

religious broadcasting

JANUARY 1982

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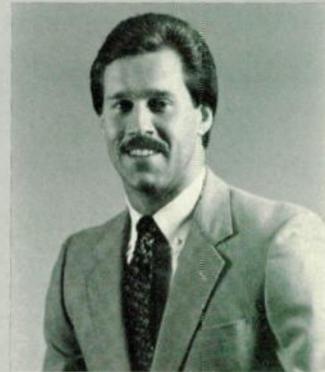
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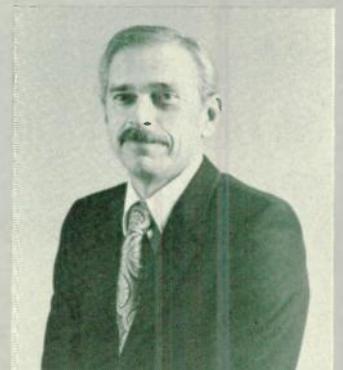
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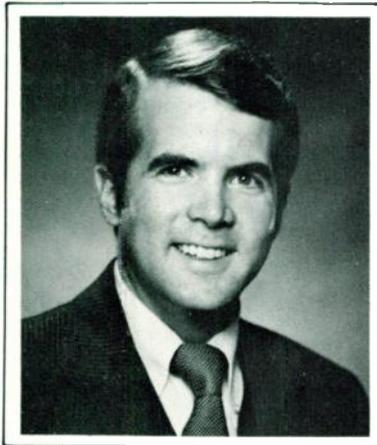
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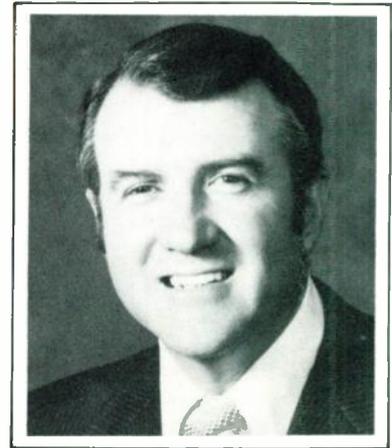
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RELIGIOUS BROADCASTING is distributed ten times a year to qualified subscribers in the U.S. and Canada involved in religious broadcasting activities. To receive a subscription fill out the qualification form in this issue or contact Circulation Department, CN 026, Morristown, NJ 07960. Other subscriptions for one year \$20, \$25 foreign airmail. Single copies \$2.

Second class mailing applied for at Pine Brook, NJ with additional entry at Phillipsburg, NJ.

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Speaking Out



Goals for the New Year

At the beginning of the new year I would like to leave three wishes with you that the Apostle John wrote near the end of his life on earth. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (II John 1:2).

That you might prosper.

There is nothing wrong in prospering. If God has called you into a business of ministry, He will also provide your needs and can help you to prosper. If your business principles and practices are honest and upright, God can use your life, business and testimony for His honor and glory.

That you might be in health.

One of the greatest human possessions is good health. I do not fully understand why God has allowed some people to have continued good health while others seem to have such illness in their lives, but we do know from Scripture that God knows our every need.

That your soul might prosper.

This third wish is most important. The Apostle Paul wrote that he was striving to reach the goal of being more Christ-like in every facet of his life. He wrote "that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death."

May our goals for 1982 reflect the same wholesome concerns of Paul for the glory of God.

David L. Hofer
President
National Religious Broadcasters

A FORWARD LOOK

This pre-convention issue brings together a major speaker, Francis A. Schaeffer, and the theme, "Reaching the Family," at the NRB convocation in Washington next month. Special emphasis on programming for minority audiences illustrates the diversity of religious broadcasting and places responsibility on broadcasters to direct their efforts toward reaching these spiritually needy segments of the national audience.



Summit Conference to Gather Feb. 7-10 at NRB Convention

Drawing together influential leaders in religion and government, the 39th annual convention of National Religious Broadcasters will be a summit conference exploring the issues facing today's families.

From the opening address by the peerless **E. V. Hill** of Los Angeles to the closing message by the eminent philosopher **Francis Schaeffer** of L'Abri, Switzerland, the 1982 convention will highlight the challenge of "Reaching the Family."

Billy Graham and his wife **Ruth Bell Graham**, **Pat Robertson** of Christian Broadcasting Network, **Charles Stanley** of *In Touch*, **John MacArthur** of *Grace to You*, **G. L. Johnson** of *The People's Church* telecast, NRB president **David Hofer** and TV crusader **Donald Wildmon** are some of the major speakers who will be on the NRB platform, February 7-10, at the Sheraton Washington Hotel in Washington, D.C.

President **Ronald Reagan** has been invited to address the opening session, Sunday evening, February 7.

Prominent speakers from government will include Federal Communications Commission Chairman **Mark Fowler** and Senator **Roger Jepsen**, sponsor

of the Family Protection Act. Large delegations from the U.S. Senate and House of Representatives are expected to attend Tuesday's Congressional Breakfast, and the FCC Commissioners will be honored at Tuesday's FCC Luncheon. FCC bureau chiefs and division heads will participate in a plenary discussion Monday afternoon.

Outstanding authorities on family life, including **James Dobson** of *Focus on the Family*, will bring expert views. Major sessions will explore the

Registration forms for the 1982 convention are available in this magazine (page 46) or from the NRB convention registrar. Call toll-free on 800/631-1054.

problems of reaching minority families and the impact of television on today's families.

"Religious broadcasters have a message for families everywhere," observes NRB program chairman **E. Brandt Gustavson** of Moody Radio Network. "The plenary sessions and workshops will help us communicate the Biblical message more effectively and more urgently than ever."

Gospel broadcasters noted for their concern for the family will participate in plenaries, workshops and seminars. Television's **Rex Humbard** and **James Robison**, radio's **Harold Sala** of *Guidelines* and **David**

Mains of *Chapel of the Air*, plus **Howard Jones** of *Hour of Freedom* and **John Giminez** of the *Rock Church* telecast, will be some of the key speakers.

The array of broadcasters, family experts and government leaders is attracting unprecedented interest among pastors and church officers, reports convention coordinator **Kenneth Beachboard** of the NRB Washington office.

"We're registering a record number of non-broadcasters. They're coming to the NRB convention because they share our concern for reaching today's families and because NRB has unique resources for assembling a summit conference on this vital subject," Beachboard points out.

NRB To Present Awards at Washington Convention

Awards ceremonies, always a highlight of the NRB annual convention, will take on added luster this year. Ten awards will be presented by the association at the 39th annual convention in Washington, D.C., February 7-10.

The most prestigious ceremony, induction into the Religious Broadcasting Hall of Fame, will take place at the gala Anniversary Banquet, Wednesday evening, February 10. The Hall of Fame award this year will recognize the achievements of

James Dobson



Rex Humbard



James Robison



David Mains



the late Percy Crawford, a trailblazer in the use of radio and television for the communication of the Gospel. The founder of the Crawford radio stations and of the King's College, Dr. Crawford inspired many of today's well-known broadcasters to enter the radio-TV ministry. Accepting the posthumous Hall of Fame Award will be Ruth Crawford, widow of the dynamic creator of TV's first nationally syndicated religious program, *Youth on the March*.

Four pioneers in gospel radio will receive the NRB Milestone Award at Sunday's opening plenary session, February 7. The Milestone Award, given in recognition of continuing excellence and achievement, will go to:

- Pillar of Fire radio network (KPOF/Denver, WAWZ/Zarephath, New Jersey, and WAKW/Cincinnati), founder of the first chain of religious stations
- Radio station KFSG/Los Angeles, California, founded in 1924, one of the oldest religious stations in the United States
- John Rawlings of Landmark Baptist Temple, Cincinnati, Ohio, a broadcaster for 40 years
- Manford George Gutzke, a

40-year veteran and speaker on the nationally syndicated daily program, *The Bible for You*

The Distinguished Service Award, presented in recognition of significant contributions to the cause of religious broadcasting, will honor W. Dale Oldham, founder of *The Christian Brotherhood Hour*. The presentation will be a feature of the Monday morning keynote plenary session.

The FCC luncheon will be the scene for the presentation of the annual Award of Merit for excellence in station operation. The radio station Award of Merit will go to the co-owned stations of Crista Ministries, KGDN and KBIQ-FM in Seattle, Washington. The Kansas City Youth for Christ station, KYFC-TV Channel 50, will receive the television station Award of Merit.

The Award of Merit for excellence in program production will recognize two leaders whose ministries emphasize the family, television speaker Rex Humbard and radio speaker James Dobson of *Focus on the Family*. Humbard and Dobson will be present to accept their awards during Monday evening's plenary session.

The Awards Committee,

headed by NRB first vice president Robert Ball of Inspirational Broadcasting, chose the 1982 awardees from nominations submitted by NRB members. According to Ball, the quantity and quality of nominations this year was "exceptional."

Beachboard Opens New Washington Office

NRB has a new office in Washington, D.C., headed by Kenneth Beachboard.

The NRB Washington office is located at 1332 I ("Eye") Street, N.W., Room 413, Washington, D.C. until the end of February. While working on convention related matters, Beachboard is looking for a permanent location for the Washington office.

In keeping with the directives of the NRB executive board to expand the association's presence in the nation's capital, Beachboard became the NRB Washington representative October 1, 1981. A veteran broadcaster and 20-year resident of Washington, he currently devotes most of his time to preparations for the 1982 convention.

"We're working through this office to line up contacts with Washington officials, such as the White House, Congress and foreign embassies," says Beachboard. "As convention coordinator, I'm responsible for liaison with the hotel, staff recruitment and other on-site arrangements."

The head of the NRB Washington office also keeps tabs on happenings in Washington as they pertain to religious broadcasting. His duties involve contacts with the FCC and with the law offices of Kirkland and Ellis, NRB legal counsel.

"The main objective of the NRB Washington office is to serve NRB members," Beachboard emphasizes.

(Continued on page 66)

NRB AWARDS

Award of Merit - Station Operation

Radio: KGDN-KBIQ/Seattle

Television: KYFC-TV/Kansas City

Award of Merit - Program Production

Radio: "Focus on the Family" - James Dobson

Television: Rex Humbard Ministries

Milestone Award

Pillar of Fire Radio Network - 50 years

KFSG/Los Angeles - 57 years

John Rawlings, Landmark Baptist Temple - 40 years

Manford George Gutzke, "The Bible for You" - 40 years

Distinguished Service Award

W. Dale Oldham, founder of "The Christian Brotherhood Hour"

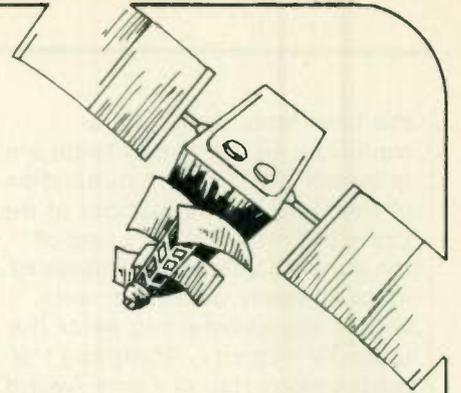
Religious Broadcasting Hall of Fame

Percy Crawford, radio-TV trailblazer

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NRB Espouses Deregulation of Noncommercial Radio

MORRISTOWN, NJ (NRB)—On November 2, 1981, National Religious Broadcasters took formal action in support of noncommercial radio deregulation, filing comments on the Federal Communications Commission's proposed revisions to current regulations (Notice of Proposed Rulemaking, BC Docket No. 81-496—issued August 25, 1981.)

"NRB strongly supports the commission's determination to end unnecessary paperwork for noncommercial stations," says NRB executive director Ben Armstrong, pointing out that more than 75 NRB member organizations hold licenses for noncommercial educational stations.

The NRB comments commend the commission's "initiative in streamlining" the requirements for formal community ascertainment, program oversight and program log-keeping. NRB urges the commission to eliminate the present requirements "in favor of reliance upon social and economic forces to ensure that the programming" of noncommercial stations "reflects the needs and concerns of the communities they serve."

The NRB statement concludes that "incentives inherent in the noncommercial character" of these stations "and their necessary reliance upon listeners for financial support are far stronger influences than direct government regulation in assuring" their responsiveness "to the needs and interests of their communities."

"The licensee members of NRB rely upon listener donations to finance the operation of their stations. NRB supports the elimination of unnecessary regulation which not only lessens the effective use of

listener contributions by diverting them to the expenses of compliance but also risks stifling innovative approaches to serving the listening community," the statement notes.

Observing that a noncommercial station's "listening audience is likely to subject the station's performance to a far more discerning inquiry and much more demanding standard than the commission could impose," NRB favors an end to FCC oversight of programming. NRB points out that the Fairness Doctrine and other statutory requirements which apply to all broadcast stations will not be affected by the proposed rule changes.

Agreeing with the commission's rationale for eliminating the formal procedures by which a noncommercial licensee ascertains the programming needs and interests of the community, NRB states that the money now spent on this paperwork "can be translated directly into additional programming, rather than being consumed in operating expenses." The NRB statement describes formal ascertainment requirements as "superfluous" for these stations which must "earn public acceptance and support for their programming to remain on the air."

On the proposal to revise the present requirements for keeping program logs, the NRB statement says the commission's recent order on *Deregulation of Radio* provides "compelling grounds" to end this area of regulation. Citing the commission order, NRB quotes a report from the General Accounting Office which revealed that the logging requirements for radio stations had cost the industry more than 18 million workhours per year. Observing that the FCC regulations apparently have resulted in expenditures "far disproportionate to the utility of

program logs to the station or the commission," NRB advocated the elimination of program log requirements for noncommercial stations.

Although the FCC Notice covered only noncommercial radio, the NRB comments suggest that similar deregulation steps should be taken for noncommercial television stations.

The NRB document was prepared by Richard E. Wiley (former chairman of the FCC, now counsel to NRB), Larry Secrest and John Logan of Kirkland & Ellis. NRB Washington representative Kenneth Beachboard and Dr. Paul Virts of CBN participated in the project.

Bott Broadcasting Acquires Fourth Christian Station

INDEPENDENCE, MO (NRB)—Bott Broadcasting Company has purchased a major 5,000 watt nondirectional AM radio station in St. Louis, the nation's twelfth largest market. The new acquisition brings the total number of BBC stations to four. The other stations are located in Kansas City, Oklahoma City, and Fort Wayne.

Following the signing of the contract, vice president and general manager Richard Bott II commented, "The purchase of this major facility represents Bott Broadcasting Company's continuing commitment to expand wherever it feels quality Bible study and Christian information programming is not being offered in a significant program format manner."

Takeover of the new station is anticipated sometime during March, following FCC approval of the sale. BBC has applied for the call letters KSIV. Once they are assigned, the station will adopt the slogan "St. Louis' Christian Voice."

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Washington watch

FCC Announces Simplified Application for Permit to Construct Commercial Stations

On October 19, 1981, the Federal Communications Commission announced a new simplified FCC Form 301.¹ FCC Form 301 is used in applying for construction permits for commercial broadcast stations, including AM, FM and television applications. However, applicants will not be able to use the new form until the Office of Management and Budget has approved it. Pending final approval by OMB—which may take several months—broadcast applicants will continue to use the existing form.

The revision of Form 301 is part of a concerted effort by the commission to expedite the processing of broadcast applications. The new form has two advantages. It eliminates a substantial number of the questions on the present form; it greatly reduces the number of exhibits and the amount of information which applicants must submit in order to have their applications accepted by the FCC. The commission determined that much of the information required by the present form is burdensome or superfluous, and of little use in processing broadcast applications.

In addition to shortening the form, the commission also has simplified the directions for completing an application. Although some portions of the new form may need to be clarified further by the commission, the new application form should substantially reduce the expense and paperwork entailed in applying for a new broadcast facility.

Legal Qualifications

Section II of the present Form 301 requires a response to twenty questions and the completion of two tables, but the

new application form contains only eleven questions and a single, simplified table. When the new form takes effect, the commission no longer will require the filing of articles of incorporation, by-laws, or partnership agreements with an application.

The commission also has deleted the section of the application that required information on all business

Much of the information required by the present form is burdensome or superfluous in processing applications

interests of parties to the application. Instead, the commission will specifically request information only on newspaper, cable television, and broadcast interests.

Financial Qualifications

Section III of the present Form 301 requires a sizeable amount of information to establish the cost of constructing and operating the proposed station and to demonstrate that the applicant has sufficient resources to construct and operate it. The present form requires an itemized listing of various categories of expense and a detailed list of sources of funds. Also needed are exhibits detailing the financial plan for the station and documenting the availability of the resources necessary to construct the station.

The new form consists only of two "yes or no" questions. First, the applicants must certify that

they have sufficient assets on hand or available from committed sources to construct and operate the station for three months without any revenue. Second, applicants will be required to certify that they have "a legal commitment" for each agreement to furnish capital, purchase stock, or obtain loans. This question also requires applicants to certify that they are willing and able to meet all contractual requirements with respect to collateral, guarantees and capital investment.

The financial section of the revised form may require further clarification by the commission. In the past, most broadcast applicants have demonstrated their financial qualifications for new broadcast facilities through "bank letters." The document is issued by a financial institution stating its willingness to make a loan if the applicant receives a construction permit.

While a "bank letter" demonstrates that an applicant has reasonable assurances that a loan will be available, the letters are usually not drafted to be legally enforceable agreements. Thus, a letter establishing only reasonable assurances that a loan would be made might not meet the literal standard of "a legal commitment" as required by the new form. However, it is unlikely that the commission intended to change its established practice of accepting "bank letters."

Program Service Statement

Section IV of the form has been substantially revised in the new form to reflect the commission's recent Radio Deregulation Order. Applicants for AM and FM stations will therefore need to submit only a brief narrative description of their planned programming service as it

by Richard E. Wiley

relates to issues of public concern facing the programming area.

For television applicants, Section IV has been revised to omit the requirement that applicants conduct ascertainment in advance and submit ascertainment showings at the time the application is filed. Only the successful applicant will be required to conduct community ascertainment. The ascertain-

The new application form should substantially reduce the expense and paperwork entailed in applying for a new facility

ment showing will be submitted to the commission at the time the successful applicant files an application for a license to cover his construction permit.

The commission believes that shifting ascertainment to a later stage in a comparative proceeding will simplify the filing and processing of applications. Unsuccessful applicants will be spared the expense of ascertainment, and the FCC's staff will only need to review one ascertainment exhibit instead of several. The commission observed in addition that a choice among applicants often has been delayed while competing applicants litigated alleged weaknesses in each other's ascertainment showings. The commission believes that these controversies added little information useful in choosing among competing applicants.

Interested parties will still be permitted to file objections to license applications based upon

failure to comply substantially with the FCC's policies on ascertainment. But by shifting these disputes to the licensing stage, the commission hopes to avoid unnecessary delays in comparative television proceedings.

The commission has also revised the requirement for proving that local public notice of an application has been given. All applicants for new broadcast facilities or major changes in existing facilities are required to give local public notice of the filing of an application, usually by publication in a local newspaper.

Before July of this year, applicants were required to file certifications of compliance with this rule after the required notices had been published. However, in July, the commission announced that applicants now must certify at the time they file their applications that they will comply with the commission's local public notice rules. The new form permits an applicant to certify that he will comply with the public notice requirements merely by checking a box.

The new Form 301 should substantially reduce the amount of paperwork, and the consequent delays and expenses, involved in preparing a broadcast application. When the form becomes effective, it may well encourage a greater number of applicants for available broadcast allocations.

¹ Revision of Application for Construction Permit for Commercial Broadcast Station (FCC Form 301), FCC mimeo No. 81-278 (released October 19, 1981).

Richard E. Wiley, former FCC chairman, is NRB Communications Counsel and partner in Kirkland & Ellis law firm, Washington, D.C.

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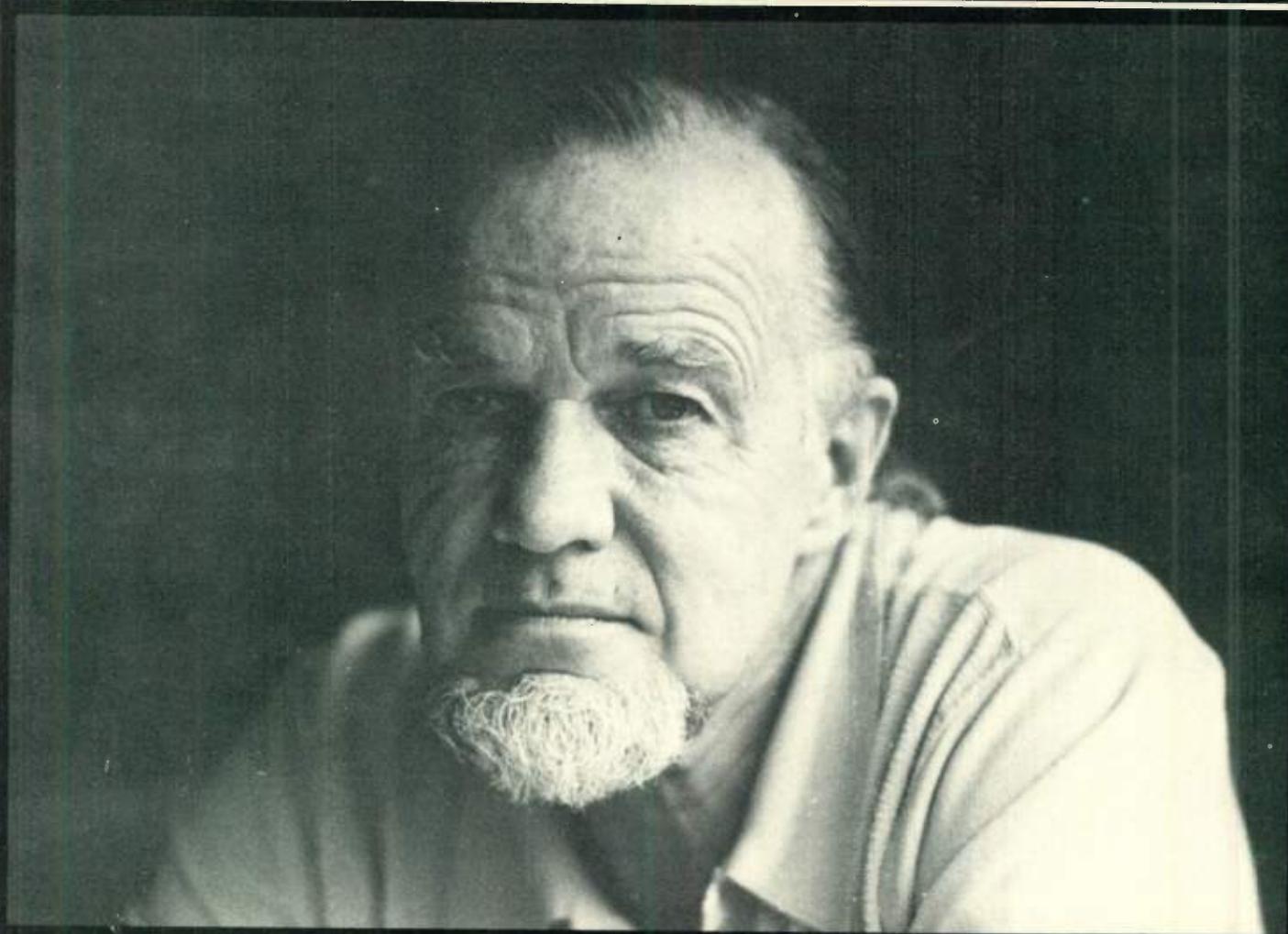
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The Abolition of Truth and Morality

by Francis A. Schaeffer

The overall way of thinking
in the United States
has shifted away from
basic biblical values,
and the media share in
the responsibility

THE BASIC problem of the Christians in this country in the last 80 years or so, in regard to society and in regard to government, is that they have seen things in bits and pieces instead of totals.

They have very gradually become disturbed over permissiveness, pornography, the public schools, the breakdown of the family, and finally abortion. But they have not seen this as a totality—each thing being a part, a symptom, of a much larger problem. They have failed to see that all of this has come about due to a shift in world view—that is, through a fundamental change in

the overall way people think and view the world and life as a whole. This shift has been *away from* a world view that was at least vaguely Christian in people's memory (even if they were not individually Christian) *toward* something completely different—toward a world view based upon the idea that the final reality is impersonal matter or energy shaped into its present form by impersonal chance. They have not seen that this world view has taken the place of the one that had previously dominated Northern European culture, including the United States, which was at least Christian in memory, even if the individuals were not individually Christian.

We live in a democracy, or republic, in this country which was born out of the Judeo-Christian base. The freedom that this gives is increasingly rare in the world today. We certainly must use this freedom while we still have it. There was a poll done by a secular group a few years ago which looked across the world to determine where there were freedoms today out of the 150 or so nations. Less than twenty-five were rated as today having significant freedom. We still have it. And it is our calling to do something about it and use it in our democracy while we have it.

Most fundamentally, our culture, society, government, and law are in the condition they are in, *not because of a conspiracy, but because the church has forsaken its duty to be the salt of the culture.* It is the church's duty (as well as its

privilege) to do now what it should have been doing all the time—to use the freedom we do have to *be* that salt of the culture. If the slide toward authoritarianism is to be reversed we need a committed Christian church that is dedicated to what John W. Whitehead calls "total revolution in the reformative sense."

Some of us may perhaps have some questions about the Moral Majority and some of the things they have said. But I would say one thing we certainly must do is get our information about anything like the Moral Majority not from the secular media, which so largely have the same humanistic perspective as the rest of culture has today. If we are going to make judgments on any such subject we must not get our final judgments uncritically from media that see things from this perspective and see it that way honestly. Most of the media do not have to be dishonest to slide things in their own direction because they see through the spectacles of a finally relativistic set of ethical personal and social standards.

A good example of this lack of objectivity is Public Television. One of the Public Television program directors we approached in Washington, D.C., refused to watch the film *Whatever Happened to the Human Race?*, or even to consider it. As soon as she heard of the position it took concerning abortion, she made the excuse, "We can't program anything that only presents one point of view."

At that same time Public

Television was running *Hard Choices*, a program totally slanted in favor of abortion. The Study Guide which accompanied the series *Hard Choices* speaks clearly for the total view of a materialistic final reality:

The vast majority of people believe there is a design or force in the universe; that it works outside the ordinary mechanics of cause and effect; that it is somehow responsible for both the visible and the moral order of the world. Modern biology has undermined this assumption. Even though it is often asserted that science is fully compatible with our Judeo-Christian ethical tradition, in fact it is not. . . .

To be sure, even in antiquity, the mechanistic view of life—that chance *was* responsible for the shape of the world—had a few adherents. But belief in overarching order was dominant; it can be seen as easily in such scientists as Newton, Harvey, and Einstein as in the theologians Augustine, Luther, and Tillich. But beginning with Darwin, biology has undermined that tradition. Darwin in effect asserted that all living organisms had been created by a combination of chance and necessity—natural selection.

In the twentieth century, this view of life has been reinforced by a whole series of discoveries. . . .

Mind is the only remaining frontier, but it would be shortsighted to doubt that it can, one day, be duplicated in the form of thinking robots or analyzed in terms of the chemistry and electricity of the brain.

The extreme mechanistic view of life, which every new discovery in biology tends to confirm, has certain implications. First, God has no role in the physical world. . . .



Dr. Schaeffer, noted philosopher and theologian, will be the principal speaker at the anniversary banquet, February 10, of the NRB annual convention in Washington, D.C., February 7-10. This article is taken from his newest book, "A Christian Manifesto," and is used by permission of the publisher, Crossway Books, Westchester, Illinois.

Schaeffer's thesis in the book is that an increasingly secularized American society is forcing the religious viewpoint out of public life and relegating it to the realm of private belief and piety. Arguing that this privatization of religion has had a very negative effect on America, he sets forth strategies to check this secular usurpation of religious influence including legal action, mass protest and civil disobedience.

Second, except for the laws of probability and cause and effect, there is no organizing principle in the world, and no purpose. Thus, there are no moral or ethical laws that belong to the nature of things, no absolute guiding principles for human society. . .

The mechanistic view of life has perhaps only one tangible implication for ethics: we should feel freer to adapt our morality to new social situations. But we are already fairly adept at that. . . As a result, ethical choices are likely to become more difficult, not because people are less moral but because they will be unable to justify their choices with fairy tales.

Here is public tax money being used not only in favor of abortion but to teach the whole view of a materialistic, mechanistic universe, shaped only by chance, with no final purpose and with morals (and Law) purely a matter of social choice. The Judeo-Christian view is pushed into the category of "fairy tales."

How much this sounds like the *Humanist Manifesto II*, page 13 which said:

As in 1933 [the date of the Humanist Manifesto I] humanists still believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds look to other means for survival.

Once again we are reminded of Public Television's airing of *Cosmos* by Carl Sagan which teaches as dogma that the impersonal cosmos is all there is or ever was or ever will be.

In this setting, we must indeed not expect objectivity from the media.

Even the most respected commentators are affected. On the evening of Walter Cronkite's retirement as anchorman on the CBS Evening News he gave an interview in Monte Carlo to Jeffrey Robinson of the *International Herald Tribune*, featured in the February 18, 1981 issue. In it, Walter Cronkite questions whether, with television, democ-

racy is any longer a suitable political philosophy—whether we can still be sure that democracy can work. Reporting on the interview the *Tribune* observes:

He [Cronkite] seriously suggests that under the high technology circumstances of today, there might be some questions as to whether or not democracy is a suitable political philosophy.

The article continues, quoting Cronkite directly:

"I'm not saying that the answer should immediately come down on the side of no. I support democracy. I'm simply saying that there is a question. I think there is a—lot of explaining to be done before we can be sure that democracy can work."

**If the slide toward
authoritarianism
is to be reversed
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Christian church
that is dedicated to . . .
"total revolution in
the reformatory sense"**

The media and especially television have indeed changed the *perception* of not only current events, but also of the political process. We must realize that things can easily be presented on television so that the *perception* of a thing may be quite different from fact itself. Television not only reports political happenings, it enters actively into the political process. That is, whether because of bias or for a good story, television so reports the political process that it influences and becomes a crucial part of the political process itself. A good example was Walter Cronkite's part in orchestrating the Gerald Ford candidacy for Vice President at the 1980 Republican Convention.

We must realize that the communications media function much like the unelected federal bureaucracy. They are so powerful that they act as if they were the fourth branch of government in the United States. Charles Peters, editor-in-chief of *The Washington Monthly*, in his book *How Washington Really Works* writes that the media, instead of exposing the "make believe" of the federal government, are "part of the show."

Television (and the communications media in general) thus are not only reporting news, but making it. Their ability to change our *perception* of any event raises serious questions concerning the democratic processes.

The solution is not the one Cronkite gives in his interview—perhaps changing to a different political philosophy than democracy. The solution is to limit somehow television's power to use its bias in "the editorial" reporting of events, and most specifically to keep it from shaping the political process.

In the midst of all this Christians must certainly not uncritically accept what they read, and especially what they see on television, as objective. This is especially the case when the subject under consideration is one we know to be different from that which their world view normally causes them to champion.

Returning to the Moral Majority, they have used the freedom we still have in the political arena to stand against the other total entity. They have carried the fact that law is king, law is above the lawmakers, and God is above the law, into this area of life where it always should have been. And this is a part of true spirituality.

The Moral Majority has drawn a line between the one total view of reality and the other total view of reality and the results this brings forth in government and law. And if you personally do not like some of the details of what they have done, do it better. But you must understand that all Christians have got to do the same kind of thing or you are simply not showing the Lordship of Christ in the totality of life.

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Reaching Minority Families

by Howard O. Jones

Broadcasters must realize that the airwaves are multi-racial and cross-cultural in scope, and ought not to be limited to reaching one group of people

TODAY we are engaged in a critical battle all across America. The stakes are high because we are fighting for nothing less than the survival of the family as we know it.

The battle for the minority family is one front in this battle—but one that cries out for the attention of all concerned Christians. The plight of the minority family is still too easily overlooked. During the past decade, liberation movements have swept across America, bringing benefits to many. But the minority family remains, for the most part, outside the Promised Land, struggling to survive in a wilderness of broken homes, scarred lives and deprived children.

Some time ago Time magazine carried an article that all Christians should read. Entitled "That Minority Within a Minority—The Underclass," it describes the frightening conditions which plague inner-city residents. Poverty, unemployment, rat and roach-infested houses, crime, immorality, dope, alcoholism, and broken homes are the hallmarks of their lives. Convinced that there is no hope or future for them, many of these people are filled with frustration, anger and despair.

Small wonder, then, that crime and violence continue to increase. Unless something is done soon to improve the economic conditions of



Thomas H. White/CMA

the poor and disadvantaged, our cities may erupt once again with the kind of bloodshed and destruction we experienced in the late 1960s.

A great spiritual vacuum exists among our inner-city residents. How sad that evangelicals continue to forsake the central cities of America to settle in suburbia, leaving behind multitudes of unconverted and unchurched people. Created in the image of God and loved by Him, these lost souls wander in the midnight of poverty, despair, sin and shame—waiting for deliverance. What a tremendous challenge for the Christian church!

Even among those minority families who have escaped the city themselves to move to the suburbs, there is great need for a strong Christian witness. Many are highly educated, professional, prosperous people who have reached the top in society and the business world. Their economic status enables them to provide better homes and communities for their families. But unfortunately, the majority of them are not exposed to the evangelical message. They are the unreached in suburbia, as they were in the inner cities. Most Bible-teaching churches ignore them.

No one can fault evangelicals for

their lack of vision and involvement in world evangelism. They send missionaries to Europe, Third World nations, and other countries. Through modern means and methods, missionaries and national Christians succeed in transforming pagan and disease-ridden villages into healthy, thriving Christian communities. This ministry warrants our prayer and financial support, since God has not called a moratorium on foreign missions.

In my judgment, however, if evangelicals today would invest as much time, energy and money in evangelizing minority families in our cities and suburbs as they do in countries overseas, America would experience a mighty moral and spiritual awakening that would touch the world.

An Immense Challenge

Reaching non-white families with the Gospel is a very difficult and often frustrating task. Many factors are responsible.

First, a significant number of minority people have discredited Christianity. They consider it a "white man's religion," void of love, compassion, justice and concern for the needs of poor and oppressed people. They are bitter and hostile people, the enemies of the Cross, who repudiate the claims of Christ, the Church, and the Bible.

A sense of helplessness and hopelessness drives them to embrace the teachings of false prophets and other religious cultists. These prophets of error use television, radio, audio tapes, literature, and other means of communication to bring their spurious gospel to minority families.

Secondly, many learned and affluent minority people today find no value in religion or the church. They believe that they are too intelligent to believe in God, to read the Bible, or to attend church. Yet they worship the gods of materialism, secularism, humanism and pleasure, making it extremely difficult for Christians to approach them.

On the other hand, a significant number of minority families in this country are searching for spiritual realities and the true message of

salvation and hope. This is a great harvest field for Christ and the church that we can no longer afford to neglect.

Our Task as Christians

What must we do to draw nearer to our goal of reaching minority families for Christ?

First, we need a fresh baptism of the love of God for all races of people. The Great Commission commands us to reach "every creature." But what excuse can we give to our compassionate Lord if

we fail to love and win minority people to Him?

Secondly, we must pray and wholly depend upon the power of the Holy Spirit in our ministry to minorities. The task is hard, but with God all things are possible.

Thirdly, I believe that evangelical churches today need to demonstrate a genuine commitment to reaching blacks and other minorities with the Gospel.

During the American Festival of Evangelism last July in Kansas City, I conducted a workshop on



Ministering to Black Families in Social Crisis

J. Morgan Hodges

Chairman

NRB Black Broadcasters Commission

Taking a look at the many ministries involved in religious broadcasting, we must conclude that scores of broadcasters are accomplishing media visibility and not biblical accountability. The challenge to meet the urban family with the only remedy for their dilemma and decadence—a personal relationship with Jesus Christ—is ceremoniously excluded from most program formats. The problem is that we have a low level of commitment and we are not bound intellectually or emotionally to a course of action that demands alternative programs to the black inner-city society.

We often pose the question "What should religious broadcasters do to minister to black families during this time of social crisis?" Asking such a question implies failure. Political hype and hoopla by special interest groups have distracted us from communicating properly to the minority community. In the confusion it is easy to forget that we have an obligation to communicate not only to an Anglo-Saxon public, but to an inclusive audience of ethnic and racial backgrounds.

How can we broadcasters minister to these suspicious, spiritless households, whose occupants are searching for reality, opportunity and relationships? First, the great lack of knowledge of how to reach this ostracized assemblage must be rectified by an educational communications program with emphasis on training that will enable the broadcaster to serve the minority community.

Second, the biblical message must be within the framework of the particular culture being addressed.

Third, workshops and seminars must be organized to provide the needed know-how to attack this problem.

The NRB Black Broadcasters Commission is sponsoring just such a workshop symposium in Atlanta at the Atlanta Biltmore Hotel, May 20-22. The topic will be "Program Strategy for the Inner-City Culture." Further information may be obtained by writing to me at the NRB headquarters.

cross-cultural evangelism. During the session, a white minister commented, "Dr. Jones, our church finds itself in a changing community. Minority families are moving into the neighborhood. We prayed to know God's will in the matter, whether to sell our church building and move to another area, or remain where we are. I'm happy to say that God has led us to stay in the community and minister faithfully to our new neighbors. This ministry to minority families will be a new challenge to a white congregation, but as Christians we must accept it."

The conviction and courage of that pastor and congregation encouraged me. I thought of the experiences I have had ministering in churches that do a great job of reaching all people for Christ, regardless of race, color or culture. Today we desperately need more of these churches in the country. They are models of New Testament principles, one being

that the church should be a loving and spiritual fellowship for all nationalities.

Our Task as Broadcasters

Christian broadcasters face a tremendous challenge if they are to meet the spiritual needs of minority families. Today the majority of Christian programs aired on radio and television are intended primarily for a white audience. But broadcasters must realize that the airwaves are multi-racial and cross-cultural in scope, and ought not to be limited to reaching one group of people.

Christian owners and operators of the broadcasting media should devise a communications strategy for evangelizing American minorities. Here are three ways in which this might be accomplished:

1. Create opportunities for more black and other minority broadcasters to air their programs on radio and television. For too long we have given excuses as to why a cooperative venture of this nature will not work. It will work! I am convinced that it is an effective way for Christian broadcasters to break down racial barriers and present the loving Savior to all people.

2. Recruit and train Christian minority people to serve in administration, programming, technical and other phases of the broadcasting ministry. The major secular and commercial stations have made progress in this area. It is urgent that more Christian stations catch the vision and courageously take a similar stand.

3. Invite minority personalities to produce special Bible-teaching, musical, and interviewing-type programs which effectively relate to blacks and other ethnic families.

Other Ways and Means

Minority families can also be reached through special meetings on the local church level and in city-wide crusades. As an evangelist and a broadcaster, it is a special privilege to be able to see the fruits of my work in lives turned around by the saving grace of God's love. I rejoice whenever married couples and their families are converted to Christ, discovering in Him true happiness and a purpose for living.

Special family retreats and conferences constitute another potentially effective tool that is currently being under-utilized. White Christians have beautiful camp and conference facilities at their disposal, offering well-balanced spiritual counseling and educational programs which enrich and strengthen family life. Unfortunately, blacks and other minority people usually do not feel welcome to attend these Christian family centers. Hence they are deprived of Biblical teaching and instruction that could help them in their pursuit of happy marriages and homes.

Christian literature, tapes and films can also play a great role in reaching minority people. Most evangelical books written today on marriage and the home have little or no relevance to the complex problems minority families encounter. Hopefully, black evangelical writers can provide the kind of Christian literature to help meet this urgent need.

Reaching minority people today with the Gospel is a timely and vital ministry. It can provide the pastors, evangelists, missionaries, musicians, theologians, doctors, nurses, and other Christian leaders necessary to enhance and strengthen the witness and outreach of the Christian Church.

The battle for the family is not only for black and minority families but for the life of the church and the entire nation. This is where all Christians can and must stand together for the Gospel, for what may be the most important issue in the closing years of the 20th century—the survival of families and the quality of family life. If this battleground for the family is redeemed in the name of Jesus Christ, it will become the rock to anchor our nation and the platform to address the world.

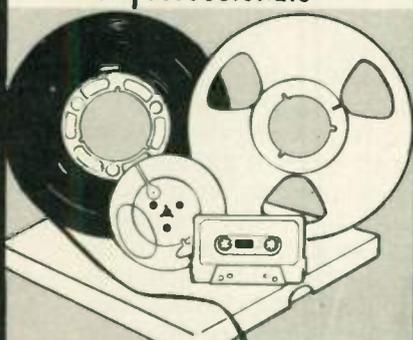
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Dr. Howard O. Jones, a member of the NRB executive committee, is an associate evangelist with the Billy Graham Evangelistic Association and speaker on Hour of Freedom. He is a veteran of 35 years in religious broadcasting.

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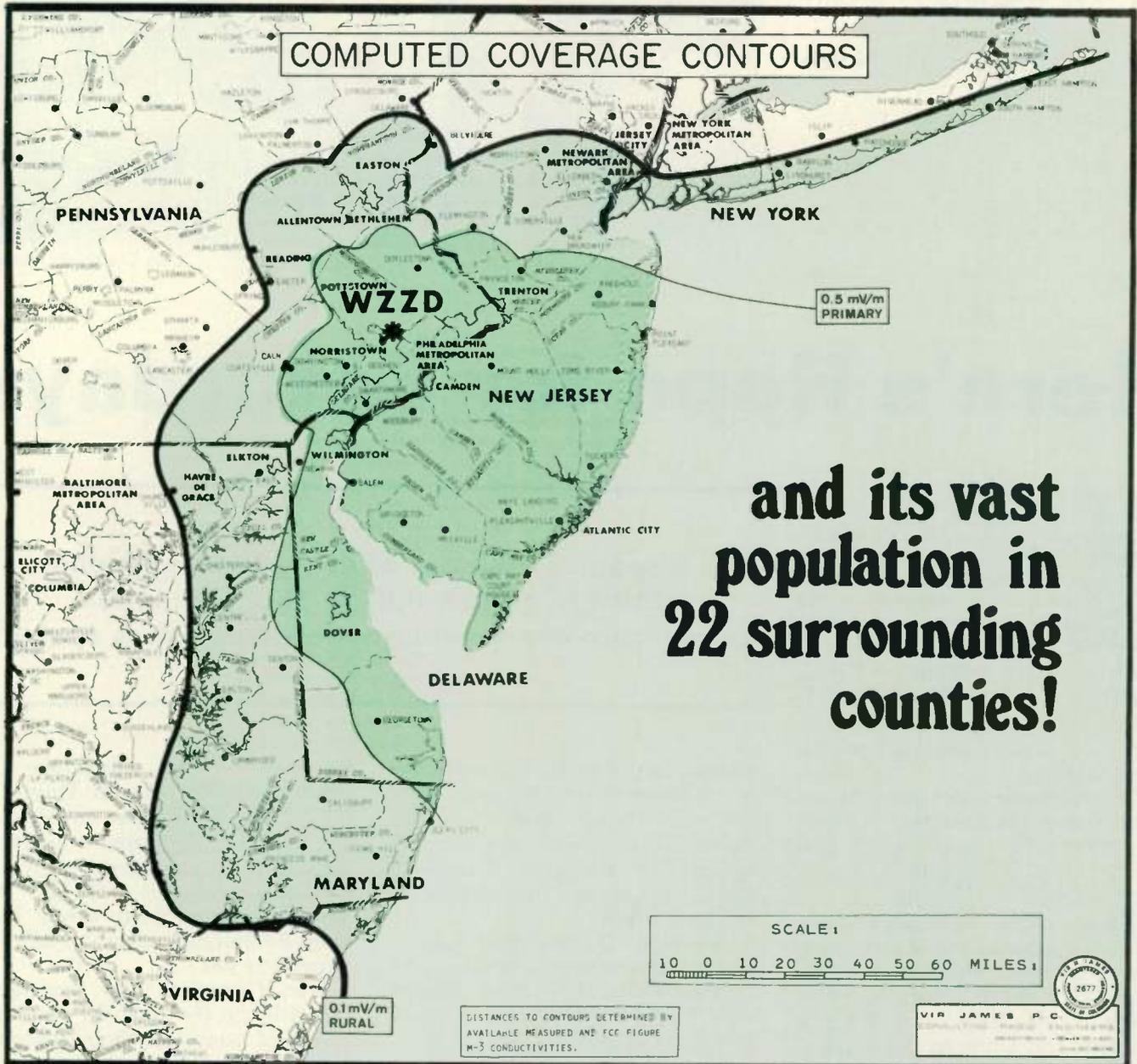
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**MBI's Radio Esperanza
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Hispanic community
in Chicago
cope with this life
and prepare
for the one to come**

by Deanna Finley



Moody Monthly

Jim Shedd on the air

Here's Hope for Saturdays

HISPANICS account for one out of every twelve among Chicago's three million plus population. Their 48 percent increase in the last ten years has jolted Chicago evangelicals.

Last year, Moody Bible Institute's radio station WMBI-AM began Radio Esperanza, devoting Saturdays to Spanish broadcasting.

"The Hispanic immigrant is in a new society. He feels lost," Spanish programming coordinator Jim Shedd says. "The vast majority is first generation Hispanic."

Major cities with significant Hispanic populations usually have one prominent nationality—New York's Puerto Ricans, Los Angeles' Mexicans, and Miami's Cubans. But Chicago is unique—its Hispanics come from every nation where Spanish is spoken.

Immigration officials estimate more than one million Hispanics immigrate to the United States each year. Census figures report only 348,000 Hispanics in Chicago, but undocumented aliens bring that figure closer to one million. Radio Esperanza's 150-mile listening range reaches even more.

Shedd and announcers Carmen

**Hispanics, one out of every twelve among
Chicago's three million plus population,
come from every nation where Spanish is spoken**

Loayza and Jacobo Tohme must try to discern listener needs.

Pastor Doug Moore, whose Salem Evangelical Free Church is located in Hispanic Humboldt Park, pinpoints the problems Hispanics face.

"Many are leaving their family, leaving their parents behind, and there is a lot of loneliness," Moore says. "I think that causes a lot of problems with drinking."

Thousands of undocumented Hispanics live in fear of being caught and deported. Having someone "transport" you across the border of Mexico, for example, to Chicago is expensive.

"That's why most do not come as families," Moore says. "They come here already in debt and facing unemployment."

"So, Hispanics have a lot of marital and family problems, but

no way to take advantage of resources there are in English. That's why WMBI is so important. It can and should provide help for families and marriages."

Shedd and his staff try to minister to spiritual needs, but they do emphasize public affairs programs too.

Non-Hispanics may recognize the titles to the Spanish counterparts of some of their favorite Christian programs, but the programs are not directly translated from the English. Although the producers have kept the same titles, the programs are produced by Hispanics for Hispanics.

Some include *Back to the Bible*—a question and answer session; *The Lutheran Hour*—a fifteen-minute drama; *Radio Bible Class*—a direct translation; and

Luis Palau answering questions about the family.

To help orient Hispanics to a new, hurried society, Radio Esperanza's public affairs programs feature medical advice, nutrition tips, the availability of English classes, and voter registration.

Community leaders will do spots on available services such as Dial-Law, a free legal advice service in Spanish offered through the Chicago Public Library.

"We've done specials on nutrition and cardiac care so that they don't suffer a heart attack in this bustling society they've come to," says Shedd. "Compared to Latin America, the United States is a rush. That was one program that had tremendous response. We opened the phone lines, and a number of people called who gave no indication of being Christians. It was exciting that they were listening."

Getting feedback on a program that airs only once a week is difficult. Hispanics are not frequent letter writers. The 250 letters Radio Esperanza received last year is a fantastic response.

Instead, Shedd, who used to be pastor of a Hispanic church, goes into Hispanic neighborhood churches himself to get reactions. The benefit works two ways. People calling the station for counseling are put in touch with local pastors for follow-up. Pastors, in turn, may recommend Radio Esperanza's Christian programs to their congregation.

"It's encouraging to the pastors to know that the programming is solidifying their own ministry," Shedd says. "Most of the Spanish churches in town are a lot like our radio ministry—they're just getting started. We really feel we need each other."

Shedd's interest in Hispanics comes naturally. His father's parents, both Moody alumni, became missionaries to Bolivia at the turn of the century and ministered there forty-six years. Shedd's father, born in Bolivia, went to Wheaton College, married, and returned there.

Jim, the oldest of four sons, was also born there. The family moved to Chile when he was ten. He and

his brothers spoke English only at home. All other activities were in Spanish. Although an American citizen, he identifies himself as Hispanic.

In 1970 WMBI first experimented with broadcasting in Spanish but programming was so limited that station personnel questioned its effectiveness and discontinued it. In 1974, after Shedd joined the station, programming resumed, awk-

wardly sandwiched between English programs from 11 am to 2 pm.

"Several of us had made the suggestion that you can't really expect to build an audience with just two or three hours a week," Jim says. "We needed to do something more serious if we expected a serious response."

In 1979, station manager Jim Wick drew up the proposal that would convert the station to all-

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Radio Esperanza's public affairs programs feature medical advice, nutrition tips, the availability of English classes, and voter registration

day Spanish programming. Wick also handled the criticism from English-speaking listeners who suddenly found their familiar station no longer spoke their language on Saturdays.

Wick answered each letter personally. Usually it was just a matter of telling listeners in outlying areas what apparatus would help them pick up the English programming on FM.

The adverse reaction "was not nearly what we expected," Shedd says. "In many cases people would write back to say they understood why WMBI is doing this. By

contrast, there were a lot of people who called to say, 'I don't speak Spanish, but I just want to congratulate WMBI on this missionary outreach.'"

Some people requested hundreds of fliers to circulate in their neighborhood or business where there were Hispanics.

Money came, too, from people who wanted to support the station as a missionary venture.

WMBI may be among the pioneers in Christian Hispanic broadcasting. To Shedd's knowledge, very few other stations offer more hours of Christian

broadcasting in Spanish per week than Radio Esperanza. None of these stations airs Hispanic programming a full day.

Radio Esperanza averages about twelve hours each Saturday. Air time is sunrise to sunset. Currently there are no plans for any Moody affiliate station to follow suit.

Phone lines are open five hours a day to answer questions, counsel, or take song requests. People will call to request prayer. Someone is ill. A father will not allow his children to attend Christian school. A woman requests a special song for a friend. Shedd or Moody students counsel or pray with them over the phone.

"This year it was exciting to see a number of people making decisions for Christ right there on the telephone," Shedd says.

That's why they call it Radio Esperanza.

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NRB

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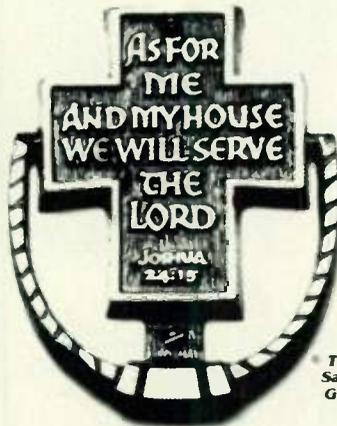
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**Black ministries
now have
the opportunity
to reach out
nationwide**

by Beverly Elam

Black Gospel Network Goes Cable

RESEARCHING the needs of the religious broadcasting industry led Satellite Radio Network (SRN) to introduce the first continuous cable program network for black ministries.

"For the first time in history a 24-hour daily, black audio network is available to cable television systems nationwide," announced Mike Gliner, SRN vice president. "SRN's new Black Gospel Network (BGN) allows black ministries the opportunity to develop a comprehensive ministry for about the same cost as being on one or two local radio stations. Satellite technology makes a national black audio ministry a convenient, flexible and economical method of programming."

Several programming slots are open for ministry programs and will be featured along with black musical presentations already on SRN.

"Excitement is very high for the Black Gospel Network, both on the part of cable TV systems and black groups trying to develop a national ministry," Gliner reports. "Black ministers have long been a foundation for America's religious ethic, and now they have the opportunity to be heard in homes everywhere that would not otherwise have this type of programming available," he added.

Satellite Radio Network conducted a survey which

illustrated major needs not being met currently in minority Gospel programming. "Cable TV systems were extremely receptive and we combined the two to create a new outlet for black Gospel," explained Gliner.

Talking to people in minority ministries resulted in a survey pinpointing three major areas of concern for black Gospel programming:

1. Difficulties hinder the reaching of medium to small markets that cannot financially support a black radio station,

2. Costs prohibit the development of a national ministry, and

3. Black programming on a 24-hour, national basis was not available.

"Black ministries have not had the opportunities or outlets to establish a national radio ministry," said Gliner. "As a result of evaluating the opportunities we chose cable TV systems to introduce the black Gospel format." Future plans include offering the programming to radio stations.

Programs featuring black Gospel music and ministries are now being delivered to cable systems via RCA's cable television satellite Satcom I, Transponder 2. The Black Gospel Network leases audio space from cable television systems to carry its radio programming. The network produces one tape, mails it to SRN studios in Charlotte, NC. SRN then transmits the program to the



satellite which beams it to the United States and much of Canada and South America. SRN helps this ministry by eliminating tedious negotiations with numerous radio stations; by buying large quantities of expensive audio tape; by processing quality tape duplication; and by providing the labor and postage for mailing taped programs to stations.

"Our survey concluded black Gospel programming is not only for major black populated areas. It's ideal for any community, regardless of black population size," stated Gliner.

For example, in Clinton, Oklahoma, the blacks represent only 4 to 5 percent of the total population and, as a result, cannot support their own radio station. "By offering ethnic Gospel programming via cable TV systems, we're reaching the blacks in the area and offering the cable TV systems an added service for their community.

"The response from cable TV system owners has been overwhelming. Most of the station managers are concerned about addressing and meeting the needs of the minorities in their area," Gliner stated. When 5,000 cable TV systems were queried on religious programming, great interest was expressed for black programming.

Linda Hart, SRN account representative, said, "Cable TV systems see it as an opportunity to provide existing subscribers with excellent 24-hour black Gospel programming and "to attract new subscribers."

"Our commitment to religious broadcasting remains the same and is expanding to include more of this type of programming," explained Gliner. "Our initial thrust is with TV cable systems. We pay cable TV systems per subscriber with a payment plan that increases every year." SRN charges ministries rates as low as \$1.25 per city per program.

The network has available time for additional black Gospel programming. Current plans are for the format to include approximately 50 percent black gospel music and 50 percent

preaching. Future plans include a news service, specialized features for the black community and broadcasting live, nationwide programs. SRN can allow ministers using standard telephone lines to originate live programming or concerts from any location.

"We expect to provide 100 cable TV systems with black Gospel programming by December 31, 1981," said Gliner.

SRN is currently adding major affiliates to its cable network. Cities already a part of SRN's minority programming include Tulsa, Oklahoma; Newport News, Virginia; Portland, Oregon; Honolulu, Atlanta; and numerous other cities. Some major cities now negotiating for SRN's black Gospel programming are New York, Memphis, Birmingham, Los Angeles and Detroit. NRB

Ms. Beverly Elam is responsible for public relations of Satellite Radio Network.

The survey concluded that black Gospel programming is not only for major black populated areas. It is ideal for any community regardless of its racial composition.

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Understanding the Issues

The family
is under attack,
but by whom?
for what purposes?
and by what means?



Paul M. Schrock

by John MacArthur

SATAN is attacking the family. He attacks the husband-wife relationship and the residual effect of this attack is that the family pays a tremendous price. For example, only 7 percent of the people in America currently live in what we know as a normal family: where the father is the breadwinner and the mother is the homemaker. We have moved a long way from the divine plan that God has established for the family.

When God originally called out Israel as a people, He established that they would be a witnessing nation for Him. The nation of Israel was not an end in itself, it

was a means to an end. God's design in calling Israel was not that they become some kind of a bucket to receive all of His blessings, but rather a channel through which He could pass His blessings to the world. So, Israel was to communicate to the world the truth about God.

The children were to see the law of God written throughout the house in the parents' absence; they were to see it symbolized in what their parents wore; and they were to hear it whenever their parents opened their mouths. The law of God was to be passed on, so that godliness could move from one generation to the other.

From the very beginning,

Satan's plan was to upset the plan of God. To accomplish this, he plans to destroy the righteous see; and to destroy the family, disrupt the family, get the children out of the family, get the parents arguing and fighting so that the family becomes chaotic.

In many cases, fathers have abandoned their God-given role. A leading secular psychologist from Menninger Clinic, Harold Voth, has written a provocative book called "The Castrated Family." In it he presents the thesis that if the husband (or father) is not the head of the family, there can be nothing but chaos. He says that the father is responsible for structure and form; and for establishing the



Dr. John MacArthur will address a plenary session of the NRB National Convention next February 7-10 in Washington, D.C., on an important aspect of the convention theme, "Reaching Today's Family." He is pastor of Grace Community Church in Panorama City, California, and the featured speaker on *Grace to You*. The most recent of his numerous books is "Family Feuding—How to End It," from which excerpts have been taken for this article. The material has been reprinted with permission of the publisher, Word of Grace Communications.

of Family Conflict

school and tending to their own hygiene, clothing and meals." And as one lady added, "... locking doors on school holidays and sitting in front of the TV."

family standards, character, direction and strength. And if he does not do that—it castrates the family!

We know that fathers are being attacked. They are being attacked by diverting them away from their wives and children to fulfill their own desires, to be the macho man, to be self-satisfied. They lose their concentration on loving their family, providing for their family, caring for their family; and offering strength, stability, character, leadership, and teaching to their family—bringing them up in the things of God.

Now, apart from Christ, we know this is impossible, but the sad thing is that many Christian fathers have become preoccupied with the television set, or their businesses, or making money and accumulating material things, or lust for other women, or any other sins that tend to overthrow their priorities.

Wives and mothers are being forced and pushed out of the house. By 1990, 45 percent of the entire United States work force will be women. Already, six million children under the age of six have working mothers. Nearly half of all children under the age of eighteen have working mothers.

Women are intimidated to leave the home. They are told in college, "Don't let yourself settle into being a homemaker. You're too good for that! Push yourself out into the world." And they become exposed to the temptations of other men, material things, worldly philosophies, worldly lifestyles. I believe that the failure on the part of mothers is really only a result of the failure on the part of fathers to give spiritual strength and character to their families.

According to "Psychology Today" (2/79), "One major change is the form of middle-class mothering. For a mother to work voluntarily while her children were young, was once seen as a sign of bad parenting, a rejection of the maternal role. But today, going to

work and placing a child with a caretaker or in a day-care center (or at a pre-school) is accepted practice.

For many children, that means coming home to empty houses after

The Specifics of Attack

The curse of sin is built into the family. The curse causes men to be oppressive, despotic, and chauvinistic; it causes women to want to rule over the men and to

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usurp their position of authority; and it causes the child to rebel. It is only in a family where its members are Spirit-filled and obedient to the Word of God that God's standards for the family can be fulfilled.

Parents have failed—even Christian parents have failed. God can restore us, and forgive us, and help us get our families back together again. Maybe for some of us it is not too late, but we need to understand the reality of what God is asking. The emotional and spiritual needs of children are not being met.

We are allowing the world to raise our children, and allowing them to sit there in front of the TV and suck in all the filth and garbage that the world wants to pump at them. We cannot afford to let our children watch certain things—because they cannot handle it!

F. M. Estiandary, an author of three books, travels around the country and speaks in colleges about the future. The "Los Angeles Times" quoted him to say that he looks for a world coming when

there will be no schools, no families, and no parent-child relationships. "To free the child," he says, "we must do away with parenthood . . . marriage must go. We must settle for nothing less than the total elimination of the family." This is what is being propagated by the humanists in our society . . . and they are very effective.

A Sinister Liberation

The "Child's Bill of Rights" that the U.N. put out in 1959 is rather innocuous when you read it. But when you see how it is defined today, it is a whole different story. From their own writings, we discover what the international social planners are trying to "liberate" children from.

1. *Liberation from traditional morals and values*—Here are some quotes: "The real solution requires a fundamental change in the value commitment and the actions of the persons who control the public and private sector of our common life—parents." In other words, we've got to get rid of parents. "Day-care is a powerful institution . . . A day-care

program that ministers to a child from six months to six years has over 8,000 hours to teach him values, fears, beliefs, and behaviors." Guess whose values, fears, beliefs, and behaviors? Not God's! Gloria Steinem said: "By the year 2000 we will, I hope, raise our children to believe in human potential, not God."

2. *Liberation from parental authority*—They say: "We recommend that laws dealing with the rights of parents be re-examined and changed when they infringe on the rights of children." One of the things they talk a lot about is physical punishment. You will not be able to spank or discipline your child! Human psychologist Richard Farson, who writes a lot of this material, says that we have to free children from physical punishment, we have to free them to vote, and we have to give them total sexual freedom. They want to have a class-less, sex-less, God-less, Christ-less, family-less society.

3. *The child shall be protected from practices which may foster racial, religious, or any other form*



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of discrimination" (Principle 10, 1959 UN Declaration of the Rights of the Child)—This "protection" forbids, for example, Buddhist parents to teach their children Buddhism; or if you are a Christian, you have no right to teach your child Christianity. Children should be removed so that there is no such influence on them at all. They will then be "protected" from their parents' religion.

4. *Liberation from nationalism and patriotism*—They say that "as long as the child breathes the poisoned air of nationalism, education in world-mindedness can produce only rather precarious results. As we have pointed out, it is frequently the family that infects the child with extreme nationalism. The school should therefore use the means described earlier to combat family attitudes that favor this . . ." In other words, do not let your child love his country. We have to cut him loose from past political traditions, morals, values, religion . . . and many other things I have not even mentioned.

The Biblical Promise

As we try to raise our children in the things of God, we are fighting a very powerful enemy. The enemy has captured the media and is in that little box in your house, in books, in papers, in music, in schools . . . everywhere. Unless you commit yourself with all you have to the raising of your children, there is going to be a difficult end in view.

United States Senator Orrin Hatch wrote in a letter he sent out in February 1979: "Dear Friend: Do you believe that children should have the right to sue their parents for being 'forced' to attend church? Should children be eligible for minimum wage if they are asked to do household chores? Do you believe that children should have the right to choose their own family?"

"As incredible as it might sound, these are a few of the new 'children's rights laws' that could become a reality under a new United Nations program if fully implemented by the present Administration. If radical anti-

family forces have their way, this U.N.-sponsored program is likely to become an all-out assault on our traditional family structure.

"For many years, anti-family 'experts' have been working night and day for an international conference on children and families that would help to promote their destructive goals. Goals such as: abortion, government supervised family planning, legalization of homosexual marriages, an 'Equal Rights Amendment' for children, and government takeover of all responsibilities concerning children. Their plan? To fill totally our television and radio stations and newspapers with their anti-family propaganda (hoping to pull the wool over our eyes and make you and me believe that their radical changes would be good for American families) and destroy the traditional family structure as we know it."

It is getting tougher and tougher to live as a Christian in this world.

You better commit yourselves to those precious little lives God gave you—or you will wake up some day and have an ultimate tragedy on your hands. I thank God for His precious Book, because it tells us how to counter this huge, godless sweep to engulf our society and destroy our families. Everything is in the Word of God.

You say, "What could a 2,000-year-old book have to say about this?" It may have been written 2,000 years ago, but it is alive today because times have not changed, men have not changed, and neither has God.

Parents, you had better take your stand with Jesus Christ, make a conscious break with the ungodly system of the world, and commit yourselves to your family. Realize that no matter what mistakes you have made in the past, God will graciously forgive. And remember the promise in Proverbs 22:6, "Train up a child in the way he should go and, when he is old, he will not depart from it." NRB

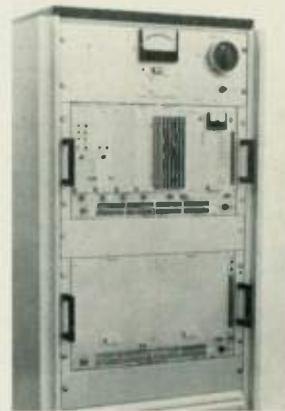
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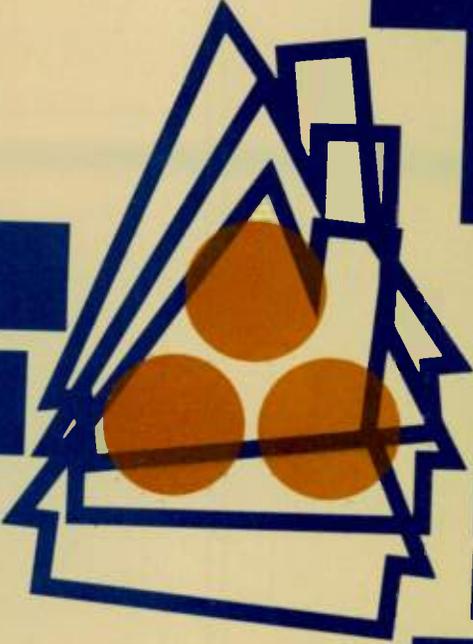
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REACHING THE FAMILY

...“as for me and my house, we will serve the Lord.” (Joshua 24:15)

THE FAMILY



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THE FAMILY

traditional

THE FAMILY

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THE FAMILY

single parent



The crisis facing today's family is deepening, giving rise to higher divorce rates and shaking the stability of virtually every family. The pressure of inflation, the influence of the mass media, the isolation of the nuclear family and the inroads of secular values are some of the forces taking a toll on families everywhere. Reaching today's family is the ministry of National Religious Broadcasters, an association of religious radio-TV program producers and station operators. The theme for our 39th annual convention is "Reaching the Family" and our foundation is the Bible. It offers the answers you need.

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as for me and my house, we will serve the Lord. — Joshua 24:15 (KJV)

REACHING THE FAMILY

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Ben Armstrong
NRB executive director

You'll find inspiration, information, and insights that will enrich your family and every family your ministry touches. You'll be stirred by the vision of E. V. Hill, the great preacher from Los Angeles who knows our hurts — and our Helper. You'll hear straight talk about husband-wife and parent-child battles, divorce and remarriage, from John MacArthur of radio's "Grace to You." G. L. Johnson of "People's Church Hour" telecast will bring the keynote address on Reaching the Family. Francis Schaeffer, the brilliant theologian and author, will sum up the problems and the answers with his address at the gala Anniversary Banquet.

You'll be with Washington's movers and shapers. President Ronald Reagan has been invited to address the opening plenary session, Sunday evening, and you'll be there. Tuesday morning you'll have breakfast with Senators and Congressmen. The speaker at the Congressional Breakfast will be Charles Stanley of "In Touch," one of America's most influential churchmen. The music will be provided by the 150-voice choir and orchestra from Atlanta's First Baptist Church. You'll meet the men and women who head the Federal Communications Commission, at Tuesday's FCC Luncheon. FCC Chairman Mark Fowler will be the speaker. The preceding day, the FCC Bureau Chiefs will tell what's happening with regulation and de-regulation and why.

You'll be where the action is. Pat Robertson of "The 700 Club" will host a special telecast, to be transmitted by satellite around the world. You'll be in the audience as Pat Robertson and Ben Kinchlow talk with some of today's most knowledgeable authorities about what's happening to the family. You'll applaud as awards are given to some of your favorite broadcasters: James Dobson of "Focus on the Family," television's Rex Humbard, Manford George Gutzke, John Rawlings, the late Percy Crawford, Dale Oldham, radio station KGDN, TV station KYFC, pioneer radio stations KFSG and WAWZ. You'll enjoy glorious music at every plenary session, starting Sunday evening with the joyous sounds of the Time of Deliverance Singers and soloist Joy Simpson, closing Wednesday evening with the dramatic duets of Robert Hale and Dean Wilder. The roster of Christian recording artists includes vocalist Johnny Hall, pianists Nielson and Young, and more.

You'll share your special concerns with people who care. In addition to Seminars for Christian Leaders and professional workshops for broadcasters, there will be challenging sessions on reaching the Black family, the Hispanic family, the Oriental family. And for everyone who cares about reaching families around the world, Ruth Bell Graham will announce a bold new venture, Tuesday evening.

E. V. Hill the peerless preacher from Los Angeles — Opening address
Ruth Bell Graham wife of Billy Graham, daughter of missionary to China.
Francis Schaeffer philosopher, theologian, — Anniversary Banquet speaker;

Billy Graham renowned broadcaster and evangelist
G. L. Johnson of "People's Church Hour" telecast — Keynote address
President Ronald Reagan special invited guest — Opening session
Charles Stanley of Atlanta — Congressional Breakfast speaker.
Rex Humbard award winner
Hale & Wilder sacred concert duo

Pat Robertson of "The 700 Club," originating a live telecast by satellite
David Hofer KRDU, Duraba, CA — NRB president
Howard Jones — The minority family
Joy Simpson concert soloist
Richard Wiley former FCC chairman — Moderator, FCC panel
Johnny Hall recording artist
Mark Fowler FCC chairman — Speaker at FCC Luncheon

E. Brandt Gustavson Moody Radio Network — Program chairman
Robert Ball workshop chairman
David Mains of "Chapel of the Air" — Prayer chairman
Edna Edwards of WFGW — Seminars for Christian Leaders
Nielson & Young duo pianists



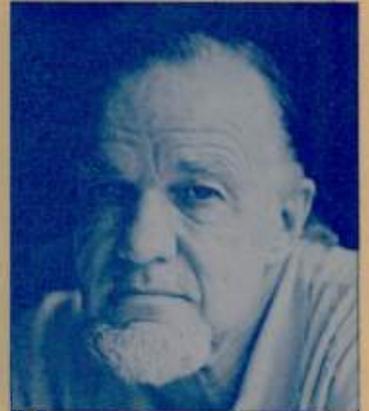
E. V. Hill



Ruth Bell Graham



Billy Graham



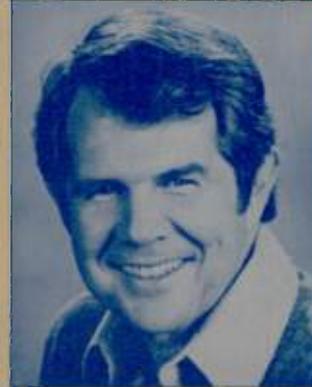
Francis Schaeffer



Charles Stanley



President Ronald Reagan and Ben Armstrong



Pat Robertson



Rex Humbard



Hale & Wilder



David Hofer



Howard Jones



Joy Simpson



Richard Wiley



Johnny Hall



Mark Fowler



E. Brandt Gustavson



G. L. Johnson



Robert Ball



David Mains



Edna Edwards



Nielson & Young

REACHING THE FAMILY

CONVENTION CALENDAR

SUNDAY, FEBRUARY 7

- 1:00 pm REGISTRATION BEGINS**
7:00 pm OPENING OF THE THIRTY-NINTH ANNUAL CONVENTION
 Music: Time of Deliverance Singers
 Joy Simpson — Concert artist
 Speaker: E. V. Hill — Los Angeles
 Special invited guest
Ronald Reagan
President of the United States

MONDAY, FEBRUARY 8

- 8:30 am KEYNOTE PLENARY SESSION**
 Music: Joy Simpson
 Keynote speaker: G. L. Johnson — Fresno
 Presidential address: David Hofer
 President, NRB
- 10:45 am WORKSHOP SESSION I**
12:30 pm CHURCH & MEDIA EXPOSITION OPENS
2:00 pm FCC PLENARY PANEL
 Moderator: Richard Wiley
- 3:45 pm WORKSHOP SESSION II**
7:00 pm PLENARY SESSION
 Address: Billy Graham
SPECIAL EVENT
 Origination of 700 Club telecast
 Message: Pat Robertson — 700 Club

TUESDAY, FEBRUARY 9

- 7:30 am CONGRESSIONAL BREAKFAST**
 Music: Choir — First Baptist Church, Atlanta
 Speaker: Charles Stanley — Atlanta
- 9:30 am WORKSHOP SESSION III**
11:00 am NRB BUSINESS MEETING
12:30 pm FCC LUNCHEON
 Speaker: The Honorable Mark S. Fowler —
 Chairman, Federal Communications Commission
- 2:30 pm PLENARY SESSION**
 "Reaching the minority family"
 Moderator: Howard Jones — Cleveland
 Panel: John Gimenez — Virginia Beach
 William Thompson — "What a Fellowship Hour"
 Fred Washington — Brooklyn
- 7:00 pm PLENARY SESSION**
 Special message: Ruth Bell Graham
 Speaker: John MacArthur — Panorama City, Cal.

WEDNESDAY, FEBRUARY 10

- 9:00 am WORKSHOP SESSION IV**
11:00 am NRB BUSINESS MEETING
2:30 pm PLENARY SESSION
 Television and the family
- 3:45 pm WORKSHOP SESSION V**
6:30 pm ANNIVERSARY BANQUET
 Music: Nielson & Young — Pianists
 Robert Hale & Dean Wilder — vocalists
 Address: Francis Schaeffer

Seminars for Christian Leaders

Exciting, informative seminars to help you and your family grow in faith, in wisdom, and in fellowship. You'll meet remarkable men and women who are applying Christian principles to the everyday problems of family life, industry, government, missions, medicine.

You'll share person-to-person with industrial executive Wayne Alderson whose career demonstrates how Christ can change a strike-torn foundry, military wife Charlene Curry, orthodontist Alfred Heller, sociologist Tony Campolo and Washingtonians whose names make headlines.

Moderators: will be Mike Maddex of WEEC/Springfield (Ohio), Kathy Osbeck of "The 700 Club" and Edna Edwards of WFGW/Black Mountain (North Carolina), plus agency executives Grace Jordan of Wheaton (Illinois) and John Campbell of La Mirada (California).

Plus—private tours and receptions where you'll be the guest of ambassadors, senators, congressmen, federal officials and justices. The White House is a favorite, especially when the First Lady greets NRB attendees. You'll treasure these glimpses of the real Washington, and so will your family!

For college students, the NRB Job Fair introduces you to prospective employers—station managers, producers, agencies who want to hear your tapes, see your reels, read your scripts. The Job Fair is just one feature of the Washington Seminar in Communications—a spectacular opportunity to attend the NRB convention and go behind the scenes into Washington's halls of power. You'll learn first hand how the communications explosion affects the course of the nation. You'll meet the government leaders who are setting communications policy—including a former disc jockey who now heads the Federal Communications Commission, a radio sales rep and a news reporter who now are FCC commissioners, maybe even a former sports announcer who now occupies the Oval Office. You'll hear straight-from-the-shoulder advice from faculty members who know the score: Mark Lloyd of CBN University, who has produced more than 3,000 programs for the biggest names in religious TV; Norma Champion of Evangel College, whose TV program for children is the pride of the network affiliate in Springfield, MO; Stuart Johnson of Wheaton College, who was an NBC cameraman while he attended graduate school; Carl Jacobson of Spring Arbor College, who utilizes the media for sports, news, publicity; Myrna Grant of Wheaton College Graduate School, the author of a best seller and the voice on many radio spots; Paul Gaehring of Heritage School of Communications, whose students produce telecasts for Latin America, Asia, Africa and Europe; Carl Windsor of Liberty Baptist College, who made students a vital part of religious radio-TV when he founded Intercollegiate Religious Broadcasters, the campus chapter of NRB; and many others. You'll meet students from more than 75 colleges, plus entire classes of communications majors from top schools. Register now at the special student rate—and ask NRB about low-cost housing (from \$10 per day) for students.

REACHING THE FAMILY



Jimmy Swaggart



Luis Palau



Paul Crouch



Senator Jepsen



James Robison



Jim Bakker

You'll learn about the Family Protection Act, sponsored by Senators Laxalt and Jepsen at the NRB Seminars for Christian Leaders. At the broadcasting workshops you'll hear such outstanding innovators as Paul Crouch, Luis Palau, James Robison and Jimmy Swaggart

NRB Top professionals show you how to start a radio-TV ministry, how to make your broadcast grow, how to make your station more effective—and more—in your choice of 60-plus workshops.

Program Producers

The role of the electric church in revival / Staying spiritually fresh / Helping your listener feel involved / Two perspectives on transition / An agent: Friend or foe?

Non-Commercial Stations

Satellite programming / Station promotion / Micro-processors / Deregulation / Legal peculiarities of non-commercial Christian stations

Commercial Stations

National sales / Local sales / Computers for station management / Research / Current legal issues

Television

Programming the all-Christian station / Programming a family-religious-secular format / TV and reality / Practical steps to audience measurement / Starting a station / Low power TV / Follow-up ministries / Satellites and the future / Non-broadcast TV / Marketing and audience analysis / Video teaching tapes / Christian TV and the news media / Emerging legal issues

International Broadcasters

Europe and the USSR / China and the Far East / Africa and the Middle East / How programs and stations can work together / Emerging technology

Cable TV

Five workshops for churches, program producers, cable operators

Engineering

Five workshops dealing with the technical aspects of radio-TV-cable

Ethnic Broadcasters

Black Christians: How to own and operate a religious station / Minority women in media / Media and music
Hispanic Christians: How to start and finance a radio-TV program / How to own and operate a religious station / Women in radio-TV / Hispanic music and media **PLUS**
 — Special interest events with speakers from government, broadcasting, sports

Workshop coordinators: Robert Ball of Inspirational Broadcasting, chairman, David Mains of "Chapel of the Air," Wayne Pedersen of Northwestern College Radio, Tom Wallace of KFIA, Tom Fulghum of HCJB, Jerry Rose of WCFC-TV 38, Ray Wilson of "Black Buffalo," consulting engineer Harold Munn, J. Morgan Hodges of Ethnic Broadcasters Foundation, Raimundo Jimenez of America for Jesus

Moderators: James Earl Massey, Dan Betzer, Norman Nelson, Gil Moegerle, Tom Somerville, Vic Eliason, Larry Perry, Paul Hollinger, Dennis Worden, Richard Bott, Ed Atsinger, William Hull, Russ Bixler, Al Metsker, Theodore Baehr, David Clark, Jim Moss, Keith Houser, Tom Durley, Richard Dean, Jim Dailey, Wanda Jones, Charles Williams, Anne Gimenez, Stuart Mitchell, Paul Finkenbinder, Luis Palau

Workshop convenors:

Tom Wallace of KFIA / Carmichael, CA
 Wayne Pedersen of Northwestern College Radio
 Jerry Rose of WCFC-TV 38 / Chicago
 J. Morgan Hodges of Ethnic Broadcasters Foundation
 Ray Wilson of "Black Buffalo"
 Robert Ball of Inspirational Broadcasting

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2. Registration fees are listed below.
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ADVANCE REGISTRATION closes January 21, 1982. Advance registrations must be paid in full to qualify for reduced rates and reserved seats at Congressional Breakfast, FCC Luncheon and Anniversary Banquet. No refunds will be made after January 7, 1982.

Advance Registration	\$170	\$215		
On-site Registration	\$200	\$245		
Spouse: Advance Registration	\$ 95	\$140		
Spouse: On-site Registration	\$125	\$170		

SPECIAL STUDENT RATES: Full registration includes all events. Limited registration does not include tickets for Congressional Breakfast, FCC Luncheon, Banquet.

Student: Full Registration	\$ 95	\$120		
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Congressional Breakfast — Feb. 9	\$19			
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Anniversary Banquet — Feb. 10	\$35			

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Convocation Daily

NRB NATIONAL RELIGIOUS BROADCASTERS

Washington, D.C.

Sunday, January 25, 1981

From Pres. Williams Welcome to a New Beginning

Five years ago, the National Association of Evangelicals and its affiliate, the National Religious Broadcasters, met in Washington, D.C. for a joint convention that marked the beginning of what became known as "The Year of the Evangelical." The national media watched as evangelical Christians from all over the country shared together in the cooperative witness of Jesus Christ.

Since the excitement of the renewal, we of believers have increasingly recognized the world's need of God in the midst of the moral and spiritual darkness that the answer to the 1976 must again be the light of the Gospel. The utter despair is the hope of Christ. And God's power through His people is the answer.

Thus, Convocation and NRB, holds the marking still another

(continued)



NRB Convocation Daily The On Target Advertising Medium

Attention NRB exhibitors, manufacturers and suppliers. Are you looking for a rifle shot advertising approach to the religious broadcasting marketplace at a time when readers are in a buying frame of mind?

If so, your ad belongs in *NRB Convocation Daily*. Virtually 100 percent readership is guaranteed. The *NRB Convocation Daily* is the official Convention newspaper of the 39th annual National Religious Broadcasters convention. It will be made available to all delegates during the convention, February 7, 8, 9 and 10, 1982 at the Sheraton Washington Hotel, Washington, D.C.

A new edition is published each day during the convention. Your ad can take a variety of forms: Product announcements, welcomes to delegates, return coupons, announcements about your exhibit, invitations to hospitality functions, etc.

For information, deadlines, etc., return the coupon below or call either Max McLean, Advertising Manager, *NRB Convocation Daily* at 201/575-4000 or C. Rodgers Kines, *ConventionNEWS* at 301/252-3967.

From Pres. Hofer Welcome to New Opportunities

Welcome to an exciting 4 days which promise to expand our vision of the opportunities God has provided for the 1980's. Convention 81 brings broad-based church leaders to the convention to find ways of expanding the reach of our NAE/NRB joint Church and Media World Evangelization program. Working together guaranteeing as Christians the nation and overseas together to exchange ideas. Registration for 1981 has set new standards. An impressive roster awaits us in the

have come with in this year's an increasing role in media throughout America. Experience of interest in the field. For broad-based interest is to bring Christ into the marketplace.

God is laying out of technology new possibilities ahead.

Merit winners in technical advances in the use of Christ in the radio station in which Billy Pentecost is starting

Since then WFGW has boosted power to 50,000 watts and now covers 6 states and more

(continued on Page 2)

Pastor, Church Speaks On

by Alan Bold

Adrian Rogers, the pastor who brings the key message at tonight's opening session, comes from Bellevue

Church in Memphis, Tennessee, one of the nation's largest churches. His subject tonight is "Frontiers of Faith."

Dr. Rogers ascends the Convocation 81 platform with impressive credentials. He is pastor of a congregation which has grown from a membership of 2,500 to 12,000 under his leadership, and he was Southern Baptist Convention president from 1979 to 1980. His two predecessors at Bellevue also served as SBC presidents.

His Christian commitment goes back to his teen years in West Palm Beach, Florida. Attending a revival service with his mother, both Adrian and his father responded to an altar call that brought Christ into both of their lives.

Adrian Rogers entered the ministry

at the Graduate School of Theology at Glendale

During a speaking engagement in Florida, a search committee from Bellevue heard Dr. Rogers and offered him the Memphis pastorate which he assumed in September 1972. Through his brand of evangelization and outreach, Bellevue's attendance skyrocketed. The church recently completed a \$4.5 million building program to accommodate its new growth as well as continued growth in the future.

His successes at Bellevue brought Adrian Rogers to the attention of denominational leaders who tapped him for the presidential nomination at the 1979 meeting of the 13 million member Southern Baptist Convention. His name was placed in a

(continued on Page 2)

How to Spend Sunday Afternoon

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Using an Old Method in a New Way

RECENTLY, a great deal of attention has been aimed at the questionable values of network television. While there are many opinions concerning the altering or improving of TV, Christian Media Network has chosen to fight the problem from a different angle—by providing a new network.

CMN began in a basement with two brothers who were concerned about the television their children were watching. Now, a year and a half after its incorporation, CMN is a fast growing cable television network providing family programming. The efforts of the two brothers—Joe Wilkerson, president of the firm, and the Reverend Chuck Wilkerson, founder and secretary/treasurer—have established CMN in the cable community and in homes around the country as well.

CMN's main departure from the norm in religious programming has been to fund its operations by the sale of commercials. CMN does not carry programs which appeal for donations on the air. This local and national advertising has had positive acceptance from the audience and from the advertisers.

Both local and national clients have been pleased by the association with CMN's all-family programming. Besides having something for the whole family, CMN tries to carry programming for the entire Christian community, creating a cross-denominational style.

Being centered around the idea of family entertainment has led to programming providing both fun and inspiration. The wide variety of programs do not all have a definite Christian message, but all are good, clean entertainment.

Local Church Emphasis

CMN places great faith in the concept of the local church producing its own programming. Chuck Wilkerson emphasizes that CMN's main purpose is "to uplift the family and the local church, and to further the cause of Jesus Christ."

In each area a cable company has signed a service agreement with CMN, area representatives work with community churches to help them develop their own programs. Worship services, Bible studies, musical and special events telecasts are some of the options which allow churches to expand their ministries outside their own walls.

Area representatives also work with the cable company, where all equipment necessary to receive and transmit the satellite signal is supplied by CMN. Now on Satcom I, transponder 16, for seven hours daily from 7:00 to 2:00 am Eastern time, CMN plans to expand satellite time to 24 hours.

Area vice presidents coordinate communications between area representatives and the national office. Spread throughout the country to allow easy access to all

Charles Wilkerson (l.), founder and secretary/treasurer of CMN, and his brother Joe Wilkerson, president of the company



localities, vice presidents are located in Minnesota, Oklahoma, Oregon, Missouri and Indiana.

At the national level, CMN pays multiple system operators a percentage of advertising revenues to carry their programming. "As far as we know, we are the only Christian programmer that does this," observes Joe Wilkerson.

On the local level, cable operators may receive a percentage of local advertising revenues or a per-subscriber fee. Ken Anderson, director of marketing, points out that this attitude "makes the cable operators feel like their channels are worth something, and it seems very practical to them."

With a subscriber count of about 1.25 million, more and more national advertisers are taking a good look at CMN because they like the association with the image of wholesome programming for the entire family. They also enjoy the reasonable rates. Both

agencies and clients have described CMN's concept as "surprising" and "refreshing."

CMN's cross-denominational approach and emphasis on local programming has brought endorsements from the Southern Baptist Convention, the National Council of Churches, and other religious groups.

Something for Everyone

The CMN line-up includes something for each member of the family. Beginning with the 7:00 pm sign-on, the evening gets underway with children's programs. These include *Jot*, produced by the Southern Baptist Radio-TV Commission; *Getting to Know Me*, from Multicultural Children's Television; *Stuff and Land of Ahhhhs* from Kansas City Youth for Christ (KCYFC); and *Treehouse Club* from Southern Teleproductions. Programming for teenagers and lighter entertainment follows.

For adult and family viewing,

CMN features a wide variety of drama, talk and entertainment programs. Included are *Zola Levitt Live*, *This Is the Life* from the Lutheran Church—Missouri Synod; *The Human Dimension* and *The Athletes* from the Southern Baptist Radio-TV Commission; *American Catholic* with Father John Powell; *The Totaled Woman* from KCYFC; and *Turning Point* from the Assemblies of God. Musical productions from around the country are also featured.

CMN presents Bible studies and Gospel messages from all over the United States, including the First Baptist Church of Atlanta, Calvary Temple in Denver, the First Southern Baptist Church of Del City (Oklahoma), Shiloh Church in Dayton (Ohio), and Coral Ridge Presbyterian Church of Fort Lauderdale.

Christian movies are an integral part of nightly programming. With a package of films obtained through Exclusive International

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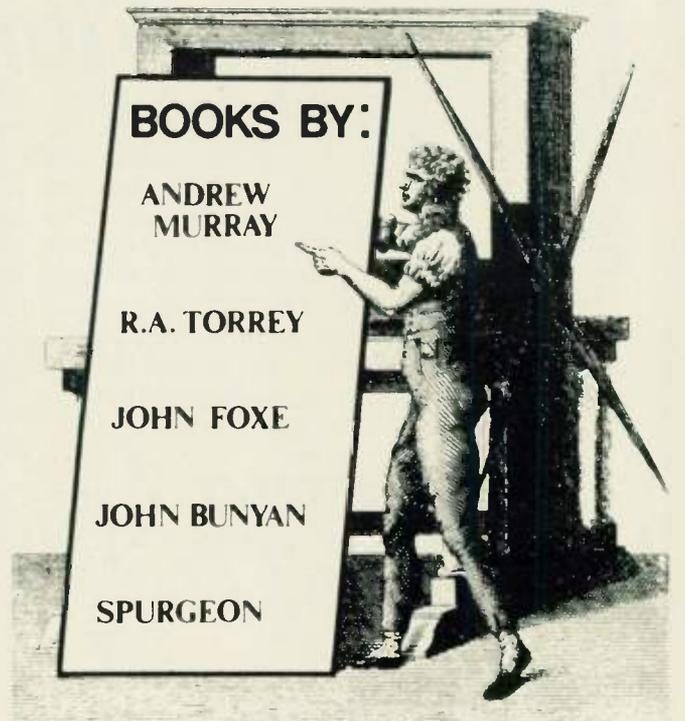
ANDREW
MURRAY

R.A. TORREY

JOHN FOXE

JOHN BUNYAN

SPURGEON



Pictures, CMN has movies from producers such as Ken Anderson Films, Quadrus, Omega, International Films and Moody Institute of Science Films.

Typical early evening features are films such as "Pilgrim's Progress," "The Great Banana Pie Caper," "Elephant Boy," and "The Little Lost Boat." The late movie is oriented toward the adult audience.

Special interest programming also claims a growing share of CMN's scheduling. This winter the Minnesota North Stars hockey team will cablecast home games over CMN, and more sports from colleges and professional teams are a possibility in the future.

CMN itself produces *The Sam Craig Show*, a "video disc jockey" program hosted by singer Sam Craig. In the studios, Roger Vann Ministries in Minneapolis produces a talk/variety show entitled *Christian Magazine*, and Word Ministries of St. Louis Park produces *The Living Word* with a Bible study format. The studios have 1" and 3/4" capabilities.

Currently, CMN is using the uplink facilities of Appalachian Community Satellite Network (ACSN) in Lexington, Kentucky. But with an eye toward the future, CMN has purchased its own uplink to be located in the Minneapolis/St. Paul area.

Advertiser Appeal

The combination of nationally and locally produced programs has had a strong appeal to both cable companies and advertisers. Local advertisers enjoy supporting a network where they can view their own church, and national advertisers appreciate the identification with family entertainment.

Cable companies, generally required to provide local access, are attracted by the local aspect also. In the process of introducing new services, several local cable operators have highlighted CMN in concerts or special events. This, coupled with their compensation program to cable companies, has helped to bring CMN to where it is today after only a year and a half.

Now going though the trauma and excitement of growing almost faster than it can handle, the people at Christian Media Network are eagerly looking forward to the future. Offering an alternative to the usual network fare, CMN continues to receive a positive response from cable companies, advertisers, churches and communities.

Apparently CMN is filling a very real need—for both the home television audience looking for wholesome family viewing and for advertisers wishing to reach that same audience. By scheduling a wide variety of programs that appeal to all members of the family, they are attracting increasing numbers of subscribers and sponsors, both local and national.

The CMN concept is a venture into television that is inspiring, entertaining and fiscally sound. It is an idea whose time has come. **NRB**

Regina McCombs is a staff writer of the Christian Media Network.



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An Analysis of the Arguments

The Electronic Church Controversy

by David W. Clark

THE POPULAR and trade press has devoted much attention recently to the "electric" or "electronic church." While there has been some careful analysis of these rapidly developing media ministries, for the most part the popular press has been uncomprehending and critical of this phenomenon. Some of these "analyses" have taken the form of rather strident attacks by members of the mainline Protestant churches.¹

A number of charges have been made against the "electronic church." In almost every case, the charges are unsubstantiated by any empirical evidence. Speaking at the Electronic Church Consultation (February 6-7, 1980) sponsored by the National Council of Churches, sociologist Jeffrey K. Hadden noted:

The most amazing thing about this debate is that it has been allowed to thrive so long when in fact, the issue is an empirical one. The research methods of the social sciences are quite capable of providing very substantial insight, if not definitive answers, to this question.²

An "Ad hoc Committee on Electronic Church Research" composed of evangelicals and

mainline Protestants has organized with the purpose of designing and implementing research to determine:

What are the uses and impact of television and its secondary support systems as a part of people's religious life, and how do people relate this to their involvement with the local church and the community?

A secondary goal is to develop content categories to analyze the content of selected programs.

It is important to note that what has been called the "electronic church" is a highly diverse group of religious broadcasters representing many distinct Protestant traditions. Recent articles in the popular press tend to ignore this diversity. This may be because the evangelical approach to the proclamation of the Gospel is a common tie which tends to blur important theological distinctives to those untrained in the various theological traditions represented. There is, for example, a significant difference in the theology of Rex Humbard, Jerry Falwell, and Robert Schuller.

Likewise there are important differences in the content of these programs. For example, even a cursory content analysis will reveal significant differences

between the two most popular Christian talk shows, "The 700 Club" and "The PTL Club." Each is appealing to different audiences with a somewhat different approach. Most critics of these programs tend to ignore the important differences in the content of such programs.

Criticisms Raised

I wish to examine some of the criticisms being levelled at the electronic church. I believe that some significant issues have not yet been raised while other important distinctions are ignored.

The primary criticism suggests that the electronic church is drawing attendance and financial support away from the local church. This is really two separate complaints. Even the term "electronic church" is a pejorative one which implies that these ministries are intentionally recruiting members *away from* the local church.

This is simply not the case. Virtually all of these ministries in one way or another encourage their audiences to find some local church (usually no denomination is specified) and become involved.

Some ministries refer the names of thousands of those who have called seeking spiritual help to cooperating local congregations. Of course, not every local church is interested in such referrals or is prepared to deal with them.

The charge that the electronic church is drawing attendance away from the local church assumes that audiences do in fact compare the two and find the local church in some way wanting. Martin Marty has called this an "invisible religion" which "threatens to replace the living congregation with a far flung clientele of devotees to this or that evangelist or entertainer."³

I am not aware of a *single study* which establishes empirically that the audiences of these ministries do in fact use these programs to the exclusion of their own churches. It has not even been established that such viewers compare their own local church with what they see and hear on television. Until we have some evidence that viewers are substituting viewing such

programs for church attendance, such dire predictions are at best ill founded.

Background Factors

Many of the mainline Protestant churches have been in a cycle of decline which predates the rise of the televised electronic church by at least a decade. At the same time evangelical churches have experienced steady growth.⁵ It is quite natural to seek a simple cause for such decline and these successful television ministries are highly visible and easy to blame. But correlation is not causation.

It is possible that many local congregations have actually been helped by such ministries. Certainly there are at least some churches who claim to have received members from such ministries. At the very least such programming makes salient to the viewer the importance of faith and worship.

Ironically, it is the mainline churches which have usually offered the sacraments on television. Presumably such programs would be more likely to serve as a substitute for church attendance than programming aimed at evangelism.

The fear of lost revenue to the local church has no doubt motivated many of the charges against the electronic church.

Again there is no empirical evidence which suggests that those who support television ministries support their local congregation any less. One study done for the Christian Broadcasting Network among those who no longer contributed regularly found that 12 percent stopped giving because they had begun to support a local congregation.⁶

While admittedly this is a very meager data base it does suggest that at least some viewers may be getting more involved in the local congregation after their contact with a television ministry. A recent Gallup poll of the Christian marketplace found that religious broadcasting is the *last* cause to which are most committed believers are likely to give financial support.⁷

But even if the viewers of such programs do give some of the financial support they might

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normally give their church to some television ministry, their total numbers are very small. They could hardly constitute a serious financial threat to the local church. Several studies have shown that no more than 4 percent of the population regularly watches such television programs.

Another charge heard is that the local church provides fulfilling social relationships which make demands on the member while television viewing leads to interpersonal alienation. Christians who watch such programs are said to be recipients of what Bonhoeffer spoke of as "cheap grace."

Such a charge presumes that the quality of personal relationships in *every* local congregation is in some way superior to the relationships fostered between the viewer and the television evangelist.

Obviously, at least some local congregations do not provide the quality personal relationships desired or people would not be staying away. Moreover, the ways in which mass media influence interfaces with interpersonal influence is hardly better understood today than when Katz and Lazarsfeld published their seminal research in this area.⁹ Most evidence suggests that the media are most effective at reinforcing rather than persuading.

But clearly this programming meets some interpersonal needs in ways that the local church apparently cannot or will not. Nor

is there convincing evidence that the Gospel proclaimed by these ministries makes fewer demands on the believer than that proclaimed from the pulpit and acted out in the typical church congregation.

Controversy of Content

The charge is also made that the theology emphasized on such programs is simplistic and emphasizes the rewards which come from accepting the Christian faith. This theology is said to embrace the dominant themes of the secular culture rather than the New Testament themes to forsake the things and values of the secular. Only "beautiful people" are interviewed or participate in such programs, it is claimed.

Certainly "success" has been an important theme of some of this programming. But to characterize such programming as being mainly of this type apart from systematic content analyses is at best impressionistic.

While the nature of television does lead to over-simplification of complex issues, I suspect—without firm evidence—that Christian talk shows deal with a greater range of theological and social issues in greater depth than is addressed in most local churches. Nor is the theology always simplistic or undemanding.

Another complaint about the content of these programs is that the entertainment elements are inconsistent with the Gospel. Television is an effective entertainment medium. Regrettably, some of these programs have undeniably copied some of the worst show biz elements of television.

However, entertainment is not inherently incongruent with the proclamation of the Gospel. Entertainment can both inform and persuade. The medieval cathedral was a center for drama and the arts as well as Christian education and evangelism.

Another charge made against the electronic church is that it has purchased time which previously was made available free to mainline Protestant churches. It is certainly true that there has been a significant drop in sustaining time for religious programming

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from the networks and local stations.

But it can be argued that the evangelical churches were forced to buy time because they were denied access to sustaining time by the more theologically liberal National Council of Churches.¹⁰ In response to this denial the evangelicals organized the National Religious Broadcasters which now has hundreds of members.

Recently the NCC made a major policy shift in approving the purchase of broadcast time by its member churches while still calling on stations to provide free time. The evangelicals have over the years developed bases of financial support in order to have national access to radio and television. These infra-structures of support have grown with these broadcast ministries until today they are substantial. But in comparison to the commercial networks this support is paltry.

The combined projected income of CBN and PTL for 1980, about \$120 million, is the budget for three weeks of prime time network television. The three major networks spent \$20 million just covering election night. Compared to the billions of dollars the networks and local affiliates gross in income each year, the support going to these television ministries is trivial.

Continuing Controversy

Clearly systematic information gathering is needed before additional judgements can be made about the electronic church. But even when such evidence is available, many on both sides of the controversy will choose to retain their own views. This is because the rise of the electronic church seems to have come at the expense of those who previously held media power, the mainline Protestant churches.

It may be this loss of media power which is at the heart of the controversy. Anytime there is a major shift in the power system such controversy can be expected. The electronic church has given status to a world view which was previously treated as the view of a minority and therefore largely

ignored. The evangelicals simply can no longer be ignored by the media or mainline church establishment.

The mainline Protestant churches certainly possess the significant financial resources and talent necessary to become active in television. Some have recently signaled their intentions of doing so. This may require some changes in the priorities by which funds are allocated for evangelism. But creative new Christian television programming with innovative formats can only be seen as a blessing to those audiences who find the current genres unappealing. NRB

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Dr. Clark is director of marketing research for the Christian Broadcasting Network, Virginia Beach, Virginia.

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Strangers in a Strange Land

Despite suspicions
of foreign governments,
missionary use of mass media
has made great progress overseas
in the past fifty years

by Ben Armstrong



The second installment of a three-part series on the role of media in Gospel witness overseas

LIVING in the communications-saturated environment of the United States, it is perhaps inevitable that American evangelicals would rank communications as one of the essential worldwide missions of the church. A Third World view comes from Neville Jayaweera, former director general of the Ceylon Broadcasting Corporation and now associate general secretary of the World Association for Christian Communication:

It has been estimated that between 400 and 500 million dollars are being spent annually in the Third World on propagating the Gospel through mass media. India alone receives daily Gospel broadcasting from at least 28 different Christian groups working from Ceylon, Seychelles and the Philippines. Mainland China is the focus of a similar barrage of radio transmissions conveying the Gospel message from South Korea,

Hong Kong, Taiwan and the Philippines. Enormous transmitters operating from Latin America, Europe, and until recently Africa, belonging to various evangelical and confessional groups, enmesh the globe in a network of Christian broadcasting. Simultaneously, countless tracts, magazines and books are being disgorged into the poor countries for the purpose of spreading the Gospel.

It is not an exaggeration to claim that never before in the history of Christian evangelism have so many voices been communicating the Gospel to so many people, simultaneously and over such a sustained period. In fact, one may surmise that the total number of people who heard the Gospel in the Third World on *any given day* in the 1970s, must exceed by far the total number of people who heard the Gospel in those very countries throughout the *previous hundred years*.

Church communications overseas entered the electronic era in 1931 when the world's first international religious radio station, Vatican Radio, signed on the air. The station's 10,000-watt

transmitter had been constructed under the supervision of Guglielmo Marconi, the inventor of wireless sound transmission. Marconi was among the dignitaries present for the first international broadcast from Vatican City on February 22, 1931.

At the end of the same year, a 250-watt transmitter in Quito, Ecuador became the first evangelical missionary radio station. The two pioneer stations were a study in contrasts.

As an outreach of one of the world's most prestigious religious institutions, Vatican Radio incorporated the best technology of the time. From the beginning the purpose of the shortwave broadcasts from Vatican City was to reach listeners in several countries.

The Quito radio station, however, started broadcasting Christmas Day 1931 as an effort to reach the small nation of Ecuador and its closest neighbors. The transmitter was in a converted sheep shed and there were only thirteen receiving sets in the capital city when the new station

signed on the air as "The Voice of the Andes." Carrying the call letters HCJB (for "Today Christ Jesus Blesses"—in Spanish) the Quito station was the first radio installation in Ecuador.

Co-founder Clarence Jones of The Evangelical Alliance Mission (TEAM) had been an assistant to Paul Rader of the Chicago Gospel Tabernacle, one of the first American churches to utilize radio extensively. Both the idea and the funding for HCJB came from evangelical Christians in the United States.

By the start of World War II both pioneer stations were reaching large parts of the world, airing programs in several languages. The pre-war period proved to be the prologue to a new era in religious communications. The advent of the new era was delayed by the war, which served to create ideal sociological, technological and spiritual conditions for a communications revolution.

At the war's end, the American

American evangelicals rank communications as one of the essential worldwide missions of the church

church community was deeply concerned about the plight of people in war-ravaged nations around the world. Some Americans saw radio as an effective means of serving the needs of these people. Similarly the postwar period stimulated the expansion of ministries specializing in films, literature and audio-visual materials.

Today communication is one of the most visible aspects of the church's presence, with many mission agencies investing a portion of their resources in literature, broadcasting, films, or other communications projects.

There are different patterns of use among major groups of

American Christianity—(1) Catholic, (2) ecumenical Protestant and (3) evangelical Protestant. Let us take a look at the approaches used by these major groups and study the way they interface with the policies of the United States government and of host governments.

Why Broadcasting is Unique

In the communications ministries, the likelihood of direct contact with a national government is greater for broadcasting than for literature or other media. Broadcasting, by its very nature, is subject to varying amounts of governmental control throughout the world.



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The likelihood of direct contact with a national government is greater for broadcasting than for other media

Wireless transmission of sounds and images utilizes the ionosphere, a natural resource to which no nation or individual can claim exclusive ownership. During the infancy of radio, the demand for the use of the airwaves exceeded the capacity of the technology then available, leading to "a cacophony of sounds," and a theory that the capacity of the ionosphere's electromagnetic spectrum was limited.

The premise of the airwaves as a scarce commodity set the tenor of American communications law which licenses private groups and individuals to operate broadcast stations as a public trust. In some nations the government reserved the use of this precious commodity

for itself, and in others there evolved a combination of private licensing and governmental ownership.

On a worldwide basis the allocation of frequencies with respect to national boundaries and national needs is complex, often involving a government's foreign relations, military security, language preferences, political ideology and prestige among neighboring countries. Diplomatic negotiations about international use of the airwaves focuses in the arena of the World Administrative Radio Conference (WARC), convening in regional meetings this year.

Whether a religious organization is broadcasting from the

United States or from any other location, interaction with the national government is an everyday reality. Church organizations specializing in literature, films, cassettes, and "small media" enjoy more latitude, particularly in countries with some Christian heritage.

According to Robert Niklaus, former editor of "Zaire Church News" and now news editor of "Evangelical Missions Quarterly" there are political and psychological reasons why governments tend to be less restrictive about print. Via radio, he points out, "practically every Third World nation has total and instant communication with the entire country. There is probably not a hamlet or village without at least one transistor radio that keeps the local population in touch with what the government wants and says. The governments are therefore extremely touchy about anyone else cluttering up the airwaves with information that may differ

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	Studios	Stations	Communication Centers
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Council of Churches	7		2
Ecumenical Protestant	16		3
Evangelical Protestant	30	3	4
Lutheran	5		1
Protestant - unspecified	9		

from the party line."

Niklaus adds that the print media are not as likely to feel the brunt of the government's anxiety and suspicion because of the problem of literacy. In most Third World nations the rate of literacy is very low, 20 percent or less, making it difficult for the press to sway or influence the great mass of people except through the elite who can read. Since radio and television have the potential to influence both the illiterate and

the literate, "governments are touchy."

Niklaus identifies "Hollywood and its counterparts in Europe and India" as the source of the psychological dimension. Electronic communication is linked in films with espionage, intrigue and coups. "Unlike print, which can be seen, the message transmitted by radio is unseen and often unheard by local government people. Therefore the greater suspicion of the electronic media, both for its

impact within the country and its possible involvement with outside powers."

For non-broadcast ministries there are cyclical dangers during periods of crisis, changes in government and repressive regimes. On these occasions media ministries of any type are likely to experience interference, restrictions or expulsion.

Worldwide Broadcasting

With 60 Christian broadcast organizations operating 128 international radio transmitters and 410 organizations producing programs, religious broadcasting is a significant and growing phenomenon. The "World Radio Handbook" for 1981 devotes a special section to religious broadcasting and the 1981 "Mission Handbook" lists 130 Protestant organizations which consider broadcasting one of their primary tasks. An estimated 1,000 Americans are directly involved in broadcast operations and the

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Writing Letters To Men In Your Direct Mail: Part I

by Jerry Huntsinger

I'm going to be in trouble again. It's inevitable. But what can I do?

My assignment is to study letter writing to reach men, and there is absolutely no way I can ignore the basic marketing differences between reaching men and reaching women.

I'm already accustomed to being misunderstood — and then chastised — by women's rights advocates when I talk about techniques to motivate women. They forget that the vast majority of women in America have little in common with the enlightened female executive.

Practically nothing has been written about fund raising techniques to reach men through the medium of direct mail. I suppose this is because women are prime movers in most direct mail charities, and represent the greatest percentage of donors.

However, the largest checks appear to usually come from men! And often, the majority of "super donors" in many organizations are men.

For these reasons, a couple of years ago I started some research on the basic psychology of reaching men by direct mail. What I've learned has changed a lot of my previous ideas.

I never did agree with the theory claiming that certain types of male-oriented organizations are so unique that usual techniques of letter writing do not apply. This theory has been defended and protected at conventions for hospital executives, alumni directors, college development officers, among others.

But after all, when a group of professional executives get together, they must identify themselves as distinct — not part of the mass. This can be disastrous if the letter writer fails to see through the myth.

I believe that some charities have a logical, rational appeal, and other charities have a more emotional appeal. Charities with a logical appeal often tend to attract more male donors, and must be marketed differently from the emotion-oriented charity, which tends to attract more female donors.

Our job would be easy if we could plan on the rational donor being a man, and the emotional donor being a woman. However, our society isn't that simplified.

A logical person is not necessarily masculine, and an emotional person is not necessarily female. Therefore, for the sake of discussion, let's refer to "men" in the general, popular context, realizing that "male" attributes are not confined to men, nor "female" attributes confined to women.

Our next step is to learn how to use di-

rect mail fund raising to reach the more "logical" individual, whether male or female.

A. Enter the Man's World: 9 Research Characteristics

1. Men will often absorb a sales appeal or a charity appeal, faster than women. They are more prone to snap decisions. This is one reason a short letter often works better for men.

2. Men are usually more in a rut than women; they have difficulty shifting from one idea to another. He wants to see the facts right up front.

3. Men are often less responsive to color than women, and they tend to like solid colors, and distrust shades. When the typical man says, "Give it to me in black and white," that's exactly what he means.

4. Men are usually more mechanically inclined, simply because of the traditional male-female roles in our society.

So, if you are raising money for a well in Africa, men are often more interested in the horsepower of the pump, than the children who will drink the water. The man is really not unfeeling, but he often seeks to suppress — and therefore protect — his deeper feelings.

5. Most men are more inclined to want facts, not illustrations. Again, he is not devoid of emotion, but must carefully protect any obvious display of emotion. (We look at a little girl and say, "isn't she sweet!" We look at a little boy and say, "you are getting so big and strong!")

6. Many men have a rather stereotyped image of themselves, and a rather narrow interest span. Women have broader interests in books, music, religion, the arts, etc.

Perhaps this is why male conversation can be so boring.

7. Men are often suspicious of their own decisions, unless those decisions are strong-

ly rooted in facts and logic. Women are content with feelings and intuition.

Pity the poor man who just can't allow himself to trust anything but facts. He needs to be "liberated." (Who will volunteer to head up an equal rights movement for men?)

8. But strangely enough, men are comfortable dealing in generalities, while women want only case histories, examples, and specific incidents.

9. Men often have an easier sense of humor in certain situations than women — and you can successfully talk about deep issues to a man using a light touch, but humor usually fails with women.

B. Six Personal Opinions

I have some theories, largely unsupported by facts — but nevertheless comforting to me when I write letters to men.

1. Men are usually slower to accept the new and untried until it has become firmly established. In other words, men are quite comfortable in a rut — safe — protected from rash, uncontrolled decisions, and unbridled enthusiasm.

They tend to like letterheads, logos, and layouts that remain the same mailing after mailing. However, you have to be careful and *not always* give them what they want or your program may become boring.

2. Men take a strange pride in their habit patterns. Ask a man about his daily office routine. He will tell you.

But, what he weighs is not important. Look at the sly grin on his face. He enjoys verbalizing his routines.

So don't expect him to change his habits for you! Instead, fit your appeal into his patterns. In other words, as much as possible, without hurting the positive nature of your program, try to give him what he perceives he wants.

3. Many men dread to make small de-

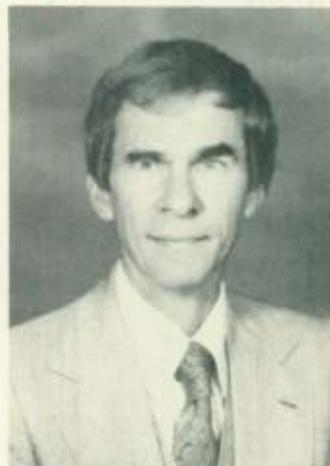
(Continued on next page)

Jerry Huntsinger is Chairman of the Board and Founder of Huntsinger, Jeffer, Van Groesbeck, Inc., a full-service advertising firm specializing in fund raising. He has written extensively on the subject of fund raising and has appeared as a speaker at many seminars and meetings.

Mr. Huntsinger works with a variety of organizations such as Jerry Falwell's Old-Time Gospel Hour and Moral Majority, Robert Schuller's Hour of Power, Voice of Prophecy Radio Broadcast, World Literature Crusade, Food for the Hungry, Christian Record Braille, Memorial Sloan-Kettering Cancer Center, National Republican Senatorial Committee, and many others.

Huntsinger, Jeffer, Van Groesbeck, Inc. has pioneered many of the current fund raising techniques utilizing TV, radio, magazines, newspapers, direct mail and other forms of media.

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cisions. I've never seen any research on this point. It's simply a theory I have.

Men devote hours and hours deliberating over minor issues. Why? Because major issues have major facts to deal with, and major implications. Minor issues are more difficult to project. Perhaps this is why you can usually get a \$100 check as easily as a \$10 check, once you get a man's attention.

4. Men need to be helped along as they read your letter. Women readers may get stirred up with the emotional issue, and look for a solution. A man will often shield himself from the emotion — and consequently he needs the encouragement of the bucket brigade, transitional words, underlining, and other techniques to ensure readership. He likes the format broken up into orderly steps, leading from section to section.

5. Men usually seem to prefer a winner. Women will try a new idea — men are afraid of the unknown consequences, until the situation has been proven.

Men find safety on the bandwagon. That's why logical proof is so important to a man — along with testimonials.

6. Men are busier than women — in their own mind! I believe that most men still equate being busy with being productive. Even when they read mail at home, they take pride in being the decision maker.

This means that if you don't put your benefits and strongest appeal right up front, the man is never going to get involved and excited.

"What's this all about?" he asks. Then, once that question is answered, he either gets interested or says, "So who cares?"

There is a theory that men are more relaxed at home, and therefore more susceptible to a fund raising appeal. I'm not sure. I think men function at home just about the same as they function at the office.

The main difference may be that at home the man opens and handles his own mail. In the office he often just sees the letter and enclosures clipped together.

C. *What Does a Man Really Want?*

1. He wants to be a hero! Walter Mitty lives on. Men daydream of conquest.

An average man receives so few opportunities to be a hero. He likes the idea of seeing his name in print — or on a memorial plaque in a hospital overseas.

2. A man wants to be ahead of the crowd — but without taking risks. He wants to be modern and progressive, but at the same time rational and rooted in sensible decision making.

He wants to have his cake and lick the icing spoon.

3. He wants proof. This way he can make a logical decision. He desperately needs to be reasonable.

4. He wants to rationalize each action to himself, his wife, and his boss. Obviously, all this indicates that men protect their emotions behind a shield of logic and rationale.

For our purposes, it doesn't matter *why* men function in this manner. Just as it doesn't matter *why* women cry at weddings.

(Next issue: *Writing Letters To Reach Men: Part II—Letters for businessmen, the formal letter, the transmittal letter, the college alumni letter, and the renewal letter.*)

annual expenditure is estimated to be \$100 million.

The six largest operators of religious stations include the two pioneers—Vatican Radio and HCJB of Quito, Ecuador—plus Far East Broadcasting Company (FEBC) of LaMirada, California; Trans World Radio (TWR) of Chatham, New Jersey; Radio Veritas Asia of Manila, and the Sudan Interior Mission station ELWA in Monrovia, Liberia. (See chart on next page.)

In addition to these major organizations, there are almost 100 radio and television stations with religious formats outside of the United States, including stations owned by governments, national churches and American religious organizations. Family Radio Network (Oakland, California), Far East Broadcasting Company and shortwave station WINB (Red Lion, Pennsylvania) operate international transmitters from locations in the continental United States.

The pattern of religious station ownership and religious program production worldwide seems to mirror the pattern in the United States, where evangelicals are active in the establishment of licensed stations (1,360 religious stations with 15 or more hours of religious time per week in the USA). According to Kenneth Briggs of the "New York Times," evangelicals have built their own communications system.

Catholics and ecumenical Protestants generally have assimilated their efforts into the milieu of general stations rather than setting up an alternative system of religious stations. In the instances where Catholic organizations do own radio and television stations, the general policy is to operate them in some format other than religious. An example is WLW, the prestigious station in New Orleans owned by Loyola University.

In some countries Catholic stations take on an obvious religious identity. Two examples are Vatican Radio and Radio Veritas Asia, the international station in the Philippines. To the outside observer, both stations have an "international" thrust and

neither appears to have obvious ties to American influences.

Catholic broadcast organizations which receive much of their funding from the United States, however, seem to be more likely to follow the pattern of assimilation. According to Father Anthony Scannell, the incumbent president of Unda Worldwide (the international association of Catholic broadcasters), there is an extensive American presence in Catholic communications ministries overseas.

Much of the American expertise and funding comes from outside of the formal ecclesiastical structure. The Maryknoll order, the Paulists and the Franciscans have the heaviest involvement in media ministries, Scannell reports. In addition, a glance at a directory of Jesuit communications programs indicates that there is considerable Jesuit influence.

Looking at broadcast ministries around the world, each of the major Christian groups has a distinctive style. Data from Africa illustrate the general trends. According to the 1980 "Christian Communications Directory for Africa," there are approximately five radio-TV production facilities for every broadcast station.

Among the production studios and communications centers, Protestant operations in general have a significant output of broadcast materials. Apparently they give more emphasis to proclamation than Catholics, who tend to emphasize social development.

Both Protestants and Catholics place first priority on providing media services to the national churches. The ownership breakdown of these African studios and stations is shown in the table on page 59.

Significantly, the operation of African installations is largely in the hands of indigenous organizations. Only ten indicated any connection with a foreign sponsor, and three of these were British. The others were broadcast station licensees, such as SIM and TWR, both based in the United States.

Several studios point out that they are carrying on the work of RVOG, the international station

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 full at \$100 monthly
 share/multi at \$10 a month
 where most needed

Send check and coupon to:
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 DESTITUTE CHILDREN
 P.O. Box 191
 Kirkland, WA 98033

operated by the Lutheran World Federation (in cooperation with the World Association for Christian Communication) and seized by the Ethiopian government in 1977.

In the same year the Burundi government closed down Radio Cordac, a small evangelical station, and a coup in the Seychelles interrupted the operation of the FEBC station there for about 72 hours.

The possibility of a government takeover or an order to close is the most drastic encounter with a host government. It is one of at least ten problem areas facing Christian broadcasters as they interact with the state. In the next issue, we will take a close look at each of these problem areas, using case histories to illuminate the nature of relationships with the United States government as well as the host nation.

NRB

Largest International Religious Stations

Vatican Radio—Official voice of the Vatican. Transmitters in Santa Maria di Galeria, near Rome; total 1.4 million watts of power. Transmits approximately 500 programs a week in 33 languages over shortwave, medium wave and FM. Employs 300 people from 35 countries.

HCJB—Quito (Ecuador) facilities include 8 shortwave transmitters and 2 local stations. Airs programs in 15 languages. Staff of 280 Ecuadorians and 160 Americans; 65 missionaries from 22 other countries. Affiliated services include hospitals, schools, correspondence courses. Also operates local stations in Brazil and Panama. Annual budget \$4 million. U.S. headquarters in Opa Locka, Florida.

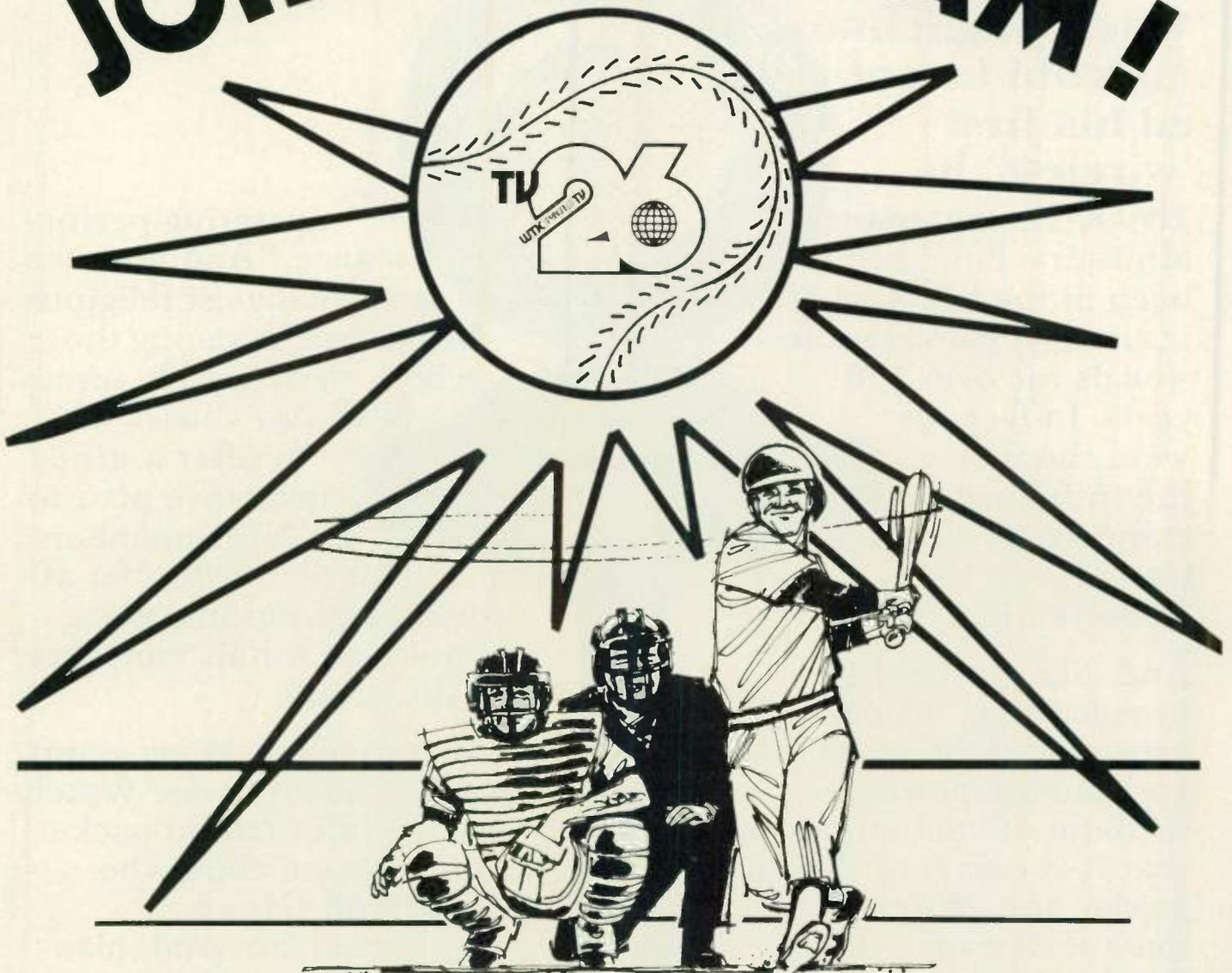
Trans World Radio—International shortwave and medium wave facilities in Monaco, Swaziland, Cyprus, Sri Lanka, Bonaire and Guam. Capacity of more than 7 million watts. Production centers and studios in 12 other countries. Broadcasts in 75 languages. About 185 American employees overseas, 410 nationals. Annual budget \$15 million. U.S. headquarters in Chatham, New Jersey.

Far East Broadcasting Company—Operates 28 transmitters worldwide. International facilities in the Philippines, the Seychelles, Korea, and Redwood City, California. Local stations in Korea, Saipan and the Philippines. Broadcasts more than 260 hours of programming a day in 92 languages. An international station under construction in Saipan is scheduled to go on the air in 1982. Overseas staff includes approximately 50 Americans, 600 nationals. Annual budget \$8 million. U.S. headquarters in La Mirada, California.

ELWA—Sudan Interior Mission station in Monrovia, Liberia, with 4 shortwave, 1 medium wave transmitters. Radio staff includes 160 African nationals, 40 missionaries. Broadcasts 43 hours a day in 46 languages. Conducting a wide range of mission work. SIM has a staff of almost 60 missionaries in Liberia, plus 530 in other parts of Africa, and a total budget of \$13 million annually. Broadcasting budget estimated to be about \$500,000 annually. U.S. headquarters in Cedar Grove, New Jersey.

Radio Veritas Asia—"The Voice of Asian Christianity," operated by the Catholic Church of the Philippines. Four transmitters with total power of 300,000 watts. Broadcasts in 15 languages, beams programs throughout the Far East. Headquarters in Manila, Philippines.

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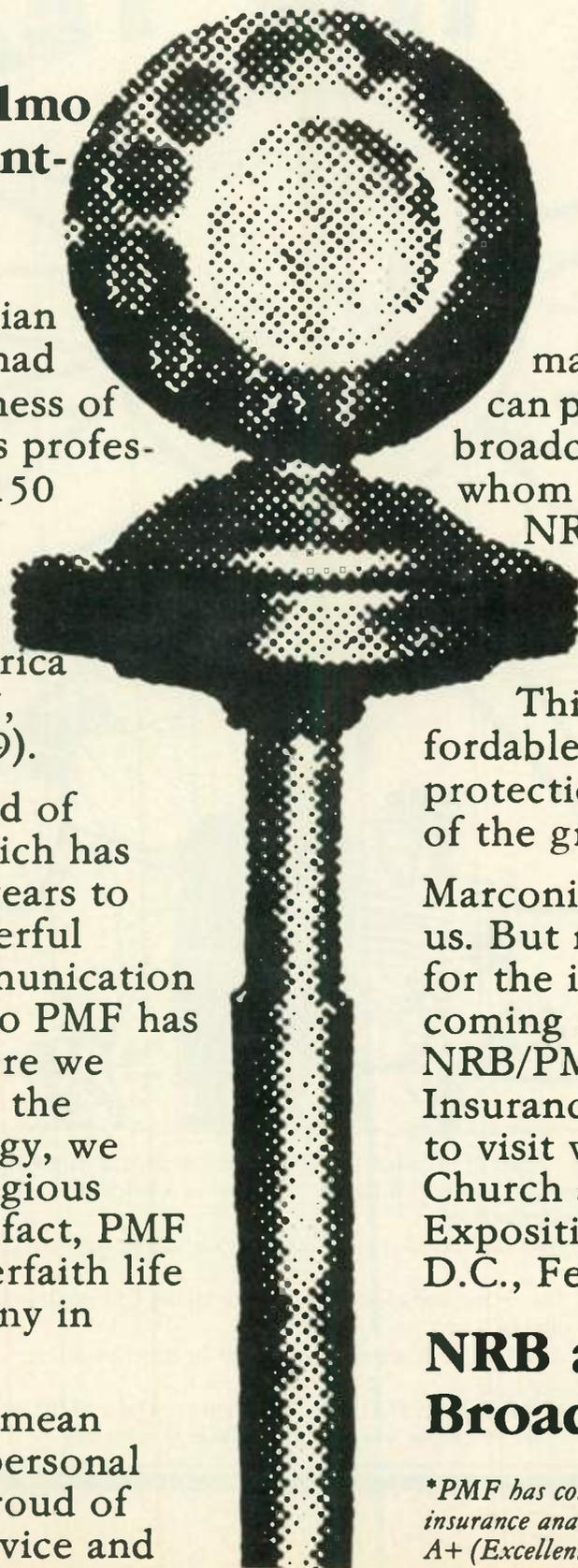
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1894, Presbyterian Ministers' Fund had been in the business of insuring religious professionals for over 150 years. In fact, we were the first life insurance company in America (founded in 1717, chartered in 1759).

And, like the field of broadcasting, which has grown over the years to become the powerful medium of communication that it is today, so PMF has grown, too. Where we once served only the Presbyterian clergy, we now serve all religious professionals. In fact, PMF is the largest interfaith life insurance company in America.

But that doesn't mean we've lost our "personal touch." We're proud of our record of service and



operating performance.* And now, we can proudly list religious broadcasters among those whom we faithfully serve:

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This plan will offer affordable group insurance protection for all members of the group.

Marconi didn't know about us. But now you do. Watch for the information packet coming soon about the NRB/PMF Group Insurance Plan. And, plan to visit with us at the Church and Media Exposition in Washington, D.C., February 7-10, 1982.

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Broadcast it.**

**PMF has consistently received independent insurance analyst A.M. Best's highest rating: A+ (Excellent).*

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Jerusalem, Jericho and Bethlehem, with all their reminders of the life of the Lord Jesus Christ.

From Amman, you may also explore dozens of biblical sites, including the Mountains of Moab; Mount Nebo (from which Moses



viewed the Holy Land); beautiful Byzantine early-Christian era churches; the Dead Sea; Aqaba, the Red Sea port from which King Solomon's ships departed with copper.

And here in Jordan the most fabulous outdoor museums exist—"walls of

stone" tell the story of ancient Jerash, the restored Roman-Greek city north of Amman. Three hours by car south of Amman you'll find Petra, the lost city of the Bible's Nabatean people, which was carved into red rock mountains . . . this is a tourist sight worth the trip all by itself.

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Program Producers Focus Workshops on Growing Spiritually and Professionally

Starting with the topic "Staying Spiritually Fresh," program producers will be holding a stimulating series of workshops at the NRB convention, February 7-10. The theme of the series, arranged by David Mains of *Chapel of the Air*, is improvement and expansion. Topics will include:

- Helping Your Listener Feel Involved
- Two Perspectives on Transition: Coming and Going
- An Agent: Friend or Foe?
- The Place of the Electric Church in Revival

The five moderators are enthusiastic about their subjects. Dr. James Earl Massey, speaker on *Christian Brotherhood Hour*, says the opening workshop will be relevant for any broadcaster who has "ever gotten weary in well doing." Mrs. Massey will join him for the discussion on staying spiritually fresh, bringing the perspective of those who

help make Christian programs possible.

Revivaltime speaker Dan Betzer will lead the discussion on listener involvement. Chairing the workshop on transition will be Norman Nelson of *The Morning Chapel Hour*. Noting that panel members will come from radio ministries that have "faced the possibilities and problems of changing leadership," Nelson says the workshop will explore why "some ministries thrive and others die with a change of leadership, the frustrations and fears faced by those coming and going, and the challenge of preparing a new generation of broadcasters."

Gil Moegerle of *Focus on the Family* will moderate the session on agency relationships, with panelists Norman Sper of *Grace to You*, Don Norman of *Old Time Gospel Hour*, Robert Straton of the Walter F. Bennett agency and Grace Jordan of the Johnson & Jordan agency. According to Moegerle, the emphasis will be on interaction between the workshop attendees and the panelists. The session will cover "the merits of in-house versus

outside representation" and "the various ways agencies charge for their services."

For the workshop on the role of the electric church in revival, David Mains will moderate. Panelists Myrna Grant of Wheaton Graduate School, Jim Wick of WMBI/Chicago, J. Randall Petersen of The Bible Newsletter and Dr. Harold Sala of *Guidelines* will explore "provocative questions," says Mains. Examples include:

- "Is the image of today's media ministers consistent with revival leaders of the past?"
- "Can media speakers, musicians and staff members be held responsible for personal righteousness?"
- "In the conflict of the kingdoms basic to this planet, which side—light or darkness—appears wiser in its use of the media?"

Significant Subjects for Commercial Operators Convention Workshops

Current challenges in local and national sales, audience

NRB representatives were in the center of the picture when the Broadcast Inter-Association Council gathered in Washington, D.C. in November. The group photo shows Kenneth Beachboard of the NRB Washington office and NRB executive director Ben

Armstrong seated at the table. (Beachboard is fourth from left; Armstrong is fifth from left.) The Council includes 24 national radio and television associations.



research, legal developments and computer applications will be the workshop subjects for commercial radio executives at next month's NRB convention in Washington, D.C.

Tom Wallace, convenor of the 1982 workshop series, describes it as "the best line-up of worthwhile workshops we have ever had for us commercial broadcasters." A veteran religious radio executive, now executive vice president of KFIA/Carmichael (California), Wallace points with pride to the roster of top professionals who will be workshop moderators and panelists.

Paul Hollinger of WDAC/Lancaster (Pennsylvania), Dennis Worden of KCFO-KAKC/Tulsa, and Richard Bott, Jr. of WFCV/Fort Wayne will moderate the sessions. Tom Wallace will chair the sessions on national sales and legal problems involved in broadcasting.

Maurie Webster of New York's Radio Information Center and Joseph Savalli of Savalli and Schutz agency will discuss how Christian stations are faring in capturing a share of national advertising. Taking the local perspective, Ed Mahoney of KGOL/Houston and Jim Young of KTOF/Cedar Rapids (Iowa) will be panelists for "Spot Sales: Fact or Fiction?"

Former FCC counsel Larry Secret of Kirkland & Ellis and communications attorney B. Jay Baraff will bring an update on current legal issues. Computer specialist Clifton Hall and Steven Vaughn of Chase Media will give advice on "In-house Computers: Plus or Minus?" Panelists for the workshop on audience measurements will be Rip Ridgeway of Arbitron and Tom Birch of The Birch Report.

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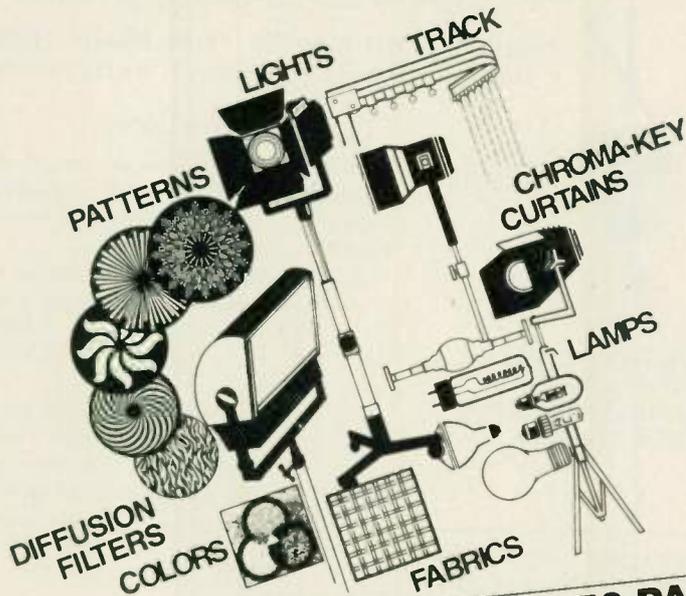
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NRB News

Library of Congress are some of the activities open to non-broadcasters attending the National Religious Broadcasters' convention, February 7-10, 1982 in Washington, D.C.

The NRB tours, arranged exclusively for wives, families, pastors and other Christian leaders, give convention attendees an opportunity to meet influential Washingtonians, perhaps even the First Lady.

"Convention registrants should purchase tickets now for the tours. Some of the popular events, such as the White House reception, require extensive pre-planning by both NRB and the Washington host," observes Kenneth Beachboard, head of the NRB Washington office and coordinator for the 1982 convention.

Tickets, which include transportation and fees, are \$15 per person for most events, \$25 per person for the White House. Order forms are available on page 75 of this issue, or from NRB at 201/575-4000.

TV Committee Plans Special Events at Convention

Religious television professionals attending the 1982 NRB convention in Washington, D.C., will have a variety of opportunities to meet people, exchange ideas and acquire information.

In addition to presenting 15 workshops covering every aspect of production, station operation and management, the TV committee has arranged three auxiliary events for TV delegates.

"We'll start with the TV breakfast Monday morning, February 8, at 7 am," says Jerry Rose of WCFC-TV 38/Chicago. Rose, who is second vice president of NRB adds, "The breakfast will be an occasion to greet video professionals from across the country."

Tuesday evening a gala reception will bring TV people

MEET THE

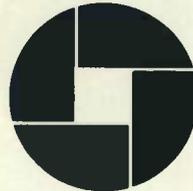
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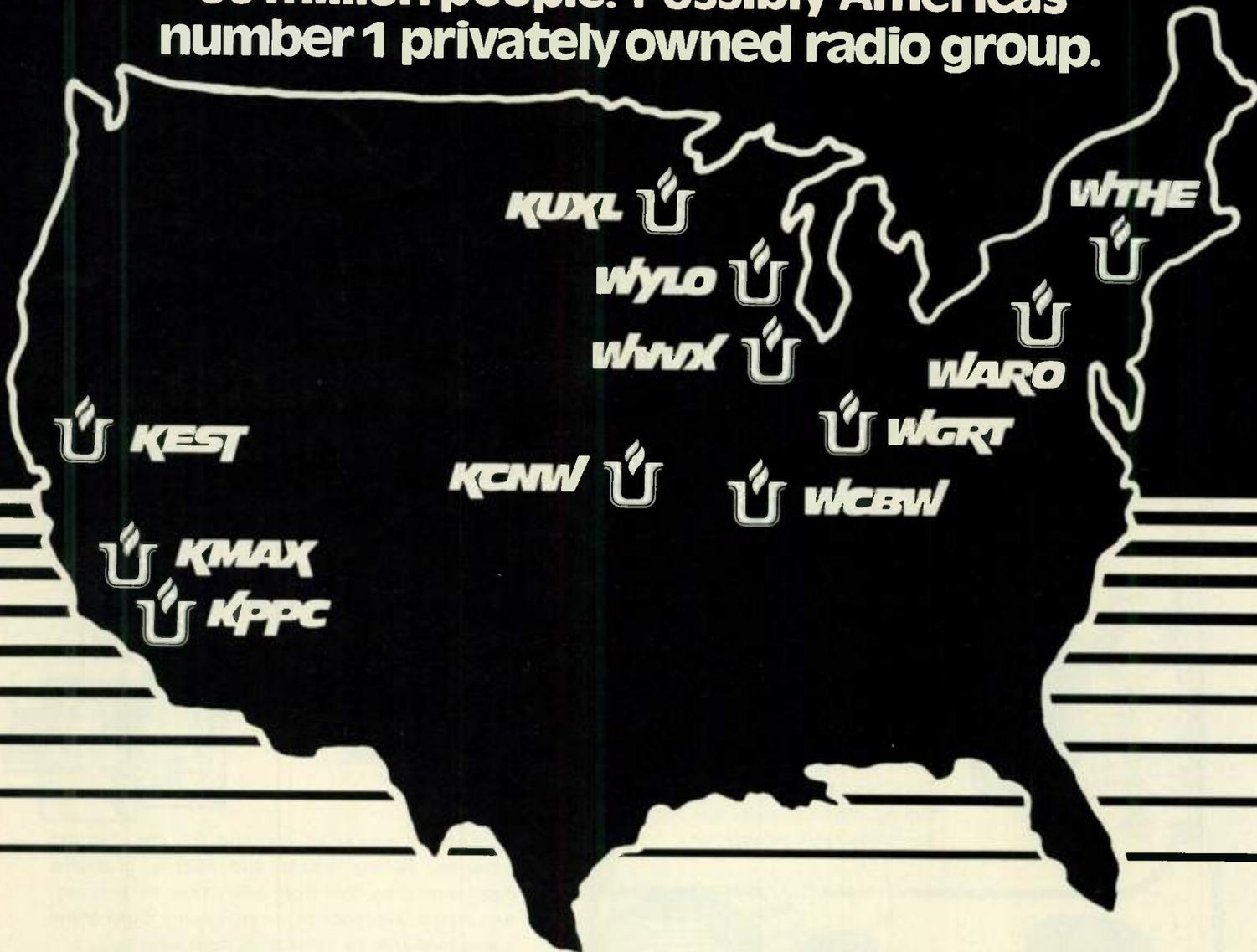
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(Sample entries below are not intended to be accurate; for illustration only.)

(Radio Stations)

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289 Mt Pleasant Ave, W Orange 07052
201-736-4806

OWNER: Family Stations, Inc 1966
PRESIDENT: Harold Camping
GEN MGR: Arthur Thompson
PROD MGR: John Banker
CLASS: Commercial, 36 kw
NETWORK: Family Stations, Inc

FORMAT: religious fulltime

(Program Producers)

The Billy Graham Evangelistic Assn

1300 Harmon Place Minneapolis MN 55403
612-338-0500

VICE PRES: George M Wilson
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executive Gary Moore of the Church of God (Anderson, Indiana), and public affairs director Robert Dugan of the National Association of Evangelicals will contribute expert views.

"Interaction with the seminar attendees will be more important than ever," says Edna Edwards, who has coordinated the series since its inception. "In response to many requests, the seminars will allow time for sharing. You'll have an opportunity to know how these respected men and women cope with the demands of modern life."

The Seminars for Christian Leaders are open to all non-broadcasters registered for the NRB convention, February 7-10, at the Sheraton Washington Hotel in Washington, D.C.

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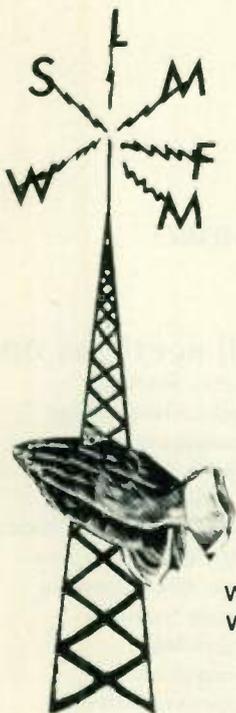
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2. Type all copy or print legibly.
3. Indicate the category Help Wanted, Professionals Available, For Sale, Services, Equipment Wanted, Business Opportunities, Miscellaneous, etc.
4. Job Wanted and Employment Opportunity ads may be purchased as listings. The rate is \$25 for 35 words including name and address. Additional words are \$ 20 each.
5. All other classified advertising is \$40 per inch.
6. If you wish to run the ad in more than one issue indicate how many times it is to be repeated.
7. If you wish to have a box number include complete instructions for forwarding replies. Add \$5 per ad.
8. Send copy, mailing instructions and check to:

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MORRISTOWN, NJ 07960**

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CBN University Graduate Schools of Communication and Education

Cablewave Systems, Inc.

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Calzone Case Co.

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Century 21 Programming

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Tours and travel

Christian Herald Assoc.

Christian Herald magazines and books

Christian Information Service

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Christian Resource Development Int'l

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Comsearch, Inc.

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Consortium of British Audio

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Cool Light Company, Inc.

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Crawford Broadcasting Company

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Criswell Center for Biblical Studies

Brochures related to CC

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David Green Broadcast Consultants Corp.

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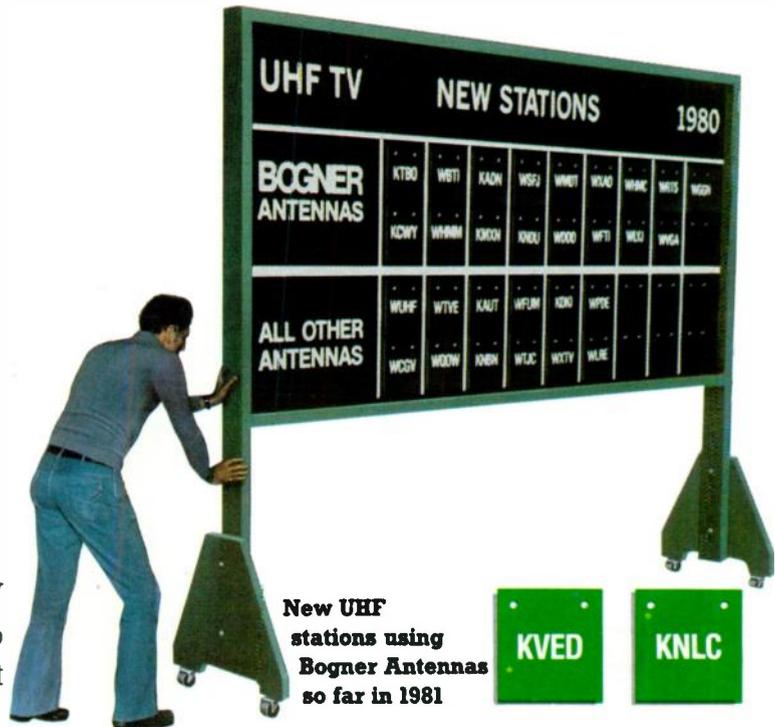
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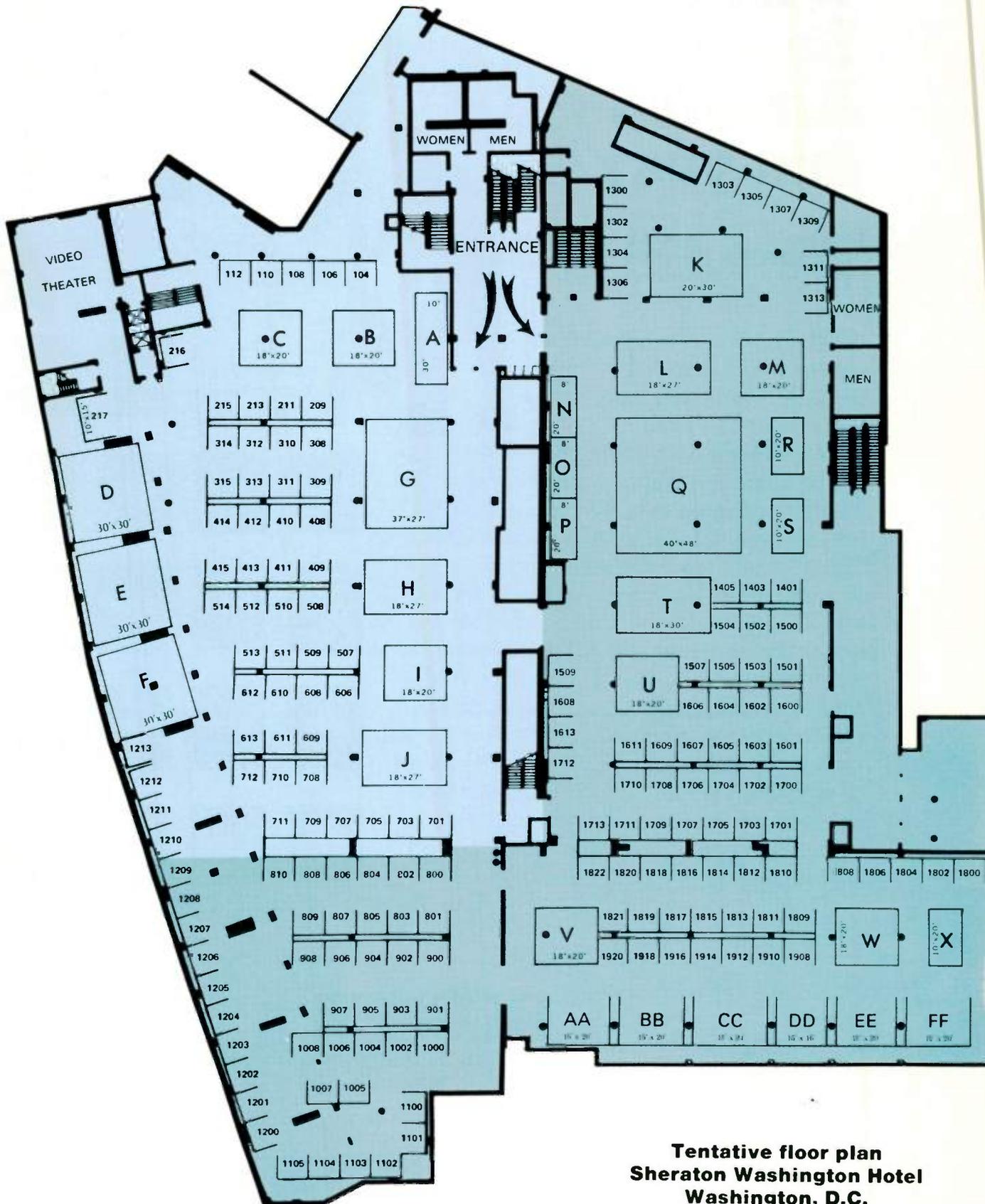
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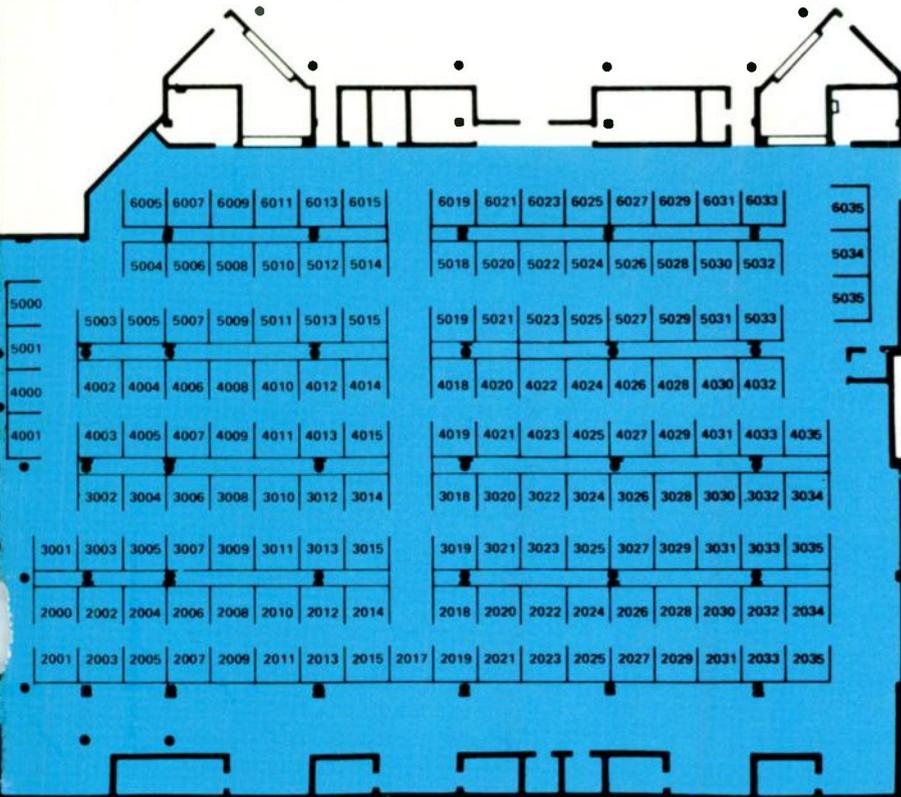
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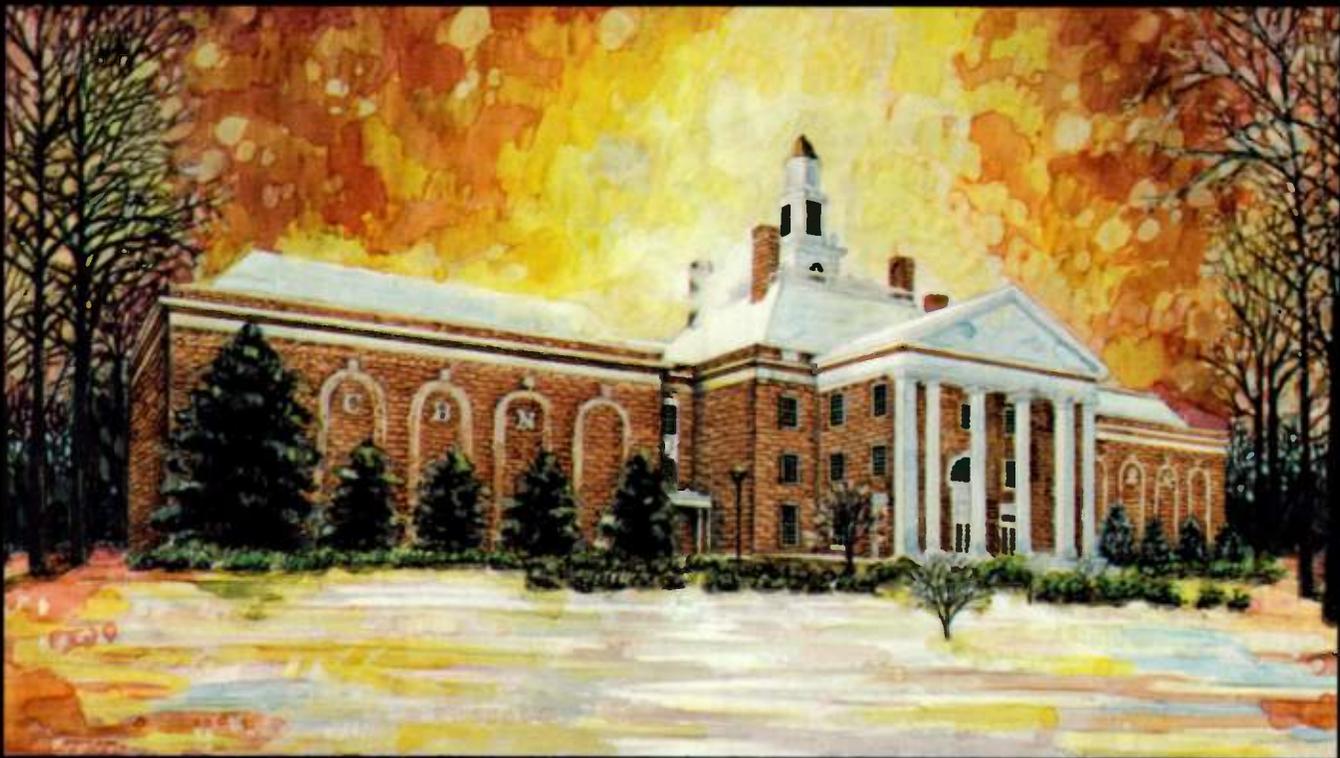
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