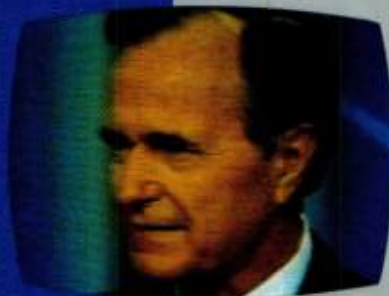
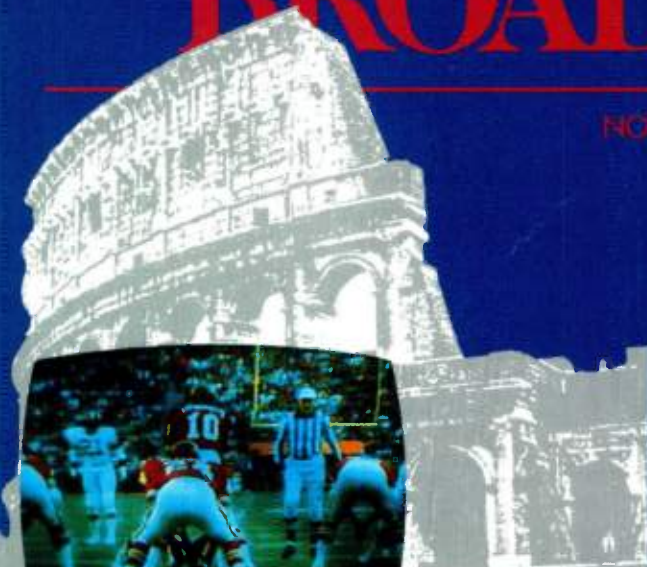


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NOVEMBER 1991





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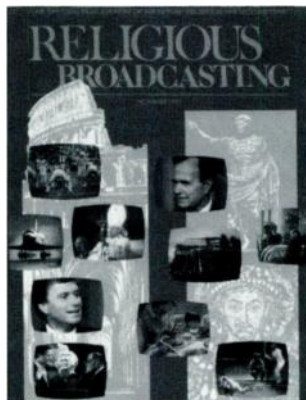
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Cover Design: Gregor T. Goethals, Rhode Island School of Design, Providence, R.I. The images shown were adapted from her designs appearing in the Winter 1991 issue of *ARTS: The Arts in Religious and Theological Studies*. Used with permission of the artist and publisher.



Television's fleeting, message-laden images have largely replaced the stable, visual images of the past in defining and communicating society's shared beliefs. Like traditional religious art, television conveys common values and symbols of authority. Amid a myriad of television images, is the *true* Christian message coming across the tube and influencing society? Should Christian broadcasters re-examine their approach? This month's issue explores questions like these, beginning on page 10.

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Television is the most pervasive presence in our lives. The average American household has its TV turned on more than eight hours per day, and most children will have spent more time watching television by the time they go to school than they will actually spend in the classroom during 12 years of education.

This would not be of concern if the content of television was moral, pro-family, or even neutral toward Christian values. But the endless parade of violence, explicit sex, alcohol and drug abuse, plus anti-Christian and anti-American programs is affecting us all.

Television is the dominant persuasive engine in most of our lives. It mesmerizes us with the promise of entertainment, then shapes our thinking in every other important aspect. Yet television, the only real mass medium left today, is the greatest gift the Lord has given to the Body of Christ to communicate the truth of the Gospel.

Christian television stations are steadily increasing in number and are now estimated at over 300, including low-power stations. Most are doing an effective job of reaching their communities. But there are major challenges facing religious television.

I recently reviewed a letter from the manager of a network TV affiliate who was wondering where all the Sunday programs had gone. He missed the *revenue*, not the ministry. The answer is that many of the same stations who sold Sunday morning time — and very profitably — attacked television ministry in the news reporting of the scandals in the late 1980s. No wonder support diminished for religious programs. They have been gored by their own ox.

Christian stations in turn have suffered because program producers do not have the funds to continue to pay substantial rates to air programs. The result has been the emergence of various barter arrangements between programmers and stations. While this is a welcomed innovation, stations still need to be forthright in telling their audiences if payment is required for air time. Non-profit stations need to be forthright in telling their audiences if payment is required for the time made available to ministry programs, not leaving the impression that gifts to the station pay for these programs.

Carriage of local Christian stations by cable is essential if stations are to survive. Cable systems have been granted a monopoly by local governments to supply programming to the local community as a fiduciary in the public interest. Because of this privileged position, they should be required to carry all local stations so as not to disenfranchise any. To be excluded from a cable system means a slow but certain decline for most Christian stations.

Having met these local requirements, the cable system should be free to import whatever stations or networks it wishes in order to attract subscribers. I believe National Religious Broadcasters should do all it can to ensure that legislation requiring local station carriage is passed by Congress. I will certainly do all I personally can to bring this about.

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

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Cable Crucial To Future Of Christian TV Broadcasters

by David Clark

Volume 23, Number 10

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READERS' FORUM

Media Feast Or Famine?

Dear Editor:

Harry Conay described the book *American Evangelicals and the Mass Media* [Religious Broadcasting, September 1991] as a "feast." I found it cynical and filled with false assumptions.

The outdated chapter on publishing attacked evangelicals for being unwilling to publish non-evangelical books. Another outdated chapter misrepresents the history of CCM [Contemporary Christian Music].

Christian radio operators will discover the chapter devoted to their medium contains accurate criticism along with sweeping generalizations incorrectly identifying the forces that have combined to create today's Christian radio.

The good points in the chapter on televangelists are overshadowed by a common but incorrect assumption that the electronic church encourages non-involvement with local churches.

Finally, the chapter on televangelists and politics focuses on the religious round table and Pat Robertson's failed presiden-

tial bid. This is old news, not entirely relevant toward analyzing the political attitudes of today's evangelicals. The chapter contains nothing on the important development of lobbying groups such as the Family Research Counsel.

The overall problem with this book shows up on the page listing the 15 writers' qualifications. All are professors at colleges. All they have done is to obtain degrees and get books published. Only two have done anything significant within the media.

As a member of the Christian media who aims at promoting broadcasts and music of integrity, I find most religious television and radio appalling. I'm sure these writers would agree. However, they have failed to provide a reasonable book on the subject because of their assumptions and prejudices.

Did Harry Conay and I read the same book?

Stephen H. Goforth
Goforth Media Inc.
Mobile, Ala.

Attracting Secular Sponsors

Dear Editor:

Thank you for the encouraging article by Ed Lubin in your September issue. I strongly agree with his perspective on attracting secular advertisers.

A recent Arbitron report listed the religious radio format as holding a 2.1 percent share of listeners 12 years old plus in the top 76 United States markets. The 2.1 percent represents a projected 3.9 million consumers.

Opportunistic marketers should be eager to reach the most untapped, efficient, and responsive audience that exists — the Christian consumer audience!

Mark J. Chermiside
MJC Promotions
New York, N.Y.

Chants, Charms, & Music

Dear Editor:

Christian rock, eh? That's akin to saying "Christian witch doctor," and of course, he would still use his methods and style — his charms, chants, and potions to attract people's attention — so he could preach the Gospel of Jesus Christ.

Sorry, but I came out from among the

rock generation by the grace of God, and it chills my blood to hear Christian rock proclaimed for the glory of God! Christian rock is a "little heaven."

Patricia Watterworth
Lansdale, Pa.

Messages With Meaning

Dear Editor:

Buried in my "To Do" file was the Jerry Rose column from your December 1989 issue. I was stirred by his closing charge: "Let's let the world know that Christ is in Christmas. . . ."

As a Christian who owns an ad agency, I serve primarily secular clients. Our auto dealership client has aired a bold spiritual message for four of the past five Decembers, heard on one Christian station and three or four top-rated secular stations in the Seattle market.

The response from stations, listeners, and customers has been very positive with the exception of one or two customers who charge us with "using" a religious event for commercial purposes.

It's not my client's purpose to display a "the Messiah slept here" sign at his Bethlehem inn. He simply wants to reflect the meaning of the season to the vast majority of the public and thereby be regarded as a caring organization that, in deference to the sanctity of Christmas, will cease to push cars in his ads for at least two or three weeks.

[Below] is a copy of the script. Perhaps this will encourage others to do the same.

"Two thousand years ago and ten thousand miles from here — an angel, a messenger sent from God Himself, appeared to some shepherds on a night unlike any other. Angels don't drop in very often, so you can imagine how shocked these men were.

"But this heavenly visitor brought a comforting word, Good News that would offer joy to all people. The news that Jesus Christ, God's own Son, had just been born in nearby Bethlehem. The angel concluded by saying, 'This is how you will know Him.' And even today it's possible for us to know Him as the Christ of Christmas, our Savior and Lord.

"Merry Christmas from. . . ."

George Toles
The Toles Company
Edmonds, Wash.

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In keeping with the television theme of this edition of *Religious Broadcasting*, this month's column focuses on the sweeping inquiry recently announced by the Federal Communications Commission (FCC) to examine the public policy implications of the rapidly changing video marketplace.

The inquiry, one of the most comprehensive studies of the American television market by the agency in decades, was prompted by the FCC's concern that its existing rules and policies may no longer be in step with current realities in the broadcasting industry.

Earlier this year, the Commission's Office of Plans and Policy (OPP) released a working paper entitled *Broadcast Television in a Multichannel Marketplace* (June 1991). The study projected that by the turn of the century the television broadcast industry will be much smaller and far less profitable. This conclusion has

If market forces indeed appear to be eroding the ability of local broadcast television stations to further these objectives, the Commission may well amend its regulatory framework to ensure that such core values continue to be served.

Accordingly, the FCC is examining, through public comment, a variety of issues affecting broadcast television. The following are among those issues being considered.

(1) Increased competition in, and fragmentation of, the video marketplace, including:

- The long-term forecast for these current trends;
- The policy implications of a continued decline in the viewing shares of broadcast television networks;
- The impact of increasing competition on local broadcast television stations;
- The extent to which Commission policies and regulations hamper the ability of television stations to compete with multichannel delivery systems.

(2) Technological advances, including:

- At what point technologies with compression capabilities will become a competitive factor in the marketplace;
- Whether any existing Commission technical, ownership, or other regulations are likely to have a negative effect on the development and widespread use of these technologies;
- Whether the combination of these ongoing technological developments, plus existing Commission regulations, have any positive or negative implications for the widespread availability of video service;
- The impact of new technologies on the diversity of programming, including the provision of locally versus nationally produced service to viewers;
- The extent to which smaller broadcast licensees will be able to participate in technological change.

(3) The growing ability of some competitors to rely on revenue from direct viewer payment instead of, or in addition to, advertising, including:

- The implications of increased specialization (sometimes know as "narrowcasting") as a competitive programming strategy for the single-channel broadcaster;
- Whether multichannel transmission



RICHARD WILEY

capability (e.g., through conventional or "wireless" cable service) is the only means to attain dual revenue streams;

- The projections for advertising revenue growth during the next decade;
- To what extent the loss of advertising revenues to competitive media services would affect a broadcast licensee's ability to provide local service;
- Whether repeal of the compulsory license for cable television and/or implementation of a scheme of retransmission consent would enable local stations to compete more effectively;
- Whether viewer payment for programming will affect the diversity of voices.

(4) The rapid increase in availability of national sources of programming, including:

- Anticipated changes in the sources and supply of video programming at the national level;
- The extent to which competition to broadcast television, particularly by cable, will change the relationships between suppliers of broadcast programming and local television broadcast stations;
- Whether new sources of supply and competition will loosen the relationship between networks and their affiliates or create pressure for a closer relationship between them.

The Commission is also asking participants to address the FCC's role, if any, in assuring that its policies and rules continue to promote diversity and broadcasting in the public interest. The multiple ownership rules are among the restrictions that the agency may revise.

Congress is watching this proceeding with interest. Federal lawmakers have

CONTINUED ON PAGE 28

FCC Responds To Changing Television Market

by Richard E. Wiley

sparked considerable debate — and no small amount of disagreement — in the industry.

OPP cited the explosive growth of competition among mass media "voices" as the driving force in today's television market. The study noted that the proliferation of alternative media outlets has led to a marked reduction in the audience shares of broadcast networks and their affiliates.

On a broader scale, the study observed that all television broadcasters — network affiliates and independent stations alike — face a significantly more competitive environment than in the past, and competition is likely to accelerate in the future.

In launching its study of the industry, the Commission predicted that the changes forecast in the OPP study will have significant implications for the nation's long-held public policy goals for broadcasting, including location, diversity, availability of service, and attention to public interest.

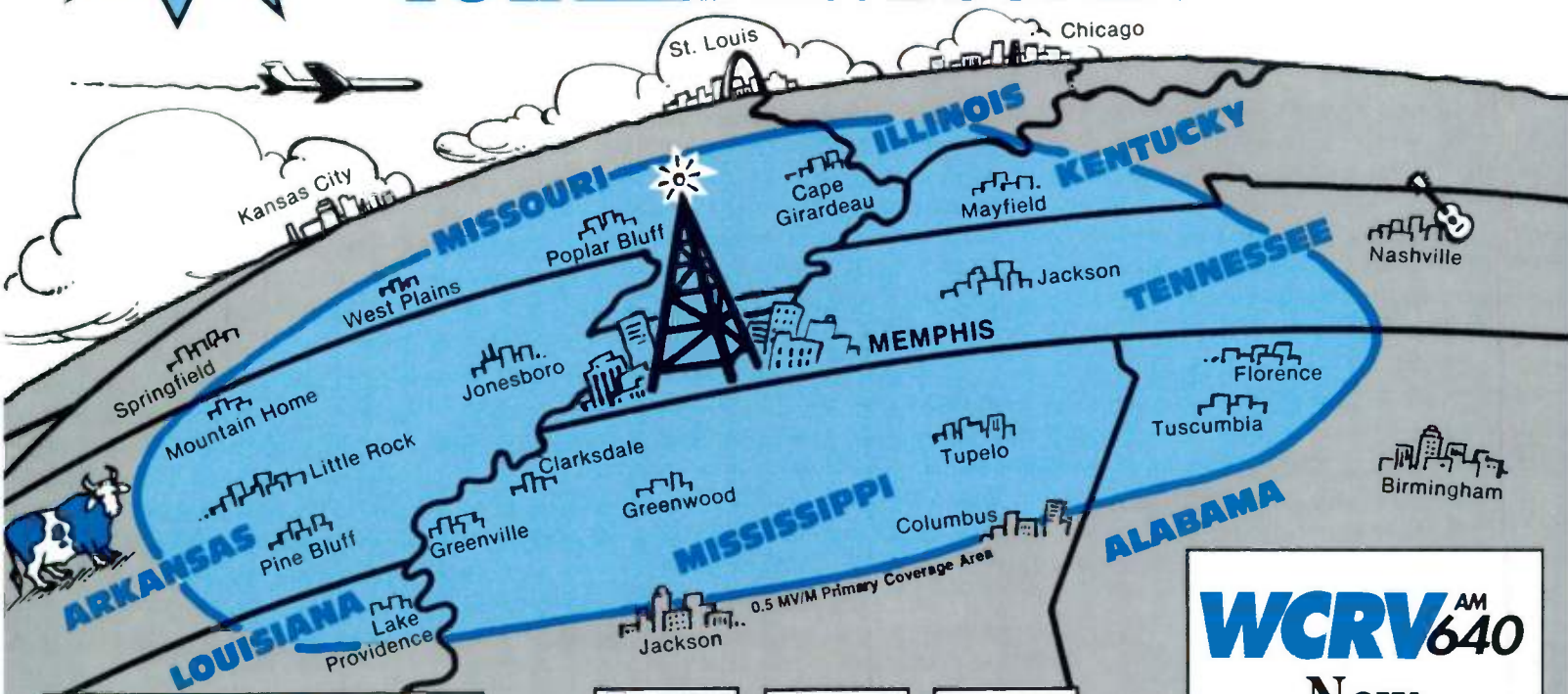
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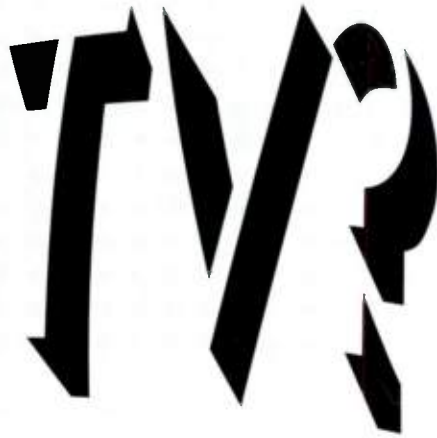


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What Is This Thing Called



by Donald J. Peterson

Several years ago, I was reminded of the universal power of television when I had the opportunity to take a bicycle trip through the southern part of China. One evening toward dusk, I decided to walk through the small, remote village where our group was staying. As I walked along the unpaved street, observing the surroundings, I suddenly noticed a familiar flickering light emanating from the open parlor of one of the tiny huts.

Walking closer, I observed between 12 and 15 villagers huddled around a television set. With faces glowing, they were mesmerized by the images on the screen. There was a certain incongruity in seeing a television set among people who lived barely above the subsistence level. Yet it opened up for them a world beyond their own.

Ever since television made its U.S. debut at the New York World's Fair in 1939, it has steadily grown to become not merely a means of personal entertainment and conveyer of news, but a dominant influence on politics, religion, and global events. The introduction of satellite transmissions in the early 1960s further assured television's place as a molder of world history.

This was illustrated in a more dramatic way than usual during the recent coup at-

tempt in the Soviet Union. Television played a key role throughout the 72-hour drama and beyond. Time and again — from the initial Tass report on Soviet President Mikhail Gorbachev's ouster to the interviews and press conferences that followed his eventual return to power — it was television that not only reported the events, but helped shape them. One wonders what would have been the outcome of the Russian Revolution had television existed in 1917? Or, what would have been the result of the coup attempt if it hadn't existed in 1991?

The recent Soviet drama demonstrated two ways in which television was used. First, the coup plotters sought to use *Soviet television* to gain control and inspire *trust* in the people. Second, it was *worldwide television coverage* that *exposed* their plan. Their pitiful plot failed in large part because Soviet centralized television broke down and because the Soviet people were able to choose who they would follow.

At that point, television's lenses became wide enough to capture the whole picture, including President Boris Yeltsin's courageous stand against the putsch and his appeals to his fellow Russians for support, as well as the videos Gorbachev made to document the truth about his health and to issue executive orders to his government.

Unlike any other medium, television is able to combine both the visual and the aural, sight and sound. Associated with this is the incredible ability that

television has to create a sense of intimacy between television personality and viewer. The religious television scandals of the 1980s, for example, showed how much audiences *trusted* certain televangelists despite the fact that most viewers probably never had any personal contact with them. Even after their wrongdoings were exposed, many remained loyal followers.

Of course none of us are exempt from the consequences of a fallen nature, and scandals can occur in any industry. And surely the scandals have made us all aware of the need for increased personal and corporate accountability. But beyond that, they should also have taught us something about the subtleties inherent in the medium of television itself.

Sometimes, going back to the basics is a good idea. Marshall McLuhan, for one, showed us how much the medium of communication shapes the content of the message. And more recent studies can lead us to a deeper understanding of the unique characteristics of television. Only after reviewing these characteristics will we be in a position to evaluate how they may affect the gospel message we present. And only then should we begin to strategize for the future. We owe that much to our organizations, our viewers and, most of all, our Lord.

This month, *Religious Broadcasting* is devoted to the subject of television. The main feature, "The Gospel According To Television," is a teleconference between three media scholars. Together they explore the relationship between the medium of television and the message of the Gospel.

What are the special concerns and challenges involved in televising the Christian message? Are we having an impact on society? Do we need to re-evaluate our methods? These are some of the questions raised. Beyond our regular departments, this issue also contains articles on the latest in technology and programming. I hope you enjoy reading it and, as always, welcome your responses.

Donald J. Peterson is the associate editor of *Religious Broadcasting* magazine.

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The Gospel According To Television



Quentin J. Schultze

A Telephone Conversation Between Three Media Critics

During the past several years, much has been written about television and its impact on society. Media critics—both those who have made it their profession to study and teach about the various forms of communication in our modern world, as well as broadcast professionals—have offered their insights, suggestions, and concerns in a host of recent books on the subject.

With this in mind, Religious Broadcasting decided to catch up with some of these authors and ask them to share their views about television in general, and about religious television in particular. Recently, Religious Broadcasting associate editor Donald J. Peterson brought together three of these media critics via teleconference.

Those participating included Thomas E. Boomershine, professor of New Testament at United Theological Seminary in Dayton, Ohio, and author of *Story Journey: An Invitation to the Gospel as Storytelling* (Abingdon); Gregor T. Goethals, professor of Art History at Rhode Island School of Design in Providence, R.I., and author of *The TV Ritual: Worship at the Video Altar and The Electronic Golden Calf: Images, Religion, and the Making of Meaning* (Cowley); and Quentin J. Schultze, professor of Communication at Calvin College in Grand Rapids, Mich., and author of *Televangelism and American Culture* (Baker), co-author of *Dancing in the Dark: Youth, Electronic Media and Popular Culture* (Eerdmans), and editor of *American Evangelicals* and the *Mass Media* (Zondervan).

Boomershine is a scholar of first-century history, founder of the Network of Biblical Storytellers, and chairman of the Bible in Ancient and Modern Media group in the Society of Biblical Literature. As such, he contributes to the discussion a much-needed biblical and historical perspective, a kind of ballast in television's sea of transient images.

Goethals' background in art history and experience as a free-lance designer enable her to provide insight into the way the "popular" arts, especially television, shape and communicate shared beliefs, a role historically performed by other visual images. She adds to the discussion a dimension seldom considered by religious broadcasters.

As a scholar in communication arts and a keen observer of religious broadcasting, Schultze provides a media criticism segment on the daily, half-hour television program Faith 20 (broadcast on WGN-TV and other major-market stations). He lectures widely and is often interviewed on radio and television. His clear understanding of both the strengths and weaknesses of the medium equips him at getting to heart of the matter.

Now, let's "listen in" . . .



Gregor T. Goethals



Thomas E. Boomershine

PETERSON: Why has television become such a dominant part of American culture?

SCHULTZE: That's a great question. Television is such an easy medium to use — effortless — it doesn't take a lot of work to watch television. We're basically lazy people. Another reason is the way it's set up in our country. It's free. I think if you make available something that's effortless and free, as well as entertaining, people will use it.

BOOMERSHINE: Looking at it from the point of view of the history of communication, it is the richest medium that has yet been developed that is available on a mass basis. It combines image and sound in a way that no previous medium has done and, its power, I think, is partly a result of that. I was just in Africa and saw television aeriels on huts in rural villages that were still illiterate and had little resources. Television makes the world available to people in a way that nothing prior to it has ever done.

GOETHALS: I'd like to pick up on what Tom and Quentin just said by emphasizing the relationship between other mass media. I was fascinated by a remark of Alexis de Toqueville, even in the 19th century, who said that in a democratic society, where the communication arts were not dominated by the aristocracy, the state, or the church, the newspaper dropped the same idea into 1000 minds at once.

Now, as Tom pointed out, this powerful medium is able to drop ideas into millions of minds at once in the free and easy way that it's done in the United States. In the past, those two groups, the state and the church, often had to choose between image and word or print, when they wished to communicate.

BOOMERSHINE: I would emphasize how much television becomes a window to the world and the way it expands people's experience of things all over the world so quickly and easily. I think that's a significant part of its power.

GOETHALS: That window on the world was demonstrated recently with what is taking place in Russia and the ability for those events to be telecast, broadcast, and printed.

SCHULTZE: One thing I would want to caution us about is that we're saying it's a window on *the* world, when it's always somebody's version of the world. On the one side, television is liberating because it can take you visually and aurally to places you may not otherwise go. On the

other hand, there's always somebody managing the stories, images, and dialogues.

One of the things about television that I think makes it very different from books is the way it creates a sense of realism in the mind of the viewer. After all, this is an image, and it's a real image, and we tend not to think about the people behind that image who are putting it together and managing it.

PETERSON: There's always an editor behind any form of media, whether it's a book, magazine, television, or radio.

BOOMERSHINE: But I'd say that's true of communication in general. What's different about television is that this editor is not visible. There is an apparent objectivity or reality that doesn't have an author's name beside it or a face that you know is telling the story. And that illusion of truthfulness, of objectivity, of detachment, is one of the dangers of the medium.

GOETHALS: Tom, don't you think you could make the case also with photography? The photo image seems to say, "I was there and this is what was happening." But we forget that the person with the camera is present, but invisible to us.

BOOMERSHINE: And the possibility of doctored photographs, such as the apparently doctored MIA photographs recently?

SCHULTZE: We approach television as a fairly passive viewing experience, perhaps better called "watching" than "viewing." It's not inherent in the medium. In other words, people *can* develop a kind of critical engagement, where they are skeptical about what they see but are also willing to learn from what they see. Or, they can approach it as if they are a mere cow watching a car go by. Most viewers are in the latter category.

BOOMERSHINE: One of reasons why television is declining in its significance is that people find that interactive video gives them a much more active role in controlling and shaping the images and sound. One of the basic issues facing television is whether it is going to offer ways of being more interactive and providing more opportunity for the viewers to shape it themselves.

GOETHALS: I think people are becoming very sensitive, or more aware of how one type of treatment has tended to dominate the commercial stations. There is hardly any programming that hasn't been affected in some way by the fragmented, almost strobe-like attention span of

MTV. And it raises a question of a very different kind of attention to images that you get with even still photography or film.

I think the fragmenting of sensibilities has meant that stories are almost dead before they get off to a three-second time span. One of the things interactive video may do is to have us understand the stories that must be retold, not simply thrown at us very quickly.

And I'm very much interested in the possibility of certain stories or events being so important that they're not just splashed on and forgotten about, but told again and responded to. That's related to one of the things, Tom, that you were getting at.

SCHULTZE: Has the remote control been good or bad? More and more people are using the remote control to find something that will immediately grab their attention, and not using it to find programs that they want to stay with for any length of time. Something like 11 percent of the population say they can watch three channels or more at once. What is your sense of that in terms of whether or not that sort of interaction is good or bad? My sense of it is that it's probably bad because it tends to make all viewing similar to viewing a rock video. Viewers want non-stop visual stimulation and change.

GOETHALS: I know our students find a kind of creativity in entertaining themselves not by looking for a good program, but by using the available channels to create their own shows within shows. It has become a game, and so they're taking the MTV approach so chaos is the name of the game. The challenge is to take 18 channels to make your own story.

BOOMERSHINE: It's deconstruction in action. It's a very practical form of deconstruction that we're doing now all the time.

GOETHALS: And it's done cynically, and knowingly, and it's a way of getting even with a sometimes monolithic view of reality.

PETERSON: What's good and bad about television today, and I don't mean television itself, but television programming?

SCHULTZE: One of the good points is the variety available. Who would have thought 20 years ago that we could have as many channels that we now have in most communities and, on top of that, the infusion of film into video. The television

CONTINUED ON PAGE 12

screen ruins a lot of theatrical films. On the other hand, there is available to a greater number of people today a broader spectrum of things, good and bad, including films. I find this enormously exciting.

The bad side of this is an increased specialization of programming to the point where it's less and less likely that two people will have any viewing experience in common to talk about. This probably further corrupts public discourse in the age of professionalism and specialization.

BOOMERSHINE: One good thing is that there are educational dimensions to the medium that further our knowledge of nature, of other cultures, and of world events. We have a level of knowledge about the world that was unthinkable prior to television. That, I think, is really a primary good.

GOETHALS: When I watch television, it is often for the news programs or the minute aspects of nature. But I'd also like to emphasize the danger of public discourse, and emphasize that we're not sufficiently attuned to what is left out, and there is no way for us to be attuned to what is left out if certain news items are simply not picked up at all in this country, or if they just appear very quickly. We should be concerned with the news stories that we don't get.

BOOMERSHINE: In my eyes, the central negative element of television is the degree by which it is controlled by corporate interests. Ownership is in the hands almost exclusively of large corporations and of the state in a kind of cooperation. In this way, television is being used in terms of its overall impact to further commercial interests.

The prominence of sex and violence to which our children are exposed to via television is really tragic. And you can see the results of that exposure in the degree to which they become involved in imitating what they see on television, getting involved in violence, in premature sexuality, with all the social consequences of those things. Those very negative things are happening in television because commercial interests have found that sex and violence will sell.

SCHULTZE: Let me ask you this, then: What sense do you make of the fact that some of the strongest critics of commercial television content are also people who are most in favor of market systems — let's say

including the New Christian Right, as it's sometimes called?

BOOMERSHINE: I think there is a contradiction here. Conservatives have failed to recognize that the myth of the market being inherently good is not true. There are ways in which the market by itself, without other values given prominence, will create a situation in which the most primitive aspects of human life will be put forward and used. Without the checks of religion and other values, the market simply won't work as a means of promoting the good and the true.

GOETHALS: Let me just sort of jump in here and say that I agree that there is a conflicting attitude about content, that is, when the new Christian Right may want to throw out the beer and the porn and that sort of thing, but I don't see any contradiction in the use of television to market ideology. I think it's a pity that it's very difficult to distinguish or define a good Christian critic of television that goes beyond just saying, "there's too much sex and too much violence."

SCHULTZE: We need a Christian critique of television that looks not just at the content, but also at the social institution of television — the values and beliefs behind its use.

BOOMERSHINE: Television is a neutral set of potentialities that are used in different cultures and in different ways. So your emphasis, Quentin, on the critique of the social institution of television is one of the major issues that faces the Church right now. There are ways in which the Church is the only institution that has the potential to create a different set of social institutions within which television could have a different role. And, at this point, I don't see the Church even addressing that possibility creatively or constructively. But if you look at the history of print, you can see that the Church's role in the shaping of the uses of print was, in the long run, positive.

GOETHALS: When churches have attempted to use the medium, they really have come up against extremely terrible situations of lacking finances or resources to compete in any way. We're talking about something that's far more complex than the older system of communication.

SCHULTZE: One way to solve this problem for religious users of television is to go to the audience for support. I have wondered whether or not audience-supported ministry will not tend to move in the same kind of commercial direction as

commercial television because they become market driven.

GOETHALS: You've both written about that. The obvious cases of great success have ended up in jail and disgrace.

PETERSON: How does television shape messages? And what implications does this have for using it as a medium to address serious topics? Obviously the Church, for one, should be concerned with addressing serious topics.

GOETHALS: I'm reminded of something that H.R. Niebuhr said. He said that the question, "What is going on?" is sort of the root question for answering serious topics or ethical issues. I would hope that the churches could make a concerted effort to try to present more windows on the world than they currently offer so that pressure could be put on institutions and that serious discussions could take place.

SCHULTZE: Is it fair to say that much religious broadcasting addresses merely the current hot button in society, particularly the buttons that will be good for fundraising. Like prayer in schools, abortion, and public funding of obscene art. We see some religious broadcasters addressing these, but very few religious broadcasters apparently have the financial freedom to do deeper analyses of what is really happening in society.

BOOMERSHINE: I think that is a symptom of the degree to which television shapes messages in relation to what will sell because of the need to use the medium to raise the funds to stay on. For Christianity the issue is the basic message of the Gospel.

Television shapes messages by the formation of an image, and at the core of the problem of the communication of the revelation of God is the problem of the Image of God. How is it that we will represent God who is invisible, who has no specific concrete image? What has tended to happen is that we have in effect put forward various human beings as signs of God. That has resulted in a kind of deification of the primary characters on television. They are seen in ways that they themselves can't manage in the long run, but also that finally are not true about the character of God.

This is one of the basic issues that needs to be addressed by religious broadcasters much more intensely than it has been to this point. That's at the core of the problem that television has in addressing religious, and specifically Christian, topics and, specifically, the topic of God: who God is, and what God is like. There's

a lot of precedent for that in the tradition of the church, where images have been used and where that has been done in ways that have been both faithful and accurate in their communication of God. But there hasn't been much attention devoted to Christian art.

SCHULTZE: I think the nature of an audience is to do exactly what you suggested, namely, focus on the personality of the person bringing the messages. For example, Walter Cronkite was the most trusted person in the United States, and almost all of the really successful television programs developed some kind of persona.

Secondarily, there's also a tendency in market-driven television, including religious television, to focus on the apparent matters of immediate concern — a tyranny of the urgent. And in one sense this is good because religion — in fact, all matters of faith — do have a kind of urgency about them. They require personal decisions, church decisions, and societal decisions. On the other hand, when you get this kind of urgency, dominating what's done on television, the longer term issues and matters of great social importance tend to drop right out of the picture. The Church in this state of urgency, dependent on the audience for support and so forth, loses its prophetic voice.

BOOMERSHINE: I would agree with that. Recognizing the way in which television as an institution shapes the Christian message means that we need, as Christians, to look very seriously at the character of our message from the perspective of an electronic media culture. We must not be satisfied with simply reintroducing the formulations of that message that were developed in an earlier age for another medium, and then putting them into television and expecting that they are going to have the same meaning.

At the core of the reason why we've gotten into this situation is that we have not, as a Christian community, engaged in a highly critical, but also constructive effort to think through what the character of the Gospel of Jesus Christ will be when conveyed faithfully in this medium. That's a task that still lies ahead of us.

PETERSON: Are religious groups, then, making good use of television? I take it from some of the remarks that have been made so far that many are not.

SCHULTZE: I want to pick up on Tom's comment earlier about appropriateness in the use of television. I want to ask him

specific questions and get Gregor's response as well. It's one that intrigues me enormously. First, is it appropriate for a body of believers to put on television in the age of television as spectacle the following: first, a prayer; second, a healing (I don't mean talking about prayer or healing, but the doing of them); and then, third, conversion? Is that good use of television? Is it effective? Is it authentic? Prophetic? What is it?

BOOMERSHINE: Let me just go down the list. For prayer, I would say that if television were used as an occasion for the viewer to pray — both to enable and provide a supportive context in which the viewer could pray as a part of a community, rather than watching someone else pray almost exclusively — there is a helpful, and potentially liberating way in which television could facilitate communication between people and God.

So, in relation to the first one, I would say, potentially, yes. In terms of present practice, largely, no, because there is a kind of deification of the person who is praying, rather than a focus on God in most of what I have observed in the present practices of prayer on television. But I don't think that is either inevitable or necessary.

In relation to healing, if there are resources given to viewers for opening themselves to the possibility of receiving help that they don't presently have, and of being given both support and biblical stories — things that they could do that would assist them, say if they're in a hospital bed and are alone and depressed, that would lift their spirits, that would give them hope and would put them in touch with aspects of the traditions about God that would help them in their spiritual crisis — that, I think, is potentially an enormously constructive use of television by Christians.

In relation to conversion, watching someone else be converted is not what I would regard as generally an appropriate use of television. But, if television were used as a way of inviting people in a free and open context, in a way that is utterly non-manipulative to change their minds, to turn around in terms of their attitude or their relationship with God, that too, I think, is a potentially valid Christian use of television.

But this requires that we think about and explore the use of television much more intentionally from within the framework of Christian practice, rather than taking our models primarily from

current television. Largely, I guess I'd say that's what hasn't been done.

GOETHALS: I think that of the three, prayer would be the most successful if it's viewed as meditation or contemplation. And yet sometimes that's even done better on commercial television. I talk to students, for example, who think they go to church by watching Charles Kuralt on Sunday morning. There is an immense popularity for many people I know in setting up a kind of meditative, thoughtful, reflective mood.

When you get to live healing, I begin to wonder how live healing relates to traditional Christian forms of communication. Or is it kind of a religious answer to the same excitement of wrestling, which people seem to enjoy today. I don't mean to be outlandish here, but what are we looking for in a live healing? I would have the same problem with conversion. Is it a kind of voyeurism? Some film makers have done beautiful films that deal not only with healing, but with the loss of life when healing doesn't take place. Those films are very, very inspiring, and I think perhaps television could do the same thing.

SCHULTZE: On the positive side, it seems to me that the kinds of programming that we don't have enough of from the religious community are drama and documentary. What most preaching and teaching shows do is simply reach people who are already primarily tuned in to those messages. It's often been said that we're "preaching to the choir." If you want to create religious programming to really reach a broad audience and keep them with the program, drama and, secondarily, documentary are the best options, though they are of course expensive. So, we're back to the problem of the social institution.

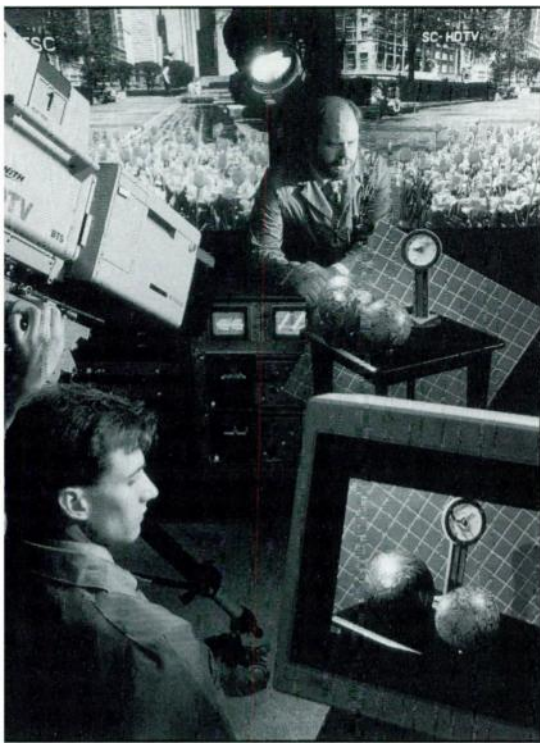
GOETHALS: That gets to Tom's own expertise in story-telling. I want to stress the difference between stories that are made for us to forget, and stories that I think the Christian community could develop that are told repeatedly.

BLOOMERSHINE: Part of my hopefulness about the transformation of this medium is, in part, the result of seeing the degree to which the Church in its early formation was able to transform the use of the development of writing. And so one of the things that I continue to be hopeful about in terms of religious groups making good use of television is

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HDTV

A Look At The Future



Researchers evaluate the High-Definition picture performance of the Zenith-AT&T "Digital Spectrum Compatible" HDTV system in Zenith's Glenview, Ill., laboratories.

by Richard E. Wiley

Imagine if you will a large, flat television receiver, shaped like a motion picture screen, perhaps hung on the wall like a painting, and capable of delivering an image of almost photographic quality.

This is the video future, the new frontier of American broadcasting and cablecasting. This is high definition television (HDTV). As such, HDTV potentially represents the greatest advance in the video medium since the advent of color in the early 1950s, an advance that could be available to the American public in this decade.

U.S. Progress

But with all of its glittering possibilities, HDTV will not come without a host of technical, economic, and social complexities. To assist in understanding and resolving these problems, and in establishing a new television transmission standard in place of the existing NTSC broadcast standard, the Federal Communications Commission (FCC) in 1987 appointed an Advisory Committee comprised of chief executives of leading broadcast, cable, program production,

and receiver manufacturing companies (a committee that I am privileged to chair).

At the time of the Committee's formation, it appeared to many that terrestrial transmission of advanced television service would be supplanted by satellite or fiber optic delivery systems, that the prevailing transmission mode would be analog, and that the United States probably would not be much of a factor.

But the Advisory Committee has served as a catalyst for important new developments in this country. As a result, broadcasting and cablecasting are now in the forefront of the FCC's plans. In fact, the agency views terrestrial transmission as the most expeditious and least expensive way to provide HDTV to the public.

Also, due to some impressive video compression breakthroughs in the last several years, the transmission mode may well be digital. As a result of such efforts, the progress in this country is being watched with admiration by the rest of the world.

Initially, some 23 advanced television service concepts were submitted to the Advisory Committee. However, due to mergers and attrition, that number is now down to six systems put forth by four different corporate groups: 1) the so-called Samoff Consortium (involving the David Samoff Laboratories, NBC, and two large European electronics companies, Thomson and Philips); 2) Zenith (the nation's last remaining manufacturer of television sets) and AT&T; 3) General Instrument (a satellite and cable manufacturing company) and the Massachusetts Institute of Technology; and 4) NHK (the Japanese broadcasting company).

Testing HDTV

To test the capabilities of the diverse systems submitted by these groups, the broadcasting industry (supported by the cable and electronics industries) has built a new, state-of-the-art laboratory outside

of Washington, D.C. After several years of planning and the development of complex test procedures by the Advisory Committee, actual testing of the first system began at the new laboratory last summer. This effort, plus subjective viewer tests performed in Canada, will consume most of the next year. Thereafter, the Advisory Committee will make recommendations to the FCC which intends to select the new TV standard in 1993.

Broadcasters generally recognize that HDTV will have twice the image resolution of NTSC television, that HDTV receivers will have a wider aspect ratio than current sets (16:9 rather than 4:3), and that they will offer multi-channel digital sound of compact disc quality. But what they don't know is the type of new equipment that will have to be purchased, where they will have to buy it, and, most importantly, how much it all will cost.

The Advisory Committee's Implementation Subcommittee — with participants drawn from all segments of the television industry — has worked methodically with various management



High-definition television system (left),



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planning tools to develop some tentative answers to these key issues.

Installing Equipment

The nature and amount of advanced television equipment required by a particular broadcast station will vary depending on the extent of planned operation. Thus, each broadcaster will have to decide how quickly and fully to make the transition to the new medium. While some aspects of HDTV operations may be phased in slowly, the Implementation Subcommittee has found that such a phased approach would be inappropriate for implementing the new technology at transmitter plants. Anything short of installing a complete HDTV transmission facility simply does not make sense.

For studio operations, however, phasing can be done rapidly, on a daily or weekly basis, for a limited amount of HDTV broadcast service. This can be followed by an intermediate level of conversion over a longer term and, finally, complete conversion throughout an even more extended period.

Evaluating The Costs

A preliminary study by the engineering division of the Public Broadcasting Service (PBS) provides some of the most definitive information about the costs involved in HDTV implementation. Not surprisingly, the PBS analysis shows that the costs associated with transmission facilities vary widely depending on the hardware changes necessary at a particular site.

For example, development facilities will be far more expensive if a new antenna tower is required. Because the FCC



current TV broadcast (right).

intends to implement HDTV, at least initially, on a two-channel simulcast basis (NTSC on one channel and HDTV on the other), broadcasters will continue their NTSC programming for many years to come. Thus, NTSC antennas cannot be simply replaced by HDTV equipment.

In the studio, the PBS study indicates that for bare-bones, pass-through operations, the most costly items will be a broadcast/routing switch, an up-converter and down-converter, HDTV precision signal monitors, a high-definition character generator and still store, and various test equipment.

For local playback capabilities, the PBS analysis estimates that VTR and color monitors will be the most expensive equipment. And, if full-bandwidth HDTV with studio production is implemented, costly equipment like wide-band VTRs and special cameras will be required.

The PBS estimates — which can run into the millions — are prefaced by suggestions that these “investments can be made over a many year period,” and as “time goes on, the technology of manufacturing and equipment itself will improve and the costs will go down.”

PBS also states that its cost estimates generally refer to wide bandwidth and major studio production equipment. Also, as the HDTV industry develops, low-cost, limited bandwidth equipment will be produced for local broadcast stations. Nevertheless, the dollar figures involved will be substantial for all television operators.

Retraining Staff

Personnel expertise will also be a problem for broadcasters in the HDTV world of tomorrow. Stations in general — and networks and production houses as well — do not have large numbers of design engineers on their staffs. Yet, the conversions to HDTV operations will require the complete redesign and reconstruction of major portions of facilities.

This is not to say that all stations need to hire or train design engineers. Instead, the Implementation Subcommittee is now exploring whether skilled design personnel can be reassigned temporarily from one station to another, whether implementation of stations can be staggered to accommodate personnel limitations, and whether outside consultants and vendor support are available for this task.

As far as station operations go, existing personnel will need training on any new equipment installed. The amount of



The HDTV system will allow broadcasters to use currently unavailable TV channels for HDTV transmissions without causing interference. Above, Wayne Luplow, Zenith's division vice president of advanced TV systems research and development (standing), and Richard Citta, manager of electronic systems R&D, evaluate the low-power, interference-free system at Zenith's research center in Glenview, Ill.

such education, however, will depend on many factors, not the least of which is how sophisticated the particular broadcaster's equipment is. Vendors will likely provide some, if not all, of this training.

Making The Transition

If the Commission does select a new advanced television standard in 1993 as planned, equipment built to this standard probably will not become available until mid-1994, and network pass-through operations may be expected perhaps in mid-1995. Thus, even the most basic HDTV operations are still a number of years down the road.

Given the substantial costs and uncertainties associated with HDTV, there may not be sufficient benefits to Christian broadcasters to warrant immediate implementation. Obviously the initial audience will be limited since there will be only a relatively small number of viewers

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Is NAB Shunning LPTV?

An Interview With John Kompas

Executive Director, Community Broadcasters of America



John Kompas

by Donald J. Peterson

What is the current status of low-power television (LPTV)?

LPTV currently has 1050 licensed stations and an additional 1429 outstanding construction permits (CPs). Neither of those two numbers include the 1250 new applications that came in during the window that occurred at the end of April to the beginning of May. That window has already produced over 700 new construction permits in addition to the 1429 existing CPs.

The status as far as the industry itself is concerned is that we see it growing at an average rate of 16 new stations signing on per month, and that is an average that has been holding solid now for almost three years. It translates into approximately a 25 to 27 percent per annum growth rate.

What is community broadcasting?

In order to understand what community broadcasting is, maybe it would be advantageous for us to take a look at the 1050 LPTV stations that are on the air, and explain for your readers how they vary in ways of operation. We have as an example, and I won't go into hard numbers, a couple of hundred stations operating in Alaska. They are educational relay stations that bring educational programming from Anchorage out to the smallest fishing villages along the coast of Alaska. They have two-way audio via telephone and one-way video, so it's a good interactive system.

Another way in which LPTV stations can be operated is through subscription television stations where you scramble the picture of a premium movie service, and then rent or sell the decoder to the subscriber who pays for that service. There are approximately 25 of those kinds of stations in LPTV.

There's another group of stations that we call television translators. The difference between a television translator

and a LPTV station basically comes down to the word "origination." The television translator is broadcasting simultaneously the signal of a full-power station, and therefore the translator is not originating. In LPTV that occurrence doesn't happen. The origination of the program is actually at the LPTV station.

The Federal Communications Commission (FCC) has said that if there are translators who wanted to become LPTV and have that status, they could do so by filing a letter with the FCC requesting the new status level. That has happened to approximately 100 stations. They have gotten the new LPTV status but, in effect, they are still operating and acting like translators.

The next segment we can talk about is the religious group, and that's represented in actually two different ways. The state of Alaska is the biggest network group, but the second biggest network group of LPTV stations would be the Trinity Broadcasting Network group out of Santa Ana, Calif. Paul Crouch is putting together that group. As best as I can estimate at this point, there are about 125 Trinity stations. Generally, they are picking up the signals of Trinity Broadcasting off of satellite and re-broadcasting them into various individual communities. Generally, those stations do not have a local origination arm. They're more passive as far as the area that they're serving is concerned.

The other part of the religious element that's in LPTV seems to be a group of about 75 stations that are a combination of various religious groups. We have the Catholics with perhaps four or five stations, several fundamentalist preachers who have stations, and some Jewish stations. There are literally all kinds of little, locally programmed and locally originated religious-oriented television stations. Many of them are located within the Bible Belt area of the country, but there also are quite a few in the California

area.

The other kind of operating facility for a LPTV station is the commercial independent television station. This is a station where they sell commercials on the street, do local programming and local production, and run everything from old movies to syndicated fare, like *Star Trek II*. They look exactly like the typical, over-powered station. (That's my word. I'm no longer referring to them as high-powered or full-service. I'm now calling them over-powered stations).

That word, "over-powered," really takes a little shot at the realities of the marketplace today. These big stations are indeed overreaching the most immediate market and thus wasting local ad dollars on people who will not travel for the product or service.

But now that all of that is said, let's go back to what community broadcasting is, which was your original question. The community broadcasting element of the LPTV service are those stations which are producing and airing local programming originated at the station. Now that kind of activity goes on not only in the commercial sector, but also in the religious and in the educational sector.

In the religious sector we have a very interesting station operated by a man named Jimmy Boyd out of Memphis, Tenn. What he does is broadcast gospel singing many hours a day. He has various gospel groups from the Memphis area that come in on schedule, set up, and do a performance. And it's ongoing gospel music at that station, all completely locally originated, which is the interesting part.

Is it live?

It is live as well as on tape. I believe he does do some of both. What makes it special with community broadcasters is that they look at their market, they look at the community that they are serving, and they try to actively assert themselves

as a positive force within that community, rather than being a passive provider of television programming. They are literally reaching out and trying to effect change in the system and in their communities. Those are the ones that the Community Broadcasters Association (CBA) is looking to promote, and it's those that we are talking about when we go to the Congress — both the House and the Senate — as well as the FCC. Whenever you hear CBA talking, it's those local stations we are referring to.

When you say that LPTV stations “effect change in their communities,” can you give us some examples?

Sure, I'd love to. Let me give you a couple of real quickies that come to mind. There is a community broadcast station operating in New York City. It has a transmitter located on the Empire State Building. It is a Korean station serving the Oriental population in NYC, which I'm told is something like a million people.

What the operator did was to take the United States Census, translate it into Korean, and then administer it on a step-by-step basis over his television station. The reason, he explained, for doing that was that the Korean community has an inkling to mistrust government forms and the way government interacts with people. He did this so the Korean community in NYC could get the proper representation in Congress. That's a way of effecting change.

In Milwaukee, during the last Presidential election, someone from a local talk show on a LPTV station went to the Milwaukee Election Commission and got them to loan her an electronic voting machine. She then took the voting machine to the studio and proceeded to explain in Spanish how to use it for people who, for the first time, were going to be voting in the presidential election. Again, there's all kinds of rather unique changes, or pro-active efforts by these stations to effect changes.

You certainly don't see that on the network stations.

You certainly don't. And the reason that you don't is that the network stations are designed to mass numbers and they're designed to lowest common denominator programming, wide-range programming. Another real quick example, because I don't want your readers to think this is just a situation where you see

foreign language being affected, is D. J. Everett's station in Hopkinsville, Ky. If you remember about three Christmases ago, there was a disaster in Gander, Newfoundland, where a transport plane crashed and we lost 140 service people who were coming home for Christmas. That plane was headed for Fort Campbell, Ky.

What this LPTV station did was to expand its news coverage so that the relatives of the people who were on that plane had the ability to get constant news as to who were the survivors, what was happening next — that kind of vital reporting. And those needs would never have been met any other way because the full-power stations are at least 60 miles away from Fort Campbell, so you know that they were not going to send a crew to Fort Campbell to do extended coverage.

This same station, and another station, one in Junction City, Kans., outside of Fort Riley, broadcast during their normal programming a crawl of the names of all the service people who were arriving on the next plane coming in. The station in Kentucky won the Associated Press national award for local news coverage of the Gander Story. That's what community television can do. And there are more examples than you can shake a stick at, and they're just as heart-warming.

Can community television broadcasters be members of the National Association of Broadcasters (NAB)?

For all the rhetoric that the NAB professes about the strength of its membership in local programming and how localism is the avenue that will protect broadcasting in the future — and if we are going to continue to be broadcasters, localism is indeed the calling that we have over other providers of media — it is amazing that NAB has slammed the door on community broadcasting. Essentially, they have said that the LPTV operator, whether they be a community broadcaster or a low-power operator like Trinity or Home Shopper, is not welcome.

They have granted “associate membership status” for LPTV operators but, as far as I'm concerned, that is frankly a slap in the face. It basically says, “here, you can give us 500 dollars and we'll send you our publications. Big deal! Lee Shoblom was the first president of the Community Broadcasters Association and was also a NAB director at the time.

And it was during the NAB's discussion on granting membership to LPTV stations that Lee was at the meeting. I understand the vote came very close, something like 52 percent to 48 percent.

Has NAB been exclusionary in the past to other trade groups?

Yes they have. Other trade groups have been forced to form because NAB has been exclusionary in letting these new kinds of members into the group, most notably when the FM radio broadcasters came along. They were shunned by the NAB. The reason you have a National Association of Television Programming Executives (NATPE) is because back in the early 1950s the NAB essentially said, “This is an engineering conference; the programmers should go away.”

Today it's hard to understand why they would say that but, back then, if you remember, all the programming was primarily network programming. There was little syndicated stuff, so they weren't really shutting away anybody. They were just merely protecting the networks and their affiliates again. AM Daytimers radio had the same problem. Through the years the NAB has tried to build a barricade around themselves that has always precluded expansion of broadcast membership.

Are there other trade groups that are shunning LPTV?

Generally, the answer is “no,” which is rather surprising when you think about the politics of all the trade associations. The CBA has excellent relationships with NATPE, with National Religious Broadcasters (NRB), and with Independent Television Association (INTV). The last time we were in Washington, INTV spent over an hour and a half talking about common concerns and needs. We've had excellent relationships with other groups, including National Translators Association (NTA) and Radio and Television News Directors Association (RTNDA), for stations who are doing news. Broadcast and cable management have spoken at several of our conferences. It is really weird. The one who has absolutely shunned us has been the one we would think shouldn't have — the NAB.

John, when you approached NAB about this, what reasons did they give for this.

They didn't. That's the interesting part. Rather than taking a defensive posi-

CONTINUED ON PAGE 18

tion, they essentially said, "Guess what? We voted you associate membership! Don't you want an application blank right away?"

So they didn't give reasons for relegating LPTV to associate membership?

I think the way they justify their actions is by reinterpreting the meaning of our second-class status with the FCC, rather than recognizing that we are broadcasters. We're out there providing a service to people, and the second-class status is only in terms of interference. If you take a look at the rhetoric of the NAB on localism, it doesn't make sense to be a self-protectionist association versus a true national association of broadcasters.

Do you think NAB feels threatened by LPTV?

Not so that they would ever admit it. When somebody is the king of the hill, they have a real hard time allowing anybody else to play on their hill. The NAB, at least in the television section, is made up of network affiliates and group owners. Those people could conceivably look at LPTV or at community broadcasting and see it as a further segmentation of the power that they have to control the marketplaces that they own. For that reason, and that reason alone, they would deny community broadcasters from playing on their hill. I don't know if "scared" is the right word. I think it's more arrogance on their part.

What progress has CBA made with Congress?

It has been very, very positive. When there was a House bill that was being bantered around, we were in there having our individual stations, a grass-roots network, reach out to the members of Congress. We were getting those letters in to the members of Congress and they were being invited to come to the individual stations and talk to their constituents.

It's a rather interesting market. Compare it if you would. Take a look at the size of a congressional district. They're awfully close, and that opens up a whole new kind of opportunity. Here, finally, members of Congress who had to go and buy full-power television space outside of their districts, and pay exorbitant rates in order to reach their constituents within their district, now have an alternative. Now they have a community broad-

cast station that is looking to put them on a regular basis as well as create that communications link between constituent and congressman.

It has wide implications, doesn't it?

Very wide implications. Especially when you take a look at the FCC's projection that eventually we could have 4000 LPTV stations. That's a rather significant phenomena that's growing. The same thing has happened in the Senate. The Senate race is obviously state-wide, but the Senators are very tuned-in to the importance of local broadcasting and local programming. And it's been local programming that we have constantly pushed every time we've talked to anyone in the Congress.

So, because of our efforts, community broadcast stations are included in the must-carry provision of S-12, and we are currently working with the Commerce Committee in the House. Our champion there is representative Jim Slattery from Kansas. We are working to get the same language as the Senate included in the House bill, whether that's HR 1303 or something different.

Off the Hill, Al Sikes, Chairman of the FCC, is an ex-radio broadcaster who understands the value of localism. The person who is his chief of staff, Terry Haines, came up through the LPTV branch of the FCC. The head of the mass media bureau, Roy Stewart, was the head of the video services division when LPTV was created.

The head of the video services division now is Barbara Kreisman who was the head of the LPTV branch. The LPTV branch is headed by Keith Larson, one of the original designers of the LPTV service. In other words, what I'm saying here is that all the way through the FCC you have the chain of recognition as to what LPTV is accomplishing.

We do yearly surveys in conjunction with Marquette University here in Milwaukee. And we've shared those surveys with the FCC in the past, and they're very impressed. You can hear some of the platitudes that Roy Stewart said to us at the NAB shows when he spoke on our LPTV panel. Those people are truly impressed by the way community stations are reaching out into their towns and doing the local programming service.

What future do you see for LPTV?

People watch television for two rea-

sons: either to be entertained or to be informed. When it comes to the area of information, the broadcast area that is smallest has the ability to be most relevant in terms of information for its viewers. The FCC had originally thought there was room for 4000 LPTV stations. With the number of translators out there that can turn over just by filing a request with the FCC, I believe the future may hold room for 5000 or 6000 stations.

Eventually, and I think this is really going out on a limb, maybe 20 years from now you're going to see even more targeted audiences. It's going to go from the community down to the block level. You'll have divisions of communities because it just seems to make sense.

The television medium is such a powerful medium in terms of delivery of information, and people are so video conscious. They know how to use the medium. They understand the power of those pictures. LPTV is opening up the door and giving them the opportunity to become involved in that kind of broadcast for the first time. I think the market is just going to continue to develop into smaller and smaller audiences.

We're seeing that already, in a different way, with telephones. We now have personal portable telephones that we can carry around and use to talk with others from any populated area.

That's an excellent point. You're absolutely right. It's kind of like a foreshadowing of what I'm talking about. Communication is going to continue to work down to the lowest common level, which is you and I talking to each other. Eventually, video may be able to get to that point.

Any final remarks?

I think that the only final remark that I would want to make is that communication is the most important exercise of love between two people. One person can only understand what motivates another person after they've been able to communicate with that person. Where our country is going is more and more into personalized communication, more and more into our being able to understand what motivates our neighbor. As that continues to grow, I think our country, and indeed the world, will continue to grow in light, and life, and love.

NAB Responds

In an effort to maintain impartiality on this subject, Religious Broadcasting asked the National Association of Broadcasters (NAB) in Washington, D.C., to respond to John Kompas' remarks. Henry L. Baumann, executive vice president and general counsel for NAB, elucidates his organization's position on low-power television (LPTV) in the following response:

The NAB welcomes all classes of television stations: network affiliates, independents, religious, home-shopping, and others. Our only guideline is that NAB members be full-service, full-power TV stations.

The NAB welcomes all low-power television stations (LPTVs) as associate members. Our board felt this was an appropriate step, since LPTVs are treated as a secondary service by the federal government. LPTVs also have no public service obligations; full-power broadcasters do.

These public service obligations are part of the constitutional arguments for must-carry status on U.S. cable systems. Full-membership status for LPTVs, which no doubt would mean pressure to grant must-carry status to low-power stations, would weaken these arguments.

Much as we aim to be all things to all broadcasters, NAB judged some time ago that its primary mission was to provide strong representation to the broadcast industry before Congress, the FCC, and other federal agencies. NAB's agenda and poli-

cies continue to be shaped by broadcast station managers and owners.

This helps NAB speak with one voice in Washington. For much the same reasons, other broadcast industry groups, such as NATPE, NRB, RAB, TVB, RTNDA, and the CBA were formed. These groups flourish today because they are able to pursue goals and policies that celebrate their diversity. Mr. Kompas' revisionary review of NAB's goals and motives simply ignores reality.

THE GOSPEL . . .

CONTINUED FROM PAGE 13

the potentiality for communicating the Bible on television.

SCHULTZE: Tom, when you say using each new medium to communicate the Bible, not just the Gospel, are you thinking about adapting the biblical drama to the new medium, or are you thinking about actually trying to create what some people would call a kind of video Bible?

BOOMERSHINE: Well, right now I'm working intensively on the second of those. The American Bible Society has undertaken an experimental project to see whether or not it's possible to produce translations of the Bible for an audio/video multimedia environment. I'm very hopeful about that. Only time will tell whether it's possible or not, but to this point, we have not put our minds and our money to trying.

The same would be true in relation to your first option, although that one has been explored much more extensively than the second. What I see in general is that the Church has not approached this as a matter to think about, to put our best minds to in terms of the constructive use of television.

On one hand, we've majored in criticism while, on the other hand more or less improvising things that appear to work, but not with what I would call disciplined reflection, prayer, and then sober evaluation and redoing, in order, over a period of time, to develop something that is authentic and faithful.

PETERSON: Let me ask a final question. Some media critics have gone so far as to say that television trivializes reli-

gion and is therefore an inappropriate medium for presenting it. What is your response to these critics?

SCHULTZE: I would respond to those critics by pointing out that they usually fail to distinguish between television as a technology and as a social institution. And most of the problems that they think are inherent in communicating faith through television are a problem in the way programs are produced, directed, and funded, rather than problems that are inherent in the technology.

GOETHALS: I think that they fail to understand that religion, in its broad sense, has historically been embodied in art forms over the centuries and that the religion that drives a great deal of American television is American public religion, which is sort of a giant umbrella that includes many denominations.

BOOMERSHINE: One of the ironies of this for me is the degree to which television is being used to promote the most basic and frequent form of religion in human civilization, which is various forms of pagan worship of human beings. As a scholar of the first century, I am struck by the degree to which we in American culture are reinventing the basic characteristics of pagan religion, the worship of big men and big women as gods and goddesses.

The question is whether Christianity belongs on the tube. I guess my answer is that God is finally the one who creates this technology and makes it available to people. The problem in relation to Christianity and television is that we tend to evaluate things on our old models of what worked in the past, rather than being open to the new things that God

may do now.

So I'd say that Christianity definitely belongs on the tube. But we need to find an appropriate and faithful way for the Christian church as a faith community to bear witness to the revelation of God in Christ. We have not yet found the way. I believe that it's possible and that it needs to be done because of what is presently happening in the forms of religion that are on television.

PETERSON: Any final comments?

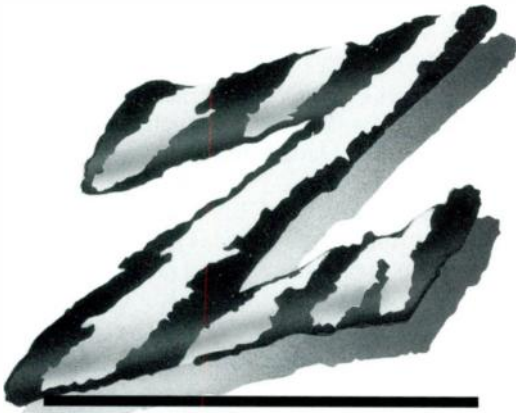
SCHULTZE: No comments. I liked Tom's ending.

GOETHALS: We need to look within our own Christian community to see where we can be faithful, and we also need to begin to use the technology creatively.

BOOMERSHINE: I guess my final comment would be that since I was 11 years old, I have loved television. I just basically love TV. I've never fully understood why, but I've just had this kind of fascination with the medium, and I've also had this fascination with God.

Yet I observe this enormous divide that exists now between the reality of who God is, and what is happening on television. Finally, I don't know how those two can come together, but I do not experience them as contradictory. And so, both my conviction and my hope is that a way will open by which those two can be brought together in a way that is true, is right, is good, is fun. I think of the Westminster Confession that says that the chief end of humanity is to love God and to enjoy God forever. I expect part of that will happen on TV.

Look out MTV! Here comes



by John E. Roos

Perhaps never before has a generation been so absorbed by music as ours. Beat and lyrics pervade streets and homes, schools and shops. The most admired people are not ministers or scientists, but rock stars, often championing dubious lifestyles. Buoyed by a colossal marketing machine, the music industry develops its stars into cultural icons.

MTV, celebrating its tenth anniversary in 1991, has dominated this process, re-writing the rules and shaping countless images and careers. Former NBC president Brandon Tartikoff capsulized its power this way: "MTV is an institution. There is a whole generation out there molded and influenced by it."

Many Christians feel impotent against this barrage. Yet concern has grown from pastors, churches, the PTA, the American Medical Association, the American Academy of Pediatrics, and a growing number of groups throughout society. But into this environment, God raised up a miracle: contemporary Christian music (CCM).

Energized by the sounds of the times, CCM is one of America's fastest growing musical genres. Festivals and concerts attract large, enthusiastic audiences. Tape and compact disc sales skyrocket. Hundreds of pastors, parents, and churches use CCM to reach this generation for the Gospel.

Yet for all these advances, CCM remains largely in the shadows. Christian record companies and musicians cry out for more exposure. Pastors and parents

ZTV

cry out for alternatives for their kids. This situation may soon change with the advent of ZTV, the first TV network dedicated to contemporary Christian music.

24 Hours-A-Day Of Christian Music

ZTV is the brainchild of David N. McQuade, musician, concert promoter, media and political consultant, and award-winning producer of TV commercials, films, recordings, and music videos. The vision for ZTV came into focus two years ago while working on several successful campaigns for U.S. congressmen.

"I saw with horror the choices that were being thrust on our youth. I thought of my own young son and considered the influences he would feel unless something was done," says McQuade.

The answer, according to McQuade, was to create an alternative. "Every time I listened to CCM artists, I knew the positive impact this music could have. An overwhelming burden grew in my heart to create a network to showcase this music," he explains.

Many questions had to be answered. Among them: Were there enough videos to make a viable network? Yes, and more are produced each year. The music and production standards are very competitive. Can the market support a full-time CCM channel? McQuade believes that the timing could not be better for such a network. CCM sales have skyrocketed and CCM artists, such as Michael W. Smith and Amy Grant, have received unprecedented national exposure.

A 1990 study by George Barna concluded that "Christian music clearly has the potential to gain the favor of the teen audience." The one restraining factor

was "its low profile." ZTV could be the vehicle to give that visibility.

Positive Widespread Response

The response has been very supportive from Christian broadcasters, musicians, record companies, and leaders. People seem to immediately grasp ZTV's importance for our youth. Musicians such as D.C. Talk, Bryan Duncan, Petra, and Steven Curtis Chapman have volunteered to do whatever they can to help. Backing has come from several U.S. senators and members of congress, as well as from national leaders such as Edwin Meese and Oliver North.

The ZTV Network recruited an outstanding advisory board, including Bill Bright, Josh McDowell, Ben Kinchlow, Chris Christian, Marlin Maddoux, Don Butler of the Gospel Music Association, Tim Landis, who directs the largest CCM festival, and E. Brandt Gustavson of National Religious Broadcasters. This board will help establish program standards as well as maintain ZTV's spiritual bearing and a close relationship with the Christian infrastructure.

Early on, Dave McQuade shared his vision with his brother, Paul, a marketing



and sales executive, who joined ZTV full-time prior to the 1991 blitz of summer Christian music festivals.

"It was a whirlwind few weeks, but the response was electrifying," says Dave McQuade. "It was thrilling to stand on the stage at Creation 91 and hear 40,000 kids screaming for ZTV. As a result, we received tens of thousands of response cards from pastors, parents, and CCM fans. More come in every day. We also are inundated with letters from people who want to work with us."

Program Availability

ZTV will be delivered via satellite to cable systems and will also be available selectively to broadcast stations. ZTV programming will help fill afternoon, early fringe, and other blocks, and many stations have already inquired about carrying it.

Although ZTV is a commercial network, it will play CCM artists exclusively and will be run by Christians with a heart for ministry. People already are asking which videos will be played, according to McQuade. "We will work with our advisors, record companies, and artists themselves to develop standards," he says, "but ultimately decisions will be made on a case-by-case basis. We will do

our best to lift up the name of Christ and promote a Christian lifestyle."

Most people want to know what the 'Z' represents. Many names were tested, but 'ZTV' was chosen because the 'Z' stands more for an attitude than anything else: zeal and zest for life. It represents what being a Christian is all about and the desire is to have ZTV embody that spirit. It also enabled the network to consider itself the last word in music television.

McQuade spent the past year seeking investors to share his vision and to commit money to make it happen. Outstanding investors accepted the challenge, while many others gave time, encouragement, and counsel.

A Home for ZTV

ZTV's management explored many options for a permanent production facility before settling on a 30-acre television and film production complex formerly owned by Nautilus. The facility is located between Orlando and Daytona Beach, Fla., and provides the resources needed to develop a worldwide showcase for contemporary Christian music.

The complex includes six studios (with more than 115,000 square feet of production space), a fully equipped re-

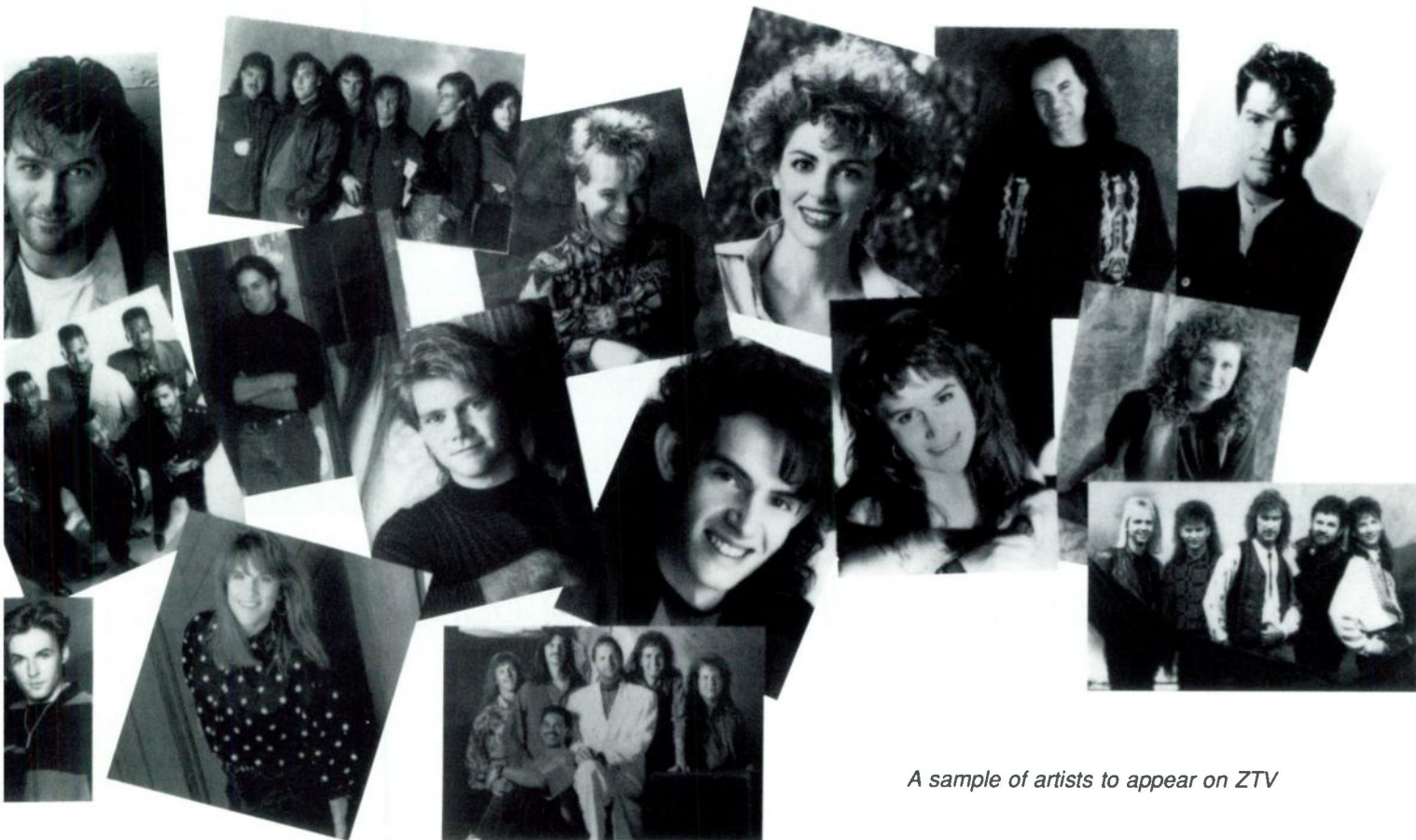
mote truck, and a full range of lighting, editing, graphics, construction, and support facilities. ZTV intends to develop a concert facility, audio and video production center, and other activities consistent with its music focus.

ZTV's management is seeking an on-going relationship with Christian schools, broadcasters, and parachurch organizations, and hopes to make the organization into a training ground for young Christians in video and audio production.

The ZTV Network is expected to be on the air by early 1992. Although there are problems to be worked out, ZTV's management is confident of success. "Our faith has been stretched," says McQuade, "but we believe that God has called us to this task. He literally has been our shield and fortress. And we are confident that He will guide us."

Religious broadcasters can help by praying for ZTV. "Christian music can be a battleground," continues McQuade. "We want to avoid that and focus our efforts on throwing out a lifeline to a generation that desperately needs to see God's Word in action through music."

John E. Roos is executive vice president of ZTV Music Television Network in New Castle, Del.



A sample of artists to appear on ZTV

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Who Will Rule The Future Of Television?

by Paul McGuire

“Are there Christian television and media professionals who are restless with merely televising church services and the “talking heads” type of programming, and who are willing to boldly expand the frontiers of Christian television? Here in the United States, God has given us a window of opportunity to change our nation. There are many dangerous and negative trends. But, there are also great signs of hope.”

As Christians, we are literally in a battle for the hearts and minds of the people in our culture. Television, film, books, and music are the strategic battlefields of our day. The stakes in this great cosmic war between the forces of good and evil are nothing less than the eternal destinies of millions of people.

As believers in a personal and living God of the universe, each of us must ask ourselves some serious questions. Do we truly take this battle and our role in it seriously? I doubt if any of us would deny that we do. But are we partnering with our Lord Jesus Christ with everything we have to accomplish this great goal of evangelizing the lost and winning people to the kingdom? Are we using our minds and resources to the highest possible degree as faithful stewards of what God has placed in our hands?

Taking A Good Hard Look

Television is the primary force in shaping the values and beliefs of our culture. “Television does not reflect our culture any more. It is our culture,” states author and NYU professor Neil Postman. As Christian television broadcasters and media professionals, we must take a good hard look at Christian television and ask ourselves what is really happening when a hardened and cynical secular society tunes in.

Are we truly changing lives, or just barraging viewers with “religion?” The answer to that question, of course, can be measured in results. As we look at our culture — over 25 million abortions in the last decade, a younger generation that has embraced the occult and the New Age, and pervasive sexual immorality even within the evangelical church — we

must go much farther in changing society through Christian television. We cannot accept the status quo, and we must change in order to become more effective in presenting Christ and biblical values to our generation.

Influencing Our Culture

I believe that we can reclaim our nation for Jesus Christ. History has shown us that a dedicated minority can steer the direction of an entire culture for good or evil. As true biblical Christians, we can change the course of Western Civilization, and thus the world, through television and film. But we must remember that we have an adversary who attempts to challenge us in the battle.

Network television, MTV, PBS, and the film industry often present brutal attacks on Judeo-Christian values in the name of entertainment. A recent case in point is the television movie *Inherit The Wind*, aired by NBC and sponsored by AT&T, which undermined the biblical account of creation, portrayed Christian ministers as “Nazis,” and championed a pro-evolution and anti-Christian world view.

Tapping Endless Possibilities

In order to win this battle we must produce television programs and films that are more artistically excellent and compelling than we have in the past. As Christians in film and television, we must be more imaginative, more artistically excellent, and have more journalistic integrity than our competition. In this regard, money, although necessary, is not the most important commodity. Imagination and vision are also key elements.

In my book, *Who Will Rule The Future?*, I wrote, “We live in a universe where we have been given the power within certain limitations to create enormous possibilities. Nowhere is this more true than in the arena of art, literature, film, and television. The possibilities of communicating through film and television the richness, majesty, and splendor of a created universe originated by a personal living God of the universe are endless and largely untapped.”

Creating Alternative Programs

As a producer of a number of feature films that have been viewed in movie theaters around the world, and one that was a bestseller at the Cannes Film Festival for the foreign distributor, I am cur-

rently raising funds for a television production entitled *Windows To The Universe*. In an entertaining and compelling manner, the production will illustrate the three primary world views held by people in our world today: (1) the materialistic/secular-humanist world view; (2) The New Age/Eastern mystical world view, and; (3) The Judeo-Christian world view.

The purpose of *Windows To The Universe* is to make people aware that they have a world view or philosophy about life, whether or not they acknowledge it, and to communicate the truth of the Gospel of Jesus Christ. Although *Windows To The Universe* will deal with terms like "world view," it will be fun and entertaining enough to reach 12-year-olds, besides those who are college-age or older.

I also think we need to develop "cutting-edge" programming. With this in mind, I am developing a Geraldo/Donohue-style program (with integrity) entitled *McGuire*. *McGuire* will deal with subjects like the New Age Movement, sex, current events, and entertainment, all from a biblical point of view and geared toward both Christians and non-Christians alike. Although it will powerfully present the Gospel of Jesus Christ, it will do so without jargon, or "Christianese."

There are many independent producers who are attempting to bring this type of programming into Christian television. We need Christian broadcasters and media professionals who are open and willing to work together to reach our generation for Christ. Finances, production facilities, and air time are necessary to bring visions like *Windows To The Universe* to reality.

Once again, although money is vitally important, imagination is the key ingredient. Bill Moyers recently conducted an interview with a Jewish filmmaker named Pierre Sauvage who directed the PBS-aired *Weapons of the Spirit*, a brilliant and sensitive portrayal of a community of European Christians who hid the Jews at great personal risk during World War II. Moyers and Sauvage talked in depth about how faith in God and the Bible equipped those people to withstand the oppression of the Nazis. This is the kind of programming that changes the hearts and minds of people.

Counteracting Humanism

PBS also aired the *Cosmos* special a number of years ago with scientist Carl Sagan. *Cosmos* powerfully presented the humanist doctrines of evolution to mil-

lions of viewers. The net result was that children, students, housewives, and ordinary men and women across the world were indoctrinated with the ideas that man is a product of evolution and that there is no God.

What are we as Christian media professionals doing to combat this? People are not going to listen to the claims of Jesus Christ if they have been indoctrinated with the "scientific evidence" against God's existence. If we are truly in a battle, where was our counter-attack to *Cosmos*? If we are not producing such alternative programs, can we truly say that we are participating in the battle?

Where are the development departments in Christian television ministries with young and visionary Christian producers who are being given the opportunity to compete with the world's humanistic and New Age message? These productions don't have to cost money. Time, imagination, and vision can make up for a lot in television.

The next ten years will determine the fate of America and the world. As Christians we must move into the major power centers of our culture as never before and transform our culture. If we do not, then there will be no culture to transform because our nation will slide into a totally humanistic state that is opposed to Christianity.

Fulfilling The Great Commission

Are there Christian television and media professionals who are restless with merely televising church services and the "talking heads" type of programming, and who are willing to boldly expand the frontiers of Christian television? Here in the United States, God has given us a window of opportunity to change our nation. There are many dangerous and negative trends. But, there are also great signs of hope.

Film and television are perhaps the two most powerful means of communication the world has ever known. They have the potential of influencing millions of people. But, in order to do that, we must use film and television to its fullest potential, a potential we must tap in the next decade if we are to fulfill the Great Commission.

Paul McGuire is the author of *Supernatural Faith in the New Age*, *Evangelizing the New Age*, and *Who Will Rule the Future?* He formerly served as executive vice president of Franky Schaeffer Productions in Hollywood, Calif.

HDTV . . .

CONTINUED FROM PAGE 15

who will have HDTV receivers.

However, HDTV cannot be dismissed as an expensive toy of the networks and large stations. Once the American public has seen this exciting new service, my own prediction is that they will want and demand it. Moreover, broadband services that compete with broadcasting, such as cable and direct broadcast satellites, undoubtedly will offer advanced television service.

Thus, on an evolutionary time scale, HDTV — and the costs associated with it — ultimately will expand to the entire broadcast industry. However, Marshall McLuhan notwithstanding, the medium of delivery has an impact on the broadcast messages to be conveyed. And, if anyone has a message to convey, it is certainly the Christian broadcaster.

Richard E. Wiley is counsel to National Religious Broadcasters and a senior partner in the law firm Wiley, Rein & Fielding. He is a former Chairman of the Federal Communications Commission.

Isaiah 52:7

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Mission New



Central Park Rally, New York, N.Y.

In what has been dubbed "the largest Christian cooperative event to take place in New Jersey," crowds filled the Brendan Byrne Arena and overflowed into the nearby Giants Stadium parking lot to hear evangelist Billy Graham during a five-day crusade in East Rutherford, N.J.

The crusade ran from September 3-7, with crowds averaging 21,200 nightly. Nearly 1800 people came forward each evening at Dr. Graham's invitation to make a commitment to Christ. The Friday night crowd of 31,000 broke the arena attendance record by 10,000 for an indoor-only event held previously by New Jersey's own Bruce Springsteen.

In anticipation of overflow crowds, 8500 chairs were set up outside in front of a 20 by 28-foot Jumbotron video screen. This became known as the Tailgate Crusade. But even the overflow needed an overflow as twice the expected audience filled every seat, sat on the ground, and watched from their cars in the parking lot.

The crusade was sponsored by more than 650 churches representing over 40 denominations. Representatives from various National Religious Broadcasters' (NRB) organizations were among the more than 20,000 volunteers actively participating in the crusade preparations.

NRB members such as Ron Hutchcraft, Crusade Executive Chair; Joseph Battaglia, Crusade Vice Chair and Publicity Chair; board member Joni Eareckson Tada; David Virkler, Tailgate Crusade Host; and board member Robert Straton of Walter Bennett Communications, were among those who donated their time to the event.

The following are some of these individuals' impressions of the crusade:



"Northern New Jersey has more people in less space than any other place in America. It is a fragmented community with no center, epidemic loneliness, devastating poverty, and empty affluence.

"Billy Graham has come at a time when our homes, our economy, and our hearts are hurting. He has been God's catalyst to unite our disconnected churches and ignite them with a demonstration of what Christ's power can do."

—Ron Hutchcraft (left, middle)
Crusade Executive Chair

"I'm always impressed with the effort our friends at BGEA make to reach disabled people at Billy Graham crusades, and the New Jersey outreach was no exception. The organizers went all out to provide sign language interpreters, special counseling materials, and access for folks in wheelchairs. It thrilled my heart to see so many disabled people receive Christ!"

—Joni Eareckson Tada (right)
Testimonial Guest



"Being decended upon by 13,600 people on Friday night was just awesome. Even during the preceeding nights, when the overflow was not necessary, the spirit was extremely high out there. A mini-revival was taking place among the Tailgate Crusade counselors.

"Considering the technology involved, those watching the crusade from the parking lot had the best seats."

—David Virkler (left)
Tailgate Crusade Host

York State

ACCOMPLISHED



"This was a day of miracles. In a city known for racial division and tension, there was total unity. In a city known for crime out of control, the police blotter was empty.

"Just think what this city could be like if everyone honored Christ as Lord. New York city could be like 'an afternoon in the park.'"

—V. Simpson Turner (right)
Chairman, Central Park Rally



On September 22, Billy Graham spoke to a crowd of 250,000 on the Great Lawn of Central Park in New York City. Mayor David Dinkins gave a special welcome to Dr. Graham from the platform, calling this gathering "the largest multi-cultural revival meeting the world has ever seen." In fact, it was the largest crowd Dr. Graham had ever addressed in North America.

Police and park officials confirmed that although this was one of the largest crowds ever assembled in Central Park, there were no arrests and no incidents reported.

In addition to Dr. Graham's message, special music was provided by Johnny and June Carter Cash, Kathie Lee Gifford, Take 6, and Sandi Patti. The Brooklyn Tabernacle Choir and The Salvation Army Band, both of which are members of National Religious Broadcasters (NRB), ministered to the crowd as well.

More than 200 registered media representatives were present at the rally, including many foreign television networks and wire services. Extensive coverage was provided by local and national media, including all Metro-New York newspapers and television stations, as well as numerous radio stations.

Among the NRB member radio stations involved in broadcasts from and the promotion of the rally were WWDJ-AM/Hackensack, N.J.; WAWZ-FM/Zarephath, N.J.; WFME-FM/Newark, N.J.; WFRS-FM/Smithtown, N.Y.; and WMCA-AM/New York, N.Y.

The rally was the culmination of the three-year Mission New York State outreach.

Photo credits: Top, Turner, Tabernacle and Media photos by Donald J. Peterson, *Religious Broadcasting* magazine. Virkler Photo by James Lutz. Remaining photos by Russ Busby, Billy Graham Evangelistic Association.

"It was a very special day for the choir. It was exciting to look out across a sea of humanity . . . to hear Billy Graham as he administered healing to a broken city . . . and to see the love of God manifested throughout the park."

—Judy Casanova
Brooklyn Tabernacle Choir (left)



"It was fantastic! Working with publicity was really a highlight. The event [rally] got more favorable press and front-page coverage in the media than any uniquely Christian event has gotten at any other time.

"It's important to note that the Crusade was not an end in itself. It has become a stepping stone in uniting people in ministry to one common goal."

—Joseph Battaglia
Rally Publicity



Billy Graham, George Bush Invited To Speak At NRB 92

PARSIPPANY, N.J. (NRB) — "Some of the most effective communicators in America will speak at [NRB 92]. The great preaching and music combined with fellowship with other broadcasters will encourage and inspire those who attend," stated National Religious Broadcasters (NRB) president David Clark.

The 49th Annual NRB Convention and Exposition (NRB 92) is set for Washington, D.C., January 25-29, and will feature an array of super seminars, workshops, speakers, and musical guests that members of the Christian broadcasting community will not want to miss.

A special Presidential Breakfast is scheduled for January 28, at which U.S. President George Bush and evangelist Billy Graham have been invited to speak. The following speakers are among those who will be ministering during NRB 92:

- **Dan Betzer** — With over 40 years of media experience, he is currently speaker for *Revivaltime*, the international radio broadcast of the Assemblies of God. Betzer, formerly an Associated Press news writer, is also an experienced pastor and church planter.
- **Richard Lee** — Lee is the speaker for *There's Hope*, a weekly television broadcast which presents Biblical principles for everyday living and reaches approximately 27 million homes. He is also senior pastor of one of America's fastest growing churches, the 7000-member Rehoboth Baptist Church in Tucker, Ga.
- **Florence Littauer** — The president and founder of Class Speakers in San Marcos, Calif., Littauer also broadcasts *Accent On Life*, a daily radio program. She is a popular author, having written 19 books in the past 13 years and makes an average of 100 television and radio guest appearances annually.
- **Horst Marquardt** — Marquardt is the Executive Director of Evangeliums-Rundfunk, the German-speaking branch of Trans World Radio. In addition to being actively involved in a number of international ministerial organizations, he is the author of four books and was a journalist in the former German Democratic Republic.
- **Adrian Rogers** — Rogers is pastor of the 18,000-member Bellevue Baptist Church in Memphis, Tenn., and has served three terms as president of the Southern Baptist Convention. He is the author of three books and speaks weekly on the syndicated television program *Love Worth Finding*.

• **Clinton Utterbach** — As founding pastor of Redeeming Love Christian Center in Nanuet, N.Y., Utterbach's ministry includes the radio outreach *Listen to Jesus*, which is heard on 31 stations nationwide. He and his wife have ministered throughout the United States, the Caribbean, and a number of foreign countries, including Germany and Canada.

For further information regarding convention and exposition events or for registration details, contact NRB 92 registrar Faye Woodward at (201) 428-5400.

HNRB Assists Latin Americans With Broadcast Ministry Efforts

VIRGINIA BEACH, Va. (NRB) — Christian television is rapidly spreading throughout Latin America. Evangelization of what were historically Catholic countries is taking place via television despite governmental skepticism and Latin American social barriers.

In response to the recent surge in religious broadcast opportunities, the Hispanic National Religious Broadcasters (HNRB) and the Christian News and Information Institute sponsored a conference for Hispanic Christian television leaders August 21-23 in Virginia Beach.

The conference, the first ever of its kind, hosted attendees from as far away as Quito, Ecuador, and provided an opportunity for broadcasters to discuss objectives for Hispanic Christian television. Strategies for continued evangelization were presented, as well as were principles for applying those strategies.

Conference attendees also strengthened networking among Hispanics by initiating a database directory of Hispanic Christian television producers, directors, production facilities, and Christian programs in Latin America and the United States.

According to Jose Reyes, executive committee member and international liaison for National Religious Broadcasters (NRB), there are currently Christian television stations broadcasting in Guatemala, Costa Rica, El Salvador, and Puerto Rico. Reyes stated that the national governments of countries in the Caribbean, and South and Central America are wary of the rise in evangelical broadcasting because of the impact it has on the status of Catholicism, the national religion of their countries.

"The Catholic Church has always been very influential in the governments

and the lives of the citizens. The people are now aware of the evangelical presence and how it is moving into the middle class, as well as the government itself. Many officials still fear offending the Catholic Church, but more and more [officials] are becoming evangelicals, so it is becoming less of a barrier," Reyes explained.

Programming for the television stations includes Bible studies, evangelistic crusades, services from local churches, magazine-type interviews, and women and children's programs. ■

PLEASE NOTE:

The event listed in the NRB 92 convention brochure in the program schedule section under Wednesday, January 29, is a Christian Heritage tour of the Capital from 9 a.m. until noon.

The other listings, including the Vice Presidential Residence Reception, the White House briefing, FCC briefings, meetings with Congressmen, and Embassy tours, are not part of the Christian Heritage tour and are not confirmed events. Rather, they are activities NRB hopes to be able to present to attendees by invitation only.

WASHINGTON WATCH CONTINUED FROM PAGE 6

generally expressed concern about the long-term health of broadcast television. However, a number of policy-makers, including Rep. Edward J. Markey (D-Mass.), chairman of the House Telecommunications Subcommittee, have indicated that they will closely examine any wholesale changes in the multiple ownership restrictions, in part because those rules are designed to foster programming diversity through decentralized ownership.

This inquiry is merely the first step in what is expected to be a multiphase re-examination of the FCC's regulation of the television industry. Heavy participation by broadcast, programming, cable, and other competitive interests was expected when comments were filed in late October.

Richard E. Wiley, a partner in the Washington, D. C., law firm of Wiley, Rein and Fielding, is a former chairman of the Federal Communications Commission and is general counsel for National Religious Broadcasters. He was assisted in the preparation of this article by John C. Hollar, an associate in the firm.

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Dr. Jerry K. Rose

Past President, National Religious Broadcasters Association



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• NATIONAL •

NRB Sends Comments To FCC In Support Of Must-Carry Rule

WASHINGTON, D.C. (NRB) — National Religious Broadcasters (NRB) has filed comments with the Federal Communications Commission (FCC) supporting the adoption of the National Association of Broadcasters' (NAB) must-carry proposal.

NAB and NRB are strongly urging the adoption of must-carry rules so consumers may be assured of long-term access to the broadcast television stations licensed to serve their communities. More specifically, NRB is concerned with the spiritual needs of the American television viewers and the fact that cable operators are refusing to carry FCC-licensed religious stations on their cable systems.

As stated in NRB's comments to the FCC, "Without must-carry rules the ability of many religious broadcasters to remain viable entities will increasingly be jeopardized. . . . Only the reimposition of [these] rules will adequately preserve both the community interests served by free-over-the-air local broadcasters and the vital service provided by religious broadcasters throughout the country."

In its must-carry proposal, NAB suggested rules that would:

- generally require cable systems to devote up to one-third of their channel capacity to the carriage of local stations in their Arbitron Area of Dominant Influence (ADI), the most common measure of a television market;
- provide that all carried signals be carried in their entirety; that required signals be carried without material alteration, be furnished to all of the cable system's subscribers, and be viewable on all sets that the cable connects to its system;
- provide that stations carried under the rules have a choice of guaranteed channel position; and
- prohibit a required signal from being dropped or repositioned during sweeps periods or without 30 days' notice.

NAB representatives expressed confidence that the carriage rules it proposed, if properly supported with the evidence available to the FCC and properly justified, would withstand constitutional challenge. The FCC will rule on the proposal in the near future.

Graham Receives Recognition For Distinguished Achievement

NEW YORK, N.Y. (NRB) — Capital Cities/ABC Inc. and its publishing subsidiary Word Inc. recently honored evangelist Billy Graham at a luncheon in New York City. The event was held to present Dr. Graham with the Lowell Thomas Award for Distinguished Achievement and to celebrate the publication of Dr. Graham's newest book *Hope for the Troubled Heart*.

The Lowell Thomas Award recognized Dr. Graham for his contributions as an evangelist, author, moral statesman, and counselor to heads of state world-wide.



Photo by Russ Busby, Billy Graham Evangelistic Association
At their headquarters in New York City, (left to right) Capital Cities/ABC chairman Thomas Murphy, ABC founder Leonard H. Goldenson, and Capital Cities/ABC president and CEO Daniel Burke present Billy Graham (second from left) with the Lowell Thomas Award for Distinguished Achievement.

The luncheon guest list was a veritable roll call of Who's Who in business, government, entertainment, and the media. The luncheon was attended by such media notables as Hugh Downs, Peter Jennings, Dan Rather, Diane Sawyer, and former Lowell Thomas Award winner Paul Harvey. Also present were New York City Mayor David Dinkins, PepsiCo Inc.'s Don Kendall, chairman and CEO of News Corporation (Fox Television) Rupert Murdoch, as well as CEOs of NBC and CBS.

IBC Feels Pinch As Networks Cut Funds For Programming

NEW YORK, N.Y. (NRB) — The Interfaith Broadcasting Commission (IBC)

has announced it will explore other avenues of support as major commercial networks curtail their financial underwriting of the IBC's mainstream religious programs.

The IBC annually presents a four-program series on two of the major networks, the *Vision & Values* series on ABC-TV and *Horizons of the Spirit* on NBC-TV. It also acts as a liaison to the *Culture and Religion* series produced by CBS-TV.

According to IBC chairperson Dave Pomeroy, several factors led to the fundraising decision. A recessionary economy and across-the-board cutbacks at the networks have resulted in dwindling

monies for production of religious documentaries within the series which appear on ABC and NBC.

Direct grants from ABC and NBC have helped to fund faith group productions on these networks since 1987. Although ABC has slightly increased its funding for the *Vision and Values* series the last few years, network officials said future support may decrease.

NBC executives have informed the IBC that the network will provide no money for this season's *Horizons of the Spirit* series, scheduled to air in the spring. However, the network has assured the IBC that it will continue to provide air time for the programs in the series.

Station To Return To Airwaves Pending Commission Approval

LANCASTER, Pa. (NRB) — At 2 p.m. on August 24, 1989, Larry Patrick, the president of Legend Communications, interrupted programming on WBYO-FM in Boyertown, Pa., to announce that after 29 years of Christian service the station would be going off the air. Financial necessity had forced the dismissal of the station's staff and had resulted in a format change.

The station remained silent for two months following the announcement. Then, under the call letters WYCL-FM, featuring secular, contemporary music, it began broadcasting to the Reading, Pa., market. Soon after the new station began operating, however, circumstances began to develop which would enable WBYO to return to the air.

The day that WBYO signed off, Paul Hollinger, owner/manager of WDAC Radio Company in Lancaster, announced on WDAC-FM the developments of its neighboring Christian station and requested prayer support for the station's staff and listeners. According to Hollinger, the response to this appeal was overwhelming.

"Hundreds of Boyertown listeners called Dave and Nedra Hendricks [WBYO founders] and the staff members who had lost their jobs, to express their grief. . . . Over and over the faithful WBYO listeners repeated that they would pray it back," Hollinger said.

Among the stockholders of Legend Communications at that time were 22 members of the Washington law firm of Wiley, Rein & Fielding. The stockholders employed Tony Rizzo, a broker for Blackburn and Company, to market the Legend-owned facility.

On June 5, 1991, just short of two years after WBYO signed off the air, Rizzo contacted Richard Crawford, president of WDAC Radio Company, and made a formal presentation of the facilities available for sale.

The arduous negotiations for the asset purchase agreement dragged on for more than three months but concluded in a signed agreement and joint application to the Federal Communications Commission (FCC) for the transfer of license on September 10.

The Boyertown station is a 50,000-watt facility which puts a Grade A city-grade signal into Reading, Allentown,

Bethlehem, Doylestown, Lansdale, and Phoenixville, cities located within eight southeastern Pennsylvania counties. The signal covers all of Philadelphia and the northwestern counties of New Jersey, a potential market of over 5 million.

WDAC Radio Company plans to return the Boyertown station to a gospel music format, featuring national Bible teachers and issue-oriented programming. There is a 30 percent overlap of the secondary signals of WDAC and WBYO, but Hollinger stated there will be a sharp contrast between the two stations' formats.

At this writing, the FCC had not yet granted the transfer from Legend to WDAC Radio Company, nor had staff been hired or new call letters approved.

INTERNATIONAL

Canadian Ministry Constructs New Broadcast Headquarters

TORONTO, Ontario (NRB) — "God is not static. [His] ways are dynamic and changing. His ideas are always new, and we must endeavor to stay on the cutting edge of what His Spirit is doing," stated David Mainse, host of the Canadian-based television program *100 Huntley Street*.

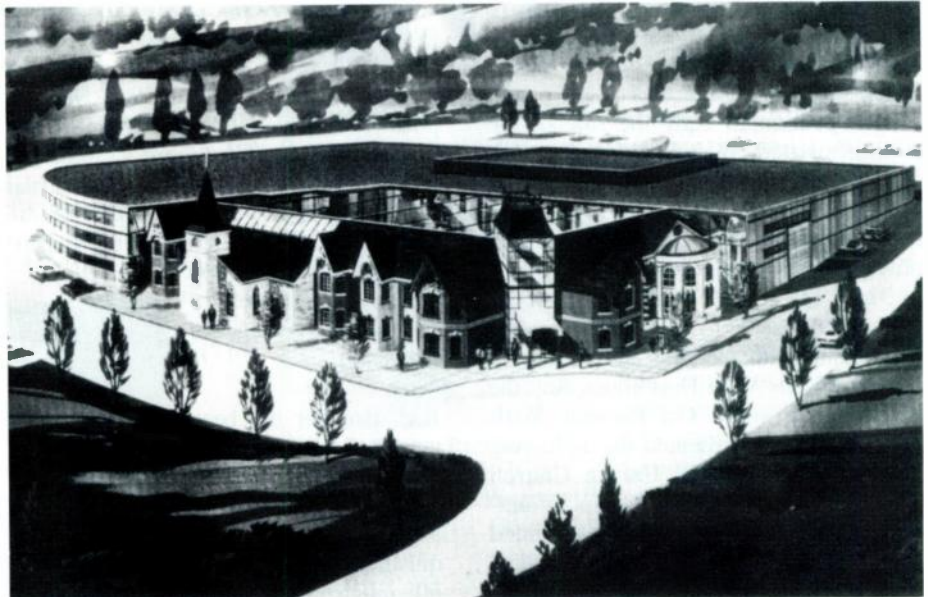
Mainse is also the founder of Crossroads Christian Communications Inc. (CCCI), the umbrella organization for a variety of media and non-media related

ministries, including *Kingdom Adventure*, the award-winning children's program seen on Canadian pay television, as well as the World Emergency Relief Fund. Mainse's comments were in reference to the new ministry headquarters, Crossroads Centre, that the organization is constructing in Burlington, Ontario.

The facility will be equipped with three studios, including audio and editing suites, and will accommodate production of existing telecasts. In addition, the facility will provide opportunities for new media outreach such as co-productions with other Christian organizations, pre-evangelistic family and children's programming intended for sale to secular networks, a new talk show for American audiences, and a television broadcast training academy.

The total cost of the facility, including construction expenditures and broadcast equipment, is projected at \$16 million — \$8 million of which has already been raised. Richard Brown, vice president of administration and finance, stated, "To date we have not committed to expenditure beyond donations received or mortgage certificates raised from our constituency."

According to CCCI officials, it is the intent of the organization to continue to raise funds through a capital campaign and through mortgage certificates as construction progresses.



Sketch courtesy of Christian Crossroads Communications

The unusual architecture of Crossroads Centre joins a 19th Century Victorian village square and a space-age metallic shell around state-of-the-art broadcast technology. The Victorian-style buildings are based on the houses across the road from CCCI's present headquarters in downtown Toronto.

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TRADE TALK CONTINUED FROM PAGE 33

recently honored at a surprise celebration commemorating his 25th anniversary in Christian music. The event was co-hosted by the Rose Heights Church of God and KVNE-FM/Tyler, Texas. The mayors of both Tyler and Holm's hometown of Lyndale declared the day "Dallas Holm Day."

Major Paul S. Kellner has been promoted to the rank of Lieutenant Colonel to be second in command of the Zimbabwe Territory of The Salvation Army. Since July 1985, the major has served as head of evangelism and adult ministries department of the USA Southern Territory. Kellner also served as producer of *Wonderful Words of Life*.

Two new members have been added this semester to the faculty of Toccoa Falls (Ga.) College's School of Communication. **Edward Welch**, B.A., University of South Carolina; completing M.M.C., has been appointed fulltime instructor of mass media and speech. **Nancy Woolnough**, B.A., John Brown University; Litt. D., Bible Institute of Los Angeles, is instructing radio workshop part time.

Under the direction of Kirk Franklin and the sponsorship of KHVN-AM/Fort Worth, Texas, **The Metroplex Young People's Mass Choir** made its debut at the Meyerson Symphony Center on October 3. The performance was part of the Paul Quinn College benefit program and also included appearances by Byron Allen, Peabo Bryson, Danny Glover, Isaac Hayes, Jesse Jackson, The Boys, Dionne Warwick, and Nancy Wilson.

WYLO-AM/Milwaukee, Wisc., recently participated in the Wisconsin State Fair by sharing a booth with the Mil-

waukee Chapter of Wisconsin Right to Life. Live daily broadcasts took place from the booth and thousands of Focus on the Family publications were distributed to fair attendees. In addition, WYLO was the welcoming station for the Sandy Patti/Steven Curtis Chapman grandstand concert which drew nearly 4000 people.

The Southern Baptist Radio and Television Commission's two networks, **American Christian Television System**

(ACTS) and **FamilyNet**, scored high marks in a recent viewer survey conducted by Arbitron. The data from Arbitron's May 1991 *Network Weekly Circulation Report* revealed that among all religious channels, ACTS ranked first in percentage of subscribing households that were actually watching.



Edward Welch



Nancy Woolnough

Peter Deyneka Jr. has been named president emeritus of the Slavic Gospel Association after serving as president for 16 years. **Donn Ziebell** has been named acting president of the ministry while an executive committee seeks a successor for Deyneka.

Revival Fires Ministries of Lakeview, Mo., has returned to a weekly television show. Hosted by Cecil and Linda Todd,

the first five programs will involve Revival Fires' campaign to provide 500,000 Bibles as reading textbooks for school children in the Soviet Union. The program is being produced in Springfield at K-DEB Studios.

This fall marks the 40th anniversary of **Bruce Dunn** and the *Grace Worship Hour*, headquartered in Peoria, Ill. Hallmarked by the weekly study, practice, and expository teaching of scripture, the program highlighted its four-decade milestone with special programming throughout the month of September.

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Waterloo

KNWS 102 FM ★ 4880 Texas St. Waterloo IA 50702. 319-296-1975; MARKET: Waterloo. Cedar Falls. Cedar Rapids; OWNER: Northwestern College; PRES: Dr Donald Erickson; GEN MGR: Jeff Seeley; CHIEF ENG: Dave Dobes; CLASS: Non-commercial 100 kw, paid/sustaining prgrms; NETWORK: Skylight Satellite Net, UPI News; HRS of OPER: 24; FORMAT: religious fulltime

Gainesville

WJLF FM. 2925 NW 39th Ave. Gainesville FL 32605. 904-374-4941; MARKET: Alakus County; OWNER: Alakus Public Radio Inc; PRES: A L Lastiner; TREAS: R J Hadsock; GEN MGR: A L Lastiner; OFFICE MGR: Sue Mackey; CHIEF ENG: Teorge Perdue; CLASS: Educational; NETWORK: USA; AUDIENCE PROFILE: 18-35; HRS of OPER: 24; FORMAT: religious 14 hrs, contemp Christian radio, adult contemp

Ashland

WTSF-TV Channel 61 ★. PO Box 2400 Ashland KY 41101. 606-329-2700; OWNER: Tri-State Family Bestg; GEN MGR: Claude H Messinger; PROG DIR: Anne Bledsoe; CHIEF ENG: Grey Payton; PROD MGR: Randy Fleming; CLASS: 1,760, 000 kw; FORMAT: religious fulltime

Control Technology Inc. 2950 SW 2nd Ave. Ft Lauderdale, FL 33315. 305-761-1106, FAX 305-764-3298; James C Woodworth, pres; Carola U Woodworth, vp; Allen Range, sls mgr; Jackie Robson, sec; Full line broadcast distributor, specializing in MCI tape equipment & automation

Sparrow Records. 9255 Deering Ave. Chatsworth, CA 91311. 818-709-6900, FAX 818-341-5414; Billy Ray Hearn, pres; Bill Hearn, sr vp/mktg; Rick Home, sr vp/fin; Records, cassettes, videor for promotion, sale and rental; complete administration of BMI, ASCAP and SESAC catalogs

Horizon Christian Fellowship ★. PO Box 17380, San Diego CA 92117. 619-277-4900; Mike Macdonald, HOST; Sanford Krause, prod; Terry Frost, anncr; Oasis Int'l Communications, rep; *Horizon Ministry: 30 min. daily; Bible teaching, preaching, talk/teaching; Audience: gen Christian, non Christian; paid time, public service*

Evangelism Fellowship, Inc. PO Box 348, Warrenton, MO 63383. 314-456-4321; Reese Kauffman, PRES; Steve Bates, vp/services; Dwight Racke, prod eng; *Here's How: 15 min weekly; teacher training; Audience: Christian, children's workers; paid time, public service*



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THE BOOK SHELF

Simple Faith — A Life Worth Living

by Charles R. Swindoll
Word

Reviewed by Harry Conay

Simple Faith, by Charles R. Swindoll, follows his earlier book entitled *The Grace Awakening* in which the prolific author explained God's offer of free grace to believers and the resulting sense of freedom from legalism and man-made prohibitions. Now he shares his insights about what to do with that grace by relating how one should live in freedom and simplicity; hence the subtitle: *A Life Worth Living*.

"In a busy, angry, complicated world like ours," Swindoll writes, "I know of no greater need than an authentic display of simple faith. Surrounded by a jumble of activities being carried out by exhausted, joyless people — many of them claiming to be Christians — the presence of a life that demonstrates love and extends grace, representing compassion, humility, and mercy is long overdue."

Quite logically, Swindoll advocates clear, forceful, uncluttered communication based on discernment, simplicity, logic, and honesty. He speaks against hypocrisy, showiness, verbosity, and

emotional exhortations in prayer, in fasting, in giving, as well as in worship and daily life. He urges us to be tolerant, loving, merciful, sharing, and sincere in our relationships with others.

Stressing the need for radical transformation in thought and deed (based upon complete trust in God rather than our own merits), he reminds us that "true believers ultimately do more than believe . . . they demonstrate a life of obedience as their faith is lived out on a day-to-day basis." The emphasis throughout is on personal application.

Admittedly, some impatient readers might prefer a more succinct treatment on the topic of grace such as *Transforming Grace* by Jerry Bridges or *Our Sufficiency in Christ* by John MacArthur. Each of these recent volumes covers much of the same territory as Swindoll's two volumes but with less practical advice and anecdotal detail.

Therein, however, lies the character and charm of Swindoll's present work. All the homespun anecdotes, familiar truths that one has come to expect in a book by "Chuck" Swindoll are present, and regular fans will not be disappointed.

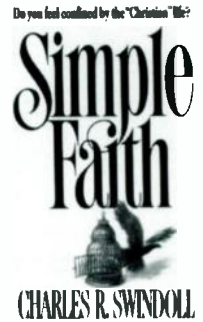
Three quibbles, however, should be noted. *First*, I think Swindoll is unduly

harsh in his criticism of "organized religion" (such as when he warns of "the tyranny of pressure and frustration brought on by the never-ending demands of organized religion"). *Second*, the book has a tendency toward loquaciousness that may seem a bit incongruous in light of its plea for simplicity.

Third, I feel that Swindoll fails to adequately explain that some components of a supernatural faith transcend simplicity (that they may even remain a mystery since a sovereign God does not choose to reveal everything to man this side of heaven); such complexity does not render them somehow invalid or suspect as this book might seem to imply.

These criticisms aside, there is much in *Simple Faith* that needs to be said and it will undoubtedly be popularly received.

Harry Conay, an educational media specialist, lives in West Orange, N.J.



Interview Insights

by Jonathan Petersen

Several dates in November highlight reading and the importance of literacy: Nov. 1 – National Author's Day; Nov. 3-10 – National Religious Books Week; Nov. 11 – National Children's Book Week; Nov. 13 – National Young Reader's Day; Nov. 24 – National Bible Sunday; and Nov. 24-Dec. 1 – National Bible Week. You can take advantage of these events to reinforce the role reading should play in your listeners' and viewers' lives.

The following are suggested resources to assist you in establishing a book department at your station. Select those that will best help you in offering your audience information that will change their lives.

Subscribe to *Bookstore Journal*, the Christian Booksellers Association's offi-

cial magazine (P.O. Box 200, Colorado Springs, CO 80901). A similar publication is *Christian Reading* (600 Rinehart Rd., Lake Mary, FL 32746). Both will keep you abreast of current happenings in the Christian publishing trade and the new books being published.

Subscribe to *Publishers Weekly*, the secular publishing industry's official periodical (249 West 17th St., New York, NY 10011). To make a complete impact on your listeners/viewers' reading habits, highlight secular as well as Christian books in your reviewing schedule.

Purchase the annual *Literary Market Place* (LMP), the Directory of American Book Publishing (R.R. Bowker Co., 249 West 17th St., New York, NY 10011). It is publishing what *The Directory of Religious Broadcasting and Broadcast*

Yearbook are to broadcasting.

Write to the publicity departments at both religious and secular publishing houses to be put on their mailing lists. Tell them you are organizing a book review/author interview program and want to be informed of new releases as they come out. When they send you their current catalogs, keep these in an accessible location to help you choose books to review.

Some houses will begin sending you books on a regular basis, others will send news releases to which you must respond if you want to review the specific books. Publishing houses are eager to work with you.

Organize a phone file of publishing house telephone numbers and the contact people at each one. Call them regularly

The Electronic Golden Calf: Images, Religion, and the Making of Meaning

by **Gregor T. Goethals**

Cowley Publications

Reviewed by *Donald J. Peterson*

In centuries past, state and ecclesiastical authorities used to convey social realities through the high arts. According to Gregor Goethals, the pervasive visual images of mass media, and especially television, are now the primary instruments for creating shared public values and meanings, including an American public religion. As professor of art history at Rhode Island School of Design, Goethals offers an informed perspective on the unique problems and challenges of using television to convey the Christian message.

In chapter one, she leads the reader through various periods of history to show how the roles of artists and their art changed as a result of conflicting Judeo-Christian attitudes toward art. Chapter two reveals how the vacuum created by the democratic ideals of the New World prompted artists to explore a public role for their art in the absence of institutional support.

Chapter three turns from high art to popular culture to show how the media,

to schedule author interviews. Maintain a file for each publishing house. Include material they send to you, as well as the reviews and interviews you produce.

Create a reference folder to help in selecting books to review. In a three-ring binder, file alphabetically by subject or publisher all news releases on new books. This will help you in scheduling reviews or interviews by topics.

Write to me with how your station produces book reviews and author interviews. My address is Zondervan Publishing House, 1415 Lake Drive SE, Grand Rapids, MI 49506.

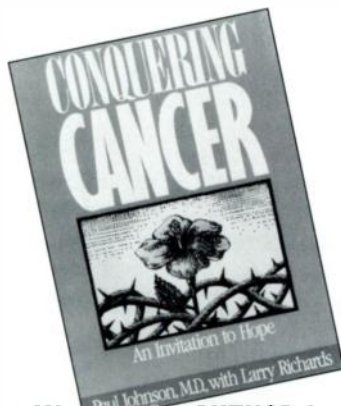
Jonathan Petersen is director of media relations for Zondervan Publishing House and executive producer of the Zondervan Radio Network in Grand Rapids, Mich. He was formerly the religion news editor of UPI Radio Network.

and especially television, fashion images that produce shared beliefs. The final chapter considers the challenges that face the Church in communicating its message in a pluralistic society saturated by technological images.

Goethals identifies four points at which both liberal and conservative denominations converge in their use of television: "the importance of charismatic leadership, polarization of belief, conversion, and sacramentalism." She notes that "in each of these areas television has transformed older forms of communication through its imagistic revolution."

The Electronic Golden Calf poses questions relevant to all Christians, but especially those who are TV broadcasters. This thought-provoking book should be read and reread by all who care about the images they create on television and the messages they convey.

Donald J. Peterson is the associate editor of *Religious Broadcasting* magazine.



We put the AUTHOR in AUTHORitative interviews!

This month interview
Paul M. Johnson, M.D.

His new book, **CONQUERING CANCER**, is written from 40 years of compassionate medical practice and his own testimony at fighting cancer himself. It is endorsed by oncologists nationwide.

AUTHOR AVAILABILITY: Seattle, Wash., and by telephone.

CONTACT: Zondervan Media Relations, 800-727-8004

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Daniel and Carol Sanchez-Oklahoma City, Oklahoma

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Since its first broadcast in January 1985, Pro-Life Perspective has attracted hundreds of thousands of listeners, an audience which continues to grow. Pro-Life Perspective is a daily, five-minute commentary by John Willke, MD., president of the National Right to Life Committee and one of America's foremost pro-life leaders. Through personal, professional, and insightful discussion of pro-life issues and sharing of his experiences in the pro-life movement, Dr. Willke exposes the truth and dispels the myths about abortion.

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John Willke, M.D.

Pro-Life Perspective

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T H E
1992

N R B
ANNUAL
A W A R D S

*To be presented
at the 49th Annual
National Religious Broadcasters (NRB)
Convention & Exposition
in Washington, D.C.,
January 25-29, 1992.*

The purpose of the National Religious Broadcasters (NRB) Annual Awards is to recognize outstanding service and merit in religious broadcasting. Via the Annual Awards, it is the desire of NRB to provide a standard of excellence for the industry.

Through the years, it has been traditional for religious broadcasters to nominate their colleagues who have advanced the quality of programs and stations, utilizing new developments in technology to communicate the gospel.

As they did for the 1991 award process, *Religious Broadcasting* readers have offered nominations for each award winner and will also vote on who should receive an NRB Annual Award. Given below is the procedure for the voting process which ends December 16:

1. The official NRB Annual Award voting ballot appears here in the November edition of *Religious Broadcasting* magazine. The finalists for each category are listed on the ballot.
2. Voting will end December 16. Votes will only be tabulated from the actual ballot contained here in the November edition of *Religious Broadcasting* magazine. Ballots must be mailed, not faxed, to the NRB headquarters office by December 16.
3. Any reader of *Religious Broadcasting* is eligible to vote.
4. Only one vote is allowed per category and a vote must be

submitted for each category. Ballots not meeting this criteria will not be counted. For an explanation of each category, please see the July/August 1991 edition of *Religious Broadcasting* magazine.

5. When all selections have been made, the ballot should be removed from the magazine and placed inside a #10 business envelope and mailed to:

NRB Annual Awards
c/o National Religious Broadcasters
299 Webro Road
Parsippany, NJ 07054

Please remember: Ballots sent by fax will not be counted.

NRB and its Awards Committee thanks, in advance, everyone who will take the energy and time to be a part of the Annual Awards voting process. Remember, NRB uses the Annual Awards to encourage its members, to recognize their desire for excellence in serving the Lord, and to provoke good works without sacrificing integrity.

The following is a recipient of the 1992 NRB Milestone Award (presented to an individual or organization for 50 years of continual service in religious broadcasting):

Morning Cheer Broadcast



NRB Past Award Recipients

(Since 1985)

Distinguished Service Award

- 1985* Mark Fowler
Neal Doty & Sherman
Williams
Clay Evans
Orva Koenigsburg
- 1986* Patrick Buchanan
Paul Bearfield
Samuel L. Green Jr.
- 1987* Steve Allen
Joseph Barbera
Ted Engstrom
Paul Freed
John D. Jess
Ralph Montanus Sr.
Stephen Olford
Luis Palau
- 1988* Robert Cook
George Sweeting
- 1989* Oswald C.J. Hoffmann
- 1990* Thomas Zimmerman
Robert A. Cook
E. Brandt Gustavson
- 1991* Ralph Carmichael

Religious Broadcasting Hall of Fame

- 1985* Jerry Falwell, The Old Time
Gospel Hour
- 1986* Theodore H. Epp, Back to
the Bible
M.G. (Pat) Robertson, CBN
- 1987* Thos. F. Zimmerman,
NRB Co-Founder
- 1988* Charles Stanley,
In Touch Ministries
- 1989* J. Vernon McGee,
Thru the Bible
- 1991* James Dobson,
Focus on the Family
Rex Humbard, Humbard
Evangelistic Assoc.

Milestone Award

- 1985* Nation's Family Prayer Period
- 1986* William and Annie Schafer
Celia Webb
Norman Vincent Peale
- 1987* The Biola Hour
The Calvary Hour
Samuel Kelsey
Ernest C. Manning
Noah Edward McCoy
Sunday School of the Air
Wealthy Street Baptist Church
- 1988* Park Street Church
- 1989* Back to the Bible Broadcast
Chapel of the Air
Haven of Rest
Radio Bible Class
Berean Bible Society
- 1990* Jack Wyrzten
Chaplain Ray Hoekstra
Voice of Calvary
The Fraser Gospel Hour
John D. Jess
Mel Johnson
- 1991* The Baptist Hour
Constantine & Elizabeth
Lewshenia
Neil C. Macauley
J. Vernon McGee
Slavic Gospel Association

Radio Station of the Year

- 1988* KJNP-FM, KFIA-AM
- 1989* KKLA-FM, KURL-AM
- 1990* WIHS-FM
- 1991* WMIT-FM/WFGW-AM

Television Station of the Year

- 1988* WCFC-TV
- 1989* WPCB-TV
- 1990* WACX-TV
- 1991* WCLF-TV

Radio Program Producer of the Year

- 1988* Focus on the Family
International Media Services
- 1989* Hope for the Heart
- 1990* Money Matters
- 1991* Family News In Focus

Television Program Producer of the Year

- 1988* There's Hope
- 1989* Love Worth Finding
- 1990* Billy Graham Evangelistic
Association
- 1991* CBN-The Family Channel

Board of Directors Award

- 1988* Richard E. Wiley
- 1989* Sen. Bill Armstrong
- 1991* Paul Harvey

Technical Achievement

- 1988* United Video
- 1989* Joseph Flaherty (CBS)
- 1990* Adventures in Odyssey
- 1991* SkyLight Satellite Network

President's Award

- 1988* Charles Colson
- 1989* Billy Graham
- 1991* Maranatha! Music

JVC INTRODUCES FIRST S-VHS 'OPEN ARCHITECTURE' PLAYER

JVC Professional Products Company has introduced the BR-S605U, the world's first "open architecture" S-VHS player/recorder. It is designed to serve a broad spectrum of professional applications such as commercial insertion, CATV feeding, sales promotion, videowall presentations, and computer-aided instruction.

The BR-S605U incorporates advanced video-processing circuits to ensure a sharp chroma edge without color spreading, a chroma enhancer to restore bandwidth lost during recording and

in diameter and .75 inches in length offers a 142 dB sound pressure level and -65 dB sensitivity.

The ELM series offers four termination options: stripped-and-tinned leads; Switchcraft® TA4F receptacle connector; 4-pin LEMO receptacle connector; and a complete system, including lapel mic with Switchcraft TA4F connector and PS-9 in-line power supply.

The new Telex PS-9 power supply provides a balanced output and microphone bias voltage from either an internal 9-volt battery, or from an external phantom power supply. The PS-9 features a TA4M receptacle connector, XLR-3M

and one for communications — with a built-in telephone interface.

The console provides for four microphones (two mics per line) and four headphone feeds. The centrally located Monitor Selector allows listening selectively to any of the audio inputs to the console as well as to the communications line (channel 3).

Using Monitor Selector with the Penny & Giles faders and the Push For Talk Back buttons above and the ON/OFF AIR toggle buttons below gives the broadcast engineer/producer complete control over who and what is ON AIR. It also allows communication with remote talents and with the station. All headphones can receive the custom monitor mix plus station talkback.

An optional road case carries the STLX Console, a battery pack, connecting cables, and the headsets. As backup in the event of AC power failure, the optional rechargeable NiCad battery automatically operates the system for up to 90 minutes.

For more information about the STLX Sports Console, contact Comrex Corporation, 65 Nonset Path, Acton, MA 01720 or call (800) 237-1776 [in Mass. (508)-263-1800]. The FAX number is (508) 635-0401.

SHURE BROTHERS RELEASES NEW FIELD INTERVIEWING MIC

Shure Brothers Incorporated has announced the availability of its new VP64 Omnidirectional Handheld Microphone. The VP64 is designed primarily for field interviewing, and it incorporates features useful to electronic news gathering professionals.

Such features include contemporary styling for extended reach and attractive on-camera appearance; a neodymium magnet for higher output; internal shock mounting; scratch- and chip-resistant black polyurethane finish; and rugged construction to combat environmental extremes and rough daily handling.

The user net price of the VP64 Omnidirectional Handheld Microphone is \$135 which includes a windscreen and stand adapter. For more information about the VP64 microphone, contact Shure Brothers Incorporated, 222 Hartrey Ave., Evanston, IL 60202-3696 or call (800) 25-SHURE. The FAX number is (708) 866-2279.

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For more information, contact JVC Professional Products Company, 41 Slater Drive, Elmwood Park, NJ 07407 or call (201) 794-3900. The FAX number is (201) 523-2077.

SUB-MINIATURE MICROPHONE NEW ADDITION TO LAPEL LINE

Telex Communications Inc. has introduced a new series of sub-miniature lapel microphones. The ELM-22 omnidirectional is only .2 inches in diameter and .3 inches long with a sensitivity of -56 dB and a sound pressure level of 138 dB. The ELM-33 unidirectional, which measures .2 inches

line connector, phantom/battery switch, belt clip, and black matte finish.

The ELM series is priced from \$160 to \$325, depending upon the model. For more information, contact Telex Communications Inc., 9600 Aldrich Ave. South, Minneapolis, MN 55420 or call (612) 884-4051. The FAX number is (612) 884-0043.

COMPACT CONSOLE PROVIDES FOUR-CHANNEL REMOTE MIXER

Comrex STLX Sports Console provides a compact four-channel remote mixer that incorporates the Comrex Two Line Frequency Extender to transmit 5 KHz audio over two standard dial-up phones. The console also incorporates the Comrex five-band noise reduction system to improve the signal-to-noise ratio of the two telephone lines.

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CLASSIFIEDS

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PROGRAM DIRECTOR for contemporary Christian station, Spokane. Must be highly experienced, able to work with management's ideas, able to work with MD, and able to target baby-boomers. Send letter, resume, references, salary history, and audition tape to John R. Bruni, KTSL-FM, P.O. Box 9978, Spokane, WA 99209.

ACCOUNT EXECUTIVE for contemporary Christian station, Spokane. Must be experienced in radio sales, dedicated to selling, able to take direction. Send letter, resume, references, sales history to John R. Bruni, KTSL-FM, P.O. Box 9978, Spokane, WA 99209.

COMMUNITY RELATIONS DIRECTOR at KFLT-AM/Tucson, Ariz. Family Life Radio Network station seeks individual with on-air and public relations/promotions experience. Send letter, resume, references, and audition tape to Ed Phillips, KFLT Radio, Box 36868, Tucson, AZ 85740. Women and minorities encouraged to apply. EOE.

PUBLIC AFFAIRS DIRECTOR/ANNOUNCER: Upstate New York network of 3 FMs has immediate opening for an outgoing individual capable of producing a variety of public service programs, as well as a regular on-air shift. Contact Kevin Tubbs, Mars Hill Broadcasting, 4044 Makyes Rd., Syracuse, NY 13215. Telephone (315) 469-5051.

SALES MANAGER WANTED for 50 kw FM station, top-ranked WDAC-FM in picturesque Pennsylvania Dutch country, Lancaster, Pa.. If you have radio street and agency sales experience, if you know the evangelical Christian music and teaching format, if you are motivated by commission income and can motivate five salespeople who have 93 collective years' experience at WDAC, you may apply. Send your resume to Paul Hollinger, Box 3022, Lancaster, PA 17604. EOE.

SALES REPS WANTED for full power Class B FM station in eastern Pa. — Boyertown/Allentown/Philadelphia market. Must

have proven track record in broadcast sales, able to motivate retail advertisers and agencies to market to country and southern Gospel listeners. Send resume to Joe Hartman, WBYN-FM, Rt #5, Box 377, Boyertown, PA 19512. EOE.

PROGRAM MANAGER WANTED to manage country Gospel and southern Gospel format and announcing staff in a five million population Pennsylvania market. Send on-air tape and resume to Paul Hollinger, WBYN-FM, Box 3022, Lancaster, PA 17604. EOE.

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Christian Best Sellers!

CLOTHBOUND

- *(1) 1. *In the Eye of the Storm*, *Max Lucado*, Word Publishing
- (2) 2. "Good Morning, Holy Spirit," *Benny Hinn*, Thomas Nelson Publishers
- (3) 3. *The Grace Awakening*, *Charles Swindoll*, Word Publishing
- (17) 4. *Straight Talk*, *James Dobson*, Word Publishing
- (5) 5. *My Utmost for His Highest*, *Oswald Chambers*, *Barbour & Co.*, Discovery House Publishers, G.R. Welch Co. Ltd.
- (4) 6. *Love for a Lifetime*, *James Dobson*, Multnomah Press
- (12) 7. *Hiding From Love*, *John Townsend*, NavPress
- (8) 8. *The Applause of Heaven*, *Max Lucado*, Word Publishing
- (7) 9. *Men & Women: Enjoying the Difference*, *Larry Crabb*, Zondervan Publishing House
- 10. *Little House in the Ozarks*, *Laura Ingalls Wilder and Stephen W. Hines*, Editor, Thomas Nelson Publishers
- (16) 11. *Quiet Times for Couples*, *H. Norman Wright*, Harvest House Publishers
- (10) 12. *Love Must Be Tough*, *James Dobson*, Word Publishing
- (9) 13. *A Touch of His Freedom*, *Charles Stanley*, Zondervan Publishing House
- 14. *Wake Up America!*, *Tony Campolo*, HarperSanFrancisco
- (14) 15. *Our Sufficiency in Christ*, *John MacArthur, Jr.*, Word Publishing
- (13) 16. *Love Hunger*, *Frank Minirth, Paul Meier, Robert Hemfelt, and Sharon Sneed*, Thomas Nelson Publishers
- 17. *Halley's Bible Handbook*, *H.H. Halley*, Zondervan Publishing House
- 18. *User Friendly Churches*, *George Barna*, Regal Books (Gospel Light Publications)
- 19. *Hope for the Troubled Heart*, *Billy Graham*, Word Publishing
- (6) 20. *How to Be Pentecostal Without Speaking in Tongues*, *Tony Campolo*, Word Publishing

PAPERBACK

- *(4) 1. *A Woman Named Damaris*, *Janette Oke*, Bethany House Publishers
- 2. *Good Morning, Holy Spirit*, *Benny Hinn*, Thomas Nelson Publishers, Walker & Co.
- (1) 3. *Roses for Mama*, *Janette Oke*, Bethany House Publishers
- (5) 4. *Stick a Geranium in Your Hat and Be Happy!*, *Barbara Johnson*, Word Publishing
- (2) 5. *This Present Darkness*, *Frank Peretti*, Crossway Books
- (3) 6. *Dead Air*, *Bob Larson*, Thomas Nelson Publishers
- (13) 7. *Becoming a Woman of Excellence*, *Cynthia Heald*, NavPress
- (7) 8. *Piercing the Darkness*, *Frank Peretti*, Crossway Books
- 9. *The Wounded Yankee*, *Gilbert Morris*, Bethany House Publishers
- (8) 10. *The Blessing*, *Gary Smalley and John Trent*, Pocket Books
- (6) 11. *Danzig Passage*, *Bodie Thoene*, Bethany House Publishers
- (9) 12. *The Love Hunger Weight-Loss Workbook*, *Frank Minirth, Paul Meier, Robert Hemfelt, and Sharon Sneed*, Thomas Nelson Publishers
- (12) 13. *Joshua*, *Joseph Girzone*, Macmillan Publishing Co.
- (10) 14. *Love Is a Choice*, *Robert Hemfelt, Frank Minirth, and Paul Meier*, Thomas Nelson Publishers
- 15. *Sequoia Scout*, *Brock and Bodie Thoene*, Bethany House Publishers
- 16. *What Happens When Women Pray*, *Evelyn Christenson*, Victor Books
- 17. *A Woman's Guide to Spiritual Warfare*, *Quinn Sherrer and Ruthanne Garlock*, Vine Books (Servant Publications)
- (14) 18. *Julia's Last Hope*, *Janette Oke*, Bethany House Publishers
- 19. *Your Life in Christ*, *The Navigators*, NavPress
- (16) 20. *Mere Christianity*, *C.S. Lewis*, Macmillan Publishing Co., Walker & Co.

*Last month's position

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LOOKING AHEAD

NATIONAL CONFERENCE OF COLLEGE BROADCASTERS

November 22-24, Providence, Rhode Island
(401) 863-2225

COMMUNITY BROADCASTERS ASSOCIATION 4th ANNUAL LPTV CONFERENCE & EXPOSITION

November 23-25, Las Vegas, Nevada
(414) 781-0188

NATIONAL RELIGIOUS BROADCASTERS 49th CONVENTION & EXPOSITION

January 25-29, 1992, Washington, D.C.
(201) 428-5400

CHRISTIAN MANAGEMENT ASSOCIATION 15th CHRISTIAN MANAGEMENT INSTITUTE

February 17-20, 1992, Anaheim, California
(714) 861-8861

NATIONAL ASSOCIATION OF EVANGELICALS 50th CONVENTION

March 3-5, 1992, Chicago, Illinois
(708) 665-0500

GOSPEL MUSIC ASSOCIATION CONVENTION

April 5-9, 1992, Nashville, Tennessee
(615) 242-0303

NATIONAL ASSOCIATION OF BROADCASTERS 70th CONVENTION

April 13-16, 1992, Las Vegas, Nevada
(800) 342-2460

EVANGELICAL PRESS ASSOCIATION 44th CONVENTION

April 27-29, 1992, Charlotte, North Carolina
(913) 381-2017 (National Office)

AMERICAN WOMEN IN RADIO & TELEVISION 41st ANNUAL CONVENTION

May 27-30, 1992, Phoenix, Arizona
(202) 429-5102

CHRISTIAN BOOKSELLERS ASSOCIATION 43rd INTERNATIONAL CONVENTION

June 27-July 2, 1992, Dallas, Texas
(719) 576-7880

Media Travel U.S.A. is the official agency of the 1991-92 National Religious Broadcasters conventions. Specializing in the travel needs of broadcasters, Media Travel U.S.A. is teaming up with Northwest and American airlines to provide for the travel needs of attendees and exhibitors to all NRB and other broadcast industry conventions. For further travel information and to make airline reservations, call (800) 283-TRIP [in Florida (407) 575-7600].

Helping People Stay *In Touch*[®] and in the Word.

It's a beautiful afternoon and you're driving down the road to your next appointment. Traffic is clipping along nicely. You've got your window down and your radio up.

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LIVING IN THE LORD.

Today, there are few true men of God who command the kind of loyalty, trust and admiration that Dr. Charles Stanley—founder, teacher and speaker on *In Touch Ministries*[®] radio and television broadcasts—does.

Maybe the reason for this is that Dr. Stanley bases his ministry on very clear biblical principles that Christians can use in their everyday life...a "how to" format that uses truths from the Bible to show believers the way God wants us to live. Subjects like "how to forgive and love those who hurt you", "how to handle rejection", and "how to raise Godly children" are examples of the types of topics Dr. Stanley covers. And he presents them not as simple suggestions, but as specific recommendations for joyous Christian living.

Dr. Stanley's messages are taped directly from the sermons he delivers from the pulpit of the 12,000-member First Baptist Church in Atlanta, Georgia, where he is pastor. These sermons then air throughout the United States via five national cable television

networks, 91 television stations and 532 radio outlets. In addition, *In Touch Ministries* offers audio and video cassettes of Dr. Stanley's sermons, and distributes over 4 million *In Touch* magazines each year.

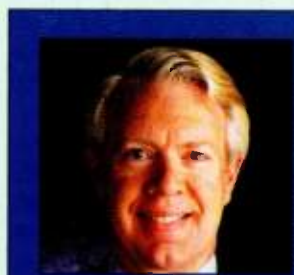
FOLLOWING HIS LEAD.

A ministry of this magnitude demands a staff of professionals who are as dedicated to doing the Lord's work as Dr. Stanley is himself. One such man is Tom Rogeberg, executive vice president and chief operating officer of *In Touch Ministries*.

According to Tom, Dr. Stanley's obvious dedication to God inspires loyalty from listeners and ministry workers alike. "This man is completely committed to the Lord and to communicating just as clearly as possible the Word of the Lord to all people," Tom said. "It is truly a joy to serve with him."

A long-time admirer of Dr. Stanley, Tom has nearly 27 years of experience in the broadcast industry, the last 13 of which he has spent in Christian broadcasting. Tom came to *In Touch Ministries* in 1990 from CBN Cable Network where he was senior vice president and general manager. Prior to his 10-year tenure at CBN, Tom worked for 14 years in public television.

"When I discovered Christian broadcasting I really realized that as a believer I could use whatever gifts and experiences God had



TOM ROGEBERG
Executive Vice President
and Chief Operating Officer
In Touch Ministries[®]

given me to increase the outreach of Christian teachings," Tom began. "I came to *In Touch* because I deeply respected Dr. Stanley's commitment and his ministry's real sense of integrity which I could plainly see from the other side of the table

working as a distributor of his programming at CBN," he continued.

KEEPING THE FAITH.


Today, Tom supervises the daily operation of the *In Touch* broadcast ministry. And he depends on SpaceCom System's FM SquaredSM technology to help distribute the *In Touch* radio program to their 532 radio outlets across the nation.

"One of our ministry's objectives is to offer programs, materials and services that are of the highest spiritual and technical quality," Tom explained. "And we knew that in choosing SpaceCom's FM Squared technology we were getting state-of-the-science in satellite broadcasting."

For whatever small part we play in helping Dr. Stanley and *In Touch Ministries* reach the hearts and minds of people everywhere, we are truly thankful. And like Tom, we consider it our joy to serve.

"But life is worth nothing unless I use it for doing the work assigned me by the Lord Jesus—the work of telling others the good news about God's mighty kindness and love."

ACTS 20:24
THE LIVING BIBLE

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