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# Northern-Asian Pacific Division Report

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# Global Church Member Survey 2017-2018

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# NSD Executive Summary

## Introduction

This report is the first examination of the Northern-Asian Pacific Division 2017-2018 Global Church Member Survey (GCMS) data. The research team worked closely with the meta-analysis team to ensure consistent implementation of the research protocol and consistent use of the questionnaire. A total of 3064 surveys were used from all NSD Unions. The findings of this document are an initial analysis of the data using the latest version of SPSS. The purpose of the Executive Summary is to highlight key findings from the study, which includes:

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

## Findings

### *Demographics of the Participants*

Within the NSD, the average age of the survey participants is 49 years old. There are large age gaps between conferences/unions/missions. The church in Hong Kong is very young, with 20% of its members under the age of 26. In contrast, only 4% of members in Japan are under the age of 26. Seven in ten (71%) respondents in Japan are 56 or older, while the Korean Union Conference has 44% of its members in this age category. There are 27% more people over the age of 56 in Japan, compared to closest conferences in this age grouping.

Over half (57%) of respondents were female. This was true for all conferences except for the Korean Union Conference, where men represented the majority (52%).

When asked how long since members have been baptized, the modal length of time is more than 30 years. The Hong Kong-Macao Conference has the largest percentage of respondents were where not yet baptized (20%).

One-third (33%) of respondents have memberships in churches with 201 members or larger; this was the largest category of respondents for church membership. However, just over a

quarter (26%) of respondents report that they attend a church with 51 to 100 members. This was the largest category of responses for church attendance.

The NSD survey participants were mostly educated in government schools, with 69% studying in a government elementary school. However, 19% reported that they studied in Adventist high schools, followed by 16% in Adventist colleges. One in five (19%) report that they did not complete basic schooling (high school or less), while nearly a third (30%) completed college or pursued a graduate degree.

Additionally, the survey discovered that:

One in five (20%) of those that have been baptized only for 5 years or less were previously or are currently employed by the Seventh-day Adventist Church.

Three fourths (75%) of respondents are married and living with their spouse; 15% are never married/single.

Half (50%) of the NSD membership have at least one child or teenager currently living at home. One in four (24%) report that they have no children.

As a division, parents report having more children than are practicing Seventh-day Adventists. This gap widens as the number of children increases.

Just about half (49%) of respondents joined the SDA church as adults. Almost a third (31%) either joined as children or have been a part of the church since birth.

### *Family Factor*

Across the NSD, more than half (51%) of members report being first generation Adventists. There are wide differences across unions/conferences. Nearly one-third of members in the Korean Union Conference are first generation SDAs, while two thirds (61%) are first generation Adventists in the Hong Kong-Macao Conference. Of all NSD members, 14% reported having at least one parent who was a Seventh-day Adventist and 6% had at least one grandparent who was SDA. Most of the membership (90%) grew up in their biological family and seven in ten (72%) report being close to one or both of their parents.

One in three (30%) respondents report that they had morning or evening worship with one or both parents growing up. However, nearly a quarter (23%) report that having family worship with one or both of their parents was not applicable. Nearly half (47%) report that Bible reading was a habitual practice in their family. However, 15% state that this practice was not applicable in their family. More than half (55%) of the respondents agree that praying before meals was habitual in their family of origin, and 15% report that it was not applicable. Half (50%) of the respondents report that one or both of their parents attended church regularly, although one in five (20%) say this was not applicable in their family.

Though most of the educational experience in this division was through the government systems, over half (54%) report that they agree or strongly agree that Adventist education was an important factor in their family. Two out of five (40%) did not receive any Adventist education, but the greatest point of contact was in high school with one in five (19%) having attended an Adventist high school.

### *Religious Activities*

When asked about their involvement in different religious activities, nearly half (46%) attend church in a large city and just over one in four (27%) attend in a smaller city. Most NSD survey participants are regular church goers, with four out of five (81%) going to church every week or more often. Sabbath school attendance was also high in this division, with 73% attending once a week or more often.

The vast majority (94%) of members in the NSD are committed to life-long Seventh-day Adventist church membership. Just over two-thirds (67%) are actively involved in their church by holding a church office. Nearly a quarter (24%) are employed by the church.

The survey also discovered that:

Almost half (44%) report receiving a visit from their pastor in the last year.

Most (66%) report participating in communion at least once a quarter.

Nearly three-fourths (72%) eat a meal with a member of the church (other than family) once a quarter or more often. Two in five (42%) actually do so weekly or more often.

About two-thirds (63%) of respondents help with ministries every Sabbath or more often. At the same time, nearly one in five (20%) are not involved in ministry on Sabbath and over one-third of respondents are not involved in ministry during the week. Nearly three in five (63%) of the members are not involved or are rarely involved in public evangelism. Similarly, three in five (62%) of the members are uninvolved in witnessing to non-Adventists in their community. More than half (55%) of the respondents believe that the church needs to increase their efforts to reclaim former members, and almost the same number (56%) believe their personal efforts to do so should increase.

### *Devotional Life*

A majority (55%) of respondents engage in personal devotions daily or more often. Nearly half (48%) read their Bible every day, and the vast majority (75%) read their Sabbath School lesson at least one every week. Two-thirds (67%) of respondents from the NSD pray daily or more often, while 16% state that they pray once a week or more often. A small percent (4%) share that they never pray at all. One third (32%) of members report that they do not engage in family worship but one quarter (23%) do so every day. Three in five (61%) report reading

the writings of Ellen G. White at least once a week. Less than a quarter (23%) think about the life of Jesus every day. Close to one in five (16%) respondents report that they never think about the life of Jesus. However, nearly three in four (72%) claim they are spending more time thinking about spiritual questions. Two out of five (43%) members report reading religious writings by Adventist authors on a weekly basis; fewer (21%) read religious writings by other Christian authors.

It is not common for NSD members to read publications from their local union, with about a quarter (23%) reporting that they have never done so. In addition, it is not common for members to read Adventist World magazine. Over half (53%) of respondents do not read Adventist World magazine at all, while over a quarter (28%) read it less than once a month. Most respondents (63%) never use the Adventist Review website. Less than one in five (19%) members read or respond to Adventist social media on a weekly basis or more. Three in five have never read or responded to Adventist social media.

This study also found that the majority of members are not accessing Adventist or other Christian content through media:

Nearly one in four (24%) members listen to Adventist radio broadcasts on a weekly basis.

However, the majority (58%) never listen to Adventist radio.

Even less (65%) listen to other Christian radio broadcasts.

Only 14% report watching the Hope Channel on a weekly basis.

Less than one in five (16%) watch other Adventist TV programming on a weekly basis and 62% do not watch it at all.

The same number (16%) watch other Christian TV on a weekly basis and 66% do not watch it at all.

NSD members are using their mobile devices to access the Bible. More than half (57%) do so weekly or more often. Two in five (41%) members access and read the Spirit of Prophecy writings weekly or more, using their mobile devices.

### *GC Programs Awareness*

This portion of the study surveyed church members on their awareness of General Conference programs. When asked if they have heard about the Reach the World Strategic Plan 2010-2015, more than half (55%) had not heard of it. Additionally, a third (33%) have not heard about the Total Member Involvement initiative. About a third (31%) of respondents in the NSD have participated in this program. Overall in the NSD, 35% of survey participants have not heard about Revival and Reformation program. In the entire division,



nearly half (46%) of respondents have heard about the initiative but not participated, while nearly one in five (19%) have actually been involved.

In addition, the study found that over a third (34%) of respondents have not heard about Mission to the Cities. However, across the NSD, 19% of members have participated in Mission to the Cities. More than half (54%) of survey participants across the NSD have not heard about the Centers of Influence initiative. Only about one in ten (9%) members have participated in Centers of Influence program across the division. About half (49%) of respondents in the NSD have not heard about Christ's Method of Reaching People. However, 21% of respondents in the NSD have participated in this method. Over two in four (43%) members have not heard about the Comprehensive Health Ministries, though 23% of survey respondents have participated in the ministry.

### *Religious Attitudes and Experiences*

About one-third (34%) of the members say that their commitment to Christ developed gradually, and just under one in five (17%) claim their commitment came suddenly and their life changed.

The large majority (88%) believe that their local church is part of the worldwide SDA church. Seven in ten (69%) are proud of their church's role and reputation, though just over one in five (22%) is not sure.

Four out of five (84%) members say they agree/ strongly agree that their pastors and lay leaders work well together, with only 4% disagreeing. In addition, four out of five (86%) agree/ strongly agree that their pastor is qualified to lead and is caring (84%).

More than half (59%) of respondents believe that the youth and young adults are active in decision-making in their local church. A larger percentage (64%) respond that youth and young adults are actively involved in carrying out the mission of their local church. Finally, over half (56%) of NSD respondents state that the local church has programs to prepare young leaders, 59% state that the conference has such programs, and 58% agree that the union has programs to prepare young leaders. When asked about programs from the local, conference, and union leadership, respondents become increasingly unsure about programs that are offered.

## *Application to Daily Life*

When survey respondents were asked if they feel the Bible applies to their daily life, the majority (80%) agree that it does. Over seven in ten (72%) respondents share that the writings of Ellen G. White also apply to their daily lives. A similar number (73%) apply the Sabbath School lesson daily. Less than half (42%) of the respondents strongly disagree or disagree with the statement, “Although I am religious, it does not affect my daily life.” Another group (41%) agreed or agreed strongly that their daily lives are not affected by their religious practices. These were puzzling contrasts.

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

State of the Dead (61%)

Spirit of Prophecy (84%)

Sabbath (91%)

Wholistic Living (83%)

Sanctuary (65%)

Second Coming (89%)

Righteousness by Faith (87%)

## *Involvement in Outreach*

When asked how they feel about their church’s involvement in outreach, almost half (49%) believe that the efforts of their local church should somewhat or greatly increase. Only slightly more (50%) individuals indicated that they think they, personally, should somewhat or greatly increase their involvement.

A little more than one in three (37%) respondents think the level of overall reclaiming of former members by their church is at the right level or needs to be decreased. Over half (55%) believe efforts need to increase somewhat or greatly.

Over four out of five (87%) NSD respondents agree/strongly agree that other people in their church care. Four in five (80%) respondents agree/strongly agree that their Sabbath School teachers care about them. When the respondents were asked about the overall care and nurturing of members in their local church, one in ten (11%) suggested it needs to increase greatly, over a third (36%) thought it should increase somewhat, and about a third (30%) thought it was at the right level. This speaks of a warm and caring church atmosphere in this division.

## *Personal Investment*

More than seven in ten (71%) were somewhat to very satisfied with their local churches. Even so, the vast majority (94%) believe that they will still be attending the Seventh-day Adventist Church for the rest of their life. Even with such a grand commitment level, only half (51%) report that they experience closeness and unity within their church.

One in two (49%) report that they do not feel pressured to behave in certain ways. Two thirds (65%) believe they have a say in what happens in their church and can voice their opinions.

The large majority (91%) believe they are able to help and serve other people in important ways. Over half (59%) report that they help others with their religious questions and struggles.

## *Fundamental Beliefs in NSD*

When it comes to fundamental Adventist beliefs, the vast majority (97%) of respondents in the NSD are aligned overall with the Seventh-day Adventist fundamental beliefs.

A few items that are worth mentioning are summarized below:

Over two thirds (68%) of respondents agree/strongly agree with the statement that church unity means uniformity in more than just doctrinal beliefs.

Four in five (80%) survey participants in the NSD believe that “every person is born with tendencies toward evil.”

Nearly half (45%) of the respondents are convinced they will not get to heaven unless they obey God’s law perfectly.

Almost half (46%) are not sure if Jesus Christ will return in their life time.

About half (53%) of NSD respondents agree/strongly agree that a person needs to be baptized into the Seventh-day Adventist church in order to be saved.

Nearly two thirds (63%) agree or strongly agree that “different regions of the world should be allowed to set their own policies in order to meet differing needs.” Another 23% are not sure.

## *Health Message*

Nine in ten (89%) respondents agree or strongly agree that the health message is a core part of the Seventh-day Adventist beliefs and cannot be questioned. While nearly half (51%) of survey respondents do not believe that following the health message ensures salvation, more than a quarter (28%) believe that it does ensure salvation; 21% are not sure. Two in five (40%) of the respondents in the NSD believe the health message is optional and that it is

possible to pick and choose the elements to follow. On the other hand, 45% do not see it as optional.

A vast majority (97%) of NSD respondents believe that, “Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.” However, only about one in five (22%) is vegetarian or vegan.

A majority (85%) embrace that, “Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.” One in ten (13%) admit to using alcohol in the last year and 18% admit that they are not sure about their understanding of the scientific research on alcohol use.

## Conclusion/Recommendations

The Adventist Church in the NSD is diverse, with varying church history profiles. Half (49%) of NSD respondents joined the Adventist Church as adults. A large percentage (51%) are first generation Adventists with as many as three in five (61%) in the Hong Kong-Macao Conference identifying as such.

We see a life-long commitment to Christ through baptism, as 29% of survey respondents have been baptized for more than 30 years, 21% have been baptized for 11 to 20 years, and 20% have been baptized for 21 to 31 years. This is particularly true for Korean Union (31 years) and Japan Union (35 years). While this may seem encouraging in light of these respondents’ ongoing relationship with the church, this also raises concern with the lower number of new members that are joining the church. In Japan in particular, we are seeing an aging church.

It should be noted that respondents from the Chinese Union Mission are on the other end of spectrum; in this conference, the average length of time since baptism is 14 years. This is likely because of the length of time Adventism has been present, due to the political climate of the country.

A majority of NSD survey participants are regular churchgoers, with four out of five (81%) respondents going to church every week or more often, and seven in ten (73%) attending Sabbath school at the same rate.

In Korea, members appear to be experiencing fatigue. This is demonstrated through their lack of desire to improve and their apparent need to decrease their load. For example, in the Korean Union Conference, over half (51%) of members feel the care and nurturing of members is at the right level. However, the Chinese Union Mission showed the most need for change. Almost two thirds (62.4%) of members felt the overall care and nurturing in their congregation needed to increase somewhat, while 20% suggest it needs to increase greatly.

In the NSD, there is an overall unity in the understanding of Adventist fundamental beliefs, with over 97% of surveyed members holding them as teachings of Holy Scripture. This is encouraging! However, as this division shows some legalistic tendencies, it is vital to emphasize that these beliefs do not bring salvation; as always, every guideline and belief should point to Jesus.

There is some confusion regarding the doctrine of the state of the dead. A quarter (24%) of the respondents are not sure, agree, or strongly agree with the following statement: “The soul is a separate, spiritual part of a person and lives on after death.” The highest level of uncertainty on this topic is found in the Hong Kong-Macao Conference, where 42% of respondents are not sure or disagree/strongly disagree. About 15 % of respondents older than 40 years adhere to this belief, compared to 22% of respondents younger than 40 years. The longer people are baptized the less they hold to this belief. This is likely a topic that should be addressed not just on a church level, but at the union and division level, as well.

Surprisingly, only two-thirds (67%) of respondents in the NSD shared that they pray everyday or more often. Less than a quarter (23%) think about Jesus’ life every day. Just over a third (34%) meditate on Jesus about once a week or more; one in five (16%) of respondents report that they never think about the life of Jesus.

Additionally, less than half (42%) of respondents strongly disagree/disagree with the statement, “Although I am religious, it does not affect my daily life.” While the lowest agreement with this question was in the Japan Union Conference (14%), the highest rate of those who strongly agree/ agree with this question was in the Chinese Union Conference (69%). It seems that in this division, church members struggle with integrating their faith as a part of their everyday lives. These are practices that the local church should be addressing; unions will need to provide support to the local pastors to encourage the enhancement of these practices.

While 14% of respondents across the NSD are not sure about their commitment to Christ, nearly a third (31%) in the Japan Union Conference and 24% in the Korean Union Conference are not sure if they are committed to Christ. Interestingly, as the length of time since baptism increases, there is increasing percentage of respondents who are not committed to Christ or are not sure about their commitment to Christ. While only 11% of respondents baptized five years and less fall into this category, 18% of those baptized 30 years or more are uncertain about their commitment. This is a tragic finding that merits additional exploration at the local church and union level.

In the NSD, respondents report a strong sense of connection between theory and practice. A majority of respondents agree or strongly agree that they apply the Bible (80%), Sabbath School lessons (73%), the writings of EGW (72%), and what they learn on Sabbath (79%) to

their everyday life. From the number of respondents who strongly agree that they apply what they learn on Sabbath, it is evident that preaching and teaching on Sabbath have great potential to help people apply what they learn to how they live the rest of the week.

Some of the results from the NSD suggest that members lack a thorough understanding of Adventist salvation doctrine. There is also a potential inclination towards perfectionism – particularly in North China. This could be, perhaps, because the church is younger in China and there are some uncertainties in terms of fundamental beliefs.

Members in the NSD have legalistic views of salvation. Nearly half (45%) of the respondents are convinced they will not get to heaven unless they obey God's law perfectly. A larger number of respondents in the Taiwan Conference (64%) and the Chinese Union Conference (59%) believe that they must perfectly follow God's law to get to heaven, but only 28% think this way in the Japan Union Conference. This response is concerning, as it minimizes Christ's gift of salvation and our need, as sinners, for His grace. Moving forward, this is likely a topic that should be addressed not just only on a church level, but at the union and division level, as well.

More than a quarter (28%) of respondents believe that following the health message ensures salvation. Over half (57%) of respondents in the Taiwan Conference agree with this statement. These legalistic views are once again troubling, as they reduce and minimize the need for Jesus, our Savior. This is something that definitely needs to be addressed across the NSD. As seen above, sermons have great potential for setting these incorrect ideas right.

It is encouraging that NSD respondents were amazingly united in their agreement (95%) that, "Keeping the Sabbath is part of who I am, not something that I do because I have to." This indicates a strong commitment and understanding to the importance of spending the Sabbath in communion with God.

Utilizing online resources appears to be an area of weakness for NSD respondents. A vast majority of respondents in the NSD do not utilize the Adventist Review website. Three in five (60%) respondents never read or respond to Adventist social media. Almost three out of four (72%) survey participants never read or respond to other Christian social media. Radio, however, seems to be an effective way to reach NSD church members, as about one in four (24%) of NSD respondents listen to Adventist radio broadcasts on a weekly basis.

The most common way that members receive communication – including information about different General Conference initiatives – is by finding out about them at church. Other avenues should be explored to improve communication with members in this division. When it comes to participation in General Conference initiatives, members in this division admitted to a low level of participation. Part of this could be that a large percentage of members have not heard of many of these initiatives. An improvement/expansion in

communication methods could also boost knowledge, as well as participation, in GC programs.

# Methodology

## Sample Strategy

Due to the regulatory constraints within the Chinese Union Mission, two different methodological approaches were used to gather data within the NSD. For the Japan Union Conference, Korean Union Conference, and the Taiwan Conference, a stratified multistage cluster sampling design was used. For the Chinese Union Mission, a convenience-sampling approach was elected. Convenience samples are useful and informative when little is known about the subject being studied. We believe that convenience sampling was most appropriate given China's regulatory constraints, our responsibility to protect the wellbeing of our members, and in light of this being an inaugural attempt to understand the nature of the Adventist Church in China.

As a first step, we requested from the Northern Asia Pacific Division an updated list of churches by local conferences from the following Unions:

- Chinese Union Mission (Mandarin language)
- Japan Union Conference (Japanese language)

	Churches selected	Surveys collected	Membership
<b>North-Asia Pacific Union</b>	<b>549</b>	<b>3064</b>	<b>739,952</b>
<b>China</b>	unknown	1385	451,070
<b>Hong-Kong Macao Conference</b>	14	110	4,594
<b>Japan Union Conference</b>	88	260	15,207
<b>Korean Union Conference</b>	396	1198	253,367
<b>Taiwan Conference</b>	51	111	6,714

- Korean Union Conference (Korean language)
- Hong Kong-Macao Conference (Cantonese language)
- Mongolia Mission (not included due to the small size of membership)
- Taiwan Conference (Mandarin language)



The churches from the Japan Union Conference, the Korean Union Conference, the Hong Kong-Macao Conference, and the Taiwan Conference were sorted by membership/attendance size and categorized into small, medium, and large churches. In order to define these sizes, the total membership/attendance was used to determine the cut-off points. Small churches will comprise the first third of the total membership. Medium churches will comprise the second third of the total membership. Large churches will comprise the last third of the membership. As a result, there were more small churches, fewer medium churches, and less large churches. However, the membership represented in each of these categories was initially equal.

Next, the entire list of churches from the division (excluding the Chinese Union Mission) was stratified by Union/conference (first strata). Small, medium, and large churches were randomly sampled from each Union (second strata). The size of the sample was proportional to the membership of each Union and the proportion of small, medium and large churches in that Union. Churches were selected for participation, without replacement. A list of random numbers from a random number generator was applied in selecting the churches to ensure that every church had a known and equal chance of being included in the initial sample. Every person 18 years and older in the selected church was eligible to complete the survey.

To adjust for the likelihood of non-response, we oversampled using an additional 20% of churches for each stratum of the second stage as a reserve.

### *Chinese Union Mission*

A convenience-sampling strategy was used in the Chinese Union Mission. Due to the restrictions in given territory, the churches from all eight regions were selected manually from the Church Union Mission office, all three sizes proportionately.

## Data Collection

Data in CHUM were collected during the first half of 2017; data from the rest of the division were collected at the end of 2017 and first quarter in 2018. Prior to participants being surveyed, the survey was translated into four languages that are used throughout the Northern-Asia Pacific Division (NSD). This survey was then posted on the Survey Monkey website, where the local researchers entered the data.

### Table 1. NSD Churches Selected

### *Japan Union Conference*

In the Japan Union Conference, researchers began by sending out the Japanese survey form to the Japanese Union Conference. The conference then took care of sending survey sheets to the local churches. The Japanese union secretariat entered the data into Survey Monkey.

### *Korean Union Conference*

In this conference, researchers sent out the Korean survey to the Korean Union Conference. The conference then sent the survey form to each conference (East Central Korean Conference, West Central Korean Conference, Midwest Korean Conference, Southeast Korean Conference, Southwest Korean Conference). Each conference then sent the survey sheets to the selected churches and requested that the churches return surveys to their local conference secretariat office. Each conference's secretariat office was responsible for entering its conference's survey data into Survey Monkey.

### *Hong Kong-Macao Conference*

In the Hong Kong-Macao Conference, researchers sent out both the traditional Chinese (Cantonese) survey and the English survey form to the Hong Kong-Macao Conference; the conference secretariat then sent out the survey to the selected churches, but requested that they send the survey sheet back to the Hong Kong-Macao Conference. Once the surveys were collected, the Hong Kong-Macao Conference secretariat entered the data into Survey Monkey.

### *Taiwan Conference*

In the Taiwan Conference, researchers sent out the traditional Chinese (Mandarin) form to the conference. The conference secretariat then sent out the surveys to the selected churches, and requested that churches send back their survey sheets to the Taiwan Conference office. Once the surveys were received, the Taiwan Conference secretariat entered the data into Survey Monkey.

### *Chinese Union Mission*

In China, it is not legally possible to give a public appeal for survey completion. This is due to the illegal nature of church participation. Therefore, the process in China was different than in the other conferences in this division.

Researches from AU sent out the English survey form to the CHUM, where the survey was translated into simplified Chinese (Mandarin); then then provided this file back to researchers. Researchers placed the simplified Chinese translation onto Survey Monkey. Once a final review of the survey was conducted by the Chinese Union Mission, researchers protected the link by password and encryption.

The Chinese Union Mission processed data collect in 8 regions; 8 regional directors collected data by visiting all the churches that had been manually selected by the Mission office. Prior to visiting each church, directors printed the required number of surveys for the location.

Then, directors met with respondents in each church and asked them to fill out the survey; they provided instructions on how to answer the questions on the provided answer sheet. After each survey had been completed, the regional director took a picture of the questionnaire/answer sheet from each participant, and then destroyed the questionnaire and answer sheet; this was done for security reasons.

The Chinese Union Mission office had one of the office secretaries input the data, one by one, onto Survey Monkey.

## Data Analysis

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

# Demographic Data

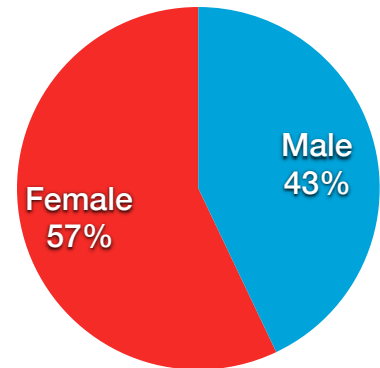
## Demographics of the Respondents

### Gender

In the Northern Asia-Pacific Division, more women responded to the survey; 43% of survey respondents were male, and the remaining respondents (57%) were female (see chart 1).

The highest rate (65%) of female respondents was in the Japan Union Conference (see table 1).

Chart 1.  
NSD Gender



$\chi^2 = 69.067; p = .000; N = 3033$	Male	Female
Northern Asia-Pacific Division	43%	58%
Chinese Union Mission	36%	64%
Hong Kong-Macao Conference	43%	57%
Taiwan Conference	40%	60%
Japan Union Conference	35%	65%
Korean Union Conference	52%	48%

Table 2. NSD Gender by union (Q1)

### Age

Over two thirds (68%) of the participants were older 40 years in the NSD (see chart 2). The oldest participant was 102 years and the youngest was 15 years; the average age of all participants was 49 years.

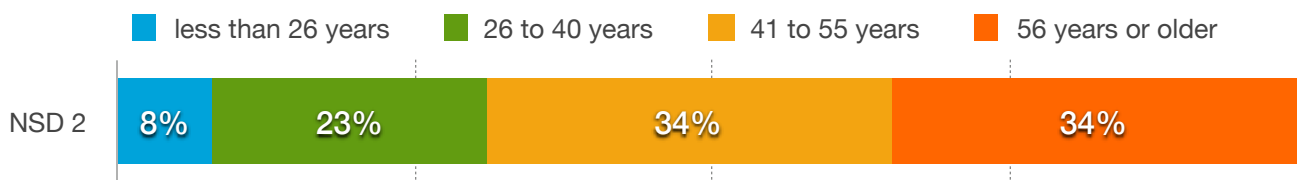


Chart 2. NSD Age by categories

Table 2 shows the distribution of age groups by the unions. The largest percentage (20%) of respondents less than 26 years old was found in the Hong Kong-Macao Conference, while

the largest percentage (71%) of those 56 years or older was found in the Japan Union Conference.

<i>x</i> <sup>2</sup> = 418.961; <i>p</i> = .000; <i>N</i> = 2958	less than 26 years	26 to 40 years	41 to 55 years	56 years or older
Northern Asia-Pacific Division	8%	23%	34%	34%
Chinese Union Mission	8%	33%	40%	19%
Hong Kong-Macao Conference	20%	33%	21%	26%
Taiwan Conference	7%	29%	32%	32%
Japan Union Conference	4%	6%	19%	71%
Korean Union Conference	8%	15%	33%	44%

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

### Size of Households

The average household size in the NSD was 4.45 people. While globally, approximately 5% of the population live alone, in the NSD, only 4% report living alone. Just over one in ten (12%) people live in a two-person household, one in five (22%) live in a three person household, while over a quarter (27%) of people live in a four person household (see chart 3).

A smaller household size is more common in the Japan Union Conference (21% of households have just one person and 41% have two people), while a larger household size is more common in the Taiwan Conference (52% of households with 5+ people) and the Korean Union Conference (45% of households with 5+ people) (see table 3).

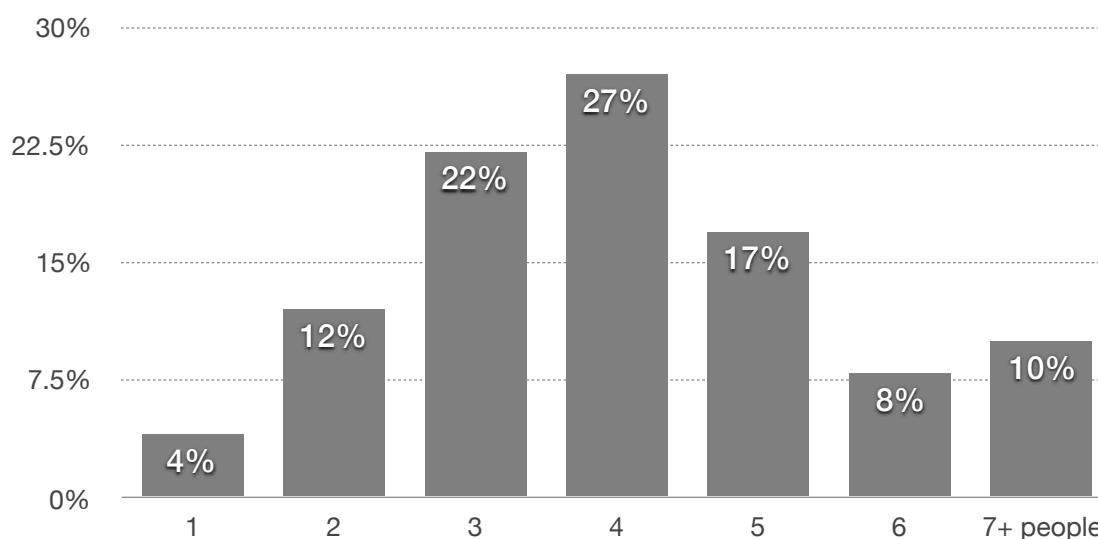


Chart 3. NSD People in household (Q8)

<i>x</i> <sup>2</sup> = 843.204; <i>p</i> = .000; <i>N</i> = 2947	Only me	2 people	3-4 people	5+ people
Northern Asia-Pacific Division	4%	12%	49%	36%
Chinese Union Mission	2%	11%	54%	33%
Hong Kong-Macao Conference	2%	16%	51%	31%
Taiwan Conference	3%	5%	40%	52%
Japan Union Conference	21%	41%	32%	6%
Korean Union Conference	2%	6%	47%	45%

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

### Marital Status

In the NSD, three fourths (75%) of respondents are married and living with their spouse, 15% are never married/single, 3% are divorced and single, 1% are separated, 5% are widowed, and .5% live together but are not married (see chart 4).

The majority of widowed respondents were females. More married participants live in rural areas (79%) than in small towns (76%) or in urban settings (72%).

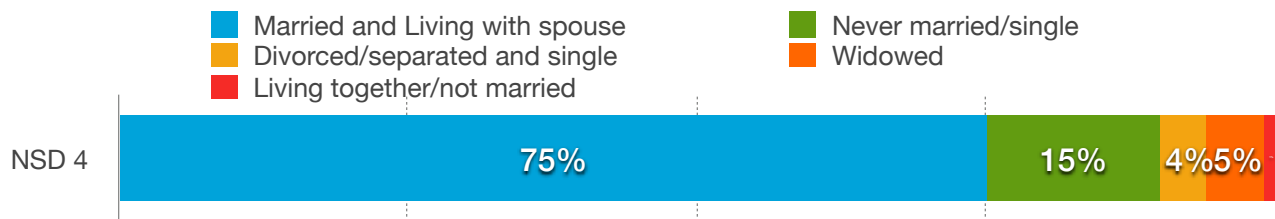


Chart 4. NSD Marital status (Q10)

The largest percentage (77%) of respondents married and living with their spouse was found in the Korean Union Conference; the highest percentage by far (38%) of those never married/single respondents was in the Hong Kong-Macao Conference (table 4).

<i>x</i> <sup>2</sup> = 107.693; <i>p</i> = .000; <i>N</i> = 2974	Married and living with spouse	Never married/ single	Divorced and single, separated	Widowed
Northern Asia-Pacific Division	75%	15%	5%	5%
Chinese Union Mission	76%	13%	6%	4%
Hong Kong-Macao Conference	55%	38%	2%	5%
Taiwan Conference	74%	14%	3%	9%
Japan Union Conference	69%	13%	6%	12%
Korean Union Conference	77%	15%	3%	5%

Table 5. NSD Marital status by union (Q10)

### Children

In the NSD, every other respondent (50%) has at least one child or teenager currently living at home. Additionally, one quarter (26%) has children that are no longer living at home. One in four (24%) of respondents report that they have no children (see chart 5).

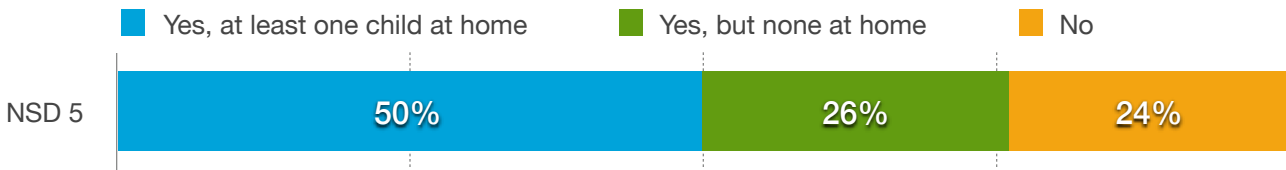


Chart 5. NSD Child at home (Q11)

Across the division, parents report having more children than are practicing Seventh-day Adventists. While just over a quarter (27%) of respondents in the NSD report having only one child, only 24% of those children are Adventists. A little over two in five (44%) respondents report having two or three children, but less than one third (31%) of those children are practicing SDAs. A small percentage (6%) of survey participants reported that they have 4 or more children, but only 4% of those children are Adventist. (See table 5 for more detail.)

$\chi^2 = 636.423; p = .000; N = 2972$	1 Child / 1 SDA Child	2 or 3 children / 2 or 3 SDA children	4 or more children / 4 or more SDA children
Northern Asia-Pacific Division	27% / 24%	44% / 31%	6% / 4%
Chinese Union Mission	45% / 36%	30% / 15%	3% / 1%
Hong Kong-Macao Conference	12% / 9%	27% / 21%	2% / 2%
Taiwan Conference	15% / 44%	50% / 42%	8% / 4%
Japan Union Conference	10% / 16%	62% / 33%	4% / 2%
Korean Union Conference	12% / 15%	59% / 48%	9% / 7%

Table 6. NSD Living children/SDA children (Q12, Q13)

### *Sabbath-Keepers in Household*

Table 7 shows the percentage of households where all members keep the Sabbath and where not all members keep the Sabbath. Close to a half of respondents (47%) claim all people in their household keep the Sabbath, regardless of the size of the household.

(It should be noted that when we cross tabulated the question, “How many people live in your household (including yourself)?” with the question, “How many people in your immediate household (including yourself) observe the Sabbath?”, we found that 1.2% of respondents claimed more people in their household to observe Sabbath than were the actual number of people in their household.)

Almost four in five (78%) respondents claim they have children, and three in five (58%) have at least one child that is part of the Seventh-day Adventist Church. Almost two thirds (63%) of respondents who are parents claim that all their living children are Seventh-day Adventists. Of all children counted, 72% are Adventists!



$\chi^2 = 629.229; p = .000; N = 2912$		All people in the household keep the Sabbath	Not all people in the household keep the Sabbath	How many people live in household in NSD
Household Size				
1		100%		3.8%
2		65%	35%	11.5%
3		46%	54%	21.8%
4		54%	46%	26.9%
5		42%	58%	16.7%
6		38%	62%	8.2%
7		30%	70%	3.1%
8		37%	63%	2.5%
9		31%	69%	1.2%
10+		57%	43%	4.3%
<b>Total</b>		47%	53%	100.0%

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

## Family Matters

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

When asked about their personal experiences within the Seventh-day Adventist church, members had a lot to share. Just about half (49%) of respondents joined the SDA church as adults. Almost a third (31%) either joined as children or have been a part of the church since birth. Fourteen percent joined as teenagers, and 6% shared that they left the church at some point, but then returned (see chart 6).

A large percentage (51%) of participants division-wide report being first generation Adventists. As many as three in five (61%) respondents are first generation of Adventists in the Hong Kong-Macao Conference, but less than one third (33%) of respondents are first generation Adventists in the Korean Union Conference (see chart 7).

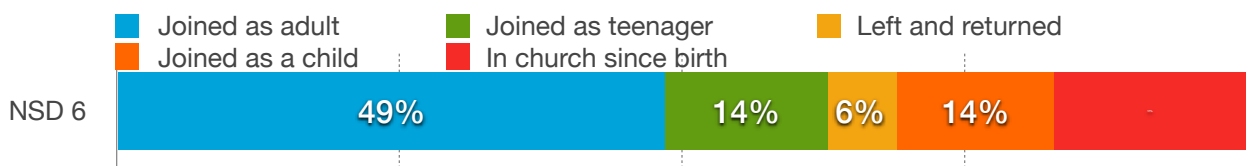


Chart 6. NSD Personal history with SDA church (Q16)

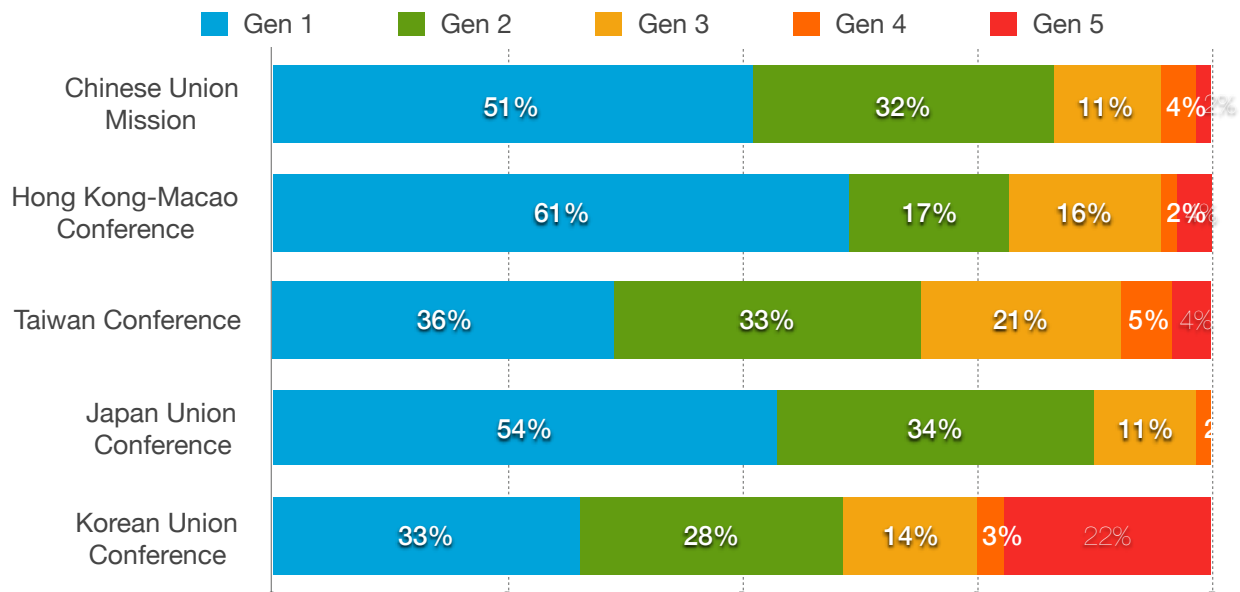


Chart 7. NSD Length of family history in SDA church (Q17)

### Family History

The majority (90%) of respondents grew up in their biological or adoptive family. Very few (1%) grew up in a foster family or institution, and 10% shared that they grew up in other situation (Q23). Chart 8 shows that a majority of the respondents report being close to their parents; this number includes 36% of those who are first generation of Adventists, which indicates that family ties are important in this division, regardless of church affiliation.

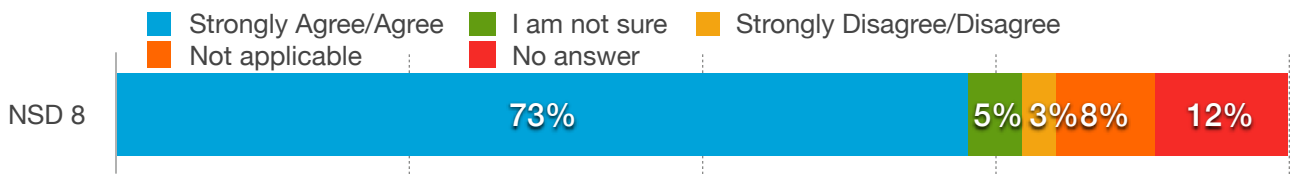


Chart 8. NSD I am very close to one or both my parents (Q22.01)

A little over one third (35%) of respondents stated that their family of origin was involved in community service and/or volunteer activities (see chart 9).

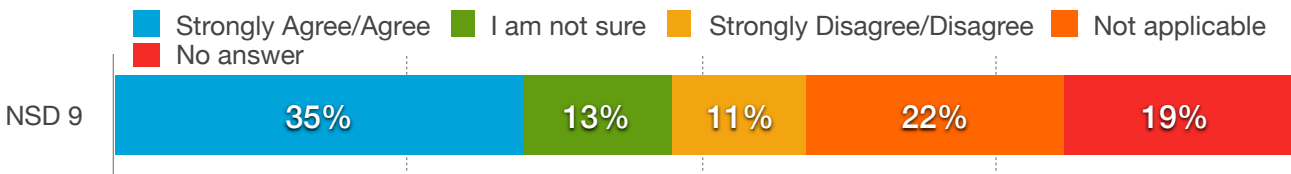
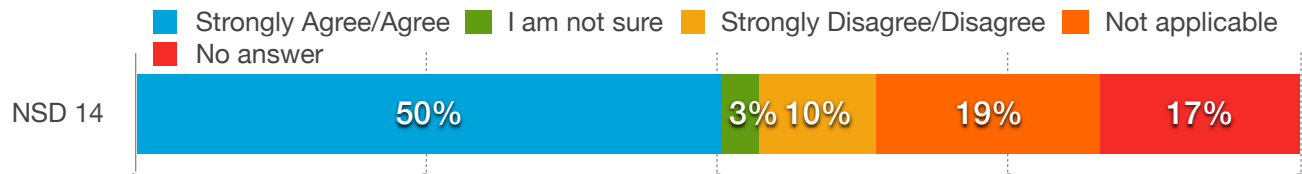
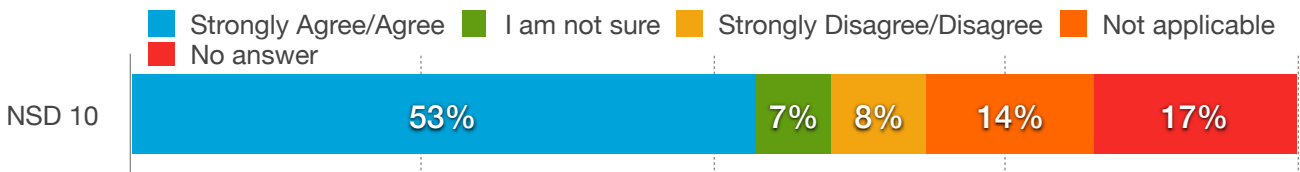


Chart 9. NSD Our family was involved in community service/volunteer activities (Q22.02)

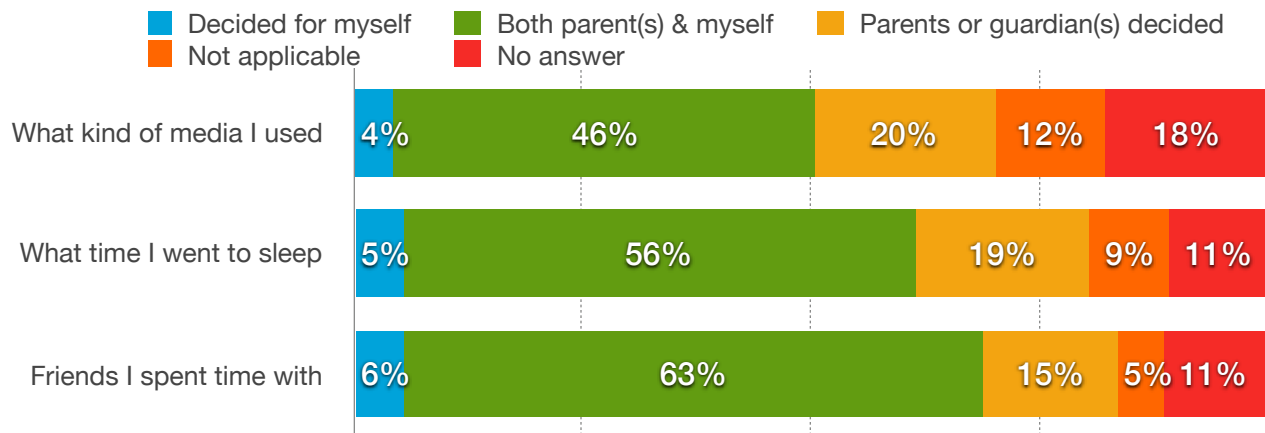


When asked if they were able to talk about religious issues with their parents, over half (53%) shared that they were able to do so (see chart 10).

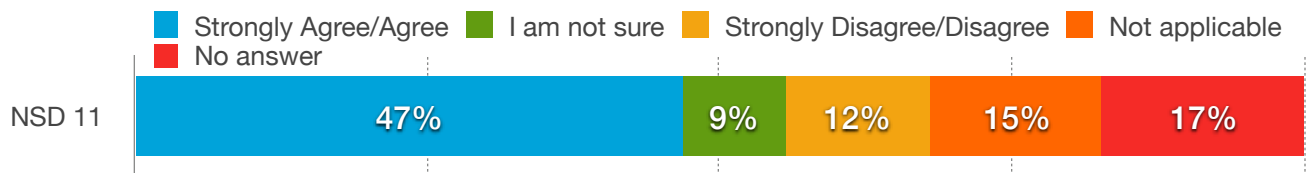


**Chart 10. NSD I was able to talk about one or both of my parents about religious issues (22.03)**

Almost half (47%) of respondents shared that Bible reading was a habitual practice in their family (chart 11), and over half (55%) regularly prayed before meals with their family (chart 12). Less than one third (30%) of survey participants habitually had morning or evening



worship with one or both parents (chart 13); it should also be noted that on this survey item, over two out of five respondents either skipped the question completely (19%) or said the question did not apply to them (23%). Half (50%) of participants grew up with one or both of their parents/guardians going to church regularly (chart 14).



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

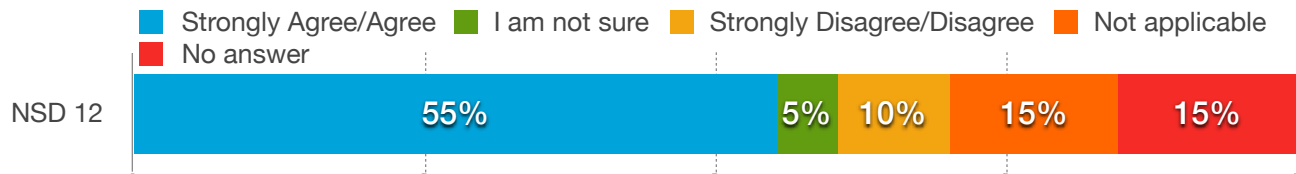


Chart 12. NSD Praying before meals was a habitual practice in my family (22.05)

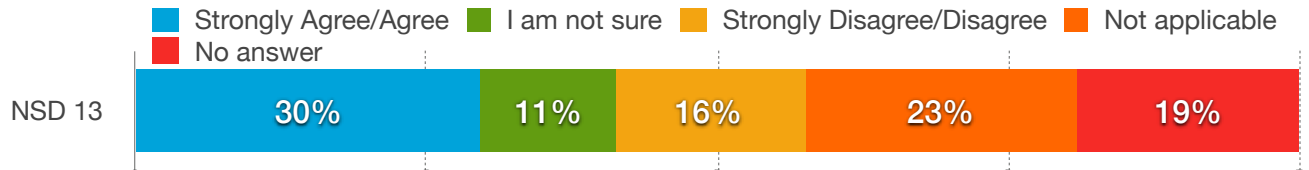


Chart 13. NSD Having morning or evening worship with one or more parents was a habitual practice in my family (22.06)

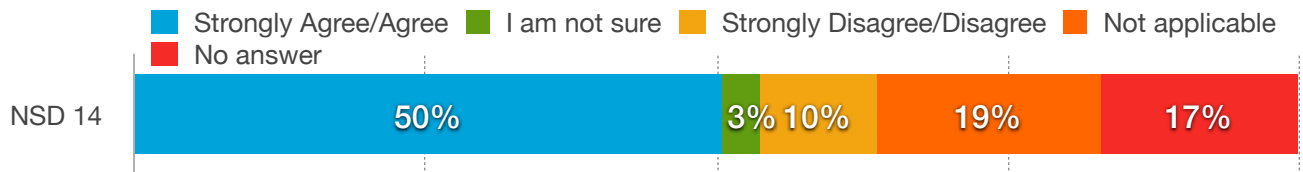


Chart 14. NSD One or both of my parents or guardians attended church regularly (22.07)

### Parenting Style

Participants were asked three questions related to the parenting style of their family of origin. Their answers show that parents are very involved in making decisions with or for their children; only a small percentage of respondents shared that they made decisions for themselves. Almost half (46%) of respondents participated in decisions about what kind of media they used, while one in five (20%) had their parents or guardians make that decisions for them. Over half (53%) were able to weigh in on what time they went to sleep, while 19% had a bedtime set by their parents. Almost two thirds (63%) of respondents shared that they decided with their parents what friends they would spend time with, while 15% had this decision made for them by their parents. (See chart 15 for more information.)

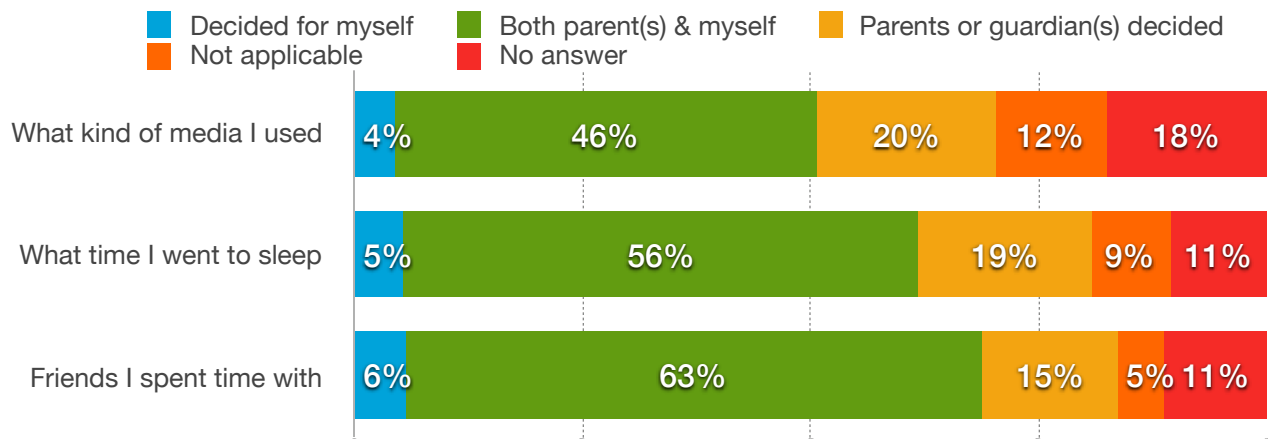


Chart 15. NSD Parenting style in the family of origin (Q24)

## Education

### *Highest Level of Schooling*

Across the NSD, approximately one in five (19%) participants report that they did not complete basic schooling (high school or less). Almost a third (30%) of participants have a high school degree, but did not complete any higher education. A small percentage (8%) started but did not complete college. Nearly a third (30%) completed college and 14% pursued graduate or professional school (chart 16).

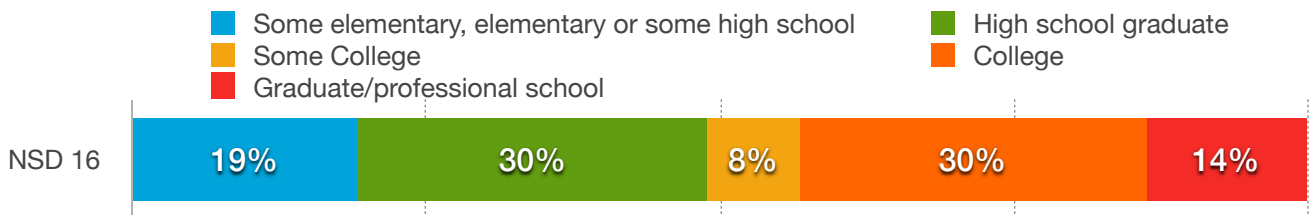


Chart 16. NSD Highest level of schooling (Q5)

When it comes to the conferences individually, the Japan Union Conference has the highest rate of those who finished graduate school (55%), and also has the lowest rate of those who did not complete high school (0%); this number is likely due to the fact that higher education was pursued by nearly all of the survey respondents. The Chinese Union Mission has the highest percentage of those who completed high school but did not pursue further education (36%), and lowest percentage of those who completed college (19%). (See table 7 for more information.)

$\chi^2 = 866.548; p = .000; N = 3012$	Incomplete high school and less	Completed High School	Completed College	Graduate School
Northern Asia-Pacific Division	19%	30%	29%	14%
Chinese Union Mission	30%	36%	19%	4%
Hong Kong-Macao Conference	9%	30%	37%	8%
Taiwan Conference	14%	34%	32%	7%
Japan Union Conference	2%	0%	43%	55%
Korean Union Conference	13%	28%	38%	16%

Table 8. NSD Highest level of schooling by union (Q5)

### Adventist Education

The major type of schooling in the NSD has definitely been public/government schooling, especially at the elementary school level (69%) (chart 17).

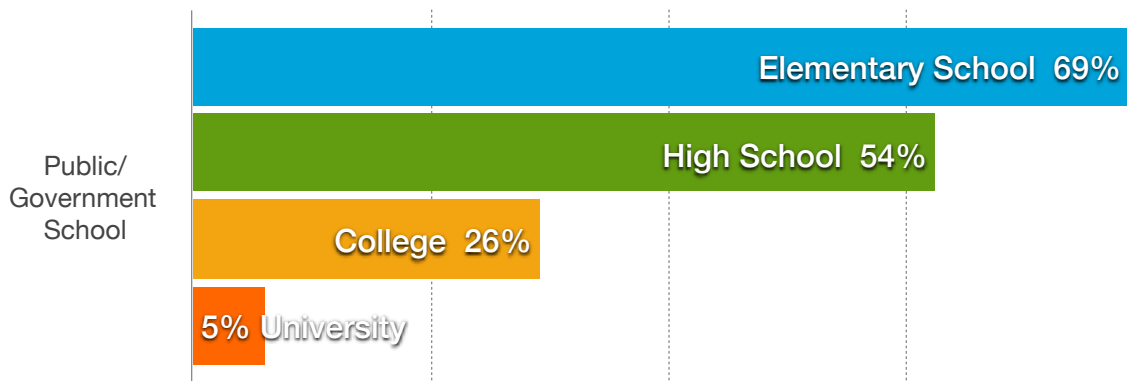


Chart 17. NSD Type of schooling - Public/government school (Q6)

Chart 18 shows the percentages of those who studied in the Adventist schools; as you can see, the highest percentage (19%) of respondents who student in an Adventist institution was in high school (chart 18). Over half of participants (54%), however, agreed/strongly agreed that Adventist education was an important factor in the family (Q22.o8).

Approximately two out of five (40%) respondents received no Adventist education whatsoever. One quarter (25%) obtained four years or less of SDA education, 16% obtained five to eight years of Adventist education, and 13% received 9-12 years in SDA education (derived from Q7).

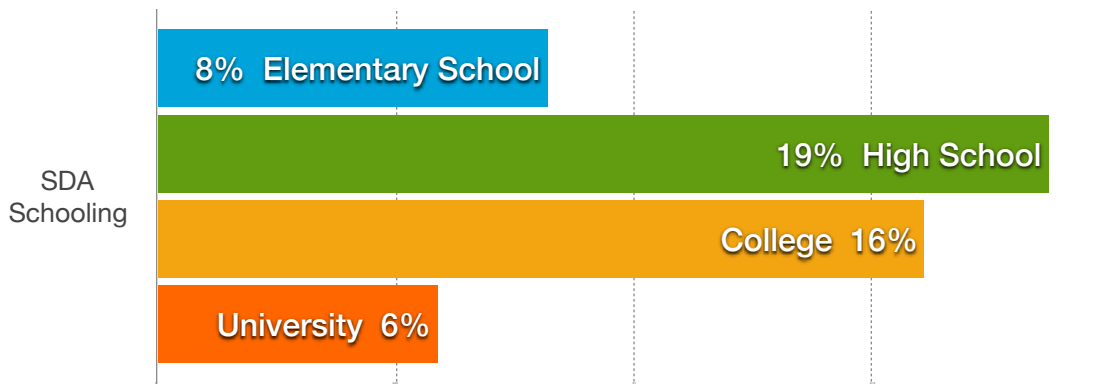


Chart 18. NSD Type of schooling - SDA school (Q6)

When it comes to support/vision of their local church for the local SDA school, about one in four (24%) claim it is at the right level, and 38% claim it needs to somewhat or greatly increase (Q33.10).

## Local Church Demographics

### *Church Setting*

When asked about their church’s setting, almost half (46%) of respondents in the NSD report that their church is in a large city, with 29% of them indicating that their church is actually downtown. A little over a quarter (27%) of respondents indicated that their church is in smaller city (with 7% in a smaller city that is next to a larger city), and 26% in a less populated area (19% in a town or village; 7% in a rural area) (chart 19).

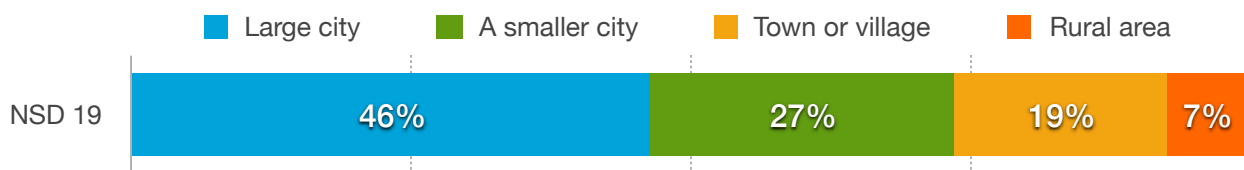


Chart 19. NSD Church setting (Q20)

There is some correlation between the size of the setting where the church is located and the size of the church by attendance (see table 8). To some degree, large city churches tend to have higher attendance than smaller city churches, smaller city churches tend to be bigger than rural area churches ( $r = .204$ ;  $p = .000$ ,  $N = 2748$ ). It needs to be noted, however, that this pattern varies from country to country.

<i>x</i> <sup>2</sup> = 376.939; <i>p</i> = .000; <i>N</i> = 2748	Attendance				
	less than 25	25 to 50	51 to 100	100 to 200	200+
<b>Total</b>	14%	24%	27%	19%	17%
<b>Large city center (downtown)</b>	4%	21%	30%	21%	24%
<b>Elsewhere in a large city</b>	10%	22%	27%	29%	13%
<b>A smaller city that is next to a larger city (a suburb)</b>	9%	34%	25%	12%	20%
<b>A smaller city</b>	15%	22%	32%	18%	14%
<b>A town or village</b>	26%	23%	21%	13%	17%
<b>A rural area</b>	27%	41%	21%	8%	4%

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

### Church Size

As for the church membership and attendance to the church, the survey showed categories of attendance (less than 25, 25 -50, 51-100, 101-150, 151-200, 201-300, etc.). Just over a quarter (26%) of the respondents claim they attend gatherings with 51 to 100 people each week, while almost two in five (39%) people attend church at a congregation with 100 people or more in weekly attendance (chart 20).

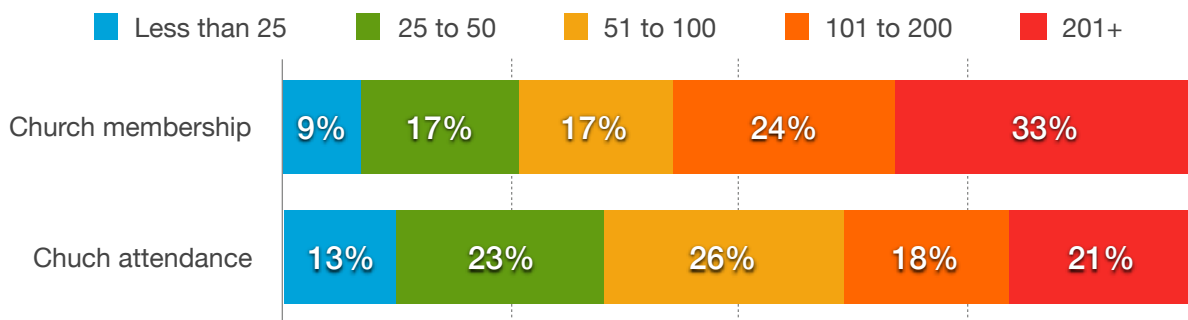


Chart 20. NSD Church size (Q19)

There are churches of all sizes in the NSD. Small, midsize, and/or large are equally presented. Three in four respondents (75%) claim that the typical church attendance on Sabbath is lower than the membership in any given church. Less than one in four (23%) of respondents claim the attendance in their local church is about the same as the membership. There are less than 3% of respondents indicating the attendance in their churches is higher than the membership.



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

As you can see, in the NSD, a slim majority of churches are considered mid-size churches (36%), but there is a fairly even distribution between churches of different sizes in this division. (See chart 21 for specifics.)

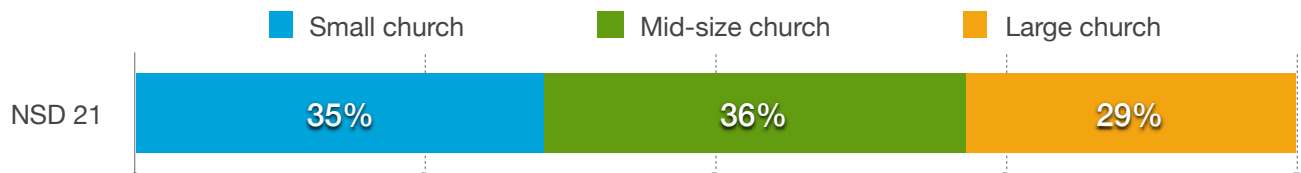


Chart 21. NSD Church size (derived from Q19)

### Nearby SDA Institutions

Over two thirds (69%) of survey participants do not live near or attend church close to an SDA institution. However, the remaining 31% do live near or attend church close to some kind of SDA institution. Over one in five (22%) go to church near an SDA educational institution, 10% attend near church organizational offices, 10% report an Adventist medical institution near to their church, and 8% report attending church close to some other church institution (chart 22).

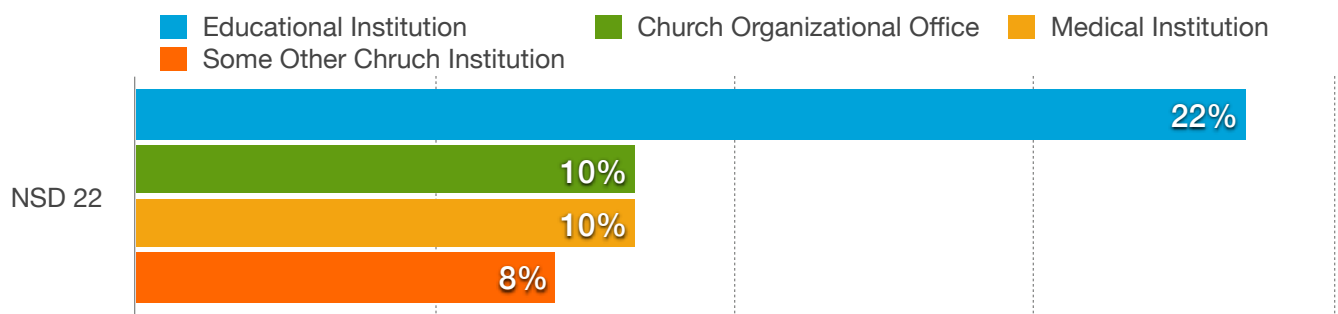


Chart 22. NSD Nearby SDA institutions (Q21)

### Health Profile

Most (92%) of respondents in the NSD claim to have no disability, but the remaining 8% report a disability of some sort. Chart 23 shows that visual (2%) and mobility (2%) disabilities are the most common disabilities, along with "other" disabilities (4%). The remaining categories (hearing, deaf, speaking/speech, and cognitive/learning) all came in at 1%.

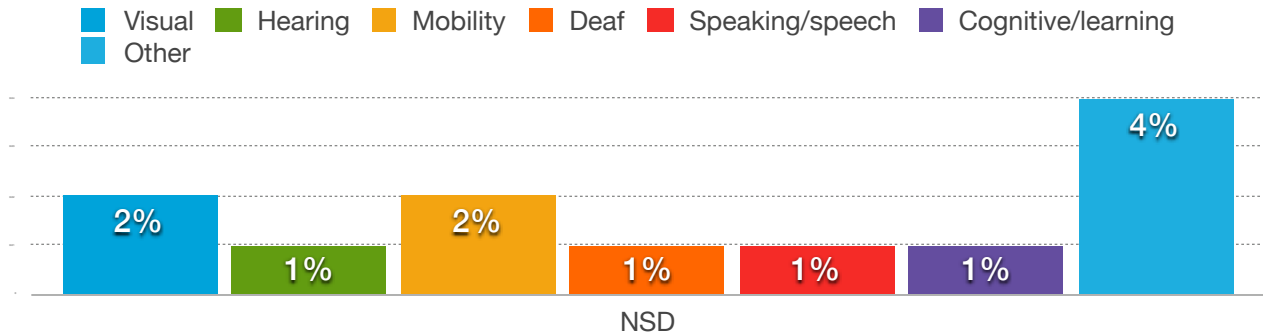


Chart 23. NSD Disabilities (Q21)

## Adventist Religious Profile

### Baptisms

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

Almost all (99%) of survey respondents consider themselves Seventh-day Adventists (Q14), and 93% of participants have been baptized. The largest number (29%) of survey respondents have been baptized for more than 30 years, followed by those who have been baptized for 11 to 20 years (21%) and those who have been baptized for 21 to 31 years (20%) (chart 24).

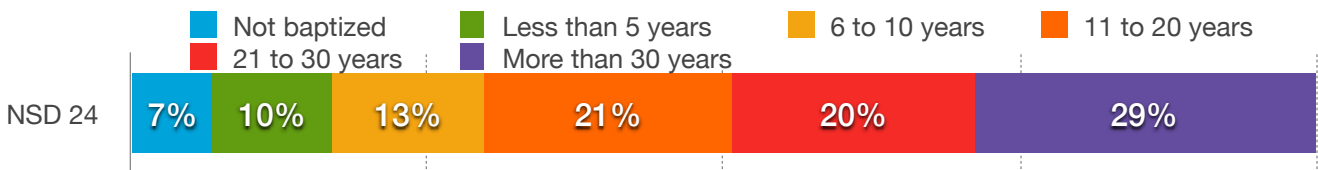


Chart 24. NSD Baptism by category (derived from Q15)

With the exception of the Chinese Union Mission, all unions show the largest percentage of survey participants in the 30+ years category since baptism. While this may seem encouraging in light of these respondents' ongoing relationship with the church, it also may raise concern with the lower number of new members that are joining the church. This is particularly true for Korean Union and Japan Union (table 9). The average length of being baptized in Japan Union is 35 years and in Korean Union 31 years. Respondents from Chinese Union Mission are on the other end of spectrum. In this union, the average length of time since baptism is 14 years.

$\chi^2 = 1003.788$ $p = .000$ ; $N = 3004$	Not Baptized	< 5 years	6-10 years	11-20 years	21-30 years	30+ years
Northern Asia-Pacific Division	7%	10%	13%	21%	20%	29%
Chinese Union Mission	8%	16%	20%	31%	22%	4%
Hong Kong-Macao Conference	20%	6%	21%	13%	17%	24%
Taiwan Conference	9%	8%	18%	17%	22%	27%
Japan Union Conference	9%	6%	7%	8%	10%	60%
Korean Union Conference	4%	4%	5%	13%	22%	52%

Table 10. NSD Baptisms by union (derived from Q15)

One in five (20%) of those that have been baptized for only 5 years or less were previously or are currently employed by the Seventh-day Adventist Church (see chart 25). Interestingly, the highest percentage (67%) of those who do not hold any church office are those in the same category - baptized for 5 years and less (see chart 26).

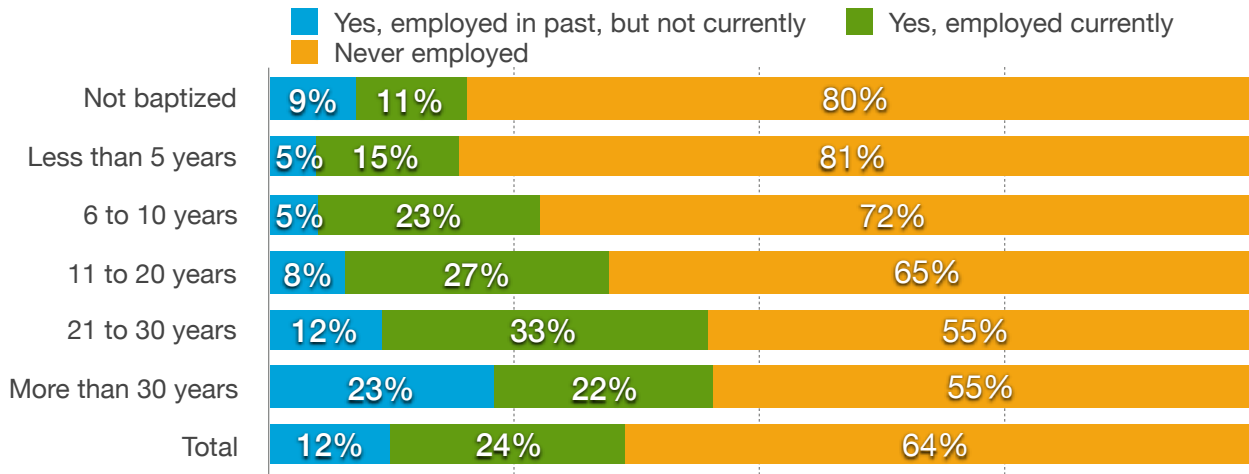
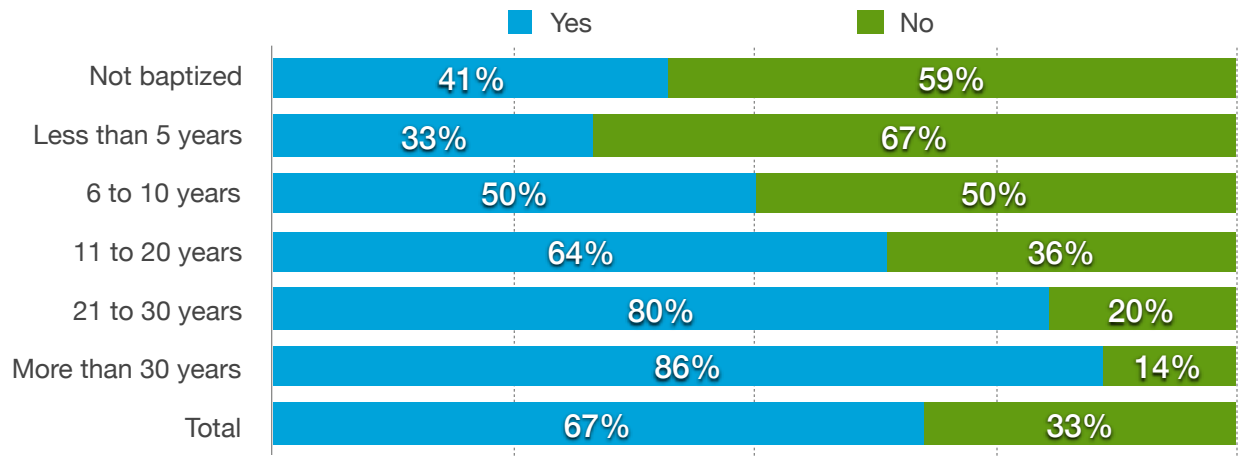


Chart 25. NSD Baptism and employment by SDA Church (Q15,Q4)



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

As seen in chart 24, 7% of respondents in the NSD have not yet been baptized; these non-baptized people come from all age categories. Three out of five (59%) of these non-baptized people hold church office (i.e. are actively involved in the church) (chart 26), and one in five (20%) that are not baptized either currently employed by the SDA church or were in the past (chart 25).

### *Church Attendance*

A majority of NSD survey participants are regular church goers. Four out of five (81%) respondents go to church every week or more often; however, there are some differences in attendance between unions (table 10). While members in the Japan Union Conference report the highest percentage (71%) of weekly attendance, they report the lowest percentage (4%) of those attending more often than once a week. The Japan Union Conference also reported the highest percentage (23%) of those who attend almost every week, while the Chinese Union Mission reports the lowest percentage (12%). The Chinese Union Mission and Hong Kong-Macao Conference had a small percentage of survey respondents who indicated that they never go to church.

<i>x</i> <sup>2</sup> = 206.444; <i>p</i> = .000; <i>N</i> = 2830	Never	Once a month/less	Almost every week	Every week	More often
<b>Northern Asia-Pacific Division</b>	1%	4%	14%	53%	28%
<b>Chinese Union Mission</b>	3%	5%	12%	50%	30%
<b>Hong Kong-Macao Conference</b>	2%	6%	16%	64%	12%
<b>Taiwan Conference</b>	0%	3%	17%	60%	21%
<b>Japan Union Conference</b>	0%	2%	23%	71%	4%
<b>Korean Union Conference</b>	0%	2%	14%	51%	34%

**Table 11. NSD Church attendance by union (Q21)**

Sabbath School attendance is also fairly high in this division (73% , 57% responded they participate every week, while 16% responded more often) (table 11). However, there was a 8% drop from those who indicated they attend church weekly or more often (81%) to those who attend Sabbath School on the same schedule (73%). Respondents in the Korean Union Conference report the most frequent attendance of Sabbath School (81%, 57% every week and 24% more often); while the Hong Kong-Macao Conference reported the lowest frequency of attending (60%, 56% every week and 4% more often).

$\chi^2 = 237.748; p = .000; N = 2738$	Never	Once a month/less	Almost every week	Every week	More often
Northern Asia-Pacific Division	4%	8%	15%	57%	16%
Chinese Union Mission	12%	7%	14%	54%	14%
Hong Kong-Macao Conference	10%	13%	17%	56%	4%
Taiwan Conference	1%	4%	19%	61%	16%
Japan Union Conference	2%	4%	24%	67%	0%
Korean Union Conference	1%	4%	14%	57%	24%

Table 12. NSD Sabbath School attendance by union (Q21)

The majority (81%) of respondents participate regularly (once a quarter or more often) in communion (chart 27).

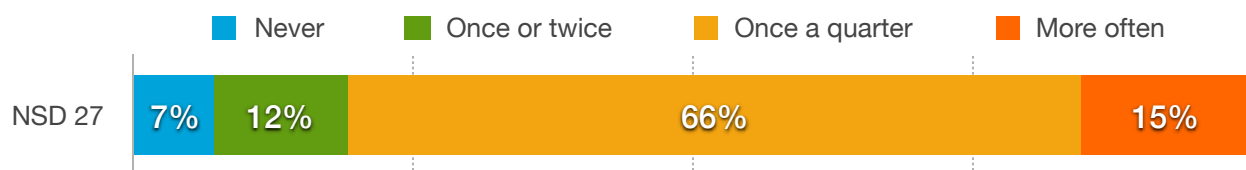


Chart 27. NSD Participation in communion (Q21)

### Commitment

As stated before, only a small fraction (1%) of NSD respondents do not consider themselves Seventh-day Adventists (Q14). A vast majority (94%) of respondents in the NSD are committed to stay a part of the Seventh-day Adventist church for their entire life (see table 12).

Across the NSD, two thirds (67%) of respondents are actively involved in the church, i.e. they hold a church office in their local churches. Almost a quarter (24%) of the participants are currently employed by the Seventh-day Adventist Church, while another 12% have been employed by the Church in the past (see table 12).

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

	Committed to stay SDA all life	Hold a Church Office in the Local Church	Employed by the SDA church currently	Employed by the SDA Church in the past
Northern Asia-Pacific Division	94%	67%	24%	12%
Chinese Union Mission	95%	50%	27%	6%
Hong Kong-Macao Conference	85%	76%	33%	18%
Taiwan Conference	98%	75%	18%	6%
Japan Union Conference	94%	81%	15%	26%
Korean Union Conference	94%	83%	22%	17%

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

# Adventist Practices & Beliefs

## Devotional Life

While respondents in the NSD show a strong commitment to the Adventist Church, there are some areas of concern when it comes to engaging in a personal relationship with Christ. Over three-fourths (77%) engage in devotions daily or more than once a day (chart 28).

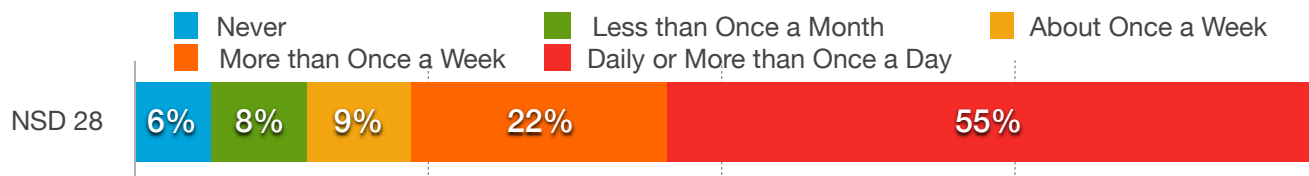


Chart 28. NSD Engage in personal devotions (Q26.26)

## Bible, SS lessons, and EGW Reading

Respondents in the NSD were then asked about specific aspects of devotions. Almost half (48%) read their Bible every day, approximately one quarter (27%) read it several times a week, 12% read their Bible about once a week, while 9% admit that they rarely do so (chart 29). Respondents younger than 40 years are less consistent in reading the Bible than those older than 40 years (see table 13).

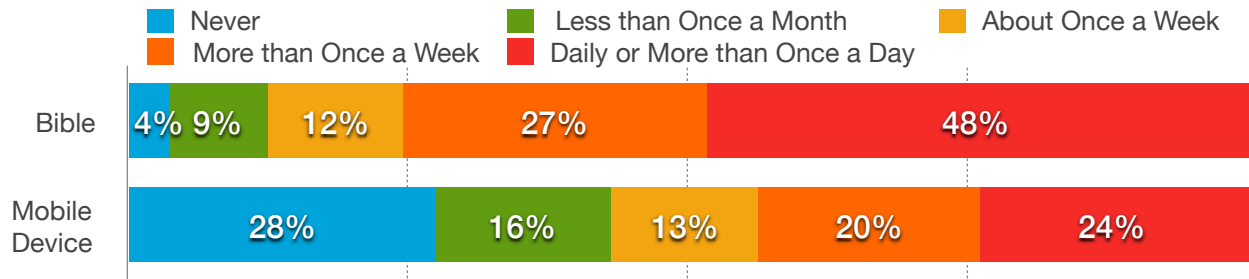
	Less than 40 years of age	Older than 40 years of age
Never	5%	3%
Less than Once a Month	17%	5%
About Once a Week	16%	11%
More than Once a Week	26%	27%
Daily or More than Once a Day	37%	54%

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

Over half (57%) of survey participants in the NSD read the Bible from a mobile device about once a week or more often (chart 29). The highest percentage of respondents reading the Bible every day and more often is in Chinese Union Mission (54%); the lowest percentage is in Hong-Kong Macao Union (28%). Almost a third of respondents (32%) in Chinese Union Mission read the Bible from a mobile device once a day or more often while only 7% of respondents in the Japan Union do the same.

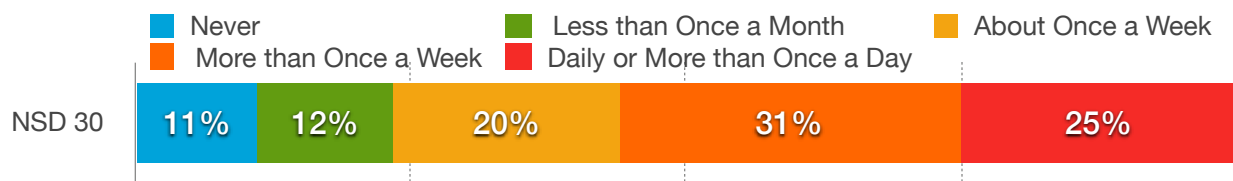
There is a significant relationship between the use of mobile device for reading the Bible and age ( $r = .164$ ;  $p = .000$ ;  $N = 2598$ ). The percentage of respondents using a mobile device for

reading the Bible every day or more often increases with the size of church. One in three respondents (33%) in small churches, over one in four (37%) in mid-size churches, and a little over one in five (22%) in large churches shared that they never use their mobile device for Bible reading.



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

A majority (76%) of respondents study the Sabbath School lesson at least once every week (chart 30).



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

Three in five respondents (61%) report reading the writings of Ellen G. White at least once a week or more often (chart 31). Reading of EGW writings positively correlates with age ( $r = .154, p = .000, N = 2613$ ). While almost two in three (65%) respondents older than 40 years read the her writings about once a week or more often, only about half of those younger than 40 years (51%) do the same. Close to three fourths (74%) of respondents appreciate how easily they can access the Spirit of Prophecy materials in their local language, while another 15% say they can access only major works of Ellen G. White (Q30).

Two out of five (41%) respondents use mobile devices to read the Spirit of Prophecy materials at least once a week (chart 31).



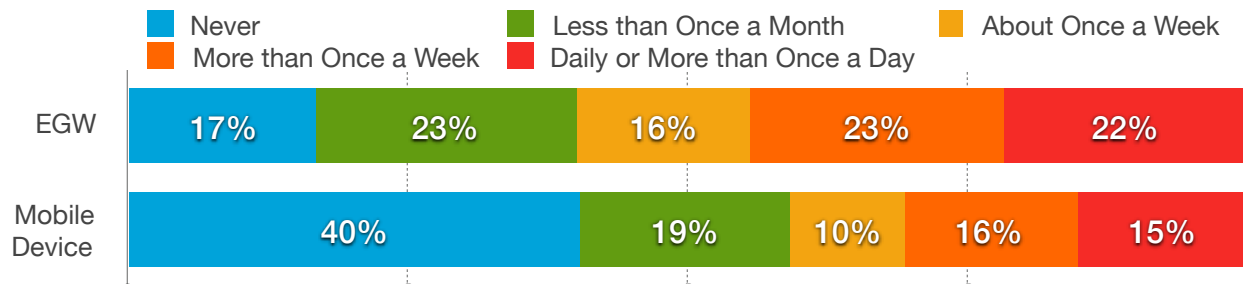


Chart 31. NSD Read the writings of Ellen G. White and use of mobile device (Q26.04, Q26.21)

### Prayer and Meditation

Surprisingly, only two-thirds (67%) of respondents in the NSD shared that they pray everyday or more often; another 16% responded that they pray about once a week or more often. A small percent (4%) shared that they never pray at all!



Chart 32. NSD Personal prayer (Q26.06)

Less than a quarter (23%) think about Jesus' life every day. Just over a third (34%) meditate on Jesus about once a week or more (chart 33). Sadly, almost one in five (16%) respondents report that they never think about the life of Jesus.

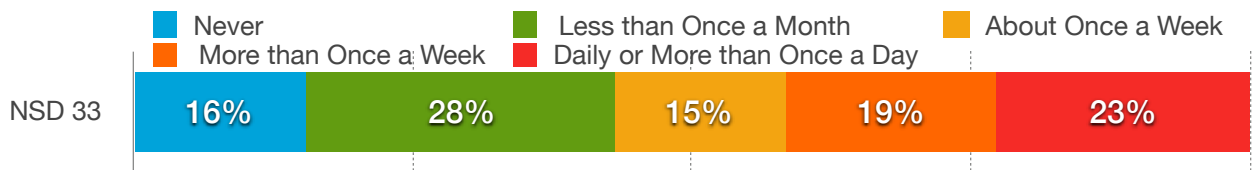


Chart 33. NSD Think about Jesus' life (Q26.22)

### Type of Commitment to Christ

Table 14 shows the types of commitment to Christ by unions. While 14% of respondents across the NSD are not sure about their commitment to Christ, nearly a third (31%) in the Japan Union Conference and 24% in the Korean Union Conference are not sure if they are committed to Christ. Interestingly, the percent of respondents who are not committed to Christ or are not sure about their commitment to Christ slightly increases with the length of baptism. While only 11% of respondents baptized five years or less fall into this category, 18% of those baptized 30 years or more are uncertain about their commitment to Jesus. Almost 30% of those not baptized are not committed to Christ or are not certain.

Fifteen percent of NSD respondents claim they committed their life to Christ at a specific moment. The same type of commitment is reported by 29% of respondents in the Japan Union Conference, but only 5% in the Taiwan Conference. About a third (34%) of NSD respondents agree that their commitment to Christ developed gradually; 45% of respondents in the Chinese Union Mission claimed this type of commitment, but only 23% in the Korean Union Conference.

<i>x</i> <sup>2</sup> = 520.557; <i>p</i> = .000; <i>N</i> = 2787	Not sure if committed to Christ	Commitment at a specific moment	Commitment developed gradually	Change came suddenly	Committed to Christ since young child
<b>Northern Asia-Pacific Division</b>	14%	15%	34%	17%	18%
<b>Chinese Union Mission</b>	4%	11%	45%	22%	17%
<b>Hong Kong-Macao Conference</b>	1%	8%	41%	9%	36%
<b>Taiwan Conference</b>	8%	5%	33%	16%	38%
<b>Japan Union Conference</b>	31%	29%	29%	3%	4%
<b>Korean Union Conference</b>	24%	20%	23%	14%	18%

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

A little less than one in five (17%) NSD respondents claim their commitment to Christ came suddenly and brought change in their life. Sudden change was experienced by 22% of respondents in China, but by only 3% of respondents in Japan. The percentage of this type of commitment increases with age and with size of churches.

Finally, 18% of NSD respondents reported they became committed to Christ as young children. An even higher percentage of respondents in the Taiwan Conference (38%) reported this type of commitment, while a similar number (36%) reported the same in the Hong Kong-Macao Conference. However, this is not the case in the Japan Union Conference (4%). The percentage of respondents with this type of commitment decreases with age.

### *Family Worship*

As mentioned earlier, one in four (24%) respondents are single (never married, divorced, or widowed) (Q10). Four percent of respondents reported that they live alone (Q8), and therefore cannot have any family worship. The other 20% may live with parents, children, or extended family members.

With that in mind, 16% of respondents did not answer the question about conducting morning or evening family worships. Nearly one third (32%) of respondents stated that they never have family worship, while 19% rarely (less than once a month) have any family worship. Over a quarter (27%) have family worship at least once a week or more than once a week, and a little less than one quarter (23%) reported that they have family worship every day (chart 34). Hong Kong-Macao Conference respondents reported conducting family worship the least often (48% never do so and 19% only rarely), while in Korea almost half of respondents (49%) do family worship almost every day or more often. The longer the respondents baptized, the higher the percentage of regular everyday family worship.

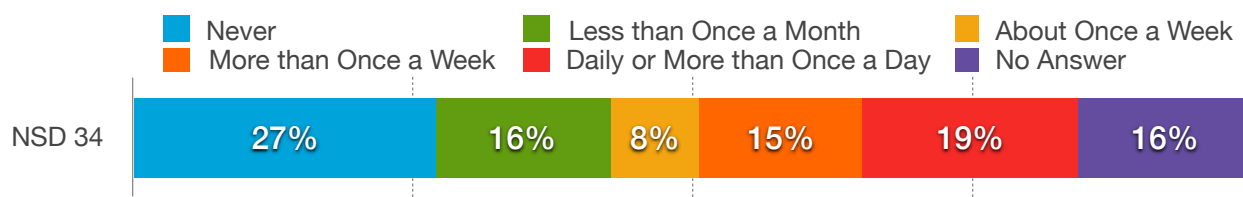


Chart 34. NSD Morning or evening family worship (Q26.05)

### Religious Literature Reading Habits

A little over two out of five (43%) NSD respondents read religious writings by Adventist authors on a weekly basis (chart 35). Nearly half (48%) of respondents in both the Japan Union Conference and Korean Union Conference reported reading religious writings by Adventist authors on a weekly basis, placing them on the higher end of the spectrum; Hong Kong-Macao Conference were on the lower end with 32%. This type of reading somewhat increases with age.

The frequency of reading religious writings by other Christian authors is much lower in the NSD. Only about one in five (21%) NSD respondents report reading religious writings by other Christian authors on a weekly basis (chart 35). Members in the Chinese Union Conference were on the lower end (16%), while the Korean Union Conference was on the higher end (25%). Division wide, almost half (48%) of respondents never read religious writings by other Christian authors.

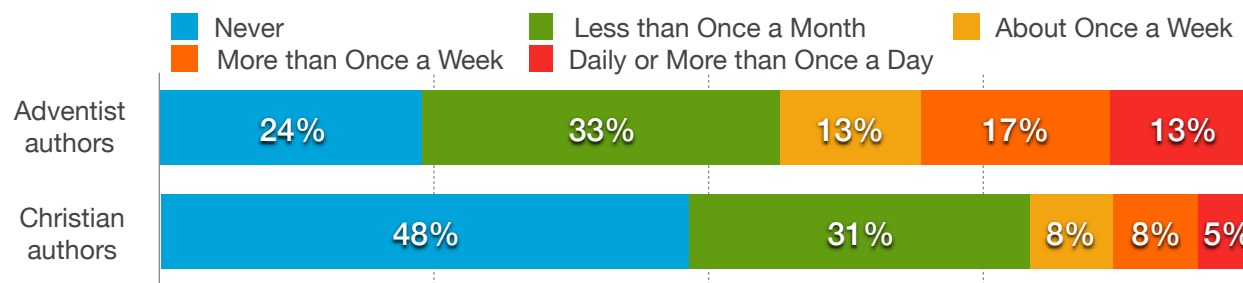


Chart 35. NSD Read religious writing by Adventist and Christian authors (Q26.07, Q26.08)

Reading of Adventist World magazine in the NSD is not very common. Over half (53%) of respondents do not read Adventist World magazine at all, while just over a quarter (28%) read it less than once a month (chart 36).

When it comes to publications from their local union, about a quarter (23%) report that they never read a magazine or newsletter from their local union or conference. Forty five percent read such a publication less than once a month, while about a third (32%) read them about once a week or more often (chart 36). Respondents in the Japan Union Conference (44%) and Korean Union Conference (44%) report reading more of these type of publications than in other unions; respondents in the Chinese Union conference report reading this type of publication least often (17%). Local union or conference magazines/newsletters are read slightly more often by male respondents.

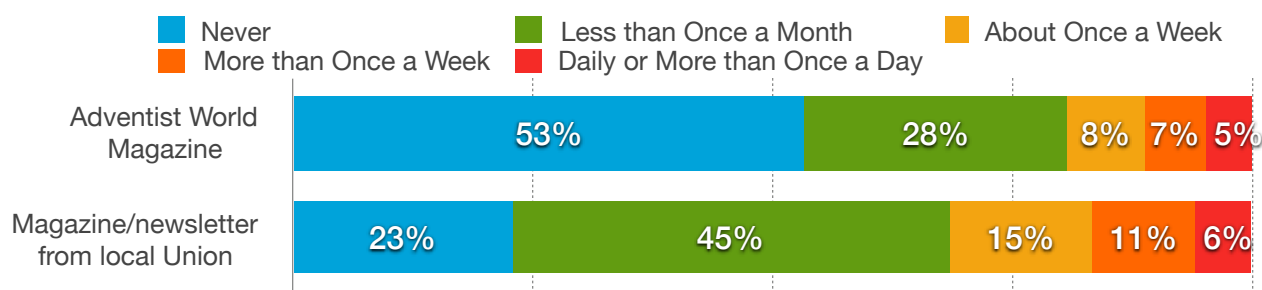
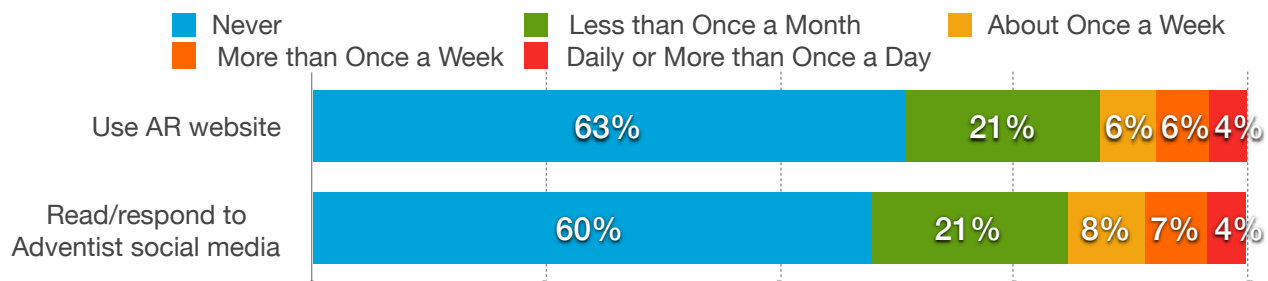


Chart 36. NSD Read Adventist World Magazine and magazine/newsletter from local union (Q26.09, Q26.11)

### Use of Online Media

For whatever reason, a vast majority of respondents in the NSD do not utilize the Adventist Review website. Overall, almost two thirds (63%) of respondents never use the website, while another 21% report that they do so less than once a month (chart 37).

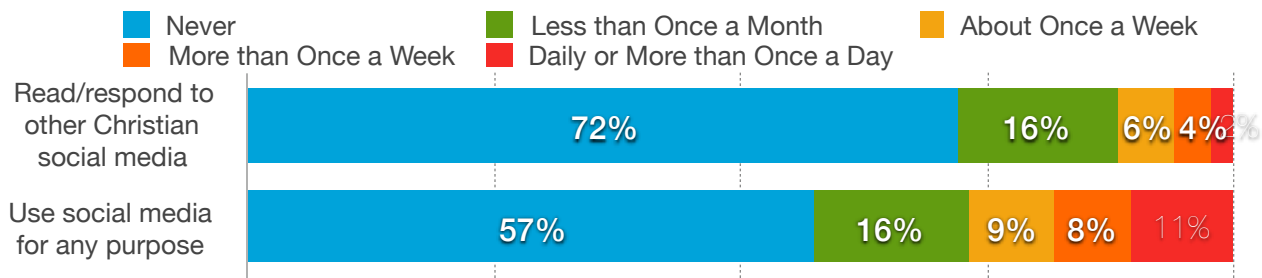
A little less than one in five (19%) NSD respondents read or respond to Adventist social media on a weekly basis or more often (chart 37). Three in five (60%) respondents never read or respond to Adventist social media. Responding to Adventist social media on a weekly basis or more often is slightly more common in larger churches and urban churches. The reading or responding to Adventist social media is somewhat correlated with age; there is a weak but significant relationship between younger people and responding to Adventist social media ( $r = -.104, p = .000, N = 2525$ ).



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

Almost three out of four (72%) survey participants never read or respond to other Christian social media, and only a small number (12%) read or respond on a weekly basis (chart 38). Reading or responding to other Christian social media is also correlated with age ( $r = -.130, p = .000, N = 2516$ ).

Just over a quarter (27%) of NSD respondents use social media for any purpose on a weekly basis (chart 38); well over half (57%) do not use social media at all. Younger people tend to use social media even more in general; there is a stronger relationship between age and use of social media for any purpose ( $r = -.221, p = .000, N = 2509$ ).



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

### *Listening to Religious Radio*

About one in four (24%) NSD respondents listen to Adventist radio broadcasts on a weekly basis (chart 39). The least frequent listeners are found in the Japan Union Conference, where over four out of five (84%) respondents never list to Adventist radio broadcasts. Respondents in the Korean Union Conference report the most (28%) respondents who listen at least once a week.

Only 18% of the NSD respondents listen to other Christian radio broadcasts on a weekly basis (chart 39).

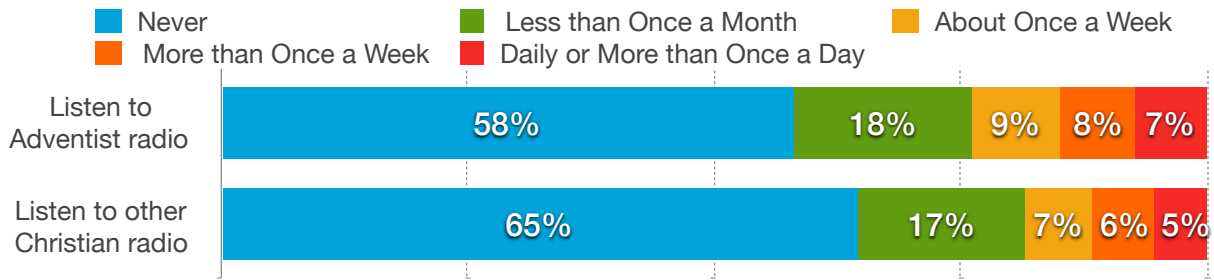


Chart 39. NSD Listen to Adventist and other Christian radio broadcast (Q26.15, Q26.16)

### Watching Religious TV

Across the NSD, respondents report watching very little Adventist or Christian television in general. Only 14% report watching the Hope Channel on a weekly basis. Nineteen percent report watching it less than once a month, and over two thirds (67%) never watch the Hope Channel. The Korean Union Conference has the highest percentage (76%) of those who never watch the Hope Channel, while the Taiwan Conference has the highest number (31%) of those who watch the Hope Channel weekly. Watching the Hope Channel slightly increases with age.

Less than one in five (16%) respondents watch other Adventist TV programming on a weekly basis, while the same number (16%) watches other Christian TV on a weekly basis (chart 40).

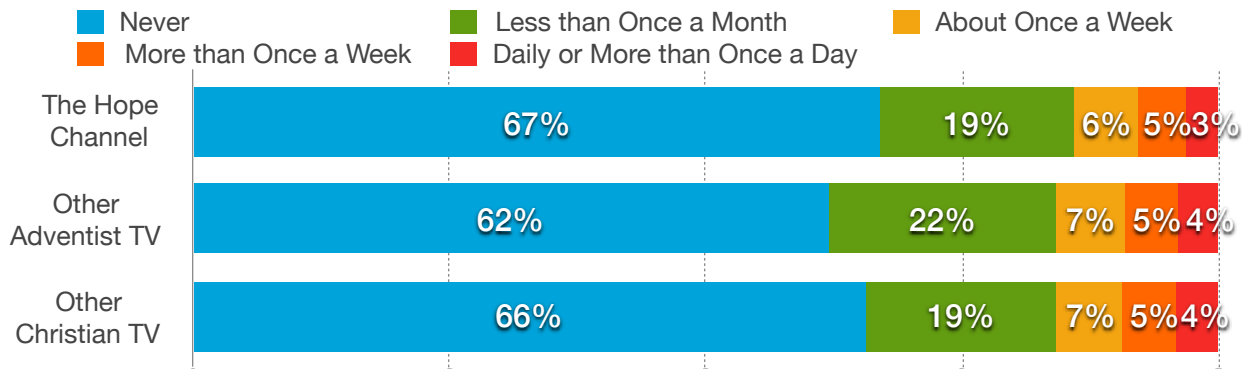


Chart 40. NSD Watch the Hope Channel, other Adventist TV, and other Christian TV (Q26.17, Q26.18, Q26.19)

### Applying Religion to Daily Life

After reviewing devotional life from various angles, it is time to see how respondents apply the information and knowledge they acquire through religious experiences into their everyday lives. In the NSD, there is quite a strong sense of connection between theory and practice. A majority of NSD respondents agree or strongly agree they apply the Bible (80%), Sabbath School lessons (73%), the writings of EGW (72%), and what they learn on Sabbath (79%) to their everyday life (chart 41). From the number of respondents who strongly agree

that they apply what they learn on Sabbath, it is evident that preaching and teaching on Sabbath have a strong potential to help people apply what they learn to how they live the rest of the week.

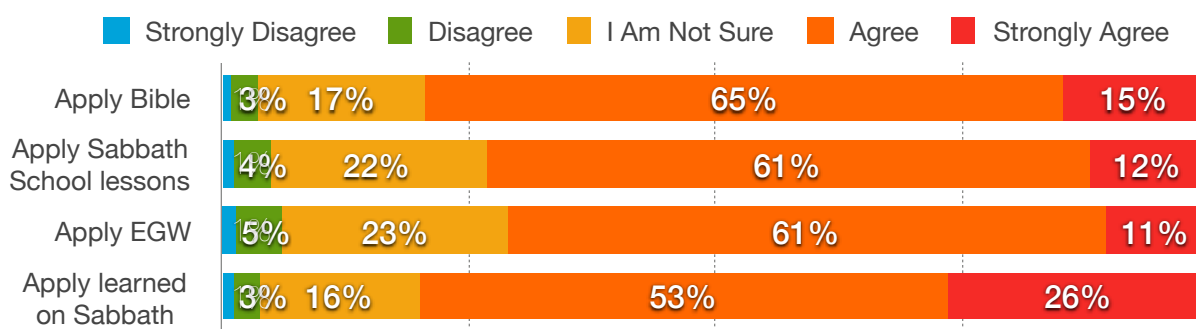


Chart 41. NSD “Apply to daily life” questions (Q29.16, Q29.17, Q29.18, Q38.5)

While there is a weak correlation between going to church and applying what one learns on Sabbath to how he/she lives the rest of the week ( $r = .130$ ,  $p = .000$ ,  $N = 2685$ ), there is a stronger relationship between reading the Bible and applying Bible to daily life ( $r = .246$ ,  $p = .000$ ,  $N = 2614$ ). There is an even stronger relationship between studying Sabbath School lessons and applying Sabbath School lessons to daily life ( $r = .260$ ,  $p = .000$ ,  $N = 2529$ ), and yet a stronger relationship between reading the writings of EGW and applying EGW writings to daily life ( $r = .358$ ,  $p = .000$ ,  $N = 2525$ ).

In light of the relationship between theory and practice, researchers also wanted to examine how respondents apply their faith to political and social issues. Only a quarter (27%) of NSD respondents shared that they more or less “often” apply their faith to political and social issues. Nearly a third (30%) of respondents keep their faith completely separate from the political and social issues they face (chart 42). One fourth (24%) of respondents not only strive to apply the Bible to their daily life but, according to them, often apply faith to political and social issues.

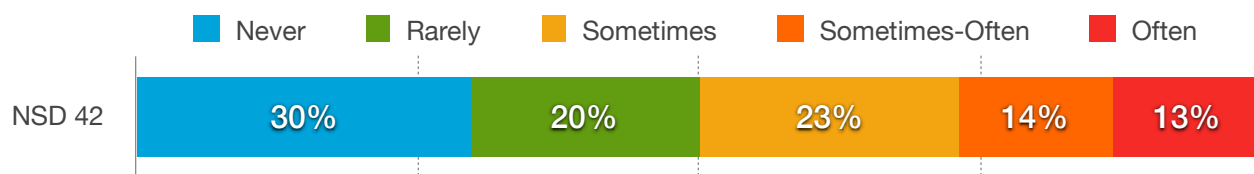


Chart 42. NSD Apply faith to political and social issues (Q37.6)

The last question related to application is a bit concerning. Less than half (42%) of respondents strongly disagree/disagreed with the statement, “Although I am religious, it does not affect my daily life” (chart 43). While the lowest agreement with this question was in the Japan Union Conference (14%), the highest rate of those who strongly agree/agree with this question was in the Chinese Union Conference (69%). It is quite puzzling to find

that there are 80% of respondents across the division who strongly agree/agree they apply the Bible to daily life, yet 41% that strongly agree/agree that while they are religious, it does not affect their daily life. Gladly, over one thirds (36%) who both apply Bible to daily life and strongly disagree/disagree with the statement (Q29.19).

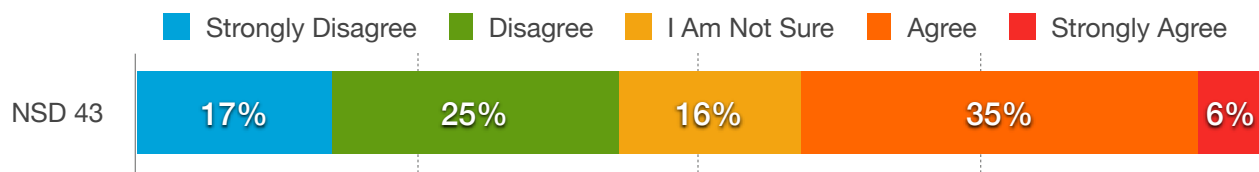


Chart 43. NSD Although I am religious, it does not affect my daily life (Q29.19)

## Fundamental Beliefs

NSD respondents nearly unanimously agree (97%) the Seventh-day Adventist fundamental beliefs are the teachings of Holy Scripture. A slightly smaller percent (95%) believe that, as a whole, these beliefs reflect the loving and gracious character of God (chart 44).

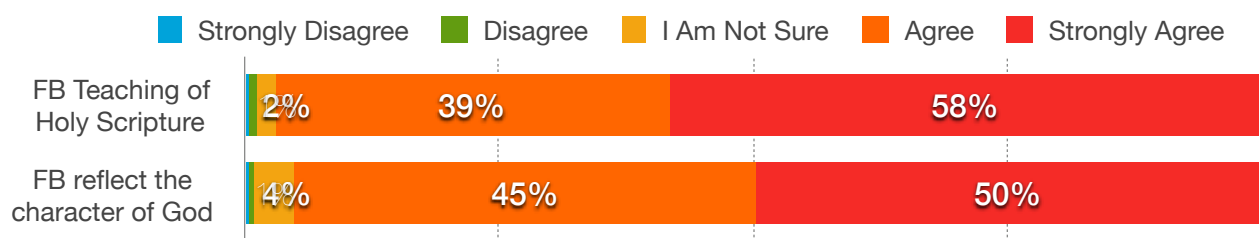


Chart 44. NSD SDA fundamental beliefs based on the Holy Scripture (Q42.01, Q42.30)

## God

Since the understanding of God is based on Scripture, it is important to assess respondents' views on the Bible. Almost two out of three (64%) respondents understand that the Bible expresses eternal truths (chart 45). This view is held by 86% of respondents in the Taiwan Conference, followed closely by 85% of respondents in China Union Mission. However, only 43% of respondents in the Korean Union Conference believe the Bible expresses eternal truths. Respondents believe LESS in that the Bible expresses eternal truths as they are longer baptized

Just over one in five (22%) respondents understand that the Bible represents God's message in terms of their own place and time. Such an understanding is held more in in the Korean Union Conference (36%), but by only 3% of respondents in the Taiwan Conference. This view is held more with increasing length of baptism.



Overall, only 5% of survey participants believe that the writers of the Bible copied what God told them word for word. Such a view is most common in the Japan Union Conference (13%).

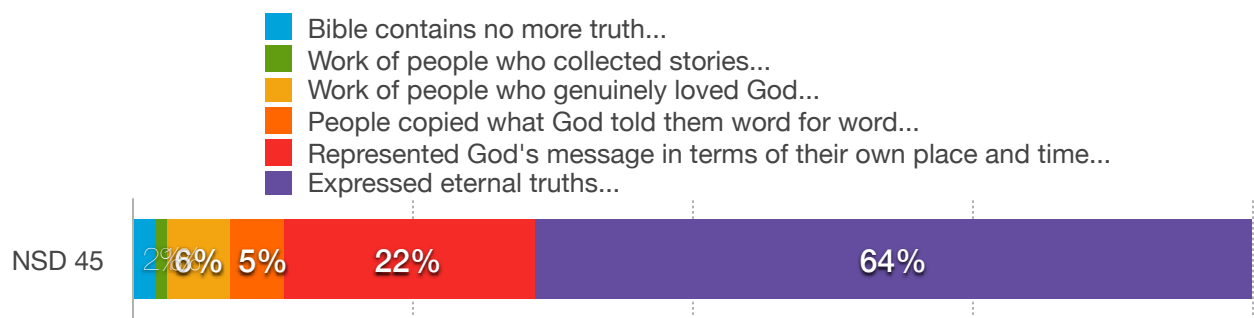


Chart 45. NSD View of the Holy Scripture (Q43)

The vast majority (97%) believes that there is one God, a unity of three eternal, equal persons: the Father, Son, and Holy Spirit; 86% believe this wholeheartedly, while 11% accept this because the church teaches it (chart 46). A small percentage (1%) overall do not accept this teaching. A number of emerging adults have some questions about this or accept it just because church teaches it.

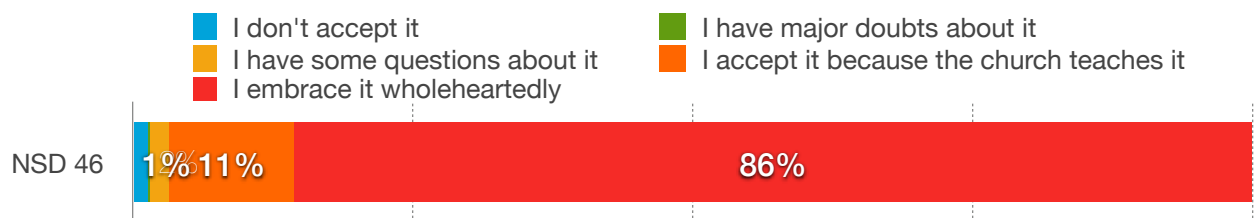


Chart 46. NSD Trinity (Q45.01)

Almost all (97%) NSD respondents believe in a personal God who seeks personal relationships with human beings (chart 47).

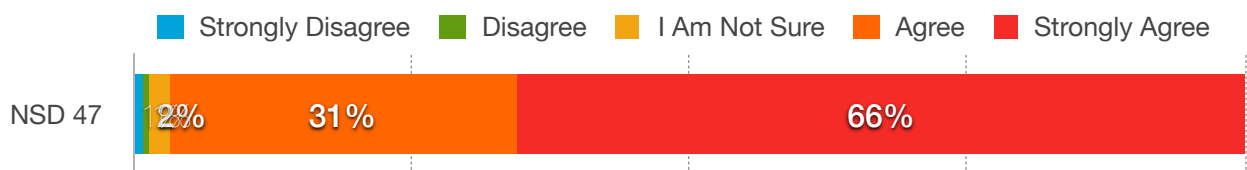
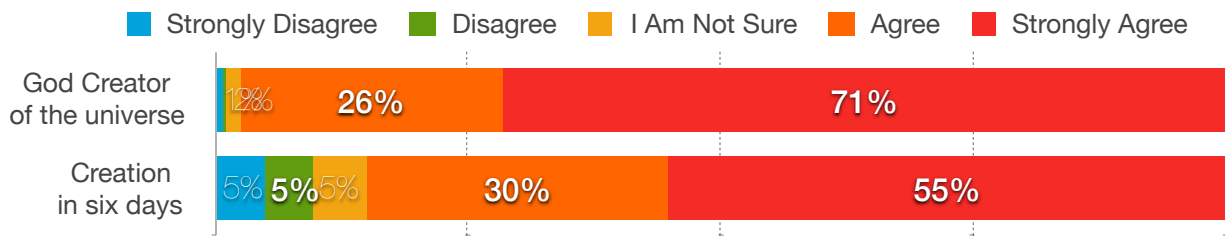


Chart 47. NSD Loving and gracious God (Q42.02)

## Humanity Creation

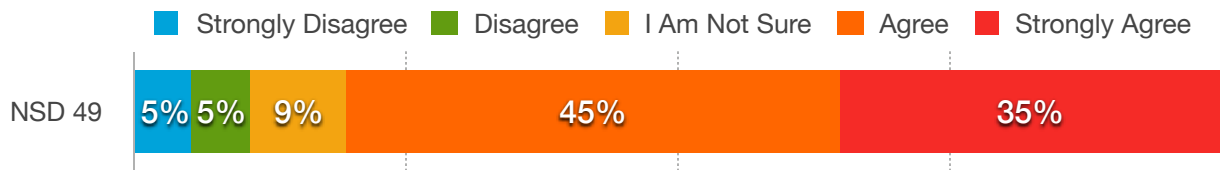


Most (97%) of NSD respondents believe that God is the Creator of the universe. However, a lesser percentage (85%) adhere to the concept that creation was completed in six, 24-hour days in the relatively recent past (chart 48).

Chart 48. NSD God the Creator and Creation in six days (Q42.17, Q42.05)

### Nature of Humanity

About four in five (80%) survey participants in the NSD believe that every person is born with tendencies toward evil. While in the Taiwan Conference, only 68% agree/strongly agree with this belief, in the Chinese Union Conference, 85% of respondents have that belief. A small percentage (9%) are not sure where they stand with this belief (18% in the Taiwan



Conference), and 10% disagree/strongly disagree (chart 49).

Over one third (35%) of respondents believe that humans are born with tendencies towards evil, and yet also hold the belief that perfect obedience of the law is required to get to heaven.

Chart 49. NSD Human nature/tendencies towards evil (Q42.24)

### Salvation

It is notable that only about four out of five (79%) NSD respondents believe that one is saved the moment he/she believes and accepts what Jesus has done for him/her. About one in ten (9%) admit they aren't sure, while 12% disagree/strongly disagree, implying that they believe in the need for their own works to achieve salvation (Q42.07). However, all but 3% agree/strongly agree that salvation comes through Jesus Christ alone (chart 50).

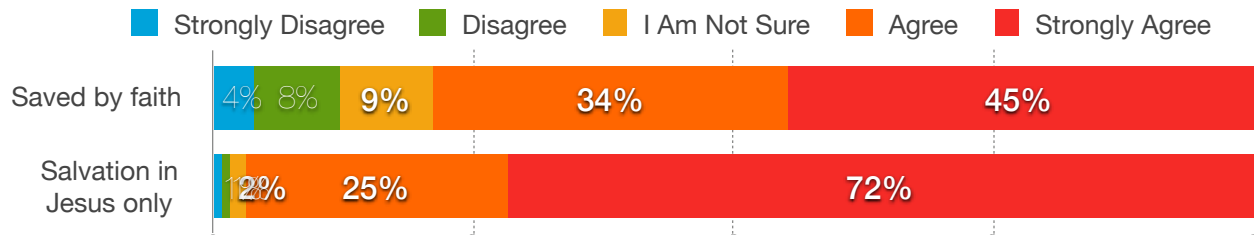
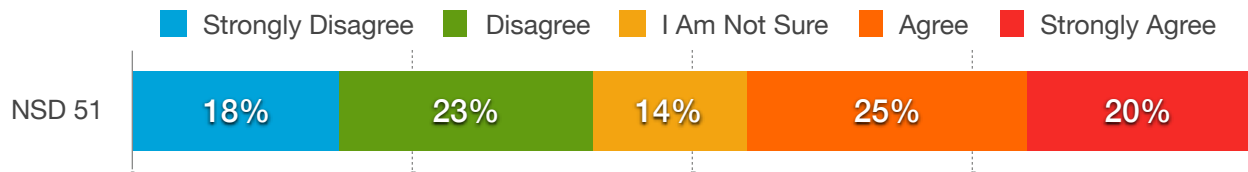


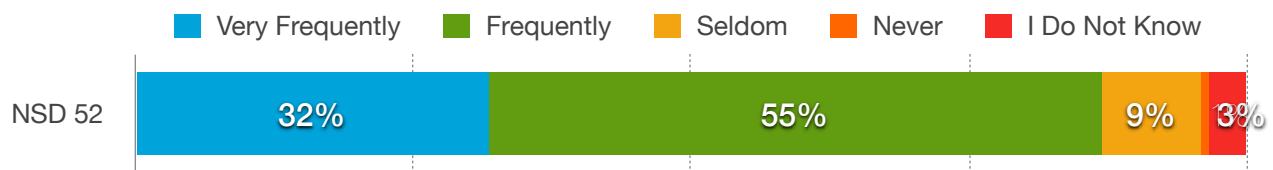
Chart 50. NSD Salvation by faith and through Jesus only (Q42.16, Q42.04)

Nearly half (45%) of the respondents are convinced they will not get to heaven unless they obey God’s law perfectly (chart 51). This belief increases with size of the church, and decreases with the length of baptism. A larger number of respondents in the Taiwan



Conference (64%) and the Chinese Union Conference (59%) believe that they must perfectly follow God’s law to get to heaven, but only 28% think this way in the Japan Union Conference.

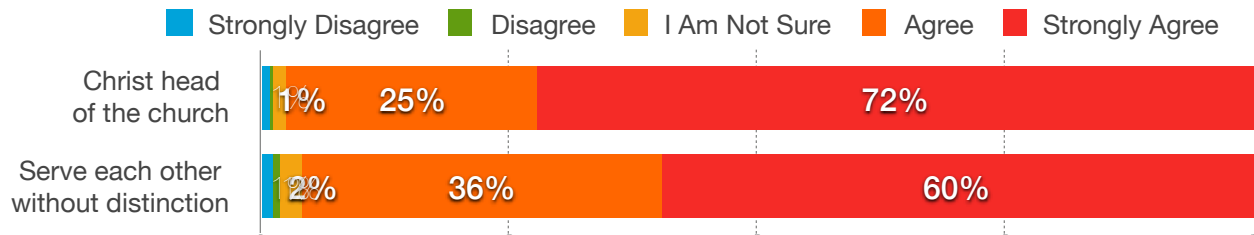
Chart 51. NSD Perfect obedience of God’s law required (Q42.07)



This issue appears to be addressed to a large degree by preaching; 87% of respondents claim the topic of righteousness by faith is covered in sermons frequently (55%) or very frequently (31%) (chart 52). This topic is most very frequently (35%) covered in the Chinese Union Conference.

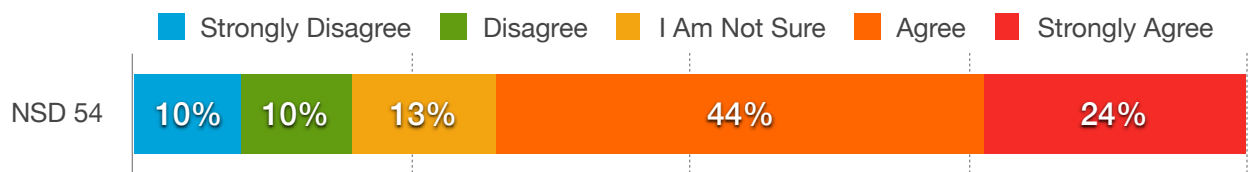
Chart 52. NSD Righteousness by faith sermon topic (Q31.01)

## Church



Almost all (97%) NSD respondents believe that Christ is the head of the church, and that all believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth (96%) (chart 53).

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



### Church Unity

In the NSD, over two thirds (68%) of respondents agree/strongly agree that church unity means uniformity in more than just doctrinal beliefs (chart 54). Only 20% disagree/strongly disagree with this statement. The highest percentage (49%) of those who strongly agree with this statement were found in the Taiwan Conference.

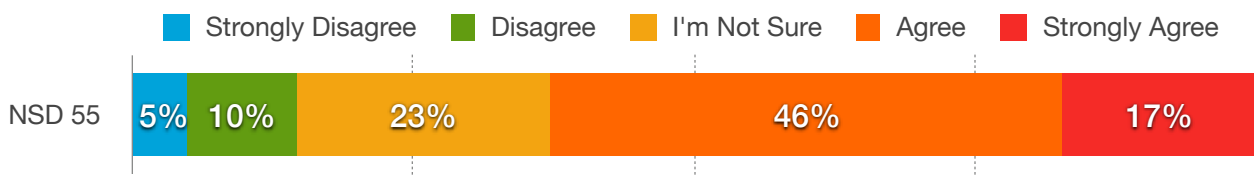


Chart 54. NSD Church uniformity (Q42.26)

The respondents were then asked whether different regions of the world should be allowed to set their own policies in order to meet differing needs. Nearly two thirds (63%) of respondents agree/strongly agree with this idea, while 23% indicated they were not sure. Only 15% of respondents disagree/strongly disagree with this idea (chart 55). The highest

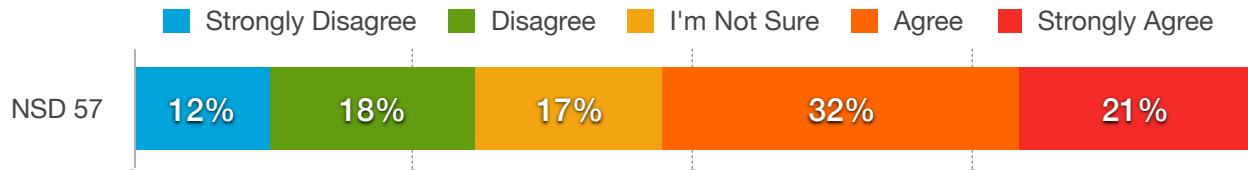


rate of agreement comes from respondents in the Korean Union Conference (66%), while the lowest rate of agreement comes from the Japan Union Conference (50%).

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

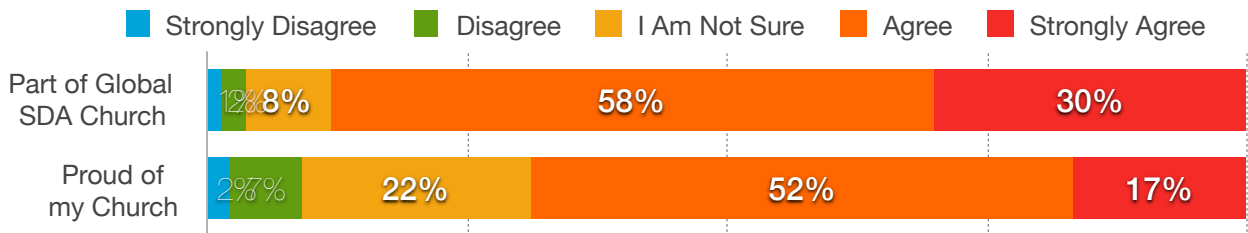
### SDA Exclusivity

Most (95%) NSD respondents accept the belief that the Seventh-day Adventist Church is God's true last-day church with a message to prepare the world for the Second Coming of Christ (chart 56).



**Chart 56. NSD Remnant Church (Q42.06)**

About half (53%) of NSD respondents agree/strongly agree that a person needs to be baptized into the Seventh-day Adventist church in order to be saved. About one in five (17%) are not sure, while 30% disagree/strongly disagree with this idea (chart 57). Three out of four (75%) respondents agree/strongly agree with this idea in the Taiwan Conference, but only 21% agree in the Japan Union Conference. Agreement decreases with the length of baptism. It is also interesting to note that agreement with this belief is higher with females (57%) than males (47%).

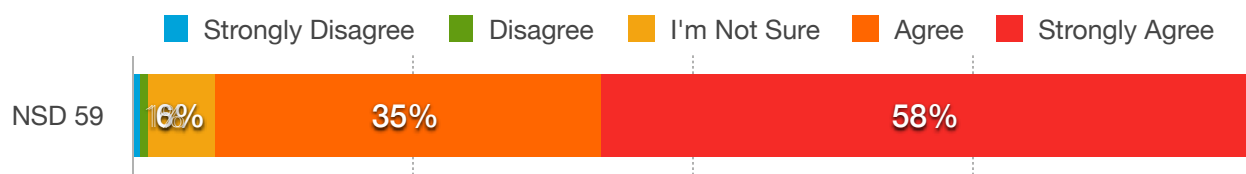


**Chart 57. NSD Salvation through SDA only (Q42.20)**

### Sense of Belonging

Over four out of five (88%) of NSD survey participants strongly believe that their local churches are part of worldwide SDA church (Q29.07). However, only about seven out of ten

(69%) respondents shared that they are proud of their church’s role and reputation, while about a quarter (22%) are not sure (Q29.04) (chart 58). Respondents in the Japan Union Conference had the most (43%) respondents share that they are not sure if they are proud of



their church’s role and reputation.

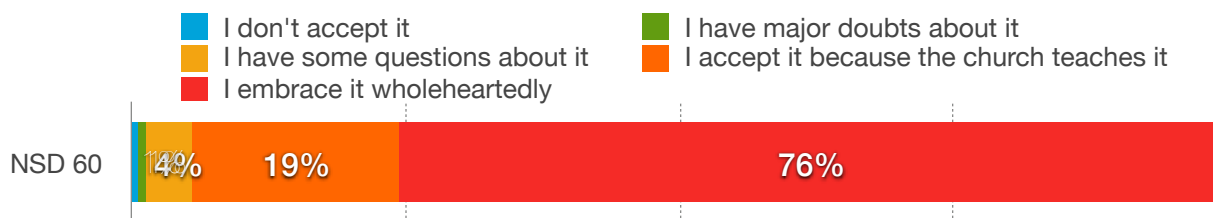
Chart 58. NSD Local Church: part of global church and proud of local church (Q29.07, Q29.04)

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

Most (93%) NSD respondents agree/strongly agree that Ellen White’s writings are the result of the spiritual gift of prophecy (chart 59).

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

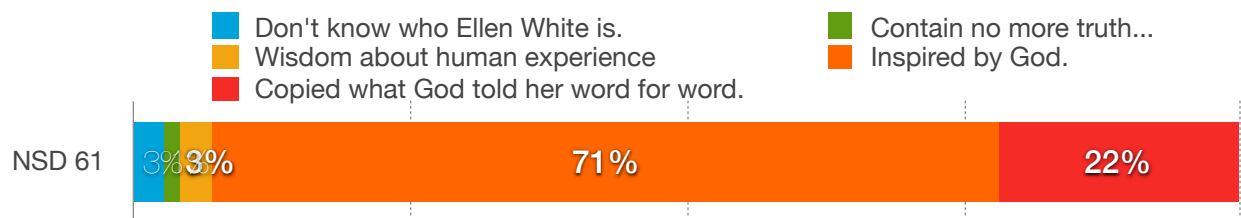
Over three fourths (76%) wholeheartedly embrace the fact that Ellen G. White was a prophet. Another 19% accept this concept because the church teaches it. A small percentage (4%) have



some questions about it (chart 60). On the high end, 80% of respondents in the Korea Union Conference accept this idea wholeheartedly, while only 46% of respondents in the Hong Kong-Macao Conference accept it wholeheartedly; however, none (0%) of the respondents in the Hong Kong-Macao Conference rejected the idea completely, but 14% have questions. Two in five (39%) respondents in the Hong Kong-Macao Conference and 26% in the Taiwan Conference accept this belief because the church teaches it. About two thirds of respondents younger than 40 years of age accept this belief wholeheartedly (65%), 26% accept it because the church teaches it, and 7% have questions about it. The questions decrease with the length of time since baptism.

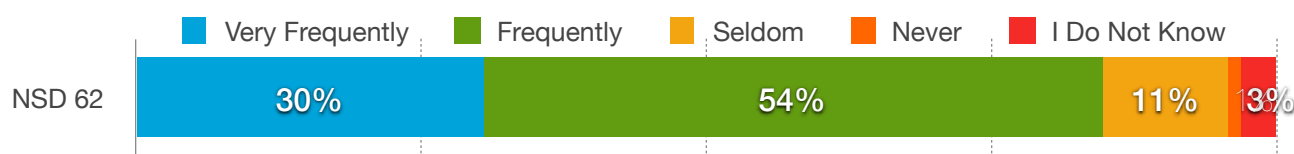
Chart 60. NSD EGW prophet (Q45.06)

As for an understanding of Ellen G. White writings, less than a quarter (22%) of respondents believe she was verbally (word for word) inspired. Interestingly, only 5% of respondents



believe both verbal inspiration of the Bible and verbal inspiration of EGW’s writings. Of all the NSD Unions, the Taiwan Conference stands out with 42% of respondents believing in verbal inspiration. This view of EGW writings is more prevalent with increasing age, and less prevalent in large churches. Less males hold to this view (19%) than females (24%).

Nearly three fourths (71%) of respondents believe that EGW was inspired by God. Survey participants in the Korean Union Conference have the highest percentage (78%) of



respondents holding to this belief. This view is more prevalent with increasing size of churches attendance.

A very small number (3%) consider the writings of Ellen G. White as wisdom about human experience, while the same number (3%) claim they do not know who Ellen G. White is at all.

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

Researchers wondered how often the Spirit of Prophecy is addressed in sermons. Over four in five (84%) NSD respondents claim that this topic is frequently or very frequently discussed in sermons (chart 62). Additionally, only 11% say it is seldom preached about, 1% say it is never a sermon topic, and 3% shared that they do not know.

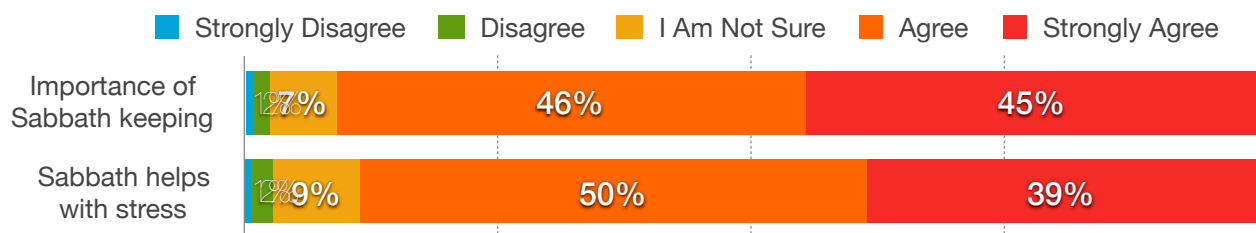
**Chart 62. NSD Sermons on Spirit of Prophecy (Q31.02)**

## Christian Living

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

### Sabbath Keeping

Almost all (99%) survey participants in the NSD agree or strongly agree with the statement (Q42.14), “The true Sabbath is the seventh day (Saturday).”

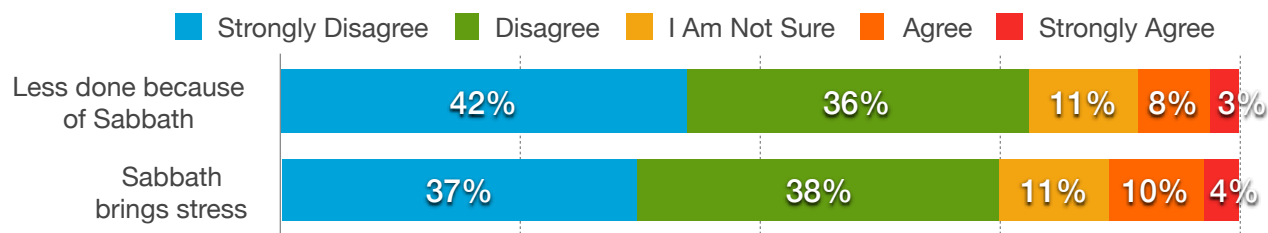


NSD respondents were also amazingly united in their agreement (95%) that, “Keeping the Sabbath is part of who I am, not something that I do because I have to.” A small percent (4%) are not sure and less than 2% disagree.

Very similar is the response to question, “Keeping the Sabbath helps me understand what is important to me.” Ninety one percent of respondents agree/strongly agree with this statement, while 7% admitted they are not sure (chart 63). Nearly the same percentage (89%) of respondents also agree/strongly agree that if one keeps Sabbath faithfully, he/she copes better with the stresses of the week. About 9% are not sure about that; however, 19% in the Hong Kong-Macao Conference admit they are not sure (chart 63).

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

Just over three fourths (78%) of NSD respondents disagree/strongly disagree with the



statement, “If I didn’t keep the Sabbath, I would get a lot more done.” One in ten (11%) are not sure, while the same number (11%) agree/strongly agree (chart 64). Almost one out of five (18%) respondents from the Hong Kong-Macao Conference either agree or strongly agree with the statement; this same conference also had the highest number (29%) of those who admitted they weren’t sure.

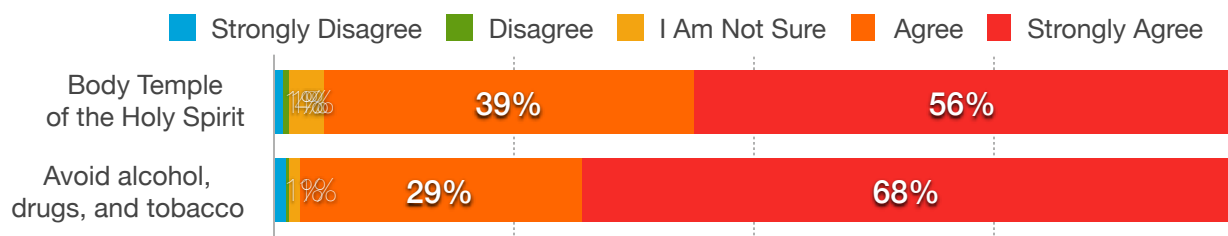
One in four (25%) NSD respondents do not know or find it stressful to be forced to take a break on Sabbath from what they need to get done (chart 64). The Chinese Union Mission, the Hong Kong-Macao Conference, and the Taiwan Conference all had the most respondents (31%) indicate they feel this way. Both agreement and the uncertainty in this matter is more typical for younger respondents.



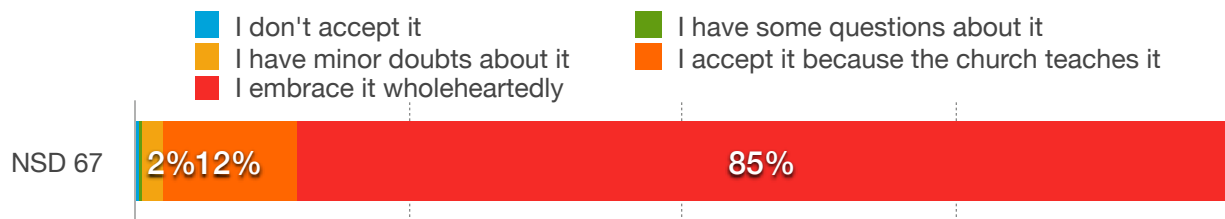


**Chart 64. NSD More on Sabbath keeping (Q38.3, Q38.6)**

Most (91%) respondents report hearing sermons on the Sabbath frequently/very frequently. Only a small percentage (6%) of respondents only occasionally hear sermons on the Sabbath (chart 65).



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

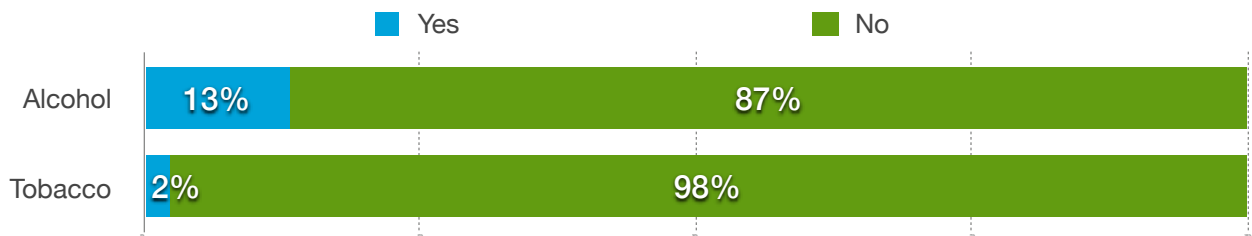


**Health - Alcohol, Tobacco and Drugs**

Most (95%) respondents agree/strongly agree that our body is the temple of the Holy Spirit (chart 66). There is even more passionate and wholehearted agreement (97%) with the statement, “God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.”

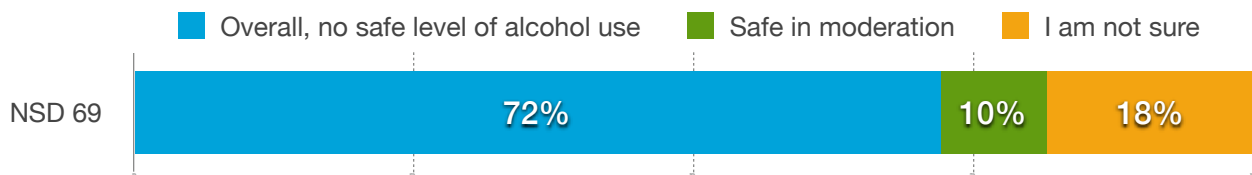
**Chart 66. NSD Body temple of the Holy Spirit and care of the body (Q42.25, Q42.12)**

A majority (85%) of NSD respondents wholeheartedly embrace abstinence from alcohol, tobacco, and the irresponsible use of drugs. Just over one in ten (12%) accept it because the church teaches it (chart 67). There are more respondents in the Hong Kong-Macao Conference (24%) who accept this teaching simply because the church teaches it.



**Chart 67. NSD Adventists should abstain from alcohol, tobacco, and drugs (Q45.07)**

While most (87%) respondents claim no use of alcohol in the last 12 months, 13% admit use of alcohol in that time frame. Even more (98%) of the respondents shared that they did not use any tobacco in the last 12 months; 2% of the respondents admitted they did (chart 68).



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



The respondents were asked about their closest understanding of scientific research on alcohol use. Less than three fourths (72%) believe there is no safe level of alcohol use while 10% believe it is safe in moderation; 18% shared that they are not sure (chart 69).

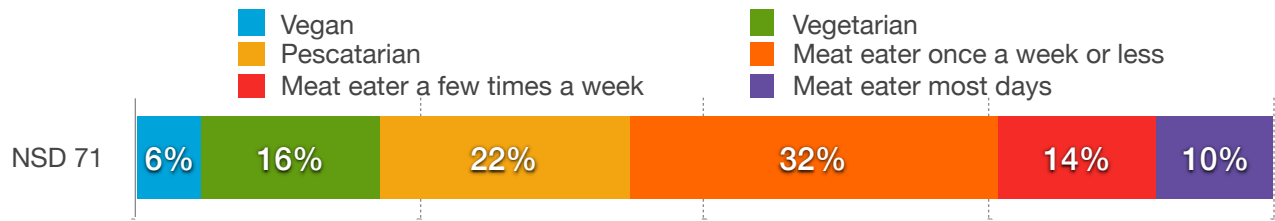
**Chart 69. NSD Understanding of scientific research on alcohol use (Q49)**

### Health - Diet

When it comes to eating a healthy diet and abstaining from unclean foods identified in Scripture, 97% of NSD respondents agree that this is the ideal. Out of that number, 15% accept this because the church teaches it (chart 70).

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

About 22% of NSD respondents are vegetarians/vegans. Overall, the majority limits their use of meat significantly (22% eat only fish and 32% report eating meat only once a week or

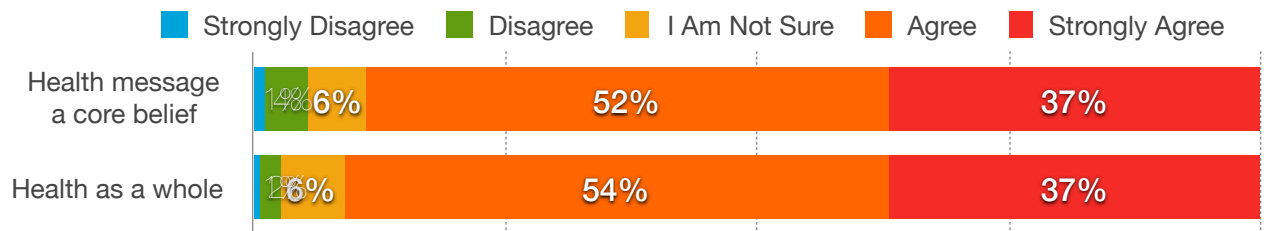


less). One fourth (24%) eats meat few times a week or more (chart 71). About one third of respondents (30%) in the Chinese Union Mission are vegetarians/vegans. The highest percentage (73%) of frequent meat eaters (i.e. those eating meat few times a week or more) are found in the Hong Kong-Macao Conference.

Chart 71. NSD Diet (Q46)

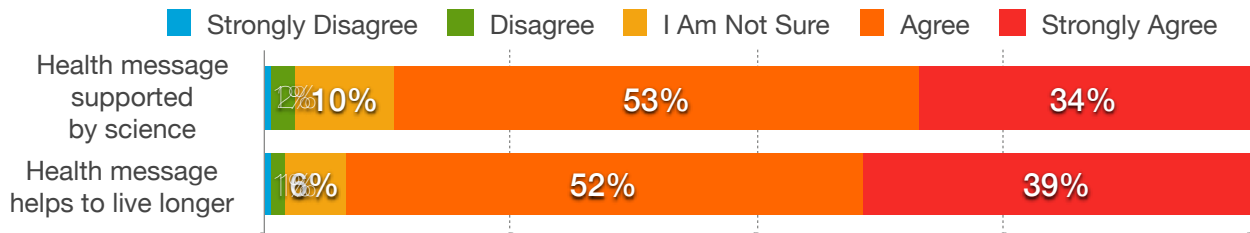
### Health Message

While the majority (89%) agrees/strongly agrees with the health message as a core Adventist belief, the remaining respondents (11%) are not sure or disagree/strongly disagree with the



statement, “The health message is a core part of Seventh-day Adventist beliefs that cannot be questioned” (chart 72). Respondents in the Taiwan Conference showed no disagreement (0%), while 7% in the Chinese Union Mission showed the most disagreement. Members in the Japan Union Conference (16%) and Hong Kong-Macao Conference (15%) admitted the most uncertainty.

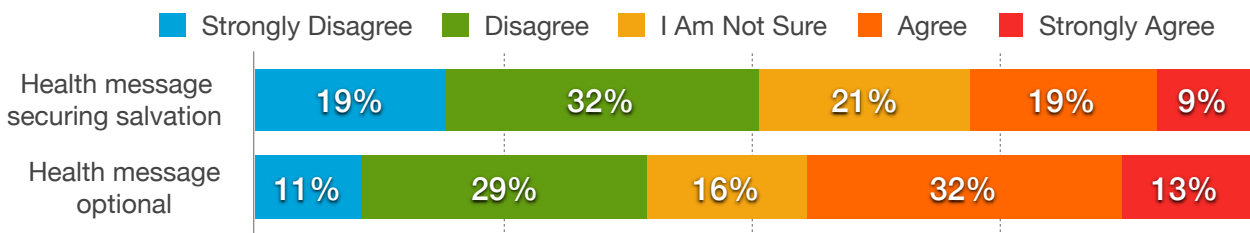
The majority of NSD respondents (91%) seem to understand the health message in a more holistic sense by agreeing/strongly agreeing that, “The Adventist health message emphasizes physical health (e.g. diet, exercise), mental health, emotional well-being, social support, and relationships as a part of spiritual growth” (chart 72). The well-being as a whole will yet be discussed in another part of this report.



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

NSD respondents believe that the health message has largely been supported by scientific discoveries (87% agree/strongly agree).

Most (91%) respondents in the NSD believe that following the health message increases the probability that a person will live a longer life. Only 9% were not sure or disagree/strongly



disagree with this (chart 73).

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

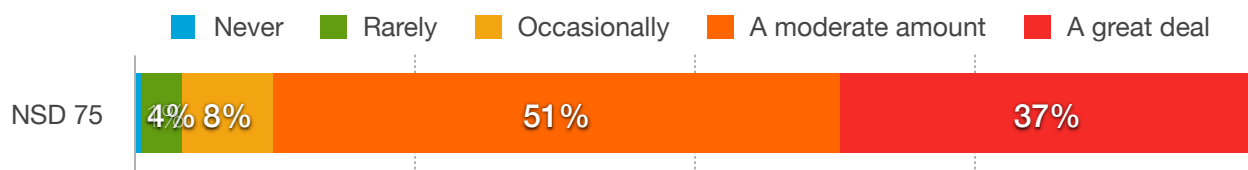
Over a quarter (28%) of respondents believe that following the health message ensures one’s salvation. However, close to half (45%) believe that the health message is optional (i.e. you can choose which parts of the health message to follow and which to ignore) (chart 74). Close to one in five (17%) NSD respondents actually agree/strongly agree with both (there is statistically significant relationship -  $r = .208, p = .000, N = 2703$ ).

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

On the other hand, half of the respondents (51%) are opposed to the idea that following the health message ensures salvation. At the same time, only 40% reject the notion one can choose which parts of the health message to follow and which to ignore. A quarter (25%) of respondents disagree/strongly disagree with both statements, and 5% are not sure about both questions. Eight percent of respondents who agree/strongly agree that following the

health message ensures salvation are strict in the sense that they are against choosing which parts of the health message to follow and which to ignore.

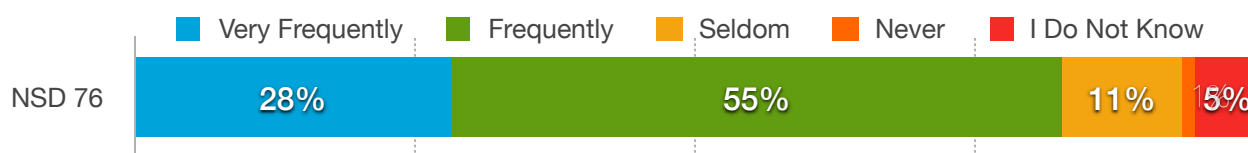
However, only 2% of respondents who believe in the health message as a mean to salvation without being “liberal” (that is, choosing what to follow and what not), are actually vegetarians/vegans. This means that 6% of the respondents are somewhat inconsistent with their beliefs. On the other hand, 8% of those who are vegans/vegetarians (about half of all vegans/vegetarians) do not believe that the health message ensures salvation, as well as believe it is not okay to choose which health practices to follow.



Over half (57%) of respondents in the Taiwan Conference agree that following the health message ensures salvation.

As many as three in four (73%) Korean Union Conference respondents agree that you can choose which part of the Health Message to follow. Smaller churches have a tendency towards this more liberal view, as well.

The final question regarding the health message, “Do you follow the health message?” was



quite direct. A little over a third (37%) of the respondents believe that they follow the Adventist health message to a great deal, about half (51%) follow the health message a moderate amount, and 8% admit that they only occasionally follow it. For 4%, the health message is basically irrelevant (chart 75).

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

### Wholistic Living

If there are members of the church who are not sure or have any doubts about the health message and about wholistic living, one might wonder if they ever hear sermons on such topics. Over four out of five (83%) respondents report that they hear sermons on wholistic living frequently or very frequently. Only 11% seldom hear sermons on this topic, while 1% never do and 5% do not know.

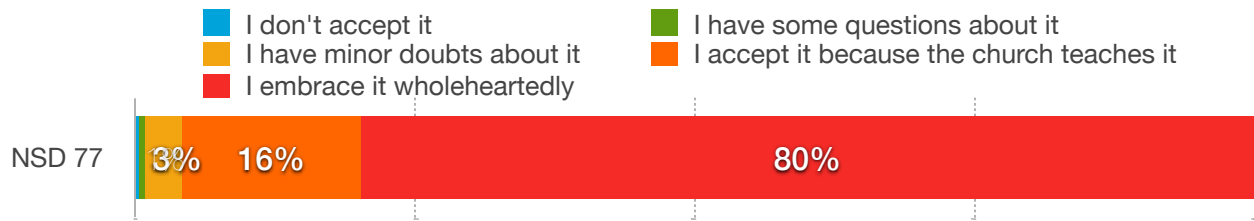


Chart 76. NSD Sermons on Wholistic Living (Q31.05)

### Entertainment

Should Adventists avoid amusements and entertainments that are not in harmony with the Spirit of Christ? A majority (80%) of survey participants responded with a wholehearted “yes.” Sixteen percent admitted they accept the teaching because the church teaches it, and a small percentage (3%) have some minor doubts about it.

Chart 77. NSD Adventists and amusement/entertainment (Q45.09)

### Marriage

Overall, NSD respondents are unified on marriage. Almost all (97%) agree/strongly agree



that marriage is a union between a man and a woman according to the Bible. Similarly, 94% agree/strongly agree that sexual intercourse should be exclusively reserved for marriage, as the Bible teaches.

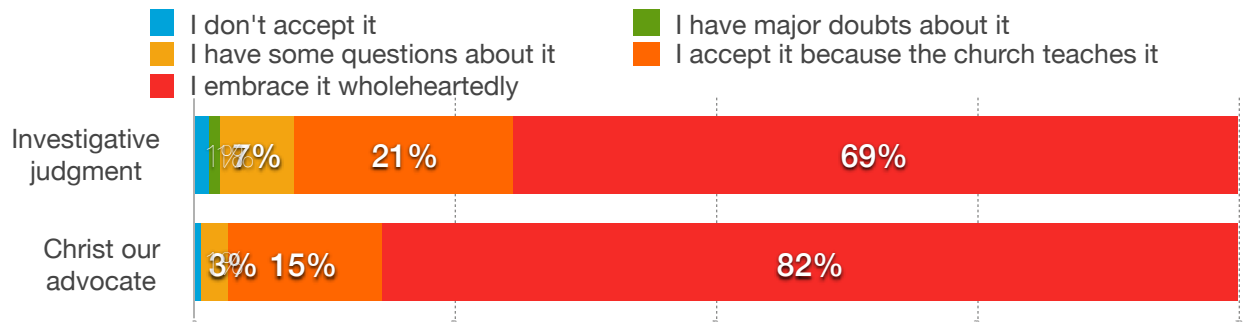
### Restoration

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

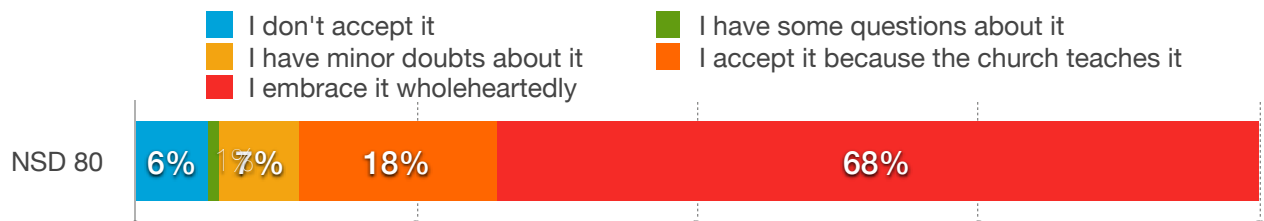
### Sanctuary

The majority (91%) of respondents agree or strongly agree that the Sanctuary doctrine is vital to Adventist theology. However, 8% admit that they are not sure about it (chart 78).

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



Over two thirds (69%) of respondents wholeheartedly accept the biblical teaching of the investigative pre-Advent judgment that began in 1844. One in five (21%) respondents accept this because the church teaches it, and 7% shared that they have some questions/doubts about it. The majority clearly accepts this teaching.



However, there was an even more unanimous response regarding the role of Christ as our advocate. Most (82%) respondents passionately accept that Jesus is our advocate before God and is in the heavenly sanctuary right now; another 15% shared they believe this because the church teaches it (chart 79).

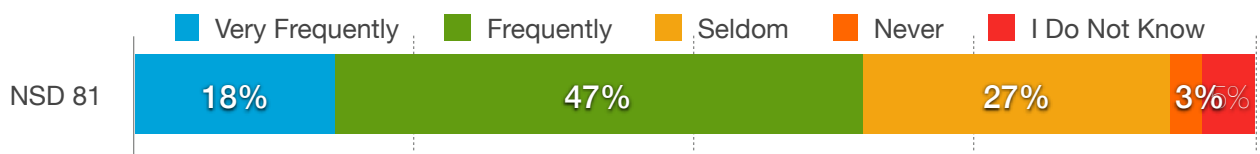
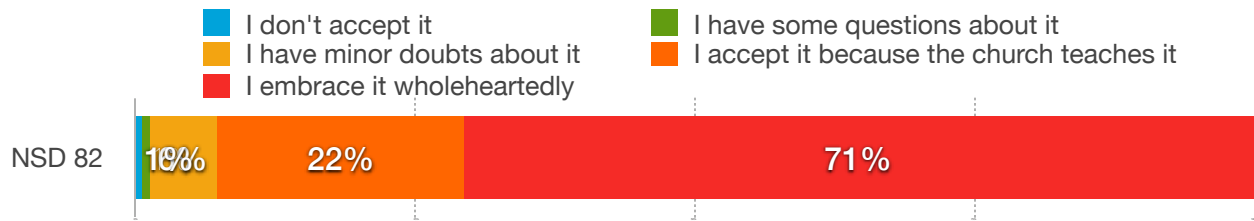


Chart 79. NSD Investigative judgement (Q45.02, Q45.03)

When it comes to the related teaching that God will decide who is to be saved and who will be eternally lost (before Christ returns), 15% either question, doubt, or reject this teaching completely (chart 80).

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

How can this be addressed? One way is through sermons on the Sanctuary. Almost two thirds (63%) shared that they hear sermons on this topic frequently/very frequently, but 27%

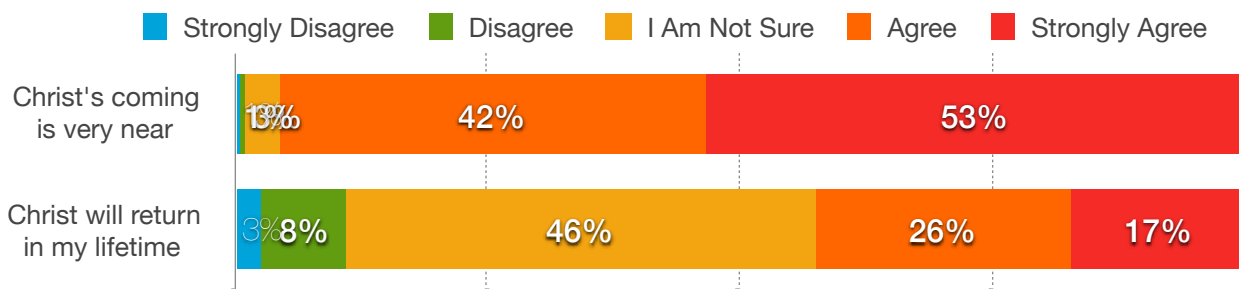


seldom hear such sermons. A small percent (3%) shared that they do not hear any sermons on this topic at all, and 5% don't know (chart 81).

**Chart 81. NSD Sermons on Sanctuary Living (Q31.06)**

### Second Coming of Jesus

Seventy percent of the NSD respondents wholeheartedly accept the Church's interpretation of end-time prophecies. About a fourth (22%) accept this because the church teaches it, and 6% have minor doubts about it (chart 82).



**Chart 82. NSD Church and prophecies (Q45.05)**

Almost all (95%) survey participants agree/strongly agree with the following statement: "Fulfillment of prophecy and events in the world indicate that Christ's coming is very



near" (chart 83).

The next questions went one step further and made things more personal, asking if respondents thought that Jesus would return in their lifetime. Almost half (46%) are not sure if Jesus Christ will return in their life time. Yet, a similar percentage (43%) believe they will see Christ's return during their lifetime (chart 83).



Almost a half of male respondents (47%) are confident Jesus Christ will return in their lifetime, as opposed to 39% of female respondents.

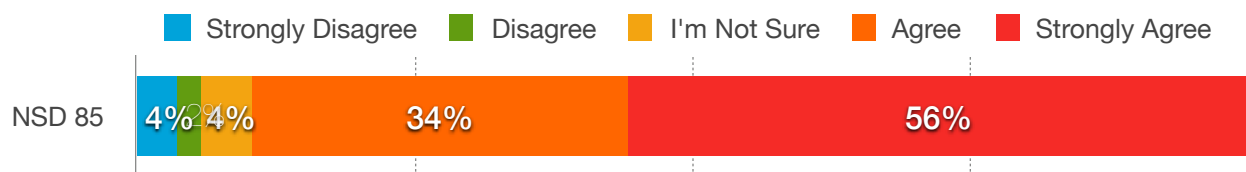


Chart 83. NSD Christ's second coming (Q42.09, 42.21)

A majority (89%) of respondents hear sermons on the Second Coming of Jesus frequently or very frequently; only 7% report that they seldom hear sermons on this topic (chart 84).

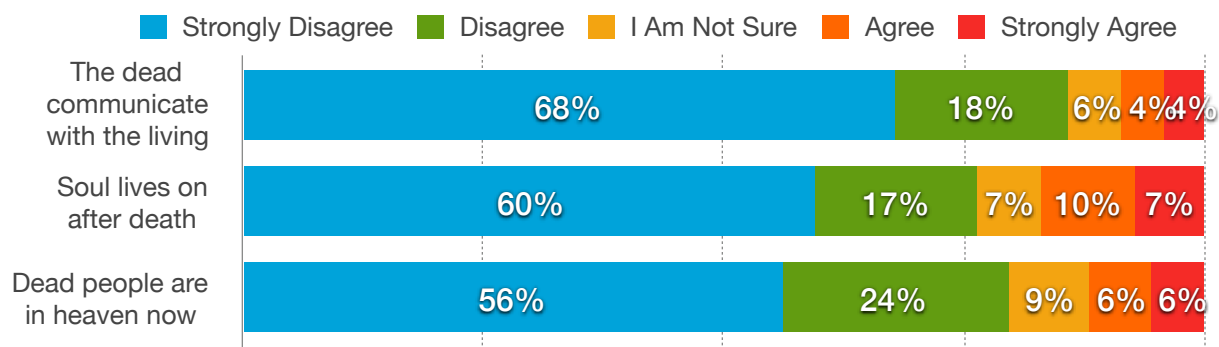
Chart 84. NSD Sermons on Second Coming of Jesus (Q31.04)

### State of the Dead

The belief related to the State of the Dead still remains unique to the Seventh-day Adventist Church, and at the same time addresses one of the most successful lies of the enemy. Most (90%) of NSD survey participants agree/strongly agree that, "When people die, their bodily remains decay and they have no consciousness or activity until they are resurrected." It is clear that NSD believers strongly hold a Biblical belief in this matter (chart 85).

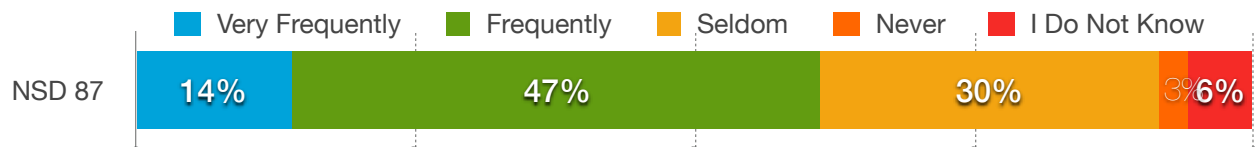
Chart 85. NSD Bodily remains decay (Q42.11)

The next three statements questioned respondents' views on the most commonly held false beliefs regarding the state of the dead. A majority (86%) of NSD respondents disagree/strongly disagree that, "The dead have powers to communicate with and influence the living"



(chart 86).

However, a quarter (24%) are not sure, agree, or strongly agree with the following statement: "The soul is a separate, spiritual part of a person and lives on after death" (chart 86). The highest level of uncertainty on this topic is found in the Hong Kong-Macao Conference,



where 42% of respondents are not sure or disagree/strongly disagree. About 15 % of respondents older than 40 years adhere to this belief compared to 22% of respondents younger than 40 years. The longer people are baptized, the less they hold to this belief.

A little over one out of five (21%) NSD respondents are not sure or agree/strongly agree that, “People who have died believing in Christ are in heaven right now” (chart 86). Almost a third (34%) of respondents from the Taiwan Conference adhere to this belief, as well as 36% of those recently baptized down to 13% of those baptized longer than 30 years adhere to this belief.

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

Do people who are not sure about this belief hear their pastor preach about it? Three out of five (61%) respondents frequently or very frequently hear sermons on the State of the Dead (chart 87).

**Chart 87. NSD Sermons on State of the Dead (Q31.07)**

# Engagement with the Local Church

## Church Experience

When asked about how satisfied they are with their local churches, NSD respondents answered as follows (chart 88):

- 8% - very or somewhat dissatisfied
- 21% - neutral
- 71% - somewhat or very satisfied

The most satisfied respondents were from the Korean Union Conference (75% somewhat or very satisfied); the least satisfied from Hong Kong-Macao Conference (60% somewhat or very satisfied). The rate of satisfaction is higher in urban churches (74%) than in rural churches (65%).

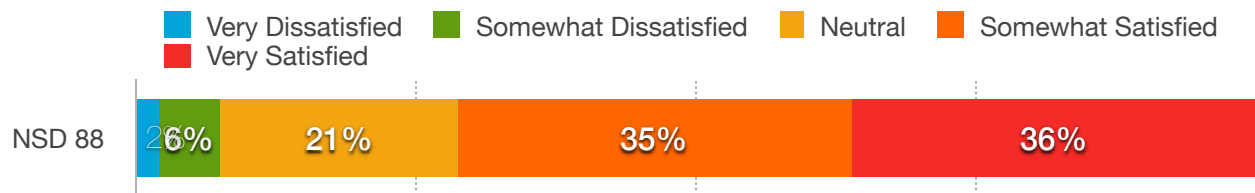


Chart 88. NSD Satisfaction with local church (Q35)

## Pastor and lay leaders

A majority of NSD respondents think well of their pastor. Over four out of five (86%) agree/strongly agree that their pastor is well qualified to lead, and a similar number (84%) feel that their pastor is caring (chart 89).

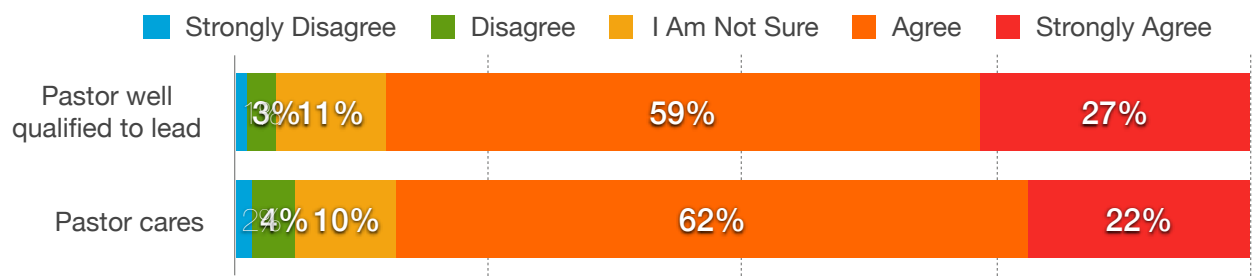


Chart 89. NSD View of the pastor (Q29.29, Q29.02)

When asked about the frequency of visits from church leadership, almost half (44%) of respondents have not had a visit from their pastor in the last year, over a third (36%) have had their pastor visit once a quarter or less, and the remaining one in five (19%) have their pastor visit once a month or more often (chart 90). Interestingly, members in the Taiwan Conference report the highest percentage (39%) of pastors visiting once a month or more often.

Nearly half (48%) have not had a visit from an elder in the last 12 months, a quarter (25%) have once or twice, and 27% have received such a visit once a quarter or more often (chart 90). None of the respondents (0%) in the Japan Union Conference reported a visit from an elder almost every week, no respondents (0%) in the Hong Kong-Macao Conference reported such a visit every week, and zero respondents (0%) from both the Japan Union Conference and the Hong Kong-Macao Conference reported such a visit more than every week.

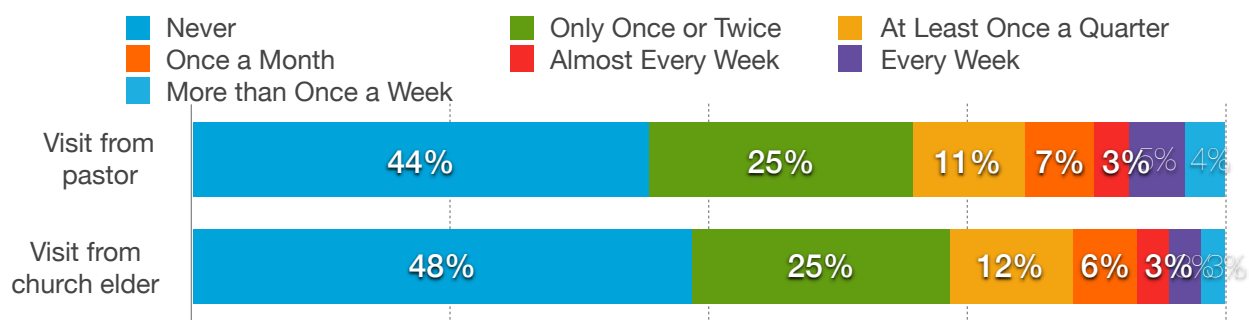


Chart 90. NSD Visit by pastor/elder in last 12 months (Q29.29, Q29.02)

Over two thirds (70%) of respondents agree/strongly agree that their lay leaders are well qualified (chart 91); however, one in five (20%) are not sure.

Over four in five (84%) respondents agree/strongly agree that their pastors and lay leaders work together well, while 12% are not sure. Only 4% disagree/strongly disagree (chart 91).

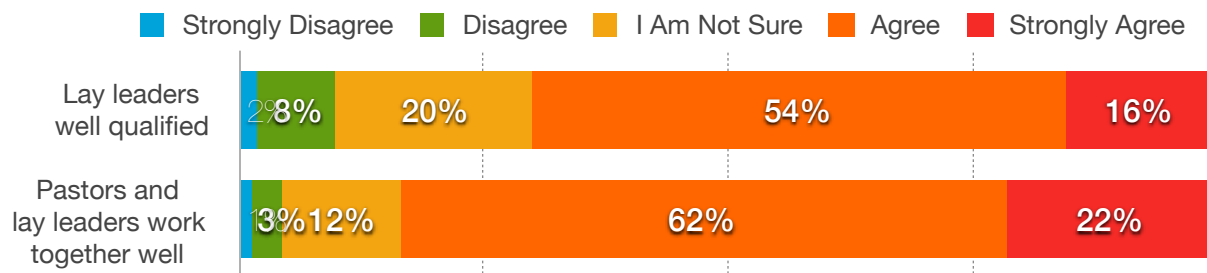


Chart 91. NSD View of lay leaders (Q29.10, Q29.08)

## Caring and Nurturing

Caring teachers help to make the Sabbath School a safe place where people can openly share with each other; their role should not be minimized. Thus, it is encouraging that four in five (80%) respondents agree/strongly agree that their Sabbath School teachers care about them (chart 92). However, only 64% of respondents from the Hong Kong-Macao Conference agree/strongly agree that Sabbath School teachers are caring. On the flip side, 90% of respondents from the Taiwan Conference feel that their Sabbath School teachers care.

Over four out of five (87%) NSD respondents agree/strongly agree that other people in their church care (chart 92). On a positive note, in the Hong Kong-Macao Conference and the Taiwan Conference, none (0%) of the respondents strongly disagreed that other people care (i.e. they find their fellow church members to be caring), and none (0%) of the respondents from the Taiwan Conference disagreed, either. This speaks of a warm and caring church atmosphere in this division - especially in these two conferences.

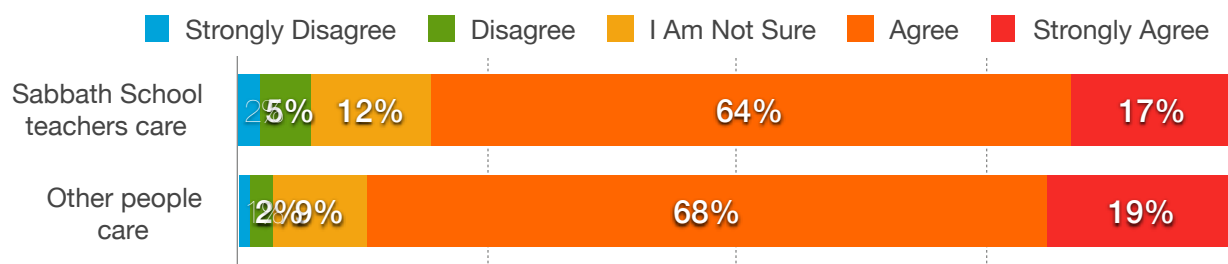


Chart 92. NSD Caring church (Q29.01, Q29.03)

When NSD respondents were asked about the overall care and nurturing of members in their local church, one in ten (11%) suggested it needs to increase greatly, over a third (36%) thought it should increase somewhat, and about a third (30%) thought it was at the right level (chart 93). In the Korean Union Conference, over half (51%) of members feel the care and nurturing of members is at the right level. However, the Chinese Union Mission showed the most need for change; almost two thirds (62.4%) of members felt the overall care and nurturing in their congregation needed to increase somewhat, while 20% suggested it needs to increase greatly. While 55% of respondents younger than 40 years suggest nurturing needs to increase, only 44% of respondents older than 40 years feel that way. Over two in five (43%) males and about half (51%) of females share the same perception.

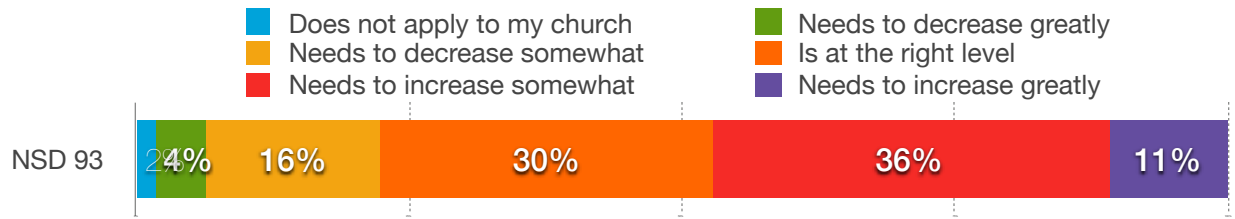


Chart 93. NSD Overall care in the church (Q33.05)

Over a third (39%) of NSD respondents stated that in the last year, they have been visited by a church member regularly, that is at least once a quarter or more often (chart 94). However, a third (33%) report that in the last year, they have never been visited by another church member. This is especially true the Japan Union Conference (55% report never) and Hong Kong-Macao Conference (52% report never).

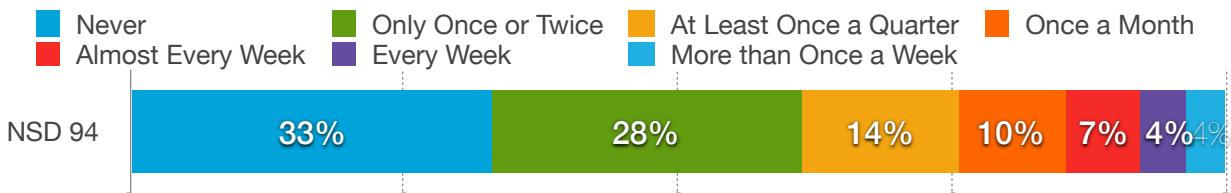


Chart 94. NSD Visit from a church member in last 12 months (Q25.14)

## Relational and Discipleship Training

About half (47%) of NSD respondents agree/strongly agree that conflict resolution training is available in their church, while a third (33%) are not sure and 20% do not agree with that (chart 97).

Over two thirds (67%) of NSD respondents also agree/strongly agree that they are being trained on nurturing and discipleship in their church. Only one in five (20%) are not sure and 12% do not agree with that statement (chart 97).

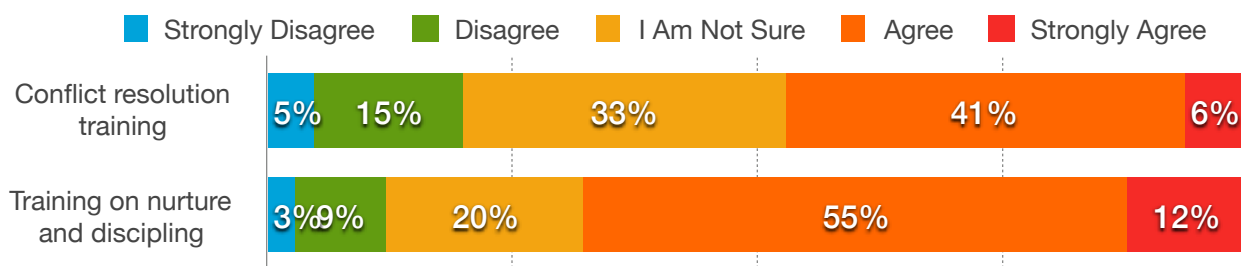


Chart 97. NSD Training in the church (Q29.21, Q29.22)

About half (52%) of respondents agree/strongly agree that their church has the ability to communicate across cultures; that is, they are equipped to deal with cultural differences of their members (chart 98). One third (32%), however, is not sure and 16% disagree/strongly disagree.

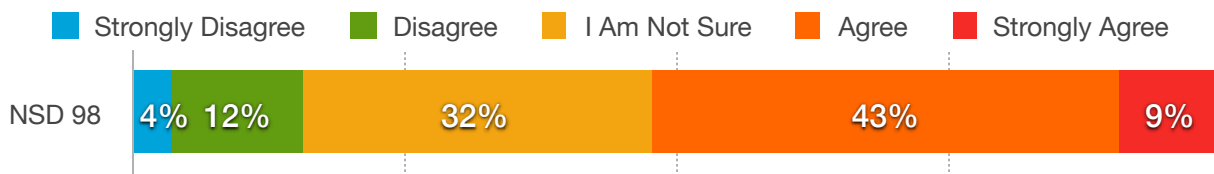
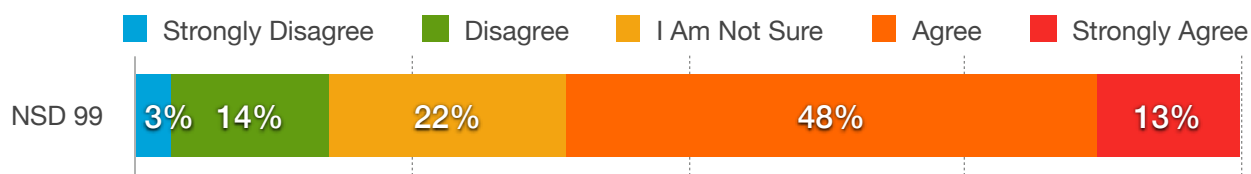


Chart 98. NSD Ability to communicate across cultures (Q29.20)

## Family Focus

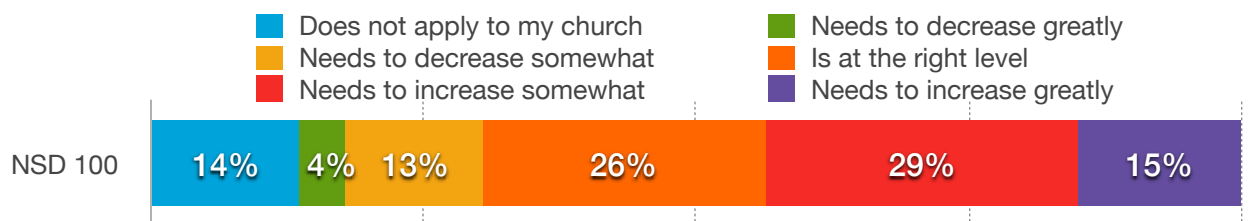
Three in five (61%) NSD respondents agree/strongly agree that their local church plans activities for families. About one in five (22%) are not sure and 17% disagree/strongly disagree (chart 99). The smallest percentage of those agreeing/strongly agreeing with this

statement was among the Chinese Union Mission (49%), while the highest percentage was among the Korean Union Conference respondents (74%).



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

Fourteen percent of NSD respondents believe their church’s efforts to provide day care does not apply to them, personally. A quarter (26%) believes the efforts of their church are at the right level and about a little less than half of all respondents (44%) think the efforts should increase somewhat/greatly.



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

The last item in this section examines the Church’s efforts to prepare young leaders. Over half (56%) of NSD respondents agree/strongly agree their local church has programs for preparing young leaders. One quarter (26%) of the respondents are not sure, and 17% disagree/strongly disagree (chart 101).

Almost three in five (59%) respondents agree/strongly agree the conference has programs for preparing young leaders. However, nearly a third (29%) are not sure (chart 101).

Nearly three in five (58%) respondents agree/strongly agree their union has programs focused on preparing young leaders. Again, about one third (31%) are not sure (chart 101).



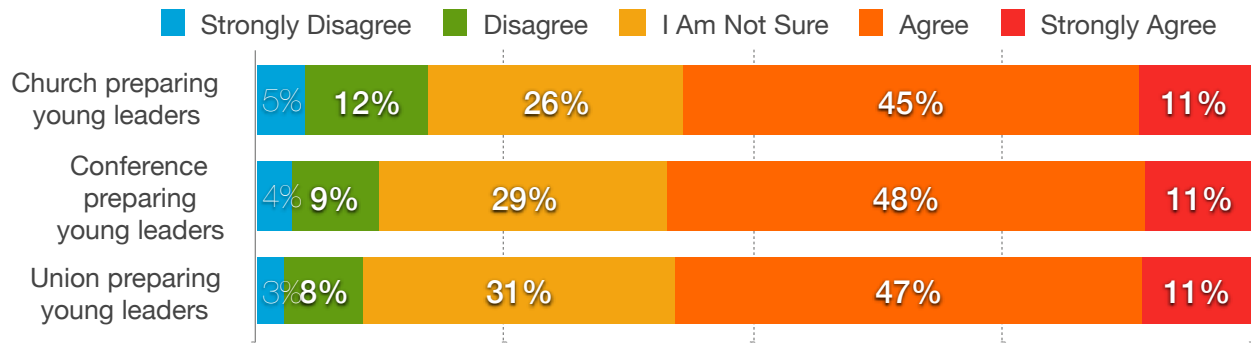


Chart 101. NSD Program for preparing young leaders (Q29.13, Q29.14, Q29.15)

## Involvement in Church

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

### *Prayer Meeting and Small Group*

Almost two thirds (63%) of NSD survey participants help with the church ministries almost every Sabbath or more often. Also, nearly half (47%) of respondents help almost every week or more often with ministry during the week (chart 102). At the same time, one in five (20%) people is basically not involved at all in ministry on Sabbath (never or only once or twice a year); over a third (36%) of respondents are not involved in the local church ministry during the week (never or only once or twice a year).

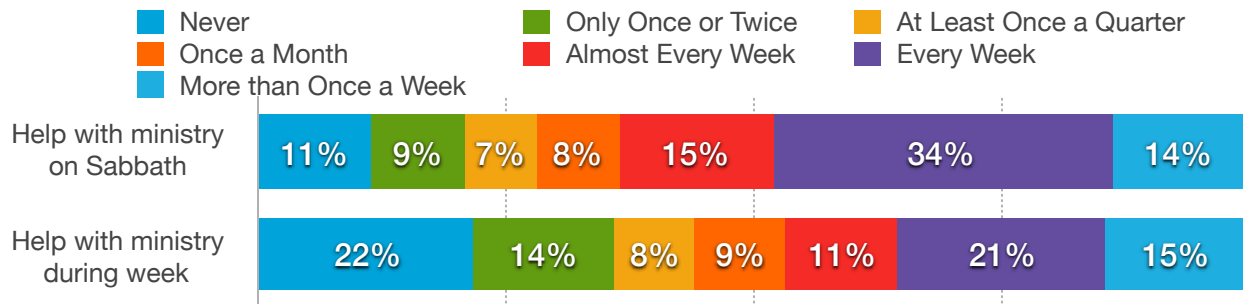


Chart 102. NSD Involvement in church ministries (Q25.10, Q25.11)

The data shows that about one third (30%) of NSD respondents faithfully attend prayer meetings every week or more often, while close to a third (27%) of respondents attend prayer meeting once a quarter, once a month, or almost every week. The remaining 43% are basically not involved in prayer meetings (chart 103).

Nearly half (47%) of respondents are involved in small groups every week or more often. Slightly less than one third (30%) join a small group at least once a quarter, once a month, or almost every week. About a quarter (23%) of respondents are not involved in small groups (chart 103).

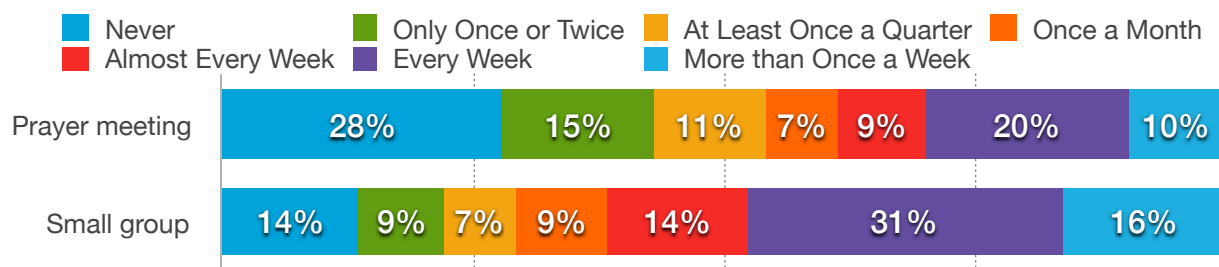


Chart 103. NSD Involvement in church ministries (Q25.04, Q25.03)

How do these items relate? There is a very strong relationship between helping with ministry on Sabbath and helping with ministry during the week ( $r = .689$ ,  $p = .000$ ,  $N = 2526$ ); that is, there is a great chance that those helping on Sabbath with ministry are also helping during the week. There is also a strong and significant correlation between helping with ministry during the week and being part of small groups ( $r = .412$ ,  $p = .000$ ,  $N = 2491$ ), and nearly as strong a correlation between helping with ministry during the week and being part of a prayer meeting ( $r = .422$ ,  $p = .000$ ,  $N = 2474$ ).

### *Pathfinders and Youth*

The following two items indicate the percentage of those respondents who are, in some way, involved with Pathfinders and/or youth. About one in ten (10%) of the NSD respondents are involved with Pathfinders almost every week or more often, and 13% are involved with youth meetings almost every week or more often (chart 104).

Although only handful of respondents are Pathfinder age, 38% are involved in Pathfinders. There is a negative correlation with age and Pathfinder attendance ( $r = -.125$ ,  $p = .000$ ,  $N = 2405$ ).

Almost one third of emerging adults (32%) participate in youth meetings almost every week or more often. The negative correlation between age and youth meeting is stronger than with Pathfinder meetings ( $r = -.278$ ,  $p = .000$ ,  $N = 2391$ ).

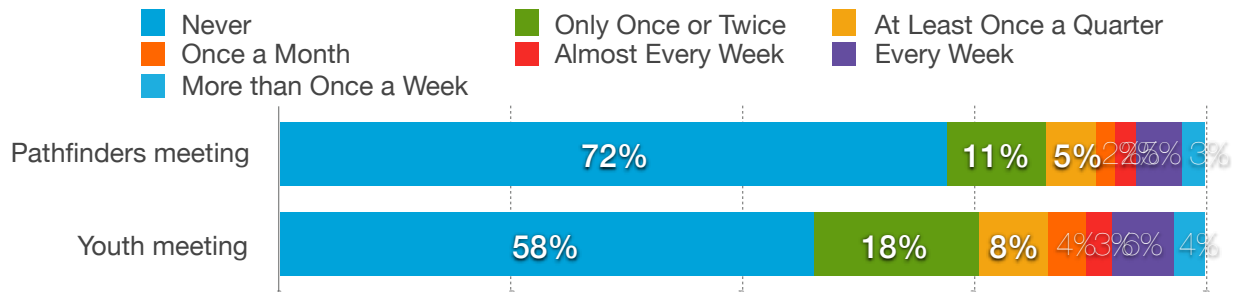


Chart 104. NSD Involvement in Pathfinders and youth meetings (Q25.07, Q25.06)

### Nurturing Church Members

About three fourths (72%) of NSD respondents shared that they eat with members of the church (other than family) once a quarter or more often. Two in five (42%) actually do so almost every week or more often. However, 28% of respondents virtually never eat with church members (other than their family) (chart 105).

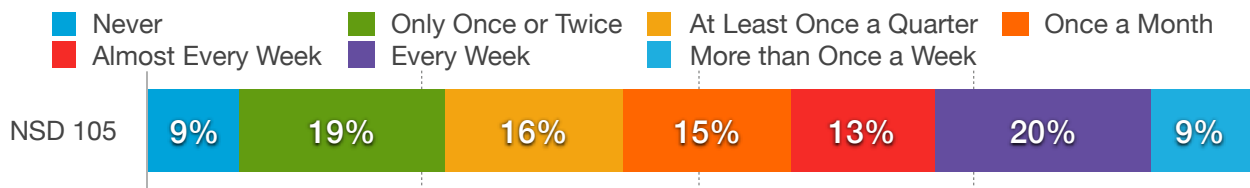


Chart 105. NSD I eat with church members (Q25.09)

Just under three out of five (59%) NSD respondents claim to support another church member in spiritual growth at least once a quarter or more often. Over a third (37%) of the respondents shared that they do so almost every week or more often (chart 106).

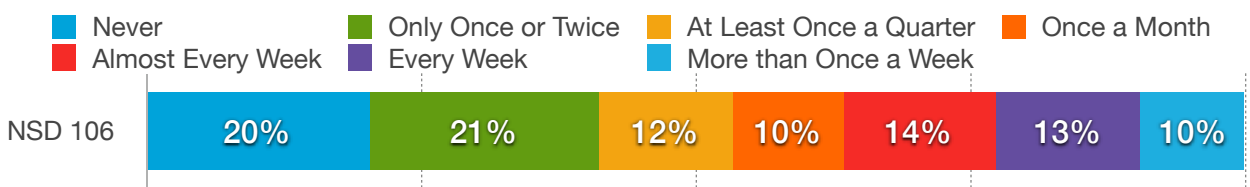


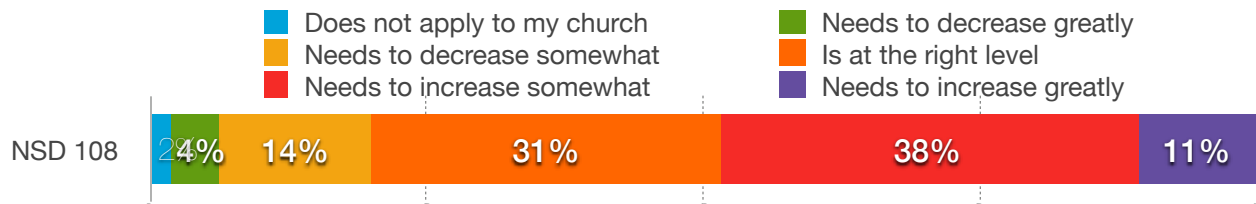
Chart 106. NSD I support another church member to grow spiritually (Q25.18)

When asked if they help others with their religious questions and struggles, over half (54%) of the NSD respondents said that they help sometimes-often or often (chart 107).



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

To complete this section, NSD respondents were asked to participate in some self-reflection - specifically regarding their involvement in church nurturing. Approximately half (49%) admitted that their involvement in caring for and nurturing local church members needs to somewhat or greatly increase (chart 108).



**Chart 108. NSD My involvement in nurturing (Q33.06)**

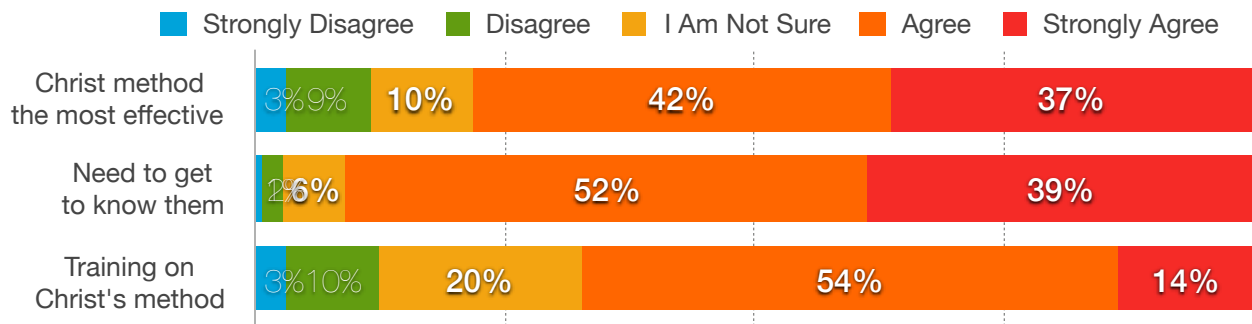
# Adventist Mission

## Mission Outreach Values and Practices

### *Christ Method*

Four out of five (79%) NSD respondents believe the most effective method for reaching people for Christ is to follow His method: mingle with people, meet their needs, win their confidence, and then bid them to follow Christ. Even more, 91% of NSD respondents agree/strongly agree that in order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them (chart 109).

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



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

One in five (22%) of NSD respondents spend time almost every week or more often forming new friendships with non-Adventists in their community. However, over half (54%) never or rarely spend time forming new friendships with non-Adventists in their community (chart 110). Young adults are the least involved in developing such friendships (only 19% almost every week and more often).

Fifteen percent of survey participants are involved in meeting the needs of non-Adventists in their community almost every week or more often, while another quarter (24%) of respondents are involved at least once a quarter or once a month (chart 110). Almost two thirds (60%) are rarely - if ever - involved in meeting the needs of non-Adventists in their community. There is a trend: the longer people are baptized the more frequently they are involved in meeting the needs of non-Adventists.

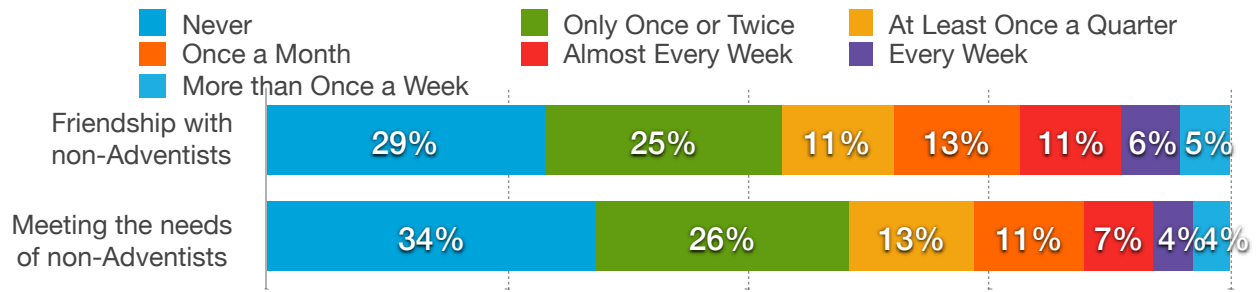


Chart 110. NSD Friendship with and meeting the needs of non-Adventists (Q25.16, Q25.17)

When it comes to meeting the needs of the local community, almost half (49%) of NSD respondents believe the efforts of their local church should somewhat or greatly increase (chart 111). Only slightly more (50%) respondents believe their own efforts in meeting the needs of their local community through their local church should somewhat or greatly increased (chart 111).

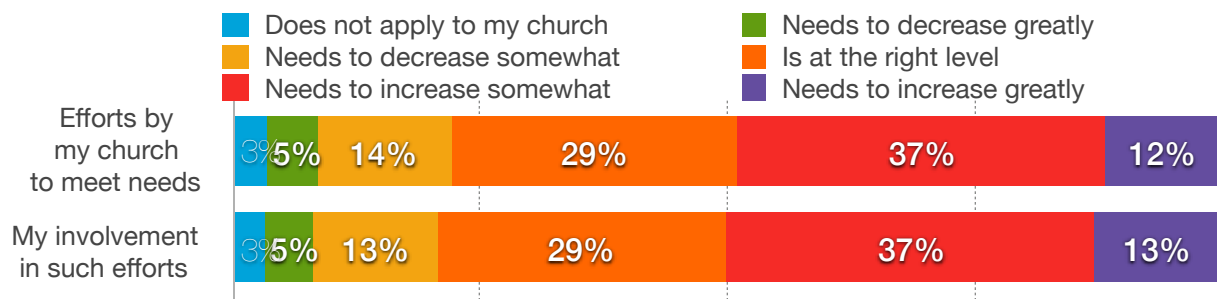


Chart 111. NSD Efforts to meet the needs of local community (Q33.03, Q33.04)

### Public Evangelism & Witnessing

Almost two thirds (63%) of NSD respondents are never or rarely involved in public evangelism, while 16% are involved almost every week or more often (chart 112).

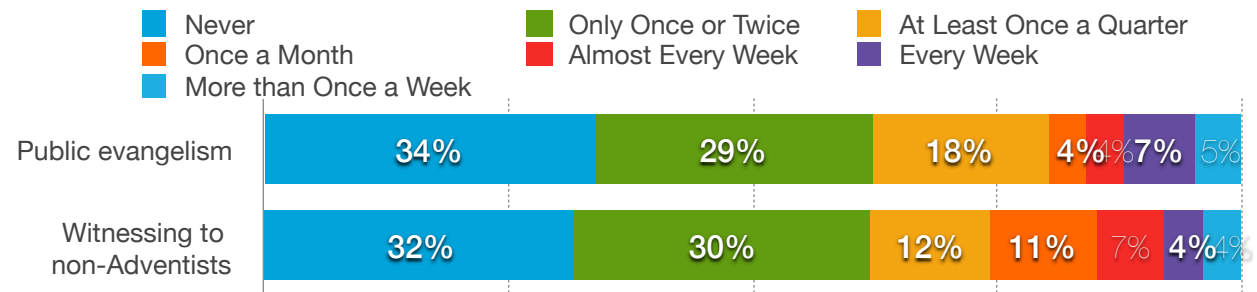


Chart 112. NSD Public evangelism and witnessing (Q25.05, Q25.15)

Again, almost two thirds (62%) of NSD respondents are uninvolved with witnessing to non-Adventists in their community. Over a quarter (26%) are involved in witnessing to non-

Adventists in their community at least once a month or more often (chart 112). Less respondents (29%) 40 years or older are never involved in such witnessing than respondents younger than 40 years of age (39%).

### Reclaiming Former Church Members

A little over a third (37%) of NSD respondents think the level of overall reclaiming of former members by their church is at the right level or needs to be decreased. Over half (55%) of respondents admit the efforts by the church to reclaim former members should increase somewhat or greatly (chart 113). Approximately the same number (56%) of respondents believe their own, personal efforts should be somewhat/greatly increased when it comes reclaiming former church members (chart 113).

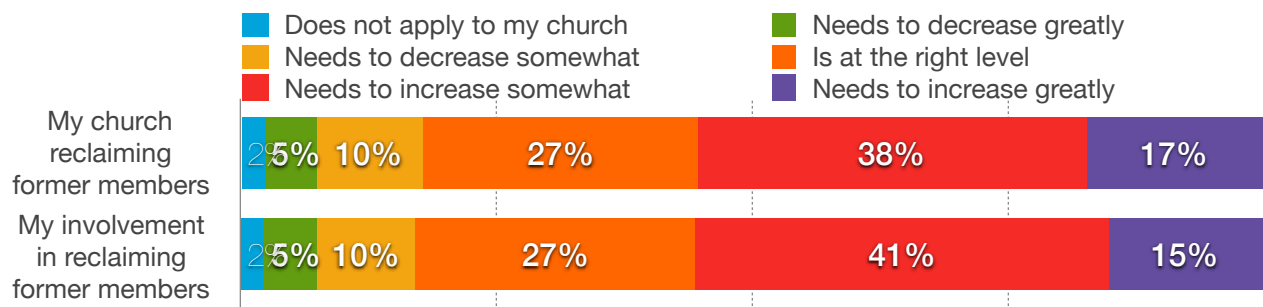


Chart 113. NSD Reclaiming former church members (Q33.07, Q33.08)

### Youth Involvement in Local Church Mission

The last item in this section deals with the involvement of young adults in the mission of the local church. About three in five (59%) NSD respondents agree/strongly agree that youth and young adults play an important role in decision-making in their local church. One quarter (25%) is not sure about this, and 15% disagree/strongly disagree (chart 114). While 78% of respondents in the Chinese Union Mission are convinced youth and young adults play an important role in decision-making in their local church, only 33% of respondents in the Japan Union Conference are convinced of that. The conviction about important role of young people in decision-making in their local churches increases with the size of churches.

Almost two thirds (64%) of survey respondents agree/strongly agree that youth and young adults are actively involved in carrying out the mission of their local church. About one quarter (23%) are not sure about that, and 13% disagree/strongly disagree (chart 114). It seems older people wish young adults were more actively involved in mission than they are, while young people tend to believe that they are already actively involved. There is a higher percentage (77%) of respondents in large churches that agree/strongly agree that young people are actively involved in mission than in mid-size churches (64%) and in small churches (54%).

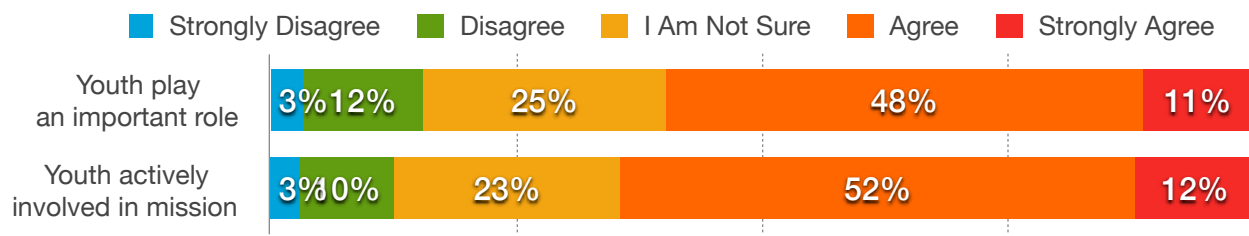


Chart 114. NSD Involvement of young adults in the mission of local church (Q29.11, Q29.12)

## Awareness and Involvement in Mission Programs

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

Over half (55%) of respondents have not heard about Reach the World Strategic Plan 2010-2015. A larger number (74%) of respondents in the Korean Union Conference had not heard of this initiative. While only 20% in the Korean Union Conference have heard of this initiative, 42% in the Hong Kong-Macao Conference have heard of it. Overall, 13% of respondents participated in this program. The greatest number of participants was found in the Hong Kong-Macao Conference (21%), while only 6% have participated in the Korea Union Conference.

A third (33%) have not heard about the Total Member Involvement initiative. The Hong Kong-Macao Conference had the most awareness of this program (60%), while only 14% have heard of it in the Japan Union Conference. About a third (31%) of respondents in the NSD have participated in this program; the highest level of participation was in the Taiwan Conference (50%), with only 14% participating in the Japan Union Conference.

Overall in the NSD, 35% of survey participants have not heard about Revival and Reformation program. Two in five (42%) respondents in the Korean Union Conference have not heard about this program, while only 17% in the Japan Union Conference are unaware of the initiative. In the entire division, nearly half (46%) of respondents have heard about the initiative but not participated, while nearly one in five (19%) have actually been involved. Over two in five (42%) of members in the Taiwan Conference have participated in the Revival and Reformation program, while only 19% have participated in the Hong Kong-Macao Conference.

Over a third (34%) of respondents have not heard about Mission to the Cities. Over half (51%) of respondents in the Hong Kong-Macao Conference have not heard about it, but only 9% in the Taiwan Conference. Across the NSD, 19% of members have participated in Mission to the Cities. In the Taiwan Conference, 59% have participated in this program; in the Japan Union Conference, only 10% have done so.



More than half (54%) of survey participants across the NSD have not heard about the Centers of Influence initiative. About three fourths (74%) of member in the Japan Union Conference have not heard of this program, but only 36% are unfamiliar with it in the Taiwan Union Conference. Only about one in ten (9%) members have participated in Centers of Influence program across the division; the greatest number (19%) was found in the Taiwan Conference, while the smallest (1%) number of participates was in the Japan Union Conference.

About half (49%) of respondents in the NSD have not heard about Christ’s Method of Reaching People. Nearly three fourths (73%) of members in the Korean Union Conference shared they have not heard of this method, while only 25% in the Taiwan Conference have not. Across the division, 21% of respondents have participated in this method. On one hand, 36% of members the Taiwan Conference have utilized this method, while only 5% have done so in Korean Union Conference.

Over two in four (43%) of members in the NSD have not heard about the Comprehensive Health Ministries. The greatest numbers of those unfamiliar with the program were found in the Japan Union Conference (63%) and the Korean Union Conference (61%), and while only 8% are not familiar with it in the Taiwan Conference. Across the NSD, 23% of survey respondents have participated in the Comprehensive Health Ministries. The greatest number (49%) of participants were found in the Taiwan Conference, while only 10% of members in the Japan Union Conference have participated.

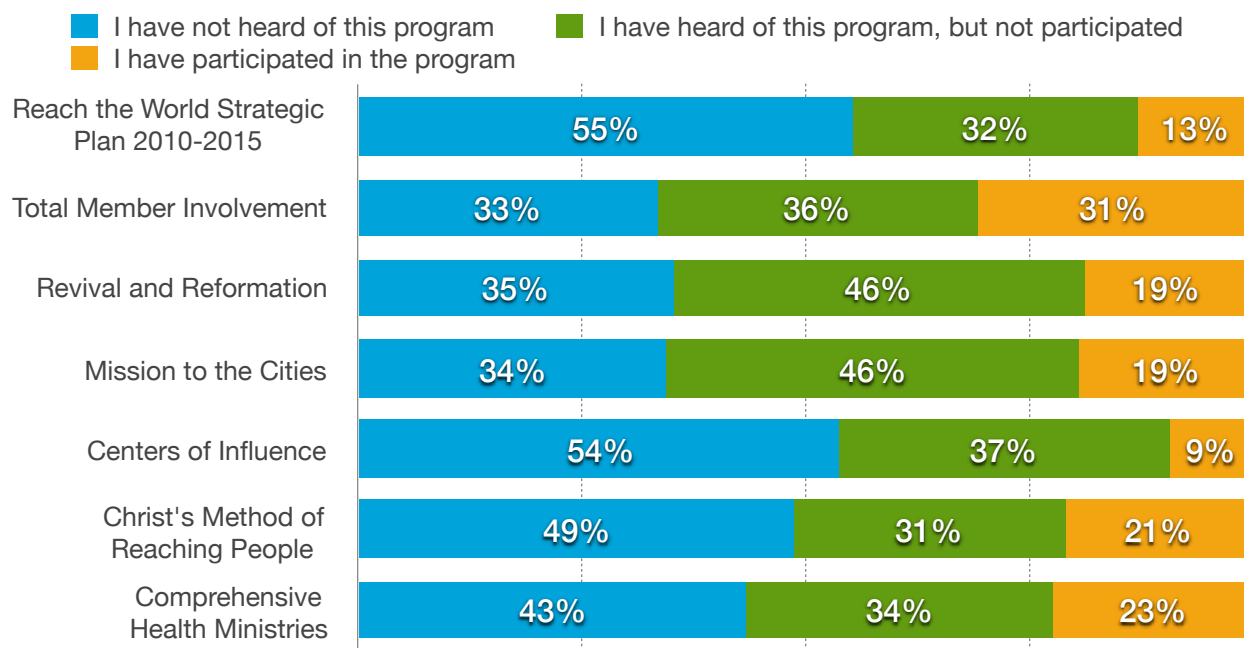


Chart 115. NSD Awareness of the General Conference mission programs (Q27)

# Personal Well-being

When asked to say how NSD respondents personally feel (on a scale from 0 to 10) they answered as follows: 8% admitted that they feel poorly (rating below 5), two in five (40%) shared they feel okay (5 to 7), and a little more than two in five (43%) celebrated that they feel great (8 to 10); approximately 10% of respondents did not answer this question (chart 117). The overall NSD mean on this survey item is 7.13 (while the global sample mean is 6.97).

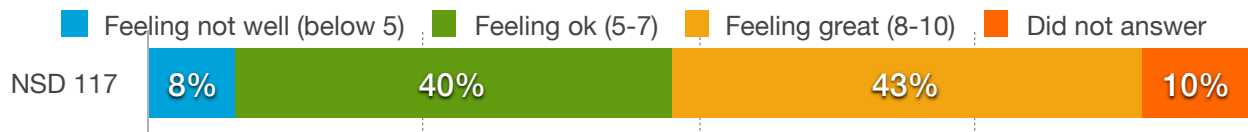


Chart 117. NSD Personal wellbeing (Q40)

Respondents were also asked about their overall happiness. A very small portion (1%) of NSD respondents are not happy at all, 6% are not very happy, over half (54%) are rather happy, and well over one third (39%) consider themselves very happy (chart 118).

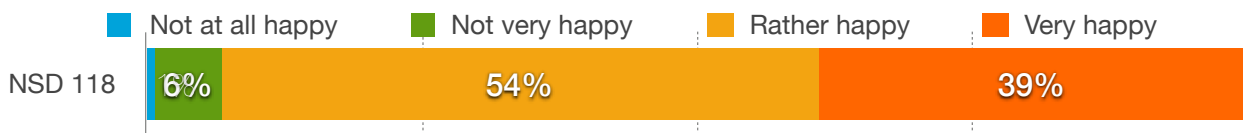


Chart 118. NSD Happiness (Q39)

When the wellbeing means of NSD respondents is compared by unions, respondents from the Hong Kong-Macao Conference (6.80) reported the lowest level of happiness, while the highest score was found in the Japan Union Conference (7.69) (chart 119).

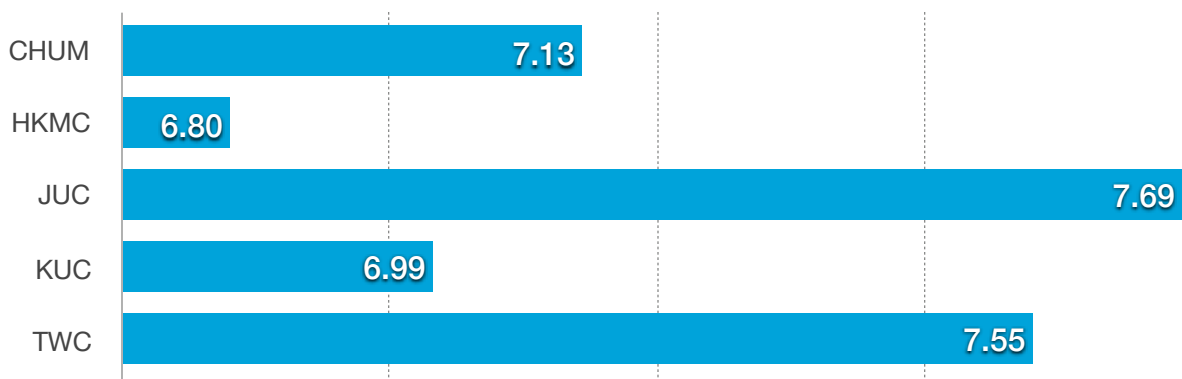


Chart 119. NSD Personal wellbeing: means by unions (Q40)

When overall wellbeing is compared with length of baptism, those baptized less than 10 years are on the lower end of the wellbeing scale (6.65 and 6.62) while those baptized 11 years and longer are on the higher end (7.27 and 7.33). Non-baptized are in the middle with the score of 6.86 (chart 120).

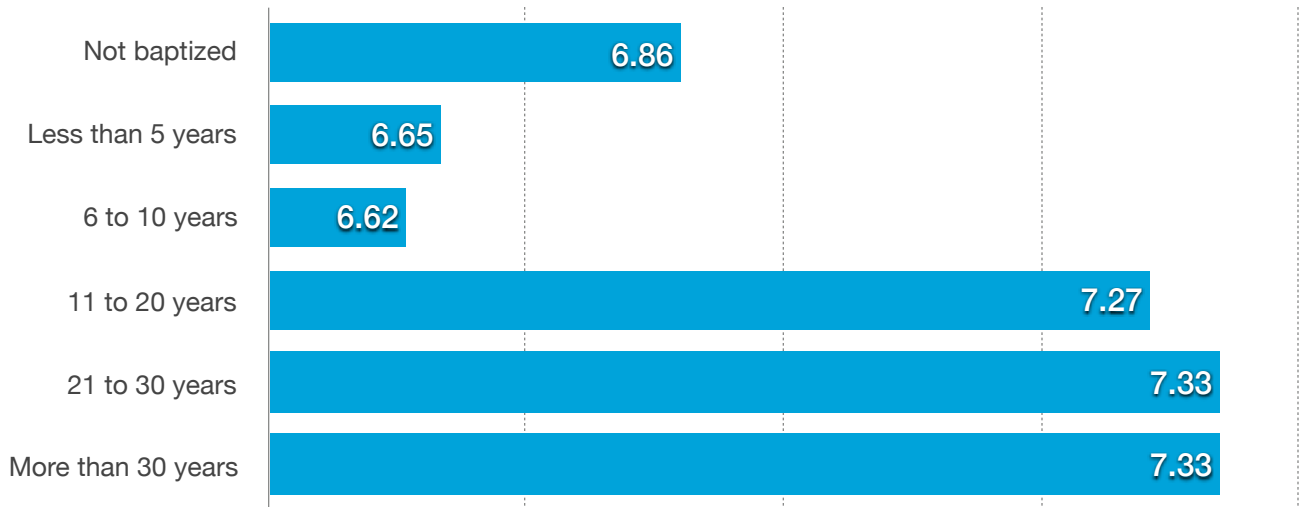


Chart 120. NSD Personal wellbeing: means by length of baptism (Q40)

## Psychological Well-being

### *Love & Relationships*

Scientists have documented that love is at the root of wellness. Many Bible stories are centered around love, as well, so it is important to see how church members are doing emotionally.

Over one third (37%) report feeling very loved and cared about, one in five (20%) feel mostly loved and cared about, over one third (37%) feel somewhat loved and cared about, and 6% are love deficient (chart 121). A majority of Taiwan Conference respondents are loved and cared about (75% responded very true or somewhat true-very true), while only 45% of respondents from the Korean Union Conference report the same. Eight percent of respondents from the Japan Union Conference report love deficiency (not true at all and not true at all-somewhat true). Children and youth feel the most cared for and loved (88%), while older adults feel the the least (49%).

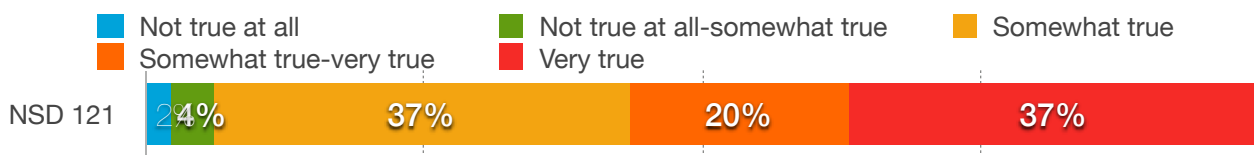


Chart 121. NSD Feeling loved and cared about (Q34.3)

Over half (51%) of NSD respondents experience closeness and unity, and a little under half (44%) of respondents do not often feel distance in their relationships with other people (chart 122). About a quarter (26%) of respondents report doing relationally well, i.e. they feel closeness & unity and do not often feel a lot of distance in their relationships (the correlation between the closeness & unity and distance is weak  $r = -.069$ ,  $p = .000$ ,  $N = 2701$ ).

Eleven percent of respondents often feel a lot of distance (chart 122), while 2% do not do relationally well (i.e. often feel a lot of distance and do not feel closeness & unity).

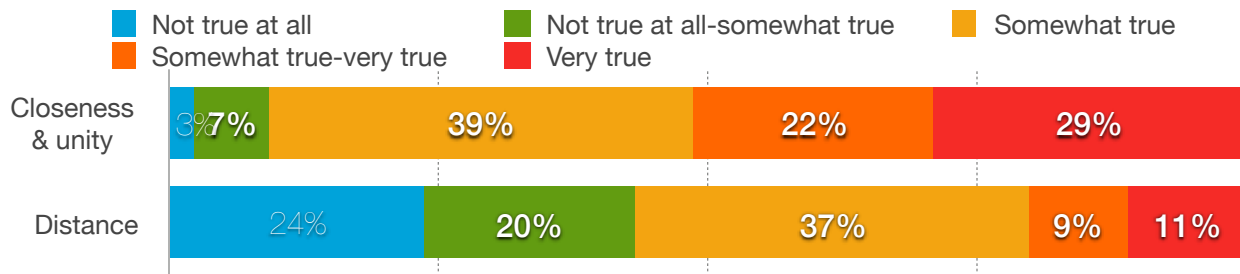


Chart 122. NSD Feeling loved and cared about, feeling a lot of distance in relationships (Q34.8, Q34.6)

### Freedom

About half (49%) of NSD respondents feel freedom to be who they are, while about a third (36%) confirm they are not pressured to behave certain ways (chart 123). One in five (21%) respondents shared that they experience freedom, i.e. they feel free to be who they are and do not feel pressured to behave certain way (no significant correlation).

Overall, 10% of respondents do not feel free to be who they are, and 24% feel pressured to behave in certain ways (chart 123). Only 3%, however, both do not feel free to be who they are and feel pressured to behave certain ways.

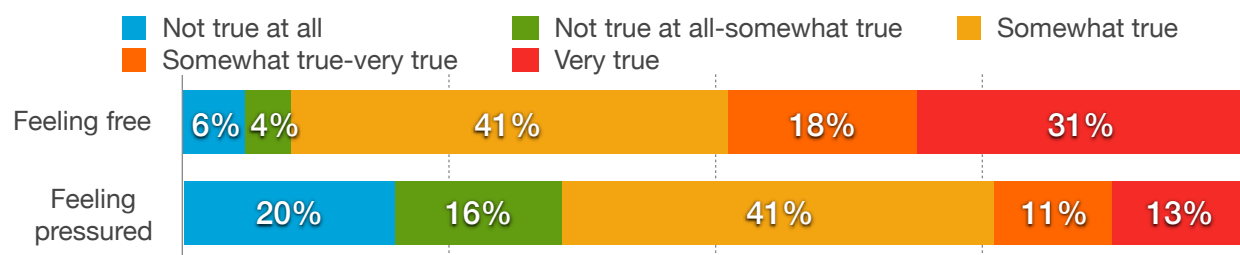


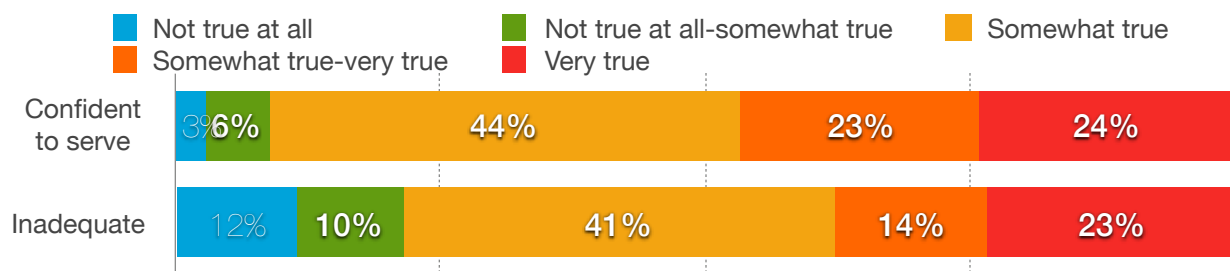
Chart 123. NSD Feeling free, feeling pressured (Q34.1, Q34.09)

### Fit to Serve

Almost half (47%) of NSD respondents claim they are able to help and serve other people in important ways, and almost a fourth (22%) claim they do not often feel inadequate or

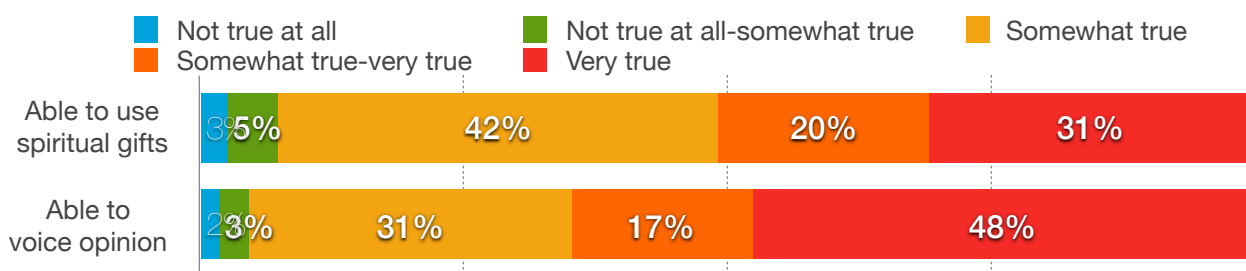
incompetent (chart 124). Only 12% of respondents are confident to serve, i.e. they feel able to help and serve other people in important ways without feeling inadequate or incompetent (the correlation between confident to serve and feeling inferior is positive  $r = .089$ ,  $p = .000$ ,  $N = 2712$ ). About one in five (22%) respondents claim they are able to help and serve other people in important ways and do not feel adequate or competent at the same time.

Almost one in ten (9%) does not consider themselves able to help and serve other people in important ways; however, over a third (37%) admit they often feel inadequate or incompetent (chart 124). There are about 3% of those who often feel inadequate or incompetent and are not confident to help.



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

About half (51%) of NSD respondents confirm they are able to use their spiritual gifts, while two thirds (65%) have their say in what happens in the church and can voice their opinion (chart 125). Less than two in five (37%) of respondents report that they are able to use their spiritual gifts and voice their opinions in the church (the correlation between being able to use spiritual gifts and being able to voice opinion is quite strong  $r = .479$ ,  $p = .000$ ,  $N = 2707$ ). One in four (26%) are not sure about any of the two questions.



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

## Spiritual Well-being

### *Spiritual Growth and Transformation*

Nearly three in five (58%) NSD respondents have grown spiritually. About the same number (56%) report that they are not spiritually lost (chart 126). Nearly two out of five (38%)

respondents who are spiritually growing are not spiritually lost (the correlation between spiritually growing and not spiritually lost is quite high  $r = -.220$ ,  $p = .000$ ,  $N = 2718$ ).

There are 13% who are not sure about their spiritual growth and 21% who may be spiritually lost (chart 126). Only 4% claim they are both spiritually lost and not growing, while an additional 12% are not sure about either of the two.

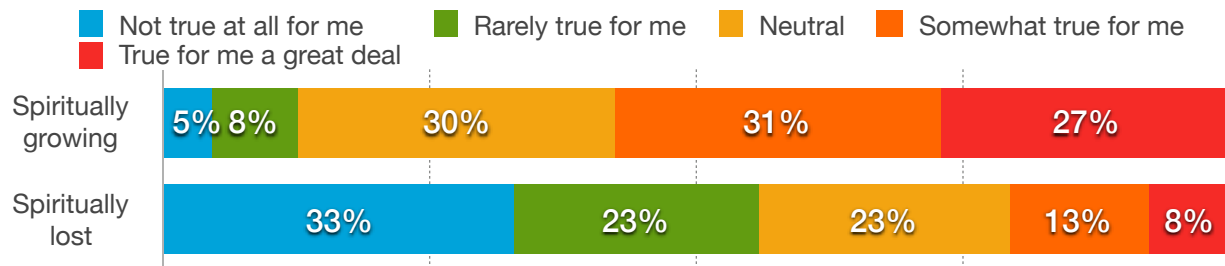


Chart 126. NSD Spiritually growing and spiritually lost (Q41.1, Q41.5)

Almost two thirds (63%) of NSD respondents confirm that because of spiritual changes they've been through, they've changed their priorities (chart 127). Almost three fourths (73%) claim their faith has not been shaken to the extent that they were not sure what they believe (chart 128). Almost one half (48%) have both been through a spiritual transformation which impacted their priorities and their faith is not shaken, i.e. they know what they believe (there is negative relationship between spiritual change affecting priorities and faith shaken resulting in uncertainty of beliefs  $r = -.161$ ,  $p = .000$ ,  $N = 2678$ ).



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



Chart 128. NSD Faith shaken, not sure about what I believe (Q41.6)

### *Cultivating the Heart*

Four out of five (79%) NSD respondents have a sense of gratitude, while 16% are not sure about gratitude and 6% do not have a sense of gratitude (chart 129).

Over half (56%) of NSD respondents admit they try to avoid anger and bitterness in their heart. However, 45% of respondents are either not sure about that or do not try to avoid anger and bitterness (chart 129). Nearly half (48%) often have a sense of gratitude and try to avoid anger and bitterness in their hearts (the correlation is at  $r = .176, p = .000, N = 2748$ ).

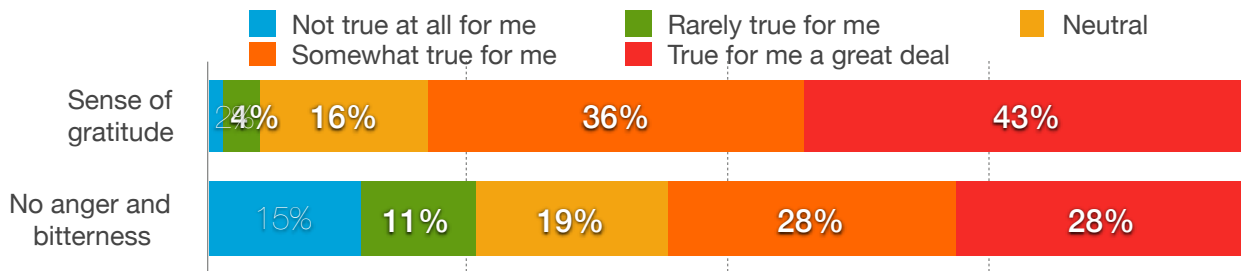


Chart 129. NSD Have sense of gratitude, try to avoid anger and bitterness (Q41.3, Q41.8)

Almost three in four (72%) respondents claim they are spending more time thinking about spiritual questions, and 7% claim they are not spending more time thinking about spiritual questions (chart 130). There is a higher percentage of those older than 40 years (76%) than younger than 40 years (61%) who report spending more time thinking about spiritual questions.

Almost one in five (19%) respondents admit feelings that they have lost some important spiritual meaning that they had before. However, 60% do not identify themselves as spiritually lost (chart 130). Over two in five (43%) are deepening their spirituality and have not lost any important spiritual meaning they had before (the correlation is at  $r = -.105, p = .000, N = 2705$ ).

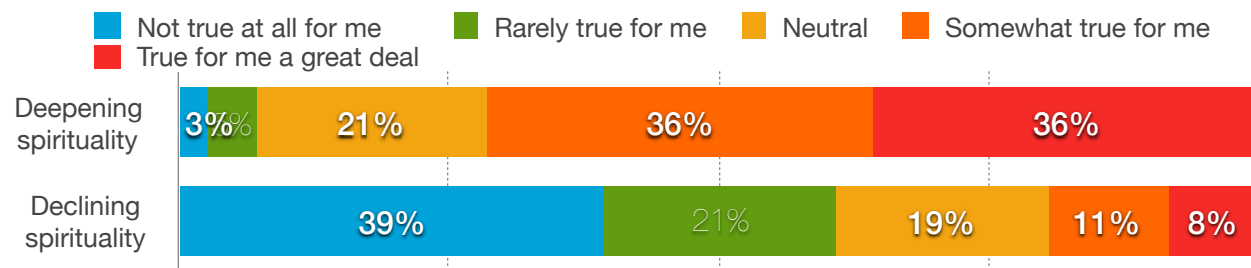
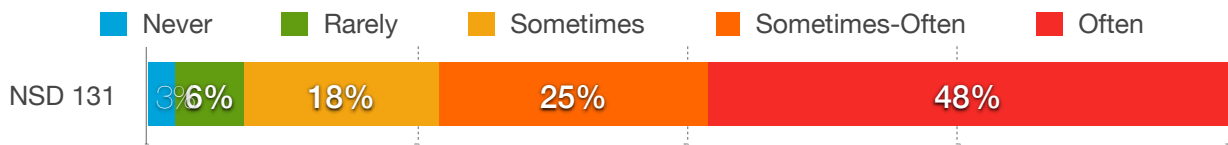


Chart 130. NSD Expanding spirituality and losing spirituality (Q41.4, Q41.7)

## Purpose in Life

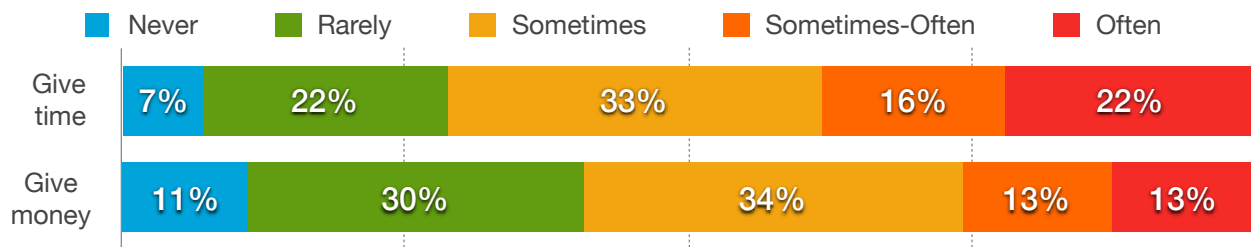
Almost three fourths (73%) of NSD respondents feel their life is often filled with meaning and purpose, while 18% report having that feeling only sometimes and 9% report rarely/never feeling that way (chart 131).



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

Let’s see how the following items demonstrate that purpose and meaning in practical ways. Nearly two in five (38%) respondents claim they often give significant amount of time to help other people, while 33% give sometimes and 29% never/rarely give r (chart 132). Twenty six percent of respondents claim they often give significant amount of money to help other people, 34% give money sometimes, and 41% admit they rarely/never give money (chart 132). There is a very strong relationship between giving money and time ( $r = .647, p = .000, N = 2725$ ).

One in five (22%) respondents give often of both their time and money to help, 5% of respondents give time but do not give money, 1% often give money but do not give time, and 24% do not give either money or time to help other people.



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

About one third (31%) of NSD respondents often show that they care a great deal about reducing poverty in society, while 31% only sometimes show that they care, and two in five (39%) report that they do not care (chart 133). Three out of five (59%) NSD respondents feel a deep sense of responsibility for reducing pain and suffering in the world, while 24% only sometimes they care and 17% do not care (chart 133).

One in four (26%) of survey participants are involved in reducing poverty and help to reduce pain and suffering, 14% care more about pain and suffering than about poverty, and less than 1% care about poverty and not about pain and suffering. Over one in ten (13%) do not care about either of the two problems.

The strongest relationship is between giving time and giving money (as mentioned above) but there is also very strong correlation between reducing pain and giving time ( $r = .529, p = .000, N = 2743$ ), reducing poverty and giving money ( $r = .536, p = .000, N = 2713$ ), and reducing poverty and giving time ( $r = .482, p = .000, N = 2723$ ).



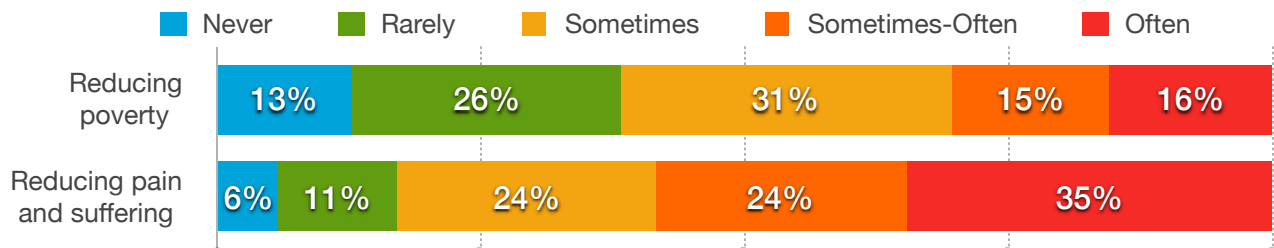


Chart 133. NSD Reducing poverty, reducing pain, and suffering (Q37.5, Q27.2)

Spiritual and religious support, as well as involvement in the societal and political issues, has been discussed elsewhere (page 47, 75).

## On Healing

Part of personal well-being is also physical and mental health, as discussed earlier in this report (for more, see pages 58-61). In this last section, we look at view of prayer as a means of healing/deliverance, and as well as NSD views of visiting witch doctors/spiritual healers.

A vast majority (90%) of respondents agree/strongly agree that prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits. A small percentage (5%) are not sure, while 5% disagree/strongly disagree (chart 134).



Chart 134. NSD Prayer for healing/deliverance (Q42.22)

Most (89%) of NSD respondents disagree/strongly disagree that Christians should visit witch doctors or spiritual healers for protection or healing (chart 135). In the Korean Union Conference, the most respondents agreed/strongly agreed that it was acceptable for Christians to seek healing and/or protection (11%). In the Japan Union Conference, the idea of seeking healing or protection from a witch doctor or spiritual healer met the strongest opposition (95% of respondents disagreed/strongly disagreed with this practice).

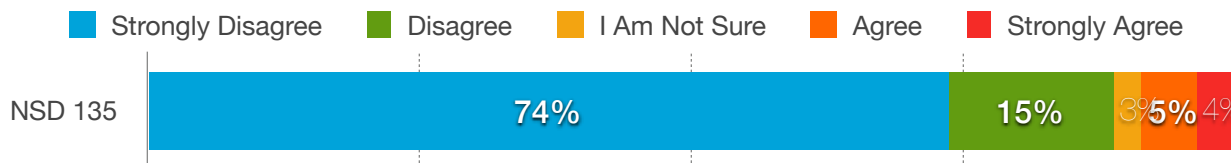


Chart 135. NSD Christians and witch doctors (Q42.10)

# Appendices

Appendices are carried in separate files.

1. Surveys translated to the following NSD languages:
  1. Chinese Mandarin
  2. Chinese Traditional
  3. Japanese
  4. Korean
2. NSD Tables
  1. Chinese Union Mission Tables
  2. Honk-Kong Macao Conference Tables
  3. Japan Union Conference Tables
  4. Korean Union Conference Tables
  5. Taiwan Conference Tables
  6. NSD Tables
3. NSD Chart Presentations
  1. Chinese Union Mission Chart Presentations
  2. Honk-Kong Macao Conference Chart Presentations
  3. Japan Union Conference Chart Presentations
  4. Korean Union Conference Chart Presentations
  5. Taiwan Conference Chart Presentations
  6. NSD Chart Presentations