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# Knowledge Acquired Through Video and Group Communications In Religious Education

Greta Annella Claxton-Beyde

A Thesis

in

The Department

01

Education

Presented in Partial Fulfillment of the Requirements
for the Degree of Master of Arts at
Concordia University
Montréal, Québec, Canada

March 1988

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#### **ABSTRACT**

Knowledge Acquired through Video and Group Communications in Religious Education

## Greta Annella Claxton-Beyde

This study investigated the effectiveness of a Videotaped Program plus group discussion designed to increase knowledge pertinent to witnessing. Witnessing is to share what we have found in our personal experience with Jesus and have discovered in His Word - the Bible. Witnessing encompasses comprehensive integration of stimulus-response verbalism with intellectual comprehension, combined with behavioral demonstration (that is caring for others, for example, visiting shut-ins).

Seventy English-speaking, Seventh-Day Adventist
Christians were divided into two equivalent groups. The
experimental group viewed the videotaped program which was
followed immediately by a group discussion. Both control
and experimental groups did a paper and pencil test of
knowledge about witnessing.

A post-test only control group design was used in this study. The data analysis showed a statistically significant difference (t = -15.51, df = 68, p<.001) between the test scores of the control group and the experimental group. Therefore we conclude that the combination of video and group discussion was an effective strategy to teach knowledge about witnessing.

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Thanks to Elder Daniel Yeboah Sr., Franklyn Duberry, and all those who cooperated and participated in the videotape program.

## **DEDICATION**

To my husband Andre J. Beyde whose "way of life" inspired me to de-this work, and to my children, Annella, Amanda, Andrea ........ I appreciate your love.

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## Problem Statement

#### Introduction

"Truth, in the Old Testament, means primarily not propositional knowledge, but that which is valid and demands recognition, that which can be trusted. Wisdom, for Igrael, is not abstract science, but practical morality, knowledge about the way the world works, what happens to the righteous and the wicked, the truthful man and the liar; above all it is knowledge of what God demands" (Bultmann, 1983, p. 25).

Bultmann further emphasise that: "knowledge of God has nothing to do with God's metaphysical nature. It means to know his will. Man cannot get God into his possession or control, he knows about God only because God speaks to him" (Ibid., p. 23). Similarly, Jung wrote "We do not create God, we choose Him" (cited in Clift, 1983).

In the New Testament we encounter Jesus Christ as the unveiled image of God. In the beginning was the Word, and the Word was God. John 1:1.

"Christ, the Word, is the truth" (Bonhoeffer, 1966, p. 49).

In an analysis of Jung's understanding of Christ, Clift (1983) made the following observation: "Jung made a distinction between the "Jesus of history and the Christ of

faith", just as some students of the New Testament have done. In his lectures at Yale in 1937, Jung pointed out that the Church regards the life of Christ as both historical and an eternally existing mystery" (Clift, 1982 p. 107).

Kulakov (1987) points out the responsibility of the followers of Christ:

"As Christians we are called to serve the society, and to fulfill the task we have to show the true character of God, who is love. We know that the work of God will be finished through the revelation of His character. This life should be revealed through His representatives in the many ways that we have to show His love to our fellowmen" (p. 9).

In every age God has His witnesses for the truth with a message especially applicable to the time (White, 1939, p. 143). For I am the Lord, I change not (Malachi 3:6).

God's commission is to "every nation, and kindred, and tongue, and people" (Revelation 14:6). His work is to go forward in cities and towns and villages (White, 1946, p. 46). But this work requires witnessing on the part of believers. Witnessing is an oft-misunderstood term. As McFarland observed: "Witnessing sometimes is assumed to be sharing with others our doctrinal beliefs. It also is sometimes assumed to be sharing with others the plan of salvation. But again, there is a difference between

telling about how Jesus saves us. We come back again to the fact that a witness is someone who testifies about what he knows by personal observation and experience"

(McFarland, 1986, p. 41).

How is this implemented in practice? White's response seems to be generally accepted: "As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which he has led us. We can tell how we have tested His promises and found them true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing" (White, 1973, p. 340).

With this tremendous challenge in mind, Elder Neal C.
Wilson, World President of the Seventh-Day Adventist Church
issued an unprecedented call to the members of the 1986
General Conference Annual Council in Rio de Janeiro,
Brazil, to create a global strategy to evangelize the
unreached peoples of the world (see appendix I).

9. 4

According to the U.S. Center for World Mission, the worldwide ratio of non-Christians to Christians stands at more that 2 to 1. That means that out of a world population of over 5 billion, close to 3.5 billion have been untouched by the gospel of Jesus Christ.

Of those, mission experts say nearly 1 billion are in

close proximity to Christians, and are at least in a position to hear of Christ, but that leaves more than 2.5 billion persons who may never hear the gospel message unless a Christian enters their territory. What a challenging task for all Christians! What a challenge for Seventh-Day Adventists! (Widmer, 1978).

The Problem

Although most Christians willingly commit themselves, and pledge allegiance to Christ at baptism; they sometimes seem unable, or unwilling, to carry out these sacred vows. One of these vows requires that the individual not only prepare himself to meet Christ, but, by personal effort and way of life, help prepare others as well. Like the Apostle Peter (Matthew 26:35, 69-75), most Christians, when they make a commitment to Christ, are loyal and determined. Then, under pressure, they deny, either by way of what they say, or how they live, any knowledge of Christ.

What might explain this behavior? Mcfarland offers one explanation: "Many Christians are afraid to witness; that is to say, to tell others what they know of Jesus from personal experience, fearing that they do not know enough to answer all the questions people might ask. But if we talk of witnessing in terms of what Jesus has done for us, we are experts on the subject: (McFarland, 1986, p. 42).

What these Christians fail to comprehend is that critical christology is concerned with defining and

guarding against a false Christ. In defining the person and work of Christ, Bonhoeffer quotes the classic statement in Melancthon's Loci: "Hoc Est Christum Cognoscere Beneficía Elus cognossere; non quod isti. Who Christ is, is known here only from His works" (Bonhoeffer 1966, p. 37, 38).

Another explanation is offered by Allport (1967).
Allport suggests that:

"Among the basic desires of men are those pertaining to food, water, and shelter. Fear, too, is an early and important ingredient in the individual and in the race.

Man's life, bracketed between two oblivions, is haunted by fear - enemies, of nature, of sickness, poverty, ostracism" (p. 10).

Similarly Clark (1958), in addressing "the problem of faith" points, out that there are at least four levels of belief:

"Most people, at one time or another, hold religious beliefs on four ascending levels: (1) Stimulus-response verbalism, the most superficial and mechanical: (2) intellectual comprehension, which involves merely the mind: (3) behavioral demonstration, which involves the area of good works, and (4) comprehensive integration, the highest level in which the three preceeding levels are welded into one psychological whole" (Clark 1958, p. 239).

Why then is it difficult for Christians to witness?

...

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Is it possible to develop an effective educational program which supplements Bible study, and which is aimed specifically at clarifying what is meant by witnessing by shifting belief from Clark's levels 1 or 2 to levels 3 or 4?

Analysis of the limited literature on the subject and conversations with many Christians suggests that students may not fully understand what witnessing entails, how easy it is to witness in everyday activities. Perhaps the fear of failure, inhibits some Christians from taking decisive action. Yet as White observed, "After three and a half years of preaching, even Christ could not point from the cross to a large crowd of converts but only to a frightened few who still called themselves His disciples. He had, like Noah (Gen. 6:13-22), however, done the task the Father had given Him!! (White, 1971, p. 71)

There is clearly a need for an educational program which attempts to clarify what is witnessing and to reduce or eliminate anxiety caused by initial witnessing endeavours. Perhaps the best way to do this is to illustrate how easy it is to witness, when witnessing becomes a way of life.

Perhaps even more common is the excuse that we do not have the time. But "this objection is often based on the misconception that witnessing is a major addition to our daily

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schedule, of going out to spend perhaps hours talking to strangers or passing out tracts. But for one who is in relationship with Jesus and has something to tell, witnessing becomes a way of life. It does not necessarily involve an extra amount of time to speak of Jesus to family and friends in our daily contact with them! (Venden, 1983, p. 69). Thus, according to Clark (1958), one reaches the highest level of one's religious beliefs - "comprehensive integration of stimulus - response verbalism with intellectual comprehension, combined with behavioral demonstration".

The concept witnessing as used in this thesis, encompasses every aspect of sharing a personal relationship with Jesus. Witnessing is to share what we have found in our personal experience with Jesus and have discovered for ourselves in His Word - the Bible. This includes the original appeal for surrender of the life to Jesus Christ, and caring for our fellowman, for example visiting shutins, feeding the hungry and praying for the needy etc. Proposed Solution

We conjecture that an appropriate and easily shared educational design to assist people in witnessing should combine both vicarious role-playing experiences (using video) to present a variety of potential opportunities for witnessing, and group discussion to help clarify any concerns or uncertainties that remain after viewing it, as

well as to share personal experiences of witnessing and to commit oneself to undertaking witnessing in the future.

According to Del Vecchio and Dundas (1970) through the use of a video tape program it is possible to convey the simplest to the most complex ideas and information. "The senses of sight and sound are systematically expanded and integrated to be more effective receptors and stimulators of the intellect. A new type of specialised human communication is evolving, far better for some purposes than speech or writing" (p. 252).

For the purpose of this thesis the objective of the evaluation component is more narrowly expressed than the overall intention. Specifically we shall evaluate the extent to which the treatment helps students to acquire specific knowledge about witnessing.

Ideally, demonstration of appropriate attitudes, and even better - actual behavior would be our intended outcomes. However, the investigation of witnessing-behavior and associated attitudes is beyond the scope of this thesis.

#### CHAPTER 2

#### Related Research

The principles of operant conditioning and of modeling play a significant role in the learning of skills. The. concept of operant conditioning, can be defined as shaping behavior through systematic application of consequences that are likely to make that behavior more probable. (Skinner, 1953). As Williams (1973) observes: "A great many human activities - reading, witnessing, solving mathematical problems; playing a quitar or adjusting a carburetor; even an individual's beliefs or attitudes - are learned" (p. 1). Williams further states that there are two major types of learning: respondent learning and operant learning. "Respondents are generally regulated by the autonomic nervous system. Operant, or voluntary responses have an effect on or do something to the individual's environment" (Ibid., p. 2). Modeling in particular seems to be relevant to this project,

An observer is said to imitate a model when observation of the behavior of that model affects the observer so that the observer's behavior becomes more similar to the model's behavior than it was. According to this formulation, the study of imitative behavior is concerned with causal relationships between the model's behavior and the observer's behavior (Flanders, 1968).

In a typical study investigating modeling behavior, anobserver watches a mode perform a certain act or series of acts and then the observer is given an opportunity to imitate the model. The observer's behavior is compared with that of a control group who do not observe the model (Fitts, 1964). A study by Bandura, Ross, and Ross (1963), illustrates the technique. Observers watched aggressive or non-aggressive models, while controls were not exposed to a Subsequently all the subjects, - observers and nonobservers control subjects - were given an opportunity to display aggressive or non-aggressive behavior in a similar situation to the one in which the models performed. Judges ratings of the responses were then compared to see if the observers and controls differed to a significant degree, and whether the two groups of observers - those who watched an aggressive model and those who watched a nonaggressive model - differed. The results provided evidence for both the facilitating and the modeling influence of film-mediated aggressive stimulation.

Can modeling help one to overcome the fear of witnessing? Suggestive evidence exists to support this notion. A girl who was initially afraid of dogs engaged in fearless interactions with a dog after watching a series of movies in which a young boy played with a dog (Bandura, and Menlove, 1968). A study conducted by Charlop & Walsh (1986) with autistic children "support the idea, that a

modeling situation may be conducive to increasing social and affection behaviors" (p. 314).

How might modeling be used in the context of witnessing? Recall that witnessing dan occur in many ways. As McFarland put it: "When we begin to see witnessing as not just certain narrowly defined activities but as a way of life, we will begin to discover the genuine pleasure that can be ours in witnessing. Our success in witnessing lies not so much in what we say as on what we are. Two primary methods of witnessing are available to us. We can witness by what we say and by how we live" (1986, p. 43).

It is important therefore to portray Christians witnessing in a variety of situations and through a variety of means. Some of these may strike the viewer as very different from their preconceptions. The video presentation will take into account the following potentially relevant opportunities to illustrate witnessing.

Witnessing implies caring for others which in turn, involves loving them as Jesus lovés them. "You may begin by meeting someone, listening carefully, understanding the need or problem, and then giving help. At times we read a acripture or pray with one another, but at times a loaf of bread, clothing, lodging, or a job is more needed. Then the practical, helpful, and friendly Christian can best communicate the love of God. Soul-winning is not as much

methods and mechanics as overflowing love for human souls, love which communicates God's love to the individual" (Caslow, 1981, pp. 23, 24).

Research has shown (see appendix II) and churches have discovered that Christian fellowship increases attendance and membership. We should not overlook the opportunities such fellowship provides for witnessing.

To illustrate, Ellen White states: "There is more religion in a loaf of good bread than many of you think. There is more religion in good cooking than you have any idea of" (1948, Vol. 2, p. 373). "And if you've seen your neighbors slaving away all afternoon in their yards, why not invite a couple in for a special treat? There's a lot of religion in good cooking, wholesome religion that isn't preachy" (Nixon, 1987, p. 21).

When Jesus came to earth, He witnessed to His Father's love in both word and deed. Now it is our privilege to be witnesses to the word and to the love and goodness of Christ. We share the message of Christ's love through our words our missionary activities, and through the silent, powerful witness of our lives (McFarland, 1986). Such witnessing could be shown easily in a video presentation with the expectation that 'modeling' would help others to witness too.

The pressure to use videotape programs as a learning tool is coming from many fronts. Teachers and students are

much more familiar with video products. According to the Electronic Trade Association 35 percent of all homes in America now have VCRs and the figure was expected to climb to 40 percent by the end of 1986. By 1995, 85 percent of American homes will own VCRs, according to a report by Wilofsky Gruen Associates (Reed and Sautter, 1986).

Parker (1968) -observed that:

"The sense of hearing is not nearly as reliable for immediate identification, understanding and memory retention as the sense of sight. U.S. Navy tests have shown that an audience understands much more of what it sees than what it hears, and remembers for a longer period what it has seen rather than what it has heard".

Lavi (1984) points out that the efforts and orientation of Educational Technologists and Instructional Technologists are directed towards the learner. He refers to this process as Learning Technology.

"A dynamic framework based on methodological skills that integrate learning strategies with tactics, methods, and media, in order to facilitate efficient and effective two-way communication in the learning environment" (p.75).

In order to implement Lavi's two-way communication, activities such as group discussions are organized. This allows for immediate feedback and interaction between the learners as well as between the learners and instructors

(Lavi, 1984).

Learning by means of a videotaped program has been cited by O'Connor (1969) and Froelich (1978) and others as being an effective way of learning communication skills.

Instructional Television is alive and well and doing better than ever reports Bill Meyers. According to Meyers and others involved in producing and distributing programs for instructional television (ITV), the medium is emerging from its cocoon to assume a fuller and much more visible role in education. What's the catalyst behind this new visibility? "Video recording equipment" says Alice Burkhart (cited in Rienhold, 1986).

In summary, then, we presented models in the video program whose words and behavior communicated the modified concept of witnessing. Witnessing is a way of life which in essence says that every one can bear witness to that which he himself has seen and heard and felt of the power of Christ. "The fact that Christ is the centre of our existence does not mean that He is the centre of our personality, our thought and our feeling" (Bonhoeffer, 1966 p. 62).

This philosophical concept is implemented in a practical way by loving our neighbor as our self (Romans' 13: 9, 10). Baking bread, visiting the sick, singing and comforting the lonely and discouraged, fellowshiping and prayer meetings in our homes are some of the ways this was

shown in the video program. "Even while the hands hew the stone or tend the loom, who can separate his faith from his actions, or his belief from his occupations? (Gibran, 1973, p. 77). This was followed immediately by a group discussion intended to clarify and extend the key ideas presented in the video program.

Coward (1975) found superior factual and concept learning in post viewing discussion groups as compared to no discussion groups.

According to Golden (1986) "the discussion process helps individuals strengthen their views and consider alternative interpretations. Talk among participants helps individuals confirm, extend, or modify their interpretations and create a better waderstanding" (p. 95).

In a study on Teaching acceptance of frustration among teenagers Fagen and Hill (1987) found "a focused group discussion helps students deal with frustrating experiences" (p. 49). Similar to Lavi's two-way communication concept Jurma and Froelich (1979) conclude that "immediate feedback has the potential to be a valuable learning resource" (P. 9).

#### CHAPTER 3

## Method

#### Sample

Subjects were seventy English-speaking Seventh-Day
Adventist Christians living in Montréal and attending
church services in one of the English-speaking Seventh-Day
Adventist churches in the area. All subjects have had
previous instruction in Seventh-Day Adventist church
doctrines. The sample consisted of both males and females.
Their ages were between twelve and seventy five years old.

## Design and Instrumentation

The true experimental design used in the evaluation was a post-test only control group design, and is diagrammed as follows:

R X O

This design utilizes two groups, one of which experiences the treatment, while the other group does not, thus controlling for history and maturation. The use of a control group and the unbiased assignment of subjects to conditions provide a suitable control for all sources of internal validity (Tuckman, 1978). (see page 20, third paragraph for procedure followed).

The evaluation instrument constructed by the researcher especially for this study and completed by all

subjects was a paper and pencil test of knowledge about witnessing (See appendix VI and VII for the tests) This was intended to evaluate the students' achievement of the objectives outlined in the problem statement.

#### **MATERIALS**

## RECORDING MATERIALS AND EQUIPMENT

- 1 Beta Portapack:
  - 1 video tape recorder
  - 1 color camera
  - 1 power supply AC/DC
  - 1 color camera

  - 1 power supply AC/DC
    3 omni directional microphones with extention cords
  - 1 tripod
    - power extention cords
  - 1 headphone set,
- 1 Black and White Television Monitor
- 1 R.F. Transformer
- 1 Colortran Lighting Kit (6 pieces)
- 3 Rolls VHS Video Tapes T-30
- 1 Roll Scotch Tape (2 inch)
- 6 Beta L 500 Video Tapes
- 3 Audio Cassettes C-60
- 1 Audio Disc Player Special Effect Library Discs
- 1 Electric Typewriter

## Editing Equipment

- 1 Beta Editing Console:
  - 2 video tape recorders 2° color monitors

  - 1 computerised editing control
  - 1 audio mixer
  - 1 character generator
  - 1 audio cassette player
  - 1 loud speaker monitor
  - 1 unidyne microphone

#### CREW

- 1 Producer
- 1 Camera Operator/Lighting Director/Sound Technician/ Director/Editor.

## TRANSPORTATION

1 Chrysler Town and Country Stationwagon.

## Demonstration (Test)

- 2 color monitors
- 1 VHS Video player
- 1 Video Amplifier
- R.F. Cables

### Procedure

A script was developed by the author based on various witnessing techniques and situations. In order to obtain the most natural performances possible; participants in the videotape production were given a general outline of requirements. They were encouraged to ad-lib and use their fhitiative in the presentation. Later these were

transcribed and inserted into the script to replace the general outline. A shooting schedule was then followed over a period of six weeks. The author-producer was assisted by her husband who served under her direction in a variety of roles. The shooting was done on location using local church members, pastors, and officers from the Québec Association of Seventh-Day Adventists. The video cassettes were then edited by the author and her husband over a period of forty five hours.

The video production was tried out in the Eastern
Townships some months before the demonstration evaluation.
The sample was similar to that used in the demonstration
evaluation. That is, they were approximately one hundred
English-speaking Seventh-day Adventist Christians. Some
authors suggest that materials should be tried out with a
sample of the target audience or learners for whom the
materials are intended (Henderson and Nathenson 1976).

Some others suggest that a combination of experts and learners be involved in the formative evaluation of the materials due to the different kinds of feedback which each can provide (Dick and Carey, 1985; Thiagarajan, 1978; Weston 1986). There was no formal formative evaluation, but during the development of the program several subject matter experts as well as learners were consulted in person with regard to content and appropriateness of materials. These were Pastors, Teachers, and Seventh-Day Adventist

Christians. There were no changes made to the video program as the author was satisfied that all the essential elements were included in the program. However, evaluation questionaires were revised a few times until they were thought to be appropriate indicators of the intended knowledge.

To ensure having a sufficiently large sample at the time of testing the researcher advertised three weeks prior to the test date by means of advertisements placed in the various church (Seventh-Day Adventist) bulletins; posters placed at strategic locations within the churches; and handbills distributed to individual members (See appendix IV).

There were two groups. Group 1 being the control group, and group 2 being the experimental group. The subjects entered and seated themselves in a hall. The group was split into two groups of thirty five subjects. The choice of which group was to be the experimental group had been made before the experiment (in terms of location at one side of the hall). It was assumed therefore that the two groups represent no systematic experimental bias and will be treated as randomly assigned.

All subjects were informed that they were participating in an experiment to evaluate the videotape (Witnessing a Way of Life). Prior to testing the control group were informed that their names were not required as

this was not a personal evaluation. The control subjects were then administered the written test. The control group was later given an opportunity to view the videotape program.

Prior to viewing the videotape, experimental subjects were given a short introduction to the program. Subjects viewed the program on a color television monitor. The treatment consisted of two parts. First the subjects viewed an Audio-Visual production on witnessing, featuring roleplaying examples of various witnessing situations, this lasted 18 minutes. This was followed immediately by a group discussion.

The discussion was conducted by Daniel Yeboah Sr.,
First Elder of the LaSalle Seventh-Day Adventist Church.

Elder Yeboah was chosen to be discussion leader because he was known to the researcher as a very able and capable discussion leader. The researcher met with the discussion leader one week before the experiment so that he could view the videotape. He was also given a guide for the discussion. In order to maximize the likelihood of achieving our aims, the discussion leader was asked to focus on several key ideas contained in the video presentation (see Appendix V, Guide for Discussion Leader).

The discussion lasted thirty minutes. This was followed by a written test which lasted thirty minutes.

Both the control group and the experimental group did the

test. The tests were collected for each group and scored by two raters using the scoring key (see appendix VIII, Scoring Key). In order to ensure interrater reliability it was necessary for the author to develop a scoring key (a-priori). Scoring rules and definitions were established to ensure that the same responses were scored in the same manner. During the actual scoring raters referred frequently to the scoring key to avoid the tendency to drift away from them (Borg and Gall, 1983).

The researcher was assisted in scoring the evaluation's questionaires by two raters; one scoring those of the control group and the other scoring the experimental group. The researcher scored all subjects. In all but two cases the scores of the investigator were identical to those of the raters. One subject in each gorup lost one point because the investigator concluded that the rater had been too lenient in interpreting a response to an open-ended question.

#### THE PROGRAM

The videotape program consists of three sections (see appendix III, Production Script). The introductory section deals with the fear of witnessing, the second with witnessing skills and the third with an appeal and rededication.

The introduction to the program offers an example of a typical situation where failure to witness could occur

(Matthew 26:69-75). Pastor Claude Sabot, President of the Québec Association of Seventh-Day Adventists outlines the commission God has given concerning witnessing. An interview with an expert, the Personal Ministries Director of the Québec Association of Seventh-Day Adventist outlines the necessity to redifine and clarify the concept of witnessing. The duration of the viewing time for the introductory section is approximately 5 minutes. The duration of the viewing two sections is 13 minutes.

#### Second Section

A narrator (female) introduces the positive role models (Flanders, 1968). The viewers are encouraged to personalize and utilize the various witnessing skills presented. Models appear on the screen in different witnessing situations. The narrator highlights and focuses the viewers attention to the identification and feasibility of each featured witnessing concept. Models are taken from familiar offices within the Adventist Church, and opportunities within daily life setting.

### Third section

The aim of the third section is to motivate viewers to commit themselves to the preparatory process required for witnessing. They are encouraged to discover possible hidden talents, personalize applicable role models and commence witnessing as a way of life. The great commission

was sung in closing:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28: 19 - 20).

#### CHAPTER 4

## Results and Discussion

Results .

The data were analyzed by means of SPSS (Statistical Package for the Social Sciences) using the computer at Concordia University in Montreal. The following statistical methods were used:

- 1. t-test for independent Sample means
- 2. Test for the assumption of Homogeneity of Variance (F-test).

The means and standard deviation for the number correct on the test for the treatment condition and the control condition are presented in Table 1.

To ensure that learning had occured the performance of all experimental subjects was compared against the performance of the control subjects.

The difference in test scores between group 1 and group 2 is statistically significant (t=-15.51, df=68, p<.001). This is presented in Table 1, pooled variance 4 estimate.

The F-test for the assumption of Homogeneity of variance (F = 1.04) was not significant, thus homogeneity of variance has not been violated (see table 1, F value).

TABLE 1

606 2-TAIL PROB. Summary of Means and Standard Deviations, T-test, F-test. 40, STANDARD ERROR . 195 199 STANDARD DEVIATION 1.152 -1.175 8,0286 3.7143 MEAN NUMBER OF CASES E0 / යු 35 POSTIEST GROUP 1 GROUP 1 - GROUP GROUP 2 - GROUP GROUP 2 VARIABLE POST

	ı	
STIMATE	2-TAIL PROB.	C
SEPARATE VARIANCE ESTIMATE	DEGREES OF FREEDOM	70 23
SEPARAT	· T VALUE	, " "
4 4		•, • •
STIMATE		8
POOLED VARIANCE ESTIMATE	DEGREES OF 2-TAIL FREEDOM PROB.	ć
JOLED	T VALUE.	

#### Discussion

evaluation of witnessing was 3.7 and that of the treatment group was 8.0 (p < .001) we conclude that the combination of TV program and post-viewing group discussion was effective in communicating knowledge about witnessing. Strictly speaking, because the evaluation questionaires had slightly different preambles, it is arguable that the differences in group means might reflect this anomaly.

This study found that it is possible to develop an educational program which supplements Bible study and which is aimed specifically at clarifying what is meant by witnessing. There was a large difference in the comprehension of the concept of witnessing by the experimental group as compared to the control group.

within the framework of the tremendous global challenge of sharing Jesus with billions of unreached peoples, Bediako (1987) made the following obversation:
"We talk of winning the world for the Lord. Yet it will be done not by the Western or First World Missionaries only, but by the teamwork of missionaries and thousands of indigenous workers who are the fruits of Western Missionaries. The billions of people who have never heard the gospel message live in countries where western missionaries are often not allowed to enter. In these places, national and third world missionaries are not only

the best alternative for evangelistic work, they are the only alternative" (p.10).

Rapidly developing video technology, which makes small, light, relatively inexpensive, solid, easy-to-operate equipment more accessible to increasingly large numbers of people is providing a major challenge to development communications. Video and community broadcasting can put literates and illiterates on a more equal footing for sharing ideas. These emerging media are creating opportunities for the silent majority, and the disenfranchised in society, to make themselves known because the new equipment is easy to learn to use. It can provide villages and community groups with the opportunity for communicating with each other, shafting experiences and information (Henaut, 1975).

The initial inhibitions caused by fear diminished or disappeared due to a wider application of the concept witnessing as defined in this study. The initial fear caused when subjects conceived witnessing to mean only knocking on doors lost its threat when witnessing became a way of life. One subject summarized it as follows:

"witnessing is not necessarily going door to door but our whole way of living and viewing life". As a result of the clarification of the concept of witnessing by means of the videotape and ensuing discussion, most subjects responded positively and readily when asked how they would witness

for Jesus. Most subjects gave specific examples of how they would implement their witnessing endeavor, i.e. giving bible studies, helping shut-ins, having prayer meetings at home, baking bread, praying for and with patients, telephone evangelism. Others were more general, and indicated that one should "be alert that every occasion for witnessing be used". This seems to indicate that the video presentation, combined with group discussion effectively expanded and clarified the concept witnessing.

When asked about the new ideas about witnessing gained from the program, many ideas immerged. Most common were that "witnessing is a way of life", and that "witnessing can be done anywhere". McLellan (1987) State that: "Video has proven to be a good catalyst to get people talking" (P. 34).

The willingness of the subjects to recommend the program to others (90% said they would recommend it) would tend to indicate a high degree of satisfaction with the program. One subject's response was: "A definite yes! It gives a well rounded picture of the meaning of witnessing," good work, God bless." Other comments were: "I learned something from it and others will too", "May it be translated into French, Spanish etc".

On the basis of these results we can therefore imply that video and group communications can play a significant role in getting people to commit themselves to undertaking witnessing in the future. This was evidenced by the results obtained, as well as the comments generated by the subjects after viewing the video and participating in the post viewing discussion. Thus it is hoped that many more people will witness if taught the "how to" of witnessing.

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### Adventist Membership versus Population Figures

To provide another perspective on the global challenge facing Seventhday Adventists, we have listed for each country the total Adventist membership at the end of 1986 and its latest official population total.

AFRICA-INDIAN OCEAN DIVISION

VIKICY-IMPIAN OCTAN DÍA	SIUN	
Burkina Fasc	115	7,747,000
Burundi	20.521	4.718,000
Cameroon.	33.651	10.446.000
Cape Verde	1,002	334.000
Central African Republic	1,361	2.608.000
Chad	387	5.018.000
Côte d'Ivoire	2.242	9.810.000
Equatorial Guinea	121	362,000
Gabon	53	1,206.000
Gambia	178	696,000
Ghana	101.964	13.588.000
Guines	,0	6.075.000
Gunee-Bisseu	50	000,008
Liberia	8.437	2.189.000
Medagascar	19.331	9.985.000
Mali	18	8.206.000
Mauritania	0	1.888.000
Mauritius	2.454	1.020.000
Niger	0	6.115.000
Nigeria	70,230	95,198,000
People:s Republic of Congo	141	1.854.000
Reunion	1.067	537,000
Rwende -	165. <del>269</del>	6.274.000
Senegai ,	149	8,444,000
Seycheiles	226	
Sierra Leone	7,350	3.802.000
Togo/Benin	979	<b>6,892,00</b> 0
Zaire	161.484	30,363,000
EASTERN AFRICA DIVISION		
Botswene	7.300	1.128.000
Dihoun	Ŏ	330,000
Phiopia	28.835	42,350,000

Kanya Malewi	228.568 70,689	20.333.000 7.059.000
Somalia Tennenia	- 0	7.595,000
* CONTRACTION .	72,449	21.733.000
Uganda Zambia	38,266 73,569	15,477,000 6.666,000
Zimbebwe	85,857	8.379.000
	\ <b>——</b> ;	
EURO-AFRICA DEVISION	•	٠,
Algeria/Motocco	31	43,559,000
Angola	88.518	8.754.000
Austria and	2.842	7,558.000
Belgium-Luxumbourg	1,606	10.269.000
Bulgana	3.259	8.957.000
Czechoslovakia	7,742	15.506.000
France	8.358	55,172,000
Germany, East	9,505	16.644.000
Germany, West	-25.080	61.020.000
Raly	4.923	57.186.000
Maits	0	383.000
Monaco	0	27,000
Mozambique	40,179	13.951.000
Portugal	8,660	10.229.000
Remain	56.356	23.017.000
adorra	5,259	38.858.000
end/Lischtenstein	4.075	5.470.000
ASTERN DIVISION		
iedesh	5.160	98.657,000
Bruper	9,360	224.000
Burna	11.191	37.514.000
Democratic Kampuchea	0	7,284.000
Guarn/Micropesus	2.019	220,000
Hong Kong-Macao/Taiwan	9.179	25.315.000
Indonesia	.104.783	165,155,000
Jepan		121,470,000
Korea	76.151	61.594.000
Malaysia/Singapore	27.526	18,143,000
Maldivas	0	181,000
Philippines	379.003	54.378.000
Sri Lanka	1,860	15,837,000
Thailand Laos	5.933	\$5,418,000
Vietnam	3,873	59.713.000
	•••	
INTER-AMERICAN DEVISION		
Anguille/Antique/Berbude	13,817	87,000
Behames/Turks and Caidos	9,232	243,000
Berbedos, Dominica, St. Lucia		
St. Vincent/Grebedines	22.007	\$71,000
Belize	6,783	186,000
		7

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Cayman Islands	<b>82</b> 0	20,000	Tuvalu	186	,800
Colombia	<b>82.925</b>	28.624,000	Vanuatu	5.831	142.00
Costa Rica	10,174		•	-	0 0 0 0 0 0 0
Cube	9.225	10.219.000	SOUTHERN ASIA DIVISION		
Dominican Republic	55.921	6.243.000	Bhutan	. 0	1.417.00
Selvedor	33.474	4.819.000	India/Maldives/Nepal		784,829,00
Prench Guiana	700	82.000			
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ionduns ·	19.015	4.373.000	Greece	279	9.935.00
	118,375	2.337,000	Greenland	7	53.00
Aartinione	110,3/3	328,000	Hungary	838	10.628.00
Ancico	239,923	78.524.000	iceland	544	241.00
ietherland Antilles	3.062	190,000	Imland	276	3,552.00
	17,541	3.272.000	lemel	49	4.281.00
licaragua		-,	Netherlands	3.968	14.484.00
aname .	20,202	2,227,000	Norway	5.433	4.153.00
tuerto Rico	29,043	3,451,000	Pakistan		99.163.00
urinam . •	1,868	389,000	Polend	<b>5,84</b> 0 <b>4,60</b> 0	
rinidad/Tobago	31,525	1,185,000	Sweden	3.303	37,528,00
enezuele	34,942	17,317,000	United Kinedom	-,	8.374,00
			<u> </u>	16,378	56,681,00
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Inited States	665,453	238,631,000	ATTACHED UNIONS		•
		3	Mid-East		445
OUTH AMERICAN DIVISIO			Behrain .	0	417,00
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oļiv <u>ia</u>	57,152	6,547,000		1,421	68,858,00
rizi 🗼	428,297		Egypt	1,298	48,761,00
prje 🧸	54,519	12,353,000	iran 🕳	78	44,919,00
cuador	11,349	9,378,000	Ireq	131	15,898,00
aragusy	4,194	3,681,000	LIDYE	0	
	139,374	19,698,000	North Yemen	0	6,15 <del>9</del> ,0
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ook islands	727	18,000	Sudan	955	22,177,00
18	. 11.005	702,000	United Arab Emirates	0	1,327,00
rench Polynesia	2.910	170,000		(	
iribati/Neuru	836	72,000	South Africar/Southern Union	Mission	
ener Culculonia	324	153,000	Republic of South Africa.		
lew Zeeland	9,426	3,291,000	Lenotho/Namible/Sweetland	54,266	36.117.0
apua New Guinea	93,979	3.329.000		- 1,230	
	4.770	211,000	China	21 188	1.022.000.0
plomon Islando/Maleita	13.945	270,000	, , , , , , , , , , , , , , , , , , ,	-1,100	
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AND LAND	2,965	103,000	CASA	31,0/4	-/5,015,UU

ADVENTIST REVIEW, JULY

### Witnessing to Develop Wholesome Relationships

Research reveals that approximately 60 percent of the adults baptized in the Seventh-day Adventist Church had their first contact with the faith through Adventist relatives, friends and neighbors. Also revealed in these surveys is the fact that the closer the relationship the Adventist has with non-Adventists, the more effective it is in bringing individuals into the church. This establishes proof for what many of us have known for a long time. That is, that people are "loved" into the church. Dr. Oosterwal gives us these statistics.

### PERSONS AND AGENCIES BY WHICH NON-SDA FIRST BECAME ACQUAINTED WITH THE SDA CHURCH

(in Percentages)

Neighbors, Friends	•			43
Relatives				24
SDA Publications		,	,	13
Radio and TV Programs	•		**	4
SDA Community Services (medical	l, social a	nd other instit	utions)	4
SDA Minister		•		3
Public Evangelism		•		<sup></sup> 2-3
Other				7-8

### PERSONS AND AGENCIES THAT INFLUENCED NON-SDA MOST TO JOIN THE CHURCH (in Percentages)

Neighbors, Friends SDA Minister	·	. •	-			40 21
		1	·		,	31
Relatives		,	· ·	N.	•	17
Public Evangelism			`			13
SDA Schools		•	•	´-		9
SDA Publications	*				pt.	7
Radio, TV						7
Bible Correspondence Schools			•			2-3
Other			•	•		2-3

"No less than 67 percent of the members who joined the church from a non-SDA background have first become acquainted with the SDA message through neighbors, friends, relatives and acquaintances."—Patterns of SDA Church Growth in America, Gottfried Oostarwal, pp. 40, 41.

### APPENDIX III

WITNESSING A WAY OF LIFE

PRODUCTION SCRIPT

### WITNESSING A WAY OF LIFE

1. BLACK:

Sounds of a cheering crowd shouting Hero! Hero! Hero!, and applause.

(Voices of a crowd over a black screen).

(Note: This sound loop is held under voice of narrator until....acclamations).

CUT TO:

2. STILL PAINTING OF JERUSALEM

MEDIUM SHOT - Jesus

This is a medium angle of Jesus and part of crowd with leaves.

NARRATOR

Hosanna to the Son of David!
Blessed is He that cometh in
the name of the Lord.
Hosanna in the highest.
Jesus made His triumphant
entry in Jerusalem as a Hero.
The happy throng welcomed him
shouting acclamations.

CUT TO:

3. STILL PAINTING - PETER'S DENIAL

CLOSE SHOT - TOP OF PAINTING

Focus on upper part of painting, include Jesus carrying cross in company of Roman Soldiers.

TILT DOWN TO FULLSHOT OF DENIAL SCENE

Peter standing at a barrel warming himself is seen at a distance watching the procession of Jesus and soldiers.

NARRATOR

A few days later the same crowd demanded that He be crucified.

NARRATOR

Even Peter, His beloved disciple, now frightened, denied his Lord (sound of a cock crowing) thrice before the cock crew twice (sound of cock crowing).

MUSIC:
THE HARMONETTES (singing)

4. EXTREME'CLOSE UP -TITLES

Titles are white lettering imposed on a color background

5. CLOSE SHOT - BAPTISTRY

Pastor Millett III and Chris, with most of the background painting of an outdoor scene depicting a river. Chris is submerged into the water, there is a cutaway to a still picture of Jesus in royal attire with a crown. When Chris rises out of the water he smiles and exits to the right and the Pastor to the left of the frame. The outdoor scene (background) remains as music of vocal group continues.

6. LOW ANGLE SHOT - PULPIT

Pastor Sabot, the president of the church in Quebec, looks up from his notes. Standing in the pulpit, he addresses an audience off camera.

(Note: Do not zoom in, but follow his gestures and movements)

Go ye therefore and teach all nations, Go, Go, Go.

PASTOR C. MILLETT III

Chris, seeing that you love Jesus as your personal Saviour, that you are desirous of being united with the family of God I now baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

### PASTOR SABOT

Good morning brothers and sisters, as we just heard in the song God has given us a Remember that in commission. the end of matthew chapter twenty eight Jesus says go ye therefore ... and so on, and continues to the end...into the world. What we are talking about here is witnessing, and a lot of people think that witnessing is going door to door. And is going door to door. effectively, going door to door is witnessing, but that

is only a little fraction of what witnessing is really.

### 7. LONG SHOT - INT.

Pastor Johnson is interviewed by Lisebye Luchmun. Subjects are facing each other in separate seats. Lisebye is facing the camera.

### 8. MEDIUM CLOSE SHOT -

This is an over the shoulder shot. Pastor Johnson facing camera with Lisebye.

### 9. CLOSÈ SHOT - JOHNSON

### 10. CLOSEUP SHOT - JOHNSON

### LISEBYE

Elder Johnson you are Personal Ministries director and as such you are in charge of the witnessing program of the church. May we know what is your concept of witnessing?

### PASTOR JOHNSON

I found out that in the churches the membership at large did not have a clear concept of what witnessing is all about. When ever we use the word witnessing the members feel that they are obliged to go out and knock on doors and give Bible studies or give reasons for their beliefs and faith.

### PASTOR JOHNSON

But the word witnessing just mean to tell somebody what you have seen, felt, and experienced. So if we told our church members to share with the people what they know of Jesus through their personal experience, witnessing would be much more attractive.

### PASTOR JOHNSON

Jesus whenever He met people, tried to bring solutions and responses to their questions in terms of what they needed and many times it had to do with physical needs, with human needs.

### 11. CLOSE SHOT - JOHNSON

### PASTOR JOHNSON

and the CARING CHURCH CONCEPT is to have every church member look around in his neighbourhood for people who have needs, and obviously everyone has a need of some sort. And then try to find what solution can be brought to these people in terms of bringing food, caring for the elderly, visiting people in prison. What ever churches can invent to show the community that the S.D.A. church cares for them.

### 12. CLOSE SHOT - INT.

Irving with guitar strapped over his shoulder.

### IRVING

My name is Irving and the song that I am about to sing is very important to me. Once when I was all alone, I knew that there was someone who was close beside me. I knew that Jesus was there all the time.

Irving sings - "He was there all the time..."

(Fade song under voice of narrator)

### NARRATOR

Irving Adams has chosen to use his musical talents as a means of witnessing. His music is meant to encourage and comfort. He often performs in homes, concerts, and evangelistic meetings.

FADE UP MUSIC FOR A FEW BARS

### BYRON .

My sermon today is entitled "The Love of God".

### 13. CLOSE UP SHOT

Byron Sinclair addresses an audience that is off camera.

FADE IN INSTRUMENTAL MUSIC UNDER VOICE OF NARRATOR.

### NARRATOR

While Elder Sinclair Preaches and teaches The Word of God his wife Joylin ministers to the physical and social needs of young people in their home.

14. MEDIUM CLOSE SHOT

JOYLIN ARRANGES DISHES ON A TABLE

15. FULL SHOT - TABLE

PAN SLOWLY ACROSS
TABLE TOP

16. LONG SHOT

Young people standing in front of table, heads bowed for prayer. They then serve themselves of the various dishes provided.

17. MEDIUM LONG SHOT

sitting area with chairs and sofas. Most of the youngsters are seated. Some are scattered on the carpet with their plates and glasses.

18. CLOSE TWO SHOT

Two young men are engaged in a lively conversation while eating.

- 19. Intercut different close up shots of smiling faces.
- 20. LONG SHOT EXTERIOR - WINTER

NARRATOR

Here young people are given an opportunity to fellowship with each other.

NARRATOR

They exchange testimonies and ideas in an informal setting.

This is a good example of how one family demonstrates their love for Jesus.

A DOG BARKS RUNNING FOOTSTEP ON THE SNOW AND ICE.

A Jogger, Pastor Whalley approaches camera and stops close to the camera (close up).

### NARRATOR

For Don Whalley a Seventy three year old retired pastor an exciting way of witnessing is in caring for both body and spirit.

### NARRATOR

What brings you out jogging in this cold weather.

### Pastor Whalley

Primarily because I believe my body is the temple of the Holy Spirit and I believe that I should obey the laws of the body. Disease never comes without a cause. way is prepared and disease invited by disregard of the laws of health and that is why I am out this morning. Other areas that we should take care of are proper diet, lots of rest, good clean water inside and outside, lots of sunshine, temperance and faith in Divine Power. These are the true remedies.



### 21. MEDIUM SHOT - INTERIOR

Sister Alexander prepares a pot of herbal tea in her kitchen humming a gospel melody. She places the pot of tea on a tray along with cups etc. then she exits out of the kitchen out of the picture.

### 22. MEDIUM FULL SHOT

### NARRATOR

Another example of caring for both the body and the soul is is found in the home of Philippa Alexander. Sister Alexander has dedicated both herself, and her home to this beautiful cause.

Lady No. 1

Two elderly ladies are seated at a table in a dining room. They are in conversation as Sister Alexander enters. She places tray on table. Standing she serves both ladies a cup of tea then sits down.

Oh, we are going to have a nice cup of tea now.

Lady No. 2

This is a very nice cup of tea.

### 23. CLOSE UP SHOT

Sister Alexander seated at table listens to ladies chatting and reacts.

### NARRATOR

By caring for the social and physical needs of the elderly in her home sister Alexander has found a meaningful way of serving the community while creating an excellent opportunity to fellowship and share the love of Christ.

### 24. CLOSE UP SHOT - GUITAR

Camera is focussed on the strings of a guitar. Slowly tilt camera to include face of guitarist. Open/up and pan to the right to include two young ladies singing. MUSIC

(Group singing a gospel song)

### 25. MEDIUM SHOT

Slowly pan camera across room to show all.

### NARRATOR

Sharon Marshall and Annetta Richards have also dedicated their home to share the Love On Friday evenings of Jesus. they invite their neighbours and friends to gather together in their home for a prayer meeting. Here they sing songs, study the word of God and pray for each others needs. Through these meetings new friendships have developed and the opportunity to invite their friends to church services. These sisters have had the joy of seeing others surrender their lives to Jesus as a direct result of their efforts.

### 26. CLOSE SHOT

### **ELKANA**

Elkana and his wife Dorca are facing camera seated on a sofa. Mina Hi adist....etc (continues in Swahili)

### NARRATOR

A different way of witnessing to friends and neighbours is the personal testimony. Brother and sister Ongesa from Kenya in East Africa gladly share a most wonderful and miraculous experience (fade up voice of Elkana for a few seconds). While studying in Canada Brother Ongesa learned that a his wife Dorca had become very seriously ill at home. Through divine intervention in a most spectacular way Dorca was able to travel to Canada and receive the necessary medical treatment.

### ZOOM INTO A CLOSE UP

27. FULL SHOT EXT.
(Still Photograph)
Dorca and children
are standing in front
of their home in Kenya.

OPEN UP TO INCLUDE

### 28. CLOSE UP - DORCA

DORCA F

Vile anituma ... etc. (continues in Swahili)

### NARRATOR '

Now the Ongesas use every opportunity to share the joy of their personal relationship with Christ.

### 29. MEDIUM SHOT (still photo)

ELKANA

PASTOR SANTOS IN ROBE EXAMINES A CANDIDATE.

### NARRATOR

In addition to his regular church functions Pastor Isaias Santos from the Phillipines witnesses by means of Bible studies in the home.

### 30. FULL SHOT

Pastor Santos enters a room where Bible students are seated.

### BANTOS

(Extends greetings in Phillipino language)

### NARRATOR

31. CLOSE UP - SANTOS

(Seated on a chair facing sofa)

32. MEDIUM SHOT - SANTOS AND BIBLE STUDENTS. .

(Continues in Phillipino Language for a second).

start the Bible study.

After the exchange of warm salutations Pastor Santos

offers a word of prayer to

NARRATOR

BOTHER

The presence of the Holy Spirit is invited to grant understanding.

33. CLOSE SHOT - NOREEN

 (seated next to TV with a telephone).

OPEN UP TO MEDIUM CLOSE SHOT.

Noreen picks up telephone and dials:

**NARRATOR** 

For Noreen Richardson a retired school Teacher the telephone has become a very effective tool in her witnessing endeavors.

NOREEN

Hello, how are you. (pause)
Yes it is Noreen. (pause)
Yes, you weren't expecting me
to call. (pause) How are you
feeling (pause) Still painful
eh. (pause) That's too bad,
maybe the nice weather will
make you feel better shortly.
I was just wondering if I
could do any shopping for
you. You're not able to get
out, so maybe'I can pick up a
few things for you. (pause)
No, No, No, No trouble at all
for me, don't even think
about it. (pause)

NARRATOR

34. FULL SHOT EXT.

Noreen with a shopping bag in each hand walks on side of road.

35. MEDIUM SHOT EXT.

Norsen at the front door of a house, rings the bell.

36. CLOSÉ SHOT - ICKA SAMUELS.

In kitchen she prepares dough to bake bread.

Intercut different shots of placing dough in oven etc.

37. CLOSE UP - BREAD IN BAKING PAN.

38. MEDIUM SHOT EXT.

Icka walks toward a house with a package in her hands. She rings the doorbell then hands over package to hand extended through the door. She smiles and waves, walks back toward the camera and exits.

39. CLOSE SHOT - PASTOR . . SABOT IN PULPIT

Sister Richardson uses the telephone to maintain contact with shut-ins. She encourages them, and prays with them, and also takes care of their physical needs, when necessary.

MUSIC. (Instrumental Music) Fade under voice over.

NARRATOR

Icka Samuels realizes that caring for others involves loving them as Jesus loves At times we read a scripture or pray with one another but at times a loaf of bread, clothing, lodging or a job is more needed. Today our world is filled with lonely, bewildered, hurting, empty and spiritually hungry people. Many of these people could be led to Christ for salvation if we cared enough to help them in the right way. There is a lot of religeon in a loaf of bread.

### PASTOR SABOT

To conclude brothers and sisters witnessing is a way of life. You remember this morning, I told you of the importance of having to pray

every day. We need this prayer, this communion with God, this communication with our Lord and of course another way to communicate is through Bible study. this should be done every day. too. And really if we are faithful and we pray and study the Bible every day automatically we will be a witness. We would not have to worry what to do because the Lord would tell us what to do. You will realize that knocking on doors, maybe some will do it but not all, because perhaps we do not have that talent. My prayer this morning is that we are faithful in our relation with our Lord, so we can become His true witnesses. May the Lord bless you and help you to become good witnesses. Amen.

- 40, MEDIUM SHOT THE HARMONNETTES.
- 41. CLOSE SHOT PIANIST
- 42. FULL SHOT HARMONNETTES
- 43. TITLES

FADE OUT.

MUSIC
Go ye therefore (singing)

MUSIC Sung by the Westmount S.D.A. Choir.

# THIS IS YOUR INVITATION

## TO ATTEND

# **소소** THE CARING CHURCH ጵጵጵ

A Special Video Presentation Different, Exciting Ways To Witness I





WESTMOUNT S.D.A. CHURCH 569 Victoria, Westmount, QUEBEC

Free Admission Refreshments Will Be Served

21

### APPENDIX V

### GUIDE FOR DISCUSSION LEADER

The purpose of the group discussion is to reinforce some of the concepts presented in the video program and to give group members an opportunity to question, comment upon, or follow-up what they saw and heard.

In your role as discussion leader we would ask you to attempt to clarify several key points and possible misconceptions, such as:

- i. We can keep the hope of Christ's return fresh in our minds by witnessing of it, not just waiting for it.
- Witnessing is a way of life, not just knocking on doors, or what Christians do.
- 3. Daily Bible study and prayer are essential, not just going to church every week.
- 4. People learn of Christ's Character, and His love by observing us.
- 5. The Apostle Peter denied Christ because he was afraid of persecution.
- 6. There is no best place to witness, we can witness anywhere there is opportunity.
- 7. Jesus often dealt with Peoples physical and social needs.

- 48. A personal relationship with Jesus is most needed to witness.
- 9. God commanded us to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.
- 10. We can use our homes to witness by providing meals and a meeting place where people can share their experiences with Jesus, and by caring for the sick in our homes.

### APPENDIX VI

### EVALUATION QUESTIONAIRE

GROUP 1

WITNESSING

A WAY OF LIFE

1.	What is witnessing?
2.	What is most needed to be a good witness?
	Why did the Apostle Peter deny Christ?
•	In his dealings with people, which human needs did Jesus often take care of first?
•	Give two examples of how we can use our homes to .
	witness.
	2
•	Where is the best place to witness?
•	What must be done to prepare for a life of witnessing?
•	What are people likely to learn about Jesus by
•	observing us?
•	What is God's commission to us concerning witnessing?
ο.	How can we keep the hope of Christ's soon return fresh in our minds?
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### APPENDIX VII

### EVALUATION QUESTIONAIRE

GROUP 2 4

WITNESSING

A WAY OF LIFE

### EVALUATION OF TELEVISION PROGRAM ON WITNESSING

not an evaluation of you.

NOTE:

1)

This is an evaluation of the television program,

In answering, where possible, try to recall

What is	witnessing?
What is	most needed to be a good witness?
Why did	the Apostle Peter deny Christ?
*	dealings with people, which human needs did

7. What must be done to prepare for a life of witnessing?

8.	What are people likely to learn about Jesus by			
	observing us?			
9.	What is God's commission to us concerning witnessing?			
10.	How can we keep the hope of Christ's soon return fresh in our minds?			
	What new ideas about witnessing did you get from the television program?			
12.	As a result of the television program, can you give one example of how you will witness for Jesus?			
<b>13.</b>	Would you recommend this program to other church			

groups?

### APPENDIX VIII

### SCORING KEY

- NOTE: 1. These are examples of acceptable and non-acceptable answers.
  - 2. Questions 1 to 10 are worth 1 point each.
  - 3. Questions 11 to 13 are not scored.

### ACCEPTABLE ANSWERS

How we live;

Sharing with others what we know personally about Christ.

Witnessing is a way of life; .

- A personal relationship with Jesus;
  - A life fully surrendered to Jesus
- 3. He was afraid of persecution;
  He panicked.

4. Physical and social needs;
Physical hunger and illnesses.

### NON ACCEPTABLE ANSWERS

What Christians do;
Preaching God's word;

Knocking on doors.

A Bible:

A church;

A person who listens.

Christ predicted that he would deny him;

He did not want to be associated with Christ;

Because the cock crew twice.

Their sins;

Their questions;

Their spirituality.

5. Providing meals and a meeting place where people can share their experiences with Jesus;

Caring for the sick.

Entertaining friends.

Anywhere there is opportunity;

There is no best-place to witness.

At church;
At school;

At work.

7. Daily Bible study and prayer;

Daily communion with God.

Go to church every week;

Save enough money to buy materials.

8. His character;

His love.

His religion;

Where He came from.

 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

Teach and baptize.

Go and tell;

Convert all men.

10. By witnessing to others of Christ's soon return;

By studying His word and preparing for Christ's soon return.

By waiting for Christ's soon return;

By being in church.