

HOME VIDEO EVANGELISM
IN THE LOCAL CHURCH

JOHN H. W. GATE

ANDREWS UNIVERSITY
AVONDALE CAMPUS

ABSTRACT

HOME VIDEO EVANGELISM
IN THE LOCAL CHURCH

by

John H. W. Gate

Chairman: Alwyn P. Salom

82062

AVONDALE COLLEGE LIBRARY

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

School of Graduate Studies

Avondale Campus

Title: HOME VIDEO EVANGELISM IN THE LOCAL CHURCH

Name of Researcher: John H. W. Gate

Name and degree of faculty adviser: Austen G. Fletcher, B.A.

Date completed: November 1985

Problem

The video boom is but one aspect of the modern communication revolution that has found a place in the privacy of millions of homes.

The church has been conscious of the potential of the mass media for evangelism. Effective communication is an integral component of effective evangelism. Radio, television, motion pictures, audio cassettes and multi-media have been utilized with varying degrees of success and usually at great cost. Contributing to video's popularity is its comparative inexpensiveness. Lured by its potential, the church has ventured into the production of religious video without significant market research, and church

members have ventured into various types of video ministry with little guidance and no means of effectiveness accountability.

Method

A Biblical perspective of adopting contemporary communication techniques to gospel proclamation is first presented, followed by a sociological look at the advantages and disadvantages of the video approach to evangelism. A survey of video ministry methods was designed as an instrument to evaluate video ministry in Adventist evangelism in Australia. A video ministry using a home meeting approach was conducted in the Swansea Seventh-day Adventist church on set guidelines, and fortnightly reports were collected over a period of two months to evaluate the effectiveness of that approach.

Results

The results from the survey indicated that four main approaches to video ministry are being used in the church currently but there is little uniformity in the implementation of any one approach.

The video seminars revealed that a significant proportion of church members are enthusiastic about the potential of video in outreach. The results of the reports indicated that members who have not been involved in outreach before were able to use video successfully.

Conclusion

The analysis of the results of the reports deals with the

weaknesses and enumerates the effective strategies in the implementation. On the basis of the analysis, recommendations are made giving direction to improve a re-implementation of the home meeting approach, and suggestions put forward indicating themes for further video study that would contribute to a more effective utilisation of video ministry in the future.

Andrews University
School of Graduate Studies
Avondale Campus

HOME VIDEO EVANGELISM
IN THE LOCAL CHURCH

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

82062

by
John H. W. Gate
November 1985

HOME VIDEO EVANGELISM
IN THE LOCAL CHURCH

A project report
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Religion

by

John H. W. Gate

APPROVAL BY THE COMMITTEE:

Alwyn P. Salom
Alwyn P. Salom, Ph.D., Chairman

Austen G. Fletcher
Austen G. Fletcher, B.A.

Siegfried J. Schwantes
Siegfried J. Schwantes, Ph.D.

November 8, 1985
Date approved

TABLE OF CONTENTS

Chapter

I. INTRODUCTION	1
The Priority of Evangelism	1
The Communication Revolution	2
Getting Evangelism and the Communication Revolution Together.	3
The Purpose of the Project.	4
The Procedure of the Study	4
II. A BIBLICAL BASE FOR VIDEO MINISTRY	7
The Essence and Meaning of Proclamation --	
A Word Study	7
The Gospel	8
The Content of Proclamation	9
The Form of Proclamation	9
Synonyms of Proclamation	12
The Divine Imperative	14
Messianic Realization	16
The Great Commission	18
The Apostolic Proclamation	18
The Apocalyptic Emphasis	19
Ellen G. White and Proclamation	21
III. VIDEO MINISTRY IN PROCLAMATION TODAY	29
Introduction	29
The Communication Process	30
The Australian Audience	34
Advantages of Video as a Means of Proclamation	36
Dangers in Video Ministry	41
Need of Friendship	46

IV. DESIGN FOR VIDEO MINISTRY PROJECT.	47
Introduction	47
Outline of Project Design.	48
Preparations -- The Prime Time	47
Interviews	49
Survey of Video Ministry Methods	50
The Video Ministry Project	51
Video Ministry Seminars.	51
Reporting.	52
Conclusions.	52
V. IMPLEMENTATION OF VIDEO MINISTRY PROJECT	53
Preparation.	53
The First Seminar.	58
The Seminar Programme.	58
The Second Seminar	61
Meeting Three.	63
Starting the Video Meetings.	64
VI. EVALUATION	66
The Home Video Project	66
The "Video Ministry Methods Survey" Results.	70
Suggested Themes for Future Video Research	72
APPENDICES	75
SELECTED BIBLIOGRAPHY.	132

CHAPTER I

INTRODUCTION

The Priority of Evangelism

This study is presented from the perspective of what ought to be the most pressing concern of the church: effective evangelism. It is an endeavour to contribute to that cause, which above all other causes, justifies the existence of the Church.

In times of change there is need for the church to keep abreast of the times. What Whitesell says of the evangelistic preacher specifically, is true of the evangelistic church too.

He says:

Variety and resourcefulness are invaluable assets of the evangelistic preacher. By falling into fixed and mechanical ways of conducting public services, he fails to make the best use of his opportunities, and may frustrate the delicate leading of the Holy Spirit.¹

When the disciples asked Jesus, "Lord, wilt thou at this time restore again the kingdom to Israel?" his reply was, "Ye shall receive power, . . . and ye shall be witnesses" (Acts 1:6-8).²

The Second Coming of Christ is task oriented, and not time oriented, according to this answer. Womack makes the following interesting translation from the Greek of Matt 24:14:

¹F.D. Whitesell, 65 Ways to Give Evangelistic Invitations (Grand Rapids, Michigan: Kregel Publications, 1984), p. 42.

²All Scripture quotations are from the King James Version unless otherwise stated.

"And this Good News of the Kingdom will be proclaimed (heralded) in the whole inhabited earth, resulting in a witness to all peoples; and then the end will have come."¹ (Emphasis supplied.)

The Adventist Church, therefore, is at its best as it utilizes its resources most responsibly toward the finishing of the task.

Womack speaks to this point when he says:

Since the dawn of Christianity, the church has been at its best when it has been the most militantly evangelistic. . . . In contrast to its periods of greatness, the church has been at its worst when it has . . . retreated from the arena of open evangelism, and has closed itself behind the walls of its stained-glass sanctuaries.²

The Communication Revolution

The times are changing rapidly, due largely to the influence of the mass media and advancing technology. In commenting on the advent of TV in the modern communication explosion, Benson says:

It came. We saw it. It conquered. . . . We have all been swept into this major communication web. . . . We are different from what we were. Our children are different from what we were.³

The presence of the mass media has altered individual life styles. It has also altered population behavioural patterns. Public functions have to compete with the up-beat attractions of the

¹David A. Womack, Breaking the Stained-Glass Barrier (New York: Harper and Row, 1973), p. 9. All emphasis in quotations is in the original unless otherwise stated.

²Ibid., p. 2.

³Dennis C. Benson, Electric Evangelism (Nashville, Tennessee: Abingdon, 1973), p. 103.

media. Conventional means of evangelism have for this same reason come upon difficult times. 'If you can't beat them, join them,' is not a bad philosophy in this situation.

Getting Evangelism and the Communication Revolution

Together

Video ministry is on the cutting edge of innovative contemporary evangelistic approaches. It is an endeavour to harness the potential of technology for service in the task of the church.

Benson brings together the concept of the church's evangelistic mandate and the means provided by the contemporary scene:

However, it seems that God permits the gift of the divine or human Christ to be received as it is needed in the context of a given time.¹

One reason why the church is reluctant to change existing evangelistic approaches is because of the lack of accountability for approaches used. Statistics often cause a fog in understanding. However, they can be storehouses of information if refined realistically.²

Systematic surveys for evangelism by means of demographic studies and analysis of church growth will assist the church to be on target in its evangelistic thrust.

¹Ibid., pp. 15-16.

²See Donald A. McGavran, Understanding Church Growth (Grand Rapids, Michigan: Eerdmans, 1980), "The Universal Fog" (pp. 76-92) and "The Facts Needed" (pp. 93-120).

The Purpose of the Project

The purpose of this project is to take the modern communication medium of video, and structure an approach for its use in proclamation.

The Procedure of the Study

This study will proceed on the following outline. Chapter II will explore a Biblical base for evangelism. Evangelism is considered in its widest context in this chapter using the concept of 'proclamation.' It focuses on the divine imperative as stressed in the teachings of Christ. This chapter also includes Ellen White's thoughts on proclamation.

Chapter III takes a look at the communication process from a sociological point of view. It endeavours to identify communication patterns in contemporary society. This objective is approached by considering the Australian audience, especially in its attitudes to religion. Video evangelism is very closely related to television evangelism, but has certain distinctive advantages over televangelism. These are considered in detail. However, televangelism has some inherent disadvantages and dangers, and video evangelism shares naturally in these negative aspects. These aspects are identified, and suggestions are made as to how they might be minimized or avoided altogether.

Chapter IV outlines the design for the video ministry. Chapter V follows the steps taken in the implementation of the project in the Swansea Seventh-day Adventist Church. It deals with the preparations for the ministry, the seminars conducted to

introduce the ministry to the members, and the initial start of the ministry in the homes.

Chapter VI looks at the results of the Australia-wide "Survey of Video Ministry Methods" and the results assembled from the reports of the home video meetings. This final chapter endeavours to evaluate the project in terms of its original objectives and in relation to the wider usage of video in ministry as ascertained from the survey. Conclusions and recommendations will be based on the evaluation of the project. Since video ministry is a new-comer as far as evangelistic approaches in the Adventist Church are concerned, appendix 1 is included as an up-date on what has been done in the production of evangelistic videos in the South Pacific Division.

Despite all the exciting possibilities for evangelism that are introduced through electronic technology, it must be remembered that they can not replace certain basic components of successful evangelism.

Regarding personal contact in the evangelistic process Benson says that "nothing can substitute for human interaction which the media doesn't provide."¹ He observes, "having . . . produced hundreds of radio and TV shows, I don't think religion can be broadcast."²

Dabson says the inter-personal relations is a prime

¹Benson, p. 15.

²Ibid., p. 14.

criterion by which evangelistic methods are to be evaluated.

He writes:

One of the most important facts to be revealed from evaluation of various methods of evangelism is the role of friendship (personal relationships) in influencing people to become members of the church invisible and the church visible.¹

¹Raymond J. Dabson, "Television as a Medium for Evangelism" (M.A. project report, Andrews University, Avondale Campus, 1983), p. 54.

CHAPTER II

A BIBLICAL BASE FOR VIDEO MINISTRY

This chapter is based on the theme that the church is called to preach the gospel of the kingdom in all the world, and that this preaching activity, in its broadest sense, is summarized in the concept of "Proclamation".

A study of the most important words for proclamation in the Bible will be followed by an overview of Biblical proclamation and the imperatives for the continuation of that activity today. A survey of Ellen G. White's concept of "Proclamation" will conclude the chapter.

The Essence and Meaning of Proclamation--

A Word Study

God has always communicated his messages to man within a cultural context. God gave his messages to his people through the prophets.¹ These prophets were people of their day, familiar with the means of expression characteristic of their culture. When they communicated their messages, they used those common and familiar terms and means. Unique religious vocabulary or techniques were not necessary in order to communicate the message.

¹Heb 1:1. It is not the intent of this paper to discuss Biblical cultures as such, but a consciousness of their influence on the phenomenon of "Proclamation" will be helpful.

In fact, the message of God, more often than not, was for large groups of people, or whole nations, and so would be best accepted and understood when communicated in terms and techniques familiar to the masses.

"Proclamation" is a dynamic phenomenon, and in the Christian context there is no single expression that captures the fullness of its meaning. This study will concern itself with several key words used most commonly in Scripture to describe the phenomenon of communicating the gospel.

The Gospel

Euaggelion: This word has a twofold meaning: (a) the reward of good tidings, and (b) the good tidings; the good news; the gospel.¹

Typical of the use of the word is Matthew 24:14: "This gospel of the kingdom shall be preached in all the world. . . ." A most significant meaning from the original associations of this word is that it was a technical term used for "news of victory."²

It is noted that the word has an association with politics, kingdoms, and conflict. The Bible reinforces this secular connotation by the repeated expression "the gospel of the kingdom." (Emphasis supplied.)

¹Henry G. Liddell and Robert Scott, A Greek-English Lexicon, 9th ed., 2 vols. (Oxford: Clarendon Press, 1940), pp. 704-5.

²Gerhard Friedrich, "euaggelion," Theological Dictionary of the New Testament (Grand Rapids, Michigan: Eerdmans, 1964), 2:722. (hereafter cited as TDNT).

In Greek thought the word was extensively used in conjunction with the imperial cult where the king was considered to be divine, and with his activities, especially his victories in battle.¹

The Content of Proclamation

The act of proclaiming the news of the king's conquests was referred to in a special way. The word describing this kind of proclamation is rooted in the good news of victory itself -- euaggelizō: meaning to preach the good news. This word does not mean simply communication to another, but carries the idea of communicating specifically the good news of victory.² It is noted that the NT also uses this word to describe the proclamation of the news of the events of the life of Jesus Christ. Euaggelizō is a descriptive term for proclamation, with a focus and emphasis on the content of the proclamation.

The Form of Proclamation

It is reasonable to emphasize that euaggelizō is the primary prerequisite in all Christian proclamation; for if the central subject of preaching is not the gospel, then it becomes lecturing, or some other form of communication.

On the other hand, kērussō, which means "to proclaim, to announce, to advertise, to command publicly, or to preach or teach

¹Ibid., pp. 722-24.

²James Strong, "euaggelizō," The Exhaustive Concordance of the Bible, and Greek Dictionary (New York: Abingdon, 1890), p. 33.

publicly,"¹ carries a different emphasis: Its focus is on the communication aspect of proclamation. It is not concerned primarily with the content matter of the communication, as is euaggelizō, but has as its concern that it be heard. The use of this term by Bible writers has, by association with the Christian message, meant that proclamation of the Christian message has become synonymous with sermonizing. Both euaggelizō and kērussō are most commonly translated into English by the expression "preaching". However, kērussō is more dynamic than that, and has a wider meaning than "to sermonize."

When we today speak of the proclaiming of God's word by men, we almost necessarily think of preaching, and with few exceptions Luther always uses the word (predigen) in translation of kērussein. The New Testament is more dynamic and varied in its modes of expression than we are today. . . . But our almost exclusive use of "preach" for all of them is a sign, not merely of poverty of language, but of the loss of something which was a living reality in primitive Christianity.²

It is important to note this distinction of meaning, as it helps capture the dynamic of the concept of proclamation.

Friedrich makes this emphasis on communication clearer when he says:

Even if we disregard the other terms, and restrict ourselves to "preach" in translation of kērussein, the word is not a strict equivalent of what the N.T. means by kērussein. . . . It is the declaration of an event. Its true sense is "to proclaim."³

Kēruux is the word used for the one making the proclamation.

¹Liddell and Scott, "kērussō," p. 363.

²Friedrich, TDNT, 3:703. Friedrich cites no less than 30 Greek expressions that are translated into English as "preach," but each one in the original has its own specific emphasis.

³Ibid., 3:703.

It was ". . . used generally of the crier who goes through the town and makes something known. . . . It was believed to be a borrowed word from the Persians meaning a crier, and is used for the cock who summons the faithful to wakefulness in the morning."¹

In apostolic days the word was used of Stoic philosophers who disseminated their ideas as they travelled. The apostles in their missionary journeys resembled these itinerants somewhat in their function of proclamation.

The relationship between these preachers and early Christian missionaries has often been noted. Both are divine messengers. Both have a higher commission. Both bring to men a new message which offers salvation. There is little distinction as regards the mode of their activity. Their work consists in kērussein, in the loud proclamation of the message entrusted to them. The similarity is so strong that in Thessalonica Paul is suspected of being a wandering Cynic, . . . and he refutes the idea.²

In the ancient Greek world, the kērux was a person of dignity, and held a prestigious social position. "As we have seen, . . . they stand to their lords almost in a position of friendship. They are their companions, comrades and fellows. One might call them adjutants of their princes; they are at their personal service."³

As it is today, so it was then. The public communicators were the leader's image-makers. The success of the Christian mission too, is related to the effectiveness with which proclamation is performed.

¹Ibid., 3:695. ²Ibid., 3:693.

³Ibid., 3:684.

Synonyms of Proclamation

The one word that has the broadest meaning of proclamation, is "kērugma".

"Kerygma" (Gk kērygma, proclamation, announcement, preaching). The proclamation or preaching of the Christian message. In the NT kerygma can refer to the content, event and office of proclamation. . . , the emphasis of the kerygma falls on the public proclamation and the promise and claims of the saving event.¹

Incorporated in the concept of "proclamation" are a number of other terms that are used in the NT that will be considered briefly.

Aggellō (and its derivatives) have the essential meaning of "to announce, to make known, or to proclaim."² It is used in a much more personal sense than kerussō, such as the announcement of family news. Coenen highlights the difference by using very contrasting language: "The difference between this [aggellō] and the dynamic, dramatic announcement of the new age, which is conveyed by kerussō and euaggelizomai, is again made very clear in 1 Jn 1:2f."³

Marturion is translated as "witness" or "testimony,"⁴ and is often used in close association with "preaching" and "proclamation."

It treats the proclamation as evidence given in behalf of the Christ event. In this sense also, it is noted that for proclamation

¹Lothar Coenen, "Kerygma," The New International Dictionary of New Testament Theology (Exeter, Paternoster Press, 1975), 3:62. (hereafter cited as NIDNTT).

²Idem, "aggellō," NIDNTT, 3:44. ³*Ibid.*, 3:47.

⁴See Matt 24:14; John 10:25; Acts 4:33 for instances where the word is used in association with the proclamation of the gospel.

to be truly Christian, it must be a faithful rehearsal of the gospel story. It is the evidence advanced in favour of Christ.

Brown summarises the ideas advanced in the spectrum of proclamation activities, when he says that "the kerygma of missionary preaching, the teaching of the epistles, and the gospel accounts of Jesus were not separate compartmentalised activities belonging to different phases of the church, but were in fact simultaneous and complementary."¹

Brown makes this observation regarding the teaching activity of the NT: "Although the distinction is commonly drawn between missionary proclamation [kerygma] and Christian teaching (didache; Teaching), in practice the two were closely intertwined."²

Proclamation is never an end in itself. It is not performed for the sake of itself. It is purposeful, and efficacious, and takes place in the Spirit. It is associated with words indicative of response from the hearers, such as "faith," "believe," "repent," and "baptise." It ". . ." is ultimately a prerequisite of faith, inasmuch as it has as its goal not simply the imparting of information or a formal allegiance, but a faith which involves self surrender and trust (cf 1 Cor. 15:11)."³

¹Colin Brown, "Structure and Content of the Early Kerygma," NIDNTT, 3:66. (There are several other expressions for communication with more restricted and specific meanings, which this paper is not able to deal with.)

²Ibid., 3:60.

³Coenen, NIDNTT, 3:55. (See Mark 16:15-16 as an example of association with words indicating response.)

In conclusion, Friedrich summarises the dynamic concept of proclamation when he says:

The phrase kērussōn kai euaggelizomenos tēs basileian tou Theou (Luke 8:1) gives us a comprehensive picture of the whole activity of Jesus. His whole life was proclamation of the gospel.¹

The Divine Imperative

The OT writings are invested with an anticipatory atmosphere. Expectation characterised each generation of the faithful. Their expectation was the coming of the Messiah and the establishment of the Kingdom.² God's plan to prepare the world for this event is very vaguely spelled out initially. It is a theme that is developed throughout the OT. There can be no doubt that the nation of Israel was to be a witness to the world, a presence in favour of God.³

However, there are very few explicit, unambiguous divine commands in the OT for the proclamation of the coming king and kingdom. There are instances of proclamation to the world in the OT, but these are characterised mainly by warnings of impending

¹Friedrich, "euaggelizomai," TDNT, 2:718.

²Gen 3:15; 12:1-3; 13:15-17. These vss. are samples only of the anticipatory nature of the coming kingdom.

³John Bright, The Kingdom of God: The Biblical Concept of Its Meaning for the Church (Nashville, Tennessee: Abingdon, 1953). p. 60. "Israel's faith had always taught her to expect great things of the future. History, it was believed, moved onward to the victory of God's purpose, the establishment of his rule over his people in glory." This reference is presented as typical of this theme as Bright develops it through his book.

disaster.¹ The majority of the cases of proclamation were directed to Israel by the prophets.

The cultural changes in the ancient world by the conquests of the Greek armies and philosophers had their effects within Judaism. The Greek orators popularised the public forum, where debates and speeches ranged over all manner of religious and political topics.

De Ridder notes that it was in this context that the Diaspora of Judaism adapted the Synagogue system which became both a place of worship for Jews, and a centre for their proselytising activities. The Synagogue became the place where the exposition of the Scriptures was most commonly performed, for the benefit of both Jew and Gentile.

The Synagogue was wonderfully adapted to compete with other faiths, providing as it did a public forum for an apologetic over against the anti-Jewish propaganda and slanderous accusations of the heathen. . . . It was motivated by a noble purpose: to make known Yahweh's sovereignty over all the world and over the whole life of all men.²

This OT precedent enables us to understand the locus of proclamation within Judaism at the time of Christ. Most, if not all, of Jewish teaching and preaching was confined to the Synagogue. It was here that the requirements of the law were spelled out, and the conceived expectations of the coming Messianic kingdom rehearsed.

¹E.g., Noah to the antediluvian world (See Gen 6 and 7) and Jonah to the Ninevites (Book of Jonah).

²Richard R. De Ridder, Discipling the Nations (Grand Rapids, Michigan: Baker, 1971), p. 83.

Messianic Realization

It was into this cultural scene that the Messiah was born. It is not surprising then that he made his first public proclamations of his Messiahship in the Synagogue. Jesus utilised the existing established avenues of proclamation, namely, the Synagogue setting, but in his own ministry he broke with traditional forms, and took proclamation on to the streets and highways; into the rural areas, and into the privacy of homes.

Bradford captures the motivation behind the proclamation activities of Jesus when he says:

Jesus mingled with people as one who sought to do them good. He took advantage of every opportunity to be with people, especially in social settings, one to one situations, large gatherings, such as religious festivals and wedding feasts. He welcomed those kinds of situations where interpersonal relationships are made possible.¹

This was innovative in traditional, formal Judaism. This means of proclamation had its forerunner in the person of John the Baptist, who is characterised as "the voice of one crying in the wilderness" (Matthew 3:3). It would appear that John was not a Synagogue preacher.²

The preaching activities of Jesus are different, not only in their divergence from traditional settings, but in regard to the rapport that he established with his audience. He continued to preach to large crowds, but appreciated them as grouped individuals,

¹Charles E. Bradford, Preaching to the Times: The Preaching Ministry in the Seventh-day Adventist Church (Washington, D.C.: Review and Herald, 1975), p. 25.

²See Ellen G. White, Desire of Ages, new ed. (Mountain View, California: Pacific Press, 1940), p. 102.

and at every opportunity sought the occasion to come close to individuals, to sense their personal needs, and to reveal himself to them personally.¹

In Christ's ministry we are introduced to an innovative and broad concept of proclamation. His proclamation activities were not limited to location, nor restricted to large group audiences. Further, he was not limited to stereotyped approaches to people.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.² (Emphasis supplied.)

The content of Christ's proclamation constantly moved from the Scriptures to himself, from the OT anticipation to present realisation (Luke 4:21). Christ was himself the content of his message of proclamation. Thus the ideal of the essence of Proclamation is modelled in the person and activities of Christ. He is God's word to mankind (John 1:1-4,14).

The principles of proclamation that he embodied and demonstrated are for the benefit of the church in its task of proclamation. Ellen White holds the example of Christ as the model for the church today.

Explain the truth, as did Christ, in many ways, by figures and parables. And Elder _____'s striking presentation of the truth by the means of charts may be followed to advantage. Let these things speak to the senses of the people.³

¹David W. Augsburger, Communicating Good News (Scottsdale, Pennsylvania: Herald Press, 1972). pp. 60-70. The aspect of the personal nature of Christ's preaching is developed in this book.

²Matt 5:23.

³E.G. White, Evangelism (Washington, D.C.: Review and Herald, 1946), p. 131.

The Great Commission

The closing period of Christ's ministry witnessed the transmission of the sacred task of proclaiming the gospel from Christ to His disciples.

And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come (Matt 24:14).

And he said unto them, Go ye into all the world, and preach the gospel to every creature (Mark 16:15).

Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost (Matt 28:19).

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

The Apostolic Proclamation

The activity of the early Christian church is characterised by a fiery evangelistic zeal. "Both the clear meaning of the book of Acts and a more technical word study reveal the priority of witness and the gospel proclamation in the early church."¹

The apostle Paul best exemplifies the dynamic of Christian proclamation after Christ. He acknowledged his call to be an apostle to the Gentiles (Rom 11:13). That meant his field was the entire known world outside of Judaism. He felt an obligation "to all men" (2 Cor 12:2), "in the regions beyond" (2 Cor 16:10).

Paul's proclamation is characterised by mobility, and

¹Howard A. Snyder, The Community of the King (Downers Grove, Illinois: Inter-varsity Press, 1977), p. 101.

didactic preaching. He was not limited to sermonising. "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (1 Tim 1:11; emphasis supplied.) It was a rehearsal of the Good News of Jesus Christ, and his activities resembled a re-enactment of the proclamation ministry of Christ. Cole emphasises the identity of the content of Paul's proclamation with that of Christ.¹

Possibly no text makes Paul's commitment to the proclamation of the gospel clearer than does 1 Cor 9:16: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!"

Käsemann demonstrates that Paul used this expression to convince his Corinthian converts that he had no choice but to proclaim the gospel. He did it of necessity, not for material gain, but because it was his "fate." By this he means that Paul was emphasizing that proclamation is an inescapable duty.²

The Apocalyptic Emphasis

Through its symbolism, the Book of Revelation characterises reality. Rist says that apocalyptic "is a vehicle of presentation, a literary technique to gain attention and authority for writing."³

¹R. Alan Cole, "The Life and Ministry of Paul," in The Expositors Bible Commentary, 12 vols., ed. Nolan B. Harmon (Grand Rapids, Michigan: Zondervan, 1979), 1:567.

²E. Käsemann, "Eine paulinische Variation des 'amor fati,'" Zeitschrift für Theologie und Kirche, 56 (1959): 138-45. As abstracted in New Testament Abstracts 4 (1959-60): 251.

³Martin Rist, "Apocalypticism," Interpreter's Dictionary of the Bible 5 vols. (New York: Abingdon, 1962), 1:158.

It pictures reality in symbols that emphasize the important features of the concept concerned.

Revelation brings the story of the Bible to a climax, concluding with the establishment of God's universal kingdom. The activity of the proclamation of the gospel and the accompanying warnings of impending disaster are prominent features of apocalyptic symbolism. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people (Rev 14:6). "Flying angels," "loud voices," "everlasting gospel," "preaching," and "every nation," suggest the components of the final proclamation.

The divine directive of Christ finds its fulfillment symbolized in the apocalyptic scene. "Proclamation" of the gospel is not an alternative activity for the church, it is integral to its very existence, and mission.

It is of interest to note that in Revelation, no one means or technique for proclamation is emphasized. What is stressed is the urgency with which the task is to be accomplished. This is consistent with Christ's attitude to proclamation. Of significance in this regard is the fact that it was Christ who returned to John to deliver the message of Revelation (Rev 1:1,2,9-20.).

Revelation presents a pre-advent proclamation phenomenon of global dimensions, that is energized by divine agencies, is effective, and climaxes in the ushering in of the Kingdom of God. It is the duty and privilege of God's representatives on earth to utilise all possible human agencies, inventions, devices, and

techniques, as instruments for cooperation in the accomplishment of that task.

Ellen G. White and Proclamation

Ellen White was committed to the task of inspiring her church to fulfil the Biblical commission to preach the gospel in all the world. Her conviction was that this was to be accomplished by preaching. She says that "God's appointed means of saving souls is through 'the foolishness of preaching.'"¹ It is a recurring theme: "The preaching of the gospel is God's chosen agency for the salvation of souls."²

For her, the task of preaching the gospel is the primary work of the church, and no other activity is to supersede it in importance.

The Lord designs that the presentation of this message shall be the highest, greatest work carried on in the world at this time.³

However, for Ellen White, the preaching of the gospel is more than sermonizing. It is a dynamic activity permeating all the endeavours of the church in its mission to share the gospel.

The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers.⁴

¹E.G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press, 1948), 5:300.

²Ibid., p. 87.

³Idem, Evangelism, p. 18.

⁴E.G. White, Testimonies to Ministers and Gospel Workers (Mountain View, California: Pacific Press, 1944), p. 62.

The act of preaching is not to be passive, in that it waits for the people to come to it. But it is to reach out to where the people are.

The gospel commission is the great missionary charter of Christ's kingdom. The disciples were to work earnestly for souls, giving to all the invitation of mercy. They were not to wait for the people to come to them; they were to go to the people with their message.¹

White uses the word "preaching" in its broadest sense. She states that "much more than mere sermonising is included in preaching the gospel."²

The concept of preaching for White, includes all those activities of the church that in effect communicate the gospel. The meaning attached to the word "preaching" becomes synonymous with the concept of "proclamation".

This observation is consistent with the stress that she places on the fact that not only ministers are to be involved in this work.

The commission given to the disciples is given also to us. Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world. The Lord calls for pastors, teachers, and evangelists. From door to door His servants are to proclaim the message of salvation. To every nation, kindred, tongue, and people the tidings of pardon through Christ are to be carried. . . . The world needs to see in Christians an evidence of the power of Christianity. Not merely in a few places, but throughout the world, messages of mercy are needed.³ (Emphasis supplied.)

¹E.G. White, Acts of the Apostles (Mountain View, California: Pacific Press, 1911), p. 28.

²E.G. White, Welfare Ministry (Washington, D.C.: Review and Herald, 1952), p. 32.

³E.G. White, Gospel Workers (Washington, D.C.: Review and Herald, 1915), p. 29.

The purpose of proclamation is evangelistic. It aims not only to inform, but to motivate the hearer to a response of commitment to the message.¹

The content of the proclamation as explained by Ellen White is the gospel of Christ. Christ's mission to this earth was couched in the context of His kingdom, which was the centre of contention in a cosmic conflict. Christ referred to it as "the gospel of the kingdom," or "the kingdom of heaven."²

Christ's sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which He had come to this world had been accomplished. He had won the kingdom. He had wrested it from Satan and had become heir of all things. He was on His way to the throne of God, to be honoured by the heavenly host. Clothed with boundless authority, He gave His disciples their commission, "Go ye therefore and teach all nations, . . . and, lo, I am with you always, even unto the end."

Just before leaving His disciples, Christ once more plainly stated the nature of His kingdom. . . . Their work was to proclaim the gospel message.³ (Emphasis supplied.)

The responsibility for proclamation, according to Ellen White, is not solely that of the ordained ministry, as popular opinion often has it. Every member of the church has the privilege of sharing in this work.

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), is Christ's command to His followers. Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Him in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given.⁴

¹Idem, Evangelism, p. 17.

²See Matt 4:17; 24:14; Mark 1:14; Luke 4:43.

³White, Acts, pp. 29-30.

⁴E.G. White, Education (Mountain View, California: Pacific Press, 1952), p. 264.

The involvement of the total membership of the church in the task of proclamation is a recurring theme in White's writings, and receives a progressively stronger emphasis in her later writings.

Not only does Ellen White identify those who are to have a share in the task of proclamation, but she also clearly identifies the people who have to be reached by the proclamation. It includes every person, no matter who he is, or where he might be.

Long has God waited for the spirit to take possession of the whole church so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory.¹ (Emphasis supplied.)

As many people become involved in the proclamation of the gospel, Ellen White envisages them utilising many different means to accomplish their task. All will not be using stereotyped means or agencies in this work.

To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time. That this work may be carried forward on correct lines He has directed the establishment of schools, sanitariums, publishing houses and other institutions. In these institutions the attributes of God are to be unfolded, and the glory and excellence of the truth is to be made to appear more vivid.² (Emphasis supplied.)

In this regard she comments: "How broad and extended the command is, 'Go ye therefore, and teach all nations.'"³

¹Idem, Acts, p. 111.

²E.G. White, Medical Ministry (Mountain View, California: Pacific Press, 1963), p. 188.

³E.G. White, Fundamentals of Christian Education (Nashville, Tennessee: Southern Publishing Association, 1923), p. 121.

The work of proclamation is not to be purely an organized phenomenon, with all members involved in some institutional agency for proclamation. The institutions are but one aspect of the means for proclamation. Proclamation is achieved by the very example of the life style of church members, and they are encouraged to make and take opportunities to share the message in their day-to-day social interactions.

Let teachers and students watch for opportunities to confess Christ in their conversation. Such witness will be more effective than many sermons.¹

So dynamic is Ellen White's concept of proclamation, that her counsel is to look for still more efficient ways for proclamation. Adaptability is the watch-word. The church must adapt its labors to the condition of the people - to meet men where they are.²

By taking the initiative, she says the church will be able more effectively to reach people where they are. "We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit".³

It would appear that no means of proclamation is necessarily of more importance than another in the estimation of Ellen White. It is the message, the content of the proclamation that is of supreme value. Any means of proclamation then, can best be valued according to its efficiency in communicating the message. New methods and means are to be tested and tried.

¹E.G. White, Counsels to Parents, Teachers, and Students (Mountain View, California: Pacific Press, 1943), p. 554.

²Idem, Evangelism, p. 57. ³ Ibid., p. 151.

Truth will be made so prominent that he who runs may read. Means will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the work in the past; but let no one, because of this, block the way by criticism.¹

By way of illustration, attention is drawn to how she gave her full support to some innovative preachers who utilised graphic visuals to attract and hold attention, and enhance the presentation of their message. This support she gave was not only from her personally; she was convinced that these progressive moves were directives from God.

You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. And these illustrations should be made still more impressive by words showing the importance of obedience.²

It has already been noticed how White stressed the participation of church members in the work of proclamation. The breadth of her concept of proclamation is noted again as she combined this participation with the means to be employed. She did not envisage each church member preaching or sermonizing. She does however, point out that all can do something. One of the most effective ways church members can be actively involved in proclamation is by person-to-person sharing of the message. Note the following emphasis.

¹Ibid., pp. 129-30.

²Ibid., p. 203.

The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor.¹

For years I have been shown that house-to-house labor is the work that will make the preaching of the Word a success.²

If half the time now spent in preaching, were given to house-to-house labor, favourable results would be seen. Much good would be accomplished, for the workers could come close to the people. . . . Many times minds are impressed with tenfold more force by personal appeals than by any other kind of labor.³

Although Ellen White endorsed the plan of holding Bible readings as of divine origin, the actual implementation of the plan, with its format, procedures, styles, and supporting aids etc., was to be made most effective by the incorporation of attention-getting and interest-holding devices.

House-to-house work is effectual when conducted in a Christlike manner. Hold meetings, and be sure to make them interesting. Remember that this requires something more than preaching.⁴

The church has not been backward in heeding Ellen White's advice of maximizing as many different communication devices as possible for the task of proclamation. Since the days of Ellen White the church has moved into proclamation through radio broadcasting, motion pictures, and television broadcasting, to mention several obvious ones. In the field of audio reproduction, proclamation has been greatly facilitated by the use of long-playing records for gospel music, and reel-to-reel, and later cassette, magnetic tape recordings, for both music and preaching. On to

¹Idem, Gospel Workers, p. 192.

²Idem, Evangelism, p. 433. ³Ibid., p. 463.

⁴Idem, Testimonies, 8:82.

the contemporary scene has burst the video phenomenon, which has caught the imagination of the public, and has become a powerful communication tool, combining the advantages of television with personal choice of programmes, and convenience of viewing time. Within the philosophical framework of Ellen White's concept of proclamation, there is a deliberate attempt to utilise this media tool for the sharing of the gospel.

In all of Ellen White's counsels, she constantly refers back to the example of Christ, as the pattern par excellence, for all Christian activities.

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitudes; and then He proclaimed to them the truths of the gospel.¹

The Prince of teachers sought access to the people by the pathway of their most familiar associations.²

Although Ellen White vigorously endorsed the development and adaptation of as many kinds of means for proclamation, she maintained a proper perspective and balance in relation to them and the success of the work.

In conclusion, it is suggested that the concept of "proclamation" best describes all those activities of the church, designed to spread the gospel. The means of proclamation then are but instruments and tools to serve the purposes of the church. They are not an end in themselves, nor are they to usurp the prominence given the gospel.

¹Idem, Evangelism, p. 123. ²Ibid., p. 148.

CHAPTER III

VIDEO MINISTRY IN PROCLAMATION TODAY

Introduction

With the popular acceptance of mass media technology by society and by the Church, there would be apparent justification for maintaining the view that there would be universal approval from within the Church for the use of video in ministry. This assumption however cannot be wholly maintained. In response to a Video Ministry Methods Survey conducted in conjunction with this project, a church elder responded on behalf of his church indicating that the church pastor would not allow the use of video in the church or for religious meetings in other places. This, it is hoped, is an isolated instance, but will be addressed briefly.

Dabson touched on this issue when he observed that "although some use the media inadvisedly, this does not negate the validity of the media as a means of Christian proclamation."¹

Montgomery says, "one must conclude that those Christians who oppose mass communications reflected not Christian belief per se in so doing, but a personal conservatism of temperament which had little to do with their Christianity."²

¹Dabson, p. 53.

²John W. Montgomery, "Mass Communications and Scriptural Proclamation," The Evangelical Quarterly 49 (1977):5.

He contends further that such an attitude is an abrogation of the world to the Devil; it takes the Devil too seriously when he claims the world as his.¹ Christ countered that spurious lordship in Matt 4:8-11.

The Communication Process

Proclamation should be communication. The effectiveness of proclamation is determined largely by the effectiveness of its communication. A survey of the components of communication will enable strategies and methods to be devised and adopted that will facilitate more effective communication. Baggaley points out that "the role of presentation in the communication of a message, . . . invariably effects its impact."²

The God of Christianity is uniquely a communicative God. He spared nothing to get his message to mankind. He has left the Church the commission to communicate his message world wide. Concern for the most effective and efficient means for gospel communication will always be a loyal church priority.

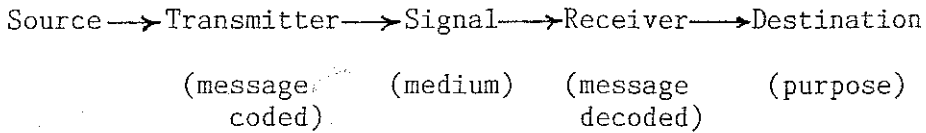
What do we mean by communication? "The oldest meaning of the word, in English, can be summarized as the passing of ideas, information, and attitudes from person to person."³

¹Ibid., p. 6.

²Jon Baggaley and Steve Duck, Dynamics of Television (Westmead, England: Saxon House, 1976), p. 14.

³Raymond Williams, Communications (London: Chatto and Windus, 1966), p. 17.

A simple model of the communication process could be diagrammatically represented as follows.¹



This basic concept conveniently identifies five major stages in the communication process.

1. The Source. Primarily the source of the message is God. Secondly, in practical and co-operative terms, the source is the Christian community. The Church has been entrusted with the gospel and the resources to communicate it. Providence superintends the process. In the communication of the gospel, the Scriptures and the Christian assume the essential activity of the Holy Spirit.

2. The Transmitter. This identifies the one sending the message. In the context of the proclamation of the gospel, the transmitter is the Church witnessing. In the technological concept of communication, the transmitter becomes a complex entity. The message is not only verbally coded, but is technologically coded in electronic signals for mass communication. This develops a complex communication model, requiring technological decoding by an electronic device, before the message is subsequently decoded on the human level as conceptualized in the simple model.

¹This model is based on the simple communication model of Baggailey and Duck, p. 9.

The Church as transmitter codes the message preparatory to transmission. This is done by couching the message in the same medium to which the receiver's senses are responsive. It may be in print in books and literature. It may be in pictures, in colour, slides, or movie films. It may be an audible message of preaching, singing, or music. In communicating the gospel the message is usually coded in audio or visual ways. The taste, tactile, and olfactory senses are not to be overlooked in the milieu of the communication context though.

3. The Signal. Each stage of the communication process is intricately related to the stages preceding and succeeding it. Thus there is an overlap of concept. The signal is now the vehicle that carries the cargo of the message in a coded form. The signal may be sound waves from a speaking voice, or electro-magnetic light waves from a screen. These are signals sent out to be received, decoded, interpreted, and acted upon.

4. The Receiver. In the simple model this is the person to whom the communication is directed. The function of the receiver is to decode the signals. The receiver is equipped with limited decoding ability. For example, in English speaking countries, most people as receivers of verbal signals are equipped to decode only the English language. When the receiver is unable to decode the signals received, the natural tendency is to tune into ones that are understandable to him. Not only language type, but the level of sophistication of the language also facilitates or hinders communication reception. Technical professional jargon is as a foreign language to those not of the 'in' group.

The dynamics of the receiver-process can also be complex depending on the simplicity or complexity of the transmitter coding. In the mass media communication process, the message is coded into electronic signals, and at the receiver end has to be decoded electronically into audio or visual signals by a television or radio set. The dynamics of the receiver are the reverse of the transmitter dynamics. The aim of the process is for the receiver to end up with the same message the transmitter sent.

Today very little in quality and quantity is lost in the technological communication process. Interference is minimal and reproduction can be made to be clearer than the original.

The major decoding problem comes on the level of the human receiver. The most effective way to minimize the problems in that area is for the transmitter to be intelligent concerning the receiver audience. He needs to code the message in signals familiar to the receiver audience.

5. The Destination. This is the final result of the communication process. It is the goal on which the transmitter is focusing. It is the decision and the actions resulting from the decoded signals.

For the Christian communicator the ultimate destination of communication is the decision made in favour of discipleship to Jesus Christ.

It can now be seen that a weighty responsibility rests on Christians as transmitters of the gospel, to capitalize on all available communication skill and technology to accomplish the task assigned them.

The Australian Audience

Because of the nature of the process of communication, intelligent Christian communicators need to understand clearly the receiver audience. They need to know the how, when, where, why and who of the listening and viewing audience. "We need to understand the social and cultural milieu of the peoples to whom the Word is brought."¹

The evidence indicates that television is a major avenue of communication in the contemporary scene. As Dabson observes, there is no need for lengthy argument to support this.²

The Australian audience is comprised of the church-goers and the unchurched. After surveying the Australian religious scene, Millikan has concluded that the fact "that less people go to church does not mean they are less religious."³

He believes there is in Australia a general predisposition toward belief in God. But the conventional church scene is not the place where the "vague religious feelings of Australians find a home."⁴

¹David A. Hubbard, "Mission Beyond the Mission," Christianity Today, 7 October 1983, p. 53. This article appears as an insert in the magazine. It is a statement adopted by the Trustees and Faculty of Fuller Theological Seminary.

²Dabson, p. 42.

³David Millikan, The Sunburnt Soul (Homebush, New South Wales: ANZEA Publishers, 1981), p. 68.

⁴Ibid., p. 83.

Religious broadcasting in Australia enjoys a fair hearing, and it may be that "the electronic church" has in some way robbed the conventional church of much of its support.

From the success of televangelists in Australia, it is clear that people are watching and responding to these programmes. They are giving generously to the appeals of these religious broadcasters.

The unchurched Australians too are keen television viewers. Many Australians are devoted to sport with a religious fervour, as the extensive time slots programmed for sport on television indicate.

The popularizing of canned movie and television programmes in the form of video, has captured the imagination of the Australian viewing audience. Walsh indicates that in 1985 there is a greater proportion of Video Cassette Recorders (VCR) per home in Australia than in any other country.¹

Couple this with the fact that the video industry in Australia in 1984 was the fastest growing business, and the picture emerges that video is an avenue of communication to which a large segment of the Australian population is tuned.

¹Richard Walsh, on "The Ray Martin Show", (NBN 3, Newcastle, New South Wales: 14 August 1985), 12:20 pm. This was an interview with Walsh who is a publisher.

Advantages of Video as a Means
of Proclamation

No one means of gospel proclamation is without its inherent weaknesses. Where one is weak another may be strong. So a diversity of approaches serves the purposes of the Church best.

An enumeration of the main advantages of video for gospel communication would include the following.

It is worthwhile to note carefully the practical reality of the following.

Consider the simple, subtle, but significant influence of the mere presence of a television set as an item of furniture in the household, . . . an influence on the very way that people structure their personal environment. Living rooms are now designed on a principle intended to give clear sightedness to the TV set itself; central ceiling lights have tended to be abandoned in favour of lower lighting levels from lower placed lighting sources; individuals sit side by side facing the TV set rather than opposite each other around a fireside.¹

The video approach steps right into the familiar, comfortable surroundings of the home; into a non-threatening home environment. "We should note the observation by Packard (1964) that in the soothing and familiar environment of one's own household the ready acceptance of the persuasive and informative is much increased (hence the importance for a door-to-door salesman of an attempt to gain access to the home)."²

The audio and the visual communication of video complement each other, and create a dual impact. This has the ability to capture the attention and hold the interest like few other communication media can.

¹Baggaley, p. 114.

²Ibid., p. 113.

Video has the advantage over television in the content presented. Commercial television, the only avenue for religious telecasting in Australia, is sensitive to the content of religious programmes. A trend has thus been set for religious telecasters.

Bisset writes concerning this:

Loving, caring, and understanding, are more often subject matter than atonement, justification, and sanctification. And while the former are commended, the latter are indispensable. Without them the Christian faith in the mass media becomes a bandaid salvation; fast talk and quick cure in the era of feelings. . . . What we are seeing today, then, is a programming drift away from teaching and preaching toward counselling, interpersonal relationships, holistic living, and physical healing.¹

Video, because of its personalized and individualized approach, is able to present distinctive truths forcefully without the threat of censorship by commercial interests

One of the continual major concerns for Adventist telecasting, is prompt and adequate follow-up of interested persons. The video approach has the advantage, that the minister² is on the spot to nurture, develop, and reap the interest when it is aroused.

The matter of relevant order of subjects, is by nature of the medium, very stereotyped with telecasting. The most suitable order of subjects in presentation can be determined only by a very general public opinion guideline. The video approach, like any personal approach, is flexible and adaptable to the needs of the

¹Tom Bisset, "Religious Broadcasting Comes of Age," Christianity Today, 4 September 1981, p. 24.

²"Minister" is used in this context as the one conducting the video ministry. This could be either a minister by profession or a lay person.

interest. Subjects can be repeated for clarification or reinforcement. The order of subjects presented can be altered to fit the needs of the individual interest. Programmes can be "paused" during viewing for questions or discussion, or left to run if diversive conversation threatens to interrupt the ministry. Too often gospel proclamation is approached from the angle of the church's agenda, without due concern for the receiver's agenda of interests and concerns. If people are to listen to the church, the church must first listen to the people.

Bisset calls attention to the importance of relevance:

Ultimately, the Holy Spirit must convey divine truth to the human mind and will. But this does not relieve us of our responsibility to present the gospel with clarity and relevance.¹

In point two, attention was drawn to the dual impact of the audio-visual presentation. Social science has identified another very powerful form of communication that is going on simultaneously with the audio-visual presentation.

This communication is sub-liminal. The viewer is unconscious of what is happening until his attention is drawn to the dynamics involved. These messages that are transmitted are non-verbal. This non-verbal communication is used as a support for the main audio-and visual-thrust. It is mood-and atmosphere-creating. This technique of communication capitalizes on existing thought patterns of the viewer and builds on them. It aims at the emotional level. The technique has been exploited by commercial television in the manipulation of minds to a given end.

¹Bisset, p. 35.

This is a very forceful and influential aspect of communication. Baggaley makes the point in the following:

We also make a perhaps surprising but insistent point: that the subject matter conveyed by television is of less basic importance than is generally assumed; it is on the viewer's reaction to the imagery of television presentation that we must concentrate if the medium's fundamental psychological effects are to be established.¹

Baggaley's research also showed the following:

The overwhelming evidence in the socio-psychological literature [showed] that the individual, when receiving information, makes critical use of its non-verbal elements in deciding how to interpret its actual verbal significance. When the verbal and non-verbal content of TV material come into conflict with each other, it may certainly be predicted . . . that the lasting effects on the viewer are likely to be those of the non-verbal elements exclusively.²

Masterman refers to this complementary communication as the "overload."

Television images are overloaded with information and meaning through increasing awareness of the variety of non-verbal channels along which information and meaning may be carried.³

Television pictures present the viewer with an enormous amount of information most of which he processes at a level where he does not see it as having 'meaning' at all.⁴

This phenomenon is not inherent in the electronics of the TV set, but is a programming technique, deliberately built into the presentation. This "overload," as explained, is the "persuader." It could be non-verbal such as music, visual images in rapid succession, popular appeal, volume intensity, or canned responses

¹Baggaley, p. 1. ²Ibid., p. 78.

³Len Masterman, Teaching About Television (London: MacMillan Press, 1980), p. 39.

⁴Ibid., p. 43.

that reinforce the verbal and visual message. These techniques can be utilized to support the presentation of truth on video too.

Baggaley makes a sociological observation regarding decision-making and television. Individual decisions are made within the framework of the community norms. In the modern technological society of the west, community norms are no longer set by the market place, but on the commercial television scene. It is from television that opinions and judgments are made, because it is there that the most accepted popular community trends are brought into the privacy of homes.

Television encourages a dependence on it in the manner by which it provides 'anchors for hypotheses' in an increasingly diversified world. Man's reliance on others and upon groups as reference points is replaced by a reliance on TV as the reference point, and by a view of the world that TV reflects through the content of its programmes.¹

It is also true that membership of groups can be a two-edged weapon, both protecting the individual against oppression and making him more vulnerable to it. As argued earlier, where the viewer has the chance to observe other's reactions, he can find some anchorage for his opinions about the material he sees.²

The appearance and hearing of a group response, may be a sub-liminal communication, but it supports the appeal of the message.

When Bisset observes the impact of secular television, and then compares it with the Church's lethargy in capitalizing on these communication techniques, he concludes that for the Church the "challenges of content and prophetic presentation still lie ahead."³

¹Baggaley, p. 113.

²Ibid.

³Bisset, p. 33.

McClendon also contends that the Church could reap tremendous spiritual benefits by employing these techniques used in the secular mass communications.¹

Video ministry, because it is personalized in its use, has the advantage of knowing that it is preaching to the non-converted. Surveys have shown that televangelism does not reach the unchurched. "Thus as far as taking the gospel to the unchurched is concerned televangelism is a failure."²

Dangers in Video Ministry

An honest appraisal of Video as a means of communicating the gospel must take account of the inherent weaknesses and dangers involved, and endeavour to counteract the negatives by adopting appropriate strategies.

A survey of television viewing by Sharman revealed the following:

While they acknowledged that they learnt from television and that it provided information . . . these benefits were seen as incidental to the main function of entertainment.³

The children's response would be indicative of adult viewing too.

Based on this popular entertainment value of television, is the observation that Baggaley makes regarding the level of individual involvement.

¹Paul I. McClendon, "Selling the Gospel in Secular Markets," Christianity Today, 8 April 1983 p. 20.

²Dabson, p. 51.

³Kevin J. Sharman, Children's Television Behaviour (Melbourne: Jenkins Buxton Printers, 1979), p. 8.

But the actual imagery of television may in itself command viewer's attention at different levels. When the producer's obvious aim is to provide a perceptual experience alone, the question we must ask is whether the viewing experience of an individual is actively based on the image cues or is it passive. Accordingly, we may identify three possible levels of involvement in TV material: (1) the highest level, at which active involvement in the implications of the narrative occur; (2) an intermediate level, at which active involvement in the implications of the usual aural imagery alone occurs; and (3) the lowest level, at which there is totally passive involvement in the imagery's simple novelty value. If the TV viewing experience is characterised by an active involvement in the narrative specifically, it is obviously dependent on the viewer's ability to actively interpret the aural and visual images he perceives.¹

Tele-video images have the ability to short-circuit the rational processes of the mind, and drive directly to the seat of emotional response. Visual imagery, overloaded with non-verbals is able to produce emotional and irrational responses in the viewer, based purely on the senses. The programming of content into religious video, needs to avoid securing decisions purely on that basis. Viewers who had been involved in decision making from TV, when asked to explain the rational basis for their decision, were unable to give one.

This highlights the necessity to follow a video ministry approach that guarantees that the message has been intellectualized.

So content goes in, it seems, but swiftly decays unless we have reason to intellectualize it and in our preoccupied state in front of the television set, it follows that the logical content of transmission may often be of less significance than the imagery that mediates it, the shadows and transitions of presentation alone.²

¹Baggaley, p. 68.

²Ibid., p. 6.

In video ministry, this weakness can be countered by supporting the video presentation with open Bible Study and discussion that will cause deliberate reflection and recollection of the material viewed. Resumes are provided with some video series to enable this to be done.

A phenomenon that has emerged in societies heavily involved in television viewing is that of conditioned non-response. Viewers can be exposed to the most horrific scenes, and see the most desperate needs of underprivileged masses of people, but in the isolation of their homes, they can do nothing. Often repeated, this non-response condition becomes normative. The point is reached where the best response that can be seen is a verbal reaction, but positive action is numbed. No longer are they directly involved in the reality but alien to it.

Yancey considers that "perhaps the most dangerous aspect of all is the latent effect of television to create a dependence on a vicarious experience."¹

It is important in video ministry, that the minister accompany the viewers during the presentation. It is his duty to see that an appeal is made, and that an appropriate response takes place.

There is need to be constantly revising and producing programmes relevant to the world around.

The final challenge of the next quarter-century in religious broadcasting is program content. There is no way around this

¹Philip Yancey, "The Ironies and Impact of PTL," Christianity Today, 21 September 1971, p. 28

issue if we are to be religious broadcasters. Our mandate is to tell the truth about heaven and hell; we must preach Christ to those without hope and without God in the world.¹

The simple model of communication presented earlier has overlooked one of the most essential aspects of communication: Meaningful communication is a two-way process. It is a dialogue.

If the signal is decoded wrongly, and the message received is distorted, there has not been communication in real terms. If the signal was audible, but not understood, what was heard was simply a noise. Feed-back to the sender, or reversing the simple communication model process, gives the opportunity to the sender to verify that the message was received correctly. The television business assesses its communication effectiveness by means of "ratings" obtained from the viewing audience.

In video ministry, the presentation of the truth via the electronic media must not be allowed to become a one way process. A system of obtaining a "rating" of effectiveness must be constantly maintained. This can be done simply by discussion and questions on the video viewed.

The minister must take time to get feed-back. Not only will this indicate the level of communication, but will enable the minister to become involved with the interest as a person, and not just as a passive listener/viewer.

Very few people are good listeners. Yet nowhere is the art of listening more important than when Christians share their faith. Too often, however, we try to 'sell' Christ to others. We reduce our message to easy steps; we learn to work around negative responses and we avoid questions; we try to collect 'decisions' for Jesus Christ.

¹Bisset, p. 35.

When we use this salesmanship method of communicating the gospel, we overlook two basic principles of communication: (1) communication is a two way street, and (2) new ideas are best communicated at a level of mutual trust and understanding. The key to both is listening.

Borg goes on to say that listening helps in three ways: (1) it helps us understand others; (2) it helps others understand themselves; and (3) it lets others know we care.

It needs to be clearly understood that no one means of gospel presentation is the only or best means for all times and all places. Each has its limitations and the Church needs to be aware of both time and place, and plan strategies to maximize the strengths of each method.

The video approach is novel, and it appears to offer some advantages. Some may be tempted to rely too much on the sophisticated gadgetry of video, assuming that it is the answer to the Church's outreach. There is a danger of assuming that the video will do it all.

Mooneyham presents a timely caution.

For mission agencies looking for an easy way to reach the unreached - a way not marked with blood, sweat, and tears - the lure of evangelism by mechanical devices is almost irresistible. It is here that the 'more and better' syndrome reaches its peak. The church is presented with a sparkling array of technological gadgets that are supposed to make the fulfillment of our mission easier, faster, and more efficient.

Technology must be appropriately evaluated and used. . . . But we try not to forget that gadgets are always second-rate evangelists. No scientific breakthrough will ever replace Spirit-filled men and women whose hearts are so aflame with

¹Dennis R. Borg, "Christian Witness is Dialogue, Not Monologue," Christianity Today 27 March 1981, p. 31.

Jesus and so burdened for hell-bound souls that they will agonize with God as did John Knox, who cried, 'give me Scotland, or I die'.¹

Need of Friendship

The underlying need emerging from a consideration of the dangers inherent in video, and implicit in the great commission, is that of personal contact and friendship with interested people.

The minister needs to be, as well as a counsellor, Bible student and teacher, a friend to those he visits and endeavours to win to Christ. It is he who completes the communication process, moves the presentation from entertainment to instruction, is aware of the level of involvement by questions and discussions, and encourages the interest to become personally involved by decision and action. In all this he assumes it is the Spirit of God that produces fruit.

¹W. Stanley Mooneyham, "Getting More Hooks in the Water is Not Enough," Christianity Today 18 September 1981, p. 19.

CHAPTER IV

DESIGN FOR VIDEO MINISTRY PROJECT

Introduction

The success of the project will depend largely on the participation of church members. Therefore the basic preparation will be to become familiar with and to enthuse church members with the ideas of video ministry.

Interviews with persons who have already had some experience in video ministry will provide valuable information and guidance to assist in the structuring of the strategies for the project ministry. This information will also assist in the preparation of a survey which will serve as an instrument of evaluation for existing video ministry methods.

Once the specific approach for the project is finalized, it will then be shared with the membership of the church in seminars designed to prepare them for participation in the video ministry project.

When the actual ministry is implemented, fortnightly reports, which monitor the video meetings, will be collected and collated. The effectiveness of the project will be seen by comparing the results of the reports with the planned strategies, and with the findings of the video survey. A conclusion can then be made.

Outline of Project Design

The purpose of this section is to give an overview of the approach that will be followed in conducting the project.

Preparations -- The Prime Time

The very first step will be to speak with different pastors concerning their churches, and their willingness to cooperate with the project, as well as the suitability of their churches for a video project. Then, in consultation with the selected church pastor, arrangements are to be made for several preaching opportunities in the church where the project is planned.

The aim and purpose of these services is to develop familiarity with the members. The offer can be made to share in the activities of the church such as the Mission Report and teaching a Sabbath School class.

Being early to Sabbath School, the break between Sabbath School and the Church Service, and the lingering time after the Service, are opportune times to interact and become acquainted with the members.

However, the above mentioned contacts are limited in time. It will be advantageous to investigate the possibility of the church joining in a fellowship lunch after a Sabbath service, at which time a great opportunity is available to meet members personally and informally.

This time spent in preparation is to be more than social. It is prime time, in the sense that the members can gradually be warmed and primed towards the idea of video ministry. These

contacts can help create interest and enthusiasm for the project, and encourage personal participation.

It is to be expected that a number of members will have their own colour TV sets; some will have Video Cassette Recorders,¹ and some may even have sets of religious video programmes, on either VHS or BETA cassette design. The preparation time affords an opportunity to ascertain the amount and the nature of the video equipment already in the church that can be utilized in the implementation of the project.

Once the members begin to warm towards the idea of the video ministry, an official letter is to be forwarded to the church board outlining the design, purpose, and dates for the implementation of the project. The letter is to request authorization to proceed with the project in the church, and seek leadership commitment and support for the project.

Interviews

Urgency demands that early in the preparations, a number of ministers and lay people who have used video, be contacted, and times for interviews be arranged.

The aim of the interviews is to secure preliminary information of how video is currently being used. Furthermore, it will be an advantage, if possible, to accompany some of those interviewed to their video meeting, and observe the implementation of their particular approach.

¹Video Cassette Recorder will hereafter be referred to as VCR.

From the results of the interviews, the task will be to structure aspects of the project. First, a "Survey of Video Ministry Methods" is to be constructed, which is to serve as an instrument of evaluation for contemporary video ministry methods, and secondly, the specific approach of the video project will build on the interview information.

Survey of Video Ministry Methods

Because video ministry is a novel approach to proclamation, having been used for only about two and a half years in the Adventist Church in Australia, much of what is being done is by way of experimentation.

Therefore, the survey is an attempt to gather together the varying approaches used, so that an overall picture of what is being done can be observed. In order to obtain as accurate a picture as possible, the scope of the survey is to be as wide as time and means permit.

The survey is to assess specifically the evangelistic aspect of video ministry. It is to look at the series that is used, methods of use, starting a video programme, topic sequences, methods of transition to open Bible studies, support material, decision-getting, completing the series, follow-up, success rates, and observations on advantages and disadvantages.

Because those using video in ministry are scattered, a post-out of the survey will be necessary. The Conference Lay Activities Leaders and the producers of religious video, are to be approached to get names of those involved in video ministry.

The Video Ministry Project

Now, with the basic understanding of video ministry obtained from the interviews, and with the "Survey of Video Ministry Methods" form completed, a specific project is to be structured, to be shared with the church in seminars, and then implemented by the members. This project is to emphasize a particular approach to video ministry by focusing on several specific features. In this way comparisons can be made with the results of the wider group of video ministry approaches.

Video Ministry Seminars

With the aims and the structure of the project ministry clearly defined, the church is to be invited to share in a number of seminars. These seminars are to be presented in an informal and attractive manner. They are to be conducted at a time when as many as possible of the members can be present. The aim of the seminars is five-fold.

1. To introduce the concept of video ministry
2. To inform members concerning the potential of video ministry generally and the plans and design for the project ministry specifically
3. To interest the members in video ministry by exposure to a video presentation
4. To enthuse members by shared testimonies from persons involved in successful video ministry
5. To involve members by a commitment to participate in the project.

This presentation of the video ministry project to the church members will involve several seminars, at the conclusion of

which it is envisaged that there will be a number who will choose to become involved in the implementation of the video ministry.

Reporting

Once the committed members have started the video ministry, reports are to be collected each second week over a period of not less than two months. These reports are to ascertain if the member conducting the video ministry has followed the particular approach outlined for the project, and to furnish the results of the project for assesment purposes.

Conclusions

The results of the "Survey of Video Ministry Methods" and the results of the reports from the Project Video Ministry, are to be analyzed in an attempt to draw conclusions as to the effectiveness or otherwise of the particular approach of the project ministry.

CHAPTER V

IMPLEMENTATION OF VIDEO MINISTRY PROJECT

Preparation

A period of about two months served as the preparation time when attention was given to the following items.

Church familiarization. In consultation with Pastor Ray Jerrard, pastor of Charlestown and Swansea Seventh-day Adventist churches, regarding the nature of the proposed project, it was decided that the Swansea church would be the most suitable for conducting the project. His cooperation in fitting the project into his ministry programme for the Swansea church was willingly given.

The first visit to the church revealed a small congregation of about 35 members, who exhibited a warmth of fellowship. The second visit afforded the opportunity to share a mission story, and the third visit was an opportunity to preach the divine service.

By this time members were well aware of the reasons for the visits, and a warm reception was being given to the idea of video ministry. By a process of consensus the members decided to have a fellowship lunch after the service the following week, at which time a closer acquaintance could be made with the members individually. This was organised and proved to be a very profitable time.

During this time of meeting with the members, the history of the church could be pieced together, and the recent outreach

activities discussed. Several months before a Revelation Seminar had been run in the area, and eight people had completed the programme, and several had indicated their interest in baptism. A mid-week Bible study had been arranged in the church hall to follow through with these new interests, but only a few had been attending regularly. Also, a health awareness programme was currently being run in the church hall by the ladies of the church, and there was a considerable interest being shown in that.

At this time, a letter was forwarded to the church board outlining the objectives of the project, and requesting permission to conduct the home video ministry in the Swansea church. The letter also sought the support of the local church leadership. The response to this letter was given verbally and was affirmative.

Plans were then made for the commencement of two video ministry seminars, at which time the concept for the video ministry was to be presented, and plans arranged for the implementation of the ministry.

In the process of becoming familiar with the church members, it was found that four families had their own VCRs, and one member had two full sets of the Kenneth Cox video series: One on VHS and the other on Beta cassettes. The owner was willing for the church to use them for the video ministry programme. The church did not have a set of its own, nor a VCR of its own. The member with the cassettes was also willing to share a VCR if it was needed by members for outreach.

Evangelistic video familiarization. From 18 - 20 January 1985, Avondale College hosted a video ministry training seminar with

guest speaker Pastor Kenneth Cox from America. The video series in focus at the seminar was the Kenneth Cox Series produced by Advent Video Productions.¹

Instruction was given for the use of the video series in public evangelism, personal home Bible study groups, and in home video meetings. Pastor M. G. Townend of the South Pacific Division Special Projects department organised the seminar (which was one of five conducted in the Division during the guest's visit). By contacting this department, copies of all the printed material distributed at the seminars was obtained. This proved helpful in building an understanding and appreciation of the potential for the video approach in ministry.

Several of the Kenneth Cox presentations at the seminar were recorded live on video by Advent Video Productions. When a copy of this was acquired it was viewed a number of times, and this helped to reinforce the appreciation for the different approaches of video outreach.

The office of the North New South Wales Conference of Seventh-day Adventists in Newcastle, has a religious video library. It contains a number of different video series, each with its distinctive format. By arrangement with the Conference Lay Activities director a number of videos from each series were viewed. This created an awareness of the variety of approaches available here in the South Pacific Division.¹

¹See Appendix 1 for a review of the different evangelistic video series produced in the South Pacific Division of Seventh-day Adventists from 1982-85.

It was decided that the Kenneth Cox series would be the one used in the project. This is because the Cox videos appeared to be the most popular from initial enquiries made, and because they were readily available in the Swansea church.

Interviews. There were a number of people in the district who had some experience with video ministry. Four of these people were contacted, and interviews arranged. It became apparent from the interviews that little concern had been given to a systematic approach to video ministry. Each person was following their own ideas in the implementation of video ministry.

However, the interviews yielded sufficient information to suggest guidelines as to what a "Survey of Video Ministry Methods" would need to be aware of, and also point to certain aspects of video ministry which could be featured as specifics in the structuring of the video project.

Survey of video ministry methods. The "Survey" covered in detail such questions as the following: video series used, ministry methods, ministry setting etc.¹

The results of this "Survey of Video Ministry Methods" will be considered in chapter six.

The Lay Activities director of each of the Australian Conferences was contacted and asked to supply the names of ministers, laymen and/or churches that they were aware of who were

¹See Appendix 2 for the "Survey of Video Ministry Methods" as it was distributed.

involved in video ministry. Each Lay Activities director responded promptly to the request.¹

This provided a total of 118 video contact names from the church Australia-wide. Several other names of members using video locally were added to the list of names received from the Conferences. The grand total of those to whom surveys was sent was 122.

Survey forms were sent to each name together with a covering letter of explanation and appreciation, and a stamped self-addressed return envelope.

In addition to this, a memo was forwarded to each of the Conference Communication directors to include in the next edition of their Conference News Bulletin. It was to serve as a gentle reminder to those who had received video survey forms, to attend to them promptly, and get them in the return mail.

Strategies for Video Project. It was decided that the following aspects of video ministry would be the main features of the project.

1. The project would follow a home meeting format
2. The project would focus on friends, relatives and neighbours as the target audience
3. The ministry of the lay-member was to be supportive of the video presentation

¹The number of video ministry participants in the various conferences is as follows: Greater Sydney 19; North N.S.W. 16; Northern Australia 2; South Australia 7; South N.S.W. 16; South Queensland 16; Tasmania 8; Victoria 12; Western Australia 22.

4. The church member's support was to include the providing of homes as a venue for the meetings, inviting friends to the meeting, showing the video according to the project guidelines, showing friendliness and concern, and reporting on the progress
5. A primary aim was to have the members of the video project complete the series of twenty-seven meetings
6. Interests that developed because of the meetings or questions raised, could be followed up in an appropriate way.

The First Seminar

This first seminar was conducted on 27 July 1985. Members were invited to share in a fellowship lunch, and then remain for the video seminar that was to follow. Almost all members joined in the fellowship lunch and about 20 remained to participate in the seminar. The seminar commenced at 1:45 P.M. and concluded at 4:15 P.M.

Specific preparations for the seminar included the arrangement for equipment such as black-board, chalk, VCR, TV, video tape, sample resumes, and invitations.

The aim and purpose of the first seminar was threefold: (1) to introduce the concept of video ministry; (2) to outline the specific nature of the video ministry project; and (3) to enthuse members with the potential of video ministry, and the simplicity of its use.

The Seminar Programme

After the welcome and prayer, the outline of what was to follow in both seminars was shared with the members. This included the following:

First seminar.

1. Potential of video outreach
2. Variation of uses
3. Guest speaker
4. Home meeting video ministry
5. Possibility of total membership involvement
6. Friends and friendship
7. Viewing of a video
8. Question time
9. Commitment

Second seminar.

1. Plans for implementation
2. Details for home meeting video ministry
3. Friends and friendship
4. Viewing of a video
5. Logistics for equipment distribution
6. Question time
7. Commitment

John Koran, at the time a resident of the Cooranbong district and a member of the Boolaroo Seventh-day Adventist Church in Newcastle, was very involved in video ministry. He had been working as a literature evangelist, and had followed up his interests with videos. He was very enthusiastic and was having considerable success with soul winning by this means of ministry. He had several new families attending church at Boolaroo for the first time the Sabbath morning of the first video seminar at Swansea.

Koran was invited as a guest speaker to share his video ministry approach and enthusiasm with those present. He joined the video seminar at Swansea in the afternoon. His enthusiasm and experiences gave an authentic assurance to the promotion of the simplicity, effectiveness, and fruitfulness of the video approach.

Following the presentation by the guest, reference was made to several of Ellen White's statements regarding the necessity of keeping up-to-date with the most attractive and efficient means of proclamation. As presented earlier, video ministry is a modern viable means of sharing the gospel.

The strategy for the project was outlined in general terms, with emphasis on the key points.

1. The video ministry project was to follow the home meeting format
2. The target audience was to consist of friends, neighbours, and relatives
3. Those hosting the meetings were to do all possible to make the meetings as non-threatening as possible by showing friendliness
4. The aim was to complete the series with as many of the initial members of the group as possible

In order to familiarize the members with the Kenneth Cox videos, the programme "The Angel That Became a Devil" was viewed by the seminar group. This was the first time most had watched a religious video, and all were excited with the possibilities. Several of the older members were fearful of not being able to operate the sophisticated electronic equipment.

The viewing of the video led naturally into a question time which had to be shortened because of restrictions on time. The seminar concluded with some thoughts on the Christian witness. Emphasis was placed on the concept that all can do something.

A response from those present indicated that almost all present would like to enjoy the experience of leading some person to Christ. Attention was drawn to past experiences and to John Koran's testimony that show that the video tapes will and can do the hard work of giving an interesting presentation of truth, and that what is needed is willing members who are prepared to invest time and friendship in viewing the video with friends.

An initial call to ascertain how many would be prepared to become involved further in the second seminar and then in the home video meetings, gave a response of eight persons, representing four home meetings.

The seminar closed with the invitation to start prayerfully thinking of friends who could be invited to share in the video meetings. This was followed by the benediction.

The Second Seminar

The second seminar was held on 3 August 1985, on the Sabbath following the first seminar. As before, it was conducted after the divine service. Twelve members remained after a fellowship lunch for the seminar.

This seminar was focused more on the details of the implementation of the ministry in the home meetings. It included a discussion on the advantages of video ministry, and the role of the church members in the presentation. Following a lively question time details of the ministry were discussed.

1. The Kenneth Cox videos were the series to be used for the project

2. The full series was available in the church, as well as two VCRs for use with those who did not have their own
3. The home meeting type of ministry was to be encouraged; this involves a number of members meeting together if possible, and inviting their friends
4. The format for the home meeting included a friendly welcome, the video viewing, question time, and personal witness
5. The meeting was to be informal, friendly, and non-threatening
6. Resumes¹ were available for use, and to be used if interest was shown in following the study further
7. Only one video was to be viewed per meeting
8. The topics were to be followed as listed in the series²
9. If an interest was aroused then the member would handle it himself, or invite the pastor to assist
10. Members were encouraged to avoid getting into argument or confrontation situations with friends on any subject matter presented; questions or problems that arose that could not be answered or helped, were to be a lead into the next meeting.

After the presentation of these details and the programme outline, another video was screened: "Our Day in the Light of Bible Prophecy." This is number one in the series, and is the one the members were to use in their first meeting.

The personal invitation was again made available and each person took some.³ When those at the seminar were asked how many friends they had asked or had ready to start in the home meeting, the answer was silence. No one had any firm commitment from friends they had spoken with.

¹See appendix 6 for a sample of the Cox evangelistic video meeting resume.

²See appendix 3 for the list of titles in the order that they appear in the series.

³See appendix 4 for a sample of the personal invitation used. Appendix 5 supplies a sample of the record of attendance used with the video ministry.

As details were assembled for the location of the home meetings, it was found that very few of the participating members actually lived in the Swansea area, or lived near another Swansea church member. Only one lived in Swansea, and the others were scattered in suburbs to the north. Because there were several elderly members involved, it was apparent that they would not be able to travel at night to meet in a home meeting context.

Because of these determining factors, it was agreed by consensus, that the home meeting format would have to be abandoned in some cases, and individual members host their own meeting where other support members could not come.

After this arrangement was discussed, members requested that they be given another week to contact friends and make arrangements. This plan was adopted, and video meetings were planned then to commence the following week.

It was agreed that on the next Sabbath, after the divine service, participating members would meet to coordinate times, places, leaders, and the sharing of the video cassettes. The seminar closed with prayer, and afterwards individual members came to discuss questions relevant to their particular situation.

Meeting Three

The third meeting was not a full seminar, but a meeting after church of those members who were participating in the video ministry. The aim was to co-ordinate the sharing of the video cassettes, and also the VCR if needed.

Of those present eight home video meetings were arranged.

Meeting 1 needed the VCR and the cassette. This meeting was scheduled for Monday evenings at 6:30 P.M. Meeting 2 needed cassette only. The exact time had not been decided at the meeting. Meeting 3 needed the cassette only. It was scheduled for Tuesday evening, and the time was still not decided. Meeting 4 needed the cassette only. It was planned to commence on Friday evening at 7:45 P.M. Meeting 5 needed the VCR and cassette, but commencement would have to be delayed for three to four weeks due to planned holidays. Meeting 6 need the VCR, the cassette, and a colour TV set. This meeting was planned for any time during any day when it was convenient for the courier to drop it around. Meetings 7 and 8 were programmes that had already started and were meeting on Thursday mornings and Friday evenings. They were two separate groups. These programmes were hosted by the owner of the video set.

Several church members involved in the video ministry volunteered to be couriers for the VCR and the cassettes where required. The meeting closed with prayer, and the meetings were to start that following week. The first of the two-weekly reports was due on 24 August.

Starting the Video Meetings

The first report¹ was collected 24 August after starting the home video meetings, and several facts which need comment surfaced and were observed.

¹See appendix 7 for the video ministry report form used.

Because some members were alone in conducting their video meetings (for reasons explained earlier), several had become afraid to start, or were short of courage in asking friends to come, and had not started. Two of the seven had not started for this reason. After hearing the reports of others, they were determined to start the following week, which they did. This situation may have been avoided, and an evaluation of the project will make observations in regard to this.

With all the meetings scheduled to start in one week it was not possible to develop one approach and learn from it in developing strategies for further meetings. The evaluation will analyze this weakness too.

The results of the two month monitoring period for the video meetings, together with the results of the "Survey of Video Ministry Methods", will be considered in a separate chapter.

CHAPTER VI

EVALUATION

The Home Video Project

The specific aims of the project were:

1. To involve church members with expertise and interest in home meeting video ministry
2. To involve the local church membership indirectly in video ministry by furnishing names and contacts
3. To determine the effectiveness of the means and time used for introducing and using video in homes
4. To suggest effective methods of motivating, developing, and integrating the video interest into personal Bible study

The degree of success in achieving each of the aims is summarized as follows.¹

The project did involve the members with expertise and interest in video. About 30% of church members participated in the programme. The first aim was successfully achieved.

The non-members who were invited to participate in the video meetings were friends, neighbours and relatives of those hosting meetings. Members who did not participate in the project, except perhaps to sit-in on the training seminars, did not furnish names of interests or friends who could be invited to the home video

¹See appendixes 8 and 9 for details of the results of the project. Appendix 10 supplies an attendance graph.

meetings. The second aim was not successfully achieved. This may be because those who did not participate were not motivated to share their faith anyway. Also, research done on the church membership revealed that members were not living close together, and so the possibility of inviting friends was not feasible.

The invitation to friends, neighbours, and relatives received a warm response. There was an average of two non-members to each member present at the video meetings. It is concluded that inviting friends, neighbours, and relatives to home video meetings is a very successful means for introducing video meetings in homes. This conclusion is supported by the results of the survey which revealed that 73% of video interests came from the circle of the member's friends.

The project implementation strategy was for all home video meetings to commence during the same week. This created problems for those enthusiastic and willing members who lacked courage and needed a little support to get started. This was a weakness in the timing for introducing video into the homes. A pastor full time in a church might have been able to minimize this weakness.

Due to time restrictions it is premature to determine if the strategy for motivating, developing, and integrating the video interest into personal Bible study is successful. The strategy to get interests was to invite friends. That worked nicely. The strategy to hold interests was video's inherent interest-holding ability, and the friendship of the members. That appears to have worked well as only two non-members stopped attending during the eight weeks monitoring time. The strategy to motivate and develop

Bible study is: (1) to arouse interest by asking questions; (2) to encourage discussion after the video viewing that would lead to Bible studies; (3) to share the resume; and (4) to use questions as an invitation to open the Bible and find answers.

Questions and discussion became more frequent as the project developed and the plan is that these will lead to Bible study.

With respect to the achievements in the light of the stated aims, it is recommended that:

1. For home video meetings, the target audience be friends, neighbours, and relatives and that personal verbal invitations be given to them.
2. Interests who join the meeting be extended warm friendship, and besides hosting the programme, members be encouraged to make this their only contribution to the meeting for the first six to eight meetings. If an interest is not aroused so that topic-related discussions or questions do not eventuate, nothing is lost. If they do eventuate the next step is to pursue the interest by Bible studies. Coercion or "coming on strong" with religious issues may have the opposite of the desired effect, and friends, neighbours, and relatives may be put off forever thinking it is a trap, thus breaking natural bridges forever.
3. The home video approach be adopted and used as an organised main evangelistic thrust for a local church programme. This programme should be introduced with Video Ministry Training Seminars, and then the individual home meetings commenced progressively and not concurrently. This will allow for local conditions and attitudes from the first meeting to be valuable guides to the implementation

of the following ones. A member or pastor experienced in home video ministry should be present to support members hosting the video meetings.

In retrospect, the planning for the project needs evaluating. The project's plan was for the local church to support and operate the video project that had been structured on certain guidelines. That approach was home video ministry. This envisaged each meeting having 4-8 SDA members as the nucleus with friends and neighbours making up a group of 2-16.

However, the very nature of the Swansea church excluded an adequate implementation of that particular kind of video approach. After the seminars, when the meeting venues were being decided, it became very clear that the Swansea members, who are only few in number anyway, were scattered over a very wide area. Only a couple of families lived within reasonable travelling distance from each other. It is not practical to have small group meetings in the homes of members without great inconvenience to most members. Add to this that many of the members are elderly, and the cottage meeting type of video ministry as suggested above is doomed before it starts. Consequently, the meetings were simply video meetings with a nucleus of one, two or three members.

Therefore, it is recommended that before any programme is planned for a church, the pastor research the community (demographic study) and the church, discerning the nature and profile of both, and then develop outreach programmes, make plans, and form strategies that will be acceptable and appropriate.

The reports indicate (see question 12), that no members used

the Invitation Leaflet that was prepared (see Appendix 4). The reasons for this are not stated though they may be clear. In the seminars it was stressed that the video meetings were to be informal and friendly and that they were not to appear as part of a church-sponsored programme. It was to be kept on a personal level. It may be that the invitation leaflet would appear contrary to that approach. Therefore it is recommended that for home video ministry an invitation leaflet not be used, but further, if one is to be used, that a professionally produced invitation be provided, and all traces of cheapness be avoided.

The "Video Ministry Methods Survey" Results

Because of the tremendous amount of valuable information that the survey revealed, it is considered important that some evaluation ought to be given in summary form, together with appropriate recommendations where necessary.¹

From the results of the survey, it can be concluded that:

1. The Kenneth Cox video series is by far the most popular and most widely used series in video evangelism in Australia today. Whether this is because Cox is a more appealing video evangelist than others, or because the Cox presentation is more dynamic in its illustrations, or because they are more vigorously promoted than other series, are possible explanations that only a study directed to that issue could answer.

¹See appendix 8 for details of the results of the "Survey."

2. There are four main categories of evangelistic video ministry being conducted at present: (a) public video evangelism; (b) Bible study video outreach; (c) home meeting video evangelism; and (d) video as a support to another outreach approach.
3. 60% of those surveyed do not have their own series of evangelistic video cassettes.
4. 60% indicated that video was easier than any other method that they had used to introduce spiritual things.
5. 50% indicated that video evangelism was not an organised outreach in their church.
6. 73% found that friends were their main source of interests.
7. 60% indicated that video was a support to the main presentation. The comments on disadvantages suggest strongly that video alone is weak, and needs to supplement Bible study. If it does not lead to this its value is minimal.
8. 71% said that video stimulates and generates its own interest. 24% said that the Bible study maintained the interest. Couple these two together in a presentation and interest will normally be maintained throughout a series.
9. 84% move to Bible studies when questions and discussion present the invitation, and 67% follow the series with open Bible studies.
10. Regarding talent for using video in outreach, most answers presented fruits of the Spirit characteristics as the prime prerequisites. e.g., Friendliness, happiness, being sociable, warm, caring, and a love for souls.
11. The suggestion for the main advantages of video in outreach was

that anyone can present a professional, interesting gospel presentation in the familiar home surroundings.

In conclusion it is recommended that video outreach be promoted as a viable evangelistic ministry that can be used by many members, and that the video presentations move as soon as possible to Bible presentations.

Suggested Themes for Future Video Research

Having identified four main streams of video evangelism, viz., public video evangelism, Bible study video evangelism, home meeting video evangelism, and support video evangelism, any one of the four could be the theme for specific research with the focus on a particular component of the approach.

Public video evangelism. Several ministers have had significant success with this approach in recent years. Pastor Bryan Wood of the West Australian Conference, Pastor Robert Kingdon of the North New South Wales Conference, and Pastor Eric Kingdon of the South New South Wales Conference, are three that this present study has identified. Their methods could be analysed and used as a control model, then a subject model with specific approaches be designed and tested for its effectiveness. e.g., A subject model using letter invitations only might be used.¹

¹The Ashfield Seventh-day Adventist Church in the Greater Sydney Conference used a letter approach to advertise a recent Revelation seminar. This letter was designed and written by business entrepreneur Mr. Phil Ward, and it is claimed that the response rate was 2,000% better than the previous evangelistic advertising used in that area. See Phil Ward, "New Form of Advertising," Adventist News, 18 September 1985, insert p. 4.

Home meeting video evangelism. This particular approach would be a re-implementation of the approach used in this project, but building on the recommendations made in the evaluation. The present study could serve as a control model and the subject model be developed on results of demographic and church research. Advertising, group size, time for starting, use of resumes, or transition times and approaches to open Bible studies could be specific research points.

Bible study video evangelism. The survey conducted as part of this study indicated that this is a popular use of video in evangelism today. A set of specific guidelines could be developed and then implemented

Support video evangelism. This approach uses video to support and strengthen another form of evangelism. Video is not the main approach, but usually follows it. Monitoring the effectiveness of video as a follow-up would be a very beneficial study.

It is suggested that whatever approach is used, a survey be designed that can be transferred to a data base computer programme for fast and efficient analysis of the survey facts.

Finally, regarding the production of evangelistic video programmes: There is need for market and target audience research to guide in the development of appropriate programmes. All the results of the survey have come from the converted. While the comments and observations of this group are helpful, they do not represent the needed input from the target audience. The target audience for evangelism is the world, the unconverted.

Programme styles and formats, and screen personalities need

to be researched, analyzed, and tested on the target audience, and tested again to identify their appeal and effectiveness before large amounts of time, effort, and capital are invested in the production of full series. Such a pre-production strategy would provide a base for accountability and future improvement.

APPENDIX 1

REVIEW OF THE EVANGELISTIC VIDEO PRODUCTIONS
IN THE SOUTH PACIFIC DIVISION
OF SEVENTH-DAY ADVENTISTS
UNTIL AUGUST 1985

REVIEW OF THE EVANGELISTIC VIDEO PRODUCTIONS
IN THE SOUTH PACIFIC DIVISION
OF SEVENTH-DAY ADVENTISTS
UNTIL AUGUST 1985

Introduction

This review of video productions includes the two main producers who supply evangelistic videos commercially to the church in the South Pacific Division.

They are:

1. Adventist Media Centre¹
150 Fox Valley Road
WAHROONGA NSW 2076
2. Advent Video Productions²
PO Box 28
NORTH RICHMOND NSW 2754

There are several ministers who have produced evangelistic videos privately for use in their evangelistic programmes. Pastor Ross Parker and Pastor Graeme Bradford are two who have done so to date.

Adventist Media Centre

First, attention is drawn to the fact that AMC produces video programmes for a variety of church related uses, e.g.,

¹Adventist Media Centre will hereafter be referred to as AMC.

²Advent Video Productions will hereafter be referred to as AVP.

promotion of missions, institutions, or church projects. These are not listed in this review of productions.

Secondly, in the production of evangelistic videos, AMC has been responsible for the recording of the programmes and the production of the videos. The featured speakers are responsible for the scripts, and in some cases for the production of the programme.

There have been four main evangelistic video series produced by AMC. They are: (1) The Youlden World Report; (2) The Carter Report Prophecy Seminar; (3) Discovering the Bible (Peter Roennfeldt); and (4) Jesus Is the Answer (a series for Tonga). They were produced in that sequence. These four series have been charted on pages 82-83 for quick reference and comparison.

Additional Notes

Certain features of each series that do not fit into the chart are noted here.

The Youlden World Report. This is the first series that AMC produced. It was produced live with a captive audience consisting of about thirty church members attending a Witnessing Training Seminar at Avondale College at that time. During the same period another series of videos were produced featuring the Witnessing Training Seminar. The format for this production was Pastor Youlden instructing a group of around thirty members in a seminar situation. The whole programme, both the Report and the Seminar, were Pastor Youlden's productions. AMC recorded them.

The Carter Report Prophecy Seminar. This is the first production of an evangelistic series by AMC designed specifically for the TV viewing audience. It has a seminar presentation format

featuring a non-illustrated lecture presentation.

Discovering the Bible. This series with Peter Roennfeldt is designed specifically for the TV viewing audience. The scene is a lounge room arrangement and Pastor Roennfeldt speaks only to the camera. The programme has a documentary type format, and is illustrated by slides on the lounge room TV screen. It was recorded over a 6 months period.

Jesus Is the Answer. This is a live recording of a Voice of Youth Programme presented in the Nuku'alofa Seventh-day Adventist Church, Tonga. It has several distinctive features which reflect an endeavour to enculturate both the message and its presentation. First, the series is in the Tongan language. This will limit its circulation to Tongan speakers, but will make it that much more acceptable within that culture. Secondly, the programme has a large segment of music and Tongan singing which appeals to that culture.

This is the church's first production in this Division of an evangelistic video series designed specifically for a culture in the mission territory. It is the first production of a video series by the Pacific Islands Media, a department of AMC specialising in the media needs of the church in the South Pacific countries.

Pacific Islands Media, was instituted in January 1985. The producer for this department of AMC is Russell Gibbs, an ex-missionary in Papua New Guinea.

Future Plans.

The production of another evangelistic series is scheduled for October-November 1985. This series will be for Fijians, and will be recorded in the Fijian language. Pastor Aisake Kabu will be the featured evangelist. This series will be produced by the Pacific Islands Media of AMC.

It is planned that another shorter series using a Home Bible Study Format will be produced at the same time in Hindi for the Indian population of Fiji.

The Carter Report evangelistic campaign presented in Jamaica in January of 1986 will be recorded on video, and this will be an addition to the video series which are available in Australia, but will also be made available to the church in Jamaica.

A retake of the Youlden series could possibly be a project of the future, as well as programmes suited for children.

Advent Video Productions

AVP is a privately-owned and-operated enterprise. Its operations are cared for mainly by the Branster family, and started with Carl Branster Sr. and his vision of the potential of video for sharing the gospel.

As of August 1985 just one evangelistic video series has been produced by AVP, but this series is now in its third edition. Pastor Kenneth Cox, a successful American evangelist is the featured speaker. There have been three filmings of the Cox evangelistic programmes, and material from each re-filming has been used to up-date the series by the inclusion of a greater variety of shots,

better presented musical items, clearer graphic displays, and new introductions and tails for the programmes.

The first filming was at San Antonio, Texas, in October-November 1982, and this series was first released in June 1983. The Kenneth Cox meetings were recorded live, and each programme is about 60 minutes in length.

The video productions are designed to reach the masses caught up in the current video fever. The first two editions have 27 programmes in each set, and the third has thirty. The presentations are illustrated by the multi-media backing of the live Cox programme with the addition of a graphics camera.

The Director/Producer for AVP is Carl Branster Sr. The first filming used two cameras, the second used three, and the third used four. The Cox videos were recorded using vision mix.

The productions have been privately funded, and each edition costs A\$30-50,000 to produce. They are distributed directly from AVP or through the Adventist Book Centres. No indications of sales results were available. AVP has been very active in promoting video ministry generally and the Kenneth Cox video series in particular, by presentations and displays at Conference camp meetings.

The series is available either on 30 one-hour cassettes with one programme per cassette at A\$650, or on 10 three-hour cassettes with three programmes per cassette at A\$500 per set.

It was due largely to the production of the Kenneth Cox evangelistic video series and their wide distribution and utilization throughout Australia and New Zealand, that the South Pacific Division of Seventh-day Adventists took the action to host a

Video Ministry Training Seminar, which was held at Avondale College in January 1985. This seminar featured Kenneth Cox as the guest speaker, and the seminar presentations were recorded live by AVP.

Future Plans

In December 1985 a new series will be filmed. This will be the Kenneth Cox Revelation Seminar. This will be produced using a chroma-keen editing process rather than vision mix only, and is expected to be released mid-1986.

AVP has also produced educational programmes. Norma's Kitchen, a cooking series, has been available for some time. In 1986 this series will be up-dated and continued.

Also, plans are underway for the production of a series of children's programmes in 1986. This will be filmed in USA.

TABLE OF AMC EVANGELISTIC VIDEO PRODUCTIONS

	Youlden World Report	Carter Report Prophecy Seminar	Discovering the Bible	Jesus is the Answer
Date of Production	December 1982 - Jan 1983	December 1983	November 1984 (5 months)	July 1985
Speaker	Pastor Geoffrey Youlden	Pastor John Carter	Pastor Peter Roennfeldt	Youth Group
Recording Venue	Women's Chapel - Avondale College	AMC Recording Studio	AMC Recording studio	Nuku'Alofa church, Tonga
Meeting Recorded	Public evangelistic meeting	Evangelistic seminar	Evangelistic documentary- Living room setting	Voice of Youth
Setting	Live	Controlled in-house studio conditions	Controlled in-house studio conditions	Live
Audience	Public (S.D.A.)	S.D.A. studio audience	None (Camera)	Public
Target audience	Public + Home video	Home video	Home video	Home video + youth
Starting topic	Archaeology	Omens: Signs of Times	Bible: Dead Sea Scrolls	The Bible
Number in series	24	20	20	13
Illustration	Slides	Graphics etc	Slides	Graphics
Programme length	60 minutes	30 minutes	40 minutes	60 minutes
Director	Warren Judd/Alan Holman	Brian Adams	Warren Judd	Russell Gibbs
Camera crew	AMC and Adventist Lay volunteers	AMC and other professionals	AMC and Freelance	AMC and Lay volunteers

TABLE OF AMC EVANGELISTIC PRODUCTIONS (CONT)

	Youlden World Report	Carter Report Prophecy seminar	Discovering the Bible	Jesus Is the Answer
Number of cameras	4	3	2	2
Graphics cameras	Graphics cameras	+ character generator	Camera on slide change	None
Edit	Vision mix	Vision mix	Vision mix	Vision mix
Funding	S.P.D.	Private sponsor	N.N.S.W. Conference	S.P.D., C.P.U.M. and Tonga Mission
Production cost	\$10,000	\$10,000	\$4,000	\$6,500
Distribution	AMC direct or ABC	AMC direct or ABC	AMC direct or ABC	AMC direct or Tonga Mission
Sales to date	200+	60-70	20-30	8+
Availability	24 X 1 hour tapes or 8 X 3 hour tapes	20 X 1/2 hour tapes or 5 X 2 hour tapes	20 X 1 hour tapes or 5 X 4 hour tapes	4 X 3 hour tapes
Retail price as Aug. 1985	Set 24 - A\$444 Set 8 - A\$299	Set 20 - A\$399 Set 5 - A\$250	Set 20- A\$299 Set 5- A\$179	Set 4 - A\$130

APPENDIX 2

SURVEY OF VIDEO MINISTRY METHODS

SURVEY OF VIDEO MINISTRY METHODS: 1984-85

NAME: _____ CHURCH: _____

Address: _____ Membership: _____

Telephone contact: _____
(Area code)

Preliminary Information

Please supply particulars from home video ministry with which you have been associated in the last twelve months.

For the purposes of this survey, VIDEO MINISTRY refers to any outreach ministry in which video was used.

If you have used several approaches, then please indicate accordingly, and fill in a survey form for each type used.

Please fill in a survey form whether the use of video was the main method of proclamation, or a support to another form of proclamation.

Survey

ase mark with an "X" in the appropriate space.

1. Series: Which series of video Cassettes do you use?

- | | |
|---------------------|-----|
| a. Kenneth Cox | [] |
| b. Geoff Youlden | [] |
| c. John Carter | [] |
| d. Peter Roehnfeldt | [] |
| f. Other | [] |

If several have been used, please indicate which series you prefer, and why.

.....

2. Method: Which method of video outreach do you use in your ministry?

- | | |
|---|-----|
| a. Personal Bible study - video approach. | [] |
| b. Cottage meeting video outreach | [] |
| c. Public evangelism video outreach. | [] |
| d. Other. | [] |

.....

3. Environment: What is the type of environment in which your video ministry is conducted?

- a. Rural, farming community []
- b. Mining area []
- c. Industrial area []
- d. Suburban middle class residential []
- e. Other []

.....

4. Video supply: What is the source of your video cassettes?

- a. Conference library []
- b. Local church set []
- c. Your own personal set []
- d. Borrow church member's set []
- e. Other []

.....

5. Religious orientation: Have you found that persons interested in viewing religious video already have a religious background?

- a. None of my interests []
- b. About a quarter of my interests []
- c. About half of my interests []
- d. About three quarters of my interests []
- e. All of my interests []

.....

6. Finding interests: Do you find the video approach a more successful way of introducing spiritual things than other ways?

- a. More successful []
- b. Same as other ways []
- c. Comment: []

.....

7. First visit: How do you usually commence a series of video presentations? (The first video)

- a. The interest alone views the video ☐
- b. You view the video with them ☐
- c. You view the video with them and have discussion after ☐
- d. View the video together, Discussion and a Bible study ☐
- e. Other ☐
-

8. Advertising: If advertising was used for the start of the series, how was it done?

- a. Handbill - letterbox ☐
- b. Personal letter ☐
- c. Newspaper ☐
- d. Other ☐
-

9. Organised Video Outreach: Have you used video as your main evangelistic approach? If so, how did you prepare and organise your church for this type of outreach?

- a. Training Seminars ☐
- b. Other ☐
-

10. Participation: Do you know of other members of your church who are involved in video outreach? Yes ☐ ☐

If yes, how many? ☐

What percentage of the church membership would this be? ☐

.....

11. Interest source: from what source do you get most of your video interests?

- a. From existing Bible studies ☐
- b. Interests from other church outreach ☐
- c. From advertising ☐
- d. From friends ☐
- e. Other ☐
-

12. First topic: Which topic do you use in the first meeting?

- a. Number 1 in the series []
- b. Depends on the interest []
- c. Other []

If other, please indicate which one, and state why.

.....

13. Transition: How do you make the transition from viewing video to open Bible studies?

- a. Don't have Bible study as well as video []
- b. Start with a study on the first visit []
- c. Use questions to introduce Bible studies []
- d. Use the study outline provided with the video series []
- Other []

.....

14. Transition: When do you make the transition from video to open Bible studies?

- a. Start with the first video []
- b. Depends on the interest []
- c. Other []

If other, then please indicate what subject in the series seems most successful for you.

.....

15. Order: What sequence of subjects do you follow?

- a. As numbered in the set []
- b. Start with number one then change []
- c. Depending on the person's interest []
- d. Never in the order of the series []
- e. Other []

.....

16. Homework: Is there any homework that you leave for the interest to do before the next meeting?

- a. Leave next video to watch ☐
- b. Reading material ☐
- c. Study the outline for next subject ☐
- d. Passage of Scripture to read and study ☐
- e. Other ☐

.....

17. Videos per meeting: How many videos do you view at one meeting?

- a. only one ☐
- b. two or more ☐
- c. Let the interest decide ☐
- d. Other ☐

.....

18. Supervised viewing: How do you relate to the viewing of the video?

- a. Leave the video and call back later ☐
- b. Sit and view the video with them ☐
- c. Interrupt the viewing for questions or comments ☐
- d. Discuss the video topic after the viewing ☐
- e. Other ☐

.....

19. Support Material: Do you use the support material along with the video. i.e. decision cards, study outlines, resumes.

- a. Use all of them ☐
- b. Some of them ☐
- c. None of them ☐
- d. Comment ☐

.....

20. Purpose: How do you use video in your outreach?

- a. As an interest getter only []
- b. As the main feature for presenting the message []
- c. As a support to other means of presenting the message []
- d. For consolidating interests []
- e. Other []
-

21. Decision: When do you think interests make their decision?

- a. While watching video? []
- b. During Bible studies []
- c. Through an appeal during discussion []
- d. Other []
-

22. Decision: How do you encourage interests to indicate their decision?

- a. Wait and see their response []
- b. Ask them after viewing the video []
- c. In the Bible study afterwards []
- d. Other []
-

23. Maintaining interest: How do you feel that interest in video is maintained?

- a. The video creates its own interest []
- b. Through the Bible study following the video []
- c. Other []
-

24. Loss of interest: From your experience, at what point in the series does interest fall off?

- a. After number one []
- b. Tends not to fall off with video []
- c. After number []
- d. Other []
-

25. Prayer: At what point in the series do you introduce prayer.

(ie. prayer before or after viewing the video.)

- a. At the start of the first video ☐
- b. At the conclusion of the first video viewing ☐
- c. After number ☐
- d. When the time seems right ☐
- e. Other ☐

.....

26 Progress through the studies: What do you do when an interest has problems with one particular topic?

- a. Keep pressing on with the series ☐
- b. View the video again ☐
- c. View another video from another series on the topic ☐
- d. Follow it up with Bible studies on that topic ☐
- e. Other ☐

.....

27. Graduates: Of those who start viewing a series of religious videos, what percentage complete the series? (Approximation).

- a. 10 % ☐
- b. 25 % ☐
- c. 50 % ☐
- d. 75 % ☐
- e. 90 % ☐

.....

28. Follow up: After completing a video series, what follow up do you use?

- a. Another video series ☐
- b. Open Bible studies ☐
- c. Revelation seminar ☐
- d. Correspondence Course ☐
- e. Other ☐

.....

29. Talent: What particular qualification or talent do you consider is necessary to be able to use Home video effectively as outreach?

Comment:

30. Support: What support information, service, aid or programme, would make Home Video Ministry more effective?

Please make suggestions:

31. Of the people with whom you have completed a video series, how many: (please mark with "E" to indicate your estimate)

a. have come to church on some special occasion such as visitors day?

Percentage	10	20	30	40	50	60	70	80	90	100 %

b. have come to church more than once?

Percentage	10	20	30	40	50	60	70	80	90	100 %

c. are attending church regularly?

Percentage	10	20	30	40	50	60	70	80	90	100 %

d. have been baptised?

Percentage	10	20	30	40	50	60	70	80	90	100 %

32. Have you ever used video to suggest to the viewer an interest in attending Sabbath School?

yes []

no []

Other ideas?

33. Advantage: Please comment on what you think are the advantages of video for spreading the message.

Advantages:

34. Weakness: Please comment as to what you think is a weakness or danger in home video ministry.

Weakness:

MANY THANKS FOR YOUR PARTICIPATION IN THIS SURVEY

APPENDIX 3

TOPIC TITLES IN CURRENT VIDEO SERIES

TOPIC TITLES IN CURRENT VIDEO SERIES

Youlden Video Series (1983)

1. Lost Cities of the Dead
2. Wonder Cities of the Past
3. Secrets in Stone
4. Amazing Discoveries of Israel
5. Dead Sea Scrolls
6. What is Coming Next?
7. Life After Death
8. Can a Man Be Sure of Heaven?
9. God's Last Warning Message.
10. The Cursed Chapter of Daniel the Prophet.
11. The Birthday of the 1st Mans's Mother
12. Antichrist in Action
13. Where Modern Preachers Go Wrong
14. Ways to Avoid Disease
15. Can a Man Go So Far Into Sin That God Cannot Change Him?
16. What Happens When a Man Dies?
17. Baptism
18. The Millenium
19. The Mark of the Beast
20. Why Are There So Many Denominations
21. Modern Visions and Prophets of God
22. The Sin We're Afraid to Mention.
23. The Return of the Prophet Elijah
24. The Unpardonable Sin

Carter Video Series (1983)

1. Omens
2. King Nebuchadnezzar's Dream
3. Who Will Suppress the Bible?
4. Last International Sign
5. How to Study the Bible
6. The Great Deception
7. The Anti-Christ
8. Dark Deed of Anti-Christ
9. The Strange Origins of Christmas, Easter and Lent
10. The Ten Commandments
11. Five Minutes After Death
12. The Occult
13. Marriage, Sex and Divorce
14. Mark of the Beast
15. Coming World Boycott
16. Questions and Answers
17. Justification By Faith
18. The Good Life
19. Is It Necessary To Be Baptised To Be Saved?
20. The Unpardonable Sin

Roennfeldt Video Series (1984)

1. Dead Sea Scrolls
2. Nebuchadnezzar's Dream
3. The End Is Near
4. Will We Survive the 80's?
5. Does God Have a Message for Us?
6. Who Is God?
7. What Is God Like?
8. Design for Freedom
9. Stress Management
10. Sabbath Rest
11. Memorial of Creation
12. Changes to the Sabbath
13. The March of the Gods
14. Life at It's Best
15. Satan's Holiday
16. After Death - What?
17. God's True Church
18. Who Should Be Baptised?
19. The Seal of God, the Mark of the Beast - and 666!
20. The Good News of Judgment!

Vandeman Video Series

1. Truth for a Frightened World
2. Where Is God When Disaster Strikes?
3. The Strategy of Rebellion
4. How to Fake the Second Coming
5. A Piece of the Sidewalk
6. How to Be Born Again
7. Love Is Something You Do
8. Red Stairs to the Sun
9. A Day to Remember
10. Since the Day He Died
11. The Dragon Fighters
12. Why So Many Churches?
13. Playing Games With Death
14. No Bridge to Abraham
15. The Writing on the Wall
16. The Rattle of the Keys
17. The Truth About 1844
18. The Cross in the Desert
19. Isn't The Cross Enough?
20. Verdict in Triplicate
21. Three Angels Flying Swiftly
22. A Prophet in the House
23. The Inside Story
24. How to Choose a Landlord
25. Color Choice
26. Strategy at Showdown

27. Forever Marked
28. Five Kilometers East
29. Looking Back at the Future
30. God's Yellow Ribbons

Cox Video Series (1983)

1. Our Day in the Light of Bible Prophecy
2. USA in Bible Prophecy
3. The Signs of Christ's Return
4. Reunion Day in Heaven
5. The Abomination of Desolation
6. The Book of Life on Judgement Day
7. How to Know God's Will
8. An Angel Who Became a Devil
9. Fourteen Ways to Be Baptized
10. Too Weak to Be a Christian
11. Adam's Mother's Birthday
12. 3,000 years to Accomplish a Cover Up.
13. \$5,000 Reward for Missing Text
14. Our Beloved Dead
15. The Prophetic 1,000 years of Peace
16. "Why Not the Baptism of Holy Spirit"
17. Time of the End
18. Seven Steps to Feeling Great
19. God's Grand Finale
20. The Antichrist
21. The Object of the Devils Attack
22. The Mark of the Beast
23. What About Modern Prophets?
24. Why a Church?
25. A Financial Secret
26. The Coming of Elijah
27. How to Live a Victorious Christian Life.

APPENDIX 4

PERSONAL INVITATION TO VIDEO PROGRAMME

VIDEO-
-SERIES

Kenneth Cox Dimensions of Prophecy

A T O U R H O M E

We would like you to join us at our home on

_____ (day) _____ (date) _____ (time)

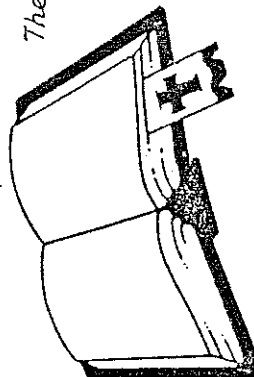
to watch the video

OUR DAY IN THE LIGHT OF BIBLE PROPHECY

This video is the first in a series with Kenneth Cox.

The multi-media back-up illustrations are in glorious colour.

We look forward to the pleasure of your company.



APPENDIX 5

RECORD OF ATTENDANCE FOR HOME VIDEO MEETINGS

RECORD

Name: _____

Kenneth Cox Dimensions of Prophecy

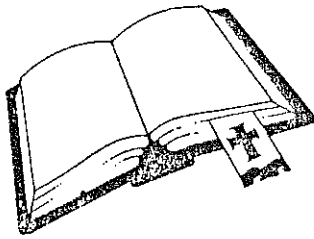
Check	Resume	Comment
1 ___		Our Day in the Light of Bible Prophecy
2 ___		USA in Bible Prophecy
3 ___		The Signs of Christ's Return
4 ___		Reunion Day in Heaven
5 ___		The Abomination of Desolation
6 ___		The Book of Life on Judgment Day
7 ___		How to Know God's Will
8 ___		An Angel Who Became a Devil
9 ___		Fourteen Ways to be Baptised
10 ___		Too Weak to be a Christian
11 ___		Adam's Mother's Birthday
12 ___		3,000 Years to Accomplish a Coverup
13 ___		\$5,000 Reward for the Missing Text
14 ___		Our Beloved Dead
15 ___		The Prophetic 1,000 Years of Peace
16 ___		Why Not the Baptism of the Holy Spirit?
17 ___		Time of the End
18 ___		Seven Steps to Feeling Great
19 ___		God's Grand Finale
20 ___		The Antichrist
21 ___		The Object of the Devil's Attack
22 ___		The Mark of the Beast
23 ___		What About Modern Prophets?
24 ___		Why a Church?
25 ___		A Financial Secret
26 ___		The Coming of Elijah
27 ___		How to Live a Victorious Christian Life

APPENDIX 6

SAMPLE OF THE COX VIDEO

MEETING RESUME

MEETING RESUME



Kenneth Cox Dimensions of Prophecy

UNITED STATES IN BIBLE PROPHECY

- I. God has clearly revealed the future if we are willing to study. Amos 3:7
 - A. We are at a disadvantage if we do not know what the Bible says about the United States. As Abraham Lincoln once said, "If we could first tell where we are and whether we are tending, we could tell better what to do and how to do it." -*Cooper Union Address*
 - B. Many nations are mentioned in Scripture; the United States is mentioned for two reasons:
 1. Because of its world-wide influence.
 2. Because of the effect it will have upon God's work upon the earth.
- II. Two beasts are mentioned in Revelation 13.
 - A. God uses beasts to represent nations.
 1. Daniel 8:20, 21, The ram represents Media and Persia. The goat represents Greece.
 - B. First beast is to go into captivity.
 1. French revolution, Napoleon has come to power. The one power that has controlled Europe is about to go into captivity.
 2. In 1754, John Wesley wrote about this two-horned beast in his notes on Revelation: "He is not yet come, though he cannot be far off, for he is to appear at the end of the forty-two months of the first beast." —*Notes on Revelation*.
- III. The rise of the second beast which represents the United States.
 - A. Just as the first beast was going down, another beast was coming up. Rev. 13:11.
 1. History clearly reveals that the United States would be the power on the rise.
 - a. Pilgrims landed — 1620.
 - b. Declaration of Independence — 1776.
 - c. Bill of Rights — 1789.
 - d. Bill of Rights adopted — 1791.
 - B. All the other beasts came out of the sea, but this beast comes out of the land, meaning this would be a country that was basically uninhabited.
 1. Water represents people in prophecy. Revelation 17:15
 - C. The two horns on the lamb-like beast stands for the principles on which this country was founded.
 1. The two principles this Country was founded on were religious and civil rights.
- IV. The Scripture says that the lamb-like beast would speak as a dragon (Rev. 13:11), and there are four ways in which this country is beginning to change from a lamb to speaking as a dragon:
 - A. Adversity and Ease
 1. The land was rough, uncivilized; every place they looked presented a challenge. It took hard work with a vision to conquer the land. The people had to work together, to help one another to exist.
 2. Times of plenty bring loss of vision; nothing challenges, the people don't have to help one another and they lose their community spirit. Thoughts turn upon themselves and idle hands become the devil's workshop.

THE UNITED STATES IN BIBLE PROPHECY - 2

B. Values and Goals

1. There was a day when "made in America" meant the very best quality you could get. But mass production took our eyes off value and turned them to quantity goals. It is very possible for a nation to progress technologically while losing her very soul in the process.

C. Home and House

1. Home was the center of activity from the founding of our nation and continuing into the twentieth century, the family was seen as the very foundation of both personal and social well-being. Today, we don't have homes, we have houses. The national average of time spent by fathers with their children is 30 seconds a day.

D. Spirituality and Atheism

1. Rev. 13:11, "And I beheld another beast coming up out of the earth, he had two horns like a lamb, and he spake as a dragon."
 - a. Who is the lamb? I Peter 1:19. Christ is the lamb. Rev. 5:12.
 - b. This nation was established on biblical principles. Our forefathers were Bible believing men.
 - c. Who is the dragon? Rev. 12:9. The nation has turned away from God to disbelief.
 - d. Prayer has been taken out of schools. Atheism is taught in our schools and public parks.

V. We must turn back to God

- A. II Chronicles 7:14, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

APPENDIX 7

VIDEO MINISTRY REPORT

VIDEO MINISTRY REPORT

Name: _____ Church: _____

1. In whose home is the video ministry conducted? _____
2. Indicate the day and time of your meeting: _____
3. Number of SDA persons present: _____
4. Number of nonSDA persons present: _____
5. Total present: _____
6. Place number beside the age group present:
Junior _____: Youth 12-19 _____: Young adult 20-40 _____:
Adult 40-60 _____: Senior Adult 60+ _____
7. From where have most of your interests come? (Circle)
Friends: Neighbours: Relatives: Other - _____
8. How many of the non-SDAs have a religious background? _____
9. How many of the non-SDAs have no religious background? _____
10. Name the video you viewed this week: _____
11. Did you find it difficult to invite friends to come to the meeting? _____
How did you invite them? _____
12. Did you use the Invitation leaflet? _____
13. Did you sit with the group while they viewed the video? _____
14. Have any shown an interest to study the topic further? _____
15. Did you share the resume? _____
16. Did you go through the resume together? _____
17. Were questions or comments made after the viewing? _____
Comment: _____
18. Did you view only the one topic at the meeting? _____
19. Did you stop the video for questions or discussion? _____
20. Do you feel that the video has stimulated interest? _____

21. Did you have prayer after the viewing? _____

- before the viewing? _____

22. How many new members have joined since last week? _____

23. How many have stopped coming since last week? _____

24. How do you feel during the meeting? Relaxed, enjoy it etc.

Please comment: _____

25. What have you found is an advantage of using video to share the truth?

26. What do you see are disadvantages of using video?

Thanks for filling in this report

APPENDIX 8

RESULTS OF "VIDEO MINISTRY METHODS SURVEY"

RESULTS OF "VIDEO MINISTRY METHODS SURVEY"

Results of "Video Ministry Methods Survey"¹

Survey response:	No. sent.	No. returned.	% returned
Greater Sydney	19	8	42
North New South Wales	16	9	56
Northern Australia	2	2	100
South Australia	7	5	71
South New South Wales	16	10	62
South Queensland	16	9	56
Tasmania	8	4	50
Victoria	12	8	66
Western Australia	22	13	59
Local	<u>4</u>	<u>2</u>	<u>50</u>
TOTAL	122	70	57

There were seven surveys returned to sender, and nine surveys returned because the persons concerned were not directly involved in video ministry, or felt their experiences with video outreach were not sufficiently developed to make valid contributions.

Response rate:

Response from total posted out. 57%

Response from estimated number received . . 60%

Response from estimated effectived users. . 66%

¹For those questions that involve 'comment' responses, the answers have been summarized under headings that indicate their main thrust.

Response to Questions

1. Series: Which series of video cassettes do you use?

Cox only.	35	(50%)
Youlden only.	1	
Carter only	0	
Roennfeldt only	1	
Parker only	1	
Vendon/Wheeling only.	1	
Vandeman only	1	

A total of 41 who use just one series. That is 59% of surveys returned.

Cox and Youlden	17
Cox and Carter.	1
Cox and Vandeman.	2
Cox, Youlden, and Carter.	2
Cox, Youlden, and Roennfeldt.	2
Cox, Youlden, and Vandeman.	2
Youlden and Vandeman.	1
Cox, Youlden, Carter, Vandeman.	2

Of those who have or do use more than one series, and responded to the question of preference, the result was:

Cox	17
Youlden	6
Vandeman.	1
Roennfeldt.	1

Various reasons were given for preferences, but there was no uniform answer. The visual attractiveness of Cox's presentation was the most common reason given for preferring Cox.

2. Method: Which method of video outreach do you use in your ministry?

a. Personal Bible study - video approach	48	(68%)
b. Home meeting video outreach.	33	(47%)
c. Public evangelism video outreach	24	(34%)
d. Other: Supplement to Bible studies	6	
Supplement to Revelation Seminars	1	
Used with SDA groups.	4	

More than half of those surveyed used more than one approach in video ministry.

3. Environment: What is the type of environment in which your video ministry is conducted?

a. Rural, farming community	21	(30%)
b. Mining area.	7	
c. Industrial area.	1	
d. Suburban middle-class residential.	39	(56%)
e. Other: Prison, holiday resort.	2	

The results showed that 19 were conducting video ministry in provincial cities. This was reflected in an overlap in a. and d. responses.

4. Video supply: What is the source of your video cassettes?

a. Conference library	16	(23%)
b. Local church set	23	(33%)
c. Your own personal set.	34	(41%)
d. Borrow a church member's set	20	(29%)

The results indicated that many users obtained their cassettes from more than one source.

5. Religious orientation: Have you found that persons interested in viewing religious video already have a religious background?

- a. None of my interests 1
- b. About one quarter of my interests. 5 (7%)
- c. About half of my interests 25 (36%)
- d. About three quarters of my interests. 21 (30%)
- e. All of my interests. 18 (26%)

6. Finding interests: Do you find the video approach a more successful way of introducing spiritual things than other ways?

- a. More successful. 42 (60%)
- b. Same as other ways 15 (21%)
- c. Comment. 13 (19%)

The comments here generally indicated that video was not used to introduce spiritual things, but as a support to another existing ministry, e.g., Bible studies.

7. First visit: How do you usually commence a series of video presentations? (The first video.)

- a. The interest views the video alone 25 (36%)
- b. You view the video with them 20 (29%)
- c. You view the video together, then discuss it . 36 (51%)
- d. View the video together, then a Bible study. . 17 (24%)
- e. Other. 4 (6%)

In a number of instances several different approaches were indicated on the one survey, due to the different stages at which people started viewing the videos.

8. Advertising: If advertising was used for the start of the series, how was it done?

a. Handbill - letter-box.	18	(26%)
b. Personal letter.	6	(8%)
c. Newspaper.	10	(14%)
d. Other: Personal verbal invitation.	17	(24%)
TV.	3	
Local church bulletin	1	
No advertising.	15	(21%)

9. Organised Video Outreach: Have you used video as your main evangelistic approach? If so, how did you prepare and organise your church for this type of outreach?

a. Training seminars.	8	
b. None	39	(56%)
c. Other: Cox Training programme	2	
Action teams	4	
Miscellaneous.	17	

10. Participation: Do you know of other members of your church who are involved in video outreach?

Yes: 44. How many does this represent? 190

No: 26

If YES, what percentage of church membership would this be?

Respondents.	% of membership.	Respondents.	% of membership.
3	- 1%	2	- 16%
4	- 2%	1	- 20%
7	- 3%	1	- 25%
2	- 4%	1	- 30%
7	- 5%	2	- 40%
1	- 8%	1	- 100%
3	- 10%		

Nine did not answer this question.

11. Interest source: From what source do you get most of your video interests?

- | | | |
|---|----|-------|
| a. From existing Bible studies. | 35 | (50%) |
| b. Interests from other church outreach | 27 | (31%) |
| c. From advertising | 8 | (12%) |
| d. From friends | 51 | (73%) |
| e. Other: Literature evangelists | 4 | |

The results of this question indicated that many users get their interests from more than one source.

12. First topic: Which topic do you use in the first meeting?

- | | | |
|---------------------------------------|----|-------|
| a. Number one in the series | 43 | (61%) |
| b. Depends on the interest. | 26 | (37%) |
| c. Other: (Nominated topics). | 7 | (10%) |

13. Transition: How do you make the transition from viewing video to Bible studies?

- | | | |
|--|----|-------|
| a. Don't have Bible studies as well as video. . . | 8 | (12%) |
| b. Start with a study on the first video. | 9 | (13%) |
| c. Questions/discussion to introduce Bible studies | 31 | (44%) |
| d. Use the study outline/resume of the series . . | 11 | (16%) |
| e. Other: (Used as backup). | 11 | (15%) |

14. Transition: When do you make the transition from video to Bible studies?

- | | | |
|---|----|-------|
| a. Start with the first video | 11 | (16%) |
| b. Depends on the interest. | 48 | (68%) |
| c. Other. | 11 | |

15. Order: What sequence of subjects do you follow?

- | | | |
|---|----|-------|
| a. As numbered in the set | 44 | (63%) |
| b. Start with number one then change. | 3 | (4%) |
| c. Depending on the persons's interest. | 20 | (29%) |
| d. Never in the order of the series | 1 | |
| e. Other. | 2 | |

16. Homework: Is there any homework that you leave for the interest to do before the next meeting?

- | | | |
|---|----|-------|
| a. Leave next video to watch. | 25 | (36%) |
| b. Reading material | 32 | (46%) |
| c. Study the outline for the next topic | 5 | (7%) |
| d. Passage of Scripture to read and study | 4 | (6%) |
| e. Other: No homework | 12 | (17%) |

There was an overlap of answers here, especially between a. and b.

17. Videos per meeting: How many videos do you view at one meeting?

- | | | |
|-------------------------------------|----|-------|
| a. Only one | 62 | (89%) |
| b. Two or more. | 5 | |
| c. Let the interest decide. | 4 | |

18. Supervised viewing: How do you relate to the viewing of the video?

- | | | |
|---|----|-------|
| a. Leave the video and call back later. | 29 | (41%) |
| b. Sit and view the video with them | 41 | (59%) |
| c. Interrupt the video for questions and comments | 7 | (10%) |
| d. Discuss the video topic after the viewing. | 39 | (56%) |
| e. Other. | 1 | |

Notice is drawn to the fact that there is an overlap of

approaches to supervised viewing. This overlap is because of the different reasons for which the video is being watched. Some marked two or three places.

19. Support material: Do you use the support material along with the video. ie., decision cards, study outlines, resumes.

a. Use all of them.	13	(19%)
b. Some of them	20	(29%)
c. None of them	30	(42%)
d. Comment.	3	(4%)
No answer.	4	

20. Purpose: How do you use video in your outreach?

a. As an interest getter.	20	(29%)
b. As the main feature for presenting the message	30	(42%)
c. As a support to the main presentation.	42	(60%)
d. For consolidating interests.	29	(40%)
e. Other.	0	

21. Decision: When do you think interests make their decisions?

a. While watching video	25	(36%)
b. During the Bible study that follows.	31	(44%)
c. Through an appeal during discussion.	26	(37%)
d. Other: It depends on the person.	3	
At the prayer at the end.	1	

There was an overlap of eighteen in the answers given here.

22. Decisions: How do you encourage interests to indicate their decisions?

a. Wait and see their response.	8	(11%)
b. Ask them after viewing the video	32	(46%)
c. In the Bible study afterwards.	29	(41%)
d. Other: Don't ask for decisions	1	
No answer given	4	

There was an overlap of four in this question.

23. Maintaining interest: How do you feel that interest in video is maintained?

a. The video creates its own interest	50	(71%)
b. Through the Bible study following the video. .	17	(24%)
c. Other: Friendliness.	3	

24. Loss of interest: From your experience, at what point in the series does interest fall off?

a. After number one	3	(4%)
b. Tends not to fall off with video	37	(53%)
c. Other: Between one and eight	8	
Unpopular ones.	6	
Sabbath	4	
No answer	12	(17%)

25. Prayer: At what point in the series do you introduce prayer. (i.e. prayer before or after viewing the video.)

a. At the start of the first video.	27	(39%)
b. At the conclusion of the first video	26	(37%)
c. When the time seems right.	22	(31%)
d. Other: Don't have prayer beside the video one	3	
After a decision has been made.	2	

26. Progress through the studies: What do you do when an interest has problems with one particular topic?

a. Keep pressing on with the series	12	(17%)
b. View the video again	9	(13%)
c. View same topic in another series.	10	(14%)
d. Follow up with Bible studies on the topic. . .	59	(84%)
e. Other: No problems.	4	
No answer given.	4	

27. Graduates: Of those who start viewing a series of religious videos, what percentage complete the series?

a. 10%.	3	(4%)
b. 25%.	7	(9%)
c. 50%.	8	(11%)
d. 75%.	20	(29%)
e. 90%.	11	(16%)
f. Other: 100%.	1	
No answer	20	(29%)

Because video is a relatively new approach to evangelism, and has not been used for long, many felt that they could not give a fair answer to this question.

28. Follow up: After completing a video series, what follow up do you use?

a. Another video series	10	(14%)
b. Bible studies.	47	(67%)
c. Revelation Seminar	29	(41%)
d. Correspondence courses	4	(4%)
e. Other:	6	(8%)

29. Talent: What particular qualification or talent do you consider necessary to be able to use home video effectively as outreach?

There was a large variety of answers to this question. They are summarised below, and the general concepts will become clear.

- a. Must be able to give a Bible study 8
- b. Must have friendliness, be happy and sociable. 20
- c. Enthusiastic to win souls. 8
- d. Common sense 1
- e. Be warm, caring, and outgoing. 22
- f. Deep personal conviction to win souls. 3
- g. Love for souls 8
- h. Good knowledge of the Bible. 9
- i. Anyone can do it 8
- j. Know how to get decisions. 4
- k. Sincere, patient 9

l. Other. There were eleven other comments which were not mentioned by more than two or three.

30. Support: What support information, service, aid or programme, would make home video ministry more effective?

There was hardly any two suggestions the same here. The general indication is that video is more effective when it is supported by other forms of ministry, e.g., seminars (5); literature (6); other outreach programmes (8); and better equipment (2).

31. Of the people with whom you have completed a video series, how many: (Please mark with "E" to indicate your estimate)

a. have come to church on some special occasion such as visitors day?

Percentage	10	20	30	40	50	60	70	80	90	100 %
Respondants	8	1	3	3	9	1	4	3	5	2

b. have come to church more than once?

Percentage	10	20	30	40	50	60	70	80	90	100 %
Respondants	9	5	7	3	5	7	6	1	1	3

c. are attending church regularly?

Percentage	10	20	30	40	50	60	70	80	90	100 %
Respondants	10	4	5	0	8	1	1	1	1	3

d. have been baptised?

Percentage	10	20	30	40	50	60	70	80	90	100 %
Respondants	9	4	3	2	4	1	0	1	0	2

32. Have you ever used video to suggest to the viewer an interest in attending Sabbath School?

Yes: 13. No: 41. No answer: 16.

33. Advantage: Please comment on what you think are the advantages of video for spreading the message.

Again there was a great variety of comments on this question. They have been summarised as follows:

- a. Good interest-getter, and opens homes easily . 12.
- b. Can be operated by anyone. 18
- c. It is non-threatening. 9
- d. It meets people where they are in their homes. 16
- e. A professional, interesting presentation 20
- f. Can suit the time of viewer (No TV competition).13
- g. People watch rather than read today. 1
- h. Remember more of what you see. 5
- i. The presentation leads to decision 4

34. Weaknesses: Please comment on what you think is a weakness or danger in home video ministry.

Again, the variety of comments will be summarised and grouped to indicate the general feelings about the weaknesses of the video approach.

- a. Thinking that the video will do it all 27
- b. Can become impersonal if no discussion follows 25
- c. Doesn't involve opening the Bible. 10
- d. TV conditions people not to respond. 5

APPENDIX 9

RESULTS OF HOME VIDEO MINISTRY REPORTS

RESULTS OF HOME VIDEO MINISTRY REPORTS

Results of Home Video Ministry Reports

Starting from the implementation of the video ministry in the homes, fortnightly reports¹ were collected. Because of the limitations of time, reports covering the first eight weeks will be summarized in this appendix.

Each item on the report form will be considered, and the average result for any one week will be given covering all the meetings. This study focuses on the results of the overall project, and not just one particular meeting.

By the sixth week there were 7 regular meetings each week in different places at different times. By the eighth week the seven meetings were still going.

1. In whose home is the video ministry conducted?

Member's home 5

Interest's home 2

One of the best attended meetings is in the home of a non-active member, whose elderly mother started the meetings.

2. Indicate the day and time of your meeting.

Monday: 2 meetings 2 P.M. and 6:30 P.M.

Wednesday: 2 meetings Both at 7 P.M.

Friday: 2 meetings 10:30 A.M. and 7:45 P.M.

The seventh is conducted when convenient for the family.

3. Number of SDA persons present 12

¹ See appendix 7 for a copy of the Video Ministry Report form.

4. Number of non-SDA persons present 24

The numbers here varied from 13 to 32.¹

5. Total present. 35

6. Place number beside the age group present.

Youth 12-19 6

Young adult 20-39. 20

Adult 40-59. 11

Senior adult 60+ 1

7. From where have most of your interests come?

Friends. 24

Neighbours 8

Relatives 4

Literature evangelist contacts 2

8. How many of the non-SDAs have a religious background?

Religious background 19

9. How many of the non-SDAs have no religious background?

No religious background. 7

Some members were not sure of the religious background of some of their interests.

10. Name the video you viewed this week.

Groups that missed no video. 4

Groups that missed one video 1

Groups that missed more than one . . . 2

In the last group is the one that started five weeks late due to sickness. The other started two weeks late.

¹See appendix 10 for a graph showing the non-SDA and total attendance pattern over the eight week survey period.

11. Did you find it difficult to invite friends to come to the video meetings?

No 3

Some of them 2

Reluctant to ask. 2

No answer. 1

How did you invite them?

Personally invited them. 7

12. Did you use the invitation leaflet?

No 7

13. Did you sit with the group while they viewed the video?

Yes. 7

14. Have any shown an interest to study the topics further?

Yes. 3

No 2

Starting to show an interest 2

15. Did you share the resume?

Yes. 4

No 3

16. Did you go through the resume together?

No 7

17. Were questions or comments made after the viewing?

Yes. 3

No 2

Comments starting to be made 2

18. Did you view only the one topic at the meeting?

Yes 7

NOTE: In some cases the interests came back and reviewed the video.

19. Did you stop the video for questions or discussion?

Yes. 2

No 5

20. Do you feel that the video has stimulated interest?

Yes. 5

Some 2

21. Did you have prayer:

after the viewing - Yes. 2

- No 5

Did you have prayer:

before the viewing - No. 7

22. How many new members have joined your group since last week?

Since the groups started, there have been some who have missed a meeting or two, but there are no new members joining each week.

23. How many have stopped coming since last week?

Since the groups have started, some of those attending have missed a meeting here and there, but there are only 2 who have stopped attending.

24. How do you feel during the meeting? Please comment.

Relaxed and enjoy it 5

Apprehensive 2

25. What have you found is an advantage of using video to share the truth?

It appeals to the young. 1

The presentation is done for you . . . 4

It is non-threatening in the home. . . 1

It makes it easy to reach relatives. . 1

You can have it there when anyone comes 1

26. What do you see are disadvantages of using video?

It does not encourage discussion . . . 1

Does not lead to opening the Bible . . 1

Difficult without your own equipment . 2

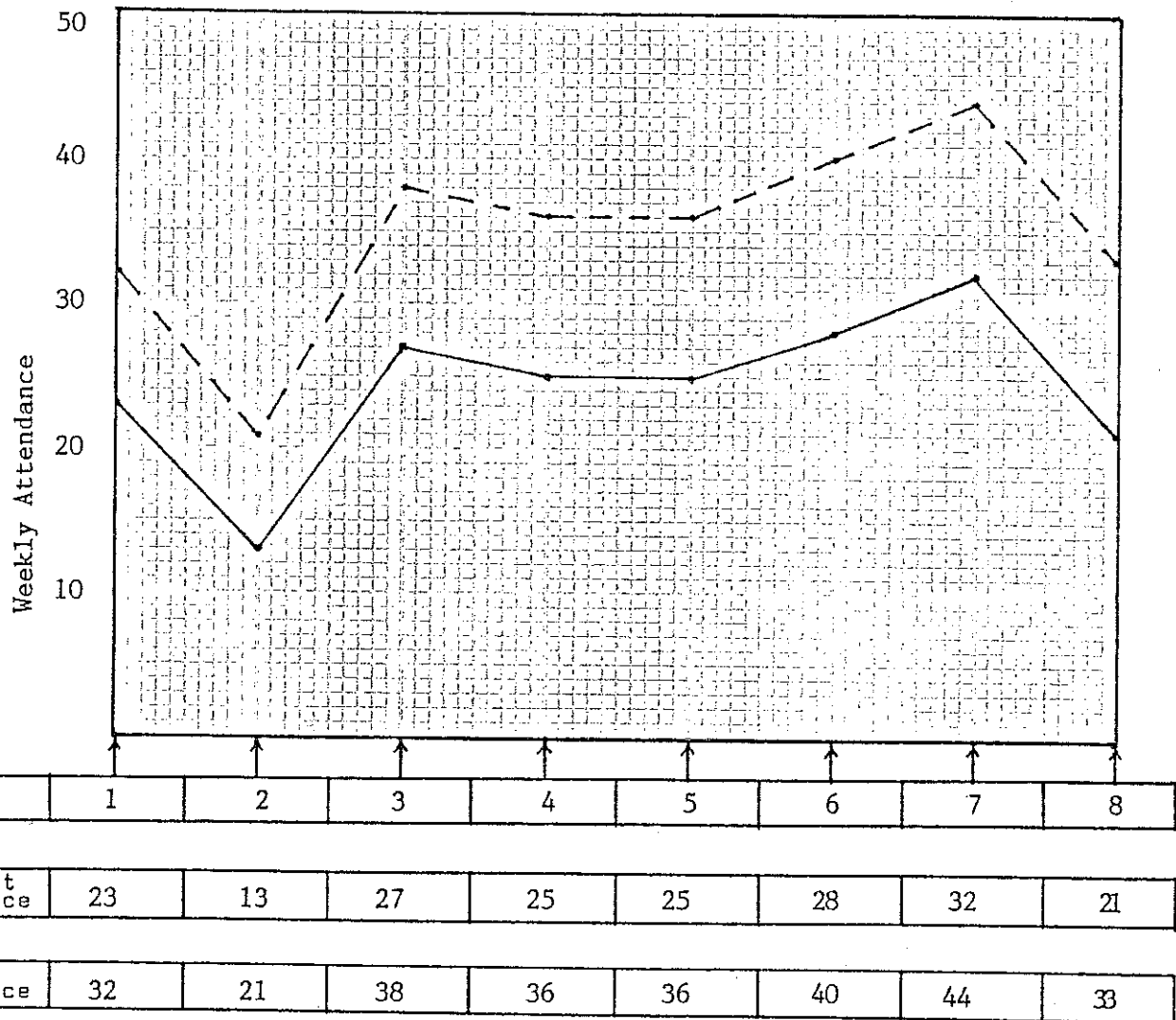
In a large group, too many question can raise doubts in the minds of others present 2

APPENDIX 10
PROJECT ATTENDANCE GRAPH

PROJECT ATTENDANCE GRAPH

Interest Attendance _____

Total Attendance - - - - -



SELECTED BIBLIOGRAPHY

SELECTED BIBLIOGRAPHY

Books

- Augsburger, David W. Communicating Good News. Scottsdale, Pennsylvania: Herald Press, 1972.
- Baggaley, Jon, and Duck, Steve. Dynamics of Television. Westmead, England: Saxon House, 1976.
- Benson, Dennis C. Electronic Evangelism. Nashville, Tennessee: Abingdon Press, 1973.
- Bradford, Charles E. Preaching to the Times: The Preaching Ministry in the Seventh-day Adventist Church. Washington, D.C.: Review and Herald, 1975.
- Bright, John. The Kingdom of God: The Biblical Concept and Its Meaning for the Church. Nashville, Tennessee: Abingdon, 1953.
- Brown, Colin. "The Structure and Content of the Early Kerygma." The New International Dictionary of New Testament Theology. 3 vols. Edited by Colin Brown. Exeter: Paternoster Press, 1975. 3:57-67.
- Coenen, Lothar. "kerussō." The New International Dictionary of New Testament Theology. 3 vols. Edited by Colin Brown. Exeter: Paternoster Press, 1975. 3:48-57.
- Cole, R. Alan. "The Life and Ministry of Paul." The Expositor's Bible Commentary. 12 vols. Edited by Frank E. Gaebelein. 12 vols. Grand Rapids, Michigan: Zondervan, 1979. 1:555-574.
- De Ridder, Richard. Discipling the Nations. Grand Rapids, Michigan: Baker, 1971.
- Friedrich, Gerhard. "euaggelion." Theological Dictionary of the New Testament. Grand Rapids, Michigan: Eerdmans, 1964-74. 3:707-37.
- _____. "kēruux". Theological Dictionary of the New Testament. Grand Rapids, Michigan: Eerdmans, 1964-74. 3:683-718.

- Kittel, Gerhard, ed. Theological Dictionary of the New Testament. 10 vols. Grand Rapids, Michigan: Eerdmans, 1964-74.
- Liddell, Henry G., and Scott, Robert. A Greek-English Lexicon. 2 vols. 9th ed. Oxford: Clarendon Press, 1940.
- Lischer, Richard. Speaking of Jesus: Finding the Words for Witness. Philadelphia: Fortress Press, 1982.
- McGavran, Donald A. Understanding Church Growth. Grand Rapids, Michigan: Eerdmans, 1980.
- Masterman, Len. Teaching About Television. London: MacMillan Press, 1980.
- Millikan, David. The Sunburnt Soul. Homebush, New South Wales: ANZEA Publishers, 1981.
- Rist, Martin. "Apocalypticism." The Interpreter's Dictionary of the Bible. 4 vols. Edited by G.A. Buttrick. New York: Abingdon, 1962. 1:157-161.
- Sharman, Kevin James. Children's Television Behaviour. Melbourne: Jenkins Buxton Printers, 1979.
- Snyder, Howard A. The Community of the King. Downers Grove, Illinois: Inter-varsity Press, 1977.
- Strong, James. The Exhaustive Concordance of the Bible. New York: Abingdon, 1890.
- Turner, R. Edward. Proclaiming the Word: The Concept of Preaching in the Thought of Ellen G. White. Berrien Springs, Michigan: Andrews University Press, 1979.
- Whitesell, F. D. 65 Ways to Give Evangelistic Invitations. Grand Rapids, Michigan: Kregel Publications, 1984.
- Williams, Raymond. Communications. London: Chatto and Windus, 1966.
- Womack, David A. Breaking the Stained-Glass Barrier. New York: Harper and Row, 1973.

Ellen G. White

Counsels to Parents Teachers and Students Regarding Christian Education. Mountain View, California: Pacific Press, 1913.

Education. Mountain View, California: Pacific Press, 1952.

Evangelism. Washington, D.C.: Review and Herald, 1946.

Fundamentals of Christian Education. Nashville, Tennessee: Southern Publishing Association, 1923.

Gospel Workers. Washington, D.C.: Review and Herald, 1948.

Medical Ministry. Mountain View, California: Pacific Press, 1963.

Testimonies for the Church. 9 vols. Mountain View, California: Pacific Press, 1948.

Testimonies to Ministers and Gospel Workers. Mountain View, California: Pacific Press, 1944.

The Acts of the Apostles. Mountain View, California: Pacific Press, 1911.

The Desire of Ages. New ed. Mountain View, California: Pacific Press, 1940.

Welfare Ministry. Washington, D.C.: Review and Herald, 1952.

Articles

Adams, Phillip. "What in God's Name is Going On." The Bulletin 30 August 1983, pp. 45-47.

Bisset, Tom. "Religious Broadcasting Comes of Age." Christianity Today 4 September 1981, pp. 33-35.

Borg, Dennis R. "Christian Witness is Dialogue, Not Monologue." Christianity Today 27 March 1981, p. 31.

Goetz, Ronald. "Evangelism By Works Alone." Christian Century 13 March 1985, pp. 261-62.

Hubbard, David A. "Mission Beyond the Mission." Christianity Today 7 October 1983, an insert at pp. 53-54.

- Käsemann, E. "Eine paulinische Variation des 'amor fati.'" Zeitschrift für Theologie und Kirche 56 (1959):138-154. As abstracted in New Testament Abstracts 4(1959-60):251.
- McClendon, Paul I. "Selling the Gospel in Secular Markets." Christianity Today 8 April 1983, pp. 20-23.
- Montgomery, John W. "Mass Communication and Scriptural Proclamation." The Evangelical Quarterly 49 (1977): 3-29.
- Mooneyham, W. Stanley. "Getting More Hooks in the Water Is Not Enough." Christianity Today 18 September 1981, pp. 18-20.
- Ward, Philip. "New Form of Advertising." Adventist News 18 September 1985, insert p. 4.
- Yancey, Philip. "The Ironies and Impact of PTL." Christianity Today 21 September 1971, pp. 28-33.

Unpublished Sources

- Dabson, J. Raymond. "Television as a Medium for Evangelism." M.A. project report, Andrews University, Avondale Campus, 1983.