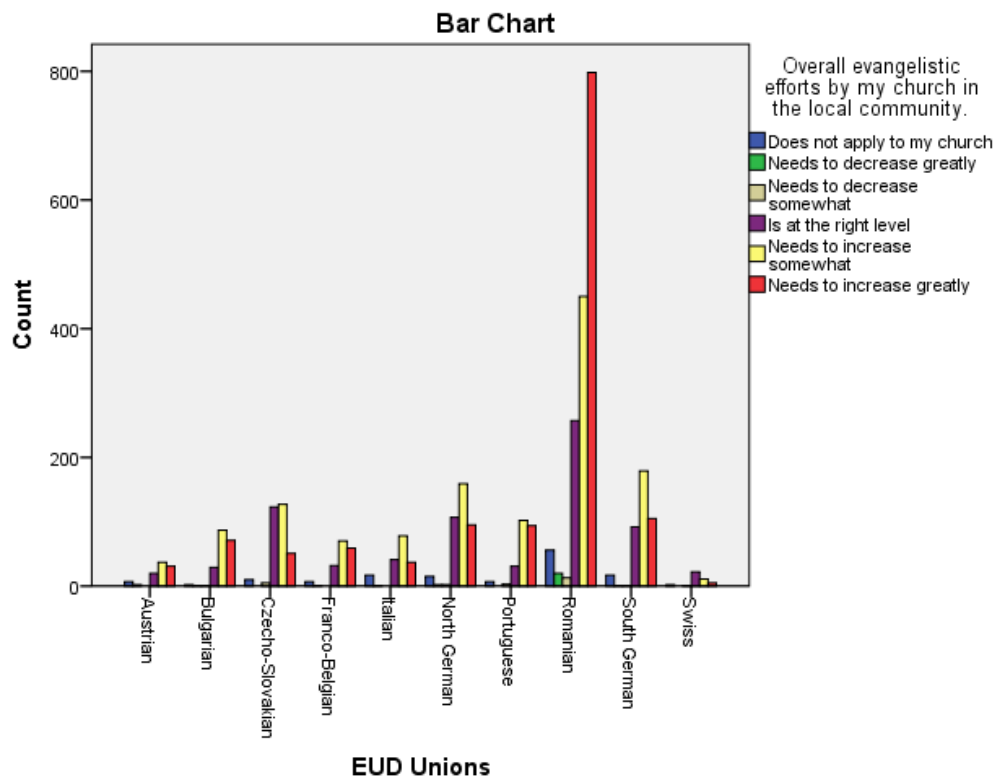


Graph no. 186: The need for efforts by the local church to provide day care for children from the local community - comparison among age groups

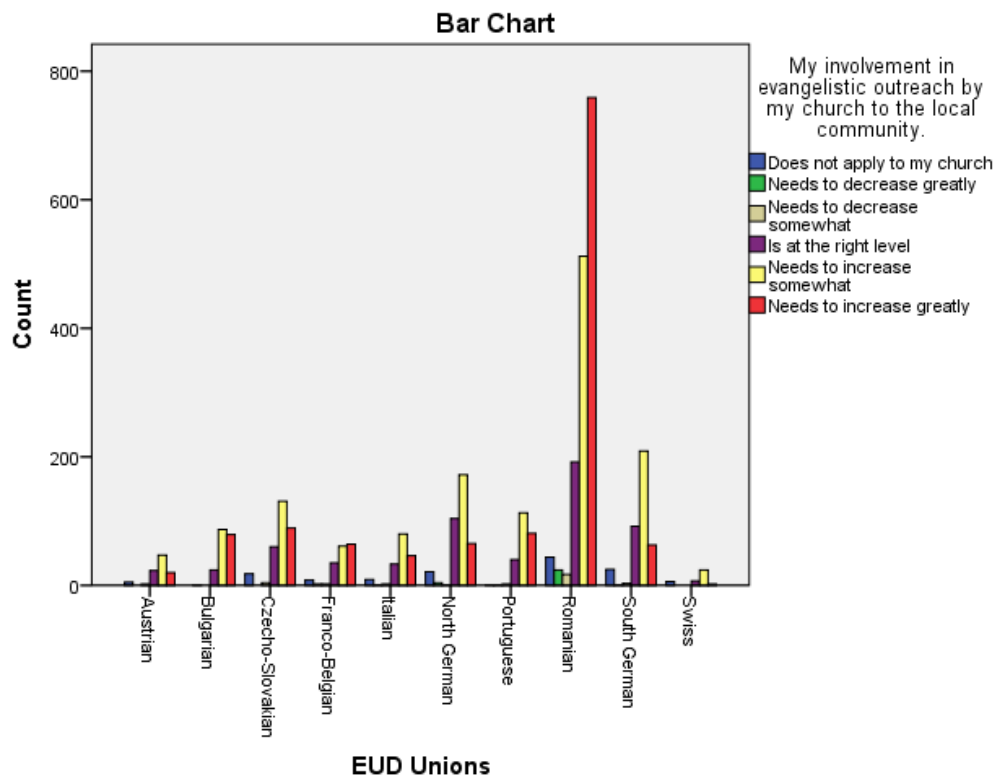




Graph no. 187: The need for overall evangelistic efforts by the local church – comparison among EUD Unions

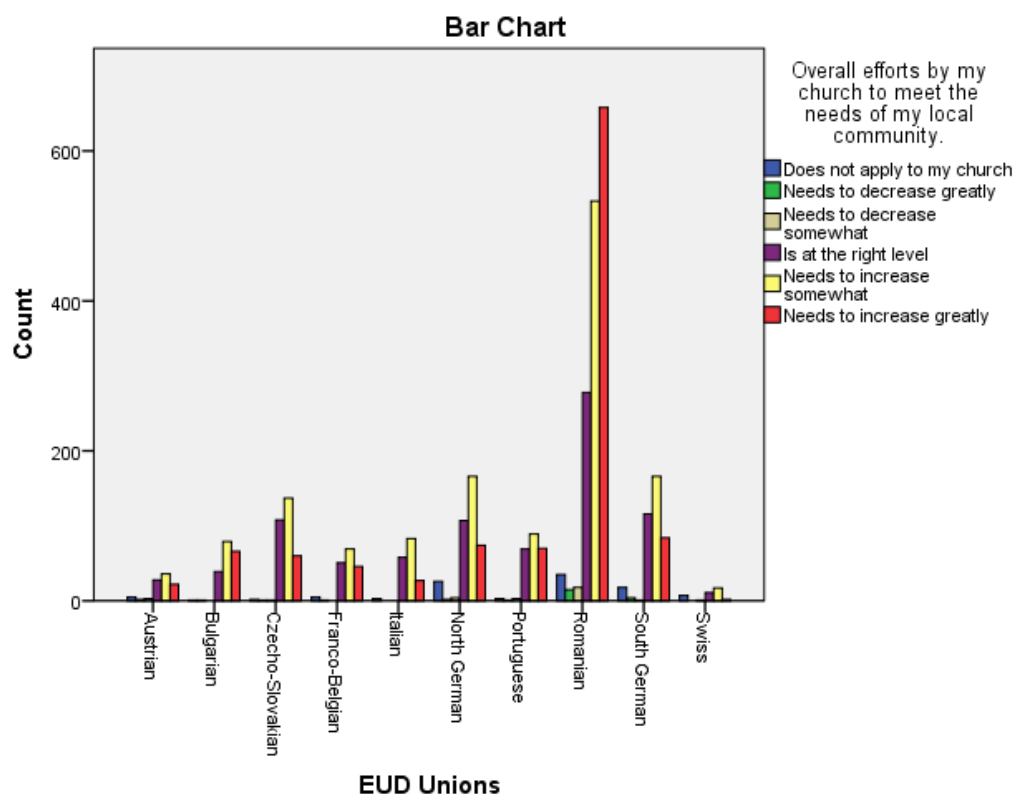


Graph no. 188: The need for personal involvement in evangelistic outreach – comparison among EUD Unions

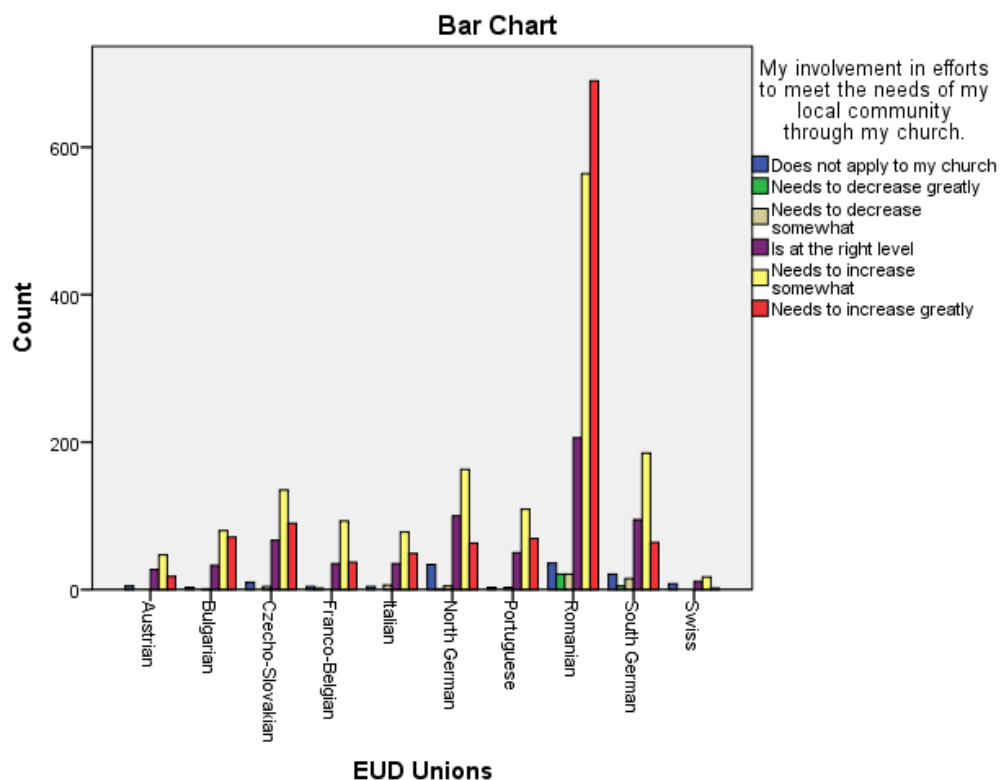




Graph no. 189: The need for overall efforts by the local church to meet the needs of the local community.– comparison among EUD Unions

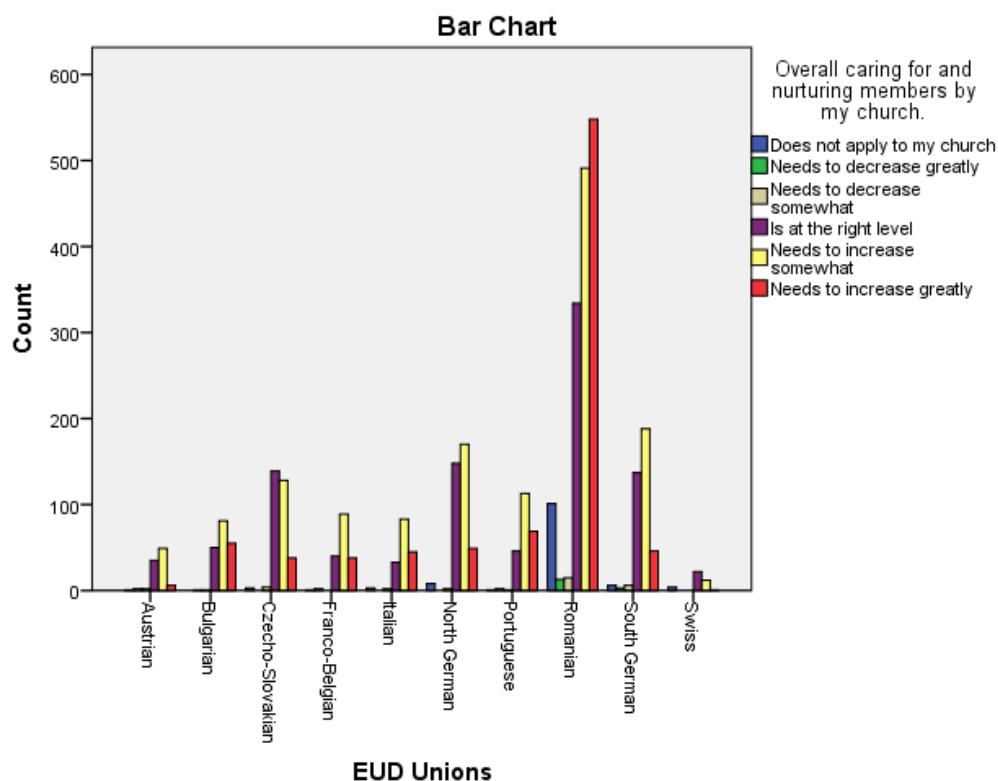


Graph no. 190: The need for personal involvement in efforts to meet the needs of the local community – comparison among EUD Unions

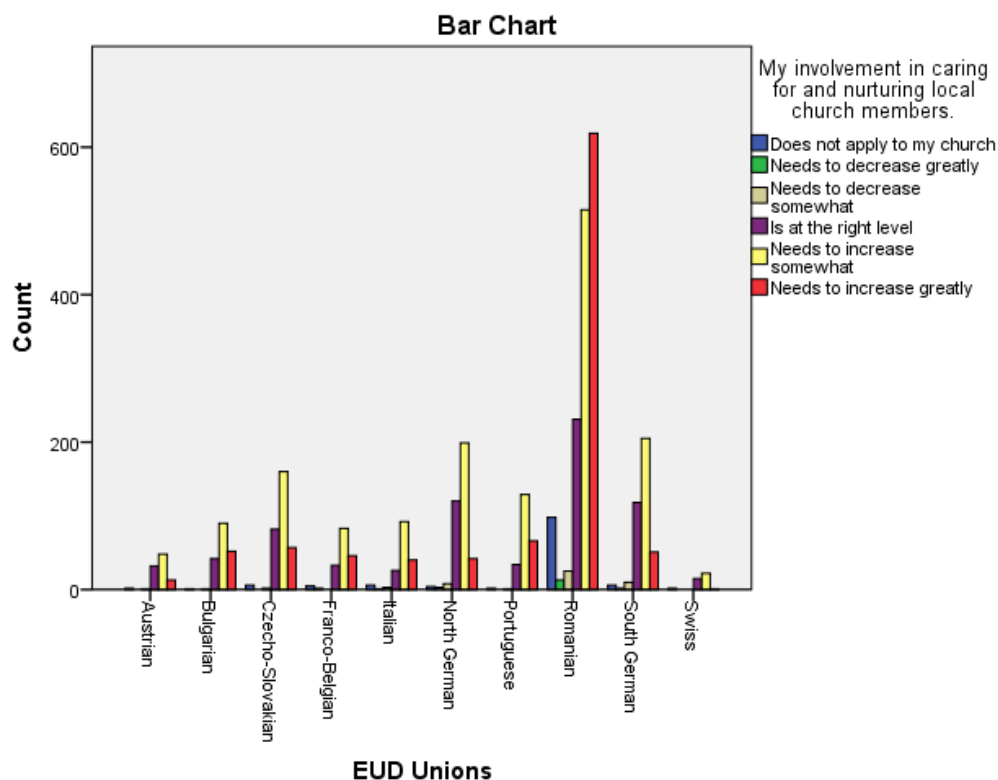




Graph no. 191: The need for overall caring for and nurturing members – comparison among EUD Unions

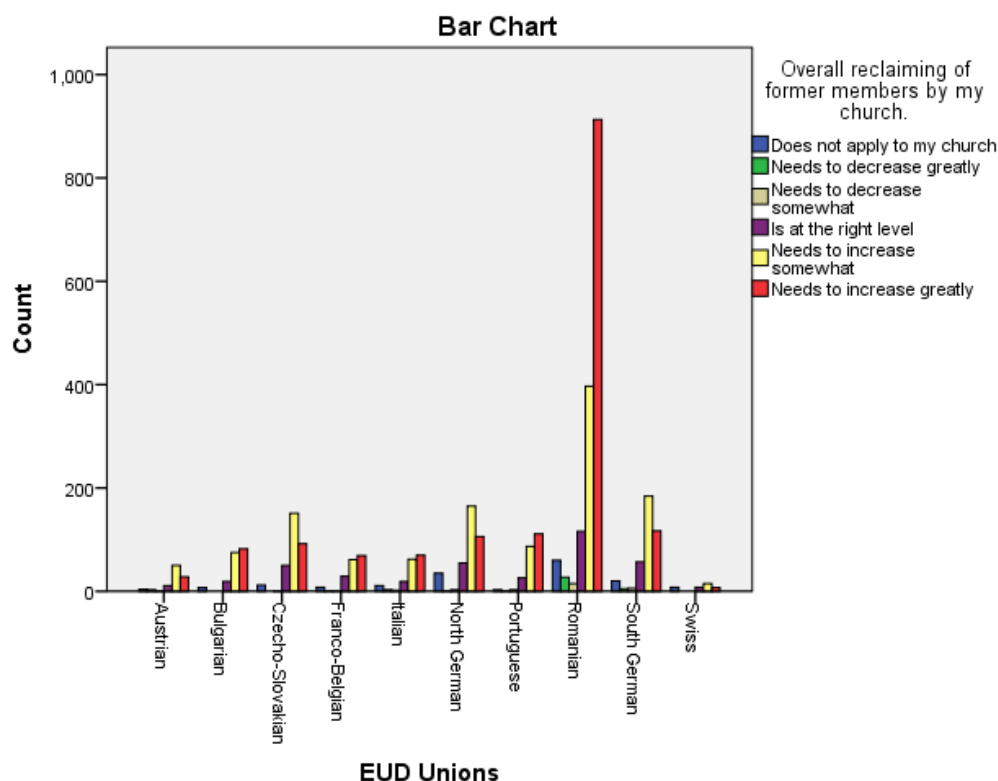


Graph no. 192: The need for personal involvement in caring for and nurturing local church members – comparison among EUD Unions

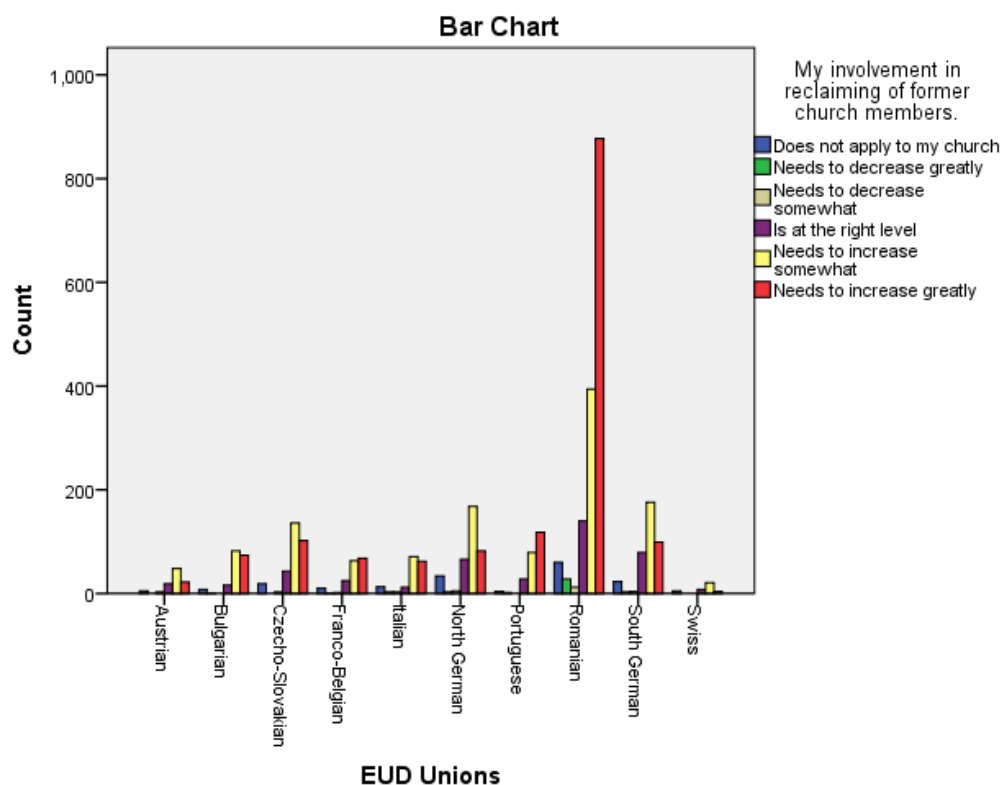




Graph no. 193: The need for overall reclaiming of former members by the local church – comparison among EUD Unions

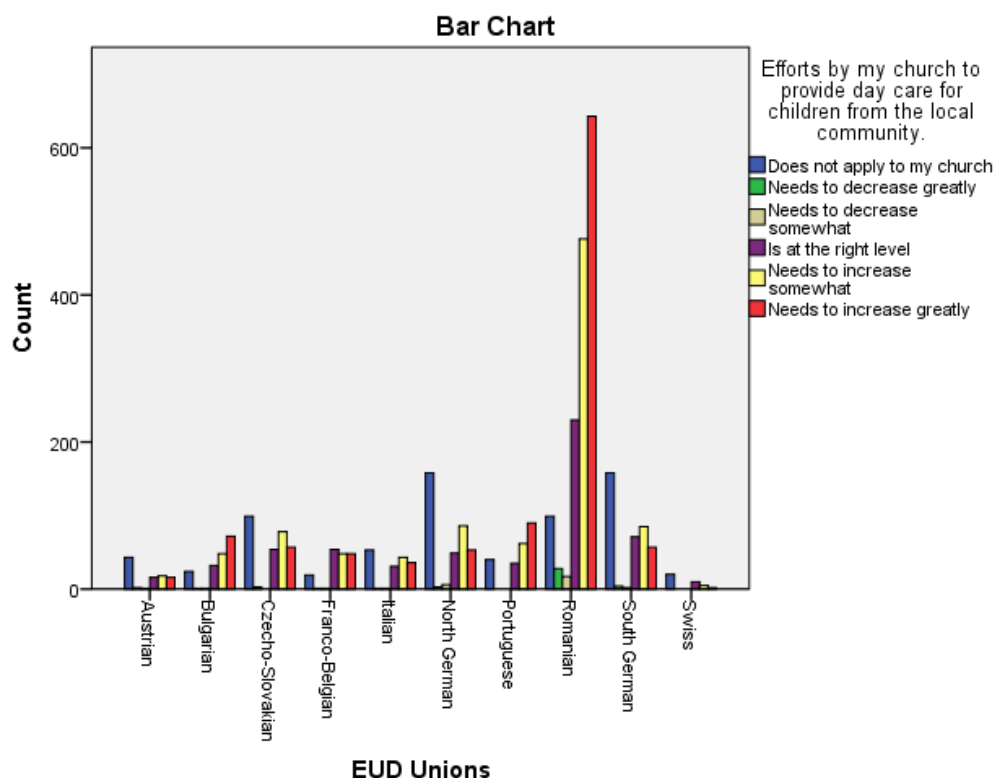


Graph no. 194: The need for personal involvement in reclaiming of former church members – comparison among EUD Unions





Graph no. 195: The need for efforts by the local church to provide day care for children from the local community - comparison among EUD Unions



Q 34. Emotional experiences related to the local church

The participants were asked to evaluate their emotional experiences within the local church on a 5 level scale from 1= not true at all to 5= very true. The overall evaluations were very positive.

Table no. 26: Median and mode values for participants' emotional experiences

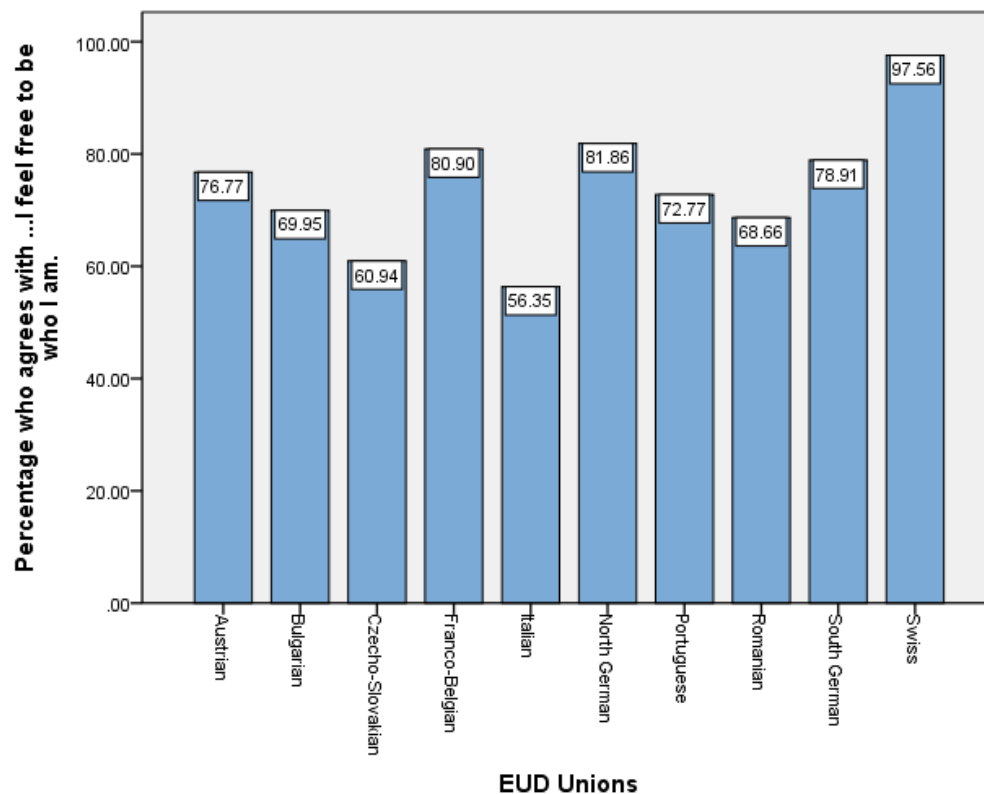
	Median	Mode
I feel free to be who I am.	5	5
I am able to use my spiritual gifts.	5	5
I feel loved and cared about.	4	5
I often feel inadequate or incompetent.	2	1
I have a say in what happens, and I can voice my opinion.	4	5
I often feel a lot of distance in my relationships with other people.	2	1
I am able to help and serve other people in important ways.	4	3
I feel a lot of closeness and unity.	3	3
I feel pressured to behave certain ways.	1	1



Table no. 27: Kruskal Wallis Tests for differences among EUD Unions regarding emotional experiences related to the local church

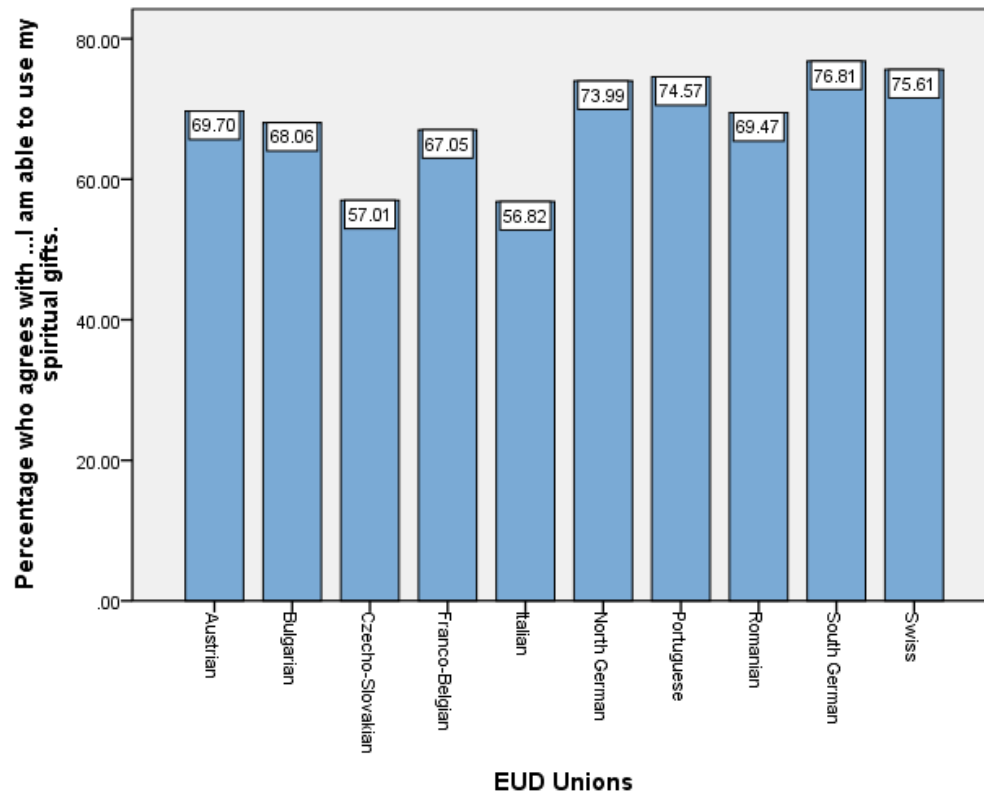
	Chi-Square	df	Asymp. Sig.
I feel free to be who I am.	70.872	9	.000
I am able to use my spiritual gifts.	83.664	9	.000
I feel loved and cared about.	103.142	9	.000
I often feel inadequate or incompetent.	61.345	9	.000
I have a say in what happens, and I can voice my opinion.	127.436	9	.000
I often feel a lot of distance in my relationships with other people.	253.718	9	.000
I am able to help and serve other people in important ways.	173.240	9	.000
I feel a lot of closeness and unity.	90.598	9	.000
I feel pressured to behave certain ways.	52.026	9	.000

Graph no. 196: Differences among EUD Union samples regarding evaluation of the following emotional experience: I feel free to be who I am

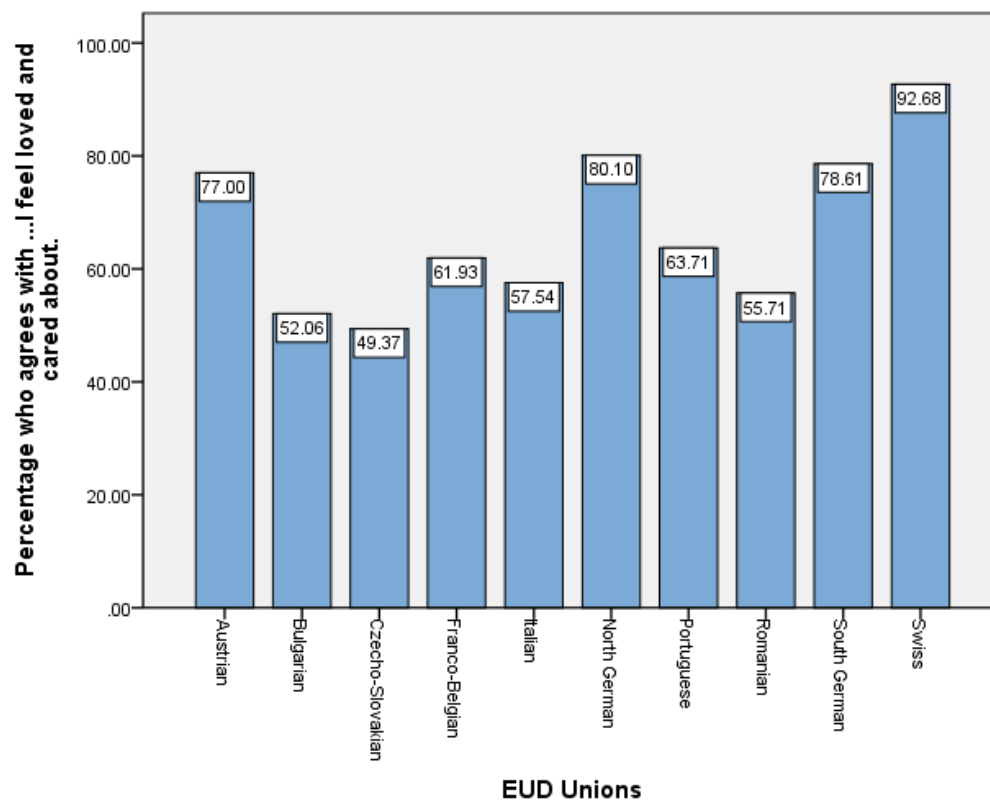




Graph no. 197: Differences among EUD Union samples regarding evaluation of the following emotional experience: I am able to use my spiritual gifts

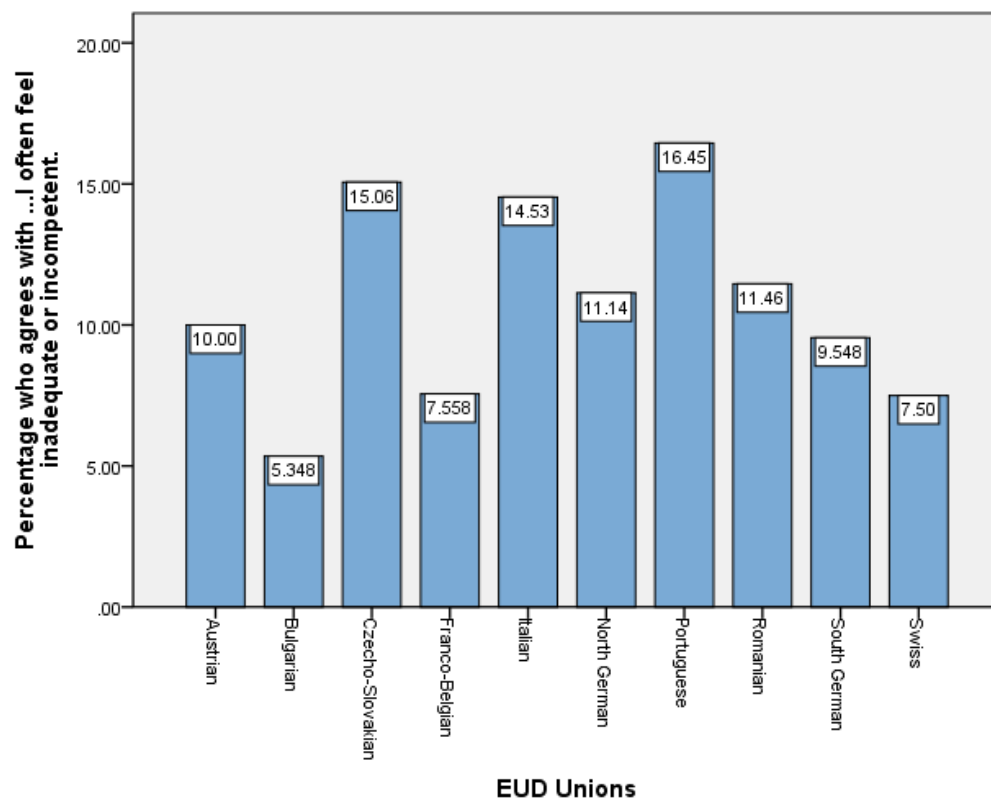


Graph no. 198: Differences among EUD Union samples regarding evaluation of the following emotional experience: I feel loved and cared about

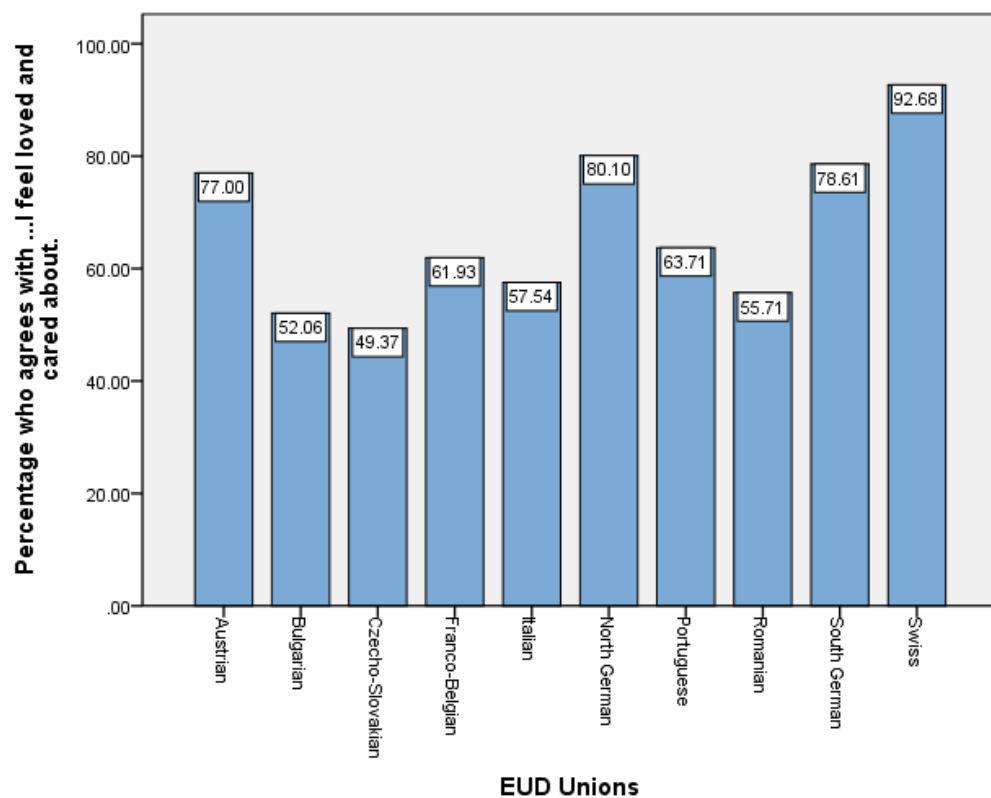




Graph no. 199: Differences among EUD Union samples regarding evaluation of the following emotional experience: I often feel inadequate or incompetent

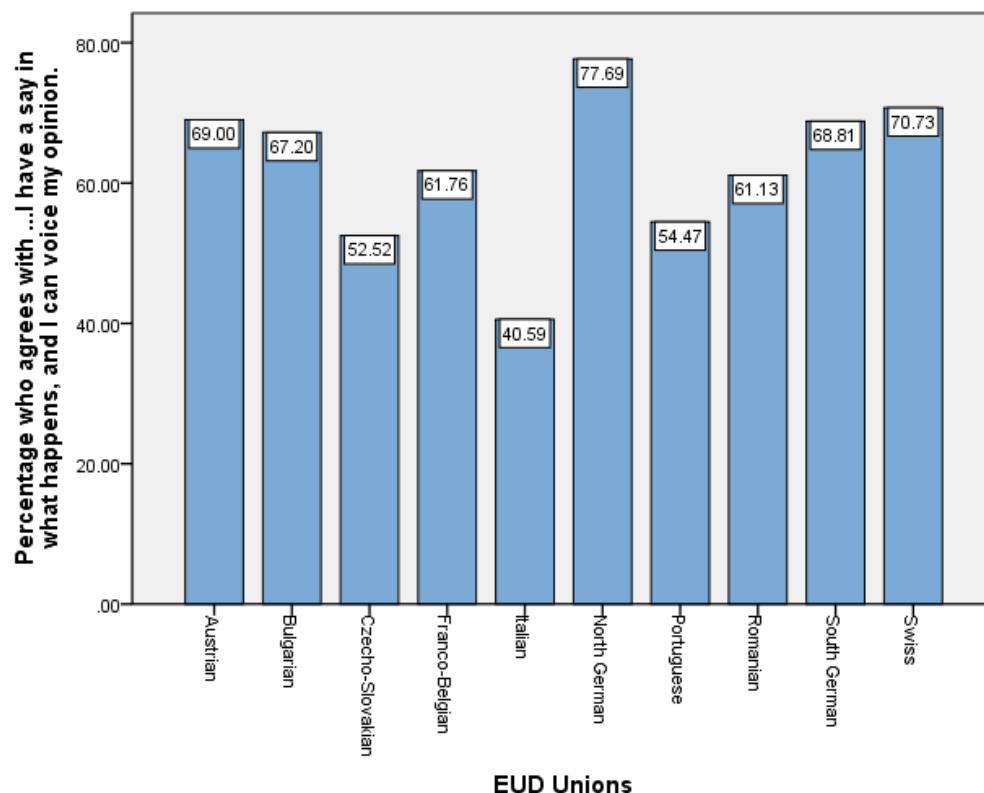


Graph no. 200: Differences among EUD Union samples regarding evaluation of the following emotional experience: I feel loved and cared about.

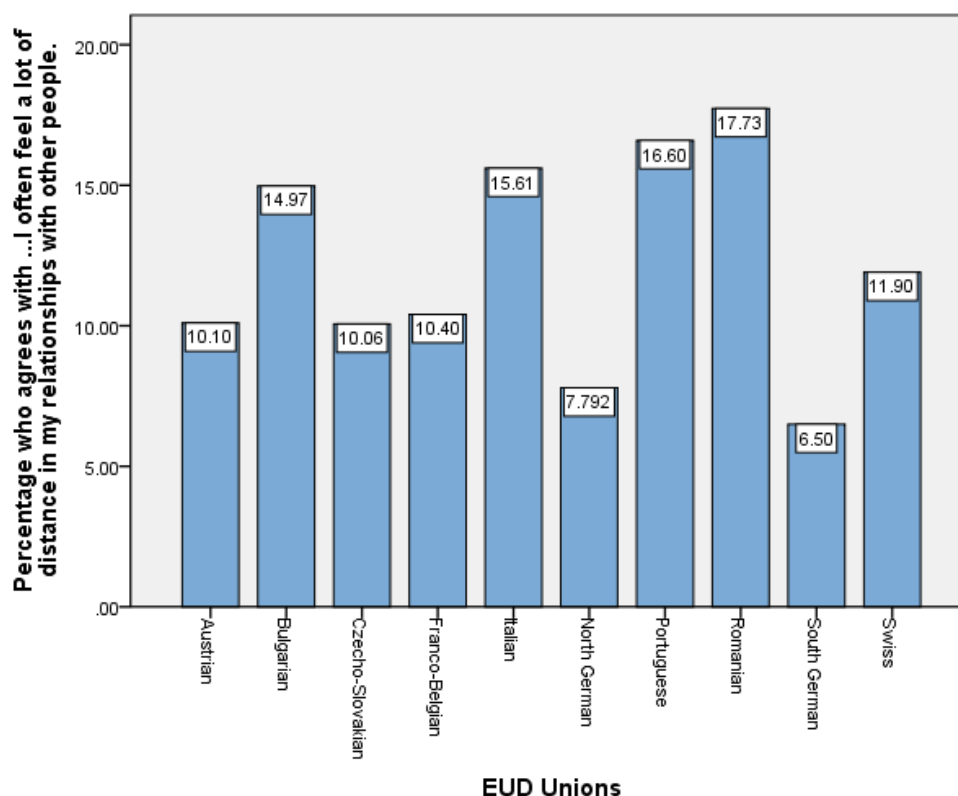




Graph no. 201: Differences among EUD Union samples regarding evaluation of the following emotional experience: I have a say in what happens, and I can voice my opinion

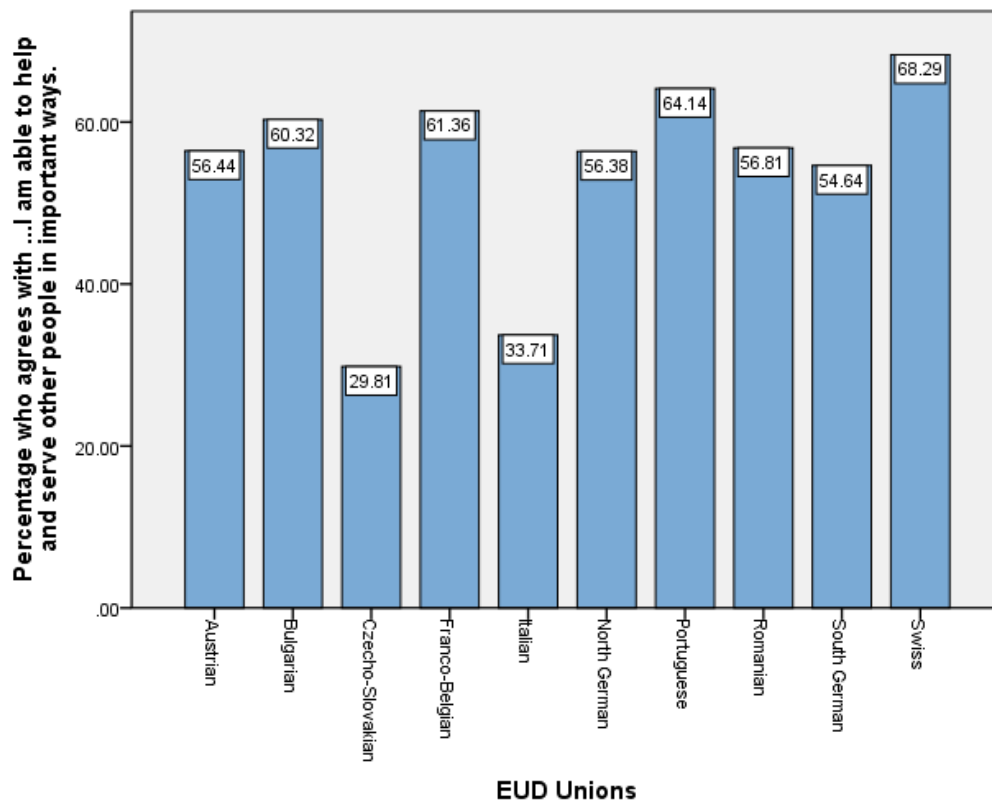


Graph no. 202: Differences among EUD Union samples regarding evaluation of the following emotional experience: I often feel a lot of distance in my relationships with other people

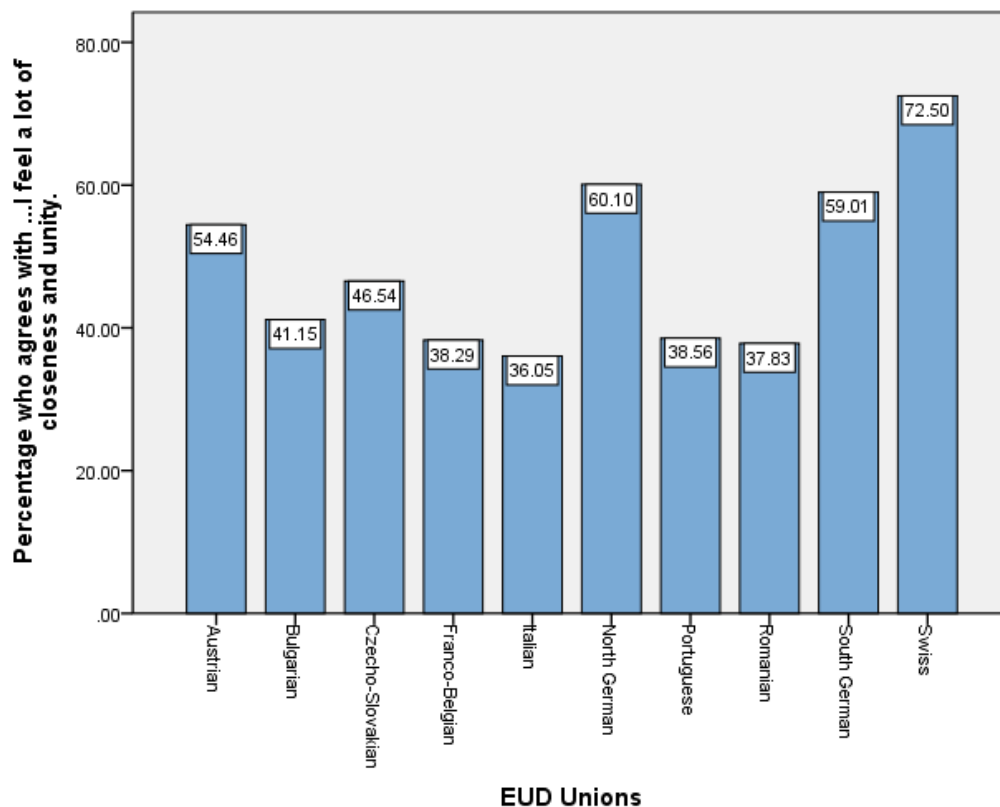




Graph no. 203: Differences among EUD Union samples regarding evaluation of the following emotional experience: I am able to help and serve other people in important ways



Graph no. 204: Differences among EUD Union samples regarding evaluation of the following emotional experience: I feel a lot of closeness and unity





Graph no. 205: Differences among EUD Union samples regarding evaluation of the following emotional experience: I feel pressured to behave certain ways

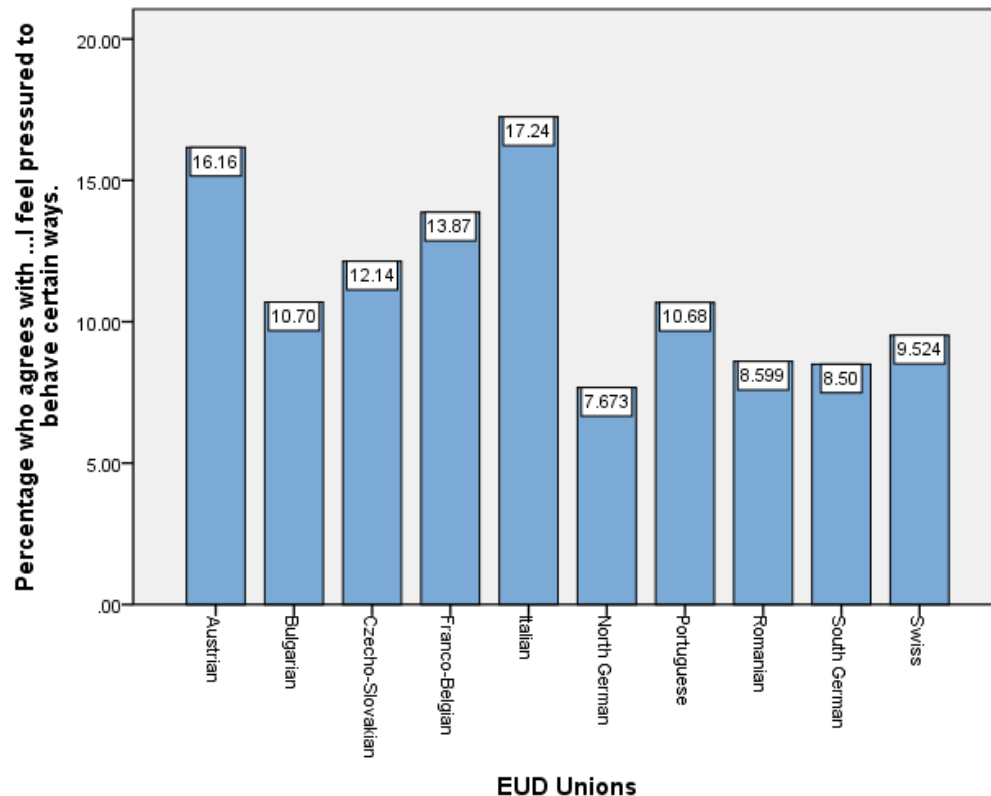
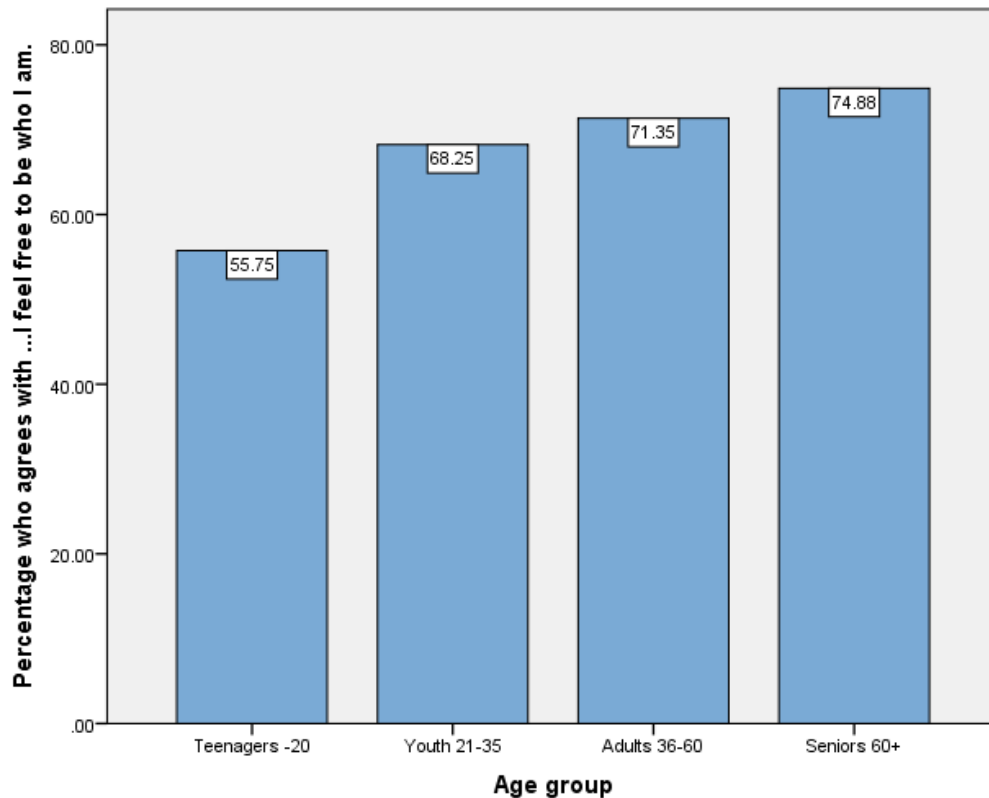


Table no. 28: Kruskal Wallis Tests for differences among age groups regarding emotional experiences related to the local church

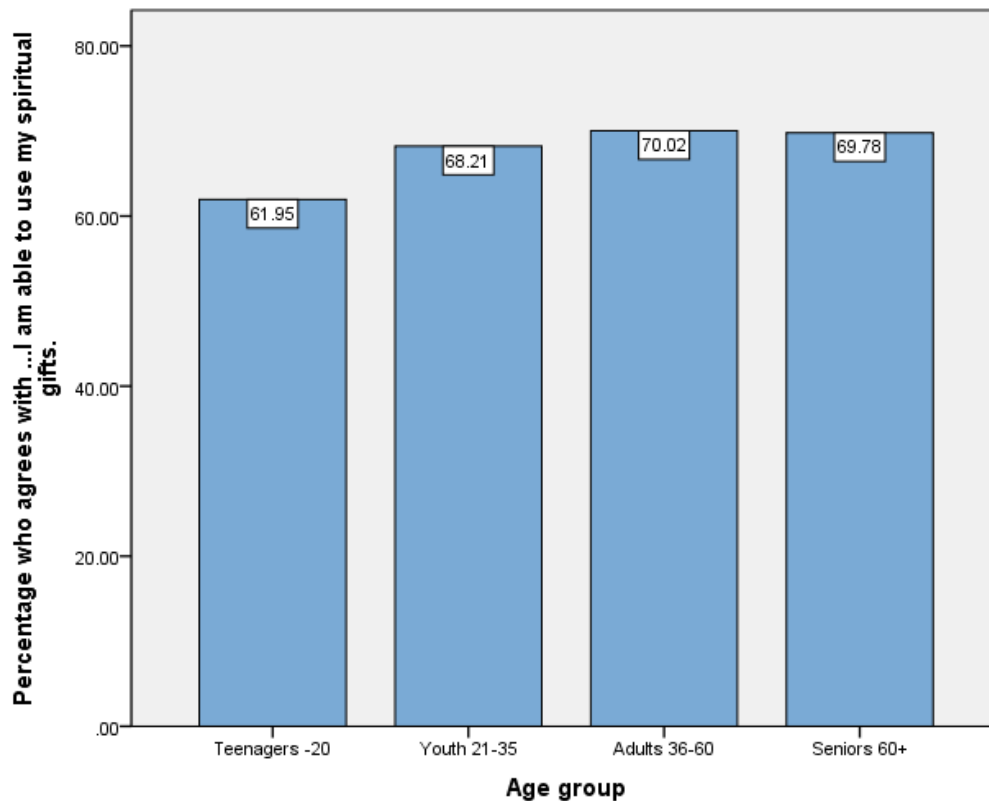
	Chi-Square	df	Asymp. Sig.
I feel free to be who I am.	52.760	3	.000
I am able to use my spiritual gifts.	18.934	3	.000
I feel loved and cared about.	19.388	3	.000
I often feel inadequate or incompetent.	32.302	3	.000
I have a say in what happens, and I can voice my opinion.	60.130	3	.000
I often feel a lot of distance in my relationships with other people.	3.364	3	.339
I am able to help and serve other people in important ways.	26.248	3	.000
I feel a lot of closeness and unity.	89.474	3	.000
I feel pressured to behave certain ways.	21.557	3	.000



Graph no. 206: Differences among age groups regarding evaluation of the following emotional experience: I feel free to be who I am

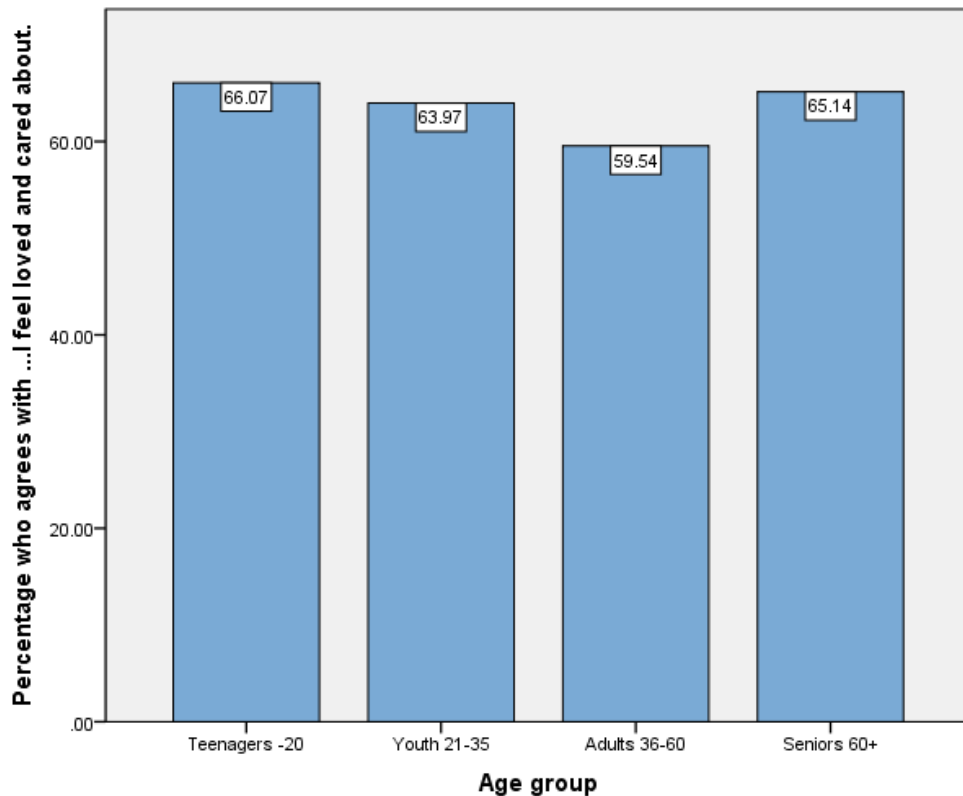


Graph no. 207: Differences among age groups regarding evaluation of the following emotional experience: I am able to use my spiritual gifts

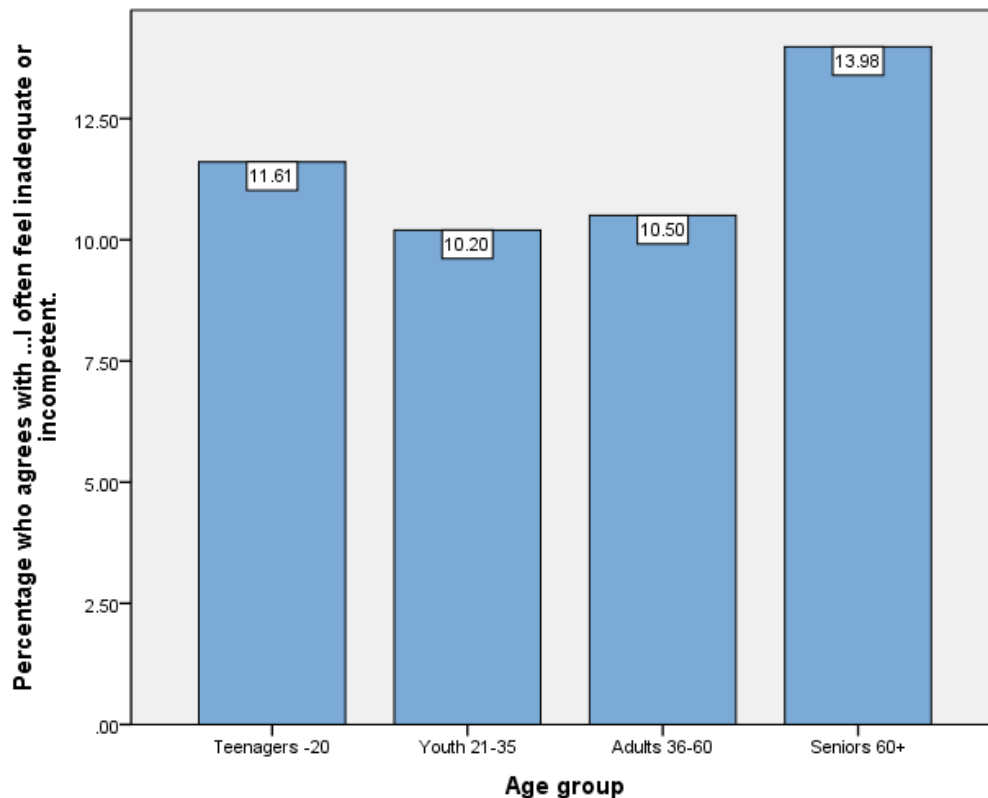




Graph no. 208: Differences among age groups regarding evaluation of the following emotional experience: I feel loved and cared about

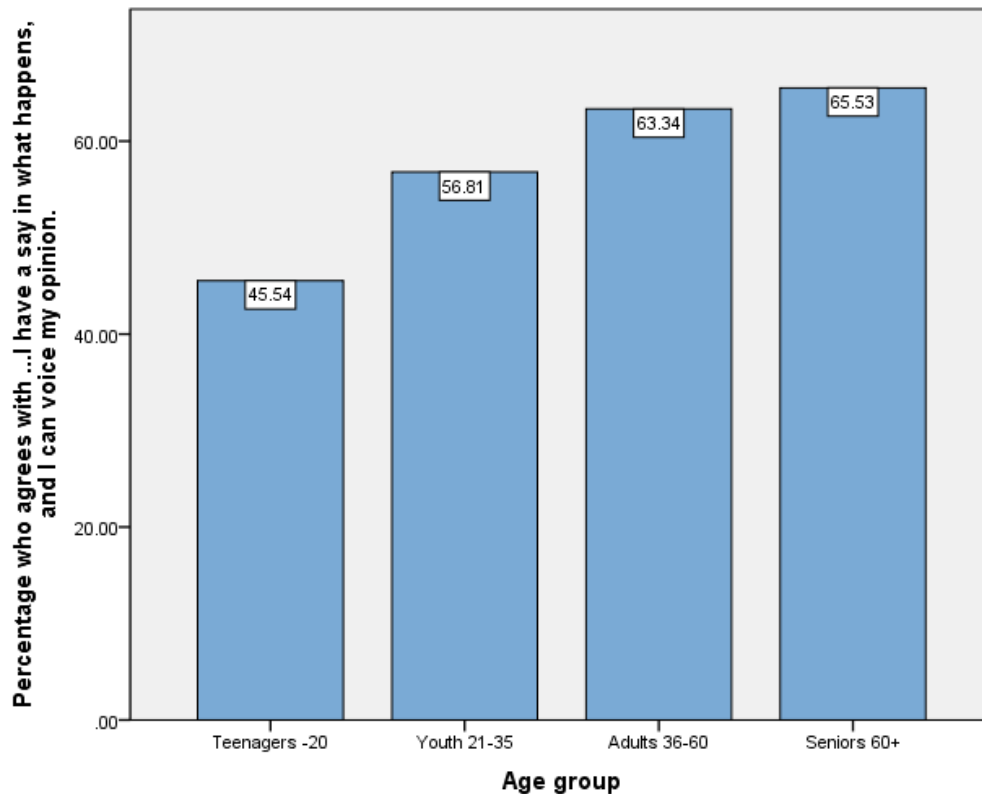


Graph no. 209: Differences among age groups regarding evaluation of the following emotional experience: I often feel inadequate or incompetent

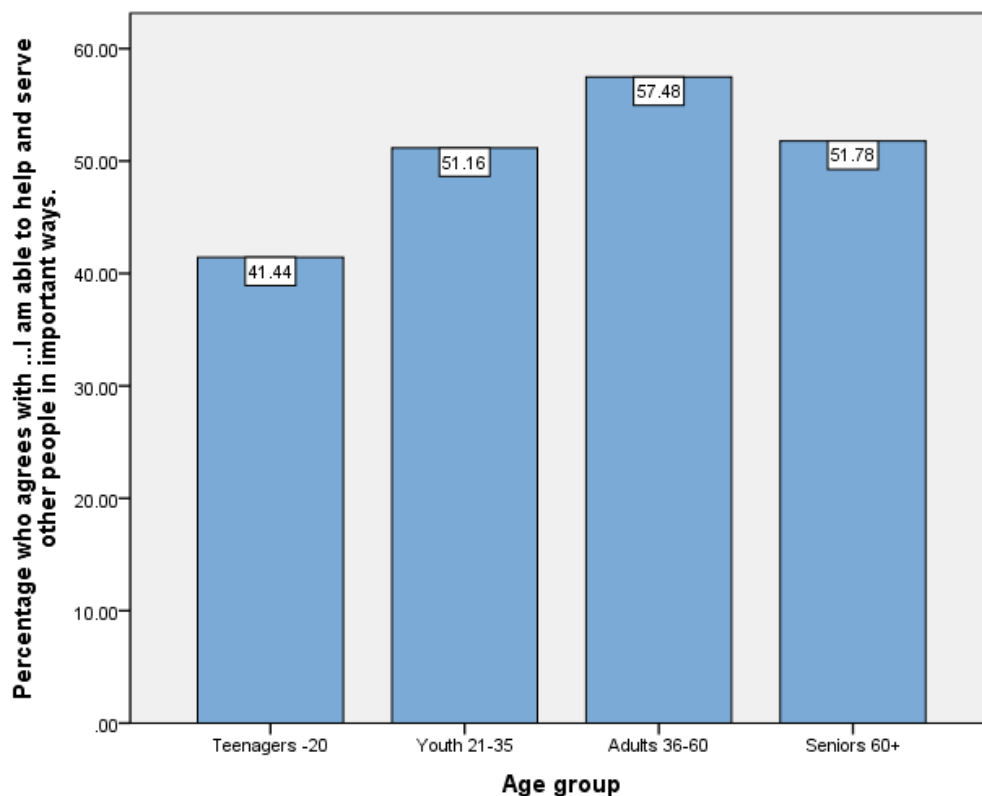




Graph no. 210: Differences among age groups regarding evaluation of the following emotional experience: I have a say in what happens, and I can voice my opinion

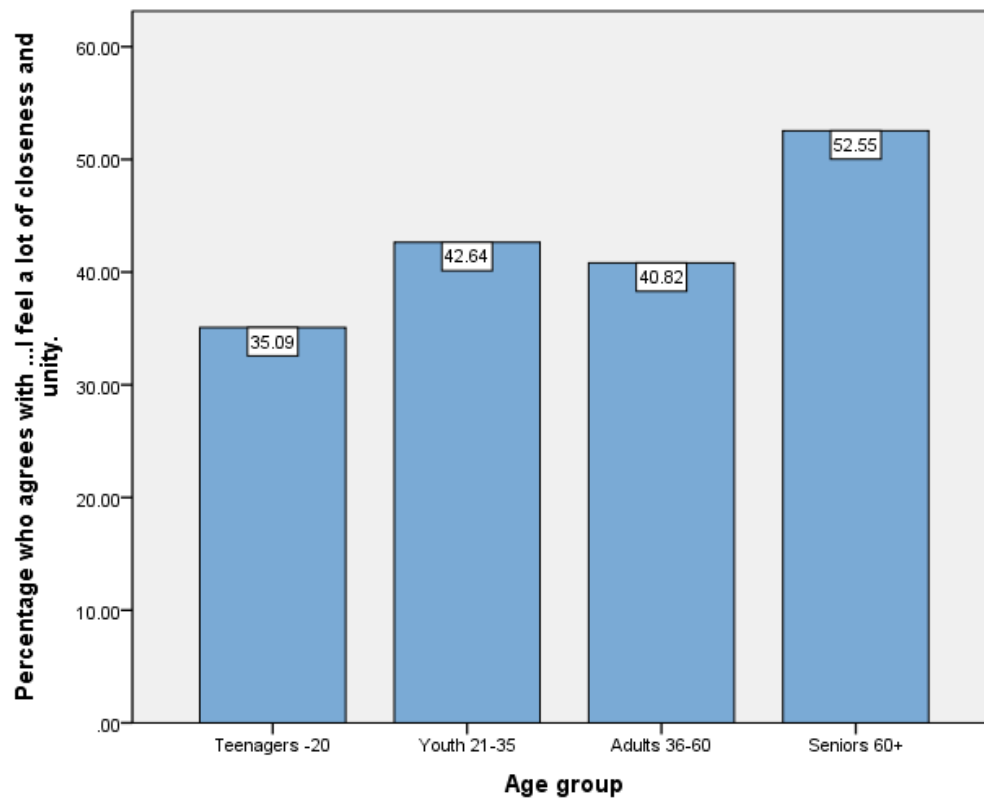


Graph no. 211: Differences among age groups regarding evaluation of the following emotional experience: I am able to help and serve other people in important ways

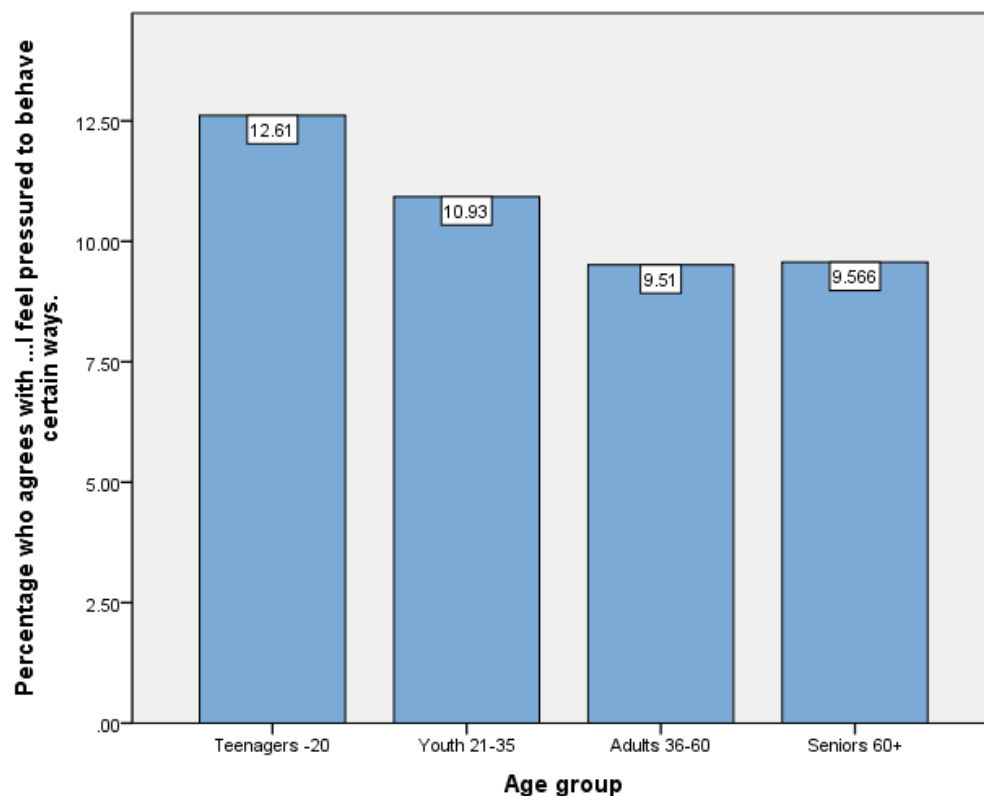




Graph no. 212: Differences among age groups regarding evaluation of the following emotional experience: I feel a lot of closeness and unity



Graph no. 213: Differences among age groups regarding evaluation of the following emotional experience: I feel pressured to behave certain ways

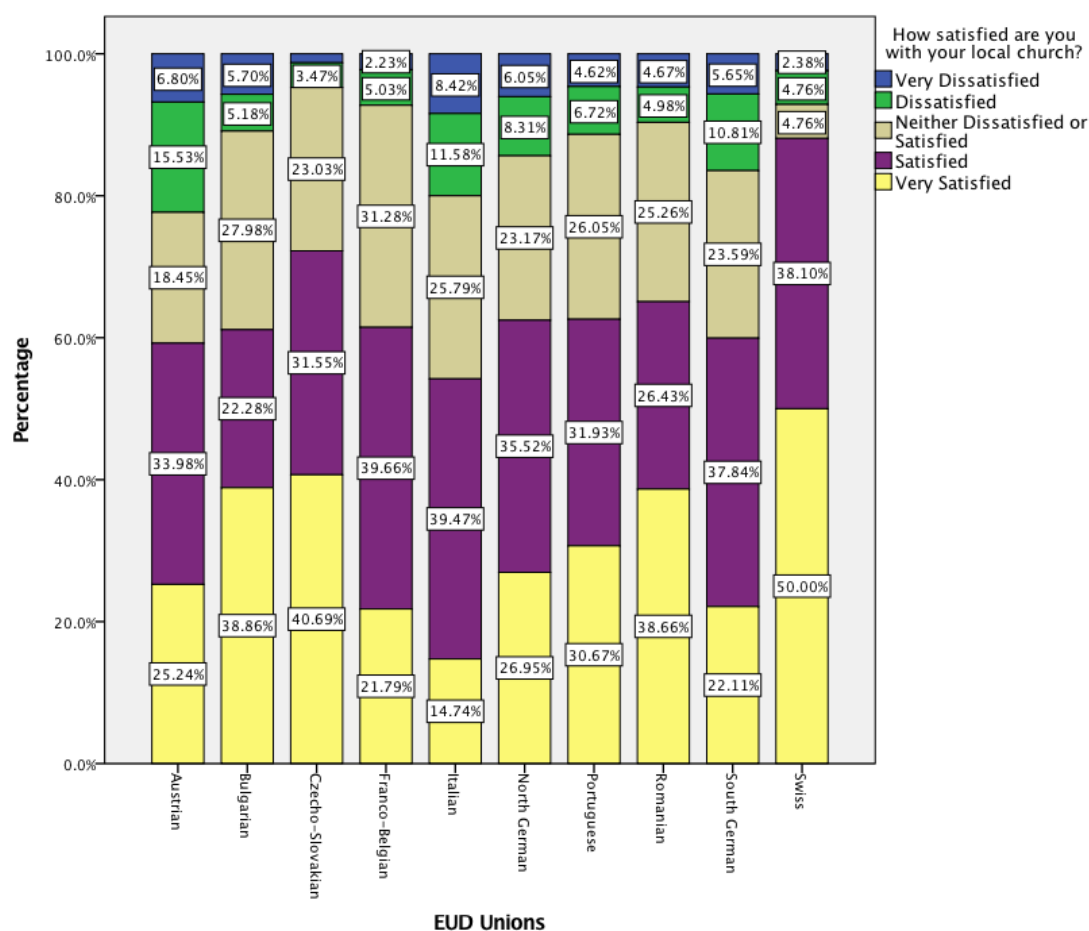




Q 35. How satisfied are you with your local church?

63.9% of the participants are satisfied and very satisfied with their local church. A Kruskal Wallis Test has shown that there are significant differences between EUD Union samples regarding their satisfaction with the local church ($\chi^2(3)=89.41$ $p<0.01$)

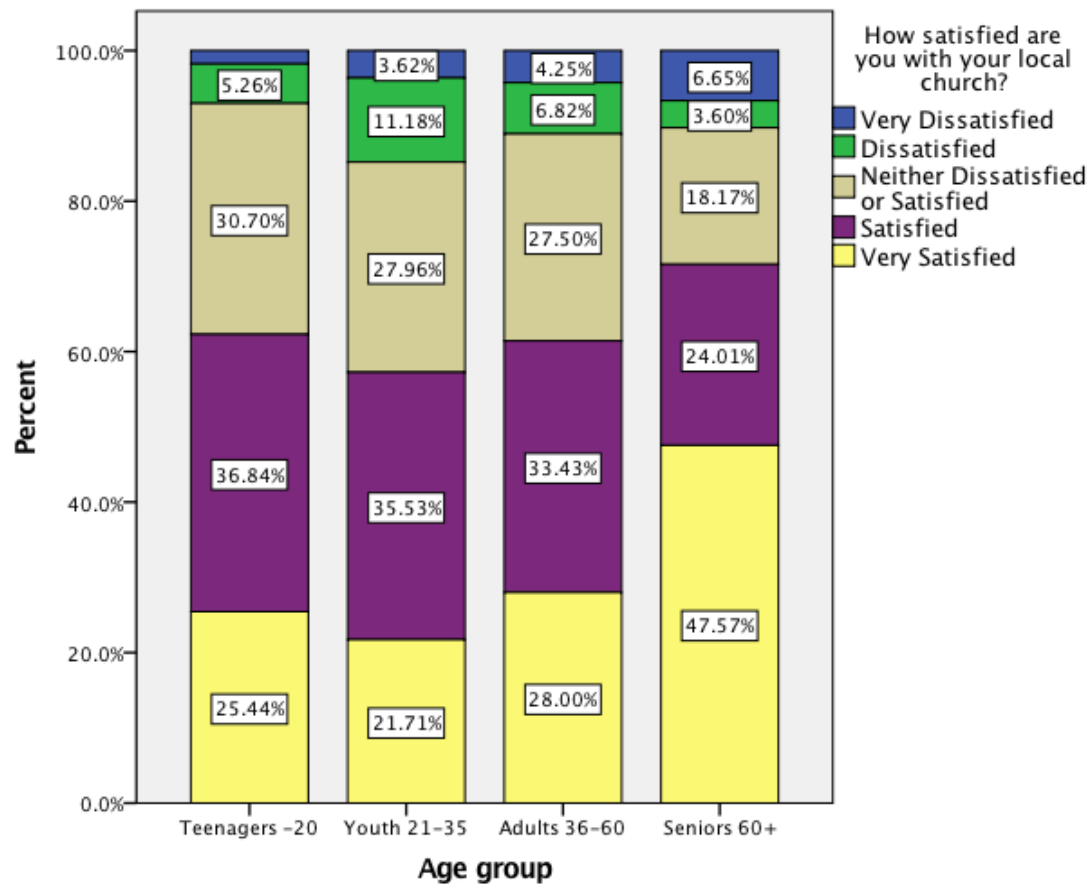
Graph no. 214: Comparison among EUD Union samples regarding satisfaction with local church



A Kruskal Wallis Test has shown that there are significant differences between different age groups regarding their satisfaction with the local church ($\chi^2(3)=108.38$ $p<0.01$)



Graph no. 215: Comparison among age groups regarding satisfaction with local church

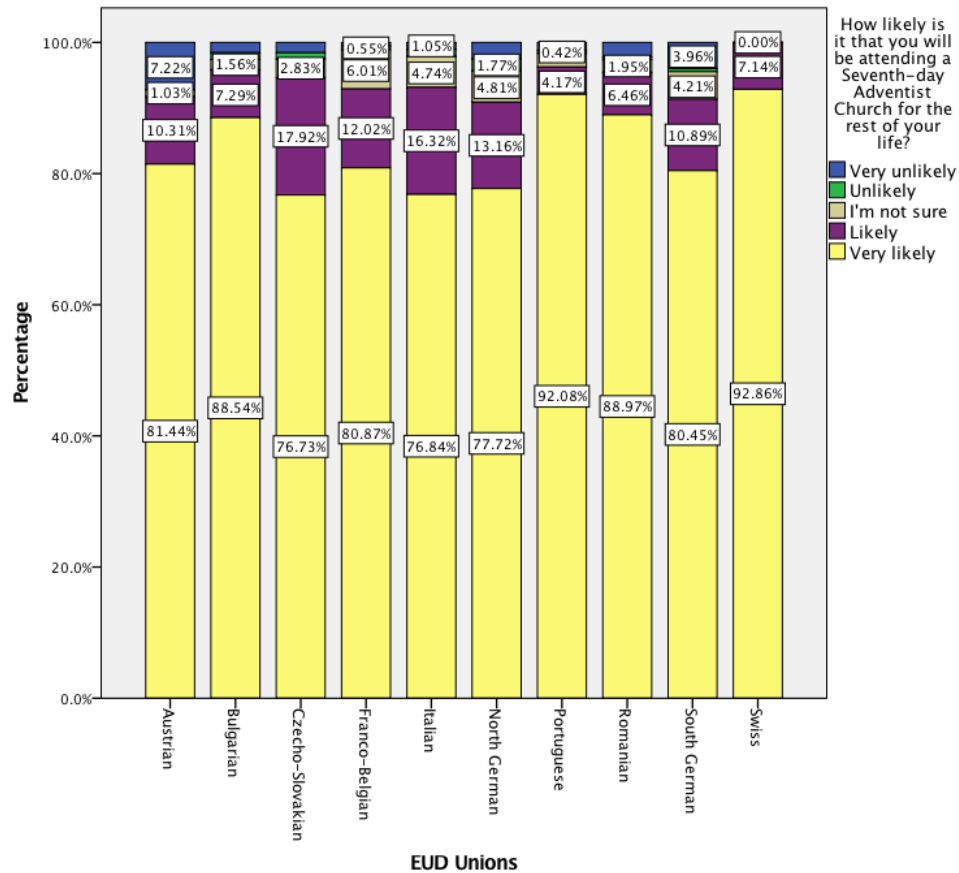


Q 36. How likely is it that you will be attending a Seventh-day Adventist Church for the rest of your life?

84.8% participants believe that they will most likely be attending a Seventh-day Adventist Church for the rest of their life.

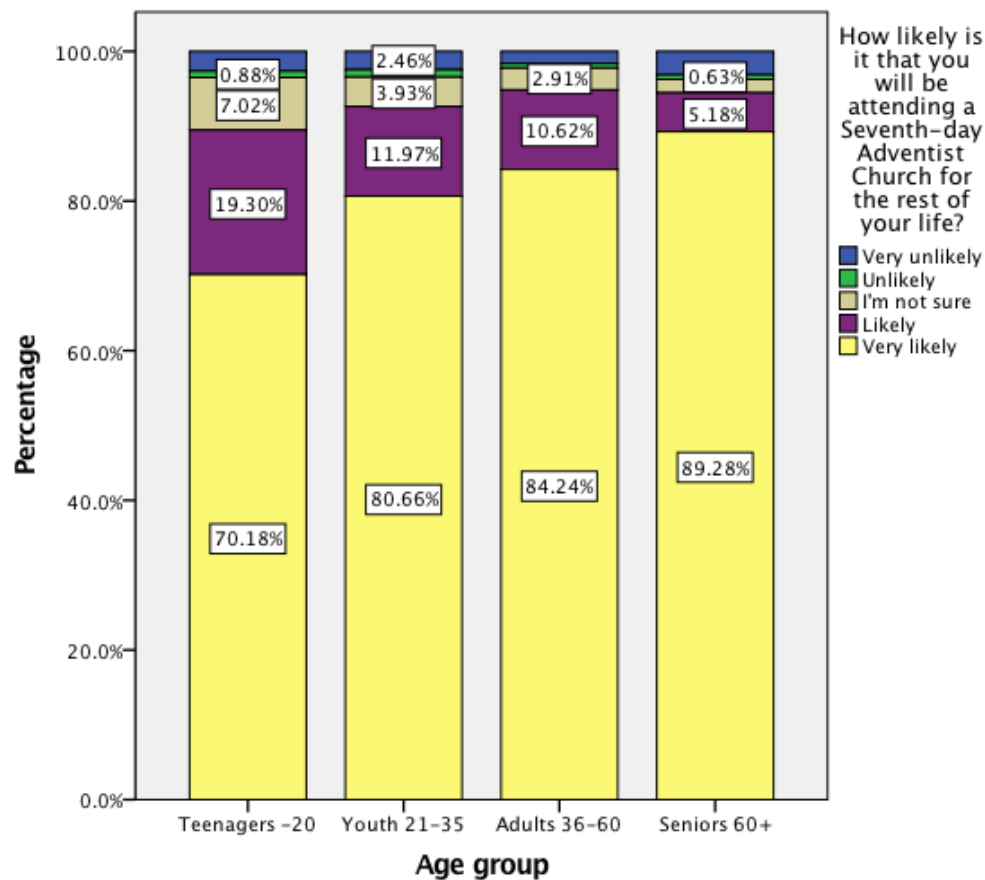


Graph no. 216: Comparison among EUD Union samples regarding the likelihood to be a Seventh Day Adventist for the rest of their life





Graph no. 217: Comparison among age groups regarding the likelihood to be a Seventh Day Adventist for the rest of their life



Q 37. How often is each of the following statements true for you personally?

Q 37 included a set of items designed to gather data about some applied personality traits regarding altruism and conscientiousness.

Table no. 29: Median and mode value for participants' applied traits of personality

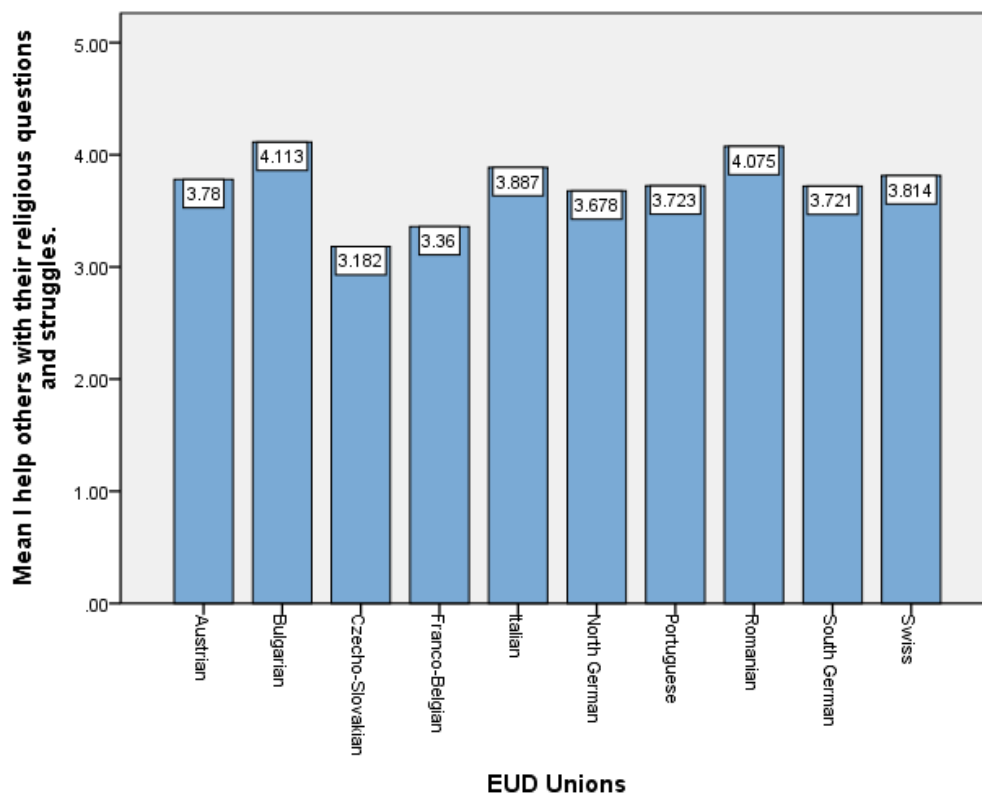
	Median	Mode
I help others with their religious questions and struggles.	4	5
I feel a deep sense of responsibility for reducing pain and suffering in the world.	4	5
I give a significant amount of time to help other people.	3	3
I give a significant amount of money to help other people.	3	3
I show that I care a great deal about reducing poverty in society.	3	3
I apply my faith to political and social issues.	3	3
I feel my life is filled with meaning and purpose.	4	5



Table no. 30: Kruskal Wallis Test for differences among EUD Unions regarding applied personality traits

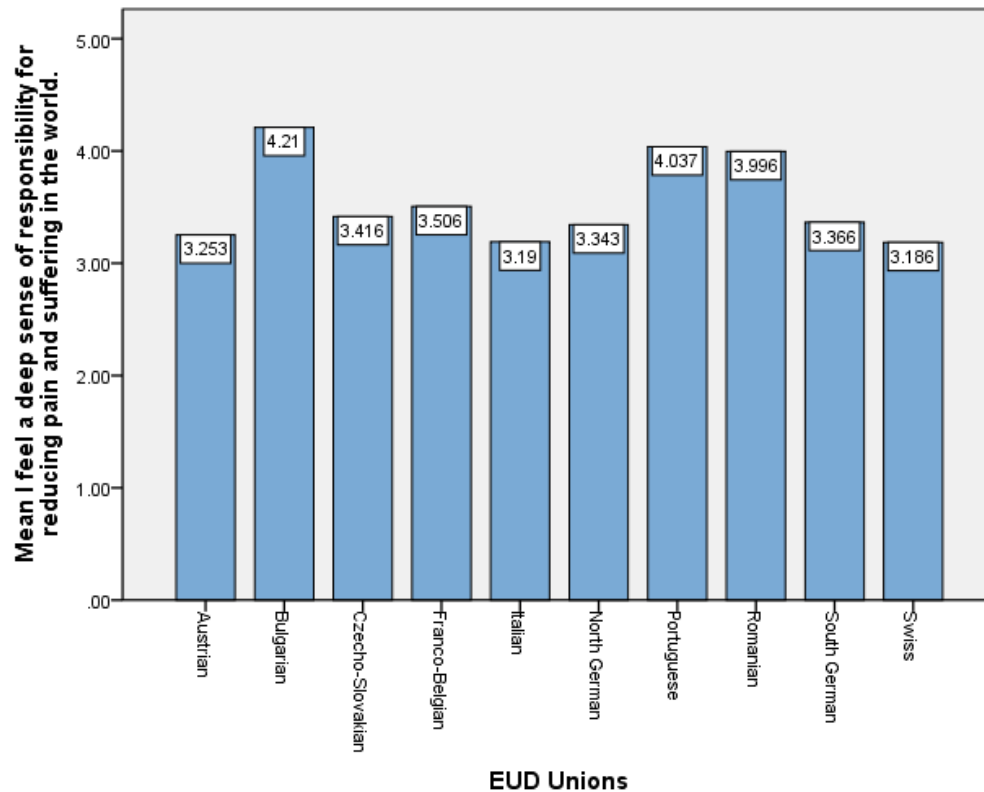
	Chi-Square	df	Asymp. Sig.
I help others with their religious questions and struggles.	271.576	9	.000
I feel a deep sense of responsibility for reducing pain and suffering in the world.	331.743	9	.000
I give a significant amount of time to help other people.	126.915	9	.000
I give a significant amount of money to help other people.	251.875	9	.000
I show that I care a great deal about reducing poverty in society.	215.139	9	.000
I apply my faith to political and social issues.	295.892	9	.000
I feel my life is filled with meaning and purpose.	172.469	9	.000

Graph no. 218: Comparison among EUD Union samples regarding the following personality trait: I help others with their religious questions and struggles.

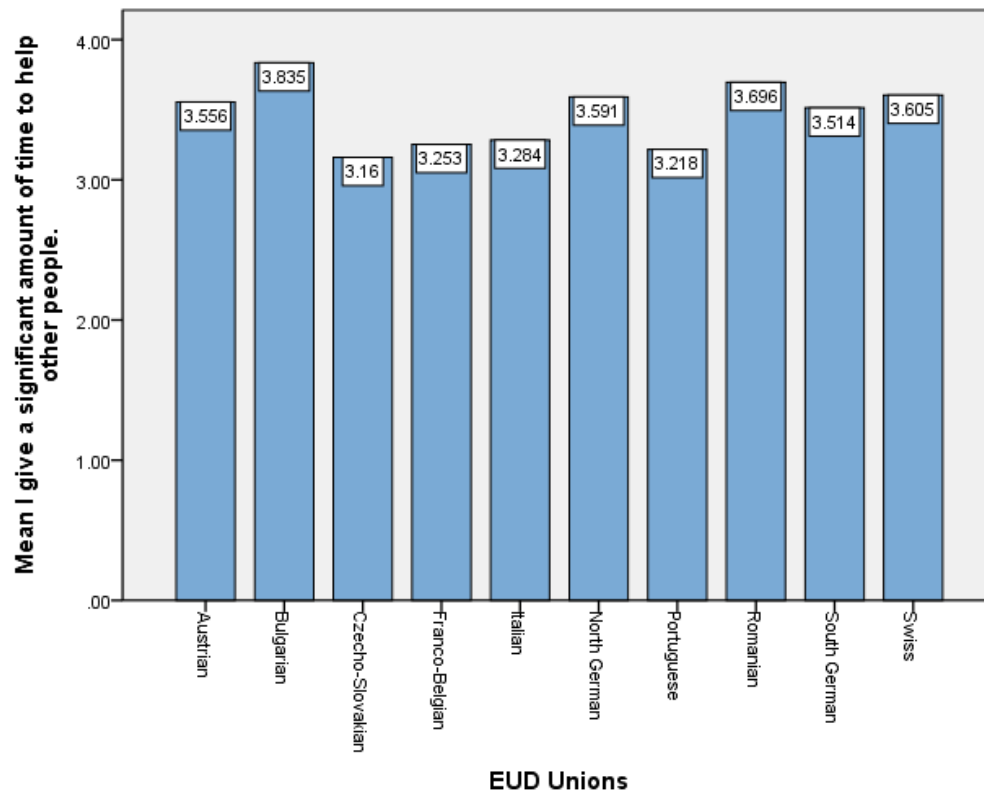




Graph no. 219: Comparison among EUD Union samples regarding the following personality trait: I feel a deep sense of responsibility for reducing pain and suffering in the world.

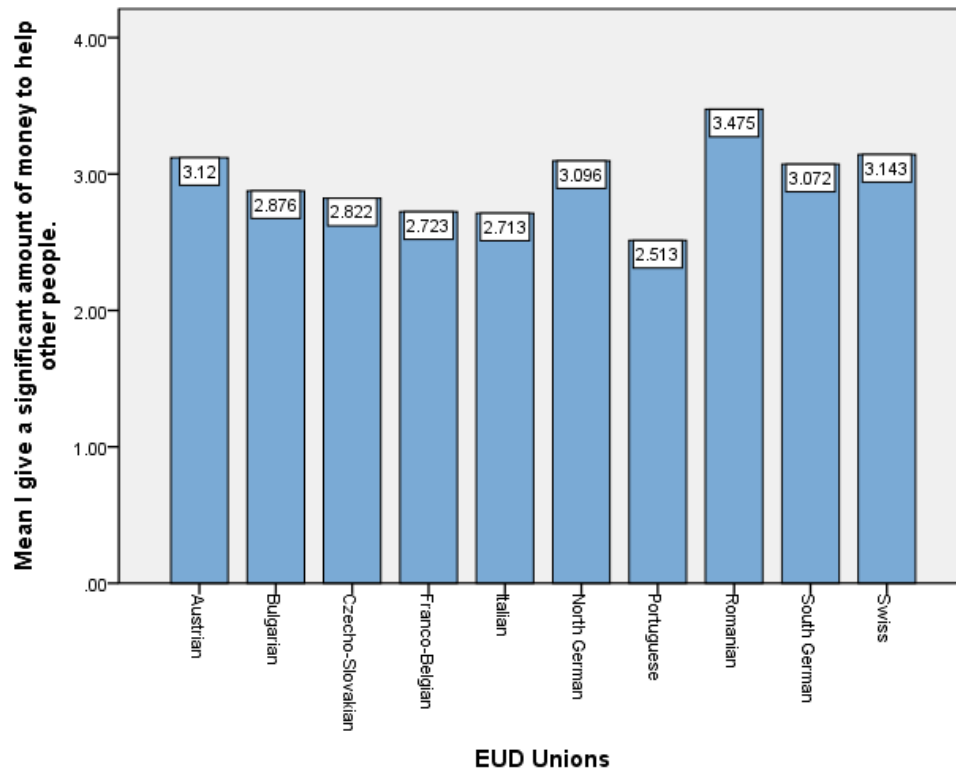


Graph no. 220: Comparison among EUD Union samples regarding the following personality trait: I give a significant amount of time to help other people.

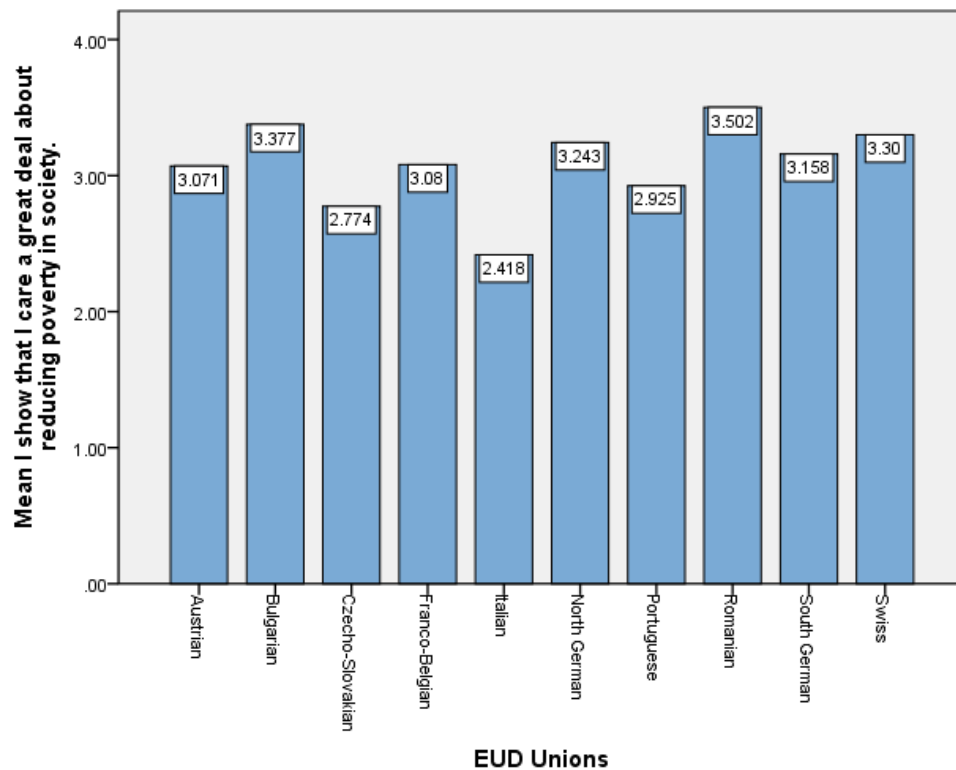




Graph no. 221: Comparison among EUD Union samples regarding the following personality trait: I give a significant amount of money to help other people.

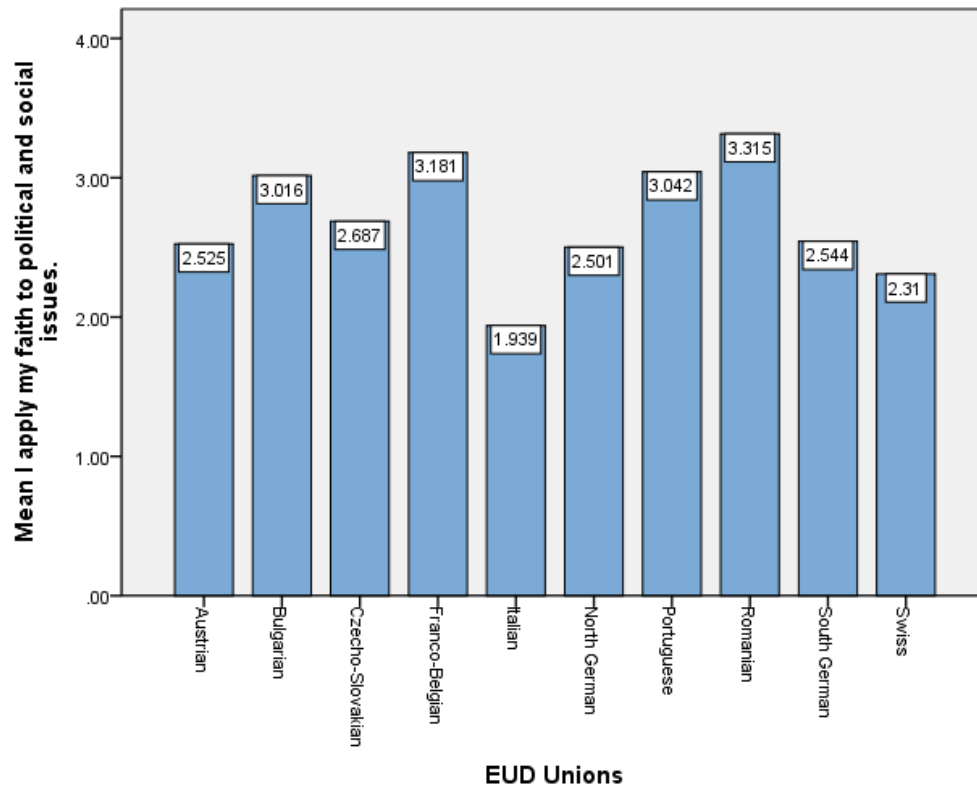


Graph no. 222: Comparison among EUD Union samples regarding the following personality trait: I show that I care a great deal about reducing poverty in society.





Graph no. 223: Comparison among EUD Union samples regarding the following personality trait: I apply my faith to political and social issues.



Graph no. 224: Comparison among EUD Union samples regarding the following personality trait: I feel my life is filled with meaning and purpose.

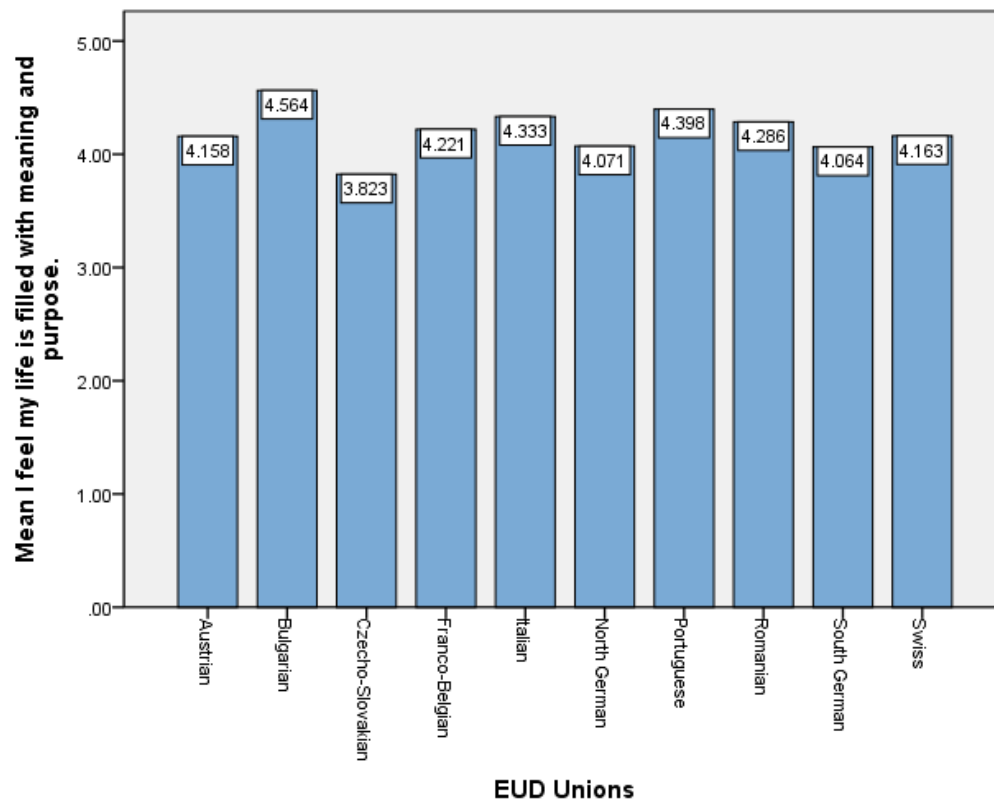
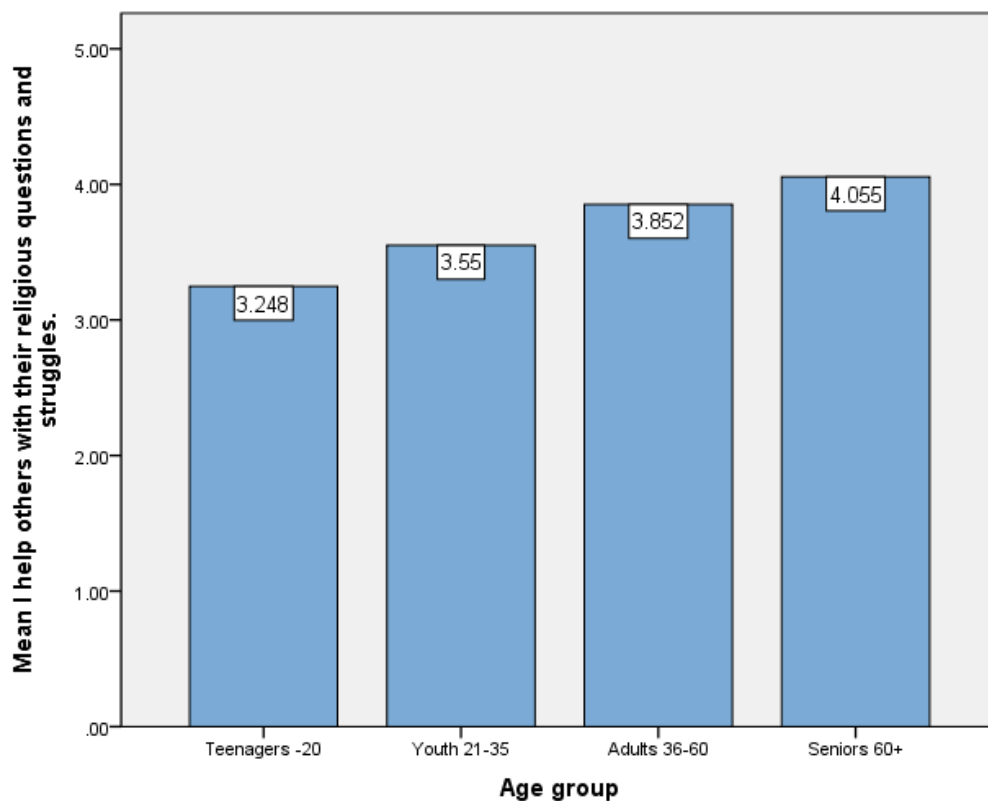




Table no. 31: Kruskal Wallis Test for differences among age groups regarding applied personality traits

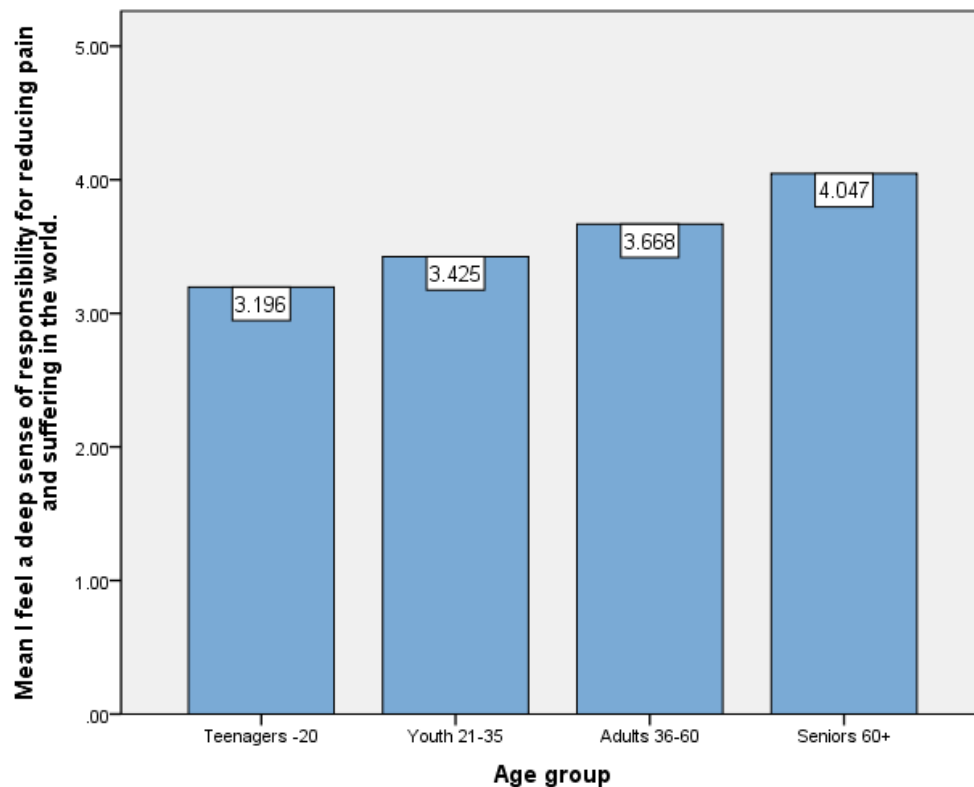
	Chi-Square	df	Asymp. Sig.
I help others with their religious questions and struggles.	121.265	3	.000
I feel a deep sense of responsibility for reducing pain and suffering in the world.	147.621	3	.000
I give a significant amount of time to help other people.	114.095	3	.000
I give a significant amount of money to help other people.	256.624	3	.000
I show that I care a great deal about reducing poverty in society.	186.707	3	.000
I apply my faith to political and social issues.	31.590	3	.000
I feel my life is filled with meaning and purpose.	61.322	3	.000

Graph no. 225: Comparison among age groups regarding the following personality trait: I help others with their religious questions and struggles.

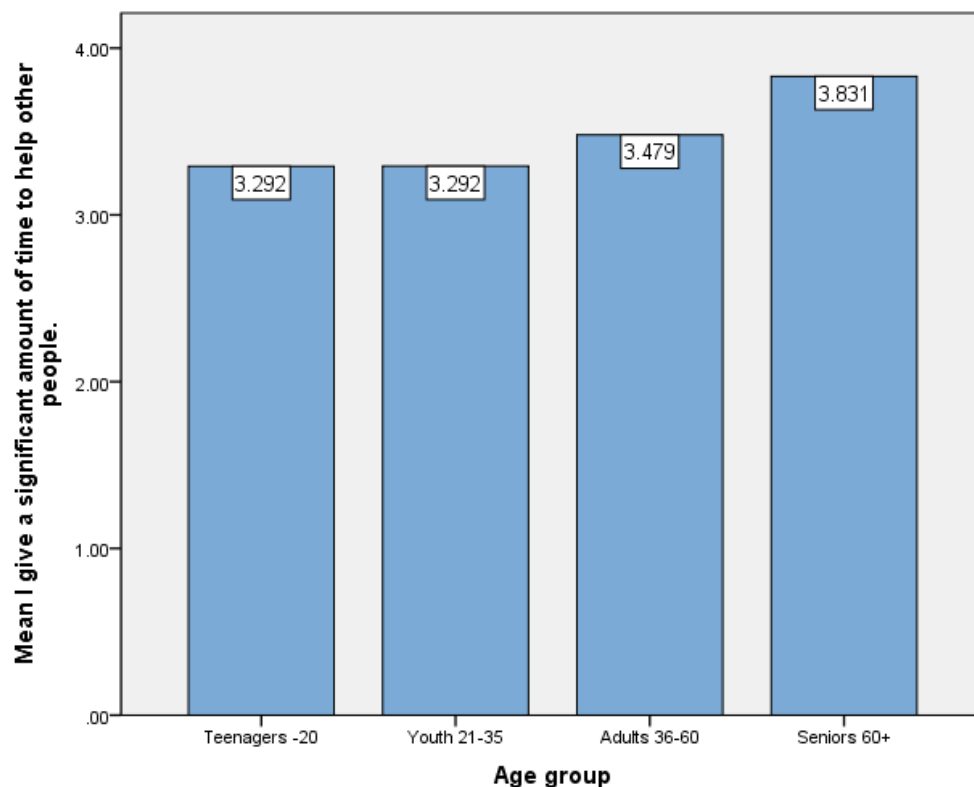




Graph no. 226: Comparison among age groups regarding the following personality trait: I feel a deep sense of responsibility for reducing pain and suffering in the world.

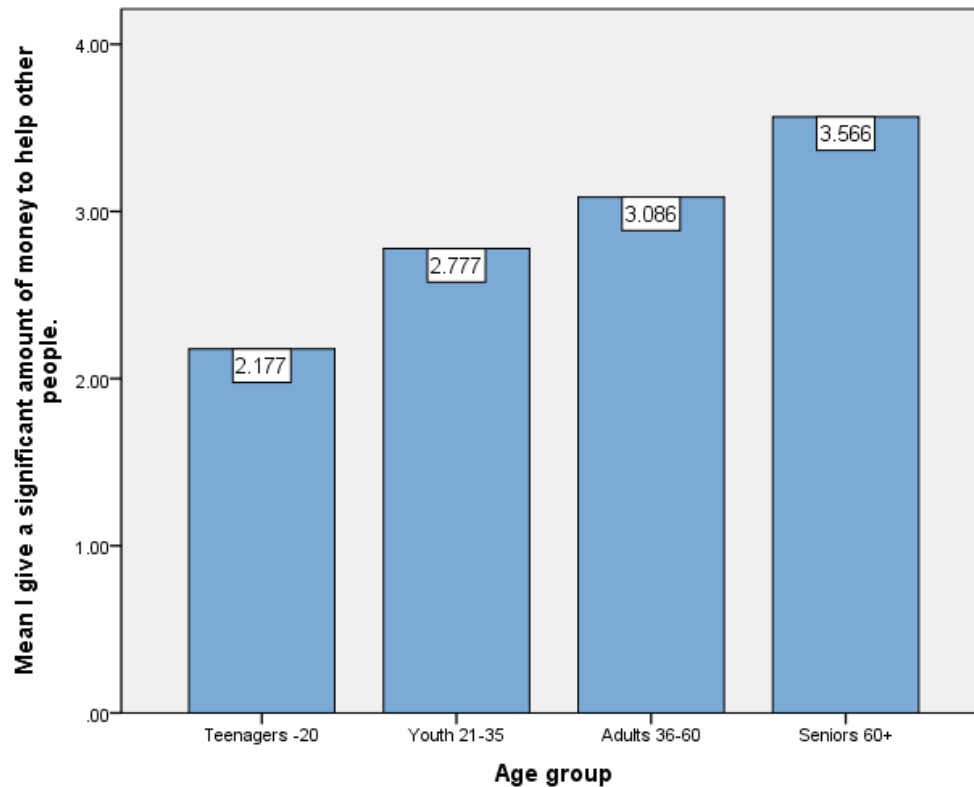


Graph no. 227: Comparison among age groups regarding the following personality trait: I give a significant amount of time to help other people.

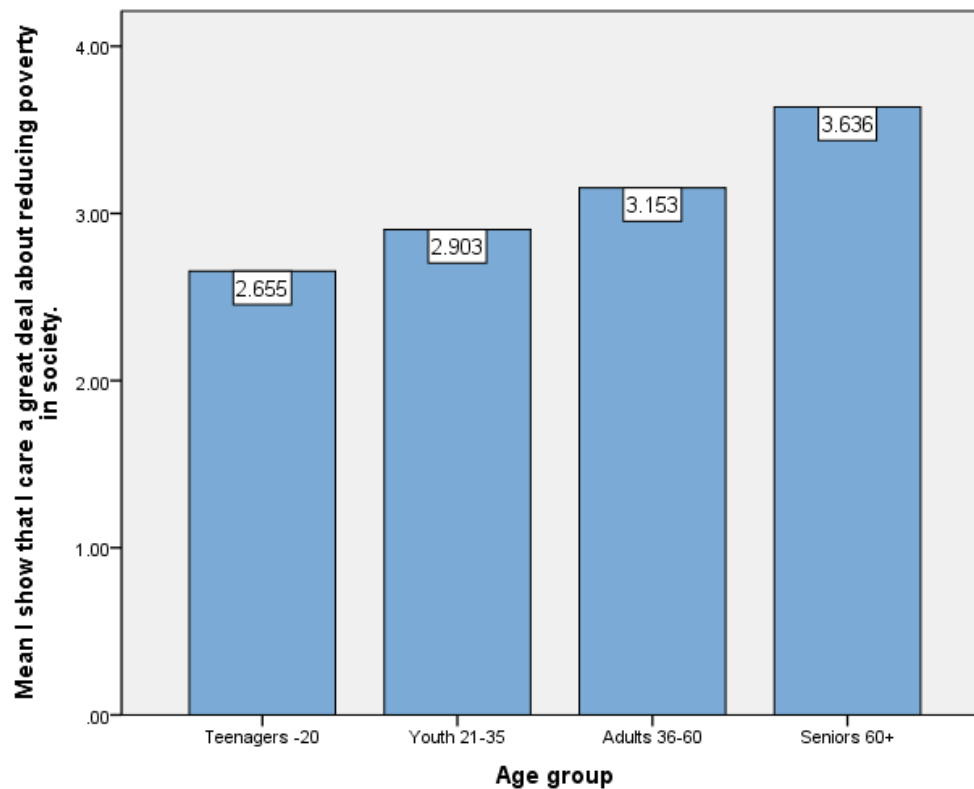




Graph no. 228: Comparison among age groups regarding the following personality trait: I give a significant amount of money to help other people.

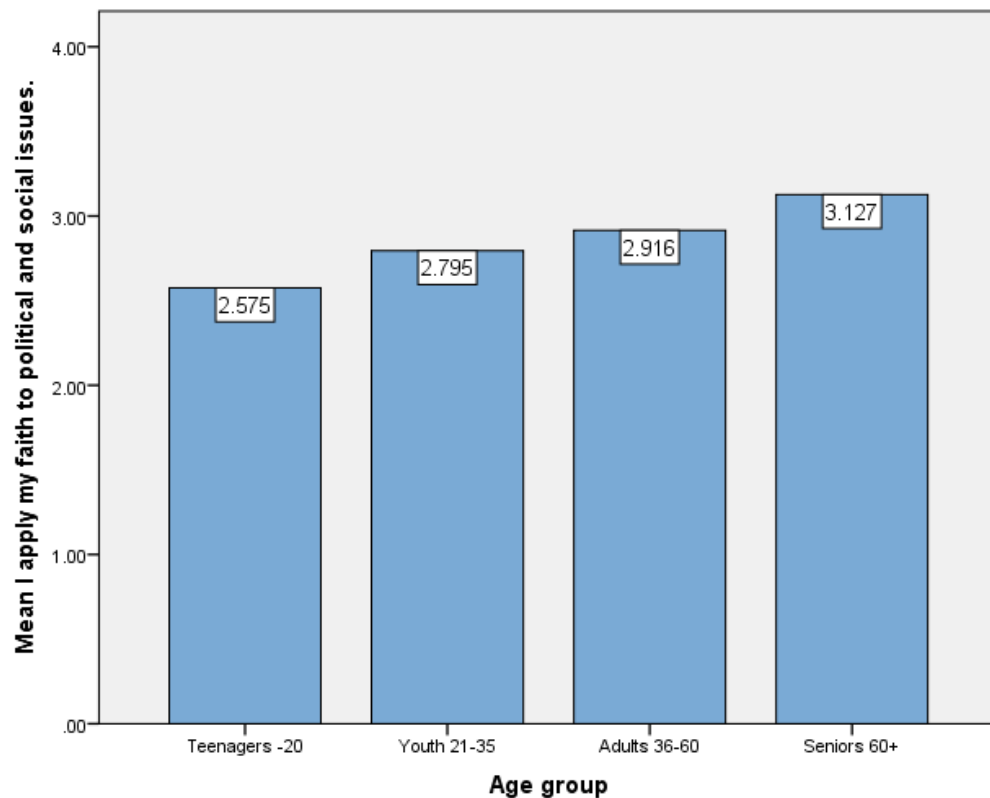


Graph no. 229: Comparison among age groups regarding the following personality trait: I show that I care a great deal about reducing poverty in society.

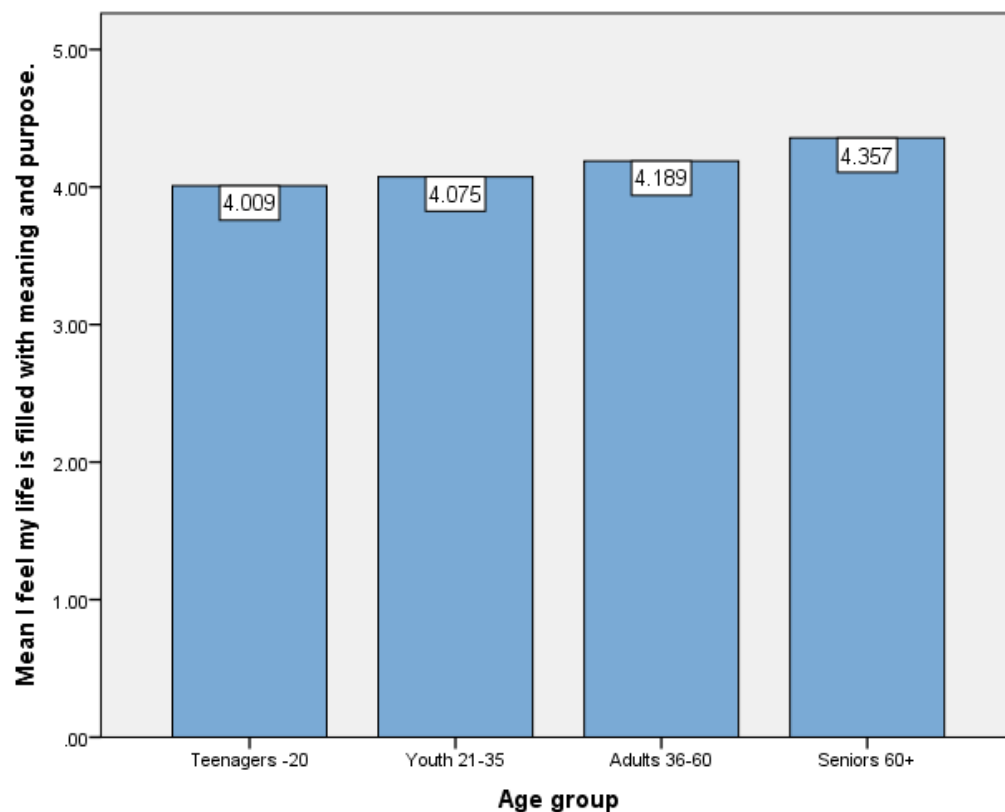




Graph no. 230: Comparison among age groups regarding the following personality trait: I apply my faith to political and social issues.



Graph no. 231: Comparison among age groups regarding the following personality trait: I feel my life is filled with meaning and purpose.





Q 38. Sabbath - keeping experience

Table no. 32: Median and mode values for Sabbath – keeping experiences

	Median	Mode
When I keep the Sabbath faithfully, I cope better with the stresses of the week.	4	5
Keeping the Sabbath is part of who I am, not something that I do because I have to.	5	5
If I didn't keep the Sabbath, I would get a lot more done.	1	1
Keeping the Sabbath helps me understand what is important to me.	5	5
I apply what I learn on Sabbath to how I live the rest of the week.	4	4
I find it stressful to be forced to take a break on Sabbath from what I need to get done.	1	1

Graph no. 232: Median values for Sabbath – keeping experiences

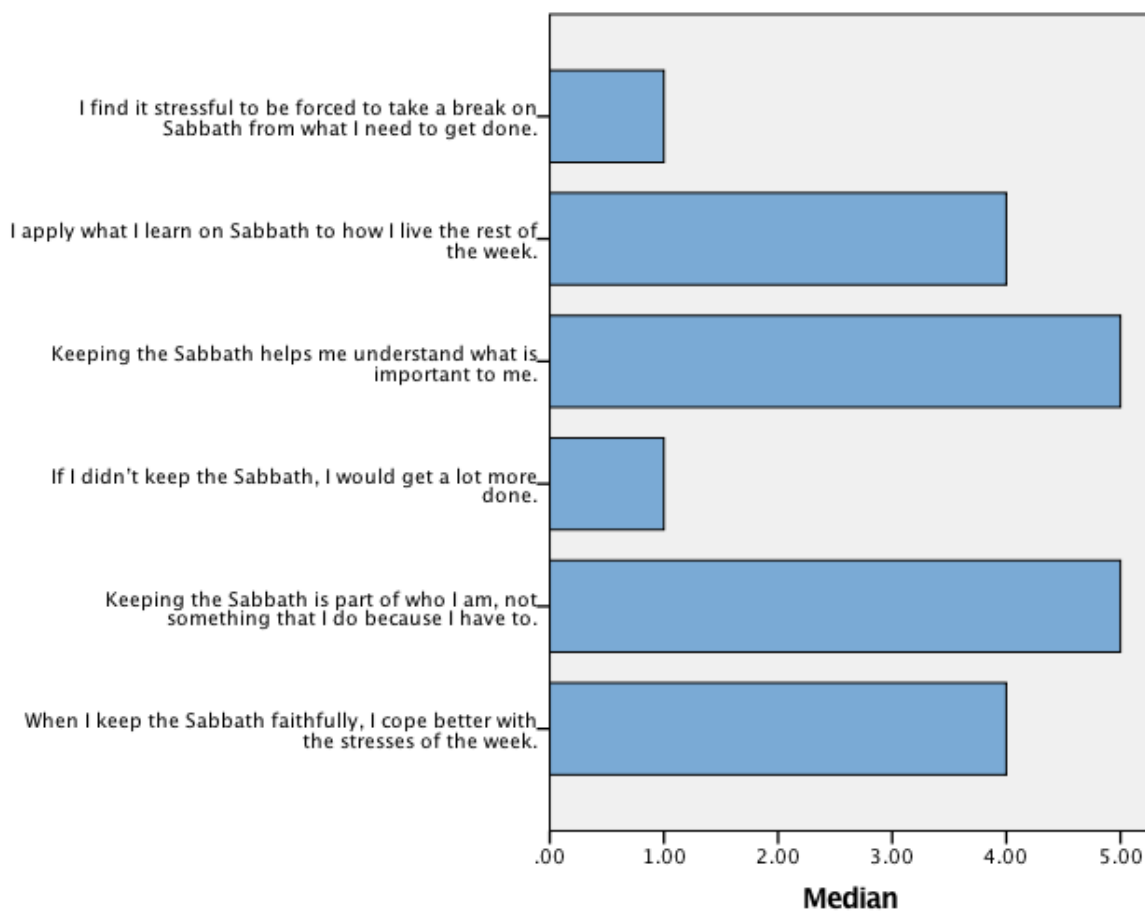
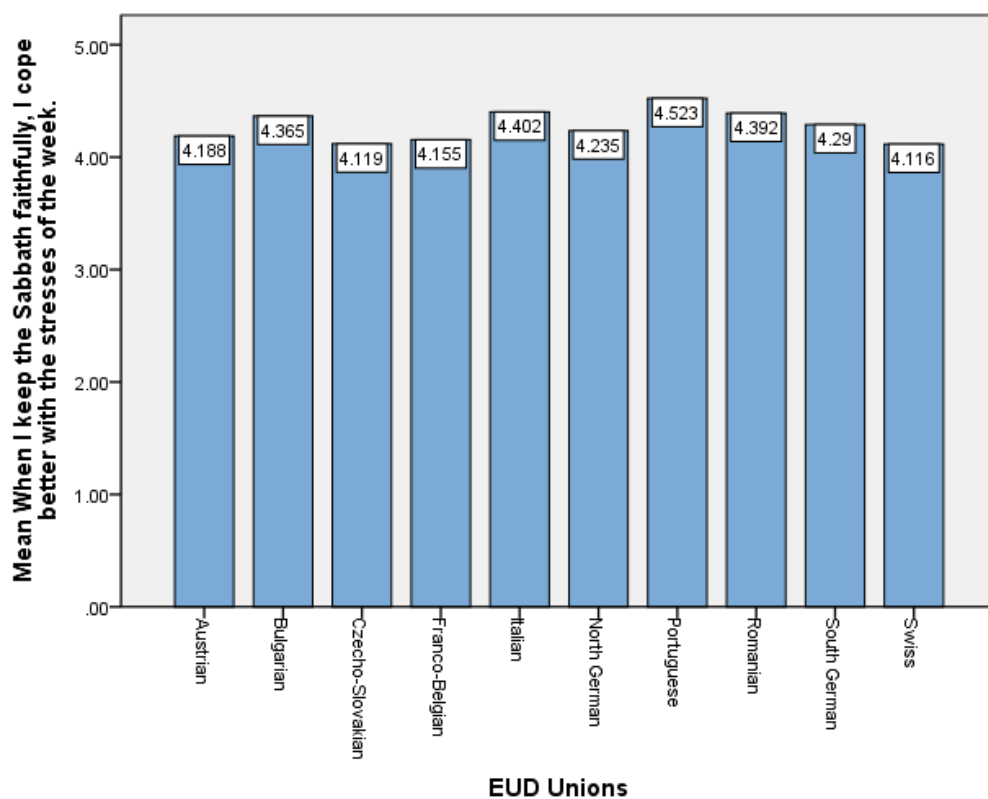




Table no. 3322: Kruskal Wallis Test for differences among EUD Unions regarding Sabbath keeping experiences

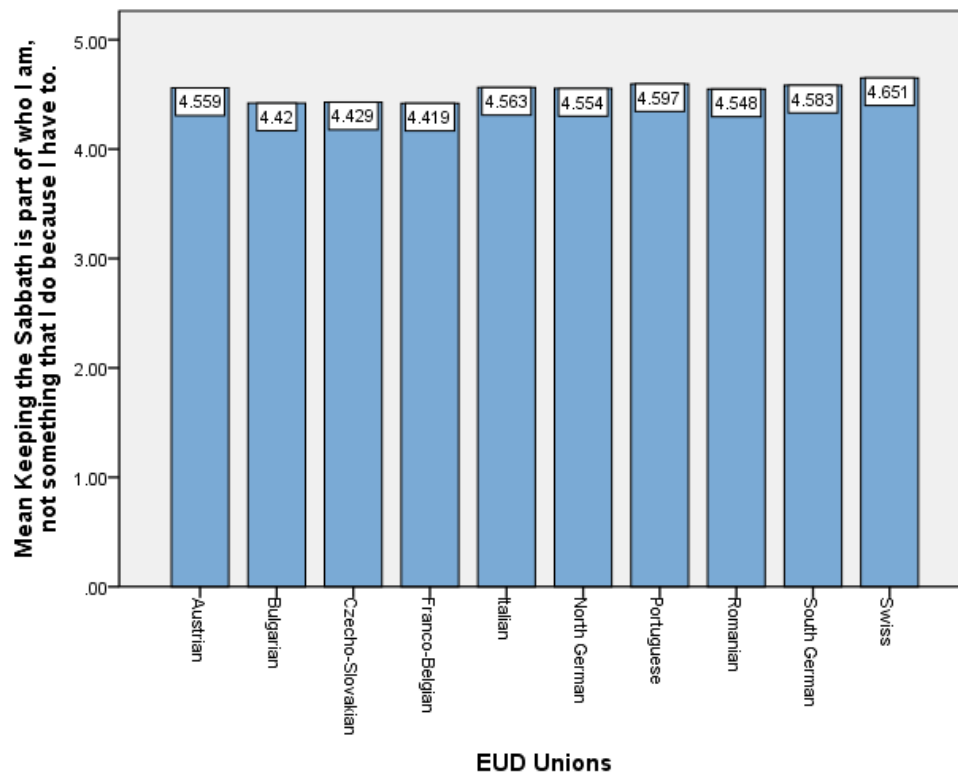
	Chi-Square	df	Asymp. Sig.
When I keep the Sabbath faithfully, I cope better with the stresses of the week.	74.985	9	.000
Keeping the Sabbath is part of who I am, not something that I do because I have to.	21.612	9	.010
If I didn't keep the Sabbath, I would get a lot more done.	169.595	9	.000
Keeping the Sabbath helps me understand what is important to me.	110.675	9	.000
I apply what I learn on Sabbath to how I live the rest of the week.	217.953	9	.000
I find it stressful to be forced to take a break on Sabbath from what I need to get done.	77.051	9	.000

Graph no. 233: Comparison among EUD Union samples regarding the following Sabbath keeping experience: When I keep the Sabbath faithfully, I cope better with the stresses of the week.

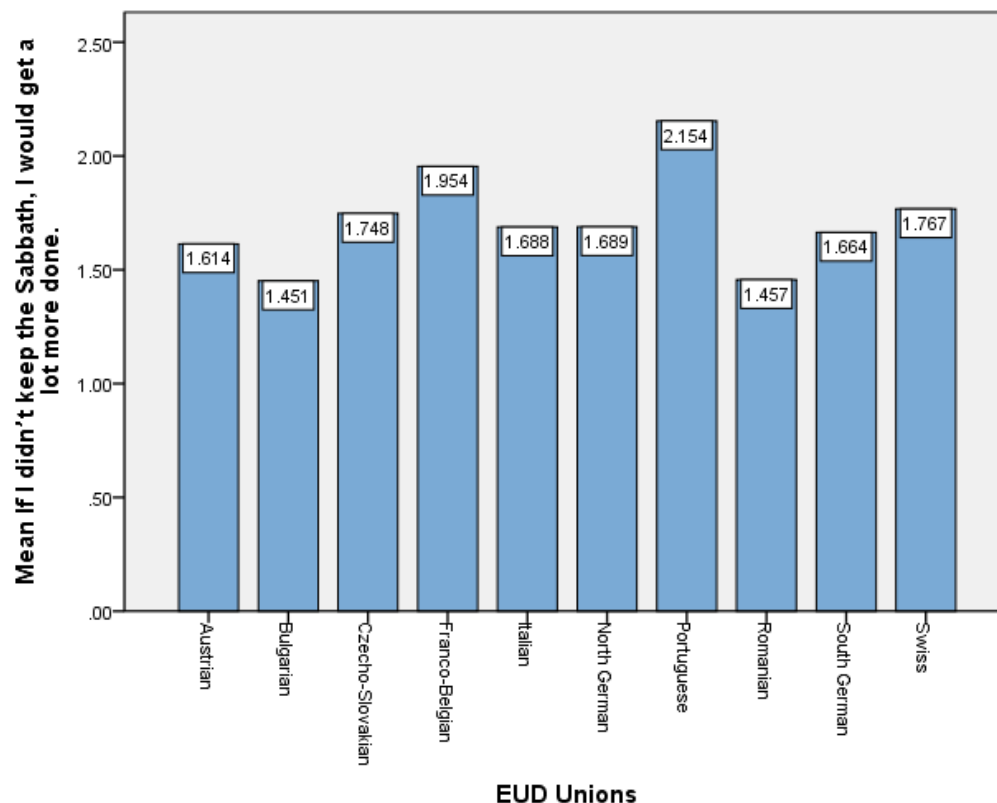




Graph no. 234: Comparison among EUD Union samples regarding the following Sabbath keeping experience: Keeping the Sabbath is part of who I am, not something that I do because I have to.

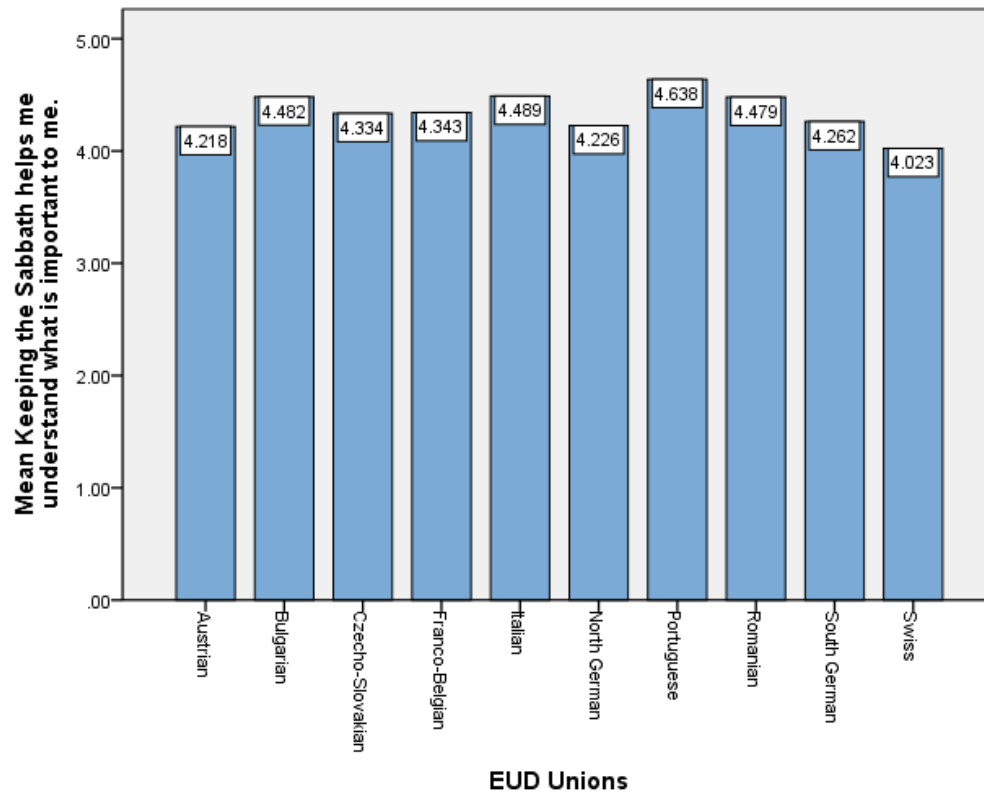


Graph no. 235: Comparison among EUD Union samples regarding the following Sabbath keeping experience: If I didn't keep the Sabbath, I would get a lot more done.

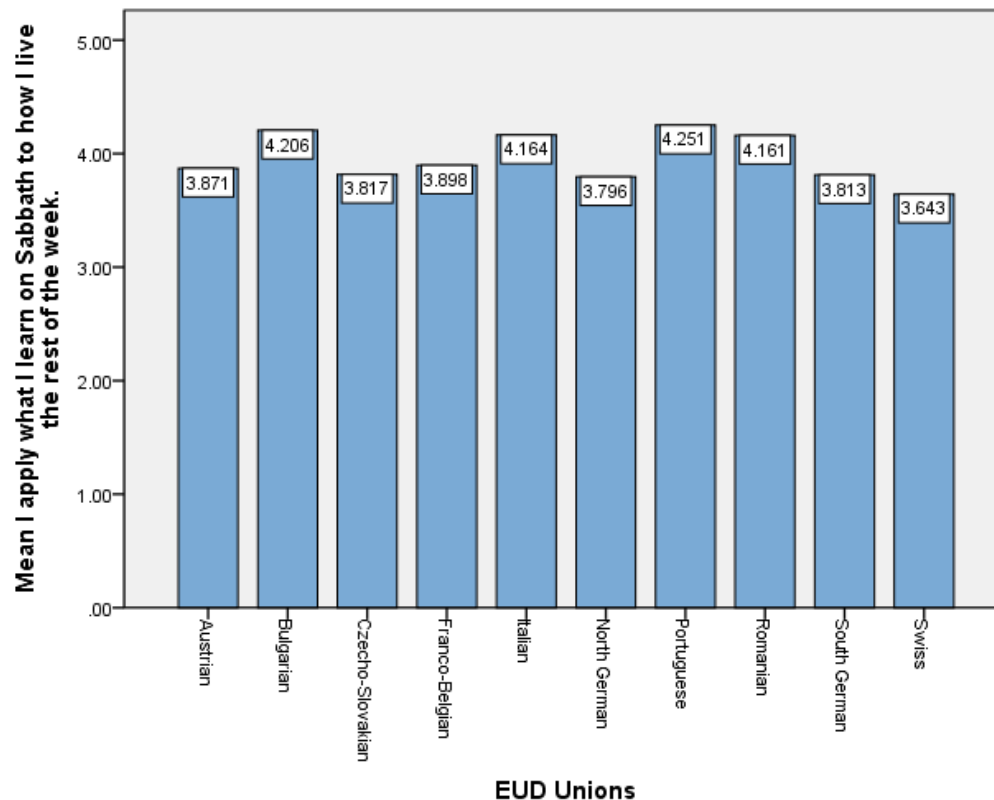




Graph no. 236: Comparison among EUD Union samples regarding the following Sabbath keeping experience: Keeping the Sabbath helps me understand what is important to me.



Graph no. 237: Comparison among EUD Union samples regarding the following Sabbath keeping experience: I apply what I learn on Sabbath to how I live the rest of the week.





Graph no. 238: Comparison among EUD Union samples regarding the following Sabbath keeping experience: I find it stressful to be forced to take a break on Sabbath from what I need to get done.

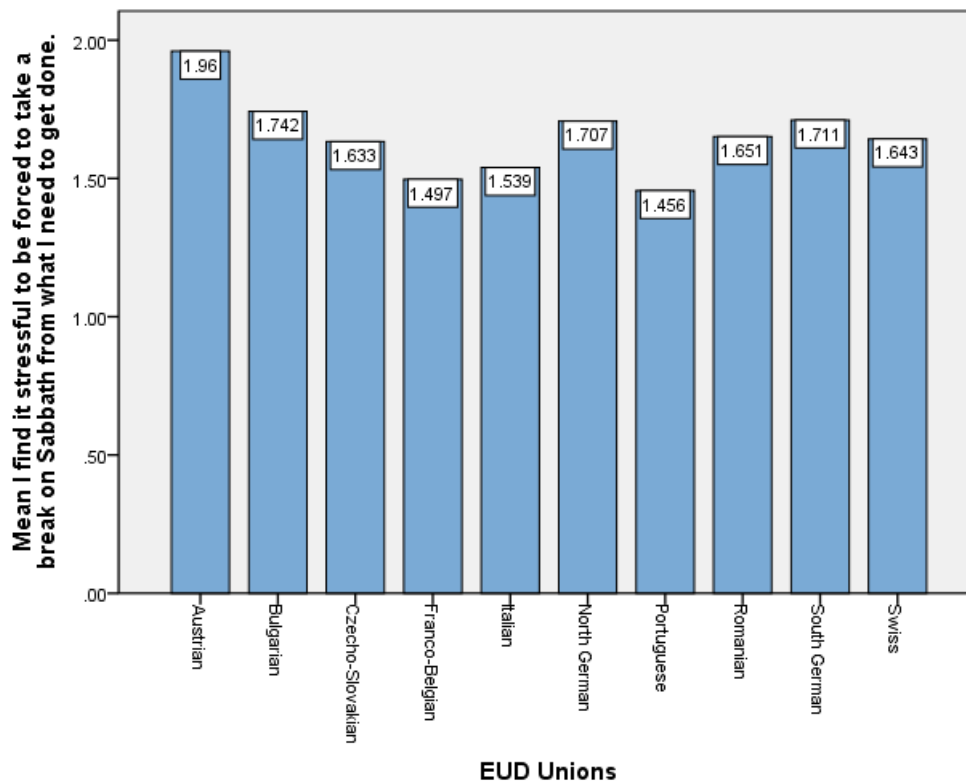
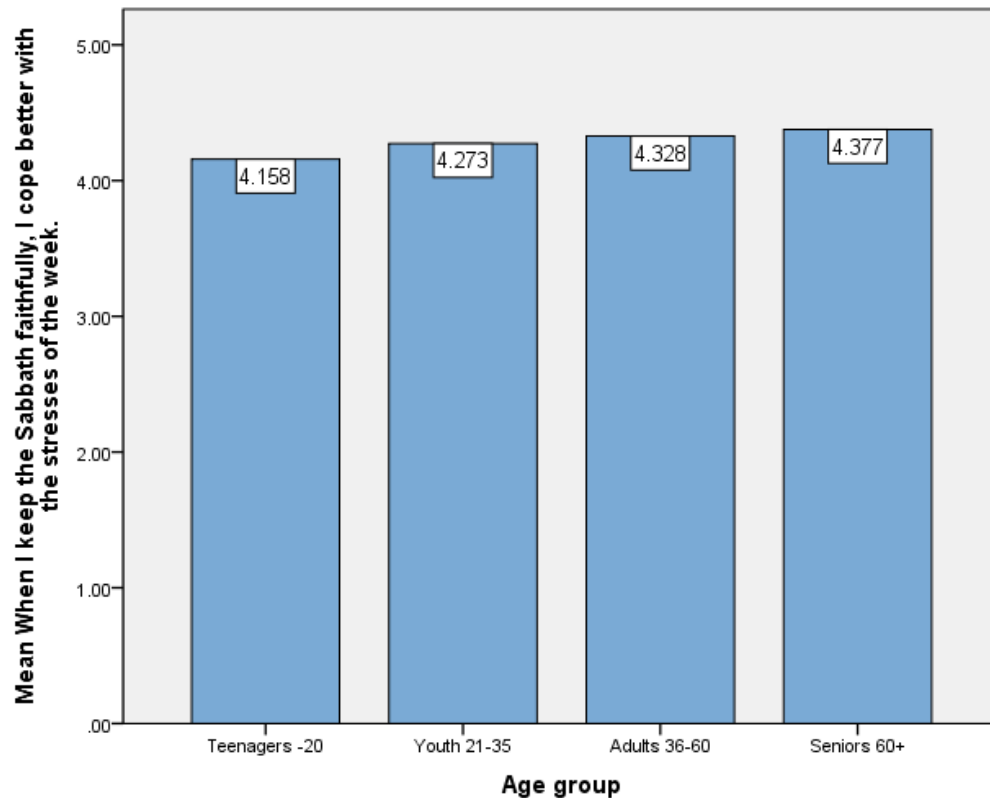


Table no. 34: Kruskal Wallis Test for differences among age groups regarding Sabbath keeping experiences

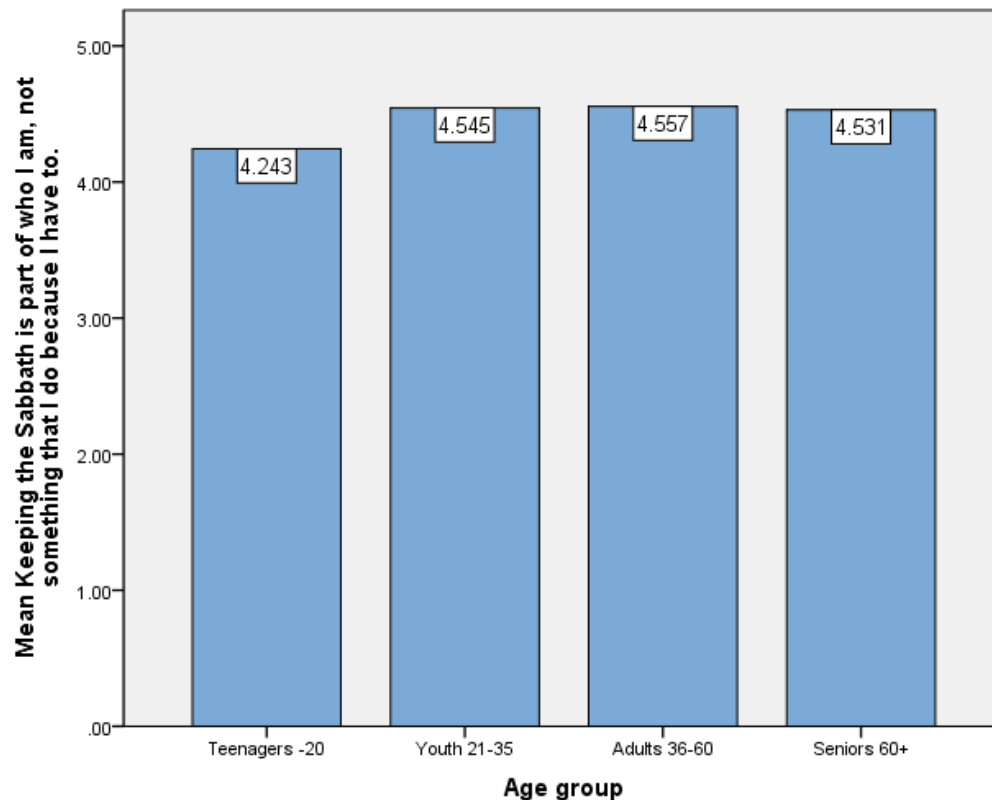
	Chi-Square	df	Asymp. Sig.
When I keep the Sabbath faithfully, I cope better with the stresses of the week.	13.515	3	.004
Keeping the Sabbath is part of who I am, not something that I do because I have to.	14.186	3	.003
If I didn't keep the Sabbath, I would get a lot more done.	58.477	3	.000
Keeping the Sabbath helps me understand what is important to me.	25.856	3	.000
I apply what I learn on Sabbath to how I live the rest of the week.	80.328	3	.000
I find it stressful to be forced to take a break on Sabbath from what I need to get done.	14.019	3	.003



Graph no. 239: Comparison among age groups regarding the following Sabbath keeping experience: When I keep the Sabbath faithfully, I cope better with the stresses of the week.

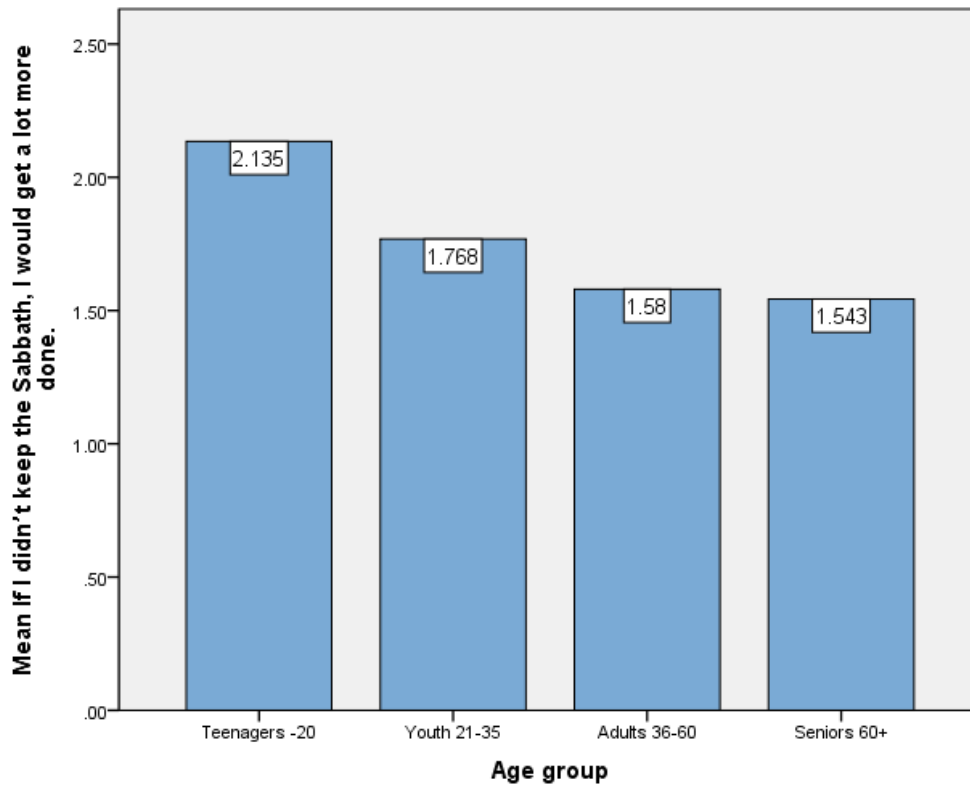


Graph no. 240: Comparison among age groups regarding the following Sabbath keeping experience: Keeping the Sabbath is part of who I am, not something that I do because I have to.

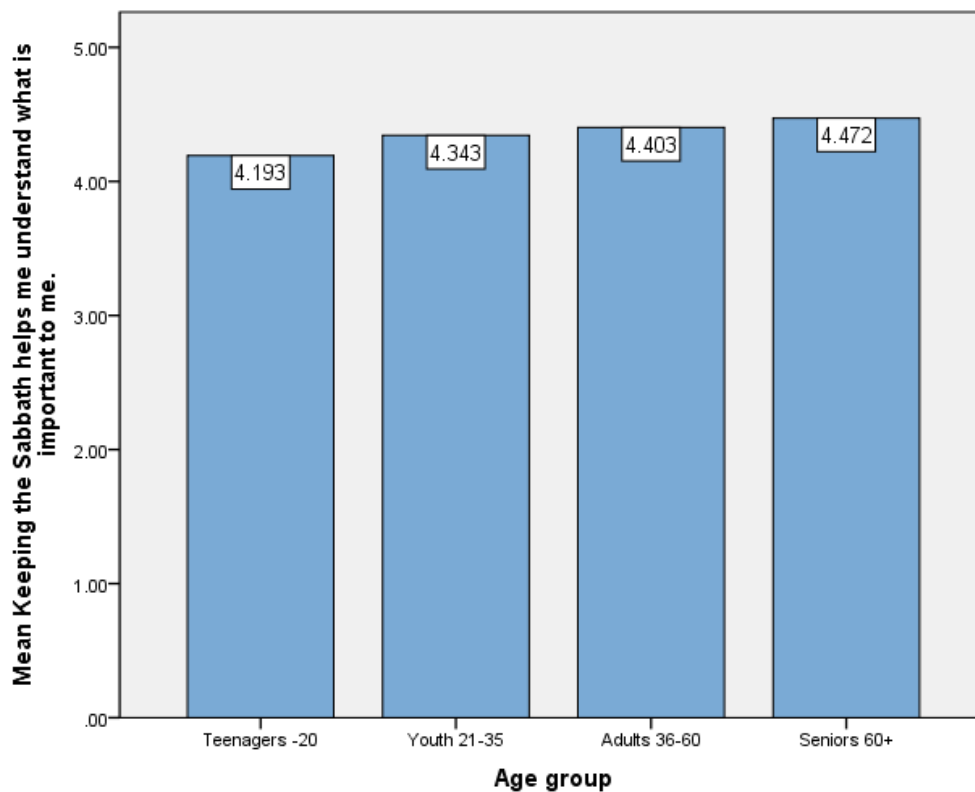




Graph no. 241: Comparison among age groups regarding the following Sabbath keeping experience: If I didn't keep the Sabbath, I would get a lot more done.

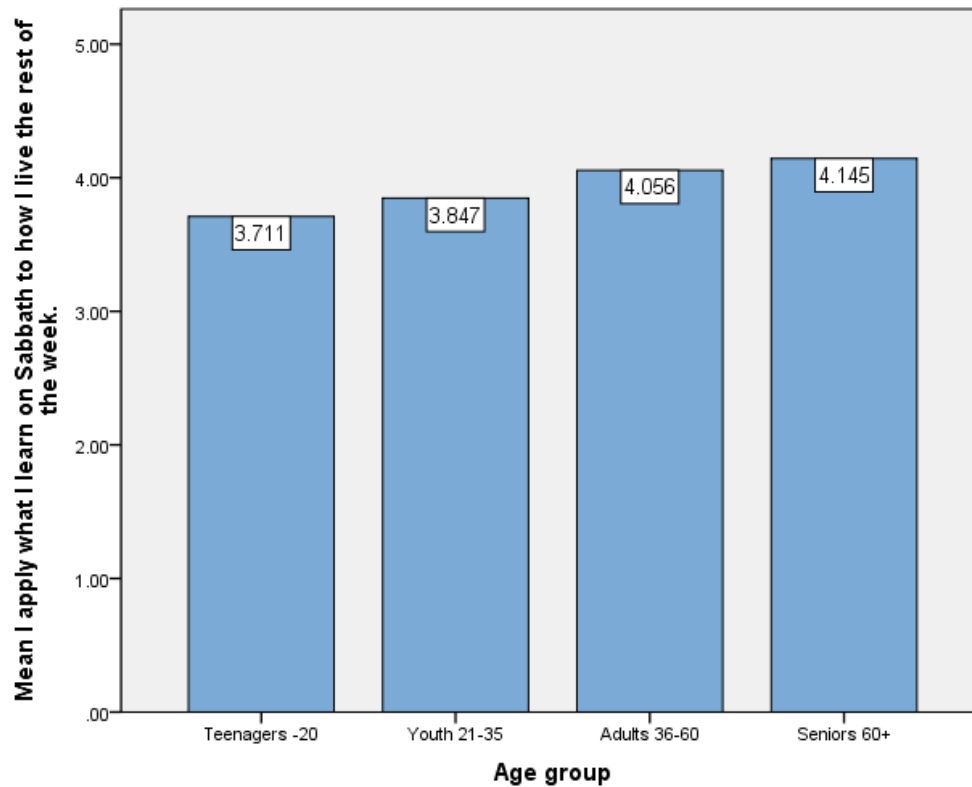


Graph no. 242: Comparison among age groups regarding the following Sabbath keeping experience: Keeping the Sabbath helps me understand what is important to me.

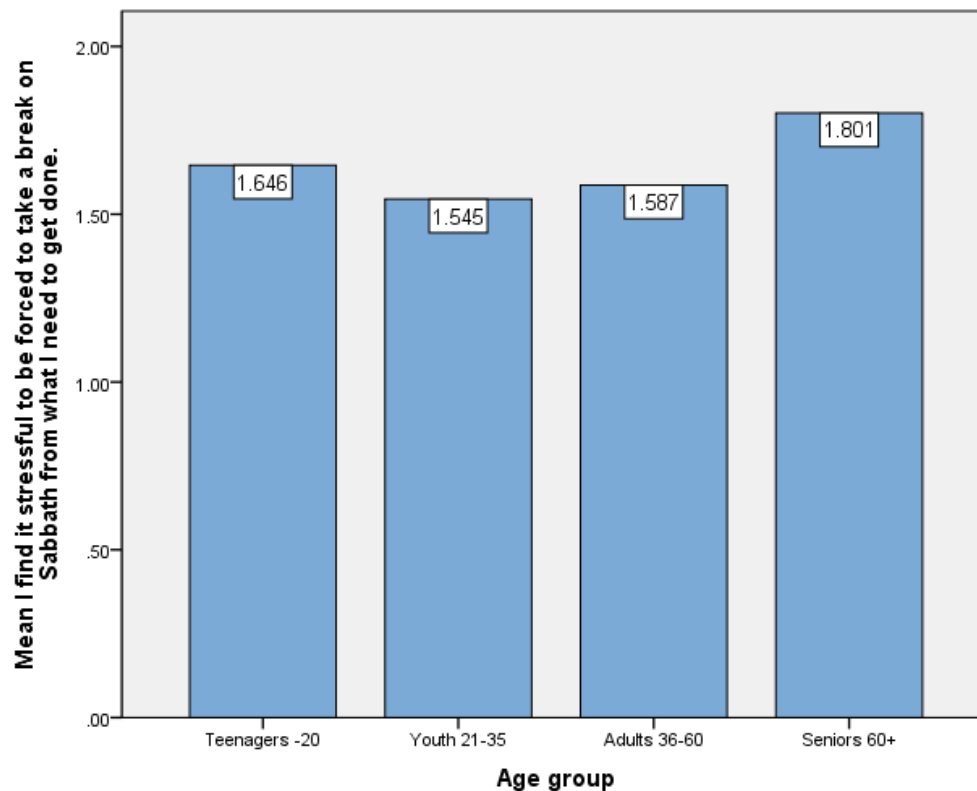




Graph no. 243: Comparison among age groups regarding the following Sabbath keeping experience: I apply what I learn on Sabbath to how I live the rest of the week.



Graph no. 244: Comparison among age groups regarding the following Sabbath keeping experience: I find it stressful to be forced to take a break on Sabbath from what I need to get done.

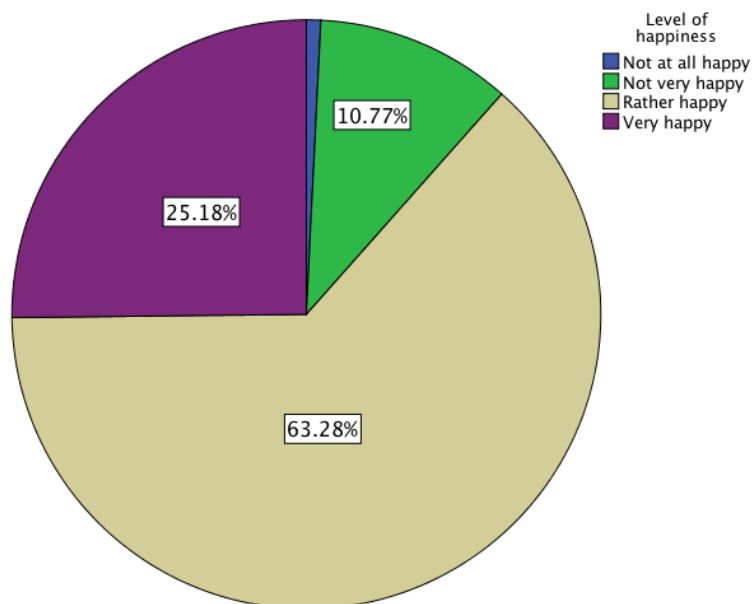




1.19 Well-Being

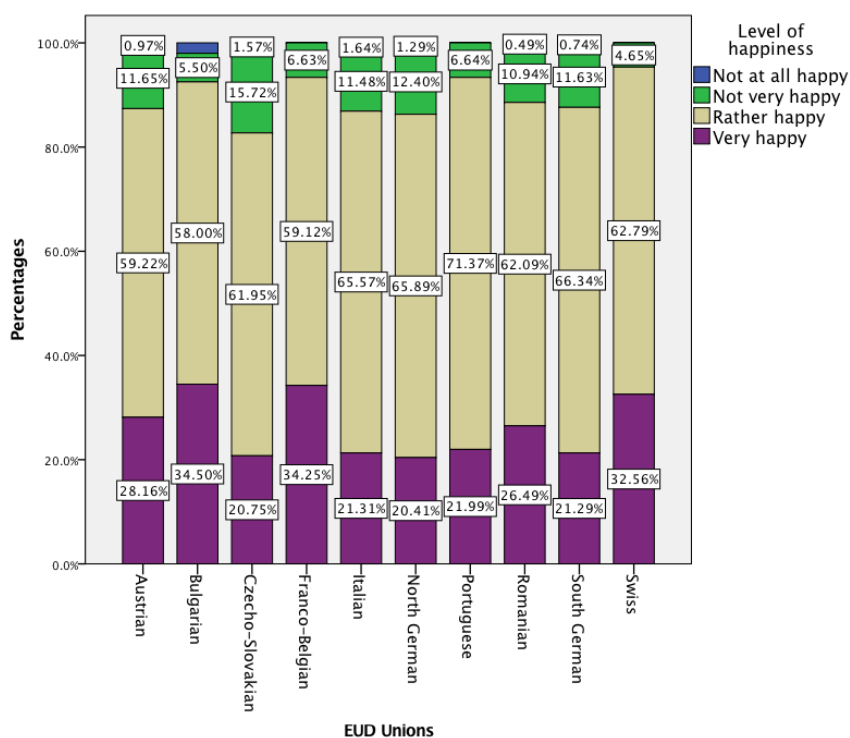
Q 39. Happiness

Graph no. 245: Overall level of happiness



A Kruskal-Wallis Test has shown that there are significant differences among EUD Union samples regarding their assessment on the overall level of happiness they experience ($\chi^2(9)=42.96$ $p<0.01$).

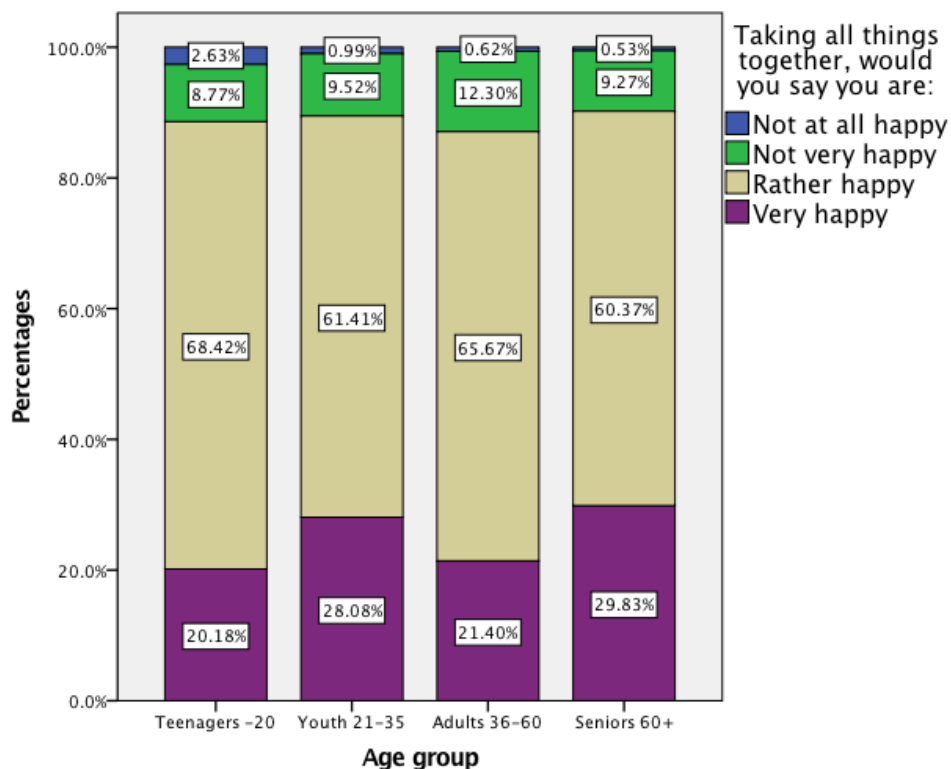
Graph no. 246: Level of happiness – comparison among EUD Samples





A Kruskal-Wallis Test has shown that there are significant differences among age groups regarding their assessment on the overall level of happiness they experience ($\chi^2(3)=31.37$ $p<0.01$).

Graph no. 247: Level of happiness – comparison among age groups



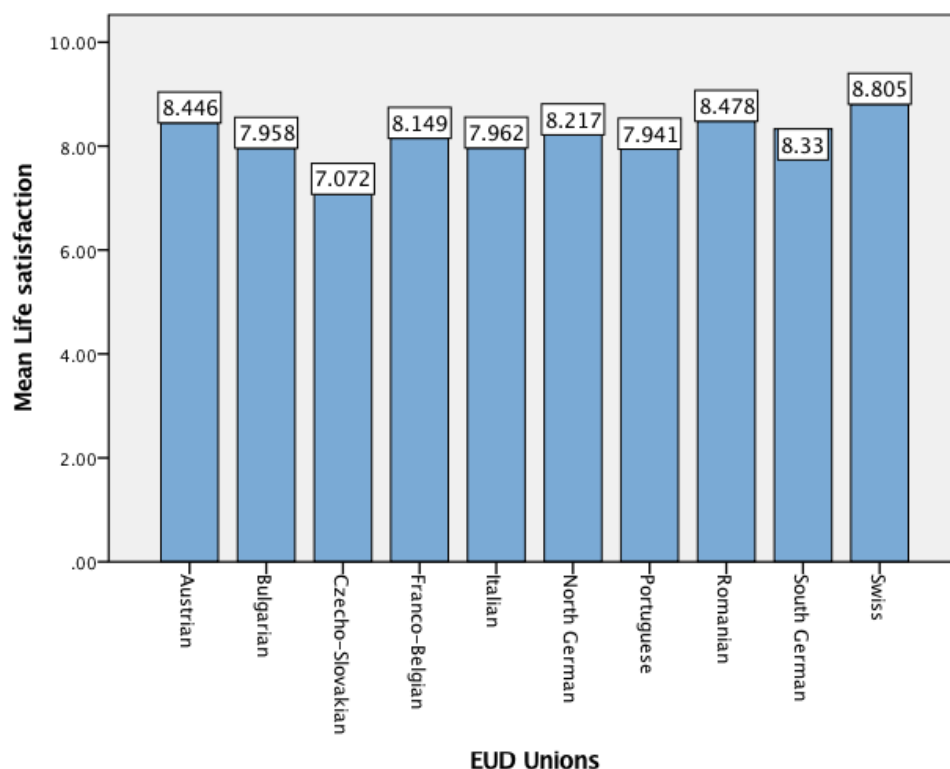
Q 40. Life satisfaction

The level of life satisfaction is high among participants, with a 8 median value and a 9 mode value on a scale from 1 to 10, where 0 means “worst possible life for you” and 10 represents “the best possible life for you”.

There are significant differences among EUD Union samples regarding their level of life satisfaction ($F(9,3501)=22.95$ $p<0,01$ $\eta p^2=0.056$). Post hoc analyses have shown that the Czecho-Slovakian Union registered the lowest scores compared to the other samples.

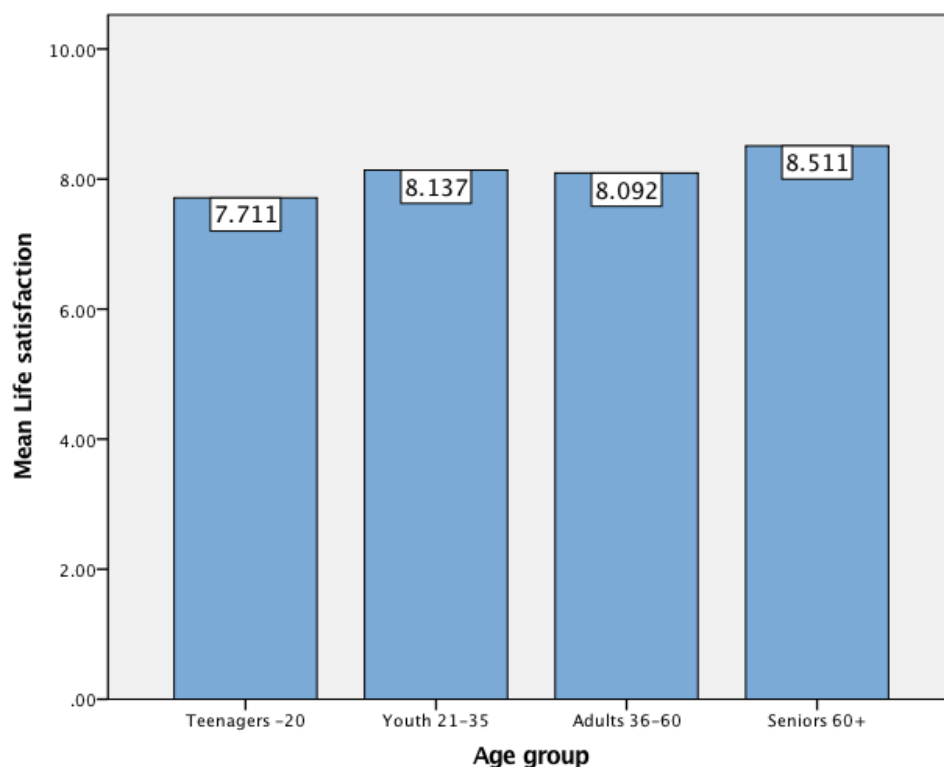


Graph no. 248: Life satisfaction – comparison among EUD Samples



There are significant differences among EUD Union samples regarding their level of life satisfaction ($F(3,3440)=16.55$ $p<0,01$ $\eta^2=0.014$). Post hoc analyses have shown that the seniors registered the highest scores compared to the other groups.

Graph no. 249: Life satisfaction – comparison among EUD Samples





Q 41. Spiritual development

Table no. 35: Median and mode values for spiritual development

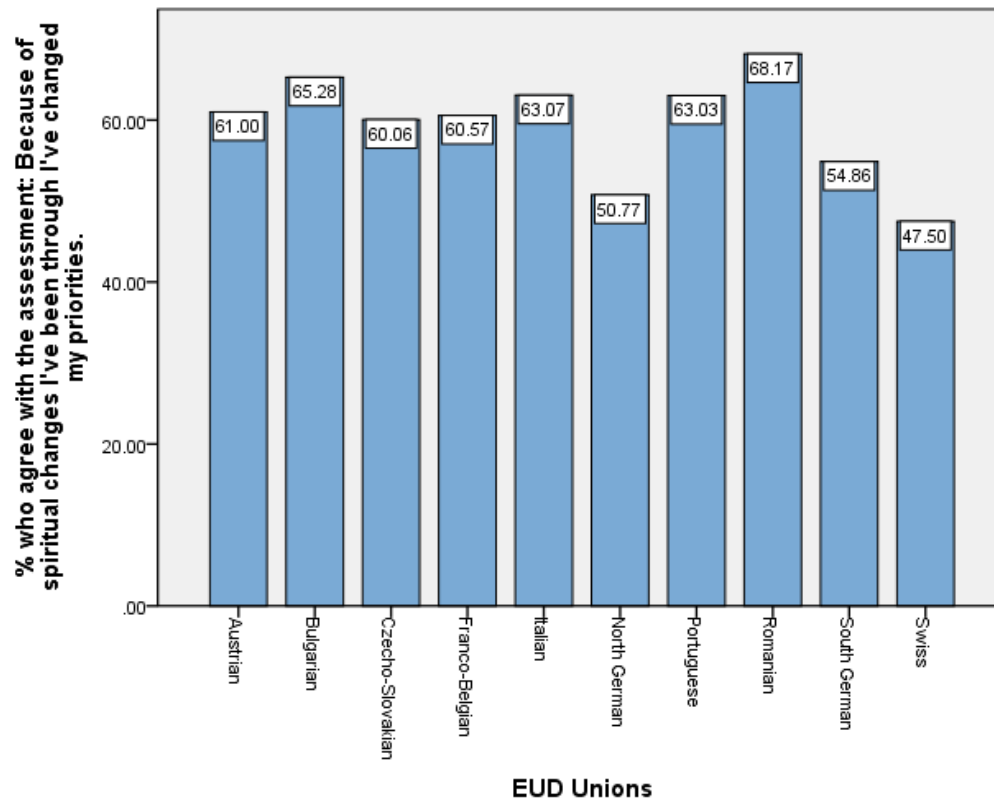
	Median	Mode
I have grown spiritually.	4	5
Because of spiritual changes I've been through I've changed my priorities.	4	5
I more often have a sense of gratitude.	4	5
I spend more time thinking about spiritual questions.	4	5
In some ways I think I am spiritually lost.	2	1
My faith has been shaken and I am not sure what I believe.	1	1
I feel I've lost some important spiritual meaning that I had before.	1	1
I try to avoid anger and bitterness in my heart.	4	5

Table no. 36: Kruskal Wallis Test for differences among EUD Union samples regarding spiritual growth assessments

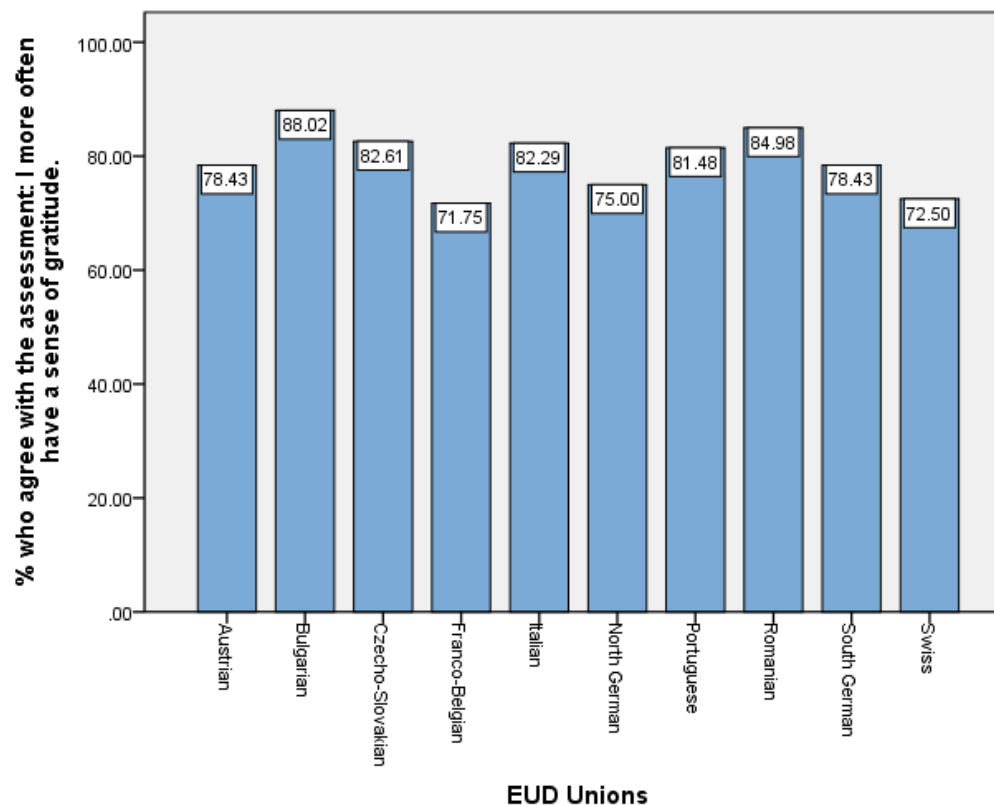
	Chi-Square	df	Asymp. Sig.
I have grown spiritually.	14.542	9	.104
Because of spiritual changes I've been through I've changed my priorities.	98.801	9	.000
I more often have a sense of gratitude.	103.151	9	.000
I spend more time thinking about spiritual questions.	74.990	9	.000
In some ways I think I am spiritually lost.	174.174	9	.000
My faith has been shaken and I am not sure what I believe.	27.020	9	.001
I feel I've lost some important spiritual meaning that I had before.	5.765	9	.763
I try to avoid anger and bitterness in my heart.	306.211	9	.000



Graph no. 250: Comparison among EUD Union samples regarding the following spiritual growth assessment: Because of spiritual changes I've been through I've changed my priorities.

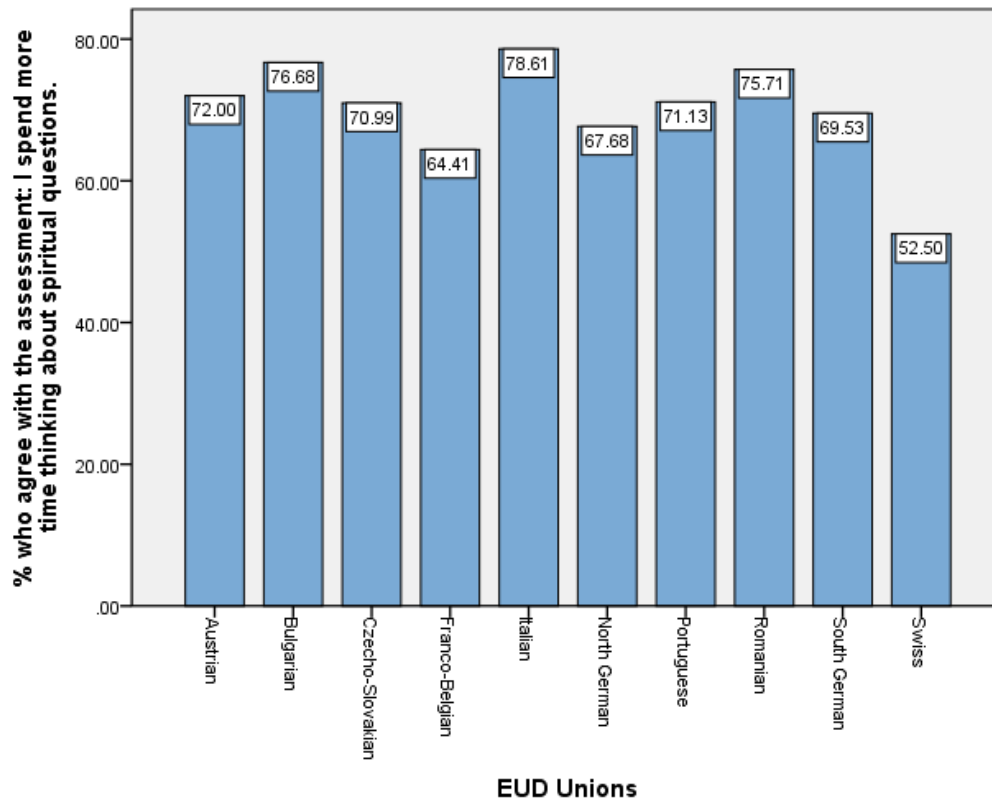


Graph no. 251: Comparison among EUD Union samples regarding the following spiritual growth assessment: I more often have a sense of gratitude.

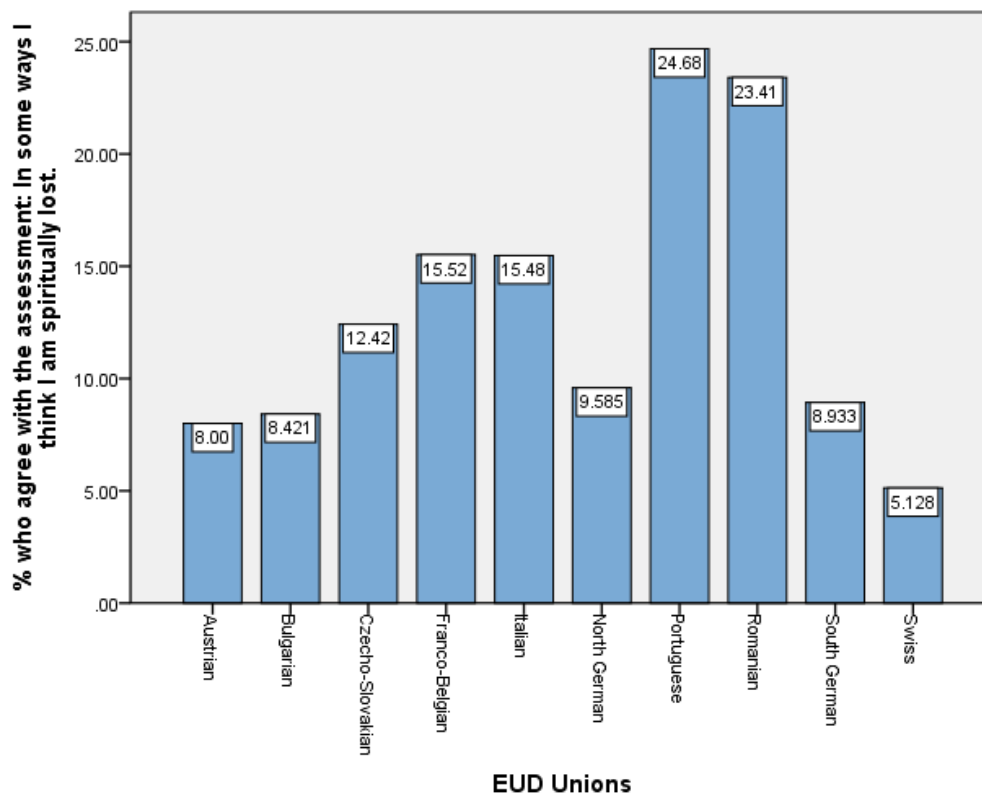




Graph no. 252: Comparison among EUD Union samples regarding the following spiritual growth assessment: I spend more time thinking about spiritual questions.

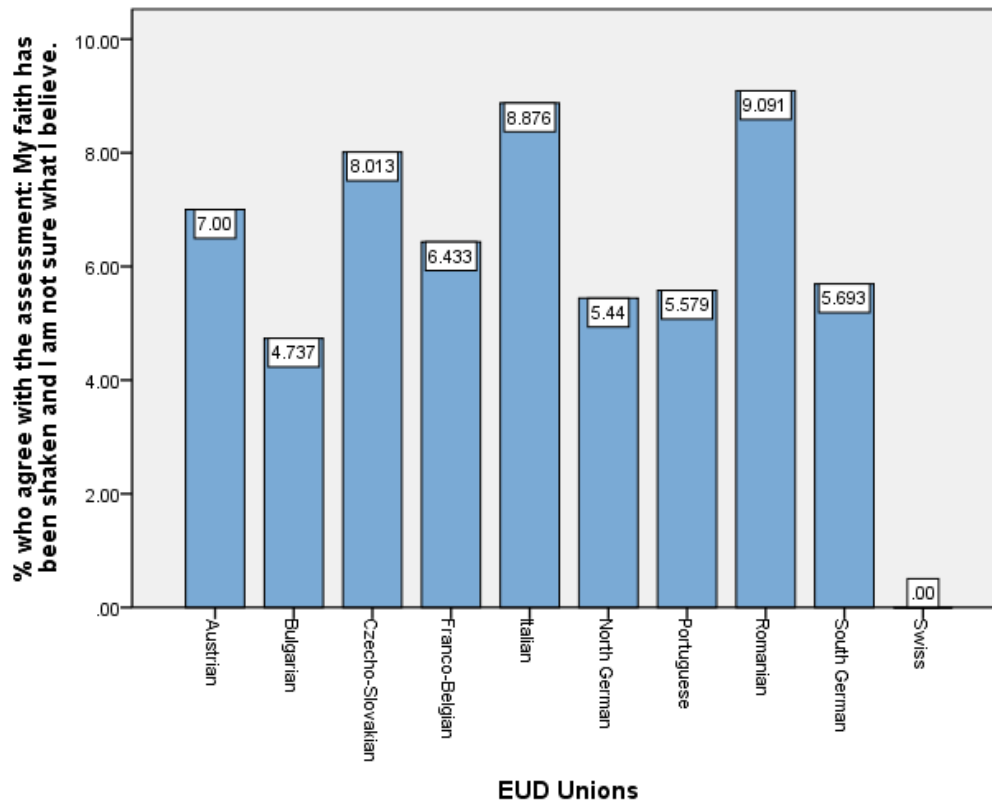


Graph no. 253: Comparison among EUD Union samples regarding the following spiritual growth assessment: In some ways I think I am spiritually lost.





Graph no. 254: Comparison among EUD Union samples regarding the following spiritual growth assessment: My faith has been shaken and I am not sure what I believe



Graph no. 255: Comparison among EUD Union samples regarding the following spiritual growth assessment: I try to avoid anger and bitterness in my heart.

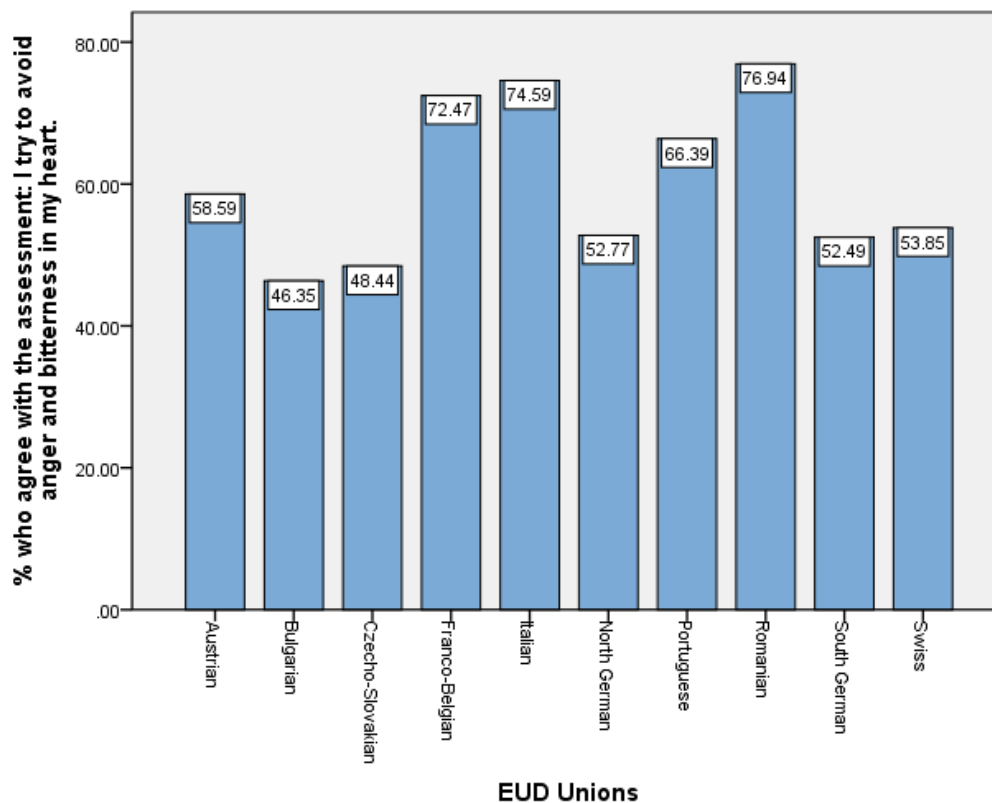
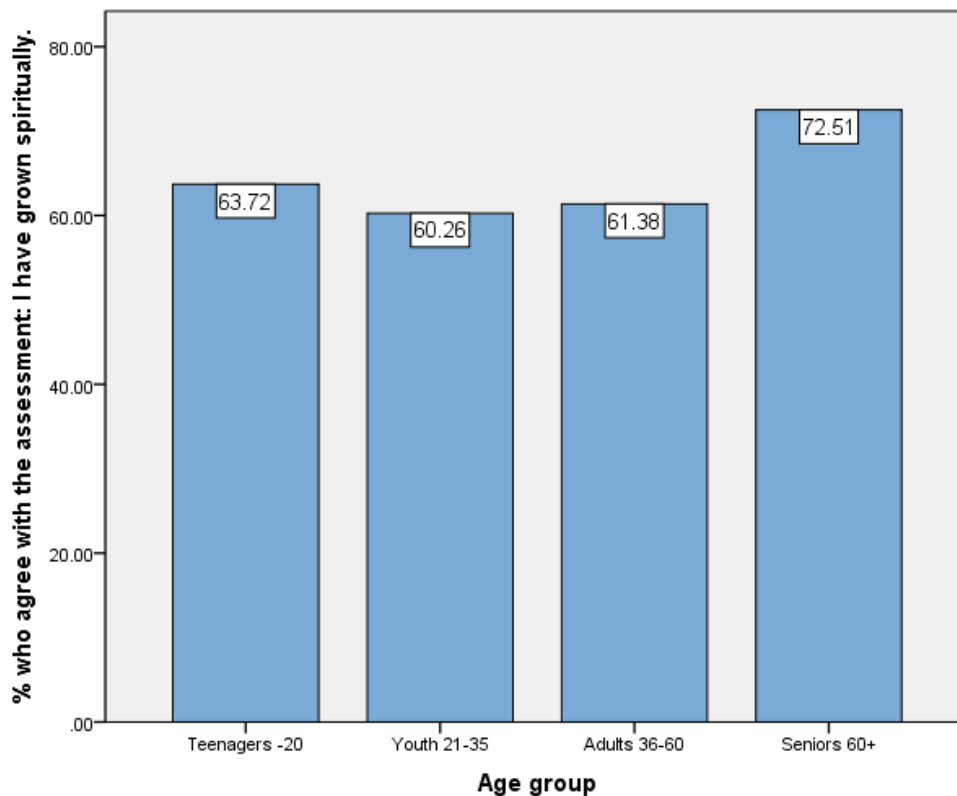




Table no. 37: Kruskal Wallis Test for differences among age groups regarding spiritual growth assessments

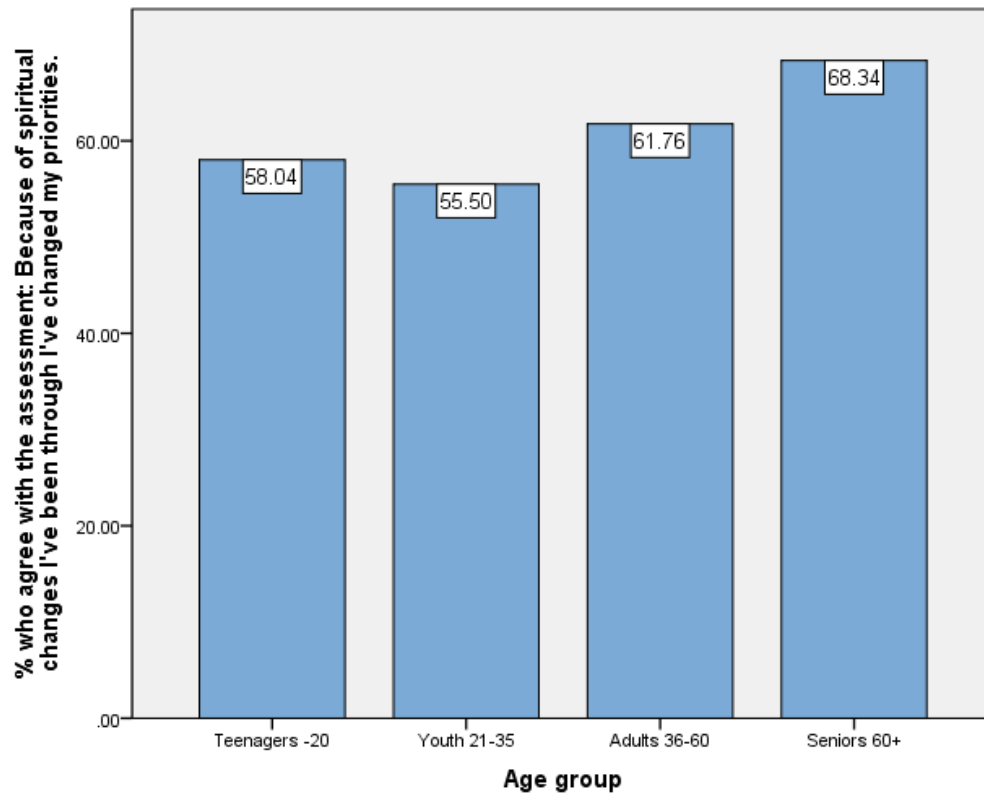
	Chi-Square	df	Asymp. Sig.
I have grown spiritually.	82.534	3	.000
Because of spiritual changes I've been through I've changed my priorities.	55.033	3	.000
I more often have a sense of gratitude.	126.795	3	.000
I spend more time thinking about spiritual questions.	138.581	3	.000
In some ways I think I am spiritually lost.	147.039	3	.000
My faith has been shaken and I am not sure what I believe.	50.779	3	.000
I feel I've lost some important spiritual meaning that I had before.	113.088	3	.000
I try to avoid anger and bitterness in my heart.	45.217	3	.000

Graph no. 256: Comparison among age groups regarding the following spiritual growth assessment: I have grown spiritually.

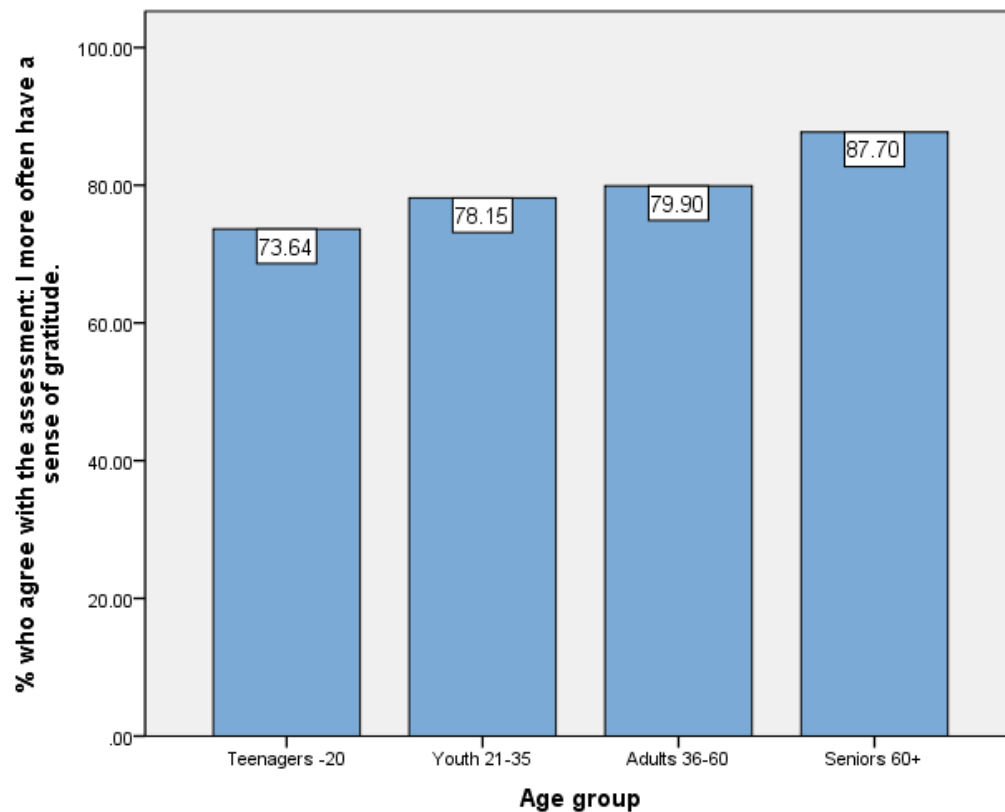




Graph no. 257: Comparison among age groups regarding the following spiritual growth assessment: Because of spiritual changes I've been through I've changed my priorities.

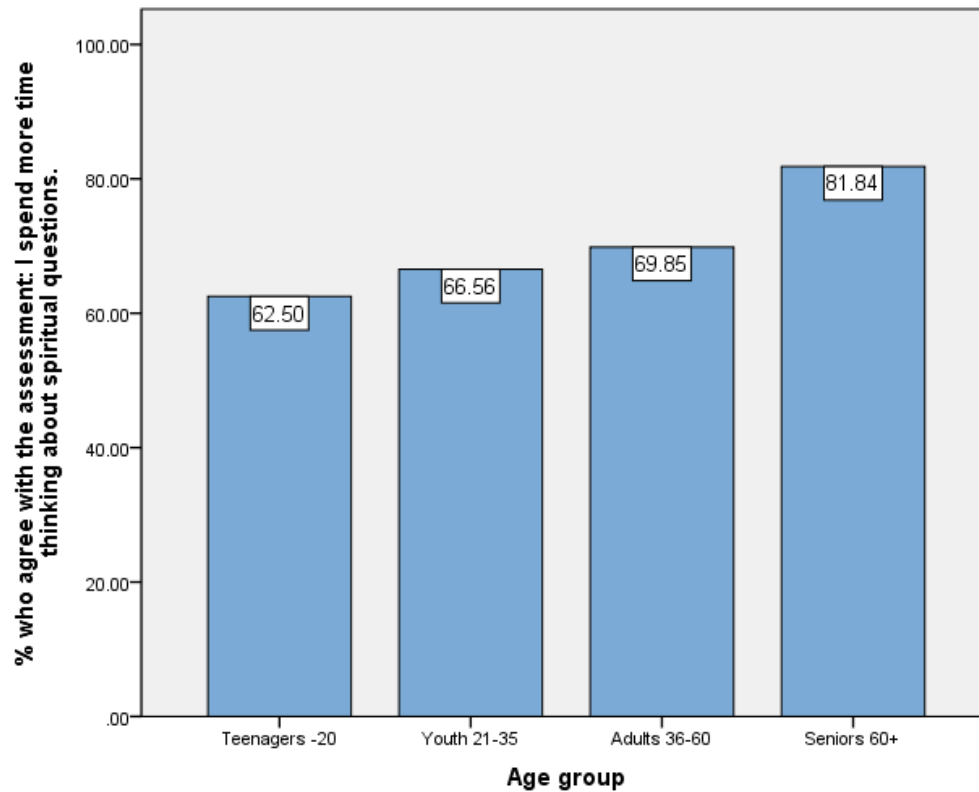


Graph no. 258: Comparison among age groups regarding the following spiritual growth assessment: I more often have a sense of gratitude.

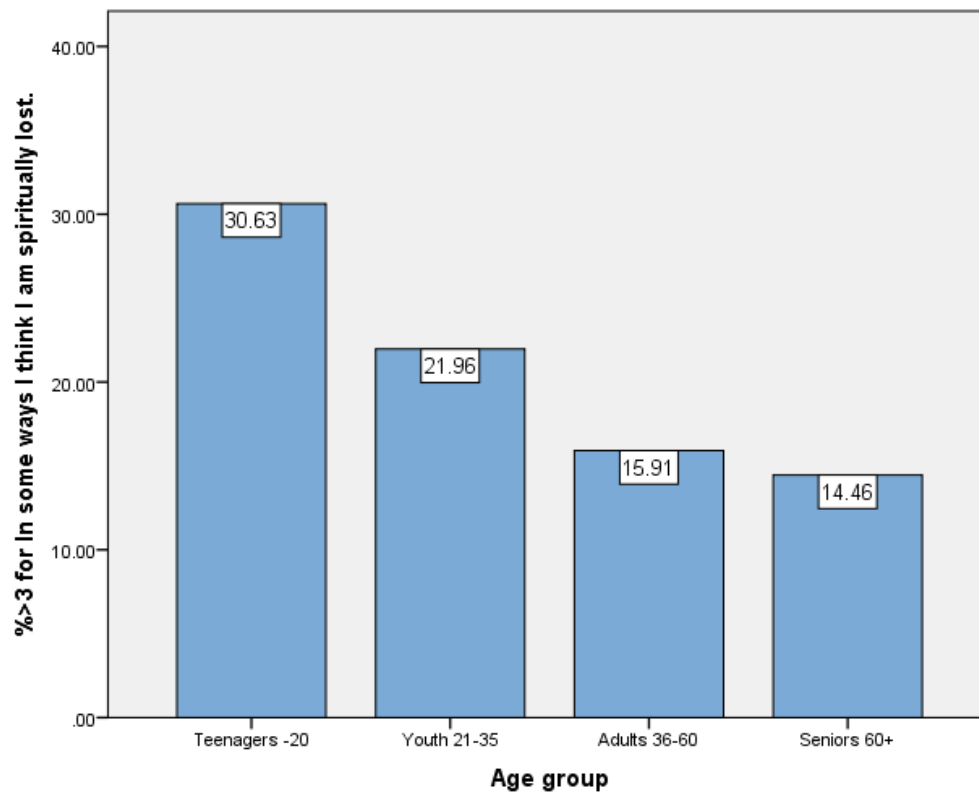




Graph no. 259: Comparison among age groups regarding the following spiritual growth assessment: I spend more time thinking about spiritual questions.

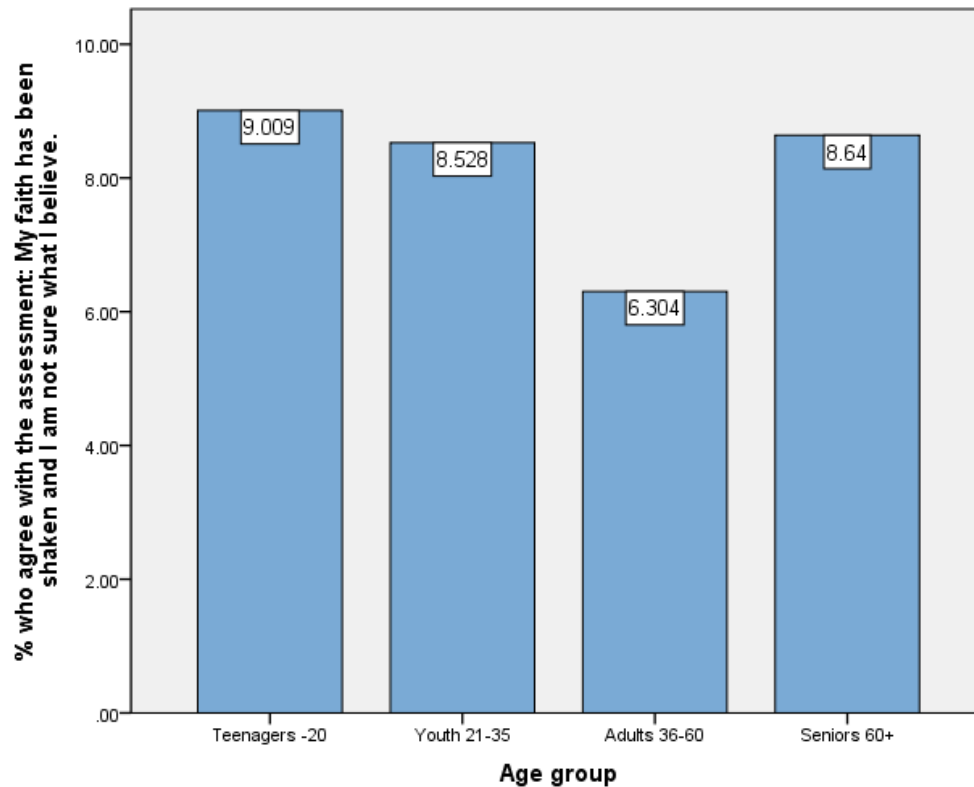


Graph no. 260: Comparison among age groups regarding the following spiritual growth assessment: In some ways I think I am spiritually lost.

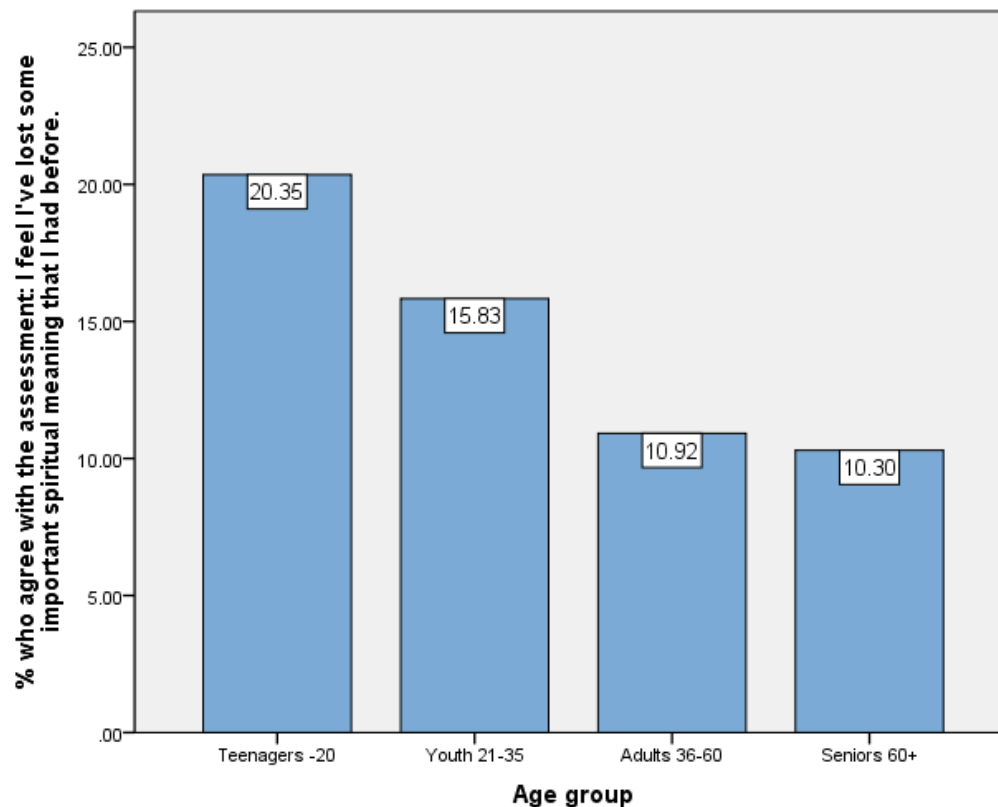




Graph no. 261: Comparison among age groups regarding the following spiritual growth assessment: My faith has been shaken and I am not sure what I believe

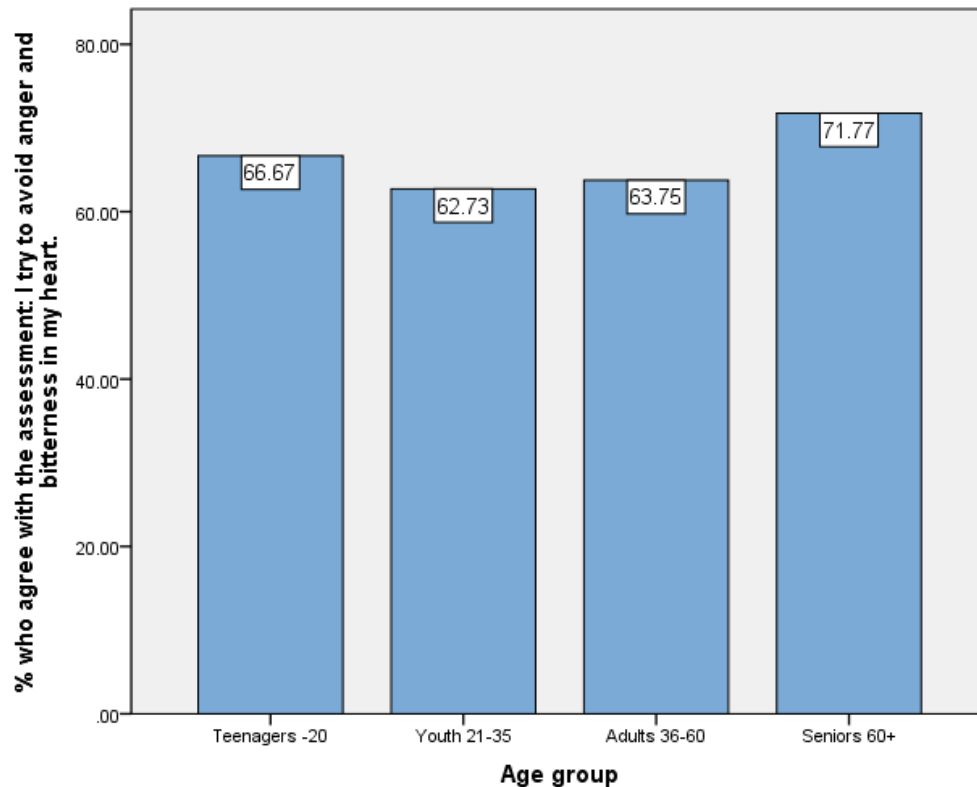


Graph no. 262: Comparison among age groups regarding the following spiritual growth assessment: I feel I've lost some important spiritual meaning that I had before





Graph no. 263: Comparison among age groups regarding the following spiritual growth assessment: I try to avoid anger and bitterness in my heart.



1.20 Beliefs

Q 42. Personal beliefs

All participants were asked to evaluate a series of beliefs relevant to the Adventist faith on a 5 level scale where:

- 1 = Strongly disagree
- 2 = disagree
- 3 = I am not sure
- 4 = Agree
- 5 = Strongly agree

Table no. 38: Median and mode values for personal beliefs

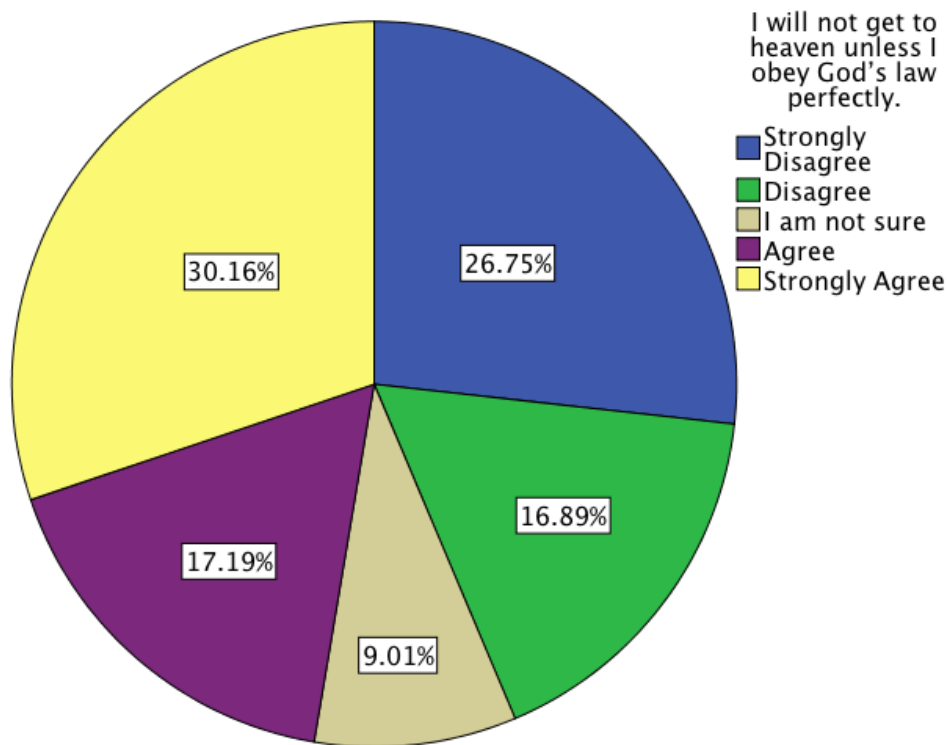
	Median	Mode
The Seventh-day Adventist Fundamental Beliefs are the teaching of Holy Scripture and Holy Scripture.	5	5
I believe in a personal God who seeks a relationship with human beings.	5	5
The soul is a separate, spiritual part of a person that lives on after death.	1	1



	Median	Mode
Salvation is through Jesus Christ alone.	5	5
I believe God created our world in six days of 24 hours each in the relatively recent past.	5	5
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.	5	5
I will not get to heaven unless I obey God's law perfectly.	3	5
The most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ.	5	5
Fulfillment of prophecy and events in the world indicate that Christ's coming is very near.	5	5
Christians may go to witch doctors or spiritual healers for protection or healing.	1	1
When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.	5	5
God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.	5	5
The head of the Church is Christ.	5	5
The true Sabbath is the seventh-day (Saturday).	5	5
Ellen White's writings are the result of the spiritual gift of prophecy.	5	5
I am saved the moment I believe and accept what Jesus has done for me.	5	5
I believe God created the universe.	5	5
People who have died believing in Christ are in heaven right now.	1	1
All believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth.	5	5
If I am to be saved, I need to be baptized into the Seventh-day Adventist church.	3	1
I am confident that Jesus Christ will return in my life time.	4	3
Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.	5	5
The dead have powers to communicate with and influence the living.	1	1
Every person is born with tendencies toward evil.	4	5
My body is the temple of the Holy Spirit.	5	5
Church unity means uniformity in more than doctrinal belief.	4	5
Different regions of the world should be allowed to set their own policies in order to meet differing needs.	4	4
The sanctuary doctrine is vital to Adventist theology.	5	5
In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.	5	5
The Seventh-day Adventist Fundamental Beliefs as a whole reflect the loving and gracious character of God.	5	5
The Bible teaches that sexual intercourse should be exclusively reserved for marriage.	5	5
The Bible teaches that marriage is a union between man and a woman.	5	5



Graph no. 264: Participants' beliefs regarding the statement: I will not get to heaven unless I obey God's law perfectly.



Graph no. 265: Participants' beliefs regarding the statement: If I am to be saved, I need to be baptized into the Seventh-day Adventist church.

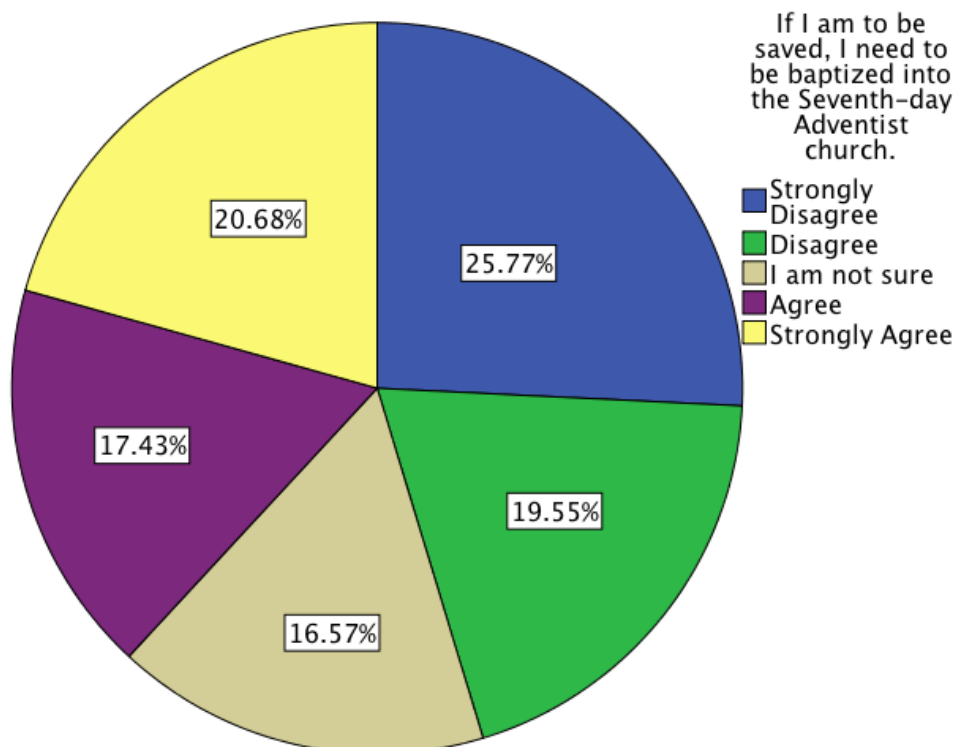




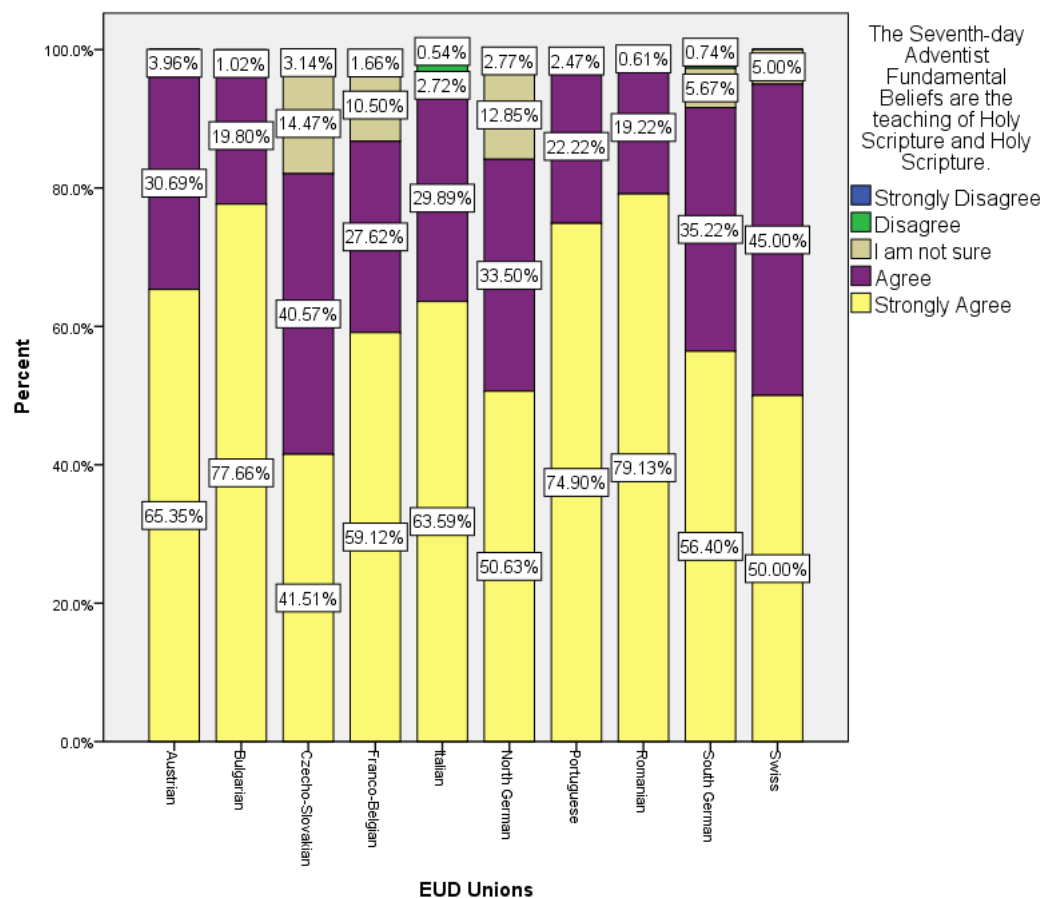
Table no. 39: Kruskal Wallis Tests for differences among EUD Unions regarding beliefs.

	Chi-Square	df	Asymp. Sig.
The Seventh-day Adventist Fundamental Beliefs are the teaching of Holy Scripture and Holy Scripture.	337.898	9	.000
I believe in a personal God who seeks a relationship with human beings.	13.038	9	.161
The soul is a separate, spiritual part of a person that lives on after death.	38.243	9	.000
Salvation is through Jesus Christ alone.	51.653	9	.000
I believe God created our world in six days of 24 hours each in the relatively recent past.	89.356	9	.000
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.	440.814	9	.000
I will not get to heaven unless I obey God's law perfectly.	966.350	9	.000
The most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ.	138.669	9	.000
Fulfillment of prophecy and events in the world indicate that Christ's coming is very near.	154.925	9	.000
Christians may go to witch doctors or spiritual healers for protection or healing.	45.456	9	.000
When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.	33.901	9	.000
God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.	113.943	9	.000
The head of the Church is Christ.	19.945	9	.018
The true Sabbath is the seventh-day (Saturday).	30.712	9	.000
Ellen White's writings are the result of the spiritual gift of prophecy.	301.974	9	.000
I am saved the moment I believe and accept what Jesus has done for me.	195.922	9	.000
I believe God created the universe.	42.747	9	.000
People who have died believing in Christ are in heaven right now.	58.093	9	.000
All believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth.	76.094	9	.000
If I am to be saved, I need to be baptized into the Seventh-day Adventist church.	645.133	9	.000
I am confident that Jesus Christ will return in my life time.	344.546	9	.000
Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.	59.905	9	.000
The dead have powers to communicate with and influence the living.	45.920	9	.000
Every person is born with tendencies toward evil.	34.863	9	.000
My body is the temple of the Holy Spirit.	81.000	9	.000



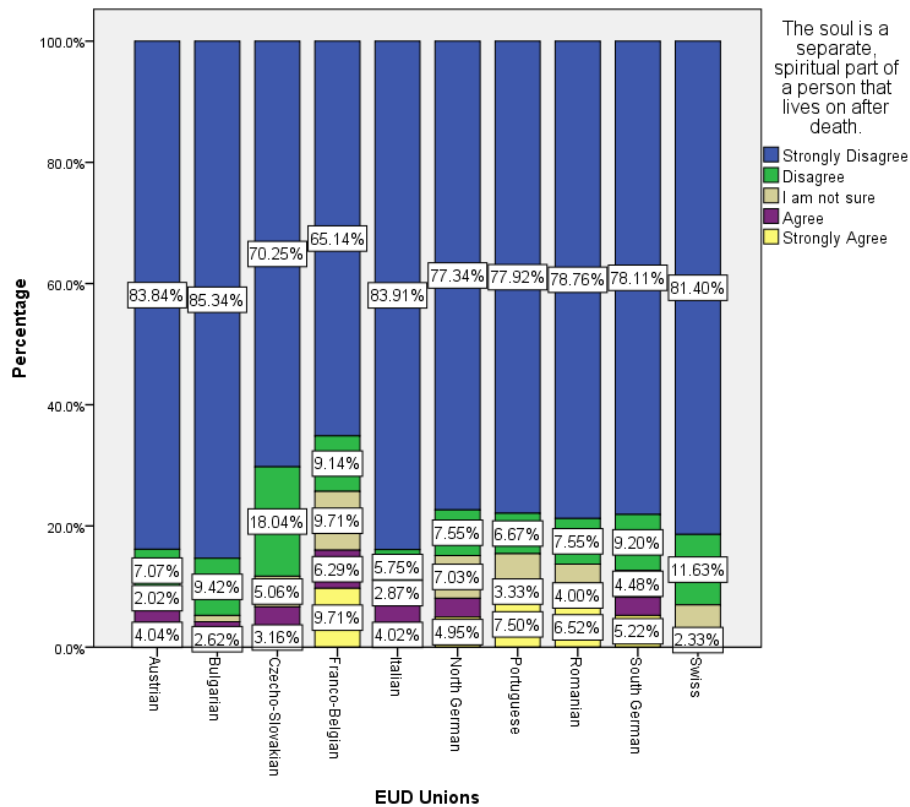
	Chi-Square	df	Asymp. Sig.
Church unity means uniformity in more than doctrinal belief.	505.805	9	.000
Different regions of the world should be allowed to set their own policies in order to meet differing needs.	140.744	9	.000
The sanctuary doctrine is vital to Adventist theology.	155.557	9	.000
In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.	105.528	9	.000
The Seventh-day Adventist Fundamental Beliefs as a whole reflect the loving and gracious character of God.	253.604	9	.000
The Bible teaches that sexual intercourse should be exclusively reserved for marriage.	147.019	9	.000
The Bible teaches that marriage is a union between man and a woman.	54.131	9	.000

Graph no. 266: Differences among EUD Union samples regarding the following belief: The Seventh-day Adventist Fundamental Beliefs are the teaching of Holy Scripture and Holy Scripture.

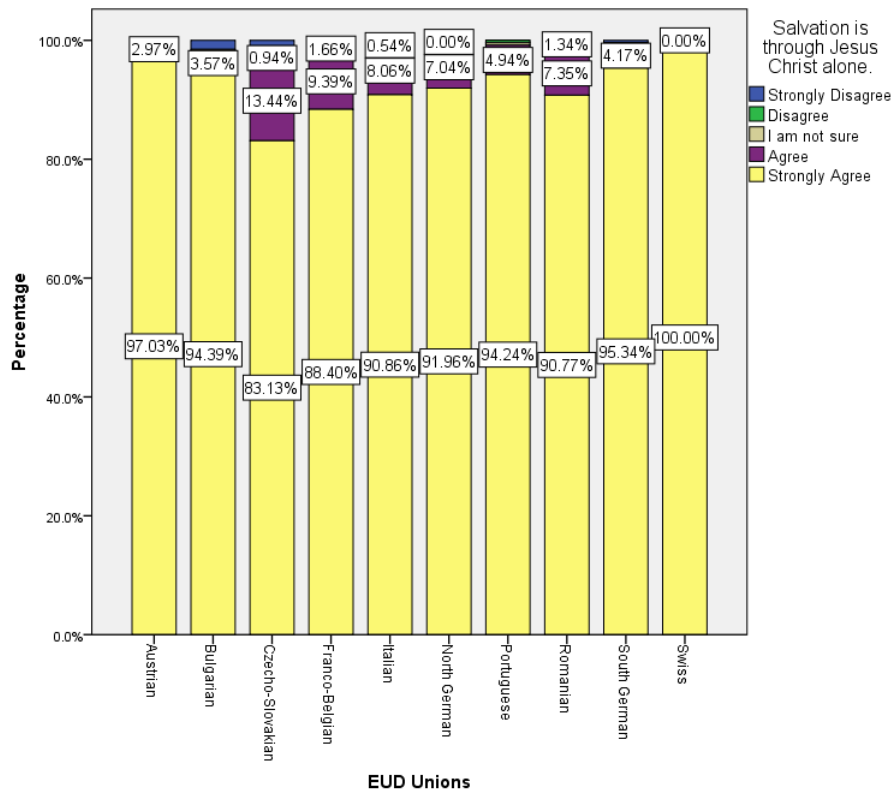




Graph no. 267: Differences among EUD Union samples regarding the following belief: The soul is a separate, spiritual part of a person that lives on after death.

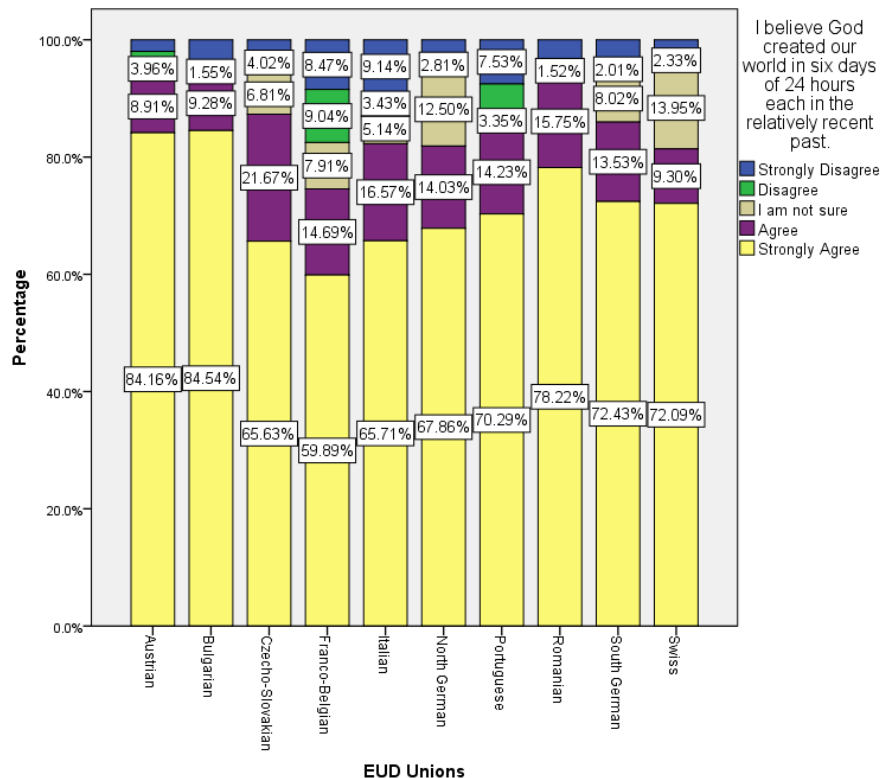


Graph no. 268: Differences among EUD Union samples regarding the following belief: Salvation is through Jesus Christ alone.

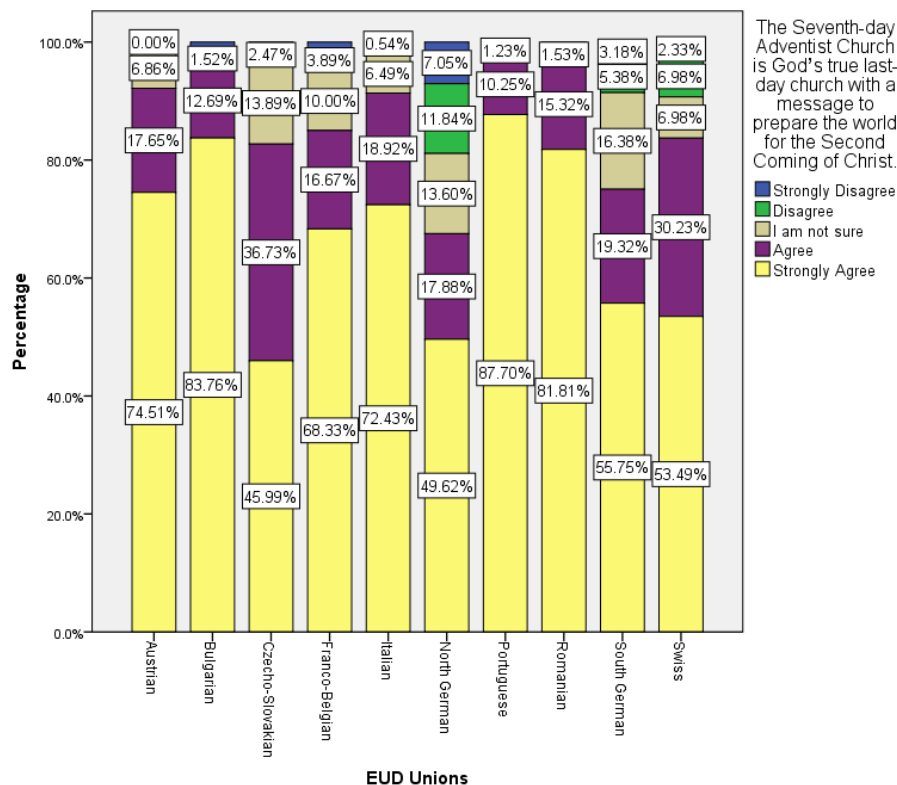




Graph no. 269: Differences among EUD Union samples regarding the following belief: I believe God created our world in six days of 24 hours each in the relatively recent past.

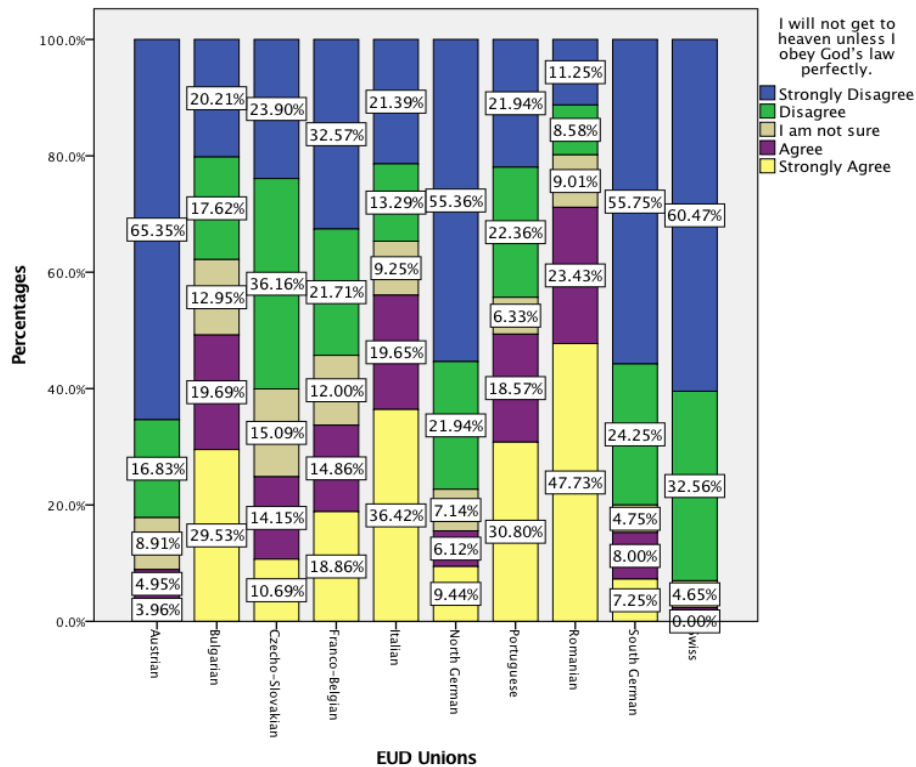


Graph no. 270: Differences among EUD Union samples regarding the following belief: The Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the Second Coming of Christ.

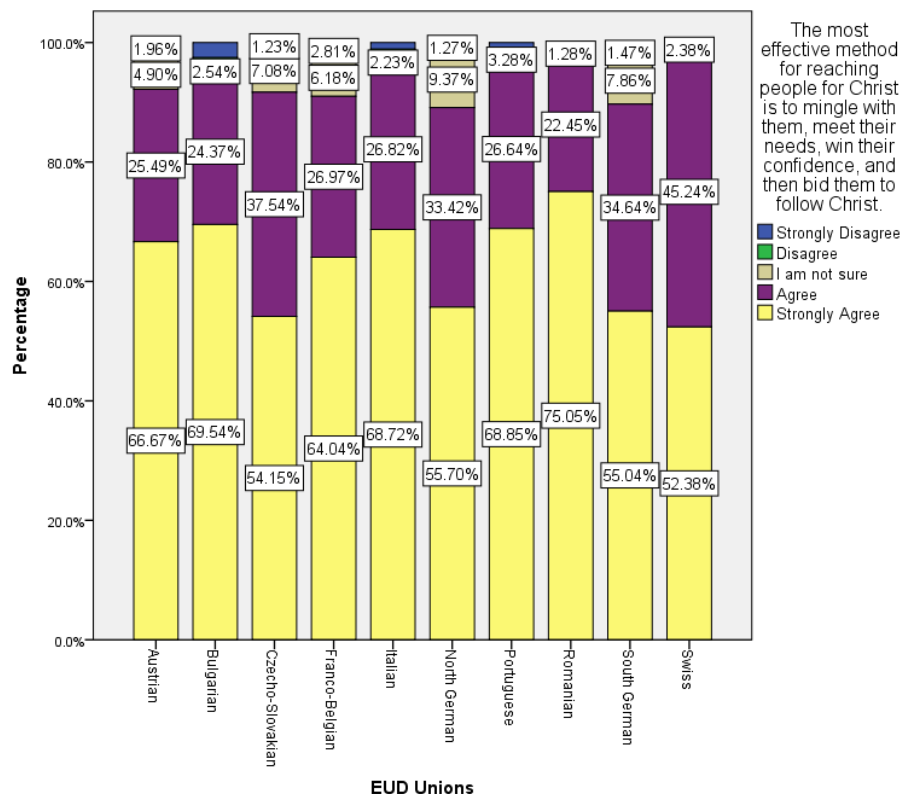




Graph no. 271: Differences among EUD Union samples regarding the following belief: I will not get to heaven unless I obey God's law perfectly.

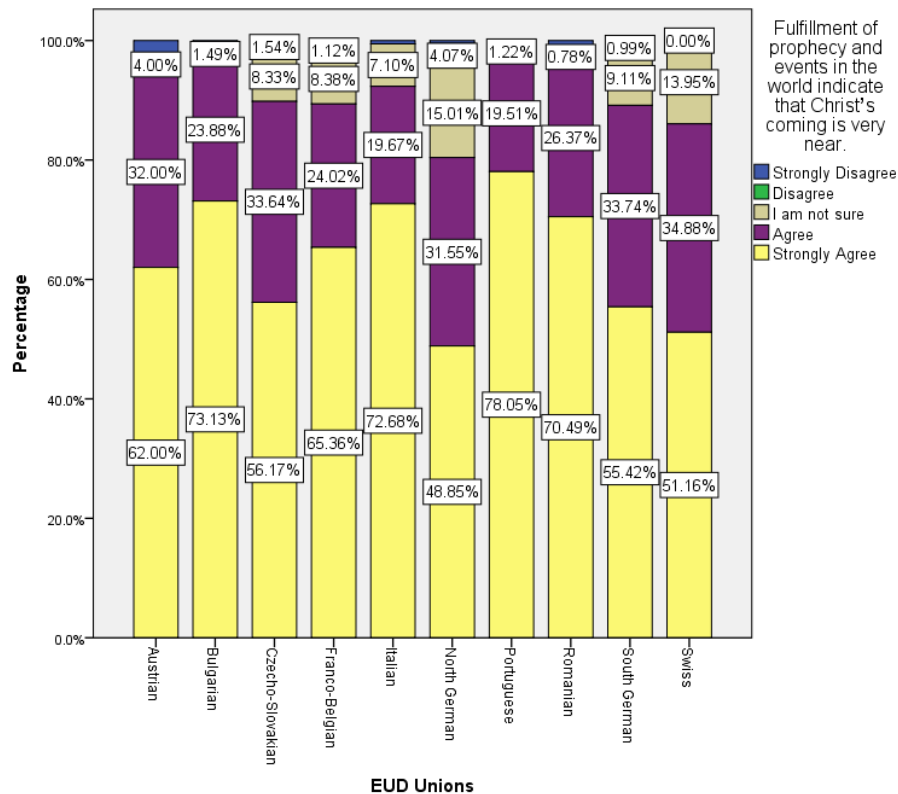


Graph no. 272: Differences among EUD Union samples regarding the following belief: The most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ.

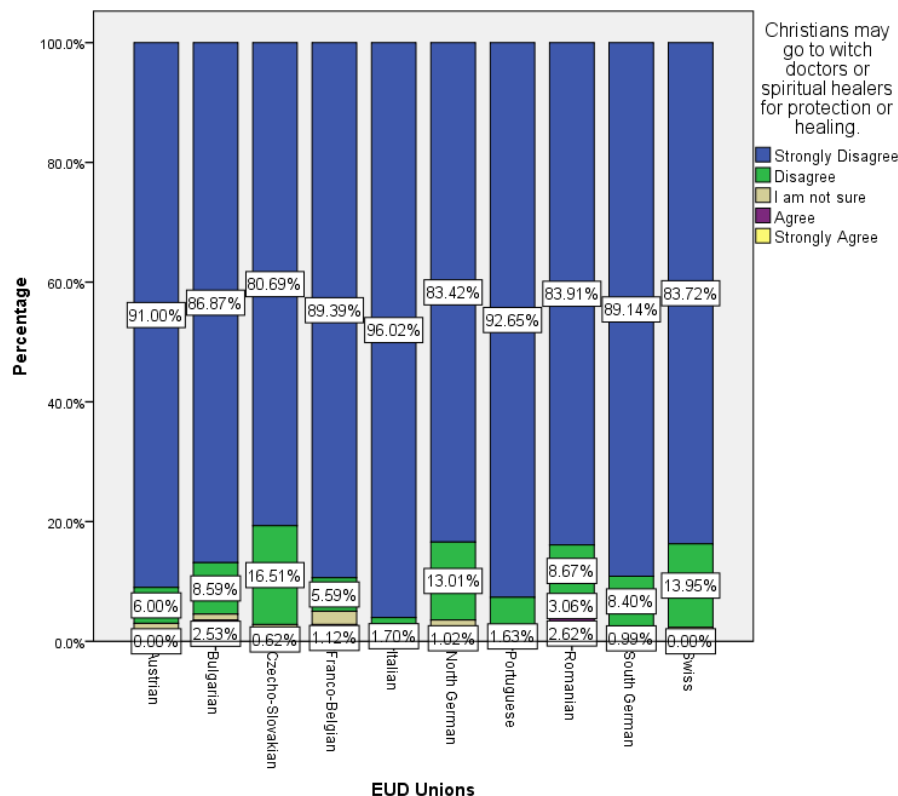




Graph no. 273: Differences among EUD Union samples regarding the following belief: Fulfillment of prophecy and events in the world indicate that Christ's coming is very near.

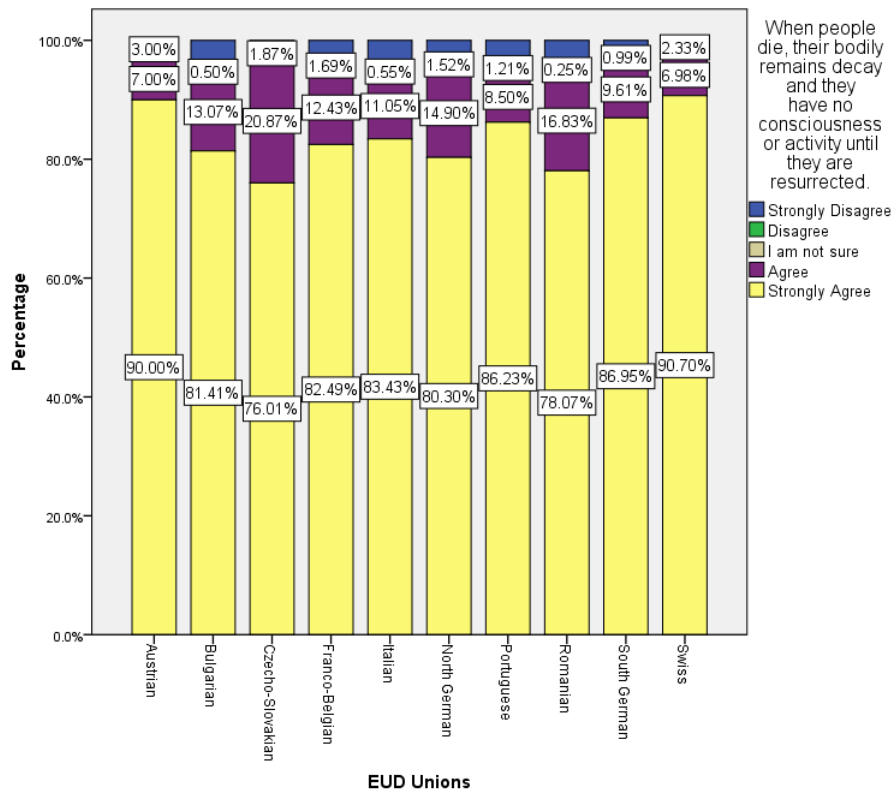


Graph no. 274: Differences among EUD Union samples regarding the following belief: Christians may go to witch doctors or spiritual healers for protection or healing.

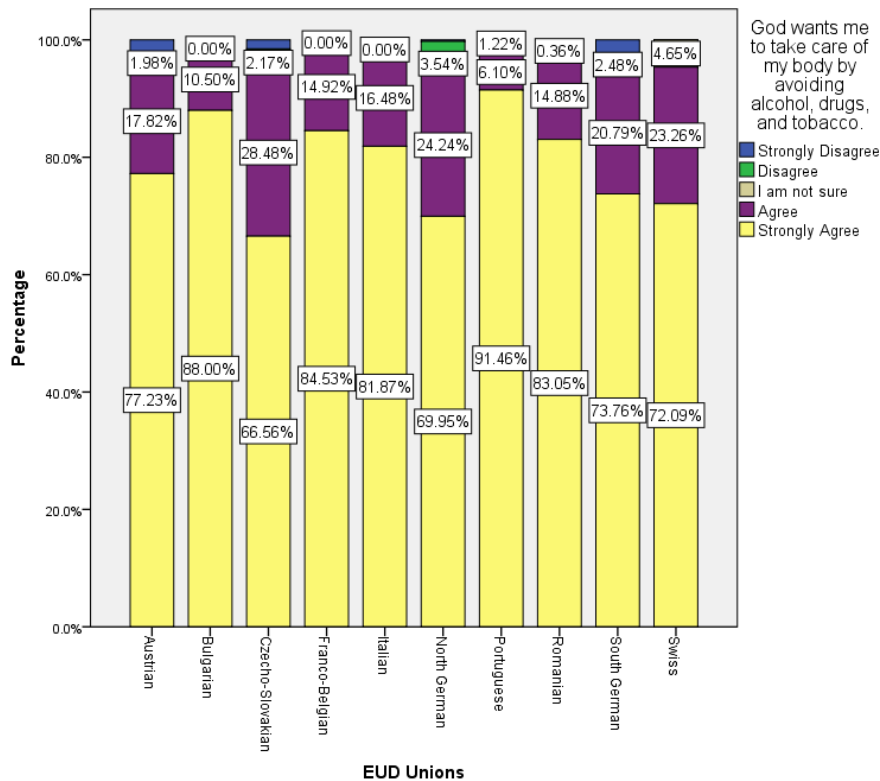




Graph no. 275: Differences among EUD Union samples regarding the following belief: When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.

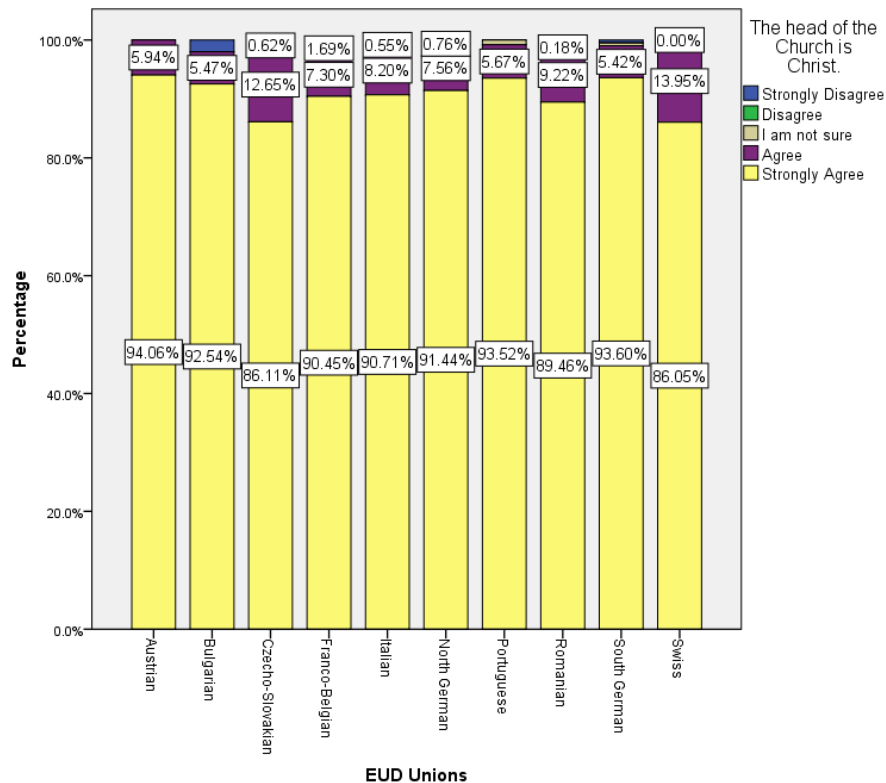


Graph no. 276: Differences among EUD Union samples regarding the following belief: God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.

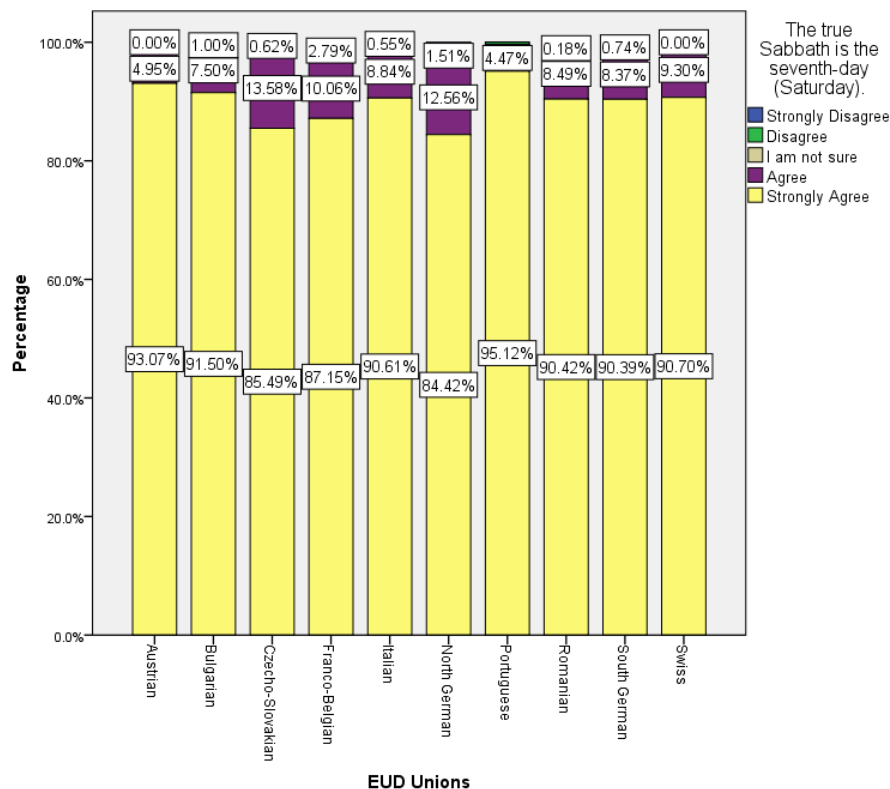




Graph no. 277: Differences among EUD Union samples regarding the following belief: The head of the Church is Christ.

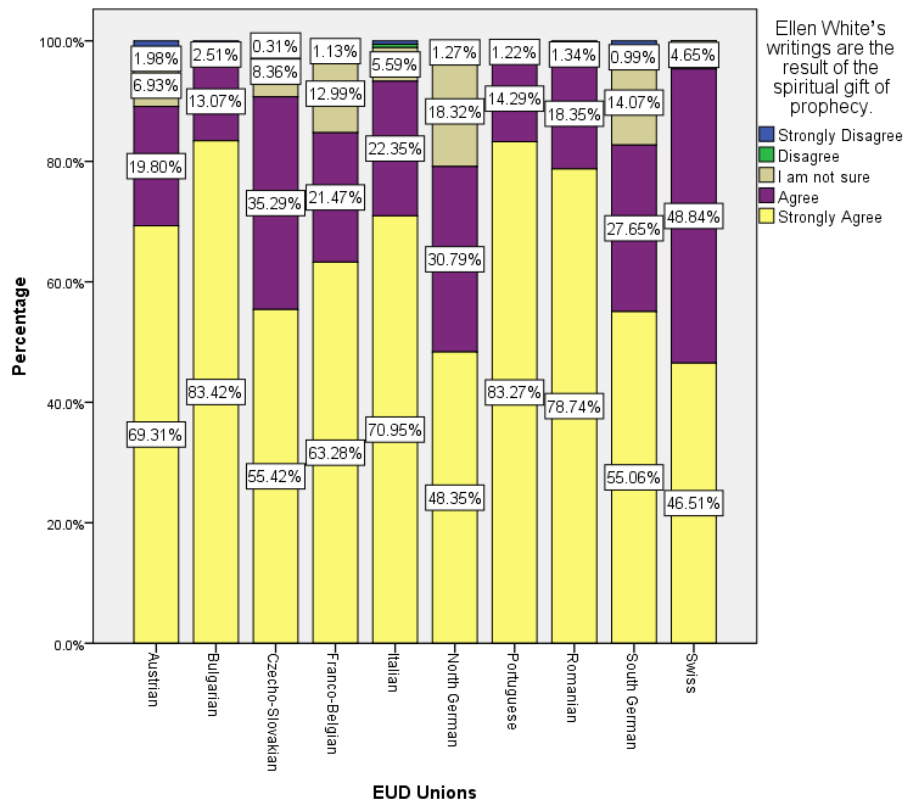


Graph no. 278: Differences among EUD Union samples regarding the following belief: The true Sabbath is the seventh-day (Saturday).

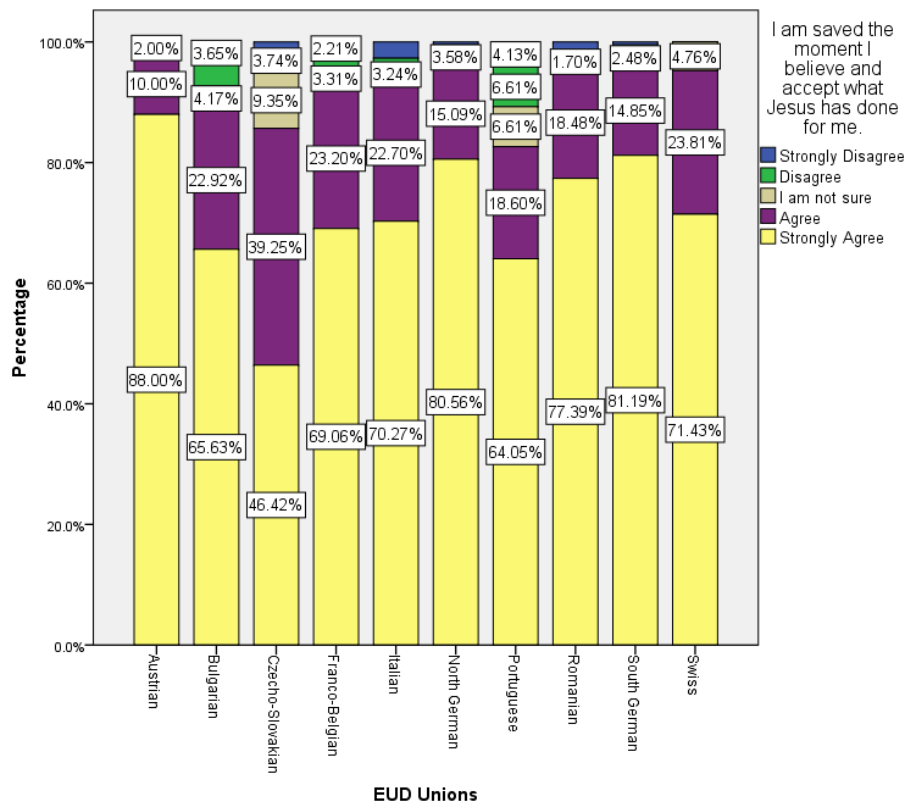




Graph no. 279: Differences among EUD Union samples regarding the following belief: Ellen White's writings are the result of the spiritual gift of prophecy.

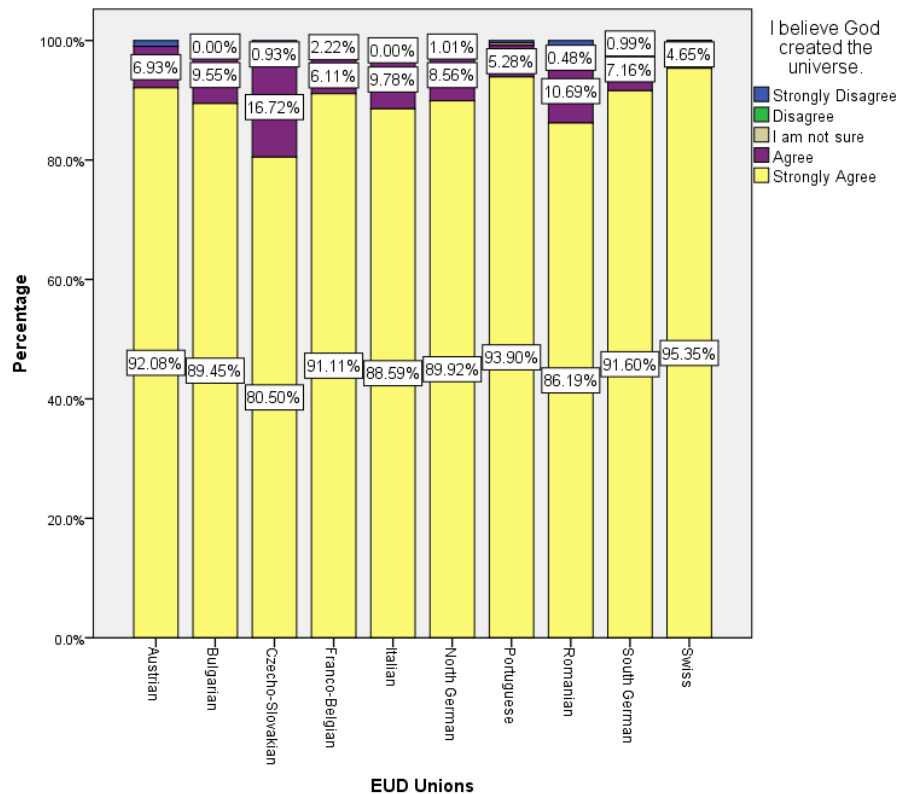


Graph no. 280: Differences among EUD Union samples regarding the following belief: I am saved the moment I believe and accept what Jesus has done for me.

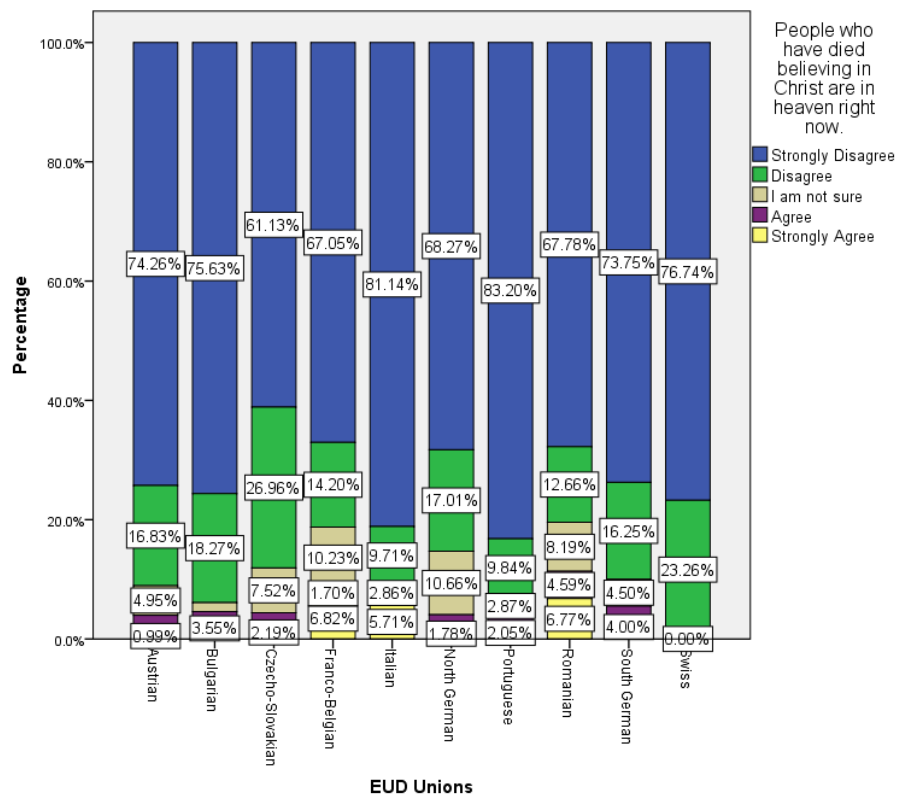




Graph no. 281: Differences among EUD Union samples regarding the following belief: I believe God created the universe.

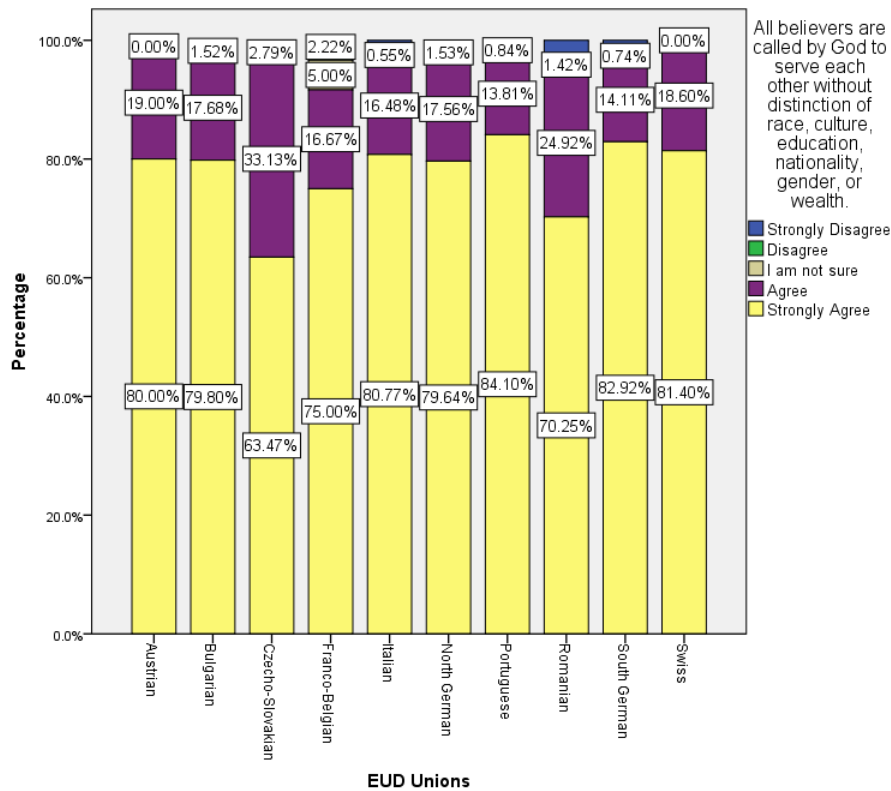


Graph no. 282: Differences among EUD Union samples regarding the following belief: People who have died believing in Christ are in heaven right now.

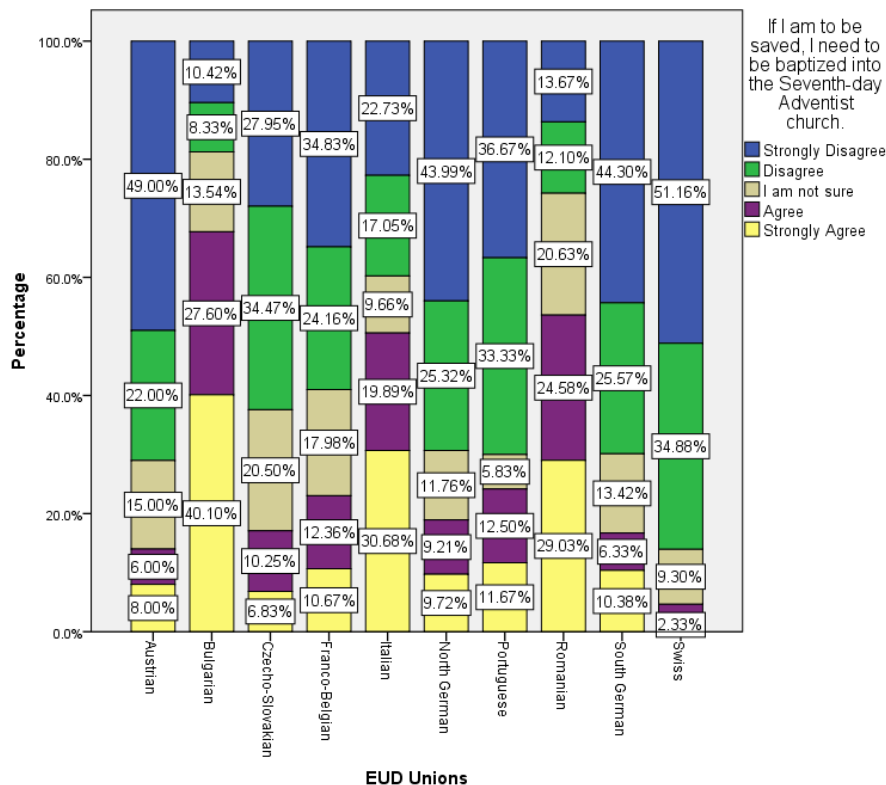




Graph no. 283132: Differences among EUD Union samples regarding the following belief: All believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth.

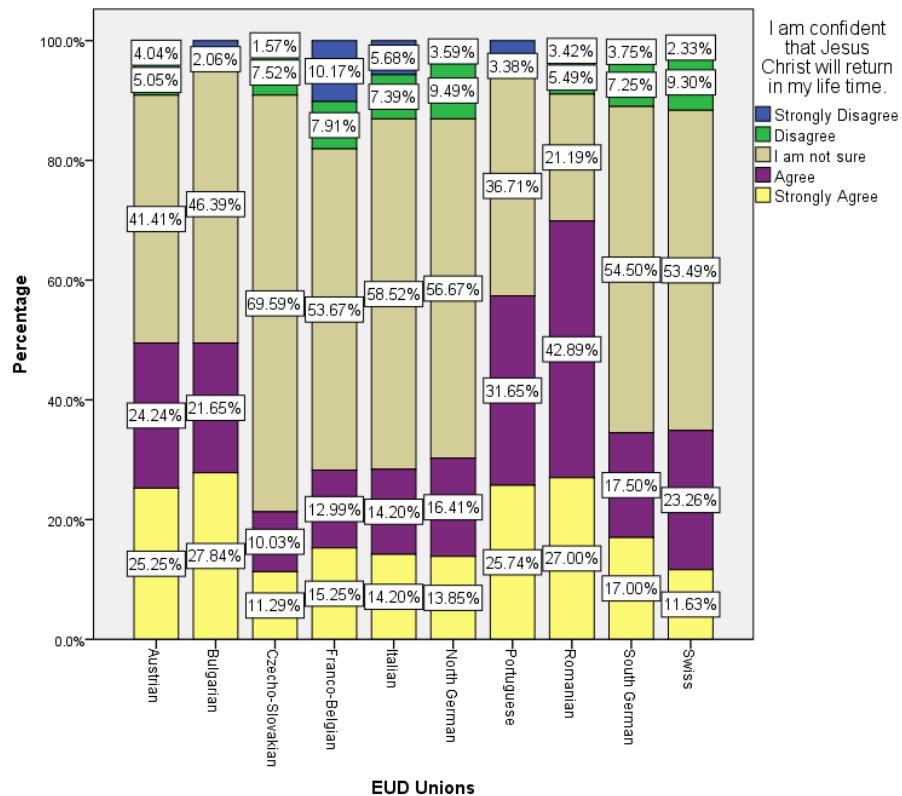


Graph no. 284: Differences among EUD Union samples regarding the following belief: If I am to be saved, I need to be baptized into the Seventh-day Adventist church.

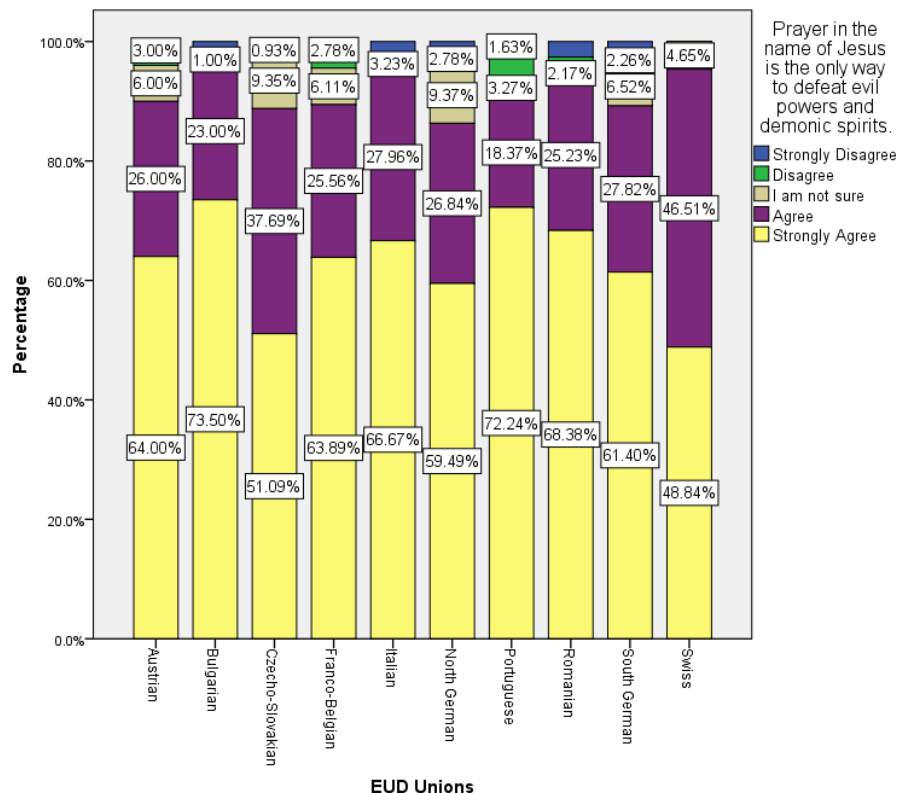




Graph no. 285: Differences among EUD Union samples regarding the following belief: I am confident that Jesus Christ will return in my life time.

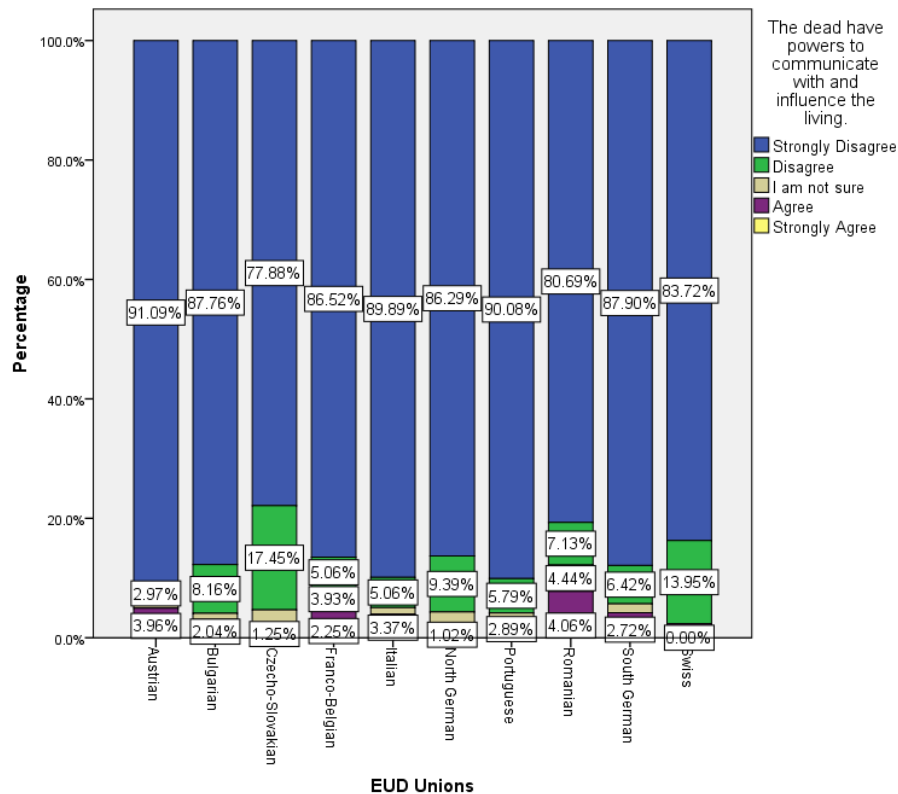


Graph no. 286: Differences among EUD Union samples regarding the following belief: Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.

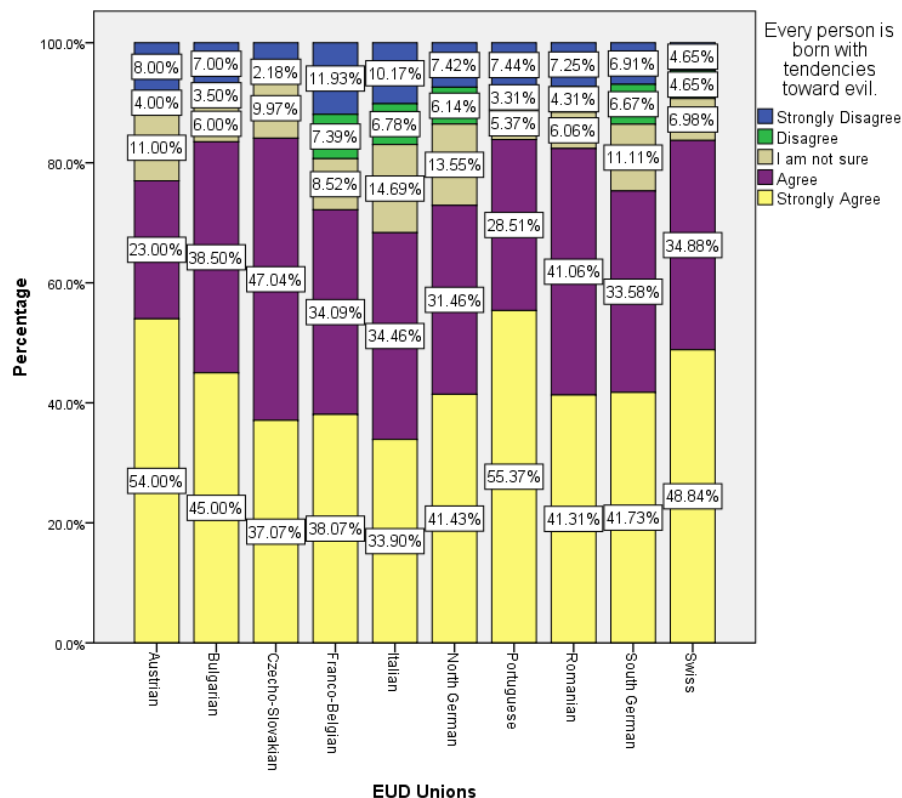




Graph no. 287: Differences among EUD Union samples regarding the following belief: The dead have powers to communicate with and influence the living.

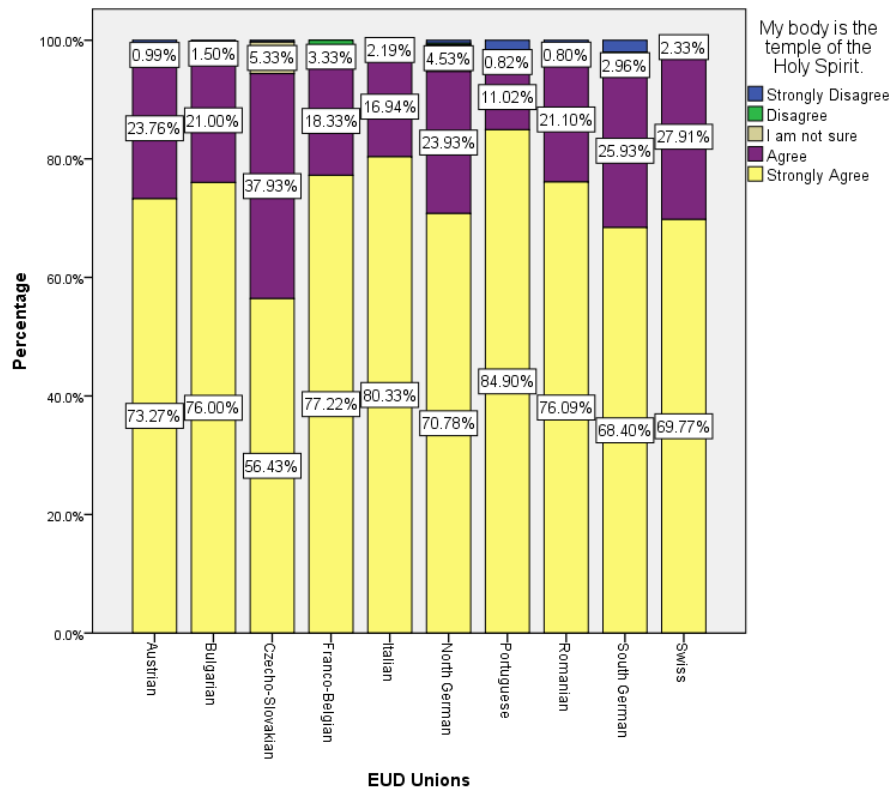


Graph no. 288: Differences among EUD Union samples regarding the following belief: Every person is born with tendencies toward evil.

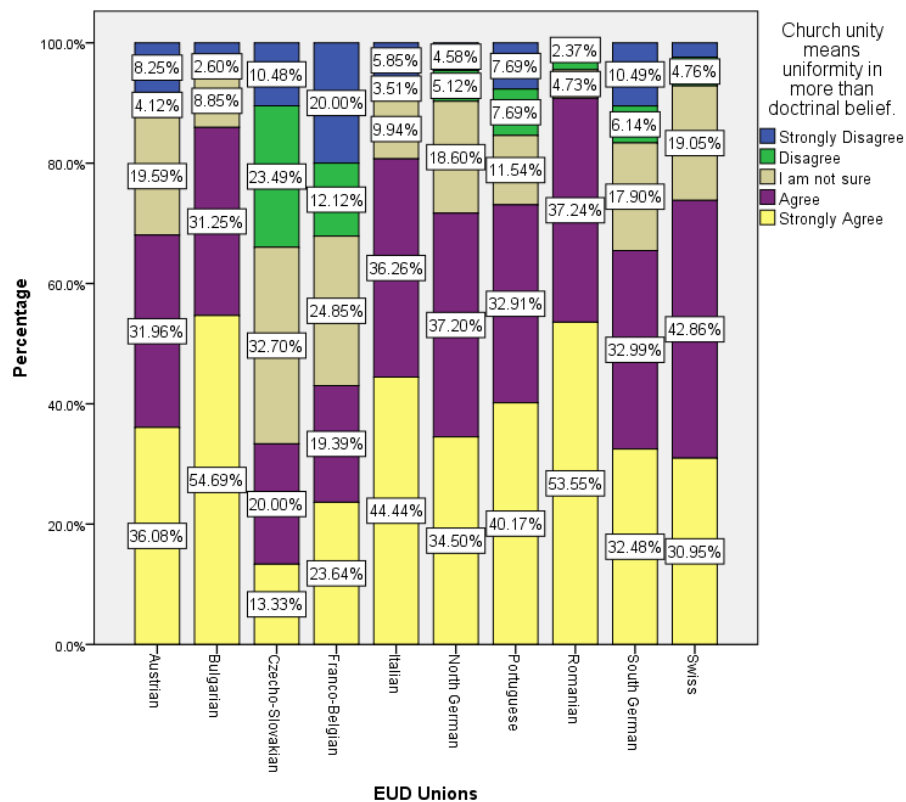




Graph no. 289: Differences among EUD Union samples regarding the following belief: My body is the temple of the Holy Spirit.

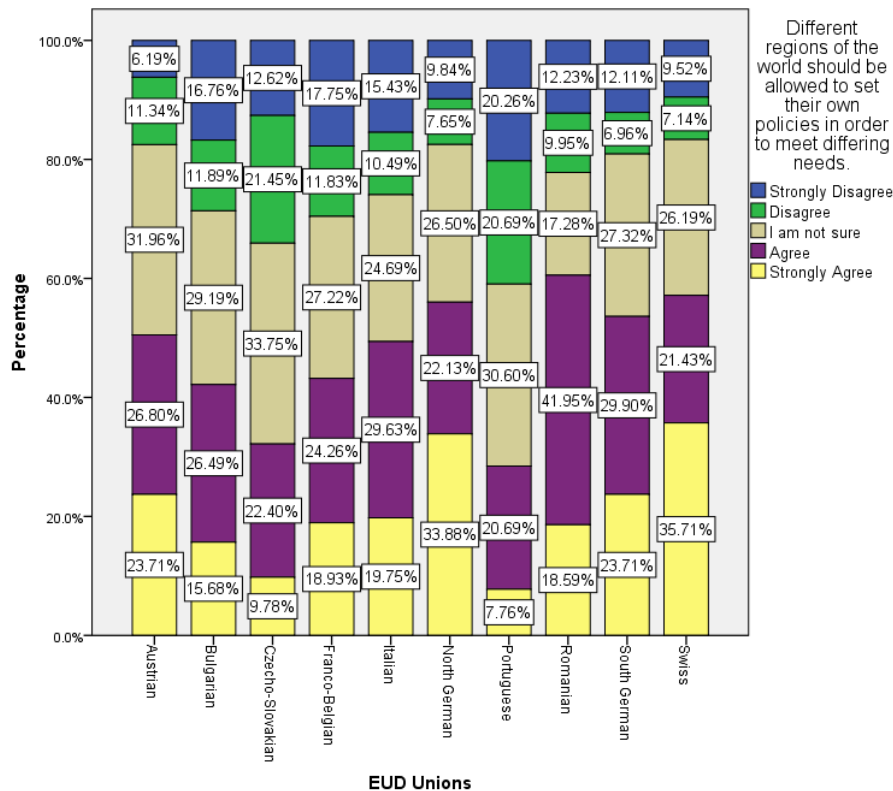


Graph no. 290: Differences among EUD Union samples regarding the following belief: Church unity means uniformity in more than doctrinal belief.

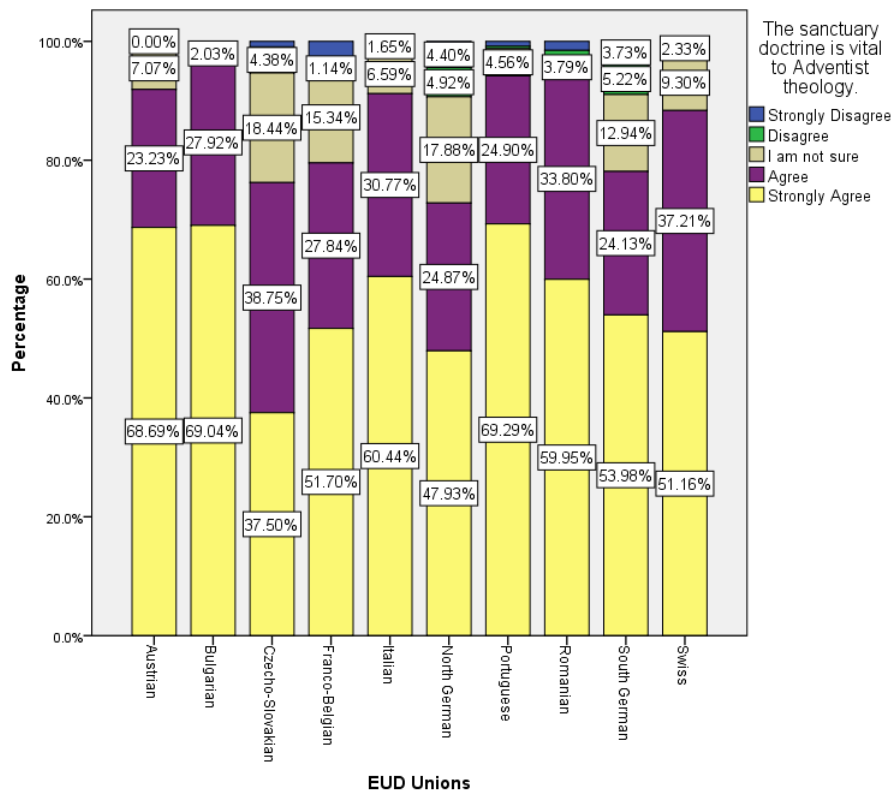




Graph no. 291: Differences among EUD Union samples regarding the following belief: Different regions of the world should be allowed to set their own policies in order to meet differing needs.

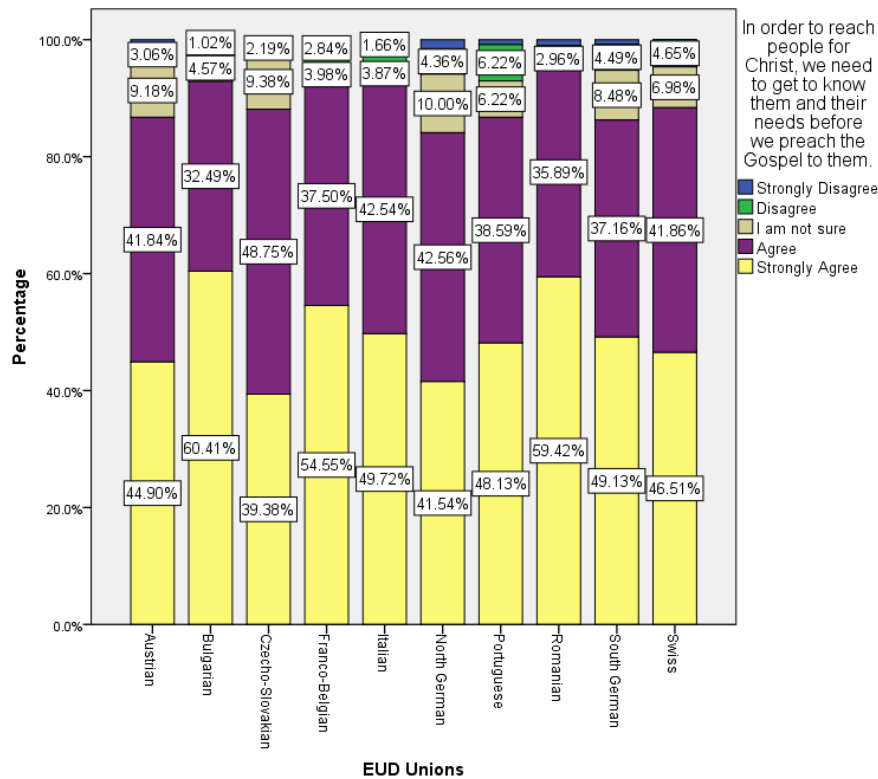


Graph no. 292: Differences among EUD Union samples regarding the following belief: The sanctuary doctrine is vital to Adventist theology.

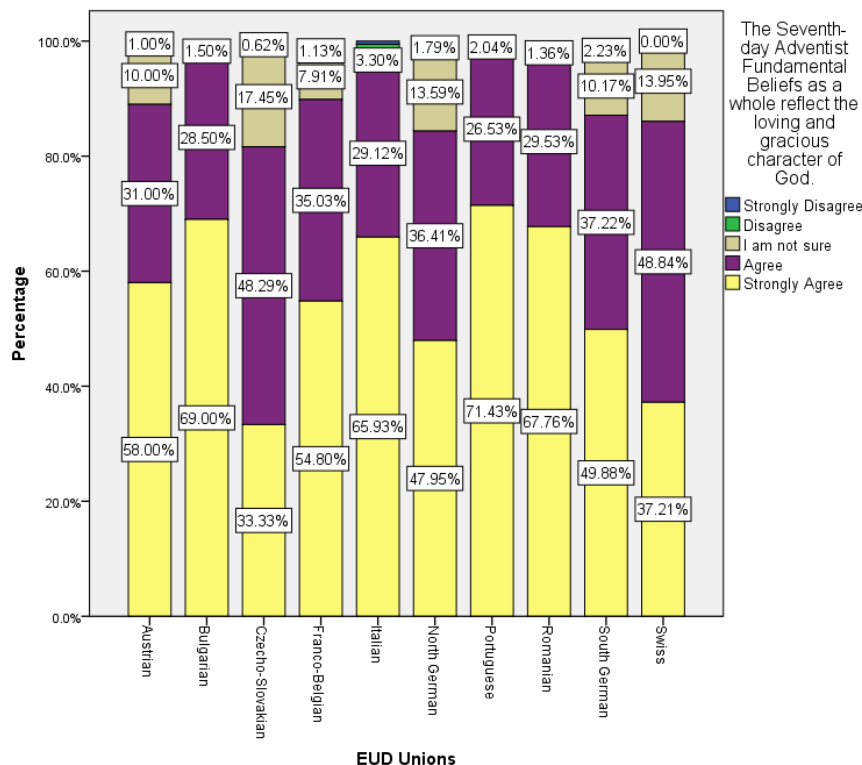




Graph no. 293: Differences among EUD Union samples regarding the following belief: In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.

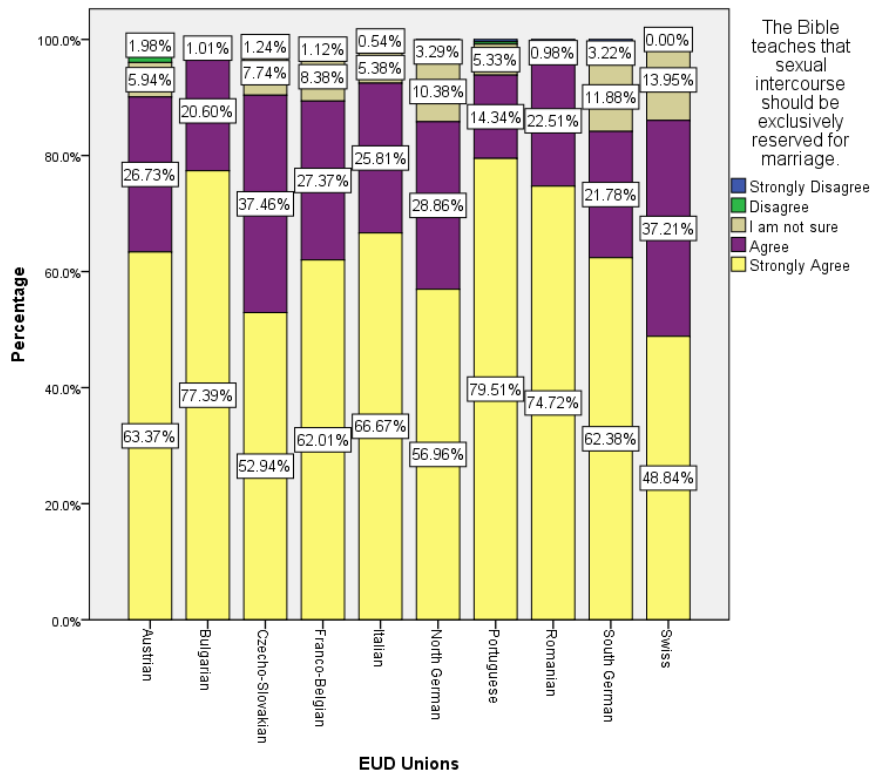


Graph no. 294: Differences among EUD Union samples regarding the following belief: The Seventh-day Adventist Fundamental Beliefs as a whole reflect the loving and gracious character of God.





Graph no. 295: Differences among EUD Union samples regarding the following belief: The Bible teaches that sexual intercourse should be exclusively reserved for marriage.



Graph no. 296: Differences among EUD Union samples regarding the following belief: The Bible teaches that marriage is a union between man and a woman.

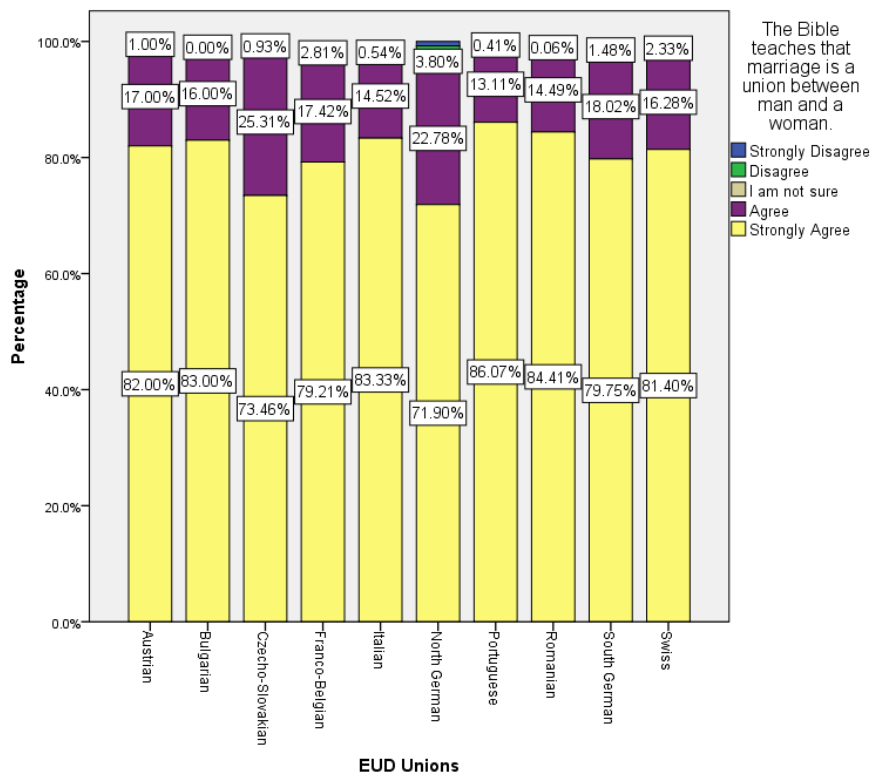




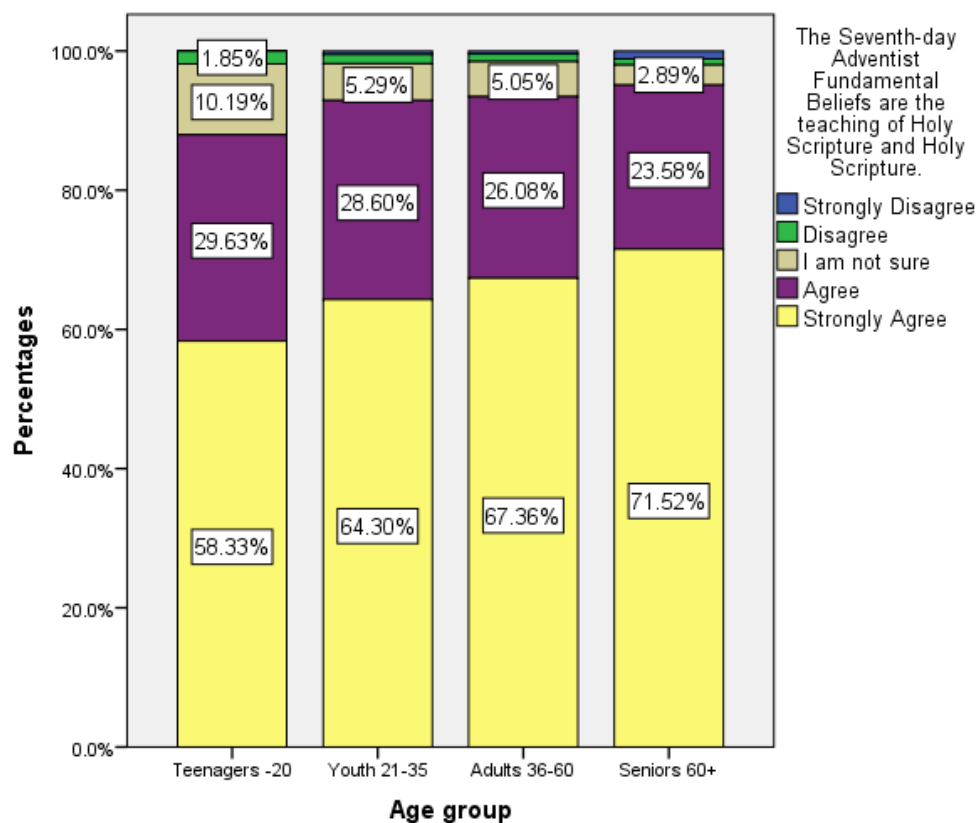
Table no. 40: Kruskal Wallis Tests for differences among age groups regarding beliefs.

	Chi-Square	df	Asymp. Sig.
The Seventh-day Adventist Fundamental Beliefs are the teaching of Holy Scripture and Holy Scripture.	16.682	3	.001
I believe in a personal God who seeks a relationship with human beings.	6.105	3	.107
The soul is a separate, spiritual part of a person that lives on after death.	23.591	3	.000
Salvation is through Jesus Christ alone.	19.292	3	.000
I believe God created our world in six days of 24 hours each in the relatively recent past.	24.247	3	.000
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.	30.621	3	.000
I will not get to heaven unless I obey God's law perfectly.	15.884	3	.001
The most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ.	53.402	3	.000
Fulfillment of prophecy and events in the world indicate that Christ's coming is very near.	19.668	3	.000
Christians may go to witch doctors or spiritual healers for protection or healing.	16.546	3	.001
When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.	32.127	3	.000
God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.	4.091	3	.252
The head of the Church is Christ.	26.711	3	.000
The true Sabbath is the seventh-day (Saturday).	7.570	3	.056
Ellen White's writings are the result of the spiritual gift of prophecy.	8.650	3	.034
I am saved the moment I believe and accept what Jesus has done for me.	44.144	3	.000
I believe God created the universe.	13.186	3	.004
People who have died believing in Christ are in heaven right now.	19.059	3	.000
All believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth.	48.250	3	.000
If I am to be saved, I need to be baptized into the Seventh-day Adventist church.	136.925	3	.000
I am confident that Jesus Christ will return in my life time.	27.006	3	.000
Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.	17.678	3	.001
The dead have powers to communicate with and influence the living.	9.894	3	.019
Every person is born with tendencies toward evil.	13.997	3	.003
My body is the temple of the Holy Spirit.	17.045	3	.001
Church unity means uniformity in more than doctrinal	.788	3	.852



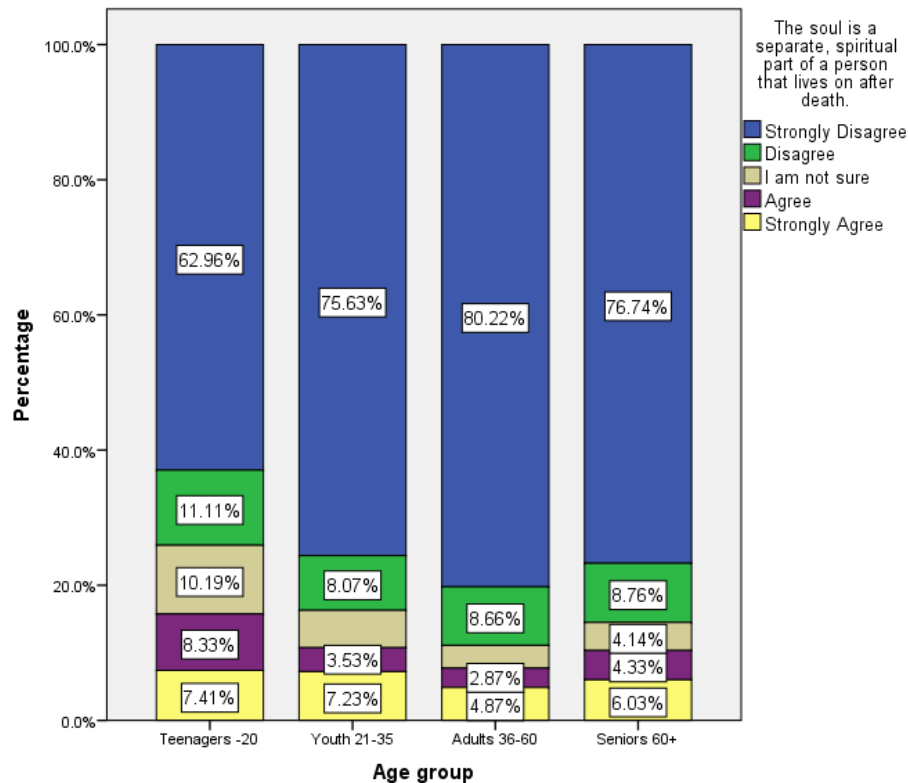
	Chi-Square	df	Asymp. Sig.
belief.			
Different regions of the world should be allowed to set their own policies in order to meet differing needs.	3.571	3	.312
The sanctuary doctrine is vital to Adventist theology.	16.900	3	.001
In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.	9.274	3	.026
The Seventh-day Adventist Fundamental Beliefs as a whole reflect the loving and gracious character of God.	1.697	3	.638
The Bible teaches that sexual intercourse should be exclusively reserved for marriage.	10.463	3	.015
The Bible teaches that marriage is a union between man and a woman.	21.175	3	.000

Graph no. 297: Differences among age groups regarding the following belief: The Seventh-day Adventist Fundamental Beliefs are the teaching of Holy Scripture and Holy Scripture.

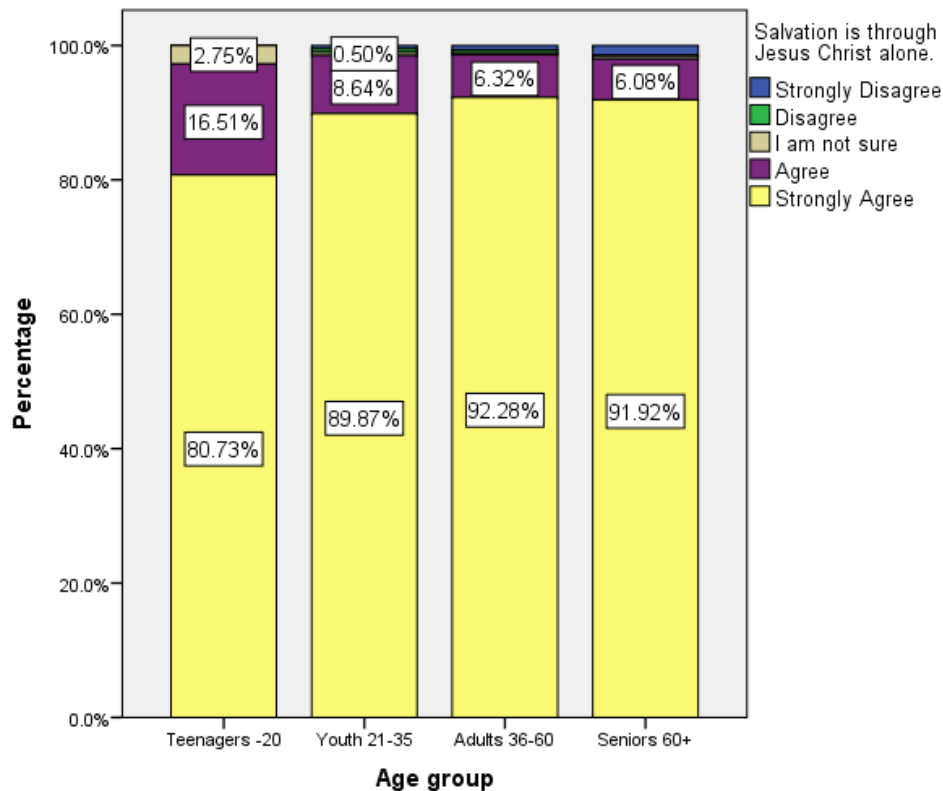




Graph no. 298: Differences among age groups regarding the following belief: The soul is a separate, spiritual part of a person that lives on after death.

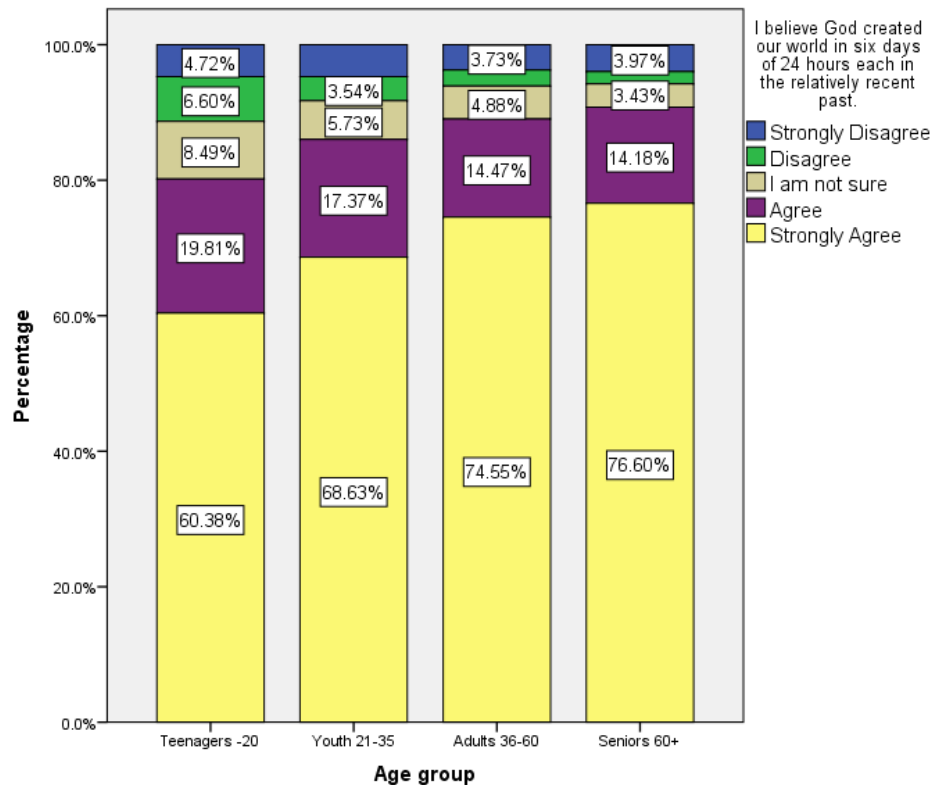


Graph no. 299: Differences among age groups regarding the following belief: Salvation is through Jesus Christ alone.

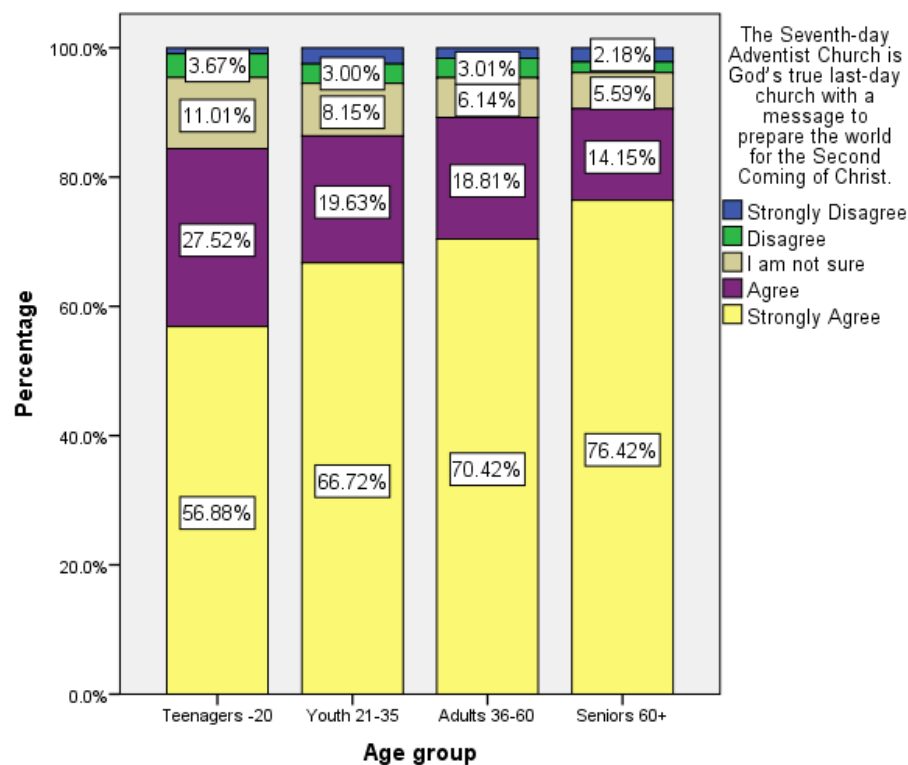




Graph no. 300: Differences among age groups regarding the following belief: I believe God created our world in six days of 24 hours each in the relatively recent past.

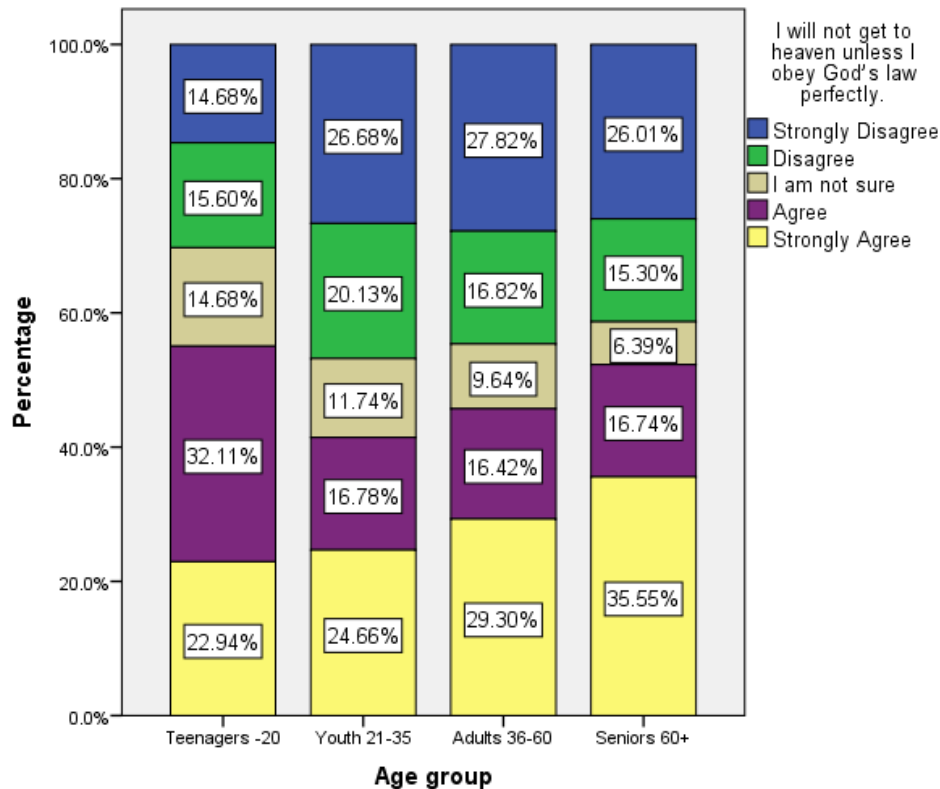


Graph no. 301133: Differences among age groups regarding the following belief: The Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the Second Coming of Christ.

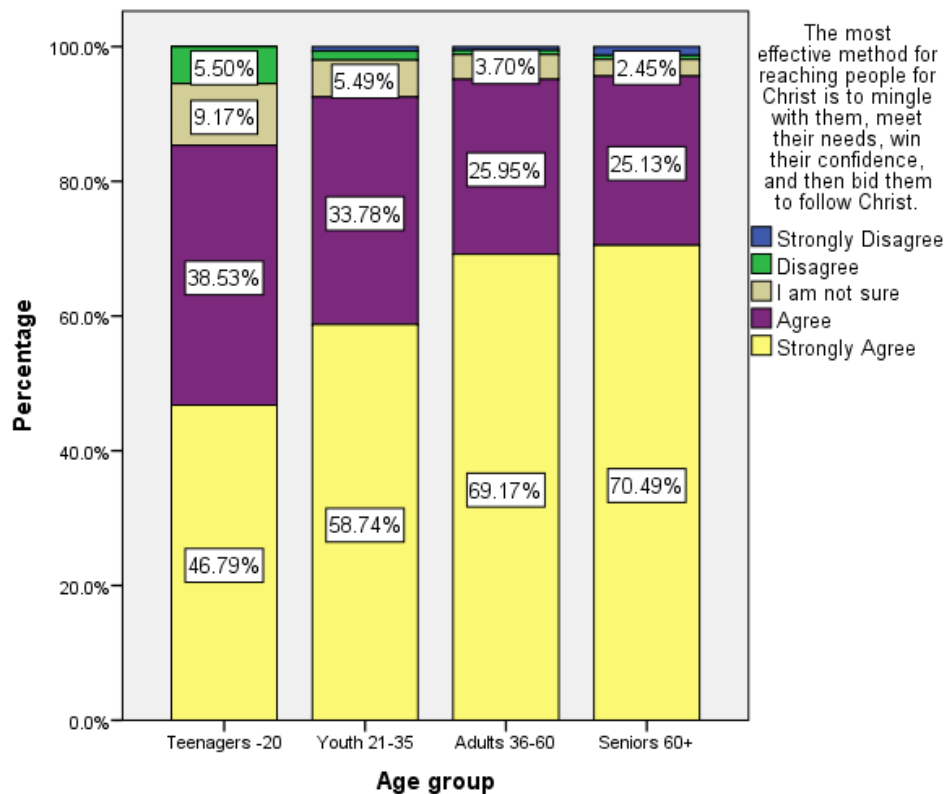




Graph no. 302: Differences among age groups regarding the following belief: I will not get to heaven unless I obey God's law perfectly.

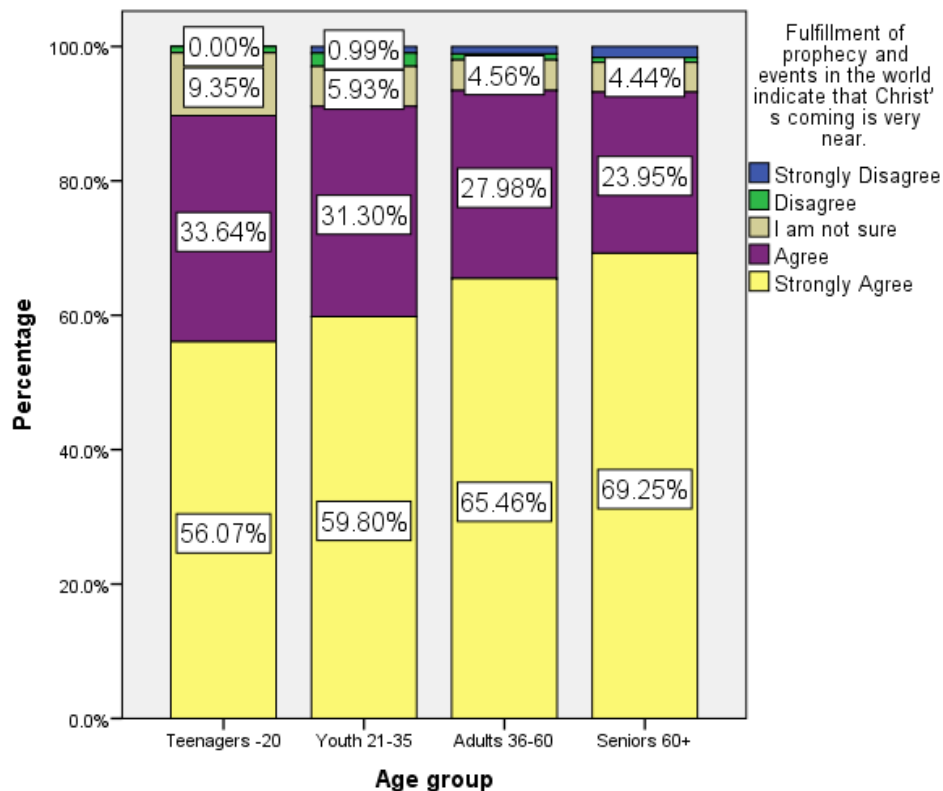


Graph no. 303: Differences among age groups regarding the following belief: The most effective method for reaching people for Christ is to mingle with them, meet their needs, win their confidence, and then bid them to follow Christ.

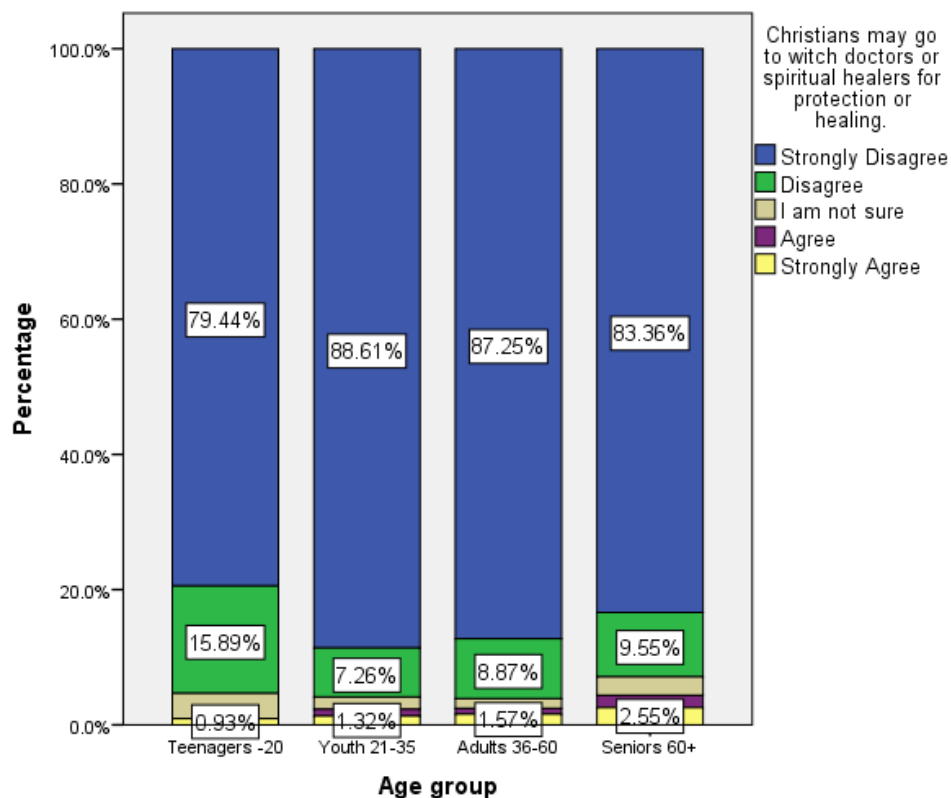




Graph no. 304: Differences among age groups regarding the following belief: Fulfillment of prophecy and events in the world indicate that Christ's coming is very near.

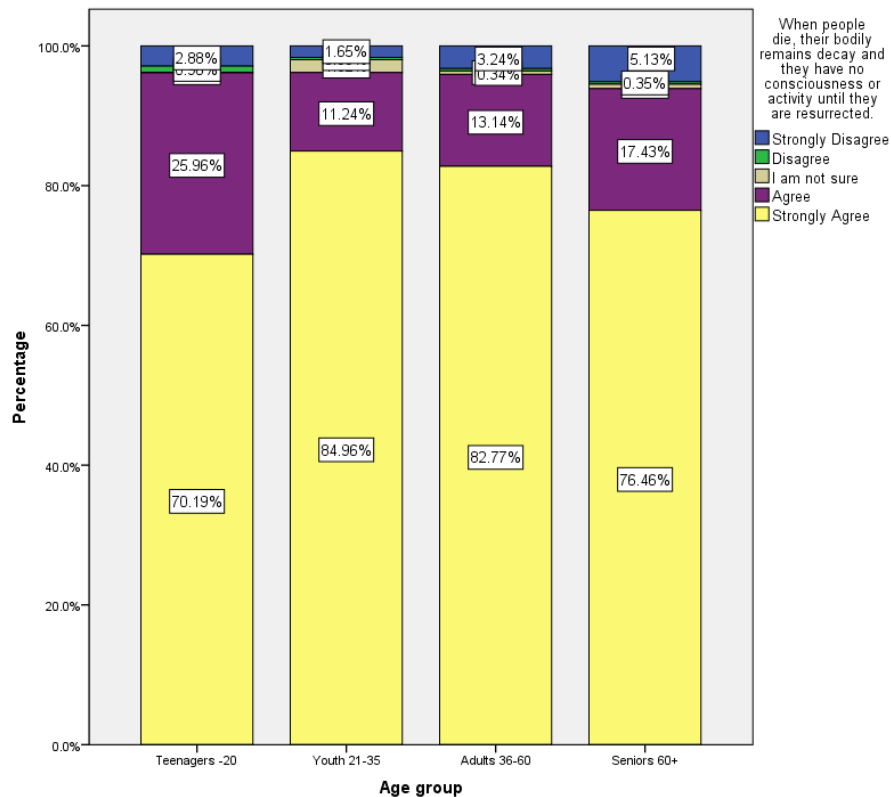


Graph no. 305: Differences among age groups regarding the following belief: Christians may go to witch doctors or spiritual healers for protection or healing.

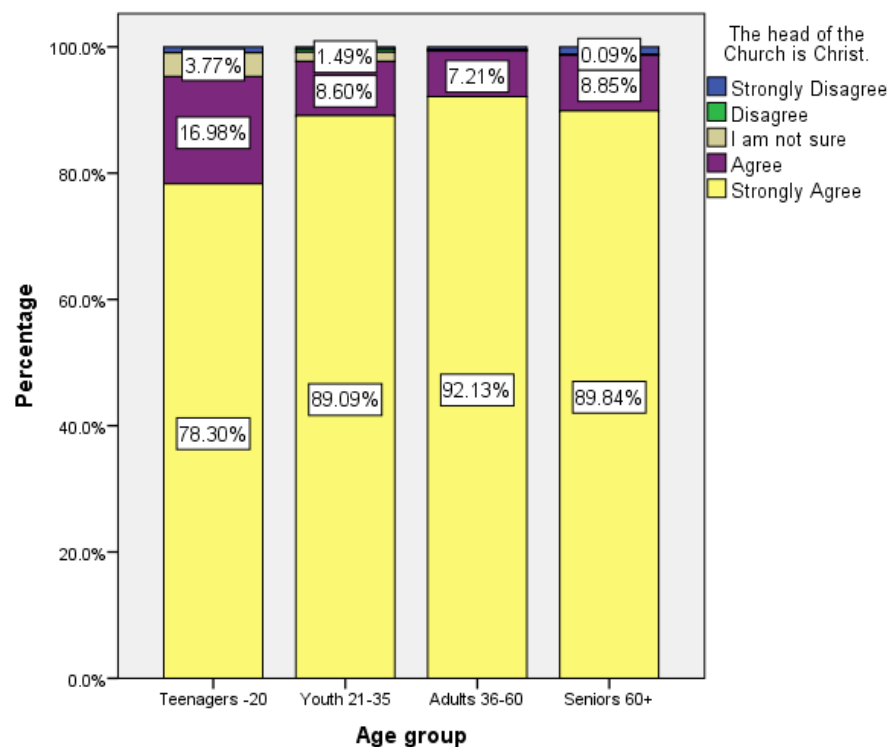




Graph no. 306: Differences among age groups regarding the following belief: When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected.

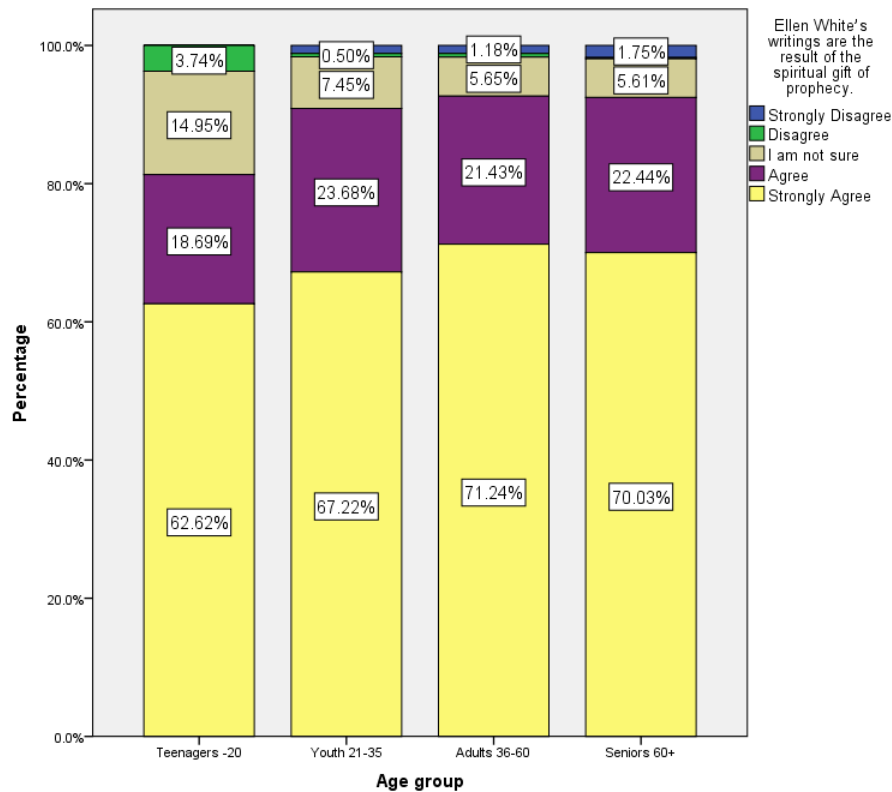


Graph no. 307: Differences among age groups regarding the following belief: The head of the Church is Christ.

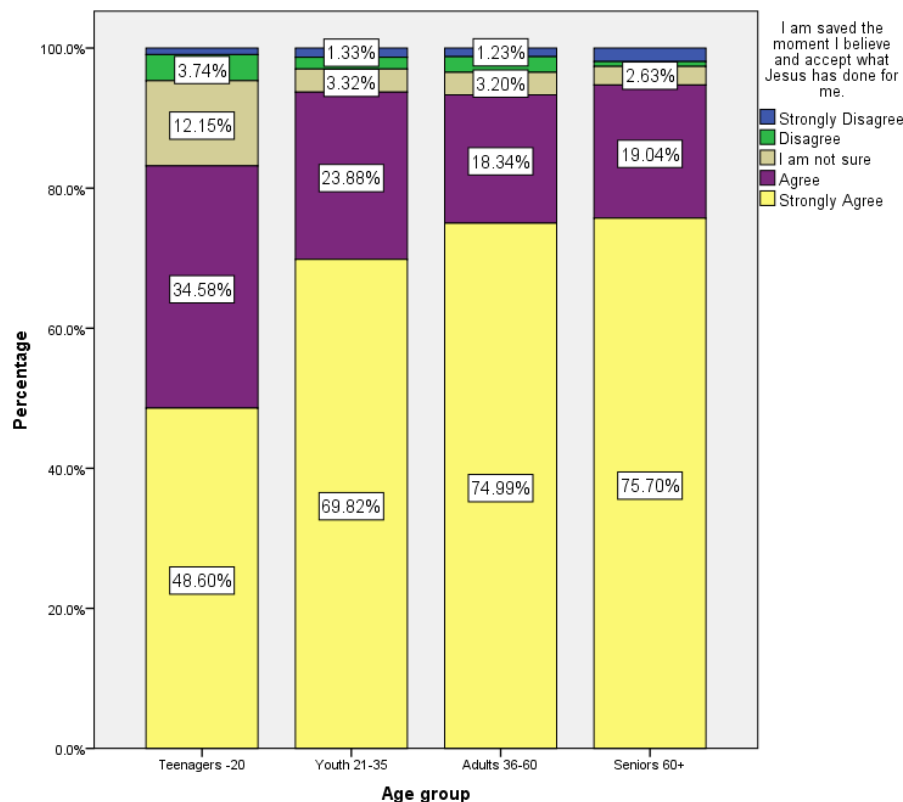




Graph no. 308: Differences among age groups regarding the following belief: Ellen White's writings are the result of the spiritual gift of prophecy.

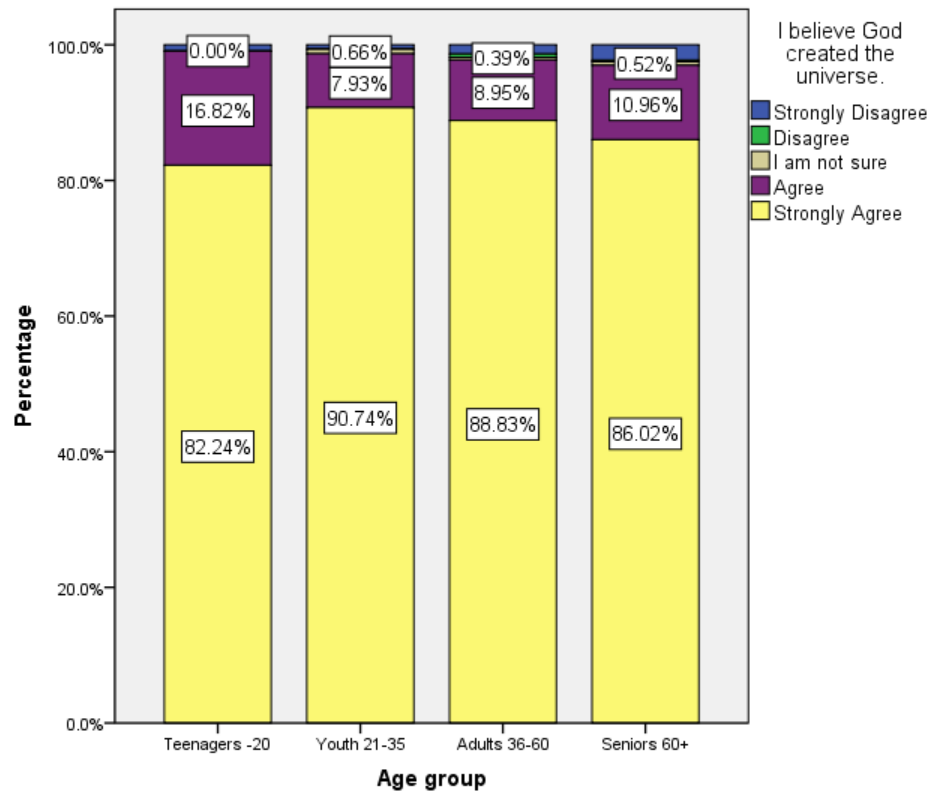


Graph no. 309: Differences among age groups regarding the following belief: I am saved the moment I believe and accept what Jesus has done for me.

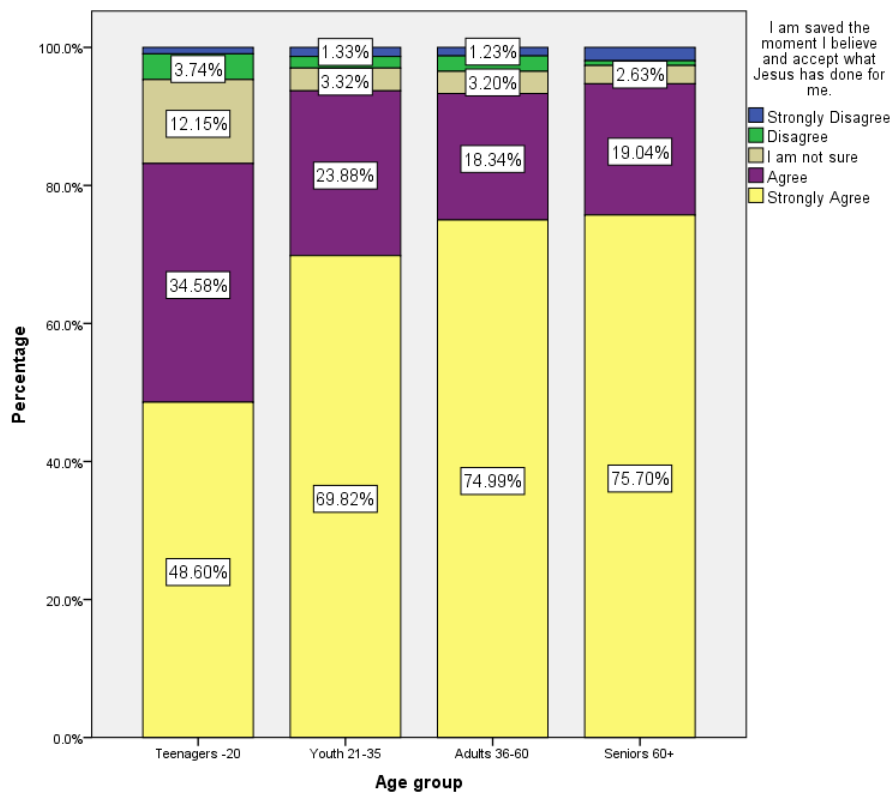




Graph no. 310: Differences among age groups regarding the following belief: I believe God created the universe.

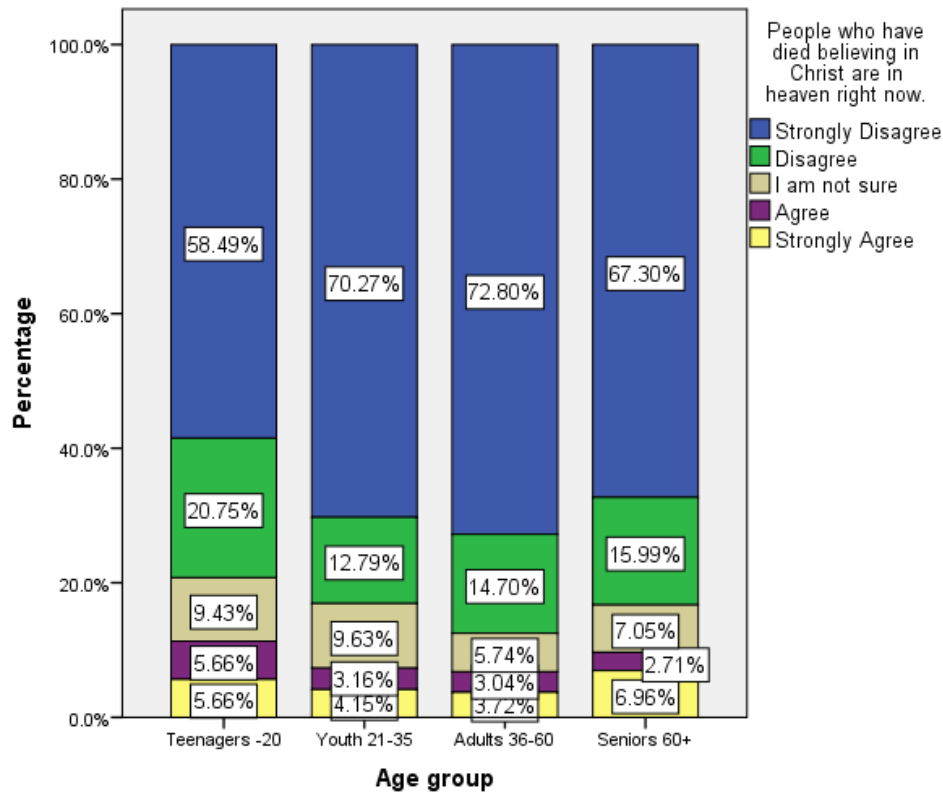


Graph no. 311: Differences among age groups regarding the following belief: I am saved the moment I believe and accept what Jesus has done for me.

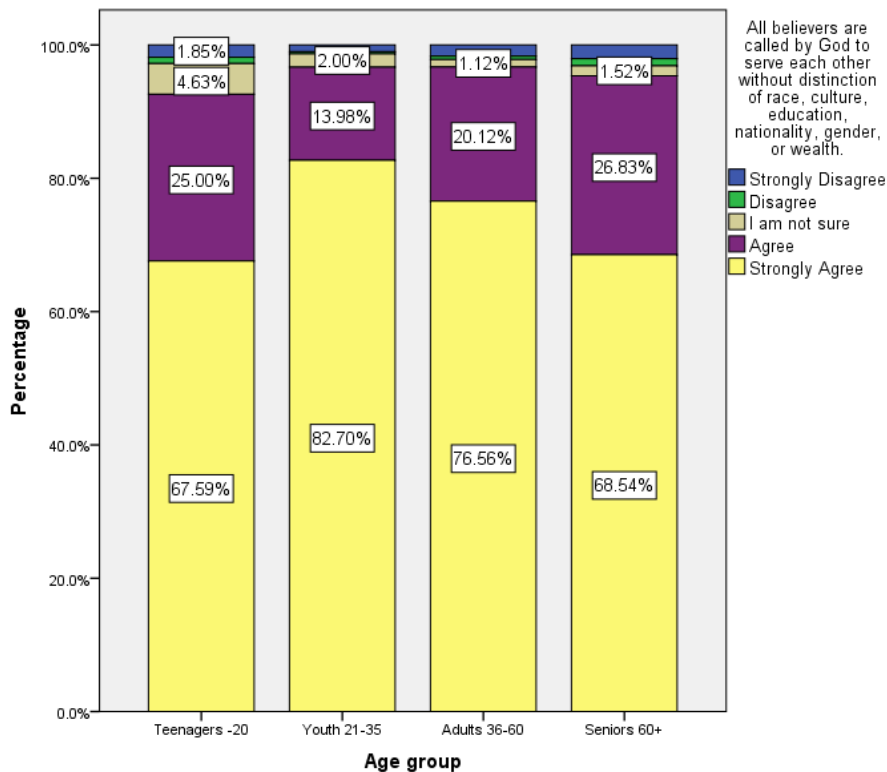




Graph no. 312: Differences among age groups regarding the following belief: People who have died believing in Christ are in heaven right now.

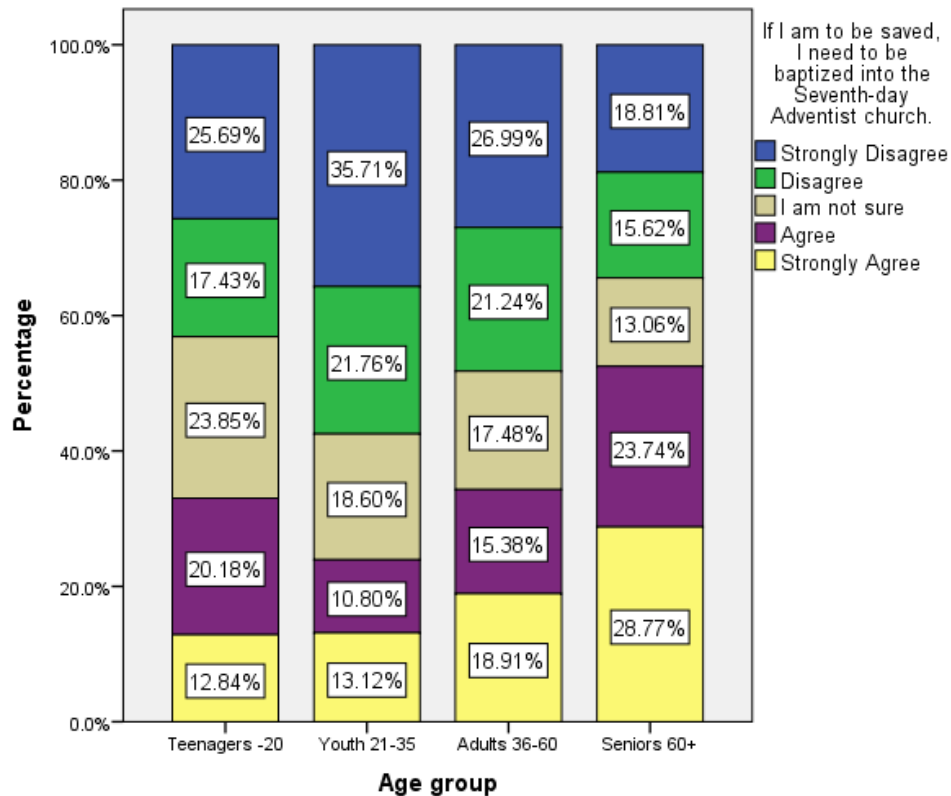


Graph no. 313: Differences among age groups regarding the following belief: All believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth.

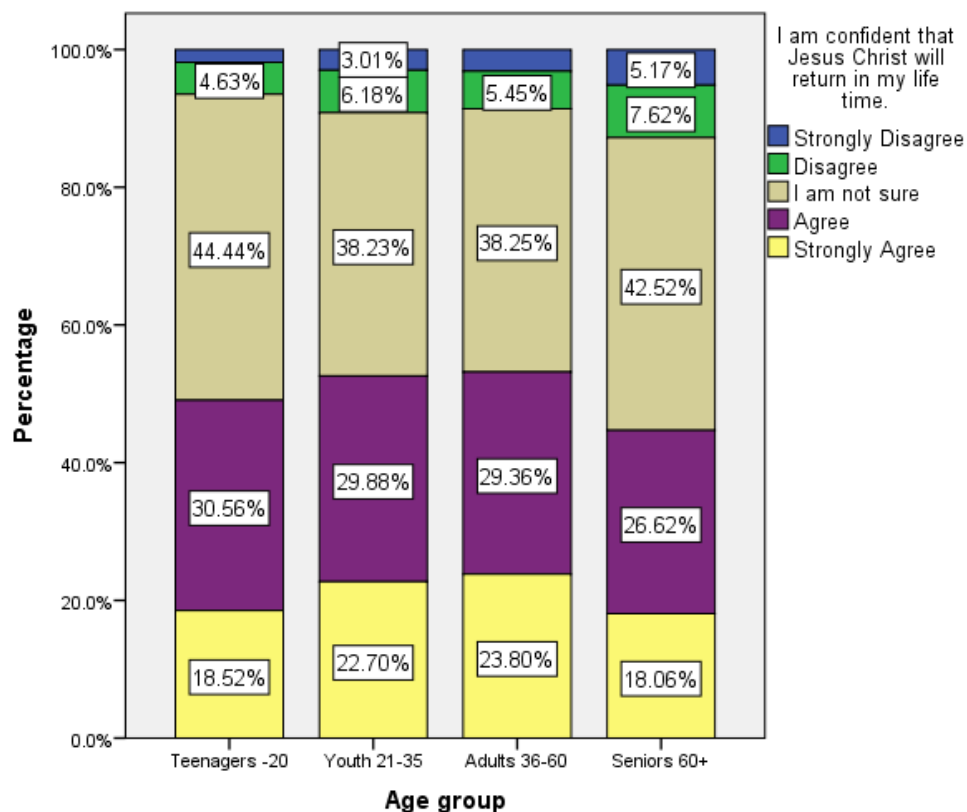




Graph no. 314: Differences among age groups regarding the following belief: If I am to be saved, I need to be baptized into the Seventh-day Adventist church.

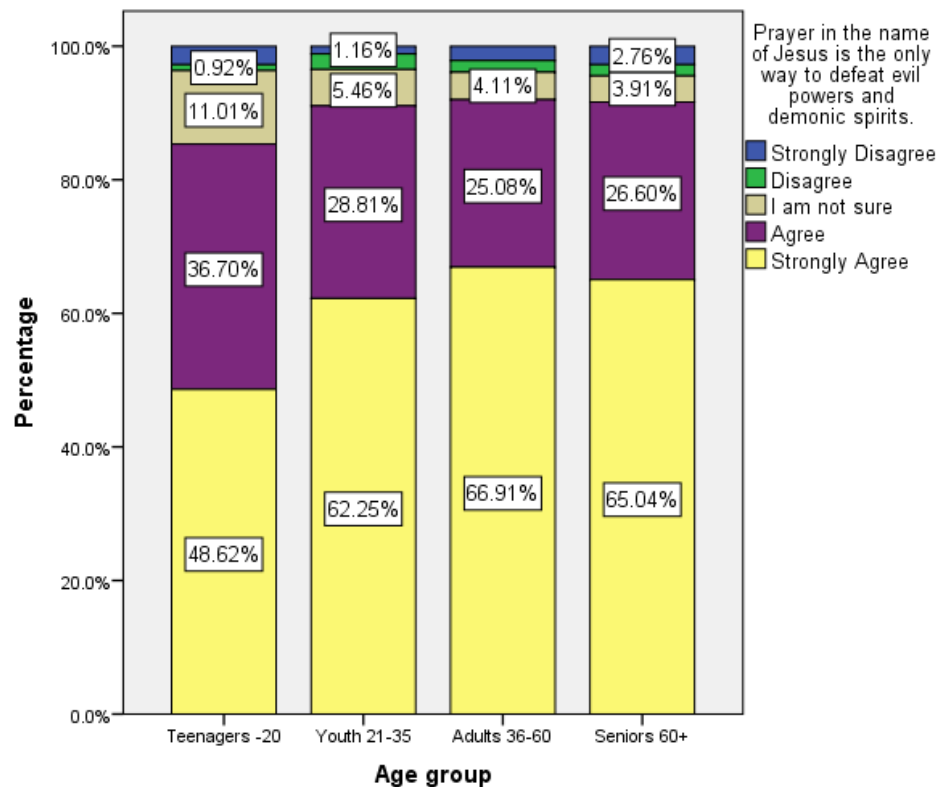


Graph no. 315: Differences among age groups regarding the following belief: I am confident that Jesus Christ will return in my life time.

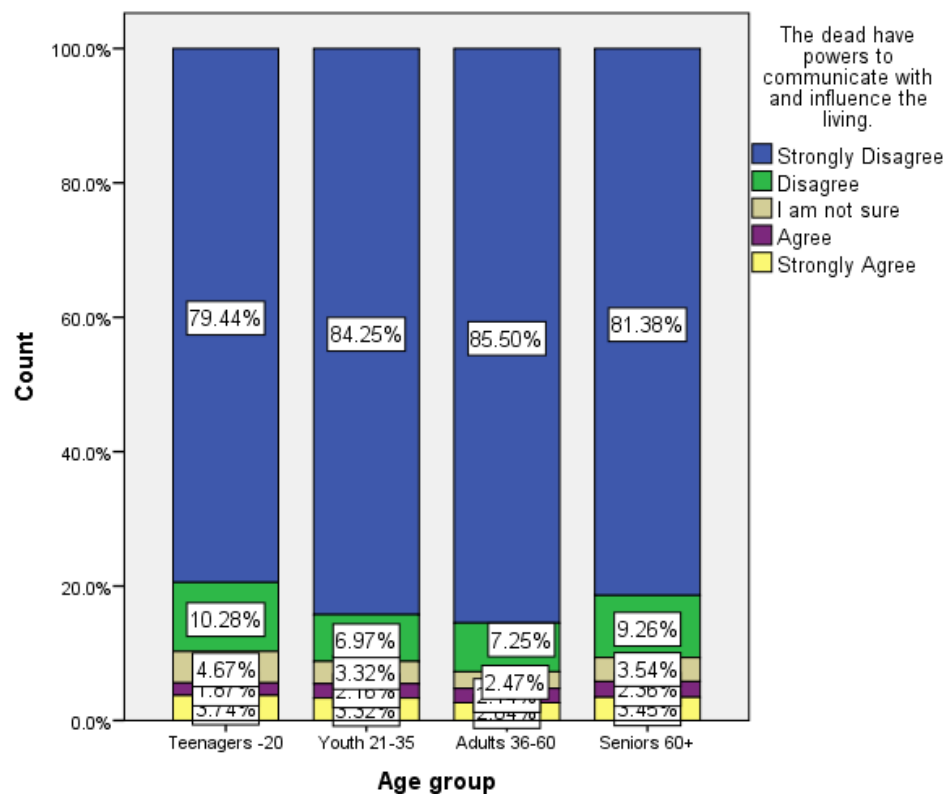




Graph no. 316: Differences among age groups regarding the following belief: Prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits.

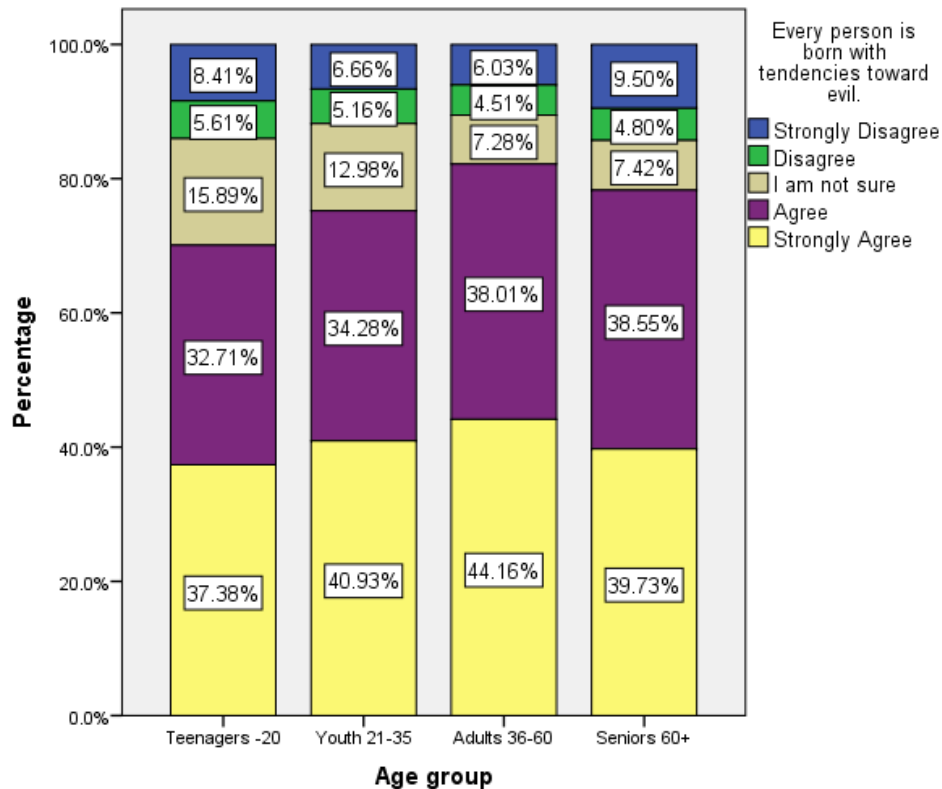


Graph no. 317: Differences among age groups regarding the following belief: The dead have powers to communicate with and influence the living.

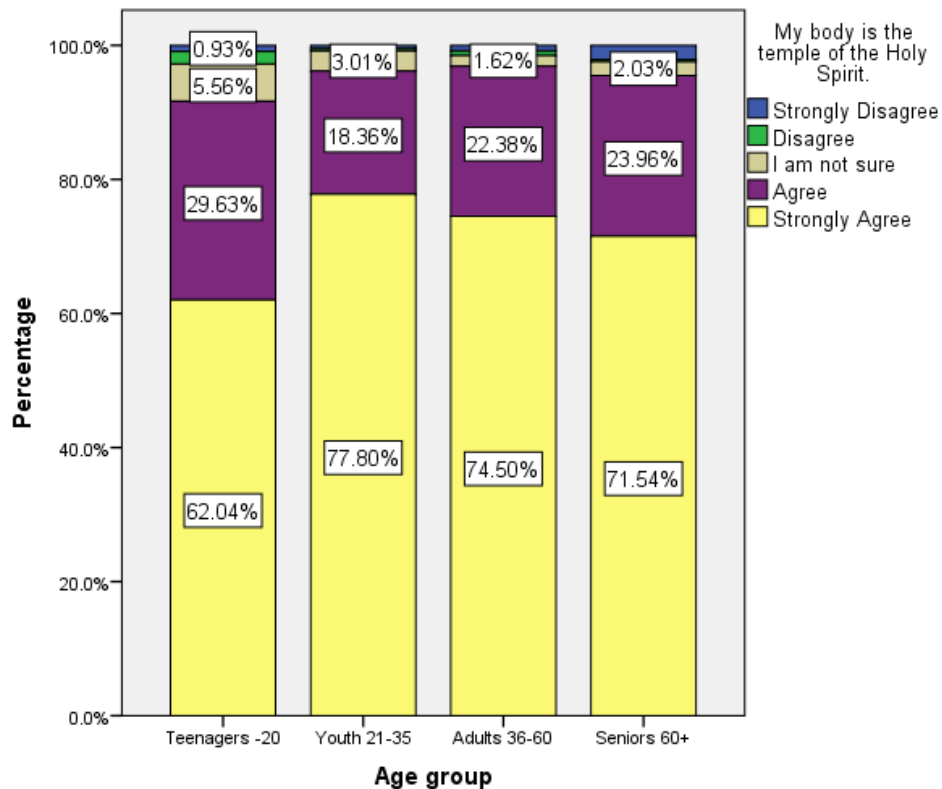




Graph no. 318: Differences among age groups regarding the following belief: Every person is born with tendencies toward evil.

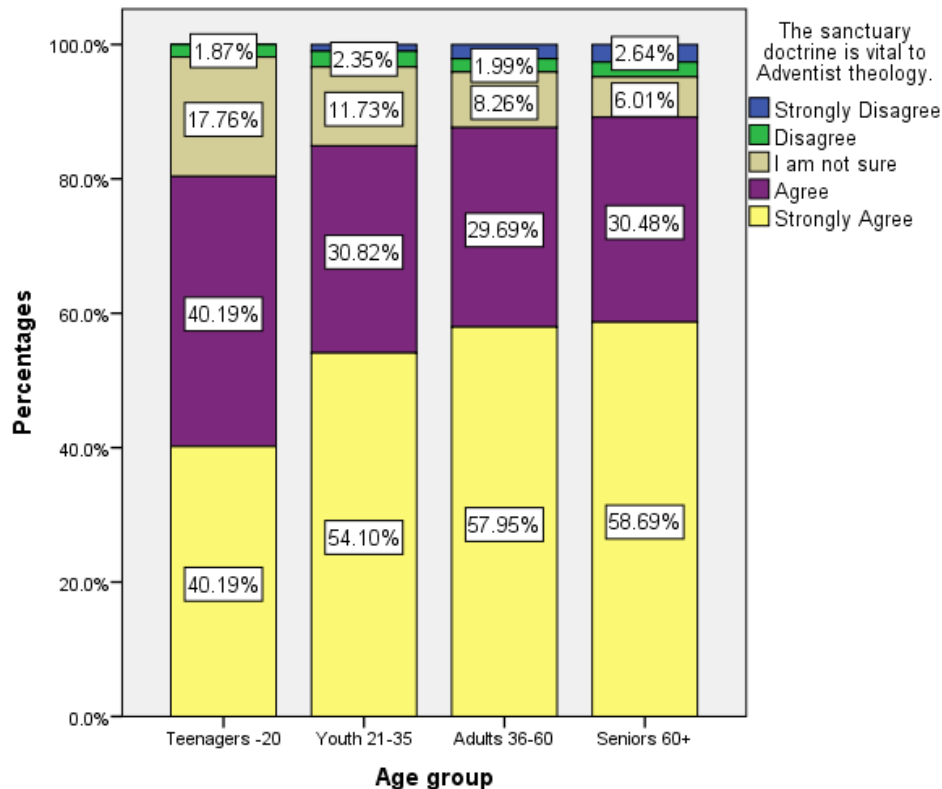


Graph no. 319: Differences among age groups regarding the following belief: My body is the temple of the Holy Spirit.

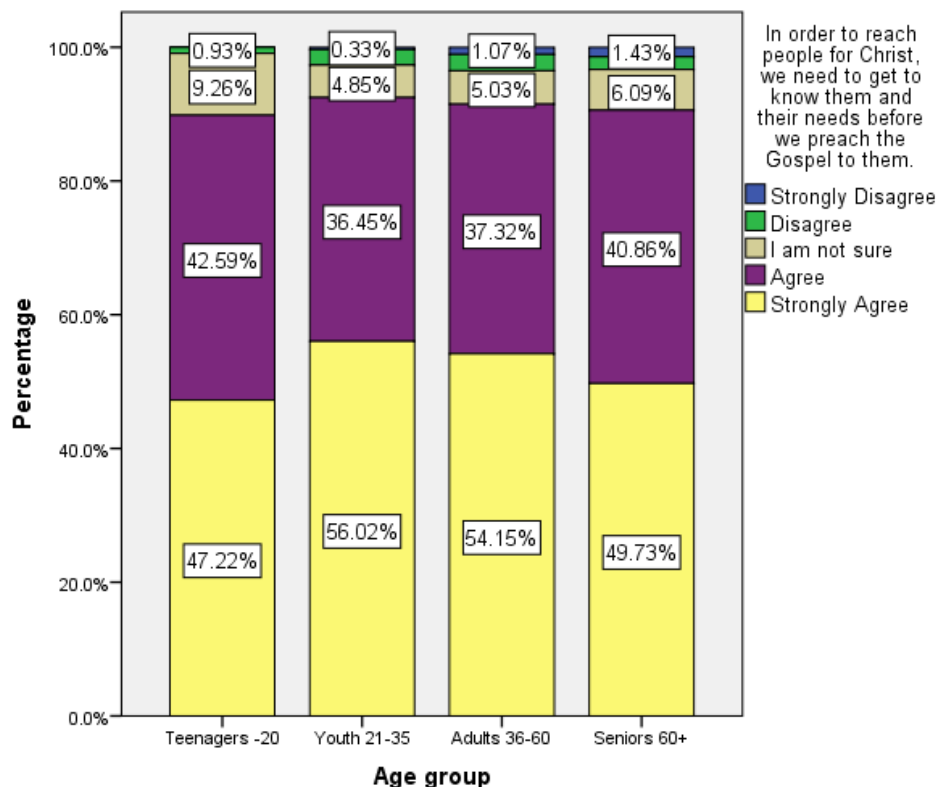




Graph no. 320: Differences among age groups regarding the following belief: The sanctuary doctrine is vital to Adventist theology.

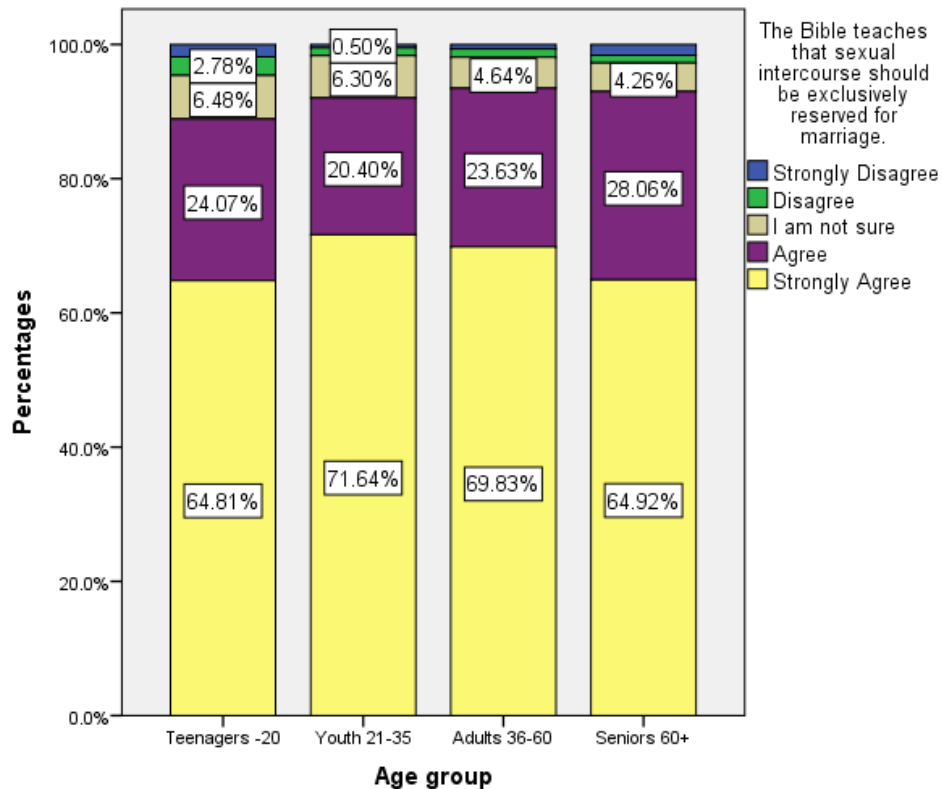


Graph no. 321: Differences among age groups regarding the following belief: In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.

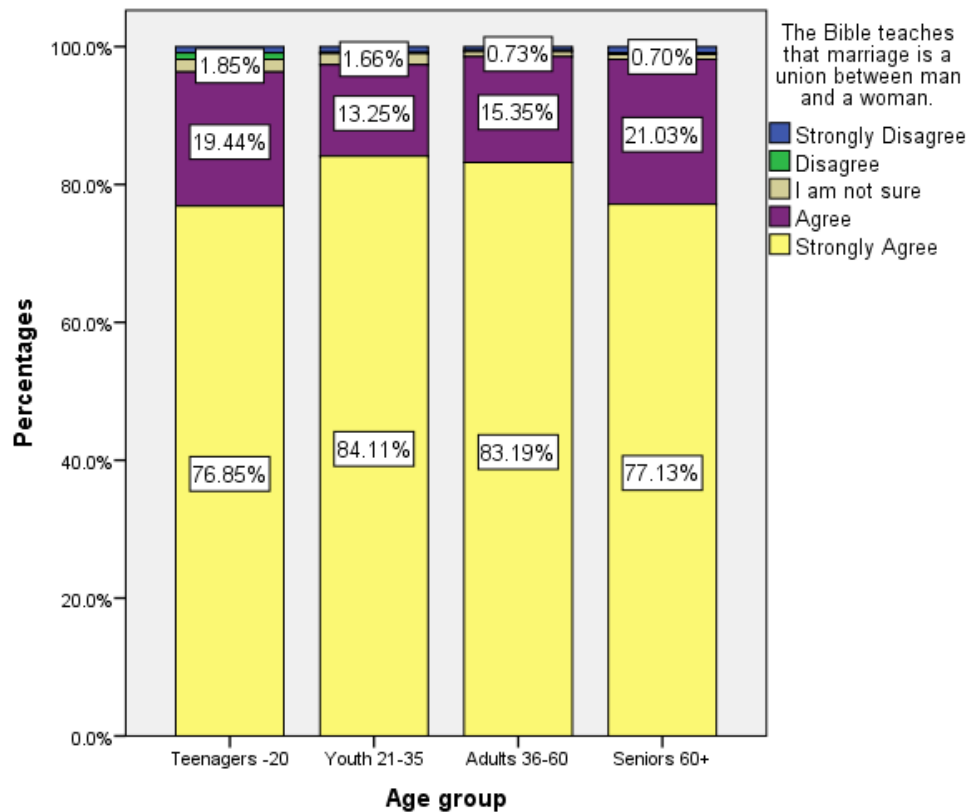




Graph no. 322: Differences among age groups regarding the following belief: The Bible teaches that sexual intercourse should be exclusively reserved for marriage.



Graph no. 323: Differences among age groups regarding the following belief: The Bible teaches that marriage is a union between man and a woman.





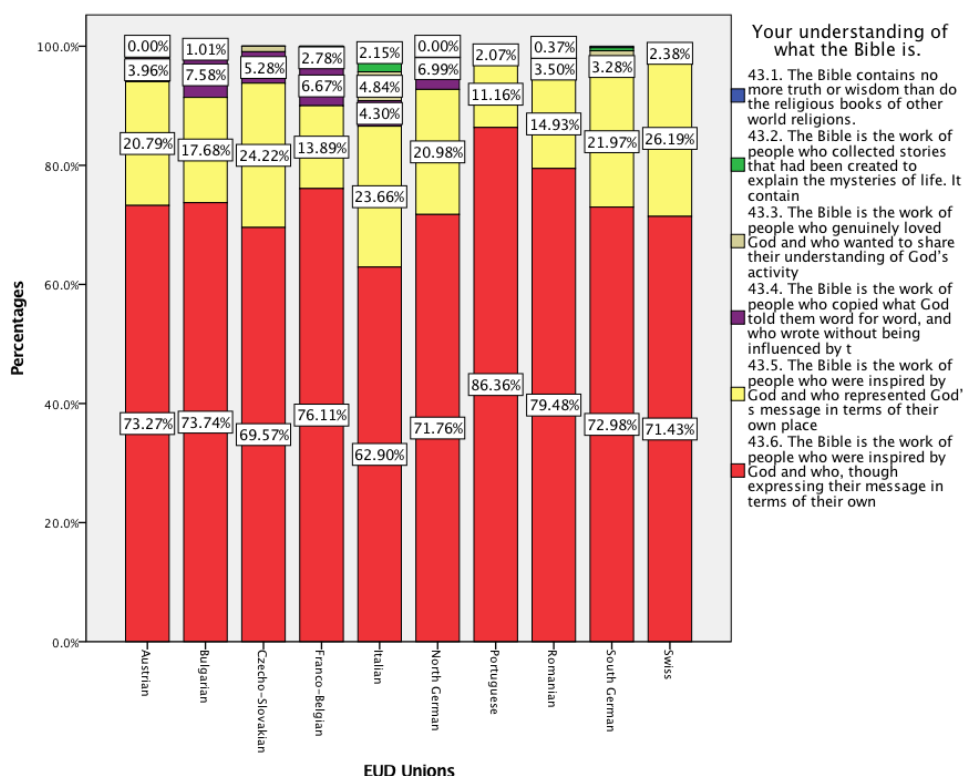
Q 43. Understanding of what the Bible is

Table no. 41: Frequencies of different beliefs on what the Bible is

		Frequency	Valid Percent
43.1	The Bible contains no more truth or wisdom than do the religious books of other world religions.	11	.3
43.2	The Bible is the work of people who collected stories that had been created to explain the mysteries of life. It contains a great deal of wisdom about the human experience.	17	.5
43.3	The Bible is the work of people who genuinely loved God and who wanted to share their understanding of God's activity in the world.	45	1.2
43.4	The Bible is the work of people who copied what God told them word for word, and who wrote without being influenced by their own place and time.	159	4.3
43.5	The Bible is the work of people who were inspired by God and who represented God's message in terms of their own place and time.	652	17.7
43.6	The Bible is the work of people who were inspired by God and who, though expressing their message in terms of their own time and place, expressed eternal truths.	2797	76.0
	Total	3681	100.0

A Chi square analysis has revealed that there are significant differences among EUD Union samples regarding their understanding of what the Bible is ($\chi^2(45)=142.88$ p<0.01).

Graph no. 324: Understanding of what the Bible is – comparison among EUD Unions





A Chi square analysis has revealed that there are no significant differences among age groups regarding their understanding of what the Bible is ($p > 0.05$).

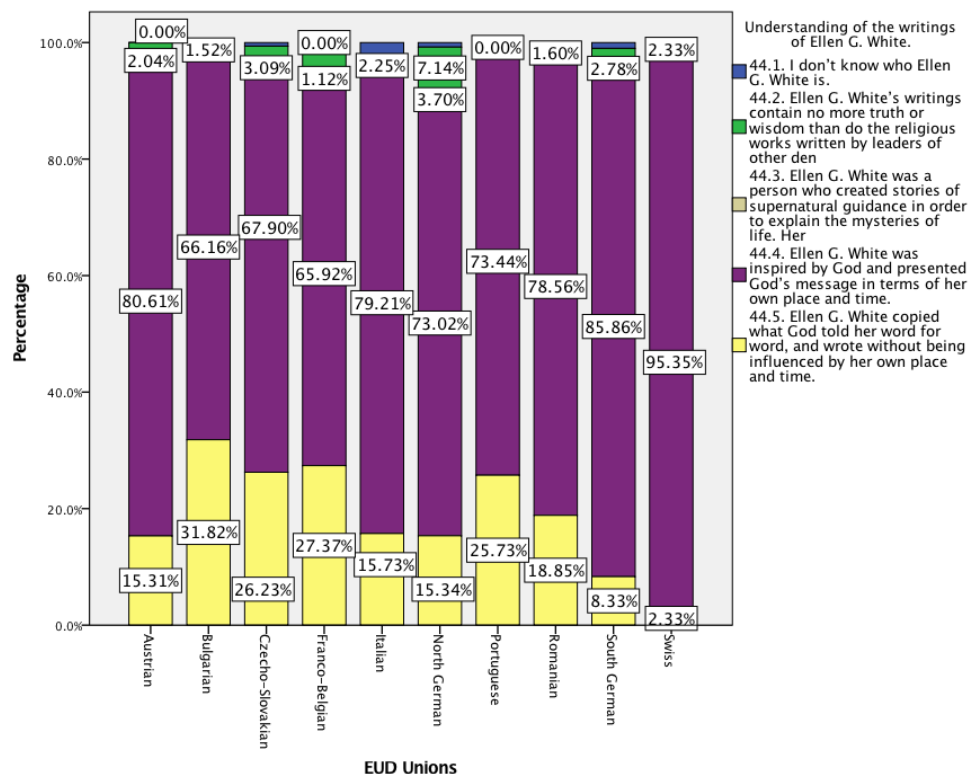
Q 44. Understanding of the writings of Ellen G. White

Table no. 42: Understanding of the writings of Ellen G. White

		Frequency	Valid Percent
44.1	I don't know who Ellen G. White is.	21	.6
44.2	Ellen G. White's writings contain no more truth or wisdom than do the religious works written by leaders of other denominations.	66	1.8
44.3	Ellen G. White was a person who created stories of supernatural guidance in order to explain the mysteries of life. Her	73	2.0
44.4	Ellen G. White was inspired by God and presented God's message in terms of her own place and time.	2798	76.5
44.5	Ellen G. White copied what God told her word for word, and wrote without being influenced by her own place and time.	700	19.1
	Total	3658	100.0

A Chi square analysis has revealed that there are significant differences among EUD Union samples regarding their understanding of the writings of Ellen G White ($\chi^2(36)=215.41$ $p < 0.01$).

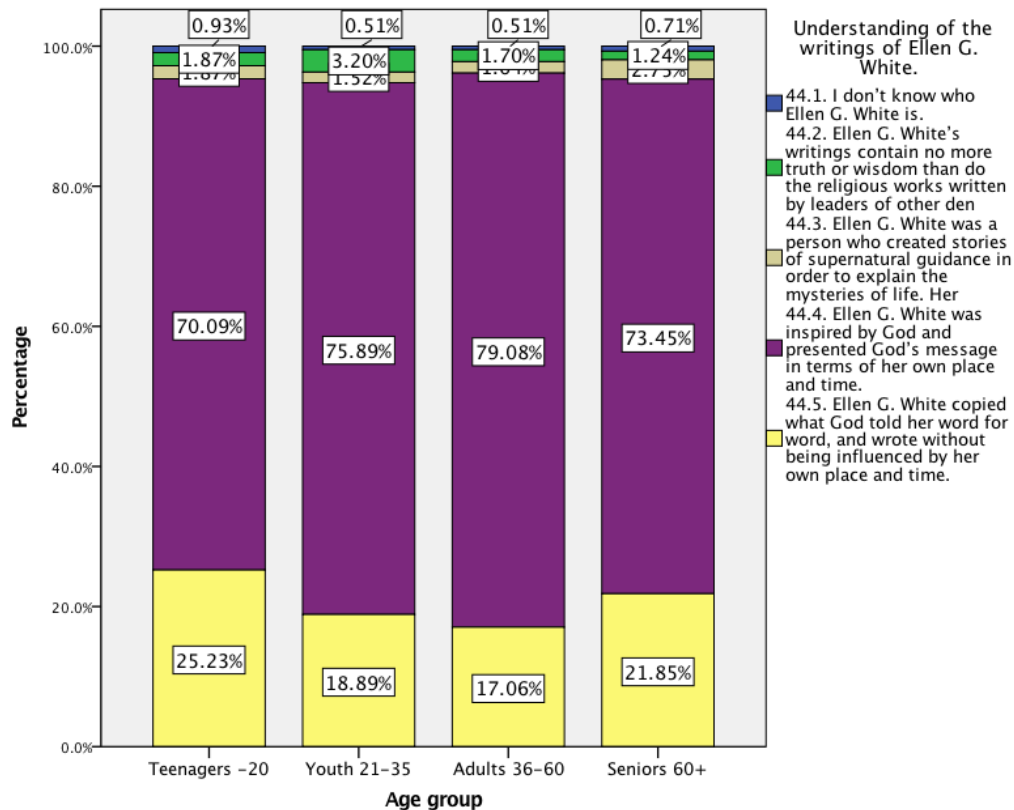
Graph no. 325: Understanding of the writings of Ellen G White – comparison among EUD Unions





A Chi square analysis has revealed that there are significant differences among age groups regarding their understanding of the writings of Ellen G White ($\chi^2(12)=28.20$ $p<0.01$).

Graph no. 326: Understanding of the writings of Ellen G White – comparison among age groups



Q 45. Acceptance of the individual teachings of the Seventh-day Adventist church

Table no. 43: Level of acceptance of the individual teachings of the Seventh-day Adventist church - percentages

	I don't accept it	I have major doubts about it	I have some questions about it	I accept it because the church teaches it	I embrace it wholeheartedly
There is one God: Father, Son, and Holy Spirit, a unity of three eternal equal Persons.	1.0	.3	2.2	3.5	93.0
The investigative or pre-Advent judgment began in 1844.	2.2	2.4	8.3	13.8	73.4
Christ is acting as our advocate before God in the heavenly sanctuary right now.	.7	.5	3.1	6.7	89.0
Before Christ returns, God will decide who is to be	4.3	1.4	7.1	9.1	78.2



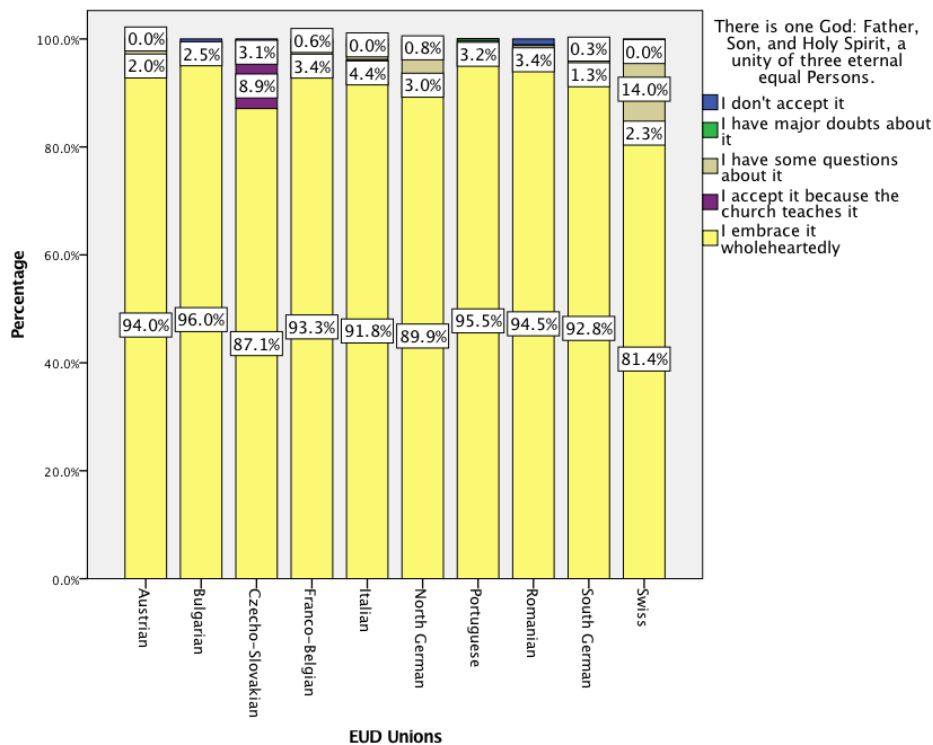
	I don't accept it	I have major doubts about it	I have some questions about it	I accept it because the church teaches it	I embrace it wholeheartedly
saved and who will be eternally lost.					
The Church's interpretation of end-time prophecies	1.5	1.9	10.4	15.2	71.1
Ellen G. White was a prophet.	1.0	1.3	5.7	11.9	80.1
Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.	1.1	.6	3.4	7.0	87.9
Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.	.6	.6	3.5	7.3	88.1
Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.	1.8	1.1	6.1	8.6	82.4

Table no. 44: Chi square tests for differences in the distribution of answers among EUD Union samples for the level of acceptance of the individual teachings of the Seventh-day Adventist church

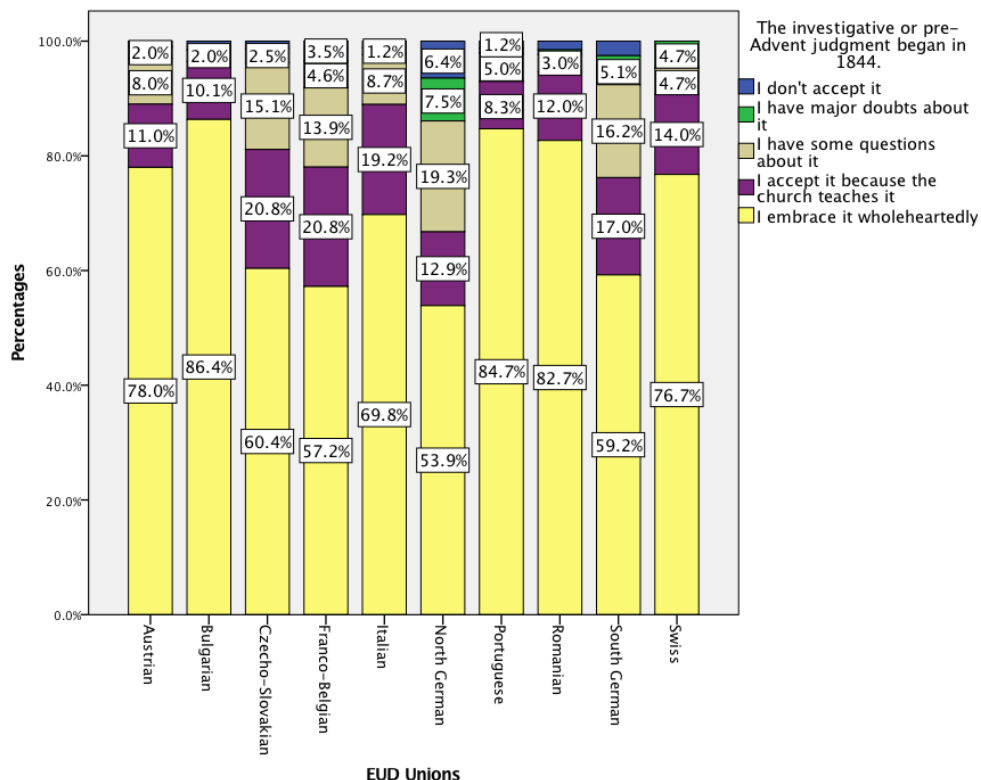
	χ^2	df	Asymptotic Significance (2-sided)
There is one God: Father, Son, and Holy Spirit, a unity of three eternal equal Persons.	125.58	36	.000
The investigative or pre-Advent judgment began in 1844.	413.17	36	.000
Christ is acting as our advocate before God in the heavenly sanctuary right now.	205.43	36	.000
Before Christ returns, God will decide who is to be saved and who will be eternally lost.	204.87	36	.000
The Church's interpretation of end-time prophecies	338.13	36	.000
Ellen G. White was a prophet.	345.59	36	.000
Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.	318.85	36	.000
Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.	311.62	36	.000
Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.	271.49	36	.000



Graph no. 327: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: There is one God: Father, Son, and Holy Spirit, a unity of three eternal equal Persons

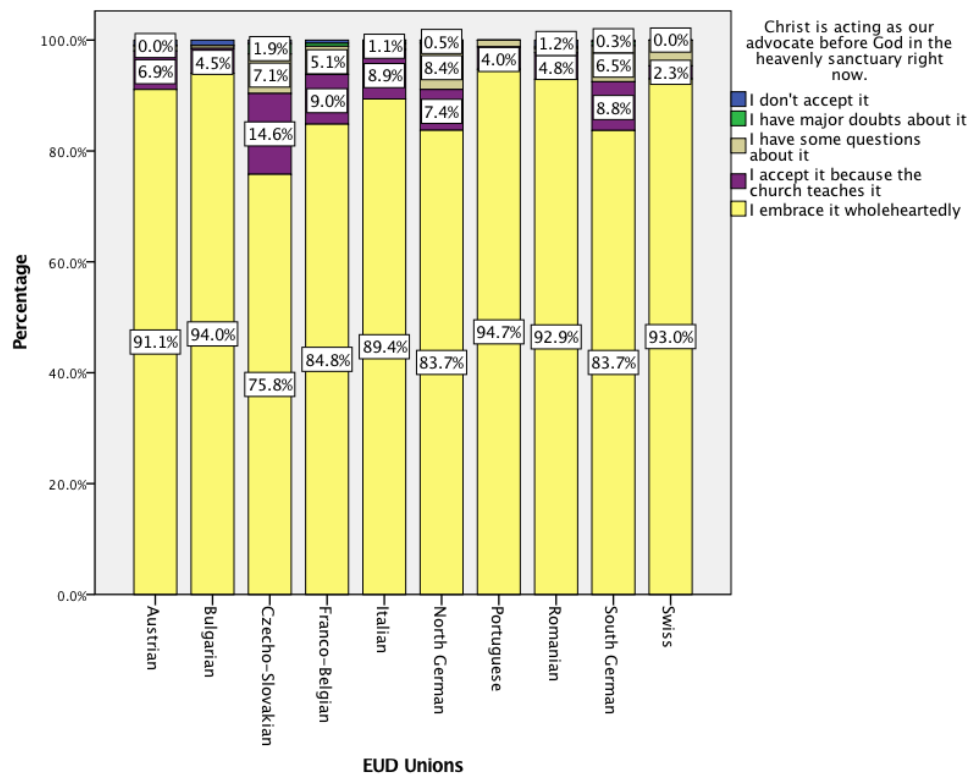


Graph no. 328: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: The investigative or pre-Advent judgment began in 1844

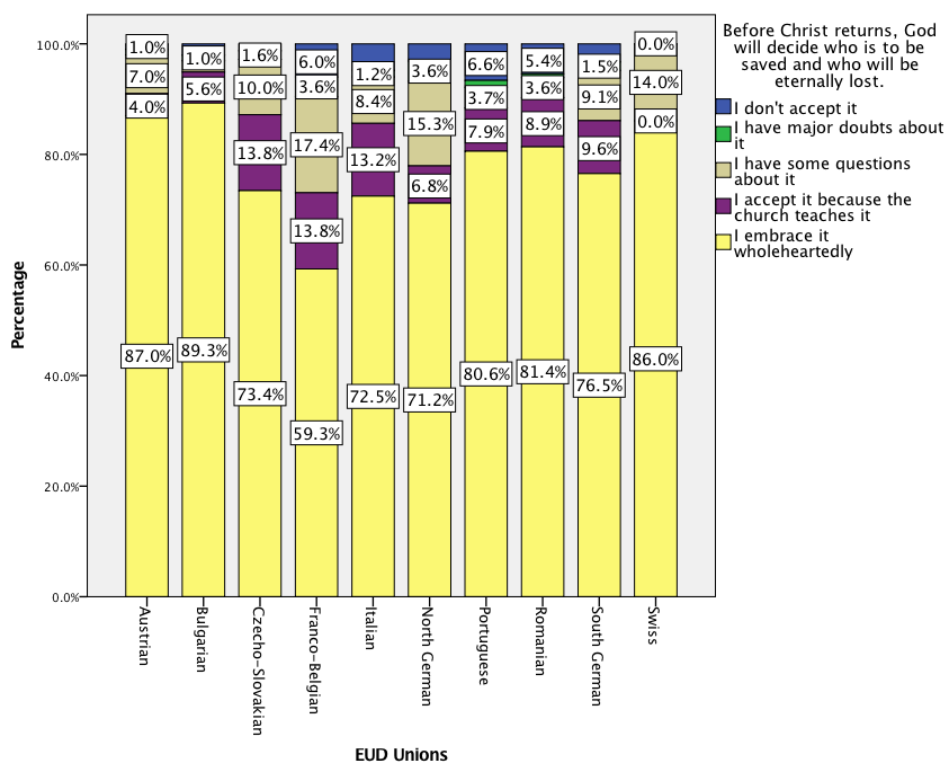




Graph no. 329: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: Christ is acting as our advocate before God in the heavenly sanctuary right now.

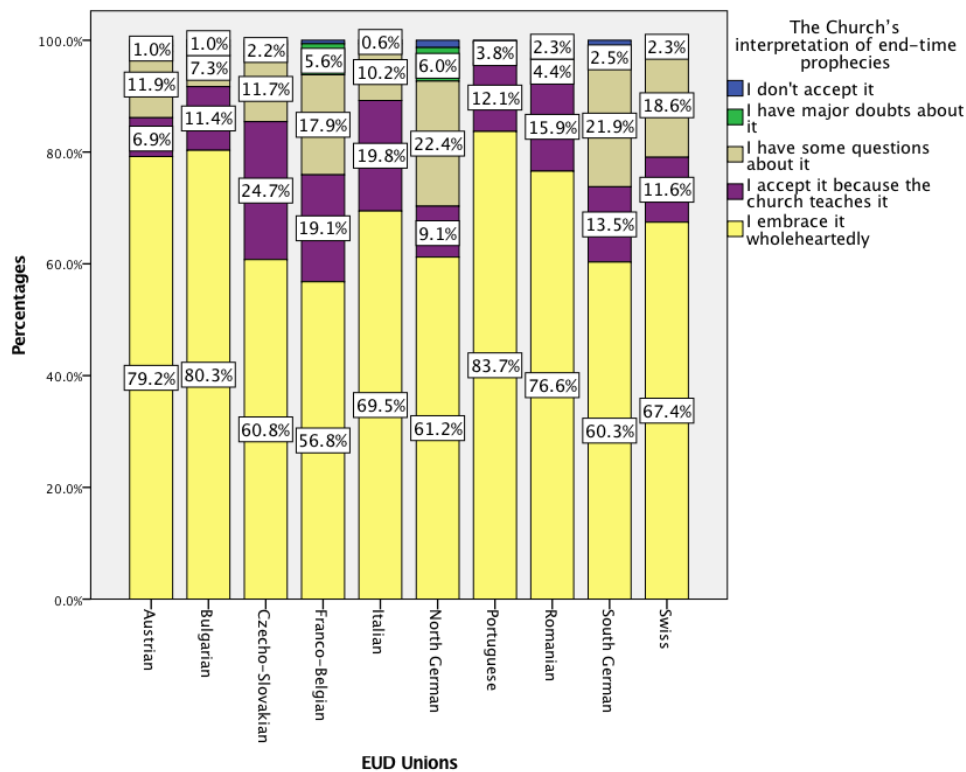


Graph no. 330: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: Before Christ returns, God will decide who is to be saved and who will be eternally lost.

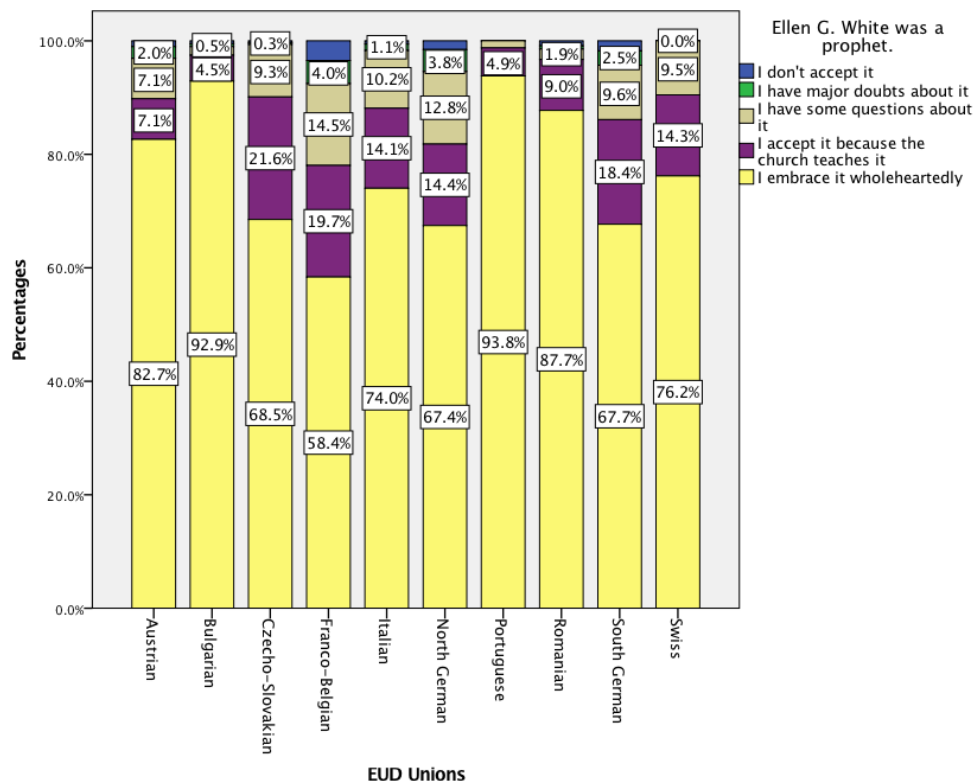




Graph no. 331: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: The Church's interpretation of end-time prophecies.

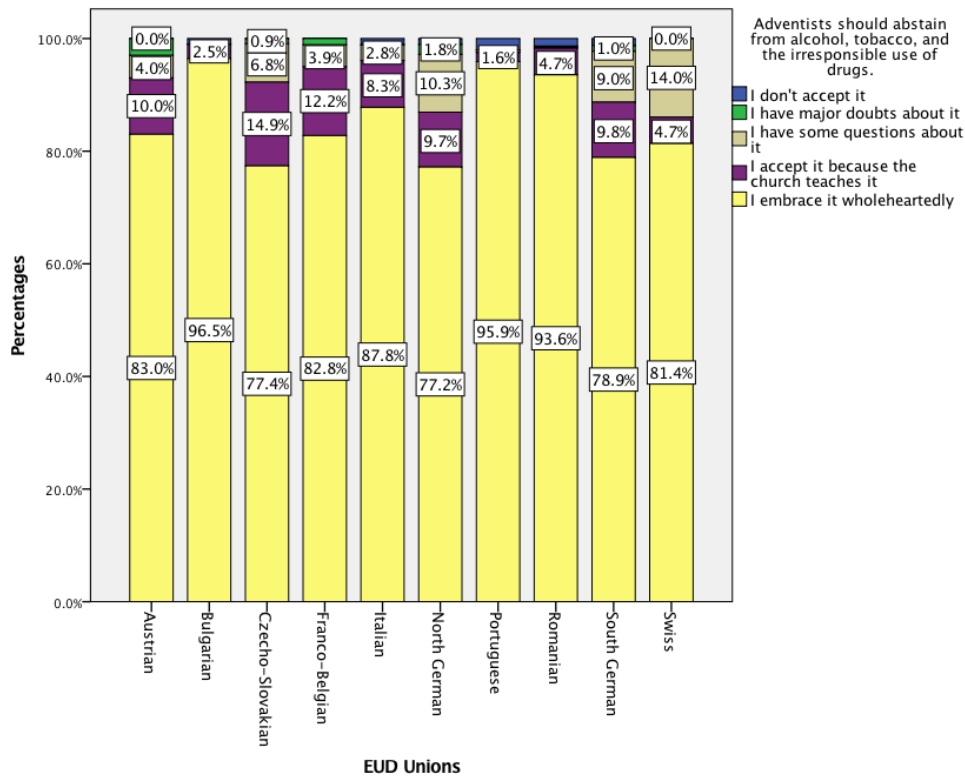


Graph no. 332: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: Ellen G. White was a prophet.

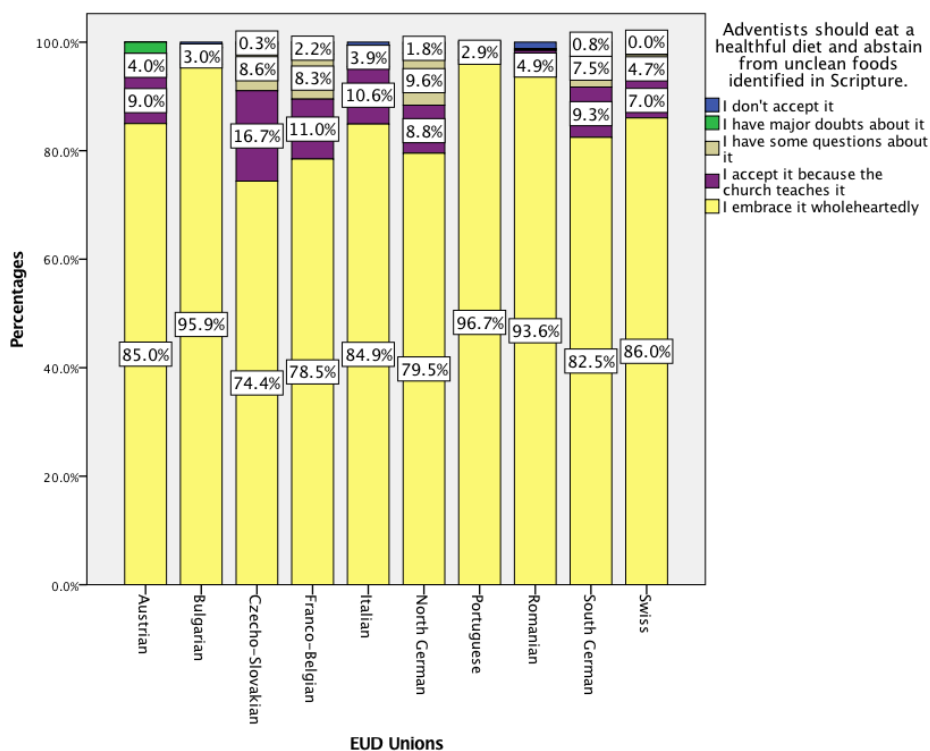




Graph no. 333: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.



Graph no. 334: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.





Graph no. 335: Distribution of answers among EUD Union samples for the level of acceptance of the following teaching of the Seventh-day Adventist church: Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.

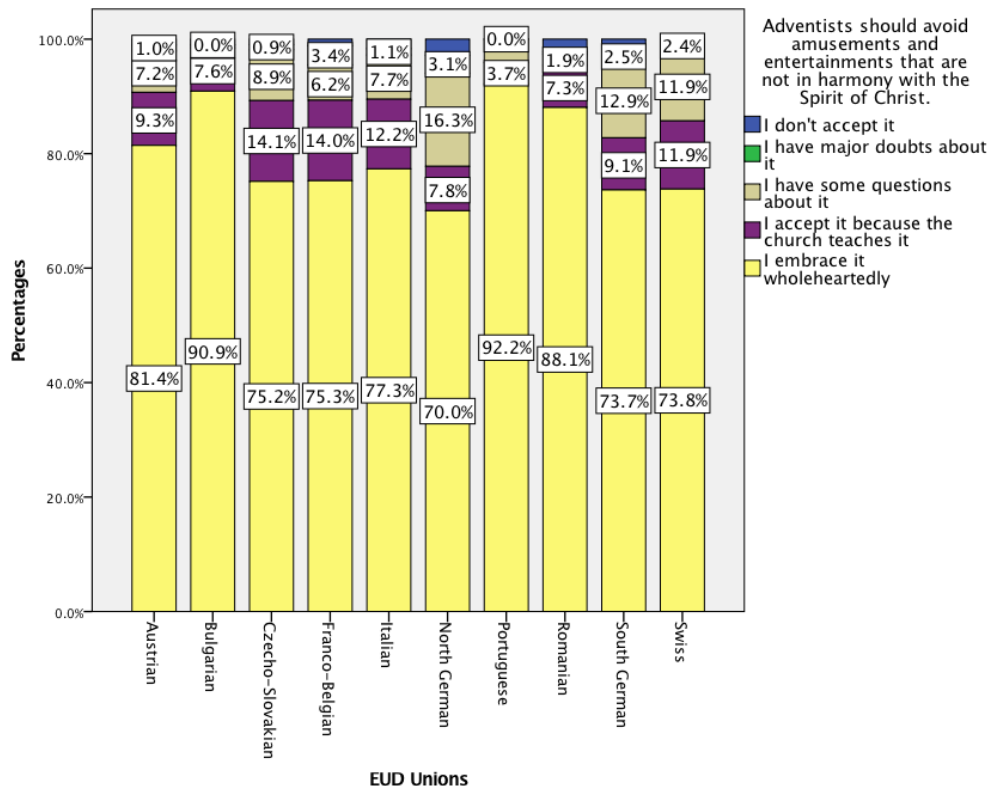
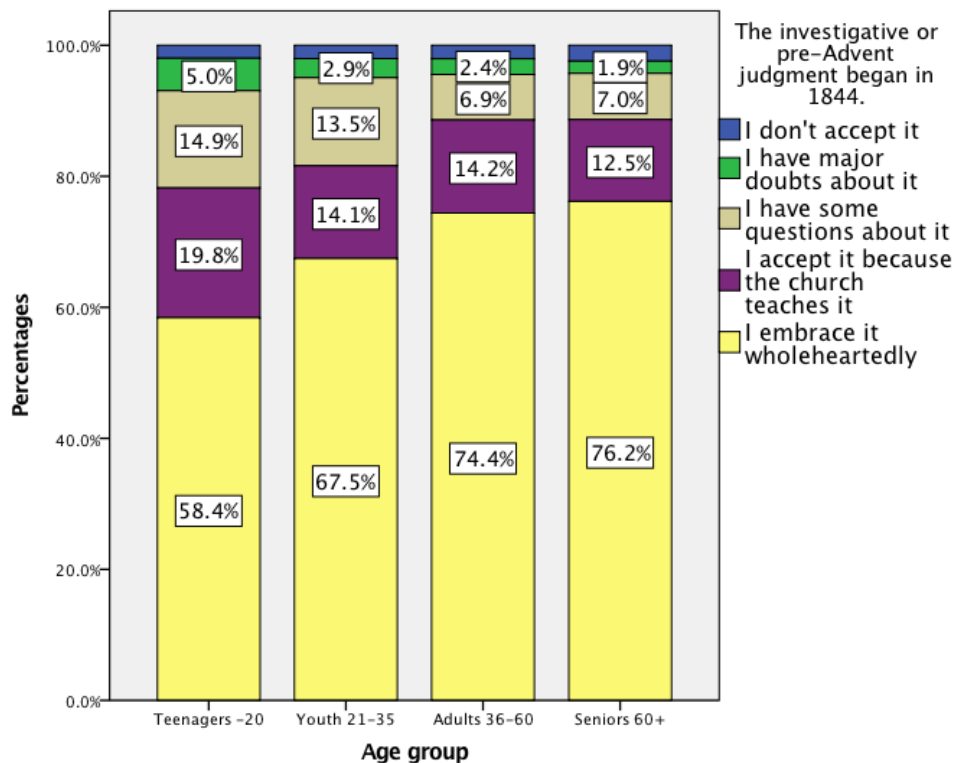


Table no. 45: Chi square tests for differences in the distribution of answers among age groups for the level of acceptance of the individual teachings of the Seventh-day Adventist church

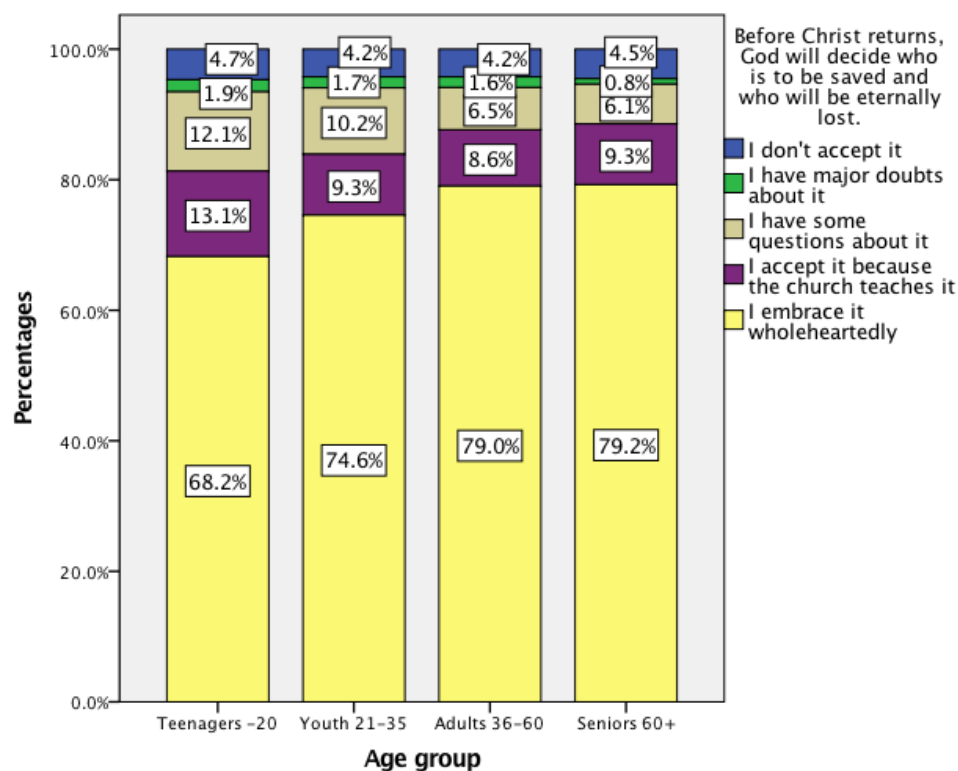
	χ^2	df	Asymptotic Significance (2-sided)
There is one God: Father, Son, and Holy Spirit, a unity of three eternal equal Persons.	16.52	12	.168
The investigative or pre-Advent judgment began in 1844.	46.92	12	.000
Christ is acting as our advocate before God in the heavenly sanctuary right now.	21.39	12	.045
Before Christ returns, God will decide who is to be saved and who will be eternally lost.	23.027	12	.027
The Church's interpretation of end-time prophecies	6.95	12	.860
Ellen G. White was a prophet.	16.41	12	.173
Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.	28.00	12	.006
Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.	18.65	12	.097
Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.	36.96	12	.000



Graph no. 336: Distribution of answers among age groups for the level of acceptance of the following teaching of the Seventh-day Adventist church: The investigative or pre-Advent judgment began in 1844

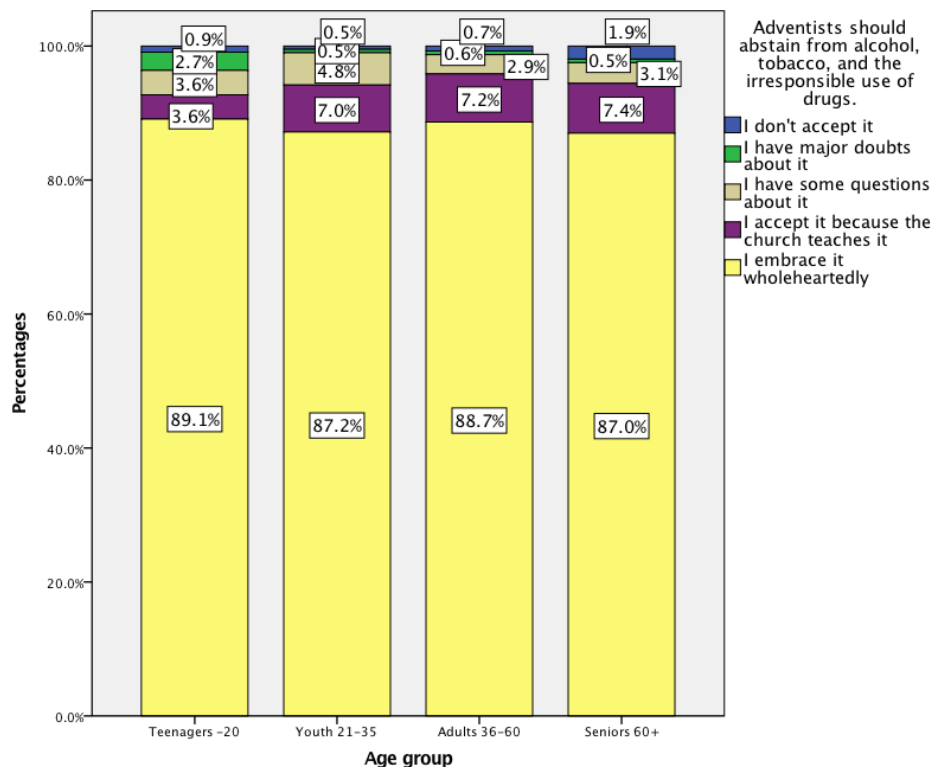


Graph no. 337: Distribution of answers among age groups for the level of acceptance of the following teaching of the Seventh-day Adventist church: Before Christ returns, God will decide who is to be saved and who will be eternally lost.

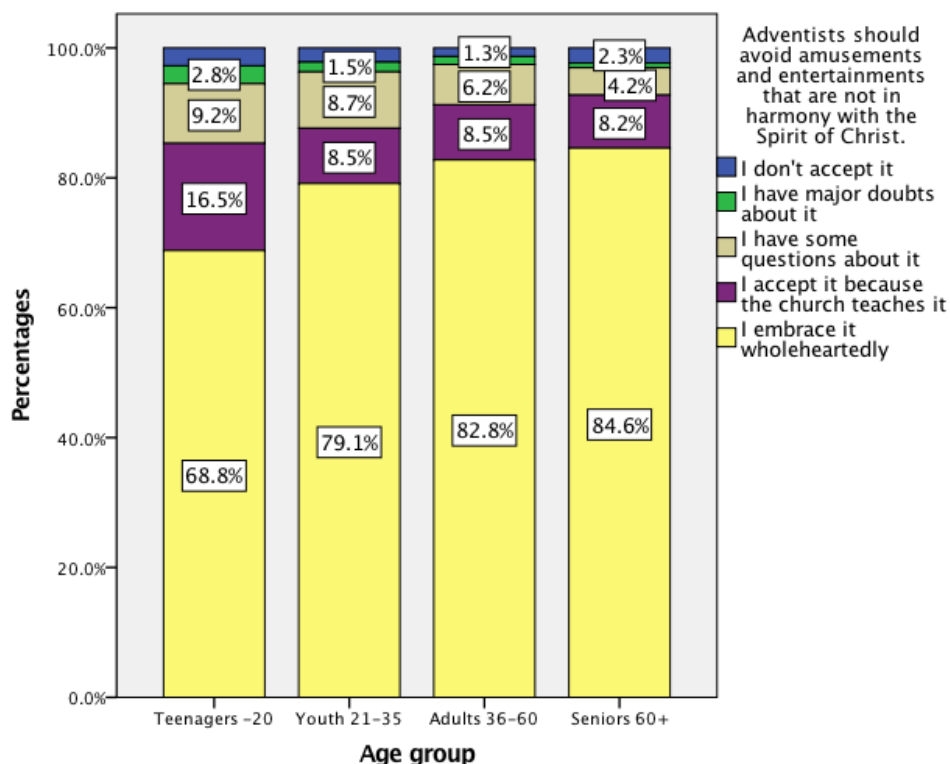




Graph no. 338: Distribution of answers age groups for the level of acceptance of the following teaching of the Seventh-day Adventist church: Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.



Graph no. 339: Distribution of answers among age groups for the level of acceptance of the following teaching of the Seventh-day Adventist church: Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ.

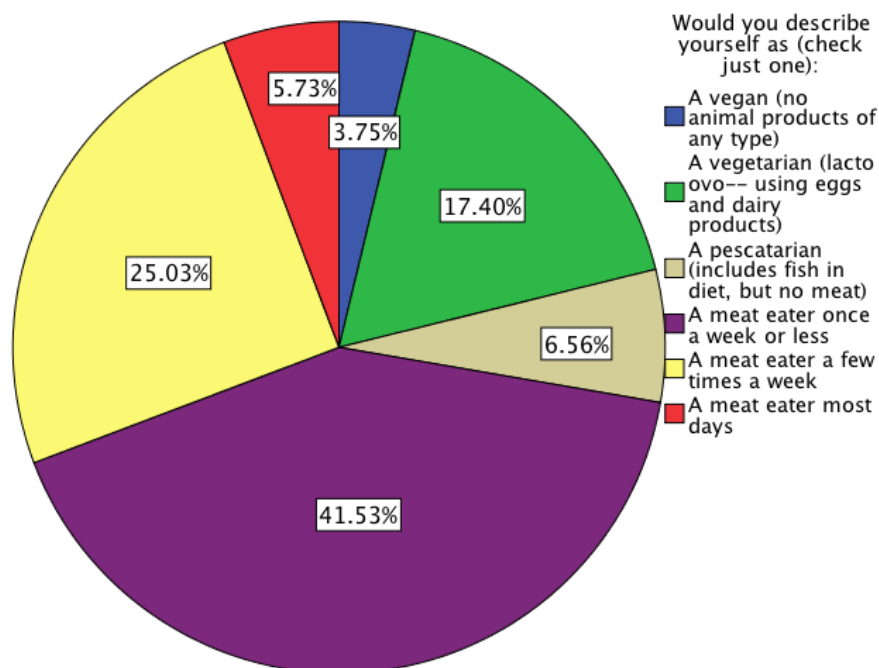




1.21 Health

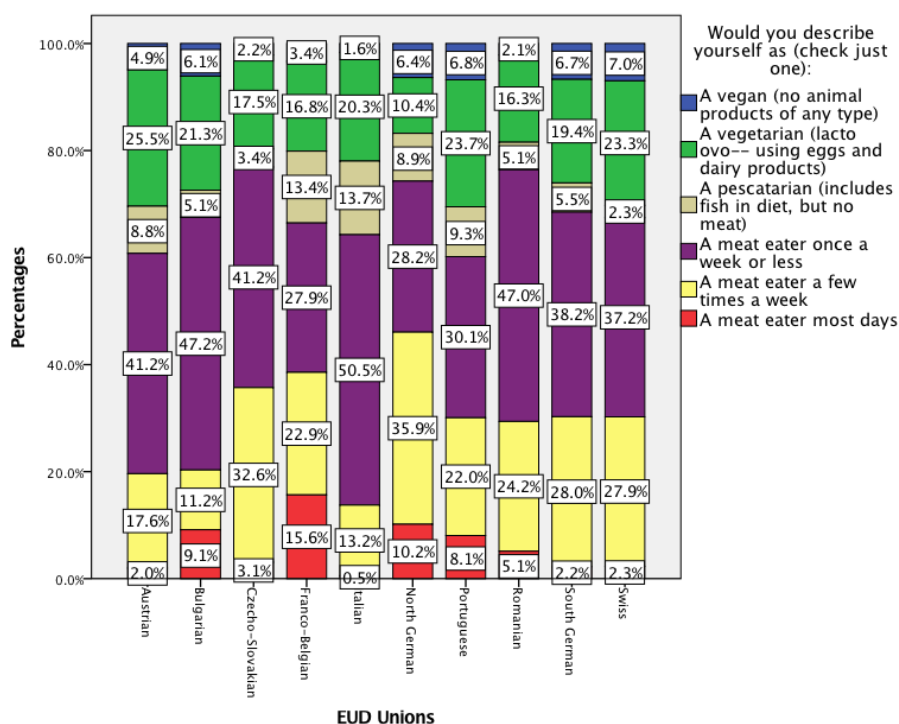
Q 46. Diet

Graph no. 340: Percentages for types of diet among participants



A Chi square analysis has revealed that there are significant differences among the distribution of diet types among EUD Union samples ($\chi^2(45)=298.56$ $p<0.01$).

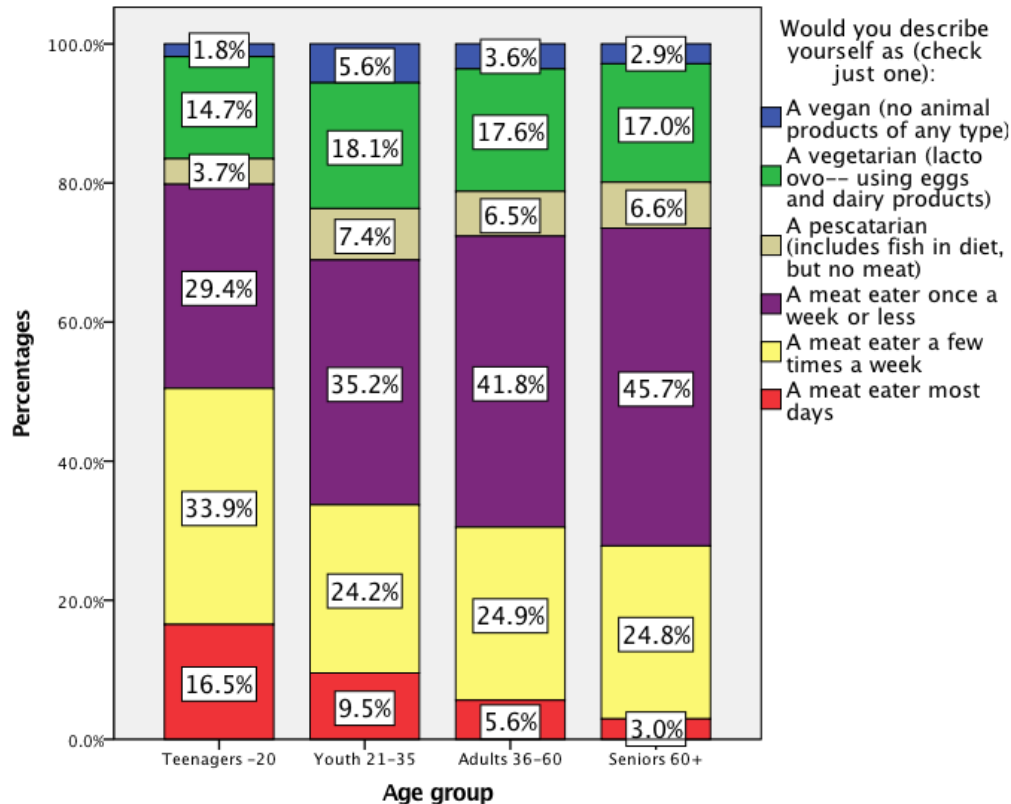
Graph no. 341: Diet types across EUD Unions





A Chi square analysis has revealed that there are significant differences among the distribution of diet types for different age groups ($\chi^2(15)=83.07$ $p<0.01$).

Graph no. 342: Diet types across age groups



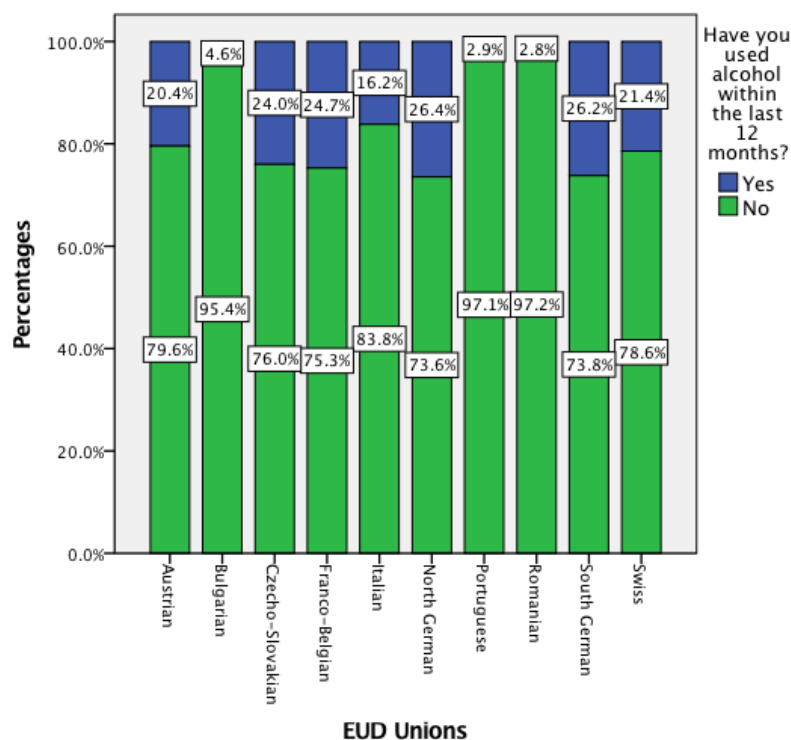
Q 47 - 48. Use of alcohol and tobacco

Of all participants, 12% have used alcohol and 1.1% had used tobacco during the previous 12 months.

A Chi square analysis has revealed that there are significant differences among EUD Unions regarding the use of alcohol ($\chi^2(9)=397.20$ $p<0.01$).

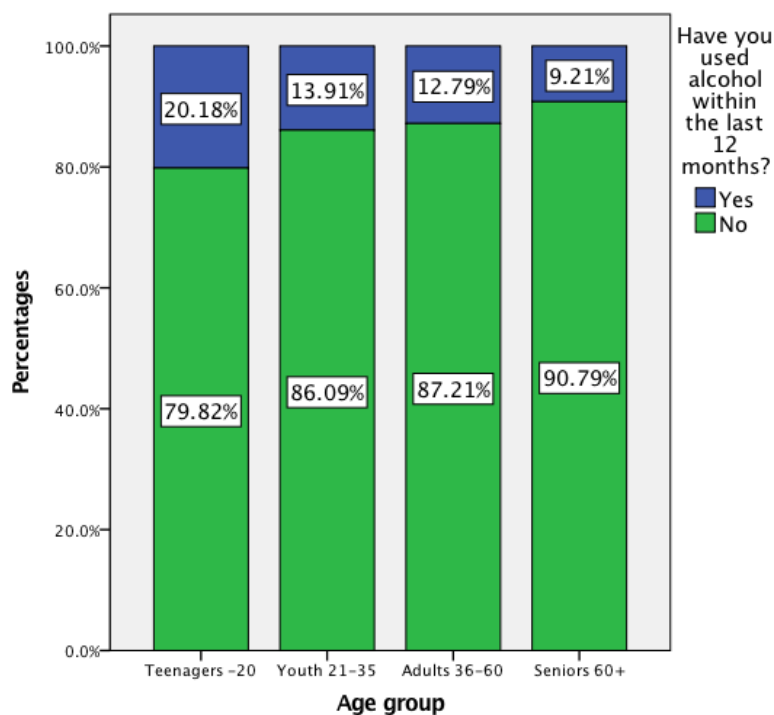


Graph no. 343: Use of alcohol across EUD Unions



A Chi square analysis has revealed that there are significant differences among age groups regarding the use of alcohol ($\chi^2(3)=18.32$ $p<0.01$).

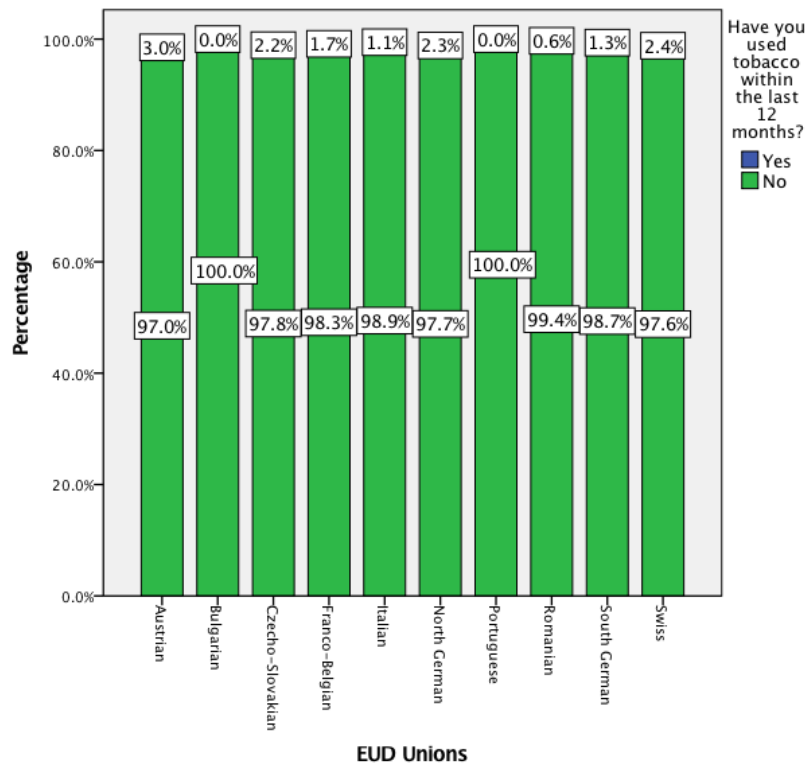
Graph no. 344: Use of alcohol across age groups



A Chi square analysis has revealed that there are significant differences among EUD Unions regarding the use of tobacco ($\chi^2(9)=21.92$ $p<0.01$).

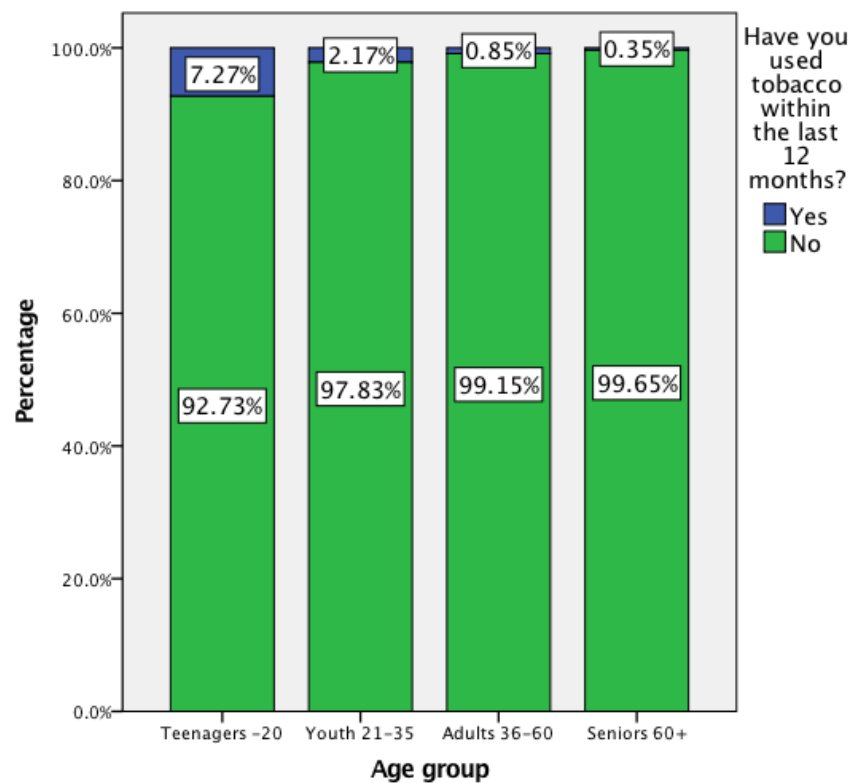


Graph no. 345: Use of tobacco across EUD Unions



A Chi square analysis has revealed that there are significant differences among age groups regarding the use of tobacco ($\chi^2(3)=51.34$ $p<0.01$).

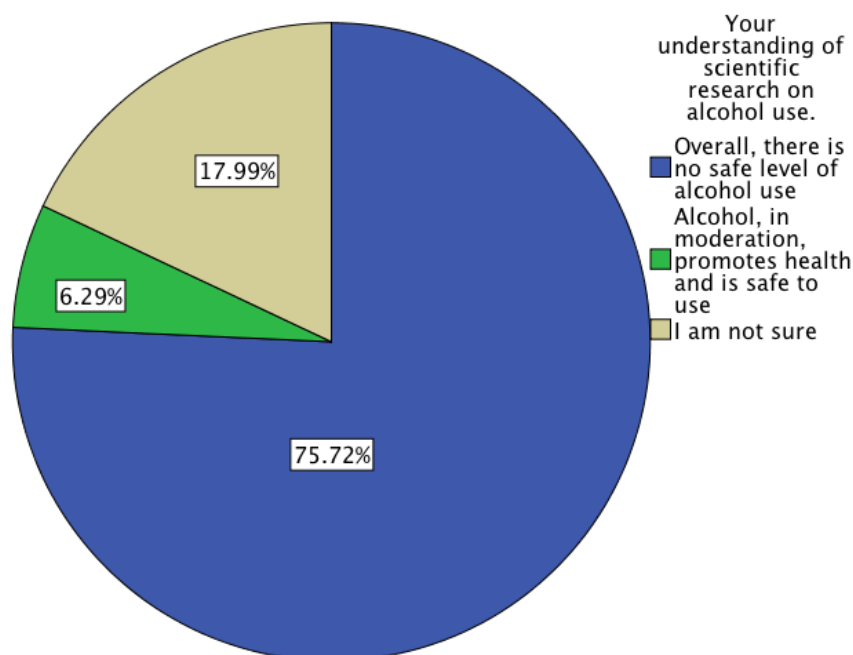
Graph no. 346: Use of tobacco across age groups





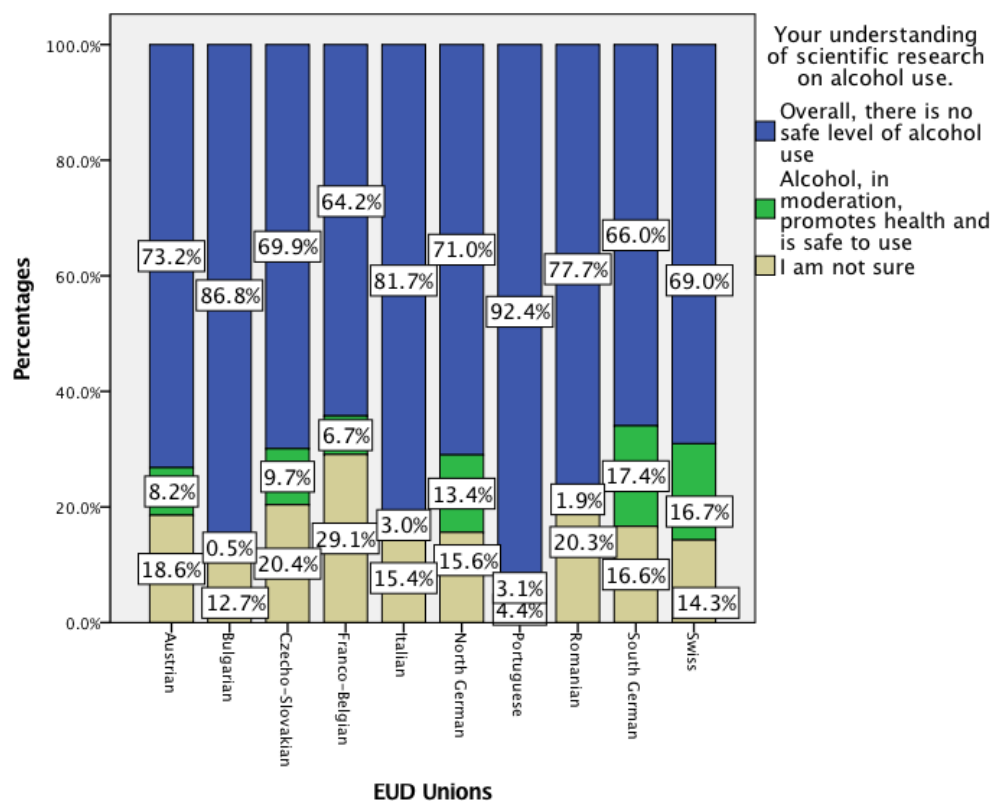
Q 49. Is there a safe level of alcohol use?

Graph no. 347: Is there a safe level of alcohol use?



A Chi square analysis has revealed that there are significant differences among EUD Unions regarding opinions on the safety of using alcohol ($\chi^2(18)=247.28$ $p<0.01$).

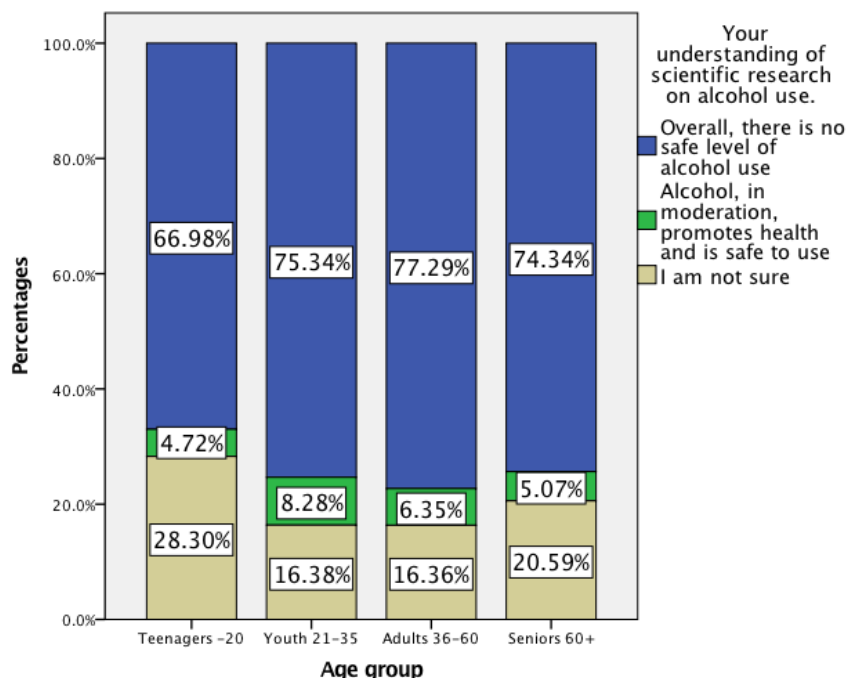
Graph no. 348: Opinions on the safety of using alcohol – comparison among EUD Unions





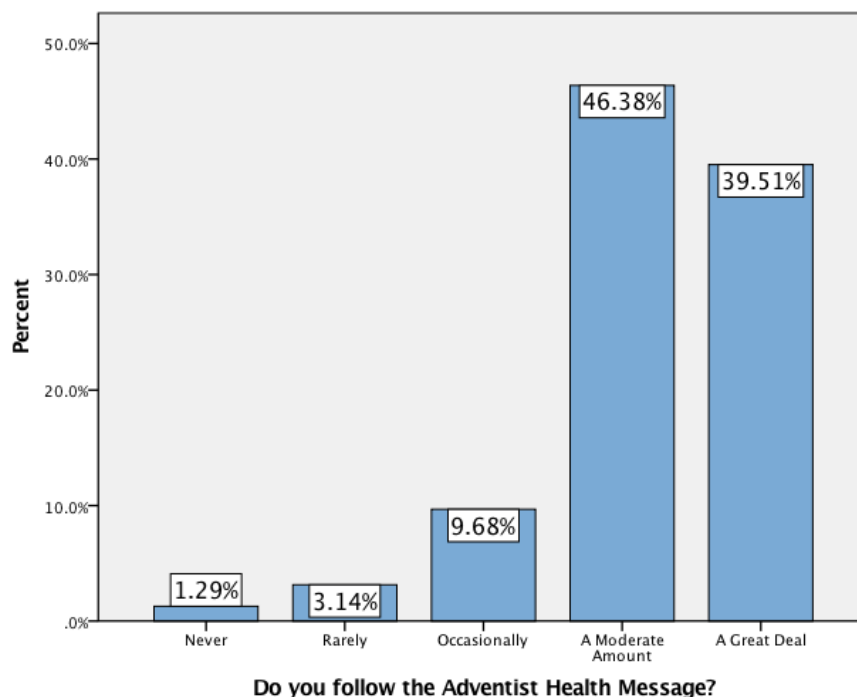
A Chi square analysis has revealed that there are significant differences among age groups regarding opinions on the safety of using alcohol ($\chi^2(18)=247.28$ $p<0.01$).

Graph no. 349: Opinions on the safety of using alcohol – comparison among age groups



Q 50. Do you follow the Adventist Health Message?

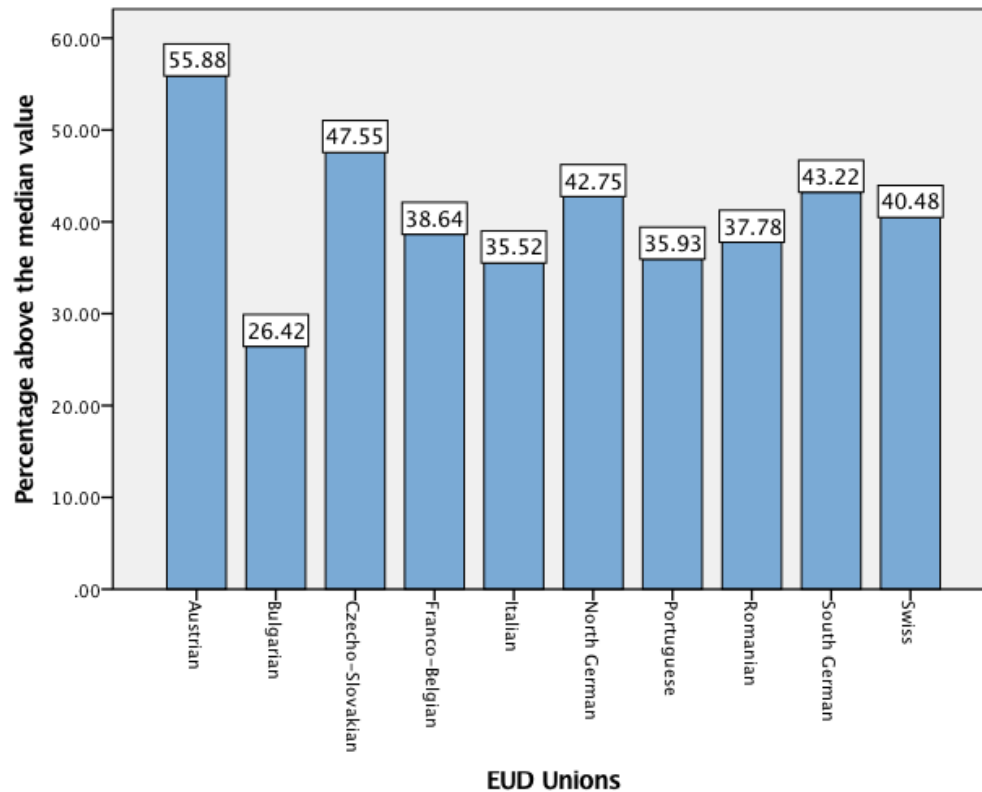
Graph no. 350: Do you follow the Adventist Health Message?



A Median test has revealed that there are significant differences among EUD Union samples regarding the level to which they follow the Adventist Health message ($\chi^2(9)=42.61$ $p<0.01$).

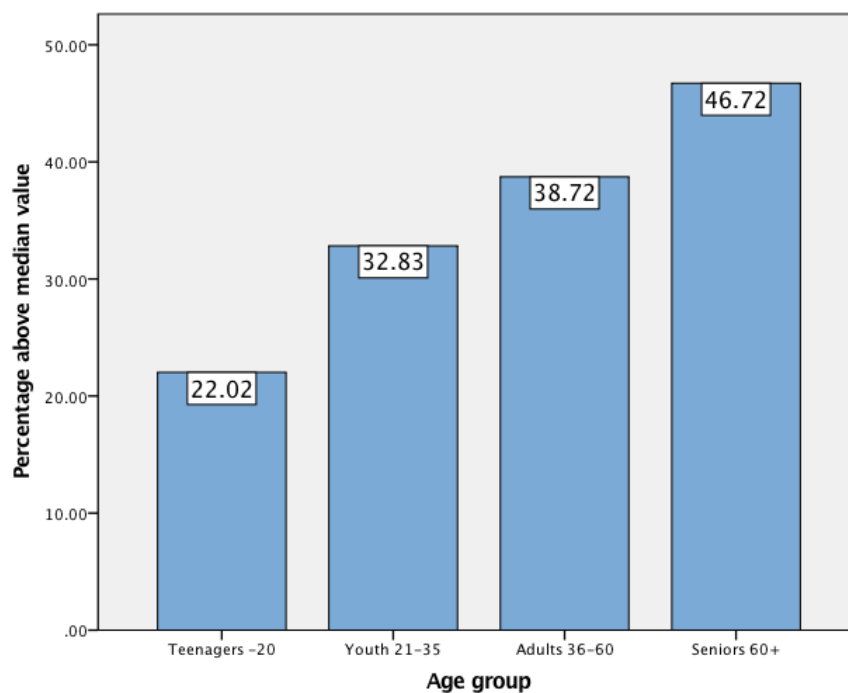


Graph no. 351: Differences among EUD Union samples regarding the level to which they follow the Adventist Health message



A Median test has revealed that there are significant differences among age groups regarding the level to which they follow the Adventist Health message ($\chi^2(3)=49.40$ $p<0.01$).

Graph no. 352: Differences among age groups regarding the level to which they follow the Adventist Health message



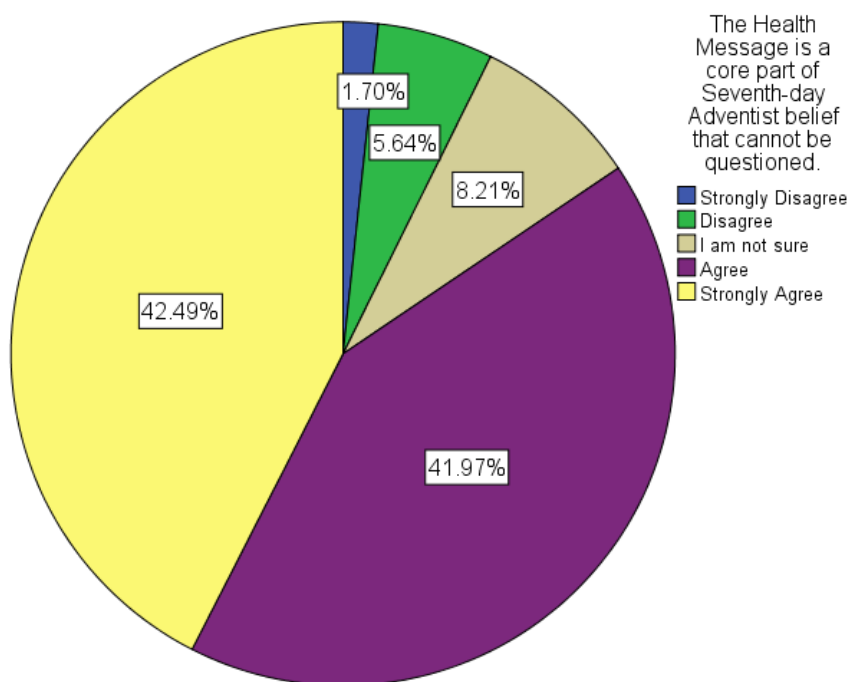


Q 51. Beliefs about the Adventist Health Message

Table no. 46: Median and mode values for participants' beliefs regarding the Adventist Health Message

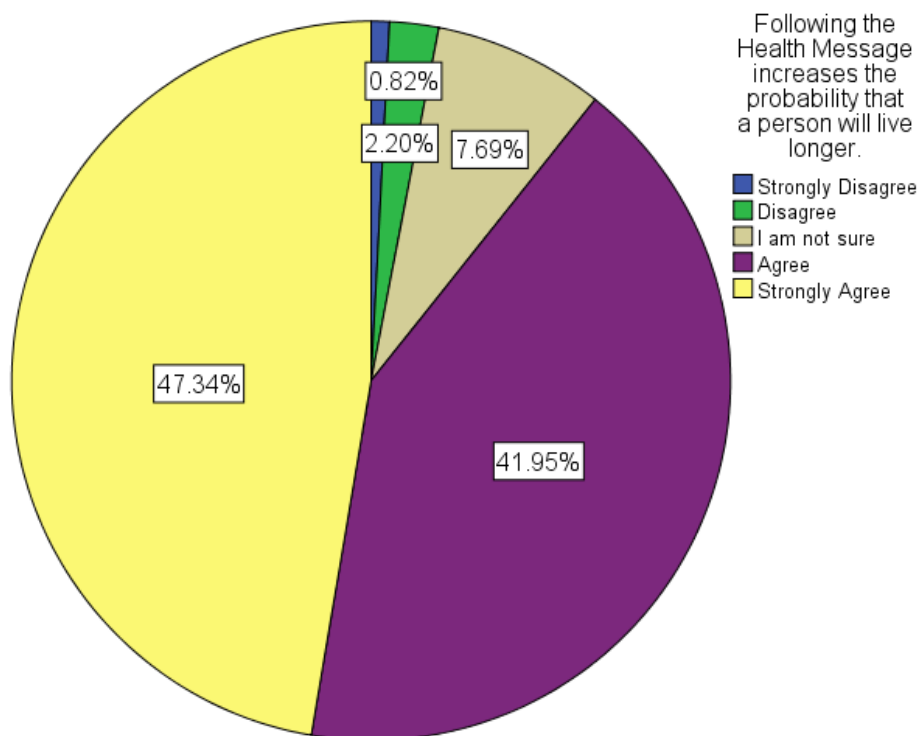
	Median	Mode
The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned.	4	5
Following the Health Message increases the probability that a person will live longer.	4	5
I can choose which parts of the Health Message to follow and which to ignore.	3	4
The Health Message has largely been supported by scientific discoveries.	4	4
Following the health message ensures my salvation.	2	1
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.	5	5

Graph no. 353: Participants' beliefs regarding the following teaching of the Adventist Health Message: The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned

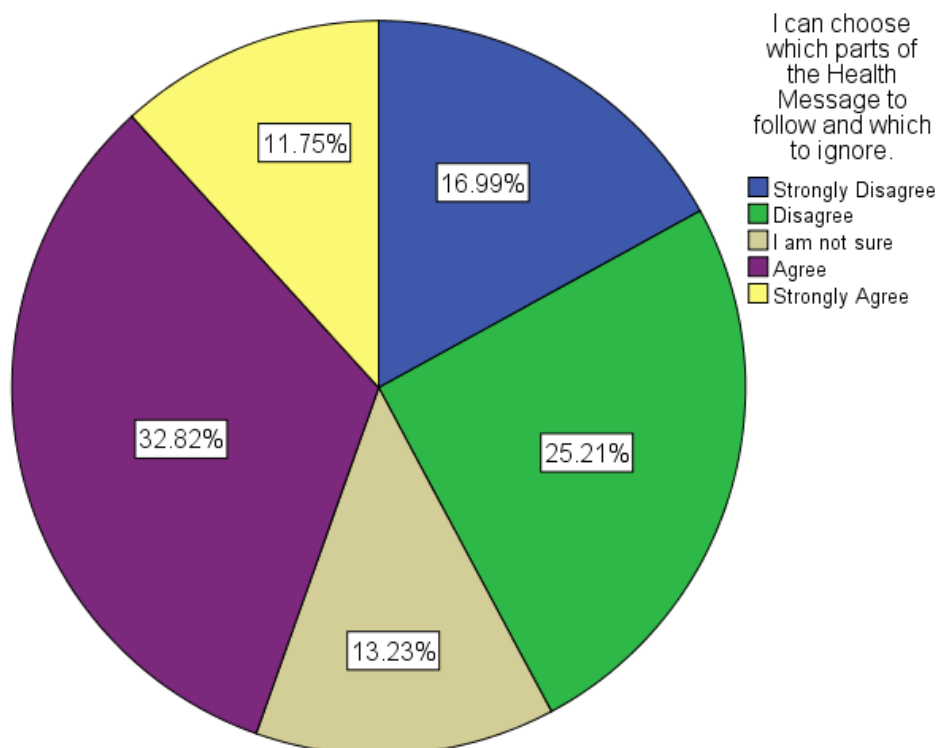




Graph no. 354: Participants' beliefs regarding the following teaching of the Adventist Health Message: Following the Health Message increases the probability that a person will live longer

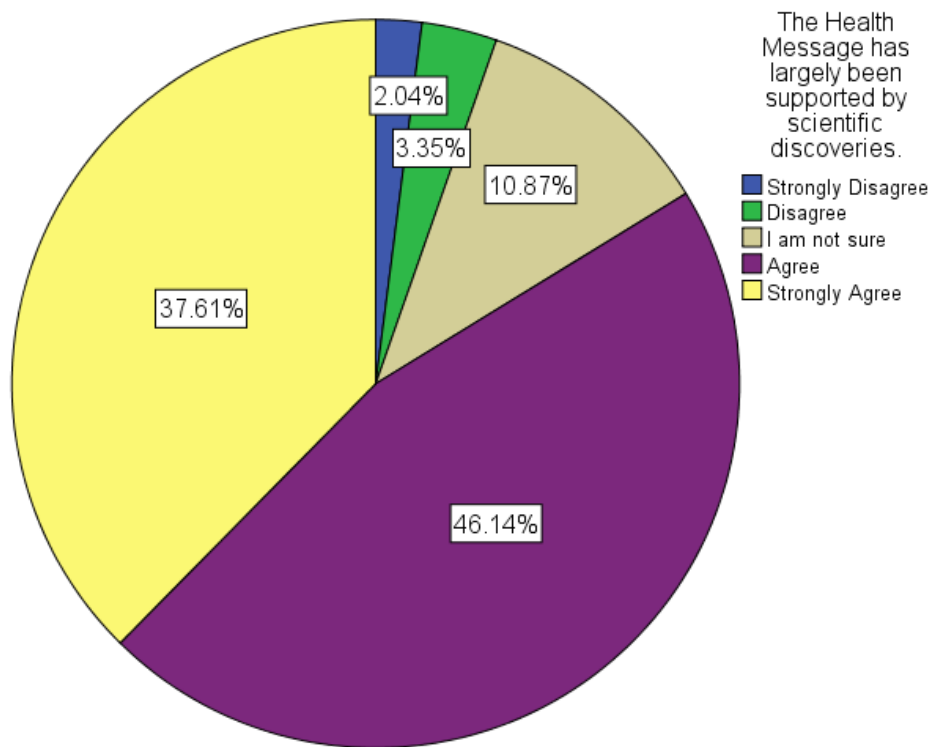


Graph no. 355: Participants' beliefs regarding the following teaching of the Adventist Health Message: I can choose which parts of the Health Message to follow and which to ignore

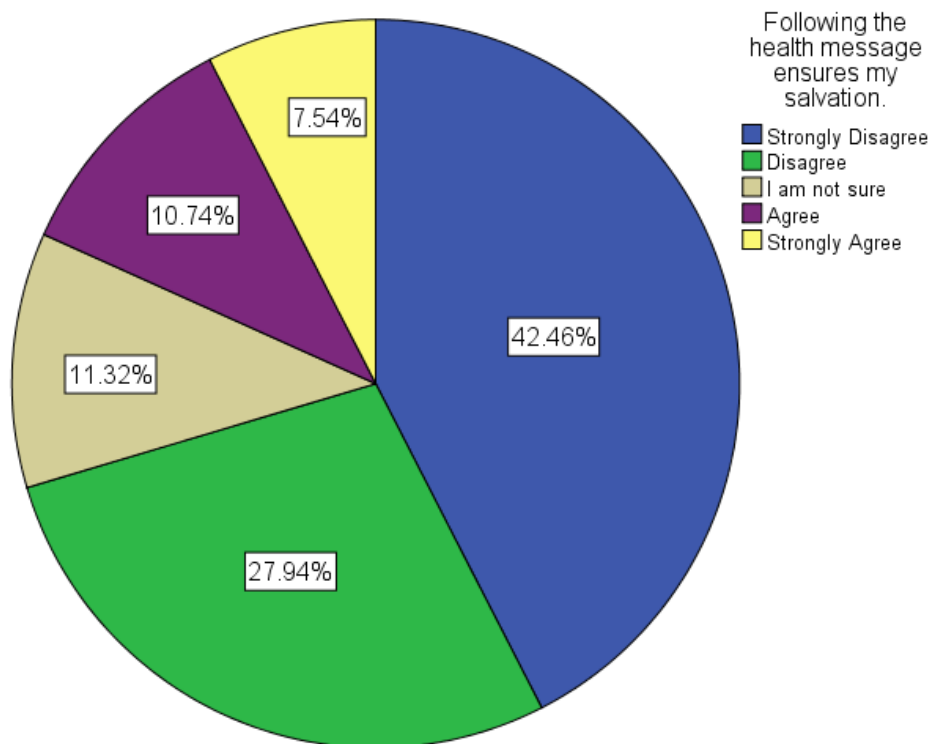




Graph no. 356: Participants' beliefs regarding the following teaching of the Adventist Health Message: The Health Message has largely been supported by scientific discoveries.



Graph no. 357: Participants' beliefs regarding the following teaching of the Adventist Health Message: Following the health message ensures my salvation.





Graph no. 358: Participants' beliefs regarding the following teaching of the Adventist Health Message: 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.

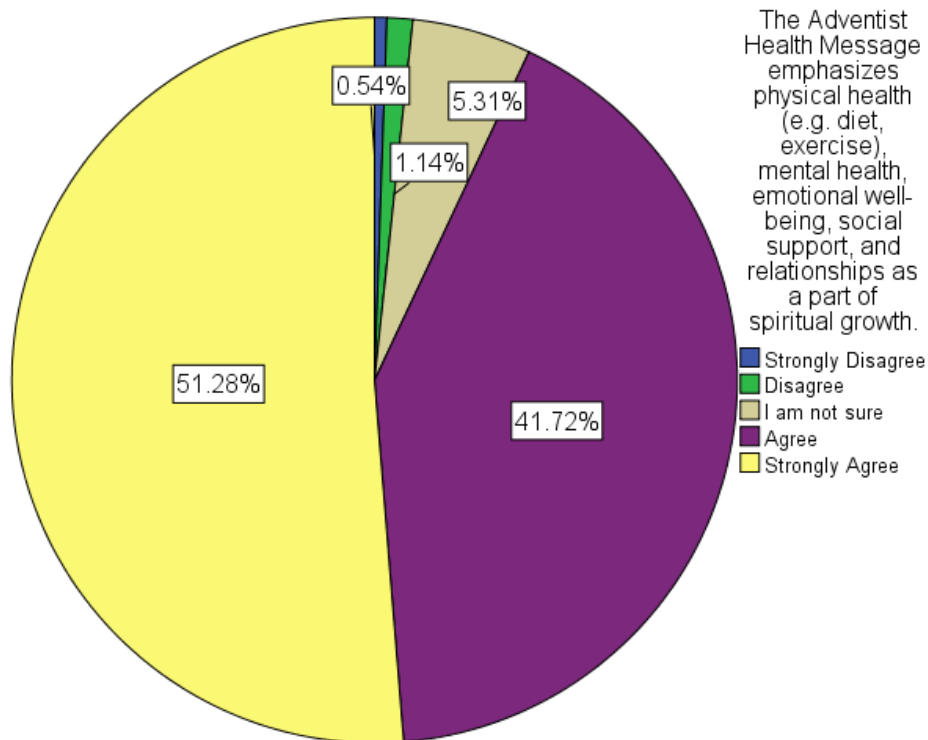
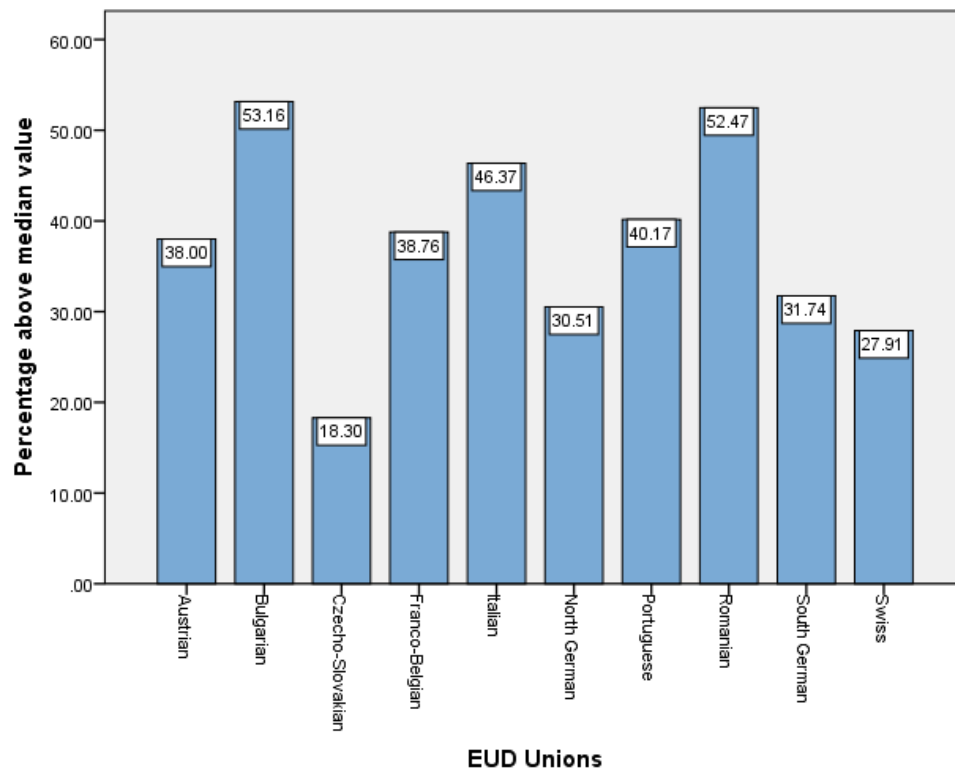


Table no. 47: Median test for differences among EUD Unions regarding their beliefs about the teachings of the Adventist Health Message

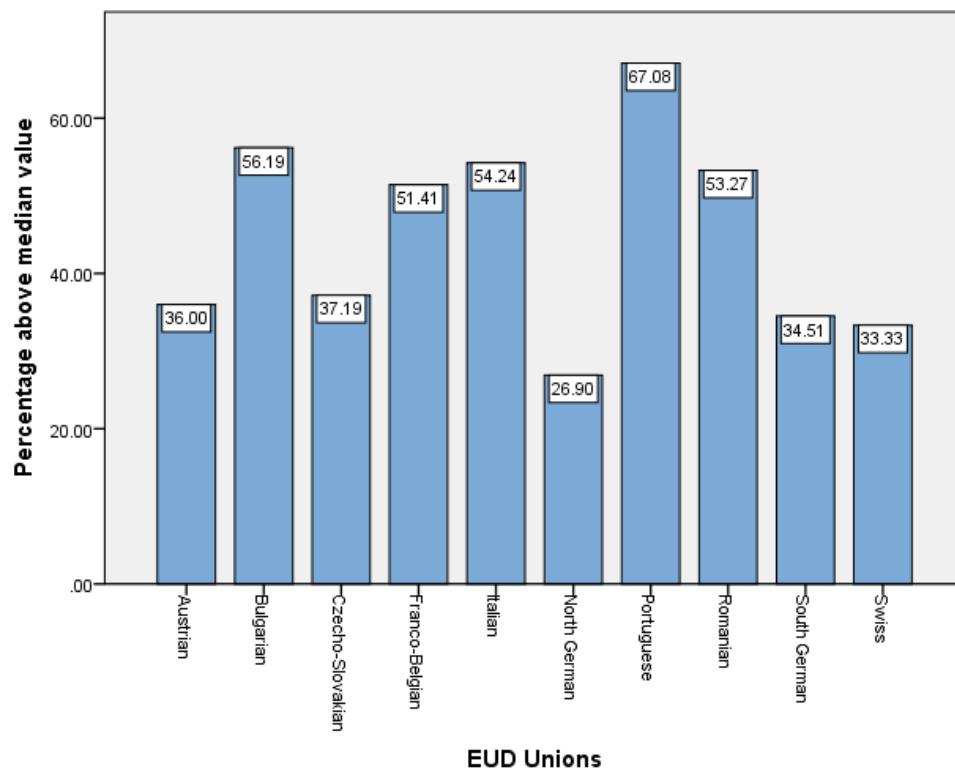
	Median	Chi-Square	df	Asymp. Sig.
The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned.	4	199.69	9	.000
Following the Health Message increases the probability that a person will live longer.	4	185.17	9	.000
I can choose which parts of the Health Message to follow and which to ignore.	3	140.55	9	.000
The Health Message has largely been supported by scientific discoveries.	4	94.11	9	.000
Following the health message ensures my salvation.	2	391.24	9	.000



Graph no. 359: Comparison among EUD Unions on beliefs regarding the following teaching of the Adventist Health Message: The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned

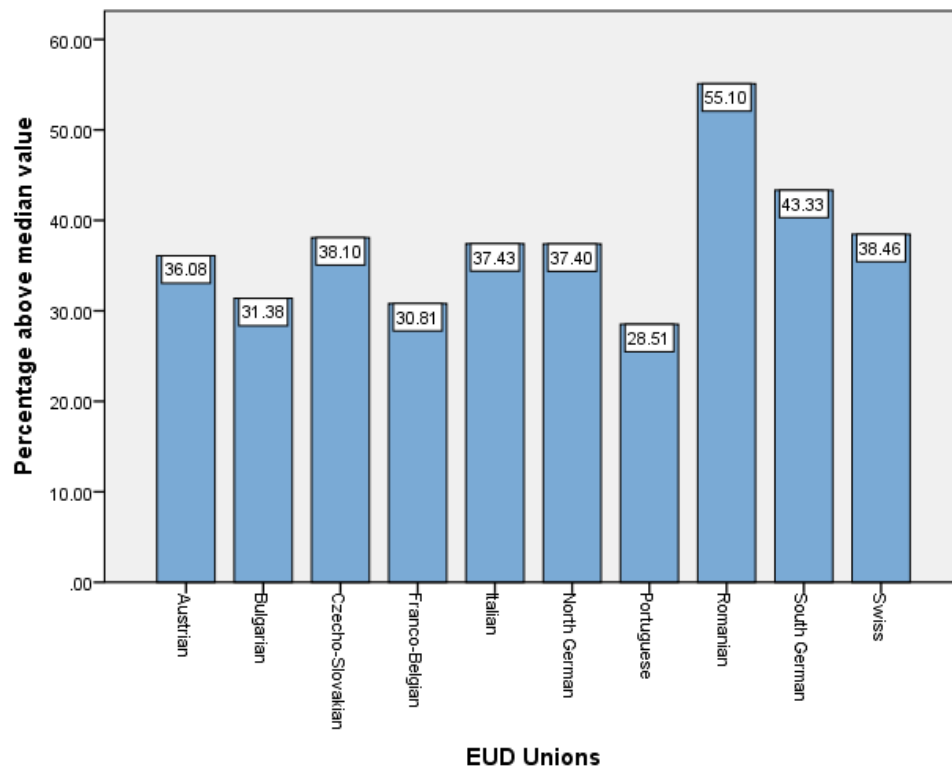


Graph no. 360: Comparison among EUD Unions on beliefs regarding the following teaching of the Adventist Health Message: Following the Health Message increases the probability that a person will live longer

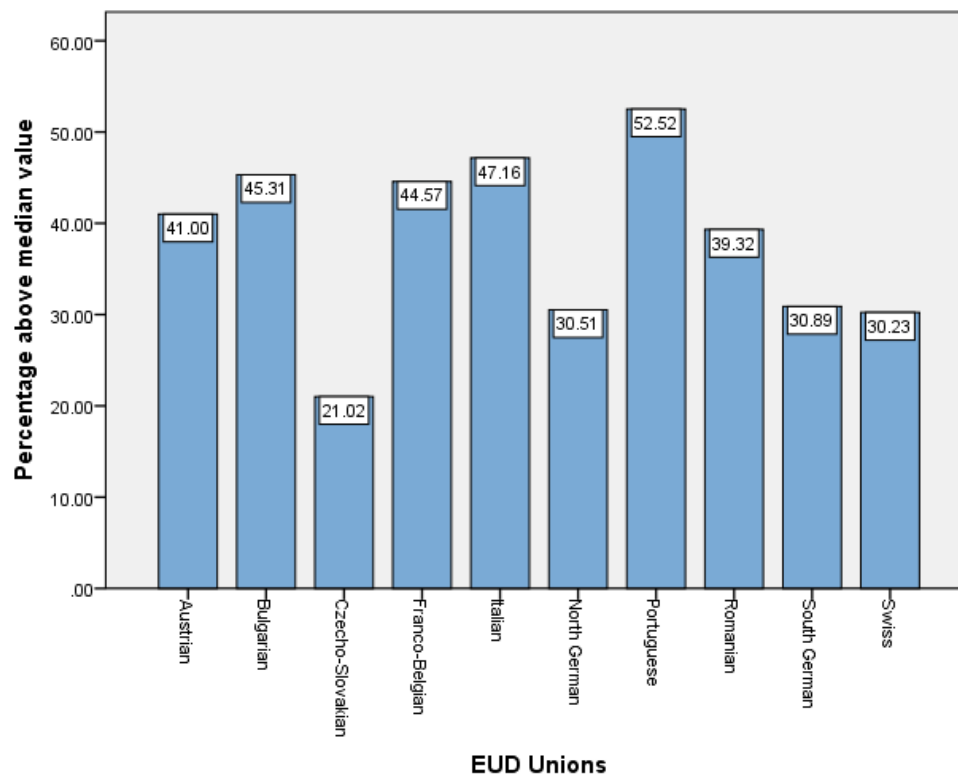




Graph no. 361: Comparison among EUD Unions on beliefs regarding the following teaching of the Adventist Health Message: I can choose which parts of the Health Message to follow and which to ignore



Graph no. 362: Comparison among EUD Unions on beliefs regarding the following teaching of the Adventist Health Message: The Health Message has largely been supported by scientific discoveries.





Graph no. 363: Comparison among EUD Unions on beliefs regarding the following teaching of the Adventist Health Message: Following the health message ensures my salvation.

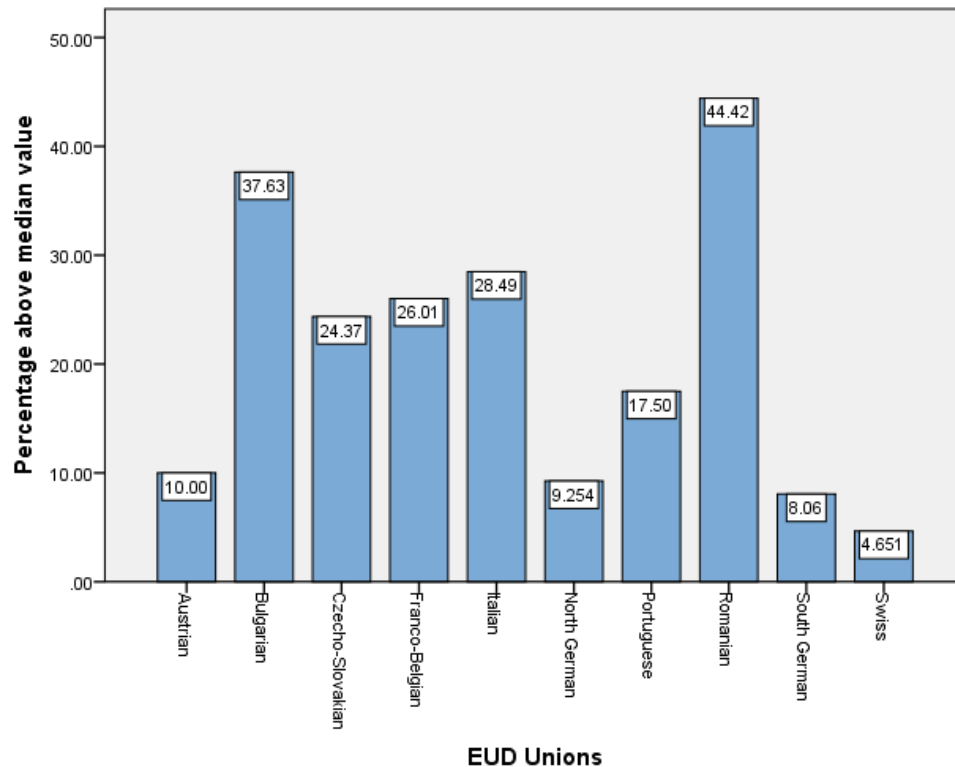
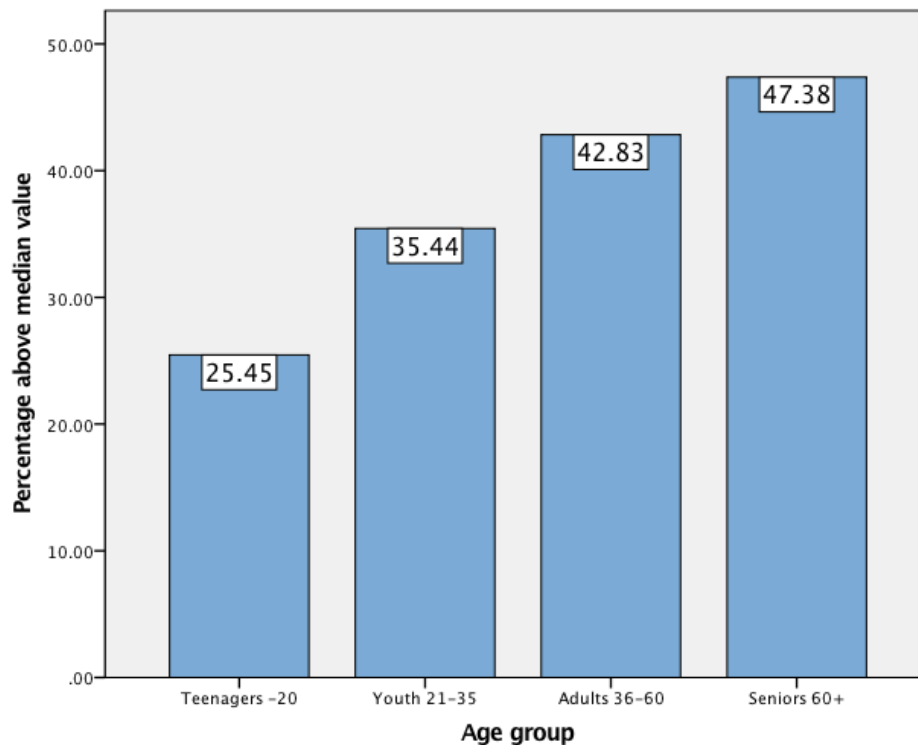


Table no. 48: Median test for differences among age groups regarding their beliefs about the teachings of the Adventist Health Message

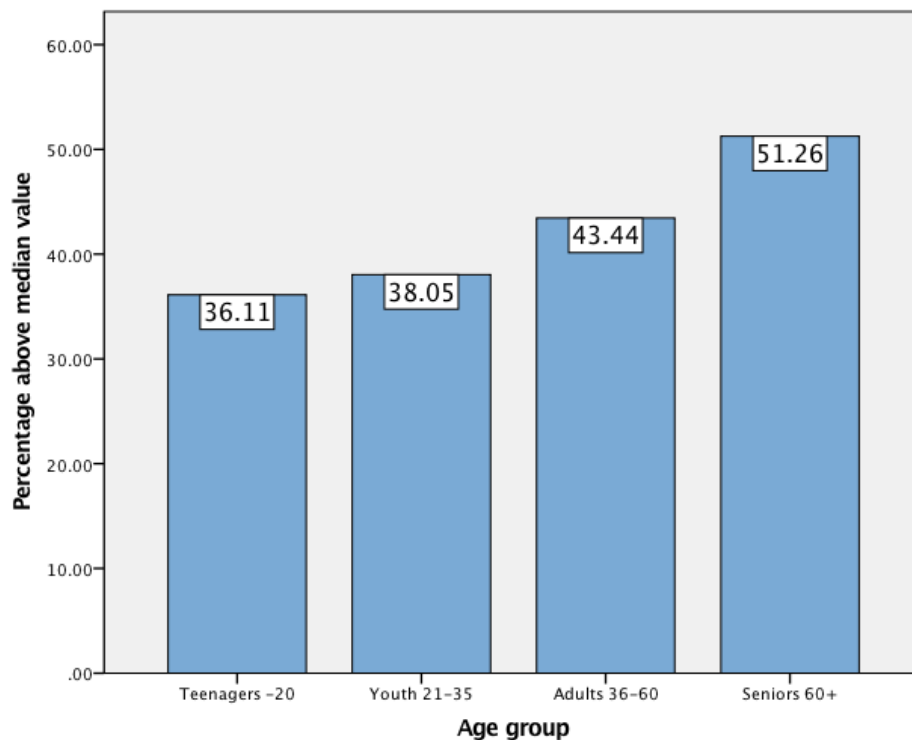
	Median	Chi-Square	df	Asymp. Sig.
The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned.	4	36.18	3	.000
Following the Health Message increases the probability that a person will live longer.	4	.82	3	.844
I can choose which parts of the Health Message to follow and which to ignore.	3	32.96	3	.000
The Health Message has largely been supported by scientific discoveries.	4	7.62	3	.054
Following the health message ensures my salvation.	2	41.70	3	.000



Graph no. 364: Comparison among age groups on beliefs regarding the following teaching of the Adventist Health Message: The Health Message is a core part of Seventh-day Adventist belief that cannot be questioned

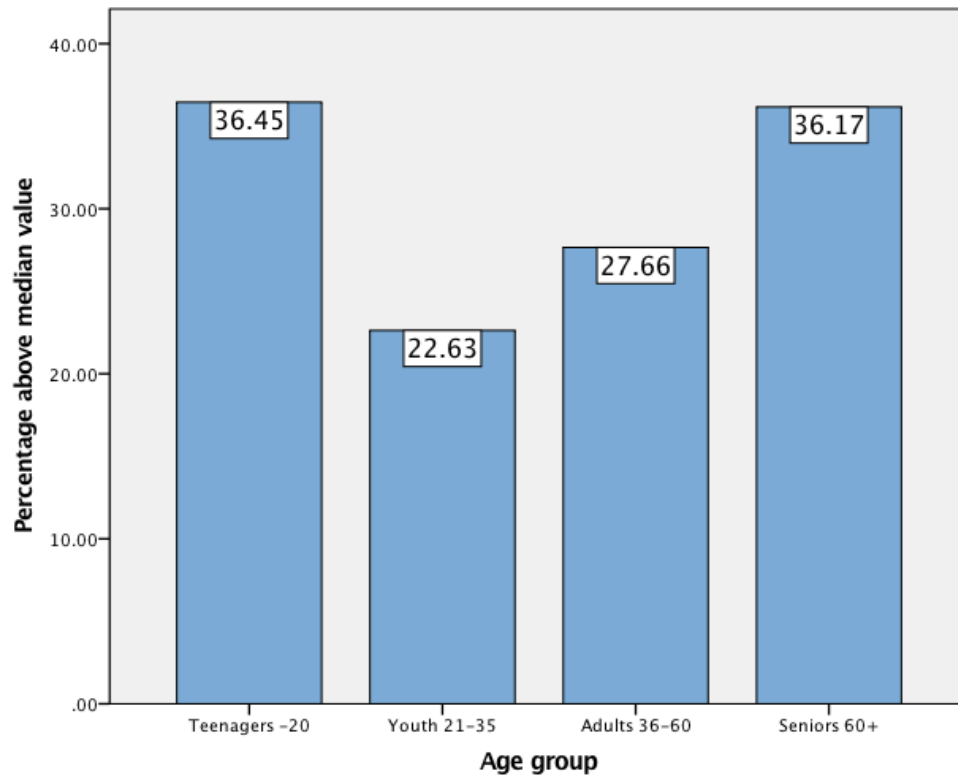


Graph no. 365: Comparison among age groups on beliefs regarding the following teaching of the Adventist Health Message: I can choose which parts of the Health Message to follow and which to ignore





Graph no. 366: Comparison among age groups on beliefs regarding the following teaching of the Adventist Health Message: Following the health message ensures my salvation.





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