

RELIGIOUS BROADCASTING

The background of the cover is a photograph of the United States Capitol building in Washington, D.C., taken from an elevated perspective. The building is illuminated by the warm, golden light of a setting or rising sun, creating a strong silhouette effect against the bright sky. The dome of the Capitol is the central focus, with its intricate architectural details visible. The foreground is filled with the dark, silhouetted branches of trees, suggesting an autumn or winter setting. The overall mood is one of grandeur and historical significance.

Capital Influence

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Broadcasters to
Impact Their World

*What's 50 years
among friends?*

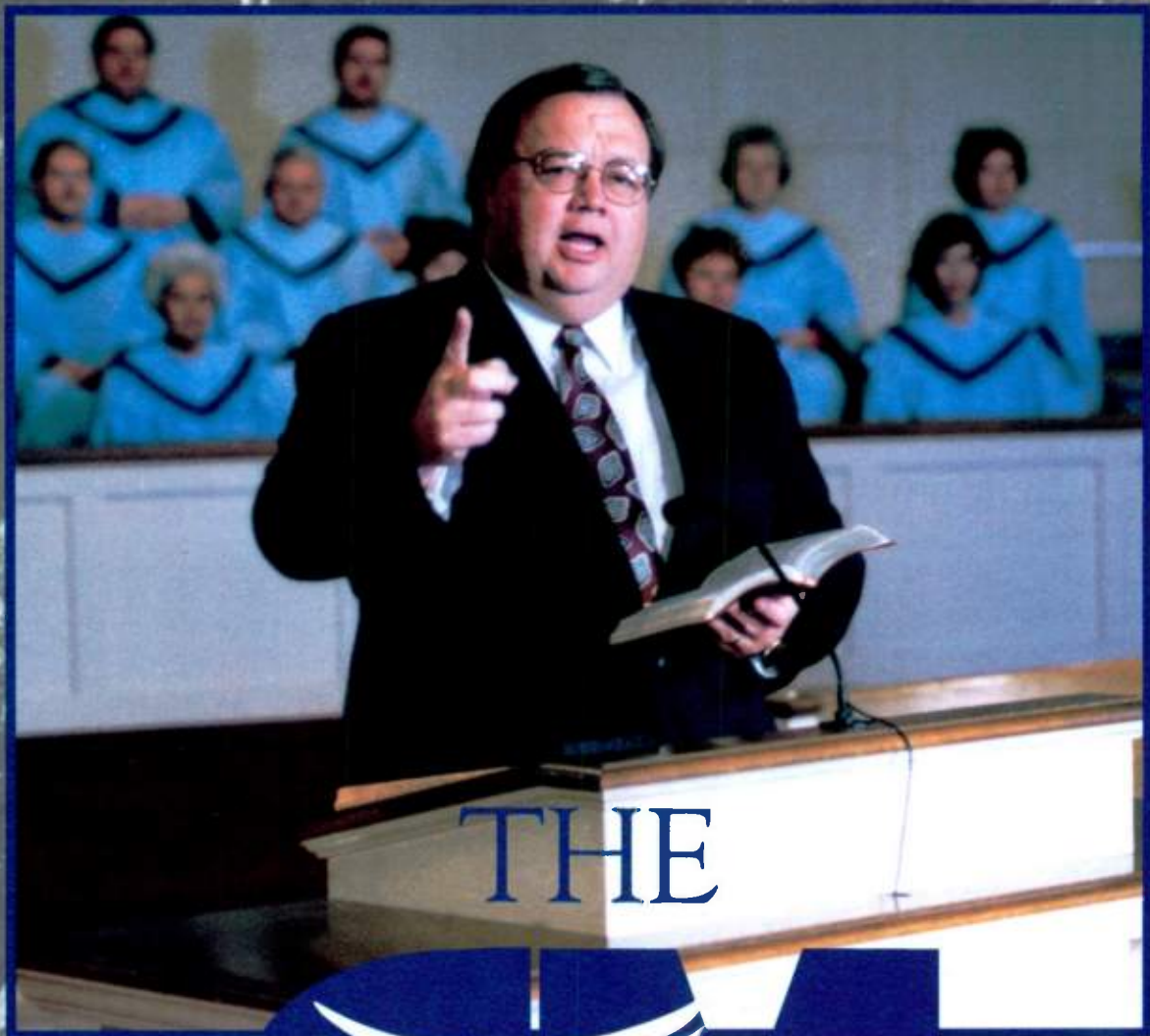
WAWZ 99.1

WAKW MAJESTIC
INSPIRATION
93.3 FM

CHRISTIAN RADIO
KPOF 910

PHOTO: CIRCA 1928. Alma White, Founder - Pillar of Fire Movement, The First Christian Radio Network.

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MANAGEMENT

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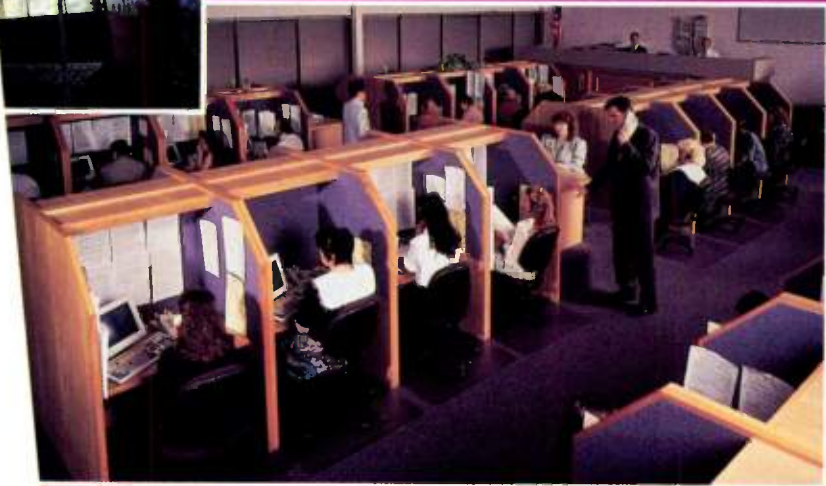
The professionalism of InfoCision's Christian communicators has been demonstrated again and again with the spiritual sensitivity that they have shown in their phone calls to our donors.

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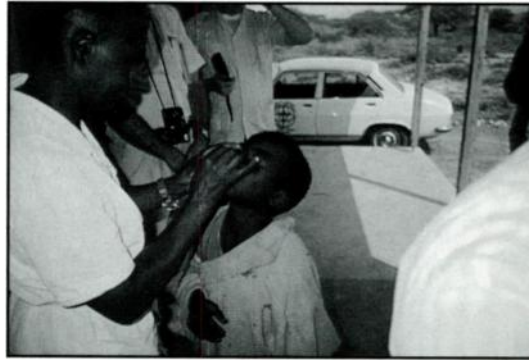
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Despise Not the Day of Small Things by Lor Cunningham

To this media consultant, the work of Christian Blind Mission International seemed a secret too well kept.

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by Leith Anderson

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by Whitney Wyckoff

At a time when condoms, but not Bibles, can be distributed within schoolhouse walls, a growing number of parents are choosing to keep their children home for school.

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FEBRUARY 1994

The Great Balancing Act

by Melissa Larson

Dual responsibility stress — that associated with daily balancing both family and career — is a familiar foe to many among Christian broadcasting's female contingent.

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In Support of a Little Fatherhood

The Family Research Council's latest campaign involves an idea quite radical in this era of single motherhood: children need their fathers.



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For 14 years, the JESUS Film has been telling the heart-changing story of Jesus Christ in the heart language of those who have never before heard it.

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Fresh Angles

by Mark Ward Sr.
If "putting faith into action" and "connecting with your audience" seem like hopelessly elusive goals, consider the audience-reaching power of a little social issues programming.

Angels of Deceit: We Alone Are Right by Richard Lee and Ed Hindson

The false and dangerous claims of cults and cultists must be viewed in the sure and certain light of the Truth.

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The Chancellor, the Grandmother, and the Talk Show Host

by Joe D. Davis

If he wanted to, former New York public schools chancellor Joseph Fernandez — promoter of the gay lifestyle and supporter of the infamous "Rainbow Curriculum" — could tell you just exactly how much impact one Christian radio station and a force of mobilized listeners can have.



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Five industry leaders offer their assessments of the Clinton administration thus far and theorize on what the past may mean for the future.

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The Task of a Christian?

by Mark Ward Sr.

Politics may make strange bedfellows, but what Christian broadcasters must decide is whether or not they make good food for on-air thought.



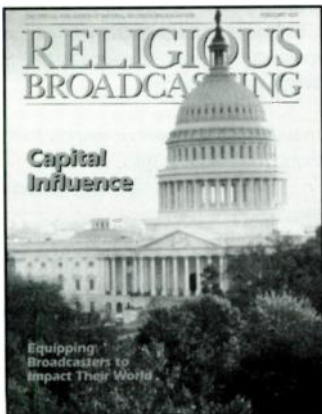
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Rush, Bill, and the Culture War

by Ken Myers

As the culture war wages, Christians must enter into battle armed with wisdom, intelligence, and an understanding of the world they seek to influence.

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Washington, D.C., Convention and Visitors Association

Capital Influence

Equipping Broadcasters to Impact Their World

As National Religious Broadcasters celebrates its 50th year, the religious broadcasting community returns en masse to Washington, D.C., for a time of refreshment, refocusing, and reunion. The familiarity of NRB 94's surroundings does not, however, lessen the urgency of its mission: to prepare Christian broadcasters for ever more effective service to a society which is daily in greater need of a Savior.

Government/Politics

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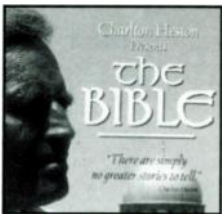
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RELIGIOUS BROADCASTING

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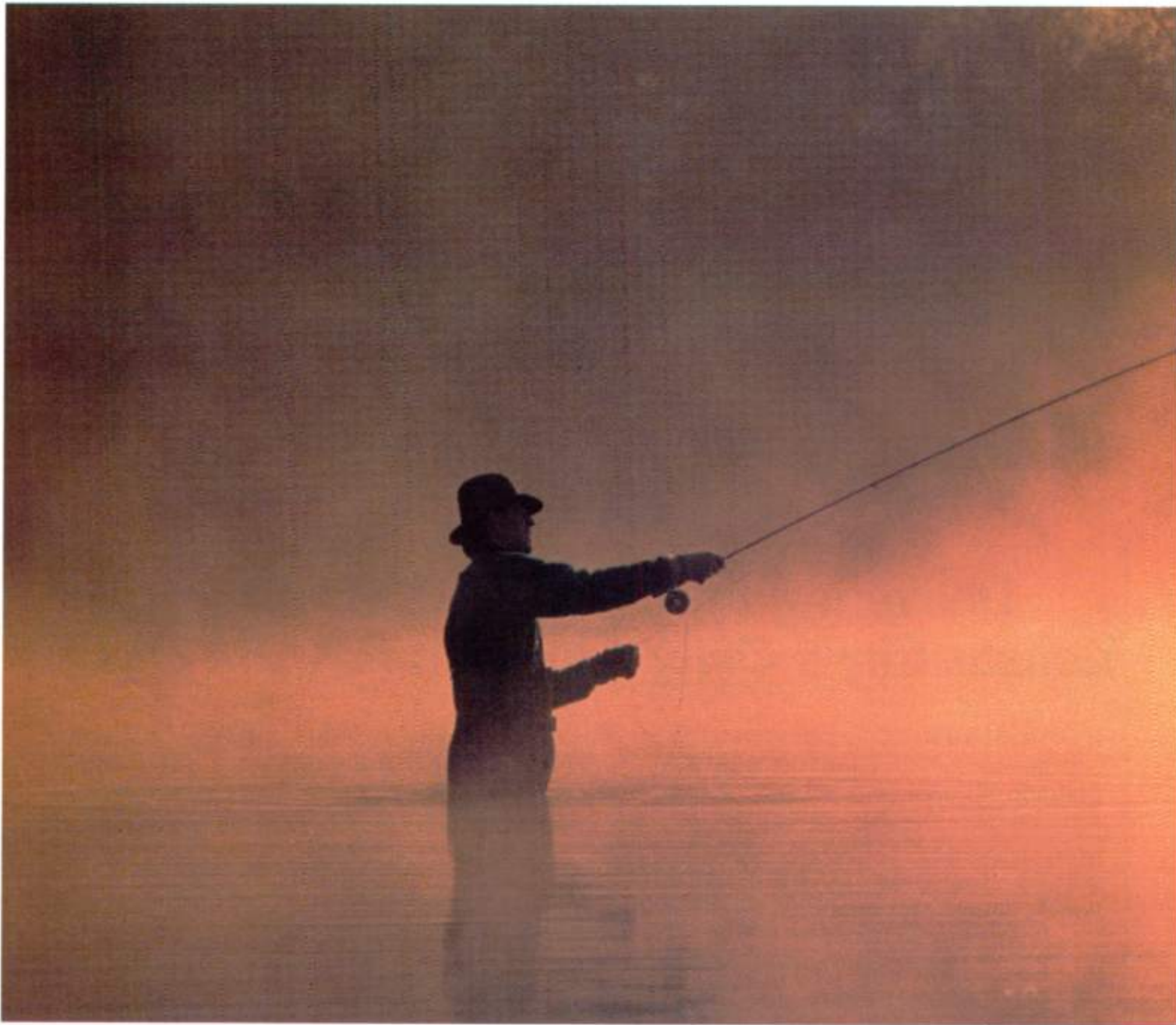
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Rich Bott
Vice President



The dedicated fisherman tirelessly strives to improve his *cast* until it is a thing of grace, efficiency, and accuracy.

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Because your message really matters, it really matters how you deliver it

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Ask **The Bible League**. We helped them create their "30 Days for China" integrated fund-raising campaign, which set records for new donors, money raised, and Scriptures sent.

Ask **Josh McDowell Ministry**.

The Bible Study Hour. Food for the Hungry. Orange County Rescue Mission. CityTeam Ministries of San Jose and Philadelphia. Ask any of our clients.

Or ask us directly. Discover how The Domain Group can help you extend the reach of your own ministry.

Give us a call. Or see us at the annual NRB conference, booth number 721, and get your free copy of our new guidebook, *Helping You Do Things That Really Matter*.

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David Clark's Farewell

For the past three years it has been my privilege to serve as chairman of National Religious Broadcasters (NRB). This opportunity for leadership came after serving on the board and executive committee for nine years.

I have had some wonderful experiences while serving NRB. The friendships and camaraderie of fellow broadcasters committed to using radio and television to bring the Gospel to the world is unique among Christian organizations. There is a calling to broadcast ministry which creates a bond of fellowship going beyond what is found in the typical professional group and these relationships transcend doctrinal differences and unite us with Jesus.

The opportunity to observe and learn from wise leaders, such as Bob Cook and Tom Zimmerman, and to work closely with men like Brandt Gustavson and Jerry Rose has been a special blessing to me. We have had to deal with some difficult problems during the past three years, but the counsel of these and other wise and godly men and women has proven to be a tremendous resource. Yet in the midst of this intense activity there has always been time for laughter, usually at our own weaknesses.

NRB has made major strides forward in the past three years. The comprehensive revision of our constitution and bylaws will allow us to move ahead in the next decade. The provision for standing committees of special interest groups within NRB means emerging developments can be recognized and brought into the organization. The chairmen of these officially recognized committees become members of the board of directors. This gives voice and vote to emerging leaders.

The move to Manassas, Va., from New Jersey not only saved substantial costs, but has made it possible to build a whole new team of professionals to serve the membership. The staff is smaller, but highly motivated and doing a great job under NRB President Gustavson's very effective leadership. Our staff can be on Capitol Hill within an hour and that proximity has allowed NRB's interests to be represented more effectively. The outstanding work our president and the staff has done in opposition of the so-called Fairness Doctrine is an example.

The combining of the Ethics and Financial Integrity Commission and the Evangelical Council for Financial Accountability (ECFA) strengthens the financial activities of our members and ECFA. NRB is an organization to promote Christian broadcasting and we have made a wise move to let ECFA assume the responsibility of self-regulating NRB members in financial accountability.

The past three years has seen the return of financial stability to NRB. This has been accomplished through careful control of all spending and an encouraging increase in the number of members paying an appropriate amount of dues on time. Gustavson and the staff deserve much of the credit for this significant turnaround. He has also been very effective in raising extra support for special NRB projects. The generosity of many of our members in giving to these special needs has been very encouraging.

Many have commented that the past few conventions have been characterized by a new emphasis on Christian broadcasting as a calling to ministry rather than the glitz and glamour of show business. NRB's role is to lift up Christ, not help create media stars. Our conventions must bring us into the presence of God, or they will become merely business and social occasions. We must leave with our call to ministry renewed and our visions clarified.

The emergence of the next generation of leaders in Christian broadcasting must be a top priority for NRB in the years ahead. I was greatly encouraged at the meetings of *Confederacion Iberoamericana de Comunicadores y Medios Masivos Cristianos* (COICOM), the organization of Christian broadcasters from Central and South America and Spain, who met in Panama last November.

As I step down as NRB chairman, my prayer for you is 1994 will be your most effective year of broadcast ministry.



David Clark is chairman of National Religious Broadcasters and president of KMC Media Inc., in Dallas.

David Clark

NRB

Congratulations To NRB On Your 50th Anniversary

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The logo for EL AL, featuring the letters 'EL AL' in a bold, stylized font with diagonal hatching. A small star is positioned to the right of the 'L'.

The Airline of Israel

(Circle 110 on Reader Service Card)

Welcome to NRB 94

From the advance registration numbers, this appears to be the largest annual convention National Religious Broadcasters (NRB) has had. I hope the 51st convention will also be our best.

What are the goals for this convention? First, to exalt Christ and His Word through messages, testimonies, and music. Second, to have an atmosphere conducive to warm-hearted and sincere fellowship around our Lord. Third, to foster a spirit of learning and bettering ourselves intellectually.

Fourth, to advance an exhibition which will open our eyes to new horizons with products and services. Fifth, to foster opportunities for business discussions and transactions, building our mutual efforts. Sixth, to build a spirit of loyalty to NRB and its work. And seventh, to rejoice together at what God has done in 50 years of building Christian mass media through our association. If we can attain these goals, we (NRB headquarters staff and leadership) will be very encouraged.

Please be faithful and punctual in your attendance at these sessions. It is very encouraging when each program begins with a full house.

Yes, NRB conventions have not been known to have brief sessions. Our programs tend to run two to two and a half hours in length. Although we have done some streamlining to shorten the time frame, I am bold enough to ask you to stay until the sessions, and the convention itself, are concluded. That way, you'll get the most from our meetings and be able to hear the voice of the Lord.

We are expecting numerous people from all across the globe, who are coming to learn, to be inspired, and to make new friends. Will you be careful to befriend our overseas visitors? They will be welcomed and you will be lifted. During the past year, I met many new friends from countries where using the media for Christ is a tremendous challenge. You can be a key in assisting them with their ministries.

I also want to encourage you to link hearts and hands in prayer and help with special overseas projects. Partnership is such a blessing to all involved. Could this be the time to select an overseas partner?

The workshops are especially planned to be of assistance to you in your work. These are rock-hard subjects which will be of value in the day to day challenges. I encourage you to carefully select your choices. If more than one of you are here from your organization or station, you should fan out, taking in several workshops on different subjects to maximize your convention time. Then after the convention, you can compare notes. Also remember that tapes are available of the workshop sessions at the convention.

Let me remind you to get your copy of the outstanding and newly revised *Directory of Religious Media*. It's a valuable tool you'll use repeatedly. Also the new book on Christian broadcasting, *Air of Salvation*, written by NRB staffer Mark Ward. It chronicles the 70-plus years of religious broadcasting and the contributions NRB has made in its development. Be sure to get your copy of these two vital tools.

You have spent time, money, and effort to come to this time of Jubilee. The prayer of our staff is that it will be everything you expect and more. If we can help during the convention, just let us know. If we don't have the answer, we'll find someone who does.

You are among the best friends of the Gospel. I'm proud to be associated with you.



Dr. E. Brandt Gustavson is president of National Religious Broadcasters and publisher of Religious Broadcasting.

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Truth Responsibility of Christian Journalist

Dear Editor:

I applaud Rob Gregory's timely call for a better understanding of the Christian reporter's responsibility to present clear truth to our listeners/viewers ["Socially Speaking," November 1993]. Moreover, the need for Christian analysis is a vital one, and I commend Family News In Focus.

Gregory is correct in asserting that the truth will not always win out; nevertheless, fairness and objectivity are absolute necessities for credible reporting. Balanced reporting at least makes the attempt to give both sides of an issue — including consequences — but ungodly viewpoints should be identified and never placed on equal footing with God's truth. A guiding principle for the Christian reporter.

The danger, however, is "Christian agenda" reporting, which is biased reporting regardless of whether or not it is reported from a Christian perspective. Too often our voice inflection or story placement reflects our worldview; this is unfair to the listener/viewer. It is not the reporter's job to inject his opinion.

We need the facts and we need the "truth." The answer then is clearly stated Christian analysis or comment. I will respect and benefit from godly opinion, but I need to know where the facts of the story end and where the opinion of the commentator begins. Our news presentation must be ethical in all respects.

Again, kudos to Gregory and his challenge that we stand for and present the truth.

Gordon Hall
assistant manager
WMBW-FM/Chattanooga, Tenn.

Christians Should Reassess Role In Russia

Dear Editor:

I have just read "Tuning In" from the November 1993 issue of *Religious Broadcasting*. I agree with Dr. Brandt Gustavson that Christians must reassess their role in the former Soviet Union.

During my work in Ukraine and my "working" tour of Russia in the summer of 1993, I saw many misplaced and misguided attempts to bring the Gospel to Ukraine and Russia. Many Christians have misused their freedoms, and others who call themselves Christians have caused problems.

Our students in Ukraine were rather suspicious of us until they were able to determine

our purposes and plans. Cults have also made the problems worse. I pray you will be able to assess the present needs and recognize the necessity of good culture analysis in his [Gustavson's] coming trip to Russia.

Dr. Daryl Vander Kooi
communications department chair
Dordt College
Sioux Center, Iowa

Reader Says KLGTV Not "Christian" Station

Dear Editor:

I took umbrage with the reference to KLGTV/St. Paul, Minn., ["Trade Talk," October 1993] as a Christian station. It has every bit as much violence and women running around in their und[erwear] as any "secular" station. Most of the "Christian" programs it does carry are dubious at best — Kenneth Copeland, Arnold Murray.

I don't think it would even qualify as a family station. With the likes of Joan Rivers and *Wavelength* (which recently had a [show] extolling witchcraft), it causes me to think that the station's rating system is like Pilate washing his hands before delivering Christ over to be crucified.

Scott Todd
Stacy, Minn.

Spring Arbor College Also Center of Preparedness

Dear Editor:

It has been my pleasure and challenge to be in religious broadcasting for 30 years at Spring Arbor (Mich.) College. While students at the school (WSAE/KTGG) have been fortunate to receive recognition for winning awards in audio production and Dr. Tom Ball and I have been active in the National Religious Broadcasters (NRB) organization, Spring Arbor College never gets recognized for being what it is.

I am slowly developing an inferiority complex as this institution does not get the recognition it so richly deserves. *Spring Arbor College is a center of preparedness*, as defined by *Religious Broadcasting* in "Centers of Preparedness," November 1993.

I have no quarrel with the institutions spotlighted. They are excellent institutions and I know many people associated with them. The November 1993 issue of *Religious Broadcasting* was a great issue.

Thank you for spotlighting higher education, just consider and recognize Spring Arbor Col-

lege before I retire in a few years.

*Carl Jacobson
director of broadcasting
Spring Arbor College
Spring Arbor, Mich.*

[*Editor's note: Spring Arbor College was not deliberately left out of the universities and colleges highlighted in the November issue. In the future, we plan to expand our school listing.*]

Magazine Should Update, Have Unbiased Reviews

Dear Editor:

I have been familiar with *Religious Broadcasting* for more than 20 years. Generally speaking, I've been grateful for much of what has been published and have felt that the magazine was constantly progressing.

However, it seems to me that since your move to Virginia, the magazine has taken a giant step backward. There are two areas which I believe have radically degenerated — one graphic, the other ethical.

Graphically *RB* has become a sterile, lifeless bore. Due to desktop publishing advances, today many local church bulletins have more artistic sense, more that makes the reader want to read them than does *RB*. For the organ of evangelical broadcasting to so completely ignore the importance of the eye gate is a phenomenon I cannot understand.

More importantly, in Harry Conay you have a "book reviewer" who seems to be totally unable to separate himself from his anti-charismatic/pentecostal bias. Actually in his case, it seems more like a prejudice than a bias. . . . [Many] Christians . . . include the regular use and corporate manifestation of tongues speaking.

Over and over again, Conay has chosen to review books which hold the antiquated dispensational view that would seek to negate tongues and interpretation as biblically viable vehicles through which God's people pray and through which God speaks to His people. Plainly, in that the Bible clearly indicates this is a part of the life of the believer, the onus of proving otherwise is on the one who does not believe the Bible. Nevertheless, I don't believe "The Book Shelf" column is a proper place for such a crusade to be pursued. . . .

Conay's unethical, one-sided approach to "book reviewing" is a blemish on your magazine. Fortunately, the move of God is so great today, so widespread, and transdenominational that nobody is likely to be influenced by Conay's myopic writings. Still, you would do well to

seek a reviewer less likely to antagonize the constituencies which you purport to represent and serve.

*Dennis Alan Miller
Plainfield, N.J.*

Change Beneficial to Broadcasters

Dear Editor:

Don't fear change. When television was introduced to the American public, the church leaders called it a one-eyed monster, . . . a tool of the devil. When President Jimmy Carter introduced legislation that allowed minorities and women to have a presence in the communications airwaves of America by opening the ownership of frequencies to them, the church added its voice to the lobby to stop his law.

When technology was introduced that threatened already established radio and television enterprises, lobbying was done to retard the maturation of this technology. Fear caused those already in business to try to safeguard their businesses against progress. Then some investigated and found that this technology was not a monster, but, if handled correctly, could spread the Gospel and make money at the same time.

Now we are faced with another issue that looks like it is straight from the pit — the Fairness Doctrine. On the surface what it says is that if we preach the Gospel, the opposition should be able, over our airwaves, to give their view on the subject. . . .

Fellow owners and broadcasters, perhaps we are in this place just for such a time as this. We cannot stop preaching the Gospel. Gear yourselves up, gird up the loins of your minds. . . . I hope that we do not repeat our history of fearing change and being on the wrong side of the social issues facing our nation. There are so many other issues our money could better be used to address.

*Rev. Clara Crocco
The Church of the Open Door Ministries, Inc.
Clayville, N.Y.*

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Manassas, VA 22110
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The New...

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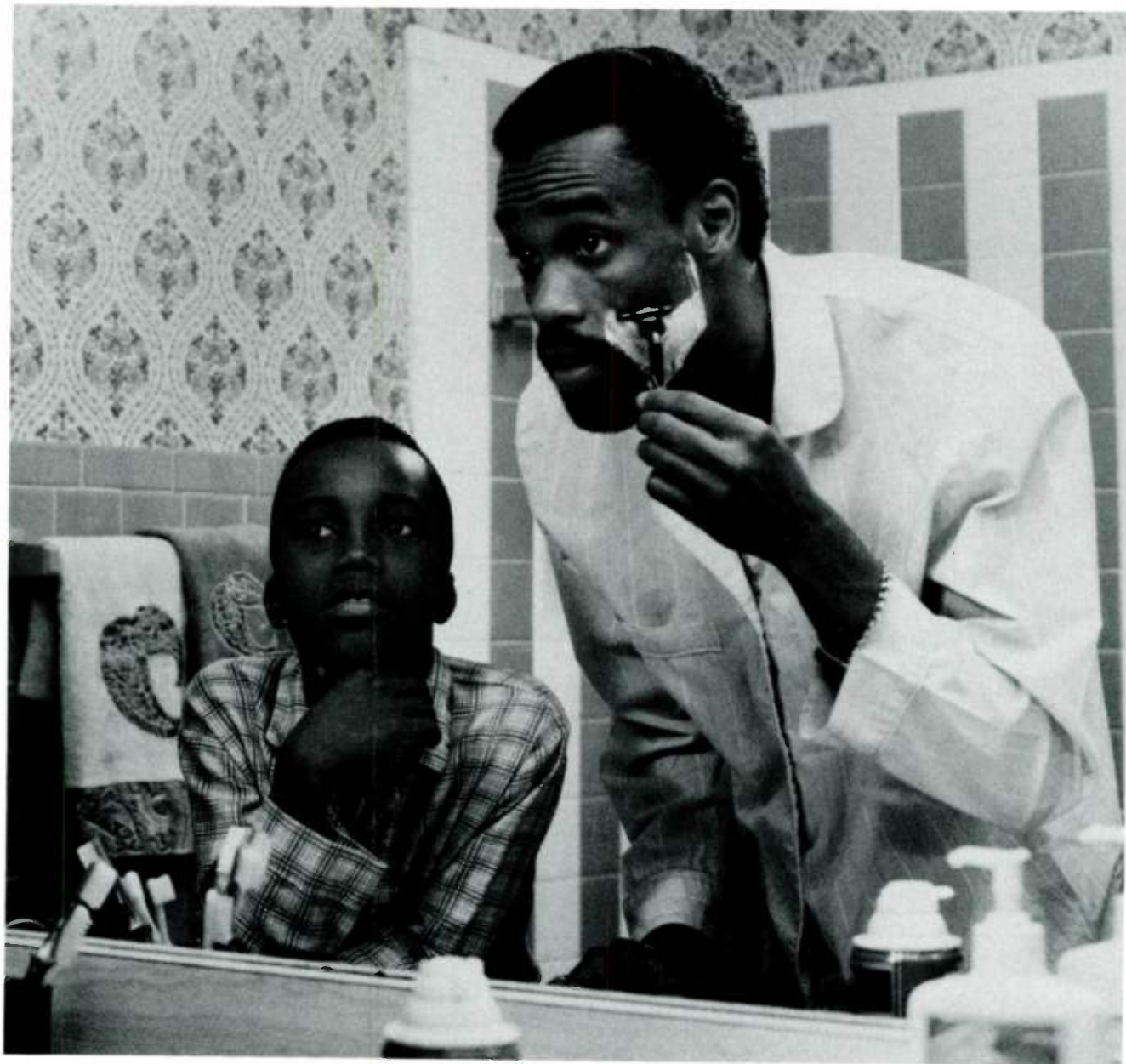
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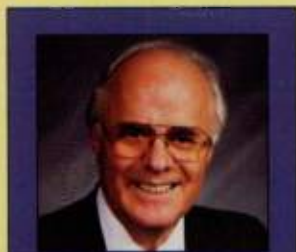
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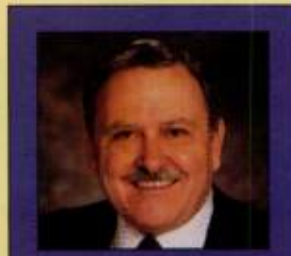
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SERGEI KRIKALEV HAD CONVICTION, STABILITY, success, fame, and fortune. From the city of Leningrad, he was a member of the Communist party, a citizen of the Union of Soviet Socialist Republics, a follower of President Mikhail Gorbachev, and a highly privileged cosmonaut. He earned a lucrative 500 rubles per month.

In April 1991, Krikalev was lifted into space for four months of orbiting around Earth. After he was launched, huge changes collapsed the nation he left behind. Most frightening was the failure of the technical system to bring the cosmonaut back to earth. The four month termination date came and passed without anyone to bring him down. Krikalev stayed in orbit for a total of ten months.

He must have felt good when he came home, stepping on solid ground for the first time in nearly a year. But his country no longer existed. Mikhail Gorbachev had been replaced by a previously marginal politician named Boris Yeltsin who was now president of the new nation of Russia. The Communist Party was out of power and in disrepute. Krikalev's hometown of Leningrad was renamed St. Petersburg. His 500 rubles-salary was significantly reduced by inflation and was not enough to buy a hamburger at the Moscow McDonald's. There was no turning back to the old ways, whether Krikalev wanted to or not.

Sergei Krikalev's true story is a parable for us all. All who live through the end of the 20th century and the beginning of the 21st century are experiencing the greatest era of change in human history. Some have chosen to call this time a "hinge of history" because society as we know it is swinging in completely new directions.

Laughing No More

Social analysts and commentators are struggling and stretching to describe and explain all that is going on. Some claim there was more change in the first 90 years of the 20th century (1901-1990) than in the previous 1900 years combined and that there will be more change in the final decade of the 20th century than in the first 90 years of the century. Others claim that human knowledge is doubling every two and one-half years.

A 1993 television special celebrated the 25th anniversary of *Laugh-In*. One of the segments from the weekly comedy show was "News of the Future." Comedians Dan Rowen and Dick Martin pretended they were newscasters, telling the most farfetched and impossible jokes as if they were the actual news in some distant future. The 1968 news of the future included predictions that Ronald Reagan would be president of the United States from 1980 to 1988 and that the Berlin Wall would fall in 1989. We now live at the end of a century when yesterday's jokes have become today's history.

Yogi Berra, who always strikes the obvious, said that "when you come to a fork in the road, take it!" There is a profound sense that we have all come to a fork in history's road, and one way or the other, we must take it.

Pretending there are no changes will not stop

change. It is far better to become modern sons and daughters of Issachar. One thousand years before Christ, there was tumult in Israel. The people had to choose between loyalty to King Saul on the throne and David, who aspired to the throne. Both were anointed by God. Imagine the confusion of the average Israeli.

I Chronicles 12:32 says that "the sons and daughters of Issachar understood the times and knew what Israel should do." Their number was small — only 200 — compared to the national population. But that's the

Shifting Shadows

way history often works, with a small number understanding cultural changes and knowing what to do.

Caution: Reconstruction Ahead

The global changes of the past ten years are reordering the world. These changes have caused an epidemic of fear, excitement, and uncertainty.

Surprisingly, religion has become very important. Many of the major news stories have religious themes.

"The prophetic role in the Bible is not the rejection of culture but the pointing out of sin within that culture."

Last year's top stories included religious/ethnic civil war in the former Republic of Yugoslavia, the bombing of the World Trade Center in New York by Muslim radicals, the showdown near Waco, Texas, with David Koresh and the Branch Davidian cultists, and the combination of continued conflicts and proposed peace in the Middle East between the Jewish state of Israel and its Arab neighbors.

The rise of worldwide fundamentalism is

explained by a fear of change. Those who cannot understand or deal with all that is happening are returning to their ethnic and religious roots. Fundamentalism is not just a phenomenon of Islam and Christianity but of all world religions and even animism.

Christianity has often flourished in periods of upheaval. Those previously resistant to the Gospel become open because of the disintegration of their

Christians, commenting that God is sweeping the world with a work of the Spirit greater than ever before — everywhere except North America. In the United States, we average 50 to 60 church closings each week.

Christians as a percentage of the population have remained largely unchanged for decades.

This is a time of restructuring of the American church. The traditional centers of influence are declining, including denominations, colleges, seminaries, and many parachurch organizations. Megachurches averaging more than 2000 at worship each weekend are increasingly influential. They are the trendsetters for much of American Christianity.

Generational change is evident in Washington, where the 45-year-old Bill Clinton replaced the 68-year-old George Bush. Beyond the obvious differences of political parties and philosophies are generational differences of style. You can hear it in music preference, see it in the role of the first lady, and feel it in a baby boomer leadership approach.

For most of American history, leadership has been in the hands of men in their 50s and 60s. However, the generation of men going into their 50s and 60s in the 1990s is very small, due to a low birth rate at the end of the Depression and during World War II. That generation appears to be one of fewer numbers and reduced leadership skill, a generation more prone to manage the dreams of the older generation than to dream new dreams. As a result, American society is jumping from leadership by men in their 50s and 60s to leadership by men and women in their 30s and 40s.

Behind Church Doors

What has already begun to happen in society at large will increasingly impact churches and religious organizations.

While the "priesthood of the believer" was a central tenet of the Protestant Reformation, the idea never really came to fruition. Protestant clergy have been a segregated class almost as much as priests. The control of ministry has been in the hands of the professionals. That, too, is changing.

The Roman Catholic Church is leading the way in

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Current estimates of new Christians are 20,000 per day in China, 20,000 per day in Africa, 10,000 per day in South America, and 70,000 worldwide each day. There are 50,000 new churches started each year in South America alone.

Analysts are amazed at the millions of new

Continued on page 22



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SHIFTING SHADOWS . . .
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that change. With 41 percent of parishes having no resident priest, there is a growing reliance on laity to minister. *Notre Dame* magazine reports that since rules forbid the consecration of mass by laity but permit teaching of the Bible, a global shift is taking place in the Roman Catholic Church, from the centrality of the sacrament to the centrality of the Scriptures.

Another powerful force in our changing society which has affected the church is increased polarization and segmentation. The polarizations are between minorities and majorities, between the young and the old, between the rich and the poor. One of the great church polarizations is between those who prefer traditional music and those who prefer contemporary styles. This issue can be as divisive as the doctrinal and denominational schisms of past generations.

Segmentation is a familiar concept to religious broadcasters. Radio listeners can scan the FM or AM dial in any major metropolitan area and hear the segmentation by language, lifestyle, age, and economics. Very few stations have been able to retain a broad audience. Listeners choose their one or two favorite stations and are largely unaware of what else is available.

Many believers are so overwhelmed by the changes in society that they are retreating and building fortress walls. They become increasingly dogmatic about ministering today and tomorrow as they ministered yesterday. They are affirmed by a shrinking group of those who agree with them and join them in retreat and isolation.

At the same time, there are Christian leaders, new paradigm churches, and parachurch organizations which are seeking to understand the changes in society and to adopt the contextualization approach Paul sets forth in I Corinthians 9. Some are seizing the opportunity; others are changing through fear of extinction. Whatever the impetus for change, these groups are networking with each other to discover new methodolo-

gies of effectively reaching this generation.

Searching for Something

People everywhere are looking for help to understand and cope with the changes around them. Much of what people read in books and magazines and much of what they hear and see on radio and television becomes part of an effort to make sense of change and to know how to live.

The majority want fortification. They choose to withdraw into

"Many believers are so overwhelmed by the changes in society that they are retreating and building fortress walls. They become increasingly dogmatic about ministering today and tomorrow as they ministered yesterday."

churches and homes where they feel they can still have control over their lives. There is enormous popularity in "cocooning" — home shopping, home delivery, home schooling, home security, home workplaces. Often those who fear the worst are attracted to media which substantiates and expands their fears.

Some hope that God will use the current wave of societal change to accomplish providential good, widespread evangelism, and renewal of the church. This segment of the population is less concerned with fortification and more concerned with seeking God's guidance in order to capitalize on change for the expansion of His kingdom. This group feeds on broadcasters, books, speakers, and churches which communicate hope, encouragement, and enablement.

A key element in deciding which approach to take is the Christian's theology of culture. Do we perceive culture to be friend or enemy of the Gospel of Jesus Christ? Those who perceive culture to be

the enemy tend to become separatists; those who see it as a friend tend to become contextualists. (Understand that "culture" does not refer to that which is sinful in society but refers to the "organized ways in which people relate to one another." Remember that there was culture in the Garden of Eden before the fall. God communed with Adam in the cool of the day — a patterned way of relating.)

The wonders of the incarnation taught in John 1 include the Son of God "dwelling among us," which means relating to us in our culture. The biblical pattern is to use culture as a means to accomplish the purposes of God. The prophetic role in the Bible is not the rejection of culture but the pointing out of sin within that culture.

Those who are serious about understanding the changes in our society and about relating positively to them might do well to consider the following suggestions:

*** Build networks.**

Networking is using informal relationships to share information and to enable one another to be effective, and it is happening more and more, particularly in business. Even arch rivals IBM and Apple are working on joint projects. The United States and Russia are considering joint space ventures.

There has, within the Christian community, been a shortage of networking and an abundance of independence. One observer claims that in the 1940s, most evangelical leaders knew one another even if they were in different fields of ministry. Today, there is minimal acquaintance — much less networking — between Christian educators, broadcasters, denominational leaders, and pastors.

Informal networks which have crossed denominational and ministry boundaries have grown through the pro-life movement, the prayer movement, and the community Bible study movement. This has been a grass-roots phenomenon from the bottom up. Increased networking for ministry effectiveness will come as leaders network as well.

Peter Drucker, the father of modern management, argues that a primary strategy for renewing soci-

ety is to "build on the islands of health and strength." Networking is a means of finding the healthy and the strong and building upon them. It is churches learning from broadcasters through joint ministry projects. It is broadcasters going to individual churches (especially churches markedly effective in relating to and reaching their cultures) and learning from them.

*** Relate to the experiential.**

The generation born after 1950 is more experiential, less deductive, more inductive, less cerebral, less propositional, and more story-related than those which came before it. It is a generation that likes Jesus' style of telling parables but which struggles to identify with analytical outlines.

To win and disciple this generation does not mean all story-telling. But it does mean an approach which is heavy on experience. Members of this generation want to know the Bible, but they also want to know that the Bible is working in individuals' lives. Tell stories. Spotlight heroes. Report positive, credible examples. Use the approach of Hebrews 11 and cite example after example of men and women who live by faith. Do not be afraid to include the powerful experiences of "suffering but triumphant" non-North American Christians who prove that disciples can have great joy without Western comforts and rights.

Ask listeners and viewers, "What did you experience?" That is a more meaningful question than "What did you learn?" or "What did you like or dislike?" As a pastor, I know that the ultimate test for those who come to church is not the ability to recite the sermon but the conviction that "I met God in this place today." An older generation tends to think in terms of learning content first and then experiencing God out of the content learned. A younger generation tends to think of experiencing God and then learning content out of the experience of God.

*** Give permission and protection to change agents. To be**

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Ken Canfield is the executive director of the National Center for Fathering, a research organization founded to "turn the hearts of fathers to their children." A best-selling author, speaker, and spokesperson in all the Christian media, Ken is the featured speaker on "Today's Father."



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effective in the future will require change in the present. But change will never come if persons in the church or other organizations who are agents of change are stifled. Martin Luther was effective in the Reformation because he was protected by a secular prince who wouldn't let the church authorities stop Luther.

Every organization should ask who its change agents are. Every organization should ask who will protect those agents from the staff, board, and constituency. Often the "protector" and the "permission giver" is a godly long-term leader who has power and honor in the organization. This leader uses his influence to encourage and protect the change agent who will lead others into tomorrow.

*** Count Roman Catholics among evangelicals.** The once-clear lines between Protestants and Catholics have been significantly blurred. There are many Protestants who share nothing in common with evangelical Christians, while there are many Catholics who have a great deal in common with evangelical Christians.

Broadcasts and networks which include Roman Catholics both as target audiences and as fellow believers take advantage of a reality which is well-known on local levels. Neighborhood Bible studies and Christian social action groups long ago dropped the barriers.

*** Expect an expanding role for women.** Evangelicals may have experienced a disproportionate backlash to feminism in the United States. In any case, there is certainly a more conservative understanding of the role of women among evangelicals. We are far more likely to base our conclusions on the role of women on biblical study than on social trends.

However, it is important to understand that there has been and will continue to be an explosive expansion of women's roles in American society. Adults under 50

have a broad experience base of men and women working together and treating one another as peers. Men increasingly perceive women as colleagues and equals. Women are increasingly comfortable and self-confident in their new roles.

The reality is that many theological positions will change to conform with social realities. While no broadcaster, pastor, or Christian leader should compromise biblical conviction because of social trends, it is helpful to define boundaries on one's convictions and to be flexible in changing practices which grow out of tradition rather than conviction. Since the majority of church members, book readers, and broadcast listeners and viewers are women, every effort should be made to incorporate women in key decision-making and communications roles.

*** Lower barriers between Pentecostals and non-Pentecostals.** Non-Pentecostals have been significantly influenced by Pentecostals in style of worship, music, the concept and importance of spiritual gifts, and the reality of spiritual warfare. Pentecostals have been significantly influenced by non-Pentecostals in the value of education and in relationship to mainstream American society. In other words, both sides have seen considerable movement toward each other. Churches once divided have increasingly integrated Pentecostals and non-Pentecostals together in ministry.

This barrier-lowering trend has been caused, in part, by the growing hostility many segments of society show toward evangelical Christians. Where once we had the luxury of not getting together, much less getting along together, we now must place more emphasis on what we have in common than what we do not. This is a trend which must only continue and deepen if believers are to truly impact a changing world.

Leith Anderson is senior pastor of Wooddale Church in Eden Prairie, Minn., and the author of such books as *Dying for Change* and *A Church for the 21st Century*.

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by Mark Ward Sr.

WHETHER IT'S ABORTION, gay rights, state prison reform, or local crime, Christian stations and program producers that cover today's top social issues can boost ministry *and* listenership. "But the key," says station manager Sue Bahner of WDCW-AM/Syracuse, N.Y., "is programming that connects with the everyday lives of your audience."

For Bahner, that means a compelling "talk" format coupled with fresh angles that bring national issues into local perspective. "It's a mistake to drop your public affairs coverage, which many stations did after the FCC deregulated the license renewal process," she advises. Social issues programming is a way Christians can challenge each other and broaden their outlook, Bahner adds, "and show the world we care about our community. And the talkshow format provides an avenue for two-way communication with listeners."

Her advice is echoed by general manager Char Binkley of WBCL-FM/Fort Wayne, Ind. As a noncommercial station and ministry of Taylor University, "We wanted to build bridges with our audience," she explains, "and talk radio on issues that impact our listeners let us establish a real dialog with them and allowed us to get involved with their lives in a real way."

For their part, Christian broadcast ministries are finding that social issues coverage is striking a responsive chord in evangelical audiences. At Dedication Evangelism, founder and director David Virkler says the ministry, which is based in Towaco, N.J., formerly produced a weekly magazine-type program. But when a regular news segment proved the most popular part of the half hour, Virkler switched to an exclusively issues-oriented 14-minute format.

The Word and the World airs today on 45 radio outlets, while Dedication Evangelism also supplies, free via telephone feed, a 1-

minute *NEWSpoint* daily commentary that receives about 1000 airings per month. "The issues emphasis has given us a real impact in helping Christians apply Biblical truths while also enhancing our evangelistic outreach," reports Virkler.

For Wanda Franz, president of the National Right to Life Committee (NRTL) in Washington, D.C., social issues are at the top of her agenda. And producing the 5-minute *Pro-Life Perspective* daily radio broadcast enables her organization to "increase our effectiveness, not only by getting more coverage, but by showing people we care."



Fresh Angles

Each segment probes issues such as abortion, euthanasia, and healthcare "not just as general news," Franz explains, "but with an emphasis on human interest and real people." For a movement often characterized by critics as having more concern for fetuses than for women, *Pro-Life Perspective* lets NRTL counter criticism with programs that demonstrate true Christian compassion.

In the same way, when Christian broadcasters cover social issues, the secular culture — which often decries evangelical Christians as more interested in heaven than earth — can "see us reaching out," Franz contends, "and see that we're concerned about the world and are putting our faith into action."

Active Listening

Along with an enhanced outreach and a more positive community image, Christian stations and broadcast ministries agree that social issues programming offers practical benefits. Compelling coverage attracts new listeners, they say, even as it energizes the current audience. And all that translates into higher ratings, more listener loyalty, and — for noncommercial broadcasters — a strengthened base of donor support.

"Issues-oriented programs, especially talk radio, promote 'active' listening," suggests Al Ross, national director of syndication services for the USA Radio Network. The Dallas-based news and programming service boasts more than 300 affiliates, of which about half are Christian outlets. Ross says these stations report to him that "active listeners" are more likely to patronize local advertisers or become ministry donors.

Asked if issues-oriented programs succeed on stations with a primarily music or preaching format, Ross points out his network's daily news reports and talkshows — including the 90-minute *Point of View* national call-in program with USA Radio president Marlin Maddoux — are carried by all types of Christian outlets.

"The determining factor is not whether you're a news/talk station versus an inspirational or a music station," he claims, "but if you're an 'active' station."

Other program producers, including Franz and Virkler, agree their broadcasts are picked up by a variety of Christian formatted stations. "The common denominator is a commitment to carrying social issues programming, regardless of the main format," says Virkler. "My experience is that only a minority of stations that carry *The Word and the World*, less than 25 percent, do so only because they 'have' to air at least some news."

At Concerned Women for America, Washington, D.C., where Carmen D'Arcy is producer of the

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FRESH ANGLES . . .
Continued from page 26

26-minute *Beverly LaHaye Live* call-in program, the daily broadcast strives for "cutting edge coverage of pro-family issues." Now heard live via satellite on some 90 outlets nationwide, the show draws good response from "music or Bible teaching stations, as well as those with news/talk formats," reports D'Arcy, who believes "all Christian media have a calling to keep Christians informed."

Though WBCL, for example, airs Christian music 80 percent of the time, Binkley says that covering social issues is a key component of the station's mission. Similarly, manager Marvin Sanders of WAFR-FM/Tupelo, Miss., describes his station as an "inspirational" outlet offering 70 percent music — but with a vital commitment to issues-oriented programs. The station, which is owned by the American Family Association (AFA), produces

two talkshows including the nationally syndicated *AFA Reports*.

Air time given to news and issues could as easily be devoted to preaching, teaching, or music — and thus Sanders acknowledges that broadcasters must define their com-

"Talk radio on issues that impact our listeners let us establish a real dialog with them and allowed us to get involved with their lives in a real way."

mitment to covering social issues and understand how it fits their mission statements. WAFR has four goals, he says: winning listeners to Christ; helping them grow in the Lord; informing them from a Christian perspective; and encouraging them to live out their calling.

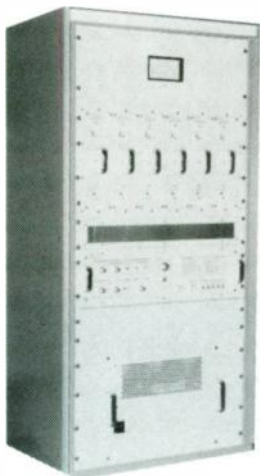
The WAFR talkshows fulfill those goals, notes Sanders, "and they fulfill them effectively."

According to Sue Bahner, whose WDCW is one of 13 stations owned by Crawford Broadcasting of Blue Bell, Pa., the corporation's commitment to social issues programming has prompted a coordinated strategy for the entire chain. All Crawford outlets carry, via satellite, a daily network talkshow, *The Stand*. Last year in a memo to station managers, network president Donald Crawford outlined 20 national issues and directed each outlet to prioritize and cover them.

"I have always allowed editorializing [by individual stations]," says Crawford, who adds that "we have always done what is required in terms of public affairs and usually more. But now it's time for more, much more." In committing his radio group to covering social issues, he points out, "I want these problems dealt with every single day we are privileged to broadcast" as a concerted approach to identifying and solving social problems.

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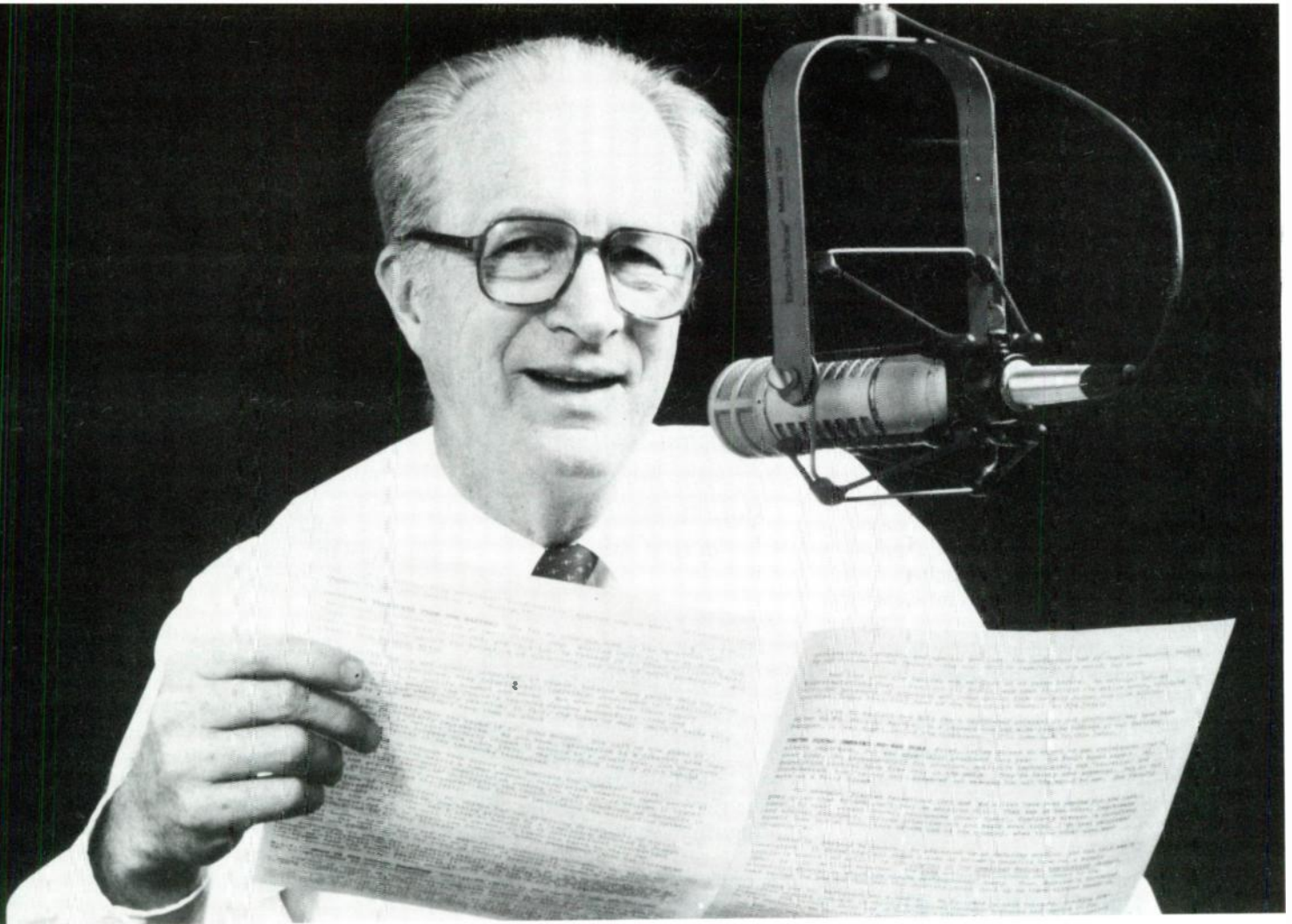
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Measuring Response

The ultimate impact of social issues programming, believes David Virkler, is to "fly in God's truth on the wings of current events." News and talk formats are uniquely suited for that mission, he explains, because of their effectiveness in drawing new listeners. NRTLTC's Wanda Franz agrees, and adds that issues-oriented programs have a way "of making your radio or television station a regular habit with your listeners."

Other than anecdotal evidence, however, tangible numbers for listener response are hard to find. At the USA Radio Network, for example, Al Ross looks to local affiliates for data. Though few Christian outlets will mount a full listener survey, he says the available figures are encouraging. In Texas, where KSBJ-FM/Houston airs *Point of View* in the early afternoon, listenership matches the station's morning and evening drive-time programs. And at KIXL/Austin, two-thirds of listeners tune in the Maddoux talk show daily, and most others listen



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By whatever measure, however, broadcasters who cover social issues deem the programming a success. Binkley says she can gauge response by mail volume, sales of cassettes from taped programs, and the long waiting list of sponsors eager to underwrite programs. At WDCW, which recently switched from a secular to a Christian format, Bahner believes that covering current issues is helping her station establish itself in the market. And Virkler, a popular Bible teacher who speaks at 250 conferences each year, says he routinely gets "a 30 to 40 percent show of hands" whenever he asks if anyone hears his radio programs.

How can station managers select syndicated programs, which range from call-ins to commentaries, that will elicit maximum response from their listeners? "Most network

syndication departments are eager to help you," reports Ross of USA Radio. He advises stations to check the longevity and track record of both the network and the individual program and then request a demo tape or trial feed.

"The determining factor is not whether you're a news/talk station versus an inspirational or a music station but if you're an 'active' station."

Franz says demos of *Pro-Life Perspective* are gladly sent upon request to stations — a policy endorsed at *The Word and the World*, *Beverly LaHaye Live*, and *AFA Reports*. Virkler also urges station managers to watch for program offerings in *Religious Broadcasting*

magazine and the annual *NRB Directory of Religious Media*. "And by going to the NRB regional and national conventions," he adds, "you can meet the program producers, as well as talk to other station managers and find what issues-oriented programs work for them."

The expectation of most syndicators, adds Virkler — whose ministry purchases no air time — is that stations will carry issue-oriented programs on sustaining time. "I think industry-wide," confirms Al Ross, "most talkshows that cover news and issues don't buy time, since they're not asking listeners for donations like a ministry would."

Although Concerned Women for America purchases time for *Beverly LaHaye Live*, D'Arcy says about half of the program's 90 outlets air the program on a sustaining basis. "I see more willingness on the part of stations to view programs like ours as a public service," she believes.

One such station is WDCW, where Bahner provides time to *Focus on the Family* as a public service. "Usually it's underwritten by a local sponsor, or we may run advertising spots during the program," she explains. At her former station, also a commercial Christian outlet which carried issue-oriented programs on sustaining time, Bahner says, "I always felt that sponsorships could be sold very easily. Even though these shows are aired as a public service, you can still generate revenue from them."

Nevertheless, Bahner does not make sponsorships a precondition for airing programs. "The basic question is whether the show is a good fit for your audience, your style, and your overall schedule," she advises. "Be sure and listen to the demos. But the ultimate decision is yours. You've got to look over the menu, then create a nourishing meal for your listeners. And social issues programming can really help your audience grow."

Mark Ward Sr. is a contributor to *Religious Broadcasting* and editor of the *Directory of Religious Media*.

Continued on page 32

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"IF YOU'RE RUNNING *Focus on the Family*," says station manager Sue Bahner of WDCW-AM/Syracuse, N.Y., "then you're already in the issues business. Except that James Dobson is choosing the issues for you. That's fine, but doing your own talkshow lets you choose the issues that are most important to your own community."

As a talkshow host at a former station, Bahner learned that "you shouldn't do a program unless you do it well, because the live format can be risky. It takes hard work and preparation, and that's why many stations don't do interview programs." But for stations and broadcast ministries interested in launching a talkshow, she and other broadcasters suggest a five-point plan:

- **Lay the groundwork.**

Program producers need "quality phone lines and a good satellite link," says Bahner. And according to general manager Char Binkley of WBCL-FM/Fort Wayne, Ind., adequate studio facilities are vital for success. In fact, WBCL maintains a studio that is used only for its one-hour *Mid-Morning* daily talkshow broadcast.

To generate incoming calls, talkshows need enough marketing and promotion so that audiences are aware of the program — not only days and times, but style and slant. Moreover, adds Bahner, the key to community acceptance is building a reputation for serious exploration of the issues. "For example, as WDCW was getting started, I saw an article in the local paper about evangelists," Bahner recalls. "The piece wasn't about our station, but it was a chance for me to write the editor and explain how Christians are real people interested in the community and in the larger issues and concerns of our day."

Broadcasters must counter the secular media portrayal of Christians as "easily commanded," she believes, and demonstrate that evangelical audiences are open and inquiring. To do this, Bahner suggests Christian talkshow producers must cultivate a reputation for being

truly professional. "Even the appearance of our station and our modern equipment is meant to show our professionalism," she reports. "If you're going to cover the issues, you can't have potential listeners and interview guests thinking you're an eccentric. That doesn't

agendas."

- **Select the topics.** Without exception, broadcasters suggest that topics — rather than the names of guests — are the main draw for listeners. For that reason, special care is needed in choosing "not only the issues, but the angles that bring

So You Want to



Marlin Maddoux, host of Point of View, faces tough, contemporary issues head-on.

mean you can't take a stand. But people should know you have a serious interest in exploring the issues."

By earning such respect, Christian broadcasters can enjoy an open door with public figures. "But you've got to work at building these relationships," concludes Bahner. "That's especially important for a local talkshow that depends on local guests. And it means taking the time to know their issues and

them home for your audience," says Binkley.

She advises broadcasters to survey listeners for topics of interest, and to "ask what's important in their lives. But you can't go only by surveys. You have a responsibility to air topics that stretch your listeners and broaden their outlooks. You have to be balanced. Don't just denounce gay rights, for example, but talk about how churches can minister to homosexuals."

Bahner suggests, "Know your audience, their interests and biases. Then select topics that, in a good sense, generate controversy. If you cover issues like abortion, avoid doing them in ways that have been overdone. And try to choose subjects that are interesting to both

trate the bigger picture in new and relevant ways," she explains. And Wanda Franz, president of the National Right to Life Committee (NRTL) and host of *Pro-Life Perspective*, adds that "instead of interviewing the experts, it can be very effective to interview people

Do A Talk Show

Christians and non-Christians, so you can expand your ministry to new listeners."

Al Ross, host of *USA Radio Daily* on the USA Radio Network, says the Dallas-based program is a "conservative" talkshow suitable for sec-

"You shouldn't do a program unless you do it well, because the live format can be risky. It takes hard work and preparation."

ular radio outlets. "Success depends upon 'bringing home' each topic for your listeners, covering issues like crime and healthcare in a way that's always fresh," he says. To meet that challenge, Ross and staff scan newspapers and magazines on a daily basis to spot emerging trends.

Constant reading, confirms producer Carmen D'Arcy of *Beverly LaHaye Live*, is the way to stay atop the issues and find angles that keep them fresh. "Local stories often illus-

who are personally affected by the issue."

Even though NRTL's charter limits the organization to pro-life issues, Franz says *Pro-Life Perspective* stays fresh "because our opponents are always making new attacks. Now they've moved on from FOCA [the proposed Freedom of Choice Act] to the Clinton healthcare plan." The dynamics of each issue are always changing, she points out, "but one thing broadcasters can't change is our focus on the human interest side of the story."

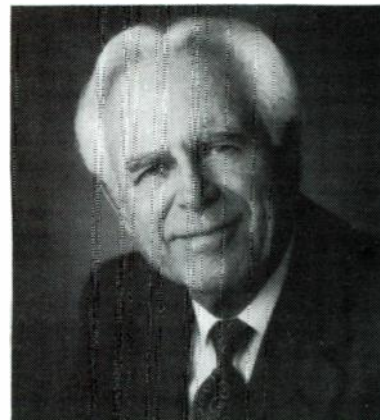
• **Choose the guests.**

Newspapers and magazines can also supply ideas for interview guests, suggests station manager Marvin Sanders of WARF-FM/Tupelo, Miss. "Reading the quotes in articles can give you a good sense of what the person has to say and whether they have an interesting angle," he advises.

Franz also believes a broadcaster's daily mail can be a fertile source of potential guests. Letters often relate personal stories, she observes, that could be compelling illustrations of today's top social issues.

"Keep your ear to the ground," adds D'Arcy, "and build relation-

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Continued on page 34

ships with public figures and organizations. Make lots of contacts. Even if you just call somebody out of the blue, there's always the hope it might click." For his part, Ross also makes contacts with other talkshow hosts, either informally or through NRB regional and national conventions: "I just ask them who's been a good guest to have on their shows."

In addition, Ross cultivates his contacts with Christian publishers, since book authors are a staple of the talkshow circuit. As publishers get to know Ross and his program, they can understand his needs and point out books of interest. He admits that author interviews must be careful not to cross the line between information and promotion. Yet at their best, authors can bring compelling new angles on timely topics.

Whether or not to invite guests with opposing views is a decision each program producer must make. Binkley says her station strives for a variety of evangelical viewpoints, but does not book advocates who are opposed to clear Biblical mandates. "However," she adds, "if you're interviewing Christian political candidates, you've got to offer time to their opponents — though they often decline because they know the audience is hostile."

Wherever guests are found, Bahner advises talkshow hosts to book their own rather than leaving the task to staff members. "You can tell a lot about people, about what kind of guests they would be, just by the way they respond to your invitation and how they talk to you," she says. And invariably, she warns, the ones who push hardest to be on the show "make the worst interviews."

• **Do your homework.** After 15

years of hosting *The Word and the World*, David Virkler of Dedication Evangelism, Towaco, N.J., says he "can't overestimate the importance of reading an author's book before putting him on your program." Thorough preparation not only sharpens the host, he believes, but also brings out the best in the guest: "When guests know you've taken the time to prepare, and sense you have a genuine interest in them, then they open up and respond better during the interview."



*Although they are admittedly more plentiful today than in years past, talk shows such as *The Word and the World* with host David Virkler have long played a crucial role in the religious broadcasting industry's mission.*

Preparation is vital for the broadcaster's own protection, adds D'Arcy. Despite on-air disclaimers, she finds that listeners tend to "equate appearance with endorsement." For that reason, she cautions stations and ministries to research potential talkshow guests even before any contact is made. "If you don't know what's in an author's book," D'Arcy points out, "then you may be surprised at the things listeners will think you endorse."

For *Beverly LaHaye Live*, D'Arcy conducts a "pre-interview" with guests so she can spot areas where more homework is needed, develop additional interview questions, and brief the host. Similarly, Binkley spends about 25 minutes with each guest before her program, to help the person feel relaxed and comfortable. Yet Bahner cautions against spending too much time with guests before a

show. "You don't want to detract from the spontaneity," she warns, "because during the show you don't want a guest to feel like, 'Haven't I already answered that question before?'"

D'Arcy believes it's important to develop interview questions ahead of time. She often writes queries in the margins of an author's book, as an aid to the program host. In the same way, Sanders suggests everyone on the program can be involved in devising questions and researching topics.

"In doing your homework, don't just depend on yourself," Sanders says. And he suggests that outside sources can be a valuable research help. Major publishers, for example, "all have publicists whose job it is to make interviews easy for you. If you just ask, they'll send you author biographies, book capsules, and sample interview questions."

• **Conduct the interview.** According to Bahner, effective interviewing can't be

taught, though skills can be honed through experience. "The basic requirement is having a genuine like for people," she believes, "plus the ability to make people feel relaxed and get a compelling dialog without being confrontational."

All agree that simple "yes or no" questions must be avoided. Binkley suggests broadcasters put themselves in their listeners' shoes and "ask the questions they would ask — and that doesn't mean pat questions like, 'Why did you write this book?' You've got to get behind your guest."

Veteran talkshow hosts also caution against three common mistakes. "Don't expect that callers will always call you about the topic you're covering that day, but be flexible and roll with the punches," says Bahner. And Binkley warns

Continued on page 38

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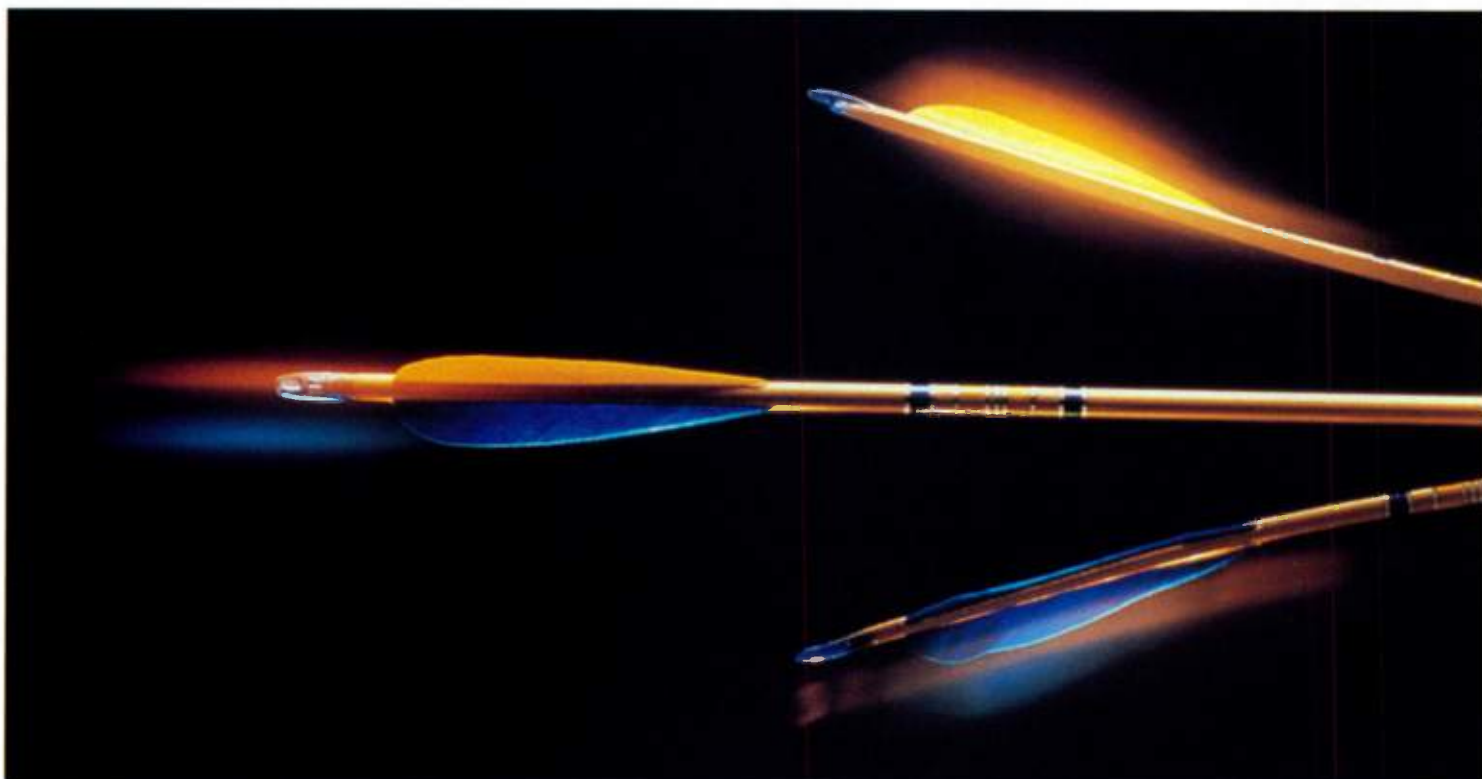
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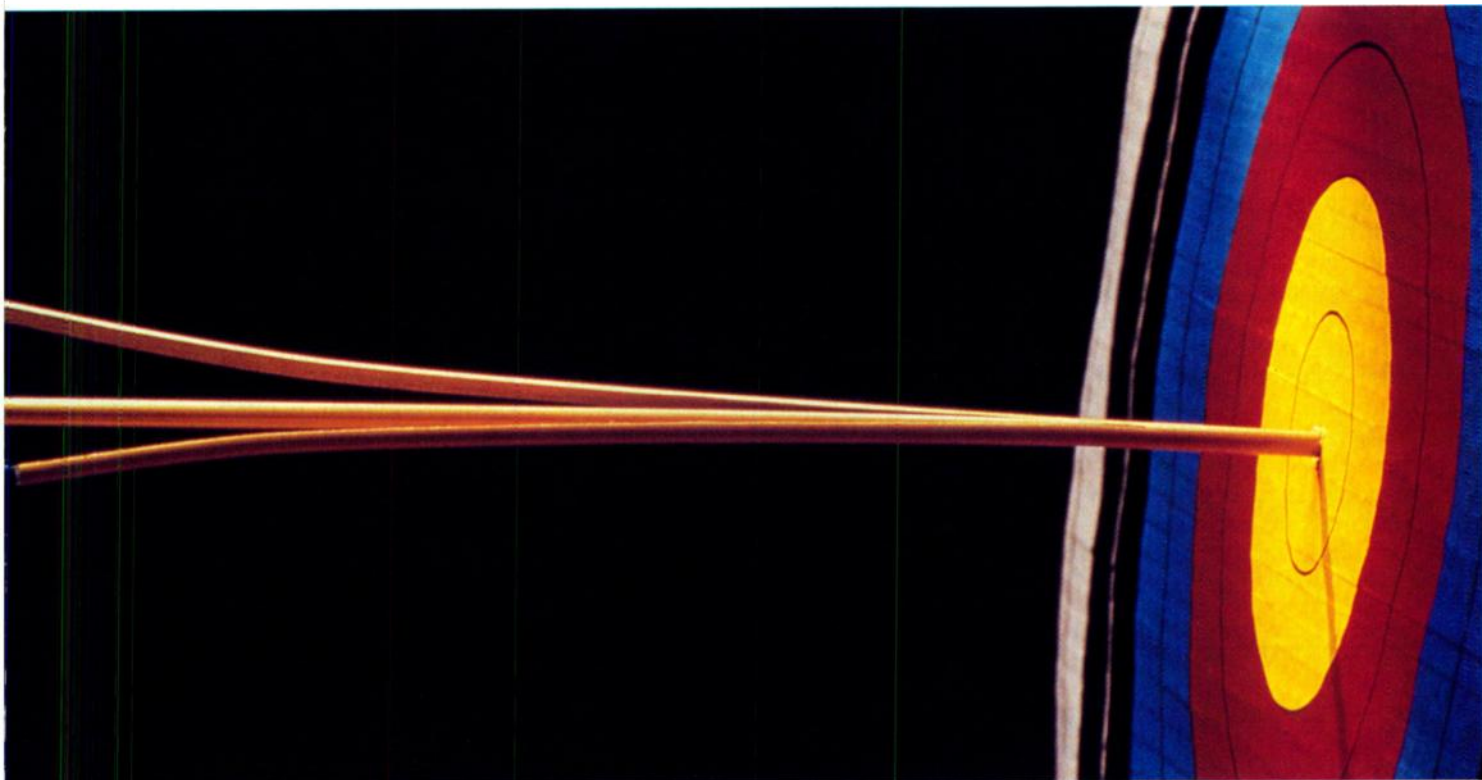
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by Melissa Larson

IN 1948, THE FIRST female network news correspondent was hired by the American Broadcasting Company (ABC). Her name was Pauline Frederick, and she remained the sole female network news reporter for the next 12 years.

Following Frederick's lead, many women tried the equal opportunity path into broadcasting, with the main influx of women into broadcasting professions starting in the '60s. This influx can likely be attributed to the demands of minorities in the civil rights movement which called for increased hiring of women by television and radio stations.

In 1969, the Federal Communications Commission (FCC) ruled that stations must establish and promote affirmative action programs for hiring members of minorities. Progress was subsequently made, and by the '80s, women comprised nearly one-third of the work force in both television and radio.

Pulled in Dual Directions

With increased opportunity for women in broadcasting — and, indeed, in the professional realm in general — has also come an increase in the number of women experiencing dual responsibility stress, that which is caused by the demands of holding one job within the home and another outside of it.

This issue of dual responsibility stress is a key social concern in modern society and one which has been addressed by such organizations as American Women in Radio and TV (AWRT). AWRT initially included as members only women in management and

ownership positions but has expanded to include women involved in any aspect of broadcasting or an allied field. AWRT seeks to encourage women in broadcasting through the example of others who have successfully dealt with the dual demands of home and profession.

The roots of the dual responsibility stress experienced by women in broadcasting are, in part, found in all professions where women must struggle to be

The Great Balancing Act

accepted as competent, skilled professionals apart from their simultaneous roles as mothers and wives. Women in broadcasting may, in particular, find themselves overlooked for on-location assignments which involve travel away from home and may battle a lack of awareness on the part of upper-level management toward the talents and needs of women.

Unique Impact

Yet for all the challenges which await women in broadcasting, their influence and unique abilities in the industry cannot be denied. The term *feminization* has been applied to the idea that women have a greater impact on — and are able to relate better to — listeners and viewers than their male counterparts. The validity factor of this premise aside, one can see a marked shift in demographic viewing habits which shows that female viewers have seized control of prime time televi-

sion as men have moved to cable. Research also shows that most of the products advertised during prime time television are purchased by women. But beyond viewing habits and buying trends, women in broadcasting admittedly offer the unique qualification of experiencing many of the same everyday occurrences as their female viewers, thus allowing them to better relate to this large segment of the viewing or listening audience.

Having realized this unique potential for communicating with audiences, women have increasingly pursued key positions within broadcast organizations. Following the Equal Opportunity Act of 1972, which extended civil rights protection to private industry, women began to seek after and achieve positions of influence in broadcasting, through which they have been able to promote their thoughts and beliefs.

Proverbs-ial Women

Whatever spirit of "female bonding" may exist among the larger circle of women in broadcasting, there are distinct differences between the messages Christian women in broadcasting communicate to their audiences and the messages non-Christian women in broadcasting communicate to theirs. Prevalent within the secular arena is the idea that to gossip, be sarcastic, and talk back is perfectly acceptable female behavior.

But while the secular media may be promoting feminist ideas and behaviors, there are voices within Christian broadcasting speaking out strongly, clearly, and influentially — and without shying away from relevant contemporary issues.

Wife, mother, grandmother, author, columnist, and constitutional lawyer Phyllis Schlafly uses her position as a woman in broadcasting to speak out intelligently and unabashedly on social issues in a manner which often directly opposes the feminist viewpoint. Her *Phyllis Schlafly Report* is heard on 270

stations and is a forum for the promotion of traditional family values. Schlafly admits that being a woman has, at times, been a barrier to her career but says that, like any other barrier, the challenge of being a woman in a profession formerly dominated by men can be overcome through hard work.

Another respected face in Christian broadcasting — and a respected voice for conservative family values — is Sheila Walsh, who used her work on *The 700 Club* and on *Heart to Heart*, her own interview program, to minister to men and women alike.

Walsh admits that being a woman in broadcasting has presented her with challenges not faced by her male peers. When asked if she receives different kinds of criticism than men in broadcasting, Walsh noted that viewers tend to analyze women's clothing, make-up, and jewelry and may respond negatively; men, she says, do not have to deal with that kind of scrutiny.

Walsh says that viewers may get upset if a woman disagrees with or contradicts a male co-host. And in terms of dealing with issues, Walsh comments on how men have traditionally been looked to for answers, while women have been expected to offer sympathy and a hug. (She does note, however, that Christian television allows room for both.)

Offering her opinion that some of the Christian

Broadcasting Network's best producers and workers are women, Walsh admits that women in broadcasting face distinct challenges and warns that those going into the industry must do so with full awareness of the stress which inevitably accompanies balancing both family and career, yet with full



Members of an Asbury College (Wilmore, Ky) television class gain broadcasting experience in Bangkok, Thailand.

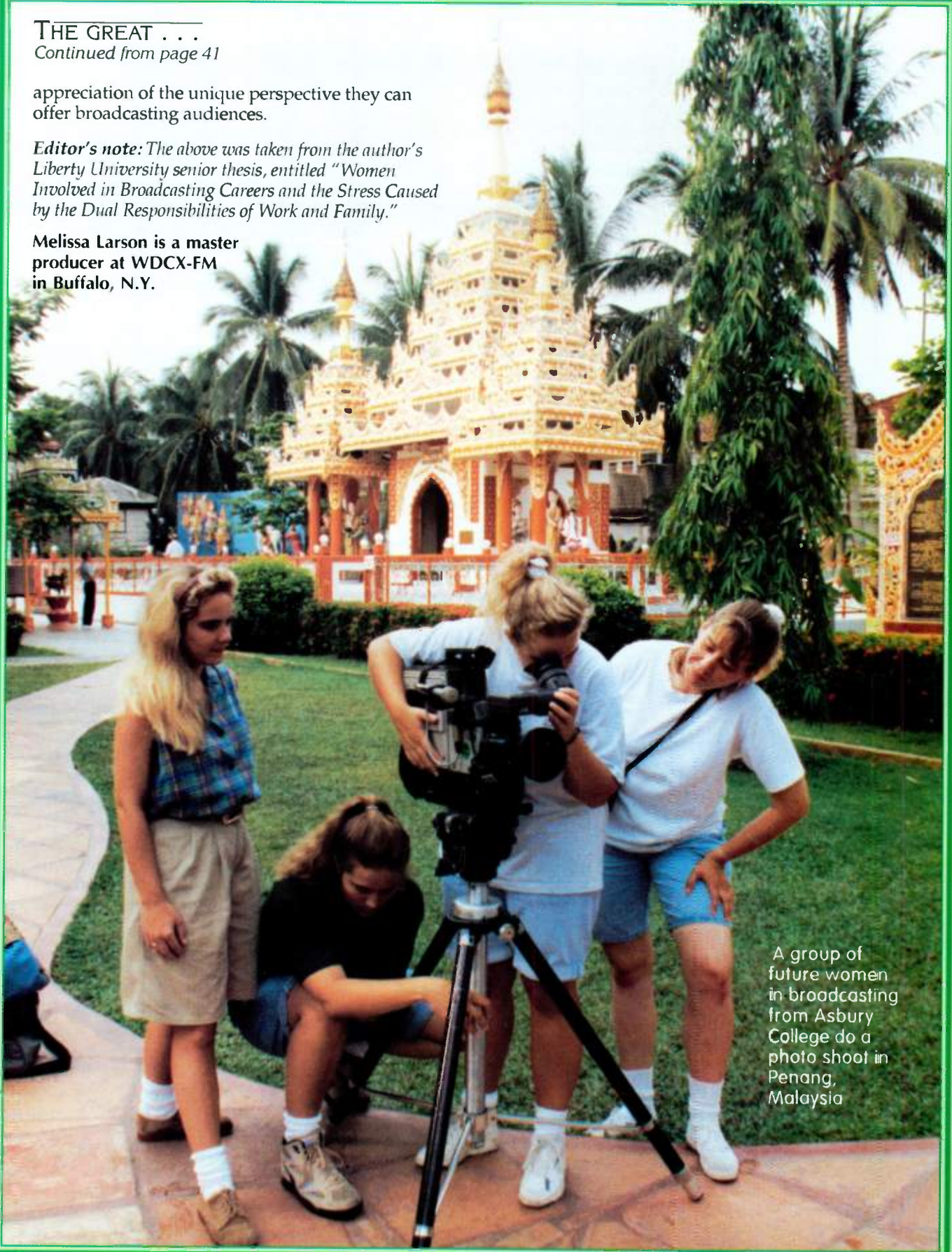
Continued on page 42

THE GREAT . . .
Continued from page 41

appreciation of the unique perspective they can offer broadcasting audiences.

Editor's note: The above was taken from the author's Liberty University senior thesis, entitled "Women Involved in Broadcasting Careers and the Stress Caused by the Dual Responsibilities of Work and Family."

Melissa Larson is a master producer at WDCX-FM in Buffalo, N.Y.



A group of future women in broadcasting from Asbury College do a photo shoot in Penang, Malaysia

Real-Life Stories of God's Healing Love...

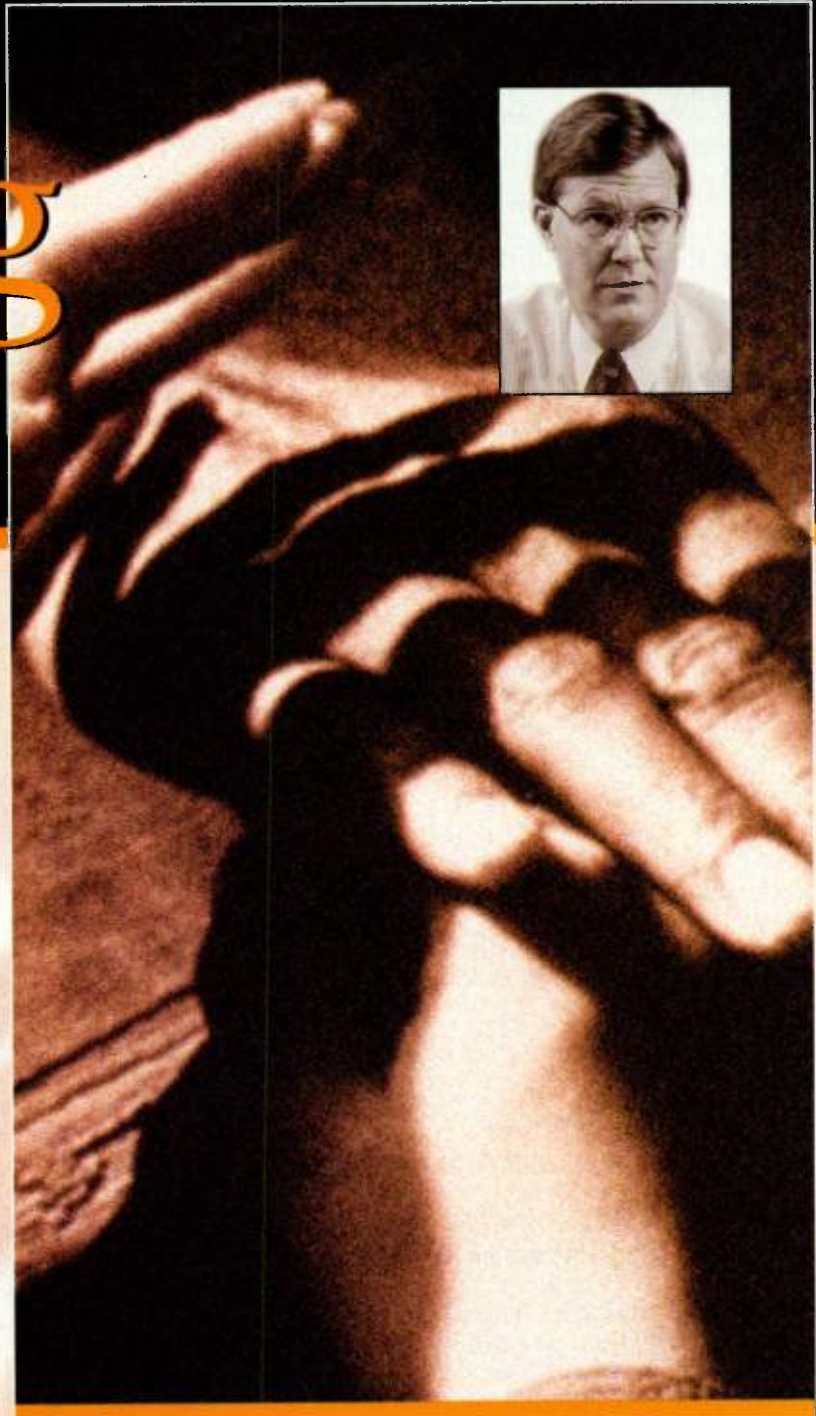
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(Circle 124 on Reader Service Card)

by Richard Lee and Ed Hindson

The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron.

I Timothy 4:1,2

RELIGIOUS CULTS ARE on the rise worldwide. The violent shoot-out in Waco, Texas, between federal agents and David Koresh's Branch Davidian followers most recently underscored the danger of such cults. They prey on the immature and uninformed, offering group acceptance, a better way of life, special discoveries of truth, and even direct access to God.

Extremist cults are usually schismatic deviations of established religious bodies. They are generally led by a powerful figure who is convinced that he has the only true

"Believers within traditional denominations may have different doctrinal views and policy practices, but they do not exclude all others from the fold of heaven in the way cults do."

message from God for these days. The result is often a bizarre system of deviant doctrine built upon the claim of extrabiblical revelation. The words of a self-styled prophet, divine leader, or special book are said to replace the authority of Scripture.

Religious cults differ from denominations in that they are heretical schisms from orthodox belief and practice. While cults exist in virtually every religious society and take many varied forms, they all have one thing in common: the belief that they alone are the people of God.

Believers within traditional denominations may have different

doctrinal views and policy practices, but they do not exclude all others from the fold of heaven in the way cults do. For example, a Baptist and a Methodist may disagree on their mode of baptism, but they do not consign each other to hell on that basis. A Presbyterian and a Lutheran may differ on the matter of church government, but they do not reject each other as heretical or cultic.

with them are lost. Thus, the cult group reasons, salvation belongs to [it] alone. This gives rise to the persecution complex that feeds the paranoia of most cults. They develop the mentality that "people hate it because we're different." Cults expect persecution and often invite it.

This mentality that believes "we alone are right" eventually gives way to uncritical allegiance to lead-

Angels of Deceit: "We Alone Are Right"

Cult members, however, believe they are the only true people of God. Therefore, they are convinced they have the only true message of God and the only true way to heaven. The cult, instead of the Bible, becomes the ultimate norm of all truth.

While [members of] the cult may tolerate ignorance of their views by the uninformed, they ultimately believe that all who disagree

ership. Soon, all disagreement is looked upon as disloyalty and as a threat to the purity of the movement. Social pressure and sometimes even violence and physical restraint have been used by cult leaders to hold the allegiance of their followers. Jim Jones of the People's Temple cult is one such example.

Religious cults thrive on biblical



This June 1993 cover illustration was part of Religious Broadcasting's coverage of the cult standoff in Waco, Texas, perhaps this country's most recent and visible example of deadly deception.

illiterates and religious neophytes who become enamored with special revelations, deeper truths, and better methods. They profess to have a special corner on God's revelation and, as a rule, claim to have a book or letter that is the "key" to under-

standing the Bible. Some say only their translation of the Bible is inspired. Others believe their leader alone has God's final message for the world in these last days.

The idea then develops that God can accomplish His ultimate

purposes only through "our" group, since we alone are His people and understand His message. If our movement fails, they rationalize, then God has failed. If we let Him

Continued on page 46

down, they think, His work will never be accomplished. With this mentality, a cult becomes a manufactured religion of human effort. Salvation by allegiance to the cult soon replaces the doctrine of justification by faith, and a "messianic complex" — we alone can save the world — sets the movement in religious cement.

Jim Jones' followers did not commit suicide merely because he told them to do it. Nor did David Koresh's Branch Davidians respond with violence just because he ordered it. They had long before fallen victim to the cultic mentality.

No Questions, Please

Cult leaders themselves are often self-deceived. Believing they have discovered ultimate truth, they love to pontificate on the implications of that truth. But they don't like questions — especially negative questions. They don't mind being asked to further amplify or clarify their ideas, but rarely will cultists allow open and public scrutiny of their views.

Questions that imply rejection of their ideas or authority will almost always be looked upon as arising from spiritual rebellion. Such

questions will not be encouraged or appreciated. If the questioner persists, he or she eventually will be denied, rejected, ridiculed, or expelled.

Another favorite cult gimmick is to raise straw arguments against other belief systems and uphold them to open ridicule. This always causes the unsuspecting follower to

"A cult becomes a manufactured religion of human effort. Salvation by allegiance to the cult soon replaces the doctrine of justification by faith."

assume the teacher/leader is correct and that the "other guy" could not possibly answer these objections. Of course, the other guy is never invited to present his own position or to respond in person to the objections that have been raised.

Cult leaders have found that the best way to maintain loyalty is to isolate followers from any outside opinion — secular or religious. Other religious groups are to be avoided at all costs because they are

spiritually contaminated. Since they are presumed to be in spiritual darkness, they have nothing to offer and are to be rejected altogether.

Whenever religious leaders try to get [followers] to stay away from other churches, campus groups, fellowships, Bible studies, prayer meetings, or even Christian bookstores, they probably have something to hide. While legitimate Christians may attempt to shield believers from cults, the cults will do all they can to shield their converts from legitimate Christianity.

There is a fine line between spiritual guidance and cultic manipulation. Even genuine Christians must be careful not to cross that line. All too often, we are quick to make statements like, "You don't have to understand it; just believe it," "If it doesn't make sense, just take it on faith," "People who ask too many questions usually have a spiritual problem," or "Those people can't be right because they're not one of us."

Perpetual Obligation

Most cults offer no final cures. Religious charlatans keep people in perpetual bondage in order to enforce allegiance to the cult. One can never be sure of eternal salvation until the unrealized future. Cult members are motivated by fear to keep striving, serving, witnessing, praying, and so on, and can never

Marks of the Cults

1. **Claim to extra-biblical revelation:** "We have a special message from God."
2. **Exclusive salvation:** "We alone are saved. All others are lost."
3. **Persecution complex:** "The world is against us because we have the truth."
4. **Defective Christology:** "Jesus died for our sins, but . . ."
5. **Doctrinal ambiguity:** "Truth doesn't have to make sense."
6. **Presumptuous leadership:** "I know what is best for you."
7. **Segmented interpretation of the Bible:** "These verses are more important."
8. **Denunciation of other Christians:** "All the churches are wrong but ours."
9. **Limited eschatology:** "Jesus is coming only for us."
10. **Messianic complex:** "We are God's only hope to save the world."

be fully sure of eternal life while alive in this world.

The ultimate hook of the cultic mentality is that of perpetual obligation. The cultist is never free from the cult. The assurance of salvation is never fully realized. Promoters of false religions leave their followers in total dependence upon themselves. They are devoid of any theo-

"The ultimate hook of the cultic mentality is that of perpetual obligation.

The cultist is never free from the cult. The assurance of salvation is never fully realized."

logical structure or biblical truth that offers a sure and lasting salvation.

Dave Breese, in *Know the Marks of the Cults* (Victor Books, 1984), notes, "The follower lives in constant fear that he has not done enough, given enough, prayed enough, worshipped enough to be sure of salvation." He observes that Jehovah's Witnesses are never quite sure if they are one of the 144,000. New Agers who believe in reincarnation are never sure whether they are coming back or going on ahead to something better. Krishna devotees live in constant fear of losing their Krishna-consciousness and failing to merge with deity.

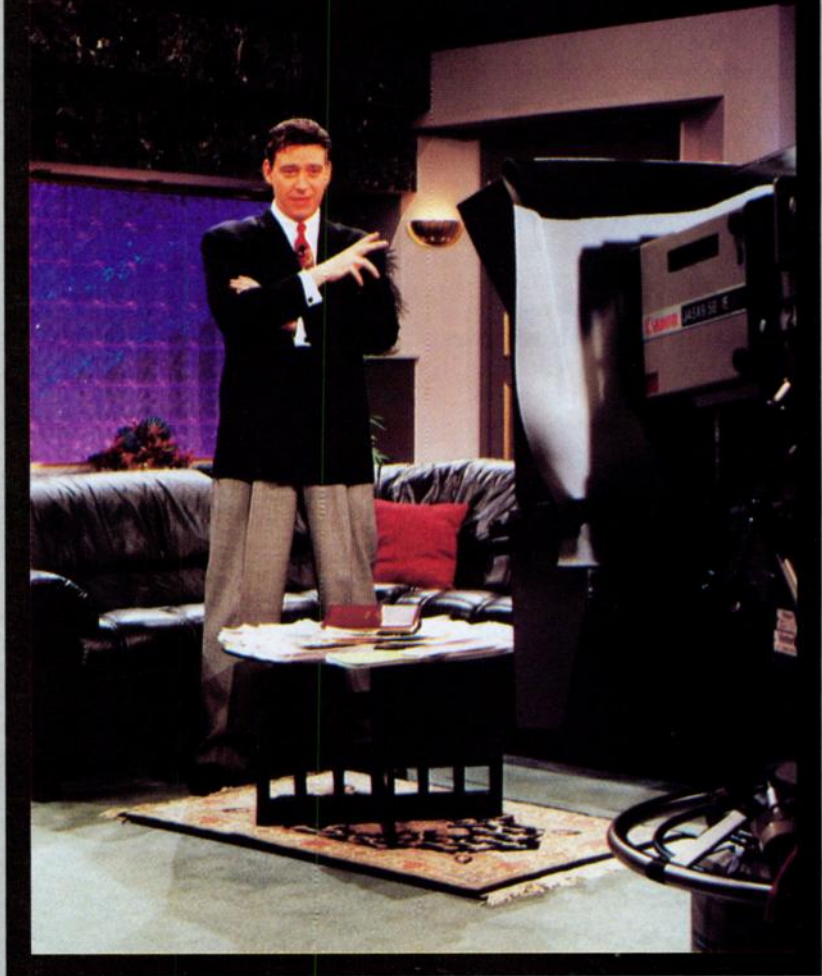
Breese comments, "A thoughtful person who examines the preaching and writing of the cults carefully is almost certain to sense a frustrating indefiniteness. He is being strung along, beguiled up a primrose path to nowhere."

Richard Lee is the speaker on *There's Hope!*, senior pastor of Rehoboth Baptist Church in Atlanta, and an NRB board member. Ed Hindson is the vice president of *There's Hope!* and minister of biblical studies at Rehoboth Baptist Church.

Excerpted from Angels of Deceit by Richard Lee and Ed Hindson, Harvest House 1993.

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February 1994 / Religious Broadcasting 47

by Whitney Wyckoff

NATHAN ANNIS DOESN'T HAVE to pack his lunch for school. He doesn't have to wait each morning to board a school bus. And he doesn't have to worry about leaving his assignments at home. That's because he doesn't leave home to go to school.

Annis, 10, is one of an estimated 500,000 children who are home schooled in the United States today. The ranks of home-schooled children have grown steadily in the past decade and are expected to swell, says Suzanne Stevens of the Home School Legal Defense Association in Purcellville, Va. "It definitely is a growing trend," she says.



Home
the SC

A Broadcasting Dearth

Despite the growth in the number of children being taught at home, however, there remain few broadcast programs geared toward these children and their parents. Some states offer cable access shows produced by local home schooling organizations, but these programs are not available in many homes. The *Home School Heartbeat* radio broadcast has been syndicated on 200 stations nationwide since April 1991, but each episode lasts only two minutes.

"There's plenty of published curriculum material out there but very little in the way of radio or TV programs," says Michael Howard, who helps his wife teach their seven daughters at home. Parents who home school their children would likely delve eagerly into new programs, Howard says, since they take their roles as teachers seriously. "Home schooling is a lot like following Christ," he says. "It requires a serious commitment."

Home School Heartbeat focuses on a myriad of different topics that deal with home schooling, said Stevens, who is also one of the program's producers. Shows feature everything from tips on choosing curriculum and teaching to interviews with parents and experts on legal and political issues affecting home schooling. "We're kind of all over the map," she says.

Rationales and Reasons

Home schooling itself is all over the map as well, due at least in part to its flexible nature. Parents who teach their children at home can tailor the agenda to their children's individual needs. That, for instance, can mean allowing a child to work at his or her own pace. "When I need more time to finish my work, I can have



it, and when I finish early, it's okay," says Annis.

Or it can mean devoting time to developing a special talent. "I feel like I can really excel in what I do in this environment," says 14-year-old Kate Hazzard, who practices playing her harp for four hours each day.

"[Home schooling] is growing because people are seeing that it works. It allows you to be flexible with your schedule because you're not tied to the school calendar. It's cheaper than sending your children to private school, and it brings academic results," says Stevens.

Kimberly Kobayashi, who plans to home school her three-year-old daughter, Rebecca, and her one-year-old son, Nathan, agrees. "My husband and I didn't think we could afford to put our kids in private schools,

Where
100% is.



Christina and Christopher Smith of Colonial Heights, Va., are among a growing number of children whose parents have chosen to educate them at home.

but we didn't want to send them to public schools. The more time I spend with them, the less I want to relinquish them to others. Kids can get a really good, strong academic education this way, and this is the right thing to do for children who are going to live lives for God."

A desire to instill in their children religious values in place of secular ones motivates many Christian parents who choose to home school their children. "The public school system has departed from God," says Howard. "You can't hand out Bibles, but you can hand out condoms."

Cindy Annis, Nathan's mother, says a public school atmosphere contrary to biblical teachings motivated her to home school her children. "I didn't want

my children spending seven hours a day in a non-godly environment," she comments.

But Annis does think the time comes when home-schooled children should enter that kind of environment to witness to other children with the values they've learned at home. That's why Annis' 15-year-old daughter Rebecca is now attending a public high school. "When they get to be high school age, they've developed strong enough relationships with the Lord that they can tell other kids [about God]," Annis asserts. "I think they need to be out there."

Just as parents decide how to teach their children, Annis says, they should also decide how long to teach them. "It's a child-by-child, year-by-year decision," she says. A study by the National Home Education Research Institute (NHERI) found that most parents surveyed intended to home school their children up to the 11th grade. The study also showed that 25.6 percent of home schooled children had attended public school prior to being taught at home, while 24.4 percent had attended private school.

While teaching their children at home, many parents try to focus on academics just as much as religious values, according to Kate Hazzard's mother, Verna. "I try to provide a classical, cognitive education," she says. "I'm not a teacher by profession, and you don't need to be. You just need to be interested in your subjects and [in] getting your children interested in them as well."

Although the NHERI study found that only 6 percent of the fathers and 13.9 percent of the mothers surveyed had ever been certified teachers, the study found

no difference in students' total reading, math, or language scores based on the teacher certification status of their parents. In fact, on standardized achievement tests, the home schooled students performed at or above the 80th percentile on national norms in terms of their reading, listening, math, science, social studies, basic battery, and complete battery scores.

After "graduation," the study found that 50.5 percent of the children who had been home schooled attended either a junior college or a four-year college. Another 12.1 percent were employed full-time, while the remainder pursued other activities.

In the average family surveyed — a mother, father, and three children — the mother taught 88 percent of the time, with the father teaching 10 percent of the time. Approximately 2 percent of the time, another person (perhaps an aunt or uncle) did the teaching. The

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HOME IS . . .

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average educational level of the fathers studied was 15 years of formal education (including approximately 3 years of college); the average level of the mothers surveyed was 14 years of formal education (including about 2 years of college).

Despite the resources within their own families, many parents who teach their children at home can begin to feel isolated without the support of other home schooling families, says Cindy Annis, who leads a home schooling support group. Parents should talk to share ideas and experiences, she said, or home schooling "can be very lonely."

Parents frequently look for guidance in choosing the type of curriculum they will use for their children, and the NHERI study found they often used more than one type for each child. Another

NHERI study found that children are formally "schooled" three to four hours per day in academic subjects, spending extra time in individual learning endeavors.

Broadcast programs that focus on home schooling would do well to help parents set the agenda that will serve their children best, notes Verna Hazzard. "There's a mind-boggling array of curriculum choices out there," she says.

Legal Ease?

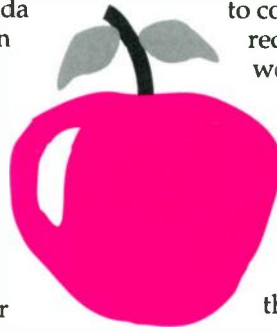
Legal developments are also of interest to parents, Hazzard says. And for good reason. Despite the fact that home schooling is a growing trend, legal battles remain for many parents who inform their local school systems that they want to teach their children at home.

The NHERI found that only about 51.1 percent of the families surveyed had submitted any type

of paperwork to state or local school authorities to notify them of their home schools. With respect to state statutes on home education, 58.6 percent satisfied the requirements, 4.9 percent notified their districts but were not attempting to comply fully with the requirements, 0.4 percent were involved in a legal dispute about their status, 15.3 percent went completely "underground" with their home schools, and 20 percent didn't even classify themselves in response to the question.

Although the study found no correlation between the legal status of the families and the achievement levels of the students, the legality of home schooling is an issue that will not soon go away.

Whitney Wyckoff is a book and newsletter editor from Fairfax, Va.



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FROM THE TIME I COULD FIRST TALK, I WAS my parents' mouthpiece. As the oldest child of profoundly deaf parents, I naturally assumed the responsibility of communicating with the hearing world. Little did I realize then that God was preparing me to be a "beggar for beggars," to "speak up for those who cannot speak for themselves, for the rights of all who are destitute . . ." (Proverbs 31:8,9).

In December 1986, I proposed a national radio Public Service Announcement (PSA) campaign to Christian Blind Mission International (CBMI) as one cost-effective way of augmenting the mission's public relations/development efforts. Since that time, the number of radio stations airing CBMI PSAs has grown to include over 700 Christian stations across the country, as well as the ABC and CBS radio networks. CBMI television PSAs began airing in 1990 and today are carried by over 120 Christian and secular television stations, ABC and CBS television networks, and WGN Cable Network.

A Gaping Hole

Prior to 1988, Christian Blind Mission International had relied primarily on direct mail, had only briefly tried television, and had never employed radio. When I first learned about CBMI in 1983, I could scarcely believe the report: a worldwide ministry founded in 1908, providing medical care, education, and rehabilitation for several million poverty-stricken handicapped people in the Third World.

It seemed almost too good to be true, yet I wondered how a ministry so significant could not have radio or television exposure in the United States. Having received a master's degree in communications with a broadcasting emphasis from Wheaton (Ill.) College Graduate School, I just naturally put missions and broadcasting together.

While in school, I had begun preparing to go on the mission field — but God had other plans for me. I married, had two children, lived in the suburbs, did some free-lance work, and wondered if I'd ever use my mission broadcasting training. When my husband, Monte, was hired to be the CBMI data processing supervisor in 1983, I was thrilled to have a front-row seat for the work of CBMI. The more I learned about this tremendous outreach to the handicapped and poor, the more I wanted it to be better known.

Looking back now, it seems as though the Lord arranged my personal background in a unique way to give me a heart burden for CBMI's ministry. Having grown up in the world of the deaf, I knew how challenging life is for anyone with a significant dis-

Despise Not the Day of Small Things

A Practical Guide to Using Media as a Mouthpiece

by Lor Cunningham



Joni Eareckson Tada, shown here with Lor Cunningham, was one of several Christian leaders who participated in Christian Blind Mission's PSA campaign through their recorded statements.



Montie Cunningham

One CBMI-supported project in Kenya involved treating victims of trachoma.

ability or handicap. I had traveled in several developing countries and had taught school in Central America. I was deeply affected by the extreme level of poverty which is the "norm" for the majority of the world's population. And I saw that while life is difficult enough for able-bodied people in developing countries, those who are disabled are often reduced to begging in the streets just for survival.

When I considered how Christian Blind Mission was reaching out to the "least of these," I prayed and asked for a way that I might be of help in this effort to make the Good News of Jesus Christ real to these "poorest of the poor." And that's when the idea of doing a PSA campaign as one cost-effective strategy of augmenting PR/development efforts was conceived.

While the work of Christian Blind Mission, founded in 1908, was quite established and respected overseas, the U.S. office in Wheaton had only opened in 1976. Because CBMI is a serving agency, working today through more than 600 churches and mission agencies around the world, many people do not realize the mission's extensive involvement and support.

Helping Hands

As I prayed and researched doing public service announcements, the Lord led me to several people in Christian broadcasting who graciously gave me critical help in the birthing process. After much planning with the mission's U.S. national director and others, CBMI PSAs were sent out to over 800 Christian stations across the U.S. in January 1988.

Through a follow-up letter and a business reply card (BRC), we determined these first spots were being aired on some 100 stations. Attending National Religious Broadcasters' (NRB) national and regional conventions in 1988, 1989, 1990, and 1992 helped greatly in adding stations and networks so that today CBMI PSAs are airing on some 700 Christian radio stations.

It was also at these conventions that the Lord gave me the privilege of talking to several Christian leaders who helped the PSA campaign through their recorded statements. These have included Kay Arthur, Dr. Robert Bowman, Larry Burkett, Dave Dravecky, June Hunt, Dr. David Mains, Dr. Lloyd Ogilvie, Dr. Charles Stanley, Joni Eareckson Tada, "Uncle" Charlie VanderMeer, and Dr. Abe Van Der Puy. Ray Boltz has also recently helped in this way.

When I proposed the CBMI PSA campaign, I saw it as a long-term investment. Specifically, my goal was to use media to:

- 1) create/raise awareness of the ministry of CBMI and the needs of disabled people overseas.
- 2) develop CBMI name familiarity and recognition.
- 3) enhance credibility of CBMI's ministry.
- 4) work in cooperation with direct mail efforts.
- 5) provide a response vehicle for listeners/viewers to learn more about CBMI.

Over the six years that CBMI PSAs have been airing, they have been quite effective in reaching those goals on a very limited budget. While we have not measured the financial impact of the PSA campaign, we do know that thousands of people are aware of CBMI's ministry to the handicapped and poor overseas.

Nuts and Bolts

When I began to design the PSAs, I was advised to keep several factors in mind. These included producing a spot that would:

- * attract/gain listener and radio station attention and interest, using a good opening "hook."
- * raise the compassion level of listeners by telling "people" stories of need and relating those to CBMI's ministry.
- * develop understanding of the "worthwhileness" of CBMI's ministry.
- * create a quality/high credibility image of CBMI through quality writing, production, and use of "Christian leader" statements.
- * meet the qualifications for a PSA of being informational, appropriate, and service-oriented.
- * include no direct appeal so as to be most accept-

Continued on page 54

DESPISE NOT . . .

Continued from page 53

able to radio stations.

* enhance the programming of the stations airing the spots.

The mechanics of the PSA campaign developed as we went along. Through the advice of several radio people, I eventually landed on sending out a tape with four 60-second spots and four 30-second spots, giving the station the choice of cassette or reel-to-reel format. The spots were a mixture of Christian leader statements, slice-of-life mini-dramas from the mission field, American slice-of-life spots, co-worker testimonies, and announcements of mission personnel (such as ophthalmologists, nurses, special education teachers, and therapists) needed overseas.

To keep the mini-dramas as authentic as possible, I never used "actor" voice-over talents but instead recruited friends who were nationals from the particular country being featured. However, to enhance reception of the spots, I was glad to be able to engage well-known voice-over talents like Mike Kellogg and Tedd Seeley as announcers. Having done professional voice-over work myself, I was often the most cost-effective announcer I could find.

Another crucial factor in the professional production quality of the spots was the use of a professional sound studio. While in Wheaton, I was thankful to produce the PSAs at Domain Studios, and when CBMI moved to Greenville, S.C., in 1991, I found Sundown

Sound Studios.

Until 1993, the radio tapes were sent out quarterly, but changes that year necessitated dropping one tape and doing a mailing every four months. Tapes were accompanied by a cover letter and a BRC to facilitate communication between the stations and CBMI.

Into the World

When we began the CBMI radio PSA campaign, we concentrated on Christian radio stations, not knowing all the avenues the Lord could open. One day in the summer of 1989, I began making phone calls to explore getting CBMI PSAs on secular radio stations. After several attempts, I made contact with a man at CBS Radio in Chicago. He was most interested and kind as I told him about the work. Again, the Lord had prepared a heart.

A devoted family man who cared about kids — especially those with special problems — this radio executive caught a heart vision for CBMI and asked me to send him literature. Not only did he go to bat for CBMI, putting me in contact with the person in New York who handles PSAs for the CBS Radio Network, but he personally got involved with seeing that the spots were reviewed and accepted.

After extensive documentation, assuring CBS of CBMI's 501(c)(3) status, its accountability, and integrity, I produced a "secularized" version of the CBMI PSAs for CBS. Scripts were scrutinized by CBS, and I had to change phrases like "the box our church collected" to the "box our family collected." Still, we were glad for the witness of the name "Christian Blind Mission



Monte Cunningham

Most of the patients at this CBMI-supported children's hospital in Haiti were being treated for tuberculosis.

International" on secular radio. Basically, CBMI PSAs were accepted by CBS because of the relief and development aspects of the outreach.

The following summer I made contact with the person at ABC Radio Network who handles radio PSAs and found the process much easier, having already been accepted by CBS. CBS told me that CBMI radio spots have been dropped into football games, and through another source I learned that CBMI spots have been dropped into Paul Harvey's program on ABC. Between October 1989 and June 1990, CBS reported that CBMI spots were aired 159 times with a retail value of over \$500,000. (One 30-second spot dropped on the CBS Radio Network can cost as much as \$3000.)

Another Frontier

The CBMI television PSA campaign came about through a phone call with CBS Radio about a set of spots. It was just a casual question — I was asked if I wanted to do television PSAs as well — but another idea was conceived. This time, the process was facilitated by all the arrangements made for the radio PSAs, and I wrote and produced two very simple 30-second spots (slides/photos, voice-over, music under) on 1-inch tapes that were accepted in October 1990 by CBS Television Network. These spots were also accepted by ABC-TV, WGN Cable, and several Christian stations.

Zechariah 4:10 says not to "despise the day of small things." Christian Blind Mission International (Christoffel-Blindenmission, as it is known overseas) began with one home for 10 blind beggars in Malatia, Turkey. Today, CBMI, which in 1993 provided care for over 5 million destitute people in more than 100 developing countries of Asia, Africa, and Latin America, is the largest worldwide organization caring specifically for the needs of the handicapped. Yet the truth is that the numbers of disabled people suffering and waiting for help are staggering.

For example, according to

World Health Organization (WHO) statistics, there are between 30 and 40 million blind people in the world. Eighty percent live in developing countries where there is little or no good medical care available, especially for the poor. Ninety percent of all blind children in developing countries have no opportunity to go to school.

As I was writing the CBMI spots, I often thought of my own two children and of how thankful I would be for CBMI's ministry if I had a blind, or deaf, or disabled child. While the ministry's focus is still on the blind — blindness prevention, sight restoration, and rehabilitation — CBMI also extends its ministry to the deaf, the physically and mentally disabled, and leprosy victims.

In the fall of 1992, Joni Eareckson Tada, a long-time friend of CBMI with whom the mission has partnered in training disability workers in Europe, graciously agreed to do a set of spots. She concluded the 120-second spot in her own words, saying, "If we want to be a part of seeing the reality of Matthew, chapter 25, come to life, ministering to those who have practical needs, then we can do well in supporting the work of CBMI. God bless you for caring."

Tada is just one of the many individuals, radio and television stations, and networks (such as BBN, CBN Radio, Eagle Radio, Family Life, Sound of Life, Family Radio, Moody Broadcasting, and Super Gospel Country) which have supported CBMI. The mission has been blessed by such caring. And I count it a privilege to have been a "beggar for beggars," using the powerful tools of radio and television to spread the Good News of our God's love.

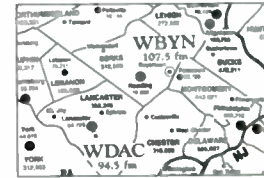
Editor's note: Christian Blind Mission International is a member of the Evangelical Council for Financial Accountability (ECFA) and an NRB patron member.

Lor Cunningham, of Cunningham and Associates, works with her husband, Monte, and is a public relations/media consultant living in Greenville, S.C.



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Editor's note: This article is adapted from the October 18, 1993 issue of Citizen magazine. Used with permission.

IT'S BEEN TALKED ABOUT ON CNN, WRITTEN up in the *Washington Post*, featured in the *Wall Street Journal*, and praised by both ends of the political spectrum, from the conservative Heritage Foundation to the liberal People for the American Way. It is the Family Research Council's (Washington, D.C.) Fatherhood Campaign, a series of four print advertisements built around the theme, "Being a Dad Is Important Business."

Designed to counter the growing problem of father absence, the ads use male-oriented wording and visuals to encourage men to take seriously their family responsibilities. For

example, the ad that debuted in the *Washington Post* — entitled, "The Biggest Building Project He'll Ever Tackle Is Right In His Own Back Yard" — depicts a father showing his son how to put together a wood-working project. The ad that debuted in the *Wall Street Journal* — entitled "Taking A Tumble In This Market Just Sent His Stock Soaring" — features a father just home from work wrestling on the floor with his three sons.

A third ad in the Family Research Council's (FRC) fatherhood series indirectly responds to a controversial media message — basketball star Charles Barkley's ad for Nike athletic shoes. In the ad, Barkley stares into the camera and

says, "I am not a role model. I'm not paid to be a role model . . . Just because I can dunk a basketball doesn't mean I should raise your kids."

FRC's response pictures a father (Black National Religious Broadcasters chairman Glenn Plummer) shaving, with his son watching him in the bathroom mirror. The text of this ad begins: "Kids today look for role models in all sorts of places. Hollywood. Music videos.

Pro sports. Sneaker commercials. But the best role model a boy can ever have is a father who shares his life with the people he loves most . . . A dad who shows his boy what it means to be a man." This ad ran in 15 African-American newspapers nationwide in September, which was Black Family month. (The ad will also run in the 1994 National Religious Broadcasters *Directory of Religious Media*.)

According to William Mattox, FRC's vice president for policy, the ads are designed to appeal especially to men. "We used workplace terms that guys are accustomed to and photos of real fathers and their kids to capture genuine emotion," Mattox says. "We also chose images of fathers interacting with kids in situations where you can't picture a mother replacing the father."

In Support of a Little Fatherhood

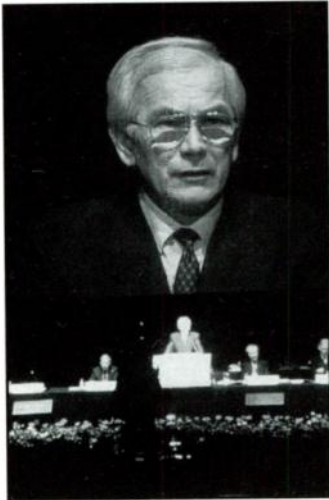
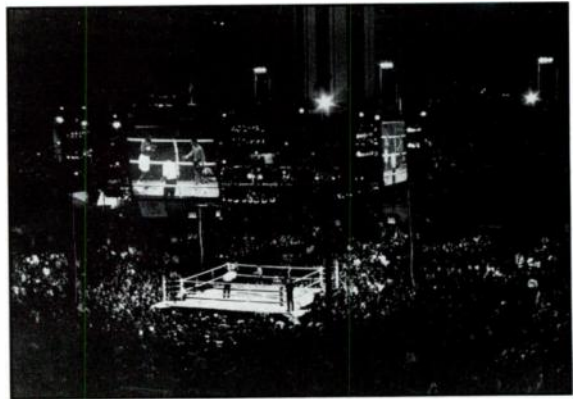
*The Family Research Council
uses print media to promote
a most important message.*

Nevertheless, the Fatherhood Campaign's message isn't just for men with children. "The central issue in the *Murphy Brown* debate a couple of years ago was whether a father's presence and active involvement in family life really matters," Mattox says. "We hope these ads will encourage fathers — and the larger society — to

Continued on page 58

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*The world's brightest
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You've seen SAIC's Eidophors used at such prestigious events as the Academy Awards, the Country Music Awards, and the Emmys. Your presentations, business meetings, and entertainments also deserve the very best. They deserve Eidophor.

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recognize that men make a unique and irreplaceable contribution to the lives of their children."

The ads have appeared in dozens of newspapers, magazines, employee newsletters, football and basketball programs, and church bulletins. In addition, more than 6000 poster-sized versions of the ads have been distributed for display in work sites, conference centers, meeting halls, church buildings, and physicians' waiting rooms.

The campaign has also received the support of a number of corporations, such as the Florida-based

Publix Super Markets, which are running the ads in their company newsletters. And several congressman — both Democrats and Republicans — have written to express their support for the ads.

The impetus for the campaign came from a 1992 FRC poll which found that 90 percent of all Americans — and four out of five single mothers — said that the best arrangement for rearing children is a two-parent family. "Our poll showed that most single mothers believe children need the active involvement of fathers," Mattox says. "It suggested that if we were to portray the problem as 'father absence' instead of 'single motherhood,' we could not only win the support of most unmarried moms, but we could affirm the unique role of fathers in family life." RB

The Most Important Job He'll Ever Have Just Fell Right In His Lap.



A child's squeal of delight can't be made in a factory. Or bottled in a jar. Or imported from a foreign market.

It's a by-product of the most important business in the world — raising children.

Kids need the kind of fatherly love and attention that elicits such delight. When men make family life a top priority, children are tickled pink.

Being A Dad Is Important Business



For more information, call 1-202-781-1836.
Or write: Family Research Council, Fatherhood Campaign, 2201 K St., N.W., Suite 500, Washington, D.C. 20005.

All His Son Really Wants To Be Is A Reflection Of The Man In The Mirror.



Kids today look for role models in all sorts of places. Hollywood. Music videos. Pro sports. Sneaker commercials.

But the best role model a boy can ever have is a father who shares his life with the people he loves most. A man who faithfully meets his family responsibilities.

A dad who shows his boy what it means to be a man.

Devoted fathers rarely attract public attention. But they often attract the watchful eyes of children—even during routine, day-to-day activities.

In the ordinariness of life, a man's true character is revealed. And a child learns who is really worth looking up to.

Being A Dad Is Important Business



For more information, call 1-202-781-1836.
Or write: Family Research Council, Fatherhood Campaign, 2201 K St., N.W., Suite 500, Washington, D.C. 20005.

The Biggest Building Project He'll Ever Tackle Is Right In His Own Backyard.



Men spend a lot of time on the job building things. Building houses. Building cars. Building business.

But some of the most important building men do isn't done at work. It's done at home when they help their kids learn to take responsibility. When they teach them the difference between right and wrong. When they encourage them to strive for excellence.

Some of the most important building men do is building character in children . . . and building bonds that last forever.

Being A Dad Is Important Business



For more information, call 1-202-781-1836.
Or write: Family Research Council, Fatherhood Campaign, 2201 K St., N.W., Suite 500, Washington, D.C. 20005.

Taking A Tumble In This Market Just Sent His Stock Soaring.



Raising kids is full of thrills and spills. It's a job that's both exhilarating and exhausting. Heartwarming and backbreaking.

But the task of molding and guiding children is worth the effort. Worth the long hours and late nights.

It's not a job to delegate to others. Or put off 'til tomorrow. Or leave undone.

At the end of the day, rearing children is one challenge you'll be glad you tackled.

Being A Dad Is Important Business



For more information, call 1-202-781-1836.
Or write: Family Research Council, Fatherhood Campaign, 2201 K St., N.W., Suite 500, Washington, D.C. 20005.

The Family Research Council is a non-profit research and advocacy organization in Washington, D.C. that affirms and promotes the role of time-honored values in building strong families.

CROSSTALK

A talk show that:

- * gets to the heart of the ISSUE!
- * gets your people TALKING!
- * gets you off DEAD CENTER!
- * draws listeners to YOUR STATION!



The CROSSTALK TEAM

Veteran talk show Host Vic Eliason along with Jim Schneider and Ingrid Guzman, team up with a hard hitting program that addresses the issues of concern for today. Some issues as current as tomorrow's newspaper.

Crosstalk is . . .

fast moving and loaded with information. . . Confrontational, yet kind. . . Conservative on values. . . Interested in your city or area and includes your station as a vital part of the resource team. . . Equipped to go mobile with our own Satellite Uplink Van and periodically will be originating programming from cities where events of concern to the Christian family are happening. More talk per hour without mandatory network sponsored breaks and commercials. A program that builds your audience.

What stations are saying:

WGNP - Albany, Georgia

CROSSTALK deals with the crucial issues that face our society and that is why we carry CROSSTALK.
Bob Nichols, General Manager

WDFB - Danville, Kentucky

The issues and in-depth discussion of issues on CROSSTALK are most critical to America. CROSSTALK gives our listeners information and views they would never hear from the secular media.
Mildred Drake, Program Director

WPTH - Olney, Illinois

CROSSTALK is filling a very important need in providing information on the timely events and situations that exist in our nation and therefore in our communities.
Dr. Tom Benson, President

WSEB - Englewood, Florida

VCY'S CROSSTALK with Vic Eliason has daily and consistently enlightened the listening audience with information on all levels and strata in an attempt to "rouse up" the "sleeping Christian Giant" in our country to intercessory prayer and action. It is absurd that the battle fought and won for our freedoms by our Godly forefathers would again need to be waged in the 1990's. We, as Christians must take our rightful places and responsibilities and raise up the Christian flag in this ONE CHRISTIAN NATION UNDER GOD!
John Higgins, Station Manager

KFGG - Corpus Christi, Texas

CROSSTALK is one of our most listened to and talked about features. - Jim Wilkin, General Manager

"Crosstalk" provides 4 - 1 minute slots for local sponsors or underwriters.

55 minutes of vital information keeping 5 minutes to the hour for your news break.

**VCY 1 & 2 - Monday-Friday Live at 2:01 PM (55 min.) (tape delayed at 8:01 PM Central Time)
SpaceNet 3, transponder 13 (7h) .51 mhz and .78 mhz**

*As a Special Bonus, stations carrying the live CROSSTALK receive the all night music programming of **MUSIC 'TIL DAWN** free of charge.*

(Circle 130 on Reader Service Card)

CONTACT - VCY AMERICA - 1-800-729-9829

by Donna Bahler

FOR 14 YEARS, THE "JESUS" film has consistently gone where few, if any, films — Christian or otherwise — have ever gone before. Headed toward the year 2000, that pattern will likely accelerate, for backward glances only spur on its distributor, Campus Crusade for Christ International.

* Seven hundred Muslim viewers at the University of Algiers in the North African nation of Algeria gathered to watch the film, the first ever produced in the Kabyle language.

"Everyone deserves to hear the greatest story ever told in their mother tongue. You shouldn't have to learn another language in order to learn how to go to heaven."

* On Christmas Day 1992, viewers across Iraq saw the "JESUS" film on nationwide television. Visitors to Baghdad also reported seeing it on closed-circuit television in their hotel.

* Christians using the film in Cuba reported 600 showings during a 12-month period, drawing 120,500 viewers. An additional 30,300 people watched it on video. The showings, sponsors report, helped open 28 new areas for contact and spawned 10 new churches.

These days, the open doors of Russia are no longer news. But in 1990, when the "JESUS" film premiered before top government leaders there and throughout the Soviet Union and Eastern Europe, no one knew what to expect.

The only drawback to the invitation-only premier in Moscow was a lack of seats in the prestigious House of Films. Flooded by calls from leaders in media, the arts, and government who had not received an invitation, Russian distributors scheduled an additional showing for the next day.

That interest continued as viewers throughout the former Soviet Union saw the film in theaters, on

television, and through the efforts of 600 church-trained teams. An estimated 100 million viewers have seen the film so far.

In Russia's Schools

But all that was in the future during those first screenings, although there were glimpses. At the receptions which followed the premiers, a repeated refrain came from Ministry of Education officials: "We would like our students to see this film."

That response triggered a training strategy to equip national educators to use the "JESUS" film and teach a translated curriculum called "Christian Ethics and Morality: A Foundation for Society." Intense four-day training seminars known as convocations began in May 1991.

Since then, more than 16,000 educators in seven countries have received their own video copy of the film. A recent poll showed that the majority report teaching their students about God and His ways, including showing them "JESUS."

Next in the domino effect came the birth of the CoMission, an inter-agency effort involving 80 Christian organizations and denominations. With so many educators responding positively to the Gospel at the convocations, The JESUS Film Project of Campus Crusade sent out a call for help. The CoMission was the Lord's answer.

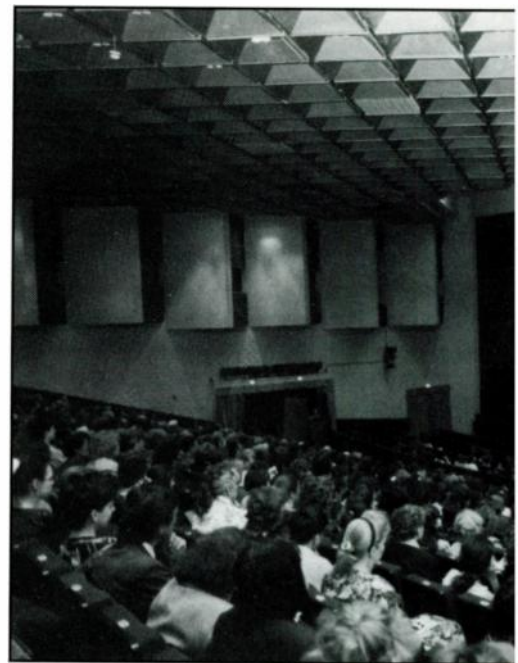
One-year teams sent by participating organizations continue to spiritually nurture those educators, their students, and their parents and to help the teachers show "JESUS" to the next generation. More than 300 "CoMissioners" have been serving in Russia, Bulgaria, and Ukraine. Another 150 men and women were scheduled to go in January. There are openings for thousands more.

In Russia or Romania, on the walls of Hindu temples in Bangladesh, in the most primitive conditions of India, in the war-torn south of Sudan, at a soccer stadium in Ethiopia, in Thailand where Cambodian refugees spent years of exile, and in the Washington Heights section of New York City — in all these places and more, God's creative people keep coming up with ways to show "JESUS."

From its inception, the world was the project's target. Within a

A Bear Report Refined

The JESUS Targets the V



Leaders of media, entertainment, and government attend the premiere of the film "Jesus" in 1991 for the Russian premiere of the "JESUS" film.

year of the 1979 U.S. theatrical release by Warner Brothers, the first translations were under way. Those pioneer translations, initially done by amateurs with stopwatches, accompanied volunteers across Asia through jungles, across rivers, and to the urban masses.

Beautiful, Translated in Film Project World by 2000



...ved into Moscow's prestigious House of

Heart Languages

Today, "JESUS" is available in 267 languages, with another 80 in production. In fact, a new translation of "JESUS" is completed every two weeks. These film prints and videos then go back to where they were recorded, right where the

speakers live. Currently, that includes 201 countries.

When asked about the film's impact, Paul Eshleman, international director of The JESUS Film Project of Campus Crusade, cites several factors, including its availability in the heart language of the viewers. "Everyone deserves to hear the greatest story ever told in their mother tongue," Eshleman says. "You shouldn't have to learn another language in order to learn how to go to heaven."

Since mobile recording studios dub in the voices of national speakers for the voice parts of the film, viewers do indeed hear Jesus speaking their language. For many, it's a shock. Upon seeing the film, one woman in Bangladesh wrote, "I've just learned that Jesus speaks Bengali." In Zimbabwe, a man stood under the endless African sky watching the film and asked a neighbor in amazement, "How can all those white people speak Shona so well?"

Eshleman has been with the film since the days when it was only an idea in the minds of John Heyman, a Jewish film producer who wanted to put the entire Bible on film, and Dr. Bill Bright, president and founder of Campus Crusade for Christ.

For Bright, his meeting with Heyman began the process that fulfilled a decades-old dream. "Years ago," he recalls, "God gave me a vision to produce a film on the life of Christ. Since a majority of the world's population cannot read, a film seemed the best way to present Christ to the multitudes. More than 30 years passed after God gave the burden for a film on the life of His Son before all the various factors were right."

To Tell the Nations

First released in the U.S. in 1979, the "JESUS" film has now been seen by more than 521 million viewers. In situations where response can be indicated, those showing the film have seen at least one out of every 10 viewers respond positively to the invitation to receive Christ which comes at the close of the film. Some showings result in a positive response of 40 to 50 percent of the audience.

"JESUS" film teams, composed predominantly of national Christians, have taken the life and message of Jesus directly to a large portion of those viewers. Frequently on foot, they have sought to tell their nations about the Savior. Often that has involved carrying the projector, generator, screen, and more to villages where people may never before have seen a film nor heard the name of Jesus.

In politically hostile situations, team members have been stoned, beaten, and harassed. One man on a team in India had acid thrown in his face. "The commitment of the film team members never fails to challenge me," comments Eshleman. "In Thailand one year, when funds ran out, the team members pleaded, 'Just give us one bowl of rice a day and we can keep going.' They wouldn't quit telling their people about Jesus."

Taken entirely from the Gospel according to Luke, the film is many viewers' first encounter with the Scriptures. Eshleman worked with

*"God blesses its use
tremendously. It is the
literal, word-for-word
Word of God brought
dramatically to life."*

Heyman throughout the filming that took place on location in Israel. During the filming and the preceding five years of research, their primary goal was accuracy: historical, cultural, and biblical.

Cloth was hand-woven according to ancient traditions and dyed the colors that would have been seen in first-century Palestine. Pottery production was set up. All actors but the lead, Brian Deacon from England, came from the Middle East.

Beyond such historical and cultural accuracy, the producers sought to stick to the Scriptures, a factor that Eshleman feels is the primary reason so many come to faith in

Continued on page 62

Christ as they watch "JESUS."

"It's primarily just the words of Scripture," he explains, "and the Word of God never returns void, so the power of God is always involved in it. Also," he adds, "it's cross-cultural, or transcultural, because it's a documentary in nature and isn't faced with the usual hindrances of dress or culture holding people back."

Intensive Resourcing

The "JESUS" film's cross-cultural nature has been particularly useful to the 390 mission agencies and denominations who use the film in their own outreaches.

When the Christian Broadcasting Network (CBN) decided to try a new approach to evangelism in Latin America, they included "JESUS" film teams in their "Proyecto Luz" (Project Light). In Guatemala, Nicaragua, and El Salvador, CBN's special television programs reached the cities and beyond, but for remote areas, CBN sent the "JESUS" film. During those months, 39 teams showed the film in Spanish and Indian dialects to 1.9 million people. Of those, CBN reported that 162,000 indicated a decision for Christ at the film's close.

Mission Aviation Fellowship pilots often hang a sheet from the wing of their planes and show the film. A Southern Baptist missionary in Senegal reports, "We have used it to enroll many students in Bible Way Correspondence, which is for us an exciting thing as our country is 85 to 95 percent Muslim."

Missionaries with the Christian and Missionary Alliance in Guinea, West Africa, report using three language versions of the film. "The 'JESUS' film has had a profound effect on our district here," writes David Zimmerman. "It has a totally different target audience for each of the three languages we have it in. In French, it is reaching the educated youth and government workers, most of whom are Muslim. In English, it reaches out to some 650,000 refugees in over 50 refugee camps where we are planting new churches very rapidly. In Malinke, it is reaching out to our second largest

population group, almost 100 percent Muslim."

Zimmerman and his co-workers use the film both within urban areas and beyond, including remote villages like Wonedou. Villagers worked 14 days to build a road so that Zimmerman and his team could come. They also rejected a

David S. Bliss used the film with refugees on the country's border with South Africa. Many came to Christ and returned to Mozambique to plant churches.

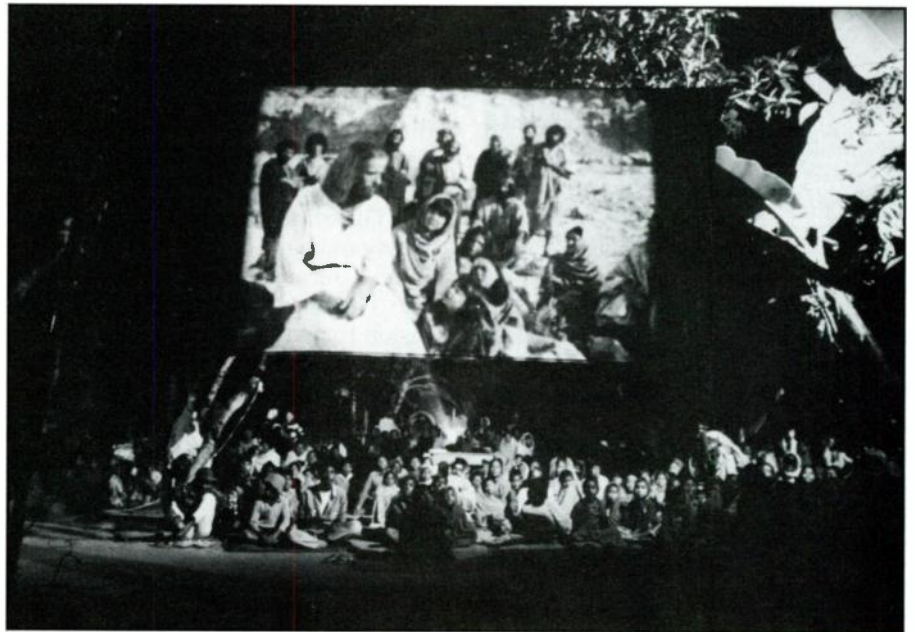
Today, Bliss writes, "Marxism no longer has control in Mozambique, and a large number of South African young people now work

Right: Russian schools opened to the "JESUS" film and related Christian materials as a result of the 1991 premieres.



The JESUS Film Project photos

Below: Enthralled viewers in Bangladesh watch from both sides of the portable screen as "JESUS" speaks Bengali.



local false cult, despite offers of clinics and schools. "Following the 'JESUS' film and our evangelistic message, the entire village responded at once!" Zimmerman reports. "They rejoiced, saying that they had come out of their darkness into God's light."

During years of civil war and suffering in the southern Africa nation of Mozambique, missionary

side-by-side inside Mozambique with some of those who came to Christ from the showings of the 'JESUS' film in 1986 and 1987 and onwards.

"It is a confirmable fact," he continues, "that churches were raised up from the converts to Jesus Christ from the showings of the 'JESUS' film in that district among previously unreached peoples, and

that these churches eventually spread back into unevangelized districts of Mozambique. I also witnessed these events myself."

Commenting on the film, Bliss adds, "God blesses its use tremendously. It is, after all, the literal, word-for-word Word of God brought dramatically to life before the eyes of people who've either never heard of Jesus, as in our case there, or who have heard of Jesus but have not known anything about Him."

Blind "See" and Deaf "Hear"

Some of the world's people grasp the Gospel through the film in unique ways. "JESUS" is also available in American Sign Language for the deaf, with dozens of other sign versions yet to be completed. A new project in process will provide a dramatized version to let the blind "see" the film.

That version is also being prepared with radio in mind. The JESUS Film Project plans five pilot

segments of 30 minutes each that build on each other, as well as a straight-through, 90-minute production. With so many languages already recorded, those voices can be used with heightened sound effects and the added voice of a narrator at little added expense.

The "JESUS" film is not only for use in remote areas. During 1994, four cities on different continents are expected to field test television screenings of the film, closely tied in with local churches which will do the follow-up care of those who respond.

The basic strategy itself isn't untested. Television viewers in 51 countries have watched the film. Representatives from the Evangelical Methodist Community of Paraguay report that when the Guarani "JESUS" film was shown there on television, 1.5 to 2 million Paraguayans — nearly half the country's population — watched the film.

Although Spanish is one of the

official languages, explains Dr. Norival Trindade, "Guarani is spoken by virtually the whole population of the country and is considered to be 'the tongue of the heart' of Paraguayans. For this reason, the presentation was a moving event for the population."

Even clips of the film, shown at the television station's initiative to publicize the film, prompted calls to the sponsoring church. "During the presentation the phone rang constantly," reports Trindade. "Had we had more answering terminals we would have harvested many more lives. Many Paraguayans called us in tears for more [information] about Jesus Christ."

Truth About an "Extra-terrestrial"

"JESUS" video distribution strategies are also under way. "Two of the most popular movies of all time are about extra-terrestrials,"

Continued on page 64

Give America a Breath of Fresh



Prayer!

Unite With Countless Americans to Pray That God Will "Heal Our Land."

On Thursday, May 5, millions of men, women and children of all faiths will take time to celebrate the National Day of Prayer.

They'll set aside a few precious moments—and any differences between them—and unite before God on our country's behalf. You can join them . . . at home, work or school.

If you believe our country needs healing, make plans to pray for America on May 5. To find out more about the National Day of Prayer and how you can organize an event in your community, write:

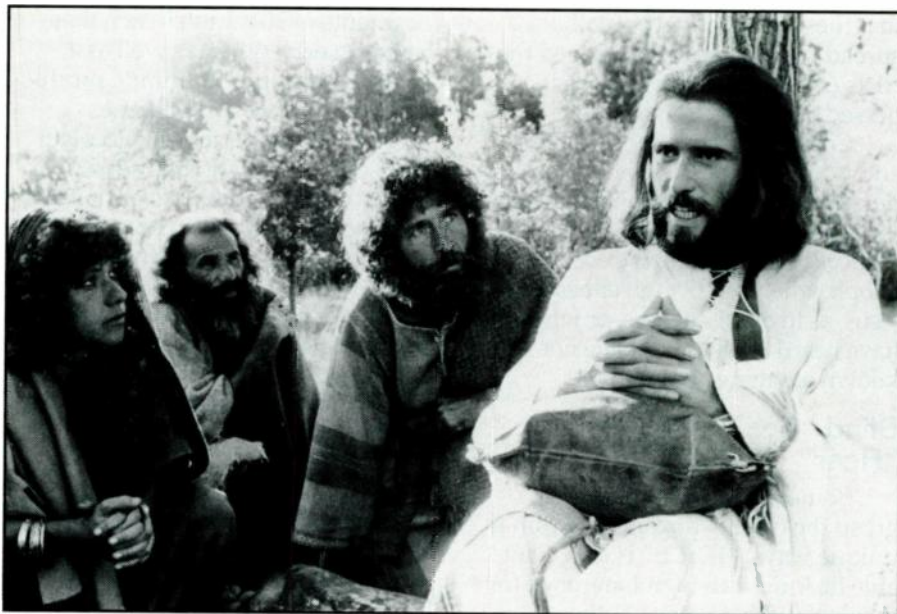
National Day of Prayer Task Force
P.O. Box 15616
Colorado Springs, CO 80935-5616
Or, call 719-531-3379

(Circle 131 on the Reader Service Card)

reads a door-hanger distributed in various North American communities. "This one is true."

Church members in Canada, Australia, Switzerland, and the United States have seen doors open as they offer their neighbors free copies of the "JESUS" video. During that visit, they do a brief survey and, wherever possible, explain the Gospel. Canadian volunteers who distributed 100,000 videos as they helped pioneer the strategy saw 16 percent of those contacted indicate a decision for Christ.

In Colorado, churches launched a "JESUS" video distribution project in the fall of 1993, aided by publicity from local media. They plan to continue until Easter 1994 — or as long as it takes to offer every home in Colorado Springs a copy of the "JESUS" video, says Lloyd Olson, who heads up the strategy nationally for Campus Crusade.



Mary Magdalene (Dalia Shapira), James (Babi Neeman), and Peter (Niko Mitai) listen to the parables of Christ (Brian Deacon) in "JESUS."

By the end of 1993, Olson anticipates that some 250,000 American homes will have received the "JESUS" video through volunteers.

That number, however, he says is "embryonic." During the next five years, Olson is praying that America's churches will offer the "JESUS" video as a gift to 100 million homes across the nation.

Beyond the numbers, church members remember individual responses. In one home, a woman who had just watched the "JESUS" video prayed and received Christ. The church member who had given her the video returned the next day and began to go through the first follow-up lesson in Christian growth. Unexpectedly, a woman dropped in and listened quietly. Suddenly, she began to weep. She had long prayed for her neighbor to come to Christ, she explained through her sobs, and was overwhelmed to be witnessing the woman's first steps as a believer.

Accelerating Toward 2001

Fourteen years and half-a-billion people down the road, Eshleman and his staff have no plans to quit. By the start of the next century, they are trusting that, as Christians work together, everyone will have had a chance to hear the life-giving message of the Savior.

For The JESUS Film Project, that goal requires accelerating everything already being done. In India, for example, through partnerships with



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Right: The "JESUS" film is shown for the first time in the Ewe language.

national churches and other mission agencies, the Project seeks to help reach a nation whose population may very well exceed China's in the coming decade. More than 130 national "JESUS" film teams are already on the road. During the next five years, Eshleman anticipates seeing that number increase to 750 teams.

Calls for help have also come from nations in Africa and Latin America as believers have heard how the film has served in the schools of the former Soviet Union. In Malawi, hard-hit by AIDS, the "JESUS" film is part of a Christian-based program that combines the "Why Wait?" materials of Josh McDowell with a course on Christian ethics and morality.

Wherever it's shown, whatever the language, one thing remains visible: so many people wait to hear about Jesus in a language they can understand. By the year 2000, working together with organizations like Wycliffe Bible Translators and Scriptures in Use, Campus Crusade hopes to have the "JESUS" film available in 1154 languages.

Those translations, representing people groups of 50,000 or more speakers, could potentially allow 99.5 percent of the world's population to hear the message of Christ in the language of their heart. "There shouldn't be any doubt about what's necessary to have eternal life," Eshleman says. "That's why we want to do everything we can so that everyone has at least one chance to hear."

Editor's note: Ready-to-air radio programs (both one and four minutes in length) on how God is using the "JESUS" film may be obtained from: The JESUS Film Project; P.O. Box 7690; Laguna Niguel, CA, 92607; (714) 495-7383.

Donna Bahler has served on the staff of Campus Crusade for Christ for 19 years and during the last six has traveled to 17 countries to report on use of the "JESUS" film.



Greg Schneider

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Active Christian Home School Buyers (15,591)	\$80/M*	Freedom Village USA (57,807)	\$65/M*
Activist Christian Donors (128,932)	\$75/M*	Georgia Pro-Lifers and Conservatives (122,381)	\$80/M*
Activist Evangelical Donors (473,992)	\$60/M	Glory Ministries (15,542)	\$80/M*
American Church Bond Investors (57,040)	\$95/M*	Great Christian Books Actives (87,130)	\$75/M*
American Patriot Donors (200,381)	\$75/M*	Great Christian Books Prospects (76,440)	\$50/M*
American Portrait Films (41,006)	\$70/M*	Greenhomes America (4,022)	\$80/M*
Back to God Activists (14,783)	\$70/M	High Profile Christian Business Men (20,067)	\$65/M
Best Political Conservative PAC Donors (234,717)	\$100/M	Home & Family Causes Donors (491,342)	\$65/M
Bible Literature International (30,000)	\$60/M	Home School Oriented Christian Families (118,763)	\$60/M*
Bible Pathway (31,000)	\$90/M	Ichthys Books (5,462)	\$75/M*
Bible Prophecy Bookbuyers & Donors (15,680)	\$100/M	Illinois Pro-Life, Conservative Donor Masterfile (173,018)	\$75/M*
Biblical Perspectives Active Buyers (20,272)	\$85/M*	In God We Trust (53,463)	\$50/M*
Biblical Scoreboard Magazine (47,583)	\$65/M*	Inspirational Network Buyers (10,818)	\$85/M*
Born Again Doctors Who Donate (3,848)	\$100/M*	Keep America Christian Donors (18,463)	\$100/M*
Buyers of Christian Bestsellers (3,736)	\$80/M*	Kingdom Kids (2,729)	\$75/M*
California Evangelical Political Givers (22,951)	\$100/M*	Lamb and Friends (61,686)	\$65/M*
Canadian Christian Heritage (55,521)	\$60/M	Liberation (29,483)	\$90/M*
Check Writing Evangelical Activists (51,543)	\$80/M	Life Is Precious Donors (18,823)	\$75/M*
Chicagoland Christian Buyers (16,953)	\$75/M*	\$1000+ Lifetime Members of a Christian T.V.	
Christian Action Network (28,107)	\$120/M*	Ministry (37,657)	\$80/M*
Christian Communicator Subscribers (3,000)	\$350/F	Living Truth Ministries (21,372)	\$80/M
Christian Computer Software Buyers (3,335)	\$80/M*	Mickey & Becki Moore Ministry (4,502)	\$85/M*
Christian Computing Magazine (5,878)	\$80/M*	Mid America Evangelism Donors (94,459)	\$65/M*
Christian Contributor Name Source (537,271)	\$45/M*	Midnight Call Magazine (133,000)	\$75/M
Christian Donors for Constitutional Rights (46,810)	\$70/M*	Minister's Manna (11,625)	\$75/M
Christian Health & Nutrition Bookbuyers (36,103)	\$70/M*	William J. Murray Evangelistic Association Actives (8,810)	\$90/M*
Christian Home School Product Buyers (89,812)	\$75/M*	National & International Religion Report (7,800)	\$95/M
Christian Information Bureau (32,303)	\$90/M*	National Christian Computing Convention	
Christian Inquirer (41,828)	\$80/M*	Attendees (2,812)	\$200/F*
Christian Lifestyle Select (300,000)	\$60/M*	National Citizen Action Network - VIP List (12,999)	INQUIRE*
Christian Music Artists (9,800)	\$80/M	News From Israel (10,000)	\$80/M
\$100+ Christian Political Donors (46,515)	\$85/M*	North American Renewal Service Committee (34,554)	\$80/M*
Christian Publishing Company Buyers (164,766)	\$75/M*	Orthodox Churches, Priests and Subscribers (3,553)	\$250/F
Christian Recreation Investors and Donors (45,110)	\$80/M	Pastor & Church Multiple Responders (77,000)	\$75/M
Christians Seeking Extra Income (7,318)	\$65/M*	Pastor & Church Single Responders (110,000)	\$65/M
Christians With a Heart for Israel (36,278)	\$55/M*	Prime Donors to a Christian Prophetic Ministry (37,183)	\$80/M*
Church Audio-Video Equipment Buyers (24,735)	\$75/M	Prime Evangelical Donors (120,188)	\$70/M*
The Church Moving Forward (53,051)	\$80/M	Prime Evangelical Political Donors (28,885)	\$90/M*
Church Music Report (19,300)	\$70/M*	Prime Music Buyers (57,031)	\$65/M*
Church Music Report Masterfile (208,047)	\$50/M*	Pro-Life Organizations and Crisis Pregnancy	
Citizens United for Morality (194,134)	\$90/M*	Centers (6,035)	\$50/M*
Could You Not Tarry (4,851)	\$75/M*	Prophecy Bookbuyers (65,641)	\$60/M*
Cream of the Crop Christian Activists (51,636)	\$85/M	The Prophecy Newsletter (7,850)	\$95/M*
Cream of the Crop PTL Donors (64,857)	\$75/M	Pulpit Helps (142,375)	\$45/M*
Cross Mailmart Donors and Buyers (43,549)	\$65/M*	Reap Mission (15,810)	\$55/M*
Cross Mailmart's Bookstores (9,234)	\$65/M*	Religious Broadcasters (7,500)	\$75/M*
Crusade Donors (253,892)	\$75/M	Religious Libraries (11,043)	\$60/M*
Cult Awareness Buyers and Donors (28,613)	\$70/M*	Religious Market Suppliers (3,808)	\$125/M
Destiny Image Publishers (31,907)	\$80/M*	Religious Schools (5,600)	\$60/M*
Destiny Image Publishers' Bookstore Customers (4,473)	\$675/M*	Research & Educational Foundation (18,449)	\$80/M
Donors to a Christian Legal Defense Ministry (4,171)	\$80/M*	Responsive Fundamentalist Donors (85,310)	\$70/M
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Eagle Systems' Children's Video & Book Buyers (23,138)	\$75/M*	7th-Day Adventist Churches (3,910)	\$45/M*
Evangelical Churches in Canada (10,036)	\$60/M	7th-Day Adventist Pastors, Leaders &	
Evangelical Outreach Activists (25,461)	\$80/M	Decision Makers (61,744)	\$65/M*
Evangelical Political Activists (108,359)	\$60/M*	Single Adult Ministry Leaders (5,150)	\$425/F*
Evangelical Pro-Life Donor Masterfile (196,193)	\$95/M*	Sound Givers (143,671)	\$70/M
Evangelical Pro-Life Donors (4,424)	\$65/M*	Sparrow Music Buyers (20,000)	\$75/M
Evangelical Theological Society (2,070)	\$350/F*	Texas Christian Activists (42,948)	\$65/M*
Evangelize the World Donors (38,048)	\$70/M	U.S. Christian Video Buyers (6,925)	\$85/M*
Family Concern (60,078)	\$60/M*	Video Bible Story Buyers (116,803)	\$65/M*
Family Donors (120,496)	\$85/M	World Help (210,000)	\$110/M
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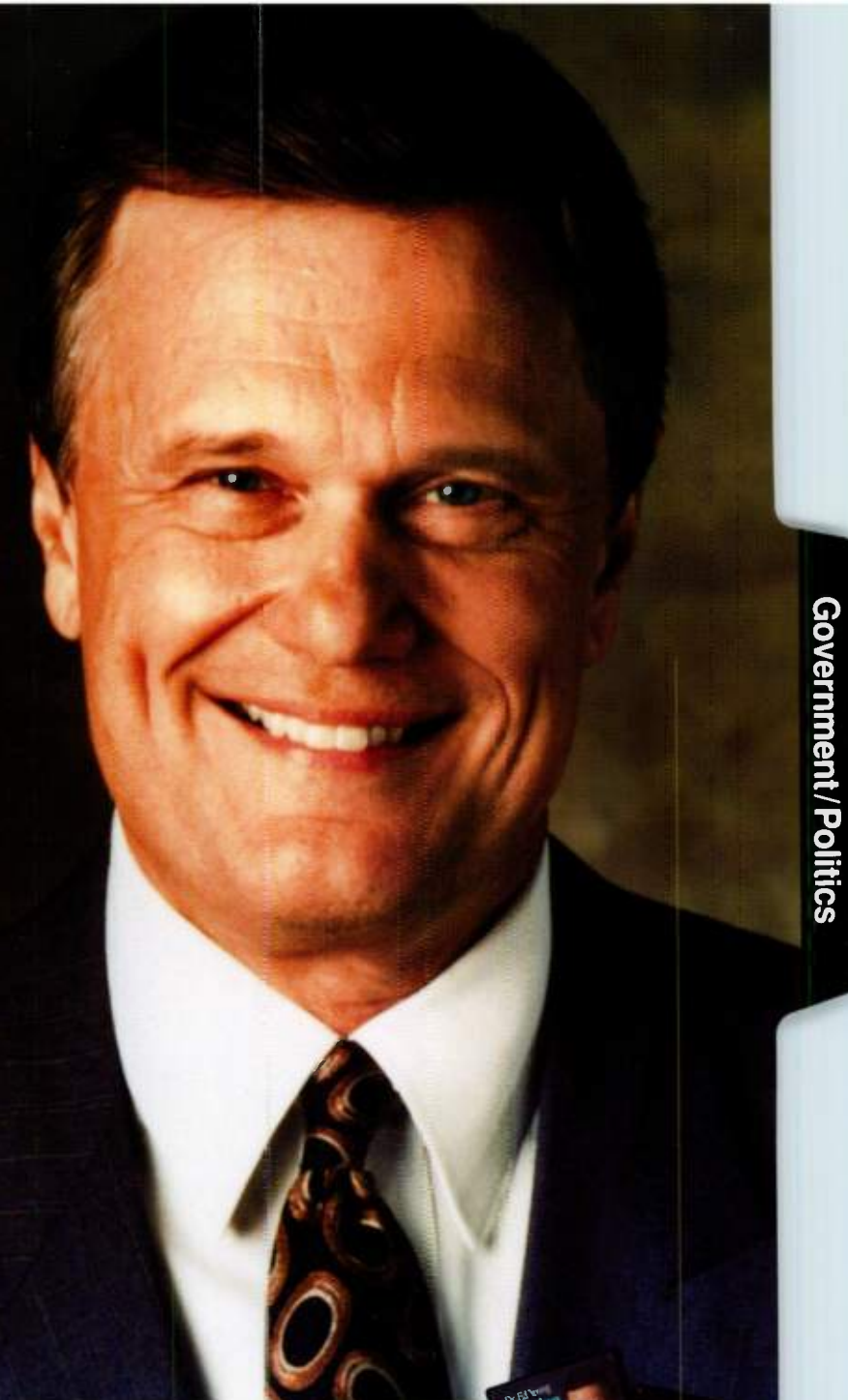
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Ruben Cabral-VOH China/Asia



Voice of Hope Staff-Holyland Broadcast Outreach

I often listen to your radio programs and I enjoy them very much. I have found out about Jesus Christ and about Christianity through your radio station "Wings of Hope." I especially enjoy the Bible study. I am 40 years old, I am blind, and I live with my family. Because I am blind, I cannot go to the Church. So those people like me who have physical problems are grateful to you for the radio programs. The Christian radio stations are a must to have for us. I listen to you every day at 1800 Moscow time, on 25 metres. The reception is very good. I want to convey my gratitude for the radio station and to all the programmers.

May God bless you.

Viauslav Petchelkin (Russia)

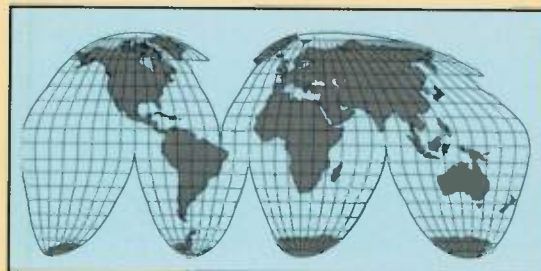
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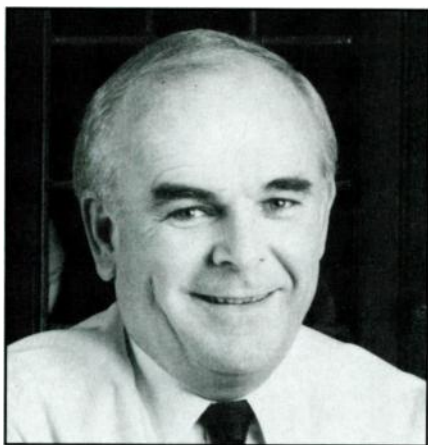
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 WRB

JANUARY 20, 1994, MARKED the first full year of Bill Clinton's United States presidency, a year which found many Christians holding their collective breath as they awaited the decisions and actions of the man some feared would take the country in ungodly new directions.

As it examines the link between Christian broadcasting and government, Religious Broadcasting presents the reflections of five industry leaders on the year which has passed and, speculatively, on those which are to come.

James Gwinn, president, CRISTA Ministries, Seattle: Last February, when I reflected on the election of Bill Clinton in this publication, I said that I had heard the wake-up call. Others said the same thing, and now I am wondering: what have we done now that we are awake? At CRISTA, we have become pro-active, moving from a reactionary attack mode, and have seen good progress.



James Gwinn

Three ministries have been added to our outreaches. New Hope Child and Family Services, a Christian adoption and foster care service, is our pro-life statement. Seattle Street School, an alternative Christian school, is reaching kids in the inner city who have failed or been expelled from the public school. These kids are gang members, involved in drugs and prostitution. CHART House — Center of Hope for AIDS Related Treatment — is a developing ministry that will provide hospice services for persons with AIDS.

We heard the wake-up call and have become aggressive in taking a stand for Christ in a dark world. I'm not excited about President Clinton's first months but have decided to move from criticizing to working.

Beverly LaHaye, president, Concerned Women for America, Washington, D.C.: Since January 22, 1993, when President Clinton lifted the so-called "gag rule" on abortion counseling at federally funded clinics, those of us who believe in the sanctity of human life have gotten a back-hand from the president. For those of us who believe that the homosexual lifestyle is wrong, the treatment was the same, as the president attempted to lift the ban on homosexuals in the military and supported the homosexual community as its members marched on Washington. And for those of us who believe that condoms are not the answer to a rising population of pregnant teens, President Clinton has given us Surgeon General Joycelyn Elders.

Throughout President Clinton's term so far, he has shown compassion and "tolerance" for homosexual activists, pro-abortion forces, and feminists. Yet he has shown nothing but contempt and indifference toward those of us who have fought for so long to promote the Judeo-Christian moral standards that have strengthened this country and made it the world leader it is today.

In addition to these issues and to President Clinton's reaction to our position, I have also become more and more concerned with our president's choice of leaders in his administration. While I know that every president believes he should have the people of his choice in leadership, President Clinton has

chosen some extremely irresponsible and divisive personalities such as Surgeon General Joycelyn Elders, AIDS Policy Coordinator Kristine Gebbie, Attorney General Janet Reno, and Health and Human Services Secretary Donna Shalala to lead this nation. Many within the Clinton administration pose a tremendous threat to families and justice and have proven violently opposed to those of us who speak up for families and a standard of morality.

Presidential Presidential Presidential Presidential Presidential

Surgeon General Elders in particular presents a tremendous threat to our nation's children with her belief that every child in America should be a "wanted and planned child" and with her support for comprehensive sex educa-



Beverly LaHaye

tion courses for all children from kindergarten on through senior high. When she ran the Arkansas Health Department under then-Governor Clinton and made the decision to not inform the public of a supply of faulty condoms, she proved she has no place in leadership. Yet we have seen over and over that she has President Clinton's full support.

Attorney General Janet Reno has proven no less a threat to children in recent days. Last

Fitness Fitness Fitness Fitness Fitness

September, the Justice Department filed a brief with the Supreme Court that supported the defendant in the case of *Knox v. United States*. The defendant, Stephen Knox, is a twice-convicted pedophile who claimed that he should not be charged with child pornography because the girls in the videos he owned were partially clothed. Outrageously, Reno's Justice Department sided with him, contending that nudity is required for a conviction and that the child must be "lasciviously engaging in sexual conduct."

Fortunately, Congress took swift action against this misinterpretation of its previously passed child pornography law. Still, we recall that last February, when President Clinton announced the nomination of Janet Reno, she stated, "I would like to use the law of this land to do everything I can to protect

American's children from abuse and violence." Tragically, our attorney general has allowed her department to put America's children directly in the path of abuse and violence.

Throughout 1994, we will be watching many issues as they develop, but the issue of health care and

"One has to wonder what else the Clinton administration has to do to provoke the holiness and righteousness of God."

the Elementary and Secondary Education Act (ESEA) will be two priorities. Both of these issues represent a blatant power grab by the federal government to control our health care and our education, areas that have traditionally been controlled by individuals and localities.

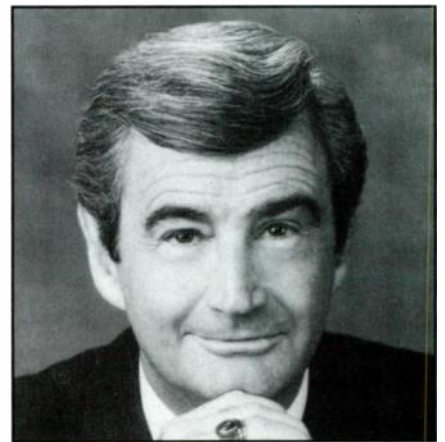
While reform in our system of health care is necessary, I believe we will lose individual freedoms and rights if we allow the federal government to control the cost and, in effect, the quality of medical care we receive. President Clinton's health care plan has been written with the idea that government can take care of people through entitlement programs. But every large entitlement program the government has ever sponsored has helped the national deficit swell to unparalleled levels with very little in return.

Likewise, I believe that if ESEA is allowed to pass in Congress, we will see the education of our nation's youth taken from the communities by the mighty hand of the federal government. Those pushing for the passage of ESEA argue that public school standards must be raised to a uniform standard and that the federal government can set those supposedly voluntary standards. Unfortunately for those local schools, if they do not comply with the government's list of requirements, they lose their funding.

The federal government was

established to help "promote the general welfare" of the people, not to run the lives of its citizenry. My biggest fear is that President Clinton has long lost sight of that provision in our Constitution as he and his administration lead this nation to a bigger and more controlling government.

D. James Kennedy, senior minister, Coral Ridge Presbyterian Church, Fort Lauderdale, Fla.: A year ago, I wrote that the election of Bill Clinton and Al Gore should serve as a "wake-up call" for the church. My concern was that many



D. James Kennedy

Americans, including Christians, had sold their principles in exchange for the many promises of the new administration — no taxes, plentiful jobs, economic prosperity, environmental purity, a rebuilt infrastructure, and a wonderful new health care program for every American.

The only promises we have seen keep so far are those which have favored what Clinton likes to call "diversity in government" — the appointment to high positions of professed lesbians and homosexuals, extreme left-wing liberals, pro-abortion activists, cronies without leadership qualities, radical feminists, and persons of questionable morals.

This parade of misfits is likely to continue, as several hundred vacancies, we are told, remain to be filled. Perhaps we should be thankful that more of this administration's

Continued on page 72



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PRESIDENTIAL FITNESS . . .

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grandiose promises have not been fulfilled, because the tragic irony is that if President Clinton implements his plans, he will most certainly destroy the American economy.

The unexpected series of crises in foreign relations has convinced the public that this president's foreign policy has been a hodgepodge of week-by-week changes of mind as to how to deal with totally unfamiliar situations. At least, we are indebted to these international entanglements for slowing down the domestic juggernaut which Clinton and Gore have affectionately labeled "reinventing government."

I believe there is still time for Christians to turn off the snooze button on their alarm clocks and heed the wake-up call. This means being willingly galvanized into action in the light of what we have seen so far and of what we can expect to see in the year ahead. Both our country and our church deserve all the mental, moral, and physical energy at our command to begin the return to the foundation of godliness upon which this great nation was built.

Richard Lee, speaker, *There's Hope!*, Atlanta: President Clinton and company have been in control of the White House now for one year. In that year, our nation has suffered the greatest moral and spiritual setback of the 20th century. We have witnessed a steady stream of New Agers, political and social lib-



Richard Lee

erals, pro-choicers, homosexuals, lesbians, and other morally questionable people descending on Washington with a vengeance. Despite the president's claim to be a believer, he has done almost everything he could to offend evangelical Christians. My own concerns fall into three categories:

Associations. I believe a man becomes who he surrounds himself with. President Clinton seems to have gone out of his way to associate with feminists, lesbians, and homosexuals. Nothing could be more reprehensible to those who believe in biblical family values. These associations, along with continued accusations about Mr. Clinton's marital fidelity, force us to ask, "What message are we sending to our children about fidelity, integrity, and morality?" I am afraid the American public has sacrificed the next generation on the altar of economic expediency.

Appointments. The proof of the Clinton administration's sympathies shows up in the controversial list of his appointments. Janet Reno has proven to be weak on significant moral issues such as child pornography. Her handling of the Branch Davidian cult stand-off in Waco, Texas, was deplorable. Joycelyn Elders favors the legalization of drugs and condom distribution to elementary children. Donna Shalala has "out-liberaled" the American Civil Liberties Union (ACLU) in her advocacy of "hate speech" codes to stifle free speech by conservatives. Roberta Achtenburg (federal housing) is an open and militant lesbian who once led a campaign against the Boy Scout's oath affirming belief in God. Ruth Ginsberg (Supreme Court Justice) was formerly general counsel to the ACLU and favors removal of all Christian symbols from public life.

Actions. Perhaps the greatest concern for most evangelicals is the general attitude of President and Mrs. Clinton. They are certainly too intelligent to be excused for acting out of ignorance. Too many of their actions have seemed to be aimed at the conservative Christian community. No one could have come out of the starting gate waving a red flag

Continued on page 74

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in our faces any more vigorously that Bill and Hillary Clinton have.

One has to wonder what else the Clinton administration has to do to provoke the holiness and righteousness of God. Unfortunately, fearing God and His wrath have not been priorities for this administration. Instead, playing politics, dispensing government favors, and promoting friends and relatives seem to have been this administration's priorities. In the meantime, the vast majority of morally conservative Americans has been neglected and ignored. It would seem then, that the only way to get Mr. Clinton's attention will be at the ballot boxes this year and in 1996.

This is no time for surrender or appeasement. Whether we like it or not, evangelical Christians must now fight against the undercurrent of secularism which is eroding our

Judeo-Christian foundation. We must be willing to swim upstream against the tide of immorality if we are going to preserve the moral and spiritual values that our nation has long held dear. We must be willing to make choices that will make a difference in the future — even if those choices mean sweeping changes at every level of our government.

Marlin Maddoux, president, USA Radio Network, Dallas: Bill Clinton has been on the American scene for almost two years now and has been president for one year. From my perch at the nationwide *Point of View* radio talk show, I have followed his ascension closely and with more than a little alarm. From what we know of him, we can now offer an evaluation of what he has meant to this country as well as a set of predictions about what he will mean for the Christian community in the upcoming year.

First, under his watch, the vilification of conservative, socially active Christians has accelerated and will continue. Consider that Mandy Grunwald, one of Bill Clinton's highest media advisors, was a mastermind behind the Christian-bashing attacks on evangelical lieutenant governor candidate Michael Farris in the 1993 Virginia elections. Also consider that the Fairness Doctrine, launched from the inner sanctums of liberal Washington, is directly aimed at pro-family and conservative free speech and that other attacks on religious activity are in the wings.

With Bill Clinton in the White House, assaults against Christians are no longer subtle, and we need to get over our shock and start launching effective responses. Keep in mind that these may not entirely emanate from the mind of the president himself. But he sets the tone. And in the context of this hostile tone, operatives in Washington who are self-consciously antagonistic to Christianity have been given a green light to weak havoc.

Secondly, the seduction of the evangelical center will become a centerpiece strategy for Bill Clinton. This will align with his strategy to woo moderate Americans of all kinds and to steal



Marlin Maddoux

the family values issue from conservatives. His goal will be to split evangelicals and to position conservative Christians as radicals who are out of touch even with their own born-again brethren.

Signs of this game plan are already here. President Clinton recently met with a group of 12 highly influential evangelical leaders and communicators who have taken moderate stances toward the administration. Those with more conservative political sentiments were apparently excluded from the meeting.

I'm not against Christians meeting with the president. As a human being and a public official, he needs our input, counsel, and prayers. What I'm disturbed about is the hype of public gushing over the alleged spirituality of the president that we heard from some participants after this meeting.

In the past two years, we have seen Bill Clinton butcher key scriptures about the saving work of Christ, such as his misquote of I Corinthians 2:9 at the Democratic convention. We have seen him imply that people are saved by good works apart from Christ, as he did in eulogizing a White House attorney who committed suicide.

We have watched as he endorsed the legitimacy of homosexuality. We have seen him not merely endorse abortion rights but encourage the act of abortion itself by pushing for federal funding. We have heard and read his verbal profanity punctuate the nightly news and weekly new magazines. This is just a sample of the problems.

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For Christians to gush over the supposed spiritual vitality of the president is almost to redefine Christianity itself. It also opens a wedge for Christian-bashing politicians who desire to confuse evangelicals and split them down the middle on crucial issues of life and faith. I believe this is a deliberate strategy which we cannot afford to abet.

The president has also made much of the reintroduction of what he calls "traditional" and "family" morality into public affairs. He has spoken at black churches and sounded like Dan Quayle in his attacks on absentee fathers and single parenthood. Not

"Bill Clinton's concept of spirituality is part rhetoric, part mushy sentiment, and part wholesale abandonment of anything remotely in line with biblical truth."

only that, he has read and publicly praised a new book by a mainline Protestant scholar who contends that religion must be reintroduced into the public realm. And of course, Hillary Clinton has talked about the need for a "new spirituality" in government.

These signs point to the onset of a powerful strategy. In my opinion, Bill Clinton's concept of spirituality is part rhetoric, part mushy sentiment, and part wholesale abandonment of anything remotely in line with biblical truth. Unfortunately, this is lost on many Christians who are willing to swallow such candy-coated posturing.

Thirdly, the White House will go all-out to "run to the center" but "govern to the left." In an important congressional election year, Clinton will go back to his successful 1992 strategy of putting on the mask of a political moderate. He will talk about family values. He will court big business, touting his support of the North American

Free Trade Agreement (NAFTA). He will rail against "welfarism" and "big government."

He will remind everyone of his scheme to "reinvent government." He will talk about his supposed deep budget cuts. But under this public relations smoke screen, look for his basic policy thrusts to continue — gay rights, abortion, big government, redefining the family, and changing the political rules to

tilt the electoral system in favor of liberal democrats.

Against these attacks in the "Clinton era," Christians need to remind themselves (or in some cases learn for the first time) what it means to be a Christian. They need to think through the issues which confront them from a solidly biblical framework. And then they need to act, unafraid of being thought "politically incorrect."^{RB}

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by Joe D. Davis

ANDY ANDERSEN IS A mild-mannered gentleman, almost too polite, and not the sort of irritating, in-your-face character you'd expect to be hosting a talk show in New York City. But don't get Andy upset.

Just ask Joseph Fernandez. At the end of his three-year contact as chancellor of the world's largest school system, Fernandez was sent packing under pressure from Andersen's listeners, a feisty grandmother from Queens, and thousands of other decent people who opposed the chancellor's promotion of gay lifestyle curricula and free condoms for students.

Meet the Chancellor

When Fernandez came to town in early 1990, Andy Andersen was just beginning to hold forth for two hours every weekday afternoon on WMCA-AM, a Christian-for-matted station in New York. After years as a television anchor and a stint with *Here's Life Inner City*, Andersen was eager to discuss the big-city issues of poverty, crime, and drugs.

Fernandez was well-prepared for his job, too, having served as schools chief in Miami, where he distinguished himself as an innovative educator and strong administrator. Fernandez was hired with a "virtual mandate to rouse a slumbering system in which corruption, incompetence, and mediocrity flourished."¹

Fernandez was paid \$195,000 a year, the highest salary ever granted a New York government official. Taxpayers furnished him with a plush Brooklyn brownstone, renovated at a cost of 1 million dollars. He received a limousine, a driver, and a \$300,000 pension, then set out to tame a bloated, \$7 billion bureau-

cracy with nearly a million students.

But early in his administration, Fernandez seemed to lose his way. When confronted with the fact that only a third of New York City's high school students graduate with a conventional diploma in four years, Fernandez could only say, "It might take longer for some students. We have to start looking at learning styles."²

A Grandmother Defines the Issue

Mary Cummins, a widowed grandmother and activist president

and when teachers have to buy their own supplies, we don't need an administrator whose idea of education is handing out condoms to our kids."

Every time Andersen touched on the subject of education, teachers and parents alike called to express opposition to the moral bankruptcy of the chancellor's policies. One caller from a local junior high school told of teaching split sessions in a school where windows couldn't be opened because they were broken, paint was peeling off the walls, textbooks were few, and paper supplies wouldn't last the year. "How can

The Chancellor, the Grandmother, and the Talk Show Host

of Local School Board #24 in Queens put the issue another way. "Instead of focusing on education, the man has gotten bogged down with social engineering."

Rather than sit back and let Fernandez have his way, the citizens and parents of New York's five boroughs, burnt by the blatant bias of the mainstream media, began to call Andersen's afternoon talk show, asking, "What can we do to protect our children?"

"It's simple," Andersen responded. "We can start by getting rid of Fernandez. When our school system is rated a failure nationally, when the buildings are crumbling,

the chancellor focus on issues like condoms and homosexual rights and ignore long-standing problems that affect the vast majority of students daily?" he wondered.

The Rainbow Curriculum: A National Concern

Other media personalities like James Dobson, Pat Robertson, Beverly LaHaye, and Rich Buhler joined the battle, alerting their national audiences to the situation in the Big Apple. Christian radio listeners everywhere began to learn not just about New York's condom distribution plan but also about suggested reading for grade-schoolers

which included *Heather Has Two Mommies*, *Daddy's New Roommate*, and *Gloria Goes to Gay Pride*. Although similar skirmishes were breaking out in many of America's major cities, it seemed like almost everyone was talking about New York and its so-called "multi-cultural curriculum."

"It's not multi-cultural at all," said Cummins, speaking of the "Children of the Rainbow" curriculum being promoted by the chancellor. "I will not demean legitimate minorities, such as blacks, Hispanics, and Asians, by lumping

"sneak attack on morality." She said the Rainbow Curriculum would "teach our kids that sodomy is acceptable but virginity is weird."

On the subject of condoms, she accused Fernandez of "teaching our children to play Russian roulette." Cummins received only three negative responses from her ethnically mixed, middle class community, and all three identified themselves as homosexuals.³

Fernandez retaliated by firing Cummins and her entire board, replacing them with members of his own staff. "Nothing this man could

and Bob Unger, kept the pressure on locally. The three were discovering that they had the ear of voters in the local neighborhoods and that they were in tune with parents whose children were most affected by the chancellor's policies.

One WMCA advertiser, a financial planner named Vince Immordino, even donated his paid spot announcements to help alert parents to what was happening in their schools. And WMCA doubled his spot without charge because of the importance of what he had to say.

"I think I was on every Christian radio station in the country talking about these issues," says Cummins, a 16-year veteran of local school board politics. "I'm grateful for every opportunity and am especially thankful for the objective reporting of *The New York Post* and



Mary Cummins and Andy Andersen meet in Cummins' District #24 office to review news clippings of their battle with Chancellor Joseph Fernandez.

them together with homosexuals in that curriculum."

In September 1992, Cummins angered the chancellor by sending out 22,000 letters to her constituents, calling New York "Sodom on the Hudson," and labeling his policies a

do would surprise or outrage me," Cummins responded. "I'm only starting to fight."⁴

Heat on the Home Front

Meanwhile, Andersen and his WMCA colleagues, Barry Farber

"I will not demean legitimate minorities, such as blacks, Hispanics, and Asians, by lumping them together with homosexuals."

Pat Buchanan. But no one did more to get people out to the meetings than WMCA."

"I remember those meetings all too well," Andersen recalls. "It was a bit discouraging to see only 150 people in city hall when this struggle began." However, the more Andersen talked about the issues, the more concerned citizens showed up for the meetings.

By the time the Central Board of Education was ready to review Fernandez' employment contract, the number of parents and protesters had swelled to more than the building would hold. Thousands crowded outside, chanting, "Good-bye Joe, now go, go, go!" More than 1300 calls came in the day of the meeting, demanding the resignation of the chancellor. Another 140 citizens called to ask to speak personally in front of the board.

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The Showdown

Andersen went live with reports from the proceedings, and callers voiced their "yea " or "nay" on the future of Fernandez. A pitched battle had been waged, with gay activists on one side and parents, the Catholic church, and the so-called "Christian right" on the other. "We have finally awakened the silent majority," said Dr. Jerry Cammarata, a board member of District 31 in Staten Island. "Parents who for years have been disenfranchised have finally become involved."

In the end, the "good guys" won. In a spirited, six-hour meeting, the board of education voted four-to-three to oust Joseph Fernandez when his contract expired in June. Fernandez complained that he had been the victim of a "malicious and

highly organized campaign to distort" his record. The four board members who voted against him said the chancellor "had neglected the basic problems of the city's education system, like low reading and math scores and violence in the schools," and had instead "concentrated his energies on a controversial social agenda that included condom distribution and AIDS education."

"I hope the lesson is clear," said Peter F. Vallone, the city council speaker. "The next chancellor must concentrate on basics and involve parents in the education of their children."⁵

Lessons for Broadcasters

This is the story of thousands of courageous people, not just the saga of a single broadcaster. The role we played at WMCA was actually quite small. But as general manager of a major market station, I am proud of our community activism and of the aggressive stance taken by our per-

sonnel in this particular skirmish. It's hard to be wrong on the issues when your values find their roots in the eternal truths of Scripture.

Here are the guidelines I have always urged our talk show hosts to follow and which I would suggest as guideposts for other broadcasters taking stands on controversial issues.

1. Do your homework. We subscribe to six daily newspapers and scores of other daily, weekly, and monthly publications. Barry Farber reads all morning, does his national show in the afternoon, speaks to a dinner group in the evening, and comes prepared with 40 years of journalistic experience for his local program at 11 p.m.

Andy Andersen gets teased about having a "telephone growing out the side of your head." Andersen's producer, Lauren Scutari, handles scores of calls and faxes each day in the process of checking out even the smallest detail. Andersen

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and Farber always lead off their "issues" shows with a carefully crafted case statement which outlines the facts and raises questions to which listeners and guests alike may respond.

2. Always acknowledge the good. The intent of the Rainbow Curriculum is not all bad. It is a worthy goal that children should be taught tolerance and that people of all races should live together peaceably. It is not necessarily inappropriate to teach urban children to make Chinese New Year scrolls, perform Mexican hat dances, sing Irish ballads, or play African games.

Our opposition to the curriculum was and is neither racist nor homophobic; it is simple, definite, and specific. Children should not be taught that homosexuality is a desirable lifestyle choice under the banner of "diversity" or under any other circumstances.

3. Never make it personal. We are wrestling not against "flesh and blood" but against "principalities and powers," so when Andersen, Farber, or Unger go after a man, they attack his policies, not his character. When callers labeled Fernandez a "modern day Hitler" and "the personification of evil," our hosts disavowed the characterization and kept hammering away on the issues.

4. Get out of the studio. Andersen gained new listeners, learned fresh information, and built his own credibility by showing up for meetings and demonstrations at city hall, the board of education, and in churches. Most of all, he provided needed encouragement to those who are too often discouraged by the forces arrayed against them.

"They need to see your face, not just hear your voice," he says. "Besides, when I don't meet the people out there on the front lines, I tend to forget how important this effort really is. We gave a voice to those who would have never been heard through the mainstream media."

5. See it through to the end. The battle for the hearts and minds of our youth is not over yet. At best, we have only slowed down the advance of the enemy in a narrow theater of conflict. Even though Joseph Fernandez has left town, and

his sponsor and patron David Dinkins was defeated as mayor, "Children of the Rainbow" is still with us. And so are the forces that brought it about in the first place. Don't let a tactical victory delude you into thinking that you've won the war. Keep pouring on the salt and never stop shining the light.

Joe D. Davis is the general manager of WMCA-AM in New York, N.Y.

¹ Joseph Berger, "Fernandez and His Battles; Can an Innovator Be Happy in New York?," *The New York Times*, December 13, 1992.

² Joseph Berger, "High School: Sometimes 7 Years to Diploma," *The New York Times*, June 28, 1990.

³ Steven Lee Myers, "Values in Conflict: Schools Diversify the Golden Rule," *The New York Times*, October 6, 1992.

⁴ Steven Lee Myers, "Queens School Board Suspended in Fight on Gay-Life Curriculum," *The New York Times*, December 2, 1992.

⁵ Sam Dillon, "Board Removes Fernandez As New York Schools Chief After Stormy 3-year Term," *The New York Times*, February 11, 1993.

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THE TASK . . .

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But more importantly, Armstrong thought, the interview marked perhaps the first time in modern political history that a candidate for the presidency of the United States had been invited, candidly and directly, to share his personal relationship with Jesus Christ; not in a judgmental way, but allowing the candidate to freely describe his spiritual values and how they influenced his life and decisions.

Armstrong was heartened to hear President Ford share his deep faith in God. Though the President seldom spoke in public of his religious views, he professed a vital and longstanding born-again faith in Christ. Indeed, his hometown of Grand Rapids, Mich., was a national center for evangelical learning and publishing in the Reformed tradition.

However, Armstrong was careful to keep NRB neutral in the presidential race. In that spirit, *World Religious News* offered the Democratic nominee, Governor Jimmy Carter of Georgia, the chance to be interviewed with the same 14 questions put earlier to President Ford. The NRB executive secretary knew many Christians were drawn by the Georgian's frank assertion of a born-again faith — and explicit appeal to religious voters.

Armstrong firmly believed and reported that both candidates were "men of Christian commitment. While they differed in their views . . . they had a common meeting ground at the foot of the Cross." Thus he predicted, "the real winner in 1976 is the Christian community . . . [for] this campaign has made the secular media aware of the 50 to 60 million evangelicals, the hitherto silent core of Christianity in America."

Christians Talk Back

He was right in one thing. Many credited the evangelical vote with making the difference as Carter edged Ford in a razor-thin victory. But despite growing media awareness of an evangelical awakening, Christian broadcasters soon came to believe it *did* matter who was in the White House.

For in quick succession, the new Carter administration endorsed the Equal Rights Amendment and tax-funded abortions. A White House Conference on Families shut out evangelicals. The president signed away the Panama Canal, recognized the Chinese communist regime of Mao Tsetung, and offered arms concessions to the Soviet Union. Taxes were raised. New federal regulations were imposed upon business. And

the FCC proposed quotas for granting licenses to minority groups, plus a requirement that stations consult homosexuals about programming.

Then in 1978 came the one issue that, more than any other, galvanized the evangelical community into direct action. That year the Internal Revenue Service proposed a rule that *assumed* any private school "formed or substantially expanded at or about the time of public school desegregation in the community served by the school" was guilty of racial discrimination and must be stripped of its tax-exempt status unless the school could prove otherwise.

Reaction to this attack was swift and intense. Christians nationwide arose with one voice, united in their zeal to preserve the right to give their children a Biblical education without undue government interference. Word quickly went out through a network of evangelical media that did not exist even five years

before. Religious broadcasting had indeed come a long way since *The 700 Club* debuted in 1966 as the first Christian talk show on television. Now attorneys and activists were booked on the Pat Robertson program, or the popular *PTL Club* with Jim Bakker.

Radio call-in programs, a phenomenon sweeping the secular media, likewise found a ready audience among evangelicals. Phone lines lit up as listeners nationwide dialed *Point of View* with Marlin Maddoux, *Talk Back* with Bob Larson, and *Open Line* on the Moody Radio Network.

Like never before, religious broadcasters had become the agent in shaping a common evangelical consensus.

Scrambled Eggs and Grits

Religious broadcasters hadn't been to the White House in four years. Much had changed. A new president, a new administration, a new party. And many new questions. At first, the conversation had been jovial and relaxed, enjoyed over a hearty breakfast of scrambled eggs and grits. But now, across the great oval table of the Executive Dining Room, looks of disappointment and concern crossed the faces of many of the leading names in Gospel radio and television. And they had come with such high hopes.

Only last night, January 21, President Carter had addressed a glorious session of the 1980 NRB convention. More than 4000 broadcasters and guests rose to their feet, greeting the president with a heartfelt standing ovation, a sincere outpouring of love for a fellow brother in Christ. For nearly five minutes, the raucous cheers and applause rang across the grand ballroom of the Washington Hilton Hotel.



The NRB 85 debate between Ted Kennedy and Jerry Falwell was perhaps one of the organization's most memorable politically affiliated events.

Carter was visibly moved and responded with a warm speech that showed a familiar command of the Bible, comparing the power and responsibilities of the presidency to those of gospel broadcasters. Then the president invited NRB leaders to join him at a private White House breakfast the next morning.

Of course, only now in an election year had Jimmy Carter made the first visit of his four-year term to an NRB convention. Concern over the liberal drift of his administration had led Ben Armstrong, several months before, to call a Washington "summit conference" of leading NRB members to consider a common agenda for boosting Christian involvement in the political process.

The group included broadcasters Jerry Falwell, Pat Robertson, Jim Bakker, and Jimmy Swaggart, along with conservative strategists Pat Buchanan, Ed McAteer, John Conlan, and Gary Jarmin. That same year, 1979, Falwell launched the Moral Majority, destined to be the linchpin of grass-roots activism in the coming decade. Robertson formed The Freedom Council, as McAteer established the Religious Roundtable, and Conlan the FaithAmerica Foundation.

Yet when President Carter came to the NRB convention, gospel broadcasters were glad to welcome him with open arms. They did not always agree with his policies, but admired the way he upheld Christ in his personal life, attending church, teaching Sunday School, even sharing his faith with world leaders. And it was that spirit which brought an NRB delegation to the White House the next morning for scrambled eggs and grits. Together the broadcasters sincerely hoped, as they had first hoped during the election four years before, to find with the president of the United States "a common meeting ground at the foot of the Cross."

As the broadcasters finished their breakfast, however, they could see more clearly than ever that President Carter drew a sharp line between his private conduct and public actions. They expected his usual objection to school prayer, but were surprised by his unwillingness to hear their concerns about the proposed Equal Rights Amendment.

They pointed out that today, January 22, marked seven years since the Supreme Court had legalized abortion in its *Roe v. Wade* decision. Across the street from the White House, on the Ellipse, tens of thousands of Christians were assembling for the annual March for Life. Did the President acknowledge any of their concerns? He offered only vague answers. When the delegation asked about the lack of evangelicals in his administration, against

scores of liberal appointments, Carter was again non-committal.

The White House session pointed up a basic issue for broadcasters. What was most important in a political leader? His personal faith? Or his public actions? Broadcasters had a decision to make. Moreover, the president was at least right in saying the power to shape evangelical opinion gave broadcasters a great responsibility. How would they use it?

Between 1972 and 1982, the "electric church" exploded. Christian media reached virtually every major market in America as radio stations doubled during the decade from 400 to nearly 900, and television stations soared from 25 to 79. Together with three national Christian satellite TV networks formed in 1977-78, religious broadcasting reached a weekly audience variously estimated at between 15 and 130 million. Here indeed was the potential to mobilize a movement for God!

Call to the Faithful

April 29, 1980. Ben Armstrong marked it down. It was the first time that the "fourth network" of Christian media had worked together as one unit. More than 120 broadcast professionals from eight Christian television organizations had pooled their resources to cover Washington for Jesus, one of the most miraculous

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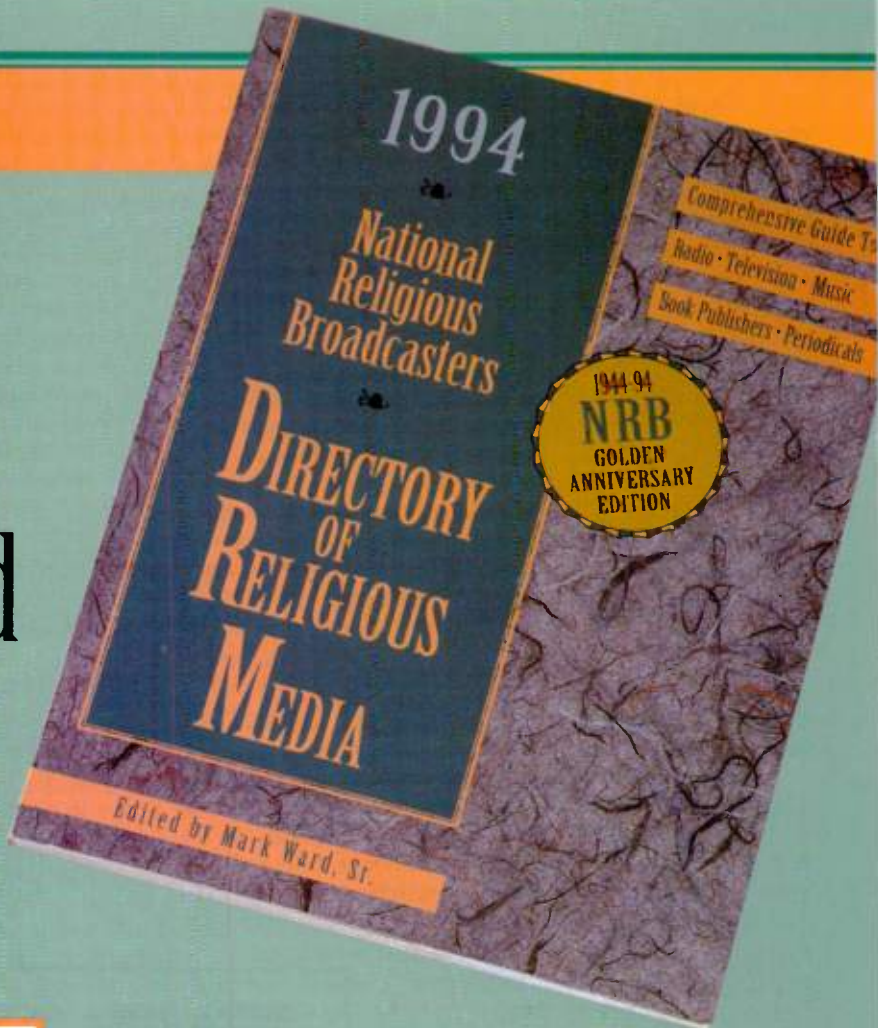
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THE TASK . . .

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events he had ever witnessed.

Eight live cameras were stationed around the Mall, while minicam crews moved through the crowd and a helicopter cameraman hovered overhead. Armstrong was asked to offer the closing prayer and, as he looked across the Mall over a vast sea of faces estimated at between a quarter- and half-a-million, he knew this was history in the making.

The city had never seen anything like it! From sunrise until sundown the main order of business was prayer, not protest. And Washington for Jesus also demonstrated, as Armstrong saw it, how the electric church had taken a leading role in mobilizing Christians to take back their country.

Of the 60 speakers at the rally, most by far were radio or television broadcasters. So were co-chairmen Pat Robertson and Bill Bright. And the massive outpouring of Christians upon the Mall — who had come by plane, train, car, and more than 1100 buses from every state in the Union — was in no small part a testimony to the power of the electric church for calling the faithful to action.

That power was evident again a few months later, in August 1980, when religious broadcasters helped bring 15,000 pastors to Reunion Arena in Dallas for a National Affairs Briefing sponsored by the Religious Roundtable. The major presidential candidates had been invited to address the conference and the Republican nominee, Ronald Reagan, agreed to attend. With 350 reporters on hand to cover the event, the role of religious broadcasters and "the Christian vote" became one of the hottest and most intensely debated stories of the 1980 campaign.

In September and October, Armstrong and NRB sponsored news conferences with independent presidential candidate John Anderson and Ronald Reagan in order that representatives of the "fourth network" could air their questions on issues of evangelical concern. These sessions were carried extensively on Christian radio and television, so that listeners and viewers could hear the candidates' answers without the distortion of the secular media.

The Carter White House, however, stalled until the final weeks of the campaign. Finally an aide admitted to Armstrong that the incumbent did not need to meet with the Christian media because he "had the evangelical vote sewed up." When the votes were tallied in

November, though, it was clear the evangelical vote had made a massive switch to the Republican column. Christians had heard the candidates and preferred the promise of private faith translated into public action. Ronald Reagan was elected president of the United States.

For eight years, the "Reagan Revolution" made conservative issues the dominant political agenda of the nation. In this climate, religious broadcasting continued to flourish as never before. During the Reagan presidency, the number of Christian radio stations climbed to more than 1100 and television to more than 300, with more than 1100 religious organizations producing programs for broadcast — including radio syndication and Christian television networks on a scale never before seen.

As "televangelists" prospered, however, success brought public scrutiny. People outside the evangelical audience saw only the fundraising appeals and "flashy" building projects. During the decade, public opinion of gospel broadcasters plummeted. By 1987, a *New York Times* poll found two-thirds of the American public had an unfavorable view of television preachers, while 90 percent in a *USA Today* survey disapproved of their fundraising techniques and 71 percent said TV evangelists in general were out to enrich themselves.

Yet as 1987 dawned, the evangelical tide seemed

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What is "out of bounds" for Christian broadcasters? For example, would you carry a picket sign or run for office? Must you draw a line to protect your journalistic credibility?

Al Ross, national director of syndication services, USA Radio Network: As a newsman, I have to report the facts. And if we report the truth, the truth will set people free. I don't see someone who's reporting the news being on a picket line. Of course, picketing has a role in political education. But my role is to do that through broadcasting.

Sue Bahner, station manager, WDCW-AM/Syracuse, N.Y.: You have to decide for your own station or ministry what's out of bounds. For example, I think Christian broadcasters can encourage voter registration but not tell people who to vote for. You can't do anything that would raise a red flag for the FCC or the IRS.

Marvin Sanders, station manager, WAFR-FM/Tupelo, Miss.: What you do, even as a private citizen, reflects on your organization. Before I would go picketing, for example, I would get permission from my station. Last summer when Operation Rescue came to our area, I told our reporter to cover the event as a newsman and not a rescuer.

David Virkler, host, The Word and the World: As a nonprofit ministry we can inform, educate, and motivate our radio listeners. But we have to watch our tax status and not exceed what's allowed under the law.

Carmen D'Arcy, producer, Beverly LaHaye Live:

The Particulars of P

Before we're broadcasters or journalists, we're Christians. And as Christians, we'll never be in the "mainstream" as far as the world is concerned. So let's be true in doing the things God has called our particular ministries to do.

Does political education fit the Christian mission of religious broadcasting? Or does it come at the expense of evangelism?

Char Binkley, general manager, WBCL-FM/Fort Wayne, Ind.: Christian radio and television has a calling much greater than politics. We've tried everything in politics and we've failed. Our mission is to prepare hearts for God. Only when hearts change will behavior be changed. Revival comes through the heart, and not through the White House or Congress.

Wanda Franz, host, Pro-Life Perspective: Evangelism comes by reaching out. Through our involvement in the issues of our day, the secular culture sees us reaching out, sees our faith in action and our concern for the world. In this way, I've seen many people who've come into the church or whose faith was increased.

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to be surging like a flood. Vast media resources were available to bind the Christian community into a cohesive social and political movement. After a decade of tasting power, the final outcome seemed at hand. One of their own, a leader in religious broadcasting, was the frontrunner for the presidency of the United States.

In February, Pat Robertson emerged from nowhere to defeat Vice President George Bush in the Michigan Republican caucuses. In March, the Robertson campaign seemed right on track. But then, in that same month, came the news that sent reporters packing for another "televangelist" story in Charlotte, N.C. . . .

Editor's note: This article is abridged from "The Promise of Power," chapter 8 in *Air of Salvation: The Story of Christian Broadcasting*, being released in June by Baker Book House. To schedule an author interview or to obtain information about using *Air of Salvation* as a donor premium or give-away, contact NRB at (703) 330-7000 or Baker Book House at (616) 676-9185.

Mark Ward Sr. is a contributor to *Religious Broadcasting* and the author of *Air of Salvation*.

Right: President Ronald Reagan, shown here with then-NRB president Robert Cook, represented an era of tremendous growth for religious broadcasting, although that growth was not without its problems.



tical Programming

Virkler: We must be faithful to two kingdoms, for God Himself tells us we have a moral and scriptural responsibility for good citizenship. Remember, God judges nations by their response to Him, as well as individuals. So we have a duty to proclaim His truth to America.

D'Arcy: How can Christians pray for our leaders and our nation if they don't know what to pray for? Christian broadcasters can fulfill that need. And doing

"Even if we must die in the culture wars, let our wounds be in the chest and not in the back."

something about the problems that face our country can help create a moral climate in which the Gospel message can prosper.

Is political involvement a stumbling block that keeps people from hearing the Gospel and sows suspicion of Christian broadcasters?

Virkler: We must be balanced, because Christian ministries can go "too far" into politics and become a stumbling block to the Gospel. Yet Matthew 5:13-14 tells us to be salt and light; Ezekiel 3:20-21 and 33:6 tells us to be watchful and, on our responsibility, to sound a warning; and Ephesians 5:11 tells us to reprove that which is wrong. Even if we must die in the culture wars, let our wounds be in the chest and not in the back.

Binkley: If Christians ran the government, I wonder if things would be so much better? We can't even run our own churches without having splits. It's gotten so I tell people I work for an "inspirational" station, because "Christian" has gotten such a bad name. And that's because of all the political involvements. It's hard to hold love and power in the same hand.

Franz: This whole process of labeling Christians is a secular media strategy to make us seem like a fringe minority. We can't play into their game so that it makes us afraid to do our mission. The bias against Christians and our values is with the media and not with the people, because most Americans are closer

to our side than to the left. However, we can't give our opponents ammunition by being sloppy broadcasters. We have to be honest, professional, and make sure our facts are straight.

What about political issues other than social issues? Should Christian broadcasters take stands on NAFTA, capital gains taxes, or other issues not commonly identified with Christians?

Sanders: I think there's two kinds of activism. There are issues with a biblical imperative such as abortion or gay rights. Then there are issues such as taxes or the economy that can be said to impact families. Broadcasters can provide leadership on both by keeping Christians informed. But when it comes to motivating our listeners to action, I draw the line at issues where the Biblical mandate is clear.

D'Arcy: When a non-biblical issue comes up that we think our listeners need to know about, and which our organization [Concerned Women for America] hasn't taken a stand on, that's the only time we have guests on our show with opposing viewpoints. In that case, we do it to keep our listeners informed on the issue.

Virkler: I believe as Christians we must have a clear scriptural mandate when we take action. There has to be a definite biblical principle involved. If we get taken up with taxes or trade, issues where the Scriptures are not involved, then we become just another special interest group. ^{RB}

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THE ADVENT OF THE CLINTON ADMINISTRATION has underscored a truth about American society that has long been evident: we are in the middle of a culture war.

Bill Clinton isn't unpopular among many circles just because people disagree about the prudence of his policies. It isn't even just because people are trying to protect their own interests from his redistributing hand.

The visceral reaction many Americans have toward Bill Clinton is because he is a symbol. He and his appointees represent a different way of looking at life, a different set of values, a different world view.

Divergent Viewpoints

Bill Clinton represents one side in the culture war. Rush Limbaugh represents the other. What are these two sides? This is not a case of Christians versus pagans, though Christian ideas and pagan ideas are involved. And it is not a case of conservative versus liberal, though conservative activists and the liberal media tend to characterize it as such.

A better set of labels might be the *orthodox* and the *progressives*. The orthodox, be they Christian, Jewish, agnostic, or something else, believe in objective truth and in permanent standards of right and wrong. That is why they find such things as the effort to redefine the family or to eliminate the categories of "normal" and "abnormal" from descriptions of sexual behavior so offensive. For the orthodox, a good life is one lived in reference to higher, permanent standards.

The progressives, on the other hand, are by and large relativists. For them, there are no fixed truths, no transcendent standards. Everything is open for redefinition, because progress is the highest good, and progress always means change. Bill Clinton was elected because he represented change. For the progressives, a good life is one free from all restraints which allows one to pursue individual self-fulfillment, however one chooses to define it.

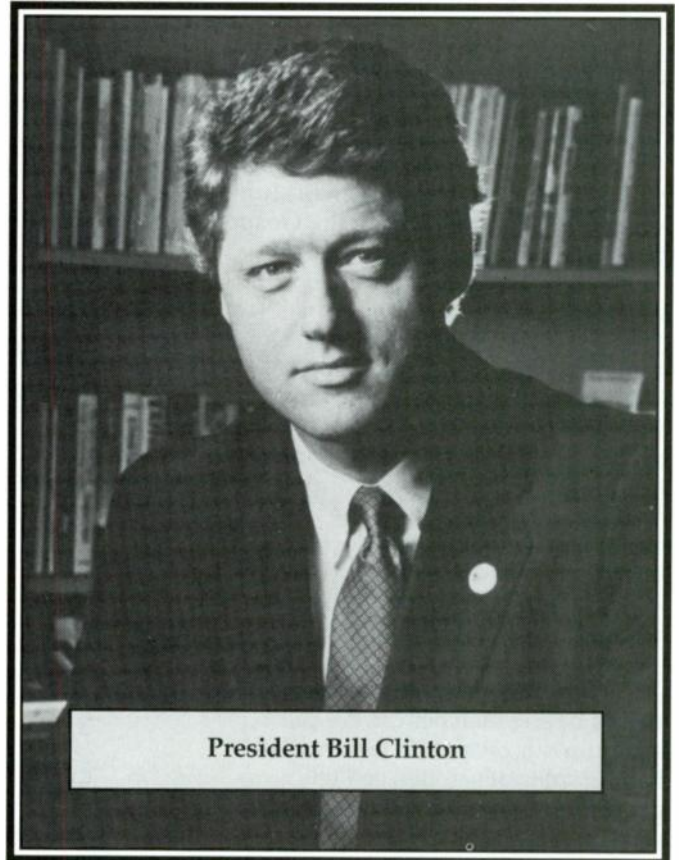
Distance and Depth

Many Christian programmers are probably tempted to out-Rush Rush, to emulate his style, humor, and no-hostages rhetoric, and to add a few Bible verses, references to the Kingdom, and allusions to Frank Peretti novels. This is not enough.

First of all, simply putting a Rush-clone on the air is a great example of pragmatism at work. Pragmatists do something because it works, period, not because it's the right thing or the best thing to do. And which side in the culture war is most at home with pragmatism — the orthodox or the progressives? If Christian leaders consistently add to the momentum of pragmatism in the culture, for admirable short-term concerns, whose side will that pragmatism finally help the most?

Christian broadcasters, like all Christian leaders, can't afford to be pacifists in the culture wars. But they also have the duty to be wise leaders and to strategize

Rush, the Culture



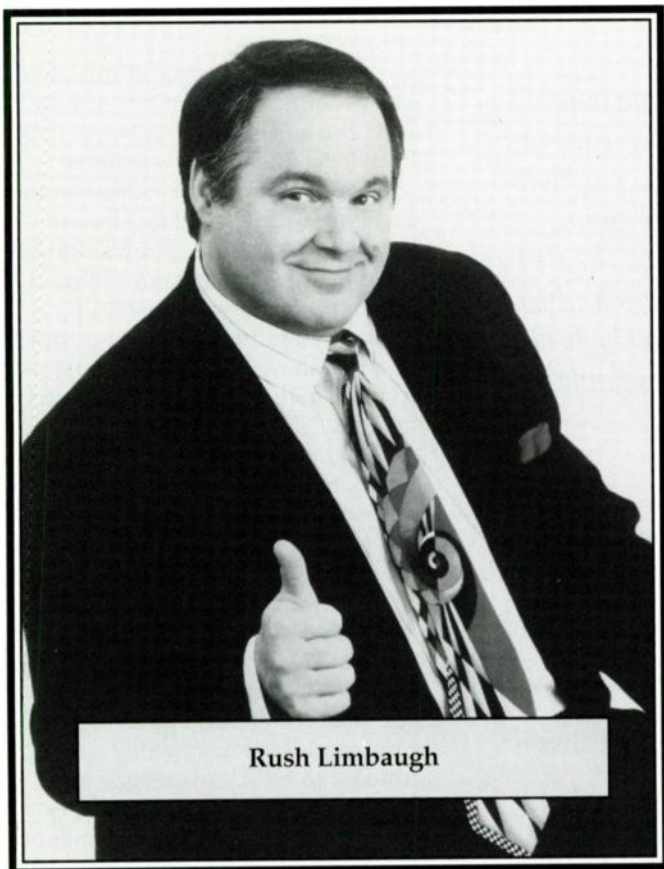
with the best intelligence available. That means thinking long-term and thinking in depth.

Marx said the point was not to understand the world but to change it. Some seem to believe that the point is not to change the world but to complain about it. The obedient Christian believes that the point is to understand the world wisely in order to change it and in order to resist being changed by it.

Going Beyond Gab

Rush Limbaugh and his clones will always be fight-

Bill, & Culture War



Rush Limbaugh

ing a rear-guard action. They rally the troops by building a camaraderie of complaint, but they will never have long-term cultural influence, for at least two reasons.

First, they focus on political issues, when politics — in the negative sense of the word — is really just a symptom of deeper cultural problems. Political policies are shaped by cultural values. And cultural values are shaped by a variety of cultural experiences, not by arguments about politics and policies.

Secondly, the principal appeal and approach of the Limbaugh offensive is negative and destructive. Of

course, if you're in a war, it's a good thing to destroy the enemy. But wars are fought to defend positive things, not just to attack negative things.

It is simply not enough to attack the feminists, the multiculturalists, the deconstructionists, and all of the other movements of progressive culture. The orthodox must also establish and maintain a rich, positive cultural experience as a constructive alternative. For

"For the orthodox, a good life is one lived in reference to higher, permanent standards. The progressives, on the other hand, are by and large relativists. For them, there are no fixed truths, no transcendent standards. Everything is open for redefinition, because progress is the highest good, and progress always means change."

example, take the debate in the universities about curriculum and reading lists. It's not enough to defend the great books; we also have to read them, love them, have our lives shaped by them, and maybe even write a few new ones.

As the War Rages

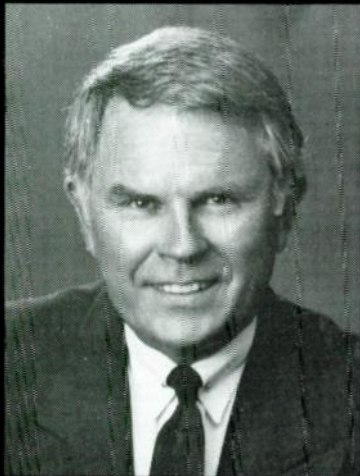
C.S. Lewis once said that the best reason to fight a war is to make room for ordinary men and women to enjoy a quiet cup of tea together in the safety of their home. Winning the culture war doesn't just mean bombing the enemy's cities; it also means building up our own cities. The point, after all, is to have a healthy culture, a society in which a Rush Limbaugh isn't necessary. The disciplines of warfare are essential to survival, so we do need the Rush Limbaughs right now. But survival is not enough.

What are the opportunities for Christian radio at this crucial time? First, we need to sound the alarm. The work of critics like Michael Medved, Dinesh D'Souza, Rush Limbaugh, and others who ferret out the perniciousness of progressive culture is necessary, if not enough.

Second, once the adrenaline is pumping, we need to take a deep breath, quiet down, and think hard about what we're up against. In other words, we need to encourage understanding. It's not enough to defend the truth. Christian apologetics has always recognized the need to understand error.

In the culture war, we not only need to understand,

Continued on page 90



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RUSH, BILL . . . Continued from page 89

for example, that feminism is a threat to the American family; we also need to understand what the arguments of the feminists are — their best arguments — not just the convenient straw men (pardon the sexist imagery) that work well into direct-mail campaigns and on bumper stickers. And we need to understand why feminism is so attractive to so many of our contemporaries.

Cultural conservatives are easily tempted to think that progressives are just plain stupid. But cul-

"Christian broadcasters, like all Christian leaders, can't afford to be pacifists in the culture wars. But they also have the duty to be wise leaders and to strategize with the best intelligence available."

tural allegiances aren't an issue of intelligence. There are a lot of stupid people who are right in their cultural allegiance and a lot of smart people who are wrong. Neither is it enough to explain it as a spiritual problem. There are Christians and non-Christians on both sides.

Thirdly, we need to promote positive alternatives. With all of the aroused activism among the cultural orthodox in the past two decades, there has been little to show in the way of constructive cultural alternatives. Movies, television, fiction, journalism, education: all of these cultural institutions are still dominated by progressives.

What's more troubling is that the orthodox haven't cultivated the same level of passion for cultural engagement that the progressives have. Even if we could shut down progressive institutions, could we

manage to staff and imaginatively run our own alternatives? Even if we could dismiss the progressive cultural elite, have we groomed our own leaders to replace them? Unfortunately not.

The orthodox have done a better job at organizing the masses than at developing leaders who are truly cultural gatekeepers — those who have access to and control of the institutions that shape the beliefs, commitments, and perceptions of the culture at large. While sheer numbers matter in political life, they are much less significant when it comes to influencing culture. The people who write and produce television programs, for example, are a tiny minority, but their power to shape culture is enormous.

Conservatives on call-in shows like to complain about the cultural elite. But since cultures always have been (and likely always will be) shaped by elites, these callers would do better to try to become the cultural elite. And since knowledge is the most strategic resource in modern culture, cultural leadership requires thoughtfulness and informed imagination, not the glib anti-intellectualism that is too often encouraged by "in-your-face" radio.

To nourish our own cultural elite, Christians would do well to emulate National Public Radio's (NPR) *All Things Considered* or *Morning Edition*, rather than Rush Limbaugh. True, only about 1 million people are listening to NPR news at any given time, while Limbaugh grabs 5 to 6 million. But compare the cultural influence of Limbaugh's listeners with those tuned into NPR. Academics, government officials, and journalists are among NPR's "meager" million.

If Christian broadcasting really wants to influence the culture, why not broadcast programs that have a chance of influencing or persuading those who *shape* the culture?

Ken Myers is the author of *All God's Children and Blue Suede Shoes: Christians and Popular Culture* (Crossway), and host of the *MARS HILL Tapes*, a bimonthly audio cassette magazine on Christianity and culture.

O, For a Thousand Tongues to Cease

by Paul R. Hollinger _____

"Talk, talk, talk, talk . . . cheep, cheep, cheep, cheep . . ." *The Music Man* opens with Professor Harold Hill doing a lot of talking, but the popular musical ends in a rousing, hand-clapping march by the entire community down the street.

Talk radio and television are so popular this year that you can cross the broadcast spectrum and hear talk, talk, talk, talk. Someone has a view on every subject imaginable. Daytime television is so bizarre that *Regis and Kathie Lee* sound like *The Waltons*. Some radio call-in shows are better described as examples of collective ignorance than as moments of enlightened wisdom.

In the early '60s, the only evangelical issue radio program was done by Dr. Carl McIntyre, and the issue was communism. McIntyre was so critical of National Religious Broadcasters (NRB), the National Association of Evangelicals (NAE), and Billy Graham that I declined to accept his broadcast. However, when Vietnam fell to the Communists in 1975, I called McIntyre for an interview. After all, he had warned us for years this could happen, so I felt he deserved the opportunity to say, "I told you so."

McIntyre continues on radio daily. But today, every Tom, Dick, and Harry has joined the clarion call of warning the public against the issues of the radical left. However, we must recognize that it is truly not enough just to talk about the issues. As station owners and operators and as program producers, we must teach our audiences to become the foundations of democracy.

Since we can seldom change a candidate's views on the issues, it is important that the right candidates with the right views on the right issues run for office in the first place. You can help them by interviewing them on your talk shows, selling them time for political advertising, and by conducting nonpartisan seminars on the methods of becoming a committee person who will choose the right candidates.

These committee people are the building blocks of our political system. Voters do not select candidates on a ballot; committee people do. Voters only indicate their opinions for or against the committee people's choices.

Teach your listeners to know, help, and pray for their committee people. Urge them to fill vacant committee posts. Encourage them to be faithful in their responsibility to community involvement and service, through which they may bring positive, moral change to their communities and to their country.

Paul R. Hollinger is the general manager of WDAC-FM/WBYN-AM in Lancaster, Pa., and a member of NRB's executive committee.

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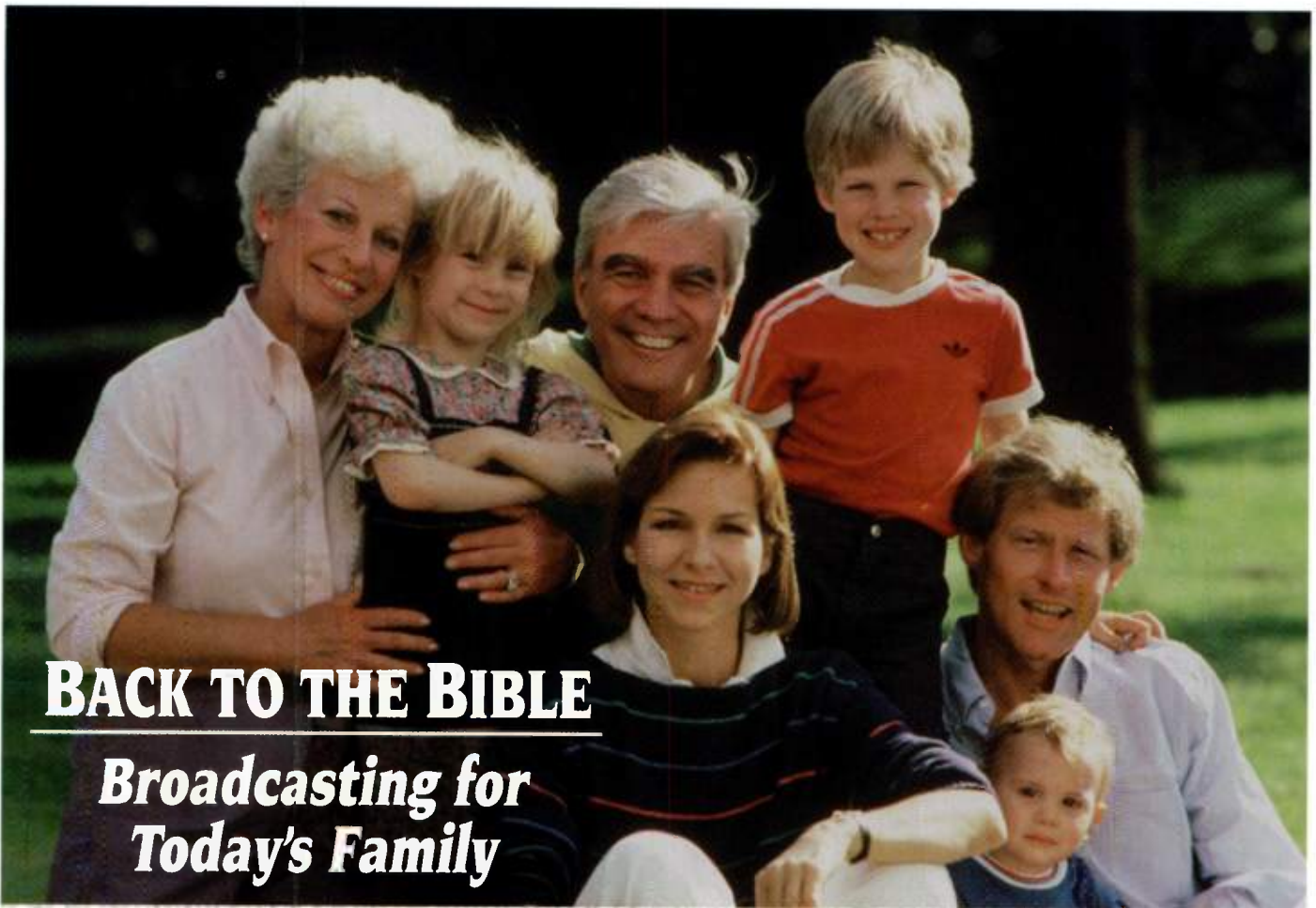
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Court Ruling, Industry Changes May Affect Television Carriage

Several months have passed since television broadcasters decided whether to opt for mandatory but uncompensated cable carriage (must-carry) under the Cable Consumer Protection and Competition Act of 1992 (cable act), or for the right to obtain consideration from cable operators in exchange for consenting to signal carriage (retransmission consent). Although the initial period of upheaval over cable carriage has passed, the longer term prospects for carriage may be affected by developments in both the law and in the communications industry.

Must-Carry Review in Court

The most immediate issue facing broadcasters is the U.S. Supreme Court's pending review of two constitutional challenges to the cable act's must-carry provisions. (Separate sections of the statute govern the carriage rights of commercial and non-commercial television stations.) As this column reported in July/August 1993, cable system operators and other opponents of must-carry unsuccessfully challenged the provisions as a violation of their free speech rights.

Although similar arguments were used in the mid-1980s to strike down earlier versions of must-carry, a special three-judge panel ruled 2-1 in April 1993 that the cable act provisions were content-neutral laws designed to serve antitrust and fair trade practice goals. The majority opinion declared "to the extent [that] First Amendment speech is affected at all, it is simply a byproduct of the fact that video signals have no other function than to convey information."

While the free speech challenge has received considerable publicity, less attention has been paid to two small groups of religious cable programmers who are challenging must-carry on the basis of constitutional religious rights. The entities are the National Interfaith Cable Coalition, Inc. (NICC), a collection of Christian,

Jewish, and Moslem programmers who operate the Vision Interfaith Satellite Network (VISN), and the Atlanta Interfaith Broadcasters, Inc. (AIB).

NICC and AIB argue that the provisions violate the establishment and free exercise clauses of the First Amendment because they operate in a manner which unfairly benefits one particular religious viewpoint. The groups claim must-carry hurts them because the provisions reduce the number of cable television channel positions available to non-broadcast programmers.

Because of an obligation to carry the signals of local religious broadcasters, NICC and AIB contend cable operators have deleted their programming channels. The challengers also argue the religious programming of local broadcasters tends to present fundamentalist Protestant religious views and often criticizes other religious viewpoints.

As part of its overall must-carry decision last year, the three-judge panel also rejected this First Amendment religious challenge. The lower court determined the must-carry provisions were created for a secular purpose, do not operate to advance or inhibit religion, and avoid entangling the government in religious matters.

"[T]here is no basis for concluding that [must-carry] will be perceived to represent governmental endorsement of particular religious views or religion in general," the majority opinion stated.

As expected, the opponents of must-carry have appealed the lower court decision directly to the Supreme Court. The court has split the opponents into two separate groups — the first involving challengers basing their claims on general free speech grounds, and the second involving NICC and AIB. Briefs in the free speech case are being filed at the time of this writing, and likely the court will decide the case by the middle of this year.

The Supreme Court has indicated



Richard E. Wiley, a former Federal Communications Commission chairman, is general counsel for National Religious Broadcasters. He was assisted in the preparation of this article by Rosemary Harold.

the NICC and AIB appeal will not go forward until the justices have reviewed the free speech challenge. If the court determines the must-carry provisions are invalid because they infringe free speech rights, the high court will probably dismiss the NICC and AIB challenge as a moot issue.

However, if the justices uphold the provisions in the first appeal, the religious challenge is expected to proceed. Because of timing constraints, it is possible the NICC and AIB appeal could be delayed until the 1994-95 court term.

Religious broadcasters are among those television stations more likely to be adversely affected should the court invalidate must-carry on either free speech or religious grounds. According to recent surveys, independent broadcast stations — in contrast to network affiliates — overwhelmingly chose mandatory carriage protection over the option of retransmission consent.

In their appeal to the Supreme Court, NICC and AIB have claimed that full-power commercial stations broadcasting predominantly religious programming comprise 25 percent of the independent stations now entitled to must-carry protection.

Cable Systems Competitors

Regardless of the outcome of the Supreme Court cases, broadcasters

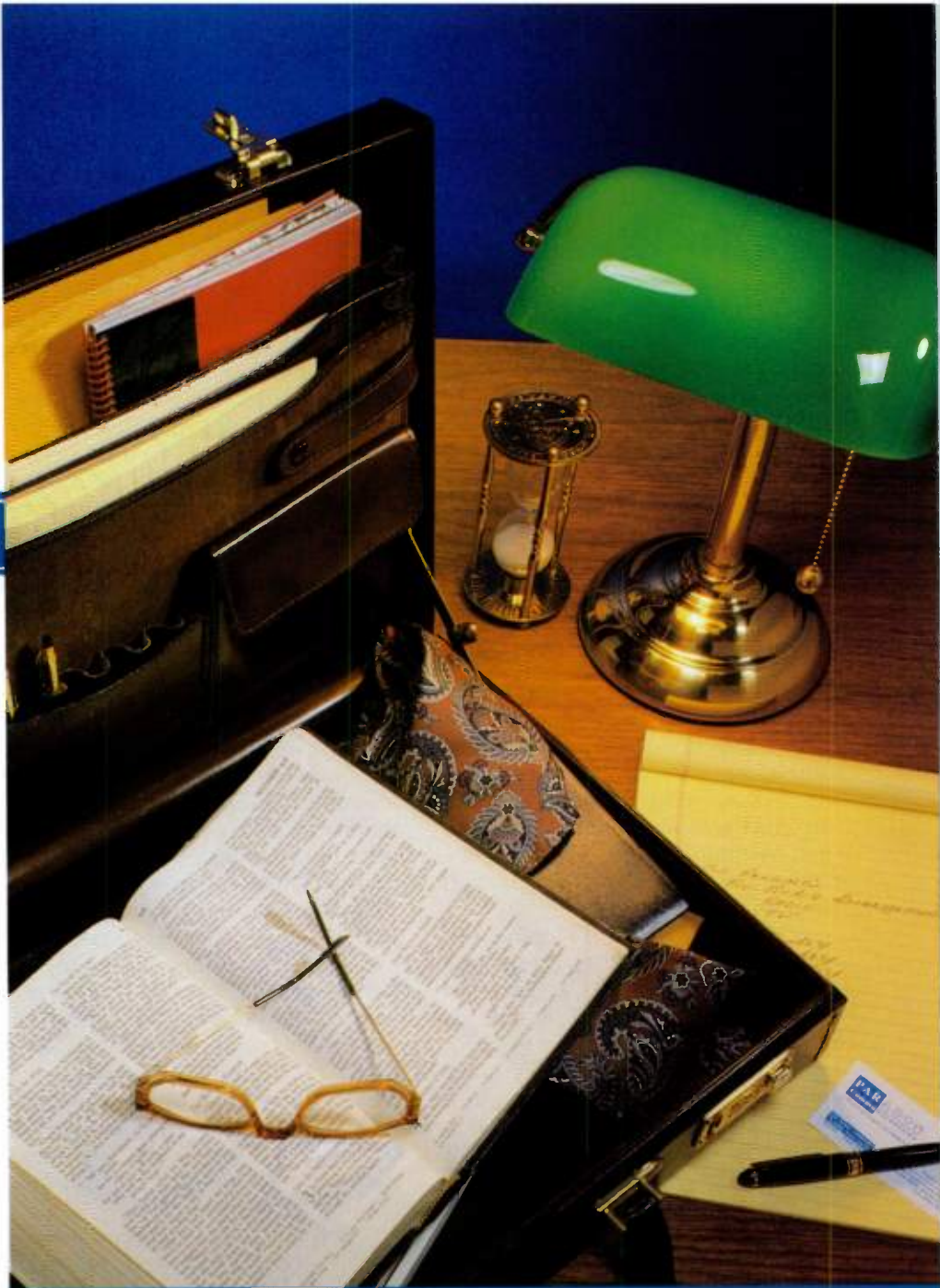
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Fanning the Flames in Romania

When American quadriplegic Joni Eareckson Tada led a team of 37 educators and ministry workers to Romania in June 1991 to help the churches reach out to people with disabilities, she never realized the effects this would have on the lives of a group of Romanian children and caring American adults.

About 15,000 people attended five rallies in the country just months after former Communist dictator Nicolai Ceausescu was executed in December 1990. As a result of Tada's trip, hundreds had indicated decisions for Christ, 76 workshops were taught, 18 hospitals and rehab centers were visited, over 1000 deaf people were reached, and a church for the hearing-impaired was founded. One Romanian pastor told Tada, "You have lit a flame in our churches. God bless you for coming."

But as a further development of this JAF Ministries' trip, five young children with disabilities are now living in California, and Children To Love International, a new, non-profit ministry, has been born to help other children with desperate needs. In a triangle relationship, the organization plans to link American churches with Romanian congregations and then with a Romanian orphanage.

Mario was one of those children Tada and her group met at Casa de Copil, an orphanage in Bucharest. He had been abandoned by his prostitute mother, who had poured scalding water on his legs and chopped off part of his right foot.

Other children rescued from the orphanage were 9-year-old Emil, who was deaf; 5-year-old Lily, who suffers from environmental autism; Johnny, who has a club foot; and 8-year-old Joey, who suffered from pituitary dwarfism. All have found a new life in America with families here, thanks to JAF Ministries' interest and DeAnn Sampley, who helped found Children To Love International in Bakersfield, Calif.

"We at JAF Ministries really exist to accelerate outreach to people with

disabilities," Tada said. "To accelerate means to fan the embers so a fire gets started and it means to push down the gas pedal so the engine can get going. Look at this! One trip to Romania and look what this church has done as well as other churches. And the children and the orphanage have changed beyond all recognition."

Tada added, "It's like seeing a concrete answer to prayer. We prayed for those children while we were there that God would meet their deepest need; that whatever God's plan might be for each and every one of them, it would be realized and here they are, two and a half years later. . . ."

Sampley was with Tada on her initial visit. She praised the orphanage workers for keeping the place spotless, but pointed out that the word "orphan" had a stigma attached to it. "The name means they had little value in their society," she explained.

Since she teaches American Sign Language at Bakersfield College, Sampley asked the orphanage workers if there were any deaf children there. "They brought out one sleepy child," she recalled. "I knew immediately he was totally deaf and had no language, as he did not know Romanian Sign Language. He was also blind in his left eye.

"I was able to communicate with Emil — one of 25,000 deaf children in Romania — through a few gestures and a smile, touch, and an offer of chewing gum. At first he did not respond to my attention."

Sampley has since brought Emil, now known as Matt, to America for an extended medical visit. "After being in America for just a year, he now 'talks' your eyes off in American Sign Language about any topic I care to bring up. He is extremely intelligent even though his medical records from Romania stated he was a 'mentally retarded deaf mute.'"

But the story does not end here. Sampley, who has now made four visits to Romania, showed slides of her visit to her home church, Laurelglenn Bible Church in Bakers-



Dan Wooding is an award-winning British journalist who lives in Garden Grove, Calif. He is the founder of ASSIST (Aid To Special Saints in Strategic Times), as well as a commentator for the UPI Radio Network.

field, and the leadership offered to embrace the orphanage. Ken McDuff, associate pastor of children's ministry, explained the church has since supported and sent several teams to the orphanage taking supplies, bringing back children for medical assistance, and doing maintenance work. A child sponsorship program was also initiated through the church and McDuff said the response was overwhelming.

The establishment of the Children To Love International agency was to assist other churches in doing what Laurelglenn Bible Church has been able to accomplish at one orphanage. The ministry is now investigating other orphanages in Romania which are open to help.

Sampley concluded by saying why Americans (and others around the world) should become involved in the lives of children living in such sad conditions. "We here are a blessed people. Now, we must open our eyes and hearts to those less blessed than we are. My involvement overseas has strengthened my relationship with God and others. . . . We must take the blinders [off] and look beyond our church walls," Sampley emphasized.

"We want to send more teams, like the one in which DeAnn participated, to other countries in the future," Tada said. "JAF Ministries will be sending disability ministry teams to Africa and plans are being made for Asia and South America." ¹³

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Music License Committee Recap of 1993

by Russ Hauth

CAMARILLO, Calif. — The National Religious Broadcasters Music License Committee (NRBMLC) has seen encouraging signs from events in 1993 which pointed to fundamental changes in the way copyrighted music is paid for by its broadcast users. Edward Atsinger, NRBMLC chairman, said he feels there is room for optimism now, mainly due to changes occurring last year.

"In an industry that has moved glacially into the computer age and been characterized by intractability for decades, little changes keep you going," Atsinger explained. "But during 1993, what occurred was revolutionary, especially so if you went through the turbulent '80s as a broadcaster and witnessed or were part of the bitter fights with the performance right organizations [ASCAP and BMI]."

Atsinger says, "Those '80s battles spawned the momentous '93 events. We are not home free yet, but broadcasters who spent millions over the past decade fighting for music licensing reform are beginning to reap some rewards." Several events in 1993 illustrate Atsinger's assessment of the most influential work by the NRBMLC.

TVMLC-ASCAP Agreement

First, an agreement was reached in September between the Television Music License Committee and ASCAP (American Society of Composers, Authors, and Publishers). This agreement followed Judge Michael Dolinger's Rate Court trial decision which proved favorable to the local television broadcasters after a decade-long litigation (*Buffalo Broadcasting, Inc. et al v. ASCAP*).

The result is a projected savings to local television stations, over the period 1983-94, of an estimated \$240 million in ASCAP fees alone. The accord also means that the final blanket and per program license rates set by the judge — unprecedented in their fairness to broadcasters — will become effective January 1, 1995, although subject to possible appeal by ASCAP.

"The significant point here for religious broadcasters and other radio stations with limited use of copyrighted music is that the TV industry accord achieved a viable alternative to the blanket license," Atsinger commented. "This is the crux of our ten-year battle with ASCAP, and it is essential for radio operators to keep in mind that it took TV ten years of litigation and another three to hammer out the details, but they were willing to hang in."

"What they accomplished could set a precedent for future licensing agreements in radio, and will certainly make our work easier, but our stations need to stay focused and committed to what could be a continued uphill battle." Atsinger added that "ASCAP's willingness to settle with broadcasters on a matter of this consequence could signal a new ASCAP approach towards broadcasting."

ASCAP's Internal Reorganization

This approach was underscored by a recent internal reorganization at ASCAP, which took place shortly after the television accord was announced. ASCAP's longtime power duo, general counsel Bernard Korman and CEO Gloria

Messinger, were removed from office, while "interim" replacements were named.

Korman, a 40-year veteran of negotiations and battles with broadcasters, had been ASCAP's lead negotiator in NRBMLC/ASCAP talks over a period of ten years. His and Messinger's departures reportedly followed the receipt by ASCAP membership of a study of its operating and organizational policies.

This study had been commissioned by the membership executive board and performed by the consulting firm Booz Allen Hamilton. Declining royalties in the face of higher administrative and litigation costs are said to have fueled these shakeups, which have also included other significant staffing changes at mid-management levels.

Technological Changes

Another important 1993 event is the technological changes occurring in music licensing. SESAC, the other U.S. performance right organization, has thrown yet another potential challenge at music licensing's establishment.

Long a distant third to ASCAP and BMI (Broadcast Music, Inc.), SESAC announced in September it will offer a "per play" broadcast music license in major Hispanic markets, and that it is working hard to sign Spanish language writers and publishers. The per play concept relies upon song play identification through digital monitoring, which SESAC claims would eliminate reports and other administrative burdens related to per program licenses.

Atsinger reads SESAC's proposal as "demonstrating that technology has arrived which allows for per play licensing with no logging or policing required. . . . If successful, it could usher in a new era in music licensing because it also can potentially compensate copyright owners more equitably. It may even lead ASCAP and BMI to streamline the cumbersome and expensive per program licenses that they have imposed on broadcasters."

Although the NRBMLC is generally supportive of SESAC's creativity, a critical concern with this new scheme — which will likely be expanded in other music genre, i.e. country, Top 40, or religious — is whether or not broadcasters will end up paying *more* to SESAC without paying *less* to ASCAP and BMI.

BMI-RMLC Accord

BMI and the Radio Music License Committee (RMLC) reached an agreement in November after more than two years of negotiations. The agreements allow for blanket license fee rate increases over the 1992-96 license term, with no offsetting improvement in the per program license terms and conditions.

Atsinger observed that "the RMLC's hard work produced no reform and underscores how difficult it is, short of a prolonged litigation, to achieve any real progress in music licensing. Although the RMLC may feel it did well in attempting to hold the line with BMI, these new agreements continue to ignore fundamental reform in the per program licenses along the lines of the breakthrough achieved by the TV committee. It fails to recognize SESAC's technological

creativity, and it ignores the needs of limited music stations, making the NRBMLC's job even more challenging as it pursues its ongoing negotiations with BMI."

Atsinger concluded, "Our committee, which is funded by donations from some of its 400-station constituency and other friends, is tracking these and other movements which shape music licensing's future. It is still too early to predict what effect, if any, they will have on NRBMLC goals. When looked at in a broad historical perspective, which is what you need to do in this battle, we are positive about many of the changes that are occurring, because they show that real change is possible in a system in which reform is long overdue."

Note: At this writing, the NRBMLC continues to prepare its ASCAP case for trial in Rate Court. While also exploring alternative, less costly solutions, it must be prepared (and funded) to follow television's lead in using the courts all the way through to real, lasting reform.

Russ Hauth is the executive director of National Religious Broadcasters Music Licensing Committee in Camarillo, Calif.

Membership Korner

New Members
(effective October 1, 1993)

Donald Chagle
WBGW-FM
Evansville, Ind.

Arthur Eckdahl
Tri-West Insurance Services, Inc.
Sherman Oaks, Calif.

Jerry Jones
KSBC-FM-TV
Hot Springs, Ark.

Brian Larson
WNGN-FM
Buskirk, N.Y.

Lance Liebelt
Adventist Media Center
Newbury Park, Calif.

Ezequiel Molina
Radio Voz Evangelica National
Santa Domingo, Dominican Republic

Rev. Harry Sill
Damascus Road Ministries, Inc.
Sandwich, Mass.

John Townsend
KJLT-AM-FM
North Platte, Neb.

Individual/Group Associates
(effective November 1993)

Robert Allen
Allen & Harold, P.L.C.

COICOM Holds Second Meeting in Panama City

PANAMA CITY — Spanish-language Christian broadcasters from 24 countries met in Panama November 21-24 for the second annual meeting of *Confederacion Iberoamericana de Comunicadores y Medios Masivos Cristianos* (COICOM), the Latin equivalent of National Religious Broadcasters (NRB).

Over 270 broadcasters and publishers attended the convention headlined by Campus Crusade founder Bill Bright and Latin American evangelists Hermano Pablo and Alberto Mottes, who challenged the communicators to set high standards of professionalism, cooperation, and spirituality. Topics discussed over the course of the meeting included high-tech versus traditional approaches, "suitcase radio transmitters," and automated, satellite-delivered radio programming.

NRB chairman David Clark opened the convention, emphasizing that "the message is the message," the Gospel message has the power to change lives, and with changed lives, to change society.

Because Christian broadcasting has grown so fast in Latin America during the past few years, no one has an accurate count of the number of Christian radio stations now on the air. Some estimates place the number of stations at 300 with some 20 television channels. COICOM president Raul Justiniano, a Bolivian journalist, entrepreneur, and ministry leader, said COICOM was established to change the way Christian communicators work, setting new patterns of cooperation and excellence in influencing the Hispanic world for the Gospel.

Manassas, Va.

Lois Bohler
August, Ga.

John Collins
A New Beginning
Riverside, Calif.

Greg Laurie
A New Beginning
Riverside, Calif.

Dale McConachie
Downtown Bible Class
Tigard, Ore.

Neil Siegel
Tri-Media Publications
Skokie, Ill.

Maria Garcia
Enlace Informativo
Miami

The Miracle of Radio Fish Hoek in South Africa

[Editor's note: John Thomas, senior pastor of Fish Hoek Baptist Church and general manager of Radio Fish Hoek in Cape Town, South Africa, visited National Religious Broadcasters (NRB) during a trip to the United States last October. While at NRB, Thomas spoke with Religious Broadcasting magazine editors about his church's radio station. The following is a compilation of Thomas' own words about Radio Fish Hoek, "a most exciting miracle story."]

CAPE TOWN, South Africa — I am from a large metropolitan city called Cape Town in a place just outside the city called Fish Hoek, which means Fish Corner. We have just started South Africa's first ever Christian radio station.

What actually happened in terms of the history was in December 1992, we [meaning himself and other church members] were standing around the barbecue and talking about innovative ways in which we could get into people's homes. One person said, "Why don't we try to rent some time on the national radio," and that is what eventually gave birth to the radio station. It was one of those divine ideas that didn't take place in planning; it was as though God had this thing in mind and He shoved us into it.

We've often thought ever since our radio came on the air we should have called it Radio Miracle and not Radio Fish Hoek because we have seen a series of miracles take place. The fact we have a license in and of itself is a miracle because the state [government] has complete control of the airwaves. And in South Africa, the deregulation of the airwaves has not yet taken place; it will happen sometime in April when the new Independent Broadcasting Authority (IBA) actually comes into being. Legislation has just been passed in South Africa late last September to free the airwaves for the first time from state control under an independent authority.

The deregulation has been in the works ever since radio has been around. So, for the first time a whole nation is actually going to get something beyond state channel one, two, three, and four. As I've been around the United States, people find it almost inconceivable that there hasn't been any form of independent broadcasting.

Now we have the privilege of being not only the first Christian radio station, but we were the first ever to get a license for a period of one month in South Africa. Up until the granting of our license, no one had ever been granted a license for one month. Campus radio stations on a ten-watt transmitter would broadcast for their university or college specialty week, but that would only be heard in and around buildings. That was the sum total of independent radio in South Africa.

We applied for the license in January 1993 and were turned down and told to reapply in June, which we did very half-heartedly because we felt it wasn't going to work. On the fourth of August, we received a letter granting us a temporary license for the month of September, although we had only requested a week because only one week had been allowed to universities. It was the first ever real radio station temporary license in the country.

Now, we are still operating on independent licenses — we were granted one month licenses for every other month

until April. We were granted two frequencies on the FM dial, both simultaneous broadcasting, because of the mountainous terrain of our area. For each month of broadcasting we have to reapply and link that month to an event. September's was linked to our evangelistic outreach and for November, we linked it to Black Schools Education to help the seniors school fi-

But let me just tell you about the miracle of it. When the letter arrived in August, I had no experience, shade of temporary license for September. And when I say no there's not a single person had spent one in our church.



John Thomas

The actual station was in the church. We had an old house on the premises and we took that over. We ran the station on domestic CD players, domestic audio cassette players, and other old equipment. We borrowed carpets for soundproofing the walls. People loaned us computers, discs, even telephones. Everything was borrowed.

From our church of about 350, 246 volunteers got involved heart and soul. We lived radio for seven weeks — three weeks prior and the four weeks during September. I divided the volunteers up into groups, such as seven senior citizens and had them each do four programs. Our youngest producer of a program was 13 years old and our oldest was 82; we had a 70-year gap.

We trained like crazy. We contacted Christians whom we knew worked for the state radio and said please come and help us and they came. Then we had people who had some knowledge of engineering because they had mixed sound in the church; so we got that guy and said you find ten others and train them to mix sound. Then we found another who had been involved in the production of videos and he came and helped us with things like cue sheets.

We had nobody who was experienced really, so we just grabbed whatever we could and then advised people as we best thought. We brainstormed and came up with a schedule of programs. We produced 17 and a half hours a day of our own programs and only used one and a half hours a day of prerecorded stuff. We had to do this simply because there were no production houses in South Africa. Trans World Radio and Radio Pulpit, two missionary radio stations broadcasting in short wave in Africa, made available to us some programming from the States. (*Unshackled* was particularly successful.)

We were very much a miscellaneous radio station — we were a missionary radio station, gospel outreach, music, Christian variety, and very little (an hour a day) Christian teaching. We did not see our role as fattening up the Christian; there's some very good churches in South Africa

Continued on page 128

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AIRWAVE NEWS

HUNTINGTON BEACH, Calif. — Warren Duffy, of the Warren Duffy Organization, launched a new career January 3 as the host of KKLA-FM/Los Angeles' *Live From LA* talk show Monday through Friday from 4 to 7 p.m. Duffy brings to the program over three decades' experience in radio, dating back to his teens in Baltimore as a pioneer in Top 40 radio.

COLORADO SPRINGS, Colo. — The Word in Music Satellite Network has signed two more affiliates to its growing network. KYIX-FM/Paradise, Calif., is a full-time affiliate carrying programming 24 hours a day, with the exception of weekday morning drive time. WWMC-FM/Lynchburg, Va., is a full-time affiliate carrying programming 24 hours a day. WWMC is the campus music station at Liberty University.

ST. LOUIS — WCBW-FM/St. Louis teamed up with over 20 different sponsors for the WCBW Million Dollar Auction on October 22. The sponsors purchased time and brought items — such as stereos, guitars, tickets to concerts — for bidding. The station's listeners were then given a chance to go to the sponsor's business and pick up free vouchers to use in bidding for the items at the auction. Over 400 listeners attended the auction.



Kurt Wallace (right, standing), morning announcer for WCBW-FM/St. Louis, monitors the bidding at the WCBW Million Dollar Auction.

CLEVELAND, Tenn. — The *Voice of Salvation (VOS)* celebrates its 40th anniversary April 18. The first radio program for the Church of God of Prophecy was broadcast on KHON in Honolulu on Easter 1954. Produced in English, Spanish, Greek, and French, *VOS*, still originating in Cleveland, is now heard on radio and shortwave in the United States and

Attention All Television Stations

An NRB member-television station in the Midwest recently contacted *Religious Broadcasting* reporting the denial for publication of its program listings in *TV Guide*. *Religious Broadcasting* is seeking other television stations who have had listings denied or successfully published in *TV Guide*. Please send your story to associate editor Elizabeth J. Guetschow at *Religious Broadcasting*, 7839 Ashton Ave., Manassas, VA 22110, fax (703) 330-7100, or call (703) 330-7000 for more information.

several other countries. Jose Reyes Sr., host for the Spanish *VOS* program, serves on the executive committee of National Religious Broadcasters.

DALLAS — In November, Marlin Maddoux, president of USA Radio Network and host of *Point of View*, announced a new venture in Christian talk radio — Christian TalkNet. Launched November 29, the network consists of four talk shows available through USA Radio. The programs are *Point of View*; *The Christian Consumer Advocate* with consumer expert Jim Paris; *Life's Challenges* with Steve Aterburn, founder and chairman of New Life Treatment; and *The AFA Report* with Donald Wildmon, president of the American Family Association.

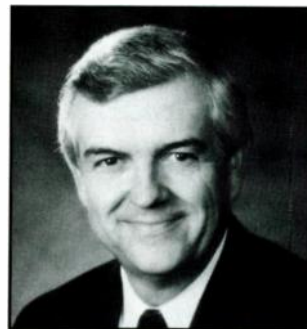


Christian TalkNet hosts gather for a photograph: Steve Aterburn (left), Marlin Maddoux, and Jim Paris. Don Wildmon is not pictured.

SAN JUAN, Puerto Rico — WIVV-AM/San Juan was honored by the National Religious Broadcasters Caribbean Hispanic Chapter for its 37 years of broadcasting. WIVV was the first full-time AM Christian radio station in the Caribbean. An award will be given each year at the regional convention in memory of WIVV co-founder Donald Luttrell.

SILOAM SPRINGS, Ark. — The broadcasting department at John Brown University (JBU) began receiving CNN Newsource feeds via satellite for use in broadcasting classes and practicums in January. Entering its fourth year, CNN Newsource has joined with 61 other universities and one high school to bring hands-on broadcasting experience to today's students. JBU is the second Christian College Coalition school, along with Asbury College in Wilmore, Ky., to offer this services for its students.

ARLINGTON, Texas — KCBI-FM/Arlington recently took part in the My First Bible Project with the International Bible Society. KCBI listeners pledged more money (over \$9000) than any of the other radio stations across the country that participated in the project. Last month, the society distributed Bibles to 750,000 orphans in Russia and Eastern Europe.



Because KCBI-FM/Arlington, Texas, listeners pledged more money than any other audience, general manager Ron Harris accompanied members of the International Bible Society to Russia and helped distribute the Bibles.

HOUSTON — The Morningstar Radio Network has added WMSJ-FM/Portland, Maine; WTHP-FM/Greensboro, N.C.; KCBZ-FM/Clarksville-Paris, Texas; and WHLV-FM/Laurel-

Hattiesburg, Miss., to its pure AC format.

MIDLAND, Mich. — Family Life Radio station WUGN-FM/Midland celebrated its first million dollar sharathon last fall. The station pre-empts all regular programming for four days each year during "Operation Thanks." Last year, the station's goal of \$950,000 was reached early on the fourth day and WUGN went on to raise an additional \$112,830 in special project funds to replace outdated equipment.



Sharathon assistant producer Dawn Burnstead (left), producer Rod Robison, and Family Life Radio director of broadcasting Dave Kersey hold the sharathon results of WUGN-FM/Midland, Mich.,

AWARDS

LOS ANGELES — *Light Music* produced by Tom Green of Wall, Pa., won an award in the contemporary Christian category of Best Local/Regional Show during the 15th Annual Billboard Music Video Awards. The Billboard Music Video Awards is the only competition in which artists and music video professionals are judged by their peers in the trade.

WASHINGTON, D.C. — WAVA-FM/Washington, D.C., received an Achievement in Radio Award (AIR) in the Best Radio Advertising Campaign for "Polka Pop." The Seventh Annual AIR Awards celebrate excellence in Washington-area radio. Money raised through the competition supports local charities.

WILMORE, Ky. — CNN Television has honored the Asbury College broadcast communications program with the CNN Newsource Award of Excellence. Accompanying this award is the gift of CNN Newsource for academic use at Asbury. In his congratulatory letter to the college, Ted Turner, chairman of Turner Broadcasting System, Inc., cited Asbury as one of the "nation's premier broadcast journalism schools."



Channel 36 co-anchor John Lindgren (left) presents the CNN Award of Excellence to Kathleen Doughty, student producer of Asbury College's weekly news program while Jim Owens, Asbury broadcast communications professor, and Michael Castengera, Channel 36 news director, look on.

DALLAS — Robert Straton, senior vice president of Walter Bennett Communications (WBC), was recently honored by the National Religious Broadcasters Eastern Chapter as the recipient of its 1993 Percy Award. Named in memory of religious broadcaster Percy Crawford, the award has been presented annually since 1978 to someone who has brought lustre to the field of religious broadcasting over the years.

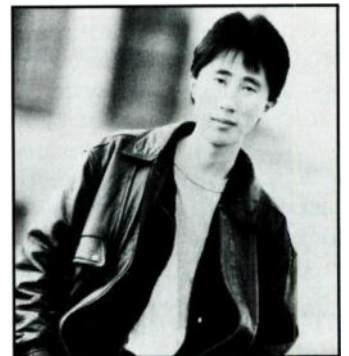
LINCOLN, Neb. — Back to the Bible received a Chris Award for its PASSPORT VIDEO entitled *Faith of Our Fathers: Tracing Our British Roots*. The judging was done at the 41st annual Columbus International Film & Video Festival in Ohio, and competition included entries from *National Geographic Explorer*, *20/20*, *Prime Time Live*, Turner Network Television, and Jim Henson Productions.

ALBANY, Ore. — For the third consecutive year, the Oregon Association of Broadcasters has honored Christian radio stations KWIL-AM/Albany and KHPE-FM/Albany for excellence in audio production. Recognition for the state's Best Public Service Announcement was the result of a six-month campaign, including a series of 15 one-minute PSAs, celebrating the 150th anniversary of the Oregon Trail.

MUSIC NEWS

NASHVILLE, Tenn. — The Gospel Music Association (GMA) has announced the opening of the Resource Center and Library to GMA members and the general public for research and study of the gospel music industry. Donald Butler, vice president of special projects, coordinated establishment of the archives, which include thousands of recordings, publications, and memorabilia of general and specific interest. The center also houses the Gospel Music Hall of Fame Research Library & Museum.

ATLANTA — Intersound Christian Music has signed contemporary Christian artists Paul Smith and newcomer Ji Lim to its label. Smith's first release (in March) for the company will be *Extra Measure* and Lim's is *Through Iron Walls*, scheduled for release this month.



Ji Lim

BRENTWOOD, Tenn. — Last month Brentwood Music released its first recording on Ransom Records, a new label producing Christian country music. Ken Holloway, with his self-titled album, is the first new artist launched on Ransom.

Continued on page 106

continued from page 105

NEWS BRIEFS

OKLAHOMA CITY — KQCV-AM/Oklahoma City and Heritage Hills Baptist Church teamed up to sponsor a seminar with Dr. John Morris, vice president of the Institute for Creation Research. Organized in conjunction with the radio special *Jurassic Park and the Bible* (produced by the institute), over 1700 attended the seminar to hear Morris discuss and explain some of the misconceptions of creation-



Dr. John Morris

ism versus evolution.

ORLANDO, Fla. — Campus Crusade for Christ International is rated as "the most efficient religious group" in the country, according to *MONEY's* fifth annual ranking of the nation's 100 largest charities. Campus Crusade ranked first in the religion category. The charities were judged on their "long-term efficiency" determined by the average percentage of income spent on programs over the past three years.

PEOPLE

FULLERTON, Calif. — On November 28, Charles Swindoll announced his resignation as senior pastor of First Evangelical Free Church in Fullerton, effective April 15. Swindoll will continue as president of Insight for Living and has accepted the position as the next president of Dallas Theological Seminary beginning in July.

ANAHEIM, Calif. — Art Black has been appointed as director of U.S. broadcasting with *Insight for Living*, the internationally syndicated radio program for Charles Swindoll. Black, whose experience includes 12 years in Christian broadcasting, formerly served as director of *The Biola Hour* and executive vice president of Solid Rock Radio.



Art Black

ATLANTA — James Bullard has been added to the staff of Intersound Entertainment as vice president of its gospel music division. Bullard joins Intersound from Word Record, where he was executive director of the gospel division for over 13 years.

FOREST, Va. — The Valtim Company, a data management and fulfillment service, recently named Nelson Keener as chief executive officer and Howard Jennings as director of management information services. Keener was formerly

senior vice president of Prison Fellowship in Reston, and Jennings was previously data processing manager at Tri-Tech Laboratories.

WASHINGTON, D.C. — Paul Nelson has been appointed president of the Evangelical Council for Financial Accountability (ECFA), effective February 1. Nelson was formerly the executive vice president of Focus on the Family in Colorado Springs, Colo. Clarence Reimer, who served as president of ECFA for the past three years, will continue in a management role.

Searching for Stations and Broadcasting People to Spotlight

Religious Broadcasting magazine is beginning two new columns — "Station Spotlight" and "Personality Profiles" (working titles) — and would like to hear what radio or television stations or broadcasting personality (deceased or living) you would like to see profiled in an upcoming issue. Because of the magnitude of the stations and broadcasting personnel out there, only those stations/people submitted will be profiled.

For stations, all submissions must have the station's call letters and frequency, general manager's name (or other contact name), phone number, and reason you feel it should be highlighted. For people, all submissions must have the person's full name, phone number, organization/program affiliation, and reason you feel he/she should be highlighted. If the person is deceased, indicate who should be contacted, along with the contact's phone number.

Finally, please include your name, telephone number, and whether you would be interested in writing about your suggestion.

Send your entry to Sarah E. Smith, assistant managing editor, *Religious Broadcasting*, 7839 Ashton Ave., Manassas, VA 22110, or fax (703) 330-7100. Call (703) 330-7000 for more information or if you have any questions.

Pending FCC approval, the sale of KXOK AM, St. Louis to Crawford Broadcasting. Force Communications & Consultants represented the buyer in this transaction.

Radio
TV
Cable

Sales & Appraisals

FORCE COMMUNICATIONS & CONSULTANTS

John L. Pierce

President/Owner of Paragon Advertising, an agency in the Greater Cincinnati area. He is a Kentucky native and has owned the agency for over 18 years. Having formed other companies such as, Paragon Communications, & Media Communications, he has sold numerous radio and television stations over the years through these associations.

Harold W. Gore

President and General Manager of WTLK-TV, Channel 14 in Atlanta. His numerous years of broadcast experience include being the Chief Operating Officer for Woody Sudbrink's Broadcast Group for 10 years, owning 3 radio stations himself, and working as a broker for H. Ben LaRue for 4 years.

John E. Lauer

He has had 40 years of broadcast experience, including stints with CBS and Newhouse Broadcasting before coming to Atlanta in 1972 to put WPCH on the air. He served for 20 years as the General Manager of WGST and 13 years with WPCH in Atlanta, and for the Georgia Network, which he founded, for 11 years.

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Promotion Gains Listeners

You've got great programming, a format you've shaped to perfection, an on-air sound Jesus and His disciples would probably listen to if they were here. So why don't you have a huge audience?

There are two possible reasons. First, the station doesn't really sound as good as you think it does. Or second, your station lacks promotion.

If your station doesn't sound good, all the promotion in the world won't help. The best promotion won't translate into satisfied listeners if your programming or your on-air sound is second rate.

But the flip side of that is also true. That is, you may have a great sounding radio station, but too few listeners because they simply don't know you exist. (Are you as amazed as I am when you encounter a Christian who says they've never heard of the local Christian radio station, even though it's been there for several years?)

A common goal shared by Christian broadcasters is to reach as many people as possible with their message. So the real purpose of promotion is simply to add more listeners. But to do so requires not only a great sounding station, it also requires a plan to let them know you're there and worth trying.

Have you mapped out specific ways to promote your station while setting measurable goals for adding listeners?

Despite the benefits stations can reap from promotion, many hold back. Here are some of their reasons:

- *We can't afford it.
- *We don't know how.
- *We don't have time.
- *Our station has plenty of listeners.
- *This is a ministry, not some slick Madison Avenue ad campaign.
- *We don't want to appear proud or self-serving.
- *It's of the flesh.
- *It's not all that important.

Here are some good reasons to start promoting your station, right now.

Reason number one: You've got the best message in the world carried over your airwaves. Thousands of people in your area are dying to hear it.

Reason number two: You're serving Christ and a ministry has been entrusted to you to be used to the fullest potential, like Jesus taught in the parable of the talents [Matthew 25:14-30].

Reason number three: Use it or lose it.

Reason number four: Jesus told us we shouldn't hide our light under a basket [Matthew 5:15].

Reason number five: If they don't know you are there, they can't listen to your station.

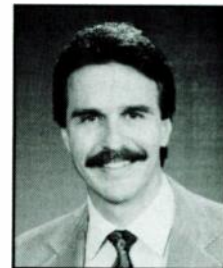
Reason number six: If they don't listen to your station, what's their listening alternative?

Reason number seven: Your bottom line from donor support or commercial sales keeps coming up short and without enough money, there is no ministry.

There are always good ideas available for doing creative promotion. Most of the best ones are being used by secular stations who are competing fiercely for listeners (translated — dollars). The easiest and quickest way to learn a lot about what works best (along with the how-to's) is to spend a little time listening to the number one station in each format within your area. You may not find their ideas attractive or their budget realistic, but the principles may apply. And their promotions can generate creative ideas for your station.

Promotion of your radio station falls into at least four categories: on-air promotion, public relations, marketing/advertising, and special events. A complete promotion plan involves all four elements. The ideas presented here are basic and a starting point.

On-air promotion is probably used most and costs the least. Sometimes it is tempting to use it exclusively, but that's not a good idea. It includes everything from jingles, liners, and ID's to contests and remotes. Some



Todd Isberner is president of SHARE Media and marketing consultant for the Skylight Satellite Network in St. Paul, Minn.

examples follow:

Produce some simple spots using listener comments sharing specific ways your station has benefitted them and why they're telling others to tune in. Produce some spots from listeners who tell how they found the station as a result of someone inviting them to tune in. Produce a promo package that calls on current listeners to invite others to tune in. Create opportunities for on-air listener interaction during live drives.

Public relations is used to draw attention to your station through community involvement and through other media in your area. Send press releases regularly, lots and lots of them to everyone! Find out the preferred format and who to send them to. Then do some occasional follow-up by phone or in person. Better yet, take a media colleague to lunch once in a while to establish a relationship.

Join civic groups, such as Rotary, Chamber of Commerce, or Toastmasters. Join a broadcasters association with other local media professionals. If your area doesn't have such an organization, start one.

And develop relationships with local social service agencies and use your station to get involved. (A secular station in our market got lots of attention doing a weekend fund raiser for victims of the Midwest flood, beating the Christian stations to the punch.)

Marketing and advertising requires more money than other options, but it should be viewed as an

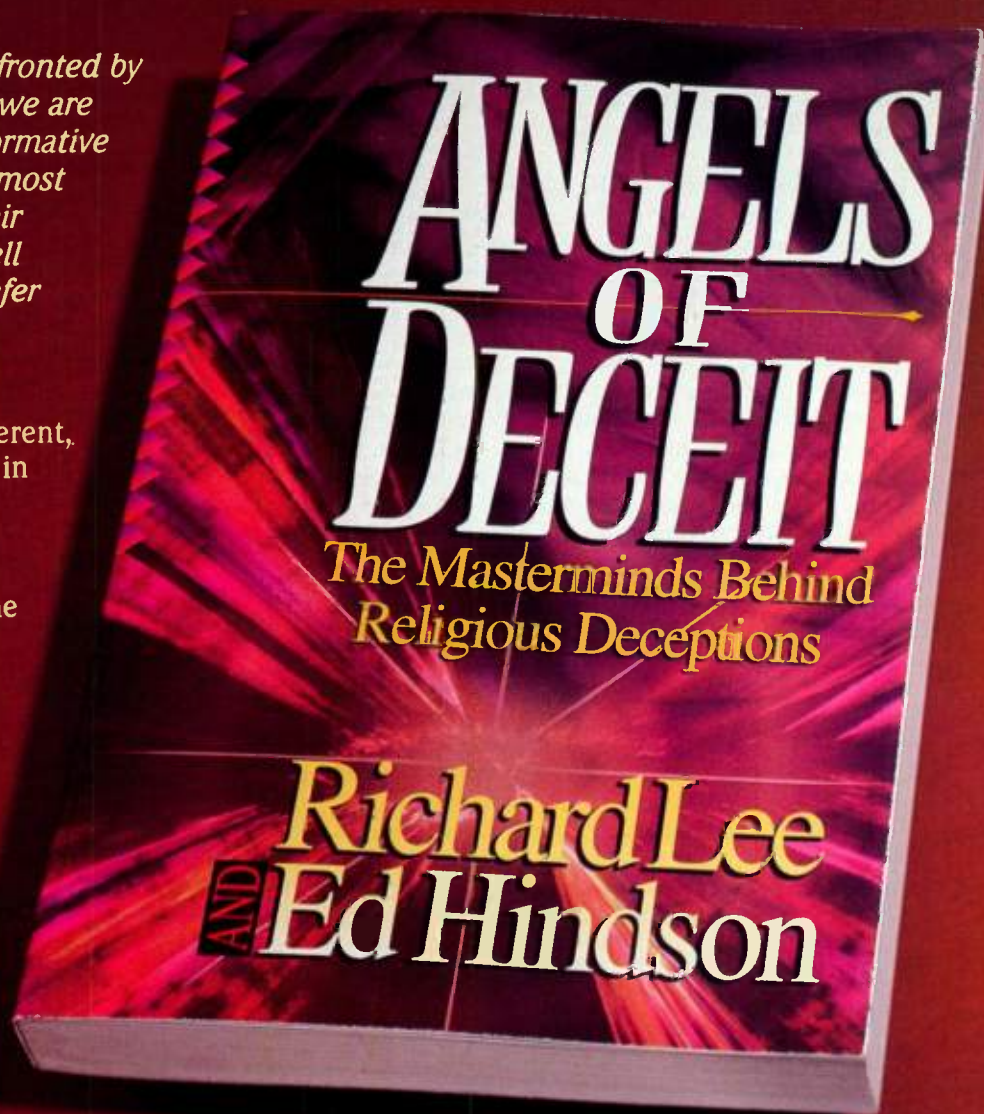
Continued on page 128

Inside the Deceiver's Mind

"Never have we been confronted by as many false teachers as we are today. An interesting, informative book that exposes all the most popular deceivers and their followers. This book is well worth reading. You will refer to it again and again."

— *Dr. Tim LaHaye*

Though every cult is different, they all have one thing in common: their leaders have mastered the art of spiritual deception. These angels of deceit follow nearly the same step-by-step approach to taking their potential converts from the point of casual curiosity to rabid dedication—the total abandonment of one's heart, soul, and mind to the authoritarian rule of the cult and its leaders. Be equipped to recognize the warning signs in potential followers before it is too late!



Dr. Richard Lee is the Senior Pastor of Atlanta's Rehoboth Baptist Church, one of the nation's largest churches, and the Bible teacher for *There's Hope!* national telecast.



Dr. Ed Hindson is the Minister of Biblical Studies at Rehoboth and Vice President of *There's Hope!* He is also a distinguished visiting professor at Missouri Baptist College in St. Louis.



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Making a Difference

[Editor's note: This month's "Television Topics" focuses on one commercial network's success story with the intention that others, by reading the ins and outs of this network, will find ways of improving their own television operations.]

As believers in the Gospel, first, and communicators, second, we are witnesses to the truth that when people receive the message of Christ — by whatever means — their lives are transformed.

At least in part such truth seems to conflict theories suggesting that *how* we communicate has a stronger effect on people than *what* we communicate. If the medium truly were the message, this would be a story of a Christian television network with neither the means nor the end of its labors being a relationship with God. Instead, consider the Inspirational Network (INSP) and how it seeks to position itself harmoniously among like-minded broadcasters to advance the kingdom of God through an agenda of programming and distribution.

A relative freshman in the college of Christian communicators, INSP nevertheless comes to school at a time of explosive technological gains. The prospect of fiber-optic distribution, multi-channel expansion, and miniaturized home dishes to harvest signals from a greater number of satellites in the heavens makes the network's vision of becoming a worldwide communications network seem less lofty and clearly within reach. Moreover, there has never been a time of greater need for the Word of God to reach our world.

The management of INSP weighs its responsibilities carefully, seeking to fulfill what it believes to be God's mandate in bringing a new strength to the body of Christ and to help usher in a new era of evangelism. To accomplish this, INSP has developed what it calls a "Strategic Long Range Plan."

We thank God for all those who have blazed the trail to pioneer Christian television, and for what God has helped them accomplish. It's because of these champions who have labored before us in Christian broadcasting that each of us who follow have strong shoulders to stand on. We applaud those strong media ministries who today are working so hard to fulfill God's will in and through their ministry, whether it's a Christian television station, church, or parachurch ministry. We at INSP are delighted to be a part of what God is doing through the collective efforts of



David Cerullo is president of the New Inspirational Network.

each of these.

The network believes part of its role is to provide a vehicle by which other churches and parachurch ministries can communicate the unique message God has given them for America and the world. In doing so, INSP offers assistance for others to minister and tries to avoid becoming a ministry in and of itself. Notwithstanding the efforts of our predecessors and contemporaries, we hope to make a strong impact by reflecting a difference.

In terms of its programming style, INSP is attempting to achieve that difference by blending the formats of cross-denominational, multi-faith ministry programs with originally produced, family oriented, inspirational entertainment programs instead of "ministry" shows. We want to increase the opportunities for people to watch and discover the message of salvation — not because they just happen to be channel-surfing, but because our programming appeals to them and causes them to become regular viewers.

We believe it's time to broaden the scope of who watches inspirational television by creating engaging, informative, and entertaining programming. Programming reflecting a difference in what is typically thought of as Christian television. Programming maintaining high production values. Programming that is family oriented in its support and embraces family values. Programming entertaining in nature. And programming always carrying with it the thread of inspiration.

Network Growth

The Inspirational Network operates out of a new, 50,000-square-foot corporate headquarters and tele-production facility in Charlotte, N.C. Chartered in 1990, the network has enjoyed an audience growth of approximately 20 percent per year, and 29 percent during the past year (see Figure 1). Today on 750 affiliate systems, INSP reaches nearly 8 million subscribers, nearly double its audience in 1990.

By any accounting, the doubling of viewership every four years would be an ambitious goal. But the heart of INSP pulses with the motivation of eventually transmitting globally.

In fact, the network has already made significant inroads into its international outreach — broadcasting in homes in New Zealand,

Argentina, Bolivia, Guam, and Saipan, with licensing in place to expand into Europe. Government and communications business representatives from Central and South America as well as Russia and China

have been in contact with us, inquiring how they can bring INSP into their nations. "And this we will do, if God permits" [Hebrews 6:3].

Network Revenues

"And money answers all things" [Ecclesiastes 10:19]. Generating revenues sufficient to address the Inspirational Network's original programming and market penetration challenges becomes a part of the management's strategy and creative endeavors. On one hand, today's technological advances have allowed greater segments of the world's population to be reached with slimmer resources.

Still, satellite communications and the creation of original programming carry tremendous expense. For instance, as INSP looks to expand into the continent of Europe, the network also looks for the \$8 million-plus it will cost per year.

Therefore in part, revenues begin to define and drive the type and quality of programming the network must achieve — namely, programming which is commercially viable. And programming drives distribution and distribution drives revenues as components of a three-spoke operational cycle (see Figure 2).

INSP is not 'personality-driven.' No on-air figurehead is associated with the network, there is no flagship program, and we're not

called by God to be engaged in telethons and fund-raising activities. Rather, to generate revenues for today's operations and tomorrow's growth, our programming has to be sufficiently engaging, informative, and entertaining to support audience acceptance and broader distribution.

That, in turn, will attract advertisers and increase revenues. Though still early in its development, INSP reports dedicated support from an impressive (and growing) list of advertisers, including Time-Warner, Fingerhut, and Colonial Penn.

Integrity and stewardship are bywords INSP embraces in its own operations, according to Mitch Martin, the network's chief financial officer. "Advertising revenues will only be beneficial to our goals as we practice faithfulness and vigilance in our financial accountability," Martin says.

Every department, Martin explains, strives to uphold biblical principles for financial accountability. "From the president's office to the maintenance department, there are established budget guidelines in place so that we can creatively and effectively promote what we believe is God's calling on this network," he said.

Programming Expansion

Night of Joy was a notable example of INSP's ability to harness a massive production challenge and shape a model, of sorts, for its programming style. With less than two months to prepare for the four-hour telecast of Walt Disney World's contemporary Christian music event, the network rallied coverage talent from across the country and a technical crew of 85 to support the 15-camera remote.

Featuring Christian recording artists Carman, Steven Curtis Chapman, Shirley Caesar, and 4Him, *Night of Joy* was telecast live with repeated showings to a potential audience of 25 million households. This was accomplished because of a tremendous cooperative effort involving 27 independent Christian television stations across the country who carried *Night of Joy*.

In addition to its regular cable affiliates, many cable systems joined INSP specifically for the program. For INSP, the *Night of Joy* project was more than an example of strength through broadened distribution.

It also represented a unity of spirit among Christian broadcasters which we believe is essential to reaching the world for Christ. If we're going to help usher in a new era of evangelism and bring a new strength to the body of Christ, we're going to have to start working together in new and different ways.

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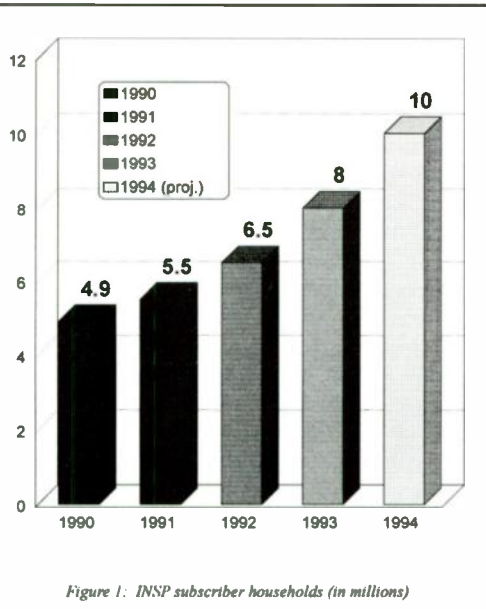


Figure 1: INSP subscriber households (in millions)

continued from page 111

According to Ossie Mills, INSP's programming vice president, the network is looking to expand its regular programming schedule as well as its viewership base with more special event coverage on a similar scale to the *Night of Joy* project.

On December 31, INSP presented a New Year's Eve celebration, Bill and Gloria Gaither's "Jubilate," a full-evening of live coverage featuring performances by 15 top artists from the field of Christian entertainment. A live audi-

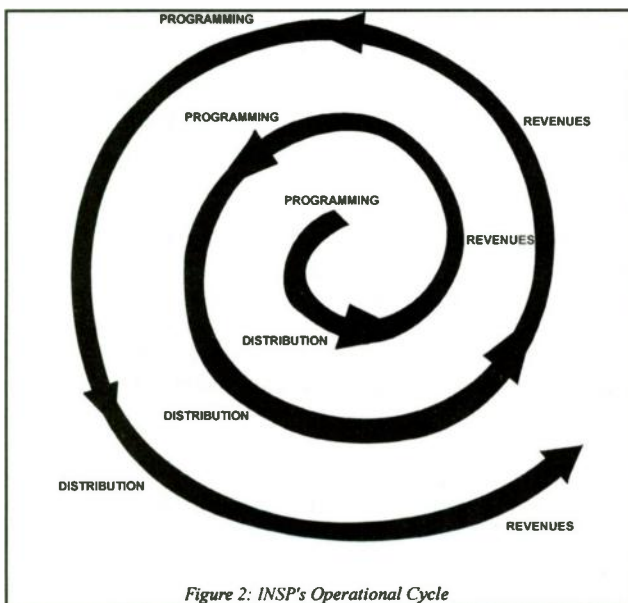


Figure 2: INSP's Operational Cycle

ence of 15,000 was anticipated at the Charlotte (N.C.) Coliseum. Then, as a tribute to civil rights activist Martin Luther King Jr., INSP carried a night of gospel music from Walt Disney World in Orlando, Fla.

To attract and maintain a growing audience, a regular schedule of compelling programs is a must. For example, *Signal Exchange* airs daily on the network and features contemporary Christian music videos by such artists as Amy Grant, Michael W. Smith, and Bebe and Cece Winans. The show is said to be particularly popular with teenagers and young adults. *Signal Exchange*, *Weekend Jam* is a weekly companion program that premieres music videos and, in many cases, shows how the videos were made.

Among other new programs identified exclusively with INSP is *American Heartland Music*, featuring nationally renowned southern gospel recording artists in a half-hour daily variety format which expands to an hour on the weekends. *Gospel Showcase* brings traditional gospel music and an important urban appeal to INSP.

A keystone of the network's Saturday

night entertainment lineup is *INSP Concerts*, showcasing spectacular Christian musical performances from remote concert locations. *Worship America*, on an hour each week, helps the Inspirational Network achieve one of its goals — to strengthen the body of Christ. The program draws the viewers into a moving, contemporary praise and worship experience.

Important targets of INSP programming are young children and teenagers. Programs such as *The Donut Repair Club* slip learning into a format of fun and excitement while instilling a strong message of faith in Jesus.

And for viewers who enjoy sports and recreation, *The Winning Edge* offers profiles of Christian athletes who acknowledge the role their faith plays in competition and in life.

Such "signature" programs, which are exclusive to the network, not only supplement and enhance the inspirational programming framework, they help to secure greater audience numbers. We are developing a 'neighborhood' of wholesome, family oriented, entertaining, and inspiring shows. As we engage viewers with an uplifting, Christ-centered message, the audience grows, and it serves to strengthen viewer loyalty for advertisers and ministry programmers.

During its daily and weekly program schedule, INSP is home to 18 of the nation's best-known and most widely respected broadcast ministers. Among them are Charles Stanley, D. James Kennedy, Ed Young, Jerry Falwell, John Hagee, James Robison, Jack Van Impe, Benny Hinn, Fred Price, Rod Parsley, and Morris Cerullo. Not only do these programmers assist INSP in communicating to a nationwide audience faith in God, but they do so at paid programming rates far less than those charged by a major, independent station in one of the Top 10 markets.

Market research has developed a picture for the INSP team of who makes up its audience. Interestingly enough, more than 65 percent of the network's viewers are women between the ages of 25 and 54. As a group, INSP viewers enjoy an income exceeding that of others in all general advertising media. And, according to a researcher from Yale University, the type of people who watch INSP are more likely to fall into America's highest socioeconomic brackets.

Still, we look to the Holy Spirit as our principal source of guidance in outreach and decision-making. By God's leading, the network has shaped a strategy to move successfully towards the goal of communicating the eternal joys of a life in Christ — and by doing so, hoping to one day reach a worldwide audience responsive to the message, not a medium. ^{8b}

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Here is what listeners are saying about -

"MUSIC 'TIL DAWN"

"I lost my husband in February. When I can't sleep I listen to the Beautiful Music. It's wonderful to have something to turn to for comfort."

"I greatly enjoy the beautiful music, and the inspiring Bible verses and comments. I hope **MUSIC 'TIL DAWN** will be on for a long time."

"I'm writing to tell you how much I enjoy your **MUSIC 'TIL DAWN**. I was just through a divorce a year ago..."

"I would like to thank you for being on the air and being with me each night. I work the 11-7 shift at a nursing home...As with all people, some nights are restless. I always turn on the radio...your music calms the patients down and most nights peace reigns."

"**MUSIC 'TIL DAWN** is a constant companion in my home..."

"**MUSIC 'TIL DAWN** is a real blessing to me, very comforting and encouraging..."

"I love **MUSIC 'TIL DAWN**. It puts me to sleep and when I wake up in the middle of the night and listen, it just keeps that focus on the Lord ever so strong..."

"Just a note to thank you for having **MUSIC 'TIL DAWN** on during the night hours. I appreciate it so much and it is so comforting to hear your voice and music when I can't sleep due to pain..."

"I am a very steady and happy listener to your radio program, **MUSIC 'TIL DAWN**. I am a trucker running 3 trips a week from Minneapolis to the East Coast."

"Thank you for **MUSIC 'TIL DAWN**. It has gotten me through work many a night..."

"I am 76 years old and have a severe case of rheumatoid arthritis so sometimes find myself wide awake and need the soothing music and Scriptures you provide. I praise God and thank Him for your ministry."

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Christian Radio Takes the Credit

According to Simmons Market Research Bureau (1992) and Soma Communications (1993), persons within the Christian market rank well above the national average for credit card ownership and usage. If you are up-to-date with the most recent works by America's best Christian financial authors, you will learn that credit cards can, in fact, be more friend than foe.

In his book *Answers to Your Family's Financial Questions* (1987), Larry Burkett writes, "I find that credit cards, although not essential, can be a great convenience." In his more recent publication *The Complete Financial Guide for Young Couples* (1993), Burkett says he uses credit cards when traveling, but he always pays them off during his grace period.

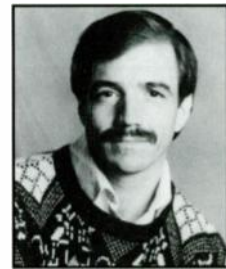
It appears Burkett is not alone. Ron Blue (author of *The Debt Squeeze*, 1989) says, "Most of us are going to have to use credit cards at least occasionally to function within our credit card society." John Avanzini and Deborah McNaughton (authors of *Have a Good Report*,

1991), admit that "establishing good credit in today's society is a necessity."

McNaughton, who also wrote *You Need to Know About Credit* (1993), is a strong advocate for the responsible use of credit cards. Likewise, so is Charles Ross, author of *Your Common-*

sense Guide to Personal Financial Planning (1993). The same is true of James Paris, who writes in *Financial Boot Camp* (1992), a "way of establishing good credit is with a secured credit card, either a Visa or MasterCard."

So what does this have to do with spot sales? Because of their propensity to procure credit cards, it says first of all that the Christian market is credit worthy. It also has a direct bearing on direct response advertisers, who make up 12.4 percent of all local Christian radio station advertisers, and the bulk of Christian network advertisers.



Gary Crossland is president of Soma Communications Inc., in Dallas, publisher of Tri-S sales and research tools.

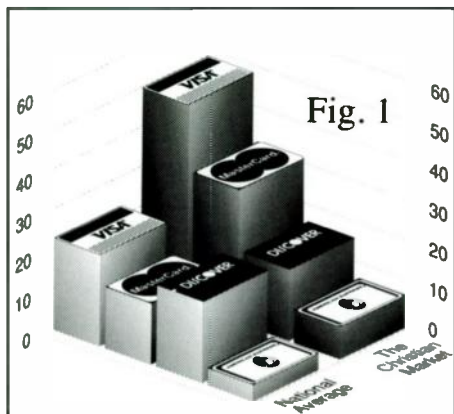


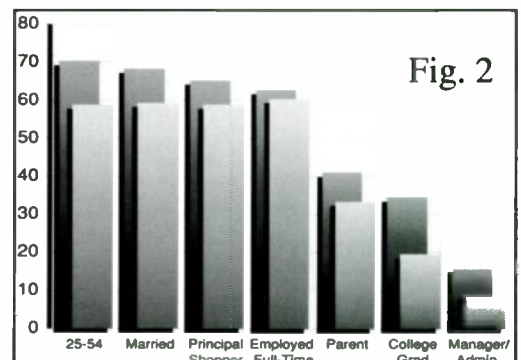
Figure 1 reveals that persons within the Christian market rank considerably higher than the national norm for owning four major credit cards — MasterCard, Visa, American Express Green, and Discover. Each bar represents the percentage of persons in each group who possess and use the cards.

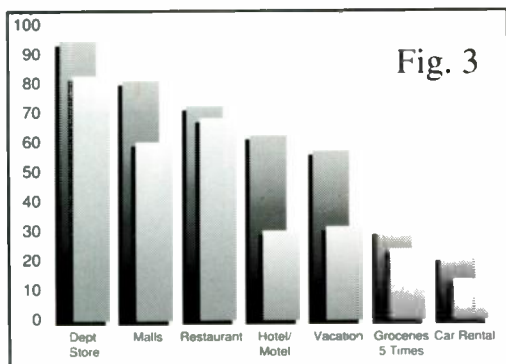
Why does the Christian market rank so high for credit card usage? There are three reasons.

1. Certain types of people are more likely to use credit cards than others. For example, the characteristics at the bottom of Figure 2 are characteristic of heavy card users. As it turns out, persons within the Christian market are considerably more likely than most people to possess these same characteristics. The lighter bars represent the percentage of Americans who exemplify these traits. The dark bars show the percentage of Christians who are so defined. All of this tends to suggest Christians are definitely heavy users of credit cards.

2. Persons within the Christian market are more likely than most Americans to buy products for which one often pays with a credit card. Figure 3 reveals the percentage of both Americans (light columns) and Christians (dark columns) who bought from certain types of businesses in the last year. The categories considered

here include shopping at department stores and malls in the last year, car rentals during the past 12 months, eating out at restaurants (not fast





food) in the last month, major grocery shopping (five or more times in 30 days), hotel/motel usage, and vacation travel.

3. Over the past ten years, the Christian market has been trained to use credit cards when making purchases. Today there are three commercial Christian radio networks and two commercial Christian television networks. Unlike other networks which do institutional or price-and-item advertising, Christian radio is replete with 800 number marketers. This would suggest Christians are heavy purchasers via the telephone. This is how Christians buy, and it spells "good news" for all 800-number advertisers, both local and network. As stated earlier, 12.4 percent of all advertisers on local Christian radio stations use 800 numbers to receive leads.

According to Simmons and Soma, Christians are 49 percent more likely than Americans in general to shop via the phone. Plus, Christians are also 132 percent more likely to make six or more 800 number calls every six months, as shown in Figure 4.

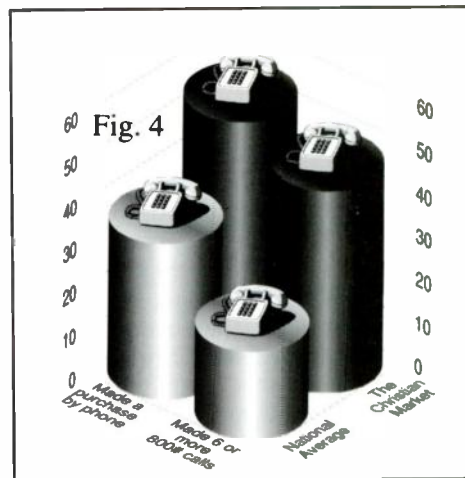
Christians have also been trained to use credit cards by Christian radio ministries. The following list contains just a few of the many radio ministries which advertise products or solicit donations on their programs, offering to accept credit cards as a method of payment: *How to Manage Your Money* by Larry Burkett, *Focus on the Family*, *Odyssey* by James Dobson, *Insight for Living* by Charles Swindoll, *Hour of Decision* by Billy Graham, *This Week with Beverly LaHaye*, and *Dawson McAllister Live*.

No wonder Christians use credit cards so much. Not only are they in the very best demographic for

credit cards, but most of their own mediums thrive on 800 number advertising. What's more, major ministries now sell products and procure donations with credit cards. And virtually all Christian bookstores accept credit cards as a method of payment.

It has not taken Christian businesses and ministries very long to find their place in and capitalize on the marketing systems of our ever-increasing cashless society. ^{RB}

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GARY Crossland

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To Understand the Times

He was a man of small stature, but football players of much larger sizes said this non-threatening man had shared the Gospel and led them to Christ. He was unashamed of the Gospel — and trusted in the power of God for salvation.

She was a young woman on campus who had been a Christian for only nine months. Walking across campus one evening, a man came up behind her, put a knife to her back, and brought her down to a basement room with the intention of raping her. She did the first thing she had been taught to do as a new Christian. She started to pray out loud — for him, for her, for his parents, for everything.

She opened her eyes and saw he had put down the knife. Then she pulled out a Four Spiritual Laws booklet and shared the Gospel with him and he prayed to receive Christ. It was the power of God for salvation.

He was a family man and a Christian pastor in a country under a cruel dictator. He took a stand against the secret police and their dictator for the religious freedom of his family and his congregation. When the secret police came to take him away, his congregation surrounded his home. More and more neighbors joined them. Finally, the entire country of Romania revolted for religious and ethnic freedom, all because one man was not ashamed of the Gospel.

Men and women are taking a stand for Jesus Christ around the world because they are not ashamed of the Gospel. God is using men and women right where they are, in their circumstances and situations, to lead others into relationships with Christ.

For generations, stories have emerged of how God has worked in the hearts of young men and women, bringing them into a relationship with Him, and using them in the lives of others. And I believe God is using this generation of young people — today's Christian teenagers — in a very powerful way, right where they are, to reach a generation that is hurting deeply.

What will be said of this genera-

tion? Will we, as communicators in this generation, be men like the sons of Issachar, who understood the times and knew what to do [1 Chronicles 12:32]?

In the late 1670s, Samuel Stoddard, a Puritan pastor in Northampton, Mass., insisted spiritual awakening was the only answer to the problems of his day. His preaching had a great impact on his grandson. When revival broke out in 1734-35, young Jonathan Edwards, Stoddard's teenage grandson, became one of the three primary voices of the Great Awakening.

In the mid-1790s, Francis Asbury placed his faith in Christ and began preaching across the country. Self-disciplined, he started each day at 4 a.m., teaching himself Greek, Hebrew, and Latin, and reading 100 pages of good literature daily. During this period known as the Second Great Awakening, he preached more than 16,000 sermons, ordained 4000 preachers, and traveled 270,000 miles on horseback, wearing out six horses. Francis Asbury was a teenager when he became a Christian.

The stories abound of men and women who have lived out the Apostle Paul's words, "For I am not ashamed of the Gospel, for it is the power of God unto salvation to anyone who believes" [Romans 1:16]. What will be said of this generation?

Last spring, a 16-year-old computer whiz named Joel was using his computer modem BBS (Bulletin Board Service) to talk with other people. He noticed another user named Angie would always log off with a quote. One day, he left her a note. To his surprise, he received a note back from her. This went on for months.

Around this same time, Joel's youth group began preparing for their "See You At The Party" Operation PowerLink evangelistic outreach. Joel decided to invite Angie to the party by modem. Again to his surprise, Angie agreed to go. She enjoyed herself, not only meeting Joel, but also recognizing two other friends.

As part of the outreach, the group watched an evangelistic video. At its



Josh McDowell is an internationally known speaker, author of 49 books, and traveling representative for Campus Crusade for Christ. He also heads the Josh McDowell Ministry international organization, based in Dallas.

close, the Christian teens turned to their guests to explain how each could begin a personal relationship with Jesus Christ. Angie was one of an estimated 85,000 teenagers who indicated placing their faith in Christ that evening.

On March 5, 1994, once again, thousands of Christian students will be sharing the Gospel with their friends at an even larger evangelistic, live-via-satellite "See You At The Party." Teens, one-by-one across the United States and Canada will be telling their peers how to begin personal relationships with Jesus.

What are you doing the evening of March 5? Do you already have plans? While you check your daytimer, let me personally invite you to participate in "See You At The Party." Let me challenge you to be communicators who understand your times and know what to do. Today's Christian youth are taking bold steps of faith to reach their generation for Christ and we have an opportunity to join them. Can you spare the time and effort?

Time is short. For more information on how you can be a part of Operation PowerLink's "See You At The Party," please call (800) 222-5674. Let me challenge you as communicators not to miss what God is doing through this generation of young people. They're not ashamed of the Gospel of Jesus Christ — won't you help them share their faith? ^{1b}



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Goals 2000: Education in Government Hands

Concerned Women for America's theme for the 1990s is "Putting Families First." We believe the cornerstone of this nation is the family, and when families suffer, this nation suffers. We also believe parents raise children best when government establishes an environment of support and opportunity. For when families are supported they, and our nation, flourish.

However, time and time again we've seen the federal government expand its power over the lives of individuals and families, effectively trapping Americans in a bureaucratic mess. This is no truer now than with the explosive issue of education.

Of all the major issues this country has been up in arms about recently, the state of America's education certainly ranks at or near the top. The issue has been on the table for over ten years now, since the release of the well-known report, *A Nation At Risk*, which soundly defined American education as "mediocre."

Predictably, the federal government responded by issuing more studies and commissions to "reform" education. It should be no surprise then that the federal government's plan of reform translates into an unprecedented grab of power and more spending.

President Bill Clinton's "Goals 2000: Educate America Act" is the administration's response to a mediocre educational system it sees in need of total change. Goals 2000 uses many untried and unproven methods of education and widens its scope to shape the lives of everyone from toddlers to working adults.

In effect, its reach would extend straight through your front door. All for the price of \$420 million for 1994 alone.

Goals 2000 will establish three new bureaucracies to develop and execute national standards among the states. The National Education Goals Panel, the National Educational Stan-

dards and Improvement Council (NESIC), and the National Workforce Skills Standards Board would also link federal funding to the states' adoption of these standards. In addition to a national school board, the act would pave the way for a national curriculum and testing and will fund controversial programs like school-based clinics, outcome-based education, as well as the "parents as teachers" program.

Goals 2000 sets up seven National Education Goals with the aim of reaching these goals by the year 2000. Every goal is laudable, but the method the act uses to achieve these goals would erode more parental authority and would put more money into the already well-endowed education establishment.

For instance, goal number one states, "All children will start school ready to learn." How will the government ensure every child is ready? With expanded social services and daycare programs?

Goal number two says, "High school graduation rates will increase to 90 percent." Recently a Cornell University sociologist studied American textbooks and found the books had gradually been simplified from pre-World War II schoolbooks. This sociologist attributed the "dumbing down" of the textbooks to "changes in educational philosophy. Texts were simplified to increase 'success' in reading." So with the popularity of "feel-good" educational programs, like outcome-based education, it's not difficult to see how the graduation rate would be pushed along to reach 90 percent.

Goals 2000 recently passed in the House of Representatives. Supporters there gained the necessary votes for passage by reassuring doubters the bill's provisions are "voluntary," and the government would not take over too great a role. True, Goals 2000 is "voluntary," and the states can choose whether or not to adopt the goals, standards, and assessment of the pro-



Beverly LaHaye is president and founder of Concerned Women for America and host of the radio programs Beverly LaHaye Live and This Week with Beverly LaHaye.

gram.

However, a new bill has surfaced called the "Reauthorization of the Elementary and Secondary Education Act of 1965" and is being considered in Congress now. This bill would change the law that authorizes aid to public schools and, if passed, would in effect force schools to comply with Goals 2000 or lose federal aid.

Rep. Dale Kildee (D-Mich.), while endorsing the Reauthorization Act, said, "I think this is one of the most comprehensive approaches to make more meaningful the federal role in education since Lyndon Johnson first began this program." Kildee may see this federal grab for power as "meaningful," but it amounts to a manipulative threat to states and communities to control their education systems.

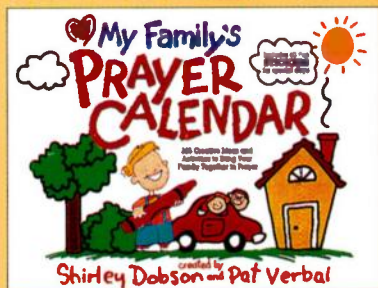
Under Goals 2000, the NESIC will function as a national school board and would control the criteria for certifying teachers and schools, as well as setting standards for how teachers are paid, how much money is spent per pupil, and so on. The council would also set the national content and performance standards and develop national testing systems for the states to pattern their systems after.

Grants to Goals 2000 schools would be provided for health and social services. This funding would expand programs like school-based health clinics, where students can go for everything from an aspirin to a condom.

Continued on page 128

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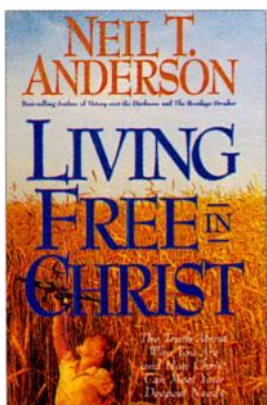
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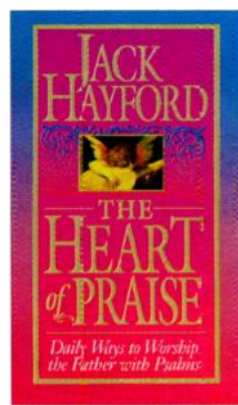
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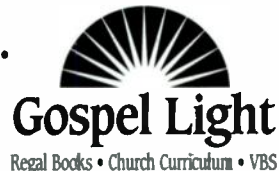
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Breaking Out of the Winter Doldrums

Mid-winter often brings with it a case of “the doldrums” — a period of inactivity, listlessness, or depression. That’s what makes having National Religious Broadcasters’ annual convention this time of year such a good idea — what a potent and well-timed dose of inspiration! And there’s enough in the world of contemporary Christian music and videos to break anyone out of a case of the mid-winter doldrums!

So Excited — Acapella

Straight Company

producers: Bill Baumgart, Bill Cuomo,
Robert White Johnson, Don Koch, and
Dan Cleary
Benson

I’m so excited about this new group that I have to start off with them. Straight Company consists of five male and two female vocalists delivering an a capella vocal sound so creative yet polished it’s no wonder Benson executives gave them a contract after an impromptu audition in the lobby of the hotel where the Gospel Music Association workshop was taking place.

Straight Company’s music combines such fun ingredients as “do-wop,” calypso, gospel-style praise and worship, and hip-hop with creative vocal rhythms and arrangements that allow the different voices to take turns in the spotlight. The group’s video showcases its light-hearted spirit and personal charm as well as vocal talents with playful animation and special effects. However, it’s evident that Straight Company take their commitment to the Lord and ministry seriously. These already seasoned performers (the group’s been around for over seven years) have a lot to offer and I look forward to future projects.

Acapella Hymns

GLAD

producer: Ed Nalle
Benson

What does it take to make something a “classic”? How about “timelessness and a universal appeal”? *GLAD* and its latest *Acapella Hymns* project fit this description. With a 14-album track record of both band-backed and a capella music, this quintet has certainly proven

to have broad appeal. The timelessness comes in with *GLAD*’s loving interpretation of 20 great and familiar hymns.

Hymn writers such as Fanny Crosby and Isaac Watts may have lived in a setting and time period very different from our own, yet the lyrics they wrote reflect spiritual struggles, truths, and triumphs all Christians can connect with. That’s why the songs have lived on for so long.

Arrangers Bob Kauflin, Jeff Hamlin, David Maddux, Don Hart, and Gene Puerling team with *GLAD* to give these classics new life. And, connecting new with old, the collection also includes songs by Twila Paris, Amy Grant, and Michael W. Smith.

Give ‘Em the Word

Two Hearts

producer: Brian Tankersly
executive producers: Darrell A. Harris
and Jeff Moseley
Star Song

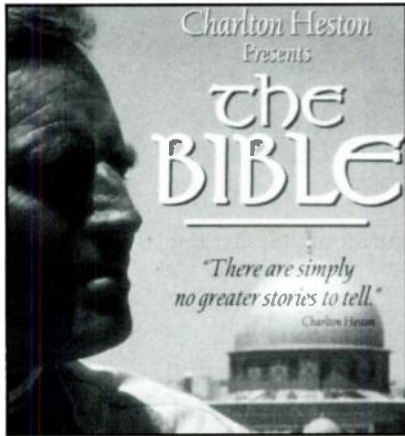
In this “Mr. & Mrs.” musical duo, the “Mrs.” sings and the “Mr.” plays guitar. As a Motown artist, Carrie McDowell tasted a measure of success opening for entertainment greats like Liberace, Rowan & Martin, and George Burns. Eventually feelings of emptiness and frustration led her to a relationship with the Lord. She met husband Michael Hodge at a Bible study which he taught.

In addition to teaching the Bible study, Hodge served as worship leader at church and was establishing himself as an accomplished band leader and studio musician. He and Carrie became Mr. & Mrs., prayed for direction, and were signed with Star Song as Two Hearts in 1992. Their latest release follows a very strong debut (*Stand Your Ground*) and loses no momentum.

Give ‘Em the Word gives us a collection of high-energy, explosive rhythm & blues tunes mixed with heart-felt ballads — and includes a moving rendition of the Scott Wesley Brown classic “He Will Carry You.” True to the project’s title, Two Hearts will be promoting *Tyndale’s Life Application Bible for Students* during its national tour. What could be a more natural thing to do for a couple who met at a Bible study?

**Charlton Heston
Presents the Bible**

producer: John Stronach and Gwen Field
executive producers: Fraser C. Heston
and Philip D. Fehrle
Star Song



This four-part series originally aired on national television on the Arts & Entertainment Network and received critical acclaim from *TV Guide*, *The New York Times*, and *The New York Daily News*. It features actor Charlton Heston dramatically reading portions of the King James version of the Bible in various places of the Holy Land. The four parts cover highlights from Genesis, the

story of Moses, the birth and life of Christ, and Christ's death and resurrection.

Introducing himself as a "storyteller," Heston uses his considerable talent to bring the Bible to life, reading it with all the drama and animation it deserves. We get a real feel for the Holy Land settings as we watch Heston hike and ride his Jeep through them. However, the series is not a travelogue — the locations are simply the backdrop to the real star of the show: God's Word.

My favorite aspect of the series was its use of great artwork depicting aspects of the Bible dramas being read. It was fascinating to see how various prominent artists throughout the ages imagined these great scenes. The entire presentation was enhanced by a majestic orchestral soundtrack, which is available separately as a recording. No one who loves the Bible can fail to be inspired by this series.

**A Liturgy, A Legacy,
and A Ragamuffin Band**

Rich Mullins
producers: Rich Mullins and Reed Arvin
Reunion

This thoughtful, creative project marries the ancient liturgy of the church with the legacy of our secular American heritage. After all, in the complex tapestry of our lives, there is no real "separation of church and state" — they can't help influencing one another on

some level.

Grouped together, cuts 2-6 on this unique recording form a sort of liturgy — a tool used for collective worship. These songs proclaim, praise, confess sin, affirm faith, and celebrate grace. Cuts 7-12 explore our "secular" American culture, issues, and ideas.

Mullins got the term "ragamuffin" from Brennan Manning's *Ragamuffin Gospel*, and it refers to imperfect Christians, sinners in need of grace — a theme that recurs throughout the recording. "Ragamuffin" also refers to Mullins' desire to get away from the typical slickly produced studio sound. Rather than hiring studio musicians to record parts individually, Mullins and producer Arvin brought together some artist/musician/friends for a "recording retreat."

The Ragamuffin Band consists of Billy Crockett (acoustic guitars), Rick Elias (electric and acoustic guitars), Jimmy A (electric guitar, acoustic guitar, mandolin), Danny O'Lannerghty (electric and acoustic basses), Chris McHugh (drums), Erick Darken (percussion), Lee Lundgren (squeezebox, hooter, organ), Beaker (lap dulcimer), Mullins (hammered dulcimer, piano, vocals), and Arvin (piano, keyboards).

A Beautiful Place

Wayne Watson
producer: Greg Nelson
Dayspring

His hair is cut shorter, the shadow of a beard is gone, and Wayne Watson looks more like...himself! His talent has always been unmistakable (five Dove Awards and 24 Top 10 radio singles don't lie!) but with this project I feel as though I'm discovering a side of him that I've never seen — and I like it! Lyrically and musically, I found Watson at his best in *A Beautiful Place*, which focuses primarily on ministering to those within the church.

Says Watson, "There are a lot of people who don't have a clue what it means to know Christ intimately. There are so many hurting people in the pews every Sunday, faithfully devoted, substituting religious duty for intimacy. I really try to address that in a tender sort of way, and still stir people up just a bit. . . . I'm just now getting free from that myself, learning by the grace of God to live more freely and not to worry about what everybody thinks."

This sense of freedom comes through quite clearly in his video of "Walk in the Dark." There's such a sense of joy, playfulness, and

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fun that it never fails to make me smile (after all, we *are* God's children), yet the lyrics reveal the kind of spiritual depth that can only come from someone who's walked with the Lord for a long time. *A Beautiful Place* brings a welcome message of joy, comfort, and hope.

Sweet Dreams, Classical Themes

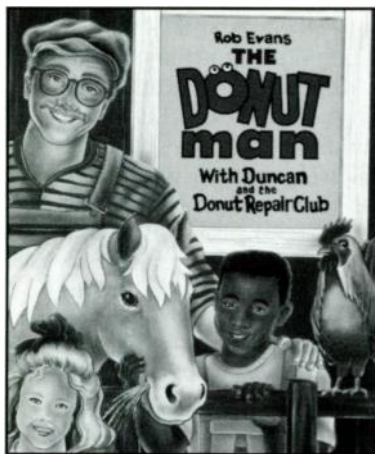
producer and arranger: Ted Wilson
executive producer: Mark Cabaniss
The Designer Music Group

Instill a love for classical music in your baby while lulling him to sleep! This collection of lullabies features scripturally based, comforting lyrics set to the familiar classical melodies of Copeland, Debussy, Tchaikovsky, and other great composers. The second half of the recording provides an instrumental version for singing along.

This is one lullaby recording adults will play for themselves. The lyrics are well-written and non-intrusive, and the richness of the music makes it as enjoyable as it is relaxing. The entire family will find this a welcome antidote to stressful days.

Barnyard Fun

with *The Donut Man*
producer: David Benware
executive producers: Michael Coleman,
Ed Lindquist, and Don Moen
Integrity Music



When Uncle Jim hurts his leg and has to leave his farm to go to the doctor, the visiting Donut Man (Rob Evans) and Donut Repair Club volunteer to help out by taking over the farm chores. This sets the stage for a lots of lessons about completing tasks, doing jobs well, asking

God for help, and the glory of God's creation.

The farm on which this was filmed is beautiful and young children will enjoy looking at the farm animals and watching the everjoyful Donut Repair Club sing and dance their

way through a variety of well-written songs. Rob Evans clearly has a gift for ministering to children, as evidenced by the popularity of *The Donut Man* series. My 2-year-old adds his vote of approval by repeatedly asking to see the tapes in the series — now including *Barnyard Fun!*

Beside Still Waters 2 Sounds of His Love Smoky Mountain Sunday

producer and director: Ben Ryan
executive producer: Ricky Blair
cinematographer: Jeff Barklage
Brentwood

Ben Ryan, Ricky Blair, and Jeff Barklage apparently have been very busy creating videos designed to help *you* slow down. These three gorgeously filmed and skillfully produced music videos are the antithesis of what comes to the mind of most people when they hear the term "music video" or, especially, "MTV."

Instrumentals of hymns and praise songs coupled with scenes of natural beauty stir us to awe and appreciation of our creator. *Smoky Mountain Sunday* focuses on the sights, sounds, and people of the Smoky Mountains and the sound of authentic hand-crafted instruments such as the hammered dulcimer, autoharp, mandolin, and fiddle. The other two videos focus on scenery and wildlife. Although the images and music may differ, relaxation and quiet inspiration are the goals of these three projects.


The Live Adventure

Steven Curtis Chapman
producers: Phil Naish and
Steven Curtis Chapman
recorded live in Seattle on May 6, 1993
Sparrow

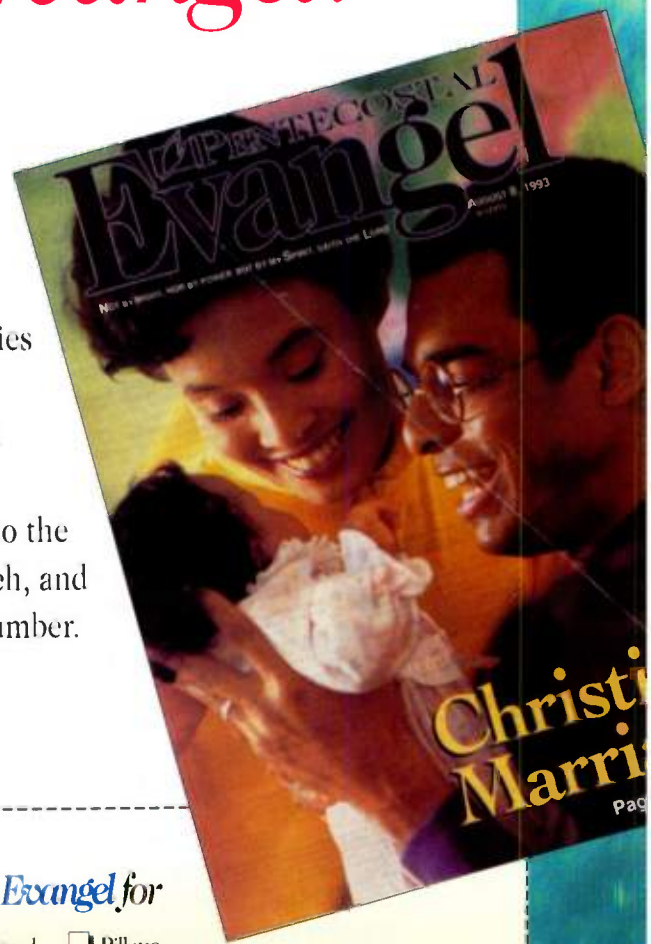
Aside from Steven Curtis Chapman's great popularity and success, this video deserves mentioning simply because it's a high-quality concert video. Interview segments and pre-show highlights reveal the sincerity and servant attitude of this award-winning artist. His down-to-earth manner and devotion to ministry make him a great role model. This part of the video makes a nice balance to the enthusiasm of his fans and the excitement of the concert.

Darlene Peterson is the music reviewer for Religious Broadcasting magazine.

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Flying Closer to the Flame

by Charles Swindoll
Word, 1993

The publication of a new book by Charles Swindoll always brings a cheer from his loyal and *enthusiastic* fans, but this time he rates a hearty “hip, hip, hooray” from his *less enthusiastic* followers, too. By concentrating a bit more on his topic (“the intimate workings of the Holy Spirit”) and devoting less space than usual to personal reminiscences (which is not to say this is a tightly focused work and autobiographical insights are absent), Swindoll has created a less anecdotal, dynamic book which (if you’ll pardon my redundancy) I can *enthusiastically* recommend.

Though “not an exhaustive theological treatment of the person and work of the Holy Spirit,” Swindoll describes how the Holy Spirit “longs to empower us with His dynamic presence, change our attitudes, warm our hearts, show us how and where to walk, comfort us in our struggles and our sorrows, strengthen us in the weak and fragile places of our lives, and literally revolutionize our pilgrimage from this planet to paradise.”

Saying he gets “wary of somber Christians who look like they have been baptized in lemon juice — like it’s borderline carnal to laugh and have a good time, to sing heartily and enjoy the overflowing blessings of God,” Swindoll urges us “to worship and walk with Him (i.e., God) in fresh and creative ways” to develop “a more spontaneous, intimate, and dynamic relationship.”

Yet Swindoll is careful never to overstep the bounds of respect or sound doctrine, and he reminds us not to let our emotions or personal experiences override God’s inspired — and *final* — word. Thus, he warns that “you and I don’t need more revelations from God; what we need is to observe and obey the truth that He has already revealed in His book.”

Though it may arouse some criticism from noncharismatics who feel Swindoll has gone too far — or from charismatics who feel he has not gone far enough — *Flying Closer to the Flame* is an exciting, informative, and personally challenging book. I loved it.

Radio Engineering for the Non-Engineer, second edition

by George Whitaker
self-published, 1993

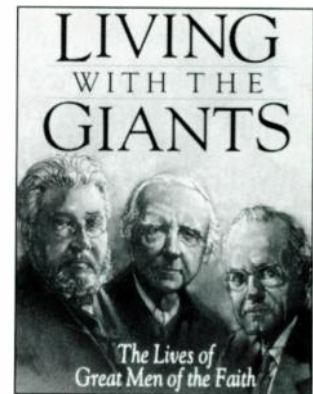
Subtitled “What Managers Need To Know

About Engineering,” the purpose of this small, 66-page paperback is “to teach the basics” to any station manager who, though lacking in certain technical skills, must nevertheless “have a peripheral understanding of the technical workings of the station.” Why? To “save himself time, money, and stress.” Though stiffly priced at \$20, the theoretical overviews and practical insights Whitaker imparts (while no doubt elementary to many) should prove to be of interest to its intended audience.

Living with the Giants

by Warren Wiersbe
Baker Book House, 1993

Dr. Warren Wiersbe (formerly of radio’s *Back to the Bible*) here provides brief, lively, biographical sketches of some 32 prominent theologians ranging from the 1600s to the present, including Spurgeon, Moody, Scofield, Ironside, and Tozer. So insightful are these sketches, in which Wiersbe provides intriguing details, personal comments, and doctrinal opinions — perhaps nowhere more blatantly than in the Scofield article — that one gets the feeling Wiersbe knew each one personally. While somebody’s favorite “giant” is bound to have been omitted, there are more than enough here to inspire us all to greatness.



Why Does a Nice Guy Like Me Keep Getting Thrown in Jail?

by Randall Terry
Huntington House and
Resistance Press, 1993

Randall Terry, founder of the pro-life organization Operation Rescue, vividly describes “how theological escapism and cultural retreatism in the church have led to America’s demise.” Blunt and provocative, Terry writes, “I’ll take the standards, warnings, and solutions God gave to Moses or King David, King Solomon or the Prophets, over anything that Bill Clinton, Ted Kennedy, or a pagan Supreme Court could ever offer.” He explains how the only alternative to a Christian nation is a pagan one, and urges politicians to be

"morally correct" rather than "politically correct." Challenging us to actively obey God, this book should ignite a variety of responses.

A Cry in the Wilderness

by Keith Green
Sparrow Press, 1993

In a well-written introduction to this compilation of dynamic sermons by her late husband (musician Keith Green), Melody Green Sievright astutely describes the world's "schizophrenic reasoning" and says: "Our foundation in the Lord must be strong enough to withstand the gray fog that blows our way every day. . . . Thankfully God has raised up determined voices in our generation . . . [to] challenge us to examine our hearts. . . . Keith Green was one of those voices." Green's intensely compelling and spiritually alive messages succeed in urging us to "a more reverent, holy, all-out devotion to Jesus Christ."

He Still Moves Stones

by Max Lucado
Word, 1993

"The world has a place for the beaten," writes Max Lucado. "The world will break you off; the world will snuff you out . . . But God won't." He "is the friend of the broken heart." Lucado's repeated use of short, staccato sentences tends to grate, and there is a certain sameness as he presents "one story after another of God meeting people where they hurt." But Lucado's many fans will welcome this reminder: that "the God who spoke still speaks. The God who forgave still forgives. The God who came still comes . . . to move the stones you can't budge."

Setting the Captives Free

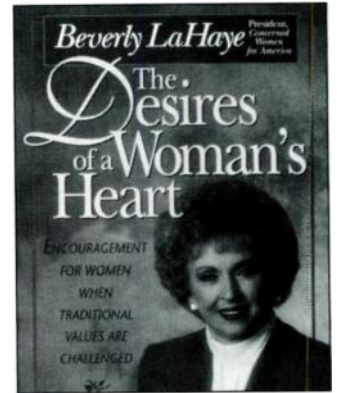
edited by Don Smarto
Baker Book House, 1993

The articles in this eye-opening book examine issues pertaining to evangelism and the criminal justice system from a variety of perspectives, including that of victim and offender. They were edited by Don Smarto (director of the Billy Graham Center's Institute for Prison Ministry) "from speeches delivered at the National Prison Ministry Conference, held June 1991 at Wheaton College in Wheaton, Ill.," and include contributions by Smarto, Bill Glass, and Charles Colson. The audience for this informative book should not be limited to those already involved in prison ministry.

The Desires of a Woman's Heart

by Beverly LaHaye
Tyndale House, 1993

Beverly LaHaye, president of Concerned Woman for America, expresses the hope "that in this book we can look at God's time-honored truths and see that they are as applicable today as they were thousands of years ago." Why? As the subtitle says, to provide "encouragement for women when traditional values are challenged." Although recognizing a diversity of concerns, LaHaye manages to isolate and examine common "desires" related to personal life, family life, the world, and God. Based on the premise that women want to honor God, want to reflect His principles and truths, and want to have an impact in this world, this is a book all women should want to read.



A Dance with Deception

by Charles Colson with Nancy Pearcey
Word, 1993

Colson's newest book (whose title is derived from the historically revisionist motion picture *Dances with Wolves*) consists of commentaries transcribed from his daily *Breakpoint* radio program, a ministry whose purpose is "to revive the language of morality and responsibility without which we cannot resolve our social and cultural dilemmas." These outspoken articles are short, direct, revealing, and (unlike the motion picture which inspired the book's name) decidedly unpolitically correct. Granted, this book may lack the thematic depth of his others, and if we were to call them steak, we'd have to call this a hamburger. But a very good hamburger it is.

When God Doesn't Make Sense

by James Dobson
Tyndale House, 1993

Pointing out that "trials and suffering are part of the human condition," Dr. James Dobson cites many tragedies (including a plane crash which took the lives of his four friends) which, from a human perspective, seem inconsistent with a kind, compassionate, and just God. Why does God allow such things to

Continued on page 126

THE BOOK SHELF

Continued from page 125

happen? Wisely offering no pat answers, Dobson recognizes "it is an incorrect view of Scripture to say that we will always comprehend what God is doing and how our suffering and disappointment fit into His plan." Thus, as have previous authors on this same subject, Dobson ultimately concludes that, despite it all, we must maintain our faith and trust God to know best.

Climbing the Rainbow

by Lloyd Ogilvie
Word, 1993

Taking as his title the line, "I climb the rainbow through the rain" (by preacher-poet George Matheson), prolific author Lloyd Ogilvie (of the nationwide television and radio ministry *Let God Love You*) reminds us "throughout the Bible there are powerful 'I will' promises" (hence the book's subtitle, *Claiming God's Promises in the Storms of Life*). Identifying these Old and New Testament promises, Ogilvie provides insights, commentary, and personal reflections to encourage us when the problems of

this world get us down. This pep talk will be most appreciated by those who have enjoyed Ogilvie's earlier books.

On Fire

by Greg Laurie
Harvest House, 1993

In this inspirational and motivational book, Greg Laurie (of the radio and television program *A New Beginning*) explains how to "get back to the power, passion, and practical ministry of the New Testament church." Recognizing "the real formula for a successful church is found in Scripture," and wishing to help today's believers "re-ignite that original fire," Laurie provides "critical steps to personal revival," techniques for sharing the fire with others, and insights on how to maintain the fire in times of doubt and disappointment. Hot stuff!



A Touch of His Peace

by Charles Stanley
Zondervan, 1993

In this small book, Charles Stanley provides 31 "meditations on experiencing the peace of God." Accompanying each meditation is a pithy, introductory statement, a small block-print, a photograph taken by him, a Scripture caption, and a prayer. Unfortunately, the black and white photographs, too small and gray, invoke a sense of melancholy at odds with the theme of the book. But if his photographs let us down, Stanley's word pictures do not, and the book succeeds in being both serene and comforting.

Harry Conay is an educational media specialist who lives in West Orange, N.J.

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Facing Up to Cancer on the Airwaves

"Christian Publishers: Facing Up To Cancer." This headline in a recent issue of *Publishers Weekly* magazine summarizes an important new trend in Christian publishing. The article cites the "cold feet" publishers have overcome to deliver helpful books on a common problem. One thing is certain — as Christian publishers overcome their own reluctance, Christian broadcasters will be interviewing an increasing number of authors on the subject of cancer; some health care professionals, like myself, but many more who are writing about personal encounters with a disease we all fear.

I've met many of you on the airwaves since the publications of my books. At the start of those series of interviews, some of you wondered why on earth you agreed to talk about cancer in children! If some of you had cold feet at first, you all had warm hearts as God used you to minister to women and men around the country who are facing suffering and death. But it is easier to interview a doctor than it is a cancer patient or a surviving family member. I think it would be helpful if someone like me shared my own thoughts on how to interview authors whose experience with cancer has been a very personal one.

Remember that cancer is a word, not a sentence. In your broadcast conversation, avoid phrases such as "terminally ill." The term is not only imprecise and often misused, but a strong pejorative phrase for people with cancer. Remember that at least half of the children and adults with cancer outlive the disease. This is a powerful piece of good news to pass along to your audience during the interview.

Identify the upbeat side of the story and start there. Most often this is located in the present; how the author feels now about the experience. Writing the book was one positive experience. A common technique that turns into a quicksand trap for both the interviewer and guest is to start by taking the person back to the day when cancer was first diagnosed. That was one of the worst days of your guest's life. Ask what the best day was since cancer was diagnosed and why.

Be a broadcaster, not a counselor. Most of us faced with the suffering of another feel obligated to say something to try to make them feel better. There's a slippery slope from wanting to make someone feel better to becoming a job comforter. The best comfort you can bring to your guest is to be a top-notch interviewer and focus on the book.

Stick to the book's content. Not all authors writing from the first person perspective

have finished processing their experience with cancer and the threat of death. By sticking to the book, you allow your guests to work with material they have thoroughly considered and cried over when necessary.


Advise callers on "open line" shows your guest will not be able to give medical advice. This suggestion is as much for your guest as your callers. We all tend to think if something or someone helped us in a desperate situation, it will help all similar cases. Help your guest avoid this trap. Avoid questions encouraging the naming of specific doctors or health care facilities. Keep handy a list of local telephone numbers for organizations such as the American Cancer Society; provide these numbers during the interview. Many authors list national resources and 800 numbers.

If the author is a woman, consider assigning the interview to a female broadcaster or a mixed-gender broadcast team. Men and women ask different types of questions about cancer and hear the answers differently. If a woman's point of view is important to the subject, i.e. breast cancer, make sure this perspective is represented by the interviewer.

Men and women ask different types of questions about cancer and hear the answers differently. If a woman's point of view is important to the subject, i.e. breast cancer, make sure this perspective is represented by the interviewer.

Expect that God is going to use these interviews to encourage you in your personal life as He will in your listeners' lives. You may not normally choose to read a book on cancer. But when you prepare by reading the book, God may bring someone facing cancer into your life who you can bless with what you learned from your guest.

Diane Komp, M.D., is professor of Pediatrics at Yale University School of Medicine and author of two books about the spiritual experiences of children with cancer: A Window To Heaven and A Child Shall Lead Them.



We put the AUTHOR in AUTHORitative interviews!

Interview this cancer expert

Yale University School of Medicine pediatric oncologist Diane Komp will tell your audience that cancer is a word, not a sentence. In her latest book she shows that children diagnosed with cancer have remarkable strength, rooted in an intuitive knowledge of God. She demonstrates the compatibility of medicine, science, and biblical faith.

Interview questions: What were your ideas about suffering and death of children when you started your career? How have children led you to change those ideas? What is different about the attitudes of children with cancer compared to adults?

AUTHOR AVAILABILITY: Guilford, Conn., and by telephone.

CONTACT: Zondervan Media Relations, 800-727-8004

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WASHINGTON WATCH

continued from page 96

ultimately stand to benefit if new competitors to cable systems develop. The prospects for telephone company entry into the cable business recently improved when a federal court struck down a statute barring telephone companies from offering video programming services in the same areas where they provide local phone service. The law was based on a 1970 Federal Communications Commission rule designed to protect the fledgling cable industry from harmful competition.

The court decision, now on appeal, has given new impetus to congressional efforts to pass comprehensive legislation addressing the issue. Congress is considering several bills which would permit telephone companies to compete directly with cable operators while also establishing competitive safeguards, such as preventing a telephone company from buying out a cable system in the same service area and prohibiting the use of income generated through regulated telephone rates to subsidize video programming services. [▮]

MEDIA FOCUS

continued from page 102

who do a very good job of that. Our role in Radio Fish Hoek is to reach the unreached.

In Cape Town, we will be the only Christian radio station for our city. Despite the fact they're deregulating, they're not going to grant more than one religious radio station per city. You can't be selective and pick one format. You're it — for all the language groups, for all the music tastes. We cater to the full range.

The response was incredible. On a bad day we had 100 phone calls and 70 letters; on a good day, 200 phone calls and 100 letters. Over 250 people made first time commitments to the Lord in the month of September and 400 rededicated their lives to the Lord.

After ten days of being on the air, the general manager of the state radio phoned me and said since Radio Fish Hoek came on the air, the listenership at his music station had dropped from 463,000 listeners to 250,000. He estimated our listenership to be between 200-250,000 people.

The station was financed by donations (not solicited over the air) and sponsors. Selling commercial time was

unheard of because state radio has no advertisers. But we got some ads and because it was so new, the advertisers were asking us to produce their ads.

Now with the deregulation approaching, we have become informally an "NRB" or host agency because Christians across the country have contacted us to find out how to start a radio station. We have become consultants just because we are a month or two ahead of the others. It's really rather frightening — you have one month's experience and you're advising someone else on how to operate a radio station.

But the story of Radio Fish Hoek is far from over. The station has applied for a permanent license when deregulation takes place in April. Thomas and his "radio personnel" still have many obstacles to overcome. But Thomas firmly believes God's hand is in this ministry; after all, this has been an unfolding miracle since the beginning. [▮]

PRACTICAL PROGRAMMING

continued from page 108

investment. When done well, it may have the best return of all. It includes direct mail, newsletters, newspaper ads, television commercials, billboards, bumper stickers, and telemarketing.

Invest in a few of the best locations for billboards with an exceptionally creative ad. Don't try it until you first test it out for a response.

Add listeners to your mailing list by running spots inviting them to call in on a designated line to an answering machine. The machine instructs them to leave their name and address. Provide some kind of motivation for their call, such as a contest or listener feedback.

Send everyone on your mailing list a packet of postcard invitations they can address to others who don't listen to the station. Design the cards with a tear off response card that the new listener can send back to the station as confirmation of when they listened. It will also double as an entry card to your prize drawings announced daily during the campaign.

Also, do a classy newsletter and deliver it to doctors' offices, businesses, Christian bookstores, and churches.

Special events get the most mileage when done in conjunction with the three other areas of promotion. They can include such things as concerts, remotes, church presentations, open houses, parades, fairs, and trips.

Sponsor occasional pastors' breakfasts or lunches. Design the program to include testimonials from pastors who listen and recommend the station to their congregations, special music, give-a-ways, speakers, staff profiles, video, and great food.

Help organize a March for Jesus and use the station to provide the praise music during the march. Sponsor some professional seminars that will attract the general public, not just Christians.

Or, rent some good films, such as those available from Focus on the Family, and sponsor blitz showings at churches giving a brief presentation about the station.

Don't waste the world's most important message on a station no one knows about. With a good plan and a set of goals, you can use promotion to build your audience and make the most of your programming and your ministry. [▮]

SOCIALLY SPEAKING

continued from page 118

Goals 2000 even authorizes funds for training parents. The "parents as teachers" plan is modeled after the Missouri plan which authorizes schools to send state employees into homes to evaluate parents and teach mothers and fathers the best way to raise their children. So, not only will the school train children, but they will train moms and dads on parenting. Since when is it the school's place to extend into the private home and teach parents?

Under this "reform," our local school boards, education leaders, teachers, students, and parents would all be under the control of the government. Government was never intended to run the lives of its citizenry: our Constitution was written specifically to avoid that very situation. Yet Goals 2000 is an arrogant attempt to control the education and development of our most precious commodity — our children.

In a country where our strong moral fiber has been sold out to an "anything goes" belief in moral relativism, we need to devise policies supporting families, not taking away from them. Values and solid teaching in core studies have been replaced in our schools with too many feel-good philosophies already. We are paying the price for it now — Goals 2000 will only take us farther down the road to failure. [▮]

People Like What They're Hearing...

"I love your show! *Pro-Life Perspective* always keeps me up-to-date on the latest trends and information in the pro-life movement."

Angela Hicks; Edmond, OK

"...I commend NRLC & Dr. Franz for educating the public on abortion and other issues through *Pro-Life Perspective*."

David Ingram; Ft. Smith, AR

First broadcast in January 1985, "Pro-Life Perspective" is the official radio broadcast of the National Right to Life Committee (NRLC), the nation's largest pro-life group. Pro-Life Perspective is hosted by NRLC president Wanda Franz, Ph.D. and features occasional guest hosts prominent in the Pro-Life movement.

Since its first broadcast, "Pro-Life Perspective" has attracted hundreds of thousands of listeners, an audience which continues to grow. With personal, professional and insightful discussion of pro-life issues, "Pro-Life Perspective" is the best means by which pro-lifers across America, including your listeners, can remain informed on current life issues.



Wanda Franz Ph.D.

Pro-Life Perspective

For more information please contact National Right to Life,
419 Seventh Street, N.W. Ste. 500, Washington D.C. 20004, (202) 626-8817.

CLASSIFIEDS

HELP WANTED

WSOR-FM/FORT MYERS, Fla., is looking for strong, warm personality for two-person morning team and promotions. Inspirational format, people-person, creative writing, and multi-track production skills are a must. Experienced applicants only. Rush tape and resume to: Bill Simon, 940 Tarpon St., Fort Myers, FL 33916-1198.

GENERAL MANAGER for established, non-commercial reformed Christian FM station in Top 15 market. Applicants should have a minimum of five years' management experience and preferably a broad knowledge of both traditional and contemporary music. Send cover letter, resume, and tape to: WAFG Commission, 5620 NE 22nd Ave., Fort Lauderdale, FL 33308.

CHRISTIAN MINISTRY SEEKS writer/producer for national financial radio program. Must be well-read, knowledgeable of current events and economic issues. Will write scripts, research topics and guests. Please send resume and writing samples to:

Christian Financial Concepts
Steve Moore
601 Broad St. SE
Gainesville, GA 30501

PROMOTION MANAGER NEEDED for established nationwide radio and educational ministry. Skills and personal traits needed include creative writing, multiple task management, extensive marketing experience, team leadership, strong commitment to Christ. Broadcast experience preferable. Mail response only please. Send resume to Rod Robison, Today's Family Life, 7355 N. Oracle Road, Tucson, AZ 85704.

ASSOCIATE DIRECTOR NEEDED. The Children's Bible Hour, a multi-faceted ministry involving domestic and multi-language radio programs, devotional material, audio-visual materials for children, is looking for assistance with transition to director. Contact Charlie VanderMeer, Children's Bible Hour, Box 1, Grand Rapids, MI 49501, for full information.

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Christian Management Institute Convention; Anaheim Marriott, Anaheim, Calif. Information: (800) 272-4CMA.

March 6-8

52nd National Association of Evangelicals Convention; Hyatt Regency, Dallas. Information: (708) 665-0500.

March 20-24

National Association of Broadcasters Annual Convention; Las Vegas Convention Center, Las Vegas. Information: (202) 429-5300.

April 4-9

The Public Expression of Religion in the American Arts conference; Indiana University-Purdue University at Indianapolis, Indianapolis. Information: 425 University Boulevard, Room 344, Indianapolis, IN 46202-5140.

April 12-14

REPLItech International Munich; Sheraton Munchen Hotel & Towers, Munich, Germany. Information: Benita Roumanis, (914) 328-9157.

April 24-28

Gospel Music Association Week; Stouffer Hotel, Nashville, Tenn. Information: (615) 242-0303.

April 25-29

Video Expo/Image World Chicago; ExpoCenter Downtown, Chicago. Information: Janet Vargas, (800) 800-5474.

May 9-11

Evangelical Press Association Convention; Red Lion Inn, Costa Mesa, Calif. Information: (804) 973-5941.

June 14-16

REPLItech International; Santa Clara Convention Center, Santa Clara, Calif. Information: Benita Roumanis, (914) 328-9157.

June 25-30

Christian Booksellers Association International Convention; Denver. Information: (719) 576-7880.

July 27-29

National Religious Broadcasters Southwestern Regional Convention; Dallas. Information: Phil French, (602) 254-5334.

August 28-30

National Religious Broadcasters Western Regional Convention; Westin Hotel, Irvine, Calif. Information: Mike Trout, (719) 531-3344.

September 15-17

National Religious Broadcasters Midwestern Regional Convention; Maranatha Bible Conference, Muskegon, Mich. Information: John Maddex, (312) 329-2041.

September 19-23

Video Expo/Image World New York; Jacob K. Javits Convention Center, New York. Information: Janet Vargas, (800) 800-5474.

September 29-October 1

National Religious Broadcasters Southeastern Regional Convention; Atlanta. Information: Dick Florence, (813) 391-9994.

October 13-15

National Religious Broadcasters Eastern Regional Convention; Sandy Cove Bible Conference Center, North East, Md. Information: Steve Cross, (703) 534-2000.

February 11-14, 1995

52nd Annual National Religious Broadcasters Convention & Exposition; Opryland Hotel, Nashville, Tenn. Information: (703) 330-7000.

If your organization is planning a major meeting, seminar, conference, or convention which would be of interest to religious broadcasters or related professionals, *Religious Broadcasting* would like to include it in Calendar Close-up. Please send the information at least three months prior to the event c/o:

Religious Broadcasting
Calendar Close-up
7839 Ashton Avenue
Manassas, VA 22110

Carlson Travel Network/Media Travel USA is the official agency of the 1994-95 National Religious Broadcasters conventions. Specializing in the travel needs of broadcasters, Media Travel USA is teaming up with Delta, Northwest, and American airlines to provide for the travel needs of attendees and exhibitors at all NRB and other broadcast industry conventions. For further travel information and airline reservations, call (800) 283-TRIP [in Florida (407) 575-7600]. A percentage of the travel agency commission paid by the airlines will be donated to NRB by Media Travel USA.

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NATIONAL JUDGEMENT IN ROME AND ITALY

Jesus promised: "There shall be nothing covered, that shall not be revealed, and hid, that shall not be known." (Matthew 10:26)

JESUS' PROMISE IS NOW BEING FULFILLED IN ITALY

...Italian Judge Italo Ghitti, in charge of preliminary national inquiries, says: "The scandal will ultimately touch the whole of Italian society."

...Italy's corruption has reached into the grave; All 21 of the city of Turin's municipal gravediggers are under arrest for robbing corpses.

...Prostitutes and magicians have been removed from National Parliament.

...Judges have filed corruption charges against more than 3,000 politicians, bureaucrats and businessmen in the past 24 months.

...Carlos De Benedetti, head of Olivetti computer company is among the best-known Italian tycoons to be ensnared in the country's huge corruption scandal.

...Cooperation between Italy's Secret Service and the mafia is alarming.

...Former Prime Minister Giulio Andreotti is accused with three former national government ministers to have ties with organized crime.

...God is dismantling the mafia. The most powerful bosses in the mafia in Italy have been imprisoned along with hundreds of others who are directly or indirectly, in the worldwide crime organization.

...251 of the 630 members of National Parliament are under indictment for corruption.

...State-run companies have siphoned off billions of tax dollars to the Italian political parties.

...Prominent Sicilian churchmen are under investigation for alleged mafia ties.

...Because of the national corruption, the political parties that ran Italy for more than 50 years since World War II have practically disappeared.

...The Communist Party is likely to be the strongest party in the spring 1994 national elections. Also, the neo-fascist party with the granddaughter of Benito Mussolini, made strong showings throughout the country in the November 1993 mayoral elections.

PRAY FOR GOD'S MERCY

On December 31, 1993, the President of Italy, sent the following telegram to Rev. Martin Lombardo, President of Jesus Cares Ministries, Inc.: "I have tried to contact you by telephone without success. Thank you for your precious prayers and faith in God."

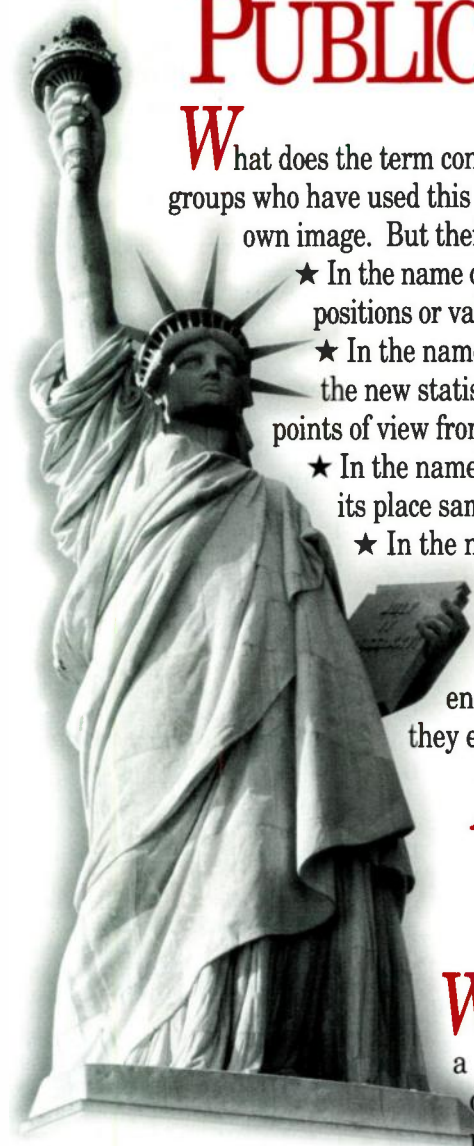
Oscar Luigi Scalfaro

BE A PART OF GOD'S MAJOR MOVE IN ROME AND ITALY

The harvest in Italy is ripe. The people of Italy need to know that their only hope is in Jesus. We need your help Christian media and the Body of Christ, to share the news, to call for prayer, to send laborers, or finances to help fulfill God's miraculous plan in our heartbroken nation that desperately needs Jesus. For more information, write:

JESUS CARES MINISTRIES, INC.,
P.O. Box 670164, Dallas, TX 75376-0164 or
Phone 214/696-2505 or FAX 214/696-5840.

(Circle 250 on Reader Service Card)



PUBLIC INTEREST LAW

What does the term convey to you? For many it conjures up some “public interest” groups who have used this vehicle for change and social justice to reshape America in their own image. But their image of America is often frightening.

- ★ In the name of “civil liberties” they seek to censor out of the public square any positions or values informed by faith or which they perceive as “religious.”
- ★ In the name of “free speech” they all too often enforce only the ideology of the new statists and the politically correct police and seek to prevent all other points of view from having access to the marketplace.
- ★ In the name of “family” they seek to dismantle the family and substitute in its place same sex unions and relationships of convenience.
- ★ In the name of new found “rights,” they endorse, promote and seek to enforce, with our tax dollars, the legalized killing of the unborn up to the day of birth; and the medical extermination of the elderly, the disabled, and the seriously ill. Rather than encourage those who have lost the desire to live to choose life, they encourage them in suicide.

IS THIS ALL REALLY IN THE “PUBLIC INTEREST”?

We don't believe it is and we're convinced you don't either.

We're the AMERICAN CENTER FOR LAW AND JUSTICE, a national public interest law firm and educational organization dedicated to pro-liberty, pro-life and pro-family causes.

- ★ We believe that the First Amendment protects free speech. That includes religious speech in the public arena and “politically incorrect” speech.
- ★ We believe that there is an inherent and pre-eminent right to life and that one of the genuine roles of government is to protect, preserve and defend life, not legalize its destruction in the name of new found “rights.”
- ★ We believe that the family is the basic cell of civilization and must be protected and supported if the social order is to remain intact.
- ★ We practice true public interest law and we're in the battle of our lives.

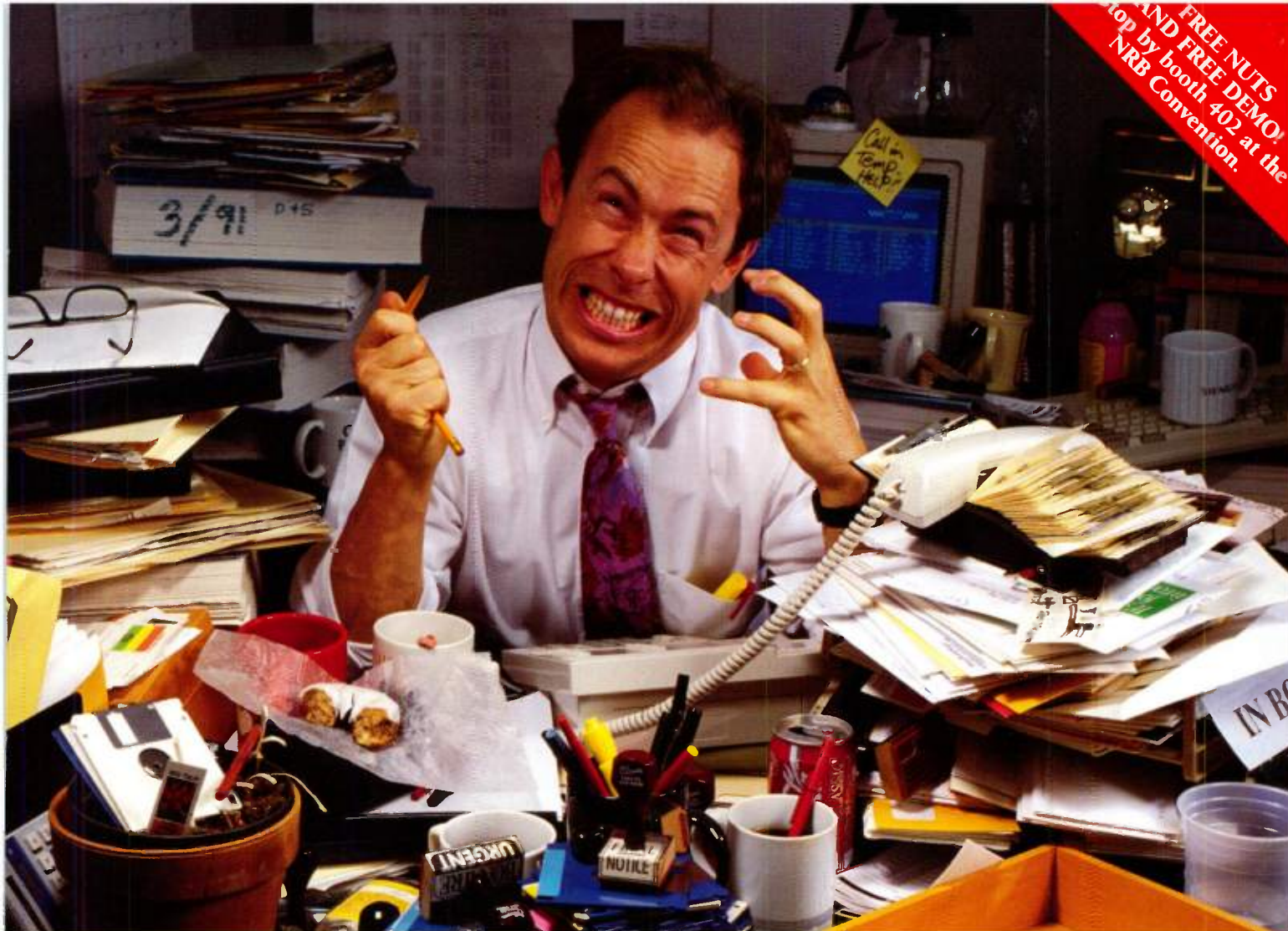
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Photo by Rob Banayote

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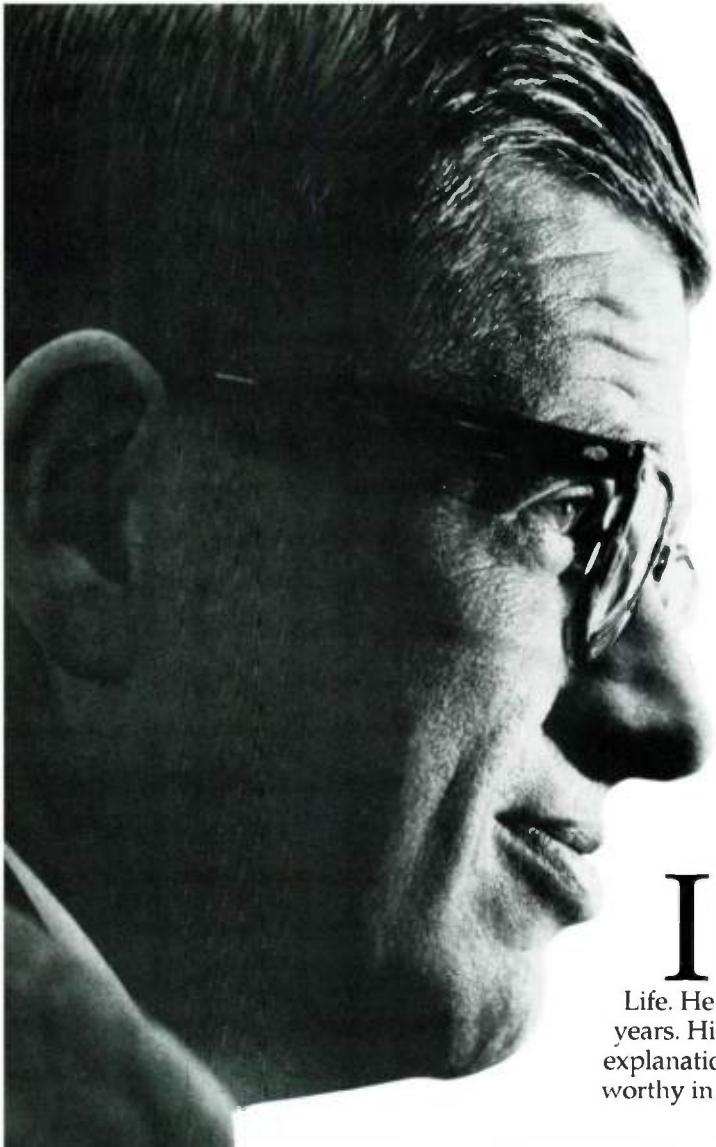
Wonderful Words of Life

*...worldwide radio voice of
The Salvation Army*



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See us in booth #815 at NRB '94.



by Charles W.
Colson

Editor's note: In March 1993, Chuck Colson, founder of Prison Fellowship and speaker at NRB 94's opening general session, was awarded the prestigious Templeton Prize for Progress in Religion. On September 2, 1993, Colson stood before a diverse audience of delegates to the Parliament of the World's Religions and delivered his Templeton Address. What follows is an edited version of that speech, which Colson used to boldly proclaim the truth of the Gospel and the lordship of Jesus Christ.

I SPEAK AS ONE TRANS-
formed by Jesus Christ,
the living God. He is the
Way, the Truth, and the
Life. He has lived in me for 20
years. His presence is the sole
explanation for whatever is praise-
worthy in my work, the only reason

for my receiving this award.

That is more than a statement
about myself. It is a claim to truth. It
is a claim that may contradict your
own.

Yet on this, at least, we must
agree: the right to do what I've just
done — to state my faith without
fear — is the first human right.
Religious liberty is the essence of
human dignity. We cannot build our
temples on the ruins of individual
conscience. For faith does not come
through the weight of power, but
through the hope of glory.

It is a sad fact that religious
oppression is often practiced by reli-
gious groups. Sad — and inexcus-
able. A believer may risk prison for
his own religious beliefs, but he may
never build prisons for those of
other beliefs. I say this for the sake of
every believer imprisoned for bold-
ness or silenced by fear. I say this for
the sake of every society that has yet
to learn the benefits of vital and vol-
untary religious faith.

The beliefs that divide us should
not be minimized. But neither
should the aspirations we share: for
spiritual understanding; for justice
and compassion; for proper stew-
ardship of God's creation; for reli-
gious influence — not oppression —

The Enduring Revolution

in the right ordering of society. And for truth against the arrogant lies of our modern age.

The Four Horsemen

Four great myths define our times — the four horsemen of the present apocalypse. The first myth is the goodness of man. The first horseman rails against heaven with the presumptuous question, "Why do bad things happen to good people?" He multiplies evil by denying its existence.

This myth deludes people into thinking that they are always victims, never villains; always deprived, never depraved. It dismisses responsibility as the teaching of a darker age. It can excuse any crime, because it can always blame something else — a sickness of our society or a sickness of the mind.

One writer called the modern age "the golden age of exoneration." When guilt is dismissed as the illusion of narrow minds, then no one is accountable, even to his conscience. It was a holocaust survivor who exposed this myth most eloquently. Yehiel Dinur was a witness during the trial of Adolf Eichmann. Dinur entered the courtroom and stared at the man behind the bulletproof glass, the man who had presided over the slaughter of millions. The court was hushed as a victim confronted a butcher.

Then suddenly Dinur began to sob and collapsed to the floor — [but] not out of anger or bitterness. As he explained later in an interview, what struck him at that instant was a terrifying realization. "I was afraid about myself," Dinur said. "I saw that I am capable of doing this . . . Exactly like he."

The reporter interviewing Dinur understood precisely. "How was it possible for a man to act as Eichmann acted?" he asked. "Was he a monster? A madman? Or was he perhaps something even more terrifying . . . Was he normal?" Yehiel Dinur, in a moment of chilling clarity, saw the skull beneath the skin. "Eichmann," he concluded, "is in all of us."

The second myth of modernity is the promise of coming utopia. The second horseman arrives with sword and slaughter. This is the

myth that human nature can be perfected by government; that a new Jerusalem can be built using the tools of politics.

From the birth of this century, ruthless ideologies claimed history as their own. In communism and fascism we have seen rulers who bear the mark of Cain as a badge of honor, who pursue a savage virtue, devoid of humility and humanity. We have seen more people killed in

"Four great myths define our times — the four horsemen of the present apocalypse. The first myth is the goodness of man. This myth deludes people into thinking that they are always victims, never villains; always deprived, never depraved. It dismisses responsibility as the teaching of a darker age."

this century by their own governments than in all its wars combined. We have seen every utopian experiment fall exhausted from the pace of its own brutality.

Yet utopian temptations persist, even in the world's democracies — stripped of their terrors perhaps, but not of their risks. The political illusion still deceives, whether it is called the great society, the new covenant, or the new world order. In each case, it promises government solutions to our deepest needs for security, peace, and meaning.

The third myth is the relativity of moral values. The third horseman sows chaos and confusion. This myth hides the dividing line between good and evil, noble and base. It has thus created a crisis in the realm of truth. When a society abandons its transcendent values, each individual's moral vision becomes purely personal and finally

equal. Society becomes merely the sum total of individual preferences, and since no preference is morally preferable, anything that can be dared will be permitted.

This leaves the moral consensus for our laws and manners in tatters. Moral neutrality slips into moral relativism. Tolerance substitutes for truth, indifference for religious conviction. And in the end, confusion undercuts all our creeds.

The fourth modern myth is radical individualism. The fourth horseman brings excess and isolation. This myth dismisses the importance of family, church, and community; denies the value of sacrifice; and elevates individual rights and pleasures as the ultimate social value.

But with no higher principles to live by, men and women suffocate under their own expanding pleasures. Consumerism becomes empty and leveling, leaving society full of possessions but drained of ideals.

Modernity: A Case Study

I have seen firsthand the kind of society these deadly myths create. In 17 years, I have been in more prisons than I can count in more nations than I can name. I have seen the face of crisis of modernity in real human faces.

The myth of human goodness tells men and women they are not responsible for their actions, that everyone is a victim. "Poverty is the cause of crime," said a U.S. attorney general three decades ago. Looters are not to blame for shooting, said a U.S. president. Thus excused, millions refused accountability for their behavior. Crime soared and is today the great plague on civilized societies.

Utopianism, however, assures us that crime can be solved by government policy. On the left, that means rehabilitation; on the right, more and tougher laws to scare people straight. But our efforts prove futile.

In the past 30 years, the prison population in America has increased five-fold. But violent crime has increased just as fast. For criminals are not made by sociological or environmental or economic

Continued on page 140

forces. They are created by their own moral choices. Institutions of cold steel and bars are unable to reach the human heart, and so they can neither deter nor rehabilitate.

Crime is a mirror of a community's moral state. A society cannot long survive if the demands of human dignity are not written on our hearts. No number of police can enforce order; no threat of punishment can create it. Crime and violence frustrate every political answer, because there can be no solution apart from character and creed.

Relativism and individualism have undermined the traditional beliefs that once informed our character and defined our creed. There are no standards to guide us. Dostoyevsky's diagnosis was correct: without God, everything is permissible; crime is inevitable.

These myths constitute a threat for all of us, regardless of our culture or the faith communities we represent. The four horsemen of the present apocalypse lead away from the cloud and fire of God's presence into a barren wilderness.

Modernity was once judged by the heights of its aspirations. Today it must be judged by the depth of its decadence. That decadence has marked the West most deeply; this makes it imperative that we understand the struggle for the soul of western civilization.

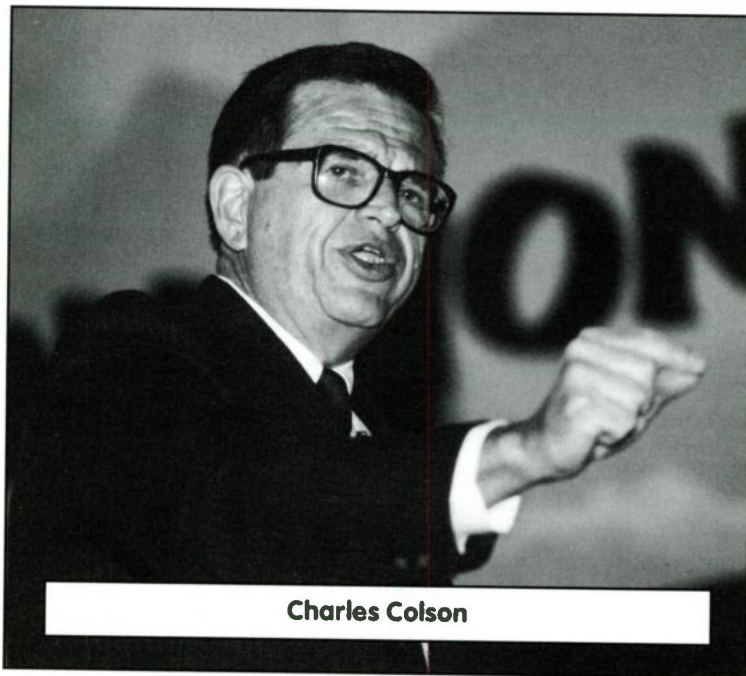
The Paradox of Our Times

We stand at a pivotal moment in history, when nations around the world are looking westward. In the past five years, the balance of world power shifted dramatically. Suddenly, remarkable, almost inexplicable, one of history's most sustained assaults on freedom collapsed before our eyes.

This revolution's symbolic moment was May Day 1990. Protesters followed the tanks, missiles, and troops rumbling across Red Square. One, a bearded Orthodox monk, darted under the reviewing stand where Gorbachev and other Soviet leaders stood. He thrust a huge crucifix into the air, shouting above the crowd, "Mikhail Sergeyeovich! Christ is risen!" Gorbachev turned and walked off the platform.

Across a continent the signal went. In defiant hope, a spell was broken. The lies of decades were exposed. Fear and terror fled. And millions awoke as from a long nightmare. Their waking dream is a world revolution. Almost overnight, the western model of economic, political, and social liberty has captured the imagination of reformers and given hope to the oppressed.

This is one of history's defining moments. The faults of the West are evident, but equally evident are the extraordinary gifts it has to offer the



world: the gift of markets that increase living standards and choices; the gift of political institutions where power flows from the consent of the governed, not the barrel of a gun; the gift of social beliefs that encourage tolerance and individual autonomy.

Free markets. Free govern-

ments. Free minds. But just at this moment, after the struggle of this century, just at this moment, with a new era of liberty our realistic hope, just at this moment, the culture that fashioned this freedom is being overrun by the four horsemen. It has embraced the destructive myths of modernity, which are poisoning its wellspring of justice and virtue and stripping away its most essential humanizing, civilizing influence.

Roots of the Western Ideal

Make no mistake: this humanizing, civilizing influence is the Judeo-Christian heritage. It is a heritage brought to life anew in each generation by men and women whose lives are transformed by the living God and filled with holy conviction.

Despite the failures of some of its followers — the crusades and inquisitions — this heritage has laid the foundations of freedom in the West. It has established a standard of justice over both men and nations. It has proclaimed a higher

law that exposes the pretensions of tyrants. It has taught that every human soul is on a path of immortality, that every man and woman is to be treated as the child of a King.

This muscular faith has motivated excellence in art and discovery in science. It has undergirded an ethic of work and an ethic of service. It has tempered freedom with internal restraint, so our laws could be permissive while our society was not.

Christian conviction inspires public virtue, the moral impulse to *do good*. It has sent legions into

battle against disease, oppression, and bigotry. It ended the slave trade, built hospitals and orphanages, tamed the brutality of mental wards and prisons. In every age, it has given divine mercy a human face in the lives of those who follow Christ.

Christian conviction also shapes

personal virtue, the moral imperative to *be good*. It subdues an obstinate will. It ties a tether to self-interest and violence.

Finally, Christian conviction provides a principled belief in human freedom. As Lord Acton explained, "Liberty is the highest political end of man . . . [But] no country can be free without religion. It creates and strengthens the notion of duty. If men are not kept straight by duty, they must be by fear. The more they are kept by fear, the less they are free. The greater the strength of duty, the greater the liberty."

The kind of duty to which Acton refers is driven by the most compelling motivation. I and every other Christian have experienced it. It is the duty that flows from gratitude to God that He would send His only Son to die so we might live.

The Four Horsemen in the West

This is the lesson of centuries:

that ordered liberty is one of faith's triumphs. And yet, western cultural and political elites seem blinded by

"When a society abandons its transcendent values, each individual's moral vision becomes purely personal and finally equal. Society becomes merely the sum total of individual preferences, and since no preference is morally preferable, anything that can be dared will be permitted."

modernity's myths to the historic civilizing role of Christian faith. And so, in the guise of pluralism

and tolerance, they have set about to exile religion from our common life.

They use the power of the media and the law like steel wool to scrub public debates and public places bare of religious ideas and symbols. But what is left is sterile and featureless and cold. These elites seek freedom without self-restraint, liberty without standards. But they find instead the revenge of offended absolutes. Courts strike down even perfunctory prayers, and we are surprised that schools, bristling with barbed wire, look more like prisons than prisons do. Universities reject the very idea of truth, and we are shocked when the best and brightest of their graduates loot and betray.

Celebrities mock the traditional family, even revile it as a form of slavery, and we are appalled at the human tragedy of broken homes and millions of unwed mothers. The

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media celebrate sex without responsibility, and we are horrified by sexual plagues.

Our lawmakers justify the taking of innocent life in sterile clinics, and we are terrorized by the disregard for life in blood-soaked streets.

C.S. Lewis described this irony a generation ago. "We laugh at honor," he said, "and are shocked to find traitors in our midst . . . We castrate and bid the geldings be fruitful." A generation of cultural leaders wants to live off the spiritual capital of its inheritance, while denigrating the ideals of its ancestors. It squanders a treasure it no longer values. It celebrates its liberation when it should be trembling for its future.

The Path to Tyranny

Where does the stampede of the four horsemen lead us? Only one place: tyranny. A new kind of cultural tyranny that finds minds, uninformed by traditions and standards, easy to shape.

This coming cultural tyranny already casts its shadow across university campuses where repressive speech codes stifle free debate; across court houses and legislatures where officials hunt down and purge every religious symbol; across network newsrooms and board rooms where nothing is censored except traditional belief. Our modern elites speak of enlightened tolerance while preparing shackles for those who disagree. This is what English writer G.K. Chesterton defined as true bigotry: "The anger of men who have no conviction."

Disdaining the past and its values, we flee the judgement of the dead. We tear down memory's monuments — removing every guidepost and landmark — and wander in unfamiliar country. But it is a sterile wasteland in which men and women are left with carefully furnished lives and utterly barren souls.

And so, paradoxically, at the very moment much of the rest of the world seems to be reaching out for western liberal ideas, the West itself, beguiled by myths of modernity, is undermining the very foundation of

those ideals.

This is irony without humor — farce without joy. Western elites are carefully separating the wheat from the chaff and keeping the chaff. They are performing a modern miracle of turning wine into water.

The world's newly developing nations are in a revolution of rising

"Modernity was once judged by the heights of its aspirations. Today it must be judged by the depth of its decadence."

expectations that may become a trap of misplaced hope. Nations that import a western ideal stripped of its soul will find only what we have found: pleasures as shallow as the moment, emptiness as deep as eternity.

The Contemporary Challenge

At this extraordinary moment in world history, many nations once enslaved to ruthless ideologies have now been set free — only to face a momentous decision. Each must decide whether to embrace the myths of modernity or turn to a deeper, older tradition: the half-forgotten teachings of saints and sages.

For the West is like Janus, with a two-sided face — one offering futility, empty secularism, and death; the other offering freedom, biblically rooted spirituality, and life. Commentators have described the internal conflict between these two as a culture war. Some have even declared the war over. The four horsemen, they tell us, are the victors at this chapter in our history.

Admittedly, the signs are not auspicious, as I have been at pains to show, and it is easy to become discouraged. But a Christian has neither the reason nor the right. For history's cadence is called with a confident voice. The God of Abraham, Isaac, and Jacob reigns. His plan and purpose rob the future of its fears.

By the Cross, He offers hope; by

the Resurrection, He assures His triumph. This cannot be resisted or delayed. Mankind's only choice is to recognize Him now or in the moment of ultimate judgment. Our only decision is to welcome His rule or to fear it.

But this gives everyone hope, for this is a vision beyond a vain utopia or a timid new world order. It is the vision of an Enduring Revolution. One that breaks more than the chains of tyranny, it breaks the chains of sin and death. And it proclaims a liberation that the cruelest prison cannot contain.

The Templeton Prize is awarded for progress in religion. In a technological age, we often equate progress with breaking through barriers in science and knowledge. But progress does not always mean discovering something new. Sometimes it means rediscovering wisdom that is ancient and eternal. Sometimes, in our search for advancement, we find it only where we began. The greatest progress in religion today is to meet every nation's most urgent need: a revolution that begins in the human heart. It is the Enduring Revolution.

The evidence of its power is humility. The evidence of its conquest is peace. The evidence of its triumph is service. But that still, small voice of humility, of peace, of service, becomes a thundering judgment that shakes every human institution to its foundation.

The Enduring Revolution teaches that freedom is found in submission to a moral law. It says that duty is our sharpest weapon against fear and tyranny. This revolution raises an unchanging and eternal moral standard — *and* offers hope to everyone who fails to reach it. This revolution sets the content of justice — *and* transforms the will to achieve it. It builds communities of character and of compassion.

On occasion, God provides glimpses of this glory. I witnessed one in an unlikely place — a prison in Brazil like none I've ever seen. Twenty years ago in the city of San Jose dos Campos, a prison was turned over to two Christian laymen. They called it Humaita, and their plan was to run it on Christian principles.

The prison has only two full-

time staff; the rest of the work is done by inmates. Every prisoner is assigned another inmate to whom he is accountable. In addition, every prisoner is assigned a volunteer family from the outside that works with him during his term and after his release. Every prisoner joins a chapel program or takes a course in character development.

When I visited Humaita, I found the inmates smiling — particularly the murderer who held the keys, opened the gates, and let me in. Wherever I walked I saw men at peace. I saw clean living areas. I saw people working industriously. The walls were decorated with biblical sayings from Psalms and Proverbs. Humaita has an astonishing record. Its recidivism rate is 4 percent compared to 75 percent in the United States. How is that possible?

I saw the answer when my inmate guide escorted me to the notorious punishment cell once used for torture. Today, he told me, that block houses only a single

inmate. As we reached the end of the long concrete corridor and he put the key into the lock, he paused and asked, "Are you sure you want to go in?"

"Progress does not always mean discovering something new. Sometimes it means rediscovering wisdom that is ancient and eternal.

Sometimes, in our search for advancement, we find it only where we began."

"Of course," I replied impatiently. "I've been in isolation cells all over the world." Slowly he swung open the massive door, and I saw the prisoner in that punishment cell: a crucifix, beautifully carved by the

Humaita inmates — the prisoner Jesus, hanging on the wall. "He's doing time for all the rest of us," my guide said softly.

In that cross carved by loving hands is a holy subversion. It heralds change more radical than mankind's most fevered dreams. Its followers expand the boundaries of a kingdom that can never fail — a shining kingdom that reaches into the darkest corners of every community, into the darkest corners of every mind; a kingdom of deathless hope, of restless virtue, of endless peace.

This work proceeds, this hope remains, this fire will not be quenched: The Enduring Revolution of the Cross of Christ.

Charles Colson, former special counsel to President Richard Nixon, is the speaker on *Breakpoint*, a daily radio commentary program.

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Why our donors don't love us

KISS ME AND I'LL MAKE ALL YOUR DREAMS COME true."

The old man stopped walking and looked around for the source of the sultry female voice. But he didn't see anyone, so he kept on walking. Then he heard it again:

"Come on, baby, give me a kiss and I'll make all your dreams come true."

The puzzled old man looked around again — and finally saw that the voice was coming from a frog.

"That's right, baby," the frog said. "I used to be a beautiful princess. Give me a kiss and I'll turn back into a princess — and I'll make all your dreams come true."

The old man silently picked up the frog, put it in his pocket, and kept walking.

"Hey!" the frog cried. "Why didn't you kiss me and let me make all your dreams come true?"

"I'm 83 years old," the man replied, "and at my age, I'm more interested in owning a talking frog."

The talking frog is a broadcast ministry. The old man is a viewer or listener. And our job, as a ministry development agency, is to get the old man to kiss the frog ... or rather, to motivate the donor to do something he might have some reluctance to do (give money), in order for the ministry to become something greater than it already is.

Why did the old man refuse the frog's tempting offer? Because it was only tempting from the perspective of the frog. The frog didn't think like the old man thought. The frog didn't speak to the real needs of the old man, to learn about his motives and priorities. The frog didn't *involve* the old man in a relationship.

WHY DO SO MANY DONORS DECLINE TO GIVE

to your ministry in any given month? Perhaps your requests for help seem compelling to you — but are uninteresting to the donor. Perhaps you haven't made the difficult leap to thinking like a donor as you construct your appeals for support. Perhaps you don't have a handle on your donors' real needs, motives, and priorities. *Most* likely, you haven't involved your donor in a personal *relationship* with you and your organization.

Which isn't as difficult as it may seem. The components of a successful donor relationship are very much the same as the

components of a successful friendship. You talk to your friends in a certain way. You reveal certain things to your friends. You lower your guard with your friends in ways that you don't lower your guard with, say, the Fed Ex courier. And fortunately, much of your relationship with your donors is conducted through the mail, which is a very private venue for communicating the private thoughts that only friends would exchange.

Look at the ways friends communicate, and you'll find the best way to talk to your donors.

- **BE FAMILIAR.** Friends have things in common. Someone who has given to your ministry shares certain interests and concerns with you. This doesn't mean the donor is as deeply interested or as deeply concerned about these ideas as you are, but you're on the same track. But perhaps even more importantly, you share certain human interests and concerns with your donors, simply because you're both people. Talk to your donor about your family, or your car breaking down, or your dog dying, and you'll have the donors' interest — because you're on *common ground* with them.

- **BE VULNERABLE.** Real friends tell on themselves. Reveal a personal weakness or mistake to your donor, and you'll deepen the sense of familiarity and friendship between you. To be vulnerable is to share something about yourself that the other person could actually use to hurt you. "I was having an argument with my wife yesterday, and..." "When I got this phone call from my father-in-law, I was really discouraged..." This kind of risk-taking gets the donor's attention — and deepens the bond of respect and friendship.

- **BE TRUTHFUL.** Friends don't lie to each other. True friends don't shade the truth. Lay it on the line. "We need \$12,000 by March 15th." Tell why. Tell what will happen next. Don't hold out on someone and then expect them to act like a friend. Time and time again ministry leaders refuse to tell their donors the truth about their need; then they get to the point of having no choice, and their donors say, "Why didn't you tell us sooner! We would have helped you avoid this situation!" By the same token, you can only cry wolf when the wolf is at the door — not before — or you'll trash your donor friendships.

- **BE INFORMATIVE.** Friends share information. Not just any information: *inside* information. Tell your donors things they

can't find out anywhere else. Tell them your ministry plans. Tell them your personal feelings. Tell them how God is speaking to your heart. Don't be a generic ministry; talk turkey.

• **BE ENTERTAINING.** Friends stay friends because they find each other interesting, even amusing. Likewise, boring appeals never raise money. Your donors should come to expect something *fascinating* every time they receive a piece of mail from you. Be an excellent writer. If you can't be, hire an excellent writer. (Not a formal writer — a vivid writer.) Mailing letters is too expensive to have donors yawning and dropping your appeals in the trash.

• **BE CONSISTENT.** This is entertainment's flip side. You can count on your friends to be a certain way, to have a certain outlook, to perform at a certain level. So as you communicate with your donors, be yourself. Be the same person all the time. Don't just do and say things for the sake of getting a response. Do and say things for the love of involving your friends in your ministry!

• **MAKE THEM COMFORTABLE.** Friends don't crowd friends. If you have to lean hard on your donors, acknowledge that you're leaning hard. "I know I've asked you to help me with this just as recently as 3 weeks ago, but..." Donors are friends, not matchsticks to be struck, used, and tossed smoking into the ashtray. Think about how they'll feel when they read your letter — then accommodate those feelings as you talk to them.

• **STAY IN TOUCH.** Write often. Write as often as you have something to say. To the extent that your budget will allow, write sometimes without asking for money. If you are writing as friend to friend, your donors will look forward to hearing from you.

• **IMPROVE THEIR LIVES.** You like your friends because they bring some quality to your life. Your donors need to find that you and your organization bring some kind of quality to their lives. Give your donors gifts — insights, ministry products, whatever — that will improve their lives. Become valuable to them. Then they'll become valuable to you.

• **ASK FOR FEEDBACK.** Friends listen. Solicit feedback from your donors. How is the organization changing their lives? What kind of impact is the ministry making? How can you make more of a contribution to their lives? Ask, and ye shall receive.

• **SPEAK PLAIN ENGLISH.** Forget about perfect college-paper composition when you're writing a letter to your donors. Write from your heart. Save the King's English for your magazine articles and books if you want to, but when you send a letter, type it on a plain typewriter, write a P.S. by hand, say what you really mean, and say it how you feel it. If your organization employs an editor who keeps cleaning up your letters for the sake of your public image, fire the editor and open your heart to your donors. *They're* your friends.

SADLY, HOWEVER, MOST MINISTRY LEADERS DON'T like this advice. Maybe you're feeling a little uncomfortable yourself right about now. Do you like the idea of revealing yourself to your donors — or does it make you squirm? Do you really feel friendly toward your donors — or do they actually sort of annoy you?

Most ministry leaders want to present a perfectly polished, corporate organization to their donors. So that's what they do. They present the organization, its goals, its activities — and not an ounce of their own humanity. The result: their donors don't become their friends. Their donors simply give to the concept of the organization — and their loyalty never takes root. When another cause comes along — or, even more likely, a human being who establishes a real relationship and asks for help — that donor is gone.

Next time you sign your name to an appeal letter, take a moment and read it through again as if it were going to your best buddy from high school. How would he or she feel about you, getting a letter like that? Chances are, you've written a corporate treatise — but not a letter from the heart.

You'll never get the old man to kiss you that way.



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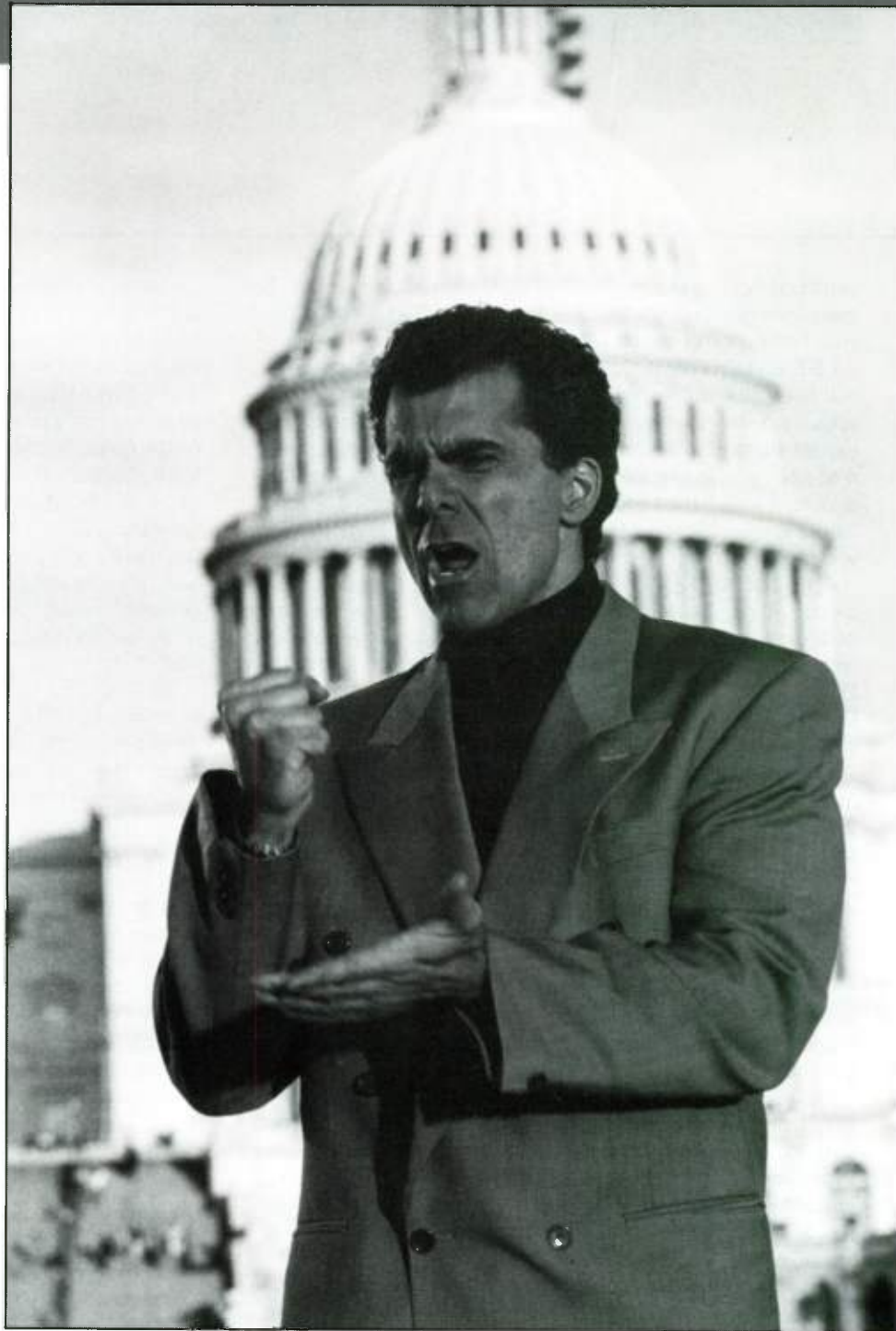
by Perucci Ferraiuolo

A S CONTEMPORARY Christian music's "big gun," Carman is acknowledged world-wide for his story-telling mastery set to rhythm, but his latest album, *The Standard*, promises to raise both the consciousness of Christian America and the blood pressure of those intent on politically correcting the nation.

Admittedly, Carman says his new album might provoke and foment things a bit but stresses that his main intent is not to engender controversy; rather, his goal is to lift up the cause of Christ. "There's an old saying," he characterizes. "The anointing is not for the vessel, but to those [on] whom it is poured out. If God has something to say, He's going to say it through His ministers. The Bible says that if Christ is lifted up, He will draw all men to Him, and He does do that. Whether they accept Him or deny Him is their choice, but He will be noticed."

Carman has sold well over 3 million albums, has released five videos, is a multi-Dove Award winner, has garnered two contemporary Christian artist of the year awards from *Billboard Magazine*, has struck gold four times, was certified platinum for the video "Revival in the Land," and continues to draw record-breaking, standing-room-only crowds wherever he goes. His most recent concert in South Africa drew an astounding 50,000 people — making him one of the most influential artists in music today. But Carman merely points to God.

"I guess there might be some



The monuments of Washington, D.C., provide the backdrop for Carman's new video, America Again, which calls the nation back to its spiritual roots.

Continued on page 148

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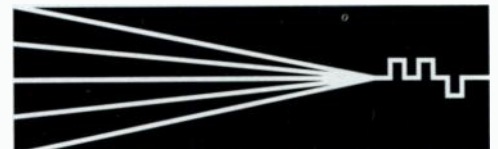
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A HIGHER . . .

Continued from page 146

that say I'm politically incorrect and that my new album goes a tad too far," he surmises, "but I don't 'go' anywhere. It's God who leads, directs and gives the marching orders. It's his ministry. I just go where I'm pointed and say what He wants me to say. If someone has a problem with the message, don't come to me; go directly to the Author."

Carman Gets Political

He does seem bolder, though. Ever since his *Addicted To Jesus* project more than a year ago, Carman acknowledges he felt God birthing a passion within him. It happened, he says, while doing the song "Our Turn Now" — a severe indictment of our educational system since the 1962 Supreme Court ruling that ousted prayer from schools.

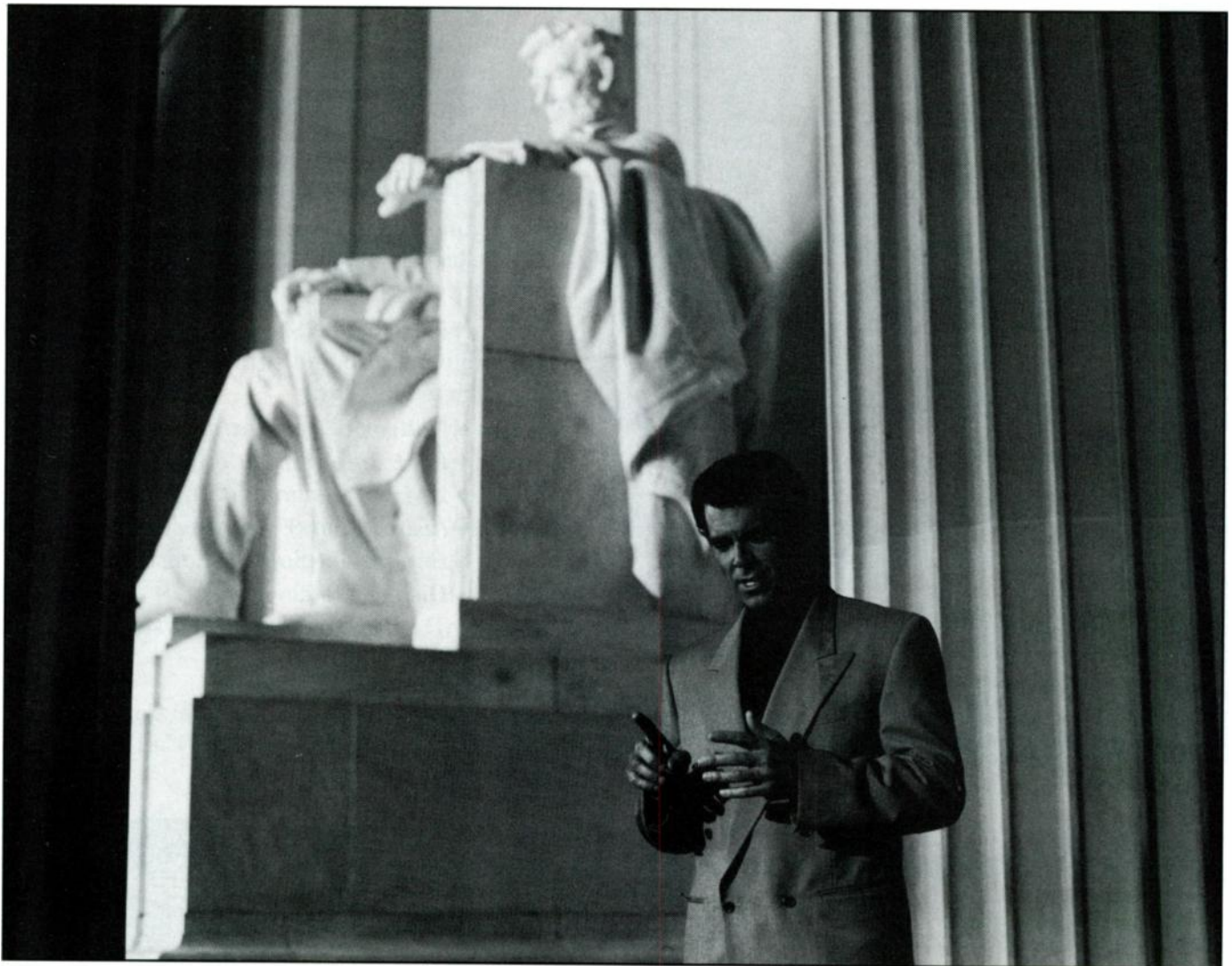
He prescribes that he's getting political and, quite frankly, just refuses to take it anymore. "We have to live

in this world," he emphasizes — strongly — "and everyday we're confronted with a new statistic — a new downward spiral in American morality. And everyday, for example, someone is fighting to use profanity in the name of artistic freedom. We've lost our guidelines and our ability to know right from wrong.

"Artists," he maintains, "are just trying to go outside the boundaries. It's an instinctive thing, and you always want to do more or approach something from an angle no one else has thought of. The creative process is to create something 'new,' otherwise you're not creating, you're re-creating.

"But, when that artist is not governed by the Word of God, the desire to go outside the boundaries will not limit him, and he will cross moral perimeters all the time. Man is a natural sinner, and within his nature, he is drawn to evil. When the laws of this country change and say that you can kill children, you'll do it; when the law says you can use profanity, you'll use it. It doesn't make it right, just lawful. But, if we have a higher law by which to judge our actions, we'll obey that decree. We've got to get back to that higher law — God's law."

Carman tracks his passions for God's law and fami-



Carman's America Again video is part of his 1994 campaign for the return of prayer to public schools.

ly values to his Italian family and to growing up in Trenton, N.J. His father provided the role model that stirred his impassioned outlook on tight-knit families being the backbone of society, and his mother — a musician in one of the first all-female bands — gave him the drive and desire to stalk a career in music.

At War with God

Fast-forwarding to the present, Carman uses his family ties as the rudiment to his musical muscle. Using his newest album as the platform, he concurs that he's on a mission. "What made America great in the first place,"

"Man is a natural sinner, and within his nature, he is drawn to evil.

When the laws of this country change and say that you can kill children, you'll do it; when the law says you can use profanity, you'll use it. It doesn't make it right, just lawful."

he outlines, "was the fact that we based our laws on the Word of God. Whenever we deviate from that, we lose the blessing that is associated with following God's Word. The greatest miracle of all is not someone rising up from the dead or being healed of cancer, or even walking on the water. The greatest miracle is that God speaks to man.

"We formulated a country based on God speaking through Scripture. Whenever we violate those standards, we are at war with God, and we will receive payment. As a matter of fact, aren't we already experiencing that? Our dollar still says, 'In God We Trust,' and the Ten Commandments are still etched

Continued on page 150

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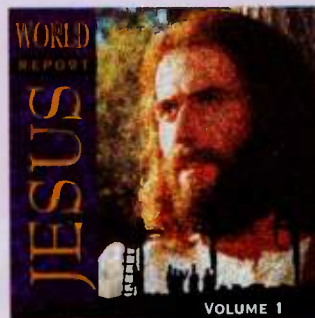
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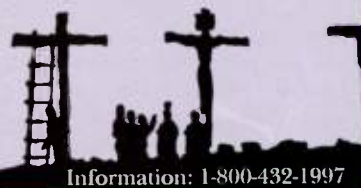
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on the walls of the Supreme Court. The history of our country tells us that we must be obedient to the Word of God in order to receive the blessings of God."

Pushing Out the Boundaries

The Standard could be the most serious stand anyone in contemporary Christian music has ever taken against political correctness and could be described as devoid of social sensitivity and diversity. But Carman asserts that celebrating "diversity" as the current administration defines it ought not be the main objective of the Christian community. "May it never be," Carman declares. "Clearly, many of the decisions in our government right now are anti-God and anti-Christian. You just can't sit still for that kind of stuff." Carman also takes a confrontive stand against what he terms "the destroyer of our moral fiber" — homosexuality.

"We have allowed a hideous practice to take place in our country," he laments. "We have not dealt with it, nor cast it out, nor said that 'this is not going to happen in our nation.' We have allowed a behavior to take place in our country that is destroying the moral fiber of an entire generation.

"Before Christ returns, one of the characteristics of the end times will be aggressive, almost violent homosexual behavior," he continues in warning. "Now, get a load of this: you can turn on the television and see all the big movie stars with this little red ribbon on their chests, talking about the need to find a cure for AIDS. What if somebody could come up with a vaccine that would eliminate 61 percent of all AIDS cases? What if someone could find a cure for 94 percent of all the AIDS cases in America? Would that person be heralded all over the world?

"Well, listen to this: 61 percent of all AIDS cases come about through male homosexuality, and 94 percent of all AIDS cases come about through sexual activity outside of marriage. You want to get rid of AIDS? Start preaching and teaching people to keep the sexual relationship exclusively in marriage, and if you really want to eliminate the 'immediate' cause, address homosexuality in God's terms.

"These people don't really want to find a cure for AIDS," he says. "What they're really saying is 'I want to sin and violate God's Word and the principles of America and of a strong family.' They're saying, 'I want to sin as much as I want and refuse to pay the consequences of that sin. So, find some way to cure a disease that has come about because of my sin so I can go on sinning without any responsibility.' These people want to commit the crime but not do the time."

School Daze

Nothing, it seems, is secularly sacred to Carman. He attacks many of the humanistic and economic structures in society with equal fervor, but is just a bit more explosive when it comes to America's educational system. "Do you really want to see a change in our schools?" he asks with defiance. "If you want to see a change, a change in our children, and a change in this nation, stop handing out condoms in schools and start handing out the Bible. Our only hope for America is Jesus Christ."

"It's amazing," he observes, concerning sex education, "that the world has been evolving for thousands of years, and we've managed to survive and multiply without any sex education whatsoever. The only thing that sex education will do is prematurely create an awareness of sexual activity before the child's maturity level can properly deal with it."

He says that the educational system seems to teach our children ultra-liberal values most parents oppose, but points the finger directly at the parents, saying that if mothers and fathers don't fight for their children,

they'll lose them. Carman relents that a lot of people are frightened at what they see happening in their own front yards, but are confused as to what to do about it.

"There is no country that can govern the passions of its people," he believes. "We can't get more police, a bigger FBI, or all-encompassing laws, because the people themselves have become corrupt.

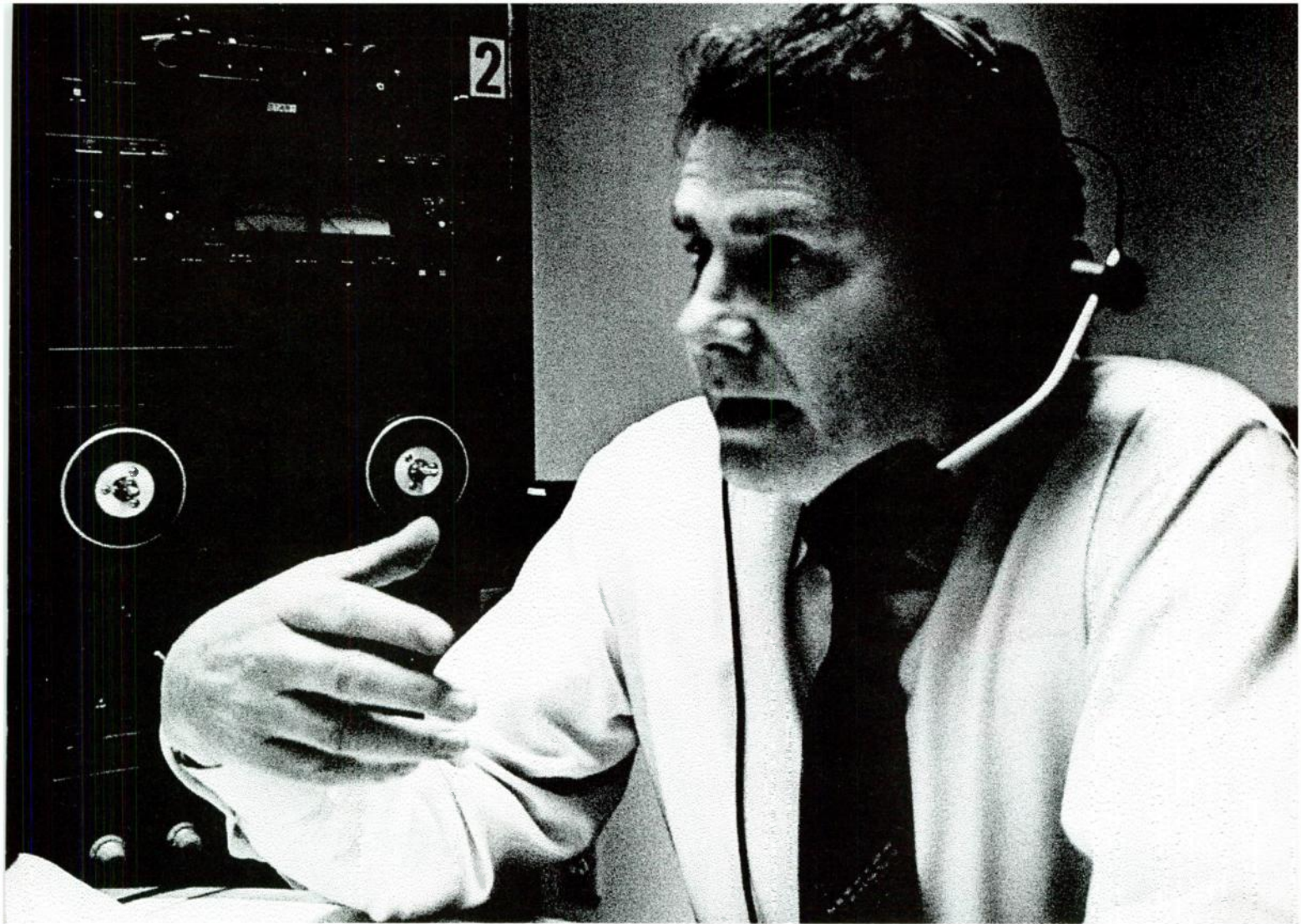
There's no more room to put people in jail. The only thing that will save us now is going back to the Word of God. The only thing that will change anyone is Jesus Christ. Then we will see healing come to our land, and not before."

As political as *The Standard* seems to be, though, it is also diverse. For example, the cut "Who's in the House?" is Carman's best rendition of hip-hop influenced salvation rap, aimed at school children. And "Now's the Time" is a celebration of choice — choosing Jesus Christ.

He does divulge, nonetheless, that the constant thread of not only his new album but also his continuing ministry is one of information, confrontation, and realization. "I've always wanted to minister to the Christian community," he says, "but I also want to win the lost. That's the Great Commission; that's the calling we all have as Christians. And it's the one thing needed so badly today. I want to make sure that Jesus Christ is noticed in my music. If that steps on some toes, so be it."

Perry Ferraiuolo is a syndicated journalist specializing in personality interviews and news reporting. His articles have appeared in such national publications as *The Washington Post*, *Christianity Today*, *CCM Magazine*, and *World*.

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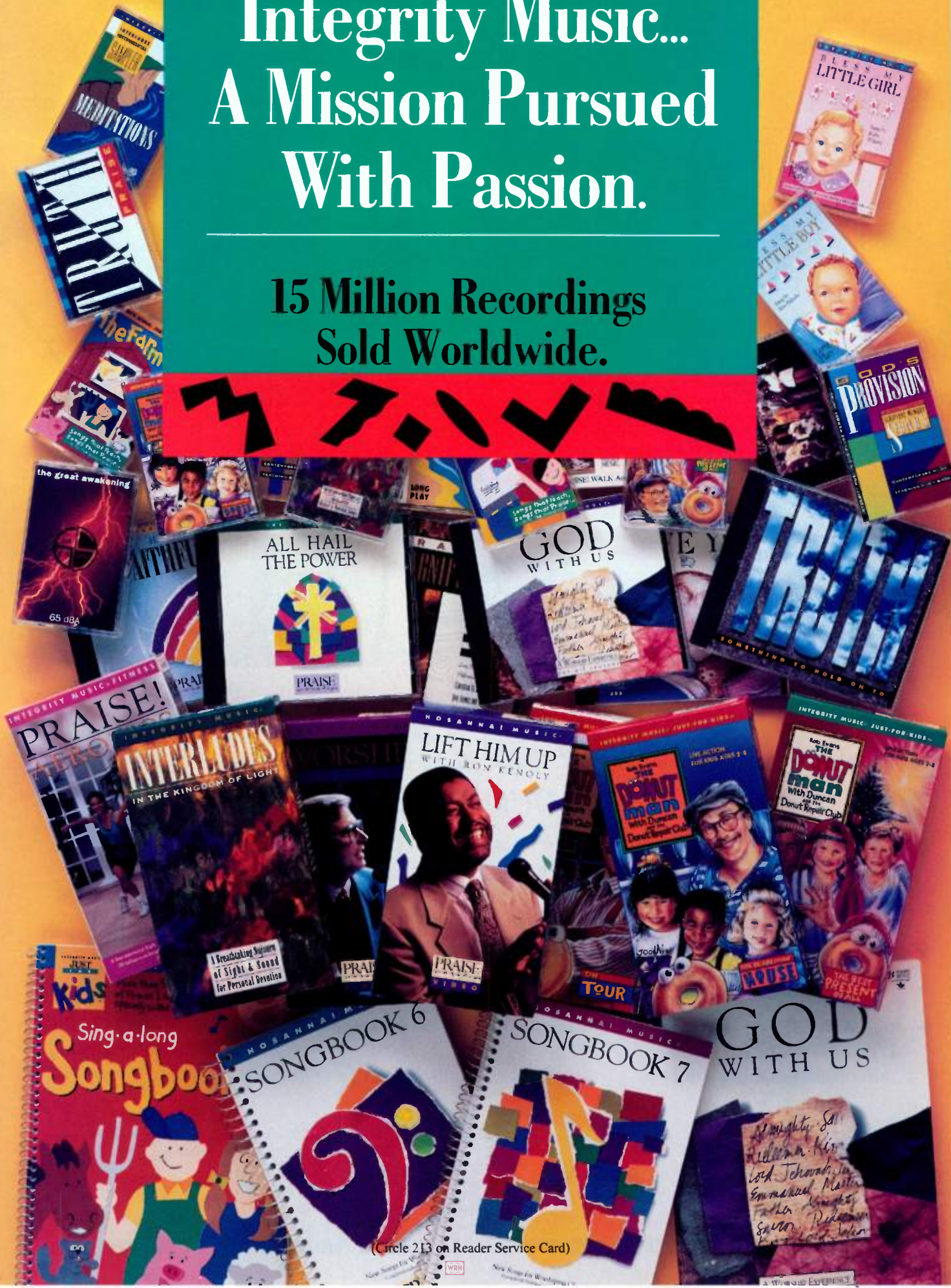


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Onstage: An NRB 94 Cast List

Opening General Session

Charles Colson

Charles Colson, former special counsel to President Richard Nixon, is a highly regarded Christian author, speaker, and commentator. Colson is chairman of Prison Fellowship, a ministry that equips the church to assist people suffering at all points of the crime cycle — prisoners, ex-convicts, victims, and their families. He founded the organization in 1976, convinced that more Christians must take the Gospel to the people he encountered first-hand during his seven-month, Watergate-related prison term.

In 1993, Colson was awarded the Templeton Prize for Progress in Religion — valued at over \$1 million

— which is awarded annually to a living person who has shown extraordinary originality in advancing people's understanding of God.

Born Again, Colson's international best seller, dramatically details his conversion to Christianity in 1973. Other widely read books he has written include *Life Sentence*, *Kingdoms in Conflict*, *Why America Doesn't Work*, and *The Body*.

Not one to shy away from controversial topics, Colson speaks out each weekday on *BreakPoint*, a radio commentary program offering a biblical perspective on current events. He writes a regular column for *Christianity Today*, as well as contributing numerous articles to magazines and newspapers. The honoraria from his frequent speaking engagements and royalties from his writings are donated to further the work of Prison Fellowship.



Charles Colson

Recognizing America's criminal justice crises — as evidenced by spiraling crime rates, overcrowded prisons, and neglected crime victims — Colson founded Justice Fellowship in 1983 to promote biblical reform of the criminal justice system. Since then, Justice Fellowship has organized and equipped volunteer task forces in 22 states to promote victims' rights, alternatives to prison for non-violent offenders, victim-offender reconciliation, and in-prison industries.

A native of Boston, Colson earned a bachelor of arts at Brown University, was a captain in the U.S. Marines, and then finished his law degree in 1959 at George Washington University. From 1959 to 1975, he practiced law in Virginia, Massachusetts, and the District of Columbia, and served as special counsel to President Nixon from 1969 to 1973. Since undertaking his ministry to inmates, he has received honorary doctorates from several colleges.

Steve Green

Since the release of his first solo record in 1984, Steve Green's vocal artistry and passion for sharing the Gospel have helped define the sound and soul of modern inspirational music — not only in America, but around the world. Many of the tenor's signature songs, including "People Need The Lord," "He Holds The Keys," "God And God Alone," "Find Us Faithful," and "We Believe," have not only dominated Christian radio charts, but have become securely established in the repertoire of today's churches.

Green performed with Truth



Steve Green

from 1976-78, and then sang back-up for The Bill Gaither Trio from 1978-83 as well as being an original member of the Gaither Vocal Band, which began in 1980. Since signing with Sparrow Records in 1983, his recordings have sold more than 2 million units. Steve Green Ministries was organized in 1985.

Green has also won numerous Dove Awards: Male Vocalist of the Year (1985); Musical of the Year for *A Mighty Fortress* and Male Vocalist of the Year (1987); Inspirational Album of the Year for *The Mission* (1989); Children's Music Album of the Year for *Hide 'Em In Your Heart* and Choral Collection Album of the Year for *I Call You To Praise* (1990); and Inspirational Album of the Year for *We Believe* (1991).

With three Spanish recordings (*Himnos: Un Retrato De Cristo, Toma La Cruz, and Tienen Que Saber*) Green is one of the most listened-to contemporary Christian artists in Spanish-speaking countries around the world. Green's sensitivity to the Latin culture is easily traced to his parents, who served as missionaries to South America beginning in 1960. He spent nine years with them in Argentina before returning to the United States to graduate from high school and attend college.

Celebrating 15 years of marriage in 1994, Steve and Marijean Green met in 1976 when they were members of the Christian ensemble Truth. They have two children, Summer, 11, and Josiah, 7. Marijean home-schools the children, and they travel as a family with their ministry team.

Sunday Morning Worship Service

Helen Baylor

It was on the streets of South Central L.A. that Helen Baylor gave a performance which changed the

Continued on page 154

course of her life. At the age of 12, Baylor's parents and aunts dressed her up and took her to their favorite nightclub, convincing the owner to let her sing a song with the band. When her mighty voice came out of her pint-sized frame, the audience roared its approval, and Baylor was on her way to a career that included opening for such recording stars as Stevie Wonder, B.B. King, and Aretha Franklin, all while she was still in high school.

For 12 years, Helen Baylor enjoyed the fruits of her remarkable talent, touring with Chaka Khan and The Captain & Tenille as well as working as a studio vocalist in Los Angeles.

Finally, her turbulent lifestyle caught up with her. In 1981, she took stock of her situation and realized something had to change. "I was associating with drug dealers, shacking up with James (now her husband), and pawning nice things just to buy a \$25 bag of weed. I wasn't working much anymore because my reputation as a musician was going downhill," Baylor says.

Baylor credits the prayers of her grandmother for bringing her back to the faith of her childhood. "I'd never completely let go of the God I knew as a child, but when I was a teenager, I just didn't find Jesus very interesting. By 1981, [after going] to church with my grandmother, I knew what I'd been missing."

Listening to Helen Baylor now, it's tempting to wonder why she wouldn't take her music to the pop field. "I have a call on my life to minister the Gospel. There's nothing wrong with other people doing secular music, but I'm sold out to preach the Gospel message."

Along with her husband, Baylor takes her music to people and places needing hope — inner-city housing projects, juvenile detention centers, and homes for unwed mothers.



Helen Baylor

"Having had a child when I was 16, I understand the consequences of teenage sex. So when God opens the doors to share that experience with young people, I let them know they're loved. My experience has enabled me to be more compassionate," Baylor says.

As an ordained evangelist in her home congregation, Crenshaw Christian Church, Baylor takes her call seriously. "I'm a recording artist and I have a responsibility to take the Gospel to a hurting world," she emphasizes. "When it comes right down to it, we can only do so much through the government and by changing laws . . . I want my music to point people to the hope and victory we can find in Jesus Christ."

Anthony "Tony" Evans

Anthony "Tony" Evans is co-founder and senior pastor of the 2500-member Oak Cliff Bible Fellowship in Dallas. He is also founder and president of The Urban Alternative, a national organization seeking to bring about spiritual renewal in urban America through the church. *The Urban Alternative* radio broadcast can be heard over 100 stations daily throughout the United States. Evans is also currently serving as the chaplain to the NBA Dallas Mavericks, and he speaks regularly in crusades and Bible conferences in the United States and abroad.

Evans has a bachelor of arts (1972) and a Th.M. (1976) from Carver Bible College and a Th.D. (1982) from Dallas Theological Seminary. He has served as an associate evangelist with the Grand Old Gospel Fellowship in Philadelphia. He helped organize Black Evangelistic Enterprise and served as vice president of the national evangelistic and church planting organization. He was also an associate professor in the pastoral ministries department of Dallas Theological Seminary in the areas of evangelism, homiletics, and black church studies.

Evans has served as chaplain for the NFL's Dallas Cowboys and

is currently on the board of Incorporated Members at Dallas Theological Seminary, National Religious Broadcasters, and serves as chairman of Renaissance Productions, which develops and distributes culturally sensitive Christian materials.

Listed in the *Who's Who Among Students in American Universities and Colleges* and *Outstanding Young Men of America*, Evans was the first black American to graduate with a doctoral degree from Dallas Theological Seminary. He was named Father of the Year in 1989 by Dallas Father of the Year Award Committee Group and was honored by the Family Research Center with the Marian Pfister Anschutz Award in recognition of his dedication to protecting, encouraging, and strengthening the American family.

Evans and his wife, Lois, have four children.

GLAD

GLAD has been many things to many people since its inception over 20 years ago. The group started as a straight-ahead rock band with a penchant for jazzy twists and turns and has since become Christian music's premiere a cappella vocal ensemble.

GLADness first caught hold back in 1972, when a group of college students at a Philadelphia campus answered an audition call for a new Christian band. Among the hopefuls were Ed Nalle and his brother Don. Ed, with a degree in music education and a major in vocal performance, would go on to write much of GLAD's material and produce its string of popular albums. Don, with a communications degree, was a natural to coordinate the fledgling group's concerts and media appearances.

In 1976, after its members' graduation, the group became a professional working band, playing extensively at college campuses, churches, and concert halls around



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the country. Word of mouth about GLAD's polished, professional, and thoroughly entertaining musical ability began to spread, and in 1978 the group released its self-titled debut album.

As the band has continued to tour and record over a period spanning two decades, several personnel changes have resulted in the present solid line-up. In addition to lead vocalist Ed Nalle, GLAD features Jim Bullard on bass, John Gates on drums, guitarist Chris Davis, and newcomer Jeff Hamlin on keyboards.

Although several early GLAD albums contained a cappella selections, it was GLAD's landmark work, *The Acapella Project*, ten years later which literally reshaped the group's musical identity as well as the role of contemporary Christian music in the modern-day church. The newest release, *Acapella Hymns*, takes 18 classic hymns and two contemporary works and weaves the "GLAD treatment," by recasting the familiar

words and melodies in modern and original settings.

"The music we do is entertaining, but beyond that, we feel called to explain to people who the Jesus is that we're singing about, what He came to do, and why He had to do it, and that His ministry among us demands a response," Ed Nalle says, reiterating what GLAD is all about. "We entertain, and we challenge, and that's what we're going to continue to do."

GLAD has received several Dove Award nominations — Inspirational Album of the Year (1990) for *The Acapella Project II* and Inspirational Album of the Year (1988) for *The Acapella Project*. The group was also voted Billboard Critic's Choice Award for *The Acapella Project* in 1988.

BNRB 20th Anniversary Program

Myles Munroe

Dr. Myles Munroe is the multi-gifted international motivational speaker, author, lecturer, educator, government consultant, advisor, and businessman who addresses the critical issues affecting every aspect of human, social, and spiritual development. Sought after for speaking engagements by the leaders of various religious, business, political, civic, and educational institutions, the central theme of his message is the discovery of destiny, purpose, and the maximization of individual potential.



Myles Munroe

Munroe presently serves as president and CEO of the International Third World Leaders Ministerial Fellowship, a network of ministries covering over 35 nations which provides leadership training, resource development and management, consultancy services, and fellowship. Munroe is also founder and president of Bahamas Faith Ministries International, an all-encompassing network of ministries with headquarters in Nassau, Bahamas.

In 1991, he was invited to the round-table committee to meet with

the Israeli government and contributed to the Middle East peace talks. Munroe recently addressed 10,000 religious leaders in Brazil, 1000 in Mexico, and 3000 in Zimbabwe. He has traveled extensively throughout the United States, Canada, Central and South America, Europe, Africa, Israel, and the Caribbean as a conference speaker, seminar and convention teacher, lecturer, and facilitator.

Munroe, besides serving as senior pastor of a thriving congregation at Bahamas Faith Ministries Fellowship, is also founder, executive producer, and principal host of a number of radio and television programs, including the two weekly programs *Music To Believe In*, a dynamic music talk show, and *Choices*, a contemporary television talk show.

In addition, he is lecturer and teacher on *Faith Life Radio Seminar* and *Faith Life* television programs, both aired throughout the Bahamas and other Caribbean countries. Munroe is also the host of *Frontier*, a motivational series designed for television and radio.

Munroe is an author of such recent releases as *Understanding Your Potential*; *Single, Married, Separated and Life After Divorce*; *Releasing Your Potential*; and *Becoming A Leader*.

Munroe and his wife, Ruth, are both involved in teaching seminars together and travel as a team sharing marriage, family, and singles conferences. They have two children: Charisa and Myles Jr.

International Luncheon

Carman

Carman is known worldwide for his story-telling mastery set to music, but seems to settle into his reputation as a bold, outspoken, musical minister, ever careful to place the ascription where it belongs.

"God graciously enables me to write songs, so that I might be able to minister life to people," Carman explains. "I want to not only minister to the whole Christian community, but win the lost to Christ as well. And the best way I've found to win the lost is the to lift up Jesus. . . . So, I want to make sure Jesus Christ is the primary focus of the music."

Like many other artists, Carman

Continued on page 158

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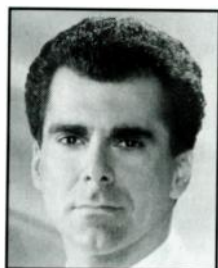
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ONSTAGE . . .

Continued from page 156

had his share of dues to pay along the way — he worked in an upholstery shop, dug holes for jacuzzis, and managed to cut two albums for CBS/Priority before the label folded in 1983. He performed wherever he could, selling albums out of the back of his 1973 green Vega, which looked like a demolition derby poster car.

Then, in 1984, he signed with Word Records and released two albums that would anchor him in contemporary Christian music as a genius songwriter and storyteller — *Comin' On Strong* and the phenomenally successful gold recording *The Champion*, which remained on Billboard's Top Contemporary Christian albums sales chart for a



Carman

remarkable 168 weeks.

From there, Carman took the industry by storm, moving to the Benson label and striking gold again with *Carman Live . . . Radically Saved*, *Revival in the Land*, and *Addicted To Jesus*. Beginning with the gold-selling *Radically Saved* long-form video, Carman began to pioneer new ground for Christian music videos. With the platinum-selling *Revival in the Land* video, he and director Stephen Yake created "mini-movies" of songs, such as "A Witch's Invitation" and the title cut, which set new artistic standards for the Christian video marketplace.

As one of contemporary Christian's most dominating talents, Carman has sold nearly 5 million albums, released four best-selling videos, one of which shipped gold (*Addicted to Jesus*), and has received five Dove Awards from the Gospel Music Association.

In addition, he's been named Contemporary Christian Artist of the year twice by *Billboard* magazine (1992 and 1990), and Favorite Male

Vocalist in 1990 and 1989 in *Charisma Magazine's* Reader's Poll. His albums *Addicted To Jesus* (1992) and *Revival in the Land* (1990) were named Contemporary Christian Album of the Year in *Billboard* magazine and *CCM Magazine*.

Munakuy

An authentic Bolivian-Andean style Christian musical group, Munakuy, which is the Quechua word for "love," has been together for over ten years. Munakuy is an international singing group using



Munakuy

Andean folkloric instruments, such as the charango (small guitar with a sound between a banjo and a mandolin), zamponas (panpipes), pigs feet rattle, guitar, and the bombo (native drum).

Comprised of Samuel Paca Garcia, Waldimer Alverado Carmona, Pablo Fernando Patinozeizaga, Julio Andia, and David Copa, the group has recorded five albums, including *En Cristo Tengo Todo* (In Christ I Have Everything), *Mi Albanza* (My Praise), and *Padre Nuestro* (Our Father). Group members say they have been challenged to carry the Word of God through song with their unique style.

Munakuy received first place in the Bolivian National Music Festival. The group has performed in Bolivia, Brazil, and Paraguay, and is currently on a two-month concert tour in the United States.

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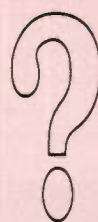
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Scripture," explains Eszej, the group's founder and music director. "I came up with a phrase for the group that said, 'You're in the company of people on the straight and narrow way. You're in Straight Company.'"

With their debut release, *So Excited, A Capella*, Eszej and group members Jeffrey Murrah, Kim Murrah, Yvette Watkins, Marc Clemons, and Tierra Watkins bring something fresh and original to a capella music. With all six singers adept at changing parts anywhere and everywhere within a song, Straight Company's voices fill all the gaps, or "dead air," sometimes found in a capella arrangements, and give their songs an uncanny instrumental as well as vocal flavor.



Straight Company

Together on a part-time basis for over ten years, the group members took the plunge into full-time ministry in the early '90s. After a lean year on the road, Straight Company had a date with destiny when it appeared at the 1992 Gospel Music Workshop of America.

Chancing to meet Benson president Jerry Park in a hotel lobby, Straight Company auditioned for him on the spot. Impressed, Park took the group's phone number and promised to be in touch. Three months later, Straight Company signed with Benson.

Just as striking as Straight Company's often explosive vocal interplay is the wealth of musical influences the group brings to the table. "We have so many different sounds and styles," says Eszej. "You'll hear some hip-hop and a little rap, reggae, r&b, '60s soul, pop, and traditional gospel. But it doesn't sound like any one of those in particular. It just all comes out sounding like Straight Company."

Ravi Zacharias

Ravi Zacharias has spoken in over 50 countries, including South

Africa, Jordan, Russia, New Zealand, and Vietnam (during the Vietnam War), and in universities such as Harvard, Princeton, and the world's largest university, Ramkhamhaeng in Bangkok, Thailand. He is well-versed in the disciplines of comparative religions, cults, and philosophies, and held the chair of professor of evangelism and contemporary thought at Alliance Theological Seminary for three and a half years.



Ravi Zacharias

Zacharias was born in India and immigrated to Canada with his family 20 years later. While pursuing a career in hotel management, he felt a definite call to the ministry. He was graduated from Ontario Bible College and received his masters of divinity from Trinity Evangelical Divinity School. Zacharias also received an honorary doctor of divinity degree from Houghton College and an honorary doctor of laws degree from Asbury College.

At the invitation of evangelist Billy Graham, he was a plenary speaker at the International Conference for Itinerant Evangelists in Amsterdam, The Netherlands, in 1983 and 1986. Zacharias completed his advanced studies at Cambridge University where he wrote his first book, *A Shattered Visage: The Real Face of Atheism*. He is listed as a distinguished lecturer with the Staley Foundation.

Zacharias is president of Ravi Zacharias International Ministries, headquartered in Atlanta, with additional offices in Toronto and India.

Monday General Session

The Cathedral Quartet

The Cathedral Quartet has become a standard of excellence for one simple reason — its music expresses the enduring hope and abiding joy that is the true legacy of inspirational music. It's little wonder then that for a quarter of a century, The Cathedrals has been a name synonymous with southern gospel music.

In 1964, when southern gospel

was just beginning to emerge as a popular art form, televangelist Rex Humbard brought together three young singers to be featured on the *Cathedral of Tomorrow*. The mainstay of the Cathedral Trio was the distinctive lead vocal of Glen Payne, a veteran of the legendary Stamps/Baxter School of Music. When Humbard decided to add a fourth member to the trio, he recruited bassist George Younce, who had previously been a part of the gospel ensemble The Weatherfords.

As a part of Humbard's outreach, the Cathedral Quartet performed regularly, both live and over the national televised services, for six years. In 1969, the Cathedral Quartet branched out on its own, but despite the national exposure with Rex Humbard, the foursome did not find its niche right away. It was then that Payne became manager of the group, bringing a close, personal concern to the handling of the members' careers.

Then in 1979, after receiving four Dove Awards, all members of the



The Cathedral Quartet

group, with the exception of Payne and Younce, decided to leave to pursue other musical directions. Payne and Younce chose to restructure the group and continue the Cathedral Quartet by seeking new members. Soon tenor Ernie Haas, baritone Scott Fowler, and pianist Roger Bennett joined the group.

The fraternity of these five men has proven to be a winning combination, bringing dozens of Number One hits to their credit, such as "Step Into The Water," "Champion of Love," and "Wedding Music." The Cathedrals have been recipients of several People's Choice Awards and Fan Awards offered by the industry's top organizations. The Southern Gospel Music Guild confirmed the over-

Continued on page 162

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ONSTAGE . . .
Continued from page 160

whelming popularity of the group through findings in its Potential Audience Survey, which found the quartet to be the favorite group of the respondents.

The Cathedrals' commitment to quality artistry has made a dual impression upon their peers within the industry. In 1989, they walked

away with both Dove Awards in the Southern Gospel Category with "Champion of Love" winning Southern Gospel Recording Song of the Year and *Goin' In Style* taking Southern Gospel Album of the Year. *Goin' In Style* also won Album of the Year from *CASHBOX* magazine. The next year, 1990, brought a repeat performance, with "I Can See The Hand" receiving the Dove Award for Southern Gospel Recording Song of the Year and *I've Just Started Living*

winning Southern Gospel Album of the Year. In 1991, they won their fifth consecutive Dove Award for Southern Gospel Album of the Year with *Climbing Higher & Higher*.

John Hagee

John Hagee is one of America's leading pastors, author of several books, a musician, and a dynamic conference speaker whose straight-forward style of preaching, laced with humor, brings refreshing biblical insight to contemporary problems.



John Hagee

Hagee also has a nationally televised program.

At the age of 17, he received Christ and surrendered to the call from God to preach the Gospel, following in the tradition of his father and grandfathers. Hagee received his bachelor's degree from North Texas State University, where he attended on a football scholarship and was a member of the Dean's List. His masters is from North Texas State University also, and he holds an honorary doctorate of letters from Oral Roberts University. His theological training was received at Southwestern Bible College where he was president of his class and sang in the Harvester Choir.

After serving as an evangelist, Hagee accepted the call in October 1966 to pioneer a new church, which became Trinity Church. The church exploded in growth and a second complete church facility was built. He served there until May 1975, when he began a new work with the 25-member church, The Church of Castle Hills. Within two years, a new sanctuary was built seating 1600, and it was packed on dedication day. The spirit of evangelism brought new converts to Christ each Sunday making it necessary to hold three services to accommodate the crowds.

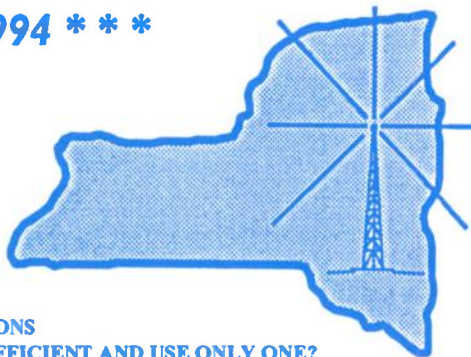
In October 1987, the 5000-seat Cornerstone Church was dedicated, and 6500 people came to hear Hagee's address. Cornerstone Church now has an active membership exceeding 10,000 with multiple services each Sunday.



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Hagee is married to Diana Castro, and they reside in San Antonio with their five children.

Oliver North

The name Oliver North is now deeply etched in the American conscience. As a central figure in world events of the past six years, North has provoked great controversy while gaining the respect of the vast majority of Americans.

Born in San Antonio, North was raised in a home where loyalty and commitment to God and country were encouraged and emphasized. This produced an early desire to serve his country as a Marine.

He earned an appointment to the United States Naval Academy, where, despite serious injuries from an automobile accident, he successfully completed his studies and was commissioned in the Marines in 1968. Within months of his graduation, 2nd Lt. North was sent to Vietnam as a rifle platoon commander.

Because of his courage and bravery, North was awarded the Silver Star, the Bronze Star with a "V" for valor, and two Purple Hearts. North recently returned to Vietnam and wrote a book on his experiences there, *One More Mission* (1993).

Following Vietnam, North served with distinction in a variety of assignments, both in the United States and abroad. In August 1981, he was ordered to the White House for duty with the National Security Council and became deputy director of Political-Military Affairs. As a result of his dedication, professionalism, and hard work, he was assigned responsibilities for some of the highest priority foreign policy efforts approved and directed by President Ronald Reagan.

North was involved in planning the liberation of Grenada from Marxist tyranny and the rescue of 804 medical students held on the island. He played a major role in organizing and supervising the operation which resulted in the capture of the terrorists and murderers who hijacked the



Oliver North

cruise ship *Achille Lauro*. He later helped plan the U.S. raid on Qaddafi's terrorist training camps in Libya — after which he was targeted for assassination by Abu Nidal, the world's most brutal terrorist.

Promoted to lieutenant colonel in 1983, North held that rank until May 1988, when he retired in order to defend himself against a special prosecutor. But Oliver North's most enduring legacy is the indispensable role he played in carrying out the President's orders to support freedom and democracy in Central America.

Today, North writes a weekly syndicated column, has a daily radio commentary, and regularly makes speaking appearances nationwide. He is the president of Freedom Alliance, a non-profit educational and charitable foundation. North is also chairman and co-founder of Guardian Technologies, a Virginia-based manufacturer of life-saving equipment for law enforcement officers. North and his wife, Betsy, live in Virginia with their four children: Tait, Stuart, Sarah, and Dornin.

All Media Breakfast

Sen. Dan Coats (R-Ind.)

Voters in the Hoosier state elected one of America's leading champions of the family, Sen.

Dan Coats, to a six-year term in the United States Senate in November 1992. Coats' work in support of family values has earned him praise from family oriented organizations. A graduate of Wheaton (Ill.) College, Coats was the National Association of Evangelicals (NAE) Layperson of the Year in 1987, cited by the NAE as "a man who faithfully serves God as a dedicated layman, and in turn, serves his country untiringly as a committed evangelical Christian."



Sen. Dan Coats

Continued on page 164

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In Washington, Coats has worked with Dr. James Dobson of Focus on the Family and the National Prayer Breakfast, an annual Washington event attended by many government and business leaders. Evangelist Billy Graham said the 1987 breakfast, of which Coats was chairman, was the most spiritually focused he had attended.

Coats strives to uphold family values in his private life as well. He has been a church elder and director of his church choir, and has also played a leading role in community activities. Included in this service has been a term as president of Big Brothers/Big Sisters of Fort Wayne, Ind., and as a board member of the Anthony Wayne Rehabilitation Center.

Before coming to the Senate, Coats was appointed by his colleagues in the House of Representatives as the Republican leader of the

Select Committee on Children, Youth, and Families. His role in defending the family continues in the Senate as Republican leader of the Labor and Human Resources Subcommittee on Children, Family, Drugs, and Alcoholism.

Coats is recognized as a leader in the Senate in the fight to increase the personal exemption to ease the tax burden on families and to bring greater fiscal accountability to Congress.

The Coats have been married 28 years and are the parents of three children and the grandparents of one child. They are members of the McLean Presbyterian Church in McLean, Va.

James Dobson

James Dobson, Ph.D., is founder and president of Focus on the Family, a non-profit organization that produces his nationally syndicated radio programs heard daily on more than 1900 broadcasting facilities in North American and on nearly 3000 facilities internationally.

He was for 14 years an associate clinical professor of pediatrics at the University of Southern California School of Medicine and served for 17 years on the attending staff of Childrens Hospital of Los Angeles in the division of child development and medical genetics. He earned a Ph.D. from the University of Southern California (1967) in the field of child development, an honorary doctor of laws from Pepperdine University (1983), an honorary doctor of humanities from Franciscan University of Steubenville, Ohio (1988), and numerous honorary doctorates of humane letters from various universities.

Dobson was chosen as Layman of the Year by the National Association of Evangelicals in 1982. He was also given the Humanitarian Award by the California State Psychological Association in 1988. He is a clinical member of the American Association for Marriage and Family Therapy.

His first book for parents and teachers, *Dare To Discipline*, has now

sold over 2 million copies and was selected as one of 50 books to be rebound and placed in the White House Library. It has now been revised, updated, and retitled, *The New Dare To Discipline*. His subsequent 11 books for the family are also best sellers: *Hide or Seek*, *What Wives Wish Their Husbands Knew About Women*, *The Strong-Willed Child*, *Preparing for Adolescence*, *Straight Talk to Men and Their Wives*, *Emotions: Can You Trust Them?*, *Dr. Dobson Answers Your Questions*, *Love Must Be Tough*, *Parenting Isn't for Cowards*, *Love for a Lifetime*, *Children at Risk*, and *When God Doesn't Make Sense*.

His film series, "Focus on the Family," has now been seen by over 70 million people. His second film series, "Turn Your Heart Toward Home," was released in January 1986 and continues in circulation internationally.

Dobson has been heavily involved in governmental activities related to the family. He served on the task force which summarized the White House Conference on the Family and received a special commendation from President Jimmy Carter in 1980. Under President Ronald Reagan, he was appointed to the National Advisory Commission to the office of Juvenile Justice and Delinquency Prevention (1982-84), and, from 1984-87, was regularly invited to the White House to consult with the President and his staff on family matters. He also served as co-chairman of the Citizens Advisory Panel for Tax Reform, in consultation with Reagan, and served as a member and later chairman of the U.S. Army's Family Initiative, 1986-88.

He was appointed to Attorney General Edwin's Meese's Commission on Pornography in 1985-86. Dobson was also appointed in the spring of 1987 to the attorney general's Advisory Board on Missing and Exploited Children, and to Secretary Otis Bowen's Panel on Teen Pregnancy Prevention within the Department of Health and Human Services. More recently, Dobson was asked to consult with President George Bush on family-related matters.

Dobson and his wife, Shirley, have two grown children and reside in Colorado.



James Dobson

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ONSTAGE . . .
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Twila Paris

Winner of the Gospel Music Association's 1993 Dove Award for Female Vocalist of the Year, Twila Paris has seen many accomplishments over the last 15 years — including 13 albums, 14 number one radio singles, and numerous accolades for songwriting and performing. Having written or co-written every song on all of her recordings, it is little wonder she is held in high esteem by both her fans and peers.



Twila Paris

Known for years as "the modern-day hymnwriter," Paris has been compared to the legendary Fanny Crosby for her powerful contributions to contemporary hymnody. Songs like "We Will Glorify," "Lamb of God," and "Faithful Men" have been recognized as significant by virtue of their inclusion in millions of hymnals in churches around the world. But her musical boundaries extend far beyond her role as a praise and worship leader in the church.

Paris' family history is replete with commitment to ministry. Her great-grandparents traveled throughout the countryside of Arkansas and Oklahoma as itinerant preachers, holding outdoor revival meetings and planting churches. As a young girl, her grandmother wrote worship songs that were printed and distributed for use at evangelistic meetings. And her father, Oren Paris, is also an accomplished musician and songwriter. (Her father runs the Youth With A Mission in Arkansas and her uncle, Loren Cunningham, founded the organization.)

This year promises to be busy for Paris. In addition to taking part in the Young Messiah Tour and performing in dozens of cities on her own *Beyond A Dream* tour, she will also serve as spokesperson for the 300-plus Parable Group Stores.

But all the activity comes on the heels of a sabbatical, which lasted

nearly a year, during which Paris and her husband, Jack Wright, took a rest from touring and recording. Keenly aware of the importance of the past in guiding the present and shaping the future, Twila Paris understands the leadership role her godly ancestors played in her own life. In today's church, she is sowing the seeds of her own legacy, for all those who have been and will be drawn closer to Christ through her leadership.

Wayne Watson

Since Wayne Watson first emerged as a songwriter and performer with the classic "Touch Of The Master's Hand," he has amassed a consistently remarkable string of accolades. Among them are five Dove Awards — 1991 Contemporary Song of the Year, "Home Free;" 1989 Male Vocalist of the Year; 1989 Song of the Year, "Friend Of A Wounded Heart;" 1988 Song of the Year, "Watercolour Ponies;" and 1988 Contemporary Album of the Year, *Watercolour Ponies* — 16 Dove Award nominations, a Grammy nomination in 1987 for Best Male Gospel Performance (for "Water-colour Ponies") and an astounding 26 top ten radio singles, 13 at number one.



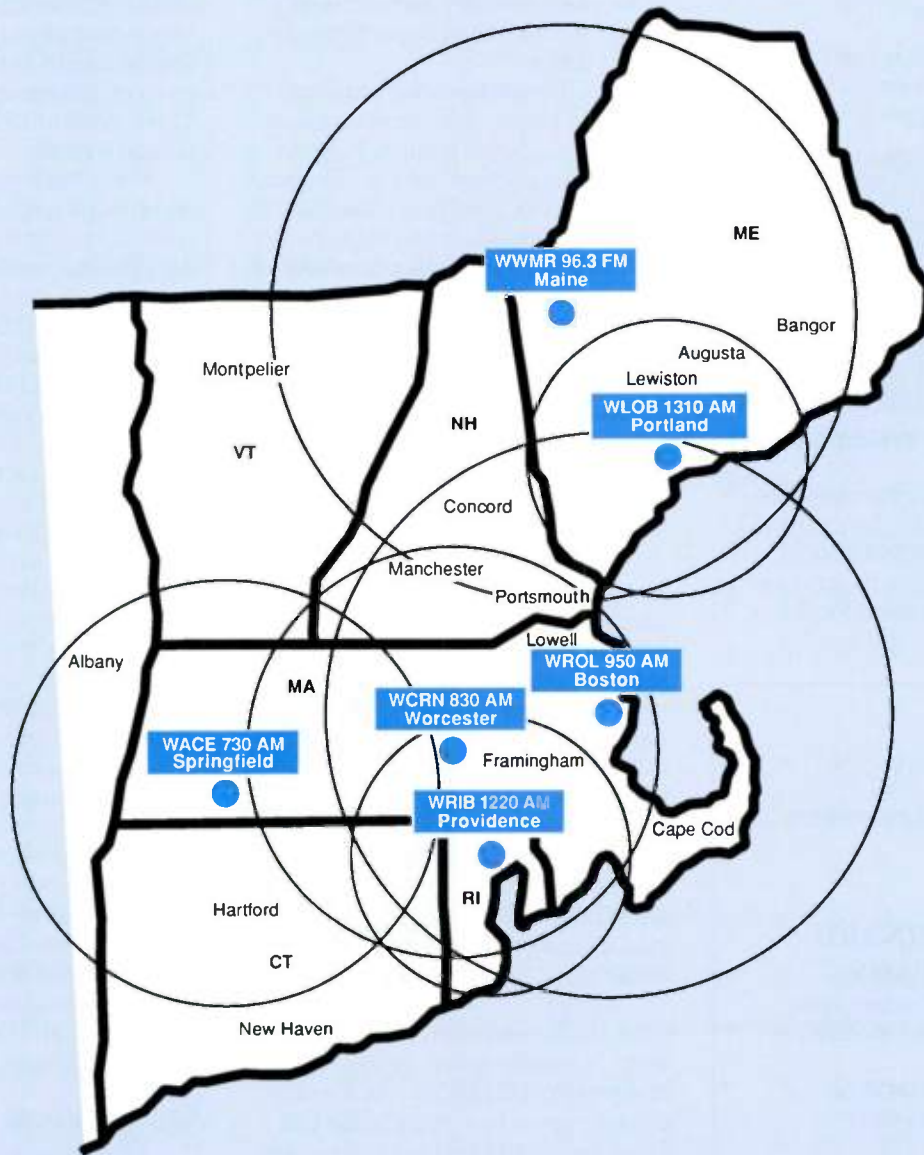
Wayne Watson

Though his focus continues to be on ministry to the church, that is an area that never gets stale, according to Watson. "There are a lot of people who don't have a clue what it means to know Christ intimately. There are so many hurting people in the pews every Sunday, faithfully devoted, substituting religious duty for intimacy. I really try to address that in a tender sort of way, and still stir people up just a bit . . . I'm just now getting free from that myself, learning by the grace of God to live more freely and not worry about what everybody thinks."

Wayne and Lynn Watson have been married since 1973 and have two teenage children, Adam and Neal.

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Status of the Nation Briefing

William Bennett

William Bennett is currently a co-director (with Jack Kemp and Jeane Kirkpatrick) of Empower America, an organization

dedicated to promoting conservative principles and ideas. He is a Distinguished Fellow in Cultural Policy Studies at the Heritage Foundation and a senior editor of *National Review* magazine.



William Bennett

Bennett has had a distinguished career. In 1981, President Ronald Reagan appointed him chairman of the National Endowment for the

Humanities; in 1985, he was named Secretary of Education; and in 1989, he accepted the post of director of the Office of National Drug Control Policy. During his decade of public service, he earned a reputation as a man of strong, reasoned convictions who spoke candidly and eloquently on some of the most important issues of our times.

Bill Bennett has achieved a rare feat — in his post-government life, he continues to have significant impact on national political debates. The most recent evidence of this is his widely praised Index of Leading Cultural Indicators, an empirical assessment of the moral, social, and behavioral condition of modern American society. His newest book, *The Book of Virtues: A Treasury of Great Moral Stories*, was released in December of last year.

Anniversary Banquet

Greg Buchanan

Greg Buchanan is a world-class harpist whose aggressive style of playing often redefines listeners' concepts of performance on the harp. His superb musician-ship combined with an enthusiastic attitude toward the Christian life make him one of the most sought-after Christian performers in America.



Greg Buchanan

At age nine, Buchanan began playing the harp. Naturally gifted, he excelled and progressed quickly. As a young man, he spent four years in the U.S. Navy Band stationed in Washington, D.C. Following his military stint, Buchanan entered the southern California music scene and experienced professional successes.

His personal life was not as successful. Having been introduced to alcohol at age 13, Buchanan's life deteriorated, thrusting him into the downward spiral of alcoholism, drugs, occultic practices, and some brushes with the law. In the fall of 1981, he left the music scene and enrolled in college to put his life back together. During his college years, a friend invited Buchanan to a Christian concert, where he commit-

ted his life to Christ.

Buchanan enjoys the privilege of being the first harpist in the world to own and play an electronic grand harp developed and handcrafted by Lyon and Healy of Chicago. This newly introduced instrument has amazing technical capabilities and was personalized according to his special needs. During concert performances, Buchanan also performs on a Celtic (Irish folk harp) and a Kinnor (David's lyre).

Greg Buchanan has performed on numerous television programs, such as *Hour of Power*, *In Touch*, and *The 700 Club*, as well as at various events, such as Gospel Music Association's (GMA) Dove Awards, Billy Graham Crusades, and the International Jazz and Pop Harpfest (1993).

He has received numerous awards for his playing — a Dove finalist for the Horizon Award (1988); a Dove finalist for Instrumental Album of the Year (1988) for *Peaceful Meditation*; a Dove Award for Recorded Music Packaging of the Year (1988) for *Peaceful Meditation*; a Dove finalist for Instrumental Album of the Year (1989) for *The Lighter Side*; and a Dove finalist for Instrumental Album of the Year (1990) for *In Concert*.

The uniqueness of his stylized playing has made him a popular choice for international workshops. He works closely with Lyon and Healy, the world's leader and innovator of harps since 1889, in this regard and has enjoyed being the international spokesman for the company.

Buchanan lives in Kansas with his wife, Becky, and three children: Matthew, Erik, and Bree.

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MARK WARD is editor of the **NRB annual Directory of Religious Media** and author of two books and more than 300 articles for national business and religious publications. To schedule Mark for an **AUTHOR INTERVIEW** on today's new media technologies and their impact on church and society, you may call him directly at NRB, (703) 330-7000.



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ONSTAGE . . .

Continued from page 168

Gary McSpadden, who passed the signal on to Steve Green, who nudged Lee Young. The four stepped to center stage as Gaither asked the audience to bear with him because he and the others were about to try something new.

The "something new" turned out to be something old, and the thunderous applause from the fans indicated they thought it was something wonderful. Borrowing a song called "First Day in Heaven," originally sung by The Statesmen in 1954, the quartet belted out some of the liveliest four-part harmony heard in years. The audience demanded an encore, but since they didn't know a second number, the men sang "First Day in Heaven" again.

Personnel of the Gaither Vocal Band has changed several times from the original four, and its list of alumni reads like a Who's Who of Contemporary Christian Music. But what began as an experiment has expanded into an up-tempo music ministry complete with coast-to-coast concert bookings, nine albums, four Grammy Awards, and over a dozen Gospel Music Association Dove Awards.

Today, the group consists of Bill Gaither, Michael English, Mark Lowry, and Terry Franklin. Gaither, who dreamed of becoming a gospel singer as a child, is the leader of the band and of the trio bearing his name. With a teaching degree in English from Anderson College (1959) and a master's in guidance from Ball State University (1961), his classroom success was immediate: former high school students still recall how quickly they'd complete assignments so time would permit Gaither to play his guitar and sing. While teaching, Gaither continued to write songs and harmonize with his brother, Danny, and his sister, Mary Ann, as they played the church supper circuit.

If a single Gaither song was responsible for catapulting him to the top of the industry, it was "He Touched Me," nominated for a Grammy in 1969. The song received international recognition when recorded by Elvis Presley and was cited that year as having more impact on the listening public than any other song in the nation. Gaither was pre-

sented with the Dove Award for Songwriter of the Year in 1969. His wife, Gloria, whom he married in 1962, also sings with him.

Recognized across the United States as the third member of the Gaither Trio and the lead singer of the Gaither Vocal Band, Michael English has also become one of the most widely anticipated newcomers to the contemporary Christian music scene. His debut solo project has already brought him a Grammy nomination and two Dove Awards. English is married to Lisa, and they live in Nashville, Tenn., with their daughter, Megan.

Mark Lowry has performed since the age of four, but it was as a teenager he seriously committed his life to be a sincere witness for Christ. Whether he tours with the Gaither Vocal Band or as a comedian, Lowry disarms audiences with his humorous stories recounting life experiences. Some have called him the Jay Leno of gospel. Lowry lives in Nashville and has speaking engagements all over the United States and Canada.

It is his sensitivity, warmth, and sincerity that audiences appreciate in Terry Franklin, the newest member and tenor for the band. Singing professionally for most of his life, he has found a place of ministry for his vocal talent, songwriting, and his love for God's children. Franklin also enjoys a dynamic singing ministry with his wife, Barbi. They live in Antioch, Tenn., with their two sons.

Johnny Hall

Johnny Hall has emerged as one of today's most versatile artists, and followers of his music ministry during the past years are accustomed to his growth in excellence. Exciting, vivacious, personable, enthusiastic are all descriptions of Johnny Hall.

Hall is dedicated to the ministry and fully recognizes his musical talent as a gift from God. A spiritual maturity has been found, and renewed determination to touch as many lives as



Johnny Hall

Continued on page 172



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possible has become a priority. His last three recordings were *Magnificent*, *Colors of Christmas*, and *Spirit of America*.

Hall graduated from the University of Michigan, where he attended on a scholarship in vocal performance and went on to graduate study. He taught voice at Olivet College in Michigan and sang professionally in concert recitals and musical dramas. Although he was climbing the ladder in the field he had chosen, he found his life empty and unfulfilled. In the fall of 1974, Hall recommitted himself and his music to God. Thus began the remarkable music ministry of Johnny Hall.

His wife, Teri, continues to provide a firm foundation on the family level. They have two sons, Adam and Aaron, and the family resides in Roswell, Ga.

Jack Kemp

On January 12, 1993, Jack Kemp announced the formation of Empower America, a public policy and advocacy organization he co-founded with William Bennett, Jeane Kirkpatrick, and Vin Weber.

Empower America is dedicated to three founding principles — expanding freedom and democratic capitalism around the world; promoting policies to expand economic growth, job creation, and entrepreneurship for our nation; and advancing social policies which empower people, not government bureaucracies.

Kemp also serves as a Distinguished Fellow at the Heritage Foundation, a Visiting Fellow at the Hoover Institute, on the board of directors of Habitat for Humanity and the Opportunities Industrialization Centers, and was most recently elected to the board of the prestigious Howard University. In addition, he has been selected as deputy chairman of the International Democratic Union, a worldwide organization of political leaders of the “center-right,” dedicated to advancing the cause of democracy, freedom, and market economics.

Prior to founding Empower

America, Kemp served for four years as Secretary of Housing and Urban Development (HUD). Two major pieces of legislation serve as the hallmarks of his tenure at HUD. The HUD Reform Act helped bring to an end the problems of waste, fraud, and abuse that plagued HUD under past administrations and the innovative HOPE initiative (Homeownership and Opportunity for People Everywhere) gives low-income families living in public and assisted housing the opportunity to manage their communities and eventually become homeowners. He was also one of the first and strongest advocates of Enterprise Zones to encourage entrepreneurship and job creation in impoverished neighborhoods.

Before his appointment to the Cabinet, Kemp represented the Buffalo, N.Y., area and western New York for nine terms in the House of Representatives, from 1971-89. He served for seven years in the Republican leadership as chairman of the House Republican Conference.

Jack Kemp came to Congress after 13 years as a professional football quarterback. He was elected captain of the San Diego Chargers from 1960-62, and of the Buffalo Bills, a team he helped lead to the American Football League (AFL) Championship in 1964 and 1965, when he was named the league’s Most Valuable Player. He also co-founded the AFL Players Association and was five times elected its president.

Kemp is married to Joanne Main and they have four children and seven grandchildren. The Kemps reside in Bethesda, Md.

Charles Swindoll

Ordained into the Gospel ministry in 1963, Charles Swindoll has developed a popular expository pulpit style characterized by a clear and accurate presentation of Scripture, with a marked emphasis on the practical application of the Bible to everyday living, making God’s

truths a reality in the lives of hurting people.

A native Texan, Swindoll’s original pursuit out of high school was directed toward the field of engineering. However, during a two-year tour of duty with the U.S. Marine Corps, he became convinced God’s real direction for his life was in the realm of Christian service through pastoring.

He entered Dallas Theological Seminary as a special student in the fall of 1959 and graduated four years later. He was honored as Clergyman of the Year in 1988 by the Religious Heritage of America, an interfaith, non-political organization dedicated to the affirmation and strengthening of Judeo-Christian principles in America’s daily life.

Serving initially with Dr. J. Dwight Pentecost in Dallas (1963-65), pastorates followed in Waltham, Mass. (1965-67), and Irving, Texas (1967-71). Since the summer of 1971, Swindoll has been senior pastor at the First Evangelical Free Church of Fullerton, Calif.

He is the president-elect of Dallas Theological Seminary, effective July 1, 1994.

Currently Swindoll’s ministry is shared internationally through an extensive cassette tape distribution and a 30-minute daily radio broadcast, *Insight for Living*, which is now being aired over 1600 times each day worldwide. He and his wife, Cynthia, appear in the Christian film *Strike the Original March*, and he is featured in the full-length Christian movie *People of Refuge*.

A growing list of his published works includes: *Flying Closer to the Flame*, *Laugh Again, For Those Who Hurt*, *Three Steps Forward, Two Steps Back*, *Growing Strong in the Seasons of Life*, *Rise and Shine*, and *Living Beyond the Daily Grind, Books I and II*. He has also written 22 booklets covering such subjects as anger, attitudes, demonism, divorce, God’s will, prayer, stress, and tongues.

Swindoll and his wife, Cynthia, were married in 1955 and have four children and six grandchildren. ^{RB}



Jack Kemp



Charles Swindoll

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NRB 94 Convention Schedule

Friday, January 28

Noon-5:00 p.m.

Exhibitor Registration & Set-up

Saturday, January 29

9:00 a.m.-5:00 p.m.

Exhibitor Registration & Set-up

9:00 a.m.-5:00 p.m.

General Registration

8:30 a.m.-Noon

Board of Directors Annual Meeting

9:30 a.m.-10:45 a.m.

IRB Seminar

Noon-2:00 p.m.

Board of Directors/Chapter Officers'
Luncheon

2:30 p.m.-5:00 p.m.

Annual Business Meeting

7:00 p.m.

Opening General Session

9:30 p.m.

Board of Directors Reception

Sunday, January 30

9:00 a.m.-6:00 p.m.

Registration

10:00 a.m.

Worship Service

1:00 p.m.-6:00 p.m.

Exhibits Open

5:00 p.m.

BNRB 20th Anniversary Program

Monday, January 31

9:00 a.m.-6:00 p.m.

Registration

10:00 a.m.-6:00 p.m.

Exhibits Open

10:15 a.m.-11:30 a.m.

Educational Sessions

Noon

International Luncheon

2:45 p.m.-4:00 p.m.

Educational Sessions

7:00 p.m.

General Session

Tuesday, February 1

7:30 a.m.

All Media Breakfast

9:00 a.m.-4:00 p.m.

Registration

10:00 a.m.-4:00 p.m.

Exhibits Open

10:15 a.m.-11:30 a.m.

Educational Sessions

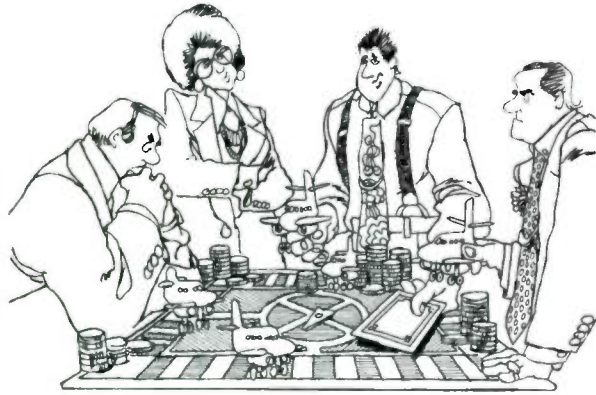
2:30 p.m.-3:30 p.m.

Status of the Nation Briefing

6:30 p.m.

Anniversary Banquet — Black Tie (optional)

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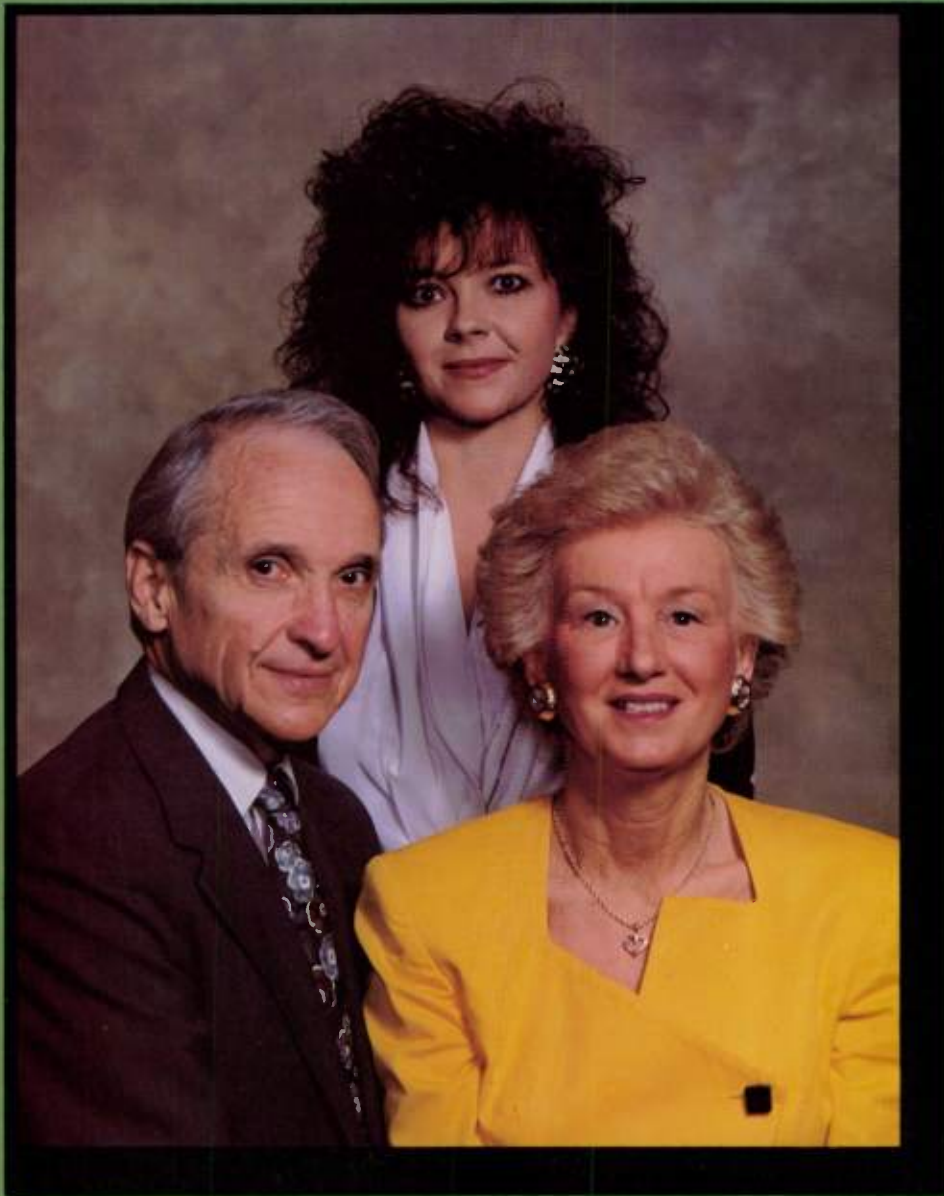
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