TELEVISION AS AN EVANGELISTIC TOOL

by

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submitted in accordance with the requirements
for the degree of

DOCTOR OF THEOLOGY

in the subject

PRACTICAL THEOLOGY

at the

UNIVERSITY OF SOUTH AFRICA

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JUNE 1997
ACKNOWLEDGMENTS

This writer is greatly indebted to those who have labored with him in doing this research. I am thankful to those at Christian Broadcasting Network both in America and in Romania who worked with me. I also want to thank those in UNISA and those at the Universities where I labor; in particular, Regent University and S.C.C.M. Graduate School. I want to say thank you to Dean Garnet Pike and Dr. James Leggett for allowing me the time and opportunity to do this study. I cannot sufficiently thank my students, who sharpened my arguments, and my secretaries, Laura Stewart and Sha-rell Webber, who helped type some of the research data. I hate to acknowledge the need for the labor of Charlene West and my niece, Heidi Lane (MA in English), who added more commas and corrected more “typos” than I want to admit. Most of all I thank God for my family who has missed me during all the weeks and months of research while I was away in Romania and the time spent away from them working at my office on my thesis.

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SUMMARY

This thesis is the study of televangelism contextualized within the country of Romania. It seeks to answer six main questions: 1) When the Lord Jesus gave Christendom the global, Gospel mandate, he forced his disciples into a two thousand year struggle with, not only the message, but how to spread this message. Is the Gospel message so powerful that it will penetrate through any method of delivery? Can a former communist country be evangelized through television? 2) The next question asked in this thesis: is the message in and of itself, when conveyed through this media, sufficient to accomplish its goals? Does the media encourage the recipient to fulfill the desires of the message? What about Mass Communication Theory which espouses that television is more likely to reinforce then transform a viewer's belief? 3) The third question wrestled with: would the former communistic country of Romania, when turning to the ideals of the West, receive the Gospel message with greater or lesser significance through the media of television, or would other forms of communication be more desirable? Would television, in comparison to Crusade or Film Evangelism, be a more ideal media for the Gospel at this juncture in Romania's history?
4) Television allows large audiences to be reached with staggering efficiency, but does the medium itself impose limits on the kind of evangelism that can be done? What type of church grows out of an electronic medium? Would television gather a church "unto itself?"

5) In fulfilling the great commission, many organizations and mission groups have arisen with the desire to carry the Gospel message to the ends of the earth with whatever means available, including CBN, who uses television. Can television reach the masses, including the poor, in Eastern block countries?

6) The final question addressed in this research: what are the long term effects of televangelism in this former communistic country? Would a one time television program, given in one week, yield results that can be determined two years later?

These questions were not only wrestled with, but conclusions were drawn to make evangelism and particularly televangelism more efficacious.

Key terms:
Evangelism; Televangelism; Romania; Eastern Europe; Mass Communication Theory; Joseph Klapper; Christian Broadcasting Network (CBN); Campus Crusade for Christ International; Luis Palau Evangelistic Association; Romanian Eastern Orthodox Church; Persuasive Communication; Discipleship; Follow-up
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CHAPTER ONE

INTRODUCTION

Outlining the Thesis

The purpose of this section is to outline the thesis as a whole; to formulate the problems, deficiencies and impediments in existing research, if such are available; to identify and delineate determinants that need to be taken into account (e.g. the influence of Western television in a former Communist country); to pay attention to the nature of "Evangelism" propagated and the issue of methodology. Western television in the communist country of Romania will be more pertinently particularised and evaluated as a determinant in the third chapter of this research. Following the introduction, a definition of evangelism will be addressed within the parameters of this thesis and not as a detailed analytical or exegetical study in and of itself. The next chapter deals with televangelism in the Romanian context. The following chapter establishes the methodology instituted to measure the results of this televangelist program in Romania. Chapter five exposes the data collected, which is then analyzed in the subsequent chapter, and the final section draws conclusions and offers some suggestions. This thesis has been written according to the form and style of Turabian and is in full compliance. It might be added that although

the masculine gender has been removed from most of this thesis, it has been left in regards to the Trinity. In fact, when it is difficult for the reader to understand who the “he” is that is being addressed, the “He” is capitalized for clarifying that it is referring to one of the Trinity.

Understanding the Problem

When the Lord Jesus gave Christendom the global, Gospel mandate, he forced his followers into at least two thousand years of struggling with, not only the message but the means of conveying the message. Today it would seem illogical to explore evangelism, in any practical way, without also delving into media. The methodology involved in communication must of necessity be addressed when one thinks about giving, not a message but “The Message.” Can the means of communication hinder the message? Is the Gospel message so powerful that it will penetrate through any method of delivery? When Paul, Luke or John, for example, decided to write down the Gospel message, did they become concerned about the use of the written page? Did Paul’s ethics of becoming all things to all people so that “by all means” (1 Cor. 9:22), he could win some, apply to the media used for his message? To put this into today’s scenario: does the accepted method of storytelling and drama in India’s past Hindu cultures obscure the Gospel message when this “media” is used to share the “Good news?” Can a former communist country, indoctrinated against Western propaganda, accept the message of the Gospel through television? Would they in fact watch such broadcasting?

A further question arises from such a scenario: is the message in and of itself, when conveyed through this media, sufficient to accomplish its goals? Does the media encourage the recipient to fulfill the desires of the message? Did Paul’s letters accomplish what he desired? Would an oral messenger have been more successful? Did Paul wrestle with the idea that the “oral media,” carried by a messenger, would have conveyed less or even more, than Paul intended? Did he want the identical message to be carried from place to place, and a letter was the best answer? Did the written letter, in Paul’s day, carry with it an importance not conveyed by an “oral media?” If so, then did not the media enhance the message? Is this true of television? Herbert Helm states that it is not possible to reach most of our present generation in the world through written media, but is television the answer? What about Mass Communication Theory which espouses that television is more likely to reinforce then transform a viewers belief? Can one expect transformation or “conversion” through televangelism in the country of Romania?

In such an arena: would the former communistic country of Romania, when turning to the ideals of the West, receive the Gospel message with greater or lesser significance through the media of television, or would other forms of communication be more desirable? Did Romania’s desire for western ideals reverse the former anti-western television mentality? Would television, in comparison to Crusade or Film Evangelism, be a more ideal media for the Gospel at this juncture in Romania’s history?

Television allows large audiences to be reach with staggering efficiency, but does the medium itself impose limits on the kind of evangelism that can be done? What type of

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church grows out of an electronic medium? Would television gather a church "unto itself," or would it encourage converts into a congregation outside of the electronic medium?

In fulfilling the great commission, many organizations and mission groups have arisen with the desire to carry the Gospel message to the ends of the earth with whatever means available. Christian Broadcasting Network (CBN), in Virginia Beach, Virginia, is one of these groups and has seen fit to use Television as their main conduit for the Gospel. While this may be considered as an effective means in Western countries, is it the right method in the more undeveloped sections of the earth? Can television reach the masses in the poor Eastern block countries? Would television be for the wealthy of Romania, or for the masses?

A final question needs to be addressed in such a research: what are the long term effects of televangelism in this former communistic country? Can a television “blitz,” in the long run, bring the desired result in the country of Romania? Would a one time television program, given in one week, yield results that can be determined two years later?

Answering the Questions

To answer these questions, we must address what the Gospel message is supposed to do. A definition of evangelism will need to be proposed that conveys the intent of the televised Gospel. A model of the evangelistic approach will have to be determined, against which the efficaciousness of the televangelism can be measured. We further need to understand the mentality of the Romanian people at the time the Gospel was televised. A
way of seeing if television was available for the general public has to be determined. Finally, a way of measuring television as a medium for the Gospel message in Romania, particularly after the revolution, will need to be established.

Television as an evangelistic tool could be explored and analyzed in numerous ways. A practical reason for selecting the country of Romania was the author's involvement as a consultant to CBN during their television campaign in Eastern block countries. The intent of this research is to understand the impact of television contextualised in a setting where the electronic medium as an evangelistic tool was relatively new and in a country where the Gospel was not up, to that time, commonly televised. It will also explore whether the media impaired or aided the message. Is television a good medium for building the church in a former communistic country? Would it be for the masses, or could only the elite afford a television? Examples of alternative evangelistic tools will be compared, and, where possible, (available) cost analysis will be calculated. In summary, this thesis will endeavor to study the effectiveness of television as an evangelistic tool in the country of Romania, by using institutionally recognized models of evangelism, and compare its short and long term results against two other forms of evangelism in the same country.

*Existing Research*

The venerated position of television as the epitome of communication media is well documented. Volumes have accrued applauding and assessing this media's power of penetration into society. Conversely, equally as much has been amassed lamenting the
negative implications of such a “perversion”. Emanating from this is the reaction, in various degrees, from aversion to a near fanaticism by the ecclesiastical practitioners. The latter group have been the subject of much debate, especially since the demise, in 1988, of some American, now infamous, televangelists. Accordingly, the subject of “communism,” lines the library shelves, and much material can be found referencing the country of Romania and the subject of “evangelism.” However, since the use of television as an evangelist tool in the country of Romania after the fall of communism is relatively a new phenomenon, there is hardly any theory that has bearing on this problem. Therefore since there is no existing theory to test, this thesis will use the inductive approach to a qualitative study.\(^4\) Qualitative research emphasizes the quality of human action and usually has all five of the following characteristics present:

The first characteristic is that the qualitative research is normally done in a “natural environment” since the importance of context is basic to this type of research.

Secondly, qualitative research is characterized by its descriptive nature rather numeric symbols, although occasionally data are analyzed quantitatively, but this is normally analyzed in the form in which it was gathered. In this study, the data from the independent marketing company will be used in total or part as presented by this company.

Thirdly, those who use this approach usually pay attention to process rather than simply showing outcomes or results.

The fourth characteristic is that data are usually analyzed inductively and so forming empirical generalization known as “grounded theory”.

The final characteristic of qualitative research is the meaning people attach to events, particularly by those who are participants in the research. In this research, this will be done by interviews.

Research Model

To research the effect of television as an evangelistic tool in the country of Romania, the following design was utilized. First, a television company in America, the Christian Broadcasting Network, (CBN), would produce four television programs: one for children, one for youth and two for adults. These were advertised and shown to the Romanian people on four consecutive days. The programs would end with the audience encouraged to pray with the host. Those who prayed, were asked to write to the address given on the screen in order to receive a follow-up booklet. The results of these written responses would be tabulated. The names of those who responded were then given to churches in close proximity to the “respondent” for further “follow-up.” Besides this, an independent marketing agent would be hired to do an audience participation survey of the country so as to determine the size of the audience and to evaluate their reaction to the evangelistic broadcasting. This would also expose the number of televisions units available, per household. A definition of evangelism will need to be established to determine if the television programs achieve their objective. The results of this television evangelism would be compared with Campus Crusade’s “Jesus Film,” and Luis Palau’s crusade, which were also going on at the same time in the history of this country. After a

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two year period, interviews would be done of at least 500, (random sample) respondents, to determine the long term effect this television program afforded. Finally, a cost analysis of all the above three methods of evangelism in the country of Romania would be researched and where possible, comparisons ascertained.

_Evaluating the Data_

The results of the viewership of each program particularized for each age group will be evaluated; not only for receptivity to the evangelistic method employed, but also how open the age group was to Western evangelistic programming. The use of an independent agency hired to collaborate these statistics will greatly enhance the accuracy of these findings. It must be emphasized that the agency will help do the surveys because of the massive geographic area to be covered, but it will not be employed by this research to analyze its efficaciousness. The receptivity to Western television programming by a former communistic country, whether or not the evangelistic method employed accomplished its intended effect, the number of souls who wrote in and what this meant, the comparison of this evangelistic method with the others mentioned, the long term effects of this method, and the cost analysis of all three methods will be determined by the study and analysis of the author of this thesis.
Analysis and Conclusion

Analysis and conclusions of this thesis will be suggested in part throughout the research, but final and comprehensive analysis and deductions will be concatenated in the closing chapter. Recommendations and ideas will also be put forward at that time.

In the appendix, details of the surveys used and general preliminary data will be available for additional research, either by this author, or by other researchers who secure the necessary approval.
CHAPTER TWO

TOWARDS A DEFINITION OF EVANGELISM THROUGH TELEVISION

The Great Commission as the Rationale for Evangelism

The intent of this section is to establish a definition of evangelism against which the efficaciousness of the evangelistic program under study can be measured. It might be argued that any definition of evangelism which does not purport to wrestle with soteriology in some form, would be meaningless. The most rudimentary study of theology acquaints the student with the many theories of the atonement. Whether one adheres to the “Recapitulation” theory of Irenaeus, the “Penal Satisfaction” theory of Calvin, or the “Universal” theory of Arminius on the atonement largely depends on what this author calls, “the incarnational dilemma.” The “incarnational dilemma” is the debate between how much of the divine and how much of the human is involved, not only in everyday Christian living, but in morphology; the process one takes to become a Christian. Is it all so divine that no human element is involved, or conversely, is it so human that there is no divine element? The answer rests on a continuum between these two points that varies as much as the theologians involved.¹

¹ While we can acknowledge that Christ was altogether God and altogether man, his presence incarnationally in man is problematic and a more detailed study on this subject has been written by this author in Mobilizing the People of God for Ministry, (Oklahoma City, EvUSA, 1997), pp 15-16
It is not the intent of this thesis to explore this debate or any debate which has arisen between Calvinism and Arminianism. The assumption is, no matter what the Soteriological view of the atonement, that there is agreement by most Evangelical camps that the Great Commission exists and that Christians in some fashion are to propagate their faith. The “fashion” in which Christians or churches propagate their belief is the import of this section. Most televangelists are Evangelicals and have a conversionist theology rather than a sacramental view of salvation.\(^2\) Evangelicals are defined in the same journal as those who have:

(1) The complete reliability and final authority of Scripture in matters of faith and practice; (2) the necessity of personal faith in Jesus Christ as Savior from sin and consequent commitment to Him as Lord, and (3) the urgency of seeking actively the conversion of sinners to Christ.\(^3\)

As Evangelicals, what was CBN’s, Campus Crusade’s or Luis Palau’s idea of “evangelizing” the former communistic country of Romania? Could television accomplish this for the Christian Broadcasting Network?

*Some Definitions of Evangelism*

Much has flooded the shelves on evangelism, but one of the most recent and authoritative works is Michael Green’s, titled “Evangelism Through the Local Church.” He suggests the all-embracing definition of evangelism that has won the most acceptance is from the English Archbishop William Temple: “To evangelize is so to present Jesus

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Christ in the power of the Holy Spirit, that men shall come to put their trust in God through him as their Savior, and serve him as their King in the fellowship of his church."^d  
Green goes on to explain that this means incorporation into the church, the body of Christ, which he points out is one of the very "worrying features of so much televangelism." He maintains that such a definition of evangelism involves more than proclaiming the good news or eliciting decisions through raising hands; it must include a decision to "bow the knee to Jesus as King" and be involved with discipleship^e.

H. Orton Wiley, considered to be the front runner for the Armenian-Wesleyan theologians, clarifies evangelism for those of this theological persuasion in these terms:

As Christ assumed a body and came into the world to reveal God and redeem man, so the Church as His body exists in the world for the spread of the gospel. It is the sphere of the Spirit's operation, and it finds its highest function in the great commission given to the Church by our Lord himself^f.

The renowned theologian of the Renewal Theology, J. Rodman Williams, has recently completed his three volume theology for those in the Charismatic movement. He hails from the Evangelical Presbyterians and endorses a Calvinistic Soteriological view. Williams does not purport to speak for CBN, but he is employed by this company and has written extensively on their behalf. He defines evangelism in these words:

The making of disciples implies such a proclamation of the gospel that people receive it and thereby become disciples. The means of making disciples of all nations is to "preach the gospel to the whole creation" (Mark 16). This occurs through proclamation, repentance, and forgiveness of sins . . . to all nations"(Luke 24).

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^e Ibid., p.11  
He continues elsewhere:

First, baptism is a vital part of the Great Commission. It is just as much a part of it as are both the preceding “Go . . . and make disciples of all nations” and the ensuing “teaching them to observe all that I have commanded you.”

Thirdly, he adds:

It is apparent from what Jesus said that making disciples also includes teaching all His commandments as well as calling for their observance. Pat Robertson, the founder and president of CBN and all its conglomerates has summarized Evangelism this way:

Unhappily, evangelical Christians have for too long reduced the born-again experience to the issue of being “saved.” Salvation is an important issue, obviously, and must never be de-emphasized. But rebirth must be seen as a beginning, not an arrival. It provides access to the invisible world, the kingdom of God, of which we are to learn and experience and then share with others. Jesus Himself said it clearly before His ascension: “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age (Mat. 28: 18-20). The commission was to make followers and learners—converts—and to teach them the principles of the kingdom. Entry into the body of believers was not enough. They were to learn how to live in this world, although their residence was in the kingdom.

Perhaps a “core” of tenets common to these multifarious declarations defines evangelism by default and eliminates those elements that divide rather than unite. For example, central to evangelism seems to be the “Great Commission.” Intrinsic in the great commission, other than “go and make disciples of all nations,” are the ideas of teaching, a

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necessary component of discipleship, and baptizing. Yet even on so central an issue as the “make disciples and baptize,” there is a range of variation by televangelists off what most would consider a norm, and much of that variation is either accepted or ignored. The norm throughout Christendom for making disciples and baptizing has been through individual congregations, or their adherents. There has always been pressure for affiliation of the convert to the evangelist’s congregation or church, many times through baptism, but for the central purpose of discipleship. Televangelists, in trying to reach the masses, have virtually ignored baptism, as this localizes their ministry. “The church without walls” through television suddenly gains walls when there is the need to baptize. This produces another potential problem: what to do about the local church and denominations? Some have become independent denominations unto themselves or non-denominational; for example, Kenneth Haggin. By avoiding the labeling of themselves with a main-line denominational tag, they thereby hoped to generate viewership from the main-line denominations, but this spurred more problems than it solved and often created animosity between the independents and the denominations. The main point here is that in the Great Commission, “make disciples, teach and baptize” are the main ingredients, and while televangelists practice in varied degrees the first two, as Green stated, they are sadly lacking in the third. 

Can CBN maintain that they are carrying out the Great Commission when, in fact, they are only doing one small part of it? Can such an abbreviated form of the Great Commission in the country of Romania bring the right results? Is it responsible broadcasting when CBN spends millions of dollars sharing the gospel but does not spend

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9 Green, p.10
the equivalent on Discipling and ensuring that baptisms occur from this gospel presentation? As Pat Robertson, president of CBN, stated above, “evangelical Christians have for too long reduced the born-again experience to the issue of being saved.” What happens over time, when only the initial part of the great commission is carried out without discipleship or baptism? This will be studied in this thesis.

Models of Evangelism through Television

The use of media in evangelism was considered so important to the whole of the Christian enterprise that it prompted the International Christian Media Commission (ICMC) to sponsor a consultation on the subject in 1988, in Wetzlar, West Germany. ICMC suggested that there are many avenues to talk about evangelism, and several ways of dividing up the total task into various facets, but they settled for investigating the topic for broadcasting in terms of four different approaches to evangelism: the INCARNATIONAL approach, the PROCESS approach, the PROCLAMATION approach, and the WORLDVIEW approach to evangelism. These four different models of televangelism will be presented simply as models against which to evaluate the television broadcasts under study in Romania.

By using the word “approach,” in discussing these four types of evangelism, ICMC, did not mean that these are mutually exclusive philosophies. They are not implying that these four “approaches” are competing, rival definitions of what evangelism could be. The purpose of contrasting the four approaches is to show how multi-faceted the task of
"evangelism" really is. Also, studying the different approaches will reveal their limitations and inbuilt tensions.

**Incarnational Evangelism**

ICMC proposes that communication with other human beings must be modeled on the way in which God elected to communicate with the human race. He spoke supremely through the person of Christ, who embodied God himself incarnate here on earth. God’s style of communication does not speak across the gulf in a remote, disembodied way; it takes visual form and comes to live with mankind. It is important that the communicator be as involved as possible with the world with which he is trying to communicate.

Incarnational evangelism, says ICMC, is the approach to evangelism which seeks to be alongside the audience as closely as possible, to mediate the life of Christ in genuine caring contact. Incarnational evangelism is not content with delivering messages and selling slogans. It aims for maximum involvement in the name of Christ.

... It says something about the church as well. The life of God becomes incarnate in a human community when a body of his people live it out in their relationships with one another. Often, in evangelical circles, we have not understood or emphasized sufficiently what true Christian community means - when a group of people who are not naturally compatible live together in community with God. But the church has to take the consequences of its life in community: either it will powerfully communicate the Gospel, or else act as a barrier to the message’s reception.11

Obviously CBN’s Romanian Blitz ignored this Incarnational approach to evangelism. While it is true that in America and in countries where CBN’s “Operation Blessing” is available, incarnational evangelism is evident. When CBN supports its

11 Ibid., p. 13
broadcasts with the many humanitarian ministries connected with Operation Blessing, it is showing God’s love and presence beyond the simple message. This was not done in Romania at the beginning of the Blitz. It was demonstrated a year later when they sent in medical assistance via the “flying hospital.” Often incarnational evangelism “never gets to the point.” The urgency of meeting pressing physical and emotional needs in the name of Christ can hinder the actual proclamation of the gospel. ICMC makes the all-important point that incarnational approach is essential, but it needs to be supplemented by the other approaches to evangelism. It should be added, in the case of Romania, it would have been better for CBN to offer humanitarian aid before or in conjunction with, rather than after, the gospel blitz.  

Process Evangelism

ICMC holds this to be the most clinical approach to evangelism. It tries to rationalize the process involved in conversion, to analyze the steps and to understand the mechanisms involved. This approach says that not everybody responds suddenly to the gospel. For many, the process is much more gradual. Even when there is a sudden decision, it can often be detected as a sequence of developments which have taken place in preparation for the decision. Attitudinal elements, the personality, background and previous exposure to Christian ideas all affect the process of conversion or the acceptance of the gospel. ICMC points to the work of James Engel, professor of communications at

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12 Ibid., p. 21-26
Wheaton College, and the additions made to what is called the “Engel Scale” by Viggo Sogaard, as proof of such clinical analysis of process evangelism.  

In the process approach, the person who is to be brought to faith must be understood thoroughly. Although the Spirit of God is sovereign and his movements unpredictable, people are human, and the psychological or sociological mechanisms at work in each person are basically the same. By studying where exactly a person is in relation to the gospel, ICMC suggests one can then shape the message for maximum effectiveness and make it as meaningful as possible to its intended audience.

ICMC shows the weakness of process evangelism to be that it can be treated with undue confidence. Because of their “scientific nature, one’s confidence in the methods lead to a casual disregard of how dependent we are on supernatural grace in order to achieve a genuine spiritual life-changing commitment.”

Proclamation Evangelism

This approach to evangelism sees explicit verbal proclamation of the message as supremely important. Through preaching, tracts and leaflets, broadcasts or evangelistic films, and other means familiar to televangelism, this approach straightforwardly explains the Gospel message. ICMC shares the impending danger in proclamation evangelism. It is that people tend to restrict their thinking exclusively to those forms with which they are already familiar. The example given supposes that a lot of proclamation evangelism

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13 Ibid., p. 34
14 Ibid., p. 30-32
addresses the mind but not really the human will. The question at the end of proclamation evangelism, ICMC alludes, is not “Do you repent?” so much as “Do you agree?” Logical, reasoned arguments are only a part of proclamation. People have to alter their lives, not simply agree with proclamation evangelism’s statements.

Televangelists can use the power in narratives and parables as Jesus did in his teaching methods but to a larger audience. Films and fiction can be just as effective in proclamation evangelism as a means to straightforward preaching. Another possible danger of the proclamation approach, as pointed out: it can separate the public and private aspects of life; it can separate truth from opinion. “The rationalism of the West can mean that religious ideas become merely a private mind-game, divorced from the real world of facts.” 15

*Worldview Evangelism*

This approach is concerned with calling human beings back to responsible action within a Christian understanding of nature and of Jesus’ authority. Political, economic and social issues of the world all fall under its scope. It sees communication as nothing more or less than giving things their honest, “proper name again.” When God is returned to the center of reality, the effects of the Fall start to come undone, and everything can be renamed as it should be. This approach to evangelism sees the importance of the church and the press working together: reforming and renaming.

15 Ibid., p.40-42
For worldview evangelism, there is no divide in the reality of God’s creation as He has authority over all things, in whatever realm of life they may be. Worldview evangelism also takes seriously the existence of evil and its invasion of a person’s decisions. Humans have a tendency toward evil and given a free choice will incline towards the evil choice rather than the good. Worldview evangelism aims to help people recognize this tendency and to guide humanity towards the responsible “good” decisions. Pat Robertson tends toward this approach from his discussion in his book, *The Secret Kingdom*, but his approach in Romania seemed to be proclamation evangelism. 16

Of the four approaches ICMC singled out, “Process” and “Proclamation” are probably the most congenial to a Western mind-set. “Incarnation” and “Worldview”, however, fit most easily with an Eastern frame of reference as seen in Romania -- especially the worldview approach.

*Evaluating These Approaches to Evangelism*

The above discussion outlined what might be called identification models of evangelism in religious conversion. It should be understood that these models do not have the status of a theory. In the particular approach of the present study; these models are not used as theory in the traditional sense of providing explicit hypotheses to be tested experimentally. Instead, the models are used only to suggest useful areas of investigation and to provided an explanatory framework for the analysis of obtained data in a descriptive and correlation study of evangelism in television. These models suggest that at the very least, CBN’s blitz

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16 Ibid., p.48-51
can be measured by the standard propagated by the television industry and by definitions of evangelism taken from the leadership of CBN.

It must be mentioned that ICMC uses five criteria to evaluate the effectiveness of these models: biblical integrity, the local church, effectiveness, ethics and aesthetics. These will be handled individually and briefly below:

1. All of these approaches have some degree of biblical support. Scripture places limitations on how far we take each approach. It injects a note of urgency into incarnation evangelism which might otherwise be missing and a note of spiritual dependence into process evangelism, when otherwise one might become unduly reliant upon the “scientific sure-fire techniques.” It is extremely easy to begin evangelism of a certain style with only a vague awareness about what is biblically required. One needs to be checking constantly the biblical warrant for the practices that are adopted.

2. The second criteria in the evaluating process is the local church. ICMC says it must be recognized that the ultimate purpose of God in all our evangelism is the church. It confesses that God wants those who are redeemed to “live as pilgrims together in a environment which encourages the correction of sin and the molding of a radically new lifestyle.” ICMC goes on to explain, in fact, to challenge every televangelist:

   And so we have to ask of all our evangelism: does it ignore the local church, or tend to build it up? What attitudes does our approach to evangelism cause in the members of our local church? And if we believe that evangelists, missionaries, apostles were gifts to the local church, how do we ensure that the gifts we employ in evangelism are actually being tied in to the ministry of the local church?17

17 Ibid., p. 15
3. What does ICMC mean by "effectiveness?" It suggests a possible answer may be by comparing the evangelistic approach with the ministry or teaching of Christ himself. ICMC is very weak at dealing qualitatively with this area, and it might have been better to leave this particular evaluative criteria out of the equation. Because they use it, however, it needs to be included in this study.

4. The ethical criterion is not simply a matter of the personal integrity of the televangelist, but also concerns the integrity involved in using the medium itself: "Is this a justifiable use of this medium?" "Are we manipulating or exploiting the audience?" "Are we more concerned about results than about the integrity of our method?" "Does the use of this medium produce side-effects we are not intending?" For example, the opposition to the gospel message in Romania by the Orthodox Church was not initially expected by CBN’s staff and one wonders if more harm than good came from all the negative publicity.

5. Aesthetically, ICMC notes that those in the media are called to be artists and not just workers. God has given them the gift of creativity, and they need to be good stewards. This means, according to ICMC, that ugly, inartistic communication is not honoring to God the Creator, and there needs to be both integrity and flair in all that is done. It is all a matter of telling the truth about God's world and naming things properly. What is said and done should be consistent with what is. This criterion pays attention to the expectations of the audience and needs to respect their aesthetic sensibilities to communicate in ways which attract and satisfy. Poor use of a particular medium such as television, when used to broadcast dramas inexpertly written and badly acted, or a
Christian rock group performance done with naked sincerity but terrible material and insufficient ability, creates a reaction against the Gospel that is trying to be presented.\textsuperscript{18}

Other research about mass media and how to evaluate its effects have been studied by Joseph Klapper, Angela Tilby and CBN's own David Clark -- to name but a few. Some of these studies need to be considered in exploring the mix of the data collected in this research. However, the bulk of this analysis will center around the above criteria given by ICMC, the self imposed "Gatekeeper" of sorts, for televangelistic media.

\textit{Televangelism as Reinforcive}

Joseph Klapper articulated in his renowned volume, \textit{The Effects of Mass Communication} (1960), an idea that has extensive research and subsequent acceptance; that mass communication is reinforcive and is unlikely to cause change.\textsuperscript{19} It is because of this that Angela Tilby cautions both those who are pro and those who oppose television evangelism: "The idea that television is a one-way system of communication with devastating power to intrude into the viewers life to construct or control like a laser beam, is incorrect." She explains:

Both positions take for granted the immense power of television and its ability to construct and control reality. Depending on your operative theology, it is either the perfect medium for the message of an omnipotent God who works miracles with the precision and directness of a laser beam, or it is a dangerous tool of idolatry which must be shunned by the pure in heart and poor in spirit.\textsuperscript{20}

\textsuperscript{18} Ibid., p. 14
\textsuperscript{20} Peter Elvy, ed. \textit{Opportunities and Limitations in Religious Broadcasting} (New College, University of Edinburgh for the Jerusalem Trust, 1991) p.132.
She goes on to insist that television is a series of mirrors, not a laser beam, which tell truths the viewer already knows or is predisposed to know again or in a fresh way. To believe otherwise, Tilby suggests, is to make too much of television and to ignore how dependent television is on cultural values. She is not denying that television is transforming viewers' lives in ways that are important for those who seek to spread the gospel. She is, however, insisting that television is not an all powerful one-way communication tool, and therefore, it should be greeted or shunned as an evangelistic media. Her point is that the receiver has the ability to reject or accept the broadcast and to filter it through their cultural lenses.  

David Clark, then Dean of the college of Communication and the Arts of Regent University, and who was associated with CBN during its Romanian television campaign, agrees with Tilby. In writing about Public Service Broadcasting’s prescriptive programming to limit religious broadcasting under the disguise that it respects the dignity of the viewer, implies, says Clark, that the audience is somehow unable or unwilling to make appropriate selections of what they see. “Such derogatory views of the audience by all-knowing gatekeepers,” continues Clark, “have been swept aside in Eastern Europe by waves of democracy.” This is called the “Crosby’s law,” which means that while the media is very effective in changing attitudes about deodorant or breakfast cereal, they have little impact in changing our religious or political views. They rather tend to confirm what one already believes. Klapper notes how reinforcement is aided or abetted by:

(1) predisposition's and the related processes of selective exposure, selective perception, and selective retention; (2) the groups, and the norms of

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21 Ibid., p. 132-133.
22 Ibid., p. 116-117.
groups, to which the audience members belong; (3) interpersonal dissemination of content of communications; (4) the exercise of opinion leadership; and (5) the nature of mass media in a free enterprise society.\textsuperscript{24}

William Stephenson did extensive study on this phenomenon.\textsuperscript{25} In his research done years before, he came out with the same conclusion as Tilby and Clark.\textsuperscript{26} In fact, if what Klapper, Stephenson, Tilby, Clark, and these others say is true, television cannot be used to force evangelism into the lives of passive recipients. It cannot seduce a viewer by its flickering images into accepting the gospel or any other message. As with any medium for the gospel message, whether it be preaching, a tract, or a broadcast, the recipient has to be drawn to the gospel before he or she can accept it. This then leads us back into the discussion on morphology. How is the gospel received, and what in fact materializes in the recipient? In the next chapter we will study the model of televangelism employed by CBN, and how it is contextualised in the Romanian culture.

\textsuperscript{24} Ibid., p. 19.
\textsuperscript{26} Stephenson's "play theory of communication," explains this phenomenon by distinguishing between two areas of life: social control, which is related to the process of work, culture building, organizing society and enforcing ideals; and convergent selectivity, which involves the relatively trivial pursuits of leisure and selective play. One's religious faith is a matter of social control and beliefs; while one's wish for a coke is more likely to involve convergence or play.
CHAPTER THREE

CONTEXTUALIZING THE TELEVANGELISTIC METHODS

Conversion Morphology in American History

Bill J. Leonard, professor of the history of American Religion at Southern Baptist Theological Seminary, wrote an article about process evangelism that needs consideration at this point in our study of evangelism. Questions regarding the relationship between the conversion experience and the American experience led him to entitle the address “Getting Saved in America: Conversion Event in a Pluralistic Culture.”¹ It is an effort to examine the theology and morphology of conversion as it evolved with the growth of the American Republic. The reason for the inclusion of this subject at this juncture is that it exposes the American mind-set for those of the Evangelical persuasion in this process of conversion. This mind-set obviously affected CBN’s approach to evangelism in Romanian and, in fact, in every other similar endeavor CBN has undertaken and is carrying out around the globe. Leonard questions how the popular American culture influences the ways in which Christians defined conversion. Have such often subtle but pervasive forces as consumerism, pragmatism, and mass communication shaped the way Americans understood and promoted the conversion experience? To begin he defines the word

¹ Bill J. Leonard, Review and Expositor, (Louisville: Southern Baptist Theological Seminary, Winter, 1985), p.112
conversion as a turning from one way of life to another; in this case from non-Christian to Christian life. He clarifies this by stating the conversion experience as that activity of divine grace, recognized or unrecognized, by which an individual is brought to and continues in Christian faith.²

This broad interpretation of salvation experience would allow for those conversions which are immediately apprehended through a distinctive morphology and those which are more gradual and less distinctly evident to the individual. Moreover, it suggests that all conversions, even those instantaneous salvific events, are part of a continuing process of grace. It suggests that American evangelicals, generally speaking, have moved from an emphasis on conversion experience as an extended process—to a stress on conversion as an event—a decisive, often transactional, moment which provides immediate salvation, once and for all. He then outlines this evolution in American history. Argue as one might about his interpretation of the morphology of conversion in the history of American religion, his conclusion is obvious: American Evangelicals (and this is a main ingredient of what makes them evangelicals) believe today in a crisis experience for or at conversion. This practice was brought into the Protestant mainstream by those so-called Puritans within the Church of England. These sixteenth- and seventeenth-century reformers vehemently opposed what they perceived to be the excessively objective sacramental concept of salvation taught by both Catholics, Anglicans and, it can be added, the Eastern Orthodox church of Romania. As intense pietists, these Puritans were concerned about that internalized faith which was bestowed on unworthy but elect individuals through the

² Ibid., p. 113
gracious and mysterious mercy of a sovereign God. This faith was an inner experience, not the result of external ritual or sacraments.

Developed in the writings of such early Puritans as William Perkins and Richard Sibbess, this concern for conversion experience was an essential and evolving element in the theology of those Puritans who came to America in the Great Migration of the 1630's. Indeed, recent scholars have suggested that conversion experience became increasingly normative in Puritan theology in America. Leonard notes that for early English Puritans, "a specific conversion experience was at first rarely regarded as normative or necessary," though it might well have served as assurance that election had been received. Gradually, however, often out of pastoral care for those seeking full assurance, "these nonconforming Puritans in the Church of England, came increasingly to regard a specific experience of regeneration, as an essential sign of election." Thus a particular type of conversion experience and the recounting thereof became, in New England, a normative requirement for those who would claim both Christian faith and local membership.

Numerous scholars have shown that the Puritans interpreted the Pauline and Augustinian "strain of piety" to be the model of the normative conversion experience they sought. Such models involved a distinct process culminating in a decisive salvation event—"with, "Paul on the Damascus Road, with Augustine in the garden at Milan. Luther, when besieged by doubt, retreated to the memory of baptism, Calvin to the mysterious mercy of God in election." However, Leonard notes, "the Puritan rehearsed the personal experience of conversion" as the ultimate evidence of salvation.3

3 Ibid., p. 117
This requirement of "conscious conversion" was placed within the context of covenant theology and the Puritan formulation of Calvinist doctrine. By means of infused, "experimental" grace the elect were able to enter into covenant relationship with the eternal God. Sinners could neither manipulate nor precipitate the process, but they could discern the steps which the Spirit used to lead the elect to conversion. That process was traced in what has been called the Puritan morphology of conversion. This describes the pattern which the Puritans perceived as characterizing most cases of genuine conversion. First, there was an awakening to the commandments of God and a futile attempt to fulfill them. Next, sinners experienced "disappointments and disasters" in their attempts to keep God's commands. This then led to an increasing sense of, and the recognition that, only Christ could bring salvation. Then came "the infusion of saving grace;" sometimes, but not always, it was immediately apprehended. This was followed by a struggle between faith and doubt, an acknowledgment that the new believers were never completely certain as to their place among the elect. This process indicates a conversion experience which may or may not have incorporated a conversion event, the point when those individuals knew precisely when they had passed from "death unto life." Baptized, mostly from infant baptism, unconverted persons were refused admission to church membership and the Lord's Supper until they could testify to a conversion experience.

The Great Awakening of the mid-1700s represents a rejection of these half-way measures by many Puritans who stressed the absolute need for a conscious work of grace in the hearts of those who would claim Christian faith. Jonathan Edwards was the major
spokesperson for that position and as such was a significant force in shaping the theology and morphology of conversion in colonial America.

Edwards charted the process of conversion as he observed it: the sense of dependence on God's "sovereign power," the deep conviction of sin and helplessness, the terror over one's lost condition, the justice of God in condemning the depraved sinner, the recognition that God was gracious, and ultimately that such grace had been provided to individuals. The process might be rapid, but for Edwards it was more frequently of some duration. His morphology of conversion soon became normative for many American revivalists. Sinners who could not conform to that procedure were declared to be unconverted. Opponents of such "sudden and sensible" conversions were denounced as Arminans. Edwards' views on conversion were challenged by Charles Chauncy, pastor of First Church, Boston, and the others at the "New School Calvinists" of Yale were able protagonists. Leonard reminds us that Chauncy denied that conversion could be predicted, particularly on the basis of such emotion-laden events.  

Puritanism bequeathed an important legacy to the process of becoming saved in America. The Puritans were among the first to require a conversion experience of all who would claim Christian faith and church membership. They delineated a morphology of conversion within the context of their own form of Calvinist theology. At no time was the will so free as to pray a prayer by which grace was instantaneously received. Conversion occurred less as decisive event than as reasonably discernible process. Grace might be given long before it was consciously recognized. Such grace was validated not by

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absolute assurance, some doubt might continue, but by the ability to persevere in discipleship.

The nineteenth century brought numerous changes to the process of being saved in America. First, traditional Calvinistic morphology of salvation was modified in more Arminian directions. Greater stress was given to the role of free will and human response in salvation. The need for and possibility of immediate conversion the “right now,” was also emphasized. Thus the process of conversion was shortened considerably. Second, revivalistic techniques aimed at getting people saved were increasingly united with the actual experience of salvation. Revivalistic procedures for evangelizing the frontier and the city developed a theological life of their own. Conversion was frequently associated, in the popular mind, with the methods of mass revivalism, the forerunner of televangelism.

Third, the growth of American religious pluralism contributed to the diversity of conversion morphologies. Numerous and opposing plans of salvation appeared.

These changes did not occur overnight. Initially on the frontier, the major evangelical denominations reflected an ecumenical consensus regarding the nature and normative quality of conversion. Conversion was necessary and identifiable for all true Christians, and most frontier preachers agreed. First, the Word awakens the sinner’s conscience. Second, the Spirit gives the sinner “a sense of the dreadful penalty of the law...” Third, the Spirit cuts the individual off from dependence on self-righteousness. Fourth, the Spirit reveals the glory of Christ to the individual’s soul.⁵

Alexander Campbell also challenged the standard approach to conversion in America. Campbell repudiated the idea that some traumatic emotional event was required

⁵Leonard., p. 418
for valid conversion. He suggested that saving faith was found in repentance of sin, the simple confession that Jesus was the Messiah, and then baptism “for the remission of sins.”

Thousands followed his new, to them, yet it was an old morphology of conversion. Soon mainline Protestants were not only preaching to convert infidel unbelievers but also to save those religious folks who needed reconverting from unorthodox sects—a practice that continues today with Evangelicals going into Eastern Orthodox countries like Romania.

Perhaps no single person influenced the way nineteenth-century Americans understood conversion more than the famed evangelist Charles Finney. Finney’s view on free will, immediate salvation, and the proper use of “means” continue to impact American evangelical theology and method. Finney denied that conversion required “a season of protracted conviction,” a lengthy process. He insisted that sinners could rely instead, on their free will to “change the governing preference” of their minds and turn to God by their “own voluntary act.” He advised the sinner not to wait on God “to do your duty, but do it immediately yourself, on pain of eternal death.” Indeed, he warned that waiting on the infusion of divine grace could represent a futile form of works which distracted the sinner from the immediacy of salvation.

Finney’s philosophy of and morphology for salvation was a major factor in turning mass evangelism from the extended period of conviction and preparation to conversion as an immediately apprehended event. His approach clearly shortened the normative conversion process and permitted a more synergistic relationship between grace and free will. Finney’s theology of entire sanctification, however, provided a way of monitoring

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the effectiveness of the conversion event and nurturing the believer in Christian
discipleship. Finney apparently believed that a conversion event which was not sustained
by perfection, a maturing love and holiness, would not endure. Finney seems to have
shortened the stages leading to salvation while depending on an extensive process of
sanctification to reinforce the initial salvific event.

"To accept Finney's theology of justification (which many did) without his
accompanying theology of sanctification (which many did not) is to create the probability
of theological confusion (which many experienced)." Finney did not help matters since
he continued to utilize the language of Calvinism for describing a theology which modified
Calvin extensively.9

The anxious seat was a more direct way of encouraging sinners to immediate
conversion, and was the forerunner of the evangelical "invitation." Earlier revivalists had
sometimes made use of inquiry meetings, which were gatherings of interested persons
seeking further advice regarding their soul's welfare. The frontier camp meetings utilized
"anxious pens," special places near preaching platforms where sinners might go for prayer
and encouragement. Again, the immediate conversion was encouraged but not required.

It was Finney's anxious seat which, arousing great controversy, institutionalized
the invitation and provided the sacramental vehicle for the conversion event. He observed
that both Roman Catholic priest and Protestant revivalist claimed that coming to Christ
and the use of an outward form are in whole, or at least to some considerable extent, one
and the same thing.

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8 Leonard, p. 120
9 Finney, p. 39
Nonetheless, the anxious bench prevailed among American evangelicals. By the late nineteenth and early twentieth century, coming forward to the anxious bench or inquiry room, or to shake the preacher’s hand, was an integral part of getting saved in America. It created what might be called the “sacrament” of walking the aisle, an outward and visible sign of an inward and evangelical grace. Converts began to describe the salvation event itself in terms appropriate to the invitation: “when I walked the aisle,” or “when I shook the preacher’s hand,” “when I went forward.” In many contexts, walking the aisle replaced baptism as public profession of faith. Indeed, many testified that salvation seemed to come in the very act of moving from pew to aisle. With the use of the invitation, evangelicals secured a powerful symbol for dramatizing the need for and possibility of an immediate, conscious conversion event. They needed one more ingredient, a concise way of entering it, and they found that in the prayer of faith or the sinner’s prayer.\(^{10}\)

The union of conversion event and sinner’s prayer, Leonard suggests, is difficult to pinpoint in American evangelism. It was probably a natural result of the stress on immediate conversion, public response, and individual free will. Finney’s new measures included a practice called “the prayer of faith,” prayers offered by Christians on behalf of the unconverted who were prayed for publicly by name. In fact, Finney insisted that “there is reason to believe millions are in hell because professing Christians have not offered the prayer of faith” in their behalf. Many “parents let their children, and even baptized children, go down to hell because they would not believe the promise of God,” a belief similar to that of the Eastern Orthodox church of Romania.

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\(^{10}\)Leonard, p. 121
In his *Lectures on Revivals of Religion*, Finney gave directions to the lost on being saved. The ingredients of faith, submission, repentance, and choice could occur in different combinations. “There is great variety in people’s exercises,” he said. “Whatever point is taken hold of, between God and the sinner, when the sinner YIELDS, he is converted.”

Later nineteenth-century revivalists seem less concerned about a specific prayer than a decisive public act by which sinners yield their will to conversion. It is an act of will which occurs with specific prayer, or more indirectly as one walks the aisle or stands in public affirmation of faith. D.L. Moody observed, “What you want is to get them to do something they don’t want to do and it is a great cross generally for people to rise for prayer; but in the very act of doing it, they are very often blessed.” By this he meant they were converted. Could a person be saved without “rising for prayer”? Yes, said Moody, “but as a general thing he wasn’t.” The Holy Spirit utilized various moments for turning the will to conversion.

R.A. Torrey, Moody’s disciple, described various methods for encouraging persons to remain for the “after meetings” and there to accept Christ. All was aimed at securing immediate “acceptance and confession of Jesus as Savior and Lord.” The “conversion calls” invited sinners to yield by an act of prayer the public profession of the private confession. Leonard explained that Billy Sunday insisted that the instant you yield, “God’s plan of salvation is thrown into gear.” Tracts assured the convert, “If you

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11 Finney, p. 355
have done your part (i.e., believe that Christ died in your place, and receive Him as your Savior and Master), God has done His part and imparted to you His own nature.”

Sometime during the twentieth century the invitation to immediate conversion was increasingly associated with a specific prayer for and by the sinner which completed the event of salvation. We find it clearly demonstrated in the approach of Billy Graham, and other modern day evangelists.

All this is not to undermine the salvation of many who hear the gospel, repent immediately, pray the prayer and claim the conversion event, but it is to say that the process of getting saved in America has changed considerably since Jonathan Edwards placed sinners “in the hands of an angry God.” Indeed, without realizing, later revivalists created techniques which reversed that process. In their effort to make conversion short and simple enough for the masses and the media, many American evangelicals, knowingly or unknowingly, have turned it into another product to be consumed by a populace always enticed by the promise of instant salvific gratification.

Does the Bible teach one salvation event, applicable in simplified form to whosoever will appropriate it, or does it contain multiple salvation experiences, all of which lead to faith in Christ? By systematizing the conversion event, by the formulation of it into “plans,” “laws,” and “roads,” does one in a real sense limit divine grace? Leonard continues to ask: “Do we remove much of the mystery of faith for the promise of certainty and security? Do we circumvent the elusive activity of the Holy Spirit who is the author of salvation?”

13 Leonard, p. 124
14 Ibid., p. 125
Finally, the question is not whether it is wrong or right to proclaim the need of conversion event but whether that event is shaped more by American culture than by biblical imperative and should this be forced on another culture as it was on Romania. Is one really led, in praying the prayer, toward a conversion event? For the Evangelicals the answer is, “Yes, sometimes, but cautiously,” and the question needs to be asked: Is it possible that a practice appropriate for presenting the gospel in one era has in another time become so encrusted with cheap grace and pluralistic confusion as to require abandonment lest it does more harm to the Gospel than good? Leonard suggests that we look with eyes of the Spirit for new ways to incarnate the ancient story. We should live with that terrifying faith in God who brings the Word to his people through unexpected persons, unanticipated means, and ineffable mystery. 15

It was with this evolved American morphology of conversion, now the Evangelical mind-set, that CBN approached the televangelization of Romania. Romania is a country that has been steeped in the sacramental theology of the Eastern Orthodox Church for almost two thousand years. Could such a country with such a theological tradition receive an Evangelical Gospel from the West?

Understanding the Religious Context of Romanian

Romania, also spelled Rumania, is a former communist country and was controlled by the former Soviet Union until the early 1960s, when it began to assert greater independence. It was under a dictatorship in which all political power rested with

15 Ibid., p. 126
the Romanian communistic party. It has as its “state church” the Eastern Orthodox Church. An understanding of the Romanian Eastern Orthodox Church is essential at this point to bring into focus this state church’s opposition to Evangelical groups like CBN.

The Eastern Orthodox World Directory gives an overview of the Eastern Orthodox church from a Western perspective. Joe Kuzmission claims that Orthodox provinces were arising the world over at a phenomenal rate, and by the end of the 1960’s vigorous Orthodox activity was found in the far corners of the world. All Orthodox Churches are believed to share the same liturgies and services that were handed down by the ancient church of the first centuries. He maintains, “It has been repeatedly said and quite true that the Orthodox Churches are recognized as the most democratic religious body in the world.” One wonders how such a statement can be true when in Romania the Orthodox church has coexisted with communism for years.

The Eastern Orthodox Church has over 165 million communicants in the world and in the United States it numbers well over four million. The Eastern Orthodox Church points to the Ecumenical Patriarch as its Spiritual Center, also referred to as the Patriarch of Constantinople. It is from this Holy See that the Ecumenical Patriarch directs the world activities of Orthodoxy. The Holy See was at the time of Kuzmission’s writing, located at the Phanar in Istanbul at the Old Monastery of St. George. The Ecumenical Patriarch is considered the highest spiritual authority of Orthodoxy and bears the title “Archbishop of Constantinople.”

17 Ibid., p. 14
At Pentecost, the Holy Spirit descended upon the Apostles and "five thousand persons, who had come to Jerusalem for the Passover," were converted to Christ by the Apostles. This is considered to be the beginning of the Christian Church--including the Eastern Orthodox church. While the Church was being persecuted in the first three centuries and could not formulate its teaching, a number of heresies crept into the Church. First, there were the Judaic heretics, then there were the Gnostics, then there was Montanism, an ascetic movement, followed by the heresy, based upon the Persian dualism, Manichaeism. Many Antitrinitarians existed in the 2nd and 3rd centuries, but the largest and most threatening heresy was Arianism which denied the Divinity of Christ. The Ecumenical Councils were called primarily to combat heresy and to formulate the teachings of the Church.

The Orthodox Church recognizes seven Ecumenical Councils which are one of the unifying Sources of its Faith. 1.) The first Ecumenical Council was summoned by Constantine the Great in 325 at Nicaea to condemn Arianism, formulated the first seven articles of the Creed and fixed the date of Easter. A turning point in church history came in 313 when Roman Emperor Constantine the Great granted Christians freedom to practice their religion. He called this First Nicene Council in 325, and it was the first of seven ecumenical councils held between 325 and 787. These councils established church organization and doctrine. It can be added that in 330, Constantine moved his capital from Rome to a new city which he named in his honor; Constantinople that is now Istanbul, Turkey. It then became the center of Eastern Christendom. 2.) The second Ecumenical Council was called by Theodosius the Great in 381, at Constantinople to

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18 Ibid., p. 15
condemn the semi-Arians and Macedonius, who taught that the Holy Spirit was created by
the Son. It also pronounced the last five articles of the Creed, known as the Nicaeo-
Constantinopolitan Creed. 3.) The third Ecumenical Council was summoned by
Theodosius II in 431 at Ephesus to condemn Appollinarism, which denied the rational
soul of God-man and it also condemned Nestorianism, which made a distinction between
Christ born of Mary, Christotkos and not Theotokos. 4.) The fourth Ecumenical Council
was summoned by Empress Pulcheria at Chalcedon in 451 which condemned Eutychius,
who claimed that the Divine nature absorbed the human nature of Christ, Monophysitism.
Kuzmission then adds that today's Armenians are Monophysites. 5.) The fifth
Ecumenical Council, summoned by Justinian the Great in 553, at Constantinople, affirmed
the previous Councils and condemned the Nestorian teaching. 6.) The sixth Ecumenical
Council was summoned by Constantine Pogonatus at Constantinople in 680 to condemn
the Monothelitists, who taught that though Christ had two natures, he had only one will.
7.) The seventh and last Ecumenical Council was summoned by Empress Irene at Nicaea
in 781 to eliminate the Icononlasts, allowing the use of icons. The Sunday of Orthodoxy
each year commemorates this event.

The Fathers of the Eastern Orthodox Church are men of the first eight centuries
who have written about the Faith. First were the Apostolic Fathers, common to all of
Christendom as were the Apologists. There were some famous Catechetical Schools. The
School of Alexandria boasted of Clement of Alexandria (died 220). The first great church
historian was Eusebius, Bishop of Caesarea (265-347). For the Eastern Orthodox Church,
the greatest Fathers were St. Basil the Great, St. Gregory Nazianzen and St. John
Chrysostom, also called the Three Hierarchs. St. Basil wrote the first monastic rules and compiled the Liturgy. St. John Chrysostom was famous for his sermons and abridging St. Basil's Liturgy. The last of the great Fathers was St. John of Damascus (665-76), who wrote the "Fountain of Knowledge" and revised the Service Books.

These councils and writings are the basis of the Eastern Orthodox doctrine and organization throughout the world today. The most significant factor which caused change and restructuring other than these was the schism between the Eastern and Western churches in 1054. The two churches had been drifting apart for hundreds of years before the final schism. This schism was fueled by the many political, cultural, and geographical factors which contributed to the final split. There are two religious issues generally considered the chief causes of the break. One issue concerned a phrase added to the Nicene-Constantinopolitan Creed called the filioque, and the other issue was the Roman papal claims to authority over the entire church. Both issues led to a dispute in the 800's between Photius, patriarch of Constantinople, and Pope Nicholas I. Disputes continued until, in 1054, delegates of Pope Leo IX issued an anathema, a curse of excommunication against the patriarch of Constantinople who in turn then summoned a council that excommunicated the papal delegates. This created the following changes which enable one to better understand the Eastern Orthodox Church.

**Doctrines.** Eastern Orthodox Churches teach that their church is faithful to the teachings of the Apostles and free from errors in matters of doctrine. They do not believe, however, that any one person in the church is infallible. The Bible and holy tradition are the most important sources of Eastern Orthodox teachings. Daily church services are
based on the Bible, especially on the Psalms. The services also include many hymns and prayers that reflect the Biblical teachings.

The Nicene-Constantinopolitan Creed expresses the beliefs of Eastern Orthodoxy and probably dates from the First Council of Constantinople in AD 381. It is the only creed used in their normal church services.

Eastern Orthodox Christians disagree with Roman Catholics and other Western Christians over the Nicene Creed and the doctrine of the Holy Trinity implied in the filioque addition. Orthodox Christians use the original text of the creed, which states that the Holy Spirit proceeds from the Father and from the Son. This additional phrase is the filioque. The filioque and the papal claims to primacy and infallibility are the major doctrinal disagreements between the Eastern Orthodox Churches and the Roman Catholic Church.

Sacraments. Eastern Orthodox Churches have seven major sacraments and several minor ones.

The Eucharist, a sacramental remembrance of the risen Christ and His victory over death, is a mystical sharing in the life and being of Christ by all believers. In the Eucharist, the faithful receive bread and wine that has been transformed into the body and blood of Christ by the Holy Spirit.

Baptism is a sacrament that admits infants and converts into the church. A priest dips the body of the person who is being baptized into the water three times. He says, “The servant of God is baptized in the name of the Father and of the Son and of the Holy Ghost.”
Christmation (or Confirmation) is administered immediately after baptism. It grants the newly baptized person full membership in the church and the right to participate in the Eucharist.

Confession (or Penance) is a sacrament in which a person confesses sins to God in the presence of a priest. The priest forgives the sins in the name of God and offers the person spiritual advice.

Marriage joins man and wife and forms a family. Eastern Orthodox Churches permit divorce and allow divorced persons to remarry. The churches believe, nevertheless, that the first marriage is the greatest in the eyes of God. Most Orthodox churches permit only three marriages. When a divorced person remarries, several of the joyful ceremonies of the original marriage sacrament are replaced by prayers asking forgiveness.

Holy Orders admits men to the major and minor orders of the clergy. Only a bishop can ordain. The congregation gives its consent to those taking holy orders by saying axios (he is worthy) during the service.

Anointing of the Sick is a sacrament in which a priest anoints a sick person and prays for forgiveness of the person’s sins and for his or her recovery.

After World War I, Orthodox Romanians in recovered territories, principally from Transylvania, united with the church of the Old Kingdom and in 1925 set up a patriarchate of Romania, with its see at Bucharest. It is the second largest of the autocephalous Orthodox churches, and is highly organized on a basis of metropolitan provinces and dioceses. In 1948 the Communist government of Romania compelled five dioceses,
comprising 3 million faithful, to place themselves under the Patriarchate of Romania. Relations between the church and the government were moderately good by the early 1970’s. In the Americas, there are two Romanian jurisdictions and a total of 43 parishes.\(^{19}\)

Liturgical scholars have divided the Eastern liturgies into five groups, Alexandrian, Saint James, Saints Thaddeus and Marius, the fourth being Saint Basil and the fifth is the Byzantine liturgy named after Saint John Chrysostom.\(^{20}\) Romania falls most naturally under the last. For the Eastern Orthodox Church in Romania any person who has been baptized, married, born into an Eastern Orthodox family or ministered to, by, or in the state church is Christian. The state church claims, as the following statistics reveal, that almost all of Romania (70%), is Eastern Orthodox Christian.\(^{21}\) The Eastern Orthodox Church has more of a WORLDVIEW or an INCARNATIONAL approach to evangelism common to the Eastern bloc countries and leans heavily towards a “sacramental” theology. As a state church it has preeminence and dominance in the countries’ political and ecclesiastical arenas. In that the Romanian Eastern Orthodox Church sees all of Romania as Orthodox Christian, it is very much opposed to other Christian denominations coming into their flocks and either stealing them away or teaching them heresy. As the state church it had a lot to say in almost all the government of the country.

It was therefore, very difficult to get cooperation from the governmental agencies to do anything of a religious nature. Since the main television stations were government

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\(^{19}\) The World Book Encyclopedia, 1987 ed., s. V. “Eastern Orthodox Churches.”

\(^{20}\) H.J.C. Pieterse et al., Practical Theology, Only study guide for PTA100-T (Pretoria: University of South Africa, 1991), p. 44

\(^{21}\) Interview with Isaac Mattie, pastor of a protestant church in Romania and formally his family was Romanian Eastern Orthodox, 2 May 1997.
owned and operated, it was very taxing for CBN to get approvals for the programs it wanted to run. This programming would have been virtually impossible had it not been for CBN exchanging modern broadcasting equipment for the privilege of buying time to broadcast these televangelistic shows.

**Understanding the Political Context of Romania**

*Operation World*, a reliable source for missionologists, gives the following 1990 information about the country of Romania.²²

Romania---an Eastern bloc country of 98/sq. Km on the Black Sea

Population in 1990 was 23,272,000

Romanian is 81% a Latin people, descended from Romans settling in Dacia.

Hungarian are 7.9% of the population;

Gypsy 9%,

Germans 0.6%,

Other 1.5%.

Literacy is 96%.

Politics: Communist coup in 1947 with Russian support. One of the Communists blocs most oppressive and cruel regimes. The 1989/90 revolution and two democratic elections failed to unseat the leadership with their Communist past. The refurbished secret police still exercise a pervasive control. There is a revival

of anti-minority nationalism against Hungarians and Gypsies. The wars in neighboring, former, Yugoslavia and Moldova could deeply affect Romania.

Religion: Under Communism, manipulation and control of the churches was oppressive, with severe persecution for those who refused to submit. Religious freedom has been promised, but 1991 legislation’s recognizes 14 religious bodies as eligible for state subsidies and institutes a system that could be used to exert government controls on denominations, and evangelism.

Non-religious / other 14%
Muslim 1%
Jew 0.1%
Christian 84.9%
Evangelicals 4.9% of pop
Pentecostals 1.52%
Catholic 7.09%
Orthodox 69.5%

A word needs to be said about the place religion had in the collapse of the former dictatorship of Romania and the undoing of the existing communistic government prior to 1990. When the Soviets overran Romania, there were only 750 Communists in the entire country.\(^{23}\) Among them was a shoemaker named Nicolae Ceausescu, who had just

been released from prison where he spent his time studying. He was rewarded for his foresight by being named secretary general of the Union of Communist Youth.

The Romanian Nightmare began under leaders like Ceausescu. Millions were thrown into prison. Ceausescu climbed through the party ranks and by the early 1970's his dream had come true; he was named President of Romania. Ceausescu and his government managed to starve their people even though the land was extremely fertile. He demanded that all families produce his labor force by having at least five children, raising both birthrates and infant mortality.\textsuperscript{24}

He began to distance himself from the Soviet Union, while brutally plundering and reshaping Romania into his own image. Romania, which was once known for its fertile soil, began to starve by the hands of Ceausescu, yet the officials had their fill of meats, fruits, vegetables, and sweets. Ceausescu introduced "systematization" which razed thousands of rural villages and transferred their citizens to apartment blocks in designated urban-industrial centers. They were merely concrete houses heated by a central system controlled by the state. The apartments smelled of raw sewage and maintained a temperature of about 50 degrees in the winter. Most families had hot water once a week, and forty watt bulbs were the highest allowed, and that only a few hours of the day.

Ceausescu demanded that all families produce five children, not only increasing the birthrates and the infant mortality rates but forcing many parents to abandon their children. Unable to feed them the parents gave them to the poorly run, now infamous, state orphanages. The Securitate, a network of secret police, enforced the status quo. Estimates

\textsuperscript{24} Ibid., p. 53
say that one in four citizens informed for the secret police, and anyone who did not salute was harassed and imprisoned. 25

Ceausescu had the greatest fervor in regards to the Christians. He began gaining control of the Romanian Orthodox Church as the Bishops and priests decided that compromising for their life was reasonable. They had to clear all church activities with the Department of Religious Affairs, and gave an attendance list after each service. The Hymns were written to praise the leaders and the government. Confidences were betrayed by the priests, and prayers were said for the health and prosperity of the Communist government. Eventually the government turned to the Protestant groups who formed a tiny minority among the 23,000,000 people. Some pastors gave in to their torture and seduction; others did not. One of those was Laszlo Tokes.

Tokes was the pastor of the Hungarian Reformed Church in Timisoara, Romania, in 1987. His predecessor, Leo Peuker, was a well-known government collaborator, even to the point of wearing the Communists red star on his clerical vestments. When Tokes arrived, the church was only 50 in size, and the services were ritualistic. One day during a funeral Peuker had a fatal heart attack, leaving Tokes as “probationary” pastor. He gained popularity quickly, with everyone from the elders to the university students. Tokes Bishop, Laszlo Papp who had also compromised with the authorities, began to watch this effrontery young pastor and became leery of his popularity. Tokes had reorganized the church, ordering more hymnbooks, Bibles, and he revitalized worship services celebrating

25 Ibid., p. 54
the great festivals of the church calendar. The government was in an uproar, but Tokes was abiding under law, which allowed freedom of religion.

Tokes began going through the old files inviting people back. New converts were baptized, and tithes were increasing. The church membership had grown to 5000 people in 2 years. Both the Securitate and the ecclesiastical superiors knew they could not allow the church to continue. Tokes complicated things further with an interview on the Hungarian television station in August of 1989. During this interview he criticized Ceausescu's "systematization" plan. These statements were broadcasts on a Hungarian program called "Panorama," which made its way to Radio Free Europe, the BBC, and other Western radio stations. They in turn transmitted the interview back into Romania, causing an uproar in the government.

Earlier in the year Bishop Papp accused Tokes of "violating laws of both church and state," and suspended him. Tokes continued preaching and "exposing the lies" of the government, while in the meantime his congregation was growing. Not only was Tokes affecting his congregation but all the other churches in the area. Tokes began to invite all the churches to visit with them. The first one was a local Catholic parish on October 31, 1989. With this act of unity, the authorities began to increase their pressure. They threatened the parishioners, secret police disrupted services, and the services became a silent act of protest.

Tokes, who had been denied his ration book, saw his own parishioners putting into practice what he had taught them by sharing their rations to help feed their pastor and family. Tokes was also barred from meeting with friends or relatives. His phone was shut
off, except for threatening phone calls made by the secret police that cost him long
distance bills. Tokes, being afraid for his family, sent them to live with relatives.

The Securitate contacted one of Tokes' friends and ordered him to comply with
their campaign. He refused to comply and was later found dead. The government said it
was suicide. Tokes himself was being attacked. Four men in ski masks burst into his
apartment, but luckily Tokes and his wife had visitors who were able to help them fight off
the intruders. The Secret Police concluded that killing him would only make him a martyr,
so they decided to exile him to a remote village. They sent him his eviction notice from
both his home and church on December the fifteenth, 1989. On the Sunday of December
the tenth, Tokes told his congregation about the eviction and asked them to be present
Friday as a witness. He asked them to come peacefully, but they were to please come and
witness.

Five days later, as the secret police came to take the pastor, they found a human
shield of parishioners awaiting them. Throughout the day the crowd grew in hopes of
making a change in the lives of their entire country. Members from all the churches joined
in this shield. Tokes later said that it was the "turning point of my life" to see all different
religious people coming together to fight for him. He called out in both Hungarian and
Romanian "We are one in Christ. We speak different languages, but we have the same
Bible and the same God. We are one." This statement fueled the fire of the protesters,
who ended up staying through the cold night. Later that evening the city mayor, Peter
Mot, visited Tokes, saying that he could stay if the crowd dispersed. When Tokes relayed
the message, the people told him that they did not believe them. Mayor Mot then told the
Romanians to go home, but the Hungarians could stay and be rebellious, but the divide-and-conquer strategy did not work. That evening as the people lit candles for their heat, Tokes looked out and thought "I do not know where I will be tomorrow or the next day. I know only this moment. And I know that the Spirit of God Himself is with us."

The demonstrations continued throughout the night and the following day, then the people began to shout "Liberty! Freedom!". Students began to sing a patriotic song that had been banned years before "Awake Romania!" Later that evening someone began shouting "Down with Ceausescu! Down with Communism!" Part of the crowd headed to the town square while the rest kept guard at the church. Before dawn on December seventeenth, the secret police finally made their move and broke through the people. As they broke into the church, Tokes, wrapped in his clerical robe, had taken refuge in the church near the communion table, picked up his Bible as a weapon. They beat Tokes face until he was bloody and took him into the night. The crowds then moved to the town square, where they were fired upon by the Communist brute force. Many were shot. Even in the confusion the crowds knew they must stand their ground. By Christmas of 1989, the world reeled with the results of that stand: Romania was free, and Ceausescu was gone.

If ever there was a case of the church or pastor changing a government, this would have to be it, and if ever there was a country thankful to the Protestant church for such a stand, Romania would qualify. It was into this context that Evangelical churches, with their morphology of conversion, confronted the state Eastern Orthodox sacramental

\[26\text{ Ibid., p. 59}\]
\[27\text{ Ibid., p. 60}\]
theology and were readily received by the masses. Into this Eastern European country many Western Evangelical mission groups poured, receiving both favor and conversions. Almost instantly the Protestant churches were filled to capacity. For the first time in almost forty years the people could go to church without the threat of the secret police. Their sense of freedom excited them even to try different churches rather than the ones of their birth or family. However, by the time of CBN’s Blitz, almost four years later, much of this excitement had dissipated. Stern warnings had been given by the Orthodox church and government officials that people are to be careful of all these cults and sects flooding their country from the West. The new government had a new name but was still controlled by those who were once in the Communist party. While things were improving, food was still scarce and more people were out of work then before. The West was slow at sending in financial help or developing businesses in a country whose government was unstable. These factors did not seem to discourage church attendance, but the opposite appeared to be true. The people filled the churches seeking God’s or at least the church’s help. There were even some who were declaring that the old communistic way had been better. Into this political and religious arena CBN presented its Televangelistic Blitz.

28 These facts were accumulated from articles translated out of the Romanian daily newspaper during the years 1990-1994.
29 Ibid.
CHAPTER FOUR

TELEVANGELISTIC METHOD EMPLOYED

Romanian Televangelistic Strategy

The televangelistic method employed in the country of Romania is best explained through the following proposed strategy and its implementation. This will be presented in an abbreviated presentation below so that a reasonable cognizance of the methodology can be assumed. A proposed budget will also be presented for later comparative purposes. It must also be pointed out that it is not the intent of this thesis to evaluate the achievement or lack thereof of the following strategy but to evaluate those criteria mentioned in the introduction of this paper. This CBN televangelistic method is simply the vehicle through which this thesis will study the before mentioned criteria. When possible and appropriate and when such does not detract from the main issue, commentary about CBN achieving their own goals and objectives will be mentioned.

The Goals of CBN’s Romanian television Blitz were stated as follows:
To promote the awareness of Jesus Christ and the Gospel message throughout the country; To create a favorable spiritual disposition in the hearts of Romanians to accept the Gospel message; To influence the Romanian people to seek a deeper knowledge of Jesus Christ as a way of life; And to cause a spiritual revival among the people of
Romania. It must be added that while some of this multifaceted goal seemed to be achieved, many of the individual objectives mentioned below were not.

CBN stated that this country of 23 million, whose national church is Eastern Orthodox, only had 4,000 Evangelical Churches in the country, with approximately 1,500,000 Christians. This Campaign’s objectives were:

1. To build an awareness among the twenty-three million Romanians towards the Gospel and salvation;
2. To motivate at least four million unsaved Orthodox Romanians to pray for salvation;
3. To convict three million Romanians to seek supplemental spiritual nurturing through tracks, Bible correspondence course material, and church counseling centers;
4. To create a partnership with the Romanian Evangelical Alliance to help expand church growth throughout Romania.

The Marketing strategy of this campaign was simply stated:

1. To design, develop and execute a strategic multi-media campaign which delivers maximum reach and frequency;
2. To build a backend literature fulfillment operation to expeditiously process requested materials;
3. To conduct a national polling survey to measure campaign results;
4. To establish a communications system which cross merchandises campaign components into the Romanian Evangelical Alliance.
The multi-media campaign was targeted to three audience groups: Children (4-10 years), Teenagers/Young Adults (11-25 years), Adults (25 years plus). These age limits were eventually changed by the advise of those in Romania. Children changed to 6-13, youth to 14 -24, and adult were 18+.

The campaign tactics would include the following:

A strategic combination of saturation mass media to promote the TV specials and all promotional tactics would be employed. Details were as follows:

- **TV “Specials”:** Four one-hour prime time specials on consecutive evenings during the Holy Week in 1994 on the Romanian Television Network targeting adults, teens, children, and DAMAG with the offer of free literature per program and an opportunity for viewers to pray.

- **Radio and TV promotions about the up-coming specials:** 3 weeks of ten to twenty 30 second promotional radio and TV spots each day.

- **Print promotions:** 6 full and 6 half page newspaper inserts.

- **Outdoor promotions:** twenty billboards in major urban locations.

- **3 booklets translated for literature offers after each show to include:** “Answers to Live By (for adults),” “The Superbook Comic Book (for Children),” and “What are You Living For (for teens)”

- **3,600,000 tracts handed out door-to-door to 3 million Households**

- **16,000 four-color posters put up in 4,000 locations**

- **6 Press releases promoting the TV “Specials”**

- **6 focus groups with creative elements polling the nation**
The campaign proposed to spend $317,420 on Media, $762,120 on production, $370,109 on the Backend program, $8,700 on Publicity, $56,800 on Market Research, and $102,300 on Administration. The total budget was $1,617,449. This was further broken down as follows:

The $317,420 spent on media includes the following:

Promotional spots on TV $86,400
TV Airtime blockbuys $132,120
Radio promotional spots $24,600
Newspaper promotions $40,000
Billboards $34,300

The Production proposed a total of $762,120, and its breakdown was as follows:

TV, $408,000
Radio, $24,000
Printing, $7,200
Billboards, $5,500

The Backend, (follow-up), Program totals were $370,109 and would break down as follows:

Literature Printing, $210,000
Tracts Printing, $10,600
Posters Printing, $3,840
Poster Space, $20,869
Translation Service, $4,800
Literature Postage, $120,000

The Publicity money, $8,700, would go strictly to promoting Operation Blessing during Holy Week TV. The market research breaks down into $16,800 spent on focus panels, and $40,000 spent on the polling survey totaling to $56,800.

Administration costs totaling $102,300:

Renting cost, $12,800
Equipment cost, $4,500
Salaries, $25,000
Airline Travel, $27,000
Meals and Lodging, $33,000

The total proposed budget was $1,617,449.

Romanian Evangelistic Strategy

The Luis Palau Evangelistic Association’s strategy facilitating the use of open air evangelistic crusades in the football stadiums, was somewhat similar in nature. Their goal was to promote, through the media and print, upcoming crusades to be held in three major cities of the country. Their first crusade was held in the spring of 1990, and the second followed a year later. The details as to how the crusades were put together and what they cost were not readily available, but enough information was acquired to make a reasonable comparison between this crusade and the others.

In the 1990 crusade Luis Palau’s Association released the following figures:
Total attendance for all locations all nights was 215,000, and total people coming forward (conversions) were 46,100. These converts were handed over to Romanian Evangelical Alliance which is mostly made up of 17 different evangelical denominations. Crowds brought out television, radio and newspaper reporters who gave mostly favorable coverage including the large portions of the message Palau preached and also the results of those coming forward.¹

One year later, 1991, Palau repeated the crusades and reported the following results:

- Total attendance in all meetings, 125,000
- Total number coming forward, 40,000
- Total dollars spent in all areas, $186,000.

The media coverage was not as good, nor as complementary, as the first time. Again the names of those who came forward were given to the Romanian Evangelical Alliance even though the first crusades’ (1990) follow up had not been handled.²

Campus Crusade for Christ used a somewhat different approach. Their strategy was to train lay workers who would go to schools or auditoriums around the country and show the “Jesus Film.” This is a video on the life of Christ based on the Gospel of Luke. They would advertise the location of where the film was to be shown on TV, radio, newspaper and with mail flyers. People would then choose to go to any location showing the film. After each showing opportunity would be given for those to come forward who would like to commit their lives to Christ. These workers were then responsible for

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² Interview with Mike Umlandt, Luis Palau Evangelistic Association, Portland, Oregon, 8 July 1996.
encouraging those who came forward to begin a six lesson Bible study on Luke. Those who completed these six lessons were offered the opportunity to be trained as lay workers.

Campus Crusade for Christ gave the following results for their evangelistic efforts from March 1992 through to June 1993:

- The film was shown 5,776 times.
- There were 496,791 who viewed the film.
- Those committing their lives were 141,262.
- Attending at the first follow-up meeting was 50,931.
- Those completing the six lessons on Luke were 16,919.
- The number of training cycles were 539.
- Those completing the training were 3,717.
- The number of fellowship groups formed were 150.

The cost for this evangelistic event over this period was $288,000. From the interviews with Virgil Anderson, Operations Director for Campus Crusade in Romania, it was estimated that about $800 was spent for videos, location, advertising and salaries for each of the 24 workers for each month or $288,000 for 15 months.  

Implementing the Televangelistic Campaign

Much time could be spent elaborating on the hurdles crossed and the many “miracles” encountered for the different evangelistic projects done in Romania, but such would be a book in and of its own. This research will instead concentrate on the essential

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issues effecting the outcome of this thesis. To do so, emphasis will be given to the implementation of the critical areas of the strategy in the same order as they appear above.

1. The four one-hour TV specials. These specials had to appeal to their individual target audiences in the culture of the Romanian people. This was no easy task, and there was much debate between the leaders of the Romanian Evangelical Alliance and the CBN production crew before an acceptable story line was achieved. Contextualizing the shows to the Romanian country proved to be much more difficult than first assumed. It was decided that, where possible, Romanian actors needed to be hired for the roles, but even so, many hours of footage had to be re-shot because of the "polluted accents" and the Westernization of the Romanian actors hired. One example was the anger on the part of the CBN crew when they were forced to re-cast and re-shoot the prodigal son in the adult show. The modern day prodigal had long hair, and this was considered unacceptable by the Romanian Evangelical Alliance. At that time in Romania, no man, nevermind what his state, would wear his hair long, and to portray a man in such a fashion was, in the eyes of the Romanians, nothing less than Westernizing their country. Each script had also to be approved by the "Gate-keepers" of the Romanian Television station and this also proved to be very exasperating. They did not want, among many things, a literature offer at the end of each show, and hours of negotiating resulted. They also decided to cancel the times bought around Easter or Holy Week, so the programs could only air in November rather than April. They felt these programs would detract from the Orthodox Holy week in April. This meant negotiating all over again the promotion times on TV, radio, and newspaper, reprinting all the posters, flyers, mailouts, and redoing all the radio and TV spots. These
changes not only frustrated everyone involved, but cost thousands of extra dollars. The worst effect this had was on all the churches and those trained to follow-up on those who responded. The momentum stopped, and stimulating excitement and enthusiasm six months later in the 4,000 volunteers from all sections of the country was virtually impossible. The result was to simply give the literature and the letters received to the churches who had agreed to follow-up. This was found to be very inadequate and most respondents were not followed-up.

While there were at least two stations that covered most of Romania, it was decided to buy time for these four specials on the main station boasting the largest audience participation, Romanian TV One, on channel one. The content of each one hour show was age specific, and the show was broadcast at times when that age was most likely to view the program. The children’s show, “Return to Superbook,” was aired on Saturday morning the sixth of November from 9:30 to 10:30. The youth program, “Choose Life,” aired on Monday evening, November the first from 6:30 to 7:30. The two adult shows were aired on two consecutive Wednesday nights, November the third, “Realities on Stage,” at 10:30 and on November the tenth, at 10:00, “Don’t Ask Me, Ask God.” The two adult programs would have received a much higher viewership had the time been earlier, but this was the best alternative negotiated. The time slots rightly received the most negative criticism for the lateness of their broadcast.

Each script was written in both Romanian and English, and a detailed copy of one is found in the appendix of this thesis.\(^4\) Each show was professionally produced to keep

\(^4\) See appendix C for this copy.
people from turning it off because of poor quality. The content of each of the four shows is summarized below to give an understanding of what the message included.

THE CHILDREN'S SPECIAL: *Return to Superbook*

This show is focused around children. It features a famous Romanian female singer, Mihaela Oancea, as its host, and about 10-13 children ranging in age from 3 to 12.

As the show opens, Mihaela is singing and playing with the children. After the first song, she begins to tell the story of David and Goliath, with the story coming to life on the screen in the form of a cartoon. The cartoon characters are two young children and one robot who travel back in time to Bible days. They witness extraordinary Biblical events and even get to help in the making of history. The next story clip shows the two time-traveling children and their robot in the story of Abraham and Isaac. Here they witness Abraham's willingness to offer Isaac to God, even though he was Abraham's only son.

After these cartoon clips, Mihaela begins to read a story out of the Bible. This story of the Prodigal son is performed for the viewing audience as a skit, each segment coming after a message in the show. The father is played by Ion Besoiu and the son by Mihai Cafrita both Romanian actors. The first part depicts the son, Mihai, asking his father for his portion of the inheritance so he can set off on his own. Ion tries to get Mihai to stay but realizes that his son has made his decision. So he reluctantly, yet permissively, blesses his son's departure.
After this segment, Mihaela and the children start reading mail from their viewers who ask questions about the Bible, the show, and God. They begin to answer these questions, thanking the audience for their interest in the show.

After this short segment of mail time, the viewers are shown a selection of clips from the Superbook story of the life of Christ. The clips start with the announcement of his birth and go all the way up to his ascension. During this story, the two children and their robot join the shepherds at the announcement and are present at Christ’s ascension.

After the Superbook segment, the show comes back to Mihaela and the children, who start singing and dancing. They sing a few songs about Christ and happily play together. Most of the songs have motions with them, some made up by the children and Mihaela themselves.

After a fun sing-a-long time, Mihaela returns to some mansion steps with the children and begins to answer their questions. Toward the end of this question time, Mihaela picks up the story of the Prodigal son where she left off. Now we see the Father worrying and looking for his son’s return. He seems quite distraught, while his son appears to be “living it up” with his friends. Eventually the son’s money runs out, and he is left looking for a job—but the only job he can find is feeding and caring for pigs. The son realizes now that if he goes to his father’s house and asks if he can be a servant, he will have a much better situation than what he now endures.

At this point the show jumps back to Mihaela and the children on the steps. Mihaela is asking the children to draw insects and animals, which come to life as the children work. Mihaela explains about Satan and how he tries to destroy our lives; the
beautiful creations of God. She explains that Christ is the answer for hope and peace in this world attacked by Satan.

After this story time, Mihaela and the children walk around the city singing and dancing. They pause in front of the city square for a time of question and answers but soon continue on their journey.

The show then returns to the famous Superbook kids. This time the two children and their robot are watching Jesus preach, and they witness him healing the man who is paralyzed. There are too many people for the man’s friends to get close to Jesus, so they cut a hole in the roof and lower their friend down. Right after this healing, the Superbook kids are hearing Jesus preach again, but this time it is during the Sermon on the Mount. Here they learn about the Beatitudes and eternal life.

Mihaela and the children continue singing and dancing out on the streets, pausing for a time to meet the new children who have joined them.

While they talk with the new children, the viewing audience is shown the Superbook kids with Jesus in the Garden. The children try to warn Jesus to leave, but he lets them know that it is his purpose to die, and that He can’t run away. Then the guards show up and take Jesus away. The Superbook kids watch him being crucified and are with the disciples when he returns to them. They even witness his ascension.

Following the cartoon, Mihaela sings a song about Jesus’ life. After her song, the viewing audience returns to the story of the prodigal son. During this segment, the prodigal son returns home, hoping to find enough forgiveness to get work as a servant in his father’s house. What he receives is complete and total forgiveness.
Michaela then tells the viewing audience about Jesus Christ and his love for them. She then leads all who are watching in the sinner's prayer. As she prays with the viewing audience, clips are shown of the children on the show praying along with her. After the prayer, Michaela and the children end the show with more songs, dancing, and playing. The audience is then asked to write in if they prayed with the host and if they would like to receive free literature.

THE TEENAGE SPECIAL: Choose Life

This show focuses around one young man who is originally from Romania. When he returned to Romania, he decided to do a study on the religious beliefs of the people. This program is a rundown of that study.

Marius Sirb had not been to Romania since his father became defected in the 70's. Marius and his family moved to the United States where Marius grew stronger in his faith, despite the fact that he felt like he was caught in a cultural "no man's land." Just as Marius was adjusting to life in the US, he was thrown into change again as the Romanian Government collapsed in 1989. He knew he must return to Romania.

When Marius arrived in Romania, he was greeted by Magda, whom he called Maggie. Maggie showed Marius around Romania. Marius was surprised to see it so well developed; he thought it would be war-torn. Maggie and Marius got along well together, and soon they were off interviewing the teens of Romania.

Their interviewing began with one girl who seemed to have no hope in the future of Romania. She added that she had not found a religion and was still searching. Next they interviewed two young people whose trust was only in themselves. One young lady
stated that though her faith in God is not a strong one, it does help her exist...somehow. They interviewed a few more youths before moving on to a Deaf Worship service.

After an emotional worship service with the hearing impaired, Marius and Maggie interviewed one young adult named Victor from the church. Victor told about his relationship with Christ, and how he formed his views on Christ. In Victor’s conclusion he stated that Christ loves all. He said, “Jesus died for all of us, ... He loves all of us, any man,... He died for our sins to bring us forgiveness; He loves you and me one-hundred percent.”

After their interview with Victor, the two went to an Orthodox Church. There they spoke with Father Viorel Dumitriu. Marius asked about the exciting youth service that they had just attended, and whether that was a normal occurrence. Father Dumitriu affirmed that it was. He also talked about the changes in the church over the past 10 years. He had been forced to step down from his position during the government’s upheaval. He said that though they are experiencing freedom now, the church still faces many problems. Father Dumitriu expressed that the church plays an important role in the lives of the Romanian youth, because it has the ability to educate the future leaders of the country.

Following their interview with Father Dumitriu, Marius and Maggie began to interview youth of the church. They interviewed four young girls and four young men. The teens about their faith and how it plays an important role in their lives. They also spoke of how the youth today are spiritually sick and have forgotten about God. One young girl said, “In my life...Jesus is the most important and daily concern.” One young
man described faith in a very real way. He said faith to him is like saying, "Enslave me, Lord, because I feel free," or, as Jesus Christ said in the Lord's Prayer, "May your will be done." The youth in that church had one desire; that the young people turn from the world and run toward God and all He has to offer them.

Soon after this, they ventured over to the park where they interviewed a man by the name of Marius Cruceru. Cruceru is a singer and song writer who likes to put scripture to music. During this interview, the man spoke about his search for God during which he focused his energy on relationships, hoping they would satisfy and fill this void that consumed him. Cruceru said that he tried everything from the Eastern religions to performances. He went on to say that during his study of Marxism he realized that Marx promised people freedom and brought "the yoke;" Christ promised people the yoke and brought freedom. In the conclusion of this interview, the man stated that his search for the truth ended when he sought out the word of God.

The next interviews came from some students who were sitting in Cluj Public Square. The first man approached mentioned that at this point in his life he cannot trust in anything, including God. Another young man said that he did not know if he even believed in God, but that life is superficial. One young lady said that she tends to like the Eastern religions, but that she doesn't know if it is the solution to what she has been searching for. Another girl claimed Christianity as her faith. The last person interviewed at the park said that he is Orthodox and wanted to stay that way, despite the new freedom of religion.
Marius and Maggie then go on to a recording studio where they meet and interview the "Mesaj", a group that is strongly Christian in everything from their message to their songs. The first member of the group that they interview is Iosif, who handles the sound and the recording equipment. Iosif tells about the beginning of their ministry when they were singing for the sake of singing and didn't really make an impact on the lives of people. As time progressed, however, they realized that God was with them, and that they had every reason to sing with conviction.

Next, they interview Timotei, another member of the group. He talked about how his life had changed since the revolution in 1989. He went on to talk about the objectives and goals of the "Mesaj". Lastly they interviewed Ionel, the third member of the music team. Ionel talked about their ministry as a band, and how it had evolved since their beginning. Timotei ended the interview by stating that the importance of it all is Jesus Christ.

The next stop on their trip was Marius' old home town -- Arad. In Arad, Marius saw old friends and shared in fellowship with some of his family. It was both an emotional and exciting time. Due to the emotional state that Marius was in, they only showed brief clips of his visit at his home town. At one point, Marius went to the cemetery where his grandfather was buried. While he was there he looked at his uncle's grave. He had not realized how much he looked like his uncle. When he looked at the photograph on the grave, it gave him an eerie feeling--like looking at his own tomb. Marius said that it made him think about the shows theme: "Choose Life." Do people really know what happens after they die?
After the conclusion of this family segment, Marius and Maggie went straight to Timisoara and began to ask questions about Death, and what people felt about life after death. They talked to about ten people whose ages ranged from 15 to the 30’s. Each person questioned seemed to be a little puzzled--as if they had not really thought of the question before. Once they considered it however, some of their answers were disturbing because they lacked hope. One young girl was trying to decide on whether she should believe in purgatory or reincarnation. There were at least five or six who answered with a solid Christian point of view. A young lady stated that her faith in Christ was not only a hope, but also an assurance. One young boy said that from his view point, being a Christian does not just mean being a church going person, but believing in Christ’s salvation plan and realizing that there is hope and purpose in life. Their answers gave hope to the people and strength to the weak.

The last interview of the trip was with a young woman named Saveta. Saveta was born into a Christian family, yet she did not live a Christian life. When she was 19 years old she found out that she was very sick. As soon as she heard, she told her boyfriend who ended up leaving her. This effected Saveta so much that one day she cried on the tram. She did not think anyone had seen her, but one young man had. He followed her out of the tram and began to ask her questions. He asked her if she wanted to know about inner peace and God, and she said she did. She then realized that being a Christian does not mean just praying when you have a problem; it means thanking God whether you are in need or not. She then made a change in her life, and God now not only ministers to her but through her as well.
Their last segment of the show was a prayer time with the viewing audience. During this time, Maggie and Marius talked on a more personal level with those watching. They let them know that God was at work in peoples’ lives all across Romania, and that He longs to work in their life too. Then Marius led those willing participants in the sinners’ prayer. After the prayer time, Maggie led all who had already accepted Christ in a prayer to asked God to help them in all that they do, to watch over and protect them.

After the prayer there was a review of some of the highlights from the show. One particular example was an interview where Anca in Iasi said “There are two kinds of life, the earthly life and the life from God, eternal life; I think you’re talking about the real life; and if I were to chose between the two, I would definitely chose the life that comes from God that never passes.” Another is of Marius Cruczeru in Iasi saying: “To chose life for me means to chose the true Jesus Christ, the one revealed in Scriptures, the way He is manifested, majestic and friendly in righteousness and love.” The last clip before the credits came from their interview with Nicoletta, one of the Orthodox girls. She said, “The Savior says, ‘I am the way, the truth and the life,’ so let us chose to serve either God or the world, which is Satan. Let us choose the way of the good, the path of peace, the path of God.”

This program focuses on opening the eyes of the teens watching and getting them to think about what life means to them. It also reminds them that life after death is a reward or punishment for choices we make here on earth, “So let us choose the way of the good, the path of peace, the path of God.” An invitation was then given to the audience to write if they would like to receive free literature.
THE FIRST ADULT SPECIAL: *Realities on Stage*

This program is hosted by Valentin Veicila, who opens up the show by giving the viewers some background information. The show focuses on the lives of three Romanian people and their life with Christ through dramatization. The first is Ioan Golea. Ioan had worked in the fields in the same town since early childhood. When he reached manhood, he married Maria and together they had six children. As Ioan got older he began to drink, which led to alcoholism and problems at home. Ioan didn't have much of a life. The town kids made fun of him, and he had financial problems. Yet through it all, his family stood beside him. One day two men came to tell him about God. He became so interested in what they were saying that he went to church with his family. There his wife and family were so deeply affected that they cried out for help. Ioan, on the other hand, made no change in his life and continued with his drinking habit.

One night, after drinking all day, Ioan came in and began to yell and scream at his family. After throwing a fit, he passed out on the floor of his kitchen and woke the next morning, surprised to see the mess he had made and the damage he had done to his wife’s feelings. Ioan then left the house and went out to the field where he lay down in desperation and cried out to God for help and change.

Later that same day, Ioan invited the same two men back to tell him more about God. That night both he and his wife gave their hearts to God. Today Ioan reads the Bible with his family and teaches them about God. After this skit, we meet the real Ioan, and he talks about how Christ has changed his life.
The host introduces the next skit about Cecilia Moloce, who is introduced sitting at a table with her family. She gets up to give her cousins’ children some gifts, but the parents don’t want her to give them. Her husband becomes upset with her and talks to her about the incident. She is always trying to buy love, acceptance and peace. Cecilia returns to her cousins to talk it over and leaves, still unhappy. She can’t find peace. Everyone else is happy—children, couples—why isn’t she? She again visits with cousins, telling them about how she feels, but they offer no hope.

One day during her worrying and depression, God speaks to her. Cecilia is moved to tears even though she doesn’t understand all that has happened. She does realize however, that she must find peace and what will give it to her. Cecilia begins by trying other religions. She experiments with the Eastern religions but ends up having a vision that she is going to hell. Next she goes to a seance, but still she cannot find peace. Little by little strange things begin to happen, until one day she meets a lady who talks about God and how Christ died for her. She gives Cecilia a Bible, and encourages her to read certain sections. Cecilia begins reading the Bible and finds that she has peace. Right away she gives her heart to God, and things begin to change in her life. At the end of this skit, we meet the real Cecilia. She tells about how she couldn’t find hope or peace, except through Christ and his death on the cross.

The host then introduces the next segment of the show; a skit about a now famous Romanian named Richard Wurmbrand, a Christian who studied the word and was a devout believer in the former communistic Romania. He, with the support of his Christian family, secretly ministered to the people of the community. Richard tells how one day
while walking, he was grabbed at gun point by the secret police and driven to a prison area. Richard is then beaten and ridiculed by the prison staff. The man in charge threatens Richard and asks him to write a letter stating that he does not believe in God. Richard chooses Christ, and writes a letter about his love for Christ and Christ’s love for him. The man comes back in, begins to read the letter, and asks to know more about Christ. After a couple of private meetings with him, he eventually leads the prison guard in the sinners’ prayer. Later on in his cell, Richard begins to tell his cell-mates about Christ. One young man is frightened of God and yells at Richard to get him to stop talking. Richard continues to minister, even to this man who ridiculed him. Eventually, the man breaks down, and allows Richard to talk with him. This formerly rebellious young man wants to learn English, and so Richard agrees to teach him, using the story of Christ as the “material” for the lessons. The young man, whose desires are to reach America, accepts Richard’s help and eventually becomes interested in the Gospel. Richard’s life in prison was very difficult, but he felt it was worth it, for otherwise these men could not have been reached nor have met Christ.

After the skit we meet Richard, who is now an evangelist. He tells us about his life with Christ, and how it was worth it all to follow Him. Valentin, then tells us a little about his own life with Christ and his decision to follow God. He implores the viewing audience to make the same decision and then leads them in the sinners’ prayer. Again viewers are encouraged to write for free literature.
THE SECOND ADULT SPECIAL: *Don't Ask Me, Ask God*

This show was formatted around the answers to a Gallop Poll question asked in the United States: “If you could ask God one question, what would it be?” The show was set up to help clarify the five most frequent answers of the poll. The hosts of this program were Pat Robertson and Anita Gillete. After a short introduction to the show, Pat and Anita introduced Doug McClur.

Doug gave the first question: “What does the future hold for me and my family?” He explained that some people look at the future as in George Orwell’s book “1984,” a twilight zone fantasy of the future. As he begins talking, a reenactment of the book is shown using well-known actors and actresses. It shows what Orwell suggested life in the future would be like in the space age, with an infiltration of technology, and where people do not even know about Christmas nor, in fact, what money is. After this three to four minute reenactment, Doug McClur introduces us to six people whose answers to the question, “What does the future hold for me and my family?” range from optimism -- “We will get it together,” to living in fear of the future. One couple state that they are afraid of raising their family in a world like this. They do not even plan on having children because of the world’s state. A young man closes the clip by stating that we are not better off in the future, we are going downhill fast.

After hearing from these six people, Pat and Anita ask the question to the viewing audience, getting them to think about it as well. Anita then introduces a clip of Alvin Toffler, who states that there will be a decade or two of turbulence, but he sees change through dislocation and conflict.
After a short commercial break about CBN ministries, Pat and Anita discuss the question, “What does the future hold for me and my family?” Pat explains that the future is going to happen in three phases: immediate, intermediate, and long-range. Pat turns to Matthew 24:7-8 in the Bible. He tells about the trouble one can expect; hurricanes, earthquakes, and other “natural” disasters. He then turns to Luke 17:26-30 that explains about Jesus Christ’s return bringing a time of blessing and prosperity. He uses this scripture reference as a catalyst for his stating that human activity will continue as normal. There will be no atomic war, and no great disasters will cause life to cease. He uses Revelations 21:1-4 to state that the immediate and intermediate future is a little murky, but the long-range future is pure glory!

The next question is introduced by Steve Allen and his wife, Jane Meadow. This question deals with suffering, and why is there suffering in the world. They introduce a skit entitled: Why me? A comic look at suffering. The skit’s main role is played by a famous actor who ends up loosing everything—his house, car, job, and wife—all in one day. He asks the question “Why me?” to his neighbors. One man says that he does not know why; it seems odd that one man, and not everyone else, would have such a bad life. One lady tells him that this is a punishment for something he has done. After the short skit, Steve and June show clips of seven interviews with people who attempt to answer the question of suffering. Their answers vary from “God is turning his back on us,” to “You can’t blame God,” to “Some times good comes out of suffering.” One young man asks that if God is so loving and perfect, why did he not create a loving and perfect world? Pat
points out that there will be suffering, people will die, they will be killed, they will go hungry. Why?

We cannot blame God; it is not his intention to cause men and women to suffer. In a clip of Mother Theresa, she expresses that she views suffering as a beautiful gift. Pat takes us to John 10:10, which tells us that the thief causes suffering, but Christ comes to bring life. Pat then makes reference to Job 13:15. Here Job states that his hope and trust is in the Lord, even though God may choose to slay him. In a clip of an interview with Joni Ereckson, a woman who was paralyzed over 30 years ago in a diving accident, who tells us about how suffering affected her. Right after the accident she was driven into depression because of her suffering, but she became strengthened when she realized that she had a greater purpose in life. She went on to say that God is worthy of her trust, not because of what He does for her, but because He explains Himself to her. Now Joni finds her value, not in what she can do, but what she is—a Christian. Since the diving accident Joni has used what she has to become a famous artist, painting with her mouth.

After a short commercial break about CBN, Vincent Price presents the next question: “Why is evil in the world today?” Vincent points out that the Hollywood style of portraying evil is monsters, and that money-making techniques that pull people into the theaters only frighten them with something unrealistic. There is a new awareness of supernatural evil. Demons are no longer laughed at but have become an unseen force in today’s world. Evil is increasing around us, it even shows up on the 6 o’clock news. “Why is there evil in the world?” Anita opens one’s eyes to the way people look at evil; she reminds us that we like to be scared! We want the thrill of it all. We go to shows and
haunted houses just to get frightened. Pat turns us to the Bible; to Genesis 6:5. He uses this verse to show us that men are doing the war and fighting. We are the ones who kill, who hate, who discriminate, who exploit; we are the cause. In Ephesians 6:12, Paul tells us that we do not struggle with flesh and blood but the demonic forces in humanity—the spiritual army of demons. Pat then takes us to Revelation 12:9 that tells us that evil is not just the absence of good. There is hope!

After another short commercial break, Ben Veeren introduces the next two questions to us: "Will man ever love his fellow man?" and "Will there ever be everlasting peace in the world?" Ben introduces a clip of two men in battle. One is black; one is white. The name of the skit is A World Full of Hate. In this skit the two are fighting together, yet they still are prejudiced towards each other and act against one another with violence. They find themselves in a bind and have to help each other, but they end up getting killed together.

Is that the only way we will have peace, in the grave? Pat tells us that as long as there is evil in the world, men will fight one another. Pat introduces a clip of several interviews with men in the military. Each one of them attempts to tell their answers to the question about evil. They tell us that in all of our written history, only in 10% of the years are there no wars. We have to be realistic; there will be war until the Prince of Peace comes. One man says that we have enough religion to hate, but not enough to love. Another lets us know that we can do well if we maintain our position of strength in the world. Pat quotes Mark 4:3-4 and shows us that God is telling us that if we seek Him our hearts will change, and peace will come.
After one last commercial break, Ned Beatty introduces the final question. It deals with the afterlife and was the most asked question in the poll: "Is there life after death?" He opens up a clip of eight people who share what heaven or life after death will be like. One young man says that he does not believe in any life after death; when it is over, it is over. Another person believes that he is going to a happy place just over a big river. One child tells us that just to have peace in his family would be heaven. Ned Beatty tells us his view: "We will never know." Again we are shown a skit which deals with the idea of heaven and whether or not there is a heaven, even for pet turtles that die. In the skit a young boy's pet turtle has died and his family is burying it. The son does not want to, because he says the turtle will be lonely and cold. Eventually the parents argue about how realistic it is to tell the boy about heaven. They see no hope for the future. Pat reminds us that because of the cross all who believe will live with Christ in heaven. He turns to John 11:25-26 that tells us that if we follow Jesus, we will live eternally.

Pat and Anita ask us, the viewing audience, if we believe that Jesus Christ died for us. If we do, do we believe that we will have everlasting life? Pat lets us know that if we pray and seek God, He will come and live with us, and we will be with Him forever. Pat then leads the viewing audience in a prayer of repentance. He stresses that there is hope in Christ. Again, people are invited to write in for literature.

These four overviews of each show give some idea as to the message the Romanian people received. The last show got the worst ratings, which was no doubt because it was the only one not written for this blitz. It was simply a dubbed over
American show with a somewhat questionable theology for even Evangelical American audiences.

2. Radio, TV, newspaper and outdoor promotion. There is no need to explain the problems encountered in each of these; it is sufficient to say that nothing went as planned. The number of spots to promote the four TV specials were reduced as were the number of newspaper insertions. No outdoor advertising, posters or billboards were effectively purchased. However, it was felt that the TV blitz was adequately advertised even though “saturation” was not achieved.

3. Literature, tracts, posters and publicity. Literature was translated and printed but not as much as originally proposed. Tract distribution was eliminated as impossible to achieve, as was that for most of the posters and publicity except for that mentioned above.

4. Market research. Instead of six focus groups, five were used. In the end they proved very beneficial for feedback and content control. One of the most important ingredients in the Romanian Blitz was the hiring of an outside, national, market or polling survey company. This company called The Romanian Institute for Public Opinion LTD (IRS), was engaged to determine the audience size and composition of each program; to assess opinions and attitudes towards the programs; and to determine the impact of the programs on actual behavior.

Audience measurement was performed by interviewing respondents on the next day of broadcast. Exact survey dates were November 2, 4, 7, and 11.\(^5\)

\(^5\) See Appendix A for details
Personal interviews were conducted using a structured questionnaire provided by CBN and the writer of this thesis. In the urban area interviews were conducted on the street at strategic points. Rural respondents were interviewed in their homes. Four different samples were designed according to the specific target audience of each program. The basic design of the samples are shown below and are presented simply as an example of the type of data and format given by IRSOP. This thesis will not present such numeric data, but in keeping with qualitative research, it will give more descriptive results. This is not to say that no numbers will be used, on the contrary, some numbers, will be introduced to explain scope and to qualify overall effect.

<table>
<thead>
<tr>
<th>Broadcast</th>
<th>Target Audience (Age)</th>
<th>Universe (Mil.)</th>
<th>Sample Size</th>
<th>Type of Sample</th>
<th>No. of Locations</th>
<th>Sampling Error</th>
</tr>
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<tr>
<td>Choose Life</td>
<td>14-24</td>
<td>4.3</td>
<td>556</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>4.3%</td>
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<tr>
<td>Realities on Stage</td>
<td>18+</td>
<td>16.5</td>
<td>560</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>4.3%</td>
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<tr>
<td>Return to Superbook</td>
<td>6-13</td>
<td>2.8</td>
<td>560</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>4.3%</td>
</tr>
<tr>
<td>Don’t Ask Me, Ask God</td>
<td>14+</td>
<td>18.0</td>
<td>1340</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>2.8%</td>
</tr>
<tr>
<td>Overall Viewership Survey</td>
<td>14+</td>
<td>18.0</td>
<td>1340</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>2.8%</td>
</tr>
</tbody>
</table>
The sample group interviewed by IRSOP was the audience of the last broadcast, "Don't Ask Me, Ask God." It included 1340 persons aged 14 and above and was also used to determine overall viewership of all the programs. All samples were random-quota samples. Sampling points were selected by random methods and respondents were chosen in the sampling points according to quotas for sex, age, and occupation. All interviews were conducted by trained IRSOP interviewers specially briefed for this project. Results were adjusted according to weighting procedures for sex, age, occupation, and residence (urban/rural) in order to fully conform with census figures. All survey findings expressed in percentages are projected to provide nation-wide estimates for the total universe of each target audience.

The main survey findings for each program were reported to CBN approximately 48 hours after the broadcast. The overall viewership survey was reported after 4 days and needed to include a summary of findings and a statistical analysis of the data in graphic and tabular format. Frequency distributions of answer categories for open-ended questions and crosstabs were to be presented in a more refined and accurate form than in the Top Line reports issued immediately after each broadcast. Because of automatic rounding in some cases, percentages add up to 100±1. This thesis will simply use the percentages given to qualify its descriptive nature, which is common to qualitative research.

Again it must be pointed out that the reason for hiring such a company was to get unbiased answers from Romanians to Romanians and because of the massive numbers of persons needing to be interviewed, as well as the vast number of miles crossed. Two years
later (1996), another company, Global Television Distributions of Romania, (GTD), was hired for the same reasons, but also to determine how committed the respondents were 24 months after their first commitment. In the next chapter, dealing with the data accumulated, these findings will be presented, and in the following chapters analysis will be given.  

Common to qualitative research, as this study continued it became necessary to gain an understanding of the ongoing process developing, and additional interviews and exploration was necessary even though it was not in the original methodology. For example, it became obvious that a deeper understanding of the Eastern Orthodox Church from a Romanian Orthodox viewpoint was needed, and so interviews of both an Orthodox Bishop and an Evangelical pastor who was once Orthodox was secured. These sources have already been quoted in the preceding chapter and will be discussed again later. It was further determined that a more in-depth awareness of what actually happened in the lives of those viewers who made commitments was necessary, and so further interviews were conducted even to the point of this writing. These will be discussed in the next chapter on gathering the data and again in the analysis and conclusion sections.

No more needs to be explained about the Luis Palau crusades nor about Campus Crusade for Christ’s “Jesus Film,” for enough has been portrayed to make comparisons between the programs. However, evaluation of the data of these methods will be handled in the next chapters. It must be remembered that comparing these evangelistic methods is only one point of this thesis and not the whole emphasis. Most of the questions addressed in this thesis relate to televangelism, and these other methods are only for comparison.

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5 See Appendix B for data from this report
CHAPTER FIVE

COLLECTING THE DATA

The Data from Interviews of Those Viewing the Televangelism Blitz

The data collected will be discussed in the chronological order of the televangelistic specials. The first show was the youth program, “Choose Life,” on Monday, the first of November, and the interviews followed on Tuesday. The next was the adult hour, “Realities on Stage,” presented on Wednesday, the third of November, and the interviews of the Romanian population were then taken on the following day. On Saturday the sixth, the children’s program, “Return to Superbook,” was shown, and again the interviews were conducted on the next day. The final special, the adult program for those 14 years and older, “Don’t Ask Me, Ask God,” was viewed on Wednesday the tenth with the interviews on the eleventh. After looking at each of these shows, an overview of all the programs and their effect will then be discussed. The next set of interviews was done two years later to determined the long term effects of this blitz. This second data will then be explored in this chapter as well, and compared with the first set of interviews. Commentary and analysis will be given throughout the presentation of this data, but
analysis on the criteria under investigation in this thesis will be forth-coming in the next
and also the final chapters.

The first information that was rather easy to determine from IRSOP and was also
available from other demographic sources, was the number of households which had at
least one television set. By previous studies, IRSOP had already determined that most of
Romanian households had at least one TV set, and this was true of even some of the
poorest homes. It would seem that poor households would sacrifice the necessities of food
and clothing to own the luxury of a used black and white television set. Some 7 million
households or ninety eight percent of the Romanian homes were able to tune into
Romanian TV 1 on channel one. This then became the main station pursued for CBN’s
Romanian Blitz.

*Data from the Youth Broadcast*

Over five-hundred and fifty young people ages 14-24 were interviewed on
Tuesday, the day following the youth special, and were asked if they had watched
television the night before. Sixty three percent responded that they had, and a little more
than half, fifty three percent, of these saw the televangelistic special. Of those who did not
watch, only thirteen percent said they were not interested -- all the others did not know
about it, were not home, or were doing activities that made it difficult to watch. Most of
those who saw the program liked it and were generally university students who lived in the
cities of Romania.
While only twenty-eight percent prayed with the host at the end of the program, sixty-three percent of those who watched the program committed their "life to Christ." However, of all those who watched the show and were asked whether their individual life had changed, one third said it had, but almost half (47%), admitted their lives had not changed. This would seem to indicate that there was a greater correlation between those who prayed the prayer and those whose lives had changed.

When asked why they liked the program, two characteristics stood out: the show had interesting ideas and, secondly, it talked about God. The others liked the special because it was geared to young people and because it was well produced. About half of those young people who watched the program planned to write in for literature, but this, as will be shown later, did not materialize.

Data from the First Adult Broadcast

Of the five-hundred and sixty adults ages 18 and older who were interviewed on November the fourth, over half said they watched TV the night before. Forty percent of these watched the adult special. Most of those who did not watch gave the lateness of the time the program aired as the reason, and only twenty-six percent said they were not interested or were watching another channel.

Those who watched the show liked it except for twenty-four percent who said it was Protestant religious advertising or who did not like the religious approach. The majority explained that they did enjoy the special because it talked about God, and real events, and it was educational and interesting.
Again, most of the thirty seven percent who said they would write in for literature did not. Those who viewed the program revealed that forty one percent of them prayed with the host, but more (over half), said they committed their lives to Christ. While forty percent of those who watched the program said their lives had not changed, over thirty percent acknowledged that some positive change, such as hope, peace and a state of well-being had occurred. The majority of these were women 35 years and older, and most lived in the city.

The Data from the Children’s Broadcast

The greatest audience was that of the children’s program on Saturday morning. Almost ninety percent of the children in Romania watched TV, and two thirds of these watched the televangelistic broadcast. This was no doubt due in part to the day it was shown (Saturday), the hour (9:30 in the morning), and the format. There was rather an even mix of boys and girls in the targeted ages but with a few more girls than boys who watched the children’s special. As to the area and where they lived, either in the country or city who saw TV that hour, it was shown that more of those in the city than in the country watched this children’s special. Only twenty percent chose to watch other channels or were not allowed to see this particular program.

When asked why they liked the program, most indicated it taught them more about God, Christ and religion. Almost half as many indicated it was because of the cartoon characters, and fewer suggested it taught them to be good, honest, and faithful. The rest
pointed to the stories they saw, or that it was a children’s program. Only two percent did not like the program.

Again almost eighty percent said they would write in, but not near this number responded in correspondence. When it came to the number of children praying with the host at the end of the program, just under half said they had. As with all the other specials, those saying they had committed their lives to Christ was much higher than those who prayed -- almost three-quarters of the children watching said they committed their lives. A marked difference was seen between the other programs and the children’s when it came to asking if their lives had changed. Over half the children responded that their lives were better, more peaceful; they felt better or more faithful. Only a little less than one quarter of them felt nothing had changed, which is a big contrast to the previously mentioned specials.

The Data from the Second Adult Broadcast

The second program included a target audience of those 14 years and older, and it was the largest group interviewed. Over thirteen hundred were questioned and the majority were over 18 years. Over half the population watched TV, and over one third of these saw the televangelistic special on the night of November the tenth. Again the majority of those who did not stay up and watch gave the lateness of the program’s airing as the main reason. The next largest number that did not see the special were watching other channels or were not interested.
Three-quarters of those who saw the program liked it because (appearing in order of importance), it talked about God, had interesting ideas and was well produced. The minority who did not like the special gave the same emphasis as in those of the same category in the other adult show: its Protestant religious advertising, its religious approach or that it was poorly produced or boring. This latter small percentage also included those who said this special showed information contrary to what the Orthodox believe. One would have thought this to be a more common criticism by the adult audiences of the televangelistic programs, but this was not the case. It can be assumed that the Romanian people did not see these specials as different in theological emphasis or that if it was, it was not so different that they were willing to change channels.

Under half of those who watched the program said they would write in but as has already been explained, fewer than this number actually did. About the same number suggested no change had taken place in their lives. Just over one third admitted praying with the host at the end of the program and over forty percent said they committed their lives to Christ. Only twenty five percent said a change had taken place.

_A Comparison of the Data from All Four Broadcasts_

The audiences of the broadcasts were high. Each program reached between one third and two thirds of TV viewers from its target group. Nearly half of all Romanians aged 14 and above (45%) watched at least one program. Total viewers of at least one program were 8.1 million. Each program was viewed by around one in five Romanians aged 14 and above. Average viewership per program was between 3.0 - 3.8 million.
Within the total population of 14 and above, between 60% and 70% of viewers of all programs watched them entirely.

In terms of sociodemographic composition, two programs achieved higher audience ratings, the youth, “Choose Life” and the children’s, “Return to Superbook.” These were among girls, mostly rural inhabitants and younger age segments of the respective target group. The other two programs, the adult specials, “Realities on Stage” and “Don’t Ask Me, Ask God” - scored better in the urban than in the rural communities.

Respondents who did not watch two of the programs, “Choose Life” and “Return to Superbook,” indicated as the main reasons were that they were not at home or had other things to do. The two other programs, “Realities on Stage” and “Don’t Ask Me, Ask God,” were not watched mainly because respondents said they were transmitted too late at night (after 10 PM).

When it comes to attitudes and opinions, nearly all Romanian children who watched “Return to Superbook” (98%) said they liked this program. The other programs were found attractive by around three in four Romanians of each target group. Respondents said they liked the programs mainly for two reasons. They found the views expressed in the programs interesting, and they liked to hear about God and learn more about religious issues. These issues become important when the aesthetics of Christian broadcasting is addressed in the subsequent chapters.

The main reason for not liking the program was religion itself. Most Romanians who found the programs unattractive said they did not like the religious approach, they thought them to be Protestant religious advertising, or maybe one can add that they did
not like proselytizing. It needs to be mentioned that the positive response to three of the programs, “Choose Life”, “Realities on Stage”, and “Don’t Ask Me, Ask God,” was higher in the rural area than in the urban location. Young girls liked “Choose Life” better than young males. Medium-aged viewers were more attracted by “Realities on Stage” than younger viewers. No sociodemographic differences in terms of attitudes were found for “Return to Superbook”.

When it comes to the impact these programs had on behavior it was found after viewing the programs a substantial number of respondents in each target group said they were planning to write for free literature. The intention to write was found to be highest among children (79%) and lowest in viewers of “Realities on Stage” (37%). Around one in two viewers of the other two programs said they planned to write (52% and 43% respectively). However, as has been pointed out, when all the programs had been transmitted, the final survey found that only 8% of all viewers of at least one program had already asked for free literature. From among those who did not write, 30% were planning to do so, one in two (49%) said they did not plan to write, and one in five (21%) were unsure whether to write or not. In the end (six months after the programs), it was estimated that 10% wrote in for literature. It needs to be pointed out that all who wrote in did not fit in the category of having prayed with the host or of having dedicating their lives to Christ. This is important, because it was from these names and addresses that the two year follow-up interviews occurred.

More than half of all viewers of each program did not pray with the host at the end of the broadcast. The main reason for not praying was that it did not occur to many
believers to pray with a TV host. It was felt to be an entirely new and somewhat unusual situation for a country not familiar with televangelism. Other more specific reasons were that some people “don’t like to pray in front of the TV”, or they think they are prohibited to pray by their personal religious faith.

Commitment of life to Jesus Christ as a result of broadcast was higher than praying with the host at the end of the program in all the specials. But then, many viewers interviewed in the Final Summary Survey (61%) said that they had in fact “committed their life to Jesus or to God before the broadcast, being Greek Orthodox by birth.” From talking to those giving the interviews, it became apparent that viewers who liked the programs were reluctant to admit that they had become believers in Jesus or God because of the broadcast. It may be that the idea of praying in front of a television set was not an acceptable practice for Romanians.

From talking to those giving the interviews, it also seemed that for Romanians to tell how their life had changed because of the programs was difficult for most respondents in each target group. Between one quarter and nearly half of the viewers, depending on which target group, reported no change. Others tried to distinguish between “some” change and “effective” change. By “some” they meant no change as such, but a stimulus was provided by the program towards reflection, honesty, belief, generosity and so on. By “effective” change respondents indicated a real modification of the state of mind in terms of feelings of peace, hope, well-being, reinforcement of belief, including, it must be added, in their own Greek Orthodox belief.
Overall, the survey found that the behavioral impact of the programs, in terms of planning to write and commitment of life to Jesus tended to be somewhat higher among rural inhabitants and females than among males and urban residents.

Data from the Questionnaire Done Two Years Later

To determine the long term effect of the CBN television blitz done in 1994, further interviews were done exactly two years later in October 1996. This study done by GTD required the following:

1. To be done with the collaboration of the Romanian Evangelical Churches

2. To assess opinions and attitudes towards the 1994 programs

3. To determine the impact of the programs on actual behavior

The study would show that audience measurement was performed by interviewing the respondents about the four programs aired by CBN International in Romania during November 1 - 10, 1994. All surveys were conducted by GTD in collaboration with the Romanian Evangelical Churches who had the names and addresses of respondents.

Those interviewed were those who had given their names and addresses to CBN’s headquarters in Romania. Personal interviews were conducted using a structured questionnaire provided to GTD by this researcher. Four different samples were designed according to the specific target audience of each program but containing the same questions. All interviews were conducted by trained interviewers specially briefed for this project. More than five hundred persons were interviewed by random sampling determined by the availability of the respondent’s name address and phone number. Phone calls were
made to clarify some comments and to further understand the process undergone by those being interviewed.

The report from GTD includes a summary of findings and a statistical analysis of the data in graphic format and pertinent parts are included in the appendix.

*Data from the Children's Broadcast Two Years Later*

Children who had responded two years before were asked: “Do you remember writing and asking about the Television Program?” Of the two hundred questioned all said they did remember writing into CBN’s “Return to Superbook” program.

When asked “Have you changed your life spiritually because of the program?” Almost sixty percent said they had. The next question was if their spiritual life had changed because of the program and in what way had it changed. They were given the following options:

1. Do you go to the church more?
2. Are you praying more?
3. Do you feel you are a better Christian now?

Of those who said their lives had changed, over sixty percent said they went to church more. The same number considered themselves to be better Christians, while thirty two percent said nothing had changed but the majority (almost all), prayed more.

Qualitative research usually pays attention to the process, and so further questions were asked. If they believed they had become better Christians, how did the televangelism specials help them become better Christians? Again they were given some choices:
A. I began to read, to pray and to believe more in God.

B. I learned more about God and His Son Jesus Christ.

C. I dedicated my life to Jesus.

D. Others.

Twenty three percent said they began to read their Bibles, to pray and to believe in God. Only a little more than half this number learned more about God and His Son. A bigger percent (26%) said they dedicated their lives to Jesus, but the largest group had a variety of answers that were not constant enough to classify.

When asked if they would like to see more such Gospel shows, almost a hundred percent said they would. When questioned about why they would like these type of programs, the majority explained they enjoyed these shows. Others said these shows were interesting to them, but the smallest number (14%), said these programs helped them to better understand God and the Bible.

Data from the Youth Broadcast Two Years Later

The same questions were asked of the youth as were asked of the children: Do you remember writing and asking about the Television Program? Almost all the respondents remembered doing so.

When interviewed as to if their spiritual lives had changed because of this, most of them confirmed they had. Being more specific as to how their lives had changed, almost eighty percent said they now go to church more. All of them confirmed they were praying more and almost two out of three believed they had become better Christians because of
this show. When confronted with how did the show help them become very good Christians, most of the young people confessed they had dedicated their lives to Christ. A small number began to pray and read their Bible more, and even a smaller number felt they had learned more about God and His Son.

Again the overwhelming majority wanted more such shows because they were of interest to them. A smaller number admitted that these programs helped them understand God and the Bible, and a minority suggested that they simply enjoyed this type of special.

Data from the First Adult Broadcast Two years later

The same questions were asked of the adults from the program, “Realities on Stage.” Again one hundred percent remembered writing in two years ago. When inquired as to whether their lives had changed because of the special, three out of four said their lives had.

When given the choices as how their lives had changed, almost ninety percent (86%) of the adults said they have gone to church more. Almost one hundred percent confirmed they now pray more and over three out four said they had become better Christians because of these programs.

Upon being challenged as to how they know they are better Christians, over one third acknowledged they had committed their lives to Jesus. About a number equivalent to half the number of these said they began to read, to pray and believe in God more and a minority suggested that these shows gave them a better understanding of God and His Son. The other third were too divergent to classify.
Those who had responded to this adult televangelistic special two years before also agreed that they would like more Gospel programs. The reasons why, in order of importance, were that they were very interested in religious programs, such specials helped them understand God and the Bible better, and finally, they want these programs simply because they enjoy them.

Data from the Second Adult Broadcast Two Years Later

From the second adult special “Don't Ask Me, Ask God,” all respondents remembered writing in two years earlier. Over half of them confessed that their lives had changed spiritually because of the program.

Upon being challenged as to how their lives had changed, three out of four admitted going to church more. Eighty percent said they were praying more, and over half confessed to becoming very good Christians.

When interviewed as to how they evaluated their very good Christian status, most admitted to reading their Bible, praying, and believing in God more. Not as many said they dedicated their lives to Christ and the fewest acknowledged that they learned more about God and His Son. Almost fifty percent had other various reasons too diversified to classify.

All those who responded to the second adult show agreed that they would like to see more Gospel programs on the air. The reasons given, in order of importance, were that such programs were very interesting to the adult viewer; these shows help them understand God and the Bible better and a small group simply enjoyed this type of
broadcast. Again the majority had many variant views as to why they wanted Gospel shows.

**Correlating the 1994 and 1996 Data**

To understand the long-term effect the CBN Televangelistic Blitz had in the country of Romania, a comparison between the data collected is needed. Since data is available for each special in both 1994 and 1996 interviews, it will be easier and more clear to look at these for each show. It will not be necessary to look at all the information already dealt with but only with that which is pertinent to determining the efficaciousness of the televangelistic method employed by CBN as it compares to the televangelistic criteria laid out by ICMC.

**Correlating Data from the Youth Broadcast**

Most of the youth who saw the program in 1994 liked it. Those in 1996 were in agreement even two years later that more such programs would be enjoyed by their number.

In 1994, sixty three percent of those who watched the program suggested they had committed their lives to Christ. In 1996 almost forty percent said they were good Christians because of this show, and just over one out of four of these, or ten percent of the whole, said they had dedicated their lives to Christ. Another ten percent of the whole confessed to reading, praying and believing God more. In Evangelical terminology, the
most that could be considered “Christian” after two years would be twenty percent by
their own confession. This means a drop of forty percent, from sixty to twenty.

However, when asked if their lives had changed because of the programs, one in
three of those from 1994 reported they had, while the number increased to two in three in
1996. When asked how it changed their lives, almost eighty percent shared they go to
church more, all said they prayed more and over sixty percent confessed to being very
good Christians. Although a point in time when a person got converted or dedicated was
not confessed to, there is agreement by large numbers of Romanians that the
televangelistic specials did change their lives in such a way that they are trying to live like
Christians. In the eyes of Eastern Orthodoxy such a commitment is not necessary to those
baptized as infants into the faith.

About half of those young people who watched the program planned to write in
for literature. One could argue that only the most committed wrote in and this would
account for the increase of those whose lives had changed. This being the case then one
would also expect an increase in those who said they dedicate their lives to Christ, but
this, as was shown, did not materialize.

Correlating Data from the First Adult Broadcast

Of those who watched the adult show in 1994, three out of four liked it, and two
years later ninety percent of those who wrote in concurred.

Again most of the thirty-seven percent who said they would write in for literature
did not, but from those who did a random sample were interviewed two years later. Those
who viewed the program in 1994 revealed that over half said they committed their lives to Christ. In 1996 almost forty percent of these adults still confessed they had given their lives to Christ. This shows only a ten percent loss, a much lower decline than from the youth above.

While thirty percent of those who watched the program in 1994 said their lives had changed, over seventy-five percent in 1996 acknowledged their lives had spiritually changed. Eighty-six percent went to church more, ninety-seven percent prayed more, and three out of four considered themselves to be very good Christians.

_Correlating Data from the Children's Broadcast_

The greatest audience was that of the children's program in 1994, and it also had the greatest acceptance two years later. Almost all the children who watched the show liked it and reported the same attitude in 1996.

Again almost eighty percent said they would write in but not near this number corresponded. There was, however, a higher percentage who wrote in than in all other age groups.

Almost three-quarters of the children watching said they committed their lives in 1994 but this dropped to one in four by 1996.

Over half the children responded that their lives had changed in the first interviews and unlike all the other age groups which showed an increase, the same number was obtained in 1996.
Correlating Data from the Second Adult Broadcast

Three-quarters of those who saw the program in 1994 liked it, and this increased to one hundred percent two years later.

Under half of those who watched the program said they would write in, but as has already been explained, fewer than this number actually did.

Just over forty percent said they committed their lives to Christ in 1994 and a little less than half that number confessed to this same experience two years later. One out of four said their lives had changed in 1994. Over half said a spiritual change in their lives had taken place when interviewed in 1996 and this was demonstrated by the seventy five percent who attended church more, the eighty percent who prayed more and the almost fifty percent who considered themselves to now be very good Christians.

Understanding the Correlated Data

It is not the intent of this study to deal with all the ramifications of this correlated data, although some conclusions and other possible points of research will be addressed in concluding chapters. It is tempting to wrestle with some of the obvious issues, but to do so would take time and space from the critical criteria at hand. Those areas related to the inquiry of this thesis will be dealt with in the next chapter, and other possible research and conclusions will follow in the concluding chapter. Now the other Evangelism programs used in Romania will be compared against televangelism.
Data from Other Mass Evangelistic Programs

Luis Palau Evangelical Association had two outdoor crusades in Romania -- one in 1990 and one in 1991. The administrator for this organization, Mike Umlandt, reported that in the first crusade over two hundred and fifteen thousand attended and more than forty-six thousand or 22% committed their lives to Christ. In the second crusade, over one hundred and twenty five thousand attended. He stated that over forty thousand converts or 32% responded. These names were also given to Evangelical Alliance churches to follow up, and they received the same poor treatment CBN’s respondents experienced. Again the reasons given for this were, the lack of workers, churches already too full, and pastors too busy.

The “Jesus Film” from Campus Crusade for Christ, in their March 1992 through June 1993, had almost five hundred thousand viewers, with one hundred and forty-one thousand, or 28% who committed their lives to Christ. Campus Crusade used a different method of follow up and showed over fifty thousand who came back for the first lesson or 36%, but only seventeen thousand or 12% finished all six lessons. They showed that almost four thousand (2.8% of the converts or 23% of those completing the lessons), were trained as lay workers but most of these were not new converts. Campus Crusade also mentioned starting one hundred and fifty fellowships (they do not like to call them churches because of Campus Crusades’ multi-denominational support).

Both of these organizations reached fewer numbers than televangelism, and spent fewer dollars, but in comparison to televangelism, it cost more money to get their message
out and it cost much more to get souls converted. Looking at the evaluation per participant and per convert, it reveals the following:

- CBN spent $1,600,000 for over 10 million (45% of the population) in viewership. This meant that $0.16 was spent per viewer and $0.40 was spent per convert (39% of the audience).

- Palau spent $186,000 for 125,000 in attendance (0.5% of the population). This translates to $1.49 per attendee and for the 40,000 converts (32% of the attendees) $4.65 was spent on each commitment.

- Campus Crusade spent $288,000 for 497,000 in attendance (2% of the population). This means they spent $0.58 per attendee and for 141,000 converts (28% of the attendees) $2.04 was spent per commitment.
Understanding the use of evangelism in the data

Although Romania is considered to be part of the "Unreached People Groups" of the world and is also included as a target group of the "10-40 window," it is not un-Christian or "unchristianized." It is, however, "unconverted," by the definition, rightly or wrongly evolved, from the morphology of conversion in Western Evangelical Christianity. Romania cannot be considered "evangelized" by most Evangelicals including, by the definition mentioned earlier, Pat Robertson, the founder and president of CBN. Therefore CBN along with most Evangelicals, would want to see the number of persons converted in Romania, who "committed their lives to the Lord at a crisis point in time," or who prayed "the prayer." Conversion, as has previously been explored, is the time the person made a deliberate decision to follow Christ, be "born again" or pray the sinner's prayer.

It was necessary for CBN, so as to evaluate the success of the Blitz, to find out how many viewers prayed the prayer with the host of the show. It seemed immaterial to CBN's evangelical theology whether this was a process or crisis. What is of importance is Robertson's definition of evangelism. His definition of evangelism incorporates more than a "born again" experience. He says this is simply the beginning of the journey. There
must be an on-going involvement after such a conversion event. This on-going involvement, what it means and whether or not it happened, needs to be evaluated. The type of televangelism which CBN employed needs to be understood and measured against a standard developed by the Christian media, ICMC. ICMC has as one of its principle players some of CBN’s own theologians and media specialists. As has been suggested, it is the intent of this thesis to evaluate CBN’s televangelism against the criteria of ICMC.

Process or Proclamation Evangelism

In this study it was pointed out that ICMC, the self imposed “Gatekeeper” of Christian media, particularly Televangelism, suggested there to be four different approaches to media evangelism. These were as follows: the INCARNATIONAL approach, the PROCESS approach, the PROCLAMATION approach, and the WORLDVIEW approach to evangelism. These four different models of televangelism were presented simply as models against which to evaluate the television broadcasts under study in Romania. ICMC, as mentioned earlier, did not mean that these approaches were mutually exclusive philosophies, nor did they imply that these four “approaches” are competing, rival definitions of what evangelism could or should be. They contrasted the four approaches to show how “multi-faceted the task of evangelism” really is and to reveal the limitations and inbuilt tensions of these approaches.

It has been demonstrated that CBN did not, by ICMC’s definition, use INCARNATIONAL or WORLDVIEW evangelism at the time of the Blitz. ICMC’s definition of these two approaches seems to be more contiguous with the evangelistic
approaches of the Eastern Orthodox church in Romania. This leaves two other approaches that best describe CBN’s Blitz televangelism, PROCESS and PROCLAMATION evangelism. To be equitable to both ICMC and CBN, both of these evangelistic approaches will be compared with the data accumulated. Other criteria evolving from this study will follow the discussion of these two approaches.

Analyzing the data through Process Evangelism

PROCESS evangelism, ICMC holds to be the most clinical approach to evangelism. This approach, as previously pointed out, tries to rationalize the process involved in conversion, analyze the steps and to understand the mechanisms involved. This approach maintains that not everybody responds suddenly to the gospel because for many, the process is much more gradual. The issue or problem one faces with this approach is that the results afforded in CBN’s four-day Blitz could be understood as part of the PROCESS. Romania, after all, was not totally deprived of the Bible, the Gospel or the Christian theology prior to CBN’s Blitz. Romania would claim to be a Christian country with almost two-thousand years of Christianity. If such be the case then the evaluation of the PROCESS approach to evangelism needs to precede the study of PROCLAMATION evangelism.¹

In PROCESS evangelism three major concerns are held central, Message, Medium and Audience. Throughout Christendom, one of these concerns has received more

¹ This presentation of PROCESS and PROCLAMATION evangelism is adopted from Menkir Esayas, Paul H. Virts and Vishal Mangalwadi, Media and Message, pp. 28-34
attention than the others. Around the Reformation, for example, there was a debate about what exactly the *message* of evangelism was. During the time of Wesley, the *medium* began to be investigated with more interest: Wesley himself had always assumed the saving of souls to be "almost a sin" if the preaching were not done in the church, but the closing of the churches to him meant that he had to experiment with open-air preaching. As this study has already shown, he also used the Moravian-inspired methods of "class meetings." Jonathan Edwards, the reader will recall, noted with interest the effects that revival preaching produced. Today the *audience* of evangelism is receiving more critical attention than has been the case for many years. These three issues will need to be addressed separately:

1. The Message. The church has not always agreed about the nature of the evangelical message. This was particularly true between CBN and the Eastern Orthodox church, the latter believing the country was already evangelized. The evangelical church has always placed its emphasis upon the spiritual nature of evangelism. There must be the work of Christ to make salvation possible, and the inner change that takes place when the new birth is experienced. While this appeared to be something very difficult for the Romanian church to accept, it obviously was not by the masses. Of those who watched the programs 34% said they prayed with the host at the end of a show and 39% reported praying and committing their lives to Jesus Christ during at least one of the shows. 61% said they had in fact "committed their life to Christ or God before the broadcast, being Greek Orthodox by birth."
The evidence that evangelism message has been successful is measured in spiritual terms: changes in lifestyle and beliefs are evidence that an individual genuinely has found Christ. This is the reason this study asked the respondents whether they felt their individual spiritual life had changed. For the Orthodox church evangelism is more a social and economic event, something that involves body, soul and spirit. Evangelism to the Orthodox church means relieving economic oppression and social injustice as well as (or, in some cases, instead of) spiritual need. The emphasis is less on individual renewal and more on societal transformation. To demonstrate whether an individual had changed their life style since their commitment, a second interview was taken two years later. The findings from 1996 data are as follows:

For children (ages 6-13), 57% admitted their spiritual lives had changed because of the program. When asked the manner that their lives had changed the following was given: 64% go to church more; 90% pray more; and 56% said the show helped them become a very good Christian.

When asked to choose which one of the following four best fits this change: 23% began to read their Bible, to pray and believe in God more; 16% said they learned more about God and His son Jesus Christ, the lowest percentage demonstration a possibility of pre-knowledge; 26% said they had dedicated their lives to Christ; and 35% said they would describe their experience in other ways.

For youth (ages 14-24), 64% admitted their spiritual lives had changed because of the program. When asked the manner in which their lives had changed: 78% go to church
more; 100% pray more; and 61% said the show helped them become a very good Christian.

When asked to choose which of the following four best fits this change: 23% began to read their Bible, to pray and believe in God more; 13% said they learned more about God and His son Jesus Christ, the lowest percentage demonstration a possibility of pre-knowledge; 27% said they had dedicated their lives to Christ; and 37% said they would describe their experience in other ways.

For adults (age's 18+), 76% admitted their spiritual lives had changed because of the program. When asked the manner in which their lives had changed: 86% go to church more; 96% pray more; and 76% said the show helped them become a very good Christian.

When asked to choose which of the following four best fits this change: 18% began to read their Bible, to pray and believe in God more; 11% said they learned more about God and His son Jesus Christ, the lowest percentage demonstration a possibility of pre-knowledge; 36% said they had dedicated their lives to Christ; and 35% said they would describe their experience in other ways.

For youth and adult (ages 14+), 44% admitted their spiritual lives had changed because of the program. When asked the manner in which their lives had changed: 75% go to church more; 81% pray more; and 47% said the show helped them become a very good Christian.

When asked to choose which of the following four best fits this change: 24% began to read their Bible, to pray and believe in God more; 12% said they learned more about God and His son Jesus Christ, the lowest percentage demonstration a possibility of
pre-knowledge; 18% said they had dedicated their lives to Christ; and 47% said they would describe their experience in other ways.

2. The Method. If Christians disagree about the message itself, it is not surprising that they also disagree about the methods to be employed. Evangelicals have concentrated on fairly traditional methods of persuasion, emphasizing above everything else the straight-forward verbal proclamation of the Christian message through preaching, following the example of the Apostle Paul. In recent years there has been much more special concern with mass media.

Discussions on mass media evangelism among evangelicals frequently pay a lot of attention to techniques. Media used are examined largely in terms of their effectiveness, or their ability to make converts who will become long-lasting adherents of evangelical churches or at least supporters of the evangelical mass media. Questions are also raised about the ethics of various approaches. Recently there has been a growing concern with non-verbal forms of communication particularly in Televangelism. When it came to how the Romanians viewed such programs by evangelical CBN, they responded even two years after the program (1996 data) as follows:

For children, 93% said they would like more of these Gospel programs, and when asked why they responded: 22% said these programs were very interesting for them; 14% suggested these shows help them understand the Bible better; 33% simply enjoyed this type of show; and 31% gave other reasons.

For youth, 91% said they would like more of these Gospel programs, and when asked why they responded: 29% said these programs were very interesting for them; 22%
suggested these shows help them understand the Bible better; 13% simply enjoyed this type of show; and 36% gave other reasons.

**For adults,** 95% said they would like more of these Gospel programs, and when asked why they responded: 40% said these programs were very interesting for them; 34% suggested these shows help them understand the Bible better; 11% simply enjoyed this type of show; and 14% gave other reasons.

**For youth and adults,** 100% said they would like more of these Gospel programs, and when asked why they responded: 33% said these programs were very interesting for them; 25% suggested these shows help them understand the Bible better; 6% simply enjoyed this type of show; and 36% gave other reasons.

The “incarnational” concern of the *method,* however, has been more typical of the non-evangelical approach to evangelism. Methods here are largely activist in nature — not simply proclaiming a message orally, but also taking steps to challenge situations of injustice and oppression in society. In its most extreme form, this definition of evangelism would entail the overthrow of unjust structures. This was demonstrated in Romania, not by the Eastern Orthodox Church but by the Hungarian Reformed church mentioned earlier, whose acts initiated the collapse of Communism in Romania. This is not to say that the Eastern Orthodox church of Romania did not suffer, for many of its strong adherents were imprisoned for their stand. This writer interviewed one such person who had been imprisoned five years, of a twelve year sentence, for writing Christian hymns. In the darkness of his five years, solitary confinement, he kept his sanity by mentally composing and memorizing over three hundred hymns. However, there is often less concern with
effectiveness shown by adherents of the incarnational view, since the objective of

evangelism is much less clearly defined than the evangelical one in process evangelism; and

the actions taken may be symbolic gesture of solidarity with the oppressed rather than
definitely targeted acts of strategy. In process evangelism the methods are more
measurable because of the evangelistic definition given, and more will be said about this in
the following section.

3. The Audience. The third major concern in discussions of evangelism focuses on
the audience for the evangelistic message, in this case Romanians. Just how important is it
to build up information about one's audience -- to understand what its members already
know about the message, what their needs and interests are, and how far our presentation
needs to be adapted in order to meet those needs?

These considerations say ICMC, have not received much attention in the twentieth
century until recently. In the early years of this century, when "modernism" started to
threaten the foundations of Christian belief, evangelicals and fundamentalists were
preoccupied with defending the veracity of the Gospel message. Considerations of
audience were less of a priority but in recent years these considerations have started to
attract more interest and attention once again. This has happened because of two
developments: first, a theological examination of what the Scriptures have to say on the
subject; and second, the influence of the social sciences in conditioning evangelical
thinking about evangelism.²

² Ibid., p.30
Theological basis of the Process approach

This orientation has its foundation in the biblical view of human nature. The basic biblical truth about humanity is that we are made in the image of God (Genesis 1:26-27). What does this mean? Theologians disagree about the details; but it is generally accepted that it means that we have: (a) a spiritual as well as a physical dimension, (b) the ability to choose between right and wrong, (c) the capacity to love and be loved, (d) the ability to communicate with each other.³

If this is the case, there are several implications for the evangelist. Evangelism must be concerned with both the spiritual and the physical dimensions of human life. It is not true evangelism to address an intellectual message to people whose physical and emotional needs are ignored. An argument for this could be made in Matthew 25, where Jesus separates the sheep from the goats by how they acted towards the physical well-being of the “Church.” The physical dimensions of the Romanian people were not considered at the time of or before the Blitz. None of the Evangelistic Associations addressed effectively the physical dimension of the Romanian people, at least not until after the blitz by CBN.

Evangelism must never employ techniques that impair the individual’s ability to decide freely and fairly to accept or reject the message. One can impair people’s ability to make real choices by using deceitful practices (i.e., implying that once one accepts Christ’s way all one’s problems are magically solved) or by exerting undue pressure (e.g., using

³ Ibid., p. 32
friends to manipulate them emotionally into the “right” decision) -- and so on. This study of CBN’s program did not seem to imply such a message or the manipulation of people into making a decision—not unless one considers the act of asking viewers to write for free literature as manipulation.

Evangelism, biblically, ICMC reminds one, needs to begin from a genuine love for the viewer, regardless of their variety of background or their negative response to the message. Loving the audience means doing everything possible to understand the needs, interests and worldview of the viewer. It was difficult to measure CBN’s love for Romania except to say that it spent over a million dollars presenting these programs. CBN did not keep any further presence of evangelical substance or emphasis after one year following this blitz. Its last televangelistic attempt was done the next Christmas. During this time CBN’s Operation Blessing went in with a medical team but nothing has been organized to show a presence or concern for the country since then. It has been said by the Romanians that all these American televangelists want to do is make a splash in their country (in the name of Jesus), to show credence to the home audience who will then continue to fund the evangelist.

Evangelism needs to be clear, comprehensive communication that is based on concepts and illustrations with which the audience is familiar. We need to start where people actually are and not where we wish they were. Eighteen million of a population of almost 23 million watched at least some of CBN’s four shows. The receptivity to these shows by the general masses would indicate an appropriate presentation was given, beginning at an appropriate time in the history of this country.
The methods of Jesus give one another illustration of audience orientation. Jesus healed and fed people while he preached. It could be argued with the Process approach that Jesus' feeding and healing His audience was also manipulatory. Nevertheless, Jesus understood the needs and background of his audience, told stories that they would understand (even though his parables had a deeper meaning) and adapted his approach to different individuals. With Nicodemus he was capable of holding a relatively philosophical discussion (John 3:1-15), but with the woman at the well he used a different approach. He spoke about what was on her mind (water), addressed her personal needs (her wretched lifestyle), and used the theological debate she had created in order to reveal some truth about himself (John 4:1-26). Jesus loved the rich young ruler (Luke 18:18-25) but would not dilute his demands in order to win him. Using a modern day parable in one of their shows, CBN, it could be said, arrived at a similar end. Presenting his claims in a deceitfully persuasive manner, suggests ICMC, was not a part of Jesus' strategy, and, this study could add, nor did it appear to be a part of CBN's. It could also be added that the variety in CBN's program's, appealing to the children, youth and adult, with age appropriate material, were in some way achieving a similar goal.

Social sciences in the Process approach

The social sciences, such as psychology, sociology, social psychology and anthropology, have been responsible for creating a new sensitivity to the audience among practitioners of evangelism. Their interest in how people learn, think, believe and act, and how they are influenced by the beliefs, actions and persuasive strategies of others, has
focused interest and concern upon what actually happens through evangelization. Each one of the social sciences has something to contribute to one's total understanding. For example, each person belongs to many different groups, and each of their own social settings has its own impact upon the way one sees life and the beliefs one adopts; but this can not be discussed now. In this section a psychological perspective will be adopted on how people think, believe, feel and act, and on how they approach the business of making decisions.

A psychological perspective on evangelism ICMC stresses shows several key themes, including: FILTERS, NEEDS, and PROCESSES. Each of these will be handled separately.

**Filters:** When a message is received from the outside world, humans do not simply take it on board uncritically like a tape recorder. Instead it is processed through a series of “filters” based on one’s own previously held beliefs, experiences and views. This is why two people can hear the same phrase (“conversion,” for example) and take away a different meaning from it.

**Needs:** People are motivated to act and feel in certain ways because of the needs they have, and the necessity for finding ways of meeting their needs. These ‘felt needs’ can give one a clue about how televangelists can effectively present the Gospel to a particular audience. For example, where desperate loneliness is a seriously felt need, evangelism will be more effective if it presents Christ as the ever-present friend.

**Processes:** People do not make decisions “out of the blue,” without any advance preparation. In any serious decision there is a process involved. Psychologists can study
the various steps in the process. It is from this insight that “process approach” to evangelism has come.

How does one make a decision for Christ? Dr. James Engel, Professor of Communications at Wheaton College, and Dr. Viggo Sogaard have borrowed from other psychological models to construct a diagram of the steps taken by a person in the process of evangelization. The model Engel presents has both strengths and weaknesses. On the one hand, it is simple, and it clearly demonstrates the multiplicity of steps involved in the process. It discourages the communicator from expecting to move people from a “-8” to a “+1” on Engel’s scale, with unrealistic speed. On the other hand the model is purely linear: it assumes that each of these steps will be followed in an invariable order. This might happen, maintains the social sciences, if people were robots, but since human beings are sometimes irrational and impulsive, they cannot be relied upon to follow such a straight line. This scale can lead to the assumption that what a person needs is to be fed information about the Gospel, and that when he or she knows enough, the right response will be automatic. Things do not happen quite so neatly, because it is possible for an unbeliever to know all about the Gospel and yet remain resistant. Attitudes as well as ignorance, says ICMC, must change. Because of these considerations, Soggard has modified Engels’ original model. This is an improvement because it moves away from one-dimensional thinking about information, what Dr. James Kennedy calls “Head knowledge,” and also takes into account changes in attitude, which Kennedy calls, “Heart knowledge.” However, Soggard makes the same assumptions as the earlier model about

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the audience: that generally it moves from a state of less knowledge to greater knowledge about the Gospel, and from negative attitudes to positive attitudes.⁵

These models are helpful, but if they are going to be of any use to us in formulation strategies for evangelism, they need to show the evangelist what steps to take in leading a person to accept Christ. Psychologists generally recognize four dimensions important in predicting human action: knowledge, beliefs, attitudes and behavior (as well as the intention to behave). How do these four dimensions interrelate? Many models assume that an increase in information will lead to a change in attitudes that will be followed by a change in behavior. Such an assumption leads one to think that when we approach someone with the Gospel, the first and most crucial question is: how much do they know? Even the notorious Evangelism Explosion (EE), by James Kennedy begins by asking the sinner: “Have you come to the place in your spiritual life where you know for certain that if you were to die today, you would go to heaven?”⁶

ICMC suggests that probably one should be asking: how does the unconverted feel? Attitudes can determine one’s openness to new knowledge. Someone who is a Muslim fundamentalist may have very little knowledge of Christianity and be very negative in attitude. If approached with simple information about the Gospel, such as a tract, it is likely to increase the Muslim’s antipathy to the Gospel. If one was aware of these negative feelings, other strategies could be used to create a softening of attitude, before communicating further information. A demonstration of Christian love could help the hardened person to see Christians in a new light that then allows the evangelist to

⁵ Ibid., p. 33
present his message more effectively. This was not done by CBN. In fact the Eastern
Orthodox church spoke on the radio, on TV and placed articles in the newspaper opposing
the four-day Blitz prior to and following the programs airing. If this action on the part of
the Orthodox church decreased the audience it certainly did not appear so, for almost 50%
of those over 14 years old in the country watched at least one program. If the children are
included in the equation, well over 50% watched at least one show. Even the Romanians'
openness to the programs seemed high—as shown above, 39% of all those who watched at
least one show committed their lives to Christ. This was higher than Campus Crusade’s
28% and Luis Palau’s 32%, but all of these types of evangelism showed openness to the
evangelical message.

The circumstances in people’s lives may alter the ways that they become more
receptive to the Christian message. Personal crises may heighten interest and the sense of
need (or, alternatively, may move a person further away from interest in the Gospel).
Again it could be argued that Romania had gone through and was still going through a
political and economic crisis when CBN put on their program. Besides this, many were
out of work and uncertainty of the future might have encouraged “Fox-hole conversions.”
Fox-hole conversions are normally made in a crisis situation and are normally short term
by nature. With this as the background, individuals could have been very vulnerable to
Western evangelization or propaganda, depending on ones view point. This approach calls
for a continual reassessment of a person’s attitudes towards the Gospel, which allows one
to determine how much “information” they are ready for, but such was not performed by
either Palau or Robertson.
The data from the 1994 interviews immediately following the programs would not support that Romanians were moved further away from the Gospel through the circumstances in their country, but their interest might have been heightened:

**Adults:** 58% of adults in Romania, ages 18 and up, watched TV and 40% watched the show “Realities on Stage.” 43% said they did not watch because the show was too late at night (after 10 PM), 18% had other things to do, 17% watched another channel, but only 9% were not interested. Of those who watched 76% liked it and 41% prayed with the host but more than 50% said they gave their lives to Christ. 40% said their lives had changed and 31% (total of 71%) said their lives had been positively changed or their belief reinforced—by anyone’s measuring rod, these are outstanding numbers.

**Youth:** 53% of the youth in Romania, ages 14-24, watched the show, “Choose Life.” Those who did not watch 37% were not at home, 33% were doing other things and only 13% were not interested. 77% who watched the show liked it and 72% prayed with the host but only 63% said they committed their lives to Christ. 47% said their lives had now changed and 33% (a total of 80%) said their lives had been positively changed or their belief reinforced.

**Children:** 66% of the children ages 6-13, watched their show, “Return to Superbook.” Those not watching 44% had other things to do, 22% were not at home, but only 6% were not allowed to watch. Of those who watch 98% liked it, 44% prayed with the host and 75% said they committed their live to Christ. 31% said they feel better because of this commitment and 22% (total of 53%) said they feel more peaceful or better since making the decision.
This data would not support a Fox-hole, short term commitment. Those interviewed two years later, the 1996 data, still showed positive life change because of this commitment:

76% of the adults of Romania, two years after their commitment in 1994, still believe their lives have change because of this program and that their life style substantiated this.

64% of youth 14-24 believe their lives have change because of the commitment they made two years prior in 1994.

55% of the children in Romania, ages 6-13, two years later, still believe their lives were changed because of their commitment in 1994.

One would conclude from their study that countries in a major political and economic struggle or change are very receptive to the evangelical gospel and to spiritual change.

Applying the five criteria to the Process approach

ICMC has five criteria they use to evaluate the efficaciousness of each model of evangelism. Each one of these criteria will be examined to see if CBN achieved the goal of this gatekeeper.

1. Biblical integrity: One danger of a process approach to evangelism says ICMC, is that one can become too concerned with the communication of ideas. Evangelism is not simply a transfer of data. The Word has to “become flesh” in front of people in order for them to be convinced. The question needing to be asked is whether televangelism makes
the Word become flesh, and, if not, how does one account for televangelism success or in this case the large response in Romania?

Process methods, ICMC points out, can lead to perilous assumptions:

- *any* model is a simplification of human experience, and therefore involves some degree of distortion and this is self-evident in this study and for that matter in all studies of human behavior;

- the Bible stresses the continual conflict and spiritual struggle which is part of the process of finding Christ: the model cannot represent this with any accuracy;

- The ultimate challenge in Christian experience is to martyrdom. It is difficult for a model to incorporate the element of suffering.

It needs to be added by this researcher, that, while these assumptions have been noted, they did not seem to have a direct, or by their nature, a measurable impact on this study.

2. The Local Church: The primary benefit of the process approach to the local church is that it raises awareness of the audience that is to be evangelized, encouraging the church to start where its potential converts are, and in turn, learning what are their concerns and felt needs. If Romania’s felt needs included political stability and physical well being, then CBN did not address these. However, CBN was well aware that “now was the time” to evangelize the country of Romania, and to this end they prevailed.

Process thinking should lead media ministries to understand that nothing is so effective at the “commitment” stage of the process as interpersonal communication. This in turn should lead to plans to involve the local church towards an encounter with the
audience. CBN did set up a follow-up program with the Romanian Evangelical Church Alliance consisting of 17 different denominations in Romania. Such a follow-up incorporated giving all the names of those who responded to CBN's program to these churches for them to follow-up. However, while there was much debate about how many names would be given to what churches, in the end very few of these names were contacted by these churches. They gave the reason as having too many people already crowding their buildings and there was no time or room to handle the influx of people already coming to Evangelical churches. Having received no follow-up, one would assume those who committed their lives would "fall away," or at least be less committed, but the data of 1996 does not support this:

Of the Adults who were interviewed two years later, 76% still said their lives had spiritually changed, 86% were going to church more, 96% were praying more, 76% claimed to be very good Christians now.

Of the Youth who were interviewed two years later, 64% said that their lives had changed as a result of watching the program, 78% are going to church more, 100% of those interviewed said they now prayed more, 61% said they considered themselves to be very good Christians now.

Of the Children who were interviewed two years later, 57% said their lives were changed because of this program, 64% attended church more, 90% were praying more and 56% considered themselves to be very good Christians now.

The results imply that the younger the person the more likely they were to make a commitment, and conversely, the more likely they were of loosing their commitment over
time without the necessary follow up. On the other hand, the adults who made a commitment increased in their commitment over time even without an organized follow up program.

Process thinking should also lead media ministries to recognize that the local church is the essential environment for real discipling and follow up and to use it for the functions that they are suited to fulfill - fellowship, support, accountability. In the case of Romania, the local Evangelical church did not or could not, depending on your view-point, fulfill this role. The results were that the committed and the converts went back to the Romanian Eastern Orthodox Church to receive their church support. This study documents from those interviewed that televangelism benefited not the evangelicals who sponsored it but mostly the Eastern Orthodox Church who opposed the CBN televangelism. This type of national broadcast did not take people from the local church but in fact gave them new zeal to attend their local parish.

3. Effectiveness: Process methods are most effective when large audiences are involved, but in individual cases one can understand the audience more accurately without process tools. ICMC reminds one that Process methods give us a clearer picture of the relative success of different methods of evangelism than could be obtained by simply counting heads. Effectiveness can be measured by any movement, negatively or positively, in relation to attitude, knowledge or behavior. In this study the movement of Romanians toward God, and the things of God, were easy to observe and document.

Process methods can lead one to an over-concentration on short-term results. Satisfaction can be based merely on the fact that an individual has made a decision. It is
vital, ICMI stresses, that process thinking contains as much of an emphasis on what happens after conversion as on what leads up to it. It is again at this point one has to find fault with CBN’s televangelism, for not enough emphasis and, it needs to be said, money was put into CBN’s “backend,” or follow up, to ensure the after conversion results. Conversely, CBN could argue, in light of this study, that this did not seem to be so necessary in a Christian country with ample opportunity for church attendance.

4. Ethics: It could be asked whether it is ethical to attempt to move people up or down an artificially constructed scale as Process Evangelism suggests. However, if one regards the message as vital to the hearer’s eternal life, it would be unethical to fail to take every honest means of pressing the message home. The basic question is one’s motive: was CBN concerned with counting heads, raising support from back home, or with obedience to the Lord? This may never be answered by this thesis for only Pat Robertson knows his own motives. It also needs to be remembered about the “Incarnational dilemma,” mentioned earlier, in which either extreme, of the Divine to flesh continuum, is error. Where on the continuum Robertson rests is hard even for him to know, unless he succumbs to what is notorious of televangelists, and bows down to the “flesh,” or conversely, and unlikely, he believes he is totally Divine in his motives.

Process analysis, on the other hand, cannot do justice to those aspects of a convert’s situation over which the evangelist does not have control, such as social prejudices, racial tendencies, and the like. These are inherited from one’s environment and because the process approach is unable to compass these factors, it can instill in those evangelizing a dangerous blindness to them. To this researcher it is not so much a matter of blindness as
the belief, by evangelicals, that conversion will eventually encourage the convert to change all this.

It might be argued that it is unethical to measure results and that everything should be left to the Holy Spirit. Is all the Holy Spirit’s business? The other side of the argument is that Christians are responsible for the resources with which they have been entrusted by God, and it is therefore unethical not to measure. Good stewardship demands that evangelists make sure they are not wasting their resources, and if this be the reason CBN is measuring, it is commendable.

The final issue on ethics dealt with by ICMC, is that over-reliance on process techniques often leads to trying to create needs in the audience that will require our message, rather than simply to respond to the needs which people genuinely have. Did Romania need CBN’s televangelism? The results would suggest so. The vast numbers that watched the specials (about half the country watched one show), and the many commitments to a deeper walk with God would indicate that CBN met at least a spiritual need in Romania.

5. Aesthetics: Because of its focus upon how people feel, think and view the world, Process Evangelism says ICMC, needs to pay close attention to the art forms and cultural expressions of its target group of people. Not only do these things offer clues to that group’s present position within the process; they also provide means that can be used for altering attitudes and provoking imaginative understanding. A native Romanian hero such as Richard Wurmbrand, for example, can bring about much more of a hearing for the
Gospel in Romania than an American televangelist like Pat Robertson in a dubbed over American TV special, shown in Romania.

The Process Evangelism creates much more opportunity for the use of the arts in evangelism, because it recognizes that evangelism involves many steps of understanding and feeling, rather than one cognitive jump. An understanding of Process Evangelism enhances one's appreciation of the vital role which can be played by Christian novelists, playwrights, musicians, and other artists whose work may be extremely indirect, and more a matter of simply rendering the truth about life as they see it, rather than pursuing any definite Evangelistic intention. Even a musical group or drama group who never (or rarely) have the privilege of leading people directly to Christ after their performances can be appreciated as a valuable force in evangelism, because they move people further down the road towards Christ. While CBN used the arts, and used them well in their specials, they did not use them simply as a gradual process towards conversion, but as a tool for an immediate response from the audience to accept the Evangelical Gospel. People were challenged to pray the prayer after each show. Therefore, by Process Evangelism's own confession, those who were not ready to accept the message and were asked to do so were more likely to be driven further away from making such a commitment and to criticize the program as being Protestant advertising. Engels' argument that pushing a person down the scale towards an acceptance, before that person is ready for that step, often causes him or her to revert backwards up the scale, needs to be understood by Evangelicals.
It is because of this that this writer suggests one should teach Christian’s to witness and allow evangelism to be a natural result of such witnessing. Witnessing, by its very definition, can best be defined as the act of sharing what Christ has done for you and Evangelizing is best understood as telling someone what Christ will do for them.

Witnessing, empowered by the Holy Spirit (Acts 1:8), is an ongoing daily life endeavor, while Evangelizing should be done when the recipient is ready. Good witnessing almost always leads to good evangelizing. This is when the seeker, seeing and hearing the work of God in the one witnessing, at a point of need, will request from that one witnessing, or go to a place where they can receive the help that has been evident in the life of the one witnessing. CBN, if they could have done better, may have done so if they showed the specials and then offered further help by having the person write or phone for it. Such would have been more in line with Process Evangelism and could still have been measured through the street interviews.

Process Evangelism inhibits the arts when it treats people schematically and tries to predict and manipulate their reactions. Art demands an open, honest, personal stance in communication; literature or drama that sets out to “press the right buttons” and to extort an emotional, ill-considered response from an audience is propaganda, not art. Televangelists need to be careful in this regard.

Process evangelism can also make light of cultural diversity by its tendency to generalize about people. If it is assumed that the Process model has told all that needs to be known about a particular culture, and its responsiveness to the Gospel, one is then liable to insensitivity and incomprehension and this will have implications for the aesthetic
integrity of the work produced. For example, CBN knew that Romania wanted to become democratic in government like the West and so it could be assumed that Western evangelism would also be accepted through Western specials. This was shown not to be so by the interviews from the Romanians.

Process evangelism has come out of the social sciences, and most models reflect an attempt at the scientific understanding of a culture. However, sociological science indicates an understanding of cultural history, the history of ideas, and the functioning of imagination within that society that is hard to measure. One needs to be careful says ICMC, of limiting the approach to what can only be measure and quantified — a major weakness not only of CBN, but most Evangelical ministries who must count the numbers of those who prayed "the prayer." 7

Analyzing the Data Through Proclamation Evangelism

The next approach to evangelism most applicable to CBN's televangelistic program in the country of Romania is the Proclamation approach.. Again, to be consistent with evaluating the data, it needs to be compared to ICMC's goals of what should be achieved by televangelism in the Proclamation model. This approach, like all the others, comes at evangelism from a different view-point, and like all the others it sees its viewpoint as the most correct. Upon studying CBN's approach to televangelism, this model comes the closest to that which they implemented. 8

7 Ibid., pp. 28-39
8 Ibid., p. 40 (most of the following discussion is a summary from this same source pp. 40-47)
Proclamation approach says proclamation is not an option for Christians, but a command implicit in the Great Commission (Mark 16:15-16; Mt. 28: 18-20).

Proclamation in the Bible is inescapable according to this model, and it is this idea that seems to be the motivating factor for Evangelicals—including CBN. This model goes on to insist that the power for proclamation comes not from the Christian, but from the Holy Spirit, who helps one carry out this commission because it cannot be done without His help. The motivation for the work comes from a supernatural love that can be given by the Holy Spirit (2 Cor. 5:14). Proclamation is carried out by Evangelicals, but instigated by the Spirit and must be obeyed.

How should the Gospel be proclaimed? The purpose of evangelistic proclamation, ICMC says this model suggests, is determined by God. It is to his glory that the Gospel is preached (Eph. 1:6), and so that Christ may be exalted (Phil. 1:20). The sin of fallen human beings was inherited, and through Christ, the honor and glory due to God are restored to mankind -- as they should be. Every other possible goal in evangelistic proclamation has to be subordinated to this purpose. Any type of evangelism which aims to lead people to faith by promising to meet their needs, answer their prayers, and so on, but fails to instill a sense of wonder at what God has done for us in Christ, is not really evangelism at all insists this model.

"Communication" for Proclamation evangelism means trying to achieve effective inter-personal relationships with another person. It means establishing a sufficient basis of contact with another person to be able to transmit a message to them. It is only the reaction of the other person which will expose whether the message has been received,
understood, rejected, or accepted. Feedback is vital; or it could never be known whether the message has accomplished its purpose. The example of communication in this model is God. God is the great Communicator, striving from the very beginning to restore the relationship between himself and the race that had turned away from him. The climax of his endeavor was the sending of Jesus, the “Ambassador” and Mediator of God’s message. He became human, speaking the human language, humbling himself so far as to employ human notions and expressions, in order to reveal to us who God is, and what he requires of mankind. The cross opens the door for total communication between God and man: “Remain in me, and I will remain in you” (John. 15:4). The Holy Spirit is the decisive force in this new field of communication. He takes the riches of Father and Son and transmits them to the Christian, “by taking from what is mine and making it known to you” (John. 16:14). He brings glory to Jesus Christ (John. 16:14) by magnifying him in the Christian’s life, and he oversees the communication between human beings which Christians have been called into, by virtue of the fact that Jesus has transferred his own mission to his disciples (John. 20:21). Christians are now Christ’s ambassadors (2 Cor. 5:20) and the Holy Spirit is responsible for calling them (Act. 13:2), leading them (Acts 16:7) and empowering them (Acts 10:44). This, then is the background to Proclamation evangelism’s understanding of communication in evangelism.°

Looking at CBN’s method of communication in the light of what Proclamation evangelism maintains, the effect of the message was very well received. About 50% of the country watched at least one show and anywhere from 39% to 75% of the individual

°Ibid., p. 41
targeted audiences said the programs changed their lives. Such a response would suggest an effective means of communication.

It is important to notice, however, that communication can be interrupted by various disturbances, and one needs to be wary of them. Some of these interruptions like lack of trustworthiness can put an end to any communication with the intended audience. If an author has a bad reputation, a TV evangelist demonstrates vanity or personal egotism, or if a preacher is surrounded by sexual and financial scandals, as has already been alluded to, communication stops. This does not hinder, for example, only the televangelist involved, but, as was seen in America, it had a rippling effect into all televangelism.

Contextualizing the message to the intended culture is a must. Local or national peculiarities can hamper communication to people whose cultural expectations are different. Sexually provocative dressing in female Western actresses may render films unacceptable to a Muslim audience in Pakistan. The long-haired male actor for CBN was offensive to the Romanians. Appeals for financial donations on American television programs, now broadcast via satellite to audiences in Europe, not only horrifies them, but cause a loss of trustworthiness.

Proclamation evangelism warns that one quickly loses the hearer's attention if he already knows what is about to be said! A message is good if it contains something new or brings fresh actuality to a truth that is already known. Words and gestures must cohere in the visual media. If what is seen does not support, visually, the words that are heard, the discontinuity hampers convincing communication. Jesus understood this
principle: he not only spoke about compassion, but also demonstrated it by touching the lepers and the blind.

Again it needs to be said that CBN's production was obviously well-received, for few found fault with the production or the message, except perhaps, in the last adult program, “Don't Ask Me, Ask God.”

Just as there are factors that hamper communication, there are also factors which help make it more effective. Every message heard or seen passes through a series of filters in our mind. Often the deciding factor in whether a particular message passes the filters or is turned off, is empathy. If a person feels warmly towards the origin of the message, one is more likely to take it seriously. An evangelist will not gain much empathy from his audience unless he is sympathetic to them. He may use oratorical tricks and flattering remarks, but unless there is a genuine love for his audience based on a love for the Lord, he cannot hope to surmount the barriers of antipathy which prevent communication.¹⁰

Obviously ICMC is addressing the individual evangelist in the above paragraph when it talks of flattering remarks and genuine love towards the audience. In CBN's case there was no televangelist speaking to the people, except for the last (and lowest rated) show, and so the genuineness of the televangelist was not generally the criteria against which the audience watched or did not watch the programs. It was rather the individual skits, the famous Romanian actors, and the story lines that kept the audience attentive.

Jesus created a hearing for his teaching by telling parables and stories which built upon experiences and ideas familiar to his audience and this is what CBN did. Houses and

¹⁰Ibid., p. 42
families, kitchens, bread, light and salt, weddings and funerals, family arguments, trouble with the servants -- everyone could relate to the examples He used. To fishermen he spoke of nets and boats; to farmers, of plowing and sowing, about weeds and wheat. He knew the customs of soldiers and also the habits of courtiers, and he used his knowledge to great effect. Later the apostles did the same thing in their teaching. Paul used pictures of farmers, runners, athletes, and the human body itself. Audience warmed to what they already understand and could identify. CBN was very effective in doing the same thing through movie scripts and skits.

ICMC notes that any lasting effects from communication are based on the mutual confidence of sender and receiver. This implies it is necessary to be careful about the cultural form in which the message is encoded. Mass media can multiply the effectiveness of the message but when a cultural lapse of taste and judgment is committed, mass media can also shout embarrassingly loudly that the program is irrelevant, insensitive, and out of touch. However, this was not the case in the Romania blitz -- the opposite appeared to be true. Most of the audience in the initial interviews (75% to 98%), and the follow up interviews two years later (all over 90%), wanted to see more such programming.

A word needs to be said about media and proclamation, for this is what, by-and-large, is being evaluated in this thesis. The emergence of new media has changed the world. The invention of papyrus, and later parchment, enabled human beings to pass around ideas and thoughts more flexibly than ever before; papyrus traveled much more easily than stone or clay tablets, and could contain much more information! The invention of printing changed everything even more. Duplication by machine meant rapid copying
and the speedy dispersal of new ideas to a vast audience. Without the printing press, perhaps the Reformation could never have happened. Another more recent revolution has been through the radio and television. These have enabling transmission of ideas to an enormous audience worldwide, who do not even need to be literate. Satellite, Internet, and fiber-optic networks linking the continents are now a reality. Video technology means that the audience is not even required to tune in at a certain time in order to receive the message; it can be saved and stored for later viewing. This new media is intrinsically neutral. A piece of celluloid can have no influence over the images that is portrayed. Paper does not change in its chemical qualities, whether it is used for a newspaper, a Christian tract or for atheist propaganda. The medium is neutral, but, as one knows, not the person who uses it. It is the human being who selects slides, writes film scripts, decides the content of books, produces radio and TV programs. It is not surprising then, that fallen people use the media in a fallen way. Even if one deprecates the effects that the new media have had -- upon the style of life that one now lives, and the spread of ideas -- the clock cannot be turned back and "dis-invent" the media. This world needs to live with them, adjust to them, and face the challenge of using them responsibly to effect Christian communication, rather than leaving them to others. The question is sometimes asked whether the media can actually transmit spiritual power? ICMC says there are two answers to this question: First, as has been said above the medium is neutral; there is no intrinsic moral quality in the medium itself which either makes it spiritually powerful, or on the other hand disqualifies it from doing so; the power comes from God, who adds life to the message mechanically transmitted by the medium. Second, experience has shown that
people can and do respond to Christ in a life-changing way through the agency of the modern mass media. There is no reason to suppose that certain media are so corrupted by their non-Christian uses that they are incapable of recovery for God’s purposes. The same television station used by the communists was used by CBN, and although it appeared to be “possessed” on occasion, it was used to bring the people of Romania closer to God.

Mass media are part of the reality of today’s modern society. The question facing modern society is not “Do we like them, or shall we ignore them?” -- but “How can we use them responsibly?” Stewardship of one’s resources means that modern technology has to be used for something more ambitious than merely making domestic life a little more comfortable. If this is true, then which medium is most suitable for a specific task?

Several issues need to be considered, but first the ethical and aesthetic considerations should be examined. The writer of a printed Christian message -- whether a tract, book or magazine article, a sermon or a more indirect work of imaginative fiction -- needs to ask himself or herself whether what he or she has written genuinely conveys, without distortion, the supernatural reality which is behind the message. It is possible to create unintentional misunderstanding. It is too easy sometimes to be constrained, by the form one is using, into writing unimaginatively and predictably; or to misuse the medium and create a disparity between the “official” message which is being transmitted and the form used to express it. For example, the Christian rock band that was trying to reach worldly youth looked more like Satan and demonic characters than creatures of light. The result being that while they sang of freedom and life, they looked like bondage and death. ICMC gives the example of John Milton, the great English Christian poet, who wrote
"Paradise Lost" in order "to justify the ways of God to man," but his presentation of God and Christ is far less likely and interesting than his presentation of Satan. This caused Dr. Johnson to remark that Milton was "of the Devil's party without knowing it."\(^\text{11}\)

With radio, drama, and spoken media, the problem is slightly more acute. The voice and tone of the announcer contribute to the hearer's positive or negative response. In this media, the speaker becomes a significant part of the message that he proclaims, and the message is only as credible or incredible as the speaker.

In television, films and theater, the visual element causes a further extension of the problem. The selection of images, the choice of gestures and positions, can heavily influence the viewer's attitude. A distorted picture which omits some necessary images deliberately can change truth into a lie. Western Christian films can be ineffective, or harmful, when shown in a culture for which they were not intended and to whose presuppositions they do not address themselves. The audience which assumes that "Western" and "Christian" are one and the same thing will have no difficulty in extracting all sorts of inappropriate messages from films made for Americans. The non-Western audience may have no understanding at all of what the film is genuinely trying to say. Often when television shows made for America are shown in the Third World, viewers may pick up the completely unintended message, "Come to Christ and he will make you wealthy like us." The more a film or television broadcast is tailored to the particular culture of its intended national target group, the greater its chance of credibility, and intelligibility. It is imperative then that the moral values of the targeted audience are respected. One should strive not to offend their tastes or sensibilities, and to avoid

\(^{11}\text{Ibid., p. 44}\)
stereotyped images which may occasion no comment in America but cause anger elsewhere (e.g., portraying Satan and evil people as black, and Jesus or God's people as blonde and blue-eyed). The credibility of the message depends upon how far one is prepared to consider the audience's readiness and on the capability to understand what is trying to be said.

CBN seemed to be cognizant of this problem and tried hard to have test groups to view their production so as to eliminate all these kinds of issues. When a problem occurred it did so by accident. In the one case the test group was so Westernized themselves that they did not catch the Westernization of some of the skits. It was CBN's foresight that made them have another test group in Romania that caught a lot of these errors.

Another issue for consideration when thinking about the best media to use is the effect on the church. Christian mass media has a responsibility to the local church. The mass media on their own cannot complete the work of evangelism; they are useful channels, but ultimately discipleship is normally taught by the impact of one life upon another. Mass media may increase the quantity of proclamation that is possible, but many times, offer no guarantees about its quality. The local church and its members, confirms ICMC, can ensure the effectiveness of the work that is started in any individual's life. This being true means that follow-up to a Christian media enterprise cannot be conducted by mail or broadcast, but it needs to involve integration into a local community of Christians who will receive the fruits of the media enterprise and nurture the new life which has
begun. This means that media communicators need the strongest possible links to local churches that they can achieve.

CBN tried to involve local church follow up as did Palau and others, but in the end the local churches did not meet this expectation. One can argue that CBN should have made certain at this point that church involvement was realized and this may be legitimate, but church involvement did happen by the respondents going back to the Orthodox church. It should be added that although this was not the plan or strategy of CBN, the interviews two years later in 1996 show that those who said their lives had changed actually matured in their commitment without either CBN’s or the Evangelical church’s help.

In 1994, when the respondents were asked if their life had changed because of these CBN programs: 25% (in the lowest rated and second shown special), “Don’t Ask Me, Ask God;” 31% for “Realities On Stage” — the first adult show; 33% for the youth show, “Choose Life”; and 53% (in the highest rated special), the children’s show.

While in 1996, two years later, when respondents were asked if their lives had changed because of CBN’s programs: 44% (in the lowest rated show), “Don’t Ask me, Ask God”; 76% for “Realities On Stage”; 64% for the youth program, “Choose Life”; and 57% for children, “Return To Superbook.”

When asked, in 1996, to choose if a part of this change was that they go to church more, those who did so in each show were as follows: 75% of adults from “Don’t Ask Me, Ask God”; 86% from “Realities On Stage”; 78% of youth show “Choose Life”; and 64% of children from “Return To Superbook.”
Such a high percentage in each show and age group would suggest that although CBN did not adequately organize follow up by the local churches, the respondents took it upon themselves to become involved with the church, and in this case, the Eastern Orthodox Church.

The other side of the coin is that the local church has responsibility to Christian mass media agents. This responsibility includes: being ready to receive and care for those who come to Christ, or an interest in him, through media initiative; supporting and praying for the work of those who are trying to employ mass media resources in the work of evangelism; not allowing them to escape from under the umbrella of prayerful concern and discipline of the local church; and providing a feedback of encouragement, suggestions and criticism to communicators who might otherwise have no natural sounding-board and could easily drift out of touch with the everyday reality of the people they were trying to reach. 12

If fault is to be found here it could be laid at the feet of the Romanian Evangelical Alliance, but since the organization was new, and set up by Western evangelicals, this researcher feels CBN should carry most of this responsibility.

Applying the five criteria to Proclamation Evangelism

1. Biblical integrity: ICMC suggests that Proclamation evangelism is not merely the imparting of theological ideas in a convincing way; it also includes the responsibility of being the message one preaches. Often the concentration on effective, persuasive proclamation can create a dangerous gap between what is proclaimed and what is. Jesus'

12 Ibid., p. 45
vision of his own proclamation activities (Luke 4:28-19) should remind one of the necessity of being Christ-like in order to be Christ’s representatives. Besides this, Proclamation evangelism must address both personal and structural sin in order to be faithful to the message. A purely privatized religion is easier to sell, but ultimately ineffective and non-Biblical. The social implications of following Jesus are an integral part of the criteria which a potential convert needs in order to arrive at a realistic decision. Proclamation evangelism must include a call to real, ongoing, lifelong discipleship, which while it was included in Pat Robertson’s definition of evangelism, was not really emphasized. This means, says ICMC, that the proclamation evangelist has a responsibility to ensure that facilities are in place for enabling and encouraging real discipleship; new Christians must not be abandoned five minutes after making their decision. The Christian commission is to make disciples, not simply persuade people into assent. As has already been demonstrated, CBN was ill-prepared to handle the converts who responded in Romania.

Proclamation evangelism needs to shape itself to the needs of its audience:

- Pre-evangelism often needs to precede the proclamation. Unless barriers of prejudice and misunderstanding are broken down first, a fair hearing for the Gospel is impossible. In Romania no pre-evangelism to remove prejudice and misunderstanding was put into place.

- While the essence of the message never changes, the ideas used to convey it, and the appeal of it, will vary from culture to culture. The same presentation will not be equally effective everywhere. This was seen when CBN tried to use a dubbed over
American program they titled, "Don't Ask Me, Ask God." It received the lowest ratings in almost every evaluated area.

- An expositional approach will be effective only when the audience already has a familiarity with, or respect for, the Bible. CBN did quote and use the Bible, but in Romania the Bible was well accepted and as such it was well received.

2. The Local Church. The next criteria used by ICMC to evaluate televangelism using the Proclamation approach was its relationship to the church. Evangelism centers were in the church in the New Testament. The evangelist is a gift from Christ to the church (Eph. 4). Hence crusade and media evangelistic enterprises should enhance and supplement the work of the local church -- not rival it, or threaten it.

The role most effectively filled by the mass media in evangelism generally is dealing with misinformation. Setting the record straight, imparting crucial information and changing attitudes, ICMC proposes, are things the mass media does well; but actual decisions to follow Christ usually come as the result of personal contact (even in a mass crusade, the decision most commonly happens in a one-to-one conversation with a counselor). Not all evangelicals will agree with this last statement from ICMC. Some have argued that the very moment the person decides to come forward is the moment they accepted Christ. Even the changing of attitudes, mentioned above, Klapper would say cannot happen by televangelists -- television is reinforcive; it does not change attitudes but reinforces those the audience has a predisposition to accept. More about Klapper's theory and how it relates to this data, will be studied later.
Another useful role of the media is in raising awareness; drawing out of the mass of the population those who are receptive and open to the Gospel and acting as a bridge to put them in touch with believers in the local churches. This is one reason why rapidly growing churches will often sponsor a local radio broadcast as it gives them contact with people who are ready to hear what they have to say. The radio broadcasts themselves rarely bring conversions, but they can be the first step in the process. In Romania conversion was not sought after by the masses, for most (61%) had in fact committed their lives to Christ before the broadcast in that they were “Eastern Orthodox by birth.”

However, broadcasting or literature can have an important effect upon decision making in one situation: where a country is “closed” to the Gospel, and personal contact between Christians and non-Christians is severely restricted. This statement by ICMC seems to limit God. For if God can get conversions this way, why can He not get them through normal broadcasts in open countries? In closed countries, ICMC goes on to explain, embryonic churches have formed around radio sets, as families and groups of friends have become convinced of the truth of the message being broadcast. In these situations, the broadcasters have a responsibility to secure whatever feedback is possible from those who are listening to their message, in order to make the programs as applicable as possible to their needs; and to encourage listeners to make contact with other believers.

3. Effectiveness. This is the third criteria ICMC uses to evaluate media evangelism and in this case, televangelism. The effectiveness of proclamation depends upon one’s willingness to understand the people spoken to. It might be easy to make programs for

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13 See IRSOP’s summary in appendix, p. 8
people a great distance away and simply reproduce them on radio station after radio station. It is more costly, but more effective, to build a relationship with local media people and so begin to shape ones' efforts to fit the expectations of local audiences. Making quick assumptions about the effectiveness of the proclamation based on the response received through the mail is also dangerous. Programs made for the elderly but which attract responses largely from younger listeners, do not necessarily mean that the message is failing with the target audience; it may simply mean that younger people are more used to writing letters. In Romania more correspondence was received from youth and children proportionately than from adults over 24 years of age.

The audience’s expectations should always control the way in which proclamation is shaped. “What is the audience looking forward to, from this program?” ought to be a guiding question for the production team—Is what was advertised what was received? Again CBN did well in this regard. Although their advertising was teasing and tempting the audience to tune in, it did not offer something different than that promoted.

Often the concern with clear and full proclamation can lead to giving too much information too quickly. This creates antagonism. Storytelling, drama, and other approaches that involve less direct transmission of facts should not be thought inferior because they are less information-laden; they can often be more effective in persuading than the direct information-giving approach. CBN specialized in storytelling and drama in all the programming done in Romania.

4. Ethics is the next criterion. One danger of proclamation evangelism is that it can become focused on decision rather than repentance; on the moment of choice rather than
the life to be lived following the decision. It needs to be constantly remembered that the aim is not simply to change the behavior of individuals, reforming their bad habits, but also the false belief systems which underlie and control the world. One must be concerned not merely with the taking of souls to heaven, but also with the building of God’s kingdom on earth. It was at this point CBN did unintentionally very well. For although there was no actual planned follow up that materialized, some of the respondents did grow in their commitment towards God after the CBN blitz.

Those reporting their lives had spiritually changed because of CBN’s program in 1994 were: 53% of the children; 33% of the youth; 31% of adults from Realities On Stage; and 25% of adults from Don’t Ask Me, Ask God.

Those reporting their lives had spiritually changed because of CBN’s program in 1996 were: 57% of the children; 64% of the youth; 76% of the adults from Realities On Stage; and 44% of adults from Don’t Ask Me, Ask God.

In every case there was an increase in the spiritual change experienced by those interviewed two years later. This would suggest that growth took place spiritually by all concerned -- very little in children but more in adults -- even without organized follow up. As has been shown, people found their own way to church and the help they needed. It would make sense that children had no means of doing this, and so one would expect their numbers to drop.

When asked in 1994 if they committed their lives to Christ, those affirming this were: 75% of the children; 63% of the youth; 51% of the adults from Realities On Stage; and 44% of adults from Don’t Ask Me, Ask God.
Those two years later when asked the same question in a different way and who affirmed were: 14 49% of the children; 50% of the youth; 54% of the adults from Realities On Stage; and 42% of adults from Do not Ask Me, Ask God.

This data shows a remarkable consistency between the figures for 1994 and 1996 except in the case of children and youth whom either forgot they made a commitment two years prior or whose commitment showed the need for follow-up in these two age groups.

Where this point of follow-up and discipling is forgotten, Proclamation evangelism has sometime brought about a Christianized, rather than a Christian, community; where the church may grow fast, but has little or no impact upon society.

An evangelist therefore needs to speak with a prophetic note expounds ICMC, warning and giving hope. Otherwise evangelism is watered down and proclamation will be ineffective. Yet there is a distinction between the prophet’s role and that of the evangelist’s, and this needs to be remembered. They are different gifts to the church (Eph. 4:11); one person may or may not be both, but the two do not necessarily coincide. A prophet’s audience is normally the church, to whom God has given him a message; an evangelist’s audience is usually the world, to whom he teaches the basics of the Good News. Pat Robertson is normally seen in both roles on his show in America called the “700 Club,” but this duality of gifting was not obvious in the programming done for Romania.

4. Aesthetics is the forth criteria for evaluating evangelism by the ICMC.

Proclamation evangelism can often be so concerned to make the message immediate,
clear, and simple that it misuses art forms, producing propaganda instead of creative work. Bad drama, second-rate poetry and uninspired music will in the end not recommend the message to anyone; it is in fact an insult to the audience. It is suggesting that their cultural perception is so shallow that they can be satisfied with ill-devised, half-baked banalities. Constantly it needs to be remembered that the medium used has an impact upon the way the message is received, and that the medium carries its own implicit message. This can hinder the work (for example, when one tries to recommend the Gospel in Romania by broadcasting American gospel songs of the thirties). On the other hand one can underline and empower the Gospel through the arts (for example, when a Christian dance company uses its choreography to bring out the depth of meaning in a piece of Christian music; or portray the importance of deciding for Christ). The physically pictorial nature of the medium can bring abstract meanings to life in a most unexpected, deeply powerful way. Just as in Process evangelism, the arts have an important role to play in Proclamation evangelism. Often understanding and the resolve to decide will come, not through clever preaching, but through a thoughtful song, or a powerful drama sketch, which accompanies the preaching. The appeal to our imagination helps us to see the issues clearly and motivates us to take the deciding step. It is notable how many great preachers have also been tremendous singers or actors, capable not only of communicating facts about the Gospel, but also bringing the message alive through their histrionic abilities. One needs to recognize that all communications with an audience, whether considered "artistic" or not, raise aesthetic questions. Every statement made carries implicit cultural values and ways of seeing, in the very way it is made. Hence, in cross-cultural ministry,
one needs to be extremely sensitive to the possible unintended nuances of imported material. What makes perfect sense back at home may be deeply offensive, or aesthetically unintelligible, for an audience with different cultural assumptions. CBN struggled with some of these issues, and their test groups both at home and in Romania, were set in place specifically to monitor these crucial areas, and seemingly did.

_Proclamation evangelism and persuasive communication_

Before leaving Proclamation evangelism something must be said about the role of persuasive communication in this model. Much study has been given this subject and to ignore it would, to the astute reader, be simply irrational. Persuasive communication struggles with the "groups" involved in presenting the Gospel. Is it a man-man relationship, a man-God relationship, or a man-group relationship and so on? This relationship could be studied only by philosophical elucidation—particularly by reasoning on the basis of truths which one accepts as being revelations from God. In their view of evangelism, however, theologians typically see a man-man relationship as being an essential part of the conversion process. Evangelical theologians, who place great stress on the Church, also see conversion as involving a man-group relationship. These theologians see affiliation with the Church as being an integral part of the man-God relationship of conversion. Both the man-group and the man-man relationships are subject to empirical investigation and much has been done in this arena. Of particular interest to
this thesis is the work by Dr. F. R. Yeakley. He has done an empirical study of an Identification Model of Persuasion in Religious Conversion. He points out that religious conversion involves a transformation of personal identity. It is under the heading on “Transformation of Personal Identity” that the famous Shibutani offers his most extensive and useful discussion of religious conversion. Such a view of religious conversion, however, is not new. Christian literature for almost two thousand years has reflected the Biblical concept of a “new birth” and of Christians being “new creatures.” Personal identity, or self-image, is changed when a person becomes a Christian. There is also change of self-image, although to a lesser degree, when a person is converted from one Christian religious group to another. It would seem, therefore, to be most useful to study persuasion in religious conversion in terms of such a change of self-image. The reason for asking if the Romanian converts felt a change in their lives was to establish this “change” studied by Persuasive Communication. For Persuasive communication theory such a change is necessary for conversion to have happened. Such a change affects the person’s self-image. However, it is argued that “Self-image” is largely a product of identification with others. The other person with whom one identifies has been called an alter ego, reference other, reference person, reference individual, role model, direct other, or significant other. It is only when people begin to see themselves from the perspective of other persons that they become aware of their own selfhood. Only then does self-image begin to emerge says Yeakley. In this process the individuals define themselves in terms of their relationship to others. They identify with others and incorporates them as a part

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13 Flavil R. Yeakley, *Persuasion In Religious Conversion*, University of Illinois Urbana Champaign 1975 pp. 11-15
of themselves. It is not just isolated individuals who are involved. Persons see themselves from the perspective of various groups. They may belong to a particular group in some formal sense of official membership. If this group is especially important to them, they identify with the group. A person’s self-image, however, may be influenced by groups in which one does not hold any official membership. Persons may be so strongly opposed to some particular group that they come to define themselves partially in terms of their opposition to this negative reference group. Persons may aspire to membership in some group, come to see themselves from the perspective of this group, identify with this group, and incorporate this group as a part of themselves—even without achieving actual membership in this positive reference group. In looking at Romania it is difficult to attach groups to converts or converts to groups. One suggestion may be that those who accepted the evangelical message did so in opposition to the former communistic government, or maybe, in favor with the Western world and so on. In all of these cases, however, Persuasive communication says it is the individual’s identification with others that is crucial in forming ones own self-image. When one identifies with a group rather than just one individual, that group is called a reference group. Some writers distinguish among primary groups, negative reference groups, and positive reference groups. Primary groups involve face-to-face interaction such as in the family or among close personal friends. Such relationships are called “primary” because of the major role that they play in creating and sustaining personal identity.

Identification is not always with an actual living person. One may identify with a historical or even a fictional character. Conversion to Christianity may be thought of as an
identification with Jesus Christ as "Significant other." Identification, however, usually involves people with whom one interacts in a face-to-face encounter. Conversion to Christianity generally involves some direct personal interaction with various individual Christians as reference persons, with a congregation as a membership-type reference group, and with the entire church as a positive reference group. None of this happened in Romania, either prior to, during, or after the televangelistic blitz.

Any change of reference groups involves alienation from the original reference group identification. Following alienation, the remaining steps in the process are; contact with other individuals and other groups; identification with other individuals and groups; a displacement of the original reference group; and a resulting transformation of personal identity. According to Yeakley, Lindesmith and Strauss, "alienation consists of the absence of profound and satisfactory group commitments and loyalties." Before a person converts from one religious group to another within Christendom, it is likely that he or she will experience some alienation from the denomination which was his original religious reference group. Any factor that contributes to alienation should make it more likely that an individual will eventually become a convert. This may account for why most Romanians went back to the Orthodox church, in that they had insufficient negative influence towards their original group or in this case the Orthodox church. One wonders if negative advertising against the Orthodox church would have increase the evangelical church attendance, but this is unlikely, un-Christian and most likely to back-fire. The best method of persuasion is always giving the positive and showing the positive side of the

16 Ibid., p. 11
soliciting or drawing church, or in this scenario, the evangelical church. It is, maybe, in
this area that enough was not done for the evangelicals by CBN.

Conversion to a particular religious group involves contact with representatives of
that group. The greater the probably of contact the greater the probability of conversion.
Conversion to a particular religious group also involves the identification of the individual
with representatives of that group as significant others and identification with the group as
a new reference group. This identification process is facilitated when the new group
differs from the original group on those matters which led to the original group on other
matters. Identification is facilitated when there are areas of similarity and of partial
identification between the individual and the representatives of the particular group with
which he or she comes into contact. The process is also facilitated when there is some
similarity between the individual's theological position and the theological position of the
religious group with which he or she comes into contact. Since similarity is important in
this process, a congregation which is similar in many demographic characteristics to the
majority of the people in the community in which the congregation is located would be in
the best position to attract new converts. Anything that helps individuals feel that they are
really wanted and needed in a congregation should help attract those individuals to that
congregation and should help to keep them in the congregation once converted. None of
CBN's message helped the converts to change churches, even though CBN wanted to
help evangelical churches.

Identification with reference groups is a crucial part of establishing and maintaining
an individual's selfhood or sense of personal identity. Some forms of communication,
however, are basically destructive in this process. Under many different labels, writers from many different fields have concluded that some forms of communication are useful in creating and sustaining authentic selfhood while other forms of communication hinder this process. The process of identifying with a representative of a particular religious group as a significant other and with that religious group as a new reference group is hindered by manipulative monologue, but is facilitated by non-manipulative dialogue.

According to the identification model, reference groups are very important to an individual. A person makes self-defining choices in terms of his or her relationship to significant individuals and groups. As a person thus defines himself he becomes himself or herself. Authentic selfhood emerges within this framework of identification. A person, therefore, needs such self-defining group affiliations. According to Shibutani, "men are primarily responsive to the judgments of those who constitute their reference groups. One gains a sense for personal identity by locating himself within a meaningful social world, and he seeks recognition within this web of social relationships." Face to face groups for dialogue after each show could have helped form new attachments to another primary group for these converts.

When there is a homogenous pattern of religious influence in a person’s primary reference groups, as for example most of that person’s relatives and close friends belonging to the same denomination, then reference groups probably serve a clear self-defining function in regard to religion in that person’s life. This seems to be the situation in Romania where there are still strong family ties and family units living close together with membership in the Orthodox church. Heterogeneous patterns on influence, however,

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cannot serve this self-defining function. In Yeakley's study, he found, on the basis of his identification model, that subjects with a heterogeneous pattern of religious influence in their primary reference groups would be more likely to convert. Those with a homogeneous pattern would be less likely to convert and more likely to drop out if they do convert. This obviously has great implications for those trying to win converts from the world and for then trying to attach these converts to a new denomination or church.

If reference group identification is important then it should logically follow that changes in a person's life situation should be associated with the differential results of evangelistic persuasion. Changes in life situation resulting from moving, changing jobs, changing marital status, and the like Yeakley suggests break down previous identifications. New identifications in this period of transition are only potential and are likely still quite weak. Hence, the more change a person has recently experienced in life, the more that person should need group identification. It should, therefore be more likely that a person who has recently experienced a high degree of change in life situations would be receptive to evangelistic persuasion.\textsuperscript{18} Once again it becomes apparent as to why CBN had such phenomenal success with their blitz in Romania. The country had just gone through the collapse of communism and was wide open to change in every way.

Some would then insist that this was an unfair time to evangelize and commitments made would not last -- the "fox-hole religion" idea. This study has already established that this was not the case. Those who committed their lives in 1994 remained committed in 1996 except for the children. It could also be argued that the children were least affected by the government changes and their lack of commitment was more to do with follow-up. It can

\textsuperscript{18} Yeakley, p. 38
not be argued that these converts were simply caused by the economic changes, for Romania was economically depressed before the fall of communism; it has remained so through 1994 and while much improved, it is still struggling in 1997.

One's conversion would then serve the function of establishing a new self-defining group affiliation to take the place of identifications which have been broken by changes in this life situation. The above analysis is suggested by several writers and they insist that changes in status leads to changes in personality. Changes may also occur when a person finds himself in a different social setting, giving him opportunities for relating previously suppressed impulses. As previously established, balance is upset with the assumption of a new role, and long hidden interests move to the forefront. This is especially true where different interpersonal roles are assumed -- the changes can be quite extensive.\(^{19}\) This no doubt explains why the Romanian Evangelical churches which were once very docile became so aggressive and difficult to work with after their countries revolution. They had a new-found freedom to express themselves and exert their leadership.

Evangelistic persuasion presupposed a common ground of concern over certain central problems: the fear of death, guilt or feelings of guilt, uncertainty about the meaning of life--a lack of aim, direction, goal, or purpose, a desire to improve the quality of family life, or at a more impersonal level, concerns about moral decay in society, corruption in government, war, and the like.\(^{20}\) These issues were apparent in Romania and conversion was the result. The study of Yeakley also strongly supports the idea that the establishment of a pattern of friendship is an important part of the process of

\(^{19}\) Ibid., p. 42  
\(^{20}\) Ibid., p. 44
transformation of personal identity involved in religious conversion. However, this study on televangelism where no friendship ties related to those who committed their lives or became converted could be possible, suggest friendship ties are not necessary for conversions.

Yeakley’s study supposes eleven different types of media influences conversion. These eleven media of evangelistic influence were:

1. Sermons in the regular worship services.
2. Bible classes.
3. Evangelistic meetings.
4. Cottage meetings.
5. Informal bible study involving primarily conversation.
6. Religious radio programs.
7. Religious television programs.
8. Church-sponsored direct mail advertising.
10. Religious books, tracts, and other printed matter.
11. Church-related social activity.

The Bible classes referred to here are the regularly scheduled classes conducted at the church building—typically on Sunday morning before the morning worship service and on Wednesday evening. In this list these are distinct from the home bible class, called “cottage meetings.” Yeakley findings suppose that the greater the number of media of evangelistic influence a congregation or in this situation, an evangelistic event, was able to
use, the greater the chances were that the congregation or the conversion group would be in the high net growth rate group. Similarly, the greater the number of media of evangelistic influence to which a subject was exposed the greater the chances were that he would be a convert.21 This study did not test for these eleven evangelistic influences, but it was obvious to this researcher that very few of them influence Romania except for that in number 7 above, television exposure to the message. Yeakley went on to predict that a subject was likely to convert if:

1. The subject had a relatively heterogeneous pattern of religious influence in his original primary reference groups.

2. The subject had recently experienced a relatively high degree of change in his life situation.

3. The subject was already dissatisfied with his non-religious life or with his present religious affiliation and his pattern of dissatisfaction was such as would reasonably be resolved by affiliation with another group.

4. The subject’s original theological position was relatively similar to that of the new church or congregation.

5. The subject’s age was similar to the average age in the new congregation.

6. The subject’s educational level was similar to or slightly lower than the average educational level in the new congregation.

7. The subject’s socio-economic status was similar to or slightly over than the average socio-economic status in the new congregation.

21 Ibid. p. 147
8. The subject's old church was similar to the new congregation's pulpit minister in cognitive style.

9. The subject's age was similar to that of the persuader.

11. The subject's educational level was similar to or slightly lower than the educational level of the persuader.

12. The subject's socio-economic status was similar to or slightly lower than the socio-economic status of the persuader.

13. The persuader with whom the subject was associated viewed evangelism as a non-manipulative dialogue.

14. The subject was exposed to a relatively large number of media of evangelistic influence. 22

None of these 14 factors above proved accurate in televangelism except for numbers 2 and maybe 3. It is true that Yeakley's study was done in America to an American audience, but one would hope for more correlation in sociological and psychological tests of human personality and habits in Persuasive Communication theory in the subject or area of evangelism, and it should not matter where in the world human-beings were propagating or receiving evangelism.

Televangelism and Mass Communication theory

The last area which needs to be compared with the data in this research is the theory of Mass Communication. Wilbur Schramm, Dean of the division of Communication in the University of Iowa and later at the University of Illinois, makes it clear that one can

22 Ibid., p. 168
hardly make theory or design research in any field of human behavior without making assumptions about human communication. Four men in the United States have usually been considered as the "founding fathers" of communication research: Paul Lazarsfeld, a sociologist trained in Vienna and who emphasized the measurement of the audience over the measurement of the medium; Elihu Katz and Joseph Klapper were Lazarsfeld's students. The next "founding father," was the European-born Kurt Lewin, the Gestalt psychologist from Vienna; the third member is Harold Lasswell a political scientist from the University of Chicago, known for his scientific content analysis; the final member of this group is Carl Hovland, the Yale trained psychologist who studied scientific rhetoric as it is often found in propaganda. 23 Joseph Klapper is the most notorious in establishing communication theory that is still the "bible" for those in communication theory, and so his theory will be studied against this data.

Klapper says that from infancy, human-beings are influenced in their opinions by family, society, school, books, and so on. As a result of these influences, they have developed opinions on many topics, attitudes, values, and a set of behavioral tendencies. These predispositions are part of a person that he or she carries with them as a member of an audience. Many times character trends are established before a child is five years of age. Robert Fulghum best selling book, All I Really Need To Know I Learned In Kindergarten, endorses this as has many others who have written on early childhood development. 24 What Klapper suggests is that these values and character traits are there

when one watches TV and do not instantly change. The person who hears a radio address urging him to vote for a particular political candidate probably had some political opinion of his own before he turned on the set. The housewife who casually switches on the radio and hears the announcer state that a classical music program is to follow is probably already aware that she does or does not like classical music. The man who sees a crime play on television almost surely felt, before seeing the play, that a life of crime was or was not his dish.

It is obvious that a single movie or radio or television program is not very likely to change the existing attitudes of audience members, particularly if these attitudes are relatively deep-seated. What is not so obvious is that these attitudes, these predispositions, are at work before and during exposure to mass communications, and that they in fact largely determine the communications to which the individual is exposed, what he remembers of such communications, how he interprets their contents, and the effect which mass communications have upon him.

Communications research has consistently revealed, for example, that people tend in the main to read, watch, or listen to communications which present points of view with which they are themselves in sympathy and tend to avoid communications of a different hue. During pre-election, campaigns in the United States, for example, Republicans have been found to listen to more Republican-sponsored speeches than Democratic-sponsored programs, while Democrats do the opposite. Persons who smoke have been found to be less likely to read articles about smoking and cancer than those who do not smoke. Many other research findings show that people expose themselves to mass communication
selectively. They select material which is in harmony with their existing views and interests, and they largely avoid material which is not in accord with those views and interests. 25

Research has also shown that people remember material which supports their own point of view much better than they remember material which attacks or opposes that point of view. To say it another way, retention, as well as exposure, is largely selective.

Finally, and in some ways, most importantly, perception or interpretation, is also selective. By this Klapper means that people who are exposed to communications with which they are unsympathetic not uncommonly distort the contents so that they end up perceiving the message as though it supported what they believed. Communications condemning racial discrimination, for example, have been interpreted by prejudiced people as favoring such discrimination. Persons who smoke cigarettes, to take another example, were found to be not only less likely than non-smokers to read articles about smoking and cancer, but also to be much less likely to become convinced that smoking actually caused cancer.

Now it is obvious that if people tend to expose themselves mainly to mass communications in accord with their existing beliefs, views and interests and to avoid other material, and if, in addition, they tend to forget such other material as they see, and if, finally, they tend to distort such other material as they remember, then clearly mass communication is not very likely to change their point of view. It is more likely to support and reinforce their existing views and beliefs.

25 Wilburn Schramm, p. 67
There are obviously other factors, besides the selective processes, which tend to render mass communication a more likely agent of reinforcement than of change. One of these is the groups and the norms of groups, as was noted in the previous section under Persuasive communication to which the audience member belongs. Another is the interpersonal influences people have. A third involves the economic aspects of mass media in free enterprise societies like America and evolving in Romania. Limitations of space do not permit the discussion about these factors here, but those who are sufficiently interested in this topic will find them all discussed in the literature of communication research.\(^{26}\)

It will of course be understood that, again because of space limitations, this is written in terms of general tendencies, and that all the exceptions cannot be discussed here, except to say that Klapper covers himself well by noting what seems to be more the exceptions than the rule. However the exceptions are, at least in Klapper's opinion, precisely that--exceptions. He then comes down to the main point and asserts, in some writings of his own, and on the basis of the findings of numerous studies performed by numerous people, that the typical effect of mass communication is reinforcive. He states that this tendency comes from the fact that mass communication seldom works directly upon its audience. The audience members do not present themselves to the radio or the television set or the newspaper in a state of "psychological nudity," they are, instead, clothed and protected by existing predisposition's, by the selective processes, and by other

\(^{26}\) Joseph Kappler, pp. 60-95.
factors. These factors serve to mediate the effect of mass communication and usually serves as an agent of reinforcement.\textsuperscript{27}

Now this does not mean that mass communication can never produce changes in the belief or the tastes or the values or the behavior or its audience. In the first place as Klapper has already mentioned, the factors which promote reinforcive effects do not function with 100 percent efficiency. In the second place, and more importantly, the very same factors sometimes maximize the likelihood of mass communications helping in the interest of change. This occurs when the audience member is predisposed toward change. For example, a person may, for one reason or another, find one’s previous beliefs, one’s previous attitudes, and one’s accustomed mode of behavior to be no longer psychologically satisfying. Romanians, for example, become disillusioned with their political party, denomination, or church, or--on another level--they might become bored with the kind of music to which they ordinarily listen. Such a person is likely to find a new faith, or to experiment with new kinds of music. Such people have become, as it were, predisposed to change. Now the previous loyalties protected them from mass communications which were out of accord with those loyalties, so this new predisposition will make these wanderers susceptible to the influence of those same communications from which he or she were previously effectively guarded.\textsuperscript{28}

So what has Klapper proposed? He cited what he believes to be three basic principles about the effects of mass communication. He stated, first, that the influence of mass communication is mediated by such factors as predispositions, selective processes,

\textsuperscript{27} Ibid., p. 68
\textsuperscript{28} Ibid., p. 69
group memberships, and the like. Secondly, that these factors usually render mass
communication as an agent of reinforcement. Finally, he said that these very same factors
may, under some conditions, make mass communication an agent of change. All of this
has been said in a rather abstract context. Now these principles need to be applied in
reference to such specific topics as the effect of mass communication on levels of public
taste, and the effect of depictions of conversion and commitment in Romania.

Klapper would maintain that CBN's blitz would not change anyone unless they
were predisposed to such change. The circumstances of the country's political collapse
undoubtedly aided many Romanians towards such a disposition, but mass communication
would have no greater effect on the country than allowable by the mind-set and receptivity
of the people. These people in turn would selectively choose to watch the televangelism
according to their own desires. Those who did watch would do so with selective
perception -- receiving only that message in line with their own preconceived ideas as to
what it should include. Finally those receiving the message would only remember that
which concurs with what they already believe. In conclusion Klapper is saying people in
Romania who accepted the message, by-and-large, were already in tune with the message
or seeking a new message to change the one that dissatisfied their old faith. No one in
Romania could be persuaded against what they wanted to believe by CBN's televangelism.
CHAPTER SEVEN

CONCLUSIONS AND FURTHER RESEARCH

Conclusions and Qualitative Research

This thesis has studied televangelism as an evangelistic tool contextualized in the country of Romania. It has been the intent of this researcher to answer the question proposed in the first introductory chapter. While many areas have been exposed in dealing with these questions, it has been with much discipline that the temptation to wander down these many paths has been shunned by this researcher. Attention has been focused instead on all those areas deemed necessary to answer these questions and the surrounding influencing factors. Again because this research has no existing theory to test, the inductive approach to a qualitative study was assumed. It might be supposed that since Persuasive communication and Mass Communication theory were introduced that at least these were existing. These were addressed not as the main point, televangelism, but as consequences to the study of this central issue. One cannot study the central without struggling with at least some of the peripheral affecting it.

Qualitative research, as was pointed out in the first chapter, has five characteristics that differ in degree, but all five are usually present, and all five need to be discussed. The first says qualitative research is usually undertaken in a natural environment because the
context is a basic principle of this type of research. This thesis explored televangelism as it was contextualized in the country of Romania. Understanding the Romania theological persuasion, the Eastern Orthodox Church, the political environment in the country at the time and understanding the Western evangelical church’s burden to convert the unconverted, helps contextualize this televangelistic program.

Secondly, qualitative research is normally descriptive in nature, using interviews, personal documents, memos, official documents, and data not usually converted into numerical numbers unless the numeric symbols are analyzed in the form in which they were gathered. This thesis did not try to do a numeric study but took the results of an outside marketing company and described their value to the effecaciousness of the program through not simply the numbers but the interview questions, the medium (media) used, the strategy employed, the definitions given, and the feelings of those who were interviewed.

Thirdly, this approach normally deals with process, not simply results and outcomes. This is why the change in attitude and commitment over time, was given the most consideration. The results of CBN’s blitz in 1994 were not the focal or ultimate concern of this study, but what happened over two years and why, the influencing factors, were more important, and more will be said about this in this chapter.

The forth characteristic of this qualitative approach is that data are usually analyzed inductively, formulating empirical generalizations called “grounded theory.” It is not necessarily proving a hypothesis, or pre-conceived theory, it is constructing a picture which takes shape as one collects and examines the parts. In this study, conclusions have
been a surprise to this researcher -- the picture is coming into focus as the data is analyzed, and every questionnaire lead to another. Every answer meant more research, which opens the discussion of the fifth and final characteristic.

The fifth characteristic, suggests that central to this type of research is the meanings which people attach to events. So in this study it was a constant concern as to what a person meant by "conversion" or "commitment." This in turn lead to the use of follow-up questions -- as for example, how those interviewed evaluated that they were "very good" Christians or were "committed."¹

This concluding chapter will deal with what has been found through employing these qualitative research parameters.

*Answering The First Question*

In the introduction, this thesis wrestled with the mandate Jesus gave to his church. When the Lord Jesus gave Christendom the global, Gospel mandate, he forced his disciples into a two thousand year struggle with, not only the message but how to spread this message. It was suggested that today it would seem illogical to explore evangelism, in any practical way, without also delving into media. The methodology involved in communication must be addressed when one thinks about giving, "The message." Can the means of communication hinder the message? Is the Gospel message so powerful that it will penetrate through any method of delivery? Did Paul's ethics of becoming all things to all people so that "by all means" (1 Cor. 9:22), he could win some, apply to the media used for his message? To put this into today's scenario: Can a former communist country,

¹ H.J.C. Pieterse, M. Hestenes, et.al., pp. 227-228
indoctrinated against Western propaganda, accept the message of the Gospel through television?

It has been shown in this research that although Romania was once a Communist country, it became very open to the influences of the West, including the Western evangelical theology. This did not mean that those of the Eastern Orthodox church were willing to give up their faith or church in favor of a Western faith or church. In fact, Romania’s Eastern Orthodox theology was not challenged by CBN’s Romanian blitz. No massive or even small numbers of converts were proselytized by the evangelical churches. It could be argued that the Romanians simply saw this blitz as a means to helping them become better Christians, an emphasis of the sacramental Orthodox theology. “In addition to the ancient, homogeneous society that makes Romanian culture conservative and reluctant to change loyalties, there is the possibility that Romanians who responded to the crusade may have interpreted their ‘decision’ for Christ as just one of many such spiritual decisions in a life long process of spiritual decisions.” It can also be postulated that Evangelical televangelism in and of itself, done three or four times within a limited time period, even with great exposure and large audiences, is not likely to persuade viewers to become evangelicals. Persuasive communications suggest the affinity with, or identity with a primary reference group from the evangelical churches, along with alienation, or a dissatisfying relationship with the original religious, or reference group, is more likely to cause a convert to transfer from their initial identity group or in this situation, the Orthodox church. No new reference group was created by CBN’s televangelistic blitz in the mind of the viewer, nor was any opportunity given for such a
reference group to be instituted. Not only would such groups help to promote CBN’s evangelical cause, but such groups as previously mentioned, following each program would have greatly enhanced the program’s efficaciousness, strengthened the message, stabilized the conversion, and formed new identity groups for the audience. The methodology of any future televangelism blitz would, in this researcher’s eyes, accomplish the goals set out by CBN, if it included audience reference group identification in its strategy. Having said all this, it must still be concluded, by the numbers of respondents in Romania to the evangelical message, that indeed a former Communistic country, and it must be added, with a strong Christian heritage, could accept the Gospel through television. A word of caution is necessary: this researcher predicts that such would not be the case in a mostly non-Christian country, in which the same televangelistic strategy is employed.

**Answering The Second Question**

The next question asked in this thesis: is the message in and of itself, when conveyed through this media, sufficient to accomplish its goals? Does the media encourage the recipient to fulfill the desires of the message? If the media did not hinder the message, did it enhance it? What about Mass Communication Theory which espouses that television is more likely to reinforce then transform a viewer’s belief? Can one expect transformation or “conversion” through televangelism in the country of Romania?
It was necessary to establish exactly what the CBN's blitz was to achieve. This meant looking at the goals, marketing objectives and Pat Robertson's definition of "conversion." The Goals of CBN's Romanian television Blitz were stated as follows:

To promote the awareness of Jesus Christ and the Gospel message throughout the country; To create a favorable spiritual disposition in the hearts of Romanians to accept the Gospel message; To influence the Romanian people to seek a deeper knowledge of Jesus Christ as a way of life; And to cause a Spiritual revival among the people of Romania. CBN's marketing objectives helped clarify these goals:

1. To build an awareness among the twenty-three million Romanians towards the Gospel, and salvation;

2. To motivate at least four million unsaved Orthodox Romanians to pray for salvation;

3. To convict three million Romanians to seek supplemental spiritual nurturing through -- tracks, bible correspondence course material, and church counseling centers;

4. To create a partnership with the Romanian Evangelical Alliance to help expand church growth throughout Romania.

Looking at these goals in and of themselves, it could be assumed that all but the last one was achieved by CBN -- for no definition is given as to what a spiritual revival means. However, when one addresses the marketing objectives it becomes clear that all were not achieved. There was awareness by some of the twenty-three million Romanians as to what the born again experience of the Gospel message seemingly entails. About half the population watched at least one program, and more than four million prayed the prayer
with the host at the end of the shows, but nothing close to the goal of those who were to be "convicted to seek supplemental spiritual nurturing" through items in three above, was reached. Nor was a "partnership with Romanian Evangelical Alliance to expand church growth" experienced. While the first part of Pat Robertson's definition of evangelism was satisfied, there were almost twice the number of converts hoped for, the second requirement of nurturing and it must be added, in evangelical churches, was not. However, nurturing did take place according to those converts who were interviewed, but by the initiative of the convert themselves. More will be said on this when answering another question in this conclusion. This leads to the debate in mass communication theory: is television simply "reinforcive?" It has been observed from Joseph Klapper that people are selective in what they expose themselves to, selective in what they perceive even after such exposure and selective about what they retain once exposed. This says Klapper makes television nothing more than reinforcive, in that viewers limit themselves to what will effect them. They see what they want to see. Hear what they want to hear. Accept what they want to accept. He says there are exceptions but that's what they are. The rule is clear, but is it? Upon careful examination, more is said by Klapper about the exceptions, and the many possible exceptions, than about the rule. One would expect this, in that humans are in no way alike. It is true that the Romanian people were selective in their exposure to the shows -- not all watched. It is felt that those who watched were selective in what they perceived as the message and what they understood conversion meant. It is also interesting that those who were committed remembered their commitment and what it meant two years after the event. The concern of this writer is whether enough
consideration was given to people's drives and circumstances. Maslow says when a person is hungry, food and its attainment are the most driving forces at that point in the person's life. To say it another way, a person's drives will determine what they will watch. So, at meal times, food advertising is normally done -- not because a viewer will immediately go out and buy that product, but because he or she is most receptive to hearing about that product at that time and will be most open to allow this product to become part of their future diet. Of course Klapper allows this exception, but it would seem to be more of a rule in this writer opinion. Are people not motivated by their circumstances and drives even to the point of regretting their actions after they bowed to temptation -- temptations often produced by what they viewed on television? Klapper has the idea that television is reinforcive of what that person already accepts, but are not the real issues in life already there in the heart and mind of the individual? This has been noted as one of the characteristics of the image of God in which humans are created. The value system of humans undergoes a constant struggle against the good they want to do and the desire the Bible calls fleshly, pulling away from what the heart knows is right and really wants. Television obviously aids either side of this struggle, depending on what the individual watches, and what he watches depends on that viewer's circumstances, on human drives, struggles and where they are on the Engel scale. Good advertising about what the upcoming specials were about could, and obviously did, increase viewership. The advertising hopefully helped the person to yield to the struggle of what was the good and Godly thing to do. The mistake, perhaps, was pushing the audience to pray at the end of the show when, may be, that person was not ready to do so, either spiritually (on Engel's
scale), or culturally they were not accustomed to such a Western televangelistic practice. For CBN, however, the alternatives were slim. Mail and phone were unreliable and inadequate to handle such large numbers. Meetings following the blitz around the country for dialogue, conversion and discipling would no doubt have been very effective and would have helped create the primary groups needed for CBN to achieve one of its goals and “grow” the evangelical church. This would also have helped Pat Robertson be faithful to his complete definition of “conversion,” which included discipling.

Answering The Third Question

The third question wrestled with: would the former communistic country of Romania when turning to the ideals of the West, receive the Gospel message with greater or lesser significance through the media of television, or would other forms of communication be more desirable? To say it another way: Would television, in comparison to Crusade or Film Evangelism, be a more ideal media for the Gospel at this juncture in Romania’s history?

Televangelism was the main method of sharing the message with which this thesis dealt, but to ignore the other methods in practice at the same time in Romania would seem to this researcher as avoiding the obvious: were other programs more effective? Luis Palau had two crusades and Campus Crusade for Christ International had begun their film evangelism using the Jesus film. Was there a best way or better way?

Luis Palau had two effective crusades, by American standards, with over two hundred thousand in the first one and over one hundred thousand in the next. The first had
forty-six thousand respond to the alter-call and prayed for forgiveness. In the next one he
had forty thousand come forward. Although these came and made contact with another
primary group no substantial growth happened to the evangelical church, nor was
adequate follow up done to these converts. The argument could be that the responding
group was too large to effectively encounter the primary group or to have significant
dialogue. Smaller groups dealing with effective dialogue after the meeting would have
presumably yielded better results for evangelical churches.

Campus Crusade for Christ gathered national workers whom they trained to go all
over the country and show the Jesus film. They also had significant results showing the
film over five thousand times to almost a half a million people, from March to June the
next year. Those responding at these viewings were not the large numbers at each site but
the total of those coming forward for prayer was over one hundred and forty thousand.
These had better opportunity to be acquainted with the new primary group and for better
dialogue after each showing. Campus Crusade had figures on how many actually
completed some type of follow up and how many formed new primary groups or became
evangelical.

As was noted in chapter five, both Luis Palau and Campus Crusade for Christ paid
a higher dollar figure in every area compared to televangelism. CBN spent forty cents per
convert and sixteen cents per person hearing and seeing the Gospel message. Luis Palau
spent four dollars and sixty-five cents per convert and a dollar and forty-nine cents per
person hearing the message. Campus Crusade spent just over two dollars per convert and
fifty-eight cents per person hearing the message. Good stewardship would argue for
televangelism first, the film crusade next and finally out-door crusades. In each method however cost effectiveness needs to be tempered with efficaciousness of the model employed. Adjustments are necessary in all the models mentioned to cross communication barriers, new primary group affinity and holistic evangelistic persuasion.

\textit{Answering The Fourth Question}

As was established, television allows large audiences to be reach with staggering efficiency, but does the medium itself impose limits on the kind of evangelism that can be done? What type of church grows out of an electronic medium? Would television gather a church “unto itself,” or would it encourage converts into a congregation apart from the electronic medium?

Of all the areas studied this was the most interesting to this researcher who would have advocated prior to this research that discipleship would be impossible without organized follow-up. This study does not substantiate this. In fact it became obvious that when one compared the interviews of 1994 with those of 1996 that the audience who had made commitments in 1994 grew in their commitments rather growing less committed over time. The only exception to this was the children whose commitment did lessen because of their natural dependence on parents and adults.

The adult converts went back to their original primary groups, the Orthodox church with more frequency, prayed more and read their Bibles more than when they first committed their lives. Only just over one third ended up in evangelical churches and a large number of these came from these churches prior to their commitment. Most of those
who committed their lives to Christ because of the CBN program went back to their original primary group having no cause to leave nor any affinity with a new group to associate with that group.

It can be concluded that evangelical converts most readily return to their primary group even if such is not evangelical. This conclusion is dependent on the country in which televangelism or where any evangelism is happening, being essentially Christian, with Christian churches readily available from which potential converts come and to which they can return after conversion. This is seen from Yeakley's study, where even in America, converts from crusades or revivals away from the home church almost always return to the original home church immediately after conversion. Such converts are more inclined to associate with a new group if they have meaningful contact or dialogue with this new group and have sufficient negative factors deterring them from staying in their original identity group. This thesis did not study all these factors, but they can be deduced from the overwhelming opposite response of those returning to the Orthodox church, because none of these elements were in place to encourage otherwise.

Televangelism did not encourage a convert to attended other primary groups nor did it take away from the original group to which the convert was committed. The televangelism in Romania was a short four day blitz and did not have a continuing television presence in that country to evaluate whether it could, or would gather a church "unto itself." Such is a subject for further research.
Answering The Fifth Question

In fulfilling the great commission many organizations and mission groups have arisen with the desire to carry the Gospel message to the ends of the earth with whatever means available, including CBN, who uses television. While television may be considered as an effective means in Western countries, is it the right method in the more undeveloped sections of the earth? Can television reach the masses in the poor Eastern block countries? Would television be for the wealthy of Romania, or for the masses?

It is very interesting how even poor families in poor countries will sacrifice some necessities in life to own a used black and white television set. This was found to be true in Romania where seven million households or ninety percent of the population owned a television set. This meant that the average person anywhere in Romania could tune into the main channel where CBN’s blitz appeared. This would mean any one with a TV could be reached by CBN’s strategy and any one from the village in the mountains to the cities, would have access to a Christian church -- the Orthodox church.

Televangelism was therefore available to the masses and the results would not be limited by the people's church involvement or by the location where they lived. There might have been other factors hindering televangelism but the economic status of the family, their location, or the availability to a television, were not one of them.
Answering The Final Question

A final question was addressed in such a research: what are the long term effects of televangelism in this former communistic country? Can a television “blitz,” in the long run, bring the desired result in the country of Romania? Would a one time television program, given in one week, yield results that can be determined two years later?

The media has put together their own “gatekeeper” for evaluating effective Christian media broadcasts abbreviated as ICMC. ICMC gave four models of media evangelism: Incarnational, Worldview, Process and Proclamational approaches. Each of these was studied to determine which approach best represented CBN’s method of televangelism in the country of Romania. After looking at each, the two approaches coming closest to representing CBN’s televangelism blitz, were process and proclamation. The televangelism blitz was evaluated against the norms and criteria stipulated by ICMC for these approaches to evangelism. In light of these approaches Persuasion Communication and Mass Communication Theory were looked at as they related to this televangelism blitz. Mass Communication Theory has already been explored and conclusions drawn in this chapter, and so has some of Persuasion Communication, but Process and Proclamation Approaches need to be addressed. Also the long term effects of this televangelism blitz needs some concluding remarks.

When the Process Approach to this televangelism blitz was explored it suggested that evangelism was measured by the change of lifestyles of those who found Christ. This study then asked those professing commitment if their lives were changed, and in all age
groups from children, youth through adult, on an average just under half said their lives had changed. Some had effective change that there was no doubt about; others had some change. When these questions were asked again two years later, the adult respondents almost doubled in the number who were sure change had occur because of the commitment made two years earlier. The youth changes in their spiritual lives were not as high and the children were if anything, a little less than they were two years prior. To understand the process the interviewee had gone through, it was then asked in what ways they had changed spiritually and affirmative answers were given towards praying more, reading their Bible more, believing in God more and going to church more. All these answers suggest spiritual growth took place in the lives of those who were converted two years before even without a structured follow-up program. One could conclude from this that committed converts in a Christian country, left to their own devices, will find a place to worship and be discipled immaterial of what follow-up or lack of follow-up is in place.

In Process Evangelism the method of giving the message in televangelism was also questioned but again those questioned even two years later found little fault with CBN's televangelistic method and in fact would welcome more of the same. Theologically the audience was very excited about CBN's message and although it was not Orthodox the majority did not feel it contradicted or opposed what they believed. Sociologically ICMC clarifies Klapper by suggesting the three key psychological elements the audience uses to receive a message: "Filters," -- Klappers selective exposure, perception and retention; "Needs," -- people have felt needs that motivate them according to Maslow; and "Processes," -- that people go through a process towards or away from conversion, they
do not simply accept salvation out of the blue. This is how James Engel came up with the "Engel scale." To these three "attitudes," how a person feels, and "circumstances," which effect attitudes, were added by ICMC. It was not the intent of this paper to test these elements against televangelism, although this would be a good future study. Instead, converts were simply noted to be very open to CBN's Gospel message, and the circumstances in the country seem to aid this.

ICMC points to five criteria to evaluate the efficaciousness of this model: Biblical integrity--can a model or scale adequately reveal the conflict and spiritual struggle, as was pointed out in the discussion of Mass Communication theory, in the process of finding and obeying Christ. The local church's role in the process of winning someone to Christ, through the many ministries: music, drama, sermons, friendships and soon, aid the process of conversion. CBN's program was faulted here for lack of church involvement after conversion, but the Orthodox church gets credit for aiding in the process of the many millions who became saved through the blitz. Effectiveness was the next criteria, and ICMC warned against a church or ministry looking for short term results to appear effective. Counting "conversions," ICMC says, is not the Gospel, but long term discipleship, and this again was another weakness of CBN's program. Ethics, the next criterion which asks is it ethical to count or is it ethical not to be good stewards and give account. CBN did well ethically. The final criterion ICMC put forth, was the aesthetics of a program. Did the specials CBN put on give one message and engulf it in another like trying to Westernize the audience. Again CBN scored high in the eyes of those interviewed.
Proclamation Evangelism is concerned about the method of communication, but those interviewed were not only impressed with CBN's method of sharing the message but many were changed by that message. Proclamation Evangelism wants the message to be contextualized to the culture and new or interesting to the audience. CBN's programs except for "Don't Ask Me, Ask God," was well received and the actors and stories were Romanian. Even "Don't Ask Me, Ask God," got good interviews but not as high as the others. Proclamation evangelism most nearly represented the method used by CBN with overlaps into Process evangelism. It also led into discussions about Persuasion Evangelism or Communication, and Mass Communication, both of which have already been handled. As with Process evangelism, the same five criteria were applied to Proclamation evangelism: Biblical integrity -- the need to be consistent with the Bible in areas of discipleship, the breaking down of prejudice and contextualizing the presentation of the Gospel. CBN did not deal adequately with the first two, but except for the last show mentioned above, it received excellent interviews from the audience about the specials and their effects. The criterion of the local church and its role in the conversion of the audience has been adequately handled in Process evangelism and the same criticism applies here. The third criterion, effectiveness, warns those practicing Proclamation evangelism to understand its audience, to be careful not to give too much information at once and to understand the other ways of giving the Gospel other than direct transmission. CBN did well in these areas; even though it "blitzed" the Romanian people it did not do so in a non-Christian void. Romania understood the Gospel and had a Christian past of two thousand years, but the blitz would not be recommended in a country or setting where
such was not the case. In the forth criteria, ethics, CBN did unintentionally well. The fact that evangelism was not simply getting converts but building God’s kingdom on earth, was not well developed by the blitz. When, however, respondents were interviewed, even though no planned follow-up or discipleship was in place, the converts spiritual lives improved over the two year area of study. This was determined by the convert’s growth in commitment to a changed life over that two year period. Such growth was self initiated by the converts who sought out their own place of worship, went to church more, prayed more, read the Bible more and considered themselves to be more committed than two years prior. The fifth criterion ICMC used to evaluate the efficacy of a program was the aesthetics. The biggest concern here was the mix messages sometimes given by televangelism in which the Gospel message is crowded out by the bad drama or uninspired music and general poor quality of the production. CBN again scored well in this area for almost all interviewed liked what they saw and heard and in fact would enjoy other similar type programs.

Generally CBN did bring the desired effects into Romania by the televangelism blitz. There were remarkable results two years later from this four day program, and CBN would have received high marks in most areas from ICMC, the gatekeeper for Christian media.

Conclusion and Recommendations

This thesis has wrestled with issues of televangelism in the country of Romania that until this point in time, have not been totally dealt with and need even further research
in areas suggested throughout this study. New theory has been postulated and needs to be tested, especially in the areas of discipleship and follow-up in Christian countries or in a Christian environment.

Most researchers would not normally expect long term results from a short, high impact, televangelistic program in a former communistic country, which was exposed to a sacramental rather than an evangelical theology. This study revealed not only conversions and commitments that lasted but in fact those responding actually grew in their commitment to God and the things of God, and this they did in spite of no planned follow-up.

Further research to test this find would be a tremendous addition to the work of God. How frustrated pastors, evangelists, Campas Crusade workers, and other soul-winners have been to see so many who were saved but who did not come to their follow-up programs. What hope it gives to these and others laboring for the harvest, to know that because a convert does not come to their discipling program, or in fact back to their church, that the converts were, nevertheless, converted and are committed. As long as there is a Christian environment in which a convert can choose his or her own means of follow-up, the evangelist need not despair. This does not do away with the need for discipleship, for converts and Christians, never mind where they come from, are mandated by Jesus to be discipled.

The results in this research infer that the younger the person the more likely they were to make a commitment, and conversely the more likely they were of loosing their commitment over time without the necessary follow up. On the other hand, the adults who
made a commitment increased in their commitment over time even without an organized follow up program. It was also found that this type of national broadcast did not take people from the local church, but in fact gave them new zeal to attend their local parish. These findings, although shown here, need further exploration.

Further study could be enjoyed in the conclusion that most who are converted will normally go back to their primary identity group or home church and do not necessarily stay where they were saved. These are but a few findings that further research could explore.
APPENDIX A

IRSOP INTERVIEWS FROM 1994

The following pages are taken from the IRSOP Ltd. surveys, given November 2, 4, 7, and 11 in Romania. They are presented with the same format and style that IRSOP used and not that of Turabian. This will be true for the format and style in all three appendixes.
INTRODUCTION AND OBJECTIVES

This project was carried out by IRSOP Ltd. on behalf of CBN International, Virginia with the overall objective of evaluating the audience of four programs aired by CBN in Romania during November 1st-10th, 1994.

All programs were transmitted on TVR1 as follows:
1. “Choose Life” - Nov. 1, from 6:30 to 7:30 PM
2. “Realities on Stage” - Nov. 3, from 10:30 to 11:30 PM
3. “Return to Superbook” - Nov. 6, from 9:30 to 10:30 AM
4. “Don’t Ask Me, Ask God” - Nov. 10, from 10 to 11 PM

Each program was targeted to a different audience.

Specific objectives to this study were:
A. To measure the audience size and composition of each program;
B. To assess opinions and attitudes towards the programs;
C. To determine the impact of the programs on actual behavior.

TYPE OF STUDY AND FIELDWORK TIMING

Audience measurement was performed by interviewing respondents about “TV watching yesterday.”

All surveys were conducted on the next day of broadcast.

Exact survey dates were: November 2, 4, 7, and 11.
METHODOLOGY AND SAMPLES

Personal interviews were conducted using a structured questionnaire provided by CBN. In the urban area interviews were conducted on the street at strategic points. Rural respondents were interviewed in their homes. Four different samples were designed according to the specific target audience of each program. The basis designs of the samples are shown below.

<table>
<thead>
<tr>
<th>Broadcast</th>
<th>Target Audience (Age)</th>
<th>Universe Size (Mil.)</th>
<th>Sample Size</th>
<th>Type of Sample</th>
<th>No. of Locations</th>
<th>Sampling Error</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choose Life</td>
<td>14-24</td>
<td>4.3</td>
<td>556</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>4.3%</td>
</tr>
<tr>
<td>Realities on Stage</td>
<td>18+</td>
<td>16.5</td>
<td>560</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>4.3%</td>
</tr>
<tr>
<td>Return to Superbook</td>
<td>6-13</td>
<td>2.8</td>
<td>560</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>4.3%</td>
</tr>
<tr>
<td>Don’t Ask Me, Ask God</td>
<td>14+</td>
<td>18.0</td>
<td>1340</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>2.8%</td>
</tr>
<tr>
<td>Overall Viewership Survey</td>
<td>14+</td>
<td>18.0</td>
<td>1340</td>
<td>Random-Quota</td>
<td>4 Urban &amp; 8 Rural</td>
<td>2.8%</td>
</tr>
</tbody>
</table>

The sample interviewed measure the audience of the last broadcast "Don’t Ask Me, Ask God" included 1340 persons aged 14 and above, and was also used to determine overall viewership of all four programs.

- All samples were random-quota samples.
- Sampling points were selected by random methods and respondents were chosen in the sampling points according to quotas for sex, age, and occupation.
All interviews were conducted by trained IRSOP interviewers specially briefed for this project. Results were adjusted according to weighting procedures for sex, age, occupation, and residence (urban/rural) in order to fully conform with census figures. All survey findings expressed in percentages are projectionable to provide nation-wide estimates for the total universe of each target audience.

REPORTING

The main survey findings for each program were reported to CBN approximately 48 hours after the broadcast.

The overall viewership survey was reported after 4 days.

The present report includes a summary of findings and a statistical analysis of the data in graphic and tabular format.

Frequency distributions of answer categories for open-ended questions, and crosstabs are presented in a more refined and accurate form than in the Top Line reports issued immediately after each broadcast.

Because of automatic rounding in some cases, percentages add up to 100+/-1.
OVERVIEW OF RESEARCH FINDINGS

Audience Size and Composition

• The audience of the broadcasts was high. Each program reached between one third and two thirds of TV viewers from its target group as shown in the table below.

<table>
<thead>
<tr>
<th>Program</th>
<th>Viewers of Target Group</th>
<th>Reached From Entire Target Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choose Life</td>
<td>53</td>
<td>33</td>
</tr>
<tr>
<td>Realities on Stage</td>
<td>40</td>
<td>23</td>
</tr>
<tr>
<td>Return to Superbook</td>
<td>66</td>
<td>58</td>
</tr>
<tr>
<td>Don't Ask Me, Ask God</td>
<td>34</td>
<td>19</td>
</tr>
</tbody>
</table>

• Nearly half of all Romanians aged 14 and above (45%) watched at least one program. Total viewers of at least one program were 8.1 million.

• Each program was viewed by around one in five Romanians aged 14 and above. Average viewership per program was between 3.0 - 3.8 million.

• Within each target group 44% to 72% of viewers watched the entire program as presented below.

<table>
<thead>
<tr>
<th>Program</th>
<th>Watched Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Entire Program</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Choose Life  

Realities on Stage  

Return to Superbook  

Don’t Ask Me, Ask God  

Within the total population of 14 and above, between 60% and 70% of viewers of all programs watched them entirely.

In terms of sociodemographic composition, two programs - “Choose Life” and “Return to Superbook” - achieved higher audience rates among girls, rural inhabitants and younger age segments of the respective target group than among boys, urban residents and upper age segments of the respective target group.

The other two programs - “Realities on Stage” and “Don’t Ask Me, Ask God” - scored better in the urban area than in the rural communities.

Respondents who didn’t watch two of the programs - “Choose Life” and “Return to Superbook” - indicated as main reasons that they were not at home, or had other things to do. But two other programs - “Realities on Stage” and “Don’t Ask Me, Ask God” - were not watched mainly because respondents said they were transmitted too late at night (after 10 PM).

The following table gives an overview of reasons for not watching the four programs.

<table>
<thead>
<tr>
<th>Program</th>
<th>Reasons for Not Watching</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Wasn’t at home</td>
<td>Didn’t know</td>
</tr>
<tr>
<td>Choose Life</td>
<td>37</td>
<td>10</td>
</tr>
<tr>
<td>Realities on Stage</td>
<td>7</td>
<td>-</td>
</tr>
</tbody>
</table>
Return to Superbook 22 14 44 - - 14 6
Don't Ask Me, Ask God 10 - 15 8 40 22 5

Attitudes and Opinions

- Nearly all Romanian children who watched “Return to Superbook” (98%) said they liked this program.
- The other programs were found attractive by around three in four Romanians of each target group.

<table>
<thead>
<tr>
<th>Program</th>
<th>Liked</th>
<th>Disliked</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choose Life</td>
<td>77</td>
<td>23</td>
</tr>
<tr>
<td>Realities on Stage</td>
<td>76</td>
<td>24</td>
</tr>
<tr>
<td>Return to Superbook</td>
<td>98</td>
<td>2</td>
</tr>
<tr>
<td>Don't Ask Me, Ask God</td>
<td>75</td>
<td>25</td>
</tr>
</tbody>
</table>

Respondents said they liked the programs mainly for two reasons. They found the views expressed in the programs as interesting, and they liked to hear about God and to learn more about religious issues.

- The main reason for not liking the program was religion itself. Most Romanians who found the programs unattractive said they didn’t like the religious approach or what they thought to be Protestant religious advertising or proselytism.

<table>
<thead>
<tr>
<th>Program</th>
<th>Religious Approach</th>
<th>Protest. Relig. Advertising</th>
<th>Poorly Produced</th>
<th>Not Nice Cartoons</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choose Life</td>
<td>32</td>
<td>37</td>
<td>19</td>
<td>-</td>
<td>15</td>
</tr>
</tbody>
</table>
Positive response to three programs - "Choose Life", "Realities on Stage", and "Don't Ask Me, Ask God" - was higher in the rural area than in the urban location.
Young girls liked "Choose Life" better than young males.
Medium-aged viewers were more attracted by "Realities on Stage" than younger viewers.
No sociodemographic differences in terms of attitudes were found for "Return to Superbook".

**Impact on Behavior**

- After viewing the programs a substantial number of respondents in each target group said they were planning to write for free literature. The intention to write was found to be highest among children (79%) and lowest viewers of "Realities on Stage" (37%). Around one in two viewers of the other two programs said they planned to write (52% and 43% respectively).
- After all the programs had been transmitted, the final survey found that only 8% of all viewers of at least one program had already asked for free literature. From among those who didn't write, 30% were planning to do so, one in two (49%) said they didn't plan to write, and one in five (21%) were unsure if to write or not.
- More than half of all viewers of each program did not pray with the host at the end of the broadcast.

The figures below indicate the praying incidence reported for each program.

<table>
<thead>
<tr>
<th>Program</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choose Life</td>
<td>28</td>
<td>72</td>
</tr>
<tr>
<td>Realities on Stage</td>
<td>41</td>
<td>59</td>
</tr>
<tr>
<td>Return to Superbook</td>
<td>44</td>
<td>56</td>
</tr>
</tbody>
</table>
Don’t Ask Me, Ask God 34 66

Overall* 34 66
*Final Summary Survey of respondents 14+ who watched at least one of the four programs. Question wording was: "Did you pray at the end of any of the programs with the host?"

- The main reason for not praying was that it did not occur to many believers to pray with a TV host. It was felt to be an entirely new and somewhat unusual situation. Other more specific reasons were that some people “don’t like to pray in front of the TV”, or they think they are prohibited to pray by their personal religious faith.

- Commitment of life to Jesus Christ as a result of broadcast was higher than praying, as presented in the next table.

<table>
<thead>
<tr>
<th>Program</th>
<th>Committed Life to Jesus</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
</tr>
<tr>
<td>Choose Life</td>
<td>63</td>
</tr>
<tr>
<td>Realities on Stage</td>
<td>51</td>
</tr>
<tr>
<td>Return to Superbook</td>
<td>75</td>
</tr>
<tr>
<td>Don’t Ask Me, Ask God</td>
<td>44</td>
</tr>
<tr>
<td>Overall*</td>
<td>39</td>
</tr>
</tbody>
</table>

*Final Summary Survey of respondents 14+ who watched at least one of the four programs. Question wording was: “Did you pray committing your life to Jesus Christ during any of the programs?”

But then, many viewers interviewed in the Final Summary Survey (61%) said that they had in fact “committed their life to Jesus or to God before the broadcast, being Greek Orthodox by birth”. Especially viewers who liked the programs were reluctant to admit that they had become believers in Jesus or God because of the broadcast.

- Telling how their life had changed because of the programs was difficult for most respondents in each target group.
Between one quarter and nearly half of the viewers, depending on which target group, reported no change. Others tried to distinguish between “some” change and “effective” change. By “some” they meant no change as such but a stimulus provided by the program towards reflection, honesty, belief, generosity. By “effective” change respondents indicated a real modification of the state of mind in terms of feeling of peace, hope, well-being, reinforcement of belief, including Greek Orthodox belief.

The next table gives an overview on reported program impact in each target group.

<table>
<thead>
<tr>
<th>Program</th>
<th>No Change</th>
<th>Some Change</th>
<th>Effective Change</th>
<th>Don’t Know, Others</th>
</tr>
</thead>
<tbody>
<tr>
<td>Choose Life</td>
<td>47</td>
<td>14</td>
<td>33</td>
<td>6</td>
</tr>
<tr>
<td>Realities on Stage</td>
<td>40</td>
<td>12</td>
<td>31</td>
<td>17</td>
</tr>
<tr>
<td>Return to Superbook</td>
<td>23</td>
<td>-</td>
<td>53</td>
<td>24</td>
</tr>
<tr>
<td>Don’t Ask Me, Ask God</td>
<td>47</td>
<td>20</td>
<td>25</td>
<td>8</td>
</tr>
<tr>
<td>Overall*</td>
<td>63</td>
<td>12</td>
<td>23</td>
<td>2</td>
</tr>
</tbody>
</table>

*Final Summary Survey of respondents 14+ who watched at least one of the four programs. Two questions were employed: “Do you feel these TV programs have caused any change in your life? (Yes/No) and “If yes, how?” (Open end). Questions were crossed to provide incidence of type of change.

- Overall, the survey found that the behavioral impact of the programs, in terms of planning to write and commitment of life to Jesus tended to be somewhat higher among rural inhabitants and females that among males and urban residents.
<table>
<thead>
<tr>
<th>Reason</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not at home</td>
<td>37%</td>
</tr>
<tr>
<td>Other things to do</td>
<td>33%</td>
</tr>
<tr>
<td>Not interested</td>
<td>13%</td>
</tr>
<tr>
<td>Didn’t know about it</td>
<td>10%</td>
</tr>
<tr>
<td>Others*</td>
<td>7%</td>
</tr>
</tbody>
</table>
*Includes "watched other program", "had TV broken."

If you watched it, did you like this program or did you dislike it?

Based on total viewers of program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I Liked it</td>
<td>77%</td>
</tr>
<tr>
<td>I disliked it</td>
<td>23%</td>
</tr>
</tbody>
</table>
Breakdown of liked / disliked by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Liked it</th>
<th>Disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All</strong></td>
<td>77</td>
<td>23</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>67</td>
<td>33</td>
</tr>
<tr>
<td>Female</td>
<td>83</td>
<td>17</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 - 17 years</td>
<td>86</td>
<td>14</td>
</tr>
<tr>
<td>18 - 24 years</td>
<td>70</td>
<td>30</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High school student</td>
<td>82</td>
<td>18</td>
</tr>
<tr>
<td>University student</td>
<td>60</td>
<td>40</td>
</tr>
<tr>
<td>Other</td>
<td>77</td>
<td>23</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>68</td>
<td>32</td>
</tr>
<tr>
<td>Rural</td>
<td>89</td>
<td>11</td>
</tr>
</tbody>
</table>
Breakdown of liked / disliked program by committed or not life to Jesus Christ

<table>
<thead>
<tr>
<th>Committed Life to Jesus Christ</th>
<th>Percentages</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Liked It</td>
<td>Disliked it</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td>77</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>89</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>58</td>
<td>42</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Committed Life to Jesus Christ</th>
<th>Percentages</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Liked it</td>
<td>Disliked it</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td>1100</td>
<td>322</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>794</td>
<td>96</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>306</td>
<td>225</td>
<td></td>
</tr>
</tbody>
</table>
If disliked: Why did you dislike it?

Based on total respondents who disliked the program

<table>
<thead>
<tr>
<th>Percentages*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Protestant religious advertising</td>
</tr>
<tr>
<td>Because of religious approach</td>
</tr>
<tr>
<td>Poorly produced, boring</td>
</tr>
<tr>
<td>Others **</td>
</tr>
</tbody>
</table>

* Respondents have indicated more than one motive. Percentages do not add up to 100.
** Includes “runs contrary to my belief”, “message is different from Orthodox religion”, “didn’t understand what it was about”, a.o.
Do you plan to write for pick up literature?

Based on total viewers of program

Yes 52%

No 48%
Plan to write for literature
by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Plan to write</th>
<th>Don’t plan to write</th>
</tr>
</thead>
<tbody>
<tr>
<td>All</td>
<td>52</td>
<td>48</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>44</td>
<td>56</td>
</tr>
<tr>
<td>Female</td>
<td>56</td>
<td>44</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 - 17 years</td>
<td>52</td>
<td>48</td>
</tr>
<tr>
<td>18 - 24 years</td>
<td>52</td>
<td>48</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High school student</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>University student</td>
<td>38</td>
<td>62</td>
</tr>
<tr>
<td>Other</td>
<td>63</td>
<td>37</td>
</tr>
<tr>
<td>Residence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>45</td>
<td>55</td>
</tr>
<tr>
<td>Rural</td>
<td>61</td>
<td>39</td>
</tr>
</tbody>
</table>
Did you pray at the end of the program with the host?

Based on total viewers of program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>28%</td>
</tr>
<tr>
<td>No</td>
<td>72%</td>
</tr>
</tbody>
</table>
## Praying with host by sociodemographic characteristics

<table>
<thead>
<tr>
<th>Prayed</th>
<th>Did not pray</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All</strong></td>
<td>28</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>26</td>
</tr>
<tr>
<td>Female</td>
<td>29</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
</tr>
<tr>
<td>14 - 17 years</td>
<td>23</td>
</tr>
<tr>
<td>18 - 24 years</td>
<td>31</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
</tr>
<tr>
<td>High school student</td>
<td>22</td>
</tr>
<tr>
<td>University student</td>
<td>31</td>
</tr>
<tr>
<td>Other</td>
<td>37</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>32</td>
</tr>
<tr>
<td>Rural</td>
<td>22</td>
</tr>
</tbody>
</table>
Did you commit your life to Jesus Christ?

Based on total viewers of program

Yes 63%
No 37%
Commitment of life to Jesus Christ
by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Committed life</th>
<th>Did not commit life</th>
</tr>
</thead>
<tbody>
<tr>
<td>All</td>
<td>63</td>
<td>37</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>58</td>
<td>42</td>
</tr>
<tr>
<td>Female</td>
<td>65</td>
<td>35</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 - 17 years</td>
<td>71</td>
<td>29</td>
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<tr>
<td>18 - 24 years</td>
<td>55</td>
<td>45</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>High school student</td>
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<td>32</td>
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<tr>
<td>University student</td>
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<tr>
<td>Other</td>
<td>62</td>
<td>38</td>
</tr>
<tr>
<td>Residence</td>
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<td>46</td>
</tr>
<tr>
<td>Rural</td>
<td>73</td>
<td>27</td>
</tr>
</tbody>
</table>
How has your life changed because of the program?

Based on total viewers of program

<table>
<thead>
<tr>
<th>Percentages</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>My life hasn’t changed</td>
<td>47</td>
</tr>
<tr>
<td>Positive change, a state of wellbeing; peace; hope, reinforcement of belief</td>
<td>33</td>
</tr>
<tr>
<td>No change, but provided stimulus for reflection; for honesty, for belief; for generosity</td>
<td>14</td>
</tr>
<tr>
<td>Others*</td>
<td>6</td>
</tr>
</tbody>
</table>

Includes “Don’t know what to say”, “made me bored”.
Impact of program on personal life
by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>My life hasn't changed</td>
</tr>
<tr>
<td>All</td>
<td>47</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>50</td>
</tr>
<tr>
<td>Female</td>
<td>45</td>
</tr>
<tr>
<td>Age</td>
<td></td>
</tr>
<tr>
<td>14 - 17 years</td>
<td>35</td>
</tr>
<tr>
<td>18 - 24 years</td>
<td>58</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
</tr>
<tr>
<td>High school student</td>
<td>41</td>
</tr>
<tr>
<td>University student</td>
<td>64</td>
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<tr>
<td>Other</td>
<td>50</td>
</tr>
<tr>
<td>Residence</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>52</td>
</tr>
<tr>
<td>Rural</td>
<td>41</td>
</tr>
</tbody>
</table>
Did you watch TV on November 3rd?

Total Sample
N = 560

Yes 58%

No 42%
Breakdown of viewers and non-viewers by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Viewers</td>
</tr>
<tr>
<td>All</td>
<td>58</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>60</td>
</tr>
<tr>
<td>Female</td>
<td>56</td>
</tr>
<tr>
<td>Age</td>
<td></td>
</tr>
<tr>
<td>18-24 years</td>
<td>66</td>
</tr>
<tr>
<td>25-34 years</td>
<td>54</td>
</tr>
<tr>
<td>35-44 years</td>
<td>55</td>
</tr>
<tr>
<td>45-54 years</td>
<td>56</td>
</tr>
<tr>
<td>55-64 years</td>
<td>57</td>
</tr>
<tr>
<td>65 years and over</td>
<td>60</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td>37</td>
</tr>
<tr>
<td>Agricultural worker</td>
<td>64</td>
</tr>
<tr>
<td>Manual worker</td>
<td>46</td>
</tr>
<tr>
<td>Office worker</td>
<td>53</td>
</tr>
<tr>
<td>Professional staff</td>
<td>72</td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>75</td>
</tr>
<tr>
<td>Unemployed</td>
<td>58</td>
</tr>
<tr>
<td>Retired</td>
<td>61</td>
</tr>
<tr>
<td>Housewife</td>
<td>71</td>
</tr>
<tr>
<td>Student</td>
<td>90</td>
</tr>
<tr>
<td>Residence</td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>78</td>
</tr>
<tr>
<td>Rural</td>
<td>35</td>
</tr>
</tbody>
</table>
If watched TV:
Did you watch “Realities on Stage” at 22:30-23:30?

Based on total viewers of TV

Yes 40%
No 60%
Breakdown of viewers and non-viewers of program
“Realities on Stage” by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Percentages</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Viewers</td>
<td>Non-Viewers</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td>40</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>39</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>42</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-24 years</td>
<td>42</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>25-34 years</td>
<td>38</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td>35-44 years</td>
<td>41</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>45-54 years</td>
<td>46</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>55-64 years</td>
<td>37</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>65 years and over</td>
<td>38</td>
<td>62</td>
<td></td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td>83</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Agricultural worker</td>
<td>17</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>Manual worker</td>
<td>37</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>Office worker</td>
<td>33</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>Professional staff</td>
<td>43</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>20</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Unemployed</td>
<td>45</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Retired</td>
<td>42</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Housewife</td>
<td>44</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>Student</td>
<td>45</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Residence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>42</td>
<td>58</td>
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</tr>
<tr>
<td>Rural</td>
<td>36</td>
<td>64</td>
<td></td>
</tr>
</tbody>
</table>
### Did not watch the program because...

**Based on total non-viewers of program**

<table>
<thead>
<tr>
<th>Reason</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Too late at night</td>
<td>43%</td>
</tr>
<tr>
<td>Other things to do</td>
<td>18%</td>
</tr>
<tr>
<td>Other channel</td>
<td>17%</td>
</tr>
<tr>
<td>Not interested</td>
<td>9%</td>
</tr>
<tr>
<td>Not at home</td>
<td>7%</td>
</tr>
<tr>
<td>Others*</td>
<td>6%</td>
</tr>
</tbody>
</table>
Breakdown of two major motives for not watching the program by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Percentages</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Too Late at night</td>
<td>Other things to do</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td>43</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>43</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>44</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-24 years</td>
<td>44</td>
<td>22</td>
<td></td>
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<tr>
<td>25-34 years</td>
<td>45</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>35-44 years</td>
<td>50</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>45-54 years</td>
<td>16</td>
<td>21</td>
<td></td>
</tr>
<tr>
<td>55-64 years</td>
<td>42</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>65 years and over</td>
<td>57</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td>0</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Agricultural worker</td>
<td>60</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Manual worker</td>
<td>38</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Office worker</td>
<td>40</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Professional staff</td>
<td>37</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>8</td>
<td>42</td>
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</tr>
<tr>
<td>Unemployed</td>
<td>55</td>
<td>22</td>
<td></td>
</tr>
<tr>
<td>Retired</td>
<td>55</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Housewife</td>
<td>48</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Student</td>
<td>27</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Residence</td>
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<td></td>
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<tr>
<td>Urban</td>
<td>31</td>
<td>16</td>
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</tr>
<tr>
<td>Rural</td>
<td>70</td>
<td>22</td>
<td></td>
</tr>
</tbody>
</table>
If you watched it, did you like this program or did you dislike it?

Based on total viewers of program

I liked it 76%

I disliked it 24%
## Breakdown of liked/disliked by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Liked it</th>
<th>Disliked it</th>
</tr>
</thead>
<tbody>
<tr>
<td>All</td>
<td>76</td>
<td>24</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>75</td>
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<td>Female</td>
<td>77</td>
<td>23</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-24 years</td>
<td>68</td>
<td>32</td>
</tr>
<tr>
<td>25-34 years</td>
<td>64</td>
<td>36</td>
</tr>
<tr>
<td>35-44 years</td>
<td>72</td>
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</tr>
<tr>
<td>45-54 years</td>
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<td>12</td>
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<td>55-64 years</td>
<td>90</td>
<td>10</td>
</tr>
<tr>
<td>65 years and over</td>
<td>72</td>
<td>28</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
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<td>0</td>
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<tr>
<td>Agricultural worker</td>
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<tr>
<td>Manual worker</td>
<td>83</td>
<td>17</td>
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<tr>
<td>Office worker</td>
<td>78</td>
<td>22</td>
</tr>
<tr>
<td>Professional staff</td>
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<td>47</td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>32</td>
<td>68</td>
</tr>
<tr>
<td>Unemployed</td>
<td>87</td>
<td>13</td>
</tr>
<tr>
<td>Retired</td>
<td>79</td>
<td>21</td>
</tr>
<tr>
<td>Housewife</td>
<td>74</td>
<td>26</td>
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<tr>
<td>Student</td>
<td>41</td>
<td>59</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
<td></td>
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<tr>
<td>Urban</td>
<td>68</td>
<td>32</td>
</tr>
<tr>
<td>Rural</td>
<td>100</td>
<td>0</td>
</tr>
</tbody>
</table>
Breakdown of liked / disliked program by prayed or not with host

<table>
<thead>
<tr>
<th>Prayed with the host</th>
<th>Percentages</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Liked It</td>
<td></td>
<td>Disliked it</td>
</tr>
<tr>
<td>All</td>
<td>76</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>99</td>
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<tr>
<td>No</td>
<td>60</td>
<td>40</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Prayed with the host</th>
<th>Projections (thousands)</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Liked it</td>
<td>Disliked it</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td>2904</td>
<td>925</td>
<td></td>
</tr>
<tr>
<td>Yes</td>
<td>1528</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>No</td>
<td>1333</td>
<td>906</td>
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</table>
Breakdown of liked / disliked program by committed or not life to Jesus Christ

<table>
<thead>
<tr>
<th>Committed life to Jesus Christ</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Liked It</td>
</tr>
<tr>
<td>All</td>
<td>76</td>
</tr>
<tr>
<td>Yes</td>
<td>96</td>
</tr>
<tr>
<td>No</td>
<td>55</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Committed Life to Jesus Christ</th>
<th>Projections (thousands)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Liked it</td>
</tr>
<tr>
<td>All</td>
<td>2904</td>
</tr>
<tr>
<td>Yes</td>
<td>1885</td>
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<tr>
<td>No</td>
<td>1019</td>
</tr>
</tbody>
</table>
If you Liked it: Why did you like it?

Based on total respondents who liked the program

<table>
<thead>
<tr>
<th>Reason</th>
<th>Percentages*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Talks about God</td>
<td>32</td>
</tr>
<tr>
<td>Real events</td>
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</tr>
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<tr>
<td>Others**</td>
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</table>

* Respondents have indicated more than one motive. Percentages do not add up to 100.
** Includes general terms.
Breakdown of two major motives for liking the program by sociodemographic characteristics

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<tr>
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<tr>
<td>65 years and over</td>
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<tr>
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</tr>
<tr>
<td>Rural</td>
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</table>
If disliked: Why did you dislike it?

Based on total respondents who disliked the program

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<thead>
<tr>
<th>Reason</th>
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<tr>
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<td>Protestant religious advertising</td>
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<tr>
<td>Poorly produced, boring</td>
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<tr>
<td>Others**</td>
<td>11</td>
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</tbody>
</table>

* Respondents have indicated more than one motive. Percentages do not add up to 100.

** Includes "message is different from Orthodox religion", "non-representative cases", a.o.
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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<tr>
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<td>63%</td>
</tr>
<tr>
<td>Yes</td>
<td>37%</td>
</tr>
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</table>

Do you plan to write for or pick up literature?

Based on total viewers of program
Did you pray at the end of the program with the host?

Based on total viewers of program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
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<tr>
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Praying with host by sociodemographic characteristics

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<tr>
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<tr>
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Praying with host by sociodemographic characteristics

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Praying with host by length of watching

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<td>Did not pray</td>
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<tr>
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As a result of the program, did you commit your life to Jesus Christ?

Based on total viewers of program

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<table>
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Commitment of life to Jesus Christ by sociodemographic characteristics

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<th>Did not commit life</th>
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<td>55-64 years</td>
<td>70</td>
<td>30</td>
</tr>
<tr>
<td>65 years and over</td>
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<td>56</td>
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</table>
Commitment of life to Jesus Christ by sociodemographic characteristics

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<td>Student</td>
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<td>183</td>
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<tr>
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<td>1736</td>
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<tr>
<td>Rural</td>
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<td>128</td>
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</table>
How has your life changed because of the program?

Based on total viewers of program

<table>
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<th>Percentage</th>
<th></th>
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</thead>
<tbody>
<tr>
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<td>40</td>
</tr>
<tr>
<td>Positive change, a state of wellbeing</td>
<td>31</td>
</tr>
<tr>
<td>Peace; hope; reinforcement of belief</td>
<td></td>
</tr>
<tr>
<td>No change, but provided stimulus for reflection; for honesty; for belief; for generosity</td>
<td>12</td>
</tr>
<tr>
<td>Don’t know, don’t think so, and others*</td>
<td>17</td>
</tr>
</tbody>
</table>

* Includes unpleasant states.
Impact of program on personal life
by sociodemographic characteristics

<table>
<thead>
<tr>
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<th>My life hasn’t changed</th>
<th>Positive change</th>
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<tbody>
<tr>
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<td>40</td>
<td>31</td>
</tr>
<tr>
<td>Gender</td>
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<td></td>
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<tr>
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<td>27</td>
<td>36</td>
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<tr>
<td>Age</td>
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<tr>
<td>25-34 years</td>
<td>57</td>
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<tr>
<td>65 years and over</td>
<td>40</td>
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<td>Occupation</td>
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<tr>
<td>Farmer</td>
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<tr>
<td>Unemployed</td>
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<tr>
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<td>Housewife</td>
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If watched TV:

Did you watch "Return to Superbook" at 9:30 - 10:30?

Based on total viewers of TV

<p>| | |</p>
<table>
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</thead>
<tbody>
<tr>
<td>Yes</td>
<td>66%</td>
</tr>
<tr>
<td>No</td>
<td>34%</td>
</tr>
<tr>
<td>Reason</td>
<td>Percentage</td>
</tr>
<tr>
<td>-------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Other things to do</td>
<td>44%</td>
</tr>
<tr>
<td>Not at home</td>
<td>22%</td>
</tr>
<tr>
<td>Didn’t known</td>
<td>14%</td>
</tr>
<tr>
<td>Other channel</td>
<td>14%</td>
</tr>
<tr>
<td>Others</td>
<td>6%</td>
</tr>
</tbody>
</table>
If you watched it, did you like this program
or did you dislike it?

Based on total viewers of program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I like it</td>
<td>98%</td>
</tr>
<tr>
<td>I disliked it</td>
<td>2%</td>
</tr>
</tbody>
</table>
### If liked: Why did you like it?

Based on total respondents who liked the program

<table>
<thead>
<tr>
<th>Motive</th>
<th>Percentages*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learned more about God, Jesus Christ, and religion</td>
<td>42</td>
</tr>
<tr>
<td>Program included cartoons</td>
<td>27</td>
</tr>
<tr>
<td>Teaches us to be good, honest, faithful</td>
<td>18</td>
</tr>
<tr>
<td>Nice Stories</td>
<td>10</td>
</tr>
<tr>
<td>For children</td>
<td>7</td>
</tr>
<tr>
<td>Others **</td>
<td>9</td>
</tr>
</tbody>
</table>

* Respondents have indicated more than one motive. Percentages do not add up to 100.
** Includes general terms.
Did you watch the entire "Return to Superbook" program?

If not, did you watch first half or second half?

Based on total viewers of program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Entire Program</td>
<td>72%</td>
</tr>
<tr>
<td>First half</td>
<td>10%</td>
</tr>
<tr>
<td>Second half</td>
<td>18%</td>
</tr>
</tbody>
</table>
Did you plan to write or pick up literature?

Based on total viewers of program

Yes  79%

No  21%
Did you pray at the end of the program with host?

Based on total viewers of program

Yes 44%

No 56%
**Praying with host by sociodemographic characteristics**

<table>
<thead>
<tr>
<th></th>
<th>Prayed</th>
<th>Did not pray</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All</strong></td>
<td>44</td>
<td>56</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>39</td>
<td>61</td>
</tr>
<tr>
<td>Female</td>
<td>49</td>
<td>51</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 - 9 years</td>
<td>44</td>
<td>56</td>
</tr>
<tr>
<td>10 - 13 years</td>
<td>44</td>
<td>56</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>40</td>
<td>60</td>
</tr>
<tr>
<td>Rural</td>
<td>49</td>
<td>51</td>
</tr>
</tbody>
</table>
As a result of the program, did you commit your life to Jesus Christ?

Based on total viewers of program

<table>
<thead>
<tr>
<th>Yes</th>
<th>75%</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>25%</td>
</tr>
</tbody>
</table>
How has your life changed because of the program?

Based on total viewers of program

<table>
<thead>
<tr>
<th>Statement</th>
<th>Percentages*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Helped me to be better, and more faithful</td>
<td>31</td>
</tr>
<tr>
<td>No influence</td>
<td>23</td>
</tr>
<tr>
<td>Felt better, more peaceful</td>
<td>22</td>
</tr>
<tr>
<td>Don't know what to say</td>
<td>24</td>
</tr>
</tbody>
</table>
**Did you watch TV on November the 10th?**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Sample</strong></td>
<td></td>
</tr>
<tr>
<td><strong>N = 1340</strong></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Yes</strong></td>
<td>57%</td>
</tr>
<tr>
<td><strong>No</strong></td>
<td>43%</td>
</tr>
</tbody>
</table>
If you watched TV:

Did you watch “Don’t Ask Me, Ask God” at 22:00 - 23:00?

Based on total viewers of TV

Yes 34%

No 66%
Breakdown of viewers and non-viewers of program

"Don’t Ask Me, Ask God"

by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Viewers</th>
<th>Non-Viewers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All</strong></td>
<td>34</td>
<td>66</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>34</td>
<td>66</td>
</tr>
<tr>
<td>Female</td>
<td>34</td>
<td>66</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14-17 years</td>
<td>26</td>
<td>74</td>
</tr>
<tr>
<td>18-24 years</td>
<td>29</td>
<td>71</td>
</tr>
<tr>
<td>25-34 years</td>
<td>36</td>
<td>64</td>
</tr>
<tr>
<td>35-44 years</td>
<td>31</td>
<td>69</td>
</tr>
<tr>
<td>45-54 years</td>
<td>31</td>
<td>69</td>
</tr>
<tr>
<td>55-64 years</td>
<td>39</td>
<td>61</td>
</tr>
<tr>
<td>65 years and over</td>
<td>46</td>
<td>54</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td>14</td>
<td>86</td>
</tr>
<tr>
<td>Agricultural worker</td>
<td>0</td>
<td>100</td>
</tr>
<tr>
<td>Manual worker</td>
<td>26</td>
<td>74</td>
</tr>
<tr>
<td>Office worker</td>
<td>35</td>
<td>65</td>
</tr>
<tr>
<td>Professional staff</td>
<td>35</td>
<td>65</td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>32</td>
<td>68</td>
</tr>
<tr>
<td>Unemployed</td>
<td>29</td>
<td>71</td>
</tr>
<tr>
<td>Retired</td>
<td>44</td>
<td>76</td>
</tr>
<tr>
<td>Housewife</td>
<td>43</td>
<td>57</td>
</tr>
<tr>
<td>Student</td>
<td>29</td>
<td>71</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>40</td>
<td>60</td>
</tr>
<tr>
<td>Rural</td>
<td>20</td>
<td>80</td>
</tr>
<tr>
<td>Reason</td>
<td>Percentage</td>
<td></td>
</tr>
<tr>
<td>--------------------------------</td>
<td>------------</td>
<td></td>
</tr>
<tr>
<td>Too late at night</td>
<td>40%</td>
<td></td>
</tr>
<tr>
<td>Other channel</td>
<td>22%</td>
<td></td>
</tr>
<tr>
<td>Other things to do</td>
<td>15%</td>
<td></td>
</tr>
<tr>
<td>Not at home</td>
<td>10%</td>
<td></td>
</tr>
<tr>
<td>Not interested</td>
<td>8%</td>
<td></td>
</tr>
<tr>
<td>Others*</td>
<td>5%</td>
<td></td>
</tr>
</tbody>
</table>
If you watched it, did you like this program or did you dislike it?

Based on total viewers of program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I liked it</td>
<td>75%</td>
</tr>
<tr>
<td>I disliked it</td>
<td>25%</td>
</tr>
</tbody>
</table>
If disliked: Why did you dislike it?

Based on total respondents who disliked the program

<table>
<thead>
<tr>
<th>Reason</th>
<th>Percentages*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Because of religious approach</td>
<td>32</td>
</tr>
<tr>
<td>Protestant religious advertising</td>
<td>40</td>
</tr>
<tr>
<td>Poorly produced, boring</td>
<td>15</td>
</tr>
<tr>
<td>Others**</td>
<td>20</td>
</tr>
</tbody>
</table>

* Respondents have indicated more than one motive. Percentages do not add up to 100.

** Includes “message is different from Orthodox religion”, “non-representative cases”, a.o.
Did you watch the entire "Don’t Ask Me, Ask God" program?

If not, did you watch first half or second half?

Based on total viewers or program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Entire program</td>
<td>66%</td>
</tr>
<tr>
<td>First half</td>
<td>22%</td>
</tr>
<tr>
<td>Second half</td>
<td>12%</td>
</tr>
</tbody>
</table>
Did you plan to write for or pick up literature?

Based on total viewers of program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>43%</td>
</tr>
<tr>
<td>No</td>
<td>57%</td>
</tr>
</tbody>
</table>
Plan to write for literature by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Percentages</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Plan to write</td>
<td>Don’t plan</td>
<td></td>
</tr>
<tr>
<td>All</td>
<td>43</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>43</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>Female</td>
<td>44</td>
<td>56</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14-17 years</td>
<td>43</td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>18-24 years</td>
<td>40</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>25-34 years</td>
<td>45</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>35-44 years</td>
<td>31</td>
<td>69</td>
<td></td>
</tr>
<tr>
<td>45-54 years</td>
<td>52</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>55-64 years</td>
<td>34</td>
<td>66</td>
<td></td>
</tr>
<tr>
<td>65 years and over</td>
<td>61</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td>100</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Agricultural worker</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Manual worker</td>
<td>53</td>
<td>47</td>
<td></td>
</tr>
<tr>
<td>Office worker</td>
<td>47</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>Professional staff</td>
<td>28</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>37</td>
<td>63</td>
<td></td>
</tr>
<tr>
<td>Unemployed</td>
<td>35</td>
<td>65</td>
<td></td>
</tr>
<tr>
<td>Retired</td>
<td>48</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>Housewife</td>
<td>48</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>Student</td>
<td>28</td>
<td>72</td>
<td></td>
</tr>
<tr>
<td>Residence</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>42</td>
<td>58</td>
<td></td>
</tr>
<tr>
<td>Rural</td>
<td>48</td>
<td>52</td>
<td></td>
</tr>
</tbody>
</table>
Did you pray at the end of the program with the host?

Based on total viewers of program

Yes 34%
No 66%
As a result of the program, did you commit your life to Jesus Christ?

Based on total viewers of program

Yes  44%

No   56%
Commitment of life to Jesus Christ
by sociodemographic characteristics

<table>
<thead>
<tr>
<th></th>
<th>Committed life</th>
<th>Did not commit life</th>
</tr>
</thead>
<tbody>
<tr>
<td>All</td>
<td>44</td>
<td>56</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>37</td>
<td>63</td>
</tr>
<tr>
<td>Female</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14-17 years</td>
<td>47</td>
<td>53</td>
</tr>
<tr>
<td>18-24 years</td>
<td>45</td>
<td>55</td>
</tr>
<tr>
<td>25-34 years</td>
<td>45</td>
<td>55</td>
</tr>
<tr>
<td>35-44 years</td>
<td>36</td>
<td>64</td>
</tr>
<tr>
<td>45-54 years</td>
<td>34</td>
<td>66</td>
</tr>
<tr>
<td>55-64 years</td>
<td>40</td>
<td>60</td>
</tr>
<tr>
<td>65 years and over</td>
<td>65</td>
<td>35</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td>100</td>
<td>0</td>
</tr>
<tr>
<td>Agricultural worker</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Manual worker</td>
<td>47</td>
<td>53</td>
</tr>
<tr>
<td>Office worker</td>
<td>33</td>
<td>67</td>
</tr>
<tr>
<td>Professional staff</td>
<td>28</td>
<td>72</td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>37</td>
<td>63</td>
</tr>
<tr>
<td>Unemployed</td>
<td>56</td>
<td>44</td>
</tr>
<tr>
<td>Retired</td>
<td>56</td>
<td>44</td>
</tr>
<tr>
<td>Housewife</td>
<td>46</td>
<td>54</td>
</tr>
<tr>
<td>Student</td>
<td>28</td>
<td>72</td>
</tr>
<tr>
<td>Residence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>38</td>
<td>62</td>
</tr>
<tr>
<td>Rural</td>
<td>69</td>
<td>31</td>
</tr>
</tbody>
</table>
How has your life changed because of the program?

Based on total viewers of program

<table>
<thead>
<tr>
<th>Description</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>No change</td>
<td>47%</td>
</tr>
<tr>
<td>Has changed, believe stronger, tolerance, optimism, peace</td>
<td>25%</td>
</tr>
<tr>
<td>No change, but received moral support, impulse towards belief</td>
<td>20%</td>
</tr>
<tr>
<td>Others**</td>
<td>8%</td>
</tr>
</tbody>
</table>

** Includes "made me angry" and other negative states
Did you watch any of those programs?

Based on the total sample

N = 1340

- "Choose Life": 79% No, 21% Yes
- "Don't Ask Me, Ask God": 81% No, 19% Yes
- "Realities on Stage": 83% No, 17% Yes
- "Return to Superbook": 83% No, 17% Yes
Breakdown of viewers and non-viewers of “Choose Life” by sociodemographic characteristics

<table>
<thead>
<tr>
<th>Percentages</th>
<th>Viewers</th>
<th>Non-Viewers</th>
</tr>
</thead>
<tbody>
<tr>
<td>All</td>
<td>21</td>
<td>79</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>18</td>
<td>82</td>
</tr>
<tr>
<td>Female</td>
<td>24</td>
<td>76</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14-17 years</td>
<td>34</td>
<td>66</td>
</tr>
<tr>
<td>18-24 years</td>
<td>31</td>
<td>69</td>
</tr>
<tr>
<td>25-34 years</td>
<td>17</td>
<td>83</td>
</tr>
<tr>
<td>35-44 years</td>
<td>17</td>
<td>83</td>
</tr>
<tr>
<td>45-54 years</td>
<td>20</td>
<td>80</td>
</tr>
<tr>
<td>55-64 years</td>
<td>18</td>
<td>82</td>
</tr>
<tr>
<td>65 years and over</td>
<td>21</td>
<td>79</td>
</tr>
<tr>
<td>Occupation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td>10</td>
<td>90</td>
</tr>
<tr>
<td>Agricultural worker</td>
<td>0</td>
<td>100</td>
</tr>
<tr>
<td>Manual worker</td>
<td>18</td>
<td>82</td>
</tr>
<tr>
<td>Office worker</td>
<td>19</td>
<td>81</td>
</tr>
<tr>
<td>Professional staff</td>
<td>24</td>
<td>76</td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>9</td>
<td>91</td>
</tr>
<tr>
<td>Unemployed</td>
<td>25</td>
<td>75</td>
</tr>
<tr>
<td>Retired</td>
<td>23</td>
<td>77</td>
</tr>
<tr>
<td>Housewife</td>
<td>22</td>
<td>78</td>
</tr>
<tr>
<td>Student</td>
<td>36</td>
<td>64</td>
</tr>
<tr>
<td>Residence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>23</td>
<td>77</td>
</tr>
<tr>
<td>Rural</td>
<td>19</td>
<td>81</td>
</tr>
</tbody>
</table>
Did you pray at the end of any of the programs with the host?

Based on respondents who watched at least one program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>66%</td>
</tr>
<tr>
<td>Yes</td>
<td>34%</td>
</tr>
</tbody>
</table>
**Praying with host by sociodemographic characteristics**

<table>
<thead>
<tr>
<th></th>
<th>Prayed</th>
<th>Did not pray</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>All</strong></td>
<td>34</td>
<td>66</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>27</td>
<td>73</td>
</tr>
<tr>
<td>Female</td>
<td>40</td>
<td>60</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14-17 years</td>
<td>35</td>
<td>65</td>
</tr>
<tr>
<td>18-24 years</td>
<td>24</td>
<td>76</td>
</tr>
<tr>
<td>25-34 years</td>
<td>41</td>
<td>59</td>
</tr>
<tr>
<td>35-44 years</td>
<td>28</td>
<td>72</td>
</tr>
<tr>
<td>45-54 years</td>
<td>33</td>
<td>67</td>
</tr>
<tr>
<td>55-64 years</td>
<td>43</td>
<td>57</td>
</tr>
<tr>
<td>65 years and over</td>
<td>40</td>
<td>60</td>
</tr>
<tr>
<td><strong>Occupation</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmer</td>
<td>73</td>
<td>27</td>
</tr>
<tr>
<td>Agricultural worker</td>
<td>0</td>
<td>100</td>
</tr>
<tr>
<td>Manual worker</td>
<td>30</td>
<td>70</td>
</tr>
<tr>
<td>Office worker</td>
<td>42</td>
<td>58</td>
</tr>
<tr>
<td>Professional staff</td>
<td>24</td>
<td>76</td>
</tr>
<tr>
<td>Private entrepreneur</td>
<td>20</td>
<td>80</td>
</tr>
<tr>
<td>Unemployed</td>
<td>34</td>
<td>66</td>
</tr>
<tr>
<td>Retired</td>
<td>41</td>
<td>59</td>
</tr>
<tr>
<td>Housewife</td>
<td>46</td>
<td>54</td>
</tr>
<tr>
<td>Student</td>
<td>23</td>
<td>77</td>
</tr>
<tr>
<td><strong>Residence</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urban</td>
<td>35</td>
<td>65</td>
</tr>
<tr>
<td>Rural</td>
<td>33</td>
<td>67</td>
</tr>
</tbody>
</table>
Did you pray committing your life to Jesus Christ during any of the programs?

Based on respondents who watched at least one program

Yes 39%

No 61%
If not committed, why?

Based on respondents who did not commit life

<table>
<thead>
<tr>
<th>Reason</th>
<th>Percentages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have committed life before, being Orthodox by birth</td>
<td>40</td>
</tr>
<tr>
<td>I don't pray in front of the TV</td>
<td>14</td>
</tr>
<tr>
<td>I am not a believer</td>
<td>11</td>
</tr>
<tr>
<td>Don't know, Others**</td>
<td>35</td>
</tr>
</tbody>
</table>

** Includes “didn’t see the entire program”, “didn’t think”, “didn’t feel like doing it”
Did you see any of the offers for free literature?

Based on respondents who watched at least one program

<table>
<thead>
<tr>
<th>Yes</th>
<th>69%</th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>31%</td>
</tr>
</tbody>
</table>
Did you write to ask for free literature?

Based on respondents who watched at least one program

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No</td>
<td>92%</td>
</tr>
<tr>
<td>Yes</td>
<td>8%</td>
</tr>
</tbody>
</table>
Do you plan to write for the free literature?

Based on respondents who haven’t written yet for the free literature

Yes 30%

No 49%

I don’t know 21%
Do you feel that these programs have caused any changes in your life?

Based on respondents who watched at least one program

Yes 37%

No 63%
How has your life changed?

Based on respondents whose life has changed

<table>
<thead>
<tr>
<th>Percentage Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Real change, believe stronger, tolerance, optimism, peace</td>
</tr>
<tr>
<td>No real change, but received moral support, impulse towards belief</td>
</tr>
<tr>
<td>Others*</td>
</tr>
</tbody>
</table>

* Includes "made me angry" and other negative states.
APPENDIX B

GTD FOLLOW-UP SURVEY

The following material is taken from the General TV distribution survey taken two years after the showing dates of the programs in Romania.
FOLLOW-UP SURVEY

VOLUME 1

conducted for
Dr. Owen Weston

October 1996
CONTENTS

VOLUME 1

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"CHOOSE LIFE" .......................................................... 11

"REALITIES ON STAGE" ............................................... 19

"DON'T ASK ME, ASK GOD" ........................................... 27
INTRODUCTION AND OBJECTIVES

This project was carried out by GTD on behalf of Dr. Owen Weston with the overall objective of evaluating the impact of the four programs aired by CBN in Romania during November 1st - 10th, 1994.

All programs were transmitted on RTV 1 as follows:
1. "Choose Life"-Nov. 1, from 6:30 to 7:30 PM
2. "Realities on Stage"-Nov. 3, from 10:30 to 11:30 PM
3. "Return to Superbook"-Nov. 6, from 9:30 to 10:30 AM
4. "Don’t Ask Me, Ask God"-Nov. 10, from 10:00 to 11:00 PM

Each program was targeted to a different audience.

Specific objectives to this study were:
1. To measure the impact of the follow-up done by GTD in collaboration with the Romanian Evangelical Churches;
2. To assess opinions and attitudes towards the programs;
3. To determine the impact of the programs on actual behavior.

TYPE OF STUDY

Audience measurement was performed by interviewing the respondents about the four programs aired by CBN International in Romania during November 1st - 10th, 1994.

All surveys were conducted by GTD in collaboration with the Romanian Evangelical Churches.
METHODOLOGY AND SAMPLE

The survey was conducted using the correspondence received, followed by home visits made by Romanian missionaries.

Personal interviews were conducted using a structured questionnaire provided by GTD.

Four different samples were designed according to the specific target audience of each program.

All interviews were conducted by trained interviewers specially briefed for this project.

REPORTING

The present report includes a summary of findings and a statistical analysis of the data in graphic format.
Do you remember writing and asking about the Television Program?

Total Sample
N=199

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>100.00%</td>
</tr>
<tr>
<td>No</td>
<td>0.00%</td>
</tr>
</tbody>
</table>
Have you changed your life spiritually because of the program?

Total Sample
N=199

Yes 57.29%

No 42.71%
If your spiritual life changed because of the program do you go to the church more?

Total Sample
N=114

Yes 64.04%

No 3.51%

As same as before 32.46%
If your spiritual life changed because of the program are you praying more?

Total Sample
N=114

<table>
<thead>
<tr>
<th></th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>90.43%</td>
</tr>
<tr>
<td>No</td>
<td>0.00%</td>
</tr>
<tr>
<td>As same as before</td>
<td>9.57%</td>
</tr>
</tbody>
</table>
Did the TV show help you to become a very good Christian?

Total Sample
N=199

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>55.78%</td>
</tr>
<tr>
<td>No</td>
<td>44.22%</td>
</tr>
</tbody>
</table>
RETURN TO SUPERBOOK

How did the TV show help you to become a very good Christian?

A. I began to read, to pray and to believe more in God.
B. I learned more about God and His Son Jesus Christ.
C. I dedicated my life to Jesus.
D. Others.

Total Sample
N=111

A. 23.42%
B. 16.22%
C. 26.13%
D. 35.23%
Would you like to see more Gospel programs on TV?

Total Sample
N=199

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>92.96%</td>
</tr>
<tr>
<td>No</td>
<td>7.04%</td>
</tr>
</tbody>
</table>
RETURN TO SUPERBOOK

Why would you like to see more Gospel programs on TV?

A. These kinds of programs are very interesting for me.
B. They help me to understand better God and the Bible.
C. I like very much these kind of programs.
D. Others.

Total Sample
N=185

A. 21.62%
B. 14.05%
C. 32.97%
D. 31.35%
CHOOSE LIFE

Do you remember writing and asking about the Television Program?

Total Sample
N=157

Yes  98.73%
No   1.27%
CHOOSE LIFE

Have you changed your life spiritually because of the program?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>63.69%</td>
</tr>
<tr>
<td>No</td>
<td>36.31%</td>
</tr>
</tbody>
</table>

Total Sample
N=157
CHOOSE LIFE

If your spiritual life changed because of the program do you go to the church more?

Total Sample
N=100

Yes 78.00%
No 2.00%
As same as before 20.00%
If your spiritual life changed because of the program are you praying more?

Total Sample
N=100

Yes 100.00%
No 0.00%
As same as before 0.00%
### CHOOSE LIFE

Did the TV show help you to become a very good Christian?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Sample</td>
<td>N=157</td>
</tr>
<tr>
<td>Yes</td>
<td>60.51%</td>
</tr>
<tr>
<td>No</td>
<td>39.49%</td>
</tr>
</tbody>
</table>
How did the TV show help you to become a very good Christian?

A. I began to read, to pray and to believe more in God.
B. I learned more about God and His Son Jesus Christ.
C. I dedicated my life to Jesus.
D. Others.

Total Sample
N=95

A. 23.16%
B. 12.63%
C. 27.37%
D. 36.84%
Would you like to see more Gospel programs on TV?

Total Sample  
N=157

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>91.08%</td>
</tr>
<tr>
<td>No</td>
<td>8.92%</td>
</tr>
</tbody>
</table>
CHOOSE LIFE

Why would you like to see more Gospel programs on TV?

A. These kinds of programs are very interesting for me.
B. They help me to understand better God and the Bible.
C. I like very much these kind of programs.
D. Others.

Total Sample
N=143

A. 28.67%
B. 22.38%
C. 12.59%
D. 36.36%
REALITIES ON STAGE

Do you remember writing and asking about the Television Program?

Total Sample
N=37

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>100.00%</td>
</tr>
<tr>
<td>No</td>
<td>0.00%</td>
</tr>
</tbody>
</table>
REALITIES ON STAGE

Have you changed your life spiritually because of the program?

Total Sample
N=37

Yes 75.68%
No 24.32%
If your spiritual life changed because of the program do you go to the church more?

Total Sample
N=28

Yes 85.71%
No 0.00%
As same as before 14.29%
REALITIES ON STAGE

If your spiritual life changed because of the programs are you praying more?

Total Sample
N=28

Yes 96.43%
No 0.00%
As same as before 3.57%
REALITIES ON STAGE

Did the TV show help you to become a very good Christian?

Total Sample
N=37

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>75.68%</td>
</tr>
<tr>
<td>No</td>
<td>24.32%</td>
</tr>
</tbody>
</table>
REALITIES ON STAGE

How did the TV show help you to become a very Christian?

A. I began to read, to pray and to believe more in God.
B. I learned more about God and His Son Jesus Christ.
C. I dedicated my life to Jesus.
D. Others.

Total Sample
N=28

A. 17.86%
B. 10.71%
C. 35.71%
D. 34.71%
REALITIES ON STAGE

Would you like to see more Gospel programs on TV?

Total Sample
N=37

| Yes   | 94.59% |
| No    | 5.41%  |
REALITIES ON STAGE

Why would you like to see more Gospel programs on TV?

A. These kinds of programs are very interesting for me.
B. They help me to understand better God and the Bible.
C. I like very much these kind of programs.
D. Others.

Total Sample
N=35

A. 40.00%
B. 34.29%
C. 11.43%
D. 14.29%
Do you remember writing and asking about the Television Program?

Total Sample  
N=36

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>100.00%</td>
</tr>
<tr>
<td>No</td>
<td>0.00%</td>
</tr>
</tbody>
</table>
DON'T ASK ME, ASK GOD

Have you changed your life spiritually because of the program?

Total Sample
N=36

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>44.44%</td>
</tr>
<tr>
<td>No</td>
<td>55.56%</td>
</tr>
</tbody>
</table>
If your spiritual life changed because of the programs, do you go to the church more?

Total Sample
N=16

Yes 75.00%

No 0.00%

As same as before 25.00%
If your spiritual life changed because of the programs, are you praying more?

<table>
<thead>
<tr>
<th>Response</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>81.25%</td>
</tr>
<tr>
<td>No</td>
<td>0.00%</td>
</tr>
<tr>
<td>As same as before</td>
<td>18.75%</td>
</tr>
</tbody>
</table>

Total Sample
N=16
### DON'T ASK ME, ASK GOD

Did the TV show help you to become a very good Christian?

**Total Sample**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>47.22%</td>
</tr>
<tr>
<td>No</td>
<td>52.78%</td>
</tr>
</tbody>
</table>
How did the TV show help you to become a very good Christian?

A. I began to read, to pray and to believe more in God.
B. I learned more about God and His Son Jesus Christ.
C. I dedicated my life to Jesus.
D. Others.

Total Sample
N=17

A. 23.53%
B. 11.76%
C. 17.65%
D. 47.06%
**DON'T ASK ME, ASK GOD**

Would you like to see more Gospel programs on TV?

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>100.00%</td>
</tr>
<tr>
<td>No</td>
<td>0.00%</td>
</tr>
</tbody>
</table>

Total Sample  
N=36
DON'T ASK ME, ASK GOD

Why would you like to see more Gospel programs on TV?

A. These kinds of programs are very interesting for me.
B. They help me to understand better God and the Bible.
C. I like very much these kind of programs.
D. Others.

Total Sample
N=36

A. 33.33%
B. 25.00%
C. 5.56%
D. 36.11%
The following script is a copy of an English translation of the November 1, 1994 show.
ROMÂNIA
MEDIA BLITZ

ALEGE VIAȚĂ

TEENAGE SPECIAL
ENGLISH SCRIPT
MALE NARRATOR

This is the story of a quest. You might even call it a search for truth.

It is the story of a young man, born on one continent yet raised on another.

A child who was born into one society, but who was uprooted to become a man in a very different culture. Two separate nationalities, two sets of values. But one person.

Who exactly is he?

His name is Marius Sirb. The son of a Romanian family, his world changed dramatically with his father's sudden defection to the West in the late 1970's. In the blink of an eye, with no prior warning, the family was completely and irrevocably altered.

Like many immigrants to the United States of America, Marius Sirb often found himself caught in a cultural "no man's land". With a noticeable accent, and his family's devotion to deeply rooted religious values, he stood out from the increasingly insular and secular American society. Yet, with the bridges to his native land completely destroyed, there was no hope of ever returning to his homeland, or the life he might have known. He yearned to be accepted as an authentic American, but wanted no part of the illegal drugs, violent gangs and sexual promiscuity so common to western youth. With no way to contact former friends in his native village, he could only wonder what his life would have been like had he never left Romania.

For the second time in his life, the world of Marius Sirb completely changed...just as it did for every Romanian in every part of the planet in December of 1989. As he watched the international news coverage on American television, Marius knew in his heart that, very soon, he would have the chance to bridge the gulf between his two lives. He knew that, after completing his university degree, he must return to Romania to find the part of himself that never left home.
SCENE 2  MUSIC SEGMENT: "WHEN"  Runs 2:16
written by Michael Been and Jim Goodwin
performed by The Messengers

VIDEO: Messengers trio performing in recording studio mixed with following elements:
- Marius packing bags for trip and talking to friends
- Marius checking in at airport counter and entering plane
- Plane flying in air
- CU of Marius superimposed with scenes from his youth
- News footage/Romanian archive shots
- Marius getting off of plane in Bucharest

LYRICS:
ROMANIAN
Adevărul schimbă omul
Chiar în tinerehea sa
Și el șoptește ceas cu ceas
Nu poți trăi așa
Căci vorbe rele costă
Și fapte și mai mult
Și ce-am răbdat de mici copii
Acum doar am văzut.

ENGLISH
The truth changes man
Even in his youth
And it whispers hour by hour
You cannot live like this
Because bad words cost
And actions even more
And what we've endured from our childhood
We barely see now.

I știu că tăi doar Doamne
Cum pot eu care
Felu în care
Să te cunosc acum
Unde-i hotarul
Viții cu tine
Cum te-oi cunoaște
Să înțeleg aș vrea.

I ask myself O Lord
How can I, I wonder
The way in which
To know you now
Where is the boundary
Of life with you
How will I know you
I'd like to understand.

În lumea noastră astăzi
E zbuciam zi de zi
Pământul-nireg e încercat
Lovit și-amenițat
Dar nu uita cu tine
Orice s-au întâmpla
Voi fi mereu acelaș
Și nu te voi uita.

In our world today
There is struggle day by day
The whole earth is tested
Hit and threatened
But don't forget, with you
Whatever will happen
I'll be always the same
And will not forget you.
Ma-ntreb o Doamne
Cum pot eu oare
Felul în care
Să te cunoasc acum
Unde-i hotarul
Vieți cu tine
Cum te-oi cunoaște
Să înțeleg aș vrea.

I ask myself O Lord
How can I, I wonder
The way in which
To know you now
Where is the boundary
Of life with you
How will I know you
I'd like to understand.

The past is a memory
And what will be we do not know
The present is ours
Clean, let's cherish it
Having a live hope
A hope in the One above
Believing that one day, full of happiness
The way He is we will meet Him.

TRECUTUL-AMINTIRE
ȘI CE VA FI NU ȘTIM
PREZENTUL E AL NOSTRUI
CURAT SĂ-L PREȚUIM
AVÂND SPERANȚĂ VIE
NĂDEJDE-N CEL DE SUS
CREZând CĂ-NR-O ZI PLINII DE BUCURII
AŞĂ CUM E EL FIL VOM ÎNTÂLNI.

SCENE 3

AIRPORT SCENE

VIDEO: DESCRIPTION UNDER TAPE NUMBER AND BEGINNING TIME CODE

NOTE FOR ALL PRE-RECORDED SEGMENTS:
Marius on camera ALL CAPS
Magda on camera ALL CAPS ITALIC
Interview/Guest Upper and Lower Case
Numbers in parenthesis represent running time codes on tape
Total Length indicated at end of soundbite by "Runs :_

Tape 25 @ 25:00:39
Magda greets Marius outside of Otopeni Airport
HI ARE YOU MARIUS? (00:41) IT'S ME; MAGDA? (00:42) AH, I RECOGNIZED YOU FROM THE PICTURE - I'M GLAD YOU CAME. WELCOME. (00:45) I'M GLAD; I AM A LITTLE EMOTIONAL - THIS IS MY FIRST TIME BACK IN ROMÂNIA IN 16 YEARS. (00:50) IT'S NOTHING, IT'S NOTHING, EVERYTHING WILL BE FINE. (00:53) EXCUSE ME IF MY ROMÂNIAN IS NOT TOO GOOD; (00:55) FINE, FINE. (00:56) CORRECT ME, (00:57) I'LL TAKE CARE, I'LL BE LENIENT. (00:59) OK, THANK YOU. (01:00) CAN I CALL YOU MAGGIE? (01:01) CALL ME MAGGIE, FINE. (01:02) OK; I LIKE IT, YOU KNOW - IF I CALL YOU MAGGIE, DON'T BE UPSET. (01:05) NOT A PROBLEM; ALLRIGHT, LET'S GO THEN. (01:07) OK, LET'S GO. (01:08) RUNS :29
MARIUS
Don't mention it. What I realize, however, is how much I've learned to think in
English first. Romanian is my first language, but it will take some practice
getting used to speaking in it all the time. (Makes a mistake in Romanian)

MAGDA
(Corrects his mistake)

MARIUS
Right! Thanks. You know, in America, people have gotten used to talking
about their beliefs on television. This could be another trend Romanians are
picking up on. This student had no problem talking about some very serious
subjects.

Tape 1 @ 01:03:17
Girl with Red Scarf
WHAT DO YOU SEE IN THE FUTURE FOR YOURSELF SPECIFICALLY, AND FOR THE YOUNG
PEOPLE YOUR AGE IN GENERAL, THAT ARE GOING TO SCHOOL NOW IN THIS COUNTRY; HOW DO
YOU SEE YOUR FUTURE IN THIS COUNTRY? (03:31) I don't know...there were always difficult times
here...I can not...let's say...anyway, in five years you can't see any future, it's the same thing; no choice, no
solutions. (03:50).
RUNS :33

Tape 1 @ 01:07:47
Girl with Red Scarf (continued)
HAVE YOU EVER THOUGHT OF THE SPIRITUAL ASPECT, OR WHAT WOULD MAKE A DIFFERENCE
IN THE SPIRITUAL REALM IN YOUR LIFE? I DON'T WANT TO GET TOO SPECIFIC OR TOO
PERSONAL, BUT COULD YOU TELL ME WHAT YOUR FAITH IS? I DON'T NECESSARILY MEAN A
RELIGIOUS BELIEF...BUT WHAT BELIEF DO YOU HAVE, IN WHO OR IN WHAT DO YOU BELIEVE?
(08:13) I don't know...in principles...I believe that life must be lived according to certain principles that you form
from your family, or if you conclude that one principle is not good, anyway, I believe that life must be lived
according to principles and not dogmas, according to what you believe and nothing else. (08:30)
RUNS :43

TAPE 1 @ 01:08:54
Girl with Red Scarf (continued)
HOW WOULD YOU QUALIFY YOURSELF IF YOU DO NOT BELIEVE IN RELIGIONS? YOU DO NOT
BELIEVE IN ANY, OR YOU DIDN'T FIND ONE YOU COULD BELIEVE IN YET? (09:02) Let's see...right
now...I can't...exactly say I am an atheist, but, in terms, anyway, no, I did not find, I can't, I didn't find a
religion...I am still searching... (09:13)
RUNS :19

Tape 1 @ 01:12:55
Two Guys in Jackets
OK, THEN, YOU TELL ME, WHAT DO YOU THINK ABOUT LIFE, WHAT DOES LIFE MEAN FOR YOU?
13:01) Life, in what way do you mean that...? (13:03) WHAT DO YOU WANT FROM LIFE? (13:06) What do
I want from life? I don't know, I am not a materialist, but I'd like to have money,...I don't know, to have fun, to
live my life. (13:20)
RUNS :25
SCENE 4 BUCHAREST "MAN ON THE STREET" SEGMENT
VIDEO: Scenes of Bucharest, Marius and Magda leave hotel and walk around

VOICE OVER #1

MARIUS
I knew I'd find a different Romania from the one I left as a child, but nothing prepared me for this! Bucharest feels strange, not at all what I'd imagined. From the news footage I'd seen on American television, I almost expected to see a city ravaged by war.

MAGDA
But that was over four years ago!

MARIUS
Yes, but unfortunately, we haven't seen much else on television about Romania since 1989! You can still see some signs of the past conflict today, but there is so much beauty here!

Tape 3 @ 03:10:00
JACKSON FAMILY STORE
RUNS :39

VOICE OVER #2
VIDEO: Marius and Magda doing M.O.T.E.

MAGDA
Well, Marius, if you really want to get reacquainted with Romania, you'll have to talk to the people here!

MARIUS
I really want to! I want to hear what they think and I want to share my philosophical message: "Choose Life!" Do you like the T-shirt and buttons I brought?

MAGDA
Of course! Thank you very much!
Tape 1 @ 01:15:10
Two Guys in Jackets (continued)
WHAT HOPE DO YOU HAVE FOR FUTURE. IS THERE ANYTHING OR ANYBODY THAT YOU'RE
TRUSTING IN? (15:17) Meaning... (15:18) TRUST-CAN YOU TRUST ANYBODY? WITH PROBLEMS,
SECRETS.... FOR EXAMPLE, DO YOU TRUST IN FAMILY, ANY BELIEF, PEOPLE, LAWS, WHAT CAN
YOU TRUST IN? 15:38) I am untrustful. That's me...(15:47)
RUNS :37

Tape 1 @ 01:16:51
Two Guys in Jackets (continued)
IF YOU WERE TO PUT ALL YOUR TRUST IN SOMETHING OR SOMEBODY, FOR ACCOMPLISHING
YOUR DREAMS, WHAT OR WHO WOULD IT BE? (16:51) Two - I don't think I would trust anybody too
much, if that somebody would eventually, would betray me I would be very disappointed and this is a middle
situation, you must trust a little...I don't know...in religion...in laws, in everything; some in yourself, not too
much though, because you risk overestimating yourself and you end up feeling like a failure. (17:18) AT SOME
POINT YOU HAVE MENTIONED RELIGION. COULD YOU EXPAND ON THAT? (17:25) I don't know; I
have this feeling...I am enough of a Christi...I am not very much of a Christian. I mean, sometimes I get myself to
church, but not very often...but anyway, in a situation like this I have a fear...a feeling...there are moments when I
know I awaken myself...I can't give an example now because...I don't know, it is too uncomfortable... (17:47)
YOU DON'T NEED TO GET TOO PERSONAL. THE QUESTION WAS IF YOU BELIEVE, LIKE YOU SAY
THAT SOMETIMES YOU GO TO CHURCH, VERY SELDOM. DO YOU THINK THAT ONCE YOU GET
THERE...AFTER WHAT YOU'VE GONE THROUGH, HAS HELPED YOU ANY? (18:04) It helps me very
much, which is normal, I feel relieved: One - it helps you trust in somebody, they want you to trust in God,
in...holy things...(18:15)
RUNS 1:24

Tape 2 @ 02:14:20
Girl in Striped T-Shirt
SPIRITUALLY SPEAKING, EVERY ONE HAS A BELIEF, I DONT NECESSARILY MEAN RELIGIOUS,
WHAT BELIEF WOULD YOU SAY YOU HAVE NOW? (14:41) No, I can't say I have any. (14:44) DO YOU
THINK YOU NEED SOME KIND OF BELIEF TO BE ABLE TO GO THROUGH DIFFICULT
CIRCUMSTANCES, OR COULD YOU ALONE... (14:51) No, no I don't believe so... (14:53) CAN YOU
ALONE... (14:56) Yes, yes, only myself... (14:57) THROUGH ALMOST EVERYTHING. (14:58) Yes, yes.
Nobody helps me, not even God, no...I can't say I don't believe though... (15:07) SO, DO YOU BELIEVE IN
imagine it's a force somewhere, somewhere among us maybe, but I can't say it is my strong belief, I mean I say
God help me, and here it is what I need. (15:30) WOULD YOU SAY IT'S AN IMPERSONAL GOD? (15:32)
Yes, yes. (15:34) THEN, HOW DOES GOD HELP THE PEOPLE THAT BELIEVE IN HIM? (15:41) Maybe,
it just gives them some strength, helps them face difficulties. (15:48) SO YOU BELIEVE YOU DON'T NEED
THIS HELP RIGHT NOW, YOU CAN ALONE... (15:58) Yes, it helps me to exist...to be alive, somehow.
(16:08)
RUNS 1:48
WHAT HOPES DO YOU HAVE FOR THE FUTURE, WHAT OPPORTUNITIES AND HOPE, DO YOU TRUST IN SOMETHING OR SOMEBODY? (04:00) I trust in myself, because I cannot trust anyone else... in myself and my own forces, I'll see what I can do. (04:12) BESIDES YOURSELF WHO OR WHAT ELSE DO YOU TRUST IN? (04:17) To some extent in my parents... and no one else. (04:28) BUT, IN THE SPIRITUAL REALM, DO YOU THINK YOU COULD FIND SOMETHING THAT COULD HELP YOU VERY MUCH? (04:40) I didn't yet... I am not very familiar with the spiritual realm, but... maybe it would be something. (04:52)

RUNS :59

SCENE 5 MUSIC SEGUE: "WHEN" Runs :25

written by Michael Been and Jim Goodwin performed by The Messengers

VIDEO: Shots of Bucharest/Marius and Magda

LYRICS:

ROMANIAN

ENGLISH

Mă-nțreb o Doamne
How can I, I wonder
Cum pot cu oare
The way in which
Felul în care
To know you now
Și te cunosc acum
Where is the boundary
Unde-i hotarul
Of life with you
Vieți cu tine
How will I know you
Cum te-oi cunoaște
I'd like to understand
Să înțeleg aș vrea.
SCENE 6 VICTOR _?_ /DEAF WORSHIP SEGMENT

VOICE OVER #3
VIDEO: Marius and Magda walk into Deaf Worship Service

MAGDA
I couldn't let Marius leave Bucharest without meeting a very remarkable young man I know, who attends a very unique worship service.

MARIUS
Maggie, I couldn't believe this place! I've never seen anything like it: almost everyone who attends is deaf.

MAGDA
That's right! They say it's the only church of its kind in Eastern Europe. Did you ever think you would see people singing without being able to talk?

MARIUS
No, I didn't. It impressed me emotionally to see such joy on the faces of people who are generally considered to be so handicapped by their lot in life.

MAGDA
That's Victor _?_, the young man we came to speak with.

MARIUS
I was a little worried about how we were going to communicate. I don't speak sign language at all.

MAGDA
Your Romanian isn't so great, either, but you manage!

MARIUS
Okay, thanks!

MAGDA
I'm teasing. Anyway, one of Victor's best friends is a wonderful translator named Marian and he was happy to help us out.

MARIUS
I just wish we'd been in a quieter neighborhood! It was very ironic that our one interview with a deaf person got interrupted so often by loud noises!

NATURAL SOUND SEQUENCE (Audio and Video)

- Barking dog
- Squealing tires
- Shouting boy
- Audio man saying "Stop!"
VOICE OVER #4
VIDEO: Marius and Magda interview Victor/Marion

MAGDA
But if you want a good idea what life is like for Victor and other people who are deaf, you have to experience it from his perspective.

SILENT SEQUENCE (Video Only)
- Barking dog
- Squealing tires
- Shouting boy
- Audio man saying "Stop!"

Tape 5 @ 05:24:52
Marius on camera
VICTOR, IT SEEMS TO MANY THAT MANY OTHER PEOPLE IF THEY WERE TO BE IN YOUR PLACE WOULD BE UNHAPPY - NEVERTHELESS, YOU SEEM HAPPY, WHY IS IT SO? (25:09)
RUNS: 17

Tape 5 @ 05:08:40
Victor signs/Marion speaks
I was going to work and to school, then I was going to the deaf club, and after a time I have heard that some Americans have arrived, and I became very surprised, because they were talking about something very interesting - about Jesus. (8:58)
RUNS: 18

Tape 5 @ 05:26:50
Magda on camera
SO, HOW DID YOU GET TO THE CHURCH OF THE DEAF AND WHAT WAS THE FIRST MEETING LIKE? (27:05)
RUNS: 15

Tape 5 @ 05:10:02
Victor signs/Marion speaks
I met some other deaf people on the street that told me they wanted to go to the church but they didn't know where it was, so we went, we had to search a little before we found it, and then we got there, we were nervous, it was a nice, beautiful church. (10:31) I liked it very much, it was full of light, and I thought it was very interesting that it was such a nice place; I went in and I met Nelu Peia who is the pastor, he met Marian and Vesta and started talking about the Lord Jesus, how He died for our sins, that I am a sinner, I didn't understand it at the beginning, so I went the second and the third time and soon I became a frequent visitor. (10:55) Later on I understood that I was a sinner and the Lord Jesus died for my sins, and I must repent, and I did and after I have received Jesus Christ as my Lord I became a member. (11:02)
RUNS: 1:00
Tape 5 @ 05:25:09
Marius on camera
SO, YOU HAVE MET THE LORD BY COMING TO THIS CHURCH. WHAT DOES IT MEAN FOR YOU TO KNOW THE LORD JESUS AND WHAT DIFFERENCE DOES IT MAKE IN YOUR LIFE? (25:22)
RUNS:13

Tape 5 @ 05:11:45
Victor signs/Marius speaks
Before I didn't know anything about the life in Jesus, neither was Jesus in my life - I was a believer in the fact that there was a God, I believed, but I didn't know why I had to go to...why did Jesus die, and I understood; He died for me, so I went home and I knelt before Him I thanked Him because He came to die for my sins, and His blood was shed for my sins, and I asked Him to come into my heart. (12:13) Shortly after that I felt He was into my life, I was full of emotion, and full of joy. I cried and cried, I asked for forgiveness, and then I really understood that Jesus was into my heart. (12:24)
RUNS:39

Tape 5 @ 05:26:21
Marius on camera
VICTOR, WHAT WOULD YOU LIKE TO COMMUNICATE TO THE YOUNG PEOPLE THAT ARE WATCHING YOU RIGHT NOW, ABOUT YOUR LIFE, YOUR BELIEF AND YOUR HOPE? (26:35)
RUNS:14

Tape 5 @ 05:16:12
Victor signs/Marius speaks
I would like to tell them what Jesus means for us the deafs, that He died for all of us, that He loves all of us, any man, that He died for our sins to bring us forgiveness. He loves you and me, 100%. (16:34)
RUNS:22

SCENE 7
MUSIC SEGUE: "WHEN"
written by Michael Been and Jim Goodwin
Beginning instrumental section only

VIDEO: Shots of Scenery/Marius and Magda riding in van
Superimposed graphic map of Romania highlighting road between Bucharest and Iasi

Runs:30
SCENE 8 LORD'S ARMY/IASI SEGMENT

VOICE OVER #5
VIDEO: Continue travel shots from segue (Scene 7)

MAGDA
So, Marius, what do you think so far?

MARIUS
What a great trip! Things are so familiar, but different from what I expected. I have so many emotions, it's hard to put into words...Romanian words, anyway!

MAGDA
No! No! You're doing very well!

MARIUS
Well, I have a good teacher.

VIDEO: Transitions to Iasi Orthodox Church singing

MAGDA
Speaking of teachers, I want you to meet a special priest in Iasi. His name is Father Viorel Dumitriu and he leads a special group of young and older believers who are seeking God with all their hearts. They're part of a renewal movement known as "The Lord's Army".

MARIUS
This meeting is beautiful! It's like seeing living church history, from the time all our traditions began.

Tape 11 @ 11:11:17
Marius on camera
FATHER, TONIGHT WAS A VERY SPECIAL OPPORTUNITY, AND WE WERE VERY HAPPY AMONG YOU TONIGHT; TELL ME WHAT IS THE NORMAL ROUTINE HERE? (11:29)
RUNS :12

Tape 11 @ 11:01:57
Father Viorel Dumitriu
What you saw tonight is a normal occurrence; every Sunday afternoon, starting at 5 o'clock from now on, we gather in the church, youth and older people, and praise God. (02:13) Through the Word, songs, little poems, and even questions with appropriate answers. (02:25)
RUNS :28

Tape 11 @ 11:15:08
Magda on camera
TELL ME PLEASE, WHAT IS THE INTEREST THAT THE YOUTH MANIFEST FOR THE CHURCH AND HOW ARE YOU TRYING TO LEAD THE YOUTH? (15:17)
RUNS :09
Father Viorel Dumitriu

The youth manifests some interest. I am not very happy, but still, they are enough...enough interested; and some of them even if they are not very "churchy", but...they manifest in different planes: for example, quality wise we have those young people that go to hospitals, visit and strengthen the faith of the poor. (03:06)

Marius on camera

I WOULD LIKE TO ASK A QUESTION, IS THERE ANY DIFFERENCE BETWEEN THE NOWADAYS CHURCH AND THE CHURCH TEN YEARS AGO? (12:11)

Yes. personally I had troubles during the dictatorship as a priest, because I have worked with the youth from other places too. I was forcefully removed and tortured because of this; right now there is this well known freedom but we still have problems. (04:38) Because very inappropriate words are being said, and verbal attacks are being made from every direction. (04:50)

Father Viorel Dumitriu

DO YOU BELIEVE THAT THE CHURCH HAS AN IMPORTANT ROLE IN THE FUTURE OF ROMANIA? (13:14)

Yes, I believe, because the church has a heavy word in educating the youth; I was sure of this even during the dictatorship, why did I have problems?, because I realized that we cannot advance without a youth educated in the Christian spirit, we could not overcome the communist ideology present then. (05:23)

VIDEO: Transition from Father Dimitriu interview to Youth interviews

MARIUS

It was great talking to Father Dumitriu, but I also loved hearing what the young people had to say.

MAGDA

These are people who truly understand what it means to "Choose Life"!
**Tape 9 @ 09:17:30**

**Orthodox Girls**

Corina: In my life…Jesus is the most important and my daily concern. (17:42) In every action and activity I must think and try doing my best not to make a mistake, to fulfill His commandments. (17:58) Nicoleta: I think we should discover God more in prayer, the prayer of the mind, the Lord’s prayer, reaching out to those who need our help, to those who live in asylums, in hospitals and offer them all the love that we have gotten from God. (18:22)

Felicia: For me God is everything; without God, I believe, my life wouldn’t make any sense. In everything I do I realize that it is fully worth being in full communion with God; through song, prayer, reading books, actions…. (18:46) Viorela: Yes, for me also, God means everything, so I try to show Him my love for Him every day; through everything I do. By doing good I try to prove Him my love. (19:04) **RUNS 1:34**

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**Tape 10 @ 10:01:06**

**Orthodox Boys**

Sorin: Faith for me is the only thing that gives meaning to life, because, without God, life has no meaning. (01:13) SO YOU ARE SAYING THAT BELIEF IS A BELIEF IN GOD. (01:18) Absolutely, the belief in the Holy Trinity; it is the only way of giving any meaning to our lives, because without faith and without God, the man is nothing; man is just an accident, a product of chance, what we’re actually not. As a matter of fact we are son’s of God and I believe that the man was created with the purpose to become like God, a personal God of love. (01:54) Gheorghe: Faith is (…), there was never a man in the history of humanity who didn’t believe in God to some extent; but the most important thing for each man, young man or a little baby who can only say mammy and daddy, is the faith in the universal God, God of love. (02:21) **RUNS 1:15**

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**Tape 10 @ 10:03:12**

**Orthodox Boys**

Adrian: For me faith means to live only for God; for me God means everything. I see God as my father, as if I would tell Him everything, that I have on my heart, He is my father, and…as the father said, faith is as if I would feed myself with water and bread; with God I feel the happiest; I cannot have other happiness than with Him. (03:48) Dragos: For me faith is like a holy father was saying "enslave me Lord because I feel free," or as Jesus Christ said in The Lord’s prayer, "may your will be done,” I would like to be an instrument of my salvation, in the world, and for the salvation of those around me. This is what faith means for me. (04:18) **RUNS 1:06**

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**Tape 10 @ 10:05:33**

**Orthodox Boys**

Bogdan: Faith belongs to the spiritual realm, and as an Orthodox I would say that faith belongs to an even higher real; the realm of the soul which is netly superior to the spiritual realm. (06:00) **RUNS :27**
**Orthodox Girls**

Corina: My message for those who do not know Him, would be to ask them to look around to what happens around them, in the fact that God gives each person a chance. He's knocking to the door of your soul, just like Jesus says "I am knocking at the door and there is no one there to open it," so through all the things that are surrounding the man, to see God and His goodness, in the sense that without God, there is nothing... that would be useful to us even for saving us and even for keeping us and having peace in our souls. (23:46) Nicoleta: I wish that those that are watching us would pray more and more, to help those around them, and to read the lives of our holy parents, in the Bible, from all, so all could be saved and us. (24:02) Felicia: God is love and that's why I believe that we should do everything that is in our power to feel this love, because, due to this love there will always exist communication with other people, and with God, and without love, life could not exist. (24:27)

**RUNS 1:32**

**Orthodox Boys**

Adrian: Nowadays' youth are sick spiritually, everything, everything; they all love to sin... especially the young people between 13 an 17, they only go into bars and dancing places, cursing the holy ones (profanity) and even God. They have completely forgotten about God; especially when their hear about God, "hey, what's wrong with him, he doesn't know...he is a Protestant!, and he doesn't know anything." (18:55) And as I said the young people of nowadays' are spiritually sick, they see happiness here only, there is no hell or heaven, here is bell and... life. (19:06) AND WHAT WOULD BE YOUR DESIRE FOR THEM? I wish that all of them... may God... may they return to Christ with all their heart, so God would meet all their needs, so they would return to Christ with all their hearts. (19:21)

**RUNS 1:02**
SCENE 9  MARIUS CRUCERU/IASI SEGMENT

VOICE OVER #7
VIDEO: Marius Cruceru singing in park

MARIUS
Maggie, this song is beautiful! Who is this guy?

MAGDA
His name is Marius Cruceru and he lives near Iasi. He loves to sing and play the songs that he writes. Usually, he puts music to his favorite verses from the Bible. This one is based on Psalm 23.

VIDEO: Transition to interview setting

Tape 8 @ 08:17:05
Marius on camera
HOW OLD WERE YOU WHEN YOU FIRST STARTED ASKING QUESTIONS ABOUT YOUR FAITH OR ABOUT YOUR LIFE IN GENERAL? (17:14)
RUNS :09

Tape 8 @ 08:04:08
Marius Cruceru
I think it started when I was in my teenage years, I remember that I was always longing for something; I always wanted to become a pilot. (04:19) My dreams were broken by my documents (past) - it was a deep wound, a very deep wound in my soul. I dreamt so much for love that I fell in love with love itself, believing that...having a relationship with a girl, in a sporty manner, always being sporty, and this was another failure, another disappointment; I was always longing for something, but what I was looking for the most was independence, freedom, liberty - this was what I was always looking for. (04:52)
RUNS :44

Tape 8 @ 08:18:48
Magda on camera
MARIUS, WHERE DID YOU SEARCH FOR THIS FREEDOM THAT YOU WERE LONGING FOR? (18:58)
RUNS :10

Tape 8 @ 08:05:19
Marius Cruceru
In transcendental, of course; I never doubted God’s existence and presence, but the church, in its form, as a system has greatly disappointed me. (05:35) And I noticed - I have a very critical eye - immediately all of church’s pathology; I was trying to search for God on different ways, that seemed better to me; for example oriental religions, like Yoga, Buddhism Zen, that way that we all know, Karate Do, so a way of fight, confrontation, a way that is being said about: you can through yourself fulfill yourself and reach spiritual performances. (06:11)
RUNS :52

Tape 8 @ 08:19:08
Magda on camera
DID THOSE THINGS BRING YOU ANY SATISFACTION? (19:15)
RUNS :07
I was not too long before I realized that all of these things where a big lie, just like Marxism; MARX has promised people freedom an he broke the yoke; Christ has promised people the yoke and He brought freedom. (06:31) There is another law, the law of permanent progress; one you are this way and you will evolve in a very short time, quickly and constantly; you will fulfill yourself and become a super - god. (6:45) In a very short period of time I have discovered that to be a lie by confrontation with reality. (6:52)

RUNS 36

I THINK THAT YOU HAVE REACHED AN EQUILIBRIUM NOW; HOW DID YOU REACH THIS EQUILIBRIUM? (20:00 approximately)

RUNS 20 (approximately)

I started searching ardently again...my last chance; for me it was a day when I said, " enough, I'm going to put an end to this;" I prepared myself, I took a shower, I put all my things in order. (08:00) and then a thought came into my mind; Iwent back to the Scripture and I read verses 142 - 152 from the 119th Psalm ; the essence of those verses is this: " Lord I need your salvation, give me wisdom so I may live, show me your truths because I long for them - actually this is David's desperate cry before the Lord - Lord reveal to me your words because this is what I need. (08:34) I have discovered the following to be the paradox of life: you are truly free when you are dependent, this is the way we've been created, to be free but to be bound to something supreme, only God. When I understood that this was the key to my freedom, "you will know the truth and the truth shall make you free," as John says in his gospel verse 32 in chapter 8; you shall know the truth. (09:03) Then I understood that God is this truth "I am the way the truth and the life," says the Lord Jesus Christ. (09:13)

RUNS 1:40
SCENE 10  MUSIC SEGUE: "WHEN"
written by Michael Been and Jim Goodwin
Beginning instrumental section only

VIDEO:  Shots of Scenery/Marius and Magda riding in van
Superimposed graphic map of Romania highlighting road
between Iasi and Cluj

VOICE OVER #8
VIDEO:  Continue shots from segue

MARIUS
I'm getting more and more anxious to get to my home village near Arad.

MAGDA
It won't be long now, but first we'll stop over in Cluj.

MARIUS
Hey! Isn't that in Transylvania? Will we meet Bela Lugosi?

VIDEO: Quick shot of Bela Lugosi as *Dracula* from 1932 American Film

MAGDA
Please! You've been in America too long!

MARIUS
Okay. Okay.

SCENE 11  CLUJ "MAN ON THE STREET" SEGMENT

VOICE OVER #9
VIDEO:  Shots of students sitting in Cluj public square

MAGDA
Well, Marius, this is Cluj. See? No vampires!

MARIUS
No, but there seems to be a lot of young people. Let's make some television!
Tape 11 @ 11:23:27
Guy with Beard in Sweater
DO YOU HAVE ANY KIND OF FAITH - I DON'T NECESSARILY MEAN RELIGIOUS - DO YOU BELIEVE IN SOMETHING IN AN INSTITUTION, A MAN, A PERSON; WHAT KIND OF FAITH DO YOU HAVE?
(23:42) This is the hardest question which I could...I didn't have time to think about it yet; that's why I chose to study philosophy, to have time, to see how others have solve this, and based on these information to reflect.
(24:02) COULD YOU TRUST ANYTHING NOW? (24:05) Now I cannot, absolutely not, I don't have in what - I can't trust in myself because I am not that brilliant, I don't know if the future brings anything new. (24:22)
RUNS :55

Tape 12 @ 12:17:09
Guy in Leather Jacket
WHAT DOES LIFE MEAN FOR YOU? (17:14) Well, in a philosophic way, life is a fulfillment, in reality yet, I don't know, it depends on if shortcomings, it is a fight. (17:34)
RUNS :25

Tape 12 @ 12:18:33
Leather Jacket (continued)
DO YOU BELIEVE IN GOD? (18:36) God...I don't know, there are times when I say I do and there are times when I say I don't. Of course, there is an area in which...we say we actually believe; so there is just a superficial belief. (19:00)
RUNS :27

Tape 13 @ 13:02:00
Girl in Green Sweater
IOANA, I WANT TO ASK A QUESTION; I SEE YOU HAVE SOMETHING ON YOUR NECKLACE...SOME SORT OF PIN; WHAT DOES IT MEAN FOR YOU OR WHY ARE YOU WEARING IT? (02:10) I especially like the oriental spirituality and this...represents Buddha which is an Indian god and...I like it (02:22)
RUNS :22

Tape 13 @ 13:02:50
Girl in Green Sweater (continued)
IOANA, IS THIS FOR YOU LIKE A SOLUTION FOR WHAT YOU'VE BEEN SEARCHING FOR? (02:58) Ummm, it could be a solution, but I don't know yet, it is still under probation. (03:08)
RUNS :18

Tape 12 @ 12:05:06
Girl in Yellow Jacket
DO YOU TRUST IN ANYONE RIGHT NOW, DO YOU HAVE ANY BELIEF, I DON'T NECESSARILY MEAN RELIGIOUS, DO YOU HAVE ANY BELIEF IN SOMETHING OR SOMEBODY? (05:17) I believe in God, I am a Christian, and I believe that God will...will help me accomplish what I want to do. (05:30) YOU'RE SAYING YOU BELIEVE IN GOD; WHAT DIFFERENCE DOES IT MAKE IN YOUR LIFE? (05:40) It makes my life much easier, I mean when I go through hard times, I always have a hope that it will go well even though sometimes I get desperate, in the end I'll be optimist. (05:56)
RUNS :51
WHAT HOPES DO YOU HAVE FOR YOUR FUTURE, NOT ONLY PROFESSIONALLY, WHAT HOPES DO YOU HAVE FOR YOUR LIFE...SPIRITUALLY, IF YOU HAVE ANY, OR YOUR RELIGIOUS LIFE? (10:23)

See, this religious issues is very disputed in Romania, and...for example I am Orthodox and I want to continue to be this way; even though now there is a campaign supporting the change of religion; I was born Orthodox and I think I will die Orthodox, even though I am not very religious. (10:44) WHAT DOES BEING ORTHODOX MEAN FOR YOU? (10:50) I told you I was not religious, maybe that I grew up with my grandmother and she...I do what she does: even if I don't go more than 2 times a year to church, I believe there is a God and I believe that if you believe that if you have a belief life is more...more touchable...and more beautiful. (11:11) DO YOU PERSONALLY BELIEVE IN GOD? (11:17) I do but not with very much conviction; yes, convictions, that's the word. (11:23) DO YOU BELIEVE THAT RELIGION OR SPIRITUAL LIFE COULD CHANGE THINGS IN ROMANIA? (11:31) Yes...I believe that if all the people would believe, even if they belong to different religions, and would get to a common accord, I believe that life would be more...beautiful because if you understand each other everything is OK. (11:51)

RUNS 1:41

SCENE 12                      "MESAJ"/CLUJ SEGMENT

VOICE OVER #10

VIDEO: "Mesaj" group recording in studio/room

MARIUS
Cool! Romanian "blues". Who are these guys?

MAGDA
They're the latest version of one of the first "Contemporary Christian" rock groups in Romania.

MARIUS
You're kidding! I didn't know Christians could get the "blues".

MAGDA
It's just one of their musical styles. They made around 45 different recordings before 1989 and have completed almost as many since the Revolution.

MARIUS
The government let them make Christian rock music before 1989?

MAGDA
Well, it was sort of secret. The government called it propaganda.

MARIUS
And the churches let them play this music during services?
MAGDA
Well, not all the churches.

MARIUS
Wow! These guys are radical! Is there anyone they didn't offend?

MAGDA
Well, no one except their huge audiences.

MARIUS
Let's talk to them!

VIDEO: Marius and Magda walking with Iosif.

MAGDA
This is Iosif Mureșan, one of the founding members of "Mesaj". Today, he handles the sound system and recording equipment.

VIDEO: Iosif making dubs of recordings in attic studio.

MARIUS
Iosif makes all the dubs from the group's master tapes in this temporary attic studio in Cluj.

MAGDA
All of the "Mesaj" songs are strongly Christian in their lyrics and message, even though the music sounds like any modern Western recording group. That's what makes their ministry special in Romania, and what made them so popular in the beginning.

Tape 14 @ 14:03:14
Marius on camera
HAVE YOU REALIZED FROM THE BEGINNING THAT THIS WOULD BE A SPECIAL MINISTRY?
RUNS :10

Tape 13 @ 13:20:12
Iosif/"Mesaj"
Honestly we didn't believe this, but as soon as we started singing in church and we saw the extraordinary impact we realized that the church needed more than the choir and the band. (20:28)
RUNS :16

Tape 14 @ 14:05:36
Magda on camera
WHAT WAS THE MAIN PURPOSE OF THE GROUPS' ACTIVITY? (05:46)
RUNS :10
Maybe we weren't capable of clearly defining that at the beginning; we did that for the sake of singing, we felt good singing; it was only later that we realized that there was a tear on our cheek and that God was there. (22:42)

**VOICE OVER #11**

VIDEO: Marius and Magda walking with Timotei.

MARIUS

Timotei Mereu, who likes to be called "Titi", gave us a good background on the 20 year development of "Mesaj".

MAGDA

"Titi" says that even though the early group took certain risks in creating what some considered "religious propaganda", God protected them.

TITI, YOU SAID THAT UNDER THE OLD REGIME YOU LIVED WITH DIFFICULTIES AND FEAR; WHAT OPPORTUNITIES DID YOU HAVE AFTER THE REVOLUTION? (22:17)

As a matter of fact our life could be divided in three distinct periods: before 1989 in which all the love and the fear that were involved were pure and underground; the second started in 1990 and was manifested through an explosion of concerts and evangelizations, of visits outside, and that the idea of us becoming officially recognized became
obvious. (12:54) We needed to develop because of many who were interested in what we were doing, who had more or less possibilities but who had love for what we were doing, so we thought of starting this new movement in the whole country...and then we started a foundation; a musical and cultural foundation which became the foundation "Message." (13:24)

**RUNS 1:14**

**Tape 14 @ 14:20:00**

**Magda on camera**

**WHAT ARE THE GOALS OF THE MESSAGE FOUNDATION?** (20:08)

**RUNS :08**

**Tape 14 @ 14:14:04**

**Timotei/"Mesaj"**

High objectives; and with God's help we would like to raise the quality of the Romanian music first of all; if we were influenced by the American or foreign music, we would like to help the Romanian music, the Romanian groups, those that want to make good and quality music; to push them to a superior stage. (14:35)

**RUNS :31**

**VOICE OVER #12**

**VIDEO: Marius and Magda walking with Ionel.**

**MARIUS**

Ionel Bonta was the last member of "Mesaj" that we were able to talk to on camera. Although Ionel still loves the western-style music "Mesaj" produces, he feels the group is serving a larger purpose.

**Tape 14 @ 14:27:45**

**Ionel/"Mesaj"**

We have witnessed many foreign groups coming from the outside trying to reach our people but they couldn't because they don't know our culture; and our role here is to try with the help of those from the outside that have more experience, and know how to use freedom, and we who know the culture of our people, and so to get an efficient ministry. (28:22)

**RUNS :37**

**Tape 15 @ 15:07:37**

**Marius on camera**

**COULD YOU SAY THAT THE GROUP HAS EVOLVED INTO ANY DIRECTION?** (07:40)

**RUNS :03**

**Tape 14 @ 14:24:28**

**Ionel/"Mesaj"**

I don't know exactly what kind of evolution you mean; if you mean spiritually, of course; at the beginning everything was occurring childishly, very simple; with ideas and dreams of a child, gradually things have changed. (24:54) The idea of an effective work started growing in us, a work for God's glory, and this idea which became concrete, was produced in a prayer stage and permanent search of God's will for our live; this has matured us a lot. (25:20)

**RUNS :52**
MARIUS
As the foundation for a new independent recording studio is ready to be poured out, it is evident that the group "Mesaj" is ready to become an even greater force for ministry and growth in Romania.

MAGDA
But even though the group's focus and direction are changing through the passage of time and the growth of maturity, their basic "message" is the same.

Tape 14 @ 14:15:35
Timotei/"Mesaj"
First of all that Jesus Christ is Lord; He is our life and life can not be conceived without Christ - regardless of your occupation - there is no religion, nor tradition, nothing more important that the life that is Christ. (16:05)

SCENE 13  MUSIC SEGUE: "WHEN"
written by Michael Been and Jim Goodwin
Beginning instrumental section only

VIDEO: Shots of Scenery/Marius and Magda riding in van
Superimposed graphic map of Romania highlighting road between Cluj and Arad
SCENE 14  MARIUS RETURNS TO ARAD

VOICE OVER #14
VIDEO: Continue shots from segue

MAGDA
This is it, Marius! Next stop is Arad, your home village. How do you feel?

MARIUS
I was very excited, but now I am getting nervous. It's been 16 years since I left with my family! I wish we could just jump to the future and talk about what happened afterward.

MAGDA
Marius, this is television! We can "fast forward" anytime we want!

MARIUS
Okay! Let's do it!

SPECIAL EFFECT: Video jumps into "fast forward" mode, then goes completely white. Still frame shots of Marius at his old neighborhood begin to appear, as they would in a "slide show" (with accompanying natural sound "clicking").

VOICE OVER #15
VIDEO: Continue still shots

MAGDA
Well, Marius, how was it?

MARIUS
Great! Want to see my pictures? This is me meeting my old neighbors. My mom had called ahead and told them to expect me.

MAGDA
This is television, remember? Let's let the pictures move and you tell us what's going on.

SPECIAL EFFECT: Still frame shot begins to move normally, natural sound fades in. Marius continues to give a running commentary of what the audience is looking at (with natural sound coming up full at appropriate time, or as indicated in ALL CAPS).
MARIUS
Okay! As I was saying, these are my old neighbors at their new house. Their youngest daughter still lives at home. We grew up together and are still good friends. I was very nervous because I didn't know how I would react. I was afraid the cameras would catch me crying or something. The crew said I look sort of cold and stiff, but I was feeling deep emotions inside.

MAGDA
You look happy.

MARIUS
I was. I mean, I am. Anyway, we started remembering old times immediately. They had a box of photographs that my mother had been sending them through the years. I was so excited. I made a few mistakes with my Romanian! (INSERT MARIUS REFERRING TO HIS UNCLE AS HIS "FEMALE AUNT").

MAGDA
Marius! (REPEATS ERROR IN TEASING MANNER)

MARIUS
Hey! I told you I was nervous! Look at this picture: that's my family on the day we left Romania. My Dad's picture is being held by my brother. My Dad had already left for America and we were going to meet him there. And listen to this! They had an old audio cassette tape recorded the same day that old picture was taken. I knew this tape existed somewhere but I was very surprised to hear it being played. Two of the people on the tape are dead now: my grandmother and my little brother, who died in a car accident in America. I felt a little sad to hear their voices again. Wow! So many emotions!

MAGDA
You sounded sweet as a little boy!

MARIUS
I was! You should have met me then! No, I'm kidding. Seriously, our neighbors have moved since we left, so the next day they took me over to the actual neighborhood we had all lived in. It was so strange! So much had changed! Even the street seemed smaller. I remembered everything being grander and bigger.

MAGDA
Well, you were much smaller when you left.
MARIUS
True! Anyway, this is our old house and the people who live there now. They were so nice to give me a tour of the whole place.

MAGDA
They act like they saw you only yesterday!

MARIUS
I was surprised about that myself. I knew people would remember my family, but I didn't know they would remember me individually. I know I didn't remember all of them! (INSERT OLD WOMAN GREETING MARIUS AND HE DOESN'T KNOW WHO SHE IS). All the neighbors came out to greet me and ask about my parents. They all wanted to have their picture taken with me. I didn't realize that instant pictures would be so popular! It was so moving to be back there again. When we left, we thought it would be forever!

MAGDA
Here we are in your old school!

MARIUS
Can you believe I used to sit here like this? I keep saying it, but it seemed so much bigger then!

MAGDA
Is this your relatives's home?

MARIUS
Yes, these are my only living relatives in Romania: my mother's uncle and aunt. I didn't imagine that they would start crying when they saw me grown up. These two have been married almost sixty years. (INSERT OLD WEDDING PHOTOGRAPH) They've been living here since this picture was taken. My uncle showed me his little garden and we talked man to man for a while. My aunt showed an old picture of me as a baby.

MAGDA
Were you embarrassed?

MARIUS
A little, but it was very emotional for me. My uncle reminded me so much of my grandfather who had passed away. I decided to go and visit his grave.

MAGDA
It was sort of eerie arriving in the middle of a funeral service.
MARIUS
Yes, it was. That little boy there could have been me at my grandfather’s funeral twenty years ago! Our neighbor friend took us right to Grandpa’s grave. I was so happy that my relatives had given me flowers to put on it. I also wanted to visit the grave of my mother’s older brother. I never knew him, since he lived and died before I was born. It was so weird to see his picture on the tombstone!

MAGDA
Even your haircut is the same!

MARIUS
Really, it was like looking at my own grave. This experience got me thinking about this whole program and the theme: “Choose Life”. Do people really know what happens after they die? If you’re going to talk about life, you must also consider the question of death.

MAGDA
And that’s exactly what we’ll do at our last stop on this journey: Timisoara!
SCENE 15

MUSIC SEGUE: "When" (conclusion)  Runs :49
written by Michael Been and Jim Goodwin
performed by The Messengers

VIDEO: Messengers trio performing in recording studio mixed with following elements:
- Shots of beautiful scenery/churches and religious imagery
- Superimposed graphic map of Romania highlighting Timisoara
- Marius and Magda riding in van

LYRICS:

ROMANIAN
Un prieten bun odată
El fiu de Dumnezeu
Muri pe-o cruce răstignit
Pentru că ne-a iubit
Căutați dar adevaratul
Și toate cercetați
Veți crește-n viață înțelepti
Trăind frumoase vieți.

ENGLISH
A good friend once
He, son of God
Died on a cross crucified
Because He loved us
Seek the truth therefore
And research everything
You’ll grow wise in your life
Living beautiful lives.

Mi-ntreb o Doamne
Cum pot eu oare
Felul în care
Și te cunosc acum
Unde-i hotarul
Vieții cu une
Cum te-oi cunoaște
Să înțeleg aș vrea.

I ask myself O Lord
How can I, I wonder
The way in which
To know you now
Where is the boundary
Of life with you
How will I know you
I'd like to understand.
SCENE 16 TIMISOARA "MAN ON THE STREET" SEGMENT

Tape 20 @ 20:06:52
Female Law Student (Lavinia)

HA \VE YOU EVER THOUGHT OF DEATH? (06:55) Yes, yes I did I was even close to it, when I was in fifth grade I had meningitis, I was very close to die and have some serious post effects, and ever since I was a little scared of death...(07:13) WHAT ARE YOUR THOUGHTS ABOUT DEATH? (07:15) I don't know; I believe in God and I believe in divine forces, but I couldn't believe in another life after death; a spiritual life yes, but not one just like this one. I believe in spiritual life but not physical...(07:37)

RUNS :45

Tape 20 @ 20:22:38
18 Year Old Girl (Laura)

WHAT DOES DEATH MEAN FOR YOU? (22:43) Generally, it is being thought that death would be the beginning of another life, so I don't put the problem so pessimistically, or...(22:55) DO YOU BELIEVE THIS TO BE TRUE? Yes. DO YOU BELIEVE THAT AFTER DEATH, ACTUALLY, ANOTHER LIFE STARTS? Yes. COULD YOU EXPLAIN TO US YOUR FAITH A LITTLE BIT? (23:06) Right now I am not very sure, there are many interesting things that the Indians are saying, Buddhists in general, but because our faith is pruned more towards Christianity, I'm trying to get all of them to a common denominator, to find what the truth would be in between the two. (23:38)

RUNS 1:00

Tape 20 @ 20:24:38
18 Year Old Girl (continued)

LET ME ASK YOU SOMETHING MORE DIFFICULT; WHAT DO YOU THINK IT HAPPENS TO YOU WHEN YOU DIE? (08:39) Relian I don't know; I don't know, and this is a question every body is asking themselves; I don't know and I am not in a hurry to find out either, I will find out when it will be time. (08:51) HOW ABOUT YOU LIDIA? (08:53) Lidia I don't know; I have never thought of this; you die and you're dead...(08:58)

RUNS :39

Tape 21 @ 21:08:31
Relian and Lidia (Two Doctors)

LET ME ASK YOU SOMETHING MORE DIFFICULT; WHAT DO YOU THINK IT HAPPENS TO YOU WHEN YOU DIE? (08:39) Relian I don't know; I don't know, and this is a question every body is asking themselves; I don't know and I am not in a hurry to find out either, I will find out when it will be time. (08:51) HOW ABOUT YOU LIDIA? (08:53) Lidia I don't know; I have never thought of this; you die and you're dead...(08:58)

RUNS :27

Tape 21 @ 21:01:58
Orphanage Worker (Nicolaie)

WHERE DO YOU THINK YOU'LL GET AFTER YOU DIE? (02:02) To judgment, to the Lord. (02:05) AND...HOW DO YOU THINK YOU WILL BE JUDGED? (02:08) According to my deeds. (02:13) AND WHERE DO YOU THINK YOU WILL BE AFTER THE JUDGMENT? (02:17) It depends on what I have done, if I did good things, to heaven, if I did evil things, to hell. (02:28)

RUNS :34
Tape 21 @ 21:03:28
Orphanage Worker (continued)
ARE YOU SURE YOU'LL GET TO HEAVEN? (03:32) Yes, through the Lord Jesus Christ, if you receive Jesus in your heart, yes; I have received Him and I am convinced I will get there. (03:42)
RUNS :24

Tape 19 @ 19:26:29
16 Year Old Boy (Marius)
WHAT DO YOU THINK IT HAPPENS AFTER DEATH? (26:33) Depends; if you were good in life you go to heaven, if you were bad in life you go to hell. (26:38) IF, GOD FORBID, YOU WOULD DIE TOMORROW, WHERE DO YOU THINK YOU'D GO? (26:44) I don't know. (26:47)
RUNS :18

Tape 21 @ 21:21:21
15 Year Old Girl (Maria Laura)
WHAT DO YOU BELIEVE IT HAPPENS TO YOU AFTER YOU DIE? (21:28) It depends on what I did in life; so, according to my faith, it is not for nothing that I have faith in this world, so I have the faith, in Jesus Christ, and He will not let me perish, I think I will go to heaven. (21:45)
RUNS :24

Tape 21 @ 21:15:56
19 Year Old Student (Marius)
ARE YOU AFRAID OF DEATH? (15:58) Actually, no, I am not afraid. (16:00) WHY NOT? (16:02) Because I know there is a God and that life with God is life; so the life that we live here on this earth with God will give fruit somewhere, and that fruit will be eternal life. (16:15)
RUNS :19

Tape 22 @ 22:13:34
Boutique Clerk (Mihaela)
It is written in God's word that after this life, well we have eternal life and we'll live forever. So even if we will die, we know that we have a place prepared up there for us by God, and so we will be full of life. (13:52) FOR YOU, IS THIS AN ASSURANCE OR A HOPE? (13:58) It is not only a hope, but also an assurance. (14:01)
RUNS :27

Tape 22 @ 22:06:44
Boy in Green Shirt & Jacket
WHAT DOES DEATH MEAN TO YOU? (6:46) Death? Well, the problem here can be looked at from more points of view. For example, from a Christian point of view, death can mean a liberation from all problems, from all worries and a brand new life. (7:03) From a non-Christian point of view, death is something horrible. (7:09) SO FOR YOU, IF YOU WERE TO DIE, LET'S SAY, TONIGHT, YOU WOULD HAVE AN ASSURANCE, SOME KIND OF HOPE THAT...FOR ANOTHER LIFE, FOR SOMETHING BETTER? (7:19) I could say, yes, I do have an assurance. (7:23) WHERE DOES THIS ASSURANCE COME FROM? (7:26) From where? I am a Christian and I believe in an ideal, I believe in God and I believe in a new life. (7:36) WELL, YOU SAID THAT YOU ARE A CHRISTIAN. WHAT DOES IT MEAN TO BE A CHRISTIAN? (7:40) What it means to be a Christian? My viewpoint, I believe that being a Christian doesn't mean just being a church-ey person, knowing to attend church on Sunday, to worship, because this is a large part of all denominations; what it does mean to be a Christian is to believe, to believe that Jesus Christ died for you and that there was a purpose for everything. Everything was ordained from before, planned from before. (8:19)
RUNS 1:35
I was born into a Christian family and when we were small, our grandfather would tell us about God, would give me books to read about hell, about heaven, and then sometimes I would be terrified and sometimes I would even pray alone. We had a large garden and I would pray alone in the garden. (8:56)

MARIUS
This beautiful young woman is named Saveta. We met her the same day we were talking to the young people in the square at Timisoara.

Saveta/Timisoara
So, yes I was raised in a Christian family, but it did not mean that I was living a Christian life, as I do today, I did not know Jesus Christ as I know Him now. (19:50)

Magda on camera
WHEN DID THIS HAPPEN? (26:41)
RUNS :06
When I was 19 years old, I went to a doctor and I found out that I have a disease in my body. During this time, I also had a boyfriend and when he heard about this sickness, he left me. (11:56) And I was left crying and I suffered very much and then I asked God, "Lord, why is this happening? Why is this like this? You gave me a sickness and on top of this the second one cannot be! This is too horrible for me!" And I began to cry and I went to a girlfriend, talked with her some problems. And when I returned from her I was crying, crying in the tram. And I turned my face towards the window so that the people won't see me crying. And then I cried, within my soul and I said "Lord, Lord! I want my cry to be heard all the way up to your heaven. Open up your heaven and watch me and see how much I suffer. Why did you allow this for me?" (12:43)

Yes, I received an answer. And while I was on my way home, a boy caught up with me from behind. Even though I knew this boy, but only by sight. I didn't know about him that he was a Christian. He caught up to me and I was wiping my eyes, it was a little dark and I was wiping my tears. I thought he saw me crying. but he had not seen me cry. (13:09) And I told him, "Look I was just at a friend's house and I got some bad news from her and I am crying." But in fact I was crying because of all my pain. A few days earlier, all these things were happening and I was in this state of...In my spirit I couldn't hold back. Everytime I remembered I would cry. And then he told me, "Do you want me to tell you about inner peace and about God?" And I said "Yes, I do." (13:40) And he began to tell me about God and a single thing remained clearly in my mind. Jesus Christ is happiness. From that point on, I understood that God from heaven had heard my voice and He had given me an answer, that He is happiness. It was in vain that I looked for happiness in the world. It was in vain that I ran around, because I didn't find anything. (14:04)

I was just going to church, praying when I had a difficulty, but being a Christian does not mean just pray when you have a problem; it means to to thank God when you're in need or not, even though I was not understanding these things, I was just praying when I thought that it would help, but otherwise, I was not thanking God, I didn't even know how to thank back then, I did not know to thank for bread, for life, for health, I did not know; I wasn't thanking, I wasn't understanding God the way I do now, (20:50) after I read the Bible and I went to church, I have learned how we should pray, how we should thank God, while even though I was raised in a Christian family I did not know how to do these things. (21:02)
SCENE 18  
MINISTRY SEGMENT

Tape 24 @ 24:20:28
Marius and Maggie on camera

(Walk into Shot) WHAT YOU HAVE WATCHED SO FAR WAS AN ATTEMPT TO FIND OUT THE THOUGHTS OF THE YOUNG PEOPLE NOWADAYS, WHAT IS IT THAT THEY ARE TRYING TO FIND FOR SUPPORT IN LIFE, WHAT IS THE THING THAT THEY BASE THEIR DAILY LIFE ON. (20:52) AS YOU HAVE ALREADY NOTICED MANY OF THE YOUNG PEOPLE HAVE NO HOPE FOR THE FUTURE, THEY DON'T TRUST ANYTHING AND ANYBODY, THEY DID NOT KNOW WHICH WAY TO GO; THEY HAVE GIVEN UP. (21:07) ANOTHER PART OF THE YOUNG PEOPLE STILL, IS TRYING TO FIND A TRUTH THAT WOULD SUPPORT THEM; AND EVEN THOUGH THEY DID NOT FIND IT THEY'RE STILL SEARCHING; AND EVENTUALLY, THERE IS ANOTHER GROUP OF YOUNG PEOPLE THAT HAVE FOUND OUT THAT THERE IS A TRUE GOD THAT LOVES THEM AND WANTS TO DO EVERYTHING FOR THEM SO THAT THEY WOULD BE CONTENT AND HAPPY. (21:35) THESE ARE THE YOUNG PEOPLE THAT WERE RAISED IN RELIGIOUS FAMILIES. EACH OF THEM HAS FOUND OUT THROUGH DIFFERENT WAYS ABOUT GOD. NOT ALL OF THOSE THAT WERE RAISED IN RELIGIOUS FAMILIES HAVE FELT LIKE THEY WERE COMING CLOSER TO GOD. BUT THEY KNOW THAT THERE IS A PLAN OF SALVATION OF GOD, AND THEY BELIEVE IN THIS PLAN; MARIUS, WHAT DO YOU THINK ABOUT THIS? (22:07) WHAT GOD'S PLAN FOR SALVATION IS? HOW COULD SOMEONE RECEIVE SALVATION? FIRST OF ALL, SALVATION COULD NOT BE RECEIVED THROUGH FRIENDS, BY GOING TO CHURCH OR THROUGH FAMILY, IT CAN NOT BE RECEIVED BY DOING GOOD DEEDS EITHER; IT IS A GIFT GIVEN BY GOD TO THE HUMAN RACE. (22:30) TWO THOUSAND YEARS AGO GOD HAS SENT ON EARTH HIS ONLY SON TO LIVE AMONGST US, PEOPLE, AND TO DIE FOR OUR SINS. AFTER THREE DAYS HE HAS RISEN AND IS NOW OFFERING HIS PLAN OF SALVATION TO PEOPLE. HOW COULD A MAN RECEIVE SALVATION? FIRST OF ALL HE MUST ACKNOWLEDGE THAT HE IS A SINNER AND WITH A SINFUL NATURE, THEN HE MUST TRUST THE LORD JESUS CHRIST AS HIS PERSONAL SAVIOR, AND TO RECEIVE THE PERSONAL SALVATION THAT IS GIVEN BY GOD AS A GIFT FOR A NEW LIFE. (23:07) YOU COULD RECEIVE THIS SALVATION IF YOU'D LIKE - LET'S PRAY TOGETHER: "LORD GOD, I ACKNOWLEDGE BEING A SINNER AND MY NEED FOR YOUR SALVATION; I AM NOT WORTHY OF IT LORD, BUT THROUGH JESUS CHRIST WHO DIED FOR MY SINS, I WANT TO BECOME ONE OF YOUR CHILDREN. THANK YOU FOR YOUR GIFT OF SALVATION THROUGH JESUS CHRIST, AND PLEASE HELP ME TO LIVE A NEW LIFE; THANK YOU, AMEN. (23:42) I WOULD LIKE TO PRAY NOW FOR THOSE THAT ARE READY OR HAVE ALREADY SAID THIS PRAYER, AND WANT TO START A NEW LIFE WITH GOD AND JESUS CHRIST: HEAVENLY FATHER, CREATOR OF EVERYTHING, THANK YOU FOR EACH OF YOUR BLESSINGS, AND I ASK YOU NOW TO KEEP UNDER YOUR PROTECTION ALL OF THOSE THAT WANT TO HAVE A NEW LIFE IN LORD JESUS CHRIST. BE WITH THEM, AND THROUGH YOUR HOLY SPIRIT SHOW THEM THE WAY TO YOU. I PRAY THIS PRAYER IN THE NAME OF OUR LORD JESUS CHRIST. AMEN. (24:22) AMEN. GOD BLESS YOU ALL AND DO NOT FORGET, CHOSE LIFE. (24:30) 
RUNS 3:54
SCENE 19    MUSIC SEGMENT: "This is Your Life"    Runs 2:27
written by Michael Been
performed by The Messengers

VIDEO: Messengers trio performing in recording studio mixed with following elements:
   - Slow motion shots of people featured in show
   - Selected soundbites (as noted at end of lyrics) to be included over
     instrumental sections of song

LYRICS:

ROMANIAN                              ENGLISH

Chorus
Viata-i a ta                          Life is yours
Ce faci cu ea                        What are you doing with it
E fara sfarsit                       It's without end
Ceru-i nadejdea vieitia de-aici      Heaven is the hope of this life
Timpul e-acum                        The time is now
Viata-i a ta.

Verse 1.
Noi toti ne luptam                   We are all fighting
Caci dim si lumim                    Because we give and take
Urcaim si cadem                     We climb and we fall
Drumul e greu                       The way is tough
Viitorul e-a nost                    The future is ours
Pe drept cuvant                     The word is just
Viata-i a ta.

Si chiar in trecut                   And even in the past
Cu toti am vazut                    We all have seen
Nimic a fost greu                   Nothing was hard
Cand noi am crezut                  When we believed
In ce am visat                      In what we dreamed
Si ce am sperat                    And what we hoped
Viata-i a ta.

Life is yours.
**Chorus**

Viata-i a ta
Ce faci cu ea
E fara sfarsit
Ceru-i nadejdea viei de-aici
Timpul e acum
Viata-i a ta.

Life is yours
What are you doing with it
It's without end
Heaven is the hope of this life
The time is now
Life is yours.

**Middle Section**

Am fost uniti odatda
Sai nu ne despartim

Once we were united
Let's not break up

**Instrumental Bridge**

Am fost uniti odatda
Sai nu ne despartim

Once we were united
Let's not break up

**Chorus**

Viata-i a ta
Ce faci cu ea
E fara sfarsit
Ceru-i nadejdea viei de-aici
Timpul e acum
Viata-i a ta.

Life is yours
What are you doing with it
It's without end
Heaven is the hope of this life
The time is now
Life is yours.

**Verse 2.**

In lumea de azi
Dumne-i prin foc
Si viata ta
Nu este-un joc
Alege pe El
Pe Dumnezeu
Viata-i a ta.

In the world of today
The way is through fire
And your life
Is not a game
Choose Him
God
Life is yours.
Să prindem avânt
Spre cer și ce-i sfânt
Cu voci răsunând
Liberi să fim
Duhul e viu ce fericiri
Viața-i a ta.

Let's gather momentum
Toward heaven and what's holy
With voices resounding
To be free
The Spirit is alive, what joys
Life is yours.

Chorus
Viața-i a ta
Ce faci cu ea
E fără sfârșit
Ceru-i nădejdea vieții de-aici
Timpul e-acum
Viața-i a ta.

Life is yours
What are you doing with it
It's without end
Heaven is the hope of this life
The time is now
Life is yours.

Viața-i a ta
Ce faci cu ea
Lupta-nceput
Ceru-i nădejdea vieții de-aici
Viața-i a ta
Ce faci cu ea.

Life is yours
What are you doing with it
The struggle has begun
Heaven is the hope of this life
Life is yours
What are you doing with it.
"CHOOSE LIFE" SOUND BITES

Tape 7 @ 07:18:46
Anca in Iasi
There are two kinds of life, the earthly life and the life from God. eternal life; I think your talking about the real life; and if I were to chose between the two, I would definitely chose the life that comes from God that never passes. (19:14)
RUNS :28

Tape 8 @ 08:12:26
Marius Crucera in Iasi
To chose life for me means to chose the true Jesus Christ, the one revealed in Scriptures. THE WAY He is manifested, majestic and friendly in righteousness and love. (12:40)
RUNS :14

Tape 9 @ 09:26:22
Nicoleta (Iasi Orthodox Girl)
The savior says "I am the way, the truth and the life," so let us choose, to serve either God or the world which is Satan. So, let us choose the way of the good, the path of peace, the path of God. (26:37)
RUNS :15

SCENE 20
CREDITS
FINAL LOGO
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**DISSERTATIONS**

