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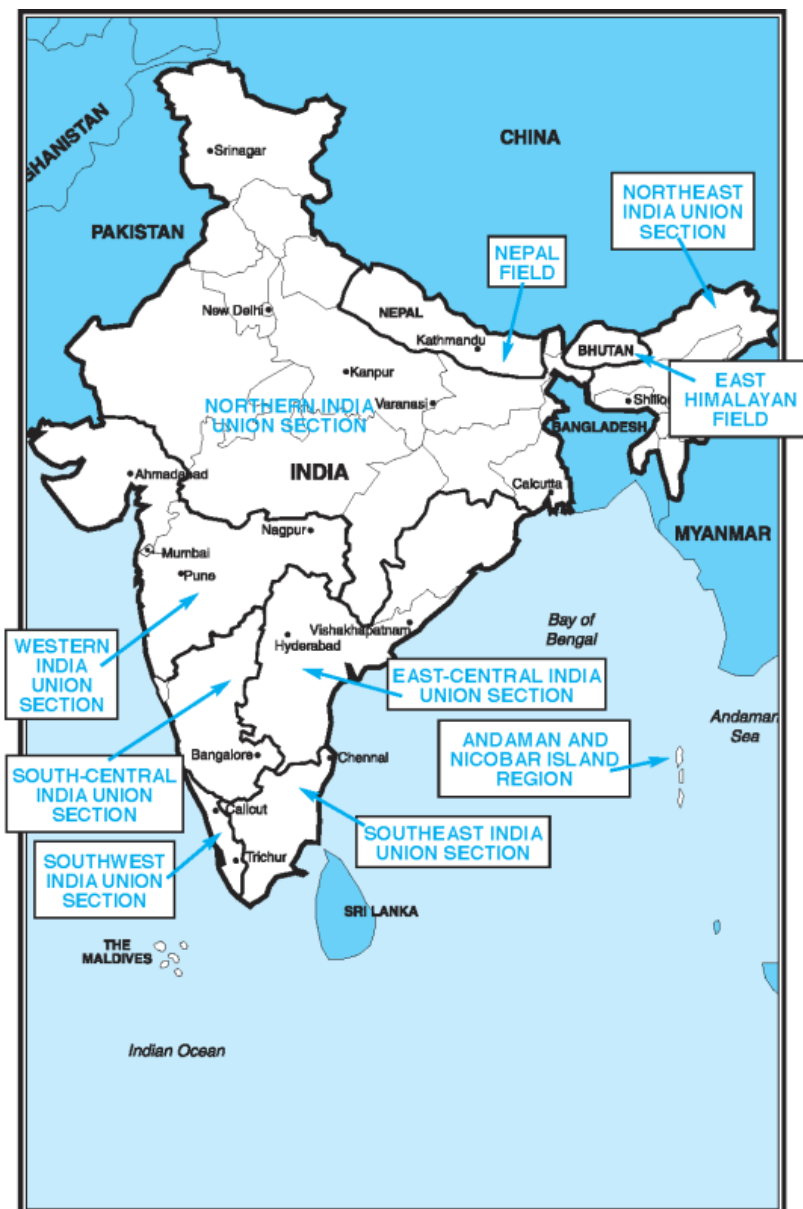
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Southern Asia Division Report



Global Church Member Survey 2017-2018

Institute of Church Ministry, Andrews University

Researchers: Petr Činčala; Shannon Trecartin, Vara Deepati



INSTITUTE *of* CHURCH MINISTRY

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SUD Executive Summary

Introduction

This report is the first examination of the Southern Asia 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 2981 surveys were used from all SUD 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

Our data shows that the average age of SUD survey participants is 38.7 years. When asked how long since their baptism, participants had been baptized for an average of 21 years. (However, it should be noted that 47.5% of participants in this division have not skipped the question asking in what year were they baptized.). There are 5.4% of those respondents who do not consider themselves Adventists. The most frequent church size category of the survey participants is 51-100 people in weekly attendance.

The SUD survey participants spent an average of 4.9 years in the SDA schools.

Additionally, the data shows:

- A little over two out of five (43.5%) respondents have been employed by the SDA church in the past, and nearly a quarter (26.5%) are currently employed the church.
- Over two-thirds (69.2%) of respondents are married, while 21.4% are single (never married).
- Almost half (47.3%) have a child or multiple children at home.

- Less than half of the respondents have children that are not in the SDA church.

A little over a quarter (28.1%) joined the Adventist Church as adults, another quarter (26.3%) joined as children, and only one in five (21.7%) have been a part of the Church since birth.

Family Factor

About a third of respondents have at least one parent that was a Seventh-day Adventist, and one in four have at least one grandparent that was SDA. Another one in four claim to be first generation Adventists. Over two-thirds (67.7%) of participants report that they are very close to one or both of their parents/guardians.

Three in four respondents (74.6%) come from families where “morning or evening worship with one or more parents was a habitual practice in my family.” The majority of respondents confirmed their parents (84.2%) attended church regularly.

Almost four out of five (79.2%) respondents claim that Bible reading was a habitual practice in their family of origin. One in four (25.5%) agree or strongly agree that praying before meals was a customary practice in their family. Additionally, a vast majority (84.4%) grew up in a family where education was an important factor.

Less than half of respondents (43.4%) grew up in their biological or adoptive family; 28.8% grew up in foster family or institution and the remaining 27.8% were raised in some other situation.

Religious Activities

Southern Asia Division respondents appear to be very socially and religiously active. Most of the figures in this section are above the average compared to other divisions. One might question if it is actually possible to manage that many religious/devotional activities in one week and/or in one day. In any case, the figures reflect a communal way of life and a high degree of extrinsic religiosity.

Church members in the SUD report engaging in the following religious activities every week or more often:

- Going to church – 65.4%
- Going to Sabbath School – 66.2%
- Attending a small group – 42.4%
- Attending a prayer meeting – 48.4%
- Attending public evangelistic meetings – 40.3%

- Attending youth meetings – 48.5%
- Attending Pathfinder meetings – 43%
- Participating in communion (almost every week and more often) – 38.3%

Over half (51.4%) of survey respondents shared that they eat with members of their church other than family every week or more than once a week. Almost half (48.5%) reported supporting the spiritual growth of another church member at least once a week. Members in this division also reported being open to new friendships; over half (52.6%) of respondents shared that they work on forming friendships with non-Adventists in their community and 57.1% reported that they witness to a non-Adventist – both at least once a week or more often.

Almost three out of five (57.2%) survey participants reported that they help with church ministry once a week or more than once a week on Sabbath, while only a little less (54.8%) responded that they help with church ministry during the week – at least once a week or more often.

Seven in ten (70.4%) respondents stated that they received a visit from a pastor, a church elder (53.6%), or another church member (45.8%) almost every week or more often. These numbers are another reflection of the communal lifestyle in this division.

Devotional Life

Almost half (46%) of survey participants reported engaging in personal devotions once a day or more than once a day. A smaller percent (25.8%) reported studying their Sabbath School lesson that frequently. A little over one third (35%) of respondents reported reading Ellen G. White's writings daily or more than once a day. About half (50.9%) of survey participants reported engaging in personal prayer once a day or more.

When asked how they engage in spiritual life with their family, over half (52.8%) of respondents indicated that they have morning or evening worships with members of their family at least once a day or more.

This division also reports engaging in a high level of spiritual activities on a weekly – or even daily – basis. Over three-fourths of respondents reported that they spend time thinking about Jesus' life more than once a week, daily, or more than once a day.

Members also report a high level of reading Adventist/Christian writings.

- Almost three in five (59.1%) survey participants report reading religious writings by Adventist authors more than once a week, daily, or more than once a day.

- A little less than half (47.7%) of members read religious writings by Christian authors more than once a week, daily, or more than once a day.
- Over half (55.3%) of respondents report reading Adventist World Magazine more than once a week, daily, or more than once a day.
- Almost half (50.9%) of members report using the Adventist Review website more than once a week, daily, or more than once a day.
- A similar percentage (46.4%) of respondents indicated that they read a magazine or newsletter from their local union or conference more than once a week, daily, or more than once a day.

Members in this division also report a high usage of social media, engaging in the following behaviors once a week, daily, or more than once a day:

- Read or respond to Adventist social media – 58.9%
- Read or respond to other Christian social media – 46%
- Use social media for any purpose – 59%

Radio and television also are widely utilized by members, who indicated that they employ the following media more than once a week, daily, or more than once a day:

- Listen to an Adventist radio broadcast – 41.2%
- Listen to other Christian radio broadcast – 51%
- Watch Hope Channel – 37.9%
- Watch other Adventist television channels – 56.2%
- Watch other Christian television channels – 53.7%

When survey participants were asked if they use their mobile devices daily for devotional purposes, a little over two in five (42.9%) responded that they use it for Bible study or personal devotions, while almost half (45.6%) use it to read Ellen G. White’s writings.

Major Issues Emerging from the Findings

While all of the data seems positive so far, some major issues have emerged from the research findings. For example, there appears to be a **lack of internalization of faith** in the SUD. Many of the concerns arose around the issue of the Sabbath.

- When presented with the statement, “When I keep the Sabbath faithfully, I cope better with the stresses of the week,” almost a quarter (26.3%) responded that they were not sure.
- Almost a quarter (23%) of respondents were not sure about the statement, “Keeping the Sabbath is part of who I am, not something that I do because I have to.”
- When asked to respond to the statement, “If I didn’t keep the Sabbath, I would get a lot more done,” almost half (48.4%) agreed or strongly agreed.
- About a quarter (23.7%) of respondents were unsure about the statement, “Keeping the Sabbath helps me understand what is important to me.”
- Over one in five (22.7%) respondents weren’t sure about the statement, “I apply what I learn on Sabbath to how I live the rest of the week.”
- When asked how they felt about the statement, “I find it stressful to be forced to take a break on Sabbath from what I need to get done,” 47.8% of respondents agreed/strongly agreed, and 20.3% indicated that they were not sure.

In spite of their communal lifestyle, there were many indications that the **external religiosity** they are so heavily engaged in is **draining** them.

- When presented with the statement, “I often feel a lot of distance in my relationships with other people,” over two-thirds (67.3%) of respondents indicated that this statement is very true or somewhat true.
- Almost seven in ten (69.1%) respondents indicated that they felt the statement, “I feel pressured to behave certain ways,” was somewhat true or very true.
- Only 37.1% of respondents often feel their life is filled with meaning and purpose, and more than one in four (27.4%) members are convinced their involvement in outreach needs to decrease somewhat.

Legalistic views are another area of concern in the SUD.

- When asked about their literal view of inspiration and response to the statement, “Ellen White copied what God told her word for word,” over one-third (35.3%) agreed or strongly agreed with this statement.
- Over three-fourths agreed or strongly agreed with the statement, “I will not get to heaven unless I obey God’s law perfectly.”

- When asked to respond to the statement, “I am saved the moment I believe and accept what Jesus has done for me,” 24.9% of respondents disagreed or indicated that they were not sure.

According to the survey results, many members seem to be experiencing a ***lack of meaning*** in their lives.

- When asked to respond to the statement, “In some ways I think I am spiritually lost,” one third (33.5%) indicated they were neutral on the topic, while almost half (46.7%) agreed or strongly agreed.
- Over half of respondents (52.1%) agreed or strongly agreed with the statement, “My faith has been shaken, and I am not sure what I believe.”
- When asked about their views on the statement, “I feel I’ve lost some important spiritual meaning that I had before,” nearly half (46.4%) of survey participants agreed or strongly agreed.

Members also seem to indicate their faith and/or religion ***lacks authenticity***. Examples of that are found in the following statements:

- When asked to respond to the statement, “Although I am religious, it does not affect my daily life,” over two-thirds (68.3%) agreed or strongly agreed.
- A significant percentage of members were also hesitant (indicated by a 3 on a scale from 1 to 5) on the following statements:
 - I feel free to be who I am. – 36.4%
 - I am able to use my spiritual gifts. – 32.8%
 - I feel loved and cared about. – 30.1%
 - I often feel inadequate or incompetent. – 35.1%
 - I am able to help and serve other people in important ways. – 44.4%

The final item of issue/concern in the SUD territory is the apparent ***clash of world views*** for its members.

The majority of respondents agree with the fundamental belief related to the state of dead, with 82.8% agreeing/strongly agreeing that when people die, their bodily remains decay and they have no consciousness or activity until they are resurrected. At the same time, however, two thirds of them (67.3%) agree/strongly agree that the soul is a separate, spiritual part of a person and lives on after death. Three in five (59.9%) are convinced that people who have died believing in Christ are in heaven right now. Over two out of five (42.8%) respondents

also agree/strongly agree that, “the dead have powers to communicate with and influence the living.” Every fifth respondent is not sure about this statement, i.e. their reasoning may go against their gut feelings.

The issue of healing also indicates some tension beneath the surface. When asked to respond to the statement, “Christians may go to witch doctors or spiritual healers for protection or healing,” 31.1% of respondents agreed or strongly agreed, while another 12.1% shared that they are not sure. Similarly, over one in five (22.3%) is not sure if prayer in the name of Jesus is the *only* way to defeat evil powers and demonic spirits.

Lastly, prejudice seems to be alive and well - even in the church - across this division. When asked to respond to the statement, “All believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth,” nearly a quarter (21%) of members disagreed or were not sure about that; this is very likely because it goes against the societal worldview.

GC Programs Awareness

This portion of the study surveyed church members about their awareness of certain General Conference programs. When asked if they have heard about the Reach the World Strategic Plan 2010-2015, almost two out of three respondents (63.1%) claimed they had heard about it but not participated. More than one third (37.7%) claimed they have heard of the Total Member Involvement initiative, but have not participated; another 30.7% of the members surveyed have participated. A majority (82.1%) of members have heard about the Revival and Reformation program, but only 28.4% have participated.

In addition, research found that:

- Three out of four (75.4%) survey participants have heard about the Mission to the Cities program, but only about one-fourth (24%) have heard and participated.
- More than two out of five (43.5%) respondents have not heard about the Centers of Influence program, while about one in four (24.6%) have heard and participated.
- One third of respondents (34.6%) have not heard about the Christ's Method of Reaching People initiative, but 25.3% have heard and participated.
- One out of four participants (24.7%) have not heard about the Comprehensive Health Ministries program, and 27.6% have heard and participated.

Religious Attitudes and Experiences

Almost one third of the respondents (31.1%) state their commitment to Christ has developed gradually, and another third of respondents (32%) shared their commitment to Christ came

suddenly, and they were changed. One in five (19.6%) claims that he/she has been committed to Christ since he/she was a young child.

Close to three out of four respondents (71.6%) are proud of the church's role and reputation, but one in five shared that they are not sure. A majority (91.8%) believes their local church is part of the worldwide church.

Three in four (75.5%) members are convinced their pastors and lay leaders work well together. Over three-fourths (78.1%) also believe that their pastors are well qualified to lead.

Over two thirds of participants (68.4%) believe their youth are actively involved in mission, and three in four (74.5%) are convinced that youth play an important role in the church (these percentages are higher than in other divisions). The majority (82.6%) of members agrees or strongly agrees that there are church programs for preparing young leaders. Almost three in four (71.5%) believe there are conference programs for preparing young leaders, and two thirds think there are union programs for preparing young leaders.

Application to Daily Life

When survey respondents were asked if they feel the Bible applies to their daily life, almost three quarters (74.2%) agreed.

Over seven out of ten (71.9%) respondents shared that they apply Ellen G. White's writings to their daily lives, and more than three out of four (79.4%) apply the Sabbath School lessons to their daily lives. However, at the same time, over two thirds (68.3%) are convinced that religion has no impact on their daily life, and every fifth respondent is not sure about this.

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

- Righteousness by Faith - 75.4%
- Spirit of Prophecy - 49.3%
- Sabbath - 63.7%
- Second Coming of Jesus - 64.8%
- Wholistic Living - 48.4%
- Sanctuary - 64%
- State of the Dead - 46%

Involvement in Outreach

Four in five (79.5%) survey respondents were somewhat or very satisfied with their local church. Additionally, three in four (76.5%) believe that they will be attending the Seventh-day Adventist Church for the rest of their life. Three in five (59.6%) respondents feel a lot of closeness and unity within the church. Almost two thirds (62.1%) help others with their religious questions and struggles. Nearly three in four (73.1%) survey participants shared that they give a significant amount of time to help other people. Three in five (60.2%) indicated that they care a great deal about reducing poverty in society.

When asked how they feel about their church's involvement in outreach, three in five respondents shared that the outreach of their church needs to either decrease (both somewhat and greatly) or is at the right level; about the same percentage (59.4%) of individuals indicated that they think they, personally, should somewhat or greatly decrease their involvement in outreach, or that their involvement is just about right.

Over half (54.7%) of respondents are either satisfied with how the needs of non-Adventists in their community are met or they think the efforts to meet the needs of the community should

be decreased. Close to two thirds (62.3%) think the same about nurturing members. Just over one third (35.5%) of respondents believe that more attention should be given to reclaiming former members of the church. Two in five (41.1%) agree they should be more involved in this personally.

Fundamental Beliefs in SUD

As stated earlier, the alignment with Seventh-day Adventist fundamental beliefs is not as straightforward in the SUD as in other divisions. Here we mention some of the figures that stand out representing some doubts, uncertainty, and/or disbelief.

One in five survey participants does not believe or is not sure about their belief in a personal God who seeks relationships with human beings. One third (33.1%) do not accept or have major doubts or questions about the belief that there is one God - Father, Son, and Holy Spirit, a unity of three eternal equal Persons. More than one in five (21.9%) disagrees or is not sure that the Seventh-day Adventist Fundamental Beliefs as a whole reflect the loving, gracious character of God. One in four have doubts or disagree with the belief that God created the world in six days of 24 hours each in the relatively recent past. Furthermore, over one in five (22.2%) disagree or are not sure if Christ is the head of the Church.

This research study also showed that:

- Four out of five (85.3%) respondents believe that, “The Seventh-day Adventist Church is God’s true last-day church with a message to prepare the world for the Second Coming of Christ.”
- About three in four (74.1%) respondents believe that, “Every person is born with tendencies toward evil,” while another 11.3% are not sure.
- Also, 84% of the respondents believe that, “The sanctuary doctrine is vital to Adventist theology.”

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

- Four in five (80.4%) respondents believe that, “In order to reach people for Christ, we need to get to know them and their needs before we preach the Gospel to them.”
- Three in five (60.4%) respondents admit they spend a lot of time thinking about spiritual questions.
- A majority (83.5%) of members agree or strongly agree with the statement, “Church unity means uniformity in more than doctrinal belief.”
- Three in four (75.2%) are confident that Jesus Christ will return in their lifetime.

- A majority (85.6%) of survey participants agree or strongly agree with the statement, “If I am to be saved, I need to be baptized into the Seventh-day Adventist church.”
- Almost two thirds (64.3%) of respondents agree or strongly agree that, “Different regions of the world should be allowed to set their own policies in order to meet differing needs;” 22.3% report that they are not sure.

Two in five (39.3%) respondents believe the Bible represents God's message in terms of their own place and time; however, over one third (35.3%) believes that Ellen G. White copied what God told her word for word. Over one in four (28.8%) respondents have major doubts or questions about whether or not Ellen G. White was a prophet, and one in five (20.5%) are not sure about whether the Ellen G. White’s writings are the result of the spiritual gift of prophecy.

Respondents also weighed in on other Adventist beliefs:

- A majority (85.5%) of participants believe the Adventist Church’s interpretation of end-time prophesies and in nearness of Jesus Second Coming.
- Two thirds (65.1%) of respondents wholeheartedly believe that, “Christ is acting as our advocate before God in the heavenly sanctuary right now.” However, 30% of respondents have some questions about this.
- Two thirds (65.1%) of respondents wholeheartedly embrace that Adventists should avoid amusements and entertainments that are not in harmony with the Spirit of Christ. Most of the remaining one third have questions and doubts about this.
- Only 37.5% of survey participants embrace with their whole heart that, “Before Christ returns, God will decide who is to be saved and who will be eternally lost.” One in four respondents (25.3%) does not accept this or has major doubts/questions.

Only two in five (39.9%) members embrace wholeheartedly that, “The investigative pre-Advent judgment began in 1844.” Additionally, 34% shared that they accept this belief because the church teaches it.

Health Message

Over three in four (77.2%) survey respondents believe that following the health message ensures their salvation and about the same percentage (75.7%) of respondents believes that the health message is a core part of Seventh-day Adventist beliefs that cannot be questioned. Less than half (45.4%) of the respondents follow the Adventist health message very carefully. However, two thirds (67.8%) also believe that they can choose which parts of the health message to follow and which to ignore.

Less than half (42.4%) of SUD survey participants wholeheartedly accept that, “Adventists should eat a healthful diet and abstain from unclean foods identified in Scripture.” Almost one-third (29.9%) have major doubts or questions about this belief. Less than one in five (17.9%) members in the SUD is either vegan or vegetarian.

Less than half (44.8%) of members wholeheartedly embrace that, “Adventists should abstain from alcohol, tobacco, and the irresponsible use of drugs.” One quarter of respondents (26.5%) does not accept this or has major doubts or questions about it. Interestingly, only 1.3% of respondents admit they used alcohol the last 12 months but almost two thirds (62.7%) are not sure about their understanding of scientific research on alcohol use. There is also a small group (15.3%) who are not sure or disagree that their body is the temple of the Holy Spirit.

Conclusion/Recommendations

The Adventist church in the SUD is complex with several commonalities across unions, yet dramatic differences, as well. The SUD is a relatively young church body, with three in ten (29%) survey respondents being first generation Adventists. At the union level, however, this profile is complex; for example, one union has as many as 70% first generation SDAs while another has 0% first generation SDAs. The vast majority (95%) of respondents consider themselves to be Seventh-day Adventists. Interestingly, nearly half (47%) of the respondents did not state what year were they baptized! Despite this, most respondents come from families that engaged in morning or evening worship (74.6%), had parents who attended church regularly (84.2%), stated that Bible reading was a habitual practice in their family of origin (79.2%), and prayed before family meals (75.5%). It is not clear why there is such a large number of non-baptized members; this finding warrants additional exploration.

In the SUD, the majority of members attend both church (65.4%) and Sabbath School (66.2%) weekly. In addition, nearly half (48.4%) of respondents attend prayer meetings at least once a week. This is an area of strength in this division, and speaks to members’ hunger for the Word of God and for fellowship with other believers. Members in this division are highly involved in ministry – not just on Sabbath, but during the week as well (64%). Most of the figures in this section are above average when compared to other global divisions, reflecting a communal way of life and a high degree of extrinsic religiosity.

A significant concern, however, is the lack of intrinsic commitment evidenced by the findings regarding the Sabbath and commitment to daily religious practices. Respondents do not appear to have the perspective that the Sabbath was made for their wellbeing and for connection to their Creator. Nearly half (48.4%) believe they would get more done if they did not keep the Sabbath, and close to the same percentage (47.8%) find it stressful to be forced to take a break during the week. Finally, 68.4% agreed or strongly agreed that their religion does not impact their daily life.

Members in the SUD have legalistic views of salvation. This was reflected by their responses to the statement, “I will not get to heaven unless I obey God’s law perfectly;” of four in five (79%) respondents agree/strongly agree with this statement. 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 only at the church level, but at the union and division level, as well.

The health message is an area of conflict in the SUD. While most members (75%) feel that they should adhere to the health message, a quarter (25%) believes that they can choose which parts of the health message to follow and which to ignore. Also, though keeping the Health message was regarded as essential, only 45% believed they follow it to a great deal. This is demonstrated by the lack of respondents who adhere to a vegetarian/vegan diet across all unions. As you can see, there appears to be a conflict between belief and practice when it comes to wholistic living.

In the SUD, there is an overall unity in understanding of Adventist fundamental beliefs, with over 82% 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 mere adherence to these beliefs does not bring salvation. As always, every guideline and belief should point to Jesus.

There appears to be some confusion regarding the doctrine of the state of the dead. Nearly seven in ten (67%) respondents agree or strongly agree with the following statement: “The soul is a separate, spiritual part of a person and lives on after death.” Similarly, six in ten respondents agree or strongly agree that Christ’s followers who have died are in heaven right now. Finally, 43% expressed belief that the dead can communicate with the living. These are likely topics that should be addressed – not just on a church level, but at the union and division level, as well.

In this division, Adventist media (including Adventist World magazine or the Adventist Review website), as well as social media, is well received and appears to be an effective way to share information with church members. 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. A continued effort to improve and expand communication methods could also boost knowledge, as well as participation, in GC programs.

Methodology

Sample Strategy

Before beginning, a list of local churches from all SUD divisions was collected (including membership size/numbers for each church); the goal was to be able to stratify the random selection to include a proportionate number of small, mid-size, and large churches as defined in the given division.

This was the first time that this survey was done in the Southern Asia Division (SUD). The first challenge the research team faced was putting together a list of all the churches from all fields and unions; there were some inconsistencies. For example, the largest East-Central India Union Section (officially 984,969 members at the beginning of 2017) submitted figures for 661 churches with the total 51,673 members. There were some fields that sent in the names of churches without the number of members; those were not included in the sample-making process. From the list of the local churches collected by the division, a stratified random sample was created with the goal to collect 2000 surveys from the following Unions:

- East-Central Indian Union Section (Telugu language)
- Northeast India Union Section (Garo, Khasi, and Mizo language)
- Northern India Union Section (Hindi language)
- South-Central India Section (Kannada language)
- Southeast India Union Section (Tamil language)
- Southwest India Union Section (Malayalam language)
- Western India Union Section (Marathi language)

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

Next, the entire list of churches from the division was stratified by union (first strata). Small, medium, and large churches were randomly sampled from each union (second strata). The size of the sample was proportionate to the membership of each union, as well as the

proportion of small, medium, and large churches in that union. Churches were selected for participation, without replacement. A list of random numbers from a random number generator was applied in selecting the churches to ensure that every church had a known and equal chance of being included in the initial sample. Every person 18 years and older in the selected church was eligible to complete the survey.

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

Data Collection

The Oriental Watchman Publishing House (OWPH), under the leadership of Dr. Varaprasad handled the translation and the printing of the surveys. These were sent to Mr. Anish Joseph at Spicer Adventist University who, in turn with his team, packaged all the surveys into envelopes for every individual church selected for surveying. These envelopes were packaged according to the unions to which they belonged, and were sent to the respective union headquarters. Unions passed the surveys onto the respective church pastors, who then conducted the surveys amongst their congregants. The completed surveys were then gathered and sent back to Spicer Adventist University. At Spicer, under the leadership of Ms. Julia Abraham, a team entered the surveys online using SurveyMonkey.com.

The survey was translated into nine main language; each union's survey was translated into its main language, and the Northeast India Union Section into its three main languages. The translations were as follows: Hindi, Marathi, Tamil, Telugu, Kannada, Malayalam, and for the North East India Union into three languages - Garo, Khasi, and Mizo. The translated surveys were then compared to the original English survey, and were proofread by individuals other than translators. Printing and transportation of the materials to Spicer was done by the Publishing House. The translation process took longer than expected (over 12 months to complete), but finally the surveys were printed and delivered to the field.

In the meantime, the associate secretary, Benny Joseph, organized training for all union secretaries on how to handle the survey so that the instructions could be passed on to the fields and the churches. A total of 2981 surveys were collected across all union sections from churches of various sizes.

Table 1 shows the number of churches selected to participate and the total number of respondents who completed surveys. A total of 878 churches were randomly selected for participation, and 2981 surveys were sufficiently completed and collected from all SUD unions.

	Churches selected	Surveys collected	Identified Membership	Annual Report Membership
East-Central Indian Union Section	221	589	51,673	988,245
Northeast India Union Section	75	640	37,084	52,082
Northern India Union Section	284	541	67,572	181,426
South-Central India Section	40	234	18,911	77,639
Southeast India Union Section	156	253	28,968	132,732
Southwest India Union Section	39	319	4,699	37,431
Western India Union Section	63	405	32,909	124,023
Southern Asia Division	878	2,981	241,816	1,603,952

Table 1. Distribution of the surveys by unions

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 and correlational analyses to summarize findings.

Demographic Data

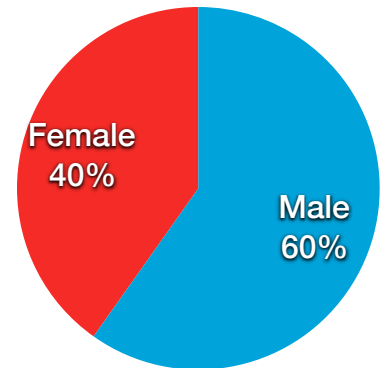
Demographics of the Respondents

Gender

In the Southern Asia Division (SUD), more men responded to the survey; 60% of survey respondents were male, and the remaining 40% of respondents were female (see chart 1).

The highest rate of female respondents was in the Northern India Union (51%), followed closely by the South East India Union (50%) and the South West India Union (50%) (see table 2).

Chart 1.
SUD Gender



<i>x</i> ² = 95.302; <i>p</i> = .000; <i>N</i> = 2924	Male	Female
Southern Asia Division	60%	40%
East Central India Union	63%	37%
North East India Union	69%	31%
Northern India Union	49%	51%
South Central India Union	75%	25%
South East India Union	50%	50%
South West India Union	50%	50%
Western India Union	61%	39%

Table 2. SUD Gender by union (Q1)

Age

Just over one third (37%) of the participants were older than 40 years in the SUD (see chart 2); the largest age category (52%) was those who are 26 to 40 years of age. The oldest participant was 102 years and the youngest was 15 years; the average age of all participants was 39 years.

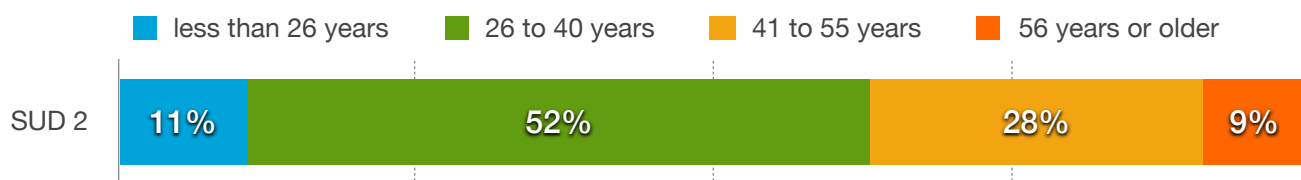


Chart 2. SUD Age by categories

Table 3 shows the distribution of age groups by union. The largest percentage (21%) of respondents less than 26 years old was found in the South Central India Union, while the largest percentage (23%) of those 56 years or older was found in the Western India Union.

<i>x</i> ² = 532.850; <i>p</i> = .000; <i>N</i> = 2737	less than 26 years	26 to 40 years	41 to 55 years	56 years or older
Southern Asia Division	11%	52%	28%	9%
East Central India Union	0%	67%	32%	0%
North East India Union	20%	38%	28%	14%
Northern India Union	3%	68%	28%	2%
South Central India Union	21%	51%	25%	3%
South East India Union	18%	35%	27%	20%
South West India Union	19%	51%	22%	9%
Western India Union	13%	37%	28%	23%

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

Size of Households

The average household size in the SUD is 5.46 people. While globally, approximately 5% of the population live alone, in the SUD, less than 1% of survey respondents report living alone. Larger households are common in this division; one quarter (25%) of respondents live in a four person household, while another quarter (25%) live in a five person household. Almost one in five (16%) live in a six person household and 22% live in households of seven or more people. Only 4% of respondents live in a two-person household and about one in ten (9%) live in a three person household (see chart 3).

A smaller household size is more common in the South East India Union, where 14% of respondents live in two person households. The South West India Union had the highest percentage (47%) of three and four person households, while the East Central India Union had the highest percentage (75%) of five or more person households (see table 4).

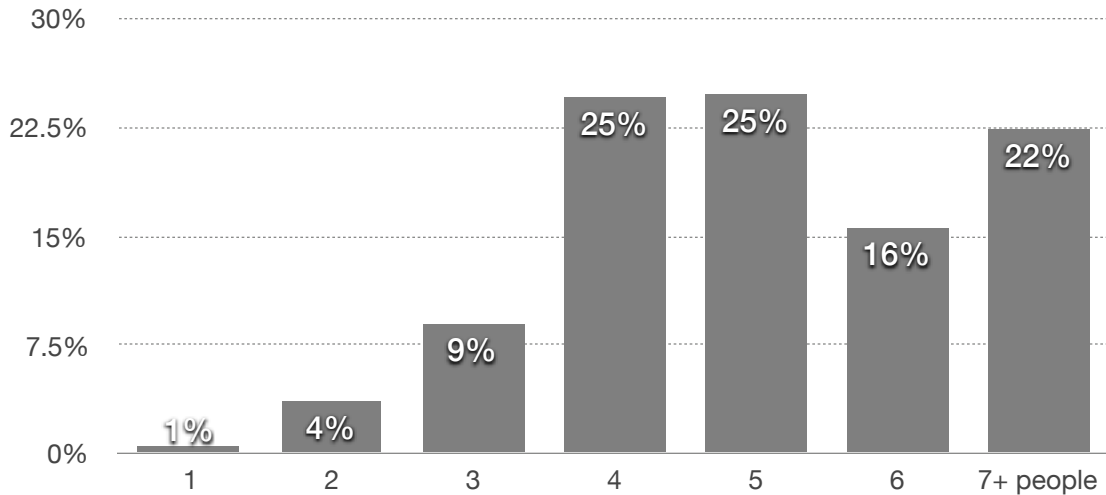


Chart 3. SUD People in household (Q8)

$\chi^2 = 785.144; p = .000; N = 2832$	Only me	2 people	3-4 people	5+ people
Southern Asia Division	1%	4%	34%	63%
East Central India Union	0%	0%	25%	75%
North East India Union	1%	3%	22%	74%
Northern India Union	0%	4%	43%	53%
South Central India Union	0%	3%	22%	74%
South East India Union	2%	14%	38%	46%
South West India Union	0%	2%	47%	52%
Western India Union	0%	5%	41%	54%

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

Marital Status

In the SUD, over two thirds (69%) of respondents are married and living with their spouse, 21% are never married/single, 2% are divorced and single, 1% are separated, 4% are widowed, and 2% live together but are not married (see chart 4).

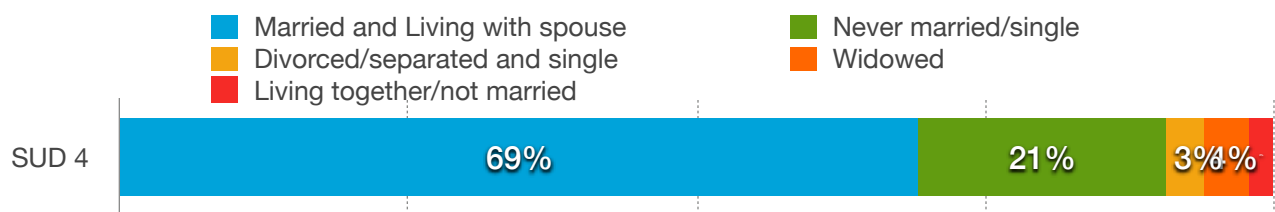


Chart 4. SUD Marital status (Q10)

The largest percentage (78%) of respondents married and living with their spouse was found in the Northern India Union; the highest percentage (35%) of never married/single respondents was in the South West India Union. The South Central India Union had the highest percentage (10%) of widows (table 5).

$\chi^2 = 307.575$ $p = .000$; $N = 2825$	Married and living with spouse	Never married/single	Divorced and single, separated	Widowed
Southern Asia Division	69%	21%	3%	4%
East Central India Union	68%	29%	3%	0%
North East India Union	68%	22%	5%	2%
Northern India Union	78%	14%	2%	7%
South Central India Union	66%	23%	0%	10%
South East India Union	69%	20%	2%	4%
South West India Union	56%	35%	1%	6%
Western India Union	72%	10%	5%	6%

Table 5. SUD Marital status by union (Q10)

Children

In the SUD, approximately every other respondent (47%) has at least one child or teenager currently living at home. Additionally, one in five (20%) has children that are no longer living at home. One third (33%) of respondents report that they have no children (see chart 5). (It should be noted that 14% of those saying they have no children in Q11, said in Q12 that they have one, two, three, four, or even 20 children. There are also a few who say they have at least one child or teenager at home but then claim there is only one person living in their household.)

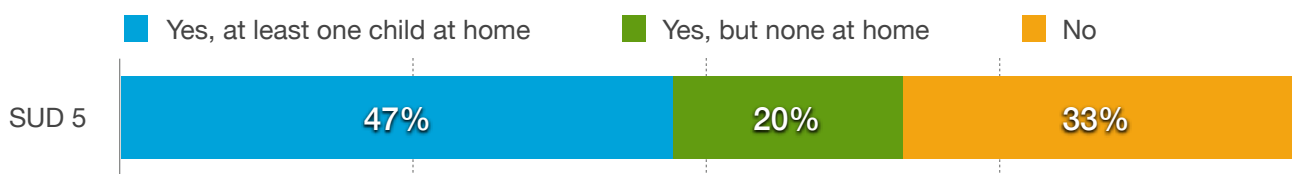


Chart 5. SUD Child at home (Q11)

While about one in five parents (19%) report that none of their children are practicing Seventh-day Adventists, about three in five (57%) claim that all their children are Adventists. While 13% of parent respondents in the SUD report having only one child, 18% of parents

report only one of their children is Seventh-day Adventist. Seven in ten (70%) parent respondents report having two or three children, and about half (49%) of parents report two or three children practicing SDAs. Almost one in five (18%) survey participants reported that they have four or more children, and about a little less (15%) claimed to have four or more Adventist children.

While the highest percentage of respondents with no children is in the South West India Union (48%), the highest percentage of parents with no Adventist children is in the South Central India Union (45%). The majority of parent respondents in the East Central India Union (95%) and the Northern India Union (95%) have two or three children. The highest percentage (69%) of two or three children being part of the Seventh-day Adventist church is in the South West India Union. The highest percentage of North East India Union parent respondents have four or more children (41%) and four or more Seventh-day Adventist children (32%). (See table 6 for more detail.)

$\chi^2 = 528.552; p = .000; N = 1854$

<i>Number of living children</i>	No Child / No SDA Child	1 Child / 1 SDA Child	2 or 3 children / 2 or 3 SDA children	4 or more children / 4 or more SDA children
Southern Asia Division	33% / 19%	13% / 18%	70% / 49%	18% / 15%
East Central India Union	26% / 36%	2% / 25%	95% / 38%	3% / 0%
North East India Union	31% / 7%	14% / 15%	45% / 47%	41% / 32%
Northern India Union	41% / 19%	4% / 22%	95% / 59%	1% / 0%
South Central India Union	37% / 45%	41% / 6%	32% / 23%	28% / 26%
South East India Union	30% / 3%	17% / 21%	68% / 51%	15% / 25%
South West India Union	48% / 10%	17% / 18%	76% / 69%	7% / 3%
Western India Union	29% / 9%	12% / 16%	75% / 64%	13% / 11%

Table 6. SUD 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. More than four in five respondents (83%) 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 2.4% of

respondents claimed more people in their household to observe Sabbath than the actual number of people in their household.)

<i>Household Size</i>	All people in the household keep the Sabbath	Not all people in the household keep the Sabbath	People living in household in SUD (frequency %)
1	100%		0.5%
2	96%	4%	3.6%
3	93%	7%	8.9%
4	91%	9%	24.5%
5	83%	17%	24.8%
6	55%	45%	15.5%
7+	86%	14%	22.4%
Total	83%	17%	100.0%

Table 7. SUD 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 a quarter (28%) of respondents joined the SDA church as adults. Almost half (48%) either joined as children (26%) or have been a part of the church since birth (22%). Fifteen percent joined as teenagers, and 9% shared that they left the church at some point, but then returned (see chart 6).

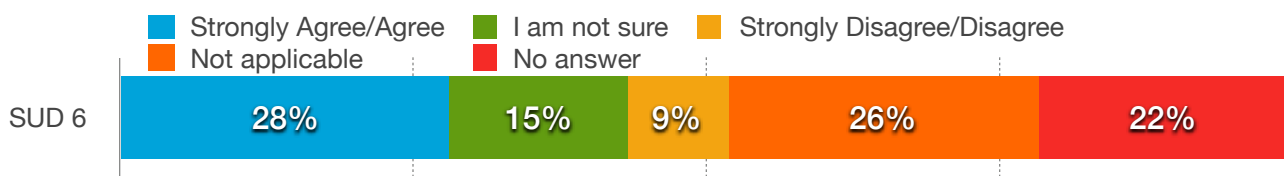


Chart 6. SUD Personal history with SDA church (Q16)

Three in ten (29%) participants division-wide report being first generation Adventists. As many as seven in ten (70%) respondents are first generation of Adventists in the South Central India Union, but none (0%) of East Central India Union respondents are first generation Adventists (see chart 7). Totals on this chart equal more than 100%, as respondents were asked to check all that apply.

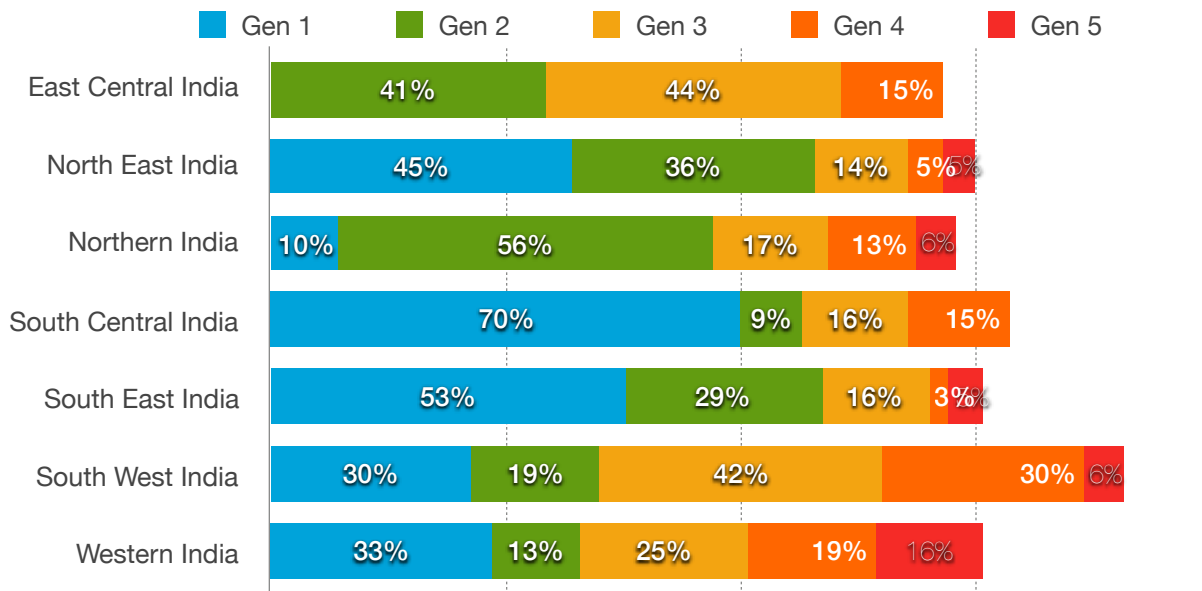


Chart 7. SUD Length of family history in SDA church (Q17)

Family History

The largest group (43%) of respondents grew up in their biological or adoptive family. Over a quarter (29%) grew up in a foster family or institution, and a similar number (28%) shared that they grew up in some other situation (Q23). Chart 8 shows that a majority (64%) of respondents report being close to their parents.

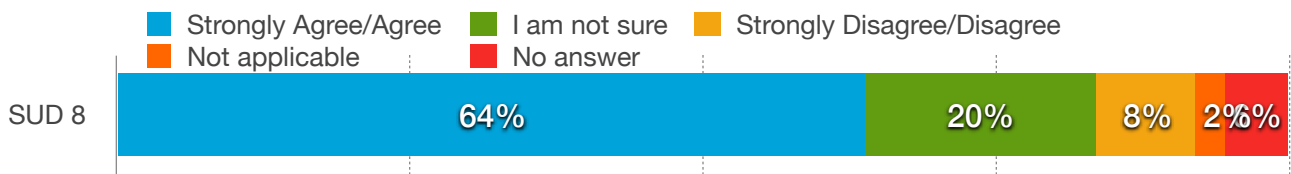


Chart 8. SUD I am very close to one or both my parents (Q22.01)

Over three quarters (76%) of respondents stated that their family of origin was involved in community service and/or volunteer activities (see chart 9).

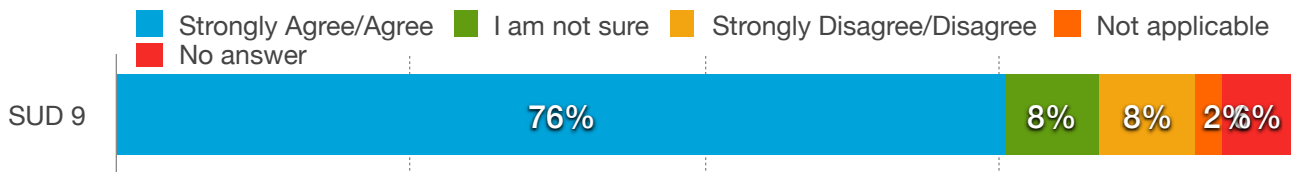


Chart 9. SUD Our family was involved in community service/volunteer activities (Q22.02)

When asked if they were able to talk about religious issues with their parents, nearly two thirds (63%) shared that they were able to do so (see chart 10).



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

Three fourths (75%) of respondents shared that Bible reading was a habitual practice in their family of origin (chart 11), and a similar number (72%) regularly prayed before meals with their family (chart 12). Seven in ten (71%) survey participants habitually had morning or evening worship with one or both parents (chart 13). Four in five (79%) participants grew up with one or both of their parents/guardians going to church regularly (chart 14).

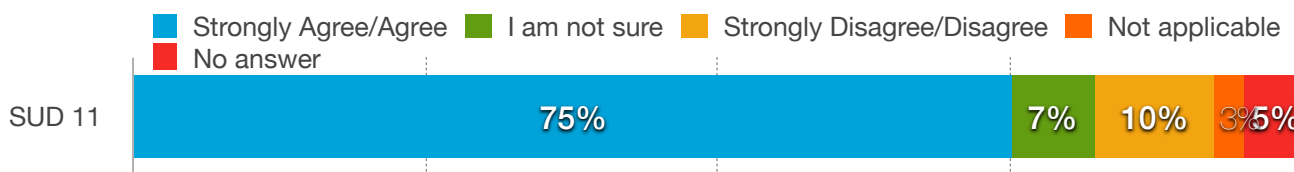


Chart 11. SUD Bible reading was habitual practice in my family (22.04)

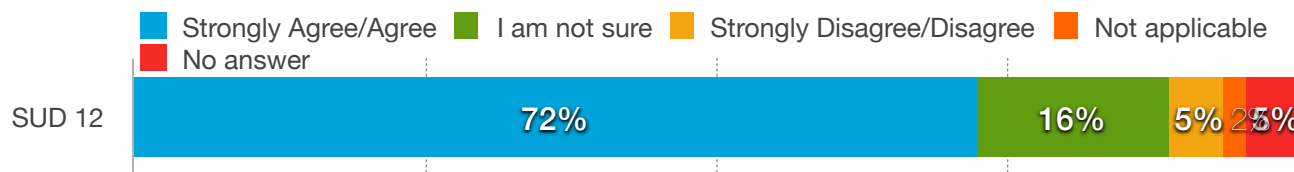


Chart 12. SUD Praying before meals was a habitual practice in my family (22.05)

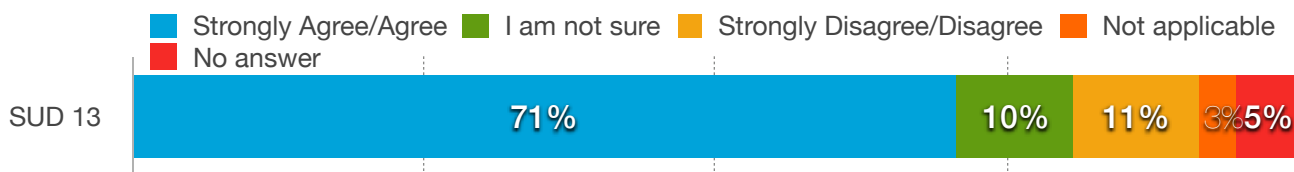


Chart 13. SUD Having morning or evening worship with one or more parents was a habitual practice in my family (22.06)

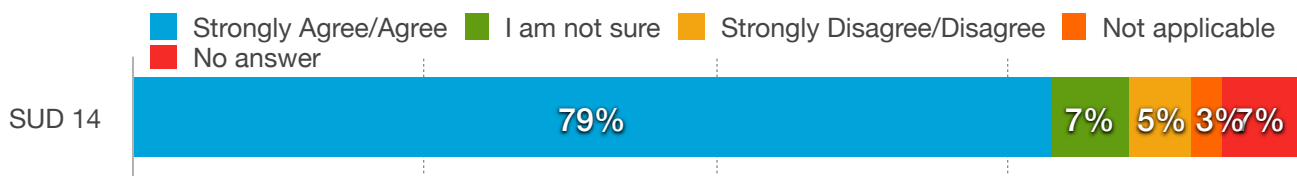


Chart 14. SUD One or both of my parents or guardians attended church regularly (22.07)

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. Over a third (37%) of respondents participated in decisions about what kind of media they used, while one quarter (26%) had their parents or guardians make that decision for them. Over a quarter (28%) were able to weigh in on what time they went to sleep, while a greater number (30%) had a bedtime set by their parents. A third (33%) of respondents shared that they decided with their parents what friends they would spend time with, while 20% had this decision made for them by their parents. (See chart 15 for more information.)

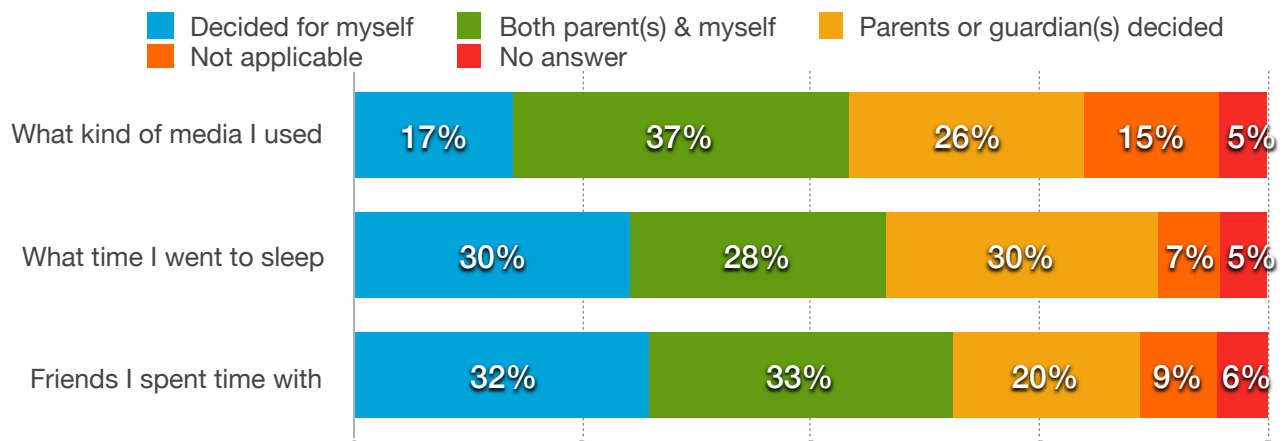


Chart 15. SUD Parenting style in the family of origin (Q24)

Education

Highest Level of Schooling

Across the SUD, approximately one in five (28%) participants report that they did not complete basic schooling (high school or less). A quarter (26%) of participants have a high school degree, but did not complete any higher education. Almost three in ten (29%) started, but did not complete, college. Just over one in ten (12%) completed college and 6% pursued graduate or professional school (chart 16).

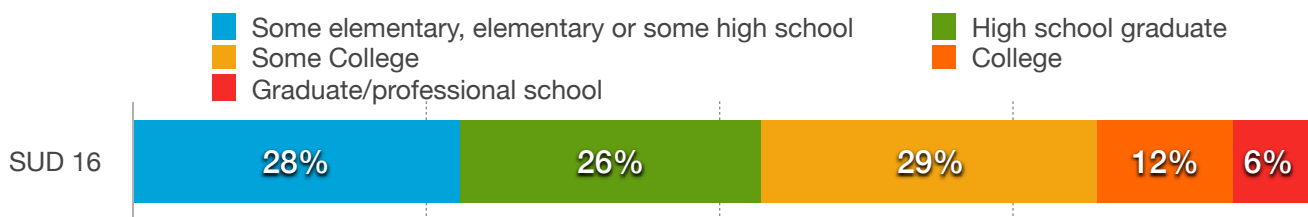


Chart 16. SUD Highest level of schooling (Q5)

When it comes to the conferences individually, the South West India Union has the highest rate of those who finished graduate school (21%). The South East India Union has the highest percentage of those who completed college (42%), and the Northern India Union has the highest percentage of those who completed high school but did not pursue further education (63%). The majority (86%) of respondents in the South Central India Union did not complete high school or have less education. (See table 8 for more information.)

$\chi^2 = 2585.321; p = .000; N = 2932$	Incomplete high school and less	Completed High School	Completed College	Graduate School
Southern Asia Division	28%	26%	12%	0%
East Central India Union	8%	17%	0%	8%
North East India Union	37%	26%	21%	0%
Northern India Union	14%	63%	0%	7%
South Central India Union	86%	2%	3%	5%
South East India Union	34%	9%	42%	8%
South West India Union	13%	22%	9%	21%
Western India Union	36%	13%	18%	10%

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

Adventist Education

The most common type of schooling for SUD survey respondents is Adventist schooling. One in five (19%) respondents attended a public/government elementary school, while the same number (19%) attended a public/government high school (chart 17).

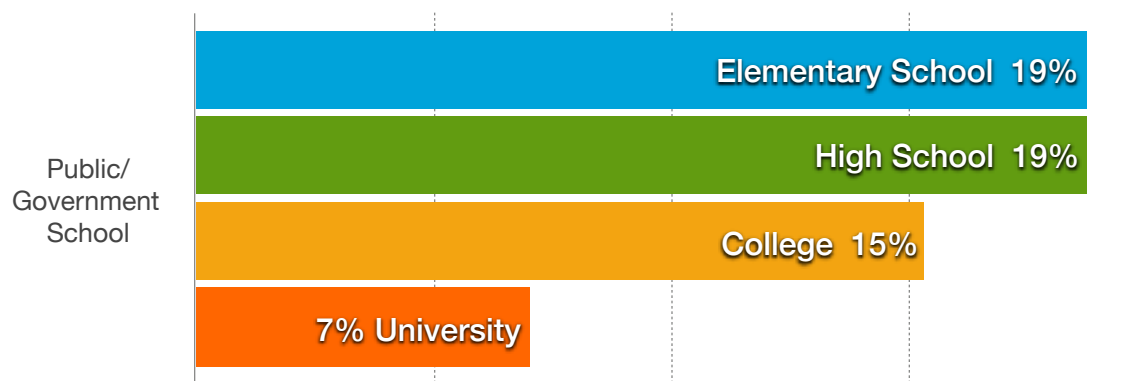


Chart 17. SUD Type of schooling - Public/government school (Q6)

Chart 18 shows the percentages of those who studied in the Adventist schools; as you can see, three in five (61%) attended an Adventist elementary school, while a similar number (58%) of respondents attended an Adventist high school. Almost half (45%) of respondents attended a SDA college. Three quarters (75%) agreed/strongly agreed that Adventist education was an important factor in their family (Q22.08).

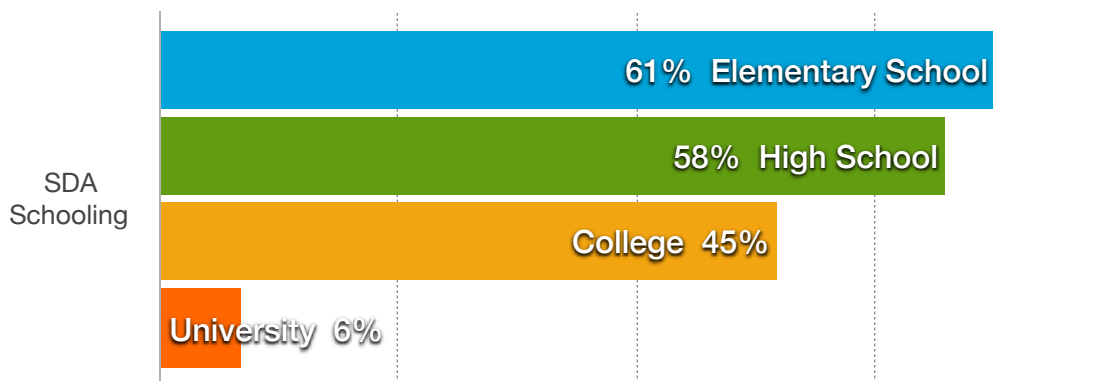


Chart 18. SUD Type of schooling - SDA school (Q6)

Only about 2% of respondents received no Adventist education whatsoever. Sixteen percent obtained four years or less of SDA education, nearly a quarter (23%) obtained five to eight years of Adventist education, and 15% received 9-12 years in SDA education (derived from Q7).

When it comes to the support/vision of their local church for the local SDA school, about one third (31%) claim it is at the right level, and 29% claim it needs to somewhat or greatly increase (Q33.10).

Local Church Demographics

Church Setting

When asked about their church’s setting, less than one in five (16%) respondents in the SUD report that their church is in a large city, with 9% of them indicating that their church is actually downtown. Over a third (36%) of respondents indicated that their church is in smaller city (with 17% in a smaller city that is next to a larger city), and almost half (49%) report it is in a less populated area (31% in a town or village; 17% in a rural area) (chart 19).

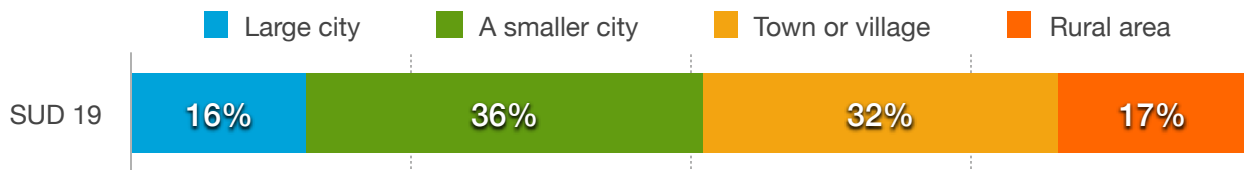


Chart 19. SUD Church setting (Q20)

There is some correlation between the size of the setting where the church is located and the size of the church by attendance (for more details, see the table 9). To some degree, large city churches tend to have higher attendance than smaller city churches, and smaller city churches tend to be bigger than rural area churches ($r = .278$; $p = .000$, $N = 2914$). It needs to be noted, however, that this pattern may vary from region to region.

$\chi^2 = 1521.473$; $p = .000$; $N = 2914$	Attendance				
	less than 25	25 to 50	51 to 100	100 to 200	200+
Total	10%	14%	42%	26%	8%
Large city center (downtown)	14%	8%	26%	15%	38%
Elsewhere in a large city	14%	12%	19%	24%	31%
A smaller city that is next to a larger city (a suburb)	8%	4%	70%	14%	4%
A smaller city	2%	13%	64%	19%	3%
A town or village	3%	14%	34%	45%	3%
A rural area	30%	27%	20%	18%	4%

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

Church Size

When it comes to church membership and attendance, the survey showed categories of attendance (less than 25, 25 -50, 51-100, 101-150, 151-200, 201-300, etc.). Two in five (42%) of the respondents claim they attend gatherings with 51 to 100 people each week, while one third (34%) of people attend church at a congregation with 100 people or more in weekly attendance (chart 20).

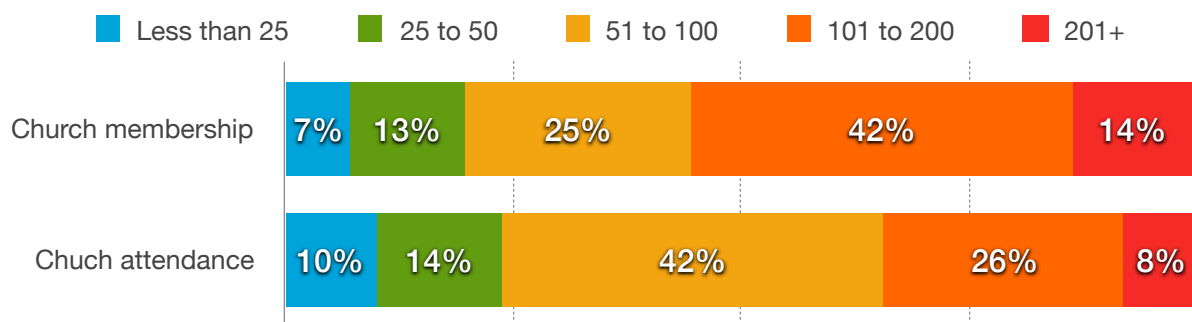


Chart 20. SUD Church size (Q19)

There are churches of all sizes in the SUD. Small, midsize, and/or large were present in our sample. Over one third of respondents (37%) claim that the typical church attendance on

Sabbath is lower than the membership in any given church. Close to three in five (58%) respondents claim the attendance in their local church is about the same as the membership. About 5% of respondents indicate that 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 SUD a majority of churches are considered mid-size churches (64%), while nearly a quarter (24%) are considered small. Thirteen percent of SUD churches are considered large. (See chart 21 for specifics.)

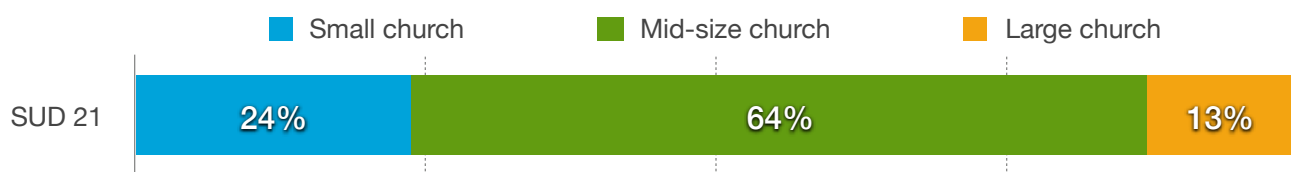


Chart 21. SUD Church size (derived from Q19)

Nearby SDA Institutions

About two in five (39%) survey participants do not live near or attend church close to an SDA institution. However, the remaining 61% live near or attend church close to some kind of SDA institution. Two out of five (41%) survey respondents go to church near an SDA educational institution, 11% attend near church organizational offices, 5% report an Adventist medical institution near to their church, and 9% report attending church close to some other church institution (chart 22).

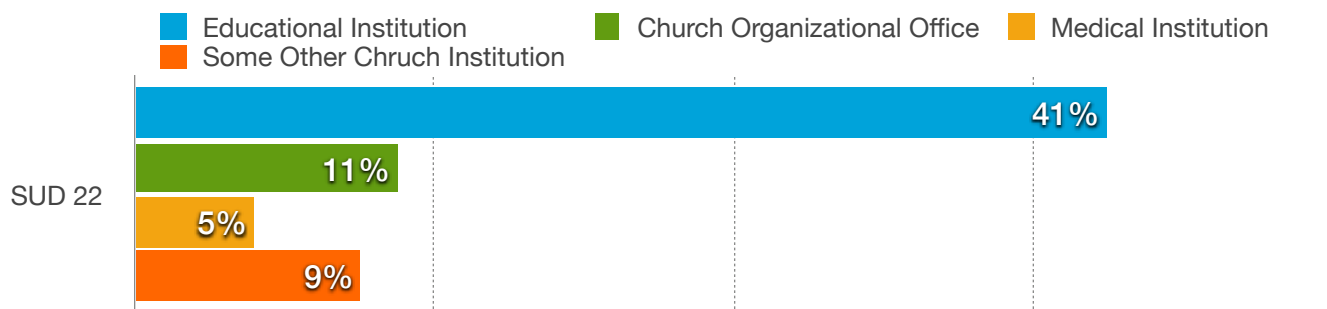


Chart 22. SUD Nearby SDA institutions (Q21)

Health Profile

Most (90%) of respondents in the SUD claim to have no disability, but the remaining 10% report a disability of some sort. Chart 23 shows that visual (4%) and hearing (3%) disabilities are the most common disabilities. Two percent of respondents report having a cognitive/learning disability. The remaining categories (mobility, deaf, speaking/speech, and other) all came in at 1%.

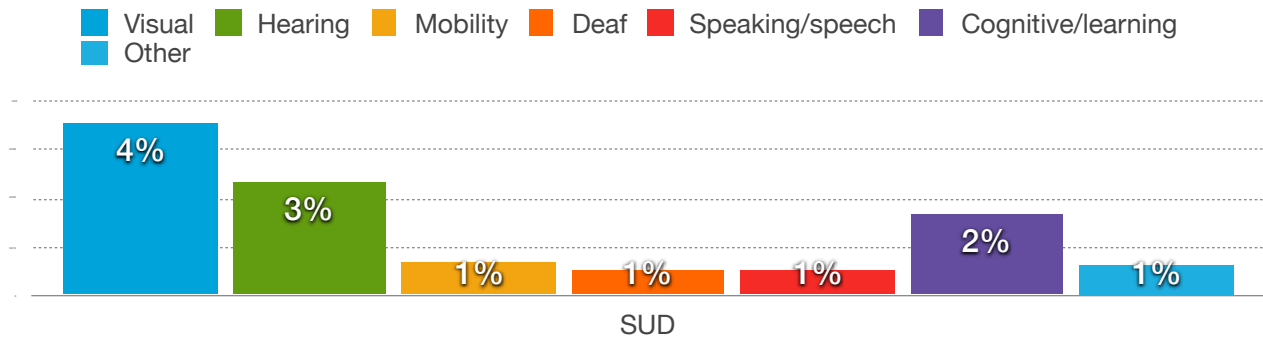


Chart 23. SUD Disabilities (Q3)

Adventist Religious Profile

Baptisms

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

Almost all (95%) of survey respondents consider themselves Seventh-day Adventists (Q14). Interestingly, 47% of respondents in the SUD did not answer question asking about what year were they baptized. Three in five (60%) of the no-answer-on-baptism respondents are young adults (26-40 years of age), and almost one third (30%) of the no-answer-on-baptism group are adults between 41 and 55 years of age. Over one third (37%) of these respondents claim to be second generation Adventists, and a little less than one third of not baptized respondents (31%) report they are third generation Adventists.

The largest categories of those who are baptized are 11 to 20 years and more than 30 years (both 14%) (chart 24).

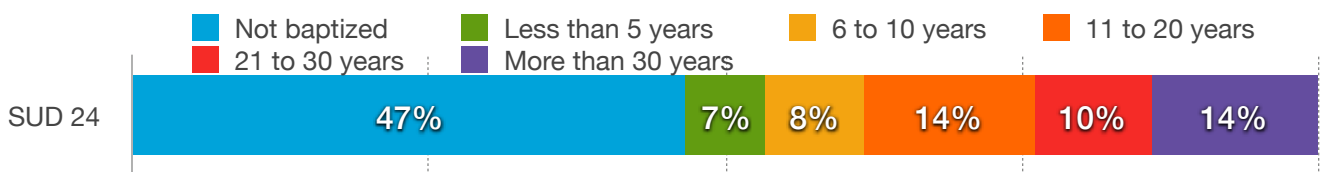


Chart 24. SUD Baptism by category (derived from Q15)

As stated before, the largest categories of baptism are 11 to 20 years (14%) and more than 30 years (14%). 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 - particularly when considering the number of unbaptized church members. This is particularly true for the East Central India Union, where none (0%) of the respondents have been baptized (table 10) and yet, they all are holding church office (table 14). The situation is similar in the South Central India Union, where 82% of respondents have not been baptized.

<i>x² = 1831.481 p = .000; N = 2926</i>	No Answer	< 5 years	6-10 years	11-20 years	21-30 years	30+ years
Southern Asia Division	47%	7%	8%	14%	10%	14%
East Central India Union	100%	0%	0%	0%	0%	0%
North East India Union	12%	14%	11%	23%	18%	22%
Northern India Union	63%	1%	2%	3%	2%	28%
South Central India Union	82%	6%	2%	4%	2%	5%
South East India Union	20%	10%	13%	19%	19%	19%
South West India Union	20%	8%	28%	26%	14%	5%
Western India Union	18%	10%	11%	30%	19%	13%

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

Almost three in five (58%) of those that have not been baptized were employed by the Seventh-day Adventist church in the past but are not currently, and one in five (22%) are currently employed by the Adventist church. Overall, 70% of respondents were either employed in past or are currently employed by the Seventh-day Adventist Church. The smallest percentage of those never employed by the Adventist Church is those baptized less than 5 years (see chart 25).

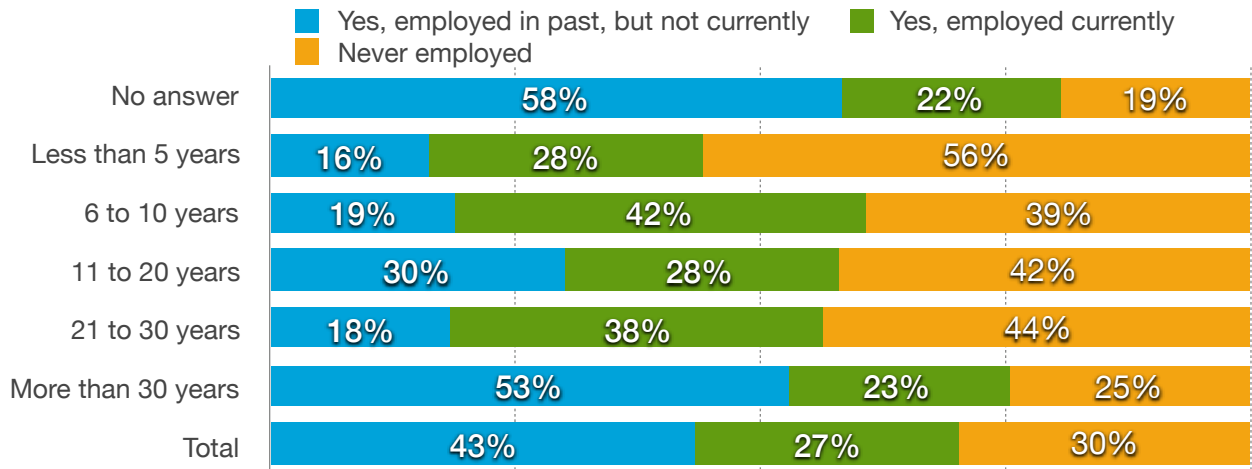


Chart 25. SUD Baptism and employment by SDA Church (Q15,Q4)

When it comes to holding a church office, the picture is more consistent. The longer the respondents are baptized, the higher percentage holds church office. For example, 33% of those baptized less than five years hold church office, while 86% of those baptized more than 30 years ago do so. Two in five (41%) of those with no answer on baptism claim to hold an office in the church (see chart 26).

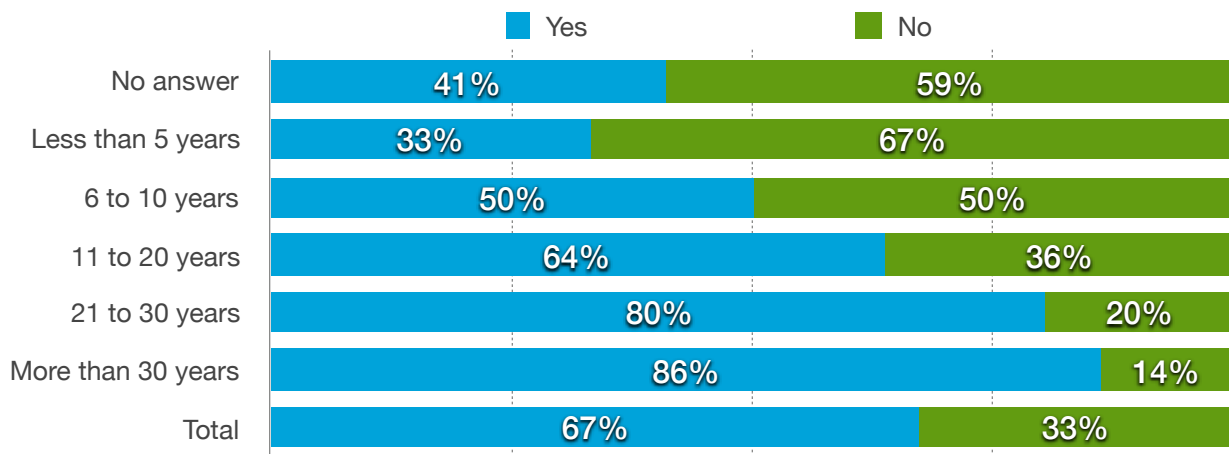


Chart 26. SUD Baptism and holding office at the local church (Q15,Q18)

Church Attendance

A majority of SUD survey participants attend church regularly. Two thirds (65% total) of respondents go to church every week (46%) or more often (19%), with another 18% who attend almost every week; however, there are some differences in attendance between unions (table 11).

$\chi^2 = 1438.165; p = .000; N = 2873$	Never	Once a month/less	Almost every week	Every week	More often
Southern Asia Division	2%	15%	18%	46%	19%
East Central India Union	0%	4%	42%	13%	40%
North East India Union	3%	3%	9%	57%	29%
Northern India Union	0%	31%	19%	49%	0%
South Central India Union	4%	4%	8%	74%	10%
South East India Union	7%	12%	8%	50%	24%
South West India Union	0%	22%	21%	53%	5%
Western India Union	0%	29%	7%	53%	11%

Table 11. SUD Church attendance by union (Q21)

Members in the North East India Union report the highest rate (85%) of weekly attendance, while the East Central India Union reported the lowest rate weekly attendance (53%). However, the East Central India Union reported the highest percentage (42%) of those who attend almost every week. The South East India Union has the largest percentage (7%) of survey respondents who indicated that they never go to church.

Sabbath School attendance is also fairly high in this division (66% total, 47% responded they attend every week, while 19% responded they attend more often) (table 12). Respondents in the East Central India Union report the most frequent attendance of Sabbath School (96% total, 33% every week and 63% more often), while the Northern India Union reported the lowest frequency of attending (18% total, 18% every week and 0% more often).

$\chi^2 = 2244.320; p = .000; N = 2819$	Never	Once a month/less	Almost every week	Every week	More often
Southern Asia Division	2%	21%	12%	47%	19%
East Central India Union	0%	0%	4%	33%	63%
North East India Union	3%	4%	14%	74%	5%
Northern India Union	2%	57%	22%	18%	0%
South Central India Union	5%	28%	10%	47%	11%
South East India Union	1%	18%	9%	58%	13%
South West India Union	0%	12%	10%	60%	19%
Western India Union	1%	29%	9%	54%	8%

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

The majority (91%) of respondents participate regularly (i.e. once a quarter or more often) in communion (chart 27).

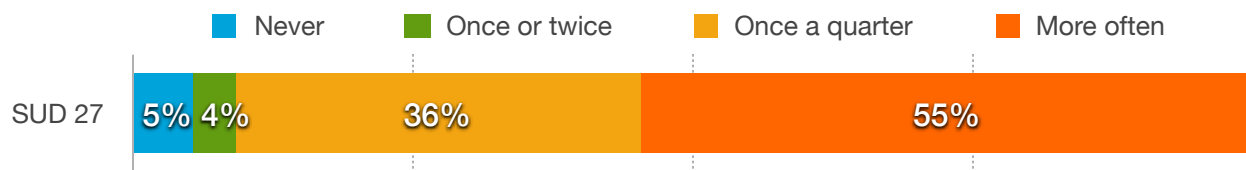


Chart 27. SUD Participation in communion (Q21)

Commitment

A small percentage (5%) of SUD respondents do not consider themselves Seventh-day Adventists (Q14). Over three fourths (77%) of respondents in the SUD are committed to stay a part of the Seventh-day Adventist church for their entire life (see table 13), which means that every fourth respondent (23%) is not fully committed. About half of those not fully committed (13%) are not baptized; the rest is spread across various categories of the length of baptism with one exception - over 5% of those doubting their commitment to the church are those baptized 30 years and more.

Across the SUD, almost three fourths (73%) of respondents are actively involved in the church, i.e. they hold a church office in their local churches. About a quarter (27%) of participants are currently employed by the Seventh-day Adventist Church, while another 44% have been employed by the Church in the past (see table 13).

	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
Southern Asia Division	77%	73%	27%	44%
East Central India Union	96%	100%	11%	83%
North East India Union	96%	66%	25%	16%
Northern India Union	37%	83%	24%	73%
South Central India Union	60%	94%	13%	20%
South East India Union	79%	29%	35%	17%
South West India Union	91%	68%	52%	27%
Western India Union	67%	66%	38%	30%

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

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

Adventist Practices & Beliefs

Devotional Life

There are many ways to develop a personal relationship with Jesus Christ. This section examines how survey respondents in the SUD engage in different devotional practices.

Almost half (46%) of respondents engage in devotions daily or more than once a day (chart 28).

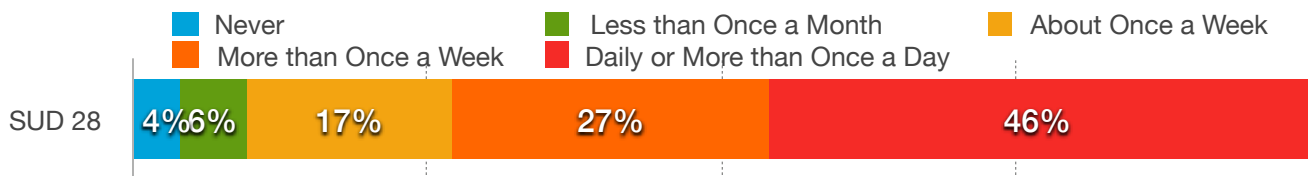


Chart 28. SUD Engage in personal devotions (Q26.26)

Bible, SS lessons, and EGW Reading

Respondents in the SUD were then asked about specific aspects of devotions. Over two out of five (43%) read their Bible every day, approximately a third (32%) read it several times a week, 13% read their Bible about once a week, while 13% admit that they rarely do so (chart 29). Respondents in the Western India Union report the highest rate (78%) of reading their Bible daily or more often, while the East Central India Union reports the lowest rate (15%) of those who read the Bible daily or more often. Respondents younger than 40 years are only slightly less consistent in reading the Bible than those older than 40 years (see table 14).

	Less than 40 years of age	Older than 40 years of age
Never	3%	2%
Less than Once a Month	11%	10%
About Once a Week	11%	11%
More than Once a Week	35%	29%
Daily or More than Once a Day	39%	49%

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

Two thirds (65%) of survey participants in the SUD read the Bible from a mobile device about once a week or more often (chart 29). The highest percentage (43%) of respondents reading the Bible from a mobile device every day or more often is in the South Central India Union; the lowest percentage (1%) is in East Central India Union.

There is a significant relationship between the use of mobile device for reading the Bible and age ($r = .170$; $p = .000$; $N = 2564$). The percentage of respondents using a mobile device for reading the Bible every day or more often is higher in large city center large churches, but also in rural area churches.

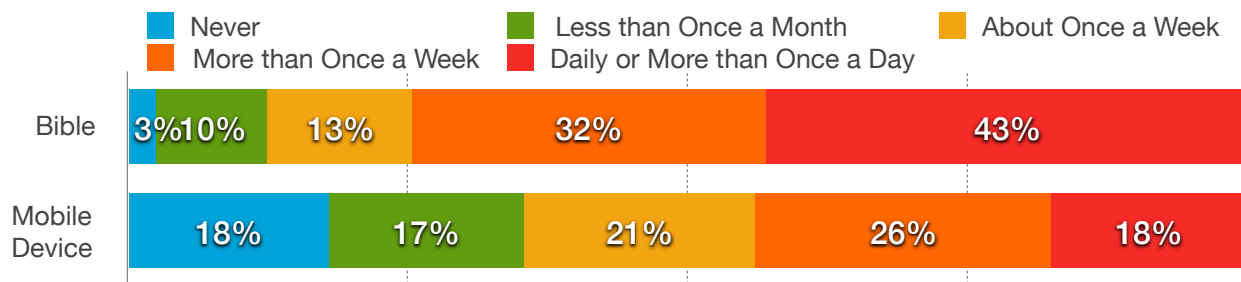


Chart 29. SUD Read the Bible and read Bible using mobile device (Q26.01, Q26.20)

A majority (82%) of respondents study the Sabbath School lesson almost every week or more often (chart 30).

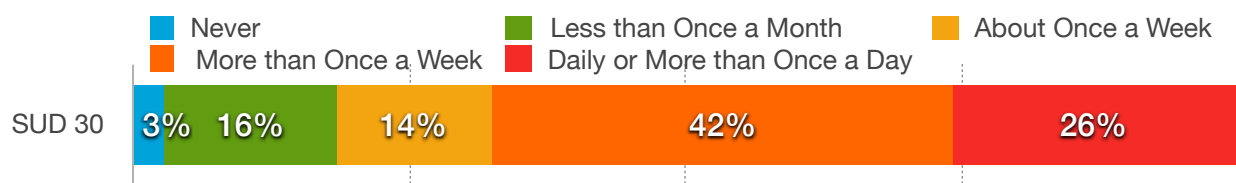


Chart 30. SUD Study the Sabbath School lesson (Q26.03)

Four in five (81%) respondents report reading the writings of Ellen G. White about once a week or more often (chart 31). There is no significant relationship between reading EGW writings and age. Half (50%) of respondents appreciate how easily they can access the Spirit of Prophecy materials in their local language, while another 13% say they can only access the major works of Ellen G. White in their language (Q30).

Three out of five (62%) respondents use mobile devices to read Spirit of Prophecy materials about once a week or more often (chart 31).

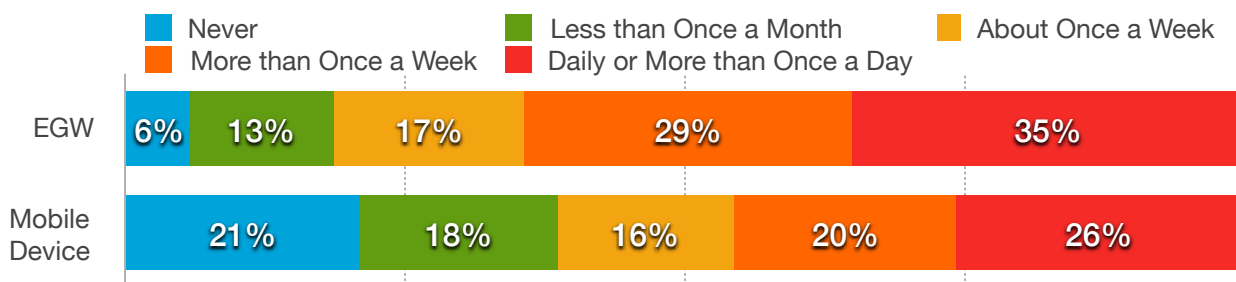


Chart 31. SUD Read the writings of Ellen G. White and use of mobile device (Q26.04, Q26.21)

Prayer and Meditation

Surprisingly, only half (51%) of respondents in the SUD shared that they pray everyday or more often; another 42% responded that they pray about once a week or more than once a week. A small percent (1%) shared that they never pray at all!

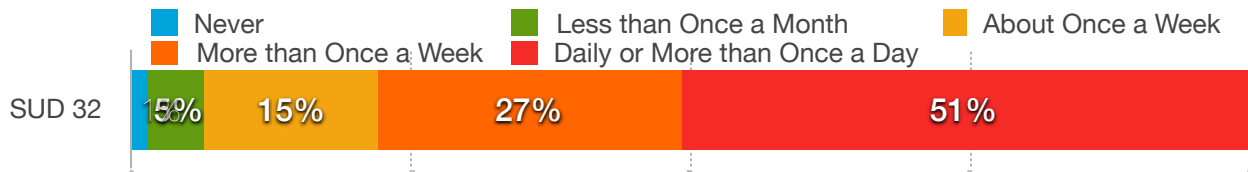


Chart 32. SUD Personal prayer (Q26.06)

Over a third (37%) think about Jesus' life every day. Over half (53%) meditate on Jesus about once a week or more than once a week (chart 33). Sadly, one in ten (11% total) respondents report that they rarely (5%) or never (6%) think about the life of Jesus.

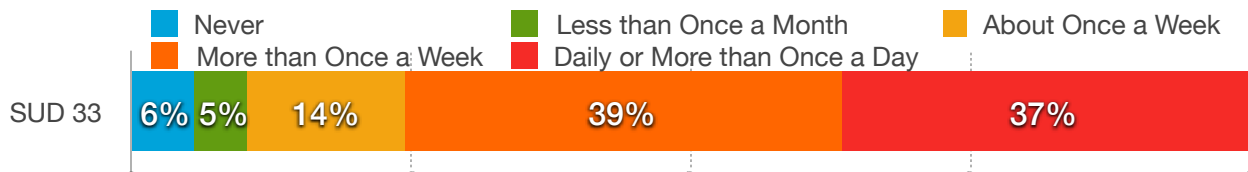


Chart 33. SUD Think about Jesus' life (Q26.22)

Type of Commitment to Christ

Table 15 shows the types of commitment to Christ by unions. While 7% of respondents across the SUD are not sure about their commitment to Christ, nearly three in ten (29%) members in the South Central India Union are not sure if they are committed to Christ. However, no respondents (0%) in both the East Central India Union and the Western India Union questioned their commitment to Christ.

Eight percent of SUD respondents claim they committed their life to Christ at a specific moment. The same type of commitment is reported by 15% of respondents in the North East India Union, but only 2% in the East Central India Union.

About a third (31%) of SUD respondents agree that their commitment to Christ developed gradually; this is true for 45% of those who were baptized for 6 to 10 years, and 56% of those who were baptized more than 30 years ago. Two thirds (65%) of respondents in the Northern India Union claimed this type of commitment, but 0% did so in the East Central India Union.

Almost a third (32%) of SUD respondents claim their commitment to Christ came suddenly and brought change in their life. Over half of those not baptized (53%) claim their commitment to Christ came suddenly. Sudden change was experienced by almost all (93%)

of respondents in the East Central India Union, but by only 7% of respondents in the North East India Union. The percentage of this type of commitment increases with age and with church size.

Finally, 20% of SUD respondents reported they became committed to Christ as young children. A higher percentage of respondents in the Western India Union (43%) reported this type of commitment. However, this is not the case in the Northern India Union (4%) and the East Central India Union (5%).

$\chi^2 = 2200.797; p = .000;$ $N = 2862$	Not sure if committed to Christ	Commitment at a specific moment	Commitment developed gradually	Change came suddenly	Committed to Christ since young child
Southern Asia Division	7%	8%	31%	32%	20%
East Central India Union	0%	2%	0%	93%	5%
North East India Union	6%	15%	38%	7%	33%
Northern India Union	9%	9%	65%	14%	4%
South Central India Union	29%	7%	21%	11%	15%
South East India Union	12%	9%	26%	22%	30%
South West India Union	8%	9%	42%	22%	18%
Western India Union	0%	4%	19%	33%	43%

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

Family Worship

Only 5% of respondents stated that they never have family worship, while 3% shared that they rarely (less than once a month) have any family worship. Over a third (37%) of respondents have family worship about once a week or more than once a week, while half (50%) reported that they have family worship every day (chart 34). North East India Union respondents reported conducting family worship the least often (17% never do so and 9% only do so rarely), while in the East Central India Union, a vast majority (84%) conduct family worship almost every day or more often. There is a slight increase of daily family worship with age.

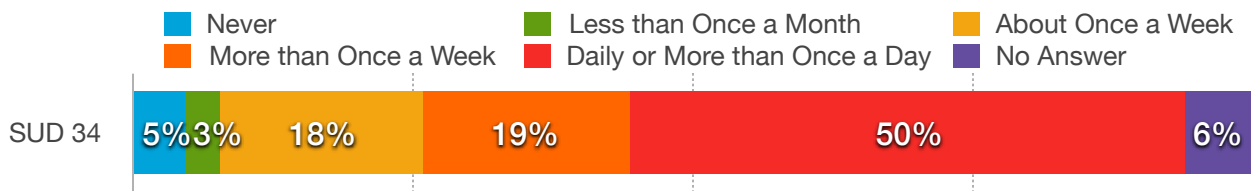


Chart 34. SUD Morning or evening family worship (Q26.05)

Religious Literature Reading Habits

Most (84%) SUD respondents read religious writings by Adventist authors on a weekly basis (chart 35). All (100%) of respondents in the East Central India Union reported reading religious writings by Adventist authors on a weekly basis, placing them on the high end of the spectrum; only 65% of respondents in the North East India Union shared that they read Adventist authors with this frequency.

When it comes to reading religious writings by other Christian authors, three fourths (74%) of SUD respondents report reading religious writings by other Christian authors on a weekly basis (chart 35). Members in the North East India Union were on the lower end (38%), while the East Central India Union was on the higher end (95%). Division wide, 10% of respondents report that they never read religious writings by other Christian authors.

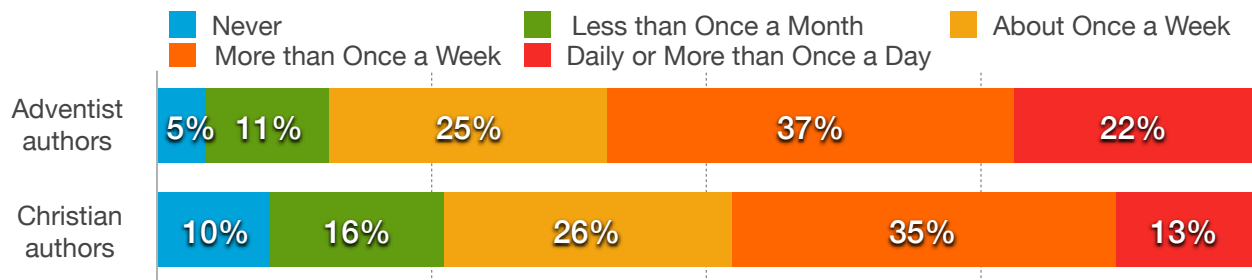


Chart 35. SUD Read religious writing by Adventist and Christian authors (Q26.07, Q26.08)

Reading of Adventist World magazine in the SUD is fairly common. Seven in ten (70%) respondents read Adventist World Magazine at least once a week (chart 36). Only 16% shared that they read this publication less than once a month. Only 13% never read Adventist World magazine.

When it comes to publications from their local union, three fourths (74%) of respondents shared that they read such publications at least once a week. All (100%) of the respondents in the East Central India Union claim to read these publications on a weekly basis. However, only 33% of respondents in the North East India Union read them with this frequency. Overall, a quarter (25%) of SUD respondents rarely (less than once a month) or never read publications from their union.

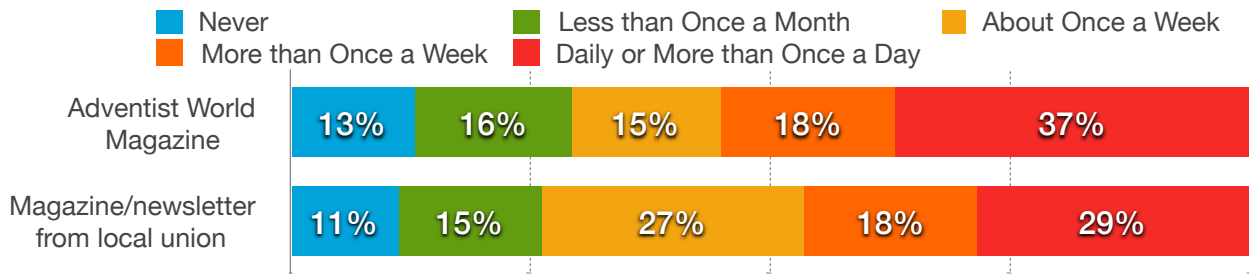


Chart 36. SUD Read Adventist World Magazine and magazine/newsletter from local union (Q26.09, Q26.11)

Use of Online Media

Across the SUD, about a third (32%) of members do not utilize the Adventist Review website at all or rarely do so. However, 67% of respondents use this website at least once a week, with almost a third (29%) using it daily (chart 37).

Seven in ten (70%) SUD respondents read or respond to Adventist social media on a weekly basis or more often (chart 37). Only 18% of respondents never read or respond to Adventist social media, with another 13% who do so less than once a month. Responding to Adventist social media is not correlated with age.

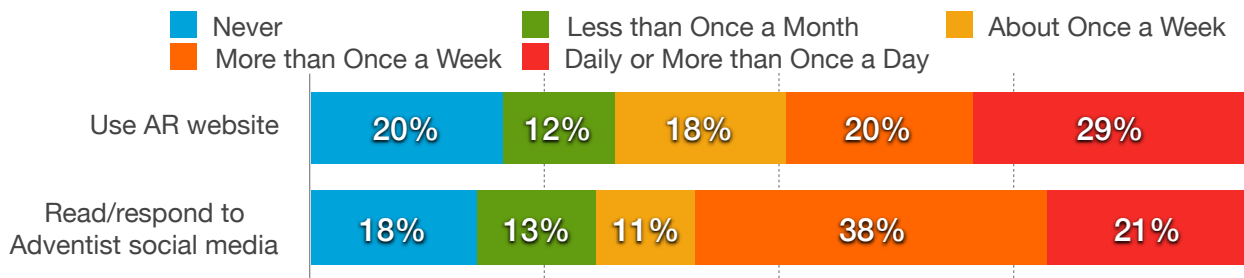


Chart 37. SUD Use Adventist Review website and read/respond to Adventist social media (Q26.10, Q26.12)

About a third (34%) of survey participants rarely or never read or respond to other Christian social media. One in five (20%) do so on a weekly basis, while almost half (46%) do so more often than once a week (chart 38). Reading or responding to other Christian social media is not correlated with age.

One in five (19%) SUD respondents do not use social media for any purpose on a weekly basis, while 8% do so rarely (chart 38). However, a third (34%) use social media on a daily basis or more often. Another 39% uses social media for any purpose at least once a week or more.

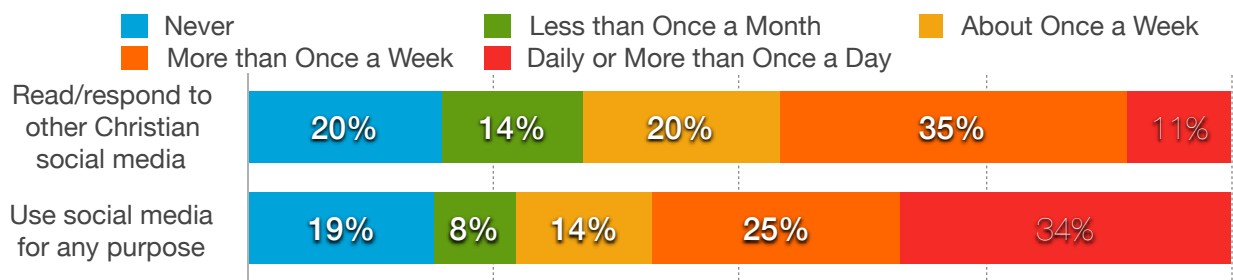


Chart 38. SUD Read/respond to other Christian social media and use of social media for any other purpose (Q26.13, Q26.14)

Listening to Religious Radio

Seven out of ten (71%) SUD respondents listen to Adventist radio broadcasts about once a week or more often (chart 39). The least frequent listeners are found in the North East India Union, where 71% of respondents never listen to Adventist radio broadcasts. All (100%) respondents in the East Central India Union report listening to Adventist radio at least once a week or more often.

Two thirds (64%) of SUD respondents report listening to other Christian radio broadcasts on a weekly basis (chart 39).

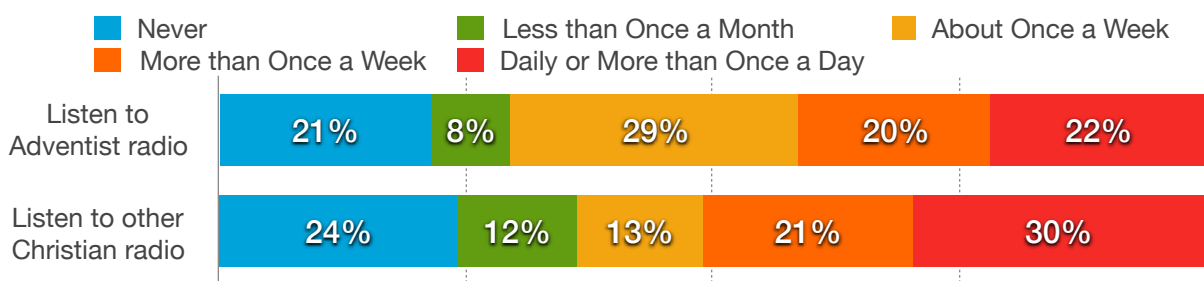


Chart 39. SUD Listen to Adventist and other Christian radio broadcast (Q26.15, Q26.16)

Watching Religious TV

Across the SUD, respondents report watching a fair amount of Adventist or Christian television. Over half (54%) report watching the Hope Channel on a weekly basis. Twenty-one percent report watching it less than once a month, while a quarter (26%) never watch the Hope Channel. The North East India Union has the highest percentage (66%) of those who never watch the Hope Channel, while all respondents in the East Central India Union watch the Hope Channel about once a week or more often, as well as the majority of South West India Union respondents (85%).

Two thirds (67%) of respondents watch other Adventist TV programming on a weekly basis, while a slightly greater number (71%) watches other Christian TV on a weekly basis (chart 40).

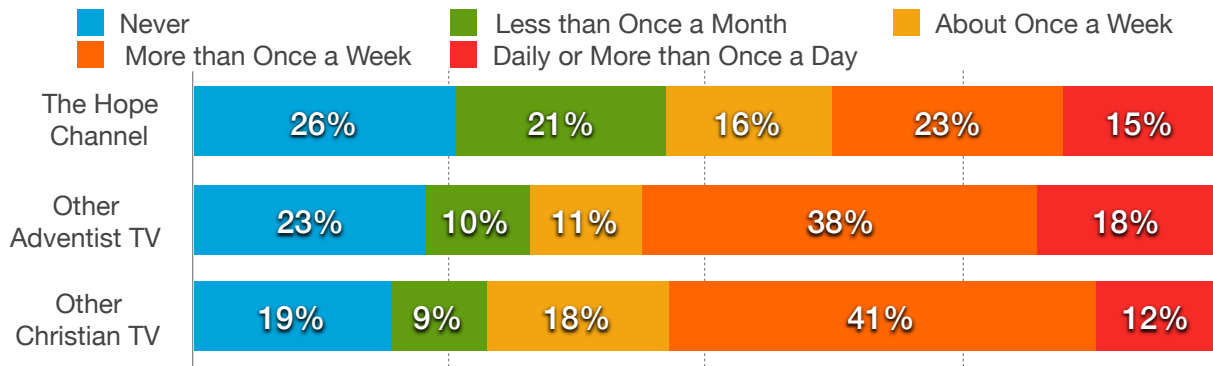


Chart 40. SUD Watch the Hope Channel, other Adventist TV, and other Christian TV (Q26.17, Q26.18, Q26.19)

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 SUD, there appears to be quite a strong sense of connection between theory and practice. A majority of SUD respondents agree or strongly agree they apply the Bible (74%), Sabbath School lessons (80%), the writings of EGW (72%), and what they learn on Sabbath (73%) 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.

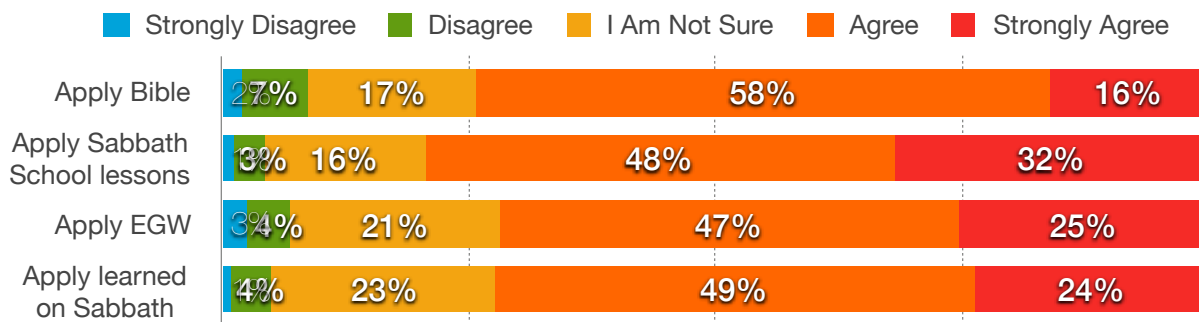


Chart 41. SUD “Apply to daily life” questions (Q29.16, Q29.17, Q29.18, Q38.5)

There is a significant correlation between going to church and applying what one learns on Sabbath to how he/she lives the rest of the week ($r = .291, p = .000, N = 2761$). There is a lesser - but still significant - relationship between reading the Bible and applying Bible to daily life ($r = .190, p = .000, N = 2811$). There is a weaker relationship between studying

Sabbath School lessons and applying Sabbath School lessons to daily life ($r = .144, p = .000, N = 2801$), and yet a weaker relationship between reading the writings of EGW and applying EGW writings to daily life ($r = .137, p = .000, N = 2751$).

In light of the relationship between theory and practice, researchers also wanted to examine how respondents apply their faith to political and social issues. Well over half (57%) of SUD respondents shared that they more or less “often” apply their faith to political and social issues. However, almost one in five (16%) respondents keep their faith completely separate from the political and social issues they face (chart 42). There is a significant relationship between applying faith to political and social issues and “applying what I learn on Sabbath to how I live the rest of the week” ($r = .165, p = .000, N = 2778$).

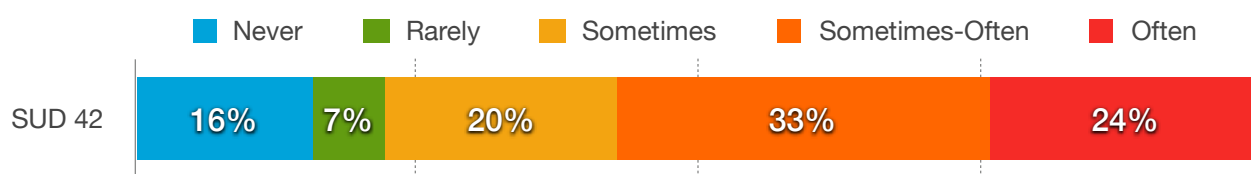


Chart 42. SUD Apply faith to political and social issues (Q37.6)

The last question related to application is quite concerning. While all of the above data indicates that SUD respondents frequently apply their faith to their lives, when asked to respond to the statement, “Although I am religious, it does not affect my daily life,” over two thirds (68%) more or less agreed with the statement (chart 43); this means that two thirds of SUD members do not integrate their religion into the rest of their life. While the lowest agreement with this question was in the South West India Union (39%), all (100%) respondents in the South Central India Union agreed/strongly agreed with this statement. Even though findings were similar across different languages and people groups, one must wonder if these responses could be due to a misunderstanding of the question, as this question highly correlates with applying Bible to daily life ($r = .261, p = .000, N = 2806$) and even more with applying Sabbath School lessons to daily life ($r = .381, p = .000, N = 2805$).

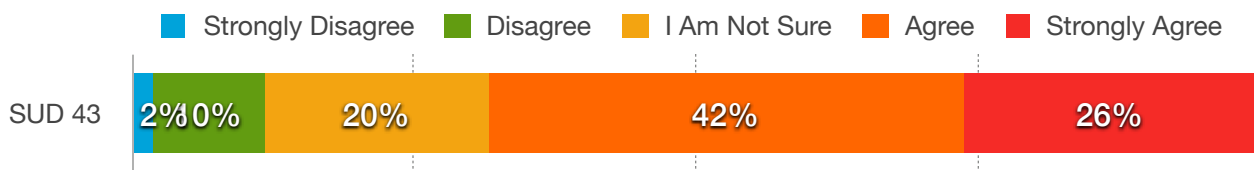


Chart 43. SUD Although I am religious, it does not affect my daily life (Q29.19)

Fundamental Beliefs

Most (82%) SUD respondents agree the Seventh-day Adventist fundamental beliefs are the teachings of Holy Scripture. A slightly smaller percent (79%) believe that, as a whole, these beliefs reflect the loving, gracious character of God (chart 44).

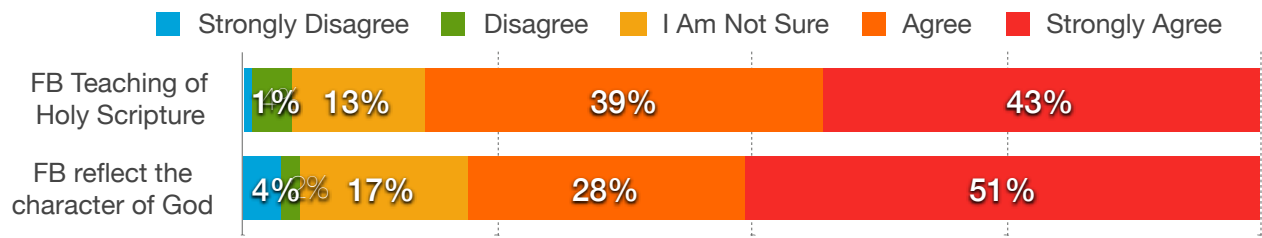


Chart 44. SUD SDA fundamental beliefs based on the Holy Scripture (Q42.01, Q42.30)

God

Since our understanding of God is based on Scripture, it is important to assess respondents' views on the Bible. Less than a third (30%) of respondents believe that the Bible expresses eternal truths (chart 45). While his view is held by 65% of respondents in the Western India Union. However, only 5% of respondents in the South West India Union believe the Bible expresses eternal truths.

Two in five (39%) 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 East Central India Union (83%), but by only 8% of respondents in the Western India Union.

Overall, 17% 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 Northern India Union (45%).



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

Two thirds (67%) of respondents believe that there is one God, a unity of three eternal, equal persons: the Father, Son, and Holy Spirit; out of this total, 45% believe this wholeheartedly, while 22% accept this because the church teaches it (chart 46). About one in ten (9%) overall do not accept this teaching.

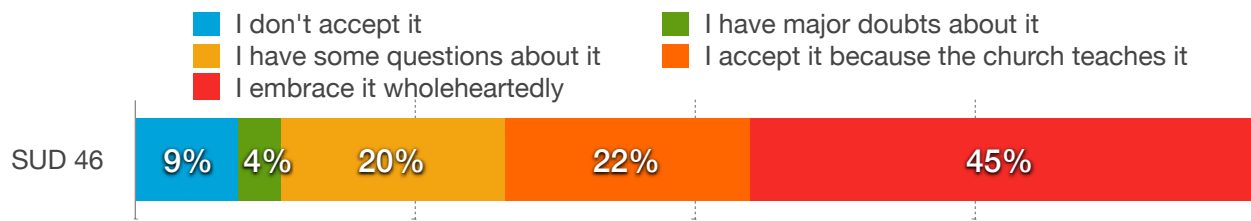


Chart 46. SUD Trinity (Q45.01)

Four out of five (81%) SUD respondents believe in a God who seeks personal relationships with human beings (chart 47).

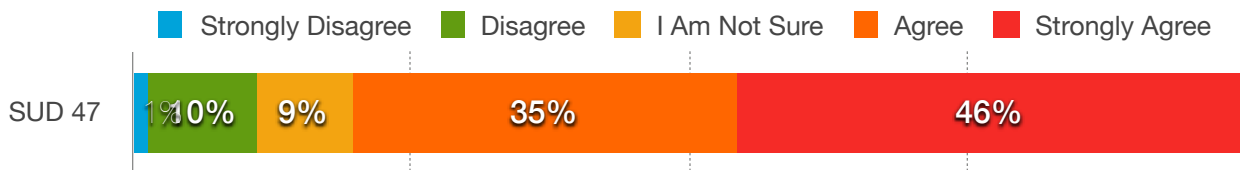


Chart 47. SUD Belief in personal and relational God (Q42.02)

Humanity Creation

Four in five (79%) SUD respondents believe that God is the Creator of the universe. However, a lesser percentage (77%) adhere to the concept that creation was completed in six, 24-hour days in the relatively recent past (chart 48).

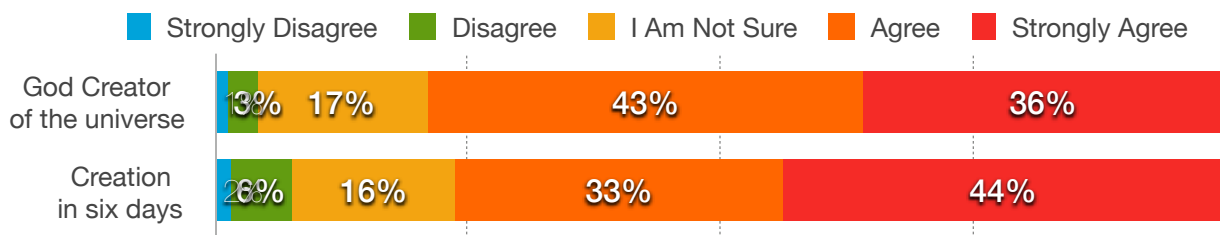


Chart 48. SUD God the Creator and Creation in six days (Q42.17, Q42.05)

Nature of Humanity

Three fourths (75%) of survey participants in the SUD believe that every person is born with tendencies toward evil. While 49% of respondents in the North East India Union agree/strongly agree with this belief, 99% of respondents in the East Central India Union have that belief. A small percentage (11%) are not sure where they stand with this belief (24% in the Northern India Union), and 14% overall disagree/strongly disagree (chart 49).

Almost three in five (59%) 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. Twelve percent of those who do not believe humans are born with tendencies towards evil but believe perfect obedience of the law is required to get to heaven.

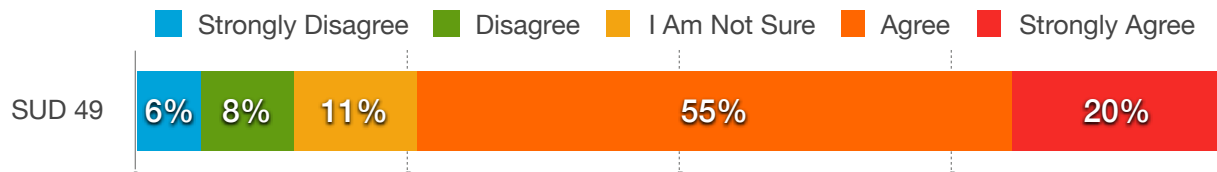


Chart 49. SUD Human nature/tendencies towards evil (Q42.24)

Salvation

It is notable that only three quarters (75%) of SUD respondents believe that one is saved the moment he/she believes and accepts what Jesus has done for him/her. Fifteen percent admit they aren't sure, while 9% disagree/strongly disagree, implying that they believe in the need for their own works to achieve salvation (Q42.07). However, a majority (93%) agree/strongly agree that salvation comes through Jesus Christ alone (chart 50).

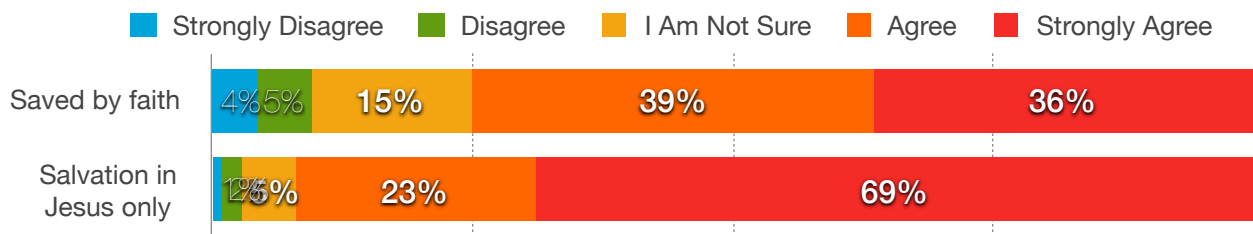


Chart 50. SUD Salvation by faith and through Jesus only (Q42.16, Q42.04)

Four out of five (79%) respondents are convinced that they will not get to heaven unless they obey God's law perfectly (chart 51). A larger number (92%) of respondents in the South West India Union believe that they must perfectly follow God's law to get to heaven, but only 57% think this way in the East Central India Union.

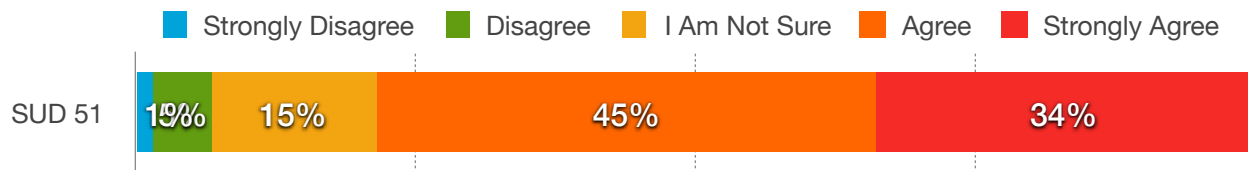


Chart 51. SUD Perfect obedience of God's law required (Q42.07)

This issue appears to be addressed to a large degree by preaching; 75% of respondents claim the topic of righteousness by faith is covered in sermons frequently (45%) or very frequently (30%) (chart 52). This topic is most frequently (40%) covered in both the North East India Union and the Western India Union.

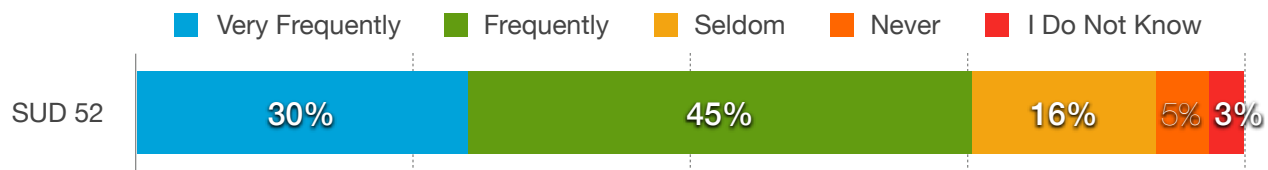


Chart 52. SUD Righteousness by faith sermon topic (Q31.01)

Church

Four in five (80%) SUD respondents believe that Christ is the head of the church, while 77% agree/strongly agree that all believers are called by God to serve each other without distinction of race, culture, education, nationality, gender, or wealth (chart 53).

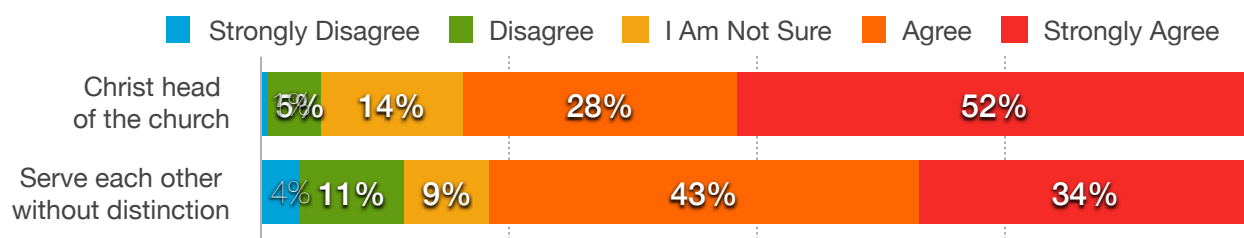


Chart 53. SUD Christ head and equality among believers (Q42.13, Q42.19)

Church Unity

In the SUD, 84% of respondents agree/strongly agree that church unity means uniformity in more than just doctrinal beliefs (chart 54). Only 8% disagree/strongly disagree with this statement. The highest percentage (89%) of those who strongly agree with this statement were found in the East Central India Union.

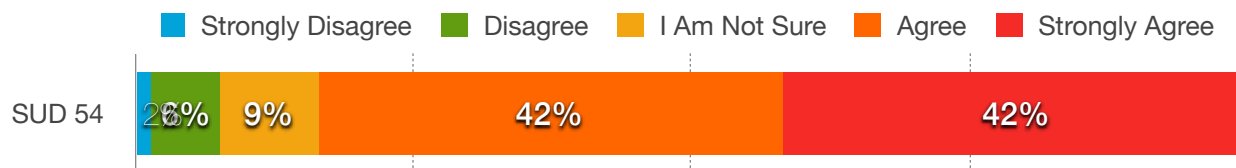


Chart 54. SUD Church uniformity (Q42.26)

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 (65%) of respondents agree/strongly agree with this idea, while 22% indicated they were not sure. Only 13% of respondents disagree/strongly disagree with this idea (chart 55). The highest rate of agreement comes from respondents in the South West India Union (85%), while the lowest rate of agreement comes from the South Central India Union (48%).

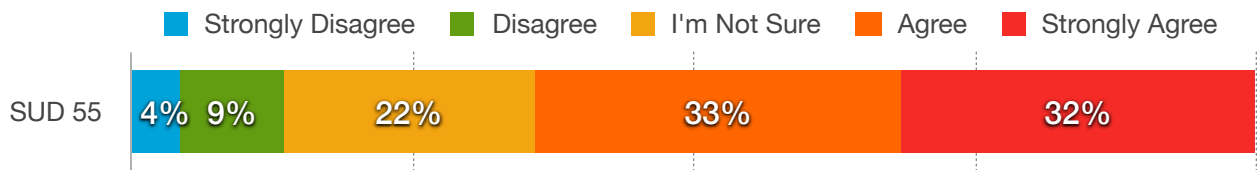


Chart 55. SUD Regional policies (Q42.27)

SDA Exclusivity

A majority (85%) of SUD 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. SUD Remnant Church (Q42.06)

Over four in five (85%) SUD respondents agree/strongly agree that a person needs to be baptized into the Seventh-day Adventist church in order to be saved. Only 6% are not sure, while 8% disagree/strongly disagree with this idea (chart 57). This finding is interesting, considering 46% of survey respondents shared that they have not been baptized. Almost all (98%) of respondents agree/strongly agree with this idea in the East Central India Union, but only 63% agree in the South West India Union.

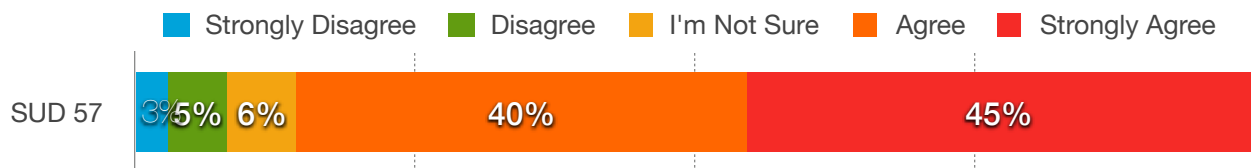


Chart 57. SUD Salvation through SDA only (Q42.20)

Sense of Belonging

Over four out of five (82%) SUD survey participants believe that their local churches are part of worldwide SDA church (Q29.07). However, only about seven out of ten (72%) respondents shared that they are proud of their church’s role and reputation, while one in five (20%) are not sure (Q29.04) (chart 58). Respondents in the East Central India Union had the most (46%) respondents share that they are not sure if they are proud of their church’s role and reputation.

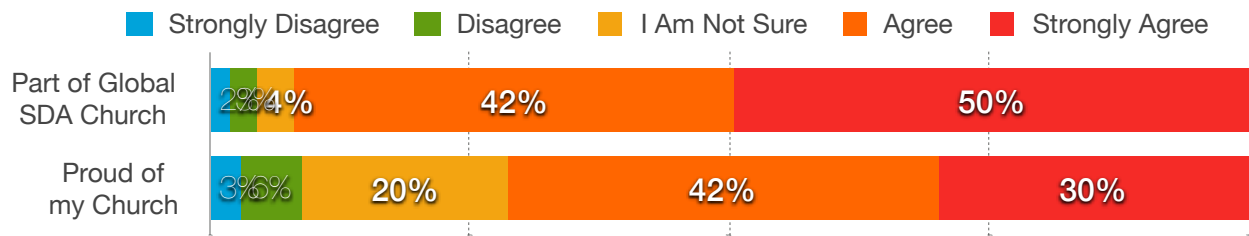


Chart 58. SUD Local Church: part of global church and proud of local church (Q29.07, Q29.04)

Ellen G. White and Gift of Prophecy

Just over three in four (77%) SUD respondents agree/strongly agree that Ellen White’s writings are the result of the spiritual gift of prophecy (chart 59). One in five (21%) admit they are not sure.

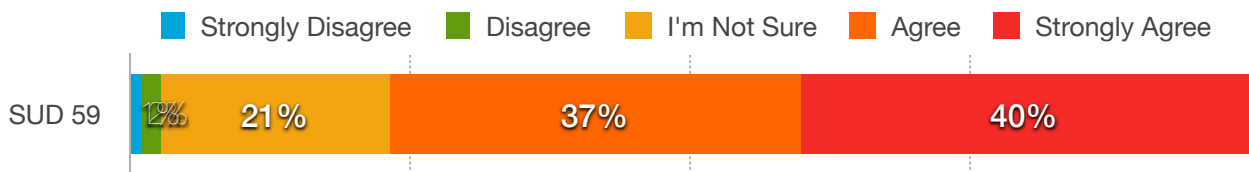


Chart 59. SUD Gift of Prophecy (Q42.15)

However, in spite of the amount of agreement that her writings were a result of the gift of prophecy, only 43% of SUD respondents wholeheartedly embrace the idea that Ellen G. White was a prophet. Another 28% accept this concept because the church teaches it. Fifteen percent of members have some questions about it, while 14% have some major doubts (chart 60). On the high end, 83% of respondents in the South Central India Union accept this idea wholeheartedly, while only 3% of respondents in the East Central India Union accept it wholeheartedly. However, nearly half (47%) of respondents in the East Central India Union accept this belief because the church teaches it.

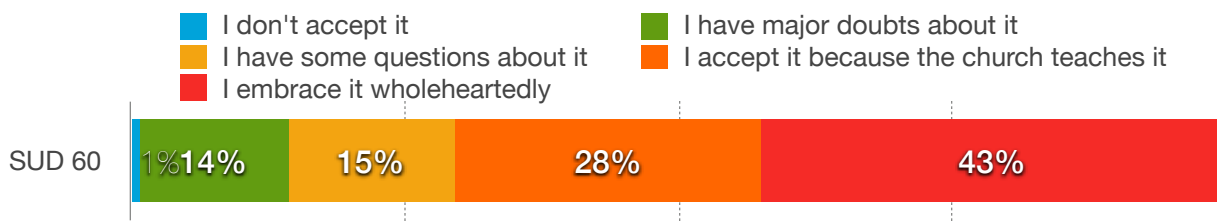


Chart 60. SUD EGW prophet (Q45.06)

As for an understanding of Ellen G. White writings, over a third (35%) of respondents believe she was verbally (word for word) inspired. Interestingly, only 2% of respondents believe in both verbal inspiration of the Bible and verbal inspiration of EGW’s writings. However, about 16% of respondents believe that EGW copied what God told her word for word and at

the same time, hold a view the Bible writers represented God's message in terms of their own place and time. Of all the SUD Unions, the South Central India Union stands out with 73% of respondents believing in verbal inspiration.

Just over half (53%) of respondents believe that EGW was inspired by God. Survey participants in the Northern India Union have the highest percentage (70%) of respondents holding to this belief.

One in ten (10%) respondents consider the writings of Ellen G. White as wisdom about human experience. Only a very small number (1%) claim they do not know who Ellen G. White is at all.

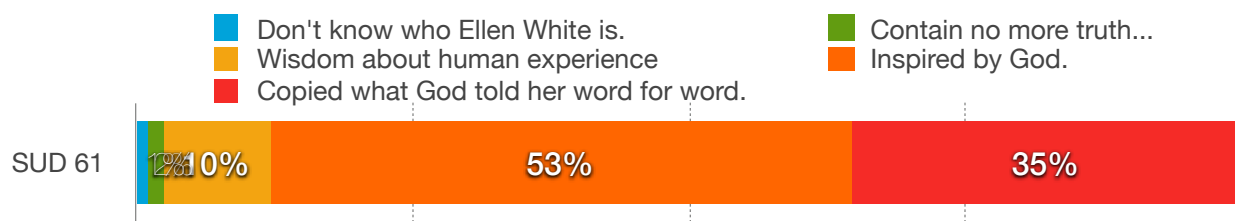


Chart 61. SUD Understanding of EGW writings (Q44)

Researchers wondered how often the Spirit of Prophecy is addressed in sermons. Half (50%) of SUD respondents claim that this topic is frequently or very frequently discussed in sermons (chart 62). However, over two in five (43%) say it is seldom preached about, 2% say it is never a sermon topic, and 6% shared that they do not know.



Chart 62. SUD 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

A majority (87%) of SUD survey participants agree or strongly agree with the statement (Q42.14), “The true Sabbath is the seventh day (Saturday).”

A lesser number (69%) of SUD respondents agreed/strongly agreed that, “Keeping the Sabbath is part of who I am, not something that I do because I have to.” Almost a quarter (23%) are not sure and 8% disagree.

Very similar is the response to the question, “Keeping the Sabbath helps me understand what is important to me.” Almost three fourths (72%) of respondents agree/strongly agree with this statement, while a quarter (24%) admitted they are not sure (chart 63). A slightly smaller percentage (67%) of respondents agree/strongly agree that if one keeps Sabbath faithfully, he/she copes better with the stresses of the week. A quarter (26%) are not sure about that (chart 63).

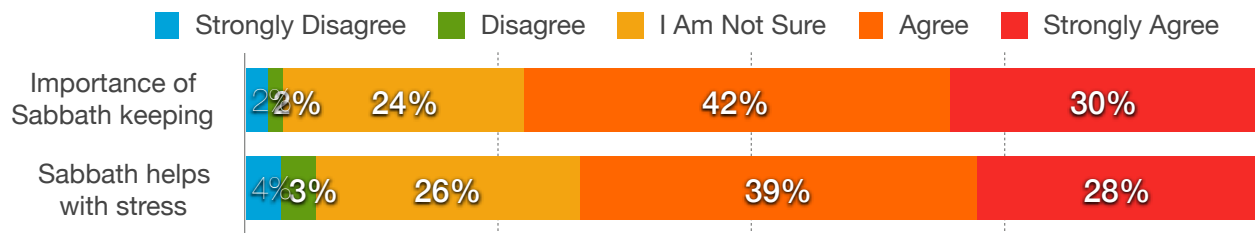


Chart 63. SUD On Sabbath keeping (Q38.4, Q38.1)

A third (32%) of SUD respondents disagree/strongly disagree with the statement, “If I didn’t keep the Sabbath, I would get a lot more done.” One in five (19%) are not sure, while nearly half (48%) agree/strongly agree (chart 64). Most (93%) respondents in the Northern India Union either agree or strongly agree with the statement.

Almost half (48%) of SUD respondents find it stressful to be forced to take a break on Sabbath from what they need to get done; an additional 20% responded that they aren’t sure if keeping the Sabbath brings stress (chart 64). The East Central India Union had the highest percentage (90%) of respondents who agree/strongly agree that the Sabbath brings stress because it takes them away from what they need to get done.

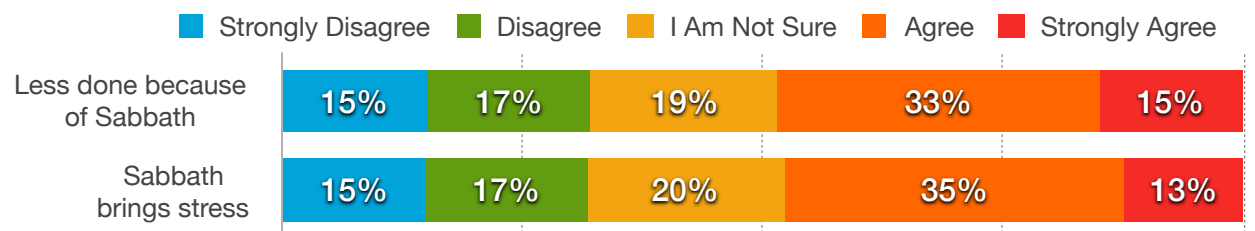


Chart 64. SUD More on Sabbath keeping (Q38.3, Q38.6)

About two thirds (64%) of respondents report hearing sermons on the Sabbath frequently/very frequently. A third (32%) of respondents only occasionally hear sermons on the Sabbath (chart 65).

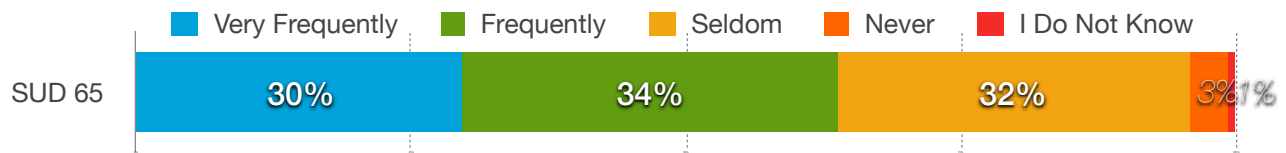


Chart 65. SUD Sermons on Sabbath (Q31.03)

Health - Alcohol, Tobacco and Drugs

A majority (85%) of SUD respondents agree/strongly agree that our body is the temple of the Holy Spirit (chart 66). There was even more agreement (87%) with the statement, “God wants me to take care of my body by avoiding alcohol, drugs, and tobacco.”

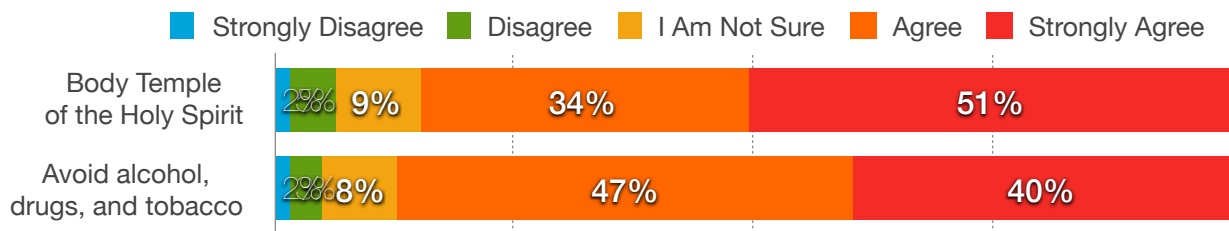


Chart 66. SUD Body temple of the Holy Spirit and care of the body (Q42.25, Q42.12)

Less than half (45%) of SUD respondents wholeheartedly embrace abstinence from alcohol, tobacco, and the irresponsible use of drugs. Only 1% of East Central India Union respondents embrace this wholeheartedly, while 84% of respondents in the North East India Union do so. About three in ten (29%) respondents accept it because the church teaches it (chart 67). The greatest percentage (53%) of those who accept this teaching simply because the church teaches it is found in the East Central India Union.

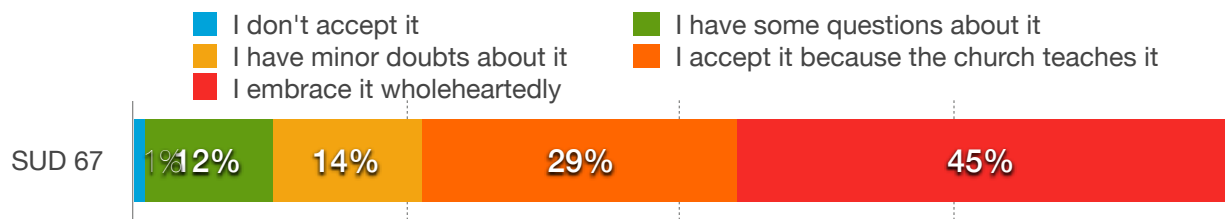


Chart 67. SUD Adventists should abstain from alcohol, tobacco, and drugs (Q45.07)

A majority of respondents claim that they have not used alcohol or tobacco in the last 12 months (chart 68).

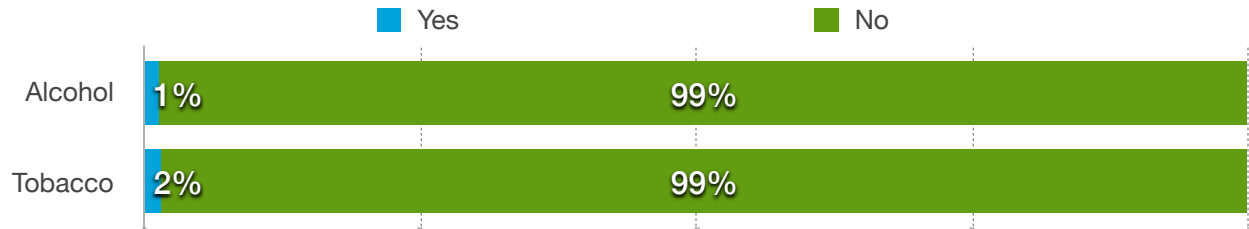


Chart 68. SUD Alcohol and tobacco use last 12 months (Q47, Q48)

The respondents were asked about their closest understanding of scientific research on alcohol use. Nearly two thirds (63%) of respondents admitted they are not sure. About a third (34%) believe there is no safe level of alcohol use while 4% believe it is safe in moderation (chart 69).

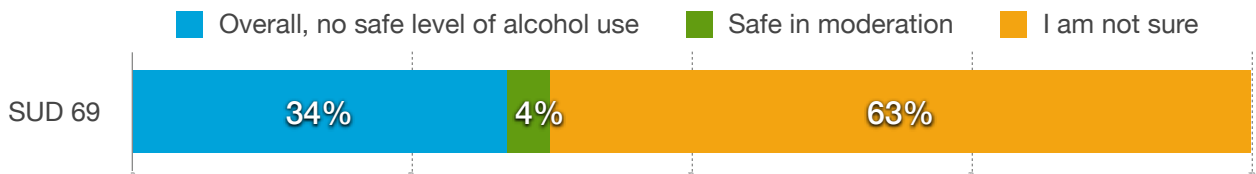


Chart 69. SUD Understanding of scientific research on alcohol use (Q49)

Health - Diet

When it comes to eating a healthy diet and abstaining from unclean foods identified in Scripture, 42% of SUD respondents wholly agree that this is the ideal. Another quarter (27%) accept this because the church teaches it (chart 70).

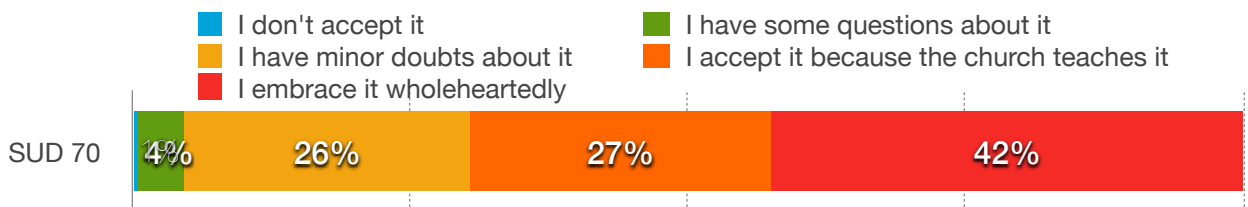


Chart 70. SUD Healthful diet and no unclean food (Q45.08)

About one in five (18%) SUD respondents are vegetarians/vegans. Overall, the majority limits their consumption of meat significantly (4% eat only fish and 41% report eating meat only once a week or less). Three in ten (30%) eats meat a few times a week or more (chart 71). Over one third of respondents (36%) in the Southeast India Union are vegetarians/vegans. However, the highest percentage (59%) of frequent meat eaters (i.e. those eating meat few times a week or more) is found in the Northern India Union.

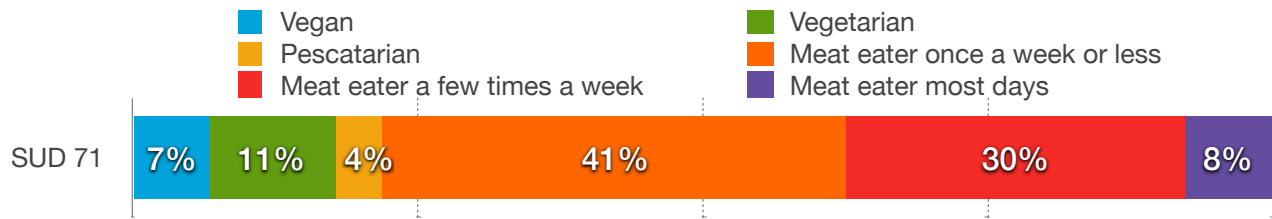


Chart 71. SUD Diet (Q46)

Health Message

While three quarters (75%) agree/strongly agree that the health message is a core Adventist belief, the remaining respondents (25%) 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 Southeast India Union showed the most disagreement (11%); additionally, members in the East Central India Union admitted the most uncertainty (54%).

A similar number (74%) of SUD respondents 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). Well-being as a whole will yet be discussed in another part of this report.

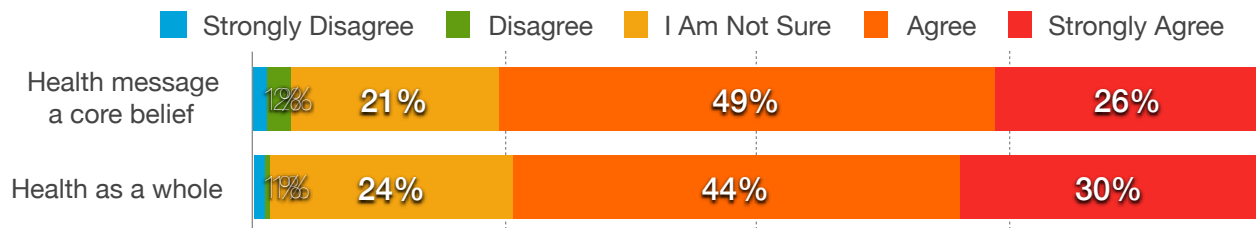


Chart 72. SUD Health message 1 (Q51.1, Q51.6)

About three fourths (74%) of SUD respondents believe that the health message has largely been supported by scientific discoveries; however, another 20% admit they are not sure.

Four out of five (80%) respondents in the SUD believe that following the health message increases the probability that a person will live a longer life. Eighteen percent are not sure, while 3% disagree/strongly disagree with this (chart 73).

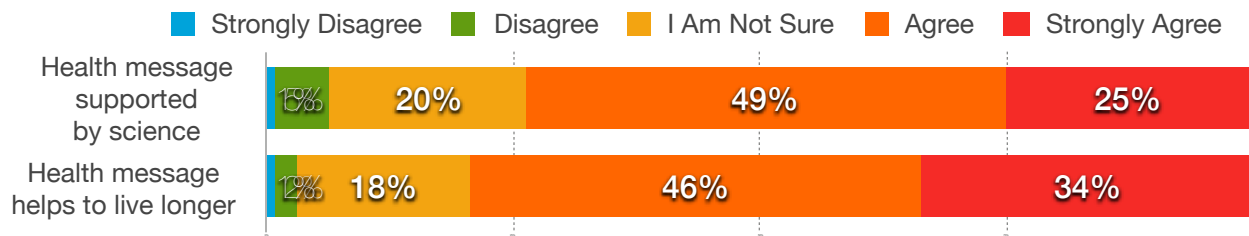


Chart 73. SUD Health message 2 (Q51.4, Q51.2)

Over three out of four (77%) respondents believe that following the health message ensures one’s salvation. However, over two thirds (68%) 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). Over one half (53%) of SUD respondents actually agree/strongly agree with both (there is a statistically significant relationship: $r = .232, p = .000, N = 2836$).

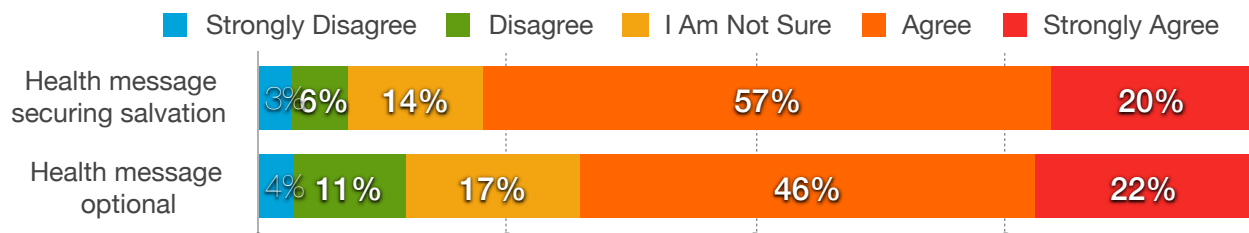


Chart 74. SUD Health message 3 (Q51.5, Q51.3)

Only 9% of respondents division wide are opposed to the idea that following the health message ensures salvation. At the same time, 15% reject the notion one can choose which parts of the health message to follow and which to ignore. Three percent of respondents disagree/strongly disagree with both statements, and 2% are not sure about both questions. Eleven 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 3% 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 8% of the respondents are somewhat inconsistent with their beliefs. Only 7% of those who are vegans/vegetarians (and only 1% of all respondents) do not believe that the health message ensures salvation, as well as do not believe it is okay to choose which health practices to follow.

Almost all (97%) of respondents in the East Central India Union agree/strongly agree that following the health message ensures salvation.

Almost nine in ten (88%) of respondents in both the South Central India Union and the Western India Union agree that you can choose which part of the Health Message to follow.

The final question regarding the health message, “Do you follow the health message?” was quite direct. Close to half (45%) of the respondents believe that they follow the Adventist health message to a great deal, while two in five (39%) follow the health message a moderate amount; 12% admit that they only occasionally follow it. For 4%, the health message is basically irrelevant (chart 75).

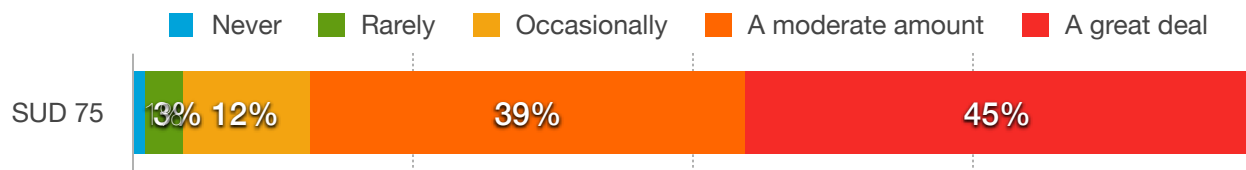


Chart 75. SUD Following Health Message (Q50)

Wholistic Living

If there are members of the church who have questions or doubts about the health message and/or wholistic living, one might wonder if they ever hear sermons on these topics. Just under half (48%) of respondents report that they hear sermons on wholistic living frequently or very frequently. However, almost a third (31%) seldom hear sermons on this topic, while 18% never do and 2% do not know.

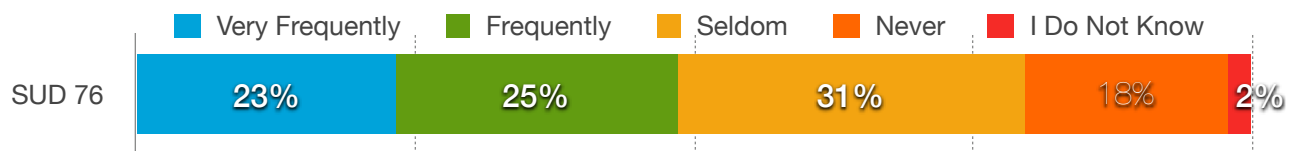


Chart 76. SUD Sermons on Wholistic Living (Q31.05)

Entertainment

Should Adventists avoid amusements and entertainments that are not in harmony with the Spirit of Christ? Less than half (44%) of survey participants responded with a wholehearted “yes.” Twenty-two percent admitted they accept the teaching because the church teaches it, and over a quarter (27%) have some minor doubts about it.

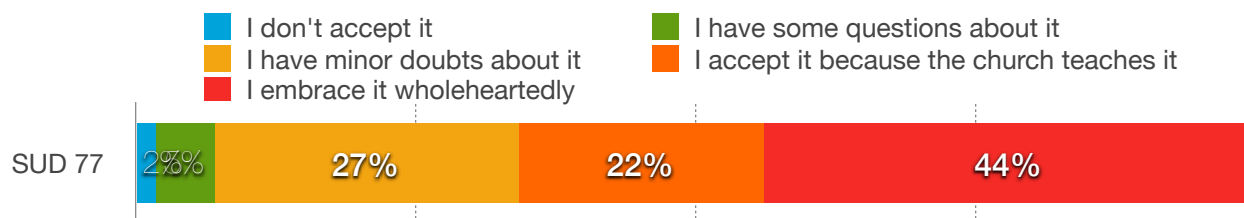


Chart 77. SUD Adventists and amusement/entertainment (Q45.09)

Marriage

Overall, SUD respondents are unified on their views on marriage. Three fourths (75%) of respondents agree/strongly agree that marriage is a union between a man and a woman according to the Bible (Q42.32); however, 22% shared that they are unsure. A greater number (87%) agree/strongly agree that sexual intercourse should be exclusively reserved for marriage, as the Bible teaches (Q42.31).

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 (85%) of SUD respondents agree or strongly agree that the Sanctuary doctrine is vital to Adventist theology. However, 8% admit that they are not sure about it, and another 8% disagree/strongly disagree (chart 78).

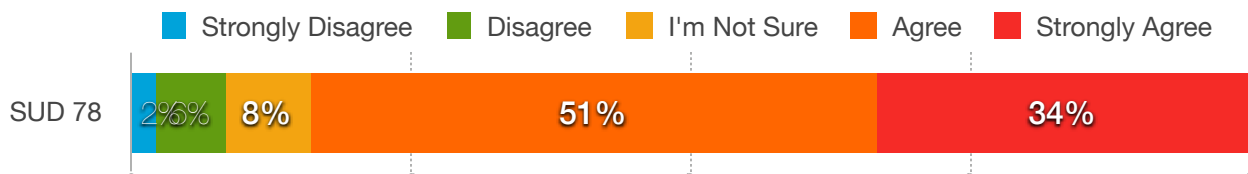


Chart 78. SUD Sanctuary doctrine vital (Q42.28)

Two in five (40%) respondents wholeheartedly accept the biblical teaching of the investigative pre-Advent judgment that began in 1844. A third (34%) of respondents accepts this because the church teaches it, and 12% shared that they have some questions/doubts about it.

However, there were less respondents who agreed about the role of Christ as our advocate. Less than half (45%) of respondents passionately accept that Jesus is our advocate before God and is in the heavenly sanctuary right now; another 20% shared they believe this because the church teaches it (chart 79). Almost a third (30%) admitted that they have some questions about this.

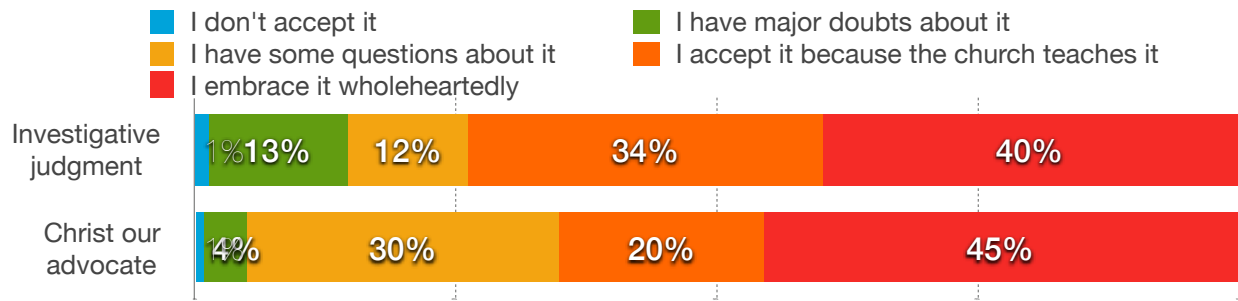


Chart 79. SUD Investigative judgement (Q45.02, Q45.03)

When it comes to the related teaching that before Christ returns, God will decide who is to be saved and who will be eternally lost, 11% have doubts, 10% have questions, and 4% reject this teaching completely (chart 80). Only 38% wholeheartedly believe this teaching and 37% accept it because the church teaches it.

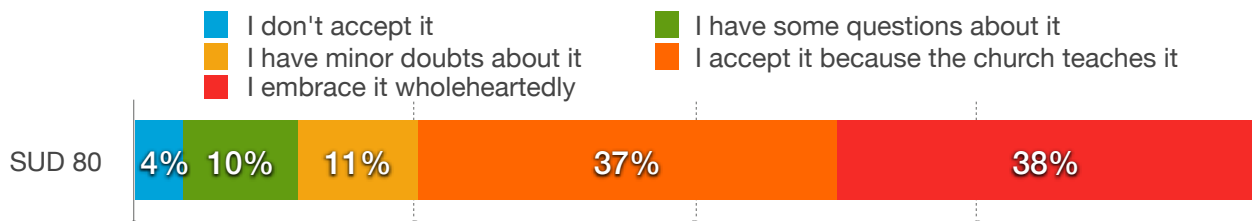


Chart 80. SUD God the Judge (Q45.04)

How can this be addressed? One way is through sermons on the Sanctuary. Almost two thirds (64%) of survey participants shared that they hear sermons on this topic frequently/very frequently, but 27% seldom hear such sermons. A small percent (7%) shared that they do not hear any sermons on this topic at all, and 2% don't know (chart 81).

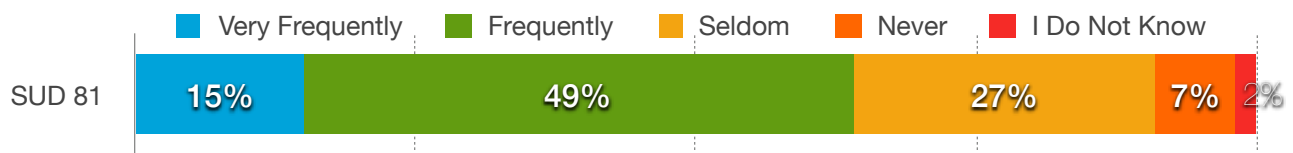


Chart 81. SUD Sermons on Sanctuary Living (Q31.06)

Second Coming of Jesus

Just under two in five (38%) SUD respondents wholeheartedly accept the Church's interpretation of end-time prophecies. A slightly greater number (39%) accept this because the church teaches it, and 18% have minor doubts about it (chart 82).

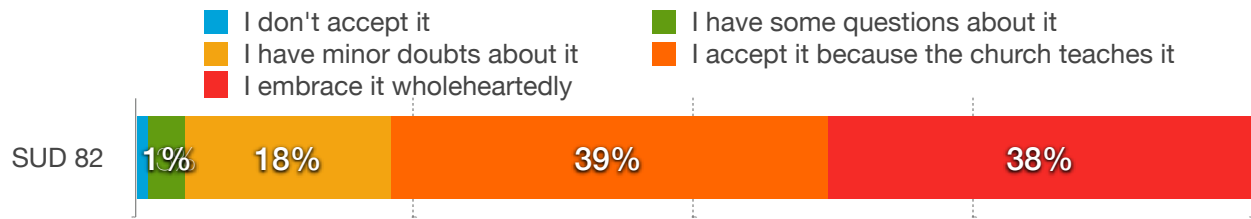


Chart 82. SUD Church and prophecies (Q45.05)

Most (85%) 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 one in five (18%) are not sure if Jesus Christ will return in their life time. However, three fourths (75%) believe they will see Christ’s return during their lifetime (chart 83).

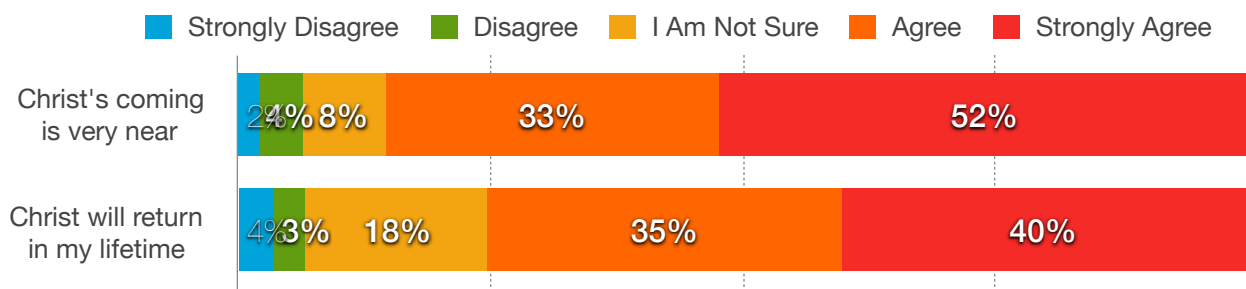


Chart 83. SUD Christ’s second coming (Q42.09, Q42.21)

Almost two thirds (64%) of respondents hear sermons on the Second Coming of Jesus frequently or very frequently; however, 27% report that they seldom hear sermons on this topic (chart 84).

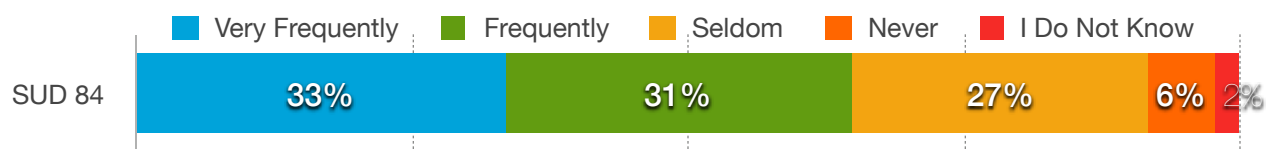


Chart 84. SUD Sermons on Second Coming of Jesus (Q31.04)

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 challenges one of the most successful lies of the enemy. Most (82%) SUD survey participants agree/strongly agree that, “When people die, their bodily

remains decay and they have no consciousness or activity until they are resurrected.” One in ten (11%) shared that they are not sure (chart 85).

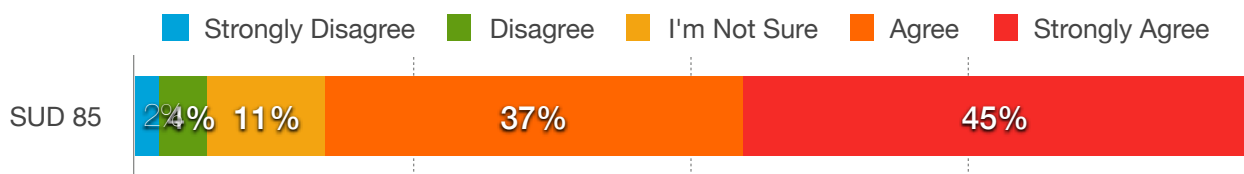


Chart 85. SUD Bodily remains decay (Q42.11)

The next three statements questioned respondents’ views on the most commonly held false beliefs regarding the state of the dead. Unfortunately, it seems that many respondents in the SUD have bought into these lies or are confused about Truth.

Over a third (37%) of SUD respondents disagree/strongly disagree that, “The dead have powers to communicate with and influence the living” (chart 86). Unfortunately, a greater number (43%) agree or strongly agree that the dead have powers to communicate.

Only a quarter (24%) of respondents disagree/strongly disagree with the following statement: “The soul is a separate, spiritual part of a person and lives on after death” (chart 86). Over two thirds (67%) agree or strongly agree with this statement.

Three in five (60%) SUD respondents agree/strongly agree that, “People who have died believing in Christ are in heaven right now” (chart 86). Less than a third (29%) of respondents disagree, while 11% indicated they are not sure.

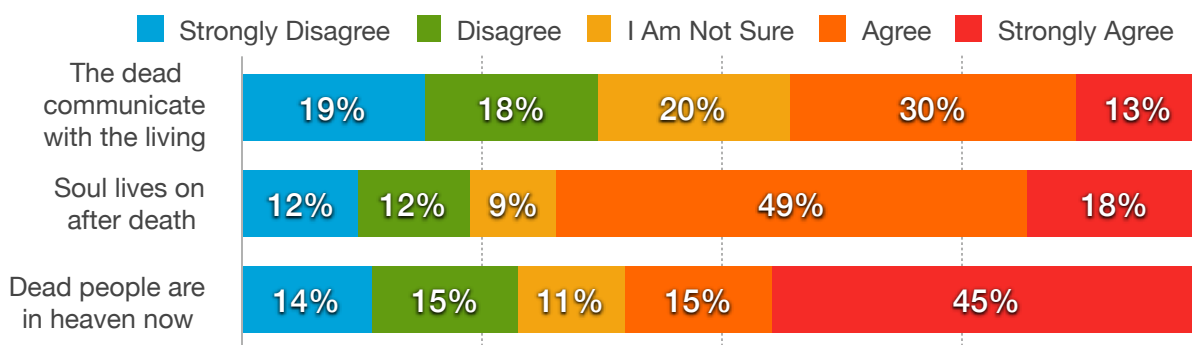


Chart 86. SUD False beliefs related to the state of the dead (Q42.03, Q42.18, Q42.23)

As people in this division seem to have a lot of misconceptions when it comes to the state of the dead, one may wonder if they hear their pastor preach on this topic. Less than half (46%) of respondents frequently or very frequently hear sermons on the State of the Dead (chart 87). Two in five (39%) respondents seldom hear such sermons.

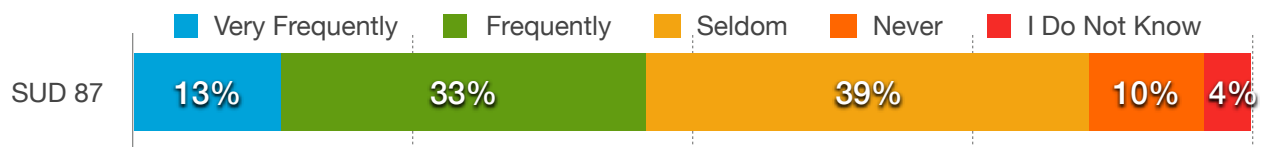


Chart 87. SUD Sermons on State of the Dead (Q31.07)

Engagement with the Local Church

Church Experience

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

- 10% - very or somewhat dissatisfied
- 10% - neutral
- 80% - somewhat or very satisfied

The most satisfied respondents were from the East Central India Union (98% somewhat or very satisfied); the least satisfied are from the South Central India Union (26% somewhat or very satisfied).

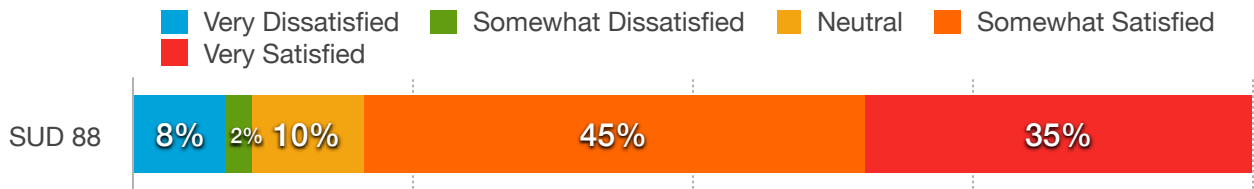


Chart 88. SUD Satisfaction with local church (Q35)

Pastor and Lay Leaders

Over three fourths (78%) of SUD respondents agree/strongly agree that their pastor is well qualified to lead, and a similar number (77%) feel that their pastor is caring (chart 89).

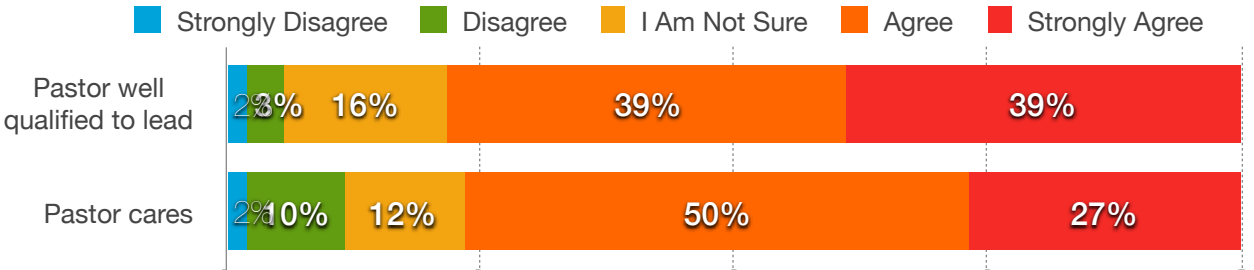


Chart 89. SUD View of the pastor (Q29.09, Q29.02)

When asked about the frequency of visits from church leadership, only 6% of respondents have not had a visit from their pastor in the last year, and 15% have had their pastor visit once a quarter or less. About one in ten (9%) have had a pastoral visit about once a month, a third (34%) have had such a visit almost every week, and the remaining 36% have their

pastor visit every week or more often (chart 90). Respondents in the East Central India Union report the highest percentage (95%) of visits almost every week or more often.

Only 7% of SUD respondents have not had a visit from an elder in the last 12 months, 10% have had a visit once or twice, and 20% have received such a visit once a quarter or once a month. Eleven percent have had such a visit almost every week, while over half (52%) receive a visit from an elder every week or more often (chart 90). Respondents in the East Central India Union had the highest percentage (98%) of elder visits almost every week or more often, followed closely by the Northern India Union (96%). However, only a third (33%) of respondents in the South West India Union received an elder visit almost every week or more often.

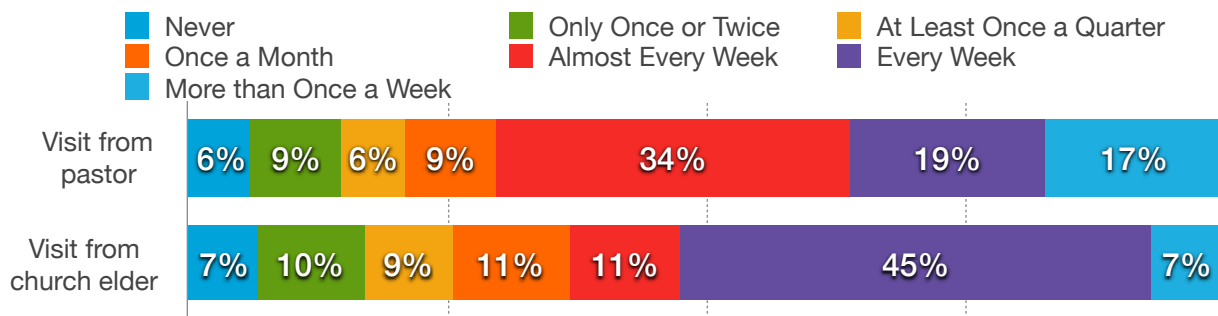


Chart 90. SUD Visit by pastor/elder in last 12 months (Q25.12, Q25.13)

Three fourths (76%) of respondents agree/strongly agree that their lay leaders are well qualified (chart 91); however, 8% are not sure and 17% disagree/strongly disagree.

Almost the same number (75%) of respondents agree/strongly agree that their pastors and lay leaders work together well, while 18% are not sure. Six percent disagree/strongly disagree (chart 91).

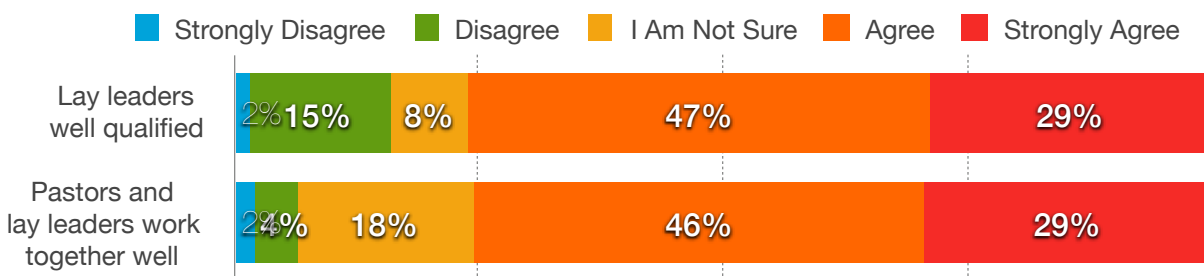


Chart 91. SUD View of lay leaders (Q29.10, Q29.08)

Caring and Nurturing

Caring teachers help to make Sabbath School a safe place where people can openly share with each other; their role should not be minimized. Thus, it is encouraging that three quarters (74%) of respondents agree/strongly agree that their Sabbath School teachers care

about them (chart 92). However, only 17% of respondents from the Northern India Union agree/strongly agree that Sabbath School teachers are caring. On the flip side, 95% of respondents from the East Central India Union feel that their Sabbath School teachers care.

Over four out of five (86%) SUD respondents agree/strongly agree that other people in their church care (chart 92). The highest percentage (98%) of respondents who feel that other people in their church care was reported in the East Central India Union, while the lowest (71%) was reported in the Western India Union.

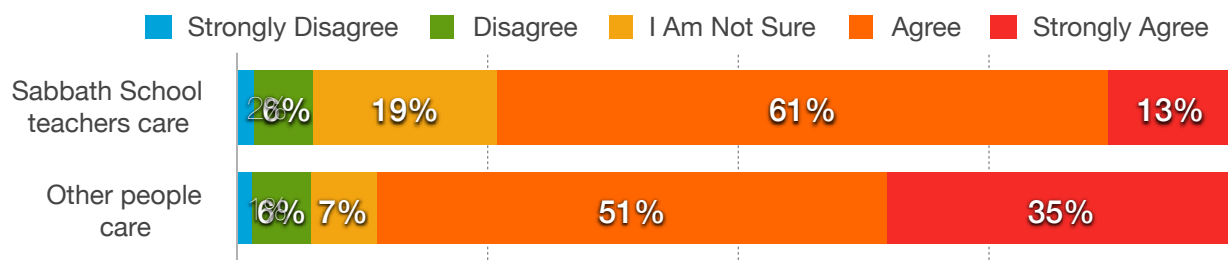


Chart 92. SUD Caring church (Q29.01, Q29.03)

When SUD respondents were asked about the overall care and nurturing of members in their local church, over one in ten (15%) suggested it needs to increase greatly, one in five (21%) thought it should increase somewhat, and a quarter (25%) thought it was at the right level (chart 93). Interestingly, a quarter (24%) indicated that care and nurturing of members in their church should decrease somewhat and 13% indicated that it should decrease greatly.

In the Western India Union, three in five (59%) members feel the care and nurturing of members is at the right level. However, the North East India Union showed the most need for change; over four in five (84%) of members felt the overall care and nurturing in their congregation needed to increase to one degree or another.

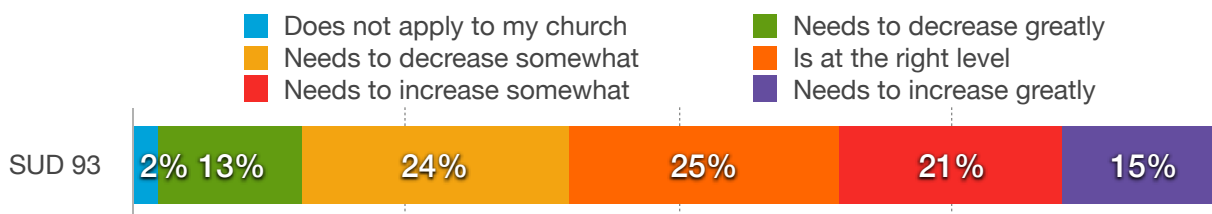


Chart 93. SUD Overall care in the church (Q33.05)

Seven in ten (70%) respondents stated that in the last year, they have been visited by a church member almost every week or more often (chart 94). Only 5% report that in the last year, they have never been visited by another church member, while 9% report they have only had such a visit once or twice.

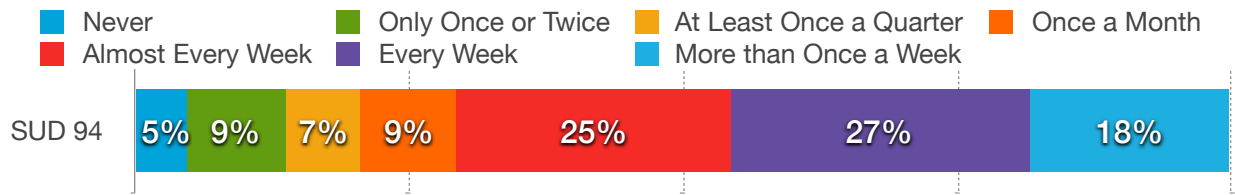


Chart 94. SUD Visit from a church member in last 12 months (Q25.14)

Relational and Discipleship Training

Over two thirds (68%) of SUD respondents agree/strongly agree that conflict resolution training is available in their church, while one in five (20%) are not sure and 12% do not agree (chart 97).

Four in five (79%) SUD respondents also agree/strongly agree that they are being trained on nurturing and discipleship in their church. Thirteen percent are not sure, and 8% do not agree with that statement (chart 97).

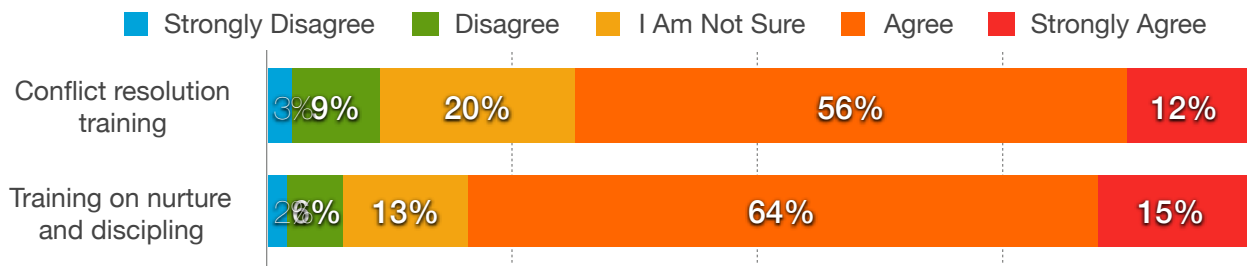


Chart 97. SUD Training in the church (Q29.21, Q29.22)

Almost two thirds (64%) 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). Over a quarter (27%) of survey participants, however, are not sure about this, and 9% disagree/strongly disagree.

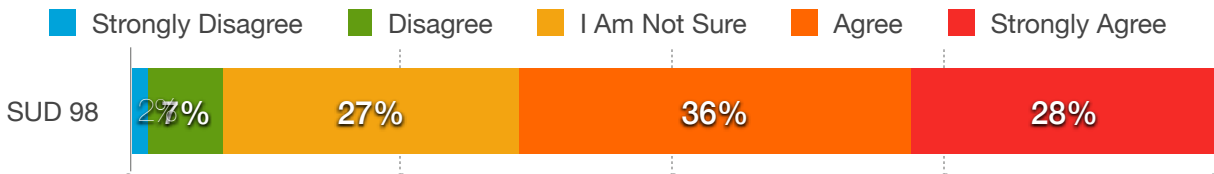


Chart 98. SUD Ability to communicate across cultures (Q29.20)

Family Focus

Seven out of ten (69%) SUD respondents agree/strongly agree that their local church plans activities for families. One in four (25%) are not sure, and 7% disagree/strongly disagree (chart 99). The smallest percentage of those agreeing/strongly agreeing with this statement was in the Northern India Union (52%), while the highest percentage was in the Western India Union (95%).



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

Only 5% of SUD respondents believe their church's efforts to provide day care does not apply to their local church. A quarter (25%) believes that the efforts of their church are at the right level, and over a third (37%) think the efforts should increase somewhat/greatly.

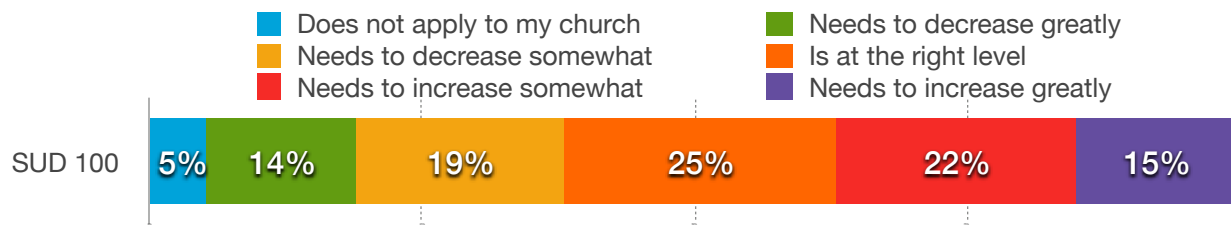


Chart 100. SUD Efforts to provide day care (Q33.09)

The last item in this section examines the Church’s efforts to prepare young leaders. Over four in five (82%) SUD respondents agree/strongly agree that their local church has programs for preparing young leaders. One in ten (11%) of the respondents are not sure, and 7% disagree/strongly disagree (chart 101).

Almost three quarters (72%) of respondents agree/strongly agree that the conference has programs for preparing young leaders. However, 19% are not sure (chart 101).

Two thirds (67%) of respondents agree/strongly agree that their union has programs focused on preparing young leaders. One in ten (11%) are not sure, while almost a quarter (23%) disagree to one degree or another (chart 101).

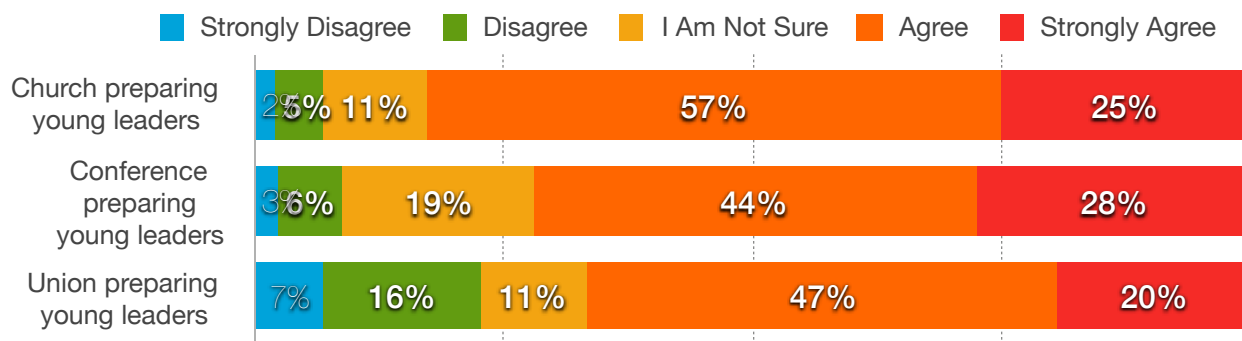


Chart 101. SUD Program for preparing young leaders (Q29.13, Q29.14, Q29.15)

Involvement in Church

After reviewing items addressing the church experiences of 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 (for more on these topics, see the Adventist Religious Profile).

Prayer Meeting and Small Group

Seven in ten (71%) SUD survey participants help with the church ministries almost every Sabbath or more often. Also, just under two thirds (64%) of respondents help almost every week or more often with ministry during the week (chart 102). At the same time, one in ten (11%) people is basically uninvolved with Sabbath ministry (never or only once or twice a

year); 15% of respondents are not involved in the local church ministry during the week (never or only once or twice a year).

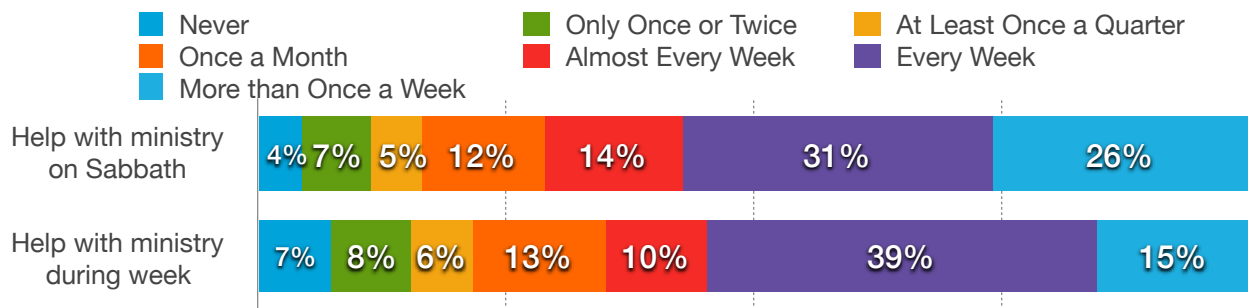


Chart 102. SUD Involvement in church ministries (Q25.10, Q25.11)

The data shows that about four out of five (80%) SUD respondents faithfully attend prayer meetings almost every week or more often, while 12% of respondents attend prayer meeting once a quarter or once a month. The remaining 8% are basically not involved in prayer meetings (chart 103).

Nearly three in five (60%) of respondents are involved in a small group almost every week or more often. Slightly less than one third (31%) join a small group at least once a quarter or once a month. One in ten (10%) of respondents are virtually not involved in small groups (chart 103).

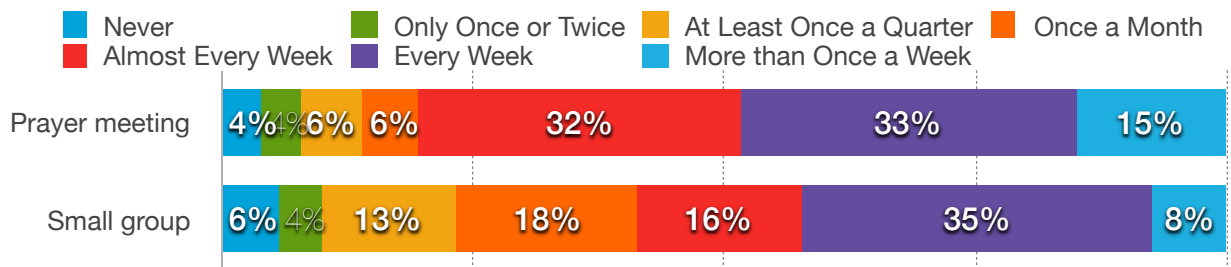


Chart 103. SUD Involvement in church ministries (Q25.04, Q25.03)

How do these items relate? There is a very strong relationship between helping with ministry on Sabbath and helping with ministry during the week ($r = .565, p = .000, N = 2768$); that is, there is a great chance that those helping on Sabbath with ministry are also helping during the week. There is also a strong and significant correlation between helping with ministry during the week and being part of small groups ($r = .421, p = .000, N = 2747$), and nearly as strong a correlation between helping with ministry during the week and attending prayer meetings ($r = .307, p = .000, N = 2732$).

Pathfinders and Youth

The following two items indicate the percentage of those respondents who are, in some way, involved with Pathfinders and/or youth. Over half (57%) of SUD respondents are involved with Pathfinders almost every week or more often, and an even greater number (74%) are involved with youth meetings almost every week or more often (chart 104).

Although only handful of respondents are of the age to be a member of Pathfinders, 27% of respondents are involved with Pathfinders; it is likely that this percentage of respondents is involved as Pathfinder leaders. Almost one third of emerging adults (58%) participate in youth meetings almost every week or more often.

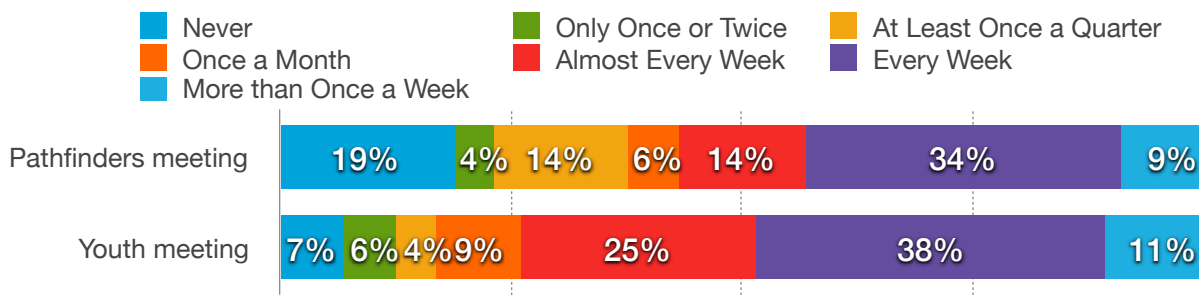


Chart 104. SUD Involvement in Pathfinders and youth meetings (Q25.07, Q25.06)

Nurturing Church Members

A majority (88%) of SUD respondents shared that they eat with members of the church (other than family) once a quarter or more often. Almost two thirds (63%) actually do so almost every week or more often. Only 12% of respondents virtually never eat with church members (other than their family) (chart 105).

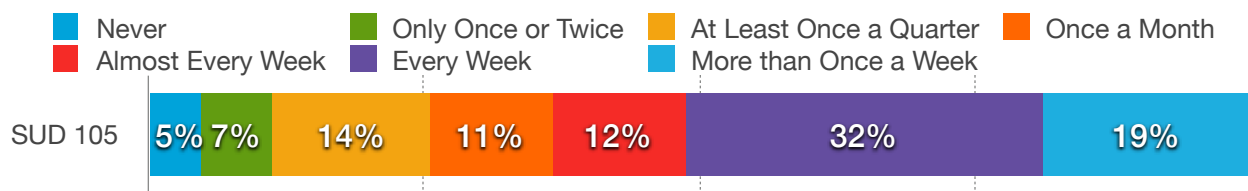


Chart 105. SUD I eat with church members (Q25.09)

Almost nine in ten (88%) SUD respondents claim to support another church member in spiritual growth at least once a quarter or more often. Seven in ten (70%) respondents shared that they do so almost every week or more often (chart 106).

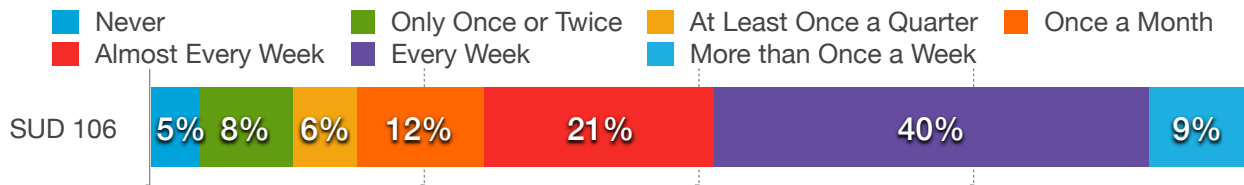


Chart 106. SUD I support another church member to grow spiritually (Q25.18)

When asked if they help others with their religious questions and struggles, over three in five (63%) SUD respondents said that they help sometimes-often or often (chart 107). However, it is notable that 17% shared that they never help others with their religious questions and struggles.

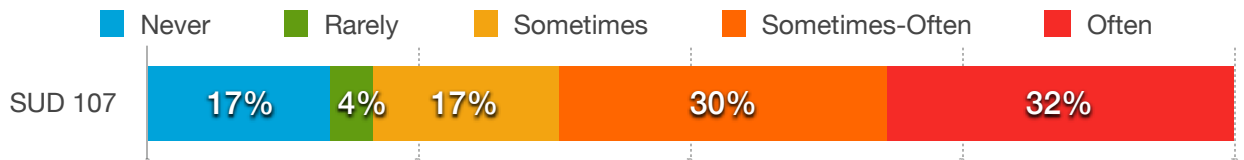


Chart 107. SUD I help others with their religious questions and struggles (Q37.1)

To complete this section, SUD respondents were asked to participate in some self-reflection - specifically regarding their involvement in church nurturing. Approximately two in five (39%) admitted that their involvement with the care and nurturing of local church members needs to somewhat or greatly increase (chart 108). Three in ten (29%) members feel their involvement is at the right level, while the same percent (29%) actually feel they need to decrease their nurturing efforts/involvement.

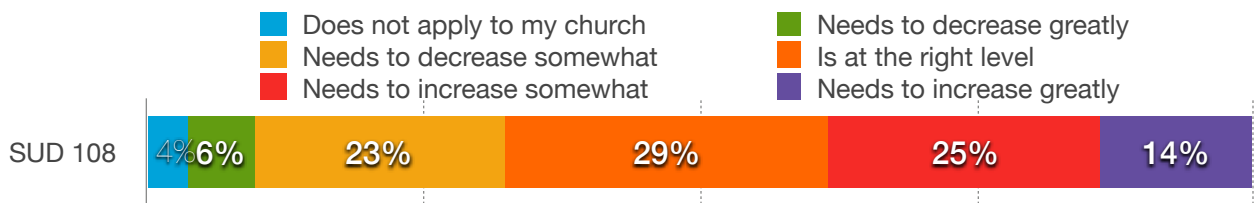


Chart 108. SUD My involvement in nurturing (Q33.06)

Adventist Mission

Mission Outreach Values and Practices

Christ Method

Almost four out of five (78%) SUD respondents believe the most effective method for reaching others 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 (81%) SUD respondents agree/strongly agree that in order to reach people for Christ, we need to get to know them and their needs before we share the Gospel with them (chart 109).

In order to follow Christ’s method, church members need to be trained. Eleven percent of respondents indicated that there is not sufficient training available for them to learn how to follow Christ’s method of evangelism, while another 14% said they aren’t sure (chart 109).

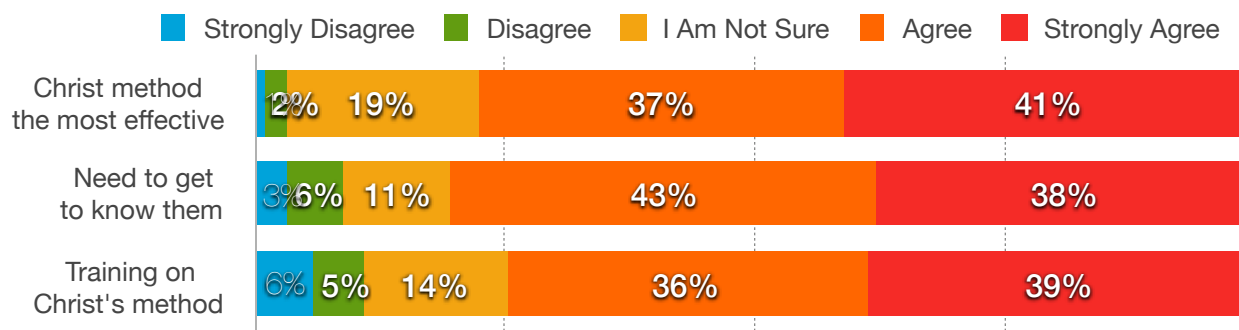


Chart 109. SUD Christ method (Q42.08, Q42.29, Q29.23)

Over two thirds (69%) of SUD respondents spend time almost every week or more often forming new friendships with non-Adventists in their community. Another 16% does so once a quarter or once a month (chart 110).

Almost three in five (58%) are involved in meeting the needs of non-Adventists almost every week or more often. Over a quarter (28%) are involved once a quarter or once a month (chart 110). Less than one in five (15%) are rarely or never involved in meeting the needs of non-Adventists.

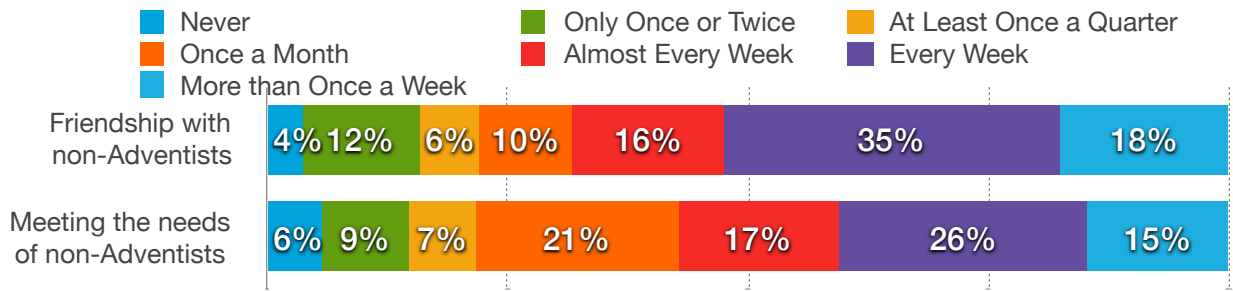


Chart 110. SUD Friendship with and meeting the needs of non-Adventists (Q25.16, Q25.17)

When it comes to meeting the needs of the local community, a third (34%) of SUD respondents believe the efforts of their local church should somewhat or greatly increase (chart 111). More (40%) respondents believe their own efforts in meeting the needs of their local community through their local church should somewhat or greatly increase (chart 111).

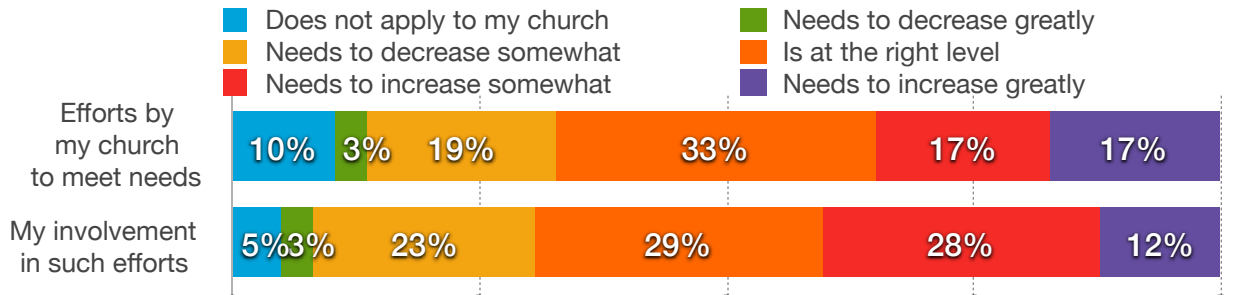


Chart 111. SUD Efforts to meet the needs of local community (Q33.03, Q33.04)

Public Evangelism & Witnessing

In the last 12 months, 15% of SUD respondents have not or have rarely been involved in public evangelism. Two thirds (65%) have been involved almost every week or more often (chart 112).

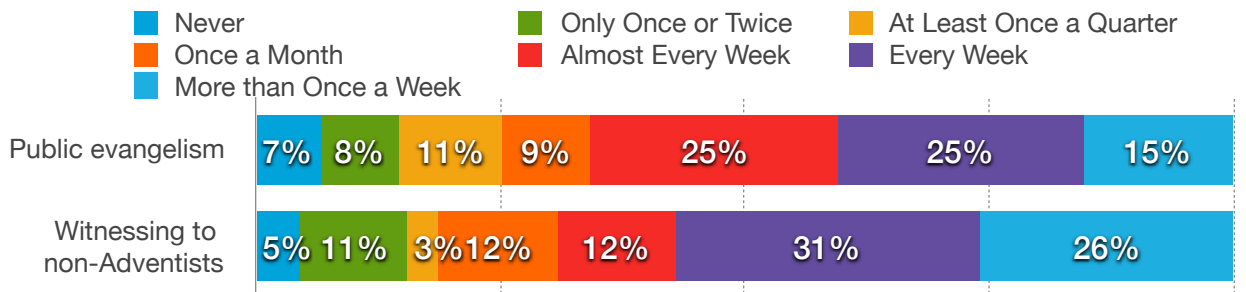


Chart 112. SUD Public evangelism and witnessing (Q25.05, Q25.15)

Over two thirds (69%) of SUD respondents have been involved in witnessing to non-Adventists in their community at least once a month or more often in the last 12 months (chart 112). Only 16% have rarely or never done so.

Reclaiming Former Church Members

About a third (31%) of SUD respondents think the overall level of reclaiming former members by their church is at the right level, while 36% believe those efforts should be increased. However, about a quarter (24%) believe church efforts to reclaim former members should actually be decreased (chart 113).

Two in five (41%) respondents believe their own personal efforts should be somewhat/greatly increased when it comes to reclaiming former church members, while 40% feel confident that their efforts are at the right level (chart 113).

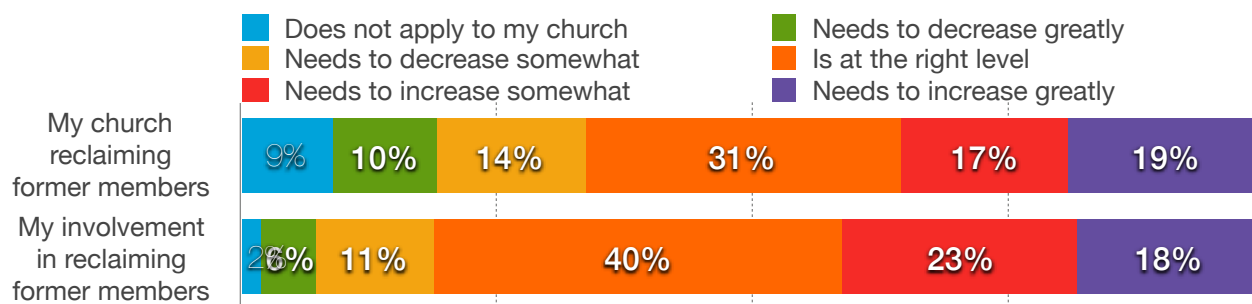


Chart 113. SUD Reclaiming former church members (Q33.07, Q33.08)

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. Three quarters (74%) of SUD respondents agree/strongly agree that youth and young adults play an important role in decision-making in their local church. About one in five (20%) is not sure about this, and 7% disagree/strongly disagree (chart 114). While 93% of respondents in the South Central India Union are convinced that youth and young adults play an important role in decision-making in their local church, only 59% of respondents in the East Central India Union are convinced of that.

Over two thirds (69%) 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%) is not sure about that, and 9% disagree/strongly disagree (chart 114). There is a higher percentage (88%) of respondents in large churches that agree/strongly agree that young people are actively involved in mission than in mid-size churches (60%) and in small churches (82%).

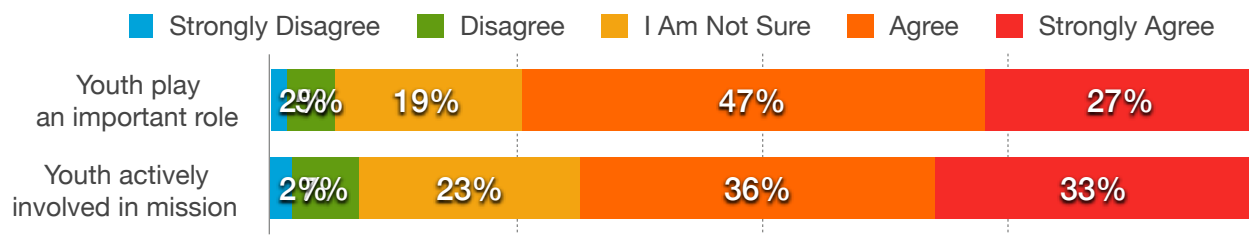


Chart 114. SUD Involvement of young adults in the mission of local church (Q29.11, Q29.12)

Awareness and Involvement in Mission Programs

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

Less than a quarter (22%) of SUD respondents have not heard about the Reach the World Strategic Plan 2010-2015. A larger number (60%) of respondents in the North East India Union had not heard of this initiative. While only 20% in the South Central India Union have heard of this initiative but not participated, 97% in the East Central India Union have heard of it but not participated. Overall, 15% of SUD respondents have participated in this program. The greatest number (52%) of participants was found in the Western India Union, while 0% have participated in the East Central India Union.

A third (32%) of SUD members have not heard about the Total Member Involvement initiative. The Northern India Union has the most awareness of this program without participation (81%), while 13% have only heard of it in the East Central India Union. About a third (31%) of respondents in the SUD have participated in this program; the highest level of participation was in the Western India Union (68%), with only 5% indicating that they have participated in the East Central India Union.

Overall in the SUD, 18% of survey participants have not heard about the Revival and Reformation program. A third (32%) of respondents in the Southeast India Union have not heard about this program, while only 6% in the East Central India Union are unaware of the initiative. In the entire division, over half (54%) of respondents have heard about the initiative but have not participated, while 28% have actually been involved. Over half (56%) of the members in the Western India Union have participated in the Revival and Reformation program, while 0% have participated in the East Central India Union.

A quarter (25%) of respondents have not heard about the Mission to the Cities initiative. Over half (51%) of respondents in the Northern India Union have not heard about it, but only 2% in the East Central India Union have not. Across the SUD, 51% of members have heard about Mission to the Cities, but have not participated. A quarter (24%) have actively participated in this initiative. In the Western India Union, 50% have participated in this program; however, in the East Central India Union, only 5% have done so.

Over two in five (44%) survey participants across the SUD have not heard about the Centers of Influence initiative. Most (92%) respondents in the East Central India Union have not heard of this program, but only 5% are unfamiliar with it in the Northern India Union. Overall, about a third (32%) of SUD members have heard of this program but have not participated. A quarter (25%) of members have been involved with the Centers of Influence program across the division; the greatest (72%) number of participants was found in South West India Union, while the smallest (0%) number of participants was in the East Central India Union.

Over a third (35%) of respondents in the SUD have not heard about Christ's Method of Reaching People. Over half (51%) of members in the East Central India Union shared they have not heard of this method, while only 2% in the South Central India Union have not. Across the division, 25% of respondents have participated in this method. On one hand, 70% of members the Western India Union have utilized this method, while none (0%) of the East Central India Union respondents have done so.

A quarter (25%) of members in the SUD have not heard about the Comprehensive Health Ministries. A small percentage (7%) of Northern India Union respondents are unfamiliar with the program, while 44% of North East India Union respondents are not familiar with it. Almost half (48%) of SUD respondents have not heard of this initiative. Across the division, 28% of survey respondents have participated in the Comprehensive Health Ministries program. The greatest number (51%) of participants were found in the South West India Union, followed closely by the Western India Union (50%); only 5% of members in the East Central India Union have participated.

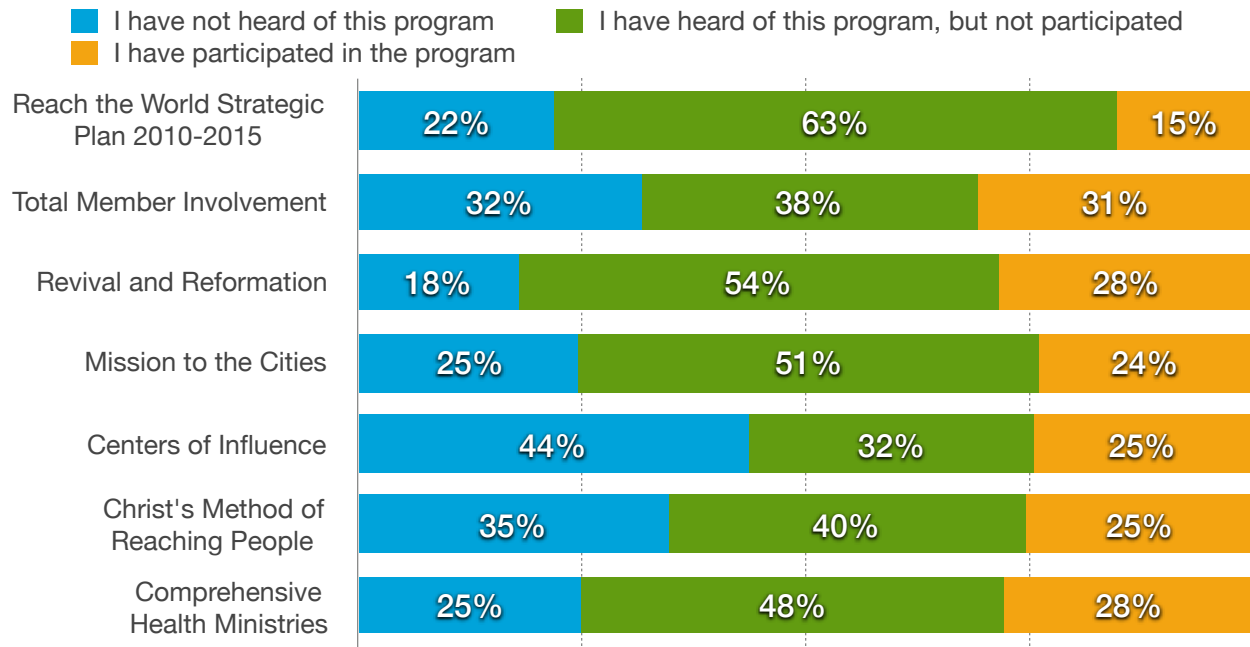


Chart 115. SUD Awareness of the General Conference mission programs (Q27)

Personal Well-being

When SUD respondents were asked how they personally feel on a scale from 0 to 10, they answered as follows: one in five (20%) admitted that they feel poorly (rating below 5), over half (54%) shared they feel okay (rating of 5 to 7), and less than one in five (15%) were able to celebrate that they feel great (rating of 8 to 10); 11% of respondents did not answer this question at all (chart 117). The overall SUD mean on this survey item is 6.01 (while the global sample mean is 6.97).

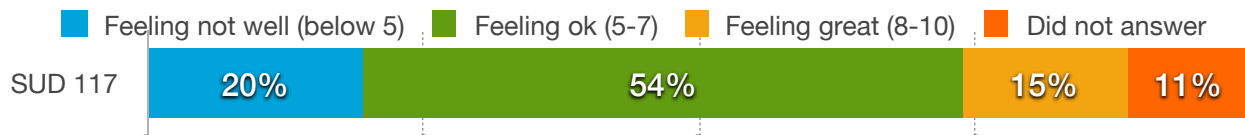


Chart 117. SUD Personal wellbeing (Q40)

Respondents were also asked about their overall happiness. A very small portion (1%) of SUD respondents are not happy at all, 9% are not very happy, almost half (46%) are rather happy, and 44% consider themselves very happy (chart 118).

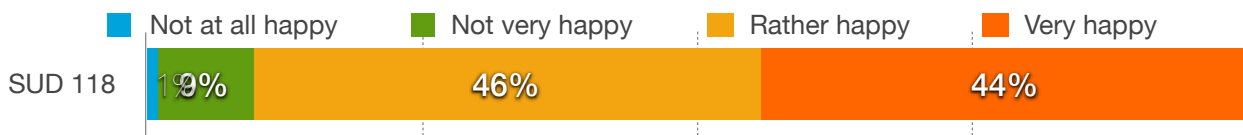


Chart 118. SUD Happiness (Q39)

When the wellbeing averages of SUD respondents are compared by unions, respondents from the South-Central India Union (4.93) reported the lowest level of happiness, while the highest score was found in the North-East India Union (6.95) (chart 119).

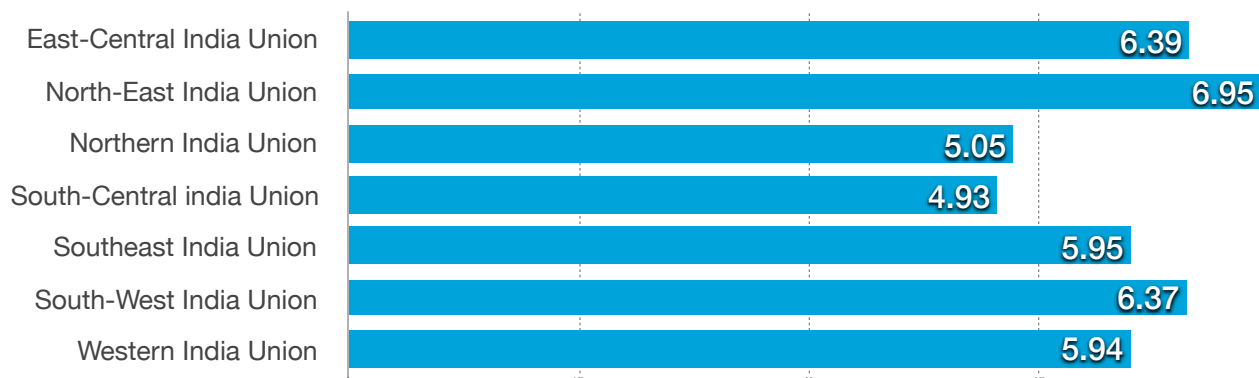


Chart 119. SUD Personal wellbeing: means by unions (Q40)

When overall wellbeing is compared with age categories, young adults (the largest group) were the lowest on the scale (6.00), while the older adults are on the higher end (6.56) (chart 120).

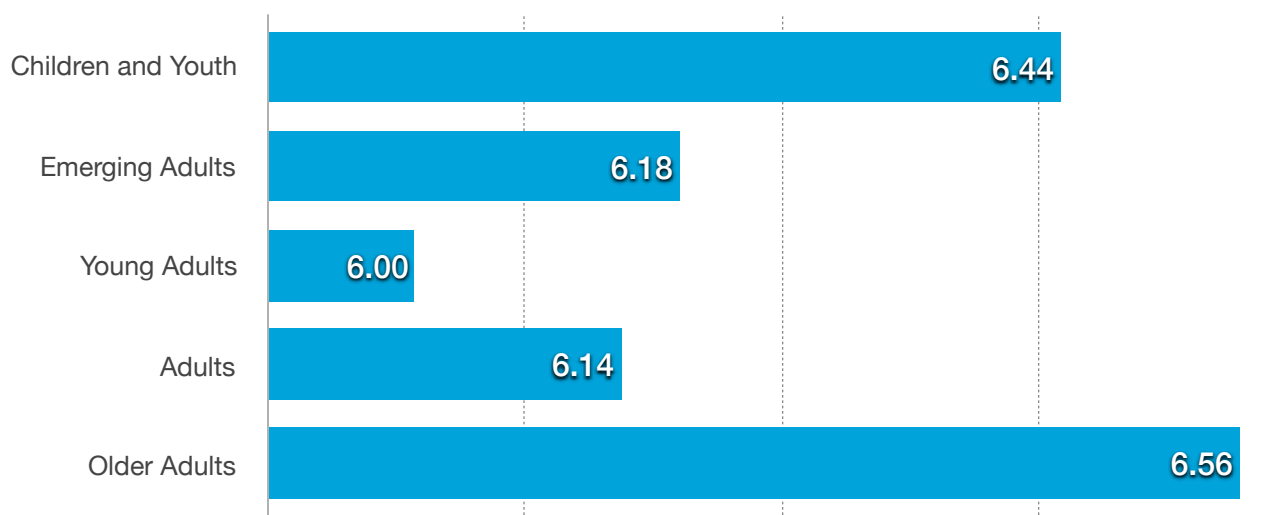


Chart 120. SUD Personal wellbeing: means by length of baptism (Q40)

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 (35%) report feeling very loved and cared about, less than one in five (16%) feel mostly loved and cared about, three in ten (30%) feel somewhat loved and cared about, and unfortunately, 19% are love deficient (chart 121). A majority of South Central India Union respondents feel loved and cared about (77% responded very true or somewhat true-very true), while only 13% of respondents from the East Central India Union report the same. In fact, 32% of respondents from this conference report a serious love deficiency (not true at all).

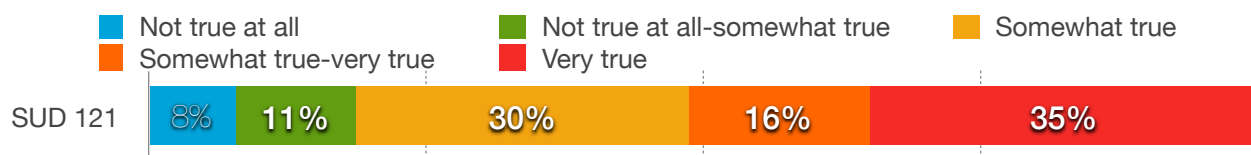


Chart 121. SUD Feeling loved and cared about (Q34.3)

Three in five (60%) SUD respondents experience closeness and unity, and about a quarter (32%) of respondents do not often feel distance in their relationships with other people

(chart 122). A little less than one in five (17%) report feeling closeness and unity without often feeling a lot of distance in their relationships at the same time. Over a quarter (28%) of respondents report they feel closeness and unity, yet often feel a lot of distance in their relationships at the same time (the correlation between the closeness & unity and distance is weak, but positive $r = .104$, $p = .000$, $N = 2824$).

Over two in five (42%) respondents often feel a lot of distance (19% very true and 23% somewhat true-very true) (chart 122), while 1% do not do relationally well (i.e. often feel a lot of distance and do not feel closeness and unity).

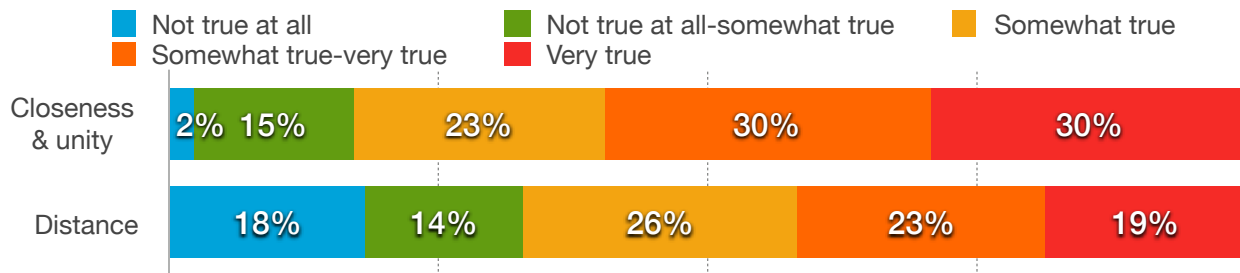


Chart 122. SUD Feeling loved and cared about, feeling a lot of distance in relationships (Q34.8, Q34.6)

Freedom

Half (50%) of SUD respondents feel freedom to be who they are, while just under a third (31%) confirm they are not pressured to behave certain ways (chart 123). Less than one in five (16%) respondents shared that they experience freedom, i.e. they feel free to be who they are and do not feel pressured to behave a certain way (no significant correlation between the two questions).

Overall, 14% of respondents do not feel free to be who they are, and 27% feel pressured to behave in certain ways (chart 123). One in five (21%) feel free to be who they are but are pressured to behave in a certain way at the same time. Only 1% both do not feel free to be who they are and feel pressured to behave certain ways.

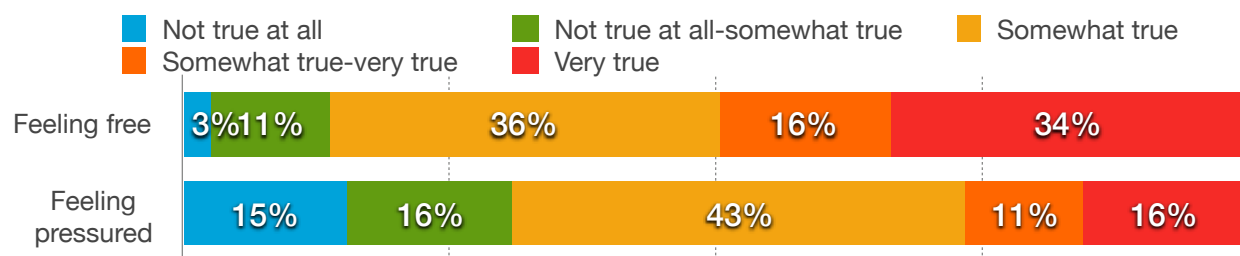


Chart 123. SUD Feeling free, feeling pressured (Q34.1, Q34.09)

Fit to Serve

Half (50%) of SUD respondents claim they are able to help and serve other people in important ways, and 16% claim they do not often feel inadequate or incompetent (chart 124). Only 8% 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 $r = .116$, $p = .000$, $N = 2800$). About one in four (26%) respondents claim they are able to help and serve other people in important ways yet do not feel adequate or competent at the same time.

Seven percent of respondents do not consider themselves able to help and serve other people in important ways; however, half (50%) admit they often feel inadequate or incompetent (chart 124). About 2% of members often feel inadequate or incompetent and are not confident to help.

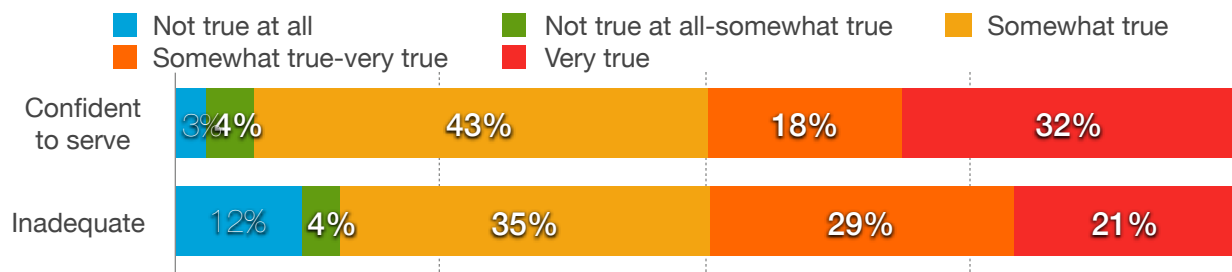


Chart 124. SUD Confident to help and serve, often inadequate or incompetent (Q34.7, Q34.4)

Over half (55%) of SUD respondents confirm they are able to use their spiritual gifts, while two in five (42%) feel that they have their say in what happens in the church and can voice their opinion (chart 125). Three in ten (30%) 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 $r = .371$, $p = .000$, $N = 2790$).

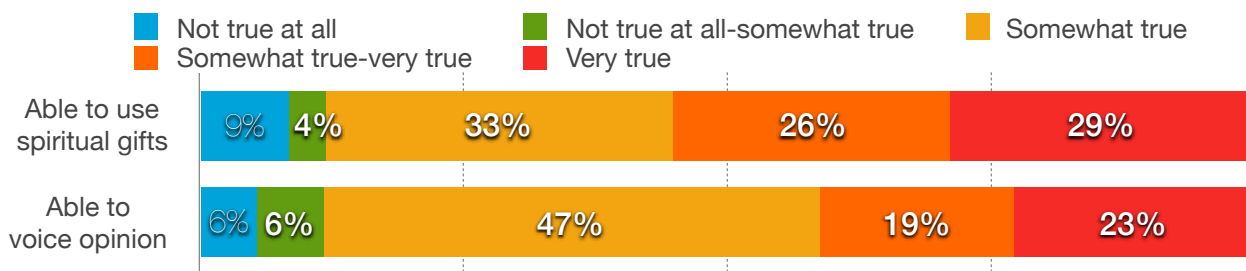


Chart 125. SUD Able to use spiritual gifts and have a say in what happens (Q34.2, Q34.5)

Spiritual Well-being

Spiritual Growth and Transformation

Nearly three in five (59%) SUD respondents have grown spiritually. However, only 20% report that they are not spiritually lost (chart 126). Only one in ten (13%) respondents who are spiritually growing are not spiritually lost, but more than one third (37%) of those who are spiritually growing are spiritually lost (the correlation between spiritually growing and not spiritually lost is positive $r = .126, p = .000, N = 2695$).

Seventeen percent of respondents are not sure about their spiritual growth and 47% indicated that they may be spiritually lost (chart 126). Only 4% claim they are both spiritually lost and not growing, while an additional 18% are not sure about either of the two.

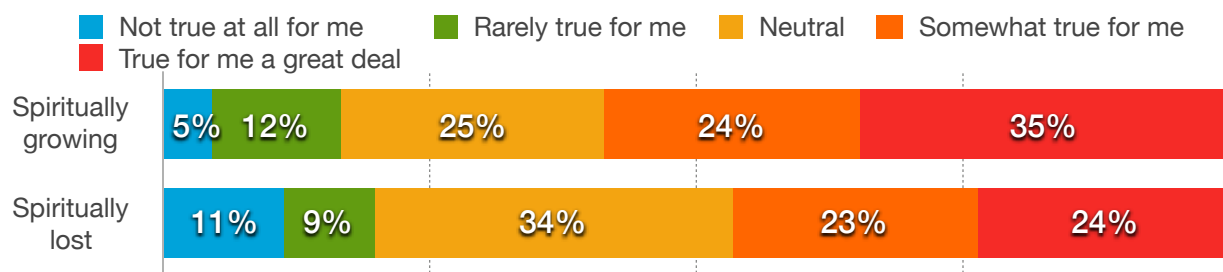


Chart 126. SUD Spiritually growing and spiritually lost (Q41.1, Q41.5)

Almost two thirds (64%) of SUD respondents confirm that because of spiritual changes they've been through, they've changed their priorities (chart 127). Almost a third (31%) claim their faith has not been shaken to the extent that they were not sure what they believe (chart 128). However, over half (52%) feel that their faith has been shaken and they are not sure what they believe. One in four (26%) 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 $r = -.160, p = .000, N = 2806$).

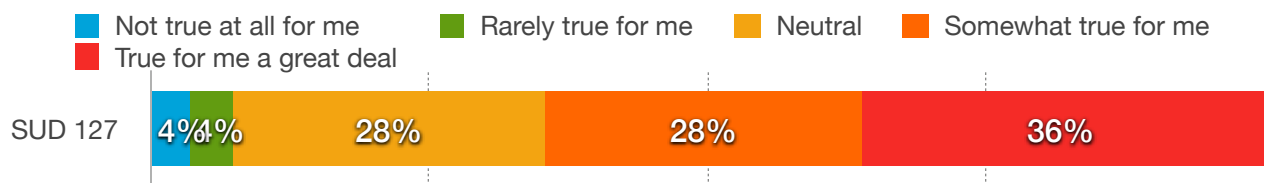


Chart 127. SUD Spiritual transformation and change of priorities (Q41.2)

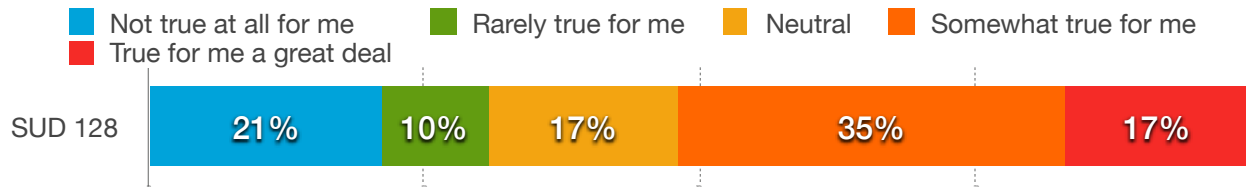


Chart 128. SUD Faith shaken, not sure about what I believe (Q41.6)

Cultivating the Heart

Three fourths (77%) of SUD respondents have a sense of gratitude, while 16% are not sure and 8% do not have a sense of gratitude (chart 129).

Over two thirds (68%) of SUD respondents admit they try to avoid anger and bitterness in their heart. However, the remaining 32% of respondents are either not sure about that or do not try to avoid anger and bitterness (chart 129). Three in five (60%) often have a sense of gratitude and try to avoid anger and bitterness in their hearts (the correlation is $r = .454$, $p = .000$, $N = 2739$).

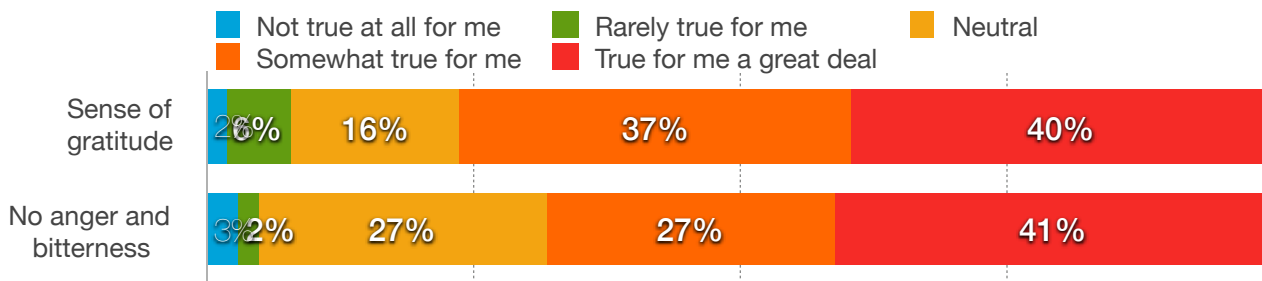


Chart 129. SUD Have sense of gratitude, try to avoid anger and bitterness (Q41.3, Q41.8)

Three in five (60%) respondents claim that they find themselves spending more time thinking about spiritual questions; 4% claim they are not spending more time thinking about spiritual questions, while 7% shared they rarely do so (chart 130).

Nearly half (47%) of SUD respondents admit feeling that they have lost some important spiritual meaning that they had before. However, 33% do not feel this way (chart 130). Only 15% are deepening their spirituality and have not lost any important spiritual meaning they had before. However, there is almost one third of respondents who spend more time thinking about spiritual questions and think they are spiritually lost (the correlation is at $r = .119$, $p = .000$, $N = 2680$).

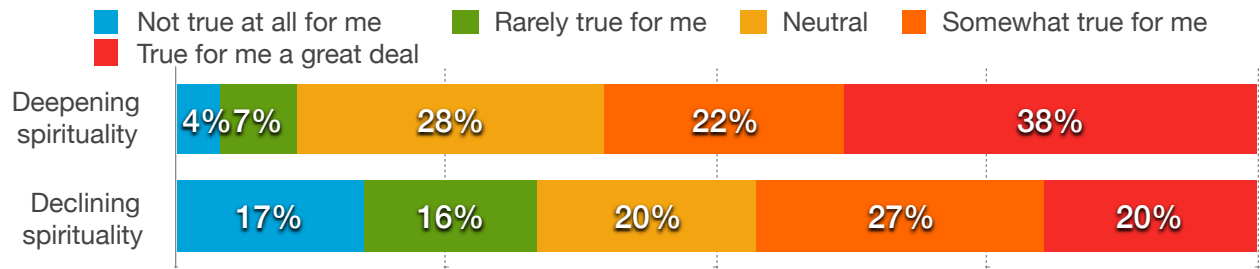


Chart 130. SUD Expanding spirituality and losing spirituality (Q41.4, Q41.7)

Purpose in Life

Almost three fourths (74%) of SUD respondents feel their life is often filled with meaning and purpose, while 20% report having that feeling only sometimes and 6% report rarely/never feeling that way (chart 131).

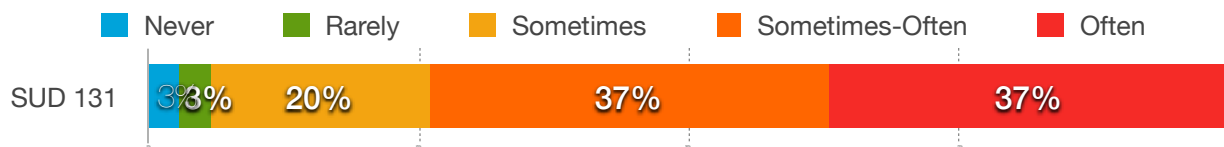


Chart 131. SUD Purpose and meaning in life (Q37.7)

Let's see how the following items demonstrate that purpose and meaning in practical ways. Almost three quarters (73%) of SUD respondents claim they often give a significant amount of time to help other people, while 11% give sometimes and 16% never/rarely give (chart 132). Half (50%) of respondents claim they often give a significant amount of money to help other people, 34% give money sometimes, and 16% admit they rarely/never give money (chart 132). There is a very strong relationship between giving money and time ($r = .540$, $p = .000$, $N = 2827$).

Over two in five (44%) respondents often give of both their time and money, 5% of respondents give time but do not give money, 4% often give money but do not give time, and 8% do not give either money or time to help other people.

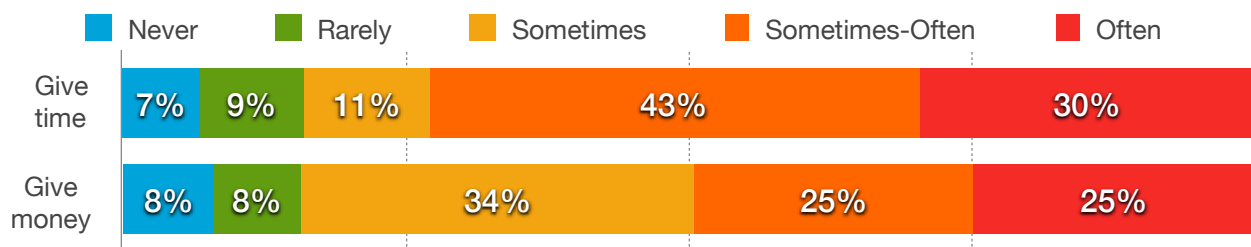


Chart 132. SUD Give time, give money (Q37.3, Q37.4)

Three in five (60%) SUD respondents often show that they care a great deal about reducing poverty in society, while 21% sometimes show that they care, and one in five (19%) report that they do not care (chart 133). Over three out of five (62%) SUD respondents feel a deep sense of responsibility for reducing pain and suffering in the world, while 29% only sometimes care and 9% do not care (chart 133).

Two in five (42%) survey participants are involved in reducing poverty and helping to reduce pain and suffering, 8% care more about pain and suffering than about poverty, and less than 1% care about poverty and not about pain and suffering. About 4% 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 ($r = .393$, $p = .000$, $N = 2824$), reducing poverty and giving money ($r = .553$, $p = .000$, $N = 2820$), and reducing poverty and giving time ($r = .372$, $p = .000$, $N = 2819$).

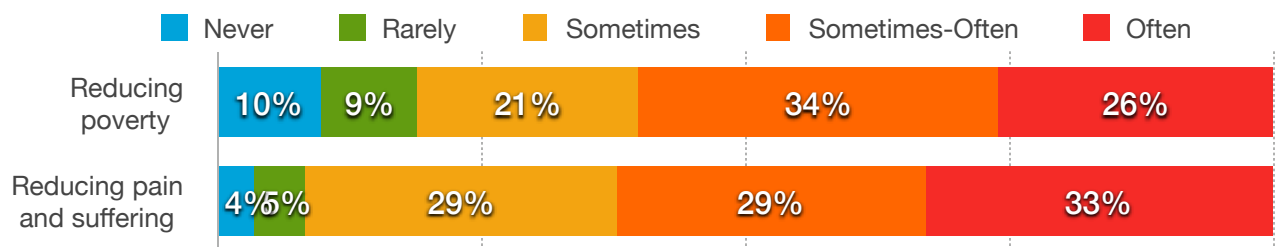


Chart 133. SUD Reducing poverty, reducing pain, and suffering (Q37.5, Q27.2)

Spiritual and religious support, as well as involvement in societal and political issues, has been discussed elsewhere (page 48-9, 76).

On Healing

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

Two thirds (67%) of respondents agree/strongly agree that prayer in the name of Jesus is the only way to defeat evil powers and demonic spirits. One in five (22%) respondents are not sure, while 11% disagree/strongly disagree (chart 134).

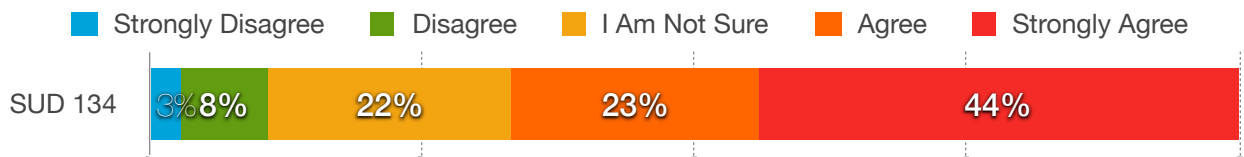


Chart 134. SUD Prayer for healing/deliverance (Q42.22)

Nearly three in five (57%) SUD respondents disagree/strongly disagree that Christians should visit witch doctors or spiritual healers for protection or healing; however, 31% agree that this practice is okay (chart 135). In the South Central India Union, the most respondents agreed/strongly agreed that it was acceptable for Christians to seek healing and/or protection (74%) from witch doctors and spiritual healers. In the North East India Union, the idea of seeking healing or protection from a witch doctor or spiritual healer met the strongest opposition (74% of respondents disagreed/strongly disagreed with this practice).

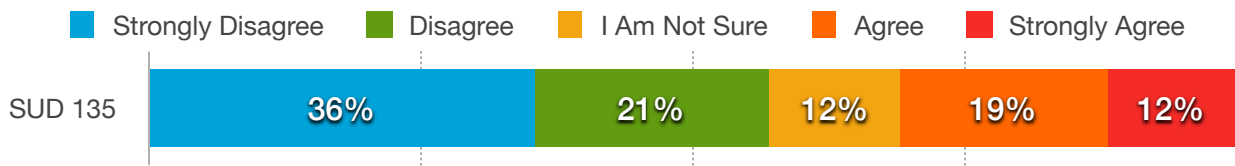


Chart 135. SUD Christians and witch doctors (Q42.10)

Appendices

Appendices are carried in separate files.

1. Surveys translated to the following nine SUD languages:

1. Hindi
2. Marathi
3. Tamil
4. Telugu
5. Kannada
6. Malayalam
7. Gharo
8. Khasi
9. Mizo

2. SUD Tables

1. East Central India Union Tables
2. North East India Union Tables
3. Northern India Union Tables
4. South Central India Union Tables
5. South East India Union Tables
6. South West India Union Tables
7. Western India Union Tables

3. SUD Chart Presentations

1. East Central India Union Chart Presentations
2. North East India Union Chart Presentations
3. Northern India Union Chart Presentations

4. South Central India Union Chart Presentations
5. South East India Union Chart Presentations
6. South West India Union Chart Presentations
7. Western India Union Chart Presentations